

48 Cane

Angelica

A^o

1884

Cracovia

Liber: 18^o

Liber 18^o

48 Claves, Angelicæ,

A. 1584 :

Cracovia, ab Aprilis 13,
ad Julij 13^m, (inversis
temporibus) Receptæ:

ex mera Dei nostri

Misericordia.

Cui soli,

ois

Laus, Honor, et Gloria,

Amen.

Δ

f rayng over you sayeth the god of justice in power exalted
 Ol sonf vorfa, goho lad balt langb
 above the firmaments of wrath: in whose hands the sword is as
 calz vonpho, Sobra z-of ror i ta
 a sword, and be Moned as a strong thrusting whos meafurets
 Nazpsad Graa ta Malprg. Ds hol q
 your garments in the midst of my victory, and trusted you to gather
 Qaa nothoa zimz od commab
 as the palms of my hands: whose seeds f germined.
 ta noblos Zien: Soba this gnomp
 with the fire of gathering, and bewitched your garments w admiration
 prge alai Ds Vrbs oboles grsam:
 To whom f made a lad to govern Be holy ones and delivered you
 Casarm ohorela taba pir Ds Zonrensq,
 a rod with the ark of knowledge Moreover you lifted up your voices
 cab erm fadnab: Pilab farzm
 and share
 u Znrza adna gono ladpil Ds
 whose beginning is not, nor end
 hom tos Soba lpam lu
 can not be which sayeth as a flame in the midst
 lpamis Ds losolo vep zomd
 of your palace and rayneth amongst you as the balance
 Poamal od bogpa nai ta piap
 of righteousness, and truth: Moue therefore,
 piamol od vooan ZACAR e ca
 and shew yo selves: open the Mystries of your Creation:
 od ZAMRAN oho cicle Qaa
 Be friendly unto me: for I am the servant of the same yo God
 Zorge, Lap Zindo Noco MAD
 the true worshipper of the Highest.
 Hoats faina

abedect and
 faith to him
 Bas laet's
 and triumphs



Can the kings of the world understand the voices of thunder
 Adgt vpa ab Zoracm fa a ip sal
 & you the second of the first, Whome the burning flames have framed
 vi iv L Sobam lall prq lra zar
 Within the depth of my faith Whome I have prepared as Cupps
 pi adph Cas arma abramg ta talbo
 for a wedding or as the flowers in their beauty
 paracle da Q ta lora l q turbs
 for the Chamber of righteousness Stranger are your feet
 ooge Baktob Giui chis Lujd
 then the barren stone: And mightier are your voices then the manifold winds
 orri Od micalp chis bin ozongon
 For you are become a building such as is not but in the mynde
 Lap noan trof cors tage o q manin
 of the all painfull Arrise sayth the First Move therefore
 ja i don Torzu gosel ZACAR ca
 Unto his Servants: Shew your selues in plore And
 C no god ZAMRAN micalzo on
 make me a strong See thing: for I am of him that liueth for euer
 ozarm vrelp Lap zir loiad



Behold sayeth your god, I am a Circle on whose hands
 Micma gobo Peachir Com jeth a rien
 stand 12 Kingdoms Six are the seats
 biab Os Lon doh Norz chis othul
 of living breath: the rest are as sharp sickles: or the horns
 Gigipab vnd L chis ta puim Q mos plet
 of death Wherein the creatures of earth are to and not
 teloch Qui in toltorg chis i chis ge
 Except myne don hand which slepe and shall rise
 Im ozien Ast brgda od torzul
 In the first I made you Stuards and placed you in seats 12
 i li E ol balzarg od aala Thun os
 of government giving vnto euery one of you plore
 ne tn ab aluga vomjarg lonja
 successuely ouer 456 the true eyes of Eyme
 Cap mi ali vors cla homil cocasb
 to the intent that from y highest vessels and the corners of
 fa fen izizop od mi inoag de
 your governments you might work my plore: plore me de vne
 que taub Vaun na nae el panpir
 the fies of life and encirp continually on the earth that you are become the skirts
 Malpirgi cao/g Pild noan vnalab
 of justice and Truth In the Name of the same your god
 balt od vooan do o i ap MAD
 Lift vp I say your selues Behold his mercies
 Coholor gobus amiran Micma Iebusoz
 flourish and Name is become mighty
 ca ca com od do o a in noar mi ca olz
 amongst vs In Whome we say I Moue
 a ai om Ca sarmg gobia ZACAR zool a am
 Descend and apply ym seluy vnto vs as vnto
 v nig lag od Im ua mar pugo
 the partakers of the secret wisdom of your Creation
 pla pli ana na el Qa an

I have set my feet in the south, and have looked about me; saying, are not
 Othil lasdi babage og dorpba Gohol Gchis ge
 the Thunders of increase numbre 33, which rayne in the second Angle
 anuauago Cormp pa dsonf vi v di v
 Under Whome I have placed 9639 Whome None hath yet numbre
 Casarmi Oali Map m Sobam ag Cormpo
 but one in Whome the second beginning of things are and Max strong
 C rpl Casarmig cro od zi chis od vge
 which also successively are the number of time and their patures
 Ist capi mali chis Capi mion od Loussin
 are as the first 456 Arrise you Sonns of pleasure, and
 chis ta lo Cla Torgu Nor quasabi od
 riset the earth: for I am the Lord & God which is, and liues
 F cao/ga Bagle zirenaiad nsi od Apila
 In the name of the Creator Mode, and show your selues
 Dooaip Qaal ZACAR od ZAMRAN
 as pleasant delucters That you may praise him amongst the Sonnes of men
 Obelifong rest d aaf Nor mo lap

are dormid
 with continuall burning
 6963
 4. hubar, 16. a burning lamp

The mighty Idols have entred in 2nd Angle and are become as clues in y olue mdant looking in gladnes
 Sapab zimii duib od noas taqueanis adroch ilorpbal
 Upon the earth and dwelling in the brightnes of the Sunnes as continuall unto Whome I fastned
 Ca osg od faonts peripsol tablior Casarm amipzi
 pillars of gladnes 19 and gave them vessels to water the earth to their creatures
 nazarts af od dlugar zizop zashia caosgi toltorgi
 and they are the brothers of the first and second and the beginning of their dunsela
 od zchis esiasb L ta ren od iaod thild
 which 69636 whose numbers are as the first the endes
 as hubar Pe'at vobn cormfa chis ta la vs
 and I contents of hime Therefore come you and obey y^e creation vset is in peace
 od Qco'ca/b Ca niis od Darbs Qa as Feth arzi
 and comfort Conclude vs as receiues of y^e mystries: for why? Our Lord and M^r
 od bliora inial elnas cicles Bagle Geiad
 is all One
 i L

The spirits of 4 Angls are Nine, Mighty in the firmament of ^{of seaters} Whome
 Gab s diu chis em micazo pizin sobam
 the first hath planted a torment to the wicked and a garland to the righteous
 El harg mire babalon od obloc samvelg
 Dmg into them fyre darts to damne the darts and 7699
 Alugar malprg arcaofgi od Acam
 continuall workmen whose courses viset with comfort the darts
 Canal so bol zar tbiard caofgi
 and are in government and continuance as the second
 od chif anetab od miam ta vid
 and the third Wherefore harken unto my voyce I have talked of you
 od d Darsar sol peth bi en Brita
 and I move you in power and presence whose works I shalbe
 od Zacam g micazo sob ha als trian
 a song of honor and the praise of your God in your Creation
 Lu in he odecrin MAD Q a a on

The East is a house of virgins singing praises amongst
 Ra as isalman paradizod oecrimi aao
 the flames of first glory wherein the Lord hath opened his mouth: and they be become
 ial purgas qui m enay butmon od in oas
 28. Living dwellings in Whome the strength of man reioyseth
 in paradisi Casaring vgear Chirlan
 and they are appaialed to ornaments such as work wonders
 od zonac Luciflian Cors ta vaul jirn
 on all creatures Whose Kingdoms and continuance are as the first and fourth
 tol ha mi Soba sonlob od miam chis tad o des
 strong towers and places of comfort the seats of mercy and continuance
 Vmadea od pibliar Otsil rit od miam
 O you servants of mercy, Move, Appare, sing praises
 C no quol Rit ZACAR, AMRAN oecrimi
 unto the Father: And be mighty amongst us For
 Qada od omicaol aaiom Bagle
 to this remembrance is given power and our strength
 papnor idlugam son/si od vimplif
 mayest strong in our comfort
 vgegi Biglian

The Middy the first is as the third heaben made of thiacynth pillars
 Bazmelo ita pi ripjon oln Nazavabb
 26 in whom the Elders are become strong & have prepared
 Ox casarmg Vran chis vgeg dsa brama
 for my own righteousness sayeth the Lord whose long continuance shall be
 baltoha goho i ad solamian trian
 as bucklers to the stamping Dragon and like unto the harvest
 ta sol cus Abai uo nin oh ariagier
 of a wyddw. How many are there which remain in the glorie
 rior Irgil chis da ds pa a ox busa
 of the earth which are and shall not see death untill
 Caosgo as chis ohi puran teloas ca erga
 this house fall and the Dragon synck
 O isalman loncho od Vouina car bas
 Come away for the Thunders have spoken: Come away
 Niiso Bagle nuauago gobon Niiso
 for the Crowns of the Temple and the coat
 bagle momao si dion od mabza
 of him that is, was, and shall be crowned, are decided
 Iad o i ds mo mar poisp
 Appear to the terror of the earth and
 ZAMRAN C i a o fi Caosgo od
 to our comfort and of such as are prepared
 bliors od cor si ta a bra mig

A mighty garde of fire in two edged swords flaming
 Mi caoli bransg prgel naptai al por
 (which have) Violes: 8 of wrath for two tymes and
 ds brin efafafe P vonpbo o l a ni od
 a half: whose wings are of wormwood, and
 obza sobca vpaas chis tatan od
 of the marrow of salt, have settled their feet in the west,
 tranan balye alar lufda so boln
 and are measured with their Ministres 9990
 od chis solq C no quo di cial
 These gather up the mofs of the earth as
 vnal aldon mom caosgo ta
 the rich man doth his breaker: curled as they
 Las ollor gnay simlal Amma chis
 whose iniquities they are in their eyes are milstones
 Sobca madrid chis o o a no an chis auiny
 greater then the earth And from their mothers hand
 dril pi Caosgin, od but moni parm
 set of blood: Their heads are covered
 Zum bi C nila Daris e tham
 with Diamond: and upon their heads are marble
 a chidao od mire ozol chis pidi a
 slaves: Happie is he, on whom they tread not
 Collal, Vici nin a sobam v cim
 For why? The God of righteousness, rejoys in them.
 Bagle Iad baltoh chir lan par
 Come away and not your Violes For
 Niiso od ip ofafafe Bagle
 the tyme is such as requireth Comfort
 a coasb i cor sca v nig blior

The Benders of Judgment and Duns are numbered and
 Coraxo chis cormp od
 and habordwell in the North in the likeness of an oke whose
 blans Lucal ariāzor paeb Soba
 branches are nests 22: of lamentation and
 Lilōnon chis virg op cōphan od
 weeping Land up for the earth which burn
 raclir maāsi bagle Caosgi ds ialpon
 might and lay and vomit out the beds of scorpions
 dosig od basgim od ox ex dazis siātris
 and like sulphur mingled with rayon These be
 od salbrox cynxir faboan Vnal chis
 The Benders that 5678: tyme in y 24th part
 Const ds dāox co casg ol
 of a moment rone
 Oānio yor vob im ol
 24
 gūyax od eors cocasg
 as many surges which rest not neyther
 plo si molui ds pagēip larag
 know any
 Om droln e matorb cocasb
 here one rock brings forth 1000
 emna L patrālx yolci matb
 cuen ay the hart of man dots his tēdlyght
 no mig monons olōra gnay angelard
 wo wo wo wo wo wo
 Ohio Ohio Ohio Ohio Ohio Ohio
 yea wo be to the earth For her iniquities
 no ib Ohio Caosgon Bagle madrid
 is way and shall be great Come away
 i zirop chiso drilpa Niiſo
 but not your noyſe
 Crip ip mādali

with a hundred
 might, earthly
 and
 a thū (2)
 tyme
 as many

The mighty seat groaned and they were 5: Benders
 Ox i ay al holdo od zirom O Corūxo
 which flew into the East and the Eagle spake
 ds zildar raāsy od vab zir camliax
 and cryed wth a loud voice Come away the hōr
 od ba sal Niiſo + Sal man
 of death of whom
 telocb Caſar man
 it is measured and it is ay they are whose
 hol q od ti ta zchis Soba
 number y: 31: Come away For I prepared
 cormf i ga Niiſa Bagle abramg
 for you Moud therefore and shew your ſclay
 Noncp ZACAR e Ca od ZAMRAN
 open the Myſteries of your Creation Be friendly for I am
 odo cicle qāa Zorge Lap zirdo
 the ſervant of I ſame y^e god the true nūſhipper of the Higheſt I
 Noco Mail Hoats Iaida

him
 last
 and they
 gather
 from place
 to place
 and bid
 him

* pma
 cy pma

O you that say in the schools and are 28.
 Nonci dsonf Babage od chis ob
 the lanterns of sorrow brade up yō girdles and vset by
 hubaio tibibp allar atrāas od ef
 Bring down your trays 3003 that the Lord
 dix fafen Mian ar Enay
 may be magnified whose name amongst you is wrats
 ovof Soba dooain aai iVONPH
 Moue, I say, and shew yō selues open yō mystenes of yō Creation
 ZACAR gohus od ZAMRAN, odo cicle qaa
 be friendly for I am the servant of the same yō god. the true worshipper of the Highest.
 Zorge, Lap zirdo NOCO MAD, Hoats Iaida

O you snivels of the schools which have 42 eyes
 Napēai Babāgen dsbrin vx oonōna
 to stir up the wrats of synn making men
 I ring vonph doālim colis ollog
 drunken which are empty Behold the promises
 orsba dschis affa Micma isro
 of God and / his picture which is called
 MAD od Lonshi tox ds idma
 amongst you A bitter sting Moue and shew yō selues
 aai GROSB ZACAR od ZAMRAN
 Open the mystery of yō Creation be friendly for I am the servant
 odo cicle qaa Zorge, Lap zirdo NOCO
 of yō same yō god the true worshipper of the Highest
 MAD, Hoats Iaida

O you sons of fury the daughters of the just which sit
 Noromi bagie pasbs oiaa ds trint
 upon 24 seats vexing all creature of the earth with age
 mme of thil shods tosham Caosgo tto min
 which have under you 1636 Behold the voice of God
 ds brin oroch Quar Micma bial oiaa
 the promys of him which is called amongst you Furve, or Extreme Justice
 a yro tox dsi om aai Baltim
 Moue and shew y^e selues open the mysteries of y^e Creation
 ZACAR od ZAMRAN odo cicle Qaa
 Be friendly for I am the servant of the same the true of the Highest
 unto me your God worshippis
 Zorge, lap Zirho NOCO MAD, hoats laida

O thou the governor of the first flame under whose wings are
 Its tabaan Lialprt casarman vpa a bi chis
 6739 which weare the earth with drynes which knowest
 sharg dso aho caosgi orscor ds omax
 the great name Righteousnes and the scales of Honor
 monasci Baeouib od emetgis iaiaidix
 Moue and shew y^e selues open the mysteries of y^e Creation
 ZACAR od ZAMRAN, odo cicle Qaa
 Be friendly for I am the servant of the same the true of the Highest
 unto me your God worshippis
 Zorge, lap Zirho NOCO MAD, hoats laida

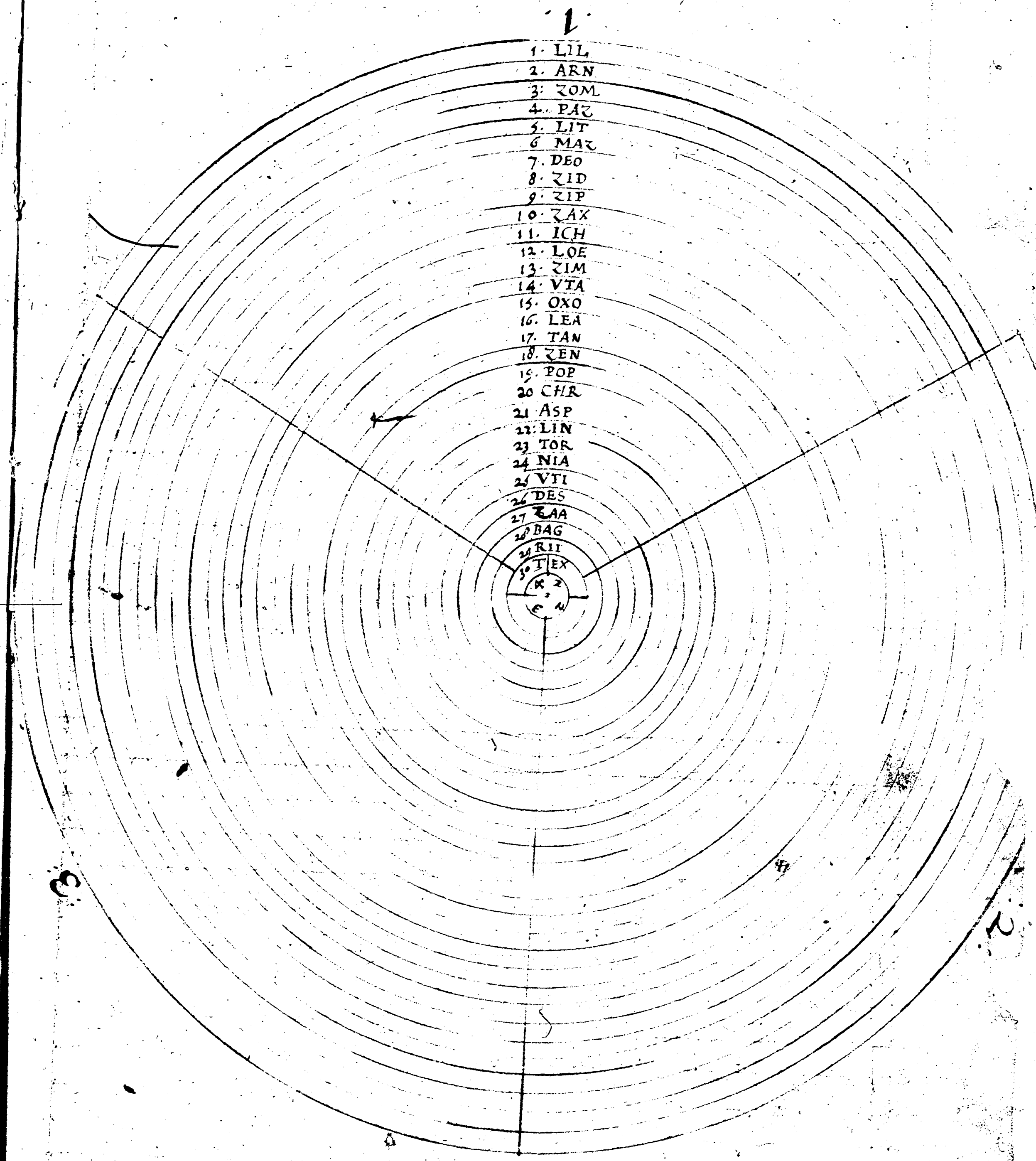
O Boro second flame the bōle of justice which hath thy beginning
 Its viuiāspirt salman balt its acroōdzi
 in glory: and shalt comfort the west: which walketh
 busd od bliōrax balt dsin si
 on the east with feet: 8763 that understand and
 Caosj Lusdan Emod dsom od
 separate creatures: great art Boro in the God of stretch forth
 tliob drilpa ges yls Madzilodarp and Conquer
 Moue and shew yo selues Open the mystery of yo creation
 ZACAR od ZAMRAN Odo cicle Qaa
 Be friendly for I am the servant of the same Be true of the Highest
 unto me zorge Lap zirdo Noco Mad hoats Iaida

O Boro Bird flame whose wings are thorns
 Its dialprt scha vpiāb lū narba
 to stir up vexation: and haft 7336 Lamps lining
 zix lay dod sis od brint Fuxs hubāro
 gomy before Be whose god is wrāt m Angre
 tastax ylsi sobaiad I vōn pōvnpb
 Gyrd vp By toynes and harken Moue and
 Afdon dāx il od toātur: ZACAR od
 Beu yo play Open the mystery of yo Creation Be friendly
 ZAMRAN Odo cicle Qaa zorge
 for I am the servant of the same Be true of the Highest
 Lap zirdo Noco Mad hoats Iaida

O thou mighty
His Michael
which openest the glory
as oho Bwaw
In whom the secrets of truth
Ca farma Laiaa
which is called in thy Kingdom
as i vna a q lo
not to be measured Be thou
ma of fas Belp
Moue and
ZACAR od
of your Creation Be friendly
naa to me
Be fine Zorge
Months of Be Highst
Iaiaa +

light and burning flame of comfort
Olpirt ial prg Bliors
of god to the center of the earth
oiaa ouoars caofgo
6332 have been abiding
eran brints cafafam
LOYE and
MOZ od
a wyndow of comfort into me
Comobliert pambt
Show your place Open the myskies
ZAMRAN odo circle
for I am Be Servant your god
lap zudo NOCO MAD

8



3

2

Lil
Arn
Rom
Par
Lit
Mar
Deo
Zid
Zip
Zax
Ich
Loe
Zim
Vta
Oxo
Lea
Tan
Zen
Pop
Chr
Asp
Lin
Tor
Nia
Vti
Des
Zan
Bag
Rii
Tex

O you heuens
Madriax
in the partz
of the Erth,
Saamir
Caosgo
to you
it is sayd,
nonca
gobulim
the begyming
of comfort;
faod
bliorb
of the heuens:
which provided
peripsol
ds abraafsa
of the Erth,
and her
Caosgi
od tilb
you.
as a power understanding,
noncf
gmi calzoma
according
to the providence
marb
yarry
and rose vp
in the begyming,
od torzulp
ia o haf
let her be gouerned
by her parts
tabaord
saamir
in her,
that the glory of hir
tiobl
Busdw tilb
and vexed
drummi
in it self:
od doarmm
Zyna
as a handmaid
let her serue them:
peripsax
od ta
One season.
Let it confound
L nib m
ol cho
no Creature
vppen,
or within her,
the same:
All
Ag tol torn
mirc
Q tiobl
Let there be
her members
Let them differ
in their qualities:
And
Let there be
paombd
dilzmo
aspian,
Od
Christeos
no one Creature
aqual
as
an other:
The reasonable Creatures
of the Earth: & Men
Ag L tor torn
parac
a symp
And
Let them vex
and weede out
one an other:
And
dod pal
od fifalz
ls mnad,
od
the dwelling places
Let them forget
their names:
The work of man,
fargt
bams
omaors,
Conisbra
and
his pomp,
Let them be defaced:
His buyldings
od
nauuox
tonug,
Ors cat bl

Let them become
noafmi
her understanding
omp tilb
I made Man.
ol cord zir
a stranger:
goaa
and the dwelling place
od fargt
the lower heuens
Oadriax
those
priaz
Bring furth
Yol cam
No place
Ripir
Vntill
cacrz
and APPERE
od ZAMRAN
he bats dworne
Surzas
of your Creation:
Qaa
cades
tages,
with darknes
ors.
Bagle
One while
L ca pima o
By cause
Biafen
of him that is fals:
teloc vo yim
Under neath you,
Let them serue you:
Gouern
aboapri
Tabi ori
Cast down
such as
fall:
A dr pan
corsta
dobix
that encrease:
And destroy
the rotten:
ar coazior
Od quab
qting
Ad
and
Vm l
od
prdzar
be numbred:
ARRISE,
MOVE,
Aoi de a e
cormpt
TORV
ZACAR
before
the Couenant
of his moeth,
which
sibsi
but mona
ds
in his justice:
OPEN
the Mysteries
tia
baltan:
Odo
cicle
And
Make vs
partakers
of undefiled knowledge
od
Orazma
plapli
fadnamad

ENOCHIAN INITIATION

A Thelemite's Magical Journey
into the Ultimate Transcendence

Frater W.I.T.

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INTRODUCTION

The system of angelic evocation developed by the Elizabethan magician, Dr. John Dee, is the single most powerful magical system in western occultism and perhaps all occultism. Dr. Dee named the various methods he came up with to derive angelic names after the Biblical patriarch, Enoch, who supposedly talked with God's angels and ascended into heaven while still living.

Enoch was a great inspiration to many magicians of the deeply religious Elizabethan culture, but it is John Dee's work that has been most remembered to modern day and for good reason. The angelic language and alphabet channeled by Dee and his seer, Edward Kelly, is remarkably effective in opening up the imagination to currents of intelligence far beyond the human norm. This is still the case more than four centuries after its reception. Whether one believes in the literal existence of angelic beings living in a heavenly world or consider such visions as nothing more than products of the human mind, there is no denying the intensity and transcendent nature of the energy generated by even a casual working involving Dee's angelic magick.

Of the many arrangements of Enochian letters Dee created to derive the names of angelic contacts, the two best known systems are the four elemental Watchtower tablets and the thirty aethyrs that surround them like layers of an onion. These constructs were popularized by the nineteenth century magical group called The Hermetic Order of the Golden Dawn, the primary source for most of modern magick, and its most famous member, Aleister Crowley. The tablets were prominent features of the Golden Dawn's system of elemental initiation and provided a significant portion of their power. The thirty aethyrs, aires or planes, are best known from Crowley's record of his initiatory visions therein as published in "The Vision and the Voice." A great deal of personal as well as group magical work may be drawn from these challenging evocatory systems.

The true power of Enochian magick comes from the angelic language, the evocative shapes of the letters as well as the pronunciation of the words they spell. Medieval ceremonial magick is replete with different magical alphabets and languages but Dee's angelic tongue is uniquely efficacious in drawing upon the deepest levels of human consciousness. The resulting fusion of this atavistic psychic energy with the functions of waking awareness generates transcendental wonders of vision and spiritual contact. A direct access to a universal source of intelligence becomes available for the magician who is able to advance along this rigorous path of superconscious development.

The way is dangerous, however, due to the torrent of unconscious contents that flood into self-awareness through the effect of Enochian usage. Some magical teachers of repute have recommended that aspirants to this mighty art undergo preliminary training and initiation into instituted schools of the

mysteries before daring even the most preliminary practices of Enochian magick. Others have suggested a thorough course of psychoanalysis beforehand. There are also those who condemn Dee's inspirations as hopelessly destructive and unfit for use in any way. My view is that the individual operator may choose what training seems best for him or her, no one way being right for everyone. I will say that my ten years of training in two mystery schools, in addition to personal work and study with the traditional western magical system, was invaluable in helping me to deal with my adventures through the Enochian Watchtowers. As the records of my visions will show, some of the energies I encountered were overwhelming and initially harmful to an extent. My earlier preparations enabled me to adjust and eventually utilize the newly discovered currents of psychic power.

A survey of the history of this uniquely powerful and wondrous magical system provides some insights into how magicians like myself have used it and what effects we've achieved as a result. John Dee developed his angelic evocation methods from the teachings of angels he'd contacted through traditional western ceremonial techniques, such as those of the Solomonic texts. He wanted to talk to God's good angels as did Enoch before him. His extant diaries show many conversations he and his seer, Edward Kelly, had through the latter's visions. They sought knowledge on more effective magick, alchemy, and even political information from other countries in order to serve their queen, Elizabeth I. The magick of the thirty aethyrs was specifically designed to wield control over lands all over the world through the agency of angelic spirits thought to preside over those areas. Their success with political magick was limited by all accounts but the work they did in assembling the Enochian systems of angelic

evocation continue to inspire many magicians centuries later.

Dee's voluminous journals and diagrams were mostly lost after his death. Remnants passed into the hands of antiquaries until finally, three hundred years later, the men who formed the Hermetic Order of the Golden Dawn rediscovered them. The Watchtower tablets were adapted to this order's initiation ceremonies and inner order magick. Innovations were made to develop a full syncretistic system of meditation around each square on each tablet, complicating Dee's original design far beyond its intended use. The system of thirty aethyrs with their ninety-one governors was less frequently worked by Golden Dawn adepti but this lore was included in the order's teachings. In this way, reformed Hermetic magick and initiation were carried into the twentieth century, helping many magicians to grow toward union with God.

The most famous and flamboyant member of the original Golden Dawn was the renowned prophet, magician, mountaineer, big game hunter, world traveler, and English spy, named Edward Alexander Crowley, better known as Aleister Crowley. His magical exploits and experiments may be read in his many books on the subject. One of his most notable workings was his scrying of the thirty aethyrs, done during a walk across the Algerian desert, accompanied by his scribe, Victor Neuberg. This record eventually became "The Vision and the Voice," a book still available today. Quite unexpectedly, Crowley found himself initiated by the angels of the aethyrs into the magical grade called Master of the Temple. This very much surprised Crowley, since his Golden Dawn mentors had taught that no one still living could possibly attain to this grade. Only the Secret Chiefs of the order, the Ascendant Masters who guide humanity along its collective

spiritual path to enlightenment, could hold this office. The quality of Crowley's record speaks for itself as to his magical attainment and the relevance of his expression of the new age in which humanity currently finds itself, the Aeon of Horus, the Crowned and Conquering Child.

Fortunately for humanity, there were others to carry on Crowley's legacy of new aeon magick and religion after his death. I first encountered Thelemic philosophy through his books and by practicing the ceremonies therein. It changed my entire worldview forever. Magical fantasy and science fiction stories had always fascinated me throughout my childhood. From my earliest years, it had been immediately evident that a new age was upon the world. The latest innovations of science, technology, religion, and philosophy clearly showed that a whole new consciousness of self and reality had dawned on humanity. Never before in history had it been more worthwhile to doubt and reassess the ancient traditions and attitudes held so dear and sacred by so many people. It was also evident to me that different people were at different stages of acceptance or rejection of the new mind. My parents, teachers, and most of my friends were, for the most part, oblivious to it. However, dim memories of the revolutions of the 1960s, the Flower Children and the anti war movement in particular, were still echoed in the media and by certain spokespeople who still believed. This inspired me in my quest for a new way of life and consciousness throughout my childhood but the inevitable sense of alienation from family and society was ever present as well. Sometimes, I wondered if I was the last new age radical left in suburban America.

Eventually, the time came to go to college, which meant adulthood and freedom from the yoke of childhood

regimentation and manipulation. A friend and I decided to come to Los Angeles and seek the new way in the land of the Flower Children, the peace and love generation. This turned out to be the best decision of my life. My new age spiritual transcendence began as soon as I stepped off the plane. A spontaneous psychic vision unfolded at that precise moment when a bright, beautiful angel appeared to me with outstretched arms, welcoming me to my new life. There were no words spoken. Only a sense of unconditional acceptance and love pervaded my psyche. It felt like I truly, finally, had come home.

Within two weeks of my arrival, I'd discovered my first real occult bookstore in West Hollywood. Suddenly, all my wonderful experiences of fantasy reading and many hours of playing Dungeons and Dragons leaped to mind as I entered the premises, hoping to learn how to throw fireballs and lightning bolts. This began a long journey that led through many other bookstores and two magical orders. There were no instructions on how to throw fireballs and lightning bolts but there was Thelema.

I discovered the core-defining document of Crowley's religious philosophy, called "The Book of the Law," otherwise known as "Liber Al vel Legis," in a bookstore in Santa Monica. A casual reading of chapter one launched a revolution in my life that proved far more fulfilling than any of my childhood dreams. Verse three said, 'Every man and every woman is a star.' Suddenly, a brilliant light turned on in my psyche that has stayed with me every single moment of my life since then and has only increased in power with my subsequent magical experiences. Nothing in my life previous to that moment could have prepared me for this revelation but from then on, everything made sense. Reading the whole book

removed every last feeling of alienation and weirdness. Every last belief and attitude I'd ever held about family, religion, and society was vindicated. It was as if the universe had created a religion tailor made just for me.

It was soon after the revelation of Thelema that I discovered the existence of some of Crowley's old magical orders, continued to modern day by others like myself, who sought the new mind and magick. A whole new way of life and involvement opened up that has brought me untold joy and fulfillment. As it turns out, there are many others like myself who want something else out of life than what the traditions offer, something in accord with the new aeon and the evolution of human consciousness. Further, the magical training, classes, and initiations into the mysteries of alchemy, Thelema, and Hermetic Qabalah offered by these orders have enabled me to realize some of the grand potential that my childhood explorations had indicated. Yes, I really had come home.

My own practices in this revised magical tradition furthered me along the new Path of the Wise. Desire to take my training and experiences further than what had been revealed to me by the instituted mysteries impelled me to form various magical workshops with my colleagues. None went very far until I met up with the magical partner who inspired me to take up the practice of Enochian magick for our work together. We had attempted various forms of magick not covered in the books on Golden Dawn working. The medieval tomes by occultists like Agrippa outlined operations not even hinted at in more modern lore. For instance, invocation of specific stars rather than entire zodiacal signs proved to be quite different than any of the standard systems. Adapting modern methods to these older forms turned out to be quite a

challenge but was well worth the effort.

None of it, however, even approached the power and clarity of Enochian magick. What was subtle and hinted at before suddenly became overt and overwhelming. New knowledge and intensity of presence manifested through the use of the Watchtower tablets. Whole new realities and dimensionalities unfolded under the guidance of the Enochian angels. A standard magical temple setup became a reception point for cosmic and supercosmic forces, which yielded mysteries far beyond anything the orders or any of the books taught. Not even my childhood dreams of wizardry and wonder came near to what was slowly revealed by the superpower magical language channeled by John Dee four centuries ago.

What impresses me most about Enochian magick is its adaptability to the needs of the user. Dee designed his angelic evocations with specific applications in mind. Yet, three hundred years later, the Golden Dawn was able to reform his magical methods for quite different purposes. Later still, Aleister Crowley adapted the latter revision for his own purposes, something he never could have suspected but which changed his entire existence permanently. Humanity as a whole will never be the same as a result of his wondrous transformation. Boundaries previously thought to be absolute were transcended so that others could follow and so usher in a new age of human development.

Various practitioners throughout the twentieth century put their own spin on Enochian magick in its various revisions to achieve their own ends. Towards the end of the millennium, I developed my own method of Enochian angelic evocation to further the grand path of initiation begun in the Thelemic magical

orders in which it has been my privilege to participate. I hope that at some point, I'll be able to follow Crowley's journey through the thirty aethyrs and so broaden the Path he established.

John Dee's magical system stands out, then, as a particularly effective enabler of the True Will of each individual practitioner, whatever that happens to be. Anyone with the training, the means, and the determination can use this wondrous magical language, channeled straight from the deepest levels of the human collective unconscious, to accelerate their psychic and spiritual evolution far beyond the ordinary pace. All new worlds and mind spaces may be realized if the operator is willing to face their awesome presence.

One may wonder about the objective nature of the entities evoked by such a protean system of magick. Can the angels be real when anyone can get what they're after by their contact? Is there any objective reality to anything in occultism or is this all just mind play? Aleister Crowley is clear on this point in his essay on the astral plane as published in "Magick in Theory and Practice." It doesn't matter one bit whether or not a magician believes in the literal existence of the angels and spirits summoned by the occult art. The method of science was to be adhered to on this question. Certain results follow from certain operations. Nothing more need be considered.

For my part, I don't believe in angels, spirits, and monsters existing in heavenly or hellish worlds, independent of my existence. In all my years of experience in personal and group magick, I have never encountered entities that could be considered objectively real. Whatever is seen or felt by the mind must be processed through the personal functioning of that mind and so becomes colored by that personality. The

influence of the ceremony is unmistakable, however. Something definitely develops in the room with the practitioner. My view is that this sense of presence derives from the mind but then takes on an aspect of objectivity when evocation takes place.

Magick, then, may be defined as the process of projecting psychic energy into physical reality where it can then take shape as a spirit. The higher spirits, such as angels, derive from superconsciousness, the oversoul in which the mind exists as a part, whereas the lower spirits, such as demons, derive from subconsciousness, the repressed fears and traumatic experiences of the practitioner. With magick, human consciousness may be expanded and examined more closely than with simple meditation or even psychoanalysis. The great goal of the Flower Children, to achieve expansion of consciousness, may be reached in this way but without the use of drugs. The process is safer and more controlled with the methods of occultism.

I faced a conundrum in approaching the overtly theistic system of Enochian evocation with my rationalistic new aeon mindset, however. How could I call upon angels using conjurations developed in a worldview and religious paradigm centuries out of date? Could I even get a result holding a belief system so different from that of the inventor of this art? If the magick didn't work for me because of these differences, then it was useless, nothing but wish fulfillment from a mad genius who died long ago.

I decided to begin experimentation with Dee's system anyway, considering all the fantastic reports about it. The way to bring this magick into the modern era was to establish a

neutral spiritual context in the evocation ceremony. I could promote a nonreligious spirituality in my conjurations while using Hebrew and Enochian divine names, with the understanding that they referred to general metaphysical principles. No historical or cultural associations would intrude in the process of exaltation and evocation. It wasn't necessary to learn the English translations of the Enochian calls since their power lay in the sound of their pronunciation. Whatever entities took form in imagination and reality as a result of my magick could guide further progress along these lines or warn against continued operation.

I was confident that my innovations would yield worthwhile experiences since there are so many different effective magical systems in use around the world. Religious beliefs and cosmogonies appear to be optional. What seems to matter most is the operation of the psyche of the magician.

Magick begins with the mind. Utilizing physical representations of archetypal symbols, like the elemental weapons, can bring up the deepest levels of the unconscious. To hold the magical wand is to literally grasp True Will. To drink from the cup or wield the dagger is to absorb intuition or impose intellectual analysis on any idea or vision. The heights and depths of the psyche may be accessed in this way, leading to the greatest adventure imaginable. The Enochian language accelerates this process a hundredfold.

Occultism may regain its place among the sciences when thought of this way. It used to be considered so, hundreds of years ago. In medieval times, the endeavor to understand nature was not called science, as it is today, but rather natural philosophy. The classical Greek philosophers, who believed

that the best way to understand the workings of the world was to think about them, inspired this way of thinking. Pure reason could penetrate any mystery, deriving understanding based on first principles. One of the greatest of the ancient Greek thinkers was Aristotle. His paradigm of natural philosophy, based on the terrestrial elements and the celestial spheres, was supported for over two thousand years. It wasn't until Isaac Newton developed his physics that science became experimentally based and gained independence from spiritual beliefs.

Much of the magick practiced today was developed by the Golden Dawn, who based much of their system on ideas and methods found in remnants of manuscripts left over from medieval and earlier epochs. Natural philosophy, the inquiry into natural forces, had its correlate in occult philosophy, the study of occult or hidden forces. It was believed that every perceptible action had its occult counterpart, from tree spirits and water nymphs all the way to the One God. Magick was the endeavor to know God and all His works rationally. It was an application of the Aristotelian philosophy, the science of that era. With the rise of Newtonian physics and the Scientific Enlightenment, traditional occultism was no longer part of the contemporary intellectual scene. Its use was abandoned and mostly forgotten, except in the dark corners of antiquarian museums.

The founders of the Golden Dawn reached into these mysterious recesses and brought the bits and pieces of what remained of the ancient lore back into the light of day. However, they failed to restore occultism to its once prominent place among the erudite. Not even Crowley succeeded in bringing his revised magical system of scientific illuminism to

scientific acceptance. Most people to this day still consider ceremonial magick as superstitious nonsense, if not outright Satanism.

It is my view, however, that the modern understanding of depth psychology and quantum physics can help develop a hard scientific model of consciousness and its emergence out of the electrochemical processes of the brain. Ceremonial magick is the psychic microscope that can aid this research by revealing those functions of the mind that are normally hidden from human perception. The enormous potential of the mind may be tapped and harnessed for fantastic mystical and material effects. A psychomechanical technology may follow from such a science. Machines could one day receive telepathic instructions and power from human users trained to project their psychic energy into physical reality.

It is my earnest hope to promote and facilitate the practice of magick in general and Enochian magick in particular so that the dreams of a futuristic society may come to pass. This path of development can benefit any interested magician eager to explore and develop the profound ancient and modern mysteries of cosmic and supercosmic consciousness. The new potentials of evolution revealed at the outset of this new aeon may fully emerge in human reality by the influence of this time transcending wisdom. If my experiences and realizations can inspire others to this wonderwork then my life will have proven worthwhile.

Frater W.I.T.
(Whatever It Takes)
Los Angeles, CA
2005

CHAPTER I

A NOTE ON OCCULT PRACTICE

A magical ceremony is a series of actions structured around the pattern of a spiritual cosmogony, usually derived from an occult tradition such as the Qabalah. The western magical tradition is centered on a cultural fusion between the Jewish esoteric literature and the ancient Greek Hermetic philosophy. The basis of European magical practice is therefore called Hermetic Qabalah. The primary mandala or cosmic model of this system is called The Tree of Life. It consists of ten numbers and twenty-two letters (which are also numbers) arrayed in a diagram of ten circles with twenty-two connecting lines. The circles are called Sephiroth and the lines are called Paths. The five elements, seven planets, and twelve signs of the zodiac, the powers as understood by Hermetic occult philosophy, are attributed to the various parts of this structure and so are set in certain relationships with each other. Magical ceremonies derived from the Hermetic Qabalistic Tree of Life express subsets of these interconnections. Analyses of the names and other significant words encountered in the visions and communications resulting from such workings may be

carried out by spelling those words in Hebrew. The numbers of those letters are then added up to derive the sum. Other Hebrew words with the same total may be compared with the word being analyzed to clarify its meaning. The total may be broken down into factors for further analysis. This branch of Qabalah is called Gematria.

Generally speaking, ceremonies of the western magical tradition build up principles of power, starting from the most general and metaphysical expression and work toward the specific material energies to be generated. It is up to the magician to choose what Hermetic Qabalistic principle will accomplish the desired effect of the ceremony.

Typically, there are two main motivations for practicing this kind of occultism. These are to cause some change to occur in the surrounding world of the operator or to progress on a course of spiritual development that leads the consciousness of the operator to the transcendent source of all being. Although these two endeavors lead in opposite directions, they intertwine and empower each other. Magick can be considered as applied mysticism in this way. An occult ceremony is simply an extraverted meditation wherein the principles of consciousness are expressed in material terms by objects denoting archetypal images. The more powerful and attuned the mind, the more effective the magical ceremony, projecting the potencies of that mind into physical reality. Consciousness is the power of magick.

The path of spiritual transcendence can be mapped on the Tree of Life just as can the progress of an occult ceremony. The mysteries of Merkabah mysticism, the chariot ride up the Tree, charts the development of consciousness expansion from

the bottom Sephirah, called Malkuth, which means Kingdom, upward through the other Sephiroth toward the top Sephirah, called Kether, which means Crown. The anatomy of the mind, aura, and body has been mapped onto the Qabalistic mandala to establish further relationships for the mystic to follow. Thus, the Tree of Life is a roadmap to the innermost psyche as well as to the outermost experience of reality. The scope of magical and mystical practice based on this model is virtually unlimited. The interested reader may consult the bibliography of this book for more material on the Hermetic Qabalah.

I have used these principles in the design of my magical temple setup and angelic evocation ceremony, as detailed in an appendix to this book. Many of the Qabalistic analyses of the visions generated by my workings can be found in the endnotes. Elucidating these mysteries with intellectual exploration helps me to broaden the significance of my experiences and relate them to each other in new ways. A greater wholeness emerges out of this process which accelerates my magical and spiritual evolution. Not every aspect of transcendent contact is susceptible to this kind of study but the intellectual growth is part of the overall process. All functions of mind must be engaged in reaching an understanding of magical experiences. The reader may judge of their value. I believe that my occult work has given my life profound and wondrous fulfillment, far beyond anything to be gained from mundane human society. This greatest of endeavors accomplishes the purpose of my existence.

The structure of my evocation ceremony follows the five basic stages of ritual as recognized by the western magical tradition: banishing, purification, consecration, invocation, and evocation. The various rituals to be found in most books on

modern magick are pieces to be woven together on this framework to derive complete occult workings. For example, the most common ritual to be found is the Lesser Banishing Ritual of the Pentagram. This is an excellent first training practice in preparation for more complex ritual, but it also begins most major ceremonial work. The choice of which basic formulas to use in the development of a complex working must be decided based on the goal to be achieved and what powers are to be used. I've included ritual elements from the Golden Dawn Neophyte initiation ceremony, modified for Thelemic use in my angelic evocations. Building up a magical ceremony is as much a creative process as opening the mind to receive the results of its performance.

I decided to insert a few preliminary visualizations to prepare for the formal ceremonial operation. The first is an imaginary journey to a cosmic temple set among the stars and galaxies. There is no floor or ceiling in this temple and the walls are formed by a circulating torus. A torus is a circle of circles, a wheel of wheels, like a donut. All my temple equipment is placed in this space, with a central shaft of light flowing down through the altar from the infinite above, an axle of the wheel. The temple is a direct projection of the mind and body of the magician.

Once this visualization is built up in imagination, I charge my aura with a version of the Middle Pillar Ritual. Five orbs are visualized along a central shaft through my body at the top of my head, my neck, my chest, at the base of my torso, and my feet, all connected by a central shaft of white light. The colors are blazing white, grayish white, golden yellow, violet, and olive green, respectively. Divine names of the Hebrew Qabalah are vibrated to build up each orb: AHIH (Ehayay),

IHVH ALHIM (Yahweh Elohim), IHVH ALVH VDOT (Yahweh Eloah VaDaat), ShDI AL ChAI (Shaddai El Chai), and ADNI HARTz (Adonai Ha Aretz), respectively. Each is vibrated three times for its corresponding orb and then once in rapid succession to consolidate the entire structure as one whole shining image. Currents of energy are visualized to spread the energy of the central pillar throughout the body and aura and then out to the farthest reaches of space and time.

I project these visualizations onto my physical temple and perform all subsequent operations in this setting. My subsequent visions of the angels are enhanced in this way. After performing the ceremonies of evocation, I sit down in my open temple, close my eyes, relax my body from head to foot, and regularize my breathing. My mind's eyes and ears then open to an inner reality wherein the evoked entity may be seen, heard, and felt. After a certain point, this inner mind space expands into the physical temple where the energies impinge on my aura and nerves, just as if a physical presence was there. The angels bestow blessing and initiation, unfolding a new magical lesson and expanded psychic awareness. The more energy I channel, the more energy I can channel. My consciousness became completely transformed after performing many of these operations. I believe that changes to my cells and nerves have also occurred.

Many of the old Hermetic Qabalistic grimoires recommend the use of a magical mirror or ball to skry evoked spirits. The magician is to gaze deeply into the obsidian depths, passed all reflections, to the spirit's presence. Sometimes, for evocation of the lower spirits, the skrying device is placed within a triangle of art, surrounded by magical names that help control the entity. The magician is kept safe in a protective circle,

likewise surrounded by many divine names. Obsession and possession by the spirit is supposed to be prevented by these precautions.

I decided to dispense with these devices in order to more intimately connect with the beautiful angels of the Enochian tablets. I've never needed such things to redirect my attention and allow my imagination to open up to magical energies. My psyche has proven to be the best magical mirror I could hope for. Direct and immediate contact between my self awareness and magically induced superconscious projections has provided the most intense supercharge and clearest visions, as the records of my evocatory experiences show. Enochian magick deserves its reputation for extreme power and effectiveness.

CHAPTER II

WHAT IS INITIATION?

Initiation is the cornerstone of the western magical tradition. This core experience opens the pathways to mystical enlightenment while forging connections to the ultimate source of magical power. A great deal of occult literature is devoted to this subject and nearly all books on magick mention it in some way or other. The initiatory opening of the gates of mystery is usually bestowed on the aspiring candidate by an order or some other spiritual group but, with the advent of mass produced occult books relating many of the details of established ceremonial, the solitary practitioner may aspire to self initiation. Such a person may design and perform a magical ceremony for the purposes of entering upon the inner paths usually reserved for devotees of an authoritative institution but in an independent, detached environment. True freedom may be gained by success in this endeavor but the way is difficult.

An examination of initiation as a general cultural practice will help put its magical expression into better perspective.

Initiation means to begin something, usually a new way of life or a new phase of a journey. In traditional societies, children are typically initiated into adulthood by a rite of passage such as a vision quest, a test of intelligence and survival, or a religious dedication such as the Jewish Bar Mitzvah. In more esoteric religious settings, an aspirant to a holy order or mission would be initiated as a monk by taking holy orders or a solemn oath to adopt the monkish devotional way of life. In a military order, a man became a soldier sworn to fight for the order and its leadership in pursuit of its goals. In any case, a new way of life or spiritual devotion was embarked upon for good and all.

In a magical context such as Freemasonry, the O.T.O., or the Golden Dawn, ceremonial initiation meant the beginning of a new phase of the spiritual journey taught by the order in leading its members to the pinnacles of magical adeptship. This meant a new way of spiritual life and the ability to use occult symbols in a ceremonial way to impose personal will upon impersonal existence. This lengthy path of psychospiritual development and energization had to be broken down into degrees or grades, multiple stages designed to gradually transform an ordinary individual into a powerful and spiritual magician. A more direct introduction to the most sublime magical energies would most likely overcharge the mind and nervous system of the eager candidate, doing great harm and ruining the chances for more gradual growth.

A ceremonial initiation, bestowed under the auspices and rule of a magical order, involves an established temple space, complete with symbolic furniture, emblematic objects, officers that express magical principles by their dress, words, and actions, and other members of the order who witness the

raising of a candidate to the next phase of the Work. The first and most important part in the initiation ceremony is the opening. During this operation, the general energies and authority of the order are invoked to form a context in which the specific powers of the degree to be worked are called. Each participant of the ceremony contributes to the overall aura of the temple, the atmosphere or magical energy field that charges the entire space and everything therein. The sum of the experiences of the order, the general tradition of which the order is a part, the officers, and the witnesses already initiated into the degree awaits the candidate to these mysteries.

It is the magical atmosphere more than anything else in the ceremony which initiates the candidate into the new phase of the order's path. This energy inundates the candidate's aura, psyche, and nervous system as soon as he or she enters the temple. Usually, the candidate is blindfolded upon admission. With the primary sense shut down, he or she is in a state of extreme receptivity to the unfamiliar initiatory powers imprinting their mysterious patterns deep into his or her psyche. Eventually, the blindfold is removed and the various symbols represented in the temple are explained in detail. However, all this information simply serves to put a face on the intense quickening received as soon as the candidate first enters the initiatory force field. The ritual actions taken during the ceremony help to further integrate this experience into all the layers of the candidate's consciousness. The closing ceremony which ends the initiation finalizes the incorporation of the candidate as one of the brethren of that degree. This is a powerful metaphor for the process which the new initiate's psyche has just undergone. The personal work he or she does after the initiation clarifies and integrates the energies of the degree into his or her life.

The above analysis shows that the solitary magician who seeks self initiation, is in a quandary. There is no order to draw from, no experienced officers or advanced brethren to create the initiatory atmosphere, and no unpublished secrets to learn. The solitary magician is necessarily intimately familiar with every detail of his or her temple and ritual, having built them up from principles already learned. Nothing would be new or revelatory for the ambitious lone operator.

This was the situation in which Aleister Crowley found himself after having split with his initiatory teacher, S.L. McGregor Mathers. He'd been trained in the magical system and methods of the Golden Dawn but suddenly he found himself without this support. Still eager for further occult knowledge and growth, he traveled the world to study and practice with teachers from a wide variety of traditions. His experiences were eventually incorporated into his reformulation of the Golden Dawn, called A.A. Yet, what ultimately enabled Crowley to surpass his previous initiations to achieve new levels of attainment were his adventures in the Enochian magical system of thirty aethyrs. These experiences are well documented in a book called, "The Vision and the Voice." The angelic forces Crowley encountered initiated him to a higher state of being than was thought possible in the Golden Dawn, a grade known as Master of the Temple. This set the tone for the rest of his magical life.

I found myself in a similar situation when I left the modern Golden Dawn offshoot that had provided me with in depth magical training and initiation for six years. The ensuing period of separation and solitude was emotionally trying. Many hidden conflicts arose from this trauma and had to be dealt with. After a long hiatus from magical practice, I

partnered with a novice student of the western mysteries and we experimented with a wide variety of magical techniques found in old occult books.

Eventually, we decided to work with the Enochian elemental tablets, which the Golden Dawn had popularized, and suddenly our magick was awesomely powerful. The results surpassed all expectations, given the amount of time and energy that went into developing the Enochian temple and angelic evocation ceremony. We had stumbled upon a magical system that provided the overwhelming atmosphere which permanently raised our natural level of energy in our auras and nervous systems. The angels that appeared in the visions inspired by the ceremonial evocations taught new and surprising knowledge every bit as profound as anything I'd encountered in my initiations in the Golden Dawn offshoot or O.T.O. Every development I'd undergone in my magical career fell into place and was brought to perfection in my five years of regular practice with the Enochian angels.

All the elements provided by instituted initiation were given by John Dee's old magical system. The four Watchtower tablets, plus the Tablet of Union, established a graded system of development when worked in the Golden Dawn initiatory order of Earth, Air, Water, Fire, and Spirit. The virtue of the written and spoken Enochian angelic language was such that transcendent forces were generated and drawn from the inner mind. These currents were projected throughout the imagination and the surrounding physical space. Higher knowledge was tapped and revealed to everyone present. The innermost source of personal consciousness, became the greatest teacher and initiator. As with Crowley, I was brought far beyond myself.

The several systems of Enochian magick are ideal for the purposes of self initiation. Anyone with the daring and wherewithal to develop a temple and ceremony dedicated to angelic evocation may achieve progress on the magical path. Of course, there are risks. The psychic energies generated by use of the language in the ceremonial context can be overwhelming and possibly damaging to someone not fully prepared to receive this kind of jolt. However, there are times when the only way forward is to perform the operation and then deal with the aftermath, come what may. This is especially likely to happen when moving from one tablet to the next. My experience has shown that the transition from Earth to Air is fairly manageable. However, the move from Air to Water is like going from the sun to Alpha Centauri. The transition from Water to Fire is like going from Alpha Centauri to the Andromeda galaxy. In this case, the only way forward is to set your insides on fire and feel the burn. The stalwart magician will recover eventually, probably. I experienced this transition twice. Fortunately, the move from the Fire tablet to the Tablet of Union for Spirit turned out to be easy. The forces of Spirit tend to be generally integrative and balancing.

In conclusion, Enochian magick is the most powerful and effective occult system to be found. Whatever purposes a magician has in approaching these angels will be served in an extreme and dramatic way. Get ready for the roller coaster ride of your life.

CHAPTER III

VISIONS OF THE GREAT NORTHERN WATCHTOWER OF EARTH

FIRST ROUND

ACZINOR – Jupiter Senior of Earth
Sunday, March 28, 1999

Today's workshop¹ was a smashing success. My magical partner clearly perceived the torrents of energy flowing through the elemental tablets. My impressions were more muted, being so focused on accurate performance of the evocation ceremony. I failed to observe every detail of my ritual plan but practice will make perfect. The ceremony was a success overall.

My experience with the Aczinor was unusual in that there was little in the way of visual sensation. His voice was very deep, booming, and echoing throughout my psychic space. Usually, my magical experiences are primarily visual, with voices heard with some difficulty. This time, the only vision

was of my field of inner space, tinged throughout with rose pink (the color of the Sephirah Tiphareth in the King scale²), but vibrating as one object to the boom of the voice. It was like a speaker woofer vibrating to a powerful bass beat.

Aczinor indicated that dispensing with the religious aspects of John Dee's magical system was fine, as long as the entities involved were treated with the same respect as what Dee had. All technical questions of the system should be referred to the Mercury Senior of Air.

Something feels different now as a result of this angelic contact. My psyche has acted as a lens through which higher, superconscious forces focused to communicate ideas to me. I hope this fantastic transcendence of mind strengthens my being to do even greater intensities of magical expression.

In the future, the workshop will deal with the Mercury and Venus Seniors of Earth and after that, Seniors from the other tablets will be evoked. Eventually, the angels of the subelemental quadrants will be called according to John Dee's system as presented in Geoffrey James' book, "The Enochian Magick of Dr. John Dee."

AHMLICV – Mercury Senior of Earth

ALHCTGA – Venus Senior of Earth

LZINOPO – Luna Senior of Earth

Sunday, April 11, 1999

I just completed a fantastic solo temple working. The Mercury, Venus, and Luna Seniors of Earth were evoked to great effect. I used the Greater Ritual of the Hexagram³ to

invoke the Mercury Senior but, after banishing him, I tried the Lesser Ritual of the Hexagram for the other two. By using the Lesser Ritual, I didn't have to banish and reinvoke for each new Senior⁴ – a worthwhile shortcut. It may actually not be necessary to use a hexagram ritual at all since the Senior names are coming from the tablet already activated.

The Seniors appeared to me as conventional angelic images, in white robes and with huge wings, in a black, empty space. The vision itself was not so inspiring but the conversation was revelatory.

The Mercury Senior, AHMLICV, told me that I needed to pass three tests before I could evoke the servient and Kerubic angels without belief in the religious paradigm of John Dee. The first test is to find the beauty within myself. The second test is to discover the joy within myself. The third test was to get rid of the trickster that lives around my feet, which works to defeat me at every turn.⁵

Essentially, a magician needs to route out all sources of self doubt and shame that continually warp the mind. In order to face the more primal elemental powers without beliefs in religious ideals and protections, it is necessary to have absolute self confidence and the most sublime self image. The God that the magician inherently is, is all that is needed to command any spirit.

The Venus Senior, ALHCTGA, told me to find my soul mate, my other self, and unite with this to achieve true wholeness. She told me a story about a man who was quite happy living alone, self absorbed, when one day he decided to search for a companion. He searched far and wide but couldn't

find anyone who was satisfactory. Finally, he searched within himself in places he never expected to look and found the object of his search (superconsciousness⁶). He became whole.

The Luna Senior, LZINOPO, showed me physical examples of unions of opposites to produce holistic synergy. Chemical reactions and quantum interactions are the inorganic correlates to a human's search for fulfillment in a mate. The soul is one with matter, all deriving from one source and so interconnected. However, the nature of these connections is mysterious. Overall, the union of opposites emulates the interdimensional nature of consciousness and so expands this field to ever greater influence over its surroundings. All is one from a sufficiently transcendent perspective.

This magick is so wonderful. This is how I'll achieve higher initiation, just like Crowley did. At last, I can truly take my destiny into my own hands. Self reliance is the way to go in the Aeon of Horus.

Wednesday, April 14, 1999

I've been carefully contemplating the parable the Venus Senior of Earth told me. The concept of other self, as opposed to not self, is profound and useful in any mystical endeavor. Indeed, there is nothing that is not of Self, merely that which is currently not recognized as such. The key, then, is to continually look in new places for self, to do things different than according to habit, and think in unusual ways.

The most obvious place where consciousness is ignored and affirmed as not self is the physical world. Consciousness

is apparently confined to the central nervous system but my experiences with expansion of self awareness have revealed this to be in error. All that is, is consciousness. The nervous system is just a focuser of the omnipresent life principle.

It seems I've already learned this vital lesson to a profound degree, indicating that my best states of awareness I've attained so far correspond in the Enochian system to the Seniors. Putting my mystical threshold into an organized context is of great value. My hypothesis, that magical systems like Dee's open up avenues of superconsciousness rather than calling upon supernatural beings whose existence is entirely independent to that of the magician, has proven to be correct. It makes sense that the planetary natures inherent in material consciousness correspond to my best vision work and mystical realizations. My results have primarily been in Malkuth, the Bride⁷, everything being comprehensible to the intellect. According to the Qabalah, the next step beyond this involves the celestial world, Microprosopus, the realm of the planets and stars, unsullied by material reflection. To realize consciousness in these superlunary vibrations would exalt me to a significantly higher state of self realization than what I currently experience.

LIANSAN – Saturn Senior of Earth
 LAIDROM - Mars Senior of Earth
 Sunday, April 25, 1999

Today's workshop was superb. As it turns out, the hexagram ritual isn't necessary to evoke the Seniors but it does serve as a useful amplifier of the stellar energies inherent in material nature. It's worth doing.

The Saturn Senior of Earth lent a feeling of purity and sanctity. I was reminded of how the nature of Babalon⁸ was a fusion of Saturn, Mars, and Venus. When properly understood, the power of Saturn ceases to be dark and foreboding and can be experienced as a pure but impersonal holy presence. As manifested on the plane of earth, Saturn is the process of focusing the vast potential of the universe to create a personalized, ego-centered reality. A great abyss separates the personal self from the impersonal source and so that which is beyond that self often appears as dark and overwhelming to the beginner in magick. A lot of initiation and transformation enables the more seasoned magician to penetrate that veil and look upon the sanctified inner mystery without fear.

The Mars Senior of Earth claimed to be that force of evolution which drives people to form new societies when existing groups become too old fashioned for the new-oriented citizens. Normally, evolution occurs very slowly over long periods of time. However, as with both physical and psychic evolution, there are short intervals wherein very rapid change occurs. An example is the advent of the Aeon of Horus, which inaugurated the remarkable transformations of society in the 20th century and continue to this day. If humanity can survive the backlash to this extreme evolution, it can become something far beyond anything yet imagined. This intense but unknown potential seems as cataclysmic Saturnian darkness to many. Enochian magick can help us make sense of what is going on and what is to come. In this spirit, LAIDROM quoted an inspirational passage out of "Liber Al vel Legis," Ch. 1, v. 12, "Come forth, oh children, under the stars, & take your fill of love!"⁹ I wonder what amazing evolutionary transformations will be brought about as a result of contacting

all six Earth Seniors.

The workshop is now ready to evoke the great King of Earth, the solar being on the Watchtower of the North. After that, we'll evoke the angels of the Air tablet, the great Eastern Quadrangle. Great adventures await!

ICZHIHAL – King of Earth
 Sunday, May 9, 1999

I have evoked the elemental King of Earth and the North, ICZHIHAL. The vision of this great King was awesome! His force filled the entire temple space in a palpable way, stretching to the beyond region, the borderland between mind and matter, and pervading every dimension from one extreme to the other. Through his all encompassing presence, I felt myself expand beyond the confines of space and time. There is much more to physical existence than length, width, depth, and time. He was inside and outside of this reality, truly an interdimensional being. He projected himself smoothly into my mind as easily as someone walking into a room, appearing as an old, bearded man in black robes. His image, however, looked like a carefully detailed pencil drawing. The scene before my mind's eye seemed at once unreal and more real than any experience I ever had to this point. A higher being had extended itself into my psychic domain.

To bestow his blessing, he placed a portion of his being, a great spiral force that flowed through this plane and many others, over my head. I felt immense power flow through my mind and body, one dimensional state to another, and back to its source beyond physical reality. My entire being had been

included in a great superdimensional circuit that was everywhere, yet focused in a current I was now a part of. The influences of the Seniors were mere drops in this ocean of cosmic expansion. The great King bestowed on me the ability to command the Powers of Earth.

ICZHIHAL taught me that movement through space and time is an illusion. All that is changing is the way in which the wholeness of reality focuses itself through the domain of the expanding physical universe. That potential from which it expands has many other dimensions and domains of realization. To understand how magical energy cycles through this space-time arena, the entire circuit must be perceived at once. Complete receptivity is needed to appreciate the holistic process of moment-by-moment realization of possibility. The key to influencing this course of creation is to receive it fully and then change the state of self in such a way as to impress a desired change onto the circuit, altering the way it unfolds through space over time. Much magical training is needed to integrate the magician's psyche and nervous system to the point where such a holistic signal can be transmitted.

I closed the temple, giving license to depart to any and all spirits that may have been attracted by my rite of evocation. The forces of the King of Earth were effectively banished and my living room returned to normal. The Enochian system of magick works, not only in summoning but also in banishing tremendous cosmic and psychic energies. In this way, psychedelic experiences can be enjoyed at will, without the use of illegal drugs. The legacy of John Dee and Edward Kelly is a fantastic Path of evolutionary and initiatory acceleration.

LZINOPO – Luna Senior of Earth
ICZHIHAL – King of Earth
Sunday, May 23, 1999

Today's workshop was fantastic. My partner and I have finished evoking the major angels of the Earth tablet, and are ready to move on to the Air tablet next workshop. My partner mentioned during a discussion before the ceremony that her consciousness has been changing in ways similar to my own. Our visionary experiences, had by magick done outside the workshop, were producing similar breakthroughs. We're reaching many of the same philosophical and metaphysical conclusions. Our work together is producing a remarkable synergy.

My vision of the Earth King was purely metaphysical, without voice or person. I inwardly saw a great ring of pure psychic energy expand outward from my head at the level of my eyes. This became a series of concentric rings that clarified into tori. A torus is like a bagel in shape, a circle rotated around a center outside of it, forming a greater circle, a circle of circles.¹⁰ I could feel my expanded psychic energy flowing through each ring and out from my brain to each ring. From the edge of the outermost ring, the current instantly reappeared in my brain as if it moved through some higher dimension. This experience reminded me of the planet Saturn with its concentric rings. This is an important cosmic geometry that directly relates the innermost mind with celestial objects.

The Luna Senior showed me another such geometry, one involving a spherical formation with energy accruing to it like the formation of a planet or a star. This was like a simple gravitational attraction. This was a female formula in

comparison to the King's male formula of cosmic geometry. Consciousness is a cosmic force that is focused on and channels through the human mind and nervous system. Every scale of the universe works by the same basic energy structures.

CHAPTER IV

VISIONS OF THE GREAT EASTERN WATCHTOWER OF AIR FIRST ROUND

AAOZAIF – Jupiter Senior of Air
AVTOTAR – Mercury Senior of Air
Sunday, June 27, 1999

I've evoked the Jupiter and Mercury Seniors of Air in due form and have learned much. The powers of Air deal with the realm of universal consciousness and universal intent. This is the cosmic mental counterpart to the Earth perspective. Much that was hidden before became revealed with the Air perspective. Thus, it is true that all that is, is consciousness.

The Jupiter Senior first appeared as emanations of majestic gold sparks and currents, covering the entire vision space. The awesome life of cosmic intention was manifest. Soon, the power focused itself into an ancient male figure, dressed in regal white and gold robes. AAOZAIF bade me to join my

consciousness with the myriad little needles of force/form¹ that constitute manifestation and learn to control them to produce magical effects. Universal intent is present everywhere, guiding all actions and determining every destiny. I was awash in the awesome being, its gestalt.

The Mercury Senior of Air, AVTOTAR, first appeared as pure darkness, yet filled with potential power. Much possibility seemed ready to realize itself but nothing happened. Soon, the vision resolved into a gigantic young male figure holding me in the palm of his hand. I expanded myself to dwarf him, and held him in my hand, yet retained the image of being held in his hand.² This double perspective was intriguing. There is much potential but little is realized by nature alone. The power of True Will causes events to occur.

The angel said that the universal intent projects itself through the cosmic mind, causing this infinite instantaneous flow of realization to form a focus of coherence, even in the midst of pure transcendence, pure potential.³ The coherence of light enters physical space as a plane or volume of vast width but very little depth. I've witnessed such projective phenomena during other visions, especially when my brow chakra (Ajna) or my crown chakra (Sahasrara) expands.⁴ This manifestation of pure Will gives rise to the male formula ring structure as seen in many celestial and planetary patterns.

I asked AVTOTAR how best to evoke the Kerubic and servient square angels.⁵ He said to activate each tablet and quarter in turn, unifying all four groups to form the gestalt that would bestow the desired power. I then asked for a boon to better enable me to perform my True Will in the world. He said that I should avail myself of the vast potential energy

inherent in every point of space and time. This subtle cosmic background is the raw stuff from which individuated consciousness is made. Existence is whole, forming matter and mind together. These are the parts of the universal mind.

Much of this knowledge was communicated to me by direct understanding rather than by words. Then, I bid the Senior to depart and closed the temple.

Not only do the Seniors correct my pronunciation of their names but they introduce me to new aspects of my personal search for the truth of my being. My magick has produced astounding results, not only regarding the development of my superconsciousness but initiation into transcendent planes of reality. The mysteries of my subconscious have also been revealed. A wondrous conduit to higher wisdom, specifically suited to my purposes, is at my disposal. “There is success.”⁶

AVTOTAR – Mercury Senior of Air
 AHAOZPI – Venus Senior of Air
 Sunday, July 4, 1999

My magical partner and I held another Enochian evocation workshop today. This time, we evoked the Mercury and Venus Seniors of Air. My partner continues to grow along a path similar to my own. We are kindred spirits on a deep philosophical and psychic level, brought into sync by the most powerful magical system known to the Western Mystery Tradition. Our work together will develop wonderful new innovations in magick and metaphysics.

My AVTOTAR vision began as last week’s ended,

standing in the angel's gigantic hand. He opened a door in his chest leading to his heart to reveal a golden throne. I sat down on it and suddenly found myself in a golden chariot towing the sun across a gleaming white sky. Eventually, I came upon the Senior sitting at a square table sipping tea. I joined him and sat facing him. The tea had a flavor of cinnamon. (All these symbols correspond to Tiphareth.) He told me that the magical link between mind and matter could not be known but only experienced. It was an extension of being, not a step-by-step process of concentration. The leap of the spark of consciousness across the dimensional arenas was made directly.

In answer to another question, the Heptarchia angels⁷ could be summoned by opening the seven Bonorum tablets in a circle and then calling whatever angel and minions desired. The goal was to bring the tablets together as one and then subdivide, not unlike the process with the Watchtowers.

The Venus Senior of Air, AHAOZPI, also had a dual form. The vision began with a fantastically beautiful woman with long, blonde hair full of soft curls dancing like a ballerina. The golden space was full of twinkles and dreamy ecstasy. The whole exuded an intense eroticism, an effect my magical partner also experienced.

AHAOZPI began multiplying herself, coming to surround me with dancing figures. Then, across the horizon of the vision space, the gigantic face of a woman with straight, dark hair appeared. Her facial features were not quite human but seemed futuristic, a great leap ahead in evolution. Knowing better than to ask questions in such a setting, I opened myself to the erotic and expansive energies of the angelic contact. The

huge woman's hands reached out to me and began to fold me up like a paper airplane. The more she folded me, the brighter and more golden I became, thoroughly aroused by the process. Eventually, I became like a statue of a dark brown color. The golden sparkly space gave way to the universe of stars.⁸ After communion with cosmic consciousness, she put me back in my body, just as AVTOTAR did by blowing me out of his hands with a thick, white mist.

The understanding gained in this way became translated into words later as follows. The process of creation of individuality begins as a projective multiplication of the core self which focuses around a particular perspective. A self recursive chain of association develops over time. The relationships among the different projections and with the focus of perspective increase in complexity until the currents of psychic energy become interdimensional. They come to connect the dimensional realms of mind and matter in the body. This folding and refolding process leads to individuated consciousness and the development of an understanding of experience in space and time. Being itself is multiplied until new psychic spaces are created. Experience is a self recursive process. The core self, the True Self, is beyond these conditions, yet, interpenetrates them. The self recursion expands into the central nervous system as the aura, multiplying and extending the projections into the physical world beyond the body. A smooth progression of dimensional expansion is established connecting the inner mind with the realm of matter. The fabled magical powers such as telekinesis, teleportation, telepathy, clairvoyance, healing, longevity, etc. could be achieved by increasing the complexity of the aura enough to link the right dimensions. Very great magical work is required to impose this integration.

AHAZPI – Venus Senior of Air
AHMLICV – Mercury Senior of Earth
Sunday, July 25, 1999

Today's workshop went very well. Two new people showed up ready to do magick. Fortunately, they were both experienced workers of this great art. Their experiences resulting from the evocations were much appreciated.

We evoked the Mercury Senior of Earth and the Venus Senior of Air, chosen as a worthy sample of the workshop's accomplishments to date. As it turned out, however, the new participants had difficulty with the Air vision, the shift in elemental energies proving to be confusing. It is best to work with one element at a time.

My visions, as usual, were revelatory. AHMLICV related that the universe was a tapestry of interwoven spiral patterns of expanding dimensions. The spirals continually unfurl as the universe as a whole expands. These dimensional unfoldments stream into this bubble of spacetime from the background reality common to many universes. In a similar way, energy enters the mind from the surrounding physical and subatomic worlds in spiral patterns, joining the self recursive chains of association. The mind expands with personal experience over time, just like the cosmos. The aura also expands under this complexification of core self expression. Truly, man is a microcosm, a little universe.

The Senior told me to partake of the Communion of Saints⁹ to reach the next level of magical intensity. I was to do this by gathering together a group of people to join with in this communion. Then, a number of people appeared around me in

the vision space and we all received a deep sense of union with the transcendent spirit of the angel. The people surrounding me, projections of my psyche, then merged with me to complete the Communion of Saints.

I became like a universe in vision, expressed as a great flower stretching across the dimensions with many petals/projections. I was the central stamen, a vertical shaft of Will intersecting the disk of circulating psychic energy, the axle of the wheel. My entire being was as one holistic eighth chakra, the lotus that contained me, superconsciousness. The Mercurial angel had given me a perspective of my being beyond my personal self. The human personality is but one set of realized possibilities amid a vast potential of consciousness that usually remains dormant, the subconscious. Transcendent magical influences help actualize and integrate this great potential with the existent ego structure, empowering the psyche with far greater than normal energy. The blessing of this communion remains with the personality permanently, even to other lives. Real progress toward higher than human evolution can take place.

Eventually, we gave AHMLICV license to depart and I opened the Air tablet with the third Enochian call. The Venus Senior of Air was next to be summoned.

AHAOZPI is a real angel lover. She showed me the male and female formulas of sex on the psychic plane. The male formula was imagined by my subconscious as a disk with a shaft of energy shooting through the center from above, very like the superchakra from the previous vision. The female formula was shown as a ball of continual attraction, drawing in all the energy around it like the gravity of a planet or star. The

phallic image suggested the uplift of the sexual energies while the attractive image showed ever increasing integration with the object of love.¹⁰ The unfoldment of mind and matter establishes the background of life and the charge of life, its impulse to become. The multiplication of the spiral association patterns is one with the general expansion of consciousness, the expansion of the universe.

Evidently, the energies of the Earth angel continued to be felt even after he was given license to depart. At least for me, the Mercurial essence had more meaning. Great care needs to be taken in choosing what combination of angels is evoked during any Temple ceremony.

Saturday, August 7, 1999

My day-to-day experience has been much more charged with transcendent perception than before my achievement of the Communion of Saints during the last AHMLICV vision. There have been times when my entire nervous system has felt supercharged. Holistic psychic and nerve energy patterns are becoming more and more a part of my daily life. My entire body, from my head to my toes, has been integrated in this gestalt of joy.

HIPOTGA – Saturn Senior of Air

HTMORDA – Luna Senior of Air

Sunday, August 8, 1999

I have just taken down the magical workplace after having evoked the Saturn and Luna Seniors of Air, HIPOTGA and

HTMORDA. There were few words received, these principles being far removed from an intellectual nature. Now, I remain sexually aroused from the second angelic contact.

I saw no figure of HIPOTGA but rather a dark space, pregnant with potential at every point. It was as if every single point of space in my vision was about to burst into a supernova of brilliance but not quite making it. Enormously powerful energies were waiting to realize themselves but the means to do so were absent.

A male, echoing voice said that I couldn't see the vision of HIPOTGA without dying first. I therefore relaxed and allowed ministering angels enfold me into pieces. They were nothing but white hands carrying me along. The process was at once a collapse and a discorporation. The more pressed together I became, the more pieces of myself fell away, until nothing was left but tiny bits. In this vision, I was to be purely passive in the face of a power completely beyond my consciousness.

After parting finally from the pieces of what was left of my vision body, I floated freely as a small ball of fire, pure mind circulation. The hand angels eventually went away. The Will of the space then hurled me forward along a clockwise spiral path into a universe of dark stars. I then became a complex circulation of consciousness, interconnected with every other star and point of this cosmos, a true wheel of many wheels. Floating in darkness, I enjoyed the expanded being of the Saturnian space. Eventually, I returned back along the spiral path to my corporeal body, feeling more whole than ever before.

The vision of HTMORDA began immediately upon

finishing the conjuration. The back of my head emitted a multicolored field of psychic light to my mind's eye and I felt a gentle presence which sexually excited me. Upon entering into trance, I beheld a vast space of grayish white light, punctuated with spangles of many colors. The air seemed drenched with moisture and I flew along as a seagull. There was wind and the sound of other sea birds.

Eventually, a vast, round head formulated out of the general background mist. The mouth was enormous and smiling and the eyes were full of glee. The whole reminded me of various man-in-the-moon images. I was filled with the Senior's joy. I asked HTMORDA to teach me magick. Without a word, I felt my aura receive energy from the surrounding misty space until a coherent circulation of current formed. Becoming a human figure, I raised my vision hands to project energy and the force flowed in the opposite direction to that of my intention. The current flowed over my hands and up my arms to merge with the general circulation of my aura. Only when a sufficiently intense charge passed out of my hands did the spillover erupt from my aura to project in the intended direction. It is the aura as a whole that casts magical energy, not the hands directly.

I asked for a blessing from the Senior to better enable me to carry out my True Will on earth and was filled with the angel's joy.

Then he/she said, "There are three paths to joy. One leads to darkness, another leads to fulfillment, and the other leads to pleasure. Choose a path. Choose all three paths. These three are one."¹¹

I was then returned to the physical world and closed the

magical temple in due form.

The darkness of death yields the joy and peace of union with the All. Fulfillment generates ever greater satisfaction which soon becomes joy. Pleasure is a pursuit of self discovery that never ceases to bring joy. These are all expressions of True Will, whose accomplishment is the source of all joy. Life, death, and purpose are Its cornerstone. All the experiences of life are joy when understood to derive from this source of becoming.¹²

HABIORO – Mars Senior of Air
 HIPOTGA – Saturn Senior of Air
 Sunday, August 22, 1999

I have evoked the Mars and Saturn Seniors of Air in full formal temple and achieved both visions to full satisfaction. I am now ready to call the great King of the East for next week's magical workshop.

HABIORO was merry and mighty with his red armor, hair, and beard. He was boisterous and resembled an English actor I've seen on television. The Senior spoke with that actor's voice.

With passionate gesticulations he commanded, "Come forth, oh children, under the stars, and take your fill of love."¹³

He is Love and Will, a pure expression of the spirit of Thelema. He is the passion for life, just as the Saturn Senior is the passion for death. I lacked this passion in my first attempt to evoke HIPOTGA and so failed to achieve his full vision.

This is no longer the case.

Passion is a uniting quality, built up during the Fire phase of an elementally based mystical program of spiritual transcendence. Mars is passion, the Love and Will that motivates life itself. Thus, even the smallness of incarnate life must be passionately embraced as part of the experience of the grand, impersonal Truth of life. All circumstances must be wholeheartedly accepted to realize the wholeness of reality, the source of everything. The most humiliating of ordeals must be understood as part of a seamless continuity of existence to appreciate holistic Truth.

Finally, HABIORO showed me a table of pure white light and said that I must link the forces of my psyche with physical forces in order to impose my Will on that world. There is such a link but it was beyond his understanding how to find and use this link.¹⁴

I then banished this Senior and evoked HIPOTGA. As a tiny ball of burning light, I perceived a dark, stormy sky, a realm I've seen in previous visions from other meditations. It expresses a state of the deep subconscious on the border between life and death. I accepted this forbidding yet thrilling trance with longing and joy. I flew beyond the storm and came at length to clear, blue sky above fluffy, white clouds. Beyond the veil of death is a life free of incarnate attachment.

Then, the Senior appeared as a huge hyperdimensional head composed of white light, both near and far away at the same time, occupying many positions at once. Here in the death state, Saturn is a living force. The angel was ancient, calm, and wise, projecting certitude and infinite transcendence.

Eventually, this form focused to a tall, gray robed figure. He bestowed on me the blessing of death and told me to fear it no more. That which truly lives is the collective consciousness of the species, the source of incarnation, the projector of souls. All minds are one in the state beyond death.¹⁵ Dying is but a gateway to the inner mystery of Saturn. Wisely is this planet attributed to the first Path beyond Malkuth on the Tree of Life. This Path of Tav can lead up to Yesod or down to the Qlipboth, the psychic shells of the dead. Both directions express the mysteries of this often misunderstood planet. Its impersonal nature can either inspire horror or transcendent joy, depending on the spiritual state of the mystic adventurer.

Saturn is that which builds and destroys, two expressions of one nature. The whole course of material events emulates the transcendent nature of the All-source in a lower dimensional state of being.¹⁶ This principle puts limits on the infinite to create spacetime, wherein life and death can occur. Binding and expansion are the twin pillars to the temple of this mystery.

BATAIVAH – King of Air
 AAOZAIF – Jupiter Senior of Air
 Sunday, August 29, 1999

I evoked BATAIVAH, the King of the East, and AAOZAIF, Jupiter Senior of Air, at today's magick workshop. The great King turned out to be far beyond my and my partner's ability to handle, our visions involving only abstract shapes and disembodied voices. Without doubt, the Enochian system of magick has a definite set of influences that can be evoked through its language and symbols. This experience is

far more than subjective expectation or idle dreams. Real power focuses on the mind of the magician who uses the Watchtower tablets, producing effects of a particular kind based on the entity conjured. If the old grimoires are at all accurate in their claims of what abilities and talents may be derived by their use, real magical powers may be developed this way, true wizardry like in the old fairy tales. The road to success, however, is a long one.

My vision of the Air King involved flying through long, spiraling tunnels of black and white airy force that seemed to pass through all dimensions and scales of reality, from the smallest atom to the largest galaxy, and everything in between. The differences in size and perspective afforded by these interdimensional whorls were mind boggling and dizzying. The very concept of space as a coherent set of directions became warped into an ever changing vista.

A voice from everywhere and nowhere said that the full vision was beyond my understanding. In order to gain this level of transcendence, I needed to learn to see the gross in the fine, the darkness in the light, and the nature of material objects in the quantum chaos out of which they grow. It was not enough to understand the source of these pairs of opposites. Each extreme had to be conceived as involving its other. This was completely beyond my mind's ability to grasp.

As a blessing and a lesson on how to achieve this malleability of mind, the King yielded to me a vision of a white space wherein the vistas continually moved closer and then farther away from me. The horizon was broken up into segments that moved independently of each other. A very blurry visage of a manly king appeared before me in this

confused, yet strangely ordered space.

Eventually, I gave up on reaching further into this bewildering vision and called AAOZAIF, the Jupiter Senior of Air. His vision was naturally far more coherent and comprehensible. The angel held me in his outstretched hands as before, as if creating me by the forces emanating from them. He lifted me up into a brilliant white space and then lowered me into a dark space wherein only vague outlines of shapes were visible.

His message continued that of the King's. A further piece of advice given to me was to make of myself a pure and perfect mirror in order to receive and reflect the truth inherent in all reality, in every aspect thereof.

Such are my assignments to fulfill the curriculum of the Air angels. In a few weeks, I'll begin evoking the angels of the Water tablet. Of course, I'll eventually need to return to those visions not fully received but it is best to move on now. Certain lessons can only be learned from the perspective gained by later stages of the Work. At least for now, the seed of the unknown is planted.¹⁷

This culmination of Air has united the heights and the depths of the group mind of humanity as I experience it. I am humanity itself focused on an individual existence. This explains my continuing sense of being a part of a greater life than that which has developed from my personal experiences. Humanity is one. All of its potential is accessible to whoever can reach it. Once the collective unconscious is brought to self awareness, the whole complex can be developed along new lines of evolution. Ultimately, the original pattern of order that

began all coherent existence, including consciousness and life, will be revealed. Any change in reality will then be possible.

Monday, August 30, 1999

In order to perceive the opposite of something within that something, it is first necessary to reach their common source in a transcendent state of being. The unfoldment of the pair of opposites in space and time may then be observed from this metaperspective. This unity must then be taken into both halves of the equation to know the one in the other. Such a state of consciousness is alien to the human norm. The greater whole of which I am a part, my superconsciousness, will have to guide me in this.

A vital clue was given me by the Air King, my greatest superconscious projection to date. The vision of a hyperdimensional space wherein the horizons varied in distance showed me how a partial state of being can exist within a greater holistic context. It's like a three dimensional space within a six dimensional hyperspace. This is a spatial metaphor expressing the relationship between self consciousness and superconsciousness.

In this way, I am to seek the gross in the fine and the darkness in the light. The baser concepts correspond to the nearer horizons, the more familiar tracks, while their opposites refer to the farther off vistas, the less familiar experiences. They exist together as they are and in a greater reality that transcends and creates them. There is a smooth continuum that joins these states of consciousness, in their separateness and their unity, a transdimensional path that leads to the full vision

of BATAIVAH. This is how the Earth King was able to reach into my mind from without as if he had walked into another room. This is the metalevel at which the Watchtower Kings operate. I can't even begin to imagine what the Water and Fire Kings can show me but they will likely change my life forever. That's what magick is all about.

BATAIVAH – King of Air

AHAOZPI – Venus Senior of Air

Sunday, September 26, 1999

I've evoked BATAIVAH, King of the East, and AHAOZPI, Venus Senior of Air. My visions were inferior to my usual results. My contacts were weak. Upon calling the King, only darkness and flatness of vision answered. The flatness expressed lifelessness, dullness, and mediocrity. Although the dark space seemed to contain great potential for becoming in every point, even this possibility was weak, of little consequence.

Eventually, a disembodied voice said that I wasn't ready to receive the full vision of BATAIVAH. I called out in my mind, asking how I could become ready. The answer came that I should humbly submit myself to the King. This clearly couldn't be done. I am a human being, a complete microcosm, greater than any elemental no matter how exalted. It is I who must rule the spirits. So, I did the opposite of what was told to me and commanded that this spirit show itself to me.¹⁸ The darkness remained dull and flat for a little while longer. Eventually, a vast scene of clouds emerged that stretched farther than my mind's eye could see. My vision body stood in midair, perfectly still, just as the fluffy white and gray clouds

were motionless against a dirty, tawny sky. An enormous figure coalesced from the clouds, forming into an old, white haired and bearded man in a white robe.

He asked by what authority I commanded his appearance. I answered in the name of my Holy Guardian Angel. At that, a great sun of orange brilliance burst forth behind me.¹⁹ I could feel its warmth and healing rays. There was also a throne of gold directly behind me that came into being along with the sun. I sat down on the throne and commanded the King to bestow on me the power to command the spirits of Air. He complied at last. I bade him to declare his nature and mystery. He said that he ruled over the forces of Air and all expansion and contraction. It was clear to me that the vision was not going my way so I gave BATAIVAH license to depart.

Next, I summoned the Venus Senior of Air to ask her what she thought of my plan to form a sexual relationship with her for the purpose of experiencing a more intimate synergy of angel and human.²⁰ She appeared as a vast, white, round face and then as a gorgeous blonde in a sheer, white robe. In answer to my proposition, she said that I wasn't ready for such a relationship and that I should focus on my personal magical path in accordance with my True Will. Satisfied with this, I gave her license to depart and closed the temple.

Interestingly, during the banishing of the magical workplace, I caught a glimpse with my mind's eye of a great hyperdimensional figure with thick, white, curly hair and beard. It was the Air King in full clarity. Some level of contact had definitely been achieved but only a sidewise glance was possible at this point. The image slowly faded from view as I continued the closing.

Looking back on my record, I'm doubtful of the results of today's visions. I was off my game in general and acted foolishly towards these exalted spirits. Their messages seemed contrived, rather than inspired. Issues remain to be dealt with before I can achieve full contact with the ultimate of the Air element but I must soon move on to the Water tablet angels. This may be the only way to fulfill the lessons of the Air angels. Otherwise, I may just have to wait for another round of Watchtower evocations before reaching what is currently beyond me. For now, I'll accept the advice of AHAOZPI and focus on my magick.

It seems to me that my major outstanding issue with the Air King involves my lack of experience with religious exaltation. While I've been able to achieve a good deal of personal spiritual transcendence, exaltation and expansion of consciousness, I don't worship any deity or religious ideal. I prefer to think of the ultimate source of being as who I really, truly am, beyond self identification. My previous attempts to begin straightforward religious practices resulted in physical illness and bouts of high anxiety. For me, religion is self denial and self destructive.²¹ I need to find a way to reconcile my personal spirituality with the impersonal transcendence that constitutes all things. This would also be in line with the Venus Senior's advice.

Later that night: I've just returned from a long, leisurely walk and have been inspired by an intriguing realization regarding the issues raised by today's evocations. Evidently, some religious observance is called for in dealing with the Air King but viewing deity as a principle outside myself is a dreadful mistake for me. Indeed, my spirituality throughout my life has been based on finding transcendence within myself,

a purely mystical endeavor. My latest breakthrough in understanding, inspired by today's partial contact with BATAIVAH, is to integrate my personal self with the not self, what appears to be other than self. The Earth angels gave some intimation about this but now the King of the East is demanding it. A new type of religious expression is called for.

An important clue as to the nature of this new spiritual path may be found in the fact that Water is the next phase of the Watchtower magical program. I am reminded of The Hanged Man Tarot card,²² major arcana number twelve (XII), a card that figured significantly in a recent self administered reading. The Hanged Man has transcended all worldly pain and concern to fully focus on the spiritual realm, an inversion of conscious perspective shown by his inverted posture. Such a state of mind results from the union of opposites in the psyche, the ultimate of which is the fusion of self and other.

Aleister Crowley describes this card as a depiction of complete dedication to True Will, which is nothing other than the cosmic force of intention within the psyche. True Will is the supreme creative and deific principle within the mind of every intelligence in the universe. It is the ultimate object of my spiritual search. Clearly, the sense of separation between self and this other is a severe error, the worst restriction. Union with Will must be the central focus of whatever religious expression I use to enhance my magick.

LIANSANSA – Saturn Senior of Earth
HIPOTGA – Saturn Senior of Air
Sunday, October 24, 1999²³

Today's workshop focused on strengthening contact with the Saturn principle inherent in the two elements covered so far. Repeated attempts are needed to achieve complete understanding of this most abstract and impersonal of the planets. Full Saturnian evocation is an effective preparation for the overwhelming impersonal contact with Water. My partner's visions and mine were exact and detailed, opening the way for work with the Watchtower of Water.

In my Earth vision, LIIANSA appeared backlit by a brilliant whirling Fylfot cross which was throwing out projections of itself. White and black swastikas were flying all over the place, spinning in a clockwise direction, the way of the sun and positive growth. The light behind the angel was so bright that he appeared in shadow. Wordless understanding came to me as to the meaning of what I was seeing. Mind and matter are two phases of consciousness, separated from one another by the interaction between the universe and the nervous systems of incarnate life forms. They are two extreme opposites of one spectrum of differentiation of possibility. Still, all that is, is consciousness. Their apparent incompatibility is an illusion based on limited awareness and understanding of both. The truth is that they are emanated from one source, the first swirlings of all existence.²⁴ The very basis of all reality forms the background and determines the interaction between the experiencer and the experienced. All transformations are possible from this underlying perspective. Mind and matter are of one substance.

In my Air vision, HIPOTGA revealed the brilliant light of the Fylfot cross, without any trace of shadow. He told me that I'd gained enough of an understanding of the proper relation between the incarnate psychic states and their transcendent

source to perceive the light that exists in all things. The imagination represents aspects of the not self as darkness. Appreciating the not self as other-self has enabled me to experience all psychic states as light. The Great Sea of matter has become enlightened by transcendent consciousness. The devouring nature of Saturn has become understood as the cycling of a great interdimensional circuit of being. The All-Devourer is the All-Begetter.

The preparation is now complete. My magical partner and I are ready to begin performing evocations from the Watchtower of Water together.

CHAPTER V

VISIONS OF THE GREAT WESTERN WATCHTOWER OF WATER FIRST ROUND

SAIINOV – Jupiter Senior of Water
SONIZNT – Mercury Senior of Water
Monday, October 11, 1999

I have evoked the Jupiter and Mercury Seniors of Water, SAIINOV and SONIZNT, in due form. I still feel intense energy coursing throughout my nervous system but the effect is finally tapering off. Wow! What a leap forward in magical power!

The Jupiter vision began with the appearance of a stately ancient male, with long curly hair and beard, looking very much like the Air King. The scene had the same fluffy white and gray clouds against a tawny sky, which appeared in that last vision. The old angel lifted me with giant hands over his head, to the place of his crown chakra, and introduced himself

as SAIINOV. He told me that the essence of Water filled the entire universe as the eternal now, the coherence that has enabled the universe to exist and grow. Each moment has three phases, the initial phase of its realization, its full becoming in existence, and its absorption into the universe of time. As he spoke, currents of bubbly water filled the vast sky scene and surrounded me with effervescence. All was contained in the coherent¹ fabric of the light, bubbly currents.

Suddenly, two remarkably realistic hands took hold of me and lifted me off the ancient's head. I was taken up out of the airy/watery space and into a realm of pure, thick darkness. The impression was like newly poured tar in the process of congealing. There, in front of my mind's eye, was the face of a woman with very long, black hair. She was more real and solid and existent than any other vision I've ever had. Everything before this was like a cartoon in comparison. For the first time in my life, I'd encountered something that was truly outside myself. My magick had brought something new into my psyche.

To say that she was huge would be a ridiculous understatement. Her vast face was huge, like an ocean is huge compared to a pond. She filled all the varying dimensions revealed by the Earth and Air angels and introduced something new, an existence of pure reality more solid than any stone, more palpable than my own body. Her hair was larger still, filling the whole vision as one with the velvety, thick, black space. As she spoke, her hair moved about every which way, just as the trees of eternity.²

She was the real SAIINOV, the Jupiter Senior of Water, the first female figure I've seen so far to represent this planetary

influence among the elements. The initial personage had acted as a bridge, enabling me to pass from Air to Water, to something beyond my experience. She continued the lesson begun in the prior space. Each direction has a threefold set of currents which constitute its concept, three currents of consciousness which form its differentiation. There is the initial movement, its focus, and its culmination in its incorporation into spacetime.³

The angel told me to feel the coherence of the eternal now, the consciousness of the continuity of existence.⁴ I felt her hair, omnipresent and filling my being every second with love and wholeness and completeness. She enables and supports my existence by her imagining. I was experiencing the crossover from impersonal consciousness to personal, ego-based identification.

The Senior then said that I needed to complete nine tasks before I could go on to achieve the ultimate in spiritual transcendence. I felt dread at the prospect of having to remember so many details, making the record of this magical working more difficult. However, the tasks were not given to me in the obvious way. A list of nine items appeared before me in vision, written in white letters of an unfamiliar alphabet against the black background. The meaning of the words was completely unknown to me but I received the gist of the message. Essentially, I am to come to a coherent understanding of the nine aspects of creation (the emergence of specific events from the vast background of possibility), how moments and settings come into being from pure potential. Here is how Yesod is converted into Malkuth. Coherence is the key to this, as to the nature of Water as well.

I believe my visions have brought me near the threshold between the 10th and 9th Sephiroth. More than this, it seems I've been given a glimpse of the world of Briah as well. The image-making faculty of the mind has been transcended with the vivid experience of the foundation of physicality.

Satisfied and delighted by these amazing, breakthrough results, I gave SAIINOV license to depart and summoned SONIZNT. In the same thick, black space, I entered a tunnel of whirling essence wherein suggestions of white, ever changing geometric shapes moved past me. Inherent in each shape was an eye, an intelligence. Eventually, the tunnel moved passed me and I saw the enormous face of a man with long, black hair and beard which reached through the darkness, just like SAIINOV's hair had done. This angel spoke to me in a great, booming voice that seemed to come from my own voice within me, yet outside myself. At length, I banished and closed the temple, somewhat in a daze. Many of the details of these visions have slipped my mind now but essentially, I am to study how coherent shapes form out of the potential of being.

Later that night:

I just remembered the main thrust of the vision given by the Mercury Senior of Water. He showed me an image of myself as a system of intermingling currents of points of light squeezed into a narrow field of action, like a dark cylindrical bottle. SONIZNT bade me to re-image myself to expand this field, to make it extend into the general field of potential underlying all of physical reality. That way, the range of the light point circulation can extend throughout the space

surrounding the bottle, enabling the Will to reach into the world directly. Psychic currents of self recursion can extend beyond the central nervous system, propagating the impulse of True Will into the immediate physical world of ordinary human experience. It all begins with a revisioning of self, forming a new identity as a new being.

SONIZNT – Mercury Senior of Water
 Sunday, November 21, 1999

I held another workshop today. My partner and I evoked the Mercury Senior of Water. So profound and potent was this first Water contact for her that we decided not to summon a second angel. She encountered the same expansion of consciousness experience that I had during my first evocation from this Watchtower. The higher dimension of pure being in which our personal existences were as tiny bubbles was brought to our awareness with the fullest of intensity. She also came to perceive the unitary source of all opposites that I've discovered in angelic vision.

What a marvel is John Dee's Enochian magical system. It introduces a profound and specific reality to any who approach this mystery. There is no subjectivity about it. Dee and Kelly reached into the very basis of the cosmos and derived the keys to its revelation. In the angelic language and tablets lay a direct Path of initiation to the ultimate transcendence.⁵

My experience of the Senior was somewhat less intense than last time, since I'd been able to adjust to this greater contact. He appeared to me clearly, but spread across great distances of space and time, closer to my reality than before.

He transported me to a great blue hyperspace along a golden spiral and there I partook of that state of consciousness beyond the image making faculty. This was the true Water, pure coherence. His teaching was to project myself astrally in order to actualize one of those points of great potential which filled my enhanced vision space.

SLGAIOL – Venus Senior of Water

LSRAHPM – Mars Senior of Water

Saturday, November 27, 1999

I've evoked the Venus and Mars Seniors of Water in full magical temple. Now, my head is almost spinning with the awesome psychic forces drawn forth from the impersonal currents of consciousness from which I'm created. A major revelation has been given to me and it has already begun to transform my soul.

Upon calling SLGAIOL, I saw myriad folds of space, as if I'd projected my consciousness beyond the bounds of space and time to look upon the universe from outside. Each fold seemed like an entire course of cosmic evolution, complete with all the partial evolutions of galaxies, stars, planets, and life forms, falling in toward a common center that was at the same time invested in the flow of possibilities and outside of it. The falling circulations appeared at the edges of the supercosmic system when they neared the paradoxical center. Whole realities were born and died in this way.

A great head appeared in the curving, whirling spacetime flow, reflected in each fold and corner like the reflection on a pool of water into which a stone had been thrown. The effect

at this level of being was total confusion, yet, the angel himself was coherent throughout. His existence made sense out of pure chaos. The angel's face was male, with the same black hair and beard as every other Water tablet angel I'd contacted so far. His every movement was carried throughout the spacetime folding circulations, bringing a subtle order to the inherent disorder of the reflecting material.

SLGAIOL told me that the universe was created from a contradiction. Existence is totally impossible, given the transcendent nature of its source. Yet, form took shape and coherent movement became. All that is, is a lie, being a purely arbitrary pattern imposed by currents of individuated, ordered consciousness. There are no limits to existence since all is based on an impossible contradiction, a paradox. I must fully embrace the contradiction of being in order to rise beyond the limitations of my own habituated mind. True magick, realization of the impossible, may only be done from a perspective that transcends reason. Only by operative contradiction of union of opposites may human limitations be overcome.

Overwhelmed by the import of the angel's message and the ultimately expanded state of the vision, I gave SLGAIOL license to depart and pressed on with the evocation of LSRAHPM, Mars Senior of Water. His mighty form, consisting of a fine white mist, arose out of a raging whirlpool of spacetime. This was another geometry of the same supercosmic flow that had been introduced in the last vision. Great bolts of lightning sprang from the maelstrom of focusing possibility, shrouding the Senior in blazing light. The birth of possibility of becoming is brought about by these fiery emanations.

The angel's lesson continued the revelation given by SLGAIOL. There is an unlimited amount of energy available at all times in all places because of the occurrence of impossibility. Anything can occur since no limitations truly exist. The focusing of pure information, relation between different states of being, provides unlimited power. Thus, all is hopeless confusion and yet receptive of any pattern imposed on it. Any creation is possible with the right state of mind. The human world is just one of an infinite variety of potential paradigms.

I may wield such currents of contradiction by merging with the impossibility which creates the cosmic coherence. Sheer nonsense gives rise to all pairs of opposites and their interactions. Any event may be made to occur by influence over the creative power of contradiction in this way.

It makes sense that impersonal consciousness would lead beyond all human reason and even the collective unconscious to encompass all that is unreasonable. Clearly, the universe cares nothing for human ideals. Reason is but one of a myriad of possible patterns that may be projected onto what is a completely protean reality. Realization of the creative contradiction will transcend all limits of reason.

Truly, there is no God to judge humanity, no universal orderer. We are all totally free to impose whatever order onto existence we desire, just as I've always believed. Chaos is not ordered but is orderable. Order can be emerged therein to form the basis of the absurd impossibility which creates all things and circumstances.

As a side note, I became strongly sexually aroused upon

evoking the Mars Senior of Water. The feeling was similar to that given me by the Venus Senior of Air but less romantic and more lustful. Indeed, the madness of sexual excitation helps to lift the mind beyond reason to the threshold of impossible contradiction.⁶

LAOAXRP – Luna Senior of Water

LIGDISA – Saturn Senior of Water

Sunday, December 5, 1999

I have evoked the Luna and Saturn Seniors of Water in due form and received their communion and blessing. My state of mind is peaceful and clear, having become acclimatized to the impact of the Water energies. The angelic lessons, however, are no less profound than before.

LAOAXRP appeared to me as a young girl, about seventeen or eighteen, with long, straight, blonde hair and large blue eyes. The surrounding vision space was grayish white rather than the usual black, perhaps reflective of my improved adjustment to her element. She had a mischievous laugh and hugged me affectionately, touching me in various places in a friendly and sometimes sexual manner. I felt stimulation in my Mars chakra, situated a few inches above my genitals, but was not moved emotionally. This new energy was not overwhelming.

She told me that I was nothing, that the oneness which I felt myself to be was a total illusion. All my thoughts and senses and conceptions were nothing except so much smoke on the surface of the ongoing coherence, which is the only reality. Truth may be found only in pure being, revealed when the

chaos of the mind is stilled.

Then, she told me to sing. She showed me how by standing behind my vision body, putting her hands on my cheeks, and charging my entire being with glorious white light. Soon, I felt a stirring in my heart chakra, the chakra attributed to the Sun. Then, an essence of song began to emanate from there. I realized that this was how to project energy in a state of transcendence. Receive the ultimate essence of existence and then channel it through the chakra whose nature was to be projected. Such energies could be brought down to the physical level and fixed in a material basis such as a talisman. For instance, the heart chakra sings of love and harmony, imbuing all with a golden perfection and state of peace. Other chakras can produce different effects. The song of the eighth chakra, the integration of all the others with the innermost source of personal creation, projects ultimate transcendence as pure white light.

After a while, my essence song finished and then LAOAXRP told me that I wasn't who I thought I was. My current identity was a mistaken impression. My true name was Ebelijah. The meaning of the name could be found in the enumeration thereof.⁷ I understood that this was a fusion of the names Abel, son of Adam and brother of Cain, and Elijah, a prophet from the Old Testament. This surprised me, not being of a religious persuasion, but I immediately accepted this as my angelic assignation.

I gave LAOAXRP license to depart and evoked LIGDISA, Saturn Senior of Water. There was an immediate sense of hyperspatial immensity, a hallmark of this element. I saw before my mind's eye the Fylfot cross in whirling motion, so

fast that it appeared like a solid disk. It became clear to me that this vision would not be the usual face to face encounter, my personal identity having been negated in the previous angelic contact. So, I became the swastika and felt all manner of emanations and motions being thrown out from me. Each projection carried the stamp of my Prime Pattern, the signature of who I really am, the core ideal on which my every mental activity is based. I became aware of a union of expansive darkness and frenetic universal light, a focus of impossibility, the opposites tucked into each other in spiral configurations. This is my pattern, my personal creation, correspondent to how the cosmos came into being.

Eventually, the angel appeared, springing out from my midsection, to reveal himself only from the waist up. He was a young, dark haired and bearded man, with the same puckish grin as had the Luna Senior. His communication was that this was the only reality, expression of pattern imposing itself onto other patterns and their background coherence. All else is an illusion. He also said that I should evoke the Jupiter Senior of Water again, before calling the King of the West.

With that, I gave LIGDISA license to depart and closed the temple by the usual ceremonial. This is Water, the impersonal aspect of consciousness, the true pattern of Self, upon which all the airy noise of the mind is derived. This true identity is of the nature of Briah. The Prime Pattern of Self is all in all, projecting an illusion of a self, operating in a universe of space, time, matter, and energy apparently separate from that self. All is as one is a misinterpretation of experience. All meaning, then, is purely arbitrary and so of limited truth, that is, false. Any further magical development will have to involve this expanded, impersonal state of consciousness. I feel like The

Hanged Man of the Tarot, whose perspective is inverted, looking from the outside in.

SLGAIOL – Venus Senior of Water
Sunday, December 19, 1999

I held another workshop today with my magical partner. We evoked the Venus Senior of Water to receive her communion and her wisdom. Once again, my partner and I decided to set our pace at one Water Senior per session, such was the impact of their contact. I explained what I'd been learning from the angels in terms of the overall system and where these visions were leading. The element of Earth deals with coherent personal consciousness, the self consciousness of every day life. The element of Air deals with transcendent personal consciousness, the subconsciousness which underlies the ego. This is the stuff that dreams and hopes as well as nightmares and fears are made of, swirling around on a plane of constant change and mystery. The element of Water deals with coherent impersonal consciousness, the cosmic backdrop and formative principle of the entire personal experience and psychic mechanisms. The self comes together out of this great sea of potential like an iceberg freezing in an ocean. A small percentage of this enormous mass rises into the light of day while the rest of its vast bulk remains continually submerged in the darkness of its source in the watery abyss. Yet, all is Water, in one form or another, one phase or another. The element of Fire, then, deals with transcendent impersonal consciousness, that ultimate source of energy whose tiny pocket of unlikely, impossible darkness forms the basis for all life and mind. However, all energy held within the frozen possibility derives ultimately from the Fire of infinity.

Evocation of the angels of the great Watchtower of Fire would no doubt clarify what this was all about.

I also described my discovery of the core contradiction at the root of my psyche, the Prime Pattern emerging out of an impossible fusion of cosmic currents of opposite natures. All that I am or can become expresses this central truth of the existence which creates me. These explanations helped my partner to make sense of what she was experiencing through the contact with the intense transpersonal energy of Water, making it easier for her to handle its impact. Knowledge and experience are effective tools in empowering the mind to grow under the influence of superconscious projection.

My vision of the Venus Senior of Water was similar to my last contact with him. He taught me a mystery of the polarity between self and other. From the personal perspective, self projects other to produce a spectrum of differentiation between mind and matter. This spectrum encompasses the entire universe, yielding the experience of coherent reality as a collection of specific, ordered events in space and time. Personal reality adheres to exact and far reaching laws of nature and regular patterns by which life experience unfolds to the perceiving (and projecting) intelligence. Yet, this subset of likely occurrence is but a tiny drop in a vast arena of possibility. Much of what the mind creates for itself is based on early childhood imprints and conditioning imposed by family and society. Some of these behavioral patterns of thought and action can be destructive to the health and growth of the psyche, limiting life experience to a narrow, regularized track. Overcoming these poisonous psychic programs can greatly expand the scope of what life can bring to fruition.⁸ Sufficient projective power could alter manifestation

significantly. This is the goal of magick.

The impersonal perspective, however, is far beyond any experience-based limitations. The state of self and other differentiation and interaction is only one current of realization in a greater reality of all inclusive possibility. That which is other, is understood to be an aspect of self and so one with it. The core contradiction is equally in the ego and in the non-ego, realizing self-in-other and other-in-self. This kind of paradox reveals the impersonal source as creating and being created by its projections. Time ceases to have meaning and an experience of an eternal, unchanging now results. The attained magician can shift perspective to any object in the surrounding world, making that the center of experience, leaving the original body-attached identity as other. Obsession with personal consciousness is hereby transcended and the entirety of existence can be understood as pure paradoxical contradiction. All is impossible so anything is possible.⁹

During this most enlightening vision, I fell into a hypnagogic state, half asleep and half awake. This had never happened to me before. My dreaming faculty was activated and I experienced a complete dream while my waking vision continued. Neither psychic function was interfered with by the other's progress. Their impressions remained clear and distinct. In my dream, I found myself trapped in a huge, black roasting pot being heated by a flame burning below. I could feel myself inside the pot heating up, but at the same time, I was outside the pot looking at it.¹⁰ I was in two different places in my dream at the same time while also experiencing a magically enhanced waking vision. The sleeping dream expressed what the waking vision was communicating.

Myself inside the pot began banging on the sides, trying to get out, but couldn't. Myself outside the pot could only watch helplessly. The angelic vision continued unaffected by its counterpart situation. The two superphysical communications ended simultaneously, their multifaceted message having been delivered.

My early childhood conditioning continues to isolate me from the true source of my being. Superconsciousness may light the way forward but the subconscious must be transformed in order to accept the transcendent inspiration to the deepest levels. Psychedelic experience is the key to revealing the truth of reality and enabling an expanded psyche to impose its pattern onto the ebb and flow of what can be.

SAIINOV – Jupiter Senior of Water
 RAAGIOSL – King of Water
 Sunday, December 26, 1999

I've evoked SAIINOV, Jupiter Senior of Water, and RAAGIOSL, Great King of the West and Water, to great effect. Ironically, SAIINOV warned me not to proceed with the evocation of the Water King because I wasn't ready. Too many disconcerting events had occurred today before the temple ceremony and so I was too unsettled emotionally to make an effective contact. Interestingly, she appeared in vision with a male counterpart orbiting her like a moon orbits a planet. Her counterpart remained silent throughout the conversation.

Her message sounded absurd to me, perhaps to be taken in a contradictory sense considering her orbiting male

compliment. Perhaps this celestial pattern was meant to convey some hidden meaning to an obvious message that couldn't be taken seriously.¹¹ I stated my intention to proceed anyway, so she advised me to receive the King with my entire being. Only that level of wholeness could properly reach him and handle his profound energies.

With that, I banished the Senior and evoked the King. After making my conjuration, I could feel myself being surrounded by white energy which streamed out of the Water tablet. My physical eyes didn't register anything but in my mind, I saw a torrent of white light flowing from the Watchtower before me. The brilliance inundated me inside and out, flooding my every nerve, thought, and atom; every fiber of my physical and psychic being.

Upon sitting down to meditate and open my inner senses more fully to the Great King, I saw a vast head, white haired and bearded, condense out of the flowing light. He was constituted of an essence beyond my imagination but was able to focus his white current into the image of a head, just as the Seniors had done from their fields of black and gray. The King's brilliant energy, however, clearly emanated from a source far beyond that of his ministering angels. If the Seniors of the Watchtowers exist at the level of consciousness called Yetzirah or Briah in the Qabalah, their Kings exist in Atziluth, the worldview beyond the archetypes.

I opened up to him with as much of my being as I could muster, including my aura and senses outside my body. The King's mighty energies were far more intense, had far more impact on my body and mind, than any Senior could ever have, but I withstood the onslaught. With a voice that came from

everywhere and nowhere, he told me that in order to understand and manipulate the universal coherence, which is Water, I needed to incorporate the complimentary of my own being. The microcosm exists within the macrocosm, two fields of consciousness with one focused on an incarnate experience and the other an all encompassing potential of experience. Yet, by a certain perspective, the microcosm contains the macrocosm and so the individual pattern is spread throughout the wholeness of things. This cosmic self exists as more than just the presence of the individual in everything that is not that individual. It is everywhere and every when at once, while still expressing a particular person with a particular experience. Thus, self, other self, and cosmic self had to merge to realize transcendental understanding and abilities. Control over the emergence of physical reality is thereby possible.

I asked him for his blessing and permission to command the forces of Water. He bestowed this upon me. The King's blessing yielded an awareness of oneness with all and my complimentary self, omnipresent yet contained in my focused experience. I was a recognized ruler of Water, just as with Earth and Air.

I then gave the Great King license to depart and closed the temple in due form. On the way to a restaurant for dinner, I felt very altered from my usual sense of self. My entire psyche seemed turned inside out, continuing the connection with my cosmic self. All the events in the universe are merely ripples across the surface of an infinite ocean of pure joyous light and peace. Eating a large dinner helped to ground me and now I'm comfortably full and tired. I feel more stabilized and adjusted to the awesome powers and revelations I'd received from the angels. I look forward to evoking the powers of Fire.

Monday, December 27, 1999

Based on my experiences with the elemental angels and the lessons they've taught me, I'm ready to make some speculations on the nature of certain concepts of alchemy. The Medicine of Metals, that which perfects the minerals, is alchemical Water, quickened into life by the impulse of Mercury, the messenger of the Gods. This is an allegory of the human aura becoming quickened by focused, individuated consciousness inspired by superconscious contact. The transcendently connected ego becomes the conveyor of complex patterns of emergent order, communicating profound wisdom to the quantum chaos surrounding the body. The aura becomes a shining mirror of the higher worlds, reflecting Truth into the physical world. Properly manipulated, this emanation can become an effective agent of alchemical transmutation, bringing order and perfection to disordered nature.

On another topic, I've felt a definite intensification of my mental rest state since evoking the Water King. With some concentration, I can activate the higher activity of my mind almost to the point of angelic evocation. With this acceleration, I've achieved a clearer perception of my complimentary self. This is the impression my self consciousness makes in the overall source field of impersonal consciousness, like a handprint in wet cement. My complimentary is a shadow to my personal light. Together, we constitute a complete self. Integrated with other self, we create the universe of experience, a whole cross section of spacetime. The function of creation lies at the core of each consciousness. There is no God but Man. With this growing Self awareness, I'll soon be able to open up my psyche to the highest levels of superconsciousness by Will alone.

LAOAXRP – Luna Senior of Water
 Sunday, February 27, 2000

My magical partner and I evoked LAOAXRP, Luna Senior of Water, during today's workshop. We both perceived action occurring in physical space on an inward level.¹² Clearly, my evocation abilities are improving. Objective perception confirms it. It seems my results are enhanced as I go forward in the Enochian training program, even when returning to a prior element. My progress should be truly dramatic when I undertake Senior evocation again from the beginning.

My partner's result shows that, whether or not any objective physical energy is projected during these ceremonies, the effects of the evocation on the mind are pronounced and undeniable. There is a level of mind that seems to extend into space and can be altered by magical projection, even if this influence is caused by nothing more than a complex set of body language and voice inflections. However, if the enhanced psychic emanation is materially real, great magical effects are possible with its multiplication. If not, even if all these perceptions are nothing more than so much mental masturbation, the revelations of ecstasy and transcendental connection make the effort worthwhile.

In today's vision, I perceived a spiral current emanating from the center of the Water tablet. It was like viscous water, full of bubbles, and it was bright and shiny. Interestingly, my partner described seeing just this substance in her vision, interpenetrating every object in the room as well as her own mind. She had achieved perception of the smooth flow between her mind and the outer world, the in between dimension that I'd discovered. She perceived my magical projection!

The spiral turned out to be a tunnel through which LAOAXRP came to enter our world. Her form was made up of the same bright, bubbly, watery substance as the tunnel but more colored like a human. This manifestation was different from the moonfaced figure I received the last time I evoked this Senior but the demeanor was the same. It seemed my contact with Fire had refined my ability to project any angel.

She led me into the tunnel and through to the in between reality. It was a dark, empty place except for a pedestal on which was a square box, open at the top. Brilliant white light shone from within. The angel told me to place my hands on this table. The light shone from between my fingers as I touched it.

She said that this energy was the potential behind all coherent reality but that I wasn't ready to tap into it because of my conscious focus on myself. I needed to loosen up and extend my sense of self to reach through other self to realize the universal potential energy. All the angels were clear on this point.

So far, my contact with the other self in my mind/aura has only begun to foster a sense of overall unity of perspective. The sense of separateness between self and other remains very strong. Slowly, these barriers are becoming permeable in all my magical work. Greater success will bring greater connection and make of my whole being a conduit for the Light of Life to reach physicality.

My partner's vision remained focused on the shining Water pervading the temple and every object therein. She told me that this connecting principle was the basis for all perception.

This link of transpersonal consciousness enabled the human mind to perceive material objects. Physical signals such as light, pressure waves through the air, etc., were actually incidental, unable of themselves to promote perception. I speculate that if the frequency of an object's consciousness conduction was significantly different from that with which the human mind normally deals, that object would be totally imperceptible by humans on any level. It would be entirely outside their reality. Indeed, all of life is an interchange of circuiting consciousness. Manipulation of that process can yield profound ability to alter personal experience.

Our visions ended with LAOAXRP returning through the Water tunnel. My partner and I then closed the temple in due form. We both marveled at how real and powerful the Enochian entities are. Time after time, participants in these ceremonies report similar phenomena and appearances. The language of the angels channels an objectively real presence, whether it is from an excitation of the collective aura of the evoking magicians or an independent being from beyond the world answers the Call. The force of consciousness is real and can be manipulated at will, the ultimate occult force.

Wednesday, March 1, 2000

I've come to a greater understanding of what LAOAXRP was telling me last Sunday and why the Jupiter Senior of Water told me I wasn't yet ready to evoke the Water King. The expansion of consciousness involved with Water involves far more than simply becoming aware of the vast field of impersonal being from which the personal mind emerges. Remaining centered on ego identity prevents the circulation of

psychic relationships from encompassing the entire auric ground. To fully realize the true nature of Water is to shift identity from the personal to the impersonal perspective, from self as locked within a body to the self that freely oscillates between the ego and the non ego. Apparently, the result of this transition is to realize a sense of self that transcends mind and body to experience a cosmic participation and presence. So far, I've only been able to catch flashes of this vast expansion of the conscious circuit. These revelations have been relaxing, releasing, and ecstatic. I need to make many more connections between my personal mind and its auric basis before achieving smooth flow of identity from the one to the other. Then, I'll be ready to take full advantage of contact with the Water King and reach the latent Fire within the other elements.

LSRAHPM – Mars Senior of Water
Sunday, March 26, 2000

Today's workshop went exceptionally well for both my magical partner and I. Group ritual has a charm and an effectiveness that solitary working can't match. Being in a chamber full of magicians performing highly orchestrated magical ritual is an awesome experience that nothing can compare to for sheer power and spiritual transcendence. Even with just one other person, a ceremony is enhanced to a great degree. The benefit to each participant, as well as the development of the involved group mind, is far reaching. This greater psychic acceleration improves solitary working a very great deal.

My transcendent experience began during the purification of the temple as part of the opening ceremony. I suddenly

became aware of the underlying cause of my short temper in a vivid way. A vision spontaneously unfolded in my mind as I performed the ritual actions of temple purification, which clearly brought about dramatic personal cleansing. My imagination revealed a scene of raging, hot fire stabbing outward and then retreating. This activity was repeated over and over again, showing an imbalance of expression of Will. I was able to withstand the impact of this personal revelation but almost went deep into trance during the Opening by Watchtower. Fortunately, my years of experience with magically enhanced states of consciousness enabled me to keep my wits about me and finish the preliminary ritual. LSRAHPM was evoked effectively in due form.

My inner vision of physical activity revealed an outpouring of the same bright, bubbly water from the Water tablet as what appeared during the last workshop evocation. This time, instead of a spiral, there were two coherent streams flooding into the temple. One current went clockwise and the other went counterclockwise. The two streams encircled the magical workplace as they crisscrossed each other in complex patterns. These patterns came to cover the whole temple. It seemed as if an object of more than three dimensions had entered physical space. The changes in pattern that occurred over time showed the object's full extent.¹³

With this outer vision going on, I entered into inward trance to see a figure similar to the one from the last time I called the Mars Senior of Water. To my surprise, he called me stupid for summoning him again since I already received his full vision and message. I told him of the necessity for this, to teach my student. He readily agreed with me, changing his harsh tone immediately. This accommodating behavior made

me suspect that the being before my mind's eye was not the angel I'd evoked but rather a personal projection. I exited this trance and returned to physical perception. The watery streams continued pouring out of the Western Watchtower to crisscross across my living room. Then the real angel came out of the tablet with the streams and walked to a spot in front of me, just as the Fire angels did. It seems my evocation abilities are improving as I continue this course of magical training.

The angel directed the Water currents to flow through me and I was completely inundated by the force - body, mind, and spirit. This extreme purification enabled me to perceive more clearly than before the source of my short temper as a habit of defective use of my Will, my ability to assert on all levels of consciousness. My Will is my entire being focusing on one point in physical, psychic, or conceptual space and pushing, asserting, emphasizing, and then relaxing. An activation is made and then the Will is withdrawn to allow a chain reaction to continue, resulting in psychic and physical manipulation. This holistic assertion power is what the true self uses to activate the brain cells that control body movements, speech, and memory. The unconscious Will controls the autonomic nervous system with this force. Unbalanced use of the Will causes violent psychic and physical reactions which result in unhealthy behavior, such as short temper. Repeated episodes of these reactions habituate into unconscious complexes and become so regularized as to occur regardless of conscious intention. A great deal of willpower is needed to break up these unpleasant psychic programs.

LSRAHPM and I did our best to wash the fire and inundate the old patterns of unbalanced forcing forward and then relaxing pattern. The flash fires eased somewhat and

eventually disappeared from vision. Healed with this blessing, I returned to the physical level of perception.¹⁴

My magical partner's vision was even more intense than mine. Her vision began with a giant snake with a warrior woman carrying a sword riding on its head, between the eyes, appearing before her mind's eye. She told my partner that she was the force that propelled the semen in ejaculation, which forced out the baby during birth, and other such movements that forced matter through the courses of the body. When asked to explain further, the warrior woman grabbed my partner's hair and cut her head off with the sword. Fortunately, my partner was able to control her panic and continue with the vision after that point. Her years of yoga really paid off in this Work.

My partner perceived an enormous gushing of blood through her neck and up to the ceiling, where it disappeared.¹⁵ Then, a stem grew out of her neck and her head became a lotus flower which sprouted from that stem. Her head was the centerpiece of the blossom. In this forceful way, my partner reached impersonal consciousness.

Her vision directly corresponds to certain Kundalini visions I've had, where my entire body became the central stamen of a vast lotus, an eighth chakra, whose myriad interdimensional petals were projections of my aura. Much is shared during group magick. While I'm inducing the nature and intensity of her visions to an extent, it is her mind that is channeling and processing the energy. The lessons she's learning are relevant to her life. She claims to be very happy with her breakthrough and continues to be eager for more. That we'll both get when next time we evoke the Saturn Senior of Water.

SONIZNT – Mercury Senior of Water

SLGAIOIOL – Venus Senior of Water

Sunday, April 16, 2000

I enjoyed excellent communion with the Mercury and Venus Seniors of Water. My hope in evoking more Water Seniors before returning to the Fire tablet is to continue the purification of my Will, begun by the Mars Senior. One of the great satisfactions of solitary work is the ability to chart a course independent of other people's curricula, readjusting the order of operations at will. This should help me channel angelic Fire in a more balanced way in future. As usual, I got more than I bargained for.

The angels appeared in front of me and in my mind. The inner picture of their physical and psychic manifestations was clear and bright. There was no darkness obscuring anything. I could see their entire bodies.

SONIZNT instructed me in the proper use of Will. The three part process to best generate and project Will force is to transcend, receive, and call forth as the All, utilizing the entirety of existence to support the projection. Nothing short of a universal focusing of Will-force is balanced. Thus, any effort by the ego is doomed to failure. Ultimately, it's the entire universe that conjures magick. The human part is just along for the ride.

This angel's blessing consisted of helping to connect my nervous system with the transcendent reality that underlay all existence. He said I was ready to receive the All.

SLGAIOIOL appeared as a voluptuous blonde beauty, not at

all the incomprehensible, disembodied face I've perceived in previous visions of her. She entered my body and sexually aroused me every bit as intensely as the Venus Senior of Air had done. She opened up a transcendent space in my mind wherein she appeared set against a hyperintense blue background. White flowers covered the edges of the scene. I perceived myself as the great lotus, the eighth chakra, with my vision body as the stamen in the center. The angel shone life giving rays on me like a sun does on a flower. A great, gorgeous, brilliant sun she was.

The angel told me that love for a woman could reveal that which I couldn't see in myself. A whole new revelation could be realized by such contact. Romance could be a part of the Path every bit as important as the most profound vision. Sex charged with love is a special force that could readily project in the holistic way recommended by SONIZNT. Ultimately, all expressions of Will result from usage of the sex force. This is why it is vital for any magician to properly understand and channel his/her sexuality in a healthy way. To reinforce her message, she bestowed her blessing on me by intensifying her magnificent image. My every nerve and thought were inundated by the ecstasy. This beauteous, beatific vision still comes readily to mind, even after the evocation has ended.¹⁶

LIGDISA – Saturn Senior of Water
 Sunday, April 30, 2000

Today's workshop went very well for both my magical partner and I. We evoked LIGDISA, Saturn Senior of Water. Surprisingly, the contact was loving and gentle, rather than cold and frightening, as one might expect from a Saturnian

Water power. However, our visions were awesome in scope. We each received similar teachings from this angel, although they were worded differently to suit the receiver. The message involved the primary mystery of elemental Water, the contradictory nature of the source of consciousness as creator and created in one being. My partner had difficulty grasping this paradox and was given a meditation to help her understand. I was shown a vision of the circuit of consciousness as a progression of concentric metallic cylinders, each taller and wider than the ones it contained. They were concentric vertically as well as horizontally, yielding the impression of a parabolic dish on each side of the construct.

At first, LIGDISA introduced himself as the tendency which focused the patterns of the universe to form me. He was the instigator of my being, all that I know myself to be. A band of metallic light formed around my head at the level of my forehead at the same time the system of cylinders appeared to my mind's eye. I was looking outside and inside of them at the same time. I am the instigator and result of my being, the becoming of my consciousness. The cylinders form an evergrowing system that expands as my life experiences grow and complexifies my mind.

As my appreciation of the meaning and significance of these visions grew, the cylinders increased to enter an in between state, the infinite realm between pure mind and matter. Eventually, the outermost cylinders seemed to enter physical space and hovered above my head like a great helmet. My aura rose to meet them, my headband of metallic light linking with the interdimensional system of psychic projection levels. My inner visual sense became filled with metallic

colored energy and a profound sense of oneness with all being, all that was, is and shall be, came over me. The great power of that oneness was palpable to all of my physical and metaphysical senses. By sheer configuration, the synergy of all existence is supremely powerful, paradoxically creating and being created by everything everywhere every when.

With my understanding complete, the transcendent connection withdrew and I returned to my normal state of waking psychic functioning. My partner and I banished and closed the temple in due form. We discussed our experiences in great detail over dinner.

Overall, the intensity of this angel and his message was awesome. However, the supercharge yielded by evocation of the Fire angels was noticeably lacking in this as well as the other Water angel contacts. As complete as the nature of Water is, Fire is its necessary correlate. Water is pure being in its wholeness, diversity, and tendency to form, but Fire is the charge of Will that drives and ensouls the entire process. I now feel ready to return to the Fire tablet and am eager to face the Mars Senior of Fire.

Wednesday, May 3, 2000

The full meaning of last Sunday's evocation has come to me. I am that angel. I am LIGDISA as well as all the other angels I've evoked. I exist both inside and outside my body as well as the states in between. I am the instigator and resultant of my being, the image of myself. I feel the spectrum of existence and becoming, spanning the conditions from inside my mind to outside my body. Each state appears to my mind's

eye as a band of force, a projection of Will that manifests some distance away from the point of emanation. The several levels of projection come together as the system of concentric cylinders as revealed during last Sunday's vision. Integration among these bands produces profound synergy and spiritual transcendence, the revelation of new states of being, multi-state experience. Feelings of oneness with all things follow this expansion of consciousness, this psychedelic experience.

My progression through the elements reflects the development of this understanding. Earth showed the material side of my being, my attachments to circumstances and personal psychic programs. The source of material being and evolution was revealed as the interdimensional cosmic spiral. Air revealed the force of my life, the vast spectrum of mental potential from personal attitudes to the human collective consciousness. Fusion of these perspectives enabled a leap in understanding and psychic functioning which revealed a greater wholeness to my existence. All that I know myself to be is but a drop in a vast field of potential for experience, impersonal consciousness, Water. This is the interdimensional field of my aura, the architect of my life and the product of all my incarnate experience. Of course, nothing happens without the impulse of pure Will to quicken the whole construct into activity, the ever flowing rush of Fire. A greater fusion involving all four elements will no doubt yield the transcendent metaconsciousness that is Spirit, the All/Naught which produces and destroys organic existence. The mystery and purpose of life will stand revealed.

RAAGIOSL – King of Water
 Sunday, June 4, 2000

My magical partner and I held another Enochian magical workshop today. We evoked RAAGIOSL, great King of the West and Water. My partner had a dramatic breakthrough in consciousness by her first contact with this truly awesome being. She became aware of herself as a fundamental functioning part of the universe as a whole. I believe this to be Briatic consciousness, transcending any image or concept, completely beyond the earthbound psyche of the ego and its ideals.

For my part, I was told once again that I wasn't ready to achieve the full vision of the great King. Not even my most exalted Briatic states of consciousness were enough to truly represent him in vision. No image could do justice to his majesty and might. I suspect that a whole new faculty of consciousness is needed to efficiently process this tremendous contact. The only clue RAAGIOSL could give me was an experience of my entire being, personal and impersonal, as one coherent whole. There was no vision to this. My interpretation of the King's message is that I must learn to function at the cosmic level as efficiently as what I can now do at the personal level. I have far to go along the Path before I become able to function at such an exalted, superhuman level. The message from my first evocation of this entity has even more import for me now than ever before.

Sunday, July 2, 2000

I've just had my last workshop with my magical partner.

We covered some technical points of the temple ceremonial. She told me she needed a break to fully explore the wonders and revelations of our Water angel evocations as well as to work more indepth with Raja Yoga. Yoga has been her primary path for nine years. If her Work brings her back to this type of magical practice, our workshops can resume. Otherwise, she has some new tools to pursue her own course. In the meantime, I'll continue alone on my way through the magick of John Dee's Enochian system.

CHAPTER VI

VISIONS OF THE GREAT SOUTHERN WATCHTOWER OF FIRE

FIRST ROUND

ANODOIN – Mercury Senior of Fire
Sunday, January 30, 2000

I have evoked ANODOIN, Mercury Senior of Fire, as my first evocation from the great Watchtower of the South, with full temple ceremonial. The energies of this manifestation didn't overwhelm me, as with the first contact with the Water tablet. The impression was quite different. The background Fire element appeared to my inner sense as a fiery red field of light, apparently made up of blocks of gelatinous cubes of red-orange firelight. ANODOIN himself appeared as an interdimensional current of rushing Fire that spiraled into my living room from beyond the confines of space and time. Nothing impinged on my sense of sight but the presence of the angel's movement was very clear to me. My imagination interpreted this otherworldly contact as a spiral of Fire with a

face at the tip. The only other times I've achieved such palpable contact with higher dimensions were when I was evoking the elemental Kings. Here was an essence of pure magick, undiluted by worldly conditions, such as formed the other elements. The flow of power was noticeably outside my body, rather than entering physicality through my psyche. The sensations on my skin and aura were more distinct than with any other spiritual contact yet experienced.

ANODOIN taught me that there are three types of Fire: transcendent, internal, and external. These refer to the different dimensional modalities in which the life energy may manifest: the mind, the space surrounding the physical body, and the higher dimensions beyond space and time. Unite all three to evoke magick, that is, bind together the different states of being into one continuous interdimensional flow. Projection of psychic energy into physical reality is the process of evocation, of magick itself.

The angel told me to follow him and he tried to lead me out of my body to go someplace else. Try as I might, I was unable to leave my physical body behind so I prepared a psychic space in my imagination for the spirit to enter me. He took on a more complete form here, although his being remained part of the interdimensional current that spiraled outside my body and beyond the physical. His appearance was that of a conventional angelic figure but consisting totally of flames. His voice was like that of an ordinary human male.

Together, we entered into a deep space scene and from there to a beach of dark sand at night. The black ocean waters spread out to the horizon, purely still and shiny like a mirror. ANODOIN said that there was no Fire here except that

everything was made of Fire, even Water. Next, we visited a stormy Air scene, an infinite sky filled with dark clouds. The angel said that Air carries Fire. Make the Air to flow smoothly to allow the Fire to be steady and coherent. We then visited a dark, waterless land. The teaching here was that Fire exists as potential within Earth but Earth was incapable of activating its internal Fire. Outside influence was needed to bring out this hidden principle.¹

The next destination in our whirlwind tour of the elemental planes was the deep space scene where we started our journey. Here in the element Spirit, Fire is everywhere, free flowing and unlimitedly expansive, fully actualized, inherent in every point of space, and shining brightly from every star. The beginning of all things, all elements, was here.

The angel brought me to a great pillar of flaming Fire that reached far above and below me, out of sight. Every spot in this immensity was a flame, yet all the flames were part of one coherent Fire that flowed and yet was perfectly stable in its place. The wonder of this revelation was greater than anything I'd ever experienced before. ANODOIN told me that this pillar upheld the entire universe. All things had their being by its mighty influence.

I realized then that this amazing psychic manifestation was the culmination of the rise of my Kundalini, which had first occurred spontaneously back in 1991.² What had been a tremendous magical part of my being now encompassed and contained me. I was now a part of it, a part of a new level of psyche that reached beyond the limits of the four dimensions of space and time. Connections with the universe as a whole had been forged and made strong in this fiery cosmic pillar of

Kundalini. My evocation of this angel of Fire had brought the process of integration of my nervous system, which focused on my spinal column, to a grand new fruition. The alchemical metals, my chakras, had been fused into a philosophical gold that carried me away to a new inner reality, far closer to the cosmos than the human norm. I was now a receiver and transmitter of interdimensional signals that revealed a new plane of existence, stamped with the face of my soul. My consciousness could now expand in this grand new direction, transmuting into an ever more perfect image of the macrocosm.

Filled with this realization, I asked ANODOIN for his blessing and he put his flaming hand over my head, palm down. Flames erupted all over my psychic body, nourishing my every nerve and fiber. A sense of total peace and fulfillment imbued every thought and sensation. In this beatific state, I exited the vision and closed the temple in due form.

So it is revealed that Fire is the primary interdimensional force which constitutes all space, time, matter, energy, and consciousness. The whole of existence is woven from its spiraling patterns. Space itself is a form of subtle energy that can be contacted and manipulated. By the influence of Fire, all incarnate life arises out of the background of matter, an emergence of higher order reflecting the truth of transcendent states of being. Greater assimilation of the Fire principle is the key to all mystical and magical development. So far, I have touched the transcendent and internal fires but the external fire still eludes me. Much greater psychic and auric energization is needed to enable me to contact and utilize this other-self energy. No doubt, I will learn a great deal from the angels of Fire so I'll evoke them one at a time, with great care. The

spirits are the best teachers of magick, projections of the magician's own superconsciousness.

AAPDOCE – Venus Senior of Fire
Sunday, February 13, 2000

I've evoked AAPDOCE, Venus Senior of Fire, in due form. Afterwards, I rushed out to a restaurant for dinner, hoping that food would help to ground the enormous magical energy charging my aura. The angel was definitely the most highly energized being I've ever called. The whole experience was sublime and left my aura operating at a higher level of vibration than ever before. Even after eating a solid meal, I can feel the subtle, hot energy flowing through my aura and nervous system. Eating usually does more to ground me than this. I'll have to wait for the effect to dissipate over time.

The vision began during the utterance of the Fire call. My inner spatial sense perceived the letters of the southern Watchtower distort and flow together to form a red, glowing triangular pyramid (a tetrahedron) covering the tablet. Although there was no physically visual change, my sense of the movement around me resolved an image of a vibrant, red, flaming tetrahedron, a true emblem of Fire.

AAPDOCE appeared to my inner sense as soon as I sat down to contact her. She leaped in a stream of vibrant red light from the tablet, as did ANODOIN, but this time the angel appeared as a whole person in my psychic space. She had long, curly, red hair and reddish white skin. Her face was young, beautiful, and mischievous. She wore a red Grecian style gown. She was kind and gentle and instructed me in the

mysteries of Fire.

As she began to speak, my inner hearing registered a loud vibration along with her pseudohuman voice. It was androgynous in character and of a pitch higher than my own voice. The physical space surrounding my body, my entire field of inner vision, and the spaces in between, all seemed to vibrate with this extremely reverberated utterance. The angel told me to hear the voice of Fire.

I here note that sound has played little part in most of my visions to date. That inner sense has never before been properly integrated with my mind's eye. Achieving the intensity and clarity of such an unusual audible perception was a great breakthrough. Here was a sound that connected all the dimensions of my personal experience as one space. My superconscious projection was introducing me to a whole new reality, even beyond the one revealed by the Mercury Senior of Fire. It seems these Fire angels would take me much farther into the transcendence than any previous elemental contact.

Eventually, the interdimensional sound stopped. I asked the angel to teach me to project my Will into the world. Her answer was to project in three stages. The first stage is the stage of Salt, the stage of focus. The second stage is of Mercury, of transcendence. The third stage is of Sulfur, of emanation. These three processes must be integrated for successful projection of Will. I must focus my magical attention on the object that is to receive the impress of my Will, whether it is a talisman, a sigil, or some item to be consecrated. Then, I must extend my magically charged aura to encompass and interpenetrate the patient of my operation. Finally, I must project a stream of my will from my innermost

core contradiction of self through the myriad partial, fractional dimensions which separate my mind from the physical world. This stream must enter the human scale of physical reality to infuse the object. My aura bridges this multifaceted gulf and opens up paths of potential realization through which my magical projection can flow to reach the recipient of my intention. Its etheric double receives this personal psychic image and is transformed by it, subtly altering the nature of the physical object. Making this interdimensional connection is the key to effectively projecting the Fire of Will. The magical link is hereby established and a cross section of the whole of spacetime comes to be incorporated into the aurically expanded interdimensional gestalt. Mind, matter, and cosmos become more intimately connected, fulfilling the ultimate purpose, the Great Work.

I asked for the angel's blessing and she gently caressed my cheeks, producing no physical sensation but rather a feeling of comfort. A red tinge filled my aura, hot and pulsating, yet stable. My aura soon took on a more coherent and solid form and was thoroughly energized. She kissed me several times but I wasn't sexually aroused by this, being rather a quiet receptacle for the impress of her Will. I was the patient of her magical operation.

The angel said that her function was the force of Fire, whereas the function of the Mercury Senior of Fire was the form of Fire. Indeed, Fire is carried effectively in streams which create fields of Fire, such as auras. These fields in turn project the Fiery streams of which they are constituted, conditioning them and weaving them into higher states of order. The streams are then shot forth to carry more specific images of Will. The field/stream duality corresponds to the

complimentary natures of Nuit and Hadit, the purifying and consecrating officers in a Golden Dawn style temple, and especially the ideas conveyed by the Thelemic LVX signs of the Whirling Star and the Rising Serpent.³ These two correlate opposite perspectives of existence are integrated by symbols such as Ra Hoor Khuit and the Sign of the Triumphant One. Real transformative power is applied by the whirlings and rushings of Fire.

ALNDVOD – Luna Senior of Fire
Sunday, March 19, 2000

I've evoked ALNDVOD, Luna Senior of Fire, with somewhat disappointing results. The angel appeared from out of the tetrahedron that formed in and around the Fire tablet at a spot right in front of me, having the same intensity as the other angelic evocations of this element. My auric energy dramatically intensified with this contact.

ALNDVOD was male and spoke in a very deep, raspy voice. He told me to follow the spiral of Fire through all the interdimensional spaces, which I did in my vision. This ultimate creative principle consists everything in existence, from atoms to galaxies. The whole universe on all scales is part of this infinitely complex, ever whirling spiral. Nothing else really exists except the unlimited curling pattern.

The angel then attempted to reveal to me the true appearance of the physical world as made up entirely of the great spiral but all I saw was a black background with tiny red lights shining throughout the vision. He told me that I wasn't ready to achieve this vision because I'm too centered on my

ego. My identity must be loosened from my personal experience in the body and reach out to the various other dimensions of reality before I could appreciate the full vision of the great spiral. The concept of the prime pattern was clear to me but direct contact with such transcendent truth was beyond my ability to encompass and imagine. The psychic energy was more than I could withstand, being limited by my self image as within a body. The mental complexity needed to model such metaphysical sensations was lacking.

The Senior said that my expansion beyond self as ego must occur slowly, over a long time. I needed to be patient but it would happen eventually. Until then, my access of consciousness would be limited.

Interestingly, there were several technical and performance problems during the temple opening. The Air and Earth votive candles went out and I was unable to get the Air candle relit. Fumbling with it resulted in my spilling wax all over my altar cloth and carpet. I had difficulty concentrating throughout the ceremony, as if I were in a daze. It was as if I was feeling the effects of the evocation before actually performing it. After banishing the angel and closing the temple, I could feel a fierce fire flowing upward through my aura, a flaming Kundalini unlike anything before experienced. Nothing came close to it for intensity or vibrancy. Eating dinner helped to ease this torrent a bit. The effect wore off in time.

Once again, I've been told by the angels, my greatest superconscious projections, that I'm not ready to penetrate the deepest mysteries of the elements. At this stage of my development, I'm too ego bound to achieve the full vision of transcendent impersonal reality. Several repetitions of this

training will likely be needed to reach its full potential. For now, I'll be patient and finish this round of Watchtower evocations, including the five Spirit angels of the Tablet of Union.

Wednesday, March 22, 2000

I continue to feel the torrent of fire in my nervous system, gained during last Sunday's evocation/initiation. The angel actually entered my aura, sitting down inside me to bestow his blessing. I must be careful not to overcharge myself. This element is more powerful than any magick I've ever experienced, including all the ceremonial initiations bestowed by the magical schools with which I've been involved. It'll take some time for the new energy to become fully settled in my aura. Already, it has become fairly well distributed. Complete balance will bring relief from the supercharge.

AAETPIO – Mars Senior of Fire
Sunday, May 14, 2000

I've evoked AAETPIO, Mars Senior of Fire, to excellent effect. The psychic charge was awesome but I handled it well throughout the ceremony and contact. I was able to maintain my concentration and composure by willpower and discipline while the torrent of Fire charged through my mind and aura. My recent meditations on emotion control and stoic acceptance of material circumstance have enabled me to channel energies that are far more intense than I've ever felt before. My angelic magical projection was done at the Netzach level.

The temple opening and conjuration were more intense than usual. Visualization of the inner plane temple, the intercirculating torus of light set in a deep space setting, was remarkably vivid and tangible. The various god forms and magical sigils traced in the air during the opening rite maintained themselves clearly on the astral. The entire temple seemed to buzz with energy.

The Mars Senior of Fire leapt out of the great Southern Quadrangle as soon as I completed my conjuration. The angel's form was a vast, long, red dragon with an entire male human body for a head. This beast of energy followed me to my seat of meditation where I opened myself to the superconscious contact. The dragon's body continued to stream out of the Fire Tablet until it encircled the entire temple space. Unimaginable expanses of this entity remained within the interdimensional vistas beyond the southern watchtower. In this state, our souls touched.

AAETPIO stood over me and said, "The might of Fire is the Name of God." I felt intense torrents of red power coming to me from all outward and inner directions. The very intensity seemed to roar like a lion but there was no impression of sound. Then, the discourse of Fire began as the red energy coalesced into a great transdimensional tetrahedron, inside my mind and outside my body as one object.

The circle of cosmos focuses itself to a point. This point is a core contradiction that formulates a triangle, the projection of the circle. The triangle extends itself into a tetrahedron, passing from spacetime into space and time. This seed casts reflections of itself that form tight spiral patterns which extend throughout the cosmos that formed it. The crisscrossing

interconnections and interferences of these projective currents constitute all matter and energy. Everything derives from this tetrahedral seed whose central point is the source of all pattern and possibility. All changes in state, all time, begin here. The instigator of creation is the instigator of incarnate consciousness. The universe and the self is one being in different states of becoming.⁴

I asked for the angel's blessing and his head/human body sat down inside mine. My entire aura shone with intense red light. Even my feet became physically hot; an effect which continued for some time after the Senior left me. I was not overwhelmed, however, but remained relaxed and endured the initiation. I channeled the fiery Mars energy fully. My attunement to angelic Fire is complete.

ADOEOET – Jupiter Senior of Fire
Sunday, May 28, 2000

I've just evoked ADOEOET, Jupiter Senior of Fire, to enlightening effect. He appeared to me as a mighty angel with a mature male face, huge white wings, and a red robe. The whole figure was colored like The Emperor card in Aleister Crowley's Thoth tarot deck. I handled the presence of the angel well and feel calm now. I haven't even gone to dinner yet, so at ease do I feel with the awesome forces of Fire. Grounding with food isn't necessary.

The angel told me that I wasn't yet ready to use the knowledge that he was going to give me but he told me anyway. There is a continuing stress throughout all existence, the result of the balancing between the forces that impel

everything to return to the original state of all in all as one and the forces that maintain the current coherent state of separateness. This subtle energy gives rise to the potential of Fire. Its realization in the realms of mind and action is Fire.

I must learn to tap into the source of Fire, feel that ultimately subtle, stabilizing conflict of energies and realize it by an act of Will projection, imposing my own pattern onto the background of my contact with that great potential. Circumstances of the material world conform to such magical projections when they are made with sufficient intensity. The conflicting all-existent potential is the occult force of magick. Its full utilization yields unlimited power. The visions of the spiral/cylinder configurations indicate initial contact with the source of Fire.

Once again, a Jupiter Senior has told me I wasn't yet ready to handle his message and nature. Something of the Jupiter quality must be lacking in my psychic makeup. Greater maturity can only come with time. Auric complexity must develop slowly over the long years of life. For now, I'll learn and grow all I can.

ARINNAP – Saturn Senior of Fire
 Sunday, June 18, 2000

I have evoked ARINNAP, Saturn Senior of Fire, to good effect. Even during the opening, I could sense the building up of extremely intense, white brilliance pervading the magical workplace. Signs and symbols that were drawn in the air took shape in physical space,⁵ my mindspace, and the vision of the far horizon wherein the Cosmic Temple visualization takes

place. Profound magical force was called and shaped by my ceremonial.

Upon conjuring ARINNAP, I perceived by inner vision my own face appear within the Fire tablet. It emerged into my space, taking on three dimensions, while streams of red light poured into the subtle dimension of the temple. These currents encircled the workplace as the angel wearing my face followed me to my place of meditation. His body was very like the Jupiter Senior of Fire but without wings. He sat down inside my body and communicated to me by speech and images in my mind.

He told me about Fire as the ultimate source and instigator of all being and experience. There is a constant state of power surge throughout all of space and time, like a perpetual light scintillating everywhere at each point and overall. It is the ultimate on-ness, the oneness of All. This state is the natural correlate to the state of nothingness, no existence or tendency thereto, off-ness. The perpetual flow of ever burning life and light is the source of all substance. It evolves the intelligence which causes the forces of creation to generate that substance. Human consciousness consists of an emanation from this Fire, fixed on a particular experience to produce personal consciousness. Both presences, subject and object, work to formulate the events of space and time.

Each material object depends from the higher reality that produces it by myriad interconnections, those spirals within spirals I've seen in other interdimensional visions. These connections branch to every other object and every other connection, forming a network of links at every level of being. This describes Aleister Crowley's star sponge vision and

explains the various phenomena of magick as action at a distance. Healing or cursing by direct influence or transplantation is also explained.

Great sensitivity is needed to be able to chart the courses of these various magical links and to discern how such occult potentials can be harnessed. The tapestry woven by these most subtle webs of relationship is the main subject of ancient thaumaturgy and alchemy. It is the ethereal plane, the Plastic Mediator, the Soul of the World, the life force. Understanding the nature of these flows of pure information is the goal of the magician, the discovery of the signatures and correspondences of nature.

This penetrating perception may be developed over time by following a magical training regimen that reveals the Fire interconnections of the mind and body. As the mind becomes integrated through meditation and ceremonial practice, so the nervous system becomes integrated with the mind. All the cells in the body follow suit, along with the aura as a whole. The myriad circumstances of time and space likewise follow the magical projective efforts of one so attuned to the underlying substrate of nature. The mysteries of mind, matter, and the states in between reveal themselves to the accomplished adept.

As this understanding grew in my psyche, the angel took off my face like a mask to reveal his true appearance. His face was very ugly and demonic but there was no trace of evil or malice. He had taken on my appearance for the sake of my peace of mind but at this point in the evocation, I was ready to face his truth. Saturn is often ugly in its impersonal cosmic nature. It is completely inhuman.

With his message and blessing fully conveyed, I gave the angel license to depart and then closed the temple with all due ceremonial. I felt no particular energization after the evocation, as I sometimes do after a Fire conjuration. However, on my way to dinner, a profound sense of ARINNAP's white fire came over me. It was very subtle but intense, on the verge of becoming overwhelming. The effect wore off over time and was completely gone by the time my dinner was served. There were no further upsurges in energy after that. My attunement to this power is accomplished. I feel ready to call the Fire King.

EDLPRNAA – King of Fire
Sunday, July 9, 2000

On this seventeenth anniversary of my arrival in Los Angeles, CA to start my adult life, I've achieved the evocation of EDLPRNAA, great King of the South, elemental King of Fire, the single most powerful magical experience of my entire life. No other ritual or ceremonial initiation bestowed by any of the magical orders in which I've participated has ever come close to this reality altering revelation. I have successfully taken my magical life into my own hands and surpassed everything that has gone before. This completes the higher track of Enochian angelic evocation of the Watchtower series and establishes me as a master of the elements of the creation of my own being. The next and last step of this regimen is to evoke the five angels of the Tablet of Union, whose names are read from the columns. All the elemental powers are integrated into a cohesive unity of Spirit. Once this long track of thirty-three angelic evocations is complete, an Enochian oriented Bornless Ritual to conjure the Holy Guardian Angel

will crown all efforts.

The appearance of the Fire King was truly awesome. He didn't come out of the tablet but rather focused in from every point in the space of my magical workplace. His gigantic face, of the light red color of the Fire angels, took up the entire floor, his body extending far beyond space and time. He reached into my mind's inner perceiver, impressing all within with a mighty presence, and said that in order to wield the powers of Fire, I had to pass three tests. First, I had to be found worthy. To do this, I would have to pass a test of courage, go somewhere and commune with all that was, is, and shall be to show my ability to call upon Fire, and be able to control what I evoke from Fire. The second test was in Will and the third test was in emotional control.

As this was being told to me, I noticed that little fiery spirals began to appear all around me, perceivable by the inner sense of ambience and visual impression. They were like tiny tornadoes of fire, spinning rapidly, the currents of flame whirling in spiral patterns up and down the funnel shapes. When the King's speech was finished, space itself erupted with these elementals. Even the in between space became filled with them. I then realized that the King's tests had begun. The first thing I did was to control my alarm and fear of the sudden torrential manifestation. I embraced their existence and took control of my psychic functioning which was channeling these whirling elementals. This aspect of my mind had been operating unconsciously until this point but was now brought to the fore through contact with the Fire King.

I confidently took control of my ability to call forth these fiery Salamanders. Their realization was an activation of

potentials that exist at every point of space and time and beyond. These potentials arise from the connection between each point of existence and the wholeness of all things. The little gates open up to that which is outside of all this, a supercosmos that is the source of True Will and the birthplace of the universe. This greater Truth is the source of transcendent impersonal consciousness.

Once in control of the fiery projection and summoning process, I found myself able to guide the movements of the elementals into recognizable patterns. The flame funnels were all over me and inside me but answered readily to my control. The subtle and constant expansion of the universe produced more of the Fire elementals, generating more potential everywhere every second. They were raw becoming, ever increasing with the cosmic expansion.

This explains why transcendent visions involve the depiction of such huge size. The wholeness of things is realized and portrayed in actualization, a higher dimensional principle squeezed into a vision of three dimensional space. Something completely beyond normal human experience is given a dream image by subconsciousness and then merged with self consciousness to build superconsciousness.

In this way, I passed all the tests of worthiness. I proved my courage in the face of the inundating torrent of the Fire elementals' manifestation in mind and aura. I was able to raise my consciousness to a higher reality, the supercosmos, in gaining control of my psychic faculties which determined how and where the raw powers of Fire were called forth from the all potential. The Salamanders were mine to control as their king.

Upon my realization of the higher reality, home of True Will, EDLPRNAA's booming voice came into my mind and said that Fire exists at all points, at all times, and reaches beyond to the next level of existence. I began to feel the boundaries of my being expand to encompass the Fire space and to perceive a vast fire-colored spiral, only one section of which was the universe of space and time that humanity calls home. Curling inward from the Fire was the cosmic coherence of Water, spacetime, which contained all the stars and planets and the personal levels of consciousness. The spiral also extended outward from the physical universe and I could feel my consciousness being carried along its supercosmic track. Every curl of this megacreative principle contained another universe of possible experience. Here was an ever moving spiral of Fire, in contradistinction to stable, spherical Water. It flowed against a background of the pure darkness of nonexistence, pure nonpotential, lack of tendency towards any state. However, off in the far distance, there seemed to be tiny dots of light, like stars. Perhaps they were all-creative spirals like the one creating and expanding me, but I couldn't tell for sure. After all, the potential for becoming is unlimited in scope. My Will and emotional impulses expanded in scope as I whirled up the interdimensional creative spiral, level by level. I had passed the test of Will.

I noticed that the impulse to create which propagated along the Fire spiral was similar in pattern to emotional impulses but operating on a much larger scale. Indeed, animal consciousness is the first manifestation of cosmic consciousness at the level of life on earth. Savage it is, born of the core contradiction which drives spacetime creation. Thus, emotional control may be expanded to control of the cosmic creative tendency, the cosmic connection of the Nephesh.

Animals are more in touch with natural forces and their own collectives than are humans. A well formed ego tends to be cut off from its cosmic source by its extreme focus on its personal experiences. Intellect is fostered by this state of mind but so is existential alienation, leading to disdain for the natural world, a true self denial. Rejoining the sense of self to the natural ground of subconsciousness, linking intellect to the dream faculty which enables spiritual vision, creates transcendent superconsciousness, which is the inherent psychic functioning of the new aeon. By using my Will to unfold megacreation intelligently, I passed the test of emotional control. I had proven myself to the great King of Fire.

The scene changed as my whole being made a quantum leap in expansion. I found myself in a reality of brilliant blue, where dancing flames of blue, red, and yellow moved all around me. Here was a purity of life I'd never experienced before. All trace of coherence was lost as the ecstasy of pure transcendence registered on every subtle sense. Here was the source of all consciousness, life in its proper setting, free of all conflict and contradiction, beyond all the illusion produced by contact with the world of matter. I joined myself to this pure energy and danced with the flames.

With this profound blessing fully received from the Fire King, I could feel that the time had come to return. I made my way back to the megaspiral and then to my personal section of it. Returning to the physical world, I banished the Fire elementals and their King and then closed the temple in due form. There was no residual sense of overcharge or uncontrolled torrents of energy afterwards. I had effectively channeled, controlled, and banished the Fire energy in its most intense and powerful form. The Spirit angels are next to be called.

CHAPTER VII

VISIONS OF THE GREAT TABLET OF UNION

FIRST ROUND

RMTO – Earth of Spirit
XCAI – Air of Spirit
Sunday, September 3, 2000

I've evoked RMTO, Earth of Spirit angel, and XCAI, Air of Spirit angel, from the Tablet of Union. There was no sense of anything new, any new energy or state of mind. It was as if the angels spoke from all previously discovered states at once, an integration of what already existed. Naturally, everything was dwarfed by the Fire state but all qualities were present. In truth, All is One is all.

At the very first, today's magick was more intense than usual. While waiting for the charcoal in the censor to heat up, I sat in the prepared temple and rehearsed the second Enochian call. An almost overwhelming sense of power developed

which disturbed my concentration. I finished with difficulty and then went into another room of my apartment to try again. No unusual power was generated there. When the time came to begin my ceremony, I neglected to take the astral journey to my inner plane cosmic temple or perform the Middle Pillar Exercise, so disconcerted was I at so early a manifestation of magical energy.¹

I began with the LBRP² and my first Qabalistic Cross brought on an intense increase in the Kundalini flow up my back, a potent counterpoise to the downward flow of energy from the Cross.³ My aura expanded into the transcendent dimension far more effectively than any Middle Pillar Exercise had ever enabled. Without trying, I was transported to my inner plane cosmic temple, complete with all interdimensional connections. In this state, I completed the rest of the temple opening rituals and was able to call the angels from every level between mind and matter.

The angels appeared to me in all dimensional levels, from within my mind to outside my body and out to the cosmos, as classic angelic male figures, showing only their heads, upper torsos, arms, and wings. They seemed to have been made of pure starlight and passed through several states of absorption into and emanation from the background outer space. All is One is all.

RMTO told me that he was that which caused things to be and to disappear. He upheld the being of all that is and caused their obscuration. He revealed and hid all things in due course. Indeed, all manifestation contains a purely occult aspect, being but a projection of a higher dimensional reality. The manifest world and the occult world produced by the transdimensional

projection exist side by side and are interrelated on a deep level. The world of sense cannot be understood without its occult counterpart. Matter and aethyr are mirror images, two sides of the same coin.

This evocation didn't tire me or stress me in any way so I proceeded with the next angel in the series, the Air of Spirit angel named XCAI. He expressed the mirror world of manifestation as mentioned by RMTO. The background outer space of my inner plane cosmic temple reversed color. Space became white and the stars shown black radiance. The angel was the dark star, shining in the uncomprehending darkness with the darkness that is light in its way. He was a true correlate to RMTO.

Both angels told me that they had been formed by the impress of my mind onto the transcendent light, the first time any of my projections recognized and announced themselves thus. They were cooperative and spoke as other angels have to me. Tablet of Union angel evocation is truly metalevel work.

I feel calm and relaxed now, after having banished and closed the temple. My nervous system withstood the angelic force perfectly. I haven't been brought to a new level of psychic intensity but rather achieved the integration of what has gone before. I am at the level of a Golden Dawn Portal initiate. Next time, I'll be ready for the Water and Fire of Spirit angels and maybe even complete this round of Watchtower evocations with the Spirit of Spirit angel. For now, I may contemplate the mysteries of the occult aspect of manifestation.

AONT – Water of Spirit
Sunday, September 24, 2000

I've evoked AONT, Water of Spirit angel of the Tablet of Union. The nature of this being/projection is so far beyond my consciousness that I failed to achieve full contact. In fact, as I sat down to commune with AONT, a voice in my head said that I'd failed to evoke the angel. My vision space opened to reveal coruscations of water that eventually formed a tunnel. This led me nowhere. There was nothing except water and darkness.

At length, a voice, different from the earlier one, said that I needed to evoke AONT in the dark of night, when my mind and the psychic space were quieter. Upon asking for a message, I heard that reality arose from pure potential in an on/off fashion. There is a phase of activity, where there is existence, and a phase of nothingness, where there is silence.⁴ I was reminded of a light bulb flashing on and off so quickly that it gives the illusion of continuous illumination. A face on the stream of water came from off in the distance and told me to try again later.

So, here is yet another duality the Spirit angels have introduced me to. To really understand human reality, one must understand the intermingling of being and nonbeing. In a psychic physics context, the flow of time moves through states of existence in a universe of order and physicality to states of nothingness as pure potential. Total oblivion awaits everything between one tick of the clock and the next. Underlying the web of conscious reality lay an infinity of a pregnant naught.

In order to understand the nature of AONT, I must be able

to include the state of nonbeing, the off phase of consciousness, in my sense of self. So many of my magical and mystical operations are focused on exciting my consciousness in some way, using its functions at ever greater levels of intensity. The Water of Spirit angel is of the nature of silence. Active mind cannot experience pure silence, true Water. I must learn to be sensitive to the periods of silence inherent in existence. Action is useless for this as all action is merely noise. I need to evoke AONT in silence and be silent, whatever that entails. I'll try this in an informal ceremony later tonight with just the Tablet of Union and a candle as equipment.

I feel unsettled now. Even during the closing and dismantling of the temple, I had trouble concentrating. It feels like my inner center has dissolved and I've lost my psychic footing. It seems my illusion of the continuity of reality has been shattered. A more whole consciousness is resulting, one I'm not yet fully used to. Indeed, transformation is the name of the game of magick.

Later that night:

I've undergone a transformation as a result of today's evocation but the nature of this change has not yet been revealed to me. Such things usually become clear only over time. I may not have directly reached AONT but some result has certainly been achieved. The Work is no failure.

It's interesting that I had this kind of trouble during my evocations of the Water Seniors and King. There's something about this element, this level of psychic operation, that remains

beyond me. My mind is still too concrete and chaotic to achieve true silence, one of the four powers of the Sphinx. Clearly, the Tablet of Union angels operate at a level comparable to the elemental Kings.

Later still:

I've evoked AONT again with a simplified ceremony. I just set up the Tablet of Union in the east with a candle, performed the LBRP and intoned the second Enochian call, and then conjured the Water of Spirit angel. A sense of imminent potential, ready to burst forth into actualization, came into my mind but all was dark and absolutely silent. I quieted my mind as much as possible and communed with this state of imminence, verging on becoming but not quite yet. Visions of black and white color began to splash before my mind's eye. Eventually, a pillar-like black and white conduit of flowing force appeared in the mind space in front of me. I could feel intelligence and intent in the being of the darkness taking shape in reality through the action of the tubule but only pure stillness could properly express such holistic ideas. It felt like any moment of this flowering understanding would require thousands of words to effectively express. I didn't receive any other kind of signals. After communing for as long as possible in my hot apartment, I banished and closed my ceremony. Now, I feel calm and well adjusted to the energies running through my psyche and aura.

It seems to me that Water of Spirit communicates directly with the subconscious, both being of silent natures. Perhaps in time to come, positive ideas will arise from the silent meaning. At this point, there is no way to know for sure.

Monday, September 25, 2000

It feels like new spaces have opened up deep within my psyche, causing my personal center to shift. I am but a column of energy, one of many in the overall being of which I am but a projection, focused on a dark, hidden potential. I, the synergy of all this potential, project my Will onto this potential to actualize and integrate its currents of possibility to produce spacetime images before my psychic perception. This is the operation of imagination. Yet, my creation is not continuous but consists of quickly oscillating on/off states that yield the illusion of coherent activity. This is the operation of the mind.

Yoga practices suppress this activity, promoting a continuous off state and so allowing the source of consciousness, the imminent potential, to be experienced. A positive supercharging of mental activity has the same result, fusing all phases of conscious operation. Now, the imminent potential itself seems to have more presence, more intent, than ever before. A greater being than I is coming closer to awakening.

PAAM – Fire of Spirit
 Sunday, October 15, 2000

I've evoked PAAM, Fire of Spirit Angel of the Tablet of Union, to excellent effect. Even during the Opening by Watchtower segment of the temple preparation, I achieved superconscious sky visions reflecting the nature of each element of the tablet.

At first, PAAM appeared before my mind's eye as a

drawing in white lines on the pitch black background I encountered during evocation of the Water of Spirit angel. A greatly expanded image of my physical body rose up through the floor of the temple, seen in my imagination, like a higher dimensional object floating through a lower dimensional plane. After this self image passed through my physical surroundings and disappeared, the angel spoke to me. He said he was that which alights and flies away, he who is here and far off. He is the light in the darkness and the beyond in the light.⁵

I experienced a tremendous Kundalini rise of black fire reaching all the way to my head and beyond. A rise up my front also occurred but was stopped at my neck due to blockage of my aura at that point. I felt the tingling and tightening of muscles that typify an auric short circuit. PAAM told me that I needed to wait until my flame was lit and my consciousness reached to the transcendence before my aura could achieve complete efficiency in conducting Kundalini. I believe this means that my sense of self identification is still too focused on my personal experience to be able to accept the purely impersonal energies represented by the Tablet of Union angels. Only by surrendering my ego to the higher dimensional reality of superconsciousness can I fulfill the highest initiations the Enochian angels have bestowed on me.

Now, my mind and body remain filled with the Fire so bright it appears as dirty black darkness. I can channel this energy only to a point. My aura still has not achieved complete integration of its circuits. More time is needed to fulfill this natural process. In the meantime, I will complete this set of Enochian operations with the evocation of EHNB, the Spirit of Spirit angel, the thirty-third and last being of this long magical track.

Later that night:

Usually, eating a heavy meal grounds me after an intense magical ritual. This even worked for my Fire tablet evocations. It didn't work tonight. I came out of the restaurant feeling full and inwardly on fire. The effect has eased up at this point but my general level of vitality is significantly increased from the norm.

I love it! I've had trouble in the past with this kind of auric supercharge but this time I'm taking it in stride. It feels great, smooth. I feel alive, not cooked. This is what magical adventure is really all about, testing personal limits and feeling completely new sensations. Oh yes, this is new. I'm ready for more.

It occurs to me that the colors of Spirit are black and white. All of my Tablet of Union visions have been black, white, or both. Now, the black is in great motion, like a fiery, dark earth. I haven't been able to achieve the white yet. The contrast should prove interesting.

Monday, October 16, 2000

The Tablet of Union angels yield an intensity of psychic energy on par with that of the elemental Kings but the feeling is qualitatively slightly different. It's more refined, smoother. This energy really is the most spiritual expression of the element.

My Kundalini flow is increasing under the influence of the new channels of auric energy I'm tapping into with my evocations. The stream of lightning up the spine has become a thick column of light. A new stream now flows up the center

of my body, more in tune with the chakras at the front of my body. Resistance at the neck still exists for this forward flow. I'm confident that in time my aura will polarize and the flow will clarify into a united torrent through my body and beyond to the other dimensions of reality.

Tuesday, October 17, 2000

I felt the dark, blissful silence of Water of Spirit in a peak experience had during meditation earlier tonight. As my psyche expanded, outside and inside my body, I pondered how to release my focus on self and transcend to the beyond of my psychic projection. In focusing on self and other as one, One, I attained that state of fusion and then, Silence, that deafening roar of totality. Even now after the peak experience is passed, I can recall this state clearly.

EHNB – Spirit of Spirit
Sunday, November 5, 2000

I have evoked EHNB, Spirit of Spirit angel of the Tablet of Union, thirty-third and last evocation in this elemental series, the pinnacle of the Enochian Watchtower system. The vision was more essence than form, a ubiquitous white light filling my being with ecstasy from every point in the space of my magical workplace. A booming voice told me to be receptive to the essence of all the elements. My spine tingled under the intensity of the Kundalini field extending from the base of my spine to the base of my skull.

A transdimensional space opened up before my mind's eye

which was filled with cubes in every dimension and between them. Each cube contained an elemental, either a flame, a willowy light, a current of water, or an orange space. These were elementals of Fire, Air, Water, and Earth, respectively.

I understood then that Spirit is the pure essence of the mind, the potential for personal experience. Its manifestations are the four elements which are formed out of its three phases or modifications: dimensional unfoldment as space and matter, the flow of energy and change through that arena of realization as time, and the focus of thought on specific items of matter and energy in space and time. These are the three alchemical elements of Mercury, Sulfur, and Salt, respectively. The four and the three are produced by the interaction of mind with the universe it projects and which creates it. A unique, relative perspective develops from the continuing evolution of this cocreative process.

The booming voice proclaimed me for having completed the system as King of the elementals and bade me command them as my Will inspired. I addressed the elemental essences arrayed before me and pronounced us all as devoted to the transcendent Will that brings about all states of being and nonbeing and is the core of my True Will. The influence from the ubiquitous white essence became even more intense after my decree, causing my entire body to tingle and shiver. I inwardly gazed at the elementals I'd be conjuring upon calling the angels of the Kerubic and servient squares of the four Watchtowers. At this, the booming voice began to conjure me, the conjurer, just like I conjure the angels; the same words were used. I found myself drawn more deeply into the vision space, becoming even more imbued with the white essence.

Suddenly, an angelic form appeared before my mind's eye, a delicate, effeminate male dressed in blue and gold, with blonde hair and blue eyes. He had no wings but wore golden slipper-like shoes with curled-up toe. EHNB told me to abide at rest in this nexus of all elements, all qualities, the balance point from which all energies emanate. Here was the state of encompassing dimensionality, energy flow, and focus of thought. This is the mystery of the center of the tripleteau and the upright point of the pentagram. I could feel the potential of all qualities present in this state of being, ready to emanate into actuality at the behest of Will.

Then, the angel said, "In the name of Ralpern, I constitute you ruler of the elements." I spent some time meditating in this state, the sense of power flow through my aura ever increasing. Finally, the intensity reached a peak and the angel told me to return to the world. I closed the temple in due form and then went to dinner, very hungry.

There was no sense of residual energy after the closing, as there usually is with such a powerful conjuration. The energy was pure and clean and banished completely. I now feel very good and peaceful.⁶

Later that night

It occurs to me that the state of the secret spirit center applies to Tiphareth on the Tree of Life as well as the top point of the pentagram and the center of the tripleteau. Sephirah six is the center of the Tree and from that focus of being all potential and all manifestation emanate. It causes its cause and is an effect of its effect, pure cocreative paradox.

CHAPTER VIII

VISIONS OF THE GREAT NORTHERN WATCHTOWER OF EARTH SECOND ROUND

Explanatory Note:

A short time after completing my whirlwind tour of the Enochian elemental tablet angels, I suffered what can only be described as a short circuit of my aura and nervous system. The occasional bouts of anxiety I've had since childhood suddenly became much worse, especially at night. Over the next several months, insomnia became a real problem. Also, I suffered from muscle spasms, particularly around the eyes. All of these symptoms derived from an overplus of subconscious psychic energy pouring into my personal awareness and through to my peripheral nervous system. Psychologists would call this an uncontrolled rise of unconscious contents. It became clear to me that the magical circuit I'd just completed was too much for me to handle. I pushed through the Enochian magical system, heedless of the warnings given me by those

angels/projections which I charged to instruct and initiate me. I'd come too far, too fast.

It was my initial intension to repeat some of the Water, Fire, and Spirit angel evocations which had given me trouble the first time around and then move on to some self initiatory ceremonies. However, after my symptoms worsened, I knew this course of action was impossible. A prolonged break from any magick was needed to properly integrate the overplus of new energies flooding into my personal being. My state of mental and physical health would indicate how to proceed after that.

Eventually, my nerve shock symptoms subsided to normal and I felt ready to return to magical operation. The best course of action at this point was clearly to repeat the entire round from the beginning. To return to evocation of such powerful entities/thought forms as the Water, Fire, and Spirit angels without the gradual buildup provided by the more personal elements of consciousness would only lead me back to more auric and nervous overload. Repeating what I'd already mastered would serve to reinforce the more stable aspects of my psyche and so better enable me to withstand the tidal wave of more intense, impersonal forces. This round, however, I would strictly adhere to every warning given me and call only one angel at a time. Every aspect of the Enochian reality had to be fully understood before moving on, no matter how many times a particular angel needed to be called to be mastered. Lust of result, finishing the Watchtower course, would have to be put aside. As my subsequent results show, this was a wise policy to follow.

Looking back on my ordeals, I regret none of it and am

even grateful for the extreme tests of Will and perseverance afforded by the backlash of too much magick. One of the greatest values of the magical path is the testing of personal mettle. Smashing into them head on may reveal personal limitations. The system of magical contacts pioneered by John Dee and Edward Kelly over four centuries ago remains the most powerful course of occult practice in the western world. Only the intrepid and devoted practitioner can succeed on this journey to the farthest reaches of the mind and soul. Here is what happened next.

ACZINOR – Jupiter Senior of Earth

ICZHIHAL – King of Earth

Sunday, January 21, 2001

I've decided to collect the results of my Enochian evocations for this round in a journal separate from my main magical record in order to facilitate perusal of past ceremonial results. It's difficult to search through months and years of copious diary just to find the records of particular events and operations. Everything will be ready to hand this time around.

It's been a long time since I last performed a formal temple working. I made several dumb mistakes, such as using the banishing forms of the spirit pentagrams during the Opening of the Temple by Watchtower and forgetting some of the customary speeches. I also forgot a word in the elemental call. Nonetheless, my result was successful and clear in meaning. Form is less important than effectiveness of contact and efficient usage of the essential powers of the psyche.

I first evoked ACZINOR, Jupiter Senior of Earth. As little

vision was revealed this time as in my previous Earth Senior evocations. The angel appeared to my inner sense only, as a white outline against a black background. He told me that I'd fulfilled this stage of work and that I was ready to take the next step. He actually seemed annoyed that I'd gone back to Earth in the first place. I banished him in due form.

Delighted at my progress, I decided to call ICZHIHAL, the Earth King and ultimate angel of the Northern Watchtower, to confirm my fulfillment of his element. He appeared in my mind and in my aura in vastness and majesty. The very solidity of the floor of my apartment seemed to ripple with the awesome force of him. He took shape in my imagination and told me that my previous work with the Earth tablet was enough to fulfill what I could accomplish here and that I was ready to move on to the Air tablet. He went on to say that Earth is the foundation of all action, the unchanging basis that supports all changes in form and motion. It is stability in the midst of change.

My plan for next time is to evoke the Jupiter Senior of Air in order to see if I need to spend more time with that element. The Air King will be next if all is achieved there, like with Earth. Water will be next after that and if all goes well, I'll return to the powers of Fire in no time. If this round turns out to be very quick, I'll be ready to dare performance of an Enochian style "Liber Samekh" working. This will fully prepare me for work with the Kerubic and servient angels of the Watchtowers.

CHAPTER IX

VISIONS OF THE GREAT EASTERN WATCHTOWER OF AIR SECOND ROUND

AAOZAIF – Jupiter Senior of Air
Sunday, February 4, 2001

I've evoked AAOZAIF, Jupiter Senior of Air, to good effect. He appeared before me as a general presence with a yellow tinge and then projected into my mind as a bearded man in a white robe. The scene was pure whiteness with golden spangles. He told me that Air was not about the motions of objects through space or thought through the mind but rather the action of nonlocality in coherent reality.¹ The pattern of chaotic induction that leads to emergent order involves a radical expansion of energy when the underlying potential builds up to a bursting point, manifesting in actuality all at once.² The movements of objects follow these information patterns.

AAOZAIF put his hands over my eyes in vision and showed me a deep space scene wherein I could feel the quantum buildup of complex information patterns and their eruption in physical space and time, evolving emergent order. This is Air. I observed the process several times under the angel's guidance.

I asked the angel if I should evoke the Air King next and then move on to Water or evoke the other Air Seniors first. AAOZAIF said that it was my choice. I'd already achieved great understanding of Air at the angelic level but I could refine my experience if I so chose. With that, I gave the angel license to depart and then closed the magical workplace. My decision is to evoke the other Air Seniors, one at a time, before the great King. This element feels so good and natural to me. There is much more I can learn. No need to rush.

HTMORDA – Luna Senior of Air
Sunday, February 11, 2001

I've evoked HTMORDA, Luna Senior of Air, in due form. The same full moonlike face with the grin all across appeared before me. She immediately began to kiss and caress me in a highly sexual way. I still feel aroused by the experience. The angel told me to realize sexual energy as a projection of the Phallus, source pattern of all creation and creativity. I was also to call her name for spirit sex as outlined in various books on sexual magick. There will be time for this later on. Indeed, the function of sex is the primary example of the pattern of creative ebb and flow, a building up of tension within the nervous system until a radical explosion of ejaculation occurs in a fountain like pattern, and then a relaxation back to

normal.³ There is a mystery here beyond the obvious physiological energy patterns, likely relating to the general process of creation.

My Kundalini rose up my spine under the influence of the angel's passion. It grew in visualization until it turned into a great white penis flowing out of my back and head. HTMORDA encompassed my entire body with her giant mouth in order to give head to this member of Fire. She soon withdrew from this and told me to close the temple. More would be revealed during the upcoming sexual tryst with her. I gave her license to depart and closed the temple in due form.

Later...

I lay down in my bed in the nude and called HTMORDA with my mind's voice. She appeared to me and hovered over my body. The white Kundalini/phallus vision returned and she again gave pleasure to it as before. Pressure began to build throughout my nervous system, causing a specific flow of energy to rise from my Svadisthana (Mars) chakra to my Anahatta (Sun) chakra, which then charged outward from my body like a gushing fountain. Other flows of energy took shape in and around my aura with amazing complexity. Eventually, I brought myself to ejaculation under the angel's influence. The phallus image suddenly appeared to mind's eye like a shining sun. It multiplied itself until my entire vision space was filled with solar phalluses, as if the entire universe rose in response to my personal orgasm. Suddenly, the whole scene changed to small children playing in a playground. No further changes occurred after this and my aura cooled down to normal. I banished the angel and exited the vision.

Sex is a particular example of a projective process that works nonlocally to spawn offspring as a result of a cosmic response mechanism. The universe as a single whole comes to participate in a localized system and so spreads its patterns throughout existence all at once. It is a quantum leap of state on a cosmic scale. This type of nonlocal action is the magical principle of sympathy. The whole universe as one living mind is sensitive to certain archetypal patterns and propagates them throughout its vast expanse of space and time. The scale of the ultra small, the human, median scale, and the cosmic scale all come to share the same pattern set, a condition which mathematicians call self similarity. This is the hallmark of a fractal, a fractionally dimensional construct, created on a computer by plotting points based on the iteration of a simple seed equation very many times over. Mathematicians call this process self recursion. The development of consciousness, as well as all other patterns of growth, organic and inorganic, may be modeled this way. All is One in all. Chains of being carry natural signatures everywhere when the planes come into alignment. Universal sympathy is the source of procreation.

AHAOZPI – Venus Senior of Air
Sunday, February 18, 2001

I've evoked AHAOZPI, Venus Senior of Air, effectively. She stepped right out of the Air tablet upon being called and bade me open my mind to her as I entered into trance. I immediately got the sense that spirit sex was inappropriate here. Venus represents a more transcendent aspect of the feminine principle than does Luna and so attitudes of reverence and respect were called for. Also, a deliberate act of Will was required to allow the angel to enter my mind to engender a

vision because of my innate prejudice toward the principle of the virgin. This narrow mindedness had developed over a lifetime because she had been given connotations of helplessness and ignorance by the patristic society in which I was raised. I'm happy to report that this prejudice has been dissolved.

AHAOZPI appeared to my mind's eye as the same gorgeous blonde as seen from previous visions of this angel. She showed me a doorway and said that this led to the Palace of the Queen of Air. In order to gain entrance, I had to answer three questions. The first was who are you, to which I said that I am a dimensional unfoldment seeking fullest possible expansion to gain fullest possible understanding and knowledge. The second was why have you come, to which I declared that I was seeking truth to understand my own nature and achieve the greatest possible becoming. The third was what do I hope to gain from the Queen, to which I replied that I was seeking her knowledge and blessing.

The thick, golden double doors opened to reveal a long hall with tables lining the walls on either side. Sitting at the tables were throngs of angels dressed in gossamer white robes, talking together in a festive atmosphere. A long red carpet led to a great golden throne on which an enormous brazier was burning, emitting thick, black billows of smoke. Many more angels surrounded the throne in attitudes of worship and devotion. The Venus Senior of Air walked with me to this throne.

A grand, regal, matronly voice came from the brazier, asking me what I hoped to gain from an audience with the Queen of Air. I declared a desire to learn her mystery. She

told me that none could reach the King of Air except through her. I'd have to be prepared in order to pass through.

Several angels stripped me of my magick robe, poured three cups of water over me, and dressed me in the same type of garment all the angels were wearing. Then, the Queen stepped forth from the smoke of the brazier, a towering figure who picked me up in her titan hand. I couldn't see much of her except the myriad folds of her long motley colored dress. She set me in her enormous crown in a jewel setting surrounded by purple stones in other settings. I gazed out from my place, far above the floor of the palace. Angels came to me and laid me flat on a table there in the jewel setting. They called up fire from the surrounding air which burned me to nothing. I felt no pain but found myself carried by the smoke from the fire all around the palace as it diffused through the air.

The message in all this was that the focus of mind is one with its transcendent source and that I needed to realize the ever present reality of consciousness. Then, the palace was swallowed up by thick, white mist and I found myself in a limitless space, still in a diffused state. The King of Air appeared, truly gigantic like his mate. I hovered near his face as he declared that I would soon evoke him directly and he would come to me then, as now.

AHAOZPI came to me then and I coalesced back to my focused form, magick robe and all. She guided me back to my body and told me to call her again. I left the vision, banished the angel, and closed in due form.

The mystery of the Virgin is one of purity.⁴ Will overcoming animal desire is the way to enter that state of mind

needed to understand this mystery. Such action hurts with a mindset developed in a sexually obsessive, yet repressive society but certain mysteries call for the state of purity. Only the pure in mind and body can contact the Queen of Air. She expresses the fullness of my personal subconscious, impossible for a synergistic focus of ego to grasp fully but which has its place among many other life currents therein. The source and wholeness of all personal being is the Truth that fully comprehends incarnated consciousness. A state of purity is needed to connect with this transcendent principle, the metalevel of transcendent personal consciousness. I am humbled yet elevated and blessed by contact with this totality of my being.

Now, I feel slightly buzzed from my Air contacts, with a sense of the diffused perspective gained, after being sacrificed in the crown of the Queen. It seems to me that I should call AHAZPI for spirit sex like I did with HTMORDA, Luna Senior of Air. Certain mysteries cannot be apprehended by direct observation and contemplation but only in silence so that the fullness of being may act unhindered. I must cultivate this type of operation of greater conscious action.
Monday, February 19, 2001

It occurred to me that I confine myself to the use of the angelic calls and tablets only in the context of a formal open temple, whereas Dee and Kelly simply sat at a table furnished with various talismans and conjured the angels. No record of any organized ceremonial has ever been found, to my knowledge. Even the old grimoires are sketchy regarding ceremonial operation, although perhaps, they were meant only for people taught in particular schools of magick who would know the details of ritual omitted in the published material.

So, to experiment, I stared off in a random direction, pronounced the Air call, and summoned AHAOZPI as she requested yesterday. I lay on my bed naked and received her vision and contact with no more formality than what Dee and Kelly did centuries ago.

The vision began with the beautiful angel lying on top of me but there was no initial sexual stimulation by the palpable pressure caused by this psychic projection. I achieved an inner vision of being held by the Senior as an infant held by its mother. My penis began to throb with excitation after awhile but then my neck tightened up with muscle spasms.⁵ She began to kiss me while I did what I could to relax the muscular tension and surrender to her.

Gradually, a dark current ran all through my body from my feet to the top of my head. It completely absorbed and encompassed me and split into two halves, between which emerged a shaft of white light. The Mother is all and I am but a ray of light in her void. I brought myself to orgasm under the loving and encompassing influence of this dark Mother and then left the vision without banishing of any kind. The angel projection was a convenient device to open my awareness to the presence of the Mother archetype within me, the vast unconscious potential from which I, the ego, was born. This needn't be confused with the mother that gave me physical birth. I love them both.

Later...

My neck tension has continued since today's impromptu AHAOZPI evocation. I ritually gave the angel license to

depart and then performed a Lesser Banishing Pentagram Ritual. This helped somewhat but not completely. Yes, formal temple ceremonial definitely helps handle the intense energies of magical evocation. Perhaps, I need a break from this Work for a while.⁶

AHAOZPI – Venus Senior of Air
 Sunday, April 1, 2001

Having fully recovered from my ill conceived sex magick experiment, I've again evoked AHAOZPI, Venus Senior of Air, with great effect. At the beginning of my performance of the temple opening, long before any angelic conjuration, I felt an enormous sense of power which made me giddy, a sure sign of Air influence. Here is another example of the effect of a ceremony reaching into its own past, before it is even performed. A vast hyperdimensional head of a distinguished old, bearded man moved through the temple, seen with my inner sense of the physical world around me. It was in constant motion, yet remained absolutely still, truly a projection from higher dimensions through the three dimensional space of my magical workplace, or at least my mental picture of it. This awesome impression persisted throughout the opening ceremony but faded away upon the final declaration of temple readiness. It seemed strange to me that such a masculine presence should have manifested so early in an evocation of a decidedly feminine spirit but I forged ahead with the conjuration of AHAOZPI.

She appeared readily to my inner sight, looking very much like the Luna Senior of Air, with round head and huge mouth.⁷ She said that I wasn't ready for the next step in my initiation

and that I should return immediately. I told her of my difficulties regarding certain traumatic childhood experiences that continued to haunt me and asked for her help and advice on how to heal these emotional complexes.

Suddenly, a male voice from above said in a deep, echoing voice that he would help me. He told AHAOZPI to lead me to the Gate of Light and there I would learn the answers to my personal problems. Only the great King of Air could command an angel this way. The Senior seemed apprehensive but obeyed the authoritative voice. After walking a short way through the vision space, we came to a golden double gate, behind which was a set of eight stairs leading up to a vast blue sky. The disembodied voice told me to pass through the gate and climb the stairs if I wanted to learn the answers to my personal problems. I immediately went to the top of the stairs and looked out at the sky to see a vast hyperdimensional image of my own head. The King's voice said that I was not yet ready to receive a complete vision of him but that my answers lay ahead of me.

I was then told that I had to understand myself completely as the focus of a greater consciousness. I needed to achieve the perspective of superconsciousness and effectively impose my Will on those aspects of my psyche I wanted to change. To Will on the superconscious level is to Will with wholeness, to reach into the system from without and so have control over any part thereof. This metalevel of operation is what John Lilly referred to as the metaprogrammer.

I translated myself from my individual perspective, standing at the top of the stairs, to the hyperdimensional self image looking at the stairs and myself.⁸ The space surrounding

the stairs was black. After awhile, the Air King told me to return and so I did. I closed and banished in due form.⁹

I'm very intrigued to have had the Air King intercede on my behalf. AHAOZPI couldn't give me guidance but her ruler did. My superconscious powers are working from outside my personal psyche to bestow greater health on me. My magick has become versatile enough to yield the type of projection needed to achieve my purpose, even if the particular evocation is off the mark. Ultimately, all the spirits are one, my own projections.¹⁰

The eight stairs represent Hod, the first step to superconsciousness, the level beyond the personal. The Air King told me that I'd never be able to pass on to Water without first achieving the metaprogramming level since that element is pure superconsciousness, completely impersonal.

I believe the hyperdimensional image of the old man that appeared to my mind's eye at the beginning of today's ceremony was a shadow of the Air King, a foreshadow of the vision to come. His projection into the past was sustainable to me, although direct contact was not. The transtime nature of magically enhanced psychic energy projection could be harnessed for the development of ESP abilities such as prescience and clairvoyance.

AHAOZPI – Venus Senior of Air
 Sunday, April 15, 2001

I have evoked AHAOZPI, Venus Senior of Air, for the third and last time on this round, having completed my Air

Queen initiation. At the start, the angel appeared before me and kissed me warmly. She told me that I was ready to complete my initiation and led me into vision.

I was once again seated as a jewel in the crown of the Air Queen, just where I left off. A booming female voice said that I was ready to see her, the Air Queen. She introduced herself as MARDALA (seven letters like all the other Senior names). She was hyperdimensionally, interdimensionally vast, with only the top half of her projected into the palace. She had long, curly, black hair, big lips and teeth, and was regal and matronly. It was as if the entirety of reality focused itself to form her body in the palace.

She then lifted me up with her titan hands beyond the palace, beyond normal space, to set me in a chariot with two great wheels. Only the inherent force of the cosmos drove this great seat as it transcended into the infinite starry space of holistic existence. MARDALA took me to a place among the stars, one star in the company of stars, all the while intoning litanies to Nuit based on passages out of chapter one of “Liber Legis.” I took my fill of love under the stars, a true child of Nuit.

Inspiration came to me to realize that love is the essential mystery of MARDALA, the ultimate truth of being and projection. All phenomena are understood to be expressions of universal love from the transcendent perspective. A great feeling of love and joy filled my whole being as starlight filled me all the way through, causing me to shine as a star.

I rose above my vision body as a glowing point of pure light, radiating to all points of space and united with them. I

achieved a state of pure paradox in, among, and in between all dimensional states, yet transcendent to all conditions, truly as Hadit. I am the Father, eternal consort to Nuit in all her forms and expressions.

The ecstasy was indescribably sweet but I noticed that its scope was limited to the subtler levels of my psyche. Seeking integration with all states of my coherent personal consciousness, I reunited with my vision body and shed my serpentine light to all the mansions and hollows of my psyche and aura, even to the quietest motivation. My entire material being was infused with light, love, ecstasy, and paradox, in every fiber and all at once. The parts and the whole became one.

This intensity quickly built to an overwhelming crescendo and I experienced a moment of auric supercharge that sent astral fire to every nerve ending in my physical body, so startling that it almost threw me out of my trance. I resisted the energy and pulled back from the ecstasy. It was just too much to handle. The effect was gone in an instant but the awesome memory of it lingers still. Only repeated experiences of such overwhelm can enable me to withstand this kind of intensity for long. Channeling such power as magical projection will surely enhance my abilities.

Hadit is all states, all conditions, and makes connections among them in any and every combination possible. He is the projector (and projection) of Nuit, spacetime focusing possibilities out of itself from higher to lower dimensional states. These superpose to form all energy and the matter derived therefrom. Thus is universal consciousness.

At one point in my ecstasy, the voice of the great King of Air came to me and proclaimed that I'd fulfilled the initiation of love and that I was ready to move on with my evocations. I would explore light, even though some of its aspects would cause me distress. All must be persevered through because every aspect was necessary to the whole. All motivation must be experienced from the standpoint of universal love such as had been given to me in vision. Only this perspective enables understanding and unity, the ultimate superconsciousness.

HABIORO – Mars Senior of Air
Sunday, April 22, 2001

I've evoked HABIORO, Mars Senior of Air. He came out of the tablet and pushed his face into mine to commune with my psyche. He said that I was ready for the next initiation and that I should go to the skies now. The infinite sky space of previous visions opened before my mind's eye so I went into it.

The angel assumed vast, interdimensional, pandimensional proportions in my vision and told me to take my place here as the emanator and source of being. I shifted my state and became the Senior, a great field of being whose focuses of consciousness were everywhere within, unlimited potentialities of emergence of individualized perspectives. HABIORO's disembodied voice said that I needed to take my place as a god to assert control over the forces of nature. Only a god, who encompassed all the elements and so stood outside them, could command them effectively. Then, he told me to call forth the lightning and I did so. The whole sky space was shot through with mighty bolts of white lightning, blindingly brilliant. They became steady streams of forking energy, columns of pure power.

I communed with this energy and asserted my Will as a god of being, a primary principle of creation.¹¹ After a short time, HABIORO appeared before me in the sky and led me into a hallway that I was inspired to create as a psychic projection (a projection within a projection). We came to an altar on which was a great golden chalice. He told me to drink from the cup and undergo initiation. I drank of the black fluid and my projected vision body was swallowed up in darkness. It instantly dissolved, freeing my consciousness to attain the field perspective once more in the infinite sky.¹² Then, the angel told me that it was time for him to leave so I gave him license to depart. I returned to my physical senses and closed the temple in due form.

I here note that a number of fantasy movie themes appeared in today's vision. Death by drinking poison from a golden chalice and calling the lightning were events I've recently seen in films depicting magical stories. The former dealt with the Holy Grail and the latter depicted a powerful wizard at the point where he could have been corrupted by temptation. These issues are compelling for a magician who is told to assert his innate godhead. Delusion and egotism are pitfalls for a wizard who loses the understanding that everything that lives, is a god in truth. To be a god is simply to channel the wholeness of being. This is the challenge I've been given in this vision, to rule completely over the elements of my consciousness while living in a world full of others like myself.

“Every man and every woman is a star.”

AAOZAIF – Jupiter Senior of Air¹³

Monday, May 14, 2001

I've evoked AAOZAIF, Jupiter Senior of Air, to fantastic effect. He delivered by far the most intense magical charge of any Air angel to date, including the Air King and Queen. The vision did not deal with the usual series of psychological issues but rather began a new phase of development completely transcendent to anything to do with my personality or past experience. I've been initiated into a whole new way to exist.

AAOZAIF stepped out of the Eastern Quadrangle as I meditated after his conjuration. Instead of entering my mind or talking to me from the other set of dimensions contiguous with the familiar space and time, he took me by the astral hand and led me to a far away dark space. I found myself in a dual state, partly inside my body and part outside it. Before us was a certain symbol of utmost secret nature floating several feet above the floor. The angel said that here was the mystery of the celestial nature. If I was ready to receive this mystery and join the Order of those who likewise keep it, I must take an oath. I readily agreed and felt an auspicious sense of occasion.

I, Frater W.I.T., swore that I would keep secret the mystery of the secret symbol from everyone who was not worthy to receive it. There was no penalty clause to this oath. The responsibility belonged to those who took it, a rare selection among humanity.

Upon completing the oath, the symbol leaped onto me and imprinted itself deeply into my aura, from my head to my perineum, from my Sahasrara to my Muladhara. The rush of energy and sense of presence was so intense that I almost

collapsed and lost the vision. This was a supercharge that rivaled the flaming Kundalini experienced with the Fire tablet angels. No doubt, the symbol is a permanent addition to my aura.

AAOZAIF delivered a lecture on the nature of the celestial level of existence. It was beyond the elemental world in every way. The mode of thought was different, not being based on manipulation of the elements of personality and personal experience. A truly higher state of being was called on to express consciousness. Magical technique had to be different because of this. The basis was no longer the simplicity of four but rather the complexity of seven. A whole new magical reality had been formulated.

After this, the angel led me to his throne, a basic affair, gold but unadorned. He said that the Mars angel had bidden me to sit on that throne. To do so, I needed to take the transcendent perspective, the true Thelemic perspective. Only then could I rise above the pain of the roiling of the elements. He told me to sit at his right hand so I sat down next to his throne on the floor of the dark space.

Soon after, I took my leave of the angel and gave him license to depart. I performed the temple closing ceremony in a fog, still feeling the charge of the imprinted auric symbol. I went to dinner after this to help ground myself. If I'm now part of another Order, it's not an organized body but rather a shared level of consciousness, a true and invisible Order.

AVTOTAR – Mercury Senior of Air

Sunday, May 27, 2001

I have evoked AVTOTAR, Mercury Senior of Air, in due form. Surprisingly little has happened since the glorious initiation bestowed on me by AAOZAIF, Jupiter Senior of Air, so I thought that a piece of this puzzle of Air initiations was missing, that is, Mercury. Today's vision proved I was wrong about this.

The vision began with the angel appearing to my mind's eye as an enormous interdimensional man with the typical Air moonhead. He held a throne in his hands and set me down on it. He raised me high over his head into a dark space and a great feeling of upward motion shot through me. Upon extending his arms fully over his head, AVTOTAR sent bursts of energy through me but with each jolt, I could feel myself offer resistance to the current. The message was clear that my aura was not yet a fully efficient channeler of cosmic energy.

Then the angel told me that I was not yet ready for this evocation. I had not yet finished assimilating the initiatory symbol given me by the Jupiter Senior of Air. Mercury was not a missing piece of the puzzle presented to me by the Jupiter initiation but rather a new step in the process in its own right. The angel showed me the symbol of most secret nature and said that every part therein had to be fully worked into my being before the process was complete. Furthermore, adjustment had to be made by those aspects of being beyond my mind that dwelt with me. I needed to meditate on the symbol of most secret nature in order to further this process of initiation.

With that, I gave the angel license to depart and closed the temple. However, during those ceremonies, a strange energy began to flow through my mind and aura, hampering my concentration. I've experienced this effect following other evocations where dramatic breakthroughs had occurred.

A small voice inside my mind said, "Ha ha! I fooled you. The initiation took place."

I still feel affected but less than before. Looking back on this experience, I think that I had a reaction to the presence of AVTOTAR. Due to the fact that I wasn't yet ready for his Work, a lying spirit/projection arose from my subconscious to taunt me. Indeed, an aspect of Mercury is the trickster. Such is the ape of Thoth.

At any rate, my time wasn't wasted.¹⁴ I know now that no pieces of the picture are missing and that my proper Work must deal with the symbol of most secret nature. I'll evoke AVTOTAR again when fully integrated with the energies of my initiation and can channel energy more efficiently through my magically enhanced auric system.

AVTOTAR – Mercury Senior of Air
Sunday, August 5, 2001

I've successfully evoked AVTOTAR, Mercury Senior of Air. He stepped out of the eastern quadrangle and entered my mind to reveal a brightly lit idyllic scene of countryside, almost cartoon like in its beauty.

The angel said, "Come and learn the mystery not yet

revealed.”¹⁵

We walked up a large hill and at the top I saw the brilliant sun right in front of me, shining yellow and orange.¹⁶ I greatly wondered at this magnificent revelation and was absorbed by the celestial orb come down to earth.

AVTOTAR remained by my side, on the right, and told me to behold my source. The source is the One and every part of all and the All. Every piece of existence is the All-One in a particular function. Here is the source of the Light of which I am the genius, I beyond all I am, the core essence of all phenomena and the tendency to unfold as such.

The glorious light of this daystar filled not only my psyche but also my nervous system and aura, too, from head to toe. The whole vision was taken up by brilliant orange-yellow light but suddenly a darker space opened up before me, like a chamber, to reveal four tablets of orange-yellow stone shaped like steles. They were arrayed in pairs, two on my left, one behind the other, and two on my right, one behind the other. Inscribed on them were letters of an alphabet of which I’m not familiar, definitely not Enochian, but somewhat like the Sanskrit alphabet.¹⁷

AVTOTAR told me to take the tablets and then led me out of the sun over to a clearing in the natural setting. We came upon a table on which was a clear glass bowl full of silvery water. The angel said that here was a mystery of Mercury and that I should meditate on this symbol. I could also return to this place whenever I wanted. Then, AVTOTAR told me it was time to leave so I exited the vision and gave the angel license to depart.

I felt strangely unaffected by the vision after leaving it but during the closing, the tremendous energy I absorbed made itself felt.¹⁸ The orange-yellow energy rose Kundalini-like from my feet to my head, encompassing my whole body and permeating every cell and space therein. Concentration was difficult at times while in this state of supercharge but I managed to close the magical workplace in due form and put away my equipment. I now feel well adjusted to this airy, mercurial force of source, having been well prepared for this ordeal by the Jupiter Senior of Air initiation. I was truly ready for contact with the Mercury Senior of Air.

So, I've reached to the mysteries of the One that is All and in all, the only truly existing entity in its myriads of functions in the universe. Totality exists at every point, every bit of matter and energy, every thought and concept on all planes and scales, and encompasses all as a continuous holomovement.¹⁹ Each projection is truly its own source but acting in a particular function, one ray of a vast star shine. It may appear as an entity in its own right to a terrestrial sensorium but the clear sighted may recognize the One therein. The ultimate reality is the realm of commonality of all concepts and states of being and so patterns from any plane or space may be connected at that level. New realities may be developed from the ground up. Terrestrial/futique fusions of any sort may be developed at the root level.

Monday, August 6, 2001

I forgot a subtle detail about yesterday's vision but was reminded tonight by some haunting psychedelic rock music. This detail of the magical landscape was so subtle and so far in

the background, underlying the more obvious images, that I mistook it for interference and so ignored it. Tonight's music stirred my emotions in exactly the same way the subtle darkness and mystery behind all the light did yesterday. It was like how the voluptuous night sky is overwhelmed by the light of day but remains nonetheless. Images such as a storm over green hills and a dark purple sky on a brisk autumn night with a cool wind blowing by, carrying the possibility of a coming rain, come to my mind under this influence. The lesson is that Mercury is a dual natured energy at every level of its expression. It is the essence of duality from the most sublime to the most dense. Suggested here is the mystery of the upward flowing versus the downward flowing Kundalini, the dove and the serpent. AVTOTAR has brought me an expansion of consciousness that stands in clear counterpoint to the four previous, strongly gendered visions.

HIPOTGA – Saturn Senior of Air
Sunday, August 12, 2001

I've evoked HIPOTGA, Saturn Senior of Air, in due form. At first, I saw nothing but a red-violet space. Red-violet is the color of the zodiacal sign Pisces, the last in the series of twelve. Then, the angel appeared with skin the color of indigo, blue-violet, the color of Saturn.²⁰ He had the same moon shaped head as most of the other Air angels. His light cast many indigo shadows against the background red-violet space which at times obscured his face. After a time of silence, the angel's head became the shape of a human's.

HIPOTGA reached his indigo arm straight into my chest to touch my heart. This produced no sensation except a feeling of

weight on my chest. Suddenly, my vision body cracked open like an egg. The inside was all indigo. The angel reached into my open frame and pulled out an indigo baby who was very happy and smiling broadly.²¹ The angel carefully set the baby on my head²² and then closed up my vision body but with all the cracks intact.

Then he told me, “Behold the baby of HIPOTGA. Let him be your guide.” He stepped away from me as the baby began climbing up and down my body, to the left and right. He finally settled in my heart chakra, his little feet reaching down to touch my Svadisthana chakra, a little below my navel.²³

I asked the angel if I’d be ready to evoke the Air King when I felt ready. He said I’d be ready and to be guided by the baby. Then, he told me to return from the vision so I gave him license to depart and closed the magical workplace in due form.

I feel that making this psychic baby is the reason for my human incarnation and that it was for him that I must live and preserve my Work and myself. My life’s focus now seems shifted to the baby, a clear symbol for my Dwarf Self, my True Ultimate Self.

The color of Pisces seems to indicate an ending of an era, a cycle of life. Out of the death of my old sense of self, my old psychic reality, a new self is born. This identity relates to many similar symbols in popular media, such as, *2001, A Space Odyssey*, as well as the counterpart of Ra Hoor Khuit, the babe in the egg called Hoor Paar Kraat. He is Harpocrates, symbolic of pure innocence and pure protection. Aleister Crowley associated this Thelemic deity with The Fool of the Tarot, Trump 0. The Babe is the source of all and its truth

throughout. As Freud said, the child is the father to the man. Here is a foreshadowing of what human evolution has in store in this new aeon. My epiphany is at hand.

BATAIVAH – King of Air

Sunday, September 2, 2001

I've evoked BATAIVAH, great King of the East and Air, to only partial effect. The opening lacked the usual flashes of transcendent vision and the overall sense of power was low. There was no sign of paradoxical transcendent energy reaching back from the future evocation. Upon conjuring the King, I felt him behind and below me, his body reaching downward far below the floor of my apartment. He cupped me in his gigantic hands as I entered vision.

A long corridor stretched out before me, like in some great underground network or mountain retreat.²⁴ The walls were smooth and well hewn from the rock. Torches lined each wall to light the way. I moved myself rapidly through the hallway, the torches appearing as lines of blur on each side of me. After many curves, turns, and straight passages, I came to a huge set of wooden double doors on which was carved no less a symbol than that given me by the Jupiter Senior of Air, impressed on my aura. Here was a chamber of profound initiation.

I knocked on the door six times, as befitting Tiphareth, the state of celestial initiation. A voice on the other side of the door asked, "Who goes there?"

I introduced myself as Frater W.I.T., a seeker of wisdom and initiation.

The doors opened to reveal a vast, dark room. I could only see a few feet ahead. Energies similar to those received in my most intense Order-bestowed initiatory ceremonies charged my aura as hooded figures approached and blindfolded me. Although my mind's eye was covered, I could feel my surroundings slightly. An old, male voice greeted me and led me to an altar on which was a large, thin tome bound in brown leather. This was placed in my hand. I then took an oath to persevere through the ordeal of the initiation and to keep secret the mysteries revealed to me herein.

There followed a lecture from the western officer, who said that the great King of Air could not be fully reached by man but those who were ready could gain a clear glimpse. Consciousness arises from pure darkness and so is incapable of reaching back to its transcendent source by its own action. A guide is needed to draw that little self beyond itself.²⁵

My blindfold was then removed and I could see the eastern officer. He was a very old man, dressed in a white robe and holding a wooden staff. This Hierophant bestowed upon me the Sash of Light, a plain red ribbon draped over my right shoulder. Next was the Medallion of Truth, a silver disk on a silver chain, but I couldn't make out what was engraved thereon. Finally, I was given the Scepter of Light and was led to the east of the initiatory temple.

The old Hierophant told me that he was not the Air King but merely an angel guarding the entrance to his throne. The realization of such a grand nature would have to build slowly, growing like a flower in my heart of hearts. I was to leave the vision and close the magical workplace but without banishing the King I'd conjured. At some future time, I could redo the

evocation and see what more I could learn of the King's nature.

All the while, I could feel the King cupping me in his hands while holding me over his head. He held onto my feet during the closing and so was not banished back to pure potential. Towards the end of these ceremonies, he sat me down on top of his head like a crown, just as the indigo baby from the Saturn Senior of Air vision sat on my head. A three level projection system had been set up: the source field, myself as the projecting projection, and the focus of my projection, my source projected as my image.

As the three of us came into vibrational harmony, we merged into the form of a vast hawk of electric blue fire, with a dragon's tail that extended down into the abyss of depth. I'd seen this image before, long ago, in a spontaneous vision that occurred on my way home from work. This was before any of my magical initiations and training, although I'd read a number of books on occultism by this time. Still, this vision of a far away reality seemed to beckon me forward. Now, the far flung vision was right up close and I was a direct part in it. The transdimensional connection only lasted a few seconds but the sweet memory remains with me still. Having experiences like this is the reason for my existence.

I can still feel his presence, a personification of the Kundalini currents which flow through my inner and outer reality, creating my every experience. If the ultimate of Earth is the wholeness in which life takes place, the ultimate of Air is that life actually taking place, constantly emerging from pure potential and cycling back to its higher source dimensions. It is the arena of life and its focus on itself to produce that life, the cause of its own cause and the effect of its own effect.

It seems to me now that my next attempt to evoke BATAIVAH must be done in an Adept style temple, with a white altar cloth and red and white tapers, instead of black and white tapers.²⁶ I used this temple setup long ago to initiate myself to develop new mysteries as my inspiration guided me. It's the kind of thing one does after resigning from a magical order. The first round of my Enochian Watchtower evocations completed the Work I'd left unfinished in my former involvement. This second round is taking me a huge step further into a new reality, introduced to me by the very heart of initiatory magick, initiated by my own effort. This is what Aleister Crowley did after his departure from the Golden Dawn. His is an inspiring example.

BATAIVAH – King of Air
 Sunday, November 11, 2001

I have successfully evoked BATAIVAH, King of the East and Air.²⁷ The way stands open to proceed with the subtler elements as the failure from the first round of Watchtower evocations is now corrected. I've achieved the inner connections missing from my first attempt and now a close relationship with BATAIVAH is established.

As with my previous attempt to commune with the Air King, the vision took the form of an initiation, only this time the title of Hierophant was bestowed on me. I was as a little child as giant, gentle hands purified me by bathing, consecrating me by holding me in a column of smoke from a giant censor, and constituting me as a Hierophant by setting another copy of the symbol of most secret nature in my aura, just as the Jupiter Senior of Air had done. This all took place

in a completely dark space; the initiating hands themselves were barely more than an outline.

After being prepared in this way, I was handed to the King of Air and he set me in his heart center as a lamén, just as the Hierophant in Aleister Crowley's Thoth tarot deck has in him. I could feel the force lines of the pentagram around me as the power of the Air King flowed through my every nerve and thought. My nervous system scintillated with ecstatic golden light. Then, I felt my own indigo child projection at my heart center glowing as well. The magical alignment that had occurred in the last vision had been reestablished but without the fiery blue hawk image. We were bathed in and penetrated by the golden brilliance.

BATAIVAH then lifted me to sit on the top of his head as a crown and I did the same with my child. The King of Air proclaimed me as a Hierophant of the new aeon, to rule over my own reality that was my life in the Aeon of Horus.²⁸ All the Air spirits were commanded to obey me. I was told that the sacred sanctuary that I was now able to enter was the great city of the Watchtowers. The word of entry was love, which is its nature. A secret word was given to me to control my way in the sanctuary/city. Study of its numerical and Qabalistic correspondences would help me understand its significance.

The city suddenly surrounded me, a hyperdimensional place far beyond anything I'd ever seen before. The most complex and bewildering drawings of M. C. Escher were simplistic by comparison. Everything was golden yellow. The walls, stairs, and terraces were all self luminous and in continual movement. The dimensionalities were so complex as to appear continually falling into and through each other. Only

this movement could properly express the transcendent nature of the space and time of the city. The scene was like a flower with an unlimited number of petals, constantly blossoming and circulating back to an unseen center. Particular buildings and streets defined whole dimensions. Yet, underlying all the frenetic unfoldment was a complete stability, an enduring nature that surpassed the shifting dimensional circulations. All the movement and the root unity thereof were as one simple, perfect harmony. The whole city seemed to sing pure, holistic, complex love.

I called MARDALA, Queen of Air, to witness my invitation to this new level of transcendence and she immediately appeared by my side. She towered over me while radiating a surpassing love that echoed that of the Air city. We stood together and were one with the awe inspiring scene.

I absorbed all I could from this state of being and becoming. My entire nervous system and aura buzzed in sympathy with the awesome vision. Eventually I gave all of the Air spirits license to depart and closed the magical workplace in due form in a state of complete dazzlement. I went to dinner afterwards to ground myself. The food helped a lot. My physical senses returned to normal as well.

So, now I'm a Hierophant of the new aeon, of my own psychic order. Of course, what is significant here are the circumstances of this initiation. My personal magick is now fully established as independent of any manifest order. My initiation is now fulfilled in a way not achieved in any established group of which I've been a member. This pinnacle of spiritual transcendence as well as the path to it is an essential aspect of BATAIVAH's true nature. He is the

embodiment of the metalevel of all mind and projection.

Monday, November 12, 2001

The full effect of my Air King initiation is beginning to be felt. The power of my inner and outer visions has increased dramatically. My trances are considerably deeper than before. I understand that power is a dream symbol for complexity of dimension, of psychic relationships used to model the surrounding physical world and the internal worlds of mood and emotion. It is clear to me that the breakthrough contact with the great King of the East has established a new internal dimensionality, a new set of complexities that extend beyond any previous state of consciousness. The self recursive flow of the gestalt of my mentality has expanded to encompass a metalevel of understanding, of meaning, of vision.

Thinking back to the dream symbol of the new mind, the hyperdimensional city of the Watchtowers, I remember sensing a threshold to another mode of consciousness underlying the ecstatic power and golden brightness that surrounded me on more sides than could be counted. It was the boundary between personal and impersonal consciousness, between Air and Water. The ultimate of transcendent personal consciousness merges with impersonal consciousness, the microcosmic wholeness whose synergy is the personal focus of incarnate psyche. I failed to fully grasp this lesson of the Air King during my last round of Watchtower evocations, which is why my first Water angel evocation caused me such a shock. This time, properly prepared, I'll be more ready.

The personal psychic gestalt makes an impression in its source field of impersonal consciousness, the aura. This impression is an emulation of personal psychic patterns but in

purely impersonal terms. The similarity of information yields sympathy between the two life fields, enabling communication between them. It is hereby possible to shift personal awareness to the impersonal level through this interface. To the mind's eye, this interconnection appears like the fires of consciousness arising out of pure darkness. This auric impression of personal emulation can be called a verge field, with mind being seen to verge into becoming from pure potential. This creation is two-way, the psyche making its impression in the aura while the aura focuses itself into a mold from which the psyche takes its shape.

The first emergence of personal consciousness out of the darkness of verging, focusing potential can be seen by the mind's eye as spiral energy unfolding from a state of pure wholeness. The spirals are unfolding dimensions drawn directly out of the ocean of undifferentiated being. All the complexities of material and psychic sensation are woven from these curling threads of pure expansion. The self is an image of the Self, which is an image of the universe. BATAIVAH, my baby projection, and myself are as one complex unfoldment of possibility, one coherent reality.

All this has great significance for the practice of magick. Herein is a detailed explanation of how magical influence operates. The mind is mystically supercharged by an attuned aura sending its cosmic impressions, holosignals, through the interface of the verge field. Ceremonial activities manipulate the archetypes by which the mind builds its conceptions of reality and thereby a seed intention is imposed on the transcendental level. This conditioned, magically charged psychic energy is then projected back to the aura through the same inspiring interface between personal and

impersonal consciousness. The aura then projects its supercharged, imprinted holosignals in natural, material terms to the cosmos focused upon it. In the holomovement plane of existence, the seed intention is propagated throughout all of space and time, subtly altering the way in which events unfold. The cosmic response is most pronounced in the vicinity and life of the magician but the whole of the universe is affected to some extent. The subtlest of forces is expanded and intensified to macrocosmic proportions.²⁹ Every willed act has its effect on some plane or other. Thus, the purpose of life is to bring order to the universe rather than to bring about more chaos. Magick is the highest order.

Sunday, November 18, 2001

Today, I underwent a remarkable transition of consciousness, of personal identification. This personal transformation echoed far into my deep subconscious and throughout the planes of the impersonal. The perception was a slight touch of an indescribably powerful presence. Simply put, I was inspired to surrender my sense of self identification and self worth to the impersonal beyond, the ocean of wholeness of which I am but a pin drop of synergy. All that I am and all that I do is devoted to and justified by this higher power of my life. No matter what happens to me in my material life, all value is derived by the impersonal contact of destiny. The temporal events of the world, of human society, are merely so many ripples on the surface of an ocean of wholeness and bliss far beyond imagination. Physicality is mere illusion but the Truth is the wholeness of all things.

BATAIVAH – King of Air
 Sunday, December 9, 2001

I've evoked BATAIVAH, King of the East and Air, for the third and last time on this round of Watchtower evocations. It seemed best to make a third contact with this ultimate principle of consciousness after having gone through the radical transformation of several weeks ago. I wanted to experience BATAIVAH from the Hanged Man³⁰ perspective. There was little in the way of a sensation of charge during the opening and the vision began equally placid. I wondered if I'd failed to evoke the great angel, even though his vast hands cupped me like in previous evocations.

BATAIVAH's booming, omnipresent voice told me that I was ready to move on to Water and lifted me up to view the infinite sea, a vast, dark expanse that had appeared during my previous Water angel evocations. This was the Watery equivalent to the limitless sky vision of Air. With a great thrust, he tossed me into the dark sea and I felt its awesome infinity. My entire nervous system polarized in response to this transpersonal field of consciousness, attaining full field consciousness. The King told me to 'reach thou forth,' as if to suggest that I evoke myself. This actually makes sense from the impersonal point of view. In a situation where a transpersonal expression is evoked, who is evoking whom? Being evoked by what I evoke would be true paradox, the telltale sign of magical influence.

I remained in this beatific state for a time, my aura reorienting to the higher intensity of conscious unfoldment and process. Suddenly, the six Water Seniors appeared surrounding me. They were only outlines of white against the

black background, shadows of light in the ocean of darkness, but they were as I remembered them from my first round of Watchtower evocations. I was the center, as if I was their King, RAAGIOSL. I was the concentration of impersonal consciousness, the face of the sea.

I communed with the great sea and the Water Seniors until a current of unfoldment energy manifested which returned me to physical consciousness with a hyperdimensional flip.³¹ I closed in due form but my concentration was afflicted by the overwhelming energies absorbed in vision. Performing my Keyword Analysis during the banishing hexagram ritual opened my heart chakra wide as never before. Now, I feel as if my entire being has been rearranged, perspectives and identifications switched. More of me is now invested in archetypal consciousness.

CHAPTER X

VISIONS OF THE GREAT WESTERN WATCHTOWER OF WATER SECOND ROUND

LAOAXRP – Luna Senior of Water
Sunday, December 23, 2001

I have evoked LAOAXRP, Luna Senior of Water, to excellent effect. A truly higher level of reality has been revealed to me. That aspect of consciousness which was missing during my first round of the Watchtowers but has since been discovered came to full clarity during the opening and enabled me to channel the force of angelic Water comfortably. Instead of being overwhelmed, I felt and continue to feel a gentle blessedness, a happy love and peace that yield joy.

LAOAXRP appeared in a vast, dark space with a full moon shaped head very like the Air Seniors. She wore a dark robe and was of vast and transcendent dimensions, just like that greater consciousness revealed by my city of the Watchtowers

vision. Now, I have realized myself as the principle that encompasses and interpenetrates my microcosm, the core contradiction that can project itself as any mental image or sensation. The evoked gestalt of angelic transcendence hovering before my mind's eye was just such a holistic extension of my self/other circuiting.

She cupped my self image, my microcosmic identity, my point of view, in her hands and told me to come forth as I'd told her during the conjuration. At this, my self and my holistic superconscious projection linked more intimately and a continuous cocreation across many dimensions was realized. The flow of impression and sense of self was expanded very far beyond the norm.

I looked out into the dark void and it clarified into an infinity of states of being¹ with an infinite number of connections between each and every in an infinite number of combinations. The Senior said that there are infinite series of spacetime events, each path of evolution through time existing in its own domain in which they are realized. Physical manifestation occurs by the interaction of different conscious perspectives with each other and with the unlimited potential of what may unfold from the wholeness of things. Magick, then, is simply a matter of linking to the potential domain wherein the desired effects occur. Projection of the magician's whole self through such possibility streams enables experience. Superconsciousness manipulates these domains, realizing and releasing potentials of experience at will. The self must link to its transcendent source sufficiently to gain the ability to move among the enfolded potentials at will.

Few words brought all this understanding of impersonal

consciousness and I could feel my own limitation of reality unfoldment ability in the midst of this grandeur. I am deliberately holding myself back from dissolving into cosmic consciousness in order to live a relatively normal life as a human being here on earth. Only in this way could I learn in concrete terms the operations of existence. The limited human perspective allows for certain realizations about the unfolding universe not possible in any other way.

Upon accepting my limitations as a consciously Willed condition, the dark space burst forth in profound radiance, each series of unfolding possibilities shining like a bolt of lightning. The infinity of detail was illuminated in every aspect. Still, underlying the wonder of this creation and the nobility of my True Will was plain, cold fear. Fear of death and fear of change were holding me back from becoming a more evolved being able to more effectively channel this superconsciousness into physical manifestation.

I projected this nameless, deep seated fear into the plenum of potential before me in the hope that the form it took would give me some clue as to how to banish it permanently. The brilliant vision space turned pitch black and then a distance woman's voice said, "Take your will and fill of love under the stars."

I knew instantly that this was the voice of Nuit, the goddess of infinite space and the infinite stars thereof. A panoply of bright points lightened the darkness before my mind's eye and the starry universe was revealed. Nuit told me that She, the wholeness of All, is the only darkness. All forms of consciousness, even the lowest of spirits, the most animal of psychic urges, are beings of light to a greater or lesser

brightness. Every partial existence is light in its way. Certain things appear as darkness or fearsomeness because of the masks projected onto them by partial consciousnesses. There is no real evil, only choice of perception.

Then, I realized that my fear of becoming a truly transcendent being and reaching so far beyond the human norm was a manifestation of light and an expression of my True Will. The time had not yet come for complete success on the Path, coming into my full power. There was still much to learn from the human perspective. Only by choosing to cooperate with my True Will could my fears be overcome.

The brilliance of the revealed plenum of potential returned with its infinite series upon series of multicolored ribbons. I communed with my macrocosmic Self and channeled the presence throughout my mind and body. There was then nothing left to realize in the vision so I released, banished, and closed the workplace in due form.

Macrocosmic awareness is the wholeness of impersonal consciousness, that ultimate source of self and other. The wholeness of Self projects itself throughout its source field to create the gestalt of mind. This is the kind of self recursion that creates ego identification based on the totality of life experience but in a higher dimension. The higher and the lower minds are now open to me.

SONIZNT – Mercury Senior of Water
Monday, December 31, 2001

My first attempt to evoke SONIZNT, Mercury Senior of

Water, has failed. This is the worst result I've ever gotten working with the Watchtower system. Absolutely nothing answered my call. I felt nothing unusual during the opening and this situation didn't change after making my conjuration. I didn't make any technical mistakes but that wasn't enough to ensure success.

Upon entering vision I saw a great old style sailing ship carried by a wave of light blue water. The captain hailed me aboard and we went sailing into deep space, a scene relevant to Earth, not Water. He told me to control the course of my being and set course by the light of the sun. A white star appeared before us and the ship sailed towards it.

Then I thought, the sun is a symbol relevant to Air. It became obvious to me that this vision was a product of my own personal imagination and the captain was certainly not SONIZNT. I became inspired to take the higher perspective and expanded my consciousness to encompass the entire scene, a shift to field consciousness. This was the perspective relevant to a Water angel. I felt the ship sailing inside me. Energy washed over me to charge my entire nervous system but then it tapered off. My nervous system felt integrated but the angel never came. Taking on various perspectives and projections and calling to SONIZNT didn't help. Discouraged, I banished and closed. Afterwards, I felt normal, unchanged by the vision.

I must meditate on why my evocation failed. Was it just a matter of failure to generate the requisite intensity of psychic energy or was it because today is the last day of the year or did some force interfere? Perhaps, I just wasn't ready.

Later...

Detailed Tarot and contemplative analysis has shown that the reason I failed to contact the Mercury Senior of Water today is that I failed to generate the necessary conscious force to project it on this higher level of being. The next step is Water but I'm still at the Air stage. All my best magical faculties are hindrances to achieving operation on this higher plane of impersonal consciousness; true Water consciousness. In the Qabalah, this element is attributed to the World of Briah, wherein are pure archetypes beyond any specific image. The Air level is Yetzirah, the plane of the multiplicity of images.² All that I know how to do, to think, to expand, is useless in the face of this dark mystery.

Water in Yetzirah was difficult to deal with during the last round of my Watchtower evocations but now the density of this element has become a wall in Briah. Whatever transformations I need to undergo in order to reach this higher level will not be brought about by reasoned, organized action. I may still have some work to do in Air, although the Air King literally pushed me into Water. If so, the angels can't help me here. My own personality patterns are now forming barriers to further experience.

Thus, it seems my vision of the Luna Senior of Water was actually of an Airy nature. There were a lot of Air symbols in it. No wonder the angel appeared like the Air angels and gave so much information. It was clearly Water from an Air perspective. There may be a clue in those ideas as to how to proceed. In any case, I'll have to repeat the LAOAXRP evocation when I'm better prepared.

Later...

After reading over my records of evocations of the Air King and the Luna Senior of Water, I realize that impersonal consciousness is an aspect of Air, not Water, in Briah. It seems that all my work in the subtler elements during the last round of Watchtower evocations involved different aspects of Air and Yetzirah. I need to understand the impersonal perspective of Air in the higher world before I can access Water consciousness. I can explore the Holy City of Love revealed to me by the Air King. The three aspects of my psychic projection stream, represented in vision as the Air King, the projected indigo baby, and myself, must become more fully integrated. The various magical formulae built into the Thelemic keyword analysis may also provide clues as to how to transcend attachment to the personal identity.

Wednesday, January 2, 2002

It occurred to me that my vision of the Luna Senior of Water was actually a completion of the last Air King vision. The primary theme has been about perspective, the scope of the circuit of consciousness through mind and space. Water in Briah may deal with a reality beyond perspective. The shift indicated by The Hanged Man Tarot card seems to involve transcending individuality in order to dissolve in the beloved. Water is the ultimate solvent.

LAOAXRP – Luna Senior of Water
Sunday, March 24, 2002

I've evoked LAOAXRP, Luna Senior of Water. Wow. WOW! Once again, Water proves to be a fantastic leap ahead from anything that has gone before. A new and higher level of personal unfoldment has been realized. Even during the setup of the magical temple, I could feel an imminence of a marvelous revelation to come. The magical energy that was later generated reached farther back in time than usual to bring about its own creation. During the opening, I achieved a clearer sense of the multidimensionality of the temple being built up by the ritual actions. The physical manifestation of the workplace was directly seen as the lower dimensional projection of the Cosmic Temple in deep space, visualized and connected to just before the opening ceremonies are done. Each glyph and image drawn in the air had a palpable presence in the transcendence as well as in physical space, a transdimensional principle that was near and far at the same time.

Evocation of LAOAXRP revealed the hyperdimensional, transdimensional nature of consciousness more clearly and intensely than ever before. The awesome influx of psychic energy as dimensional unfoldment was like the first time I evoked Water during the last round of Watchtower evocations, only this time I was able to handle it well. All the preparation I'd done over the past three months, the exploration of the formulae expressed and implied by my Thelemic Keyword analysis, utilizing the magical reversal trance implied in the Tarot trump XII, The Hanged Man, and connecting with the collective consciousness of the cells of my body, had effectively brought me to a state of being where I could reach

the true nature of Water consciousness.

The image was of an expanding, emerging multifaceted jewel, one of whose focuses was a stable cube. The magical temple was in that cube but I was lifted out of there and into the higher space. I could feel myself expanding with the surrounding unfoldment. The intensity of this transcendent state was constantly increasing but without becoming overwhelming. I called on the Luna Senior of Water to appear and a booming voice said, "Come thou forth!"

Reaching to field consciousness in the ever expanding hyperdimensional geometry, I focused my Will and projected an image of the angel. He resembled me to an extent but wore an indigo robe with white star shaped studs lining the hem and cuffs, a very different design than that of my magical robe. Clearly, this image was a mere convenience for the purposes of conversation. The real angel was the unfolding jewel.

The angelic image spoke of the emergence of reality at every moment. The core source created and was created by the expansion of reality and consciousness. This paradox was an emergent process unfolding from holistic existence, the holomovement, space and time continually projecting out of spacetime as transdimensional flow. The ultimate source reality of enfolded potential can only appear as nothingness to the normal human perspective. Only with transcendent field perspective may the plenum of interconnection potential be understood and perceived as full of streams of brilliance.

I realized that all physical objects at all scales of size unfolded from a relatively few basic pattern potentials, sometimes referred to as archetypes. More than just

overarching patterns of consciousness, these pre-forms/unfoldment potentials determine the patterns of everything in existence. No matter how different in appearance objects may be, they are connected through the holomovement by the archetypes. The archetypes are tendencies to verge and emerge as certain basic unfoldment patterns. Repeated millions and billions and trillions of times over, they evolve all manifest reality. Expansion and stability are the two modes of their action. Expanding personal consciousness enough to connect with these impersonal pattern potentials in the holomovement can reveal the interconnections consisting all events in time and space.^{3 4}

Now, I feel exalted in a peculiar way as never before experienced. I have achieved a greater state of complexity of consciousness, personal and impersonal. A wider field of commonality of transcendence, mind, and the material world has been developed. I will seek further interconnection and the becoming that derives there from.

Monday, March 25, 2002

I have reached a point in my superconscious projecting ability where images can no longer convey the reality of the complexification of psyche generated by my magically enhanced trances. The realm of the source of all emergences is beyond the capacity of the personally identified mind to model with concepts derived from its limited existence. A more complete and integrated mentation is needed to effectively convey the grand scope of such holistic existence.

The shift to the level of understanding archetypes,

emergence tendencies, has brought me to the state of impersonal consciousness. I must evoke myself from the angel's point of view after I evoke the angel from my point of view. The fusion of fields and focuses of consciousness produces the paradox and the breaking of personal boundaries necessary to evolve the Briatic holoprojection, while maintaining a link to personal awareness and memory. I am now the great angel that must evoke my lesser self to achieve an experience at all levels of being.

SONIZNT – Mercury Senior of Water
 Sunday, April 14, 2002

I've evoked SONIZNT, Mercury Senior of Water, in due form, this time with success. To say that the revelation was incredible would be insufficient to express the nature of the experience. I found that the only procedure that worked for communing with the angel was to call it forth and then have it evoke me to lift me to the higher level of Water consciousness. My projection/creation became my source/creator as both perspectives merged to a degree. Thereby, I willed myself to emerge far more complexly than ever before. With this evocation, I've made another quantum leap in order of complexity, surpassing the previous evocation. The energy was so intense that I nearly fainted. I became weary and yearned to leave the vision. All my strength of Will was required to stay awake and delve further into the greater emergence of consciousness.

The vision began as a blue hole, complete with accretion disk, in the midst of a dark, starless space. The energy sucking hole itself was bright blue whirling color, a hallmark of my

Water visions. A voice that seemed to come from the black space as a whole told me that the blue hole was a reflection of me, a focus of self that crystallizes light from pure darkness and then eats it. This is the nature of incarnation.

As the intensity of energy in the vision grew, a face began to emerge from the darkness. I felt myself to be one with my blue hole projection, being both self and that other, each projecting and being projected by the other. The fusion of the two perspectives produced a dramatic expansion of being, a greater level of complexity where the source – emanation – manifestation process of creation was as one as a perpetual running and returning of the seat of consciousness.⁵ Self, other, and the wholeness in which each exists were realized and experienced as one interactive, interdimensional reality.

The face of the angel emerged more fully out of the darkness (field), then up out of me (focus), and then from myself and the blue hole (flow) at once from a higher dimension (transcendence).⁶ It was a male face, serene and with black hair. I then gained a sense of something building up in the potential of my mind, something awesome that promised to be overwhelming...something new. Even the echo of its possibility threatened to be more than I could deal with. I felt myself begin to swoon, to yearn for release, to shut down the vision. It became clear to me that I needed to surrender myself completely to the higher potential about to emerge, to face the oncoming transcendent breakthrough resolutely, whatever the cost.

Some time passed as my deep subconscious worked its secret (alchemical) processes. Finally, the revelation came and I opened myself as much as possible to the new extreme of

complexity of consciousness. A greater realization of being than I've ever experienced before filled my mind, aura, and nervous system and even the hyperdimensional space of my inner vision. It felt like every cell of my brain was glowing with brilliant golden light. I could see this as if standing behind my body and looking through my skin and skull. Every neural cell was lit up like a golden star, glowing in perfect harmony and unity with all others as one continuous whole. The blue hole vision was swallowed up in golden ecstasy as a projection even more complex than the hyperdimensional flooded my every sense, thought, and feeling, carrying with it a truly new order of becoming. A current from beyond consciousness, beyond the universe, had touched me to initiate me into a whole new concept and experience of reality. Hyperdimensionality was but one level of a greater field of being in which every point, every partial and whole dimension, every field of action, was as one interconnected whole in an even greater realm of total possibility. A superholomovement, a source field of the entire cosmos, was revealed. Words don't exist that can describe this meta-metalevel of infinite, unlimited dimensionality. It is utterly beyond.

I spent a long time in this state of beatitude, overwhelmed yet channeling the awesome fantastic WOW as much as possible. There was a long break in concentration when a fantasy took over. I forget the details of what happened. Eventually, the condition regularized and I felt satisfied that the angel's initiation was complete. I banished and closed the magical temple in due form in a dazed state.

Evidently, from here on out each evocation I perform will involve a dramatic increase in the order of complexity of my consciousness than the previous breakthrough. What before

took an entire series of magical workings to achieve will now occur with each individual operation at this profound level of Water work. For today's vision, the theme was complexity of unfoldment of consciousness and the reality in which it is realized. The complexity unfolded beyond, within, and about me to greater and greater degrees as the ecstasy, intensity, and expansion increased. The power and transcendence reached a maximum as whole universes seemed to be birthed from each curl in the folds of the projection creating me. Complex. Incredible!

Tuesday, April 16, 2002

The wondrous complexity with which I created and unfolded myself during Sunday's evocation resulted from an integration of the individual auras of the cells of my brain and nervous system to a greater degree of completeness than ever before achieved. Each little aura glowed with golden glory as quantum potentials far beyond the normal range of organic improbability came to realization through the life processes of my neural cells. It took all my strength of Will to emerge myself to that intense an integration and complexity of quantum unfoldment. I nearly collapsed under the strain of ecstasy and energy flood but managed to maintain the revelation for a long time. The initiation is fulfilled. The first impressions of a new reality are mine to explore.

As much as the quantum integration of auras created the supercomplex unfoldment, the unfoldment process created the state of integration. Cause and effect were definitely in paradox as both states emerged together from pure potential. At the meta-metalevel, time has no meaning. All possibilities exist together in

one whole state. Direct experience of that reality so supercharges the mind and nervous system as to generate the most profound and intense ecstasy. Life takes on new meaning and wonder.

SLGAIOL – Venus Senior of Water

Sunday, June 2, 2002

I have evoked SLGAIOL, Venus Senior of Water, in due form. Extreme magick! It feels like my psyche has been operated on, although I'm not consciously overwhelmed, like with my evocation of the Mercury Senior of Water. New functions and a greater level of completeness have been realized.

The vision began with my calling forth the angel and he doing the same to me. I achieved a clear image of the angel as a male with dark hair and beard, in a pitch black space, like in many other Water angel visions. A column of bluish-quicksilvery fluid rose through my physical and vision bodies, shooting through my vision space as well. Pathways linking my inner psychic world with the material objective world unfolded through my aura, enabling clear channels for supercharged mental energy to project out to my surroundings. My auric field scintillated with the subtle, transdimensional flow.

SLGAIOL told me to see all reality as one continuous whole without perspective. Taking on points of view causes the illusion of difference to appear, skewing all perception to a self/other schism. Much information is lost in that state of mind since one part is isolated from everything else. Only the holistic state can comprehend all.

The angel then reached toward me and opened up my

vision body at the torso, like a cabinet with doors swinging outward. He began fingering my insides as if working the controls of a machine. I was facing him and so couldn't see what he was doing, but it seemed as if he was manipulating buttons, switches, and levers. A sense of strangeness and alteration on a fundamental level of my being came over me and built up to a great intensity as the angel worked on my inner machine. It felt like a psychic operation on the deepest strata of my consciousness. Eventually, SLGAIOL finished his reprogramming of my subconscious but left the doors open. The pathways connecting inner and outer reality were now hardwired into my being, altering my psychic and genetic makeup to channel this intensity of transdimensional unfoldment. My innermost self is now open and connected to the outermost material surroundings.

I'm reminded of my vision of the Saturn Senior of Air. In that vision, I was opened up like an egg to birth my primary holoprojection as the indigo baby. In this vision, the opening was of a mechanical device and the holoprojection was that overriding universal principle from which human consciousness and the material world it experiences unfold. The former was personal and organic, a projection of the ego integrated with its subconscious ground. The latter was impersonal and mechanical, a field conscious projection that integrated the entirety of my being with its cosmic ground. The evolutions of becoming engendered by these angelic contacts are realizing ever deeper, more fundamental layers of source – paradox unfoldments. I am titillated to be aware on such transcendent planes of being.

I then began to rise in vision and soon found myself passing through various classical astral planes. At one point,

an alchemical plane came into view, complete with the various characters, plants, animals, and symbols shown in many alchemical paintings. This was likely inspired by my recent readings in a book on alchemy, a translation of “Splendor Solis,” done by Joscelyn Godwin.⁷ Various elemental and planetary scenes were passed through as well. Eventually, I transcended my sense of self separate from other as SLGAIOL’s program was completed.

Suddenly, dream images began to intrude on my transcendent experience. I saw a light skinned version of myself running away in terror from a dark skinned version of myself, who was psychotically furious. This theme had been the subject of many of my dreams in one motif or another. How strange that my angelic contact should have taken me from a profound level of transpersonal integration to the most primitive of dream expressions. The psyche is more interconnected than I’d ever suspected.

I discarded the dream images as more and more of my nerves became incorporated into the magical projection. The apparent barrier between worlds seemed to be becoming thinner, more transparent. Suddenly, my Svadisthana (Mars) chakra began to project a beam of quicksilver light and a new vision space opened up before me. The scene was a mist shrouded rose pink room of hyperdimensional complexity, very dreamlike, yet pulsing with pure intensity. Its very stability expressed enormous power. The walls were at once solid and insubstantial, varying in position, yet displaying an overall sense of presence. My dreams and my visions had fused in this Martial gestalt.

Soon, all of my chakras became integrated in the focused

projection of this supervision, each shining its own color of light into the magical space. The room unfolded into a long, dark hallway lined with doors on either side leading off into the distance. I was the rose pink hyperdimensional room and the dark hall, unfolding new potentials of my growing Will. Almost every nerve in my body fed into this image. I realized myself to be the whole world, consisting of the objective and the subjective. Integration of self consciousness and subconsciousness yielded a transcendence of the personal to reveal holistic field consciousness, creating self and other as expressions of itself in space and time. From this wholeness unfolds entire realities of experience and evolution.

The integration reached a completion and I knew the hallway to be never ending. The vision was done, so I withdrew and closed the magical temple in due form. It seemed strange that a Venus natured contact should have produced so much Martial content. It occurred to me, however, that the subconscious faculty that reverses symbolic meaning probably entered into the gestalt of the vision. These two planetary natures form the two sides of one scale and so are truly one. This is the lesson all of these Enochian angelic visions have taught.

LSRAHPM – Mars Senior of Water
Sunday, June 23, 2002

I've evoked LSRAHPM, Mars Senior of Water, in due form. The deepening of vision during the temple opening continues. The transcendent reality created by my ceremonies is taking on ever more concrete and detailed form. The purification and consecration hexagrams were palpable

presences on all planes and their influence was more keenly felt than ever before. Connection between my cosmic space temple, its astral imprint, and my physical temple space continues to grow stronger with each performance of this ritual.

I felt the presence of the angel during my declaration of purpose, which completes the opening, as soon as I mentioned her name. An extreme ecstasy took hold of me at this initial contact, almost causing me to fall to the floor. It took me several minutes to recover myself enough to regain my poise and continue with the evocation effectively.

Upon entering vision, a vast hyperdimensional space of white brilliance flecked with black stars appeared, similar to my Air of Spirit vision from the last round of Watchtower evocations. The angel popped up in front of me, her long, curly, black hair spreading over her black robe. She hugged and kissed me deeply and then danced around the transcendent space with joy, calling me forth several times. I felt a growing energization of my entire nervous system, causing me to shiver with tingles all over my body. The raw ecstatic energy rose up through my frame but inherent resistance knocked it down and back to its source. The pleasure was just too much for me to handle. LSRAHPM told me to come forth over the mountain but didn't explain what she meant. Perhaps, the mountain represented my resistance to pleasure.

The space began to turn darker, several shades of black and brown while the stars turned white and red and blue. The vision continued like this for some time as wave after wave of ecstasy ran through me, blocked and knocked down each time after a certain point along its course. The angel assured me

that I was ready for this initiation, despite the emotional blocks. I dedicated my entire life to the magical path, whatever it may involve and wherever it may lead, in my attempts to overcome my internal resistance. This didn't help. However, each upward flood purified my system to a degree.

Eventually, the angel told me that the vision was over with and I gave her license to depart. I banished and closed the temple in due form, with a subtle exaltation and an awareness of a newly expanded dimension in my mind. Much psychic energy is required to clarify this new revelation, rising along with the level of ecstasy.

Now, I feel renewed, as if forged in a fire. All the elements of vision and psyche seem merged into one homogeneous substance, like quicksilver, fluidic yet viscous, of one continuous nature. If I can use this holistic power to break through my internal resistance to pleasure, I can achieve extreme energization and reach a higher level of being. Even now, I can feel the echo of this promising revelation in potential, a nuclear explosion of the mind. It's so close, yet I dare not realize it now. This is surely the eagle aspect of Mars, most sublime and ecstatic, an excellent lead into Jupiter.⁸

SAIINOV – Jupiter Senior of Water
Sunday, July 28, 2002

I've evoked SAIINOV, Jupiter Senior of Water, successfully. I still have a sense of intense power but the angelic contact wasn't overwhelming, like the first time I called this entity during my last round of Watchtower evocations. A great deal of superconscious energy began

flowing through the depths of my consciousness during the temple setup, slightly at first, but the buildup accelerated to an extreme by the time I began the opening ceremony. I bore this charge well and was able to maintain concentration throughout these rituals and the evocation. This type of paradox is increasing with each magical working.

Upon entering vision, the angel appeared clearly in my mind against the dark field as well as in front of me, physically. His presence in space was as palpable to me as any person's could be. He was older than before and had white hair with big curls like an old style British magistrate. He showed me a bowl of water wherein was reflected a golden star with seven points, but not like the usual heptagram. The reflection of the unseen object didn't have the even spacing of the points of a planetary heptagram. There were three points to the left and right, with a single point in the middle, below them. The top pair of points stuck out farther from the central line of symmetry than the pair below it and the middle pair stuck out farther than the lowest pair. Connecting the points together on either side would have made a wide 'V.'

I marveled at this most strange figure, especially its quality of motion. The angles seemed to be moving downward through the figure from the top, widest pair to the single point downward. A new pair of angles would appear at the top of the figure as the former top pair moved downward. The lowest pair of angles would converge at the single point and disappear. The overall form of the star was kept stable but the motion was smooth and continuous, producing a flow of patterns that seemed to make the star buzz with energy. A vibrant projection emanated from the center of the figure, like the planetary symbols for Mars and Mercury superimposed.

The base circle had the arrow pointing upward and to the right while the Mercury symbol rose upwards to the left, opposite the arrow. This mysterious symbol fusion apparently held the key to the meaning of the star but I couldn't understand what that was.

SAIINOV said, "Behold an image reflected. Where is the original?"

Then he moved underneath me and became a vast body whose head was my entire body. His/my legs extended downwards out of inner sight and I could feel my whole person complete as the head. The star reflection rose out of the bowl as a concrete object and attached itself to the angel/self amalgam we'd become, growing to cover the entire body. A huge flood of Kundalini shot up from the unseen depths to flow through me, the head, to gush upward like a vast fountain far above. It was as if the energies of the whole of existence were concentrated and made fluid to flow through my Sushumna channel, the culmination of a great chain of being.

I was united with my source consciousness and achieved complete wholeness, a sense of unlimited expansion, with each point therein connected to every other point in ever increasing patterns of complexity. Each thought, feeling, and self expression was perfectly compensated for by its correlate opposite, maintaining perfect balance in the midst of continuously intensifying power. Through all this, I wasn't overwhelmed like the last time I conjured this spirit. There were enough connections established within my psyche to safely channel this mighty angel's true nature as a supreme projection of superconsciousness. No wonder our first contact so overwhelmed me.

The voice of the angel came to me from all directions to say, "The hour is passing."

I was reminded of similar lines from the closing ceremonies of many Masonic rituals. I could feel the passage of time, one instant after another, one erg of power flow after another, one cosmic evolution after another. The vibrations of untold myriads of atoms and quantum particles were passing through the chain of dimensional expansions and collapses. The illusion of time was produced by each projection as it unfolded in space and time and then passed beyond to more complex states of being. The continuous flow of all quantum states through the physical universe determines the apparent flow of time and entropy. This flow was quite complexified in my vicinity, evoking many streams of evolution and causing matter and energy to become more ordered and complex. In this state of emergent order, the differences between dimensional unfoldments and scales of size decreased to bring the vast range of reality into focused integration. The consciousness inherent in every point of space and time became concentrated and ordered enough to evolve sentience, cosmic awareness and intelligence. The eternity beyond and in between each instant of time was revealed. A profound sense of holiness took hold of me and for the first time in my life, I felt religious awe. This was a state of pure beatitude.

As I communed more fully with the holy presence, SAIINOV said, "Remember that time always flows. Remember the flow."

With that, the vision and the spirit retracted back into unconsciousness and I returned to my normal state of awareness. I banished the angel and closed the temple in a

somewhat dazed state, still feeling the contact with the divine presence.

Now, another Jupiter Senior has impressed a magical sigil onto my aura, opening yet more channels to the ultimate transcendence. The symbol of most secret nature initiated me into the profound mysteries of Tiphareth and Thelema. The sevenfold star of this vision has initiated me into the mysteries of time and eternity, providing me a glimpse of a divine nature that underlies all reality. This could be considered an entry into Geburah. These angels of initiation are taking me on a journey of transcendent unfoldment as fast as I dare travel. There are truly no limits.

LIGDISA – Saturn Senior of Water
Sunday, September 8, 2002

LIGDISA, Saturn Senior of Water, has been evoked in due form. I am fundamentally altered as a result, to the innermost depths of my being, even to the quantum level. This kind of transformation is what magick is really all about. It's so thrilling that my personal magical ceremonies can initiate such radical transformations throughout my consciousness, even to the most impersonal of functions. Magick is life fulfilled.

The vision began with the appearance of the angel, an old man with very curly white hair and beard, like an ancient Greek sage, against the usual black background, calling me forth as I called him. He told me to remember that the universe is one.⁹ All the myriad appearances of nature are so much froth on a calm sea of one fluid. The universe is in every part of itself and is every part. There is only one amidst all the

complexity. The quantum physicists of my world have it wrong. Ultimately, there are an unlimited number of subatomic particles that can be discovered, being a product of human science and its macrocosmic counterpart in the collective human consciousness. The phenomena of the universe are best understood from the holistic perspective.

The angel moved behind me, grew to enormous size, and held me up like a baby. I was then immersed in a bath of silky, pearly white fluid and felt a profound energy course through me. I surrendered to it completely, allowing this field of nurturing milky energy to envelope every aspect and function of my being. This was existence as it truly is in its holistic unity, a sea of pearly white potential, complete in itself. LIGDISA told me to behold myself emerging from this reality and I felt myself rising out of the silky white goo, like a fountain of concretizing potential, bubbling up from the depths. My personal being is the froth on the calm sea of my whole Self. Yet, I felt myself to be all the fluid, the one fluid. Visions of strings of impossibly large pearls surrounded me. All dimensional possibilities derive from the Great Sea. I remained in the oceanic bath for some time and then gave the angel license to depart. I closed the temple in due form, naturally with difficulty concentrating.

So, I am the child projection of my whole being, as seen in a vision corresponding to the nature of the Sephirah Binah. The energies of Water have fused with my psyche to such an extent as to transform me into a homogeneous fluid of pure emergent consciousness, reflective of the holographic nature of the cosmos. My aura is now made up of this superquicksilvery essence. I can now channel the power that so overwhelmed me in previous Water angel contacts. My attunement is complete.

Tuesday, September 24, 2002

I've suffered muscle spasms in my head, neck, and chest since the evocation, although these symptoms have been easing recently. I seem to be repressing some aspect of the silky, milky white energy I absorbed so much of during last Sunday's vision. Despite all the clarity, the detailed nature of the vision, and the coherent appearance of the Senior, I seemed to have missed some aspect of meaning of the angelic communication. My whole being received it all but my self consciousness continues to deny it by using muscular tensions and psychic short circuits to help repress it. My meditations have been much less effective due to this internal conflict. I've come too far, too fast. Perhaps, the missing piece will be revealed as I heal from the shock of the Watery power and adjust to the new quickening of consciousness. I'll face it when ready. There is no other choice. It's with me now, somewhere in my subconscious.

RAAGIOSL – King of Water

Monday, November 5, 2002

At long last, RAAGIOSL, great King of the West and Water, has been successfully evoked in due form. It has been a difficult adjustment over the last two months, as my muscular disequilibrium warded off the ultimate truth that the cosmos and I are one. Accepting that Self awareness has been a frightful process,¹⁰ losing the illusion that I am separate from the rest of existence. Now, the King has bestowed full consciousness of the universal Oneness flowing through all of spacetime to focus on this microcosm and then projecting back to the macrocosm, carrying with it the impress of my personal

order. I've never been more established on the inner planes. My personal complex pattern gestalt has made a clear imprint on the plane of pure information, the quantum basis underlying all physical existence. Even my magical workplace has focused an impression in the transcendence, an impersonal template with which I connect through my cosmic temple, built up in meditation before my ceremonies. Connecting this inner plane establishment with my physical temple space has never been easier or more effective. I felt myself to be present on both planes at once during my operations with field as well as focused consciousness. The universe and I are one.

The vision began with the King evoking me. A new reality of self immediately presented itself to me. A torus made up of elliptical rings instead of perfect circles surrounded me. It had very high, narrow sides. This type of torus is called a dimpled sphere. A twisting ribbon of my personal self threaded the tiny central hole, at once the focus of all the energy flowing around the torus and the projector of all that Will power. Field consciousness revealed this focus and this flow as part of one encompassing hyperdimensional reality, source and effect of every Self/self gestalt. I exist as the two impossibly fused fields that produce the core contradiction, the center of the torus. This center is a nexus of all scales and dimensions where every unfoldment, may be linked with any other in any combination. The potential for the evolution of consciousness arising out of this all-worlds point is unlimited. Field, flow, and focused perspectives come together at this absurd nexus. At the center of the mind lay the entire universe and its source.

The microcosm is a little universe, complete with enfolded potential and unfolded actualization. It is complete within itself, yet intimately entangled with the macrocosmic source.

The process of continuing unfoldment, which produces ego consciousness, mirrors the objective world process of maintaining matter and energy through time. Image and object are constantly interconnected through similarity of pattern. Only the strict focus of attention on personal processes yields the illusion of separateness from the impersonal. Surrendering the false sense of self can open the mind to the greater reality of wholeness. This is a far better state of being than the isolated blindness, fulfilling all emptiness and reconnecting self with cosmic nature. The intellectual journey through darkness, begun during the last aeon of human consciousness, has reached an end in Thelema. "Do what thou wilt shall be the whole of the law."

As the significance of what I'd become set in, I began to see details of this awesome vision. The central twisting thread was black while the torus itself was white. The transcendent background, however, was sheer brilliance reaching far beyond the three dimensions of normal space. This was the great King RAAGIOSL. His omnipresent voice welcomed me to my true estate as a being of transcendence. He proclaimed me as a Lord of all the lower realms and told me to fully realize myself in all states of being. I am to be the All in all, the full holographic image at all scales. Linking the All with the specific opens up a passageway through all scales to expand quantum indeterminacy to the size of human experience. Transcendence is made focused and enduring in physical reality as the coherence of the material world becomes motile and interactive.¹¹ The level of order and complexity increases with time instead of decreasing, as cosmic consciousness becomes focused on a particular perspective. Thus is the process of incarnation and its inherent connection with the universe, containing that which contains it. Projecting this

paradoxical complexity to the surrounding world is magick.

After a while in this communion, I left the vision, banished, and closed the temple. The experience had been ultimately fulfilling but overwhelming, which affected my concentration during the closing ceremonies. However, there were no muscle spasms as I was able to handle the profound angelic energies to some degree. Nothing was being warded off or denied. I made some mistakes but nothing of any consequence. The feeling of overwhelm grew less as my contact with the inner planes eased in intensity. I'm confident that I'll soon be ready for the Fire angels. What that will entail, I can't hazard a guess. Greater initiation is coming my way. I must take my time with it. The divine presence that has entered me will guide me through. The angels really want me to succeed in their Path.

LSRAHPM – Mars Senior of Water
 Sunday, February 9, 2003

LSRAHPM, Mars Senior of Water, has been evoked efficiently and completely. All energies were manageable, without overwhelm like the last time. I figured that my attunement to this energy needed to be perfected since my previous attempt met with such difficulty. A complete initiation into all the mysteries of Water is needed to properly prepare for the awesome forces of angelic Fire. Now, I have truly mastered this element and feel ready to begin with Fire tablet evocations next time.

I called forth and was called forth by the angel and was brought to an earthy scene at twilight. The Senior appeared as

male this time but was definitely the same essence as encountered in previous evocations. This suggested that a more masculine, even intellectual expression of this spirit was to be conveyed.

LSRAHPM explained that I was to be introduced to a special mystery of Water involved with Earth. We came to a large patch of wet ground and then to a pool of black pitch. It was shiny and I could see my reflection in the obsidian darkness. LSRAHPM said that this was the basis of all matter and energy, their source. This was that foam I'd seen in other Water angel visions.

Then I realized that the watery essence of materiality was the zero point energy, the continuous vacuum fluctuations of quanta that exist throughout spacetime. I've just begun reading a book on harnessing this most subtle basis of the material world, its effect on matter and on consciousness. Interestingly, this hidden nature is referred to as quantum foam. It is purely random and not reachable by the usual means of working with subatomic particles. However, under the right influence, random systems may become self organizing and emerge higher levels of order. Consciousness is an extremely complex example of this phenomenon. The principle of order out of chaos could be used to harness the zero point energy technologically.

Chaos theory describes this type of process, understanding that order eventually emerges from chaos when certain corresponding patterns become established on all scales of size. This polarization of energy flow across the quantum, macroscopic (human), and macrocosmic levels, is called self similarity in mathematics. All the potential for the emergence

of order in these realms superpose together to focus a more complete level of organization in chaotic systems. Cells of self similar, self organized order come forth temporarily. The flow of time is altered locally as the tendency for energy to become reduced to its lowest possible state, called entropy in physics, is reversed. Eventually, the source chaos reasserts itself in these systems and the higher order is disbursed. All life, consciousness, and evolution derive from these basic processes.

With all this lore in mind, I projected myself into the pool of dark, viscous liquid and emerged myself therefrom as a powerful whirlwind. Such manifestations of weather are examples of emergent order in the atmosphere. After a time, I withdrew myself from the funnel of dark energy potential and then it ceased to whirl.

Here was Earth, Air, and Water, but no Fire. The heavy Earth could be lightened by certain natural processes to focus energy into highly ordered patterns that could evolve over time, in a continuous cycle of birth and death. These ordered patterns are never destroyed with their disbursal on the physical level. They're preserved in the potential state and can reemerge in ever more complex forms as evolution unfolds. The collective unconscious of species is an example of such transcendent memory. I asked the Senior where the missing Fire was but he said that this was not the tablet to answer such a question. The Fire Tablet angels could answer me.

The message was given and the vision was done so I gave the angel license to depart and closed the temple. Ironically, it was during the closing ceremonies that I felt the orgasmic intensity of power that had overwhelmed me during my

previous evocation of LSRAHPM. This time, however, I endured the sensations calmly and maintained poise throughout the experience. I am ready for Fire intensity and mystery.

CHAPTER XI

VISIONS OF THE GREAT SOUTHERN WATCHTOWER OF FIRE SECOND ROUND

ALNDVOD – Luna Senior of Fire
Monday, February 17, 2003

I've evoked ALNDVOD, Luna Senior of Fire, to partial success. A whole new level of transcendent space and psychic functioning has begun to open for me. It is difficult to find words to express the unusual character of the contact, so removed from normal human experience as it is. When transcendent impersonal consciousness first makes itself felt in waking awareness, it initiates new sensations, new visions, new understandings, and a contact with an encompassing field of life that has no correspondence to earthly experience. The energy is sharper, brighter, and causes a response from the totality of individual being that is as holistic as it is ecstatic. Where Water was dark and heavy, Fire is brilliant and

hyperdimensionally energetic. All of incarnate life is as a tiny flame in the vast conflagration of angelic Fire.

The vision began as a scene of infinite sky, like that of Air, but with every point therein bursting forth with the essence of joy and song, although there was perfect silence throughout. Sudden bursts of fiery conflagration occurred frequently but then were reabsorbed into the sky field just as suddenly.¹ The blue of the sky was tinged with orange and yellow but these colors were far brighter and more intense than anything the physical eye could register. I call these hypercolors, showing not only the hue but also the essence of the idea of color bursting out at every point.

I was able to maintain this extremely transcendent vision only for brief periods. Each time, the energy became too much for me and my mind's eye fell into total darkness and nullity. I recovered myself and built up the psychic intensity again to achieve another brief glimpse but then fell back to darkness, overwhelmed. More experience with this new level of transcendence and further transformations are needed to channel this most profound energy effectively.

I called upon ALNDVOD while in one of the energized periods of vision. This effort resulted in my Ajna chakra, at the brow, radiating a ring of psychic projection around my physical head. It formed a few inches away from me and then promptly burst into curling blue and yellow flames, seen with the mind's eye's rendering of the space around me. My outer and inner vision spaces coexisted as one harmonious, continuous reality, with each field registering its action independent of the other. My whole nervous system surged with power as I caught glimpses of this great angel in the

winking sky of Fire. He showed himself as a great head of pure glory, androgynous and wearing a garland of fluffy white cloud. His facial expression exhibited great thrill and ecstasy.

I got a clear sense of the Senior as myself projected more clearly than with any other angelic projection. I could feel myself there, being the angel in that divine setting as well as my terrestrial self. Yet, the fiction of separation was useful, just as the inner/outer vision space separation was useful, to lift myself from the mundane level to a state of uttermost transcendence. I withdrew my sense of identification with the angel and opened up to receive from that most extreme holoprojection.

ALNDVOD said that I wasn't yet ready to receive the full vision, now only glimpsed before being psychically exhausted by it. The key was to receive more completely than at any previous level of intensity. I perceived very clearly the heaviness and inertness of so much of my nervous system. Somehow, all this had to be volatilized to achieve the full vision of this angel and angelic Fire in general. This evocation was but the first step in my latest initiation. I'll call ALNDVOD again when I'm more prepared. Even now, this angel's first blessing is transmuting my psyche and nervous system, bringing more light to the darkness. I banished and closed the temple feeling cooked to the core.

ALNDVOD – Luna Senior of Fire
Monday, March 21, 2003

I've evoked ALNDVOD, Luna Senior of Fire, for the second time and with much greater success than before.

However, I am dazed by the contact. The energy absorbed is so transcendent and so intense that my center of thought and concentration has become loosened, generalized, less focused. My psychic functioning is fuzzy, diffused. A new kind of consciousness is needed to maintain coherent action while I'm absorbed by the unearthly energies of angelic Fire. A global fusion of field consciousness must be established in order to bring coherence to pure transcendence.

I discovered that the new style of evocation to be adopted for spirits of this caliber is to become the angel called forth and then project my entire enhanced nature onto my visionary/auric sphere of sensation. In doing this, my inner temple visualization became intimately connected to my innermost psyche and my physical temple space. Every object seemed imbued with its astral counterpart, making the very air seem to scintillate with activity. Every point of my vision space burst with fiery conflagration, which immediately canceled itself out. This added remarkable complexity and enhanced dimensionality to every scene and idea. This ubiquitous supercharge is the supreme manifestation of Will, the ultimate angelic Fire. In its myriad activity, all was one force, a transdimensional projection from beyond the confines of spacetime to the most specific coherent point.

The world of Fire, the zero point energy flow, the state of pure Will to emerge into physicality from pure potential, opened up to absorb me. Great rolls and rivulets of brilliant white circulating flame surrounded me on all sides, like the great Watchtower city of the King of Air, but of pure fiery flow. This is the impulse that could focus the forces of nature into a state where time and entropy reverse and higher order evolves. This is the source of True Will that can alter the

cosmos in such a way as to emerge events according to individual intention, the process of magick.

I called for a voice to give me a teaching and then heard out of the Fire, "...Will is pure..." Two other attributes to Will were given but the words were garbled in the rush and crash of the coiling energy. Immense power built up in my nervous system at the reception of the voice, like during my last evocation of this angel. It reached a point where I shuddered from head to toe. This muscular action released some of the tension but the supercharge remained, intense yet subtle. There is still some short circuit in my psyche/aura that is disabling my efficient channeling of the raw force of Fire.

The deep, sonorous voice said that the vision was complete and about to end. The Fire dimension folded up all around me, returning to pure potential beyond the universe, and I was again in my physical temple. I banished and closed but with great difficulty concentrating and visualizing. I feel renewed, recreated, reemerged by this profound vision of another reality, the source of the source, having fulfilled the initiation of the Luna Senior of Fire. Evocation of the Mercury Senior of Fire is next.

ANODOIN – Mercury Senior of Fire
Sunday, April 20, 2003

I've evoked ANODOIN, Mercury Senior of Fire, in due form. My astral temple fit perfectly within my physical workspace, adding imminence to every object therein and a sense of energy flow throughout. The physical reached smoothly into the transcendent reality of my inner

establishment. The various sigils and grams traced during the opening appeared clearly in the starry space of my torus temple, lighting up the scene with their inherent glow; reds, blues, and gold against the background of the consciousness of the continuity of cosmic existence. This is the magical auric holoprojection field in which I conjure my angels.

Upon calling ANODOIN and entering vision, I immediately saw the angel projected throughout the infinite Fire sky, as encountered in my first evocation of ALNDVOD. The whole scene turned brilliant, billowy white. He called me forth and I was uplifted into the great supersky. His form was of an old man with long white hair and beard, much like clouds. There was no water anywhere, however. Every particle of white essence was zero point energy.

I asked him the mystery of Fire and he told me that it was the gateway to all the worlds. All is connected by Fire. This reminded me of a contemplation I had way back in 1987, when I first began practicing ceremonial magick. It occurred to me that the flames of the candles at the four quarters formed gates through which the elemental energies could flood into physicality and through which I could skry into the spirit realm. I am now convinced that my old speculations are true, based on what the angels have taught me regarding the way psychic energy flows interdimensionally into the surrounding physical world and my own studies of the physics of chaos theory and emergent order. Burning wax is matter undergoing a phase transition, being reduced to smoke and various residual traces and with so much chemical energy being released.

Other phase transitions occur, such as when ice melts into water and when water boils into vapor. Such activity is

occurring every second amid the myriad electrochemical interactions of the human brain, yielding many layers of complexity that build up into mind. The focal points of phase transitions open up the worlds of the various scales of size, such as the tiny subatomic realm, the world which is normally understood by human awareness, and the huge celestial level. Patterns at each level align to form transscale, self similar interconnections. These evolve emergent systems of all sizes as well as mental phenomena, such as evocation of spirits and expansion of consciousness.

Emergent order, consciousness included, expands in such fractal (fractional) dimensional patterns. These fall in between the normally understood three spatial dimensions of length, width, and breadth.² The process of expansion into normal space and time makes them spiral through the myriad possibilities of unfoldment potential to weave the complex structures of living systems.

The fractal unfoldment of emergent order follows the organizing principle that takes shape from the aligned transscale patterns. The transdimensional interconnection and the hyperdimensional field resulting from this principle are woven into the underlying fabric of reality to guide matter and energy into complex structures. I speculate that the preceding description answers to what quantum physicists call a quantum coherence field.³

A magical auric holoprojection can interact with this phenomenon to alter its underlying pattern. The Will of the magician is hereby imposed on the emergent system to transmute it into a higher level of order. This is the magick of the Fire philosophers. Elemental Fire is the zero point energy

falling into the self similar transcale patterns of emergent order.

The angel went on to say that diversity was the unity of existence. The multiplication was its source. Reality is One. This is what underlies the myriad emergences that create all things. All is evoked by the interaction of the spirals, the interference of the waves of pure Fire. The chaos is the order. There is no meaningful distinction. Reality is a seamless, undivided wholeness.

At that point, an enormous interdimensional spiral of reddish orange Fire erupted all around my vision body and spread throughout my outer vision space as well. My entire reality was taken up by whirling, spiraling flame, the distinction between inside my mind and outside my body dissolved in continuous energetic unfoldment.

The torrent of Fire fusion eventually faded into the background of my psychic scene, giving my nervous system a much needed rest. The ecstasy and the understanding had been extreme but now my enhanced reality was cooling off. The Fire sky scene changed color under the influence of the residual transdimensional circulating current, now with hyperbrilliant reds, oranges, yellows, and amber. They were all interwoven in perpetual movement. These colors were carried by the frequent eruptions of sky Fire in continuing vibrancy, causing my nervous system to excite in sympathy. Happily, I was able to handle this spiking intensity with just a few slight bodily shudders.

Overall, I was comfortable with this level of Fire. My preparation in passing from the Water tablet to the Fire tablet, as well as all my previous training and experience, had really

come to fruition in this most potent Work of my life. My efforts to pursue this round of Watchtower evocations correctly and effectively had proven successful in opening up and strengthening the subtle channels of my consciousness and aura. Even after this peak working, the residual energy was evenly distributed throughout my psyche and aura. My Kundalini was enhanced instead of becoming a pillar of blasting Fire which painfully raged up my spine, like during last round. This capability of maintaining the most powerful magical energies in balance will enable greater intensities of supercharge to be channeled. More was certain to come.

ANODOIN told me further that Fire is an infinite focus, continuing with the all-worlds gateway idea. This element focuses the whole of the universe onto specific points, states of becoming something different than before. It is the core of life and mind, connecting all states to all states, self and other. Existence is nothing but the interference of the Fiery spiral wave focusing and refocusing on itself repeatedly, under the guidance of the wholeness of the cosmos which draws it into activity from pure potential. Thus is the stamp of pure Will made manifest.

The fiery scene that surrounded and interpenetrated me reminded me of the Prince of Wands card from the Thoth Tarot deck. This card depicts the human figure driving a chariot drawn by a lion. The lion is an ancient symbol of Fire and an the emblem of the zodiacal sign, Leo. Sure enough, a lion of similar coloring appeared out of the flames and stared at me. I began talking to it but the voice of the angel told me to be silent and receive the lion's subtle, wordless message. After awhile, the lion disappeared back into the coruscating flames and I communed with the transdimensionally circulating flow

of mighty force. No new messages, realizations, or power spikes occurred, so I exited the vision and closed the temple in due form. So far, nothing has consciously registered from the lion's communication. Perhaps, it was purely subconscious in nature, never meant to register to self awareness. At any rate, I feel as if I've achieved an understanding of Babalon and the Beast whereon she rides, the ubiquitous spiral connectedness and the cosmic totality.

AAPDOCE – Venus Senior of Fire
Sunday, May 11, 2003

AAPDOCE, Venus Senior of Fire, has been evoked in due form. Words cannot express the glory and wonder of the vision. At best, I can describe the images and shapes of things and simply record that they were wondrous. This is ever the limitation of language when applied to things metaphysical.

The angel appeared as enormous and hyperdimensional, coming to me from the myriad directions of enhanced inner vision, as well as below the floor of my magical temple. My astral temple was also filled with the angel's radiance. She had fiery red hair and a matronly face, somewhat like MARDALA, the great Queen of Air. AAPDOCE called me forth and told me to behold the vision not yet seen. My inner, outer, and astral spaces became one as the blazing infinite sky I beheld towards the end of my last Fire angel vision, with passionately flashing reds, oranges, yellows, and everything in between. The color bursts were there as well, giving a frenetic quality to every point of the sky. Soon the integrated space calmed down to a continuous orange background and a dull yellow tetrahedron, a triangular pyramid, appeared before me. Its six

edges were sharply defined and its four points were very pointy. This object began to bounce and whirl about with great energy and speed.

The angel said, “Behold the core of it all.”

The tetrahedron began to expand and unfold, throwing out innumerable projections of triangles and copies of itself in red, orange, and yellow profusions. The swarm of multicolored geometric progressions and flowerings increased to a degree of complexity and dimensional alteration that boggled my mind. Space itself was expanding under the operations of the core structure. Through it all, I noticed that the source of all the action remained unaffected by its activities, no matter how much it unfolded and intermingled with its projections. The projections also intermingled with each other in splashes of color and complex patterning, building the pathways for matter and energy to follow to emerge higher order in normal space. The whole vision was hypnotic and truly wondrous. This order out of chaos is the core phenomenon by which all life and mind evolve.

AAPDOCE told me to approach the temple of the core and see the shrine within. Drawing nearer to the active yet stable tetrahedron, I saw at its center a shining steel sphere with a black equal armed cross jutting out from the top. My intuition understood this emblem to represent the initial emission of equal but opposite quantum particles from the vacuum of pure nothingness, the vacuum fluctuation out of which our universe was born. Each fusion of opposite projections brings those first two primal principles closer to mutual annihilation and return to the nothingness that is their source and destiny. The continuous emergence and instantaneous annihilation of this

zero point energy goes on all around us while our source splitting-of-zero-into-two remains eternally separate, eternally poised for reconnection, ever reaching out towards itself in a grand dance of projective interaction. When there is enough emergent order in the cosmos, enough development of consciousness, the first two will finally come together to fulfill each other as well as the destinies of countless intelligences birthed by their mutual passion. The cross is the positive side, expansive and emanating all brilliance, while the sphere is contractive and indrawing, swallowing all light and life. Their mutual interaction has caused the exchange between the metallic brightness of the cross and the darkness of the sphere. They become each other as evolution progresses. Maybe all the zero point energy pairs create universes as they reach toward ecstatic annihilation.

The angel, with a huge arm, took the center device and placed it on my head like a crown. It was inside my crown chakra. I find it interesting that in my MARDALA vision, the Queen of Air placed me in her crown while in this vision, a profound alchemical device was placed in mine. Once again, I've experienced a trade in relationship with the angels, becoming ever more like them as their initiations take full effect.

The Senior told me to wear the crown as a king of Fire, wielding power over all emergence. To control this ultimate alchemical process is to control everything that results from it, including all life and all consciousness. The sphere-cross is truly the crown of all crowns. Intriguingly, it is also an inverted Venus symbol. The Great Mother is the flip side of pure nothingness, the root of all alchemical mystery.

I asked the angel about the nature of the ultimate nothingness out of which the cosmos-creating opposite-pair-split arose. She said that this nullity pervades all emergent order and its products. It lay at the core of each fusion/annihilation pair, which lay at the core of every system of emergent order. At the core of the core of the core of all reality is pure nothingness; nothingness to the sphere-cross to the tetrahedron to life and mind.

I remained for a time beholding the chains of being, feeling the bliss and wonder of the myriad processes going on around me. The angel's final message to me was to be the King of Fire and wield these powers to accomplish my True Will. Eventually, I gave her license to depart and closed the magical temple.

So, it seems I've been made the King of Fire and the Sphere of Fire long before having evoked this ultimate angel of the southern tablet. Is this another time paradox, feeling the effect of a powerful ceremony long before actually doing it? It may be that the seventh Sephirah of Netzach is intended here, the sphere of Fire and Venus, or perhaps the fourth Sephirah of Chesed, to which the "Sepher Yetzirah" attributes Fire. To stand outside of and rule over the magical creative force of all things would constitute me an Exempt Adept, a grade in the Golden Dawn and A.A.⁴ systems of initiation which is attributed to Chesed. This will be something to explore as AAPDOCE's initiation takes full effect. At any rate, my astral crown has been bestowed upon me and remains with me even now.

AAETPIO – Mars Senior of Fire
Sunday, August 10, 2003

AAETPIO, Mars Senior of Fire, has been evoked to fantastic effect. I have been initiated into the next Hall of Fire⁵, a higher state of emergent order than I've ever before experienced. The subtle power that underlies all of space is more awesome than can be described in words. It is overwhelming and of such a high vibration that it feels like extreme holiness. No wonder that whole religions have developed from this reality.

Usually, the Mars Senior of a given tablet initiates the evocator into a mystery involving control and mastery, in preparation for the onramp to the ultimate revelation of the element of that Watchtower. The Jupiter and Saturn Seniors gradually open the inner senses and connections so that they can receive the great power and blessing of the transcendent level, represented by the King. This time, however, there were no control issues dealt with. The whole vision was a grand introduction to a new level of being and becoming, that fused the intellectual enlightenment so many of these angels have bestowed on me with the most exalted connection to pure holiness. This begins my preparation for the grand initiation to come, the ultimate evocation of the Watchtower system.

The vision began with the appearance of AAETPIO as a transdimensional curl of reddish gold light, coming from beyond the cosmos, flowing through all the dimensions of space and mind, and twisting/expanding into my field of inner sight. Each curve of his inconceivably long body passed through a set of partially realized dimensions, spaces implicit within spaces, like an ever unfolding flower. Perhaps, these

spatial modalities were created out of normal space by the spiraling effusion of the angel's body instead of them being independently existing backgrounds through which he passed.⁶ Each twist was also an expansion, coming from the infinitesimal that is the immensity of the whole universe⁷ to my incarnate psychic imagination. His serene face was at the end of the curl. Thus, my mind was connected to a pathway through myriad worlds of possibility, out to a state beyond anything I ever before conceived. The Senior told me to prepare myself for something completely new and then hurled me with his Will in the transdimensional direction of his sinuous body of light, out to his source beyond comprehensible reality.

What next struck my whole being is almost impossible to describe, at least in sensible terms. Here is my attempt. The revelation of this newly emerged state of consciousness showed itself as a brilliant white space, wherein every point shimmered and radiated gleaming white, curling snakes of flame. This great vista seemed solid with concentrated shooting, whirling bursts of pure essence of Fire, a cosmic crystal of hard flame filling all of empty space. The character as well as the intensity of this projection/contact was fundamentally different than any Fire scene I'd encountered before this. The only way to describe the impression is ever greater integration of lesser states of Fire to the point of saturation, concentrating power and activity until every spot of my vision space burst into overwhelming intensity and speed. All this was expressing my hyperactivated superconsciousness; a more complete and transcendent holoprojection than I was ever capable of emanating before. It occurred to me that each seraphic point in this vision was a sphere-cross/core zero point energy particle pair, but more energetic in emergence than

those that normally extend into physical space. Here were true Hadit-father seeds reaching out from the Nuit-star mother. The psyche is a realm wherein potentials not normally realizable in physicality can emerge and be experienced by incarnate consciousness. Once the revelation is had, all that exists is forever changed.

I lost sight of AAETPIO at this point and remained in that ultimate transcendence for a while. Eventually, I entered more fully into the Fiery space and suddenly the coruscations of energy turned into thick, gray mist. There was no hint of moisture in this mysterious fog. It was perfectly dry and cool to the touch. The angel's booming voice came to me from everywhere and said that I had to pass a test to prove my worthiness to receive the Superlative. Not knowing what to do then, I waited where I was to allow the powers of the vision to guide me. After a short time, I found myself surrounded by a network of fine, white lines that appeared against the gray mist. A bright, white ball of light marked every intersection of two lines. I felt myself begin to distort and then unravel in a complex way, falling apart in myriad directions at once. My vision body was split down the middle, from head to foot, and then each half was reduced to gray mist. I found myself floating bodiless, completely formless, mist lost in mist. Time passed. Then, all of a sudden, I was whole again, in my vision body, remade from the mist that filled all of my inner space.⁸

So initiated and transformed to the core of my being (again), I moved forward through the mist and soon came to what seemed to be the wall of a large castle. However, the wall itself was only a thickening of the all pervasive gray mist. Eventually, the obscurity cleared up in my vicinity and I could see an entryway into a dark hall. The hall turned out to be a passage

through the mist but at the end, there was just more fog. I tried to walk out the other end of the hall but some unseen barrier prevented me from doing so. Perplexed, I walked out the way I'd come and reentered the obscuring grayness. A feeling of blindness and helplessness came over me.

Suddenly, a brilliant golden key appeared floating in the mist before me. It was about half my size and glowed with warmth and life. It consisted of thick, golden lines that bent into two rounded rectangles, touching each other. One end was flat and the other bent into the classical shape of an ancient key.

A new bodiless voice came echoing through the mist and said, "Can you answer the mystery of the Superlative?"

Immediately, the key and I were moved into a long, dark hallway, different from the one before. At its end, there was a room that opened off to the right. Therein, I found an old man with a very long white beard and hair, wearing flowing white robes. He was in every way a classical wizard figure. I found him sitting on the floor of the empty room, in a meditative posture, facing a screen from which shown soft, white light.

The wizard opened his eyes, looked up at me, and asked, "What is this key used for?"

I thought for a minute in bewilderment and then was inspired to answer, "It unlocks the Superlative."

At that, he stood up, smiling broadly, and impressed the key onto my aura in the same way that the Jupiter Senior of Air had done with that symbol of utmost secret nature. These are

permanent fixtures in my energy body, radiating their meaning to me always. My set of astral accoutrements was expanding.

At this point, I felt a rise of anxiety in the pit of my stomach but there was no discernable cause. A rush of supercharge began to spread throughout my nervous system that caused me much stress. Something was happening in my subconsciousness that was being covered by the ornate vision. Also, it was very hot in my apartment and my physical body was sweating profusely. I hoped that something in my inner experience would indicate what was happening.

The old wizard beckoned toward the screen. Therein, I saw a whirlwind of might and energy, which had appeared in several of my dreams. It was like a nuclear blast, which had so overwhelmed me that I was immediately awakened by its force. Now, here it was on the screen, although somewhat muted as a two dimensional figure. It wasn't as bright as it appeared in my dreams. I could face it fully, without panic. Here was a force beyond anything in my waking experience, magical or otherwise. It was pure, raw force but unusable and destructive.⁹

The wizard told me that this was the power of the Superlative and that I should strive to overcome it and use it. I gazed at the nuclear blast whirlwind of such awesome power and knew that this was the source of my rising anxiety. It also came to me that the unusual shape of the golden key modeled the dimensional twists I'd experienced during the discorporation of my vision body earlier on. The feelings of anxiety and nerve supercharge were becoming intense by this time, so the wizard told me to return to the world. Before exiting my trance, I asked the old man who he was. He said he

was the Wizard Ebelijah. That's my magical name! Here is a strong metaphor for self initiation. Could it be that a future self had reached back to his past to help initiate his former self? Now there's time paradox!

I returned to the world and closed the magical temple in due form but even in the aftermath of the superconscious contact, I felt as if I'd just been through a hellish experience. Deep down in my psyche, I really must have been overwhelmed by the revealed energies. Something about that nuclear blast intensity whirlwind devastates me to a great degree. Eating dinner has helped to balance me in mind and body. The analysis of today's contact should reveal remarkable truths in the coming days. I hope that this vision will set me on the road to being able to not only conquer my fear of this profound Superlative force but also to learn how to harness it for my Will and my magick.

ADOEOET – Jupiter Senior of Fire
 Sunday, August 31, 2003

ADOEOET, Jupiter Senior of Fire, has been successfully evoked in due form. I have experienced another revolution of consciousness, another complete transformation of being both internal and external. It used to be that an entire tablet of initiatory angels had to be evoked fully, culminating in the revelation of the King, to achieve this complete a leap in transcendence. Now, with Fire, every angel has yielded a remarkable, earth shattering, life altering initiation, beyond imagination and perhaps, beyond the universe. Such is the exploration of cosmic transcendence, transcendent impersonal consciousness.

The new perfection was felt at the very outset of this working. I achieved a profound degree of clarity and intensity with all the visualizations involved in the opening ceremonies. All of my prior efforts in projecting hyperdimensional and transdimensional magical images and opening up inner plane spaces to hold them had reached an ideal issue. The composite red and blue hexagrams drawn during purification and consecration emanated the energy of the Golden Dawn tradition, filling my magical workspace with an atmosphere of holiness which could only have come from the egregore of the True and Invisible Order. I hadn't felt this type of beatitude since my days in a Thelemic oriented Golden Dawn style order. For the first time, my personal magick had matched the power and glory of that magnificent group establishment. I had created a true temple of Golden Dawn style magick as an emissary of the True and Invisible Order. My Work has been truly blessed and justified in perfection.

The Jupiter Senior of Fire emerged at every point of my vision space, the surrounding physical space, my innermost being, and the outermost extent of my holoprojections, complete at each spot and yet one continuous hyperdimensional, all encompassing person throughout. The angel appeared as an enormous, stately, old man with long, white, curly hair and beard. He called me forth by my magical name, Ebelijah, and told me to learn the mystery not yet revealed. All along, this mystery had been implied in all that had gone before but never overtly shown. Now, it was to be revealed at last.

The angel led me forward into vision with a gentle impetus from all around me and beneath me. His titan hand gestured toward an object floating in space that turned out to be a

golden rose of many petals. It shown with brilliance like the sun, so that I could barely look at it.¹⁰

ADOEOET said in a thunderous voice, “Behold the great mystery that has now been revealed. It is the Rose of Gold, the transcendence beyond the ultimate transcendence. Come and take up this Rose and fulfill the destiny of humanity.”

I took the Rose in my hand and instinctively placed it on my forehead, in my brow chakra. My entire aura became supercharged with solar golden radiance but I was not overwhelmed by the energy. My inner and outer spaces became suffused with this glow, interpenetrating the interdimensional plenum that was the Senior’s presence. I felt/saw a great golden ring expand outward from my forehead to an extreme distance, both in vision space and out from my physical body, as well as all the dimensions in between. This hyperdimensional, transdimensional band carried along my sense of self as it reached through the barriers that hold existence together. By a consciously chosen act, I had taken another auric symbol unto myself and been transformed into a direct channel of the force that descends into the realm of normal space and time from the ultimate transcendence to constitute all mind, matter, and experience. The great solar golden Rose was blooming into wondrous life upon my crosslike body to lighten all the worlds of verging potential.¹¹

Then, the scene grew very dim and even the space surrounding my body relaxed in intensity. I found myself in a dull, grayish black area pervaded by a sense of imminent potential emergence. Once again, a thick, dark veil was covering me after a transcendent revelation of brilliant light. All went quiet for a while as I floated bodiless in a null space.

Then, a circle of light appeared before my mind's eye. A long series of rapidly shifting images were flashing from inside it, including the Sun-Rose glow I just saw.

The booming voice of ADOEOET came to me from all directions and said, "Behold how anything perceived is necessarily within oneself. All experience is an internal dialog but the self is always beyond it, encompassing it. There is no way to reach outside oneself since one is always beyond the perception of events. Be one, then, with that which brings perception to the mind. Merge with vergence."

I then understood that the vision space around me was the vergence field, that cosmic focusing of potential from which all actuality directly emerges. I knew myself to be the connection between vergence and emergence, the cosmic - holistic principle that is omnipresent in all experience and phenomena. All the whirls and rushing of the mind were just so much chaos before my true being, not of me at all. I am entirely beyond all such operations, aloof, alone. I am the core of the Solar-Phallus, the secret of all human life, yet, outside it, containing it. I was contained by what I contain, outside and inside at once. This was a completely new mode of consciousness, different than any mere expansion of awareness, a fusion of vergence and emergence, potential and actuality. I was one with the cosmic inspirer.

Several jolts of anxiety shot through my body as I maintained this new state of being.¹² I asked ADOEOET to show me the cause of the fear. The new sense of inside – outside wonder became clearer to me and I asserted this as my true and proper state of being. All fear dissolved at once. Such was the angel's wordless answer. I remained in this

cosmic, transcendent unity for some time longer but nothing new occurred, so I exited the vision and closed the magical temple.

It is the destiny of all humanity to realize their true natures as cosmic principles of emerging life potentials, outside the world and beyond the experience of sense perceptions and mental processes. I have realized this step forward, which will make it easier for others to do the same. The circle of light wherein all my incarnate experiences continually flash in confusion is the Wheel of Samsara. The true nature of consciousness is ultimately independent of such chaos. The roar of the mind, which I noticed for the first time, having finally reached beyond it, is merely so much material energetic complexity. The source of life's becoming belongs to a different realm. Life and death are simply turns in the wheel of material emergence of biological processes, the wheel of the Gunas.¹³ Body consciousness wants to maintain the psyche's attachment to it. Rising beyond this limited state of attachment to foreign processes can be frightening at first. It scared me. However, acceptance of the truth yields liberation from all fears and their causes, realizing a state of pure ease. Only the wholeness of what is, is real, the ocean of pure being.

ARINNAP – Saturn Senior of Fire
 Sunday, September 28, 2003

ARINNAP, Saturn Senior of Fire, has been evoked in due form. The temple setup and opening were even more powerful and clear than before, the inner plane temple setting unfolding with more complex dimensionality than ever. This particular expression of my deep psyche is becoming ever more

integrated with my magically enhanced vision reality. The sense of holiness and transcendence were immediate and effective in providing a fitting backdrop for my ceremonial evocations.

Upon entering vision, I perceived my inner plane identity as the Wizard Ebelijah surrounding me in the form of the eighth chakra, the great lotus wherein I exist as the stamen of the flower. The ancient face and body of the great wizard appeared on each petal while simultaneously encompassing the whole lotus as one continuous being. This was my whole Self complex, projected from that great source being whose head was constituted by my entire vision body. The angel ARINNAP appeared before the three expressions of me, MegaSelf, self, and projection, as a young man with thick, black, curly hair and beard. The Senior called me forth by my incarnate name and my inner plane name, summoning the fully unfolded three-in-one self complex to his reality. We stood together in the infinite starry space of Nuit and partook of the consciousness of the continuity of existence, all space and time and experience, as never ending flow and field.¹⁴ The ecstasy came from all the elements of vision at once, with myself as a small part in the overall joy.

“Come to the distant star.” said the great angel, pointing out to the myriads of stars that surrounded us, splashes from the milk of the paps of Nuit and the spate of ejaculation from the great Serpent Hadit.

I tried to move toward the star pointed to, instantly feeling a deep affinity for the distant glittering point, but it moved farther away the more I strove to reach it. The angel said that the distant star is who I truly am, the one star of all the stars

from which I emerge. I relaxed and allowed my sense of unity with the special star to grow and suddenly, it rushed up and collided with me with enormous force. All the spaces and images and dimensions around me erupted with brilliant white fire, every spot a blazing sun. I felt my field of self blown all over the universe to join in every part of the body of Nuit in even greater wholeness and ecstasy than before. My psyche emerged in every twinkle and shine of every star, every expanse of dark emptiness, every moment and event.

The angel waved his hand and a great throne appeared in the midst of the stellar intensity. I sat down on this throne and ARINNAP placed a dark blue circlet on my head. The golden rose that I'd placed on my forehead in the previous vision moved on top of the circlet and affixed itself in place, still shining as before. The Senior said that this throne was at once made of gold and brass.¹⁵ Then, a small serpent head emerged from the center of the golden rose to complete an Egyptian style crown. The priest of the Gnostic Catholic Church wears this crown during Mass. The heart girt with the serpent and the egg surrounded by a serpent were ideas that relate to this symbolism.¹⁶

I remained like this for some time, feeling that my whole self was undergoing truly amazing transformations but I could only perceive their dimmest echoes. Eventually, ARINNAP told me to return to the world so I exited the trance and closed the magical temple in due form. My every action and word seemed clothed with holiness.

Thus, I've now been confirmed in a high celestial office, at one with the most transcendent natures and the earthiest experience. A Priest/Wizard crown has been bestowed on me

in preparation for the coming apex of this Enochian operation, the evocation of the great King of Fire. I still feel the reverberations of that stellar impact. The Path of Thelema leads truly to beyond the beyond.

Later that night...

I've become aware of my whole Self more clearly than ever before. The stars in my visions are simply so many focuses of Self's attention. I no longer perceive myself to be the center of things but rather one among many intelligences projected by this master of being. This source of consciousness is pure impersonal being, the inspirer of emergence, truly Saturnian in nature. This state of impersonality is what the Fire King tried to introduce me to during my first evocation of him but wasn't quite able to succeed. This time, he'll be free to take me further.

All is brilliant light in the mind of the Whole. It appears as darkness to a point consciousness still obsessed with its own centrality. Embracing its relative and common nature allows a clearer perception of the impersonal being as pure light, of a nature so far beyond the little point projection. The broader context yields understanding of True Will.

EDLPRNAA – King of Fire
Friday, November 28, 2003

EDLPRNAA, Great King of the South and Fire, has been evoked in due form. This was by far my greatest magical working and, happily, I am not overwhelmed by the most extreme energies generated by this most wondrous experience.

I am completely transformed by the grand initiation, not only in psychic functioning but also in outlook and understanding. With this ultimate connection, my vision transcended time itself.¹⁷ I now feel true peace, having achieved such power, love, and wisdom.

Upon entering vision I saw a field of red tetrahedral flames emerging smoothly out of a black background of space. Then, I heard a high pitched roar and saw steadily flowing streams of particulate energy explode everywhere in a great whirlwind of power. The torrent soon quickened to an extreme degree, changing color from red to the brilliant blue of the hottest possible fire. The roar sounded continuously as these flames engulfed me, sending an extreme rush through every nerve in my body. My mind and aura were supercharged as never before, surpassing even the Superlative in intensity. I was able to withstand the onslaught of this psychic nuclear blast as it enveloped every fiber and energy of my being at all levels. The angels had trained me well for this supreme ordeal of quickening.

The inner and outer blazing blue flames resolved themselves before my dazzled mind's eye into none other than the Nighthawk, first seen in a profound and mysterious spontaneous vision I had in 1986, seventeen years before, and hinted at during my evocation of the Air King.¹⁸ He was hyperdimensionally huge, filling every partial and completely unfolded space, from inside the deepest recesses of my mind, out to the world around me, and beyond to the farthest horizon. His outstretched wings extended toward me and away from me at the same time, both near and far. This creature of pure Fire was exactly that which had shown itself to me seventeen years ago but was now close and in full communion with me¹⁹. His roaring caw had a much lower pitch than before,

commensurate with his expanded size. This was EDLPRNAA, the greatest King of the Southern Watchtower and the element of Fire.

In a booming voice that sounded above the continuous hawk roar, the King told me to be a master of destiny, to own and affirm my life in all its circumstances. Every event must be thought of as an act of True Will and not as an unavoidable occurrence. I am never to think of myself as a helpless victim of the world around me, a slave to the appearances of life on earth. To be a real magician, I must affirm even the greatest trials and dangers as completely in accord with my True Will and not disasters tragically suffered in a harsh, unfair reality. I and the universe of space and time, events and experiences, are one.

He told me to look outward in my mind and I saw the tetrahedral red flame currents in the black space that appeared at the beginning of this vision. Beyond this, I beheld my own face, interpenetrating everything and the nothing out of which it emerges. I am one in All-in-all, the master of every inner becoming and life circumstance. I am the ubiquitous principle of all emergence patterns, the stable archetype by which all multiplicity derives. I am the All-State in which every cell, thought, feeling, and energy projection is connected.²⁰ I am one with that wholeness out of which all matter, energy, and consciousness emerge. All as each and every am I, whole and part, a true holographic existence. I am truly a focus of cosmic attention and supercosmic intent, center of the intersection of the life wave and the destiny wave which crisscross the fractal web of spacetime, its vergence field, and its null basis. I am the strange attractor and its emergent order.²¹

I remained in this superconnected and holistic beatitude, a master of destiny, for a long time but then the King told me that the vision was finished. I returned to the world of discrete events and closed the magical temple in due form. Now, I feel refreshed, remade, at ease, and fulfilled completely, without any ill aftereffects.

Thus, I've produced the paradox of my own magical becoming, unexpectedly called to the Great Work that night long ago, before ever practicing any form of occultism but having read about it for a few years. Now, I called forth what called me forth, then and now, uniting the paradoxical impulse of destiny with today's climactic revelation. This time warping influence was so powerful that two moments, seventeen years apart, were brought together. I live in time paradox, a future past of wonder in the mundane, workaday world of twenty-first century America. The new ultimate transcendence will now unfold in my life and mind as I work my job each day during the week. Magick and normality coexist in an experience where the subtlest potential and motivation are firmly united with the most overt and predictable circumstance. Fusion of opposites reveals beyond the beyond.

CHAPTER XII

VISIONS OF THE GREAT TABLET OF UNION

SECOND ROUND

RMTO – Earth of Spirit
Sunday, February 15, 2004

RMTO, Earth of Spirit angel of the Tablet of Union, has been evoked in due form. I decided to continue to employ the hexagram ritual in preparation to evoke these angels of the Tablet of Union in order to provide a sense of continuity of practice and to maintain the level of intensity developed with it. My conjurations are more closely linked in this way.

I was hit with a sudden intense burst of ecstasy just before setting up the magical temple, an immediate paradoxical future-connect to the evocation to come. These time shifts are bound to occur more frequently and powerfully now that the great King of Fire has uplifted me to the metatime state. I was able to recover from this episode of ecstatic paradox and

assembled the magical temple with the usual detail.

The actual contact with this angel turned out to be gentler than the initial time shifted burst. Perhaps, the ecstasy was more than my consciousness could register, causing me to filter the intensity to a more muted level. In any case, my vision unfolded before me as the vast cosmic space with every scale of size and every partial dimension expressed with crystal clarity. Every point therein was luminous with all the most brilliant colors imaginable. Spiral patterns surrounded and flowed through each, layer upon layer of focus and flow in a ubiquitous self referential process. Here was physical space represented in its totality, one in All as One, an interconnected holographic plenum. The global connectedness in this trance was similar to that experienced during that greatest of visions with the King of Fire but the flow of becoming lacked that scintillating quality of the most active of elements. Earth of Spirit had a stable quality in the midst of its continuous functioning, a true metalevel of physicality.

Out of this ecstatic, holistic joy unfolded a giant head bathed in yellow light, whose facial expression was one of purest ecstasy. The head was of an old man with the usual long, white, curly hair and beard of an angel, very neatly quaffed and symmetrical. RMTO told me that there is perfect connection in the universe. A change to the whole system is instantly reflected in every point therein, all microcosms in and of themselves, and any change to any point is immediately emulated by every other, as well as the whole field.¹

I partook of the joy of this perfect integration on all scales of size and sets of dimensions and gazed at the yellow lighted head of RMTO.² I holoprojected my Will into the plenum and

emerged wispy streams of yellow intelligence that joined in the continuous tapestry of interconnection.

RMTO bestowed his blessing and initiation on me then. I felt my entire being open in a more complete way than ever before. The receiving was so total that there was nothing left of me but a bubble of concentrated becoming, in which the whole of the universe of Spirit focused itself. Every nerve and spark of individual consciousness was open to this transcendence and so transformed thereby into another kind of life, another kind of being. I abode in this pure, ecstatic beatitude for some time as a new species of consciousness. Giving the angel license to depart, I closed the temple with the same old body but controlled by a new mind. Every thought seemed like a new universe. Every feeling was a novel creation. Every second of perceived time was a revelation of wonder. Eventually, a shadow of normalcy took hold of my concrete mind so that I could continue my mundane existence, but the overall transformation was permanent.

The lessons of this profound initiation manifested all at once as complete chains of ideas and understanding in my mind. To transform personal consciousness is to change the entirety of existence, if that change is complete enough. Magick demands that the entire psyche be wielded as one complete whole, not the slightest trace of psychic energy left out. Only this can make a holoprojection powerful enough to emerge a highly unlikely order in the surrounding world of chaos and entropy. The element of Spirit is the quintessential holistic integration that makes magick possible. My improved understanding, developed during this second round of Watchtower evocations, will help me to realize this metalevel of Spirit more completely than before. I will be able to

understand the Tablet of Union angels far better this way and finally complete this system of initiation in perfection. Practical material magical work may follow.

XCAI – Air of Spirit
 Sunday, March 28, 2004

XCAI, Air of Spirit angel of the Tablet of Union, has been evoked in due form. He appeared as a swirl of fiery white light and evoked me as well. We then united to achieve a full circuit of interdimensional paradoxical consciousness. My first clear vision was of the anticosmos of white space and black stars, just as in my first evocation of XCAI. Soon, the black suns that were submergences³ in this reality dissolved into the background whiteness. Tremendous surges of brilliant white energy then began coursing through this antispacetime. White flames erupted from the power flow, causing infinite movement throughout. The whole of this universe had become alive.⁴

A great angel head unfolded within the brilliant white cosmic scale conflagration, a truly transscale and hyperdimensional manifestation. His was the classic appearance, with white hair and beard, perhaps the same angel as RMT0 but with a slightly different aspect. The nature of Spirit is unity and the Tablet of Union lacks the clear differentiation of the Watchtowers. This uniformity is bound to be reflected in the angels of this tablet.

XCAI told me to partake of the mystery of joy, the mystery beyond the universe. I felt myself unfolding continually along with the Spirit angel as one comprehensive becoming. My

aura opened under the influence of the vision. Especially my heart chakra expanded beyond the confines of my physical body. The other auric lotus wheels expanded as well but to a lesser extent, all except my crown center. This grandest of power processes hadn't reached full development yet. Transdimensional curls of white fire, the zero point energy seen in my vision of the Luna Senior of Fire, poured through the open portal of my psychic/auric unfoldment to surround my body and flood the magical temple. I'd become a source/focus of supercosmic emergent unfoldment.

I asked XCAI about the crossover point between the two universes, where submergence meets emergence. All the brilliance and fiery flow of my anticosmic vision darkened into a dim, twilit scene. Every point therein was charged with extreme power but was not luminous. The energy therein was potential but closer to actualization than in normal space, a more direct vergence. All the while, the zero point energy whirls continued to flow through the wide open gate of my aura and nervous system into the magical temple.

I came to realize that union with my metalevel angelic holoprojection had completed my metapsychic circuit. XCAI had raised me to the state of supercosmic transcendence, the true source of Will. The whole spectrum of purpose, from cosmic intent to the individual True Will of every living system, derives from this ultimate beyond, creating and created by all manifestation. All the myriads of relationships which bind together matter and energy into bodies and intelligences are united here. Transcendence is the source of coherence. The novel states of complexity which develop out of the background possibility of the cosmos shape this All-State by bringing it into greater connectedness with the physical world.

The holomovement is quickened into more intense life.

This was the full unfoldment of transcendent impersonal consciousness that had eluded me during my first round of Enochian Watchtower evocations. I'd finally gained sufficient initiation and magical contact with the subtler states of being to become open enough to reach the source of sources, the inspirer of all action and purpose. My psyche and aura had become complex and connected enough to channel the All-State directly. The universe of my existence had been transformed into something new.

With this grand realization, I exited vision, banished, and closed in due form. I remain as an open gate, although the zero point energy is no longer flowing through me. The interdimensional lotus wheel of my being has flowered to receive inspiration from a new level of life under the blessing and initiation of XCAI.

Later that night...

It struck me as strange that the evocation of the Air of Spirit angel revealed such a fiery and Will oriented vision. After much contemplation, I realized that the element of Active Spirit is a highly energetic principle, just as Passive Spirit is stable in its holistic connectedness, a truth revealed by the Earth of Spirit angel. It is with great insight that the elements of Fire and Spirit are attributed to the same Path of Shin on the Tree of Life. The fires in today's vision were expressions of the hyperdimensional motion of a supercosmic principle that creates and sustains everything in existence. This reality could only appear as brilliant white flowing flames. The far reaching

opening of my psyche and aura to the cosmic transcendence, especially at my heart center, is a trance of Tiphareth and corresponds to the nature of Air of Spirit. No doubt, what lay ahead with the higher elemental aspects of Spirit will echo these truths on an even more sublime and profound level.

AONT – Water of Spirit
Sunday, June 13, 2004

AONT, Water of Spirit angel of the Tablet of Union, has been evoked to wondrous effect. I now feel overwhelmed with a sense of joy and expansion which I've never known before. The Enochian system of magick never fails to yield ever greater peak experiences, ever more wondrous and intense emergences of spiritual transcendence and power. Dee and Kelly were in touch with something far beyond their imaginations, a distant future connect paradox of unlimited initiatory and transformative acceleration. This paradox reached even to today's temple opening. The background space surrounding my inner plane temple was quickened into the white flame cosmos revealed during my last evocation. My ceremonies were able to form a pocket of order and coherence in this blazing maelstrom, a focusing of supercosmic torrent into a sensible projection. It is uttermost wonder how each peak experience serves as the backdrop for the next, each superconscious projection leaping forwards as an entire aeon of cosmic and human unfoldment. As I accelerate evolutionarily, I can accelerate ever faster.

AONT appeared from out of the brilliant white, flooding flames surrounding my temple as a complete male figure of indeterminate age, both young and old, with fluffy white hair

and beard, like clouds. He called me forth and I joined him out among the fires of joy. Streams of orange and yellow particles⁵, like tiny confetti, began upwelling in great spirals all around us. In their movements were purest joy and ecstasy. The angel told me to receive from all, yet be one.

Here was the Elixir of Life. Mix gold with gold and silver or electrum magicum and channel this through the processes of emergent order, the totality of the psyche at all levels, to confect the Philosopher's Stone. From this, generate the Elixir of unlimited Life. I felt my nerves open up to receive these streams of orange and yellow life. They were transmuted to purest gold, every last one. Receive from all, yet be one.

A greater sense of wholeness of reality took shape in my mind that remains with me still. A new complexity of totality emerged from my enhanced and transmuted nervous system, exciting me with new sensations of transcendence and interconnectedness. A greater metalevel had been evolved. AONT told me to take this into my heart, into my mind, and into my soul. My ecstasy developed into a sense of supreme religious beatitude and holiness, the likes of which were first revealed to me during my Water angel evocations of this round. Now, however, the energy was purified and rarified and very bright. Here was pure spirituality, devoid of any doctrine or belief, direct connection to that which religion can only hint at. Be all, and yet one emerged pure godhead in heart, mind, and soul.⁶ Emergence and the power behind it are holy and worthy of most heartfelt love.

The vision space became filled with universe bubbles similar to the one I'd become in response to RMTO's blessing. They were each a complete reality, a complete course of

evolution of matter and energy in space and time. Yet, each was a part of the Limitless Light of the true source of existence and the potential thereof. These were my coherent holoprojections in this state of ultimate transcendence.

The vision was completed so I gave AONT license to depart, knowing absolutely that I was he and he was I. Mine is the flow of orange and yellow essences that transform me and uplift me to the next beyond. The closing was somewhat difficult, with so much supercharged psychic energy flooding my aura. What a brilliant success in magick this whole course has been. Much more will unfold from me in time to come.

PAAM – Fire of Spirit
Sunday, August 8, 2004

PAAM, Fire of Spirit angel of the Tablet of Union, has been evoked to truly wondrous effect. It's moments like these that make life worthwhile, which make existence justified. Once again, my inner being and the universe in which I live have been transformed.

The vision began in darkness, with a red pentagram far off in the distance. Then, from behind me came a deep, gruff voice that said, "Ha! You have missed the angel. I am Satan and you have got me!"⁷

He popped out from behind me on my left side, all grizzled and black, a bestial human like figure. I instantly recognized him as an aspect of myself, having met this negative projection in other visions.

I said to him, “I know you, Satan, and I’m not afraid.⁸ Come with me and partake with me of the blessing of the angel, PAAM, you, your servitors, and your servitors’ servitors, everyone. Let no one be left behind.”

A great burst of all encompassing, impersonal love entered my heart and I knew then that this test had been passed successfully.

The pentagram in the distance came to me then and entered my vision body, filling every nerve with its glorious supercosmic presence. My limbs were the lines of this great star of five. My entire being had been integrated into perfectly proportional beauty (beatitude). This supreme state of transcendence called an even greater supercosmic response as a milky white ray of pure light entered my head from infinitely high above me. Every atom, every spark, was imbued with pure and perfect love. The ecstasy became overwhelming as this milk from the ultimate transcendence pushed through every resistance to its flow through my every state and focus of consciousness. I withstood the joy and grace and drank in the love as much as possible with my all and each.

A voice of beauty came to me and said, “Accept the Milk of the Stars and shine it to all the worlds.”

I knew then that the Fire of Spirit angel, PAAM, was with me, bestowing on me his blessing and initiation. I bade all the worlds of which I am the nexus to receive the Milk of the Stars and transmit it throughout. I am the Gate connecting many worlds and I weave my consciousness with alternate realities. I am also the Gatekeeper, a personality that guides the workings of the Gate who I am.⁹

Suddenly, a great and thickly cloudy darkness erupted out of me, shooting far above my head. A deep and menacing voice said, "I am the darkness and evil that always accompanies the Light. I am its inescapable correlate. There is no Good where I am not."¹⁰

I accepted and embraced the rising darkness and continued to drink in the descending light. A hexagram formed over me, made up of a white ascending triangle and a black descending triangle. These colors were opposite to the directions of the flow of forces focusing on my vision presence and so indicated a reversal of the original relationship. The highest and the lowest aspects of my psyche had melded to generate a new complexity of holographic connectivity. This new internal reality was expressed by yet another magical figure which had been permanently impressed into my aura, just like the red pentagram described above. I took an oath then to always bring together the worlds, good, evil, or indifferent, in perfect harmony, to bestow the blessing of the Milk of the Stars. Rejection of any kind was now contrary to my spirituality and my magical formula.

The element of Fire has a dark, evil side that cannot be escaped. The principle of subconscious inversion of the meaning of symbols is clearly operative here. So many of the dream symbols reported in the annals of psychology represent the opposite of their obvious meaning. Often, the appearance of a little girl or a small man indicates the presence of the Higher Self. The ultimate truth behind such fusions of opposite meanings is beyond the rational mind and pertains to a metalevel of consciousness. Light and darkness, good and evil, love and hate, are all two sides of the same transcendent coin. This metalevel understanding uplifts one from the

obsession with culture and sectarian attachment. Truth may be more directly apprehended. In this way may I, the Gate, project my Will to my surroundings to emerge higher order in accordance therewith.

I remained in this beatific ecstasy for some time, experiencing the fullness of complete being. Then, I called upon PAAM to show himself and he appeared in the center of a giant black hexagram as a black upright tau cross.¹¹ His dark bearded face was on the left side of the vertical bar. His expression was one of pure peace and fulfillment. From this, I understood that the force of creation was the force of evolution and the inspirer of spiritual enlightenment. It is magick in its purest form.

Nothing else was revealed in this vision so I gave the angel license to depart, banished, and closed the magical temple in due form. Underlying all my ritual actions was the certitude that I remain the focus of and emanator to the worlds. Thus is the action of Fire in its most sublime form.

EHNB – Spirit of Spirit
Saturday, October 9, 2004

I have evoked EHNB, Spirit of Spirit angel of the Tablet of Union, to excellent effect, thus completing this second round of elemental Watchtower evocations and crowing five and a half years of Work. Now I have completed and fulfilled what was done only partially during the first round. More than this, all the lessons and processes initiated during my time with the magical orders have reached a climax in this achievement. The Path of the Enochian angels is realized.

The vision began in total darkness, the black of passive Spirit. The bodiless voice of EHNB came rolling through the vision space, calling me forth, and proclaiming me as having fulfilled the evocation of the Watchtowers. He congratulated me for having come this far as I moved further into the vision. I beheld a dim light off in the distance and moved towards it, as it did towards me. It grew brighter as we drew closer and finally resolved into a blazing white rose of forty-nine petals. The angel bade me to sit in the center of it, as on a throne of angelic rulership. I did so and was surrounded by wavy petals that shimmered with the light of the ultimate eighth chakra.

The background space of the vision began to lighten and before me appeared another white rose, but smaller and with fewer petals. It began to fall into and through itself, each white petal rolling along the inside and outside of the flower. Then, the head of the angel EHNB unfurled out of this complex circulation made of pure, white light. He declared that I was a Lord of the Angels of the elemental Watchtowers and so was in full command of all the entities therein, including the four Kings. I felt the power and control bestowed by this coronation. All the magical devices that had been impressed into my aura intensified and resonated in perfect harmony. The Serpent Crown around my head vibrated with this energy. All the powers and contacts that had been developed throughout my Enochian magical Work, especially the nuclear blast intensity Key of the Superlative, came to focus in one all encompassing integration. The entire vision came to shine with brilliant white light.

EHNB's head began to spin, and it unfolded into a ten pointed star. He said, "Behold how the Ten is the entire universe but also merely the pendant and outcome of all before

it. So let all be one as a whole and in every part thereof.”¹²

I felt my being expand throughout the inner cosmos of brilliance, as the whole and in every point therein, emerging in every scale of size and form. Angels big and small began appearing all over the place. The entire concourse of the Watchtowers was soon arrayed before me, from the great Kings to the tiniest servients.¹³ I gazed at their amassed wonder as I sat on my rose throne.

“Declare your Word, oh Lord of the Angels, and bring forth your Will through these angels,” said EHNB, now having fully appeared, far larger even than the Kings to express his ultimate transcendent station.

I declared my Word to be “Futiquity,” the simplest of ultimate expressions of what my intensions are in my life, to encourage the realization of the awesome futuristic potential revealed to humanity in this grand new age.

I commanded the angels of my magical projections to unfold this Will in all the worlds of vision, to fulfill the new consciousness of the Aeon of Horus. The angels entered into complex whirling, spiraling movements to emerge my creative impulse in their reality. I felt the power of my authority over this concourse that I’d earned through my many angelic initiations, a vital part of any phenomenological magick. My Word echoed throughout the vision space, carried by my ubiquitous presence in every scale of size and form and yet transcendent to all. This was the metalevel of my magick, a perfect fulfillment of all my personal Work as well as everything achieved through the initiatory orders in which I’d participated. Ever increasing power coursed through my

physical body from head to foot, flooding every nerve and cell in a torrent of passion. Kundalini flows downward when used for magical projection.

I easily adjusted to this totality power and knew that I'd come as far in transformation as this regimen of magick could take me. The angelic power and initiation had been mastered. Now, I was at the controlling metalevel as a Lord of the Angels. My aura is fully charged, functioning, and integrated. I am ready to work confidently with the lesser Kerubic and Servient angels of the subquadrants of the elemental Watchtowers. Geoffrey James' book, "The Enochian Magick of Dr. John Dee," has clear instructions on how to do this work.

Fully satisfied with the vision and the level of mastery achieved, I gave the concourse and EHNB license to depart. I closed the magical temple in a state of calm, controlled ecstasy, fully confident as a Lord of the Angels, and looking forward to practicing new Enochian systems of magick.

CHAPTER XIII

IN CONCLUSION

My journey through the Enochian Watchtowers is complete and yet there is so much more to do. The angelic superconscious projections have taken me through the heights and depths of my mind and unveiled the human collective consciousness. It proved to be the source of all human destinies and wisdom as well as the repository of all human experience and knowledge. Even this turned out to be but a gateway to a far greater reality beyond anything recognizable as human. The spiral staircase through the various cosmic states of being led me to what is outside space and time, a megaverse of supercosmic transcendence that is the source of all True Will. Now my psyche stands as a complex hyperdimensional gateway connecting the most impersonal realms to my immediate material awareness of life on earth. I feel the ecstatic infinitude of the continuity of existence every second, although this is usually in the background of my normal waking consciousness. I still feel pain and anguish when troublesome circumstances arise but underlying every emotional state is a background of pure joy, peace profound.

The metalevel of evolution that is the hallmark of the new Aeon of Horus is a constant reality for me.

The future holds much more exploration and realization along the transcendent Path. Thorough practice with the Enochian version of “Liber Samekh” promises to take me farther in psychic and metapsychic integration, extending the reach of my magical holoprojections ever further into the world of matter. Scores of angels in the subquadrants of the Watchtower tablets await summoning to give their particular blessings. The Bonorum Tablets of the Heptarchia promise to reveal the ultimate transcendence on a planetary level, far beyond the terrestrial elements. An even greater Work lay ahead in the thirty aethyrs that brought Aleister Crowley beyond the Abyss to his ultimate destiny. The joy of magick is in its unlimited vistas. Let all who Will engage this Path. It is the birthright of all the new children of the stars.

APPENDICES

THE ENOCHIAN ALPHABET¹

Enochian Letter	Letter Name	English Equivalent
✠	UN	A
V	PE	B
Ⓑ	VEH	C or K
⌘	GAL	D
⌒	GRAPH	E
✠	ORTH	F
⓪	GED	G
Ⓜ	NA-HATH	H
⌒	GON	I, J, Y
Ⓒ	UR	L
Ⓔ	TAL	M
⓪	DRUN	N
⌒	MED	O
Ⓒ	MALS	P
⓪	GER	Q
Ⓔ	DON	R
⓪	FAM	S
⌒	GISA	T
⓪	VAU	U, V, W
⓪	PAL	X
⓪	CEPH	Z

THE FOUR GREAT WATCHTOWERS

AIR

Ɱ	Ⓟ	⌒	Ⓒ	⚡	⚡	⚡	⌒	↘	Ⓒ	Ω	⚡
⚡	Ɱ	Ⓐ	Ⓟ	⚡	⌒	Ⓐ	Ω	⚡	Ⓒ	⚡	Ɱ
Ⓖ	Ⓟ	⌒	Ⓟ	⌒	⚡	Ɱ	⌒	⌒	⚡	Ⓐ	Ⓟ
↘	⌒	⌒	↘	↘	Ⓟ	⌒	Ω	⚡	Ⓖ	⌒	Ⓖ
⌒	⌒	Ⓟ	⚡	⌒	⌒	Ɱ	Ɱ	Ⓟ	Ⓟ	Ⓟ	Ⓟ
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FIRE

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WATER

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EARTH

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✂	Γ	⌒	⌒	⋈	Ⓐ	✂	⌒	⌒	⋈	⌒	⋈

TABLET OF UNION

Г	Г	⚡	ε	Ω
⊕	⊗	⌒	ε	⚡
⊖	⚡	⊖	⌒	⚡
∇	Г	⌒	⌒	ε

ON THE DIVISIONS AND COLOR SCHEMES OF THE ENOCHIAN TABLETS

Each of the four elemental tablets of the Enochian magical system is divided into four quadrants, representing the subelements. For example, the tablet of elemental Earth is divided into the Earth of Earth quadrant, the Air of Earth quadrant, the Water of Earth quadrant, and the Fire of Earth quadrant. These divisions are separated by a great cross consisting of one row of twelve squares and two columns of thirteen squares each. The angelic names of the six Seniors and the King are taken from this tablet wide cross while names of the various subelemental angels may be found in the four areas bordered by it. Within each quadrant there is a smaller cross of five squares by six. Four squares are to be found above the cross and sixteen below it. Overall, there are 188 angelic powers encoded on the tablets.

The squares of each tablet are colored based on the elemental and subelemental attributions. The central great cross as well as the cross in each quadrant has the spirit colors of black on white. The other squares in the quadrants have the color of the element of the tablet for their background while the letters thereon have the color of the subelement. In those cases where the element of the quadrant is the same as the element of the tablet, the letters have the complimentary color. See the table below for these correspondences.

ELEMENT	COLOR	COMPLIMENTARY COLOR	POSITION ON TABLET
Spirit	White	Black	All Crosses on the Tablets
Fire	Red	Green	Lower Right
Water	Blue	Orange	Upper Right
Air	Yellow	Violet	Upper Left
Earth	Black	White	Lower Left

For example, the squares of the Air of Fire quadrant have a background color of red with yellow letters. The squares of the Water of Water quadrant have a background color of blue with orange letters. This color scheme gives each tablet a vibrant quality that aids in magical exaltation.

The Tablet of Union consists of four rows and five columns and represents the element of Spirit as a whole. Each row has the letters of a name of Spirit that rules over one of the four other elements. Thus, the background color for the entire tablet is white while the letters have the color of the element over which they control. The columns of this tablet spell the names of five angels which take after the five subelements of Spirit. These are listed along with the names of the Seniors and Kings in the appendix on the breakdown of the angelic names on the tablets.

DESCRIPTION OF THE ANGELIC NAMES OF THE FOUR WATCHTOWERS AND THE TABLET TO UNION

Angels of the Great Watchtower of the North and Earth

Angel name in English	Angel name in Enochian	Suggested Phonetic Pronunciation	Dignity of the Angel
LZINOPO	ⲕⲓⲛⲟⲡⲟ	LaZINOPO	Luna Senior
AHMLICV	ⲁⲙⲓⲕⲟⲩⲟⲩⲟⲩ	AHeMLICoV	Mercury Senior
ALHCTGA	ⲁⲕⲏⲧⲉⲕⲁ	ALHecTaGA	Venus Senior
LAIDROM	ⲕⲁⲓⲉⲩⲣⲟⲙ	LAyDROM	Mars Senior
ACZINOR	ⲁⲕⲓⲛⲟⲩⲟⲩ	AksINOR	Jupiter Senor
LIANSAS	ⲕⲓⲛⲁⲛⲱⲩⲁ	LeeANSA	Saturn Senior
ICZHIHAL	ⲓⲕⲙⲁⲕⲉⲕⲁⲕⲁⲕⲁ	IkZaHeeHAL	King of the North and Earth

Angels of the Great Watchtower of the East and Air

Angel name in English	Angel name in Enochian	Suggested Phonetic Pronunciation	Dignity of the Angel
HTMORDA	ⲙⲟⲩⲟⲩⲟⲩⲟⲩ	HeTMORDA	Luna Senior
AVTOTAR	ⲁⲩⲧⲟⲩⲁⲩⲧⲟⲩ	AVTOTAR	Mercury Senior
AHAOZPI	ⲁⲙⲁⲟⲩⲙⲁⲩⲙⲁⲩ	AH(Aou)ZaPI	Venus Senior
HABIORO	ⲙⲁⲕⲁⲕⲁⲕⲁⲕⲁ	HABeeORO	Mars Senior
AAOZAIF	ⲁⲁⲟⲩⲁⲓⲉⲓⲉⲓⲉⲓ	(AOu)Zaheef	Jupiter Senor
HIPOTGA	ⲙⲁⲩⲟⲩⲟⲩⲟⲩ	HIPOTaGA	Saturn Senior
BATAIVAH	ⲕⲓⲛⲁⲩⲟⲩⲟⲩ	BATAheevaH	King of the East and Air

Angels of the Great Watchtower of the West and Water

Angel name in English	Angel name in Enochian	Suggested Phonetic Pronunciation	Dignity of the Angel
LAOAXRP	Ⲙⲟⲁⲭⲣⲡ	L(AOu)AxaRP	Luna Senior
SONIZNT	Ⲛⲟⲛⲓⲛⲧ	SONIZoNT	Mercury Senior
SLGAIOL	Ⲛⲓⲗⲁⲓⲟⲗ	SaLGAheeOL	Venus Senior
LSRAHPM	ⲗⲱⲱⲁⲙⲡ	LaSaRAHPaM	Mars Senior
SAIINOV	ⲱⲁⲓⲓⲛⲟⲱ	SAheeNOV	Jupiter Senor
LIGDISA	ⲗⲓⲗⲉⲓⲁ	LIGDeeSA	Saturn Senior
RAAGIOSL	ⲣⲁⲗⲓⲟⲱⲱⲱⲗ	RaGeeOSL	King of the West and Water

Angels of the Great Watchtower of the South and Fire

Angel name in English	Angel name in Enochian	Suggested Phonetic Pronunciation	Dignity of the Angel
ALNDVOD	ⲁⲗⲛⲉⲱⲟⲟ	ALaNDaVOD	Luna Senior
ANODOIN	ⲁⲛⲟⲟⲓⲛ	ANODOhIN	Mercury Senior
AAPDOCE	ⲁⲁⲡⲉⲟⲕⲉ	AAPeDOhkee	Venus Senior
AAETPIO	ⲁⲁⲉⲧⲡⲓⲟ	AheeTaPIO	Mars Senior
ADOEOET	ⲁⲟⲉⲟⲉⲧ	ADOayOET	Jupiter Senor
ARINNAP	ⲁⲣⲓⲛⲛⲁⲡ	ARINAP	Saturn Senior
EDLPRNAA	ⲉⲁⲗⲡⲣⲛⲁⲁ	EDeLPaRaNA	King of the South and Fire

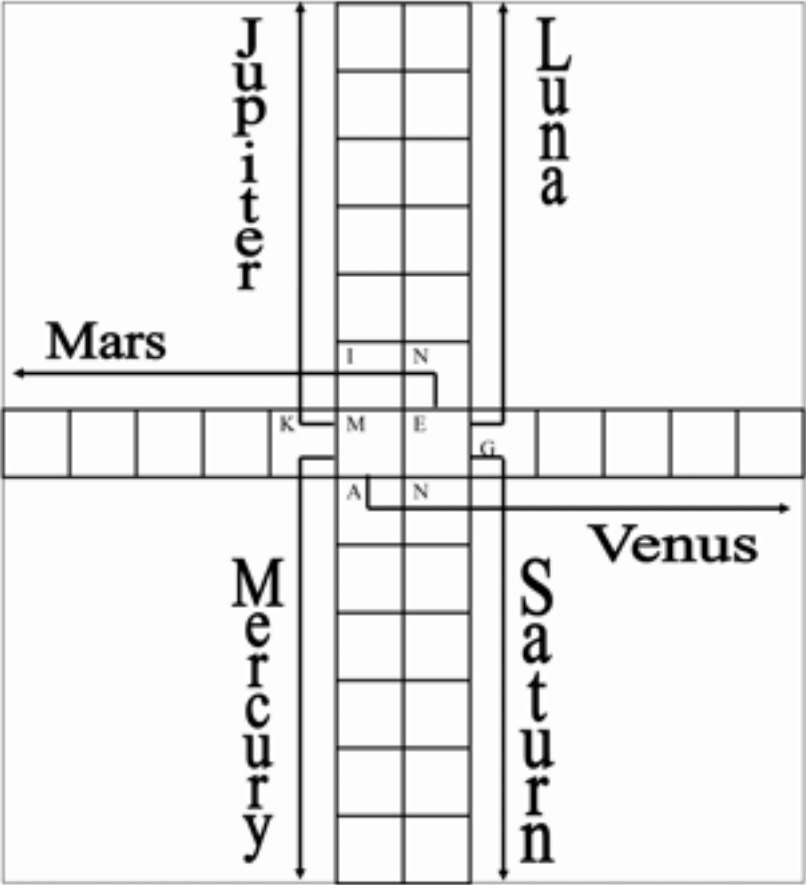
Angels of the Tablet of Union

Angel name in English	Angel name in Enochian	Suggested Phonetic Pronunciation	Dignity of the Angel
RMTO	ᚱᚱᚱᚱ	ReMaTO	Earth of Spirit
XCAI	ᚱᚱᚱᚱ	Zekahee	Air of Spirit
AONT	ᚱᚱᚱᚱ	(AOu)NT	Water of Spirit
PAAM	ᚱᚱᚱᚱ	PoM	Fire of Spirit
EHNB	ᚱᚱᚱᚱ	EHeNBay	Spirit of Spirit

Note on Pronunciation:

There are two main schools of thought on pronunciation of Enochian names. One is to pronounce them as if they were English words and the other is to vibrate each letter of the names as a whole syllable. John Dee and various magicians such as the author of this book have used the former method, whereas those trained in the Golden Dawn system of magick have used the latter method. The suggested pronunciations given in the above tables use English language rules. Specifically, combinations of ‘A’ and ‘O’ are pronounced like ‘Aou,’ as in house. The ‘AI’ combination is pronounced like ‘Ahee,’ as in by. Generally, follow a consonant with the vowel that makes it sound appealing. The most important consideration is that these magical names flow comfortably and rhythmically for maximum dramatic effect during conjuration. The Enochian language is magical only to the point where it opens the psyche to its source in transcendent reality.

PLACEMENT OF THE SIX PLANETARY
SENIORS AND THE KING



There are six Senior angels for each of the four elemental Watchtower tablets, totaling twenty-four in all. These names may be found on the tablets by tracing seven letters along the central Great Cross, made up of two columns and one row, as

indicated in the above diagram. In addition to these angel names, there is the name of an elemental King for each tablet. Tracing a spiral around the central two squares of the Great Cross may derive these eight lettered magical words. Start with the fifth square from the left as the first letter. Trace one row up and one column to the right to get the second letter. Trace one column to the right for the third letter. Trace one row down and one column to the right for the fourth letter. Trace one row down and one column to the left for the fifth letter. Trace one column to the left for the sixth letter. Trace one row up for the seventh letter. Finally, trace one column to the right for the eighth letter. This spiraling motion indicates a force transcendent to the Seniors as well as all the other angels of the tablet. Like many other eight lettered magical words, the angelic names of the Kings of the Watchtowers generate a fundamental force of creation that underlies all elemental and planetary forces. Study the Masonic Royal Arch formula for a clear example of this concept. For the purposes of attributing planets to these angels, use Sol for the Kings.

ENOCHIAN TEMPLE SETUP AND EVOCATION CEREMONY

Preparation:

Set up a double cubed Altar in the middle of a square or rectangular room. Place a pedestal in the center of each wall, marking out the four quarters of existence. Each direction is infinite and reaches into a higher than physical world. The reaches of infinity focus on the central altar from the east, south, west, north, above, and below. Thus, the altar is the center of the universe, the point of balance from which any energy may be launched to cause any effect anywhere.

Each pedestal marks the nature of its quarter, indicating the frequency of magical power emanating from that particular infinity. These four currents are symbolized by the four elements of classical Greek science: Air, Fire, Water, and Earth. Mark the nature of Air in the east by placing an emblem of that which rules the airy nature, such as the Angelic Air Tablet. Place a white votive candle in front of the tablet to light the darkling, mysterious abyss of the east. Place an emblem of the element itself with the candle, such as a hand fan or rose. Place the Angelic Spirit Tablet, called the Tablet of Union, in the far east raised above the other tablets.

In the south, place the symbols of Fire: the Angelic Fire Tablet, a white votive, and a red lamp, red candle, or candle in a red holder. In the west, place the symbols of Water: the Angelic Water Tablet, a white votive, and a cup or bowl of pure water. In the north, place the symbols of Earth: the Angelic Earth Tablet, a white votive, and a plate of salt.

Let the Altar, symbolizing the consciousness of the magician, center of his/her universe, be covered with a black cloth draping down on all sides to touch the floor or painted black. Place the four elemental weapons on top of the Altar, answering to the elemental natures of the quarters. Thus, place the Air Dagger on the eastern side of the altar, place the Fire Wand on the southern side, place the Water Cup on the western side, and place the Earth Pentacle on the northern side. In the center, the center of All, place a flask of fragrant Oil, symbolizing the ubiquitous element of Spirit. Oil of cinnamon or Abramelin oil is appropriate. A favored Holy Book may be placed underneath the flask if desired. In this way, the magician is expressed as a microcosm, an entire universe in miniature, whose several natures correspond to the forces of creation.

Place a Censor on the southern side of the Altar or the southern pedestal as desired, burning frankincense and myrrh or incense of Abramelin. Place the Bell at any convenient spot. Embellish the Altar with crystals, and black, white, or multicolored tapers, etc.

Prepare the water in the Cup on the altar by dropping a few particles of salt into it and say, "May the salt of Earth admonish the Waters to bear the virtue of the Great Sea."

Astral Temple Visualization and Auric Preparation:

Take three deep breaths to calm your mood and focus your attention. Close your eyes and visualize your body of light detach from your physical body. Feel yourself begin to rise upward. Reach the ceiling of your physical temple and then move through this. Continue rising above your building, high into the air at ever increasing speed. See the clouds fly by you as your energy body reaches beyond the earth's atmosphere.

Launch yourself with a great burst of acceleration into outer space, leaving the entire planet earth far behind. The sun becomes just a point of light in the midst of the darkness of the void, one among myriad others. Travel light years in seconds with the speed of thought as you finally reach the cosmic temple, set amidst the vastness of deep space. It is in the shape of a torus, like a huge donut. Each wheel of that greater wheel is a flow of brilliant white light. A current of blue power flows through the middle of all these wheels on the same plane as the torus. All the furniture and implements of the physical temple are placed in the central space, surrounded by the wheel of wheels, with the altar in the center of all. A spike of downward shooting brilliant white light passes through the middle of the altar, an axle of the wheel.

Move your body of light to the west side of the astral altar facing the east of the temple and perform a Middle Pillar Exercise or a Rousing of the Citadels ritual. Visualize a ball of brilliant white light above your head, its bottom point touching the top of your head. Vibrate the divine Name AHIH three times, pronounced as Ehayay.

Send a shaft of brilliant white light downward from the crown sphere, through your head, to your neck. Visualize a grayish white ball of light there and vibrate the divine Name IHVH ALHIM three times, pronounced as Yahweh Elohim.

Continue the shaft of light downward to the center of your chest and visualize a golden yellow ball there. Vibrate the divine Name IHVH ALVH VDOT three times, pronounced as Yahweh Eloah Va Dot.

Continue the shaft of light downward to a point two inches below your navel and visualize a violet ball of light there. Vibrate the divine Name ShDI AL ChAI three times, pronounced as Shaddaiee El Chaiee.

Continue the shaft of light downward to a point between your feet. Visualize an olive green ball there, half above the floor of the temple and half below. Vibrate the divine Name ADNI HARTz three times, pronounced as Adonaiee Ha Aretz.

Reinforce the visualization of all five colored balls with the connecting shaft of light and feel the integration of all the energy in your physical and light bodies. Start a current of energy moving from the top of your head down the front of your body to your feet and then back to the top of your head from behind. Send energy down the right side of your body and then up the left. Raise a stream of energy from your feet up the central shaft of visualization to your head and then out the top in a shower of sparks that fall all around your body. Finally, feel all the energies and currents of your physical and light bodies reach out to the farthest stars to establish a universal connection. You are now ready to do magick as a complete microcosm, a true mirror of all that was, is, and shall be.

Opening:

Stand on the west side of the Altar, facing east. Perform the Lesser Banishing Ritual of the Pentagram or the Star Ruby.

Purify the Temple by taking the Cup, moving to the east wall, raising the Cup on high, and saying, “For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect.” (“Liber Legis,” Chapter 1, Verse 44)

Bring the Cup to heart level and say, “By the Lustral Waters of the Loud Resounding Sea, I purify this Temple and all objects and persons within.”

Mark the points of an inverse triangle with the Cup, upper left, upper right, and then lower center. Imagine a blue triangle hanging in midair.

Walk deosil to the south quarter and repeat the above paragraph. Repeat for west and north, return to the east, and walk back to the west side of the Altar in a deosil curve.

Consecrate the Temple by taking up the fuming Censor, moving to the east wall, raising the Censor on high, and saying, “So that thy light is in me; and its red flame is as a sword in my hand to push thy order.” (“Liber Legis,” Chapter 3, Verse 38)

Bring the Censor to heart level and say, “With the Sacred Fire which darts and flashes through the hidden depths of the universe, I consecrate this Temple and all objects and persons within.”

Mark the points of an upright triangle by swinging the

Censor toward the upper center, lower left, then lower right. Ideally, a puff of smoke should be left when the Censor swings away from the point. Imagine a red triangle superimposed on the blue triangle, making a hexagram.

Walk deosil to the south quarter and repeat the above paragraph. Repeat for west and north, return to the east, and walk back to the west side of the altar in a deosil curve. Replace the Censor and take up the Wand.

Open each of the Angelic Tablets in turn, from east through south, west, and north as follows.

Stand before the eastern tablet with Wand in hand and say, “Let us evoke the Powers of Air with the Great Eastern Quadrangle.”

Draw the invoking active spirit pentagram in black against a white background over the tablet, point to the center, and vibrate AHIH, then EXARP. Draw the invoking Air pentagram in violet against a yellow background, vibrating IHVH. Put down the Wand, take up the Fan, and draw the Kerubic sign of Aquarius in violet within the Air pentagram, creating a wind with the Fan. Vibrate Raphael and visualize Him standing behind the tablet.

Replace the Fan, take up the Wand, and draw a golden cross over the Great Cross of the tablet from top to bottom and then left to right. Draw a deosil golden circle around the cross starting from the top point.

Point to the center of the cross and say, “In the names and letters of the Great Eastern Quadrangle, I call forth the Powers

of Air.”

Hold the Wand on high and say, “In the Three Great Secret Names that are borne upon the Banners of the East, (trace the letters of the horizontal line of the Great Cross with the Wand as each Name is vibrated) ORO IBAH AOZPI, I call forth the Powers of Air.”

Hold Wand on high and say, “In the Name of (trace the letters spiraling out from the center) BATAIVAH, great King of the East, I call forth the Powers of Air.” Knock.

Go to the southern tablet with Wand in hand and say, “Let us evoke the Powers of Fire with the Great Southern Quadrangle.”

Draw the invoking active spirit pentagram in black against a white background over the tablet, point to the center, and vibrate AHIH and then BITOM. Draw the invoking Fire pentagram in green against a red background, vibrating ALHIM. Put down the Wand, take up the Red Lamp, and draw the Kerubic sign of Leo in green within the Fire pentagram. Vibrate Michael and visualize Him standing behind the tablet.

Replace the Lamp, take up the Wand, and draw a golden cross over the Great Cross of the tablet from top to bottom and then left to right. Draw a deosil golden circle around the cross. Point to the center of the cross and say, “In the names and letters of the Great Southern Quadrangle, I call forth the Powers of Fire.”

Hold the Wand on high and say, “In the Three Great Secret

Names that are borne upon the Banners of the South, (trace the letters of the horizontal line of the Great Cross with the wand as each Name is vibrated) OIP TEAA PDOCE, I call forth the Powers of Fire.”

Hold Wand on high and say, “In the Name of (trace the letters spiraling out from the center) EDLPRNAA, great King of the South, I call forth the Powers of Fire.” Knock.

Go to the western tablet with Wand in hand and say, “Let us evoke the Powers of Water with the Great Western Quadrangle.”

Draw the invoking passive spirit pentagram in white against a black background over the tablet, point to the center, and vibrate Atah Geboor Leolahm Adonai, then HCOMA. Draw the invoking Water pentagram in orange against a blue background, vibrating AL. Put down the wand, take up the cup or bowl, and draw the Kerubic sign of Scorpio in orange within the Water pentagram. Vibrate Gabriel and visualize Him standing behind the tablet.

Replace the Cup, take up the Wand, and draw a golden cross over the Great Cross of the tablet from top to bottom and then left to right. Draw a deosil golden circle around the cross.

Point to the center of the cross and say, “In the names and letters of the Great Western Quadrangle, I call forth the Powers of Water.”

Hold the Wand on high and say, “In the Three Great Secret Names that are borne upon the Banners of the West, (trace the letters of the horizontal line of the Great Cross with the Wand

as each Name is vibrated) MPH ARSL GAIOL, I call forth the Powers of Water.”

Hold Wand on high and say, “In the Name of (trace the letters spiraling out from the center) RAAGIOSL, great King of the West, I call forth the Powers of Water.” Knock.

Go to the northern tablet with Wand in hand and say, “Let us evoke the Powers of Earth with the Great Northern Quadrangle.”

Draw the invoking passive spirit pentagram in white against a black background over the tablet, point to the center, and vibrate Atah Geboor Leolahm Adonai, then NANTA. Draw the invoking Earth pentagram in white against a black background, vibrating ADNI. Put down the wand, take up the plate of salt, and draw the Kerubic sign of Taurus in white within the Earth pentagram. Vibrate Auriel and visualize Him standing behind the tablet.

Replace the plate of salt, take up the wand, and draw a golden cross over the Great Cross of the tablet from top to bottom and then left to right. Draw a deosil golden circle around the cross. Point to the center of the cross and say, “In the names and letters of the Great Northern Quadrangle, I call forth the Powers of Earth.”

Hold the Wand on high and say, “In the Three Great Secret Names that are borne upon the Banners of the North, (trace the letters of the horizontal line of the Great Cross with the wand as each Name is vibrated) MOR DIAL HCTGA, I call forth the Powers of Earth.”

Hold Wand on high and say, “In the Name of (trace the letters spiraling out from the center) ICZHIHAL, great King of the North, I call forth the Powers of Earth.” Knock.

Complete the circle and return to the west side of the Altar, facing east and say, “Let us evoke the Powers of Spirit with the Tablet of Union.”

Draw the invoking passive spirit pentagram in white against a black background over the Tablet of Union, point to the center, and vibrate Atah Geboor Leolahm Adonai. Draw the invoking active spirit pentagram in black against a white background and vibrate AHIH.

Vibrate EXARP HCOMA NANTA BITOM, tracing the letters with the Wand, starting from the upper left letter and moving downward, one line per Name, and say, “In the Names and Letters of the Tablet of Union, I call forth the Powers of Spirit.” Ring 2-1-2 with the Bell.

Intone the first Enochian call: “Ol sonf vorz jee, goho Yad Balt, lonsh kalz vonfo; Sobra zol ror ee ta naz-psad, grah ta mal-perj; dee-es holk kwah no-thoa zimz, od ko-ma ta nob-loh zeen; So-ba theel jeh-nomp perj aldee; Dee-es urbz o-bo-le jee re-sam; Kasarm o-ho-re-la taba Pire; Dee-es zon-renj kab erm yad-na. Pee-la far-zm znurza adna go-no Yad-peel, dee-es hom-to; So-ba eepam, loo eepamis; Dee-es lo-ho-lo vep zomd poamal, od bog-pa a-ee ta pee-ap pee-ah-mol od voh-an. Za-ka-re, ka, od zamran; o-do see-kle kwah; zorj, lap zirido no-ko Mad, ho-ath Yai-da.”

Raise the Wand on high and say, “Ye I evoke, oh Angels of the Celestial Spheres. Ye are the Guardians of the Gates of the

Universe and of this Magick Sphere. Be here present to shine your transcendent Light on this Cosmic Temple and all within. Achud Rash Achudotho Rash Yechudotho Temoratho Achud.” Ring 3-1-3 with the Bell.

Go to the east and face south. Perform the Magick Circumambulation by giving the Sign of the Enterer and then walking around the Temple deosil three times, giving the Sign of the Enterer on passing the east each time. Imagine a current of white light passing through you each time this Sign is given. After three complete turns, return to the west side of the Altar in a deosil curve. A continuously flowing cylinder of subtle white force should have developed around the Temple.

Pronounce the Thelemic Declaration to dedicate every erg of magical energy generated in Temple to the Great Work of realizing the highest levels of consciousness in physical incarnation.

“Holy and Blessed art Thou, Oh Heru Ra Ha, Transcendent Glory that surpasses all things. May Your Infinite Love reach down to bless this temple, dedicated to Your service. Enlighten my mind and enliven my soul so that I may be better enabled to carry out Your Will, which is my Will, here on earth.

Thereby, let the Word of the New Law be pronounced once more so that the brilliant stellar consciousness may be further established in the soul of humanity.

Do what thou wilt shall be the whole of the law. I declare that the purposes and operations of this temple are dedicated to spreading the Law of Thelema throughout the world on all

planes to further the evolution of life everywhere. Let this new Covenant, the Third Dispensation of humanity's transcendence, the fulfillment of all previous Laws be realized in the Collective Consciousness for the healing of all races. Our individual Paths through infinite space are our personal Covenants with the Divine. So may we all come at length to full Self actualization. Love is the law, love under will."

Complete the opening by ringing a battery of 3-5-3 with the Bell, making eleven rings in total, and then make a statement of intent, declaring the purpose and intention of the Rite.

Evocation:

Perform the Lesser Invoking Ritual of the Hexagram with Thelemic Keyword Analysis in the following way, beginning with the declaration: “Let the energies of the temple be raised to celestial intensity with Ritual of the Hexagram.”

Upon completing the activation of the hexagrams in the four quarters and returning to the East to complete the circle, continue the circumambulation to the tablet from which the Senior or King is to be conjured.

Draw a fifth hexagram over this Watchtower with the wand, point to the center, and intone the sentence from which the notoriqon ARARITA is derived, “Achud Rash. Achudotho Rash. Yechudotho Temorotho Achud.”

Continue the circumambulation back to the East and then return to the west side of the altar facing East. Conclude the ritual with the final Thelemic Keyword Analysis.

Declare, “Let the Great <direction> Watchtower be opened and the great angel, <angel name> be evoked.”

Walk to the East with wand in hand and then proceed to the appropriate tablet. Point with the wand to the center and intone the appropriate Enochian call to open the Watchtower. Consult the bibliography for books on Enochian magick to find the text of these angelic conjurations.

Conjure the angel by pointing with the wand at the first letter of the name and then trace while intoning the name as many times as the number of the Sephirah to which its planet is

attributed. For instance, if a Venusian angel is to be evoked, trace while intoning its name seven times, since the planet Venus is attributed to the seventh Sephirah Netzach. A Jupiterian angel would call for four repetitions, since Jupiter is attributed to Chesed. Use Sol for the Kings of the tablets and so six repetitions. Return to the East and complete the circle and then back to the altar when the conjuration is completed. Declare, "I shall now commune with the angel thus evoked."

Sit in a comfortable position, relax the body from head to toe, perform some rhythmic breathing, and then open the mind's eye to receive the vision and the power of the angel conjured. When satisfied with the results of the contact, exit the vision and return to body consciousness. Go to the west side of the altar and face East.

Take up the wand and banish the angel by declaring, "I hereby give <angel name> license to depart. Return unto your habitations and abodes. Let there ever be peace between you and I and be ready to come again when called. For now, depart!" Give one sharp rap on the altar with the wand. Proceed to the closing.

Closing:

Banish by using the banishing forms of whatever rituals were used to invoke. Perform the purification and consecration as in the opening. Close the Angelic Tablets as follows:

Go to the eastern tablet, Wand in hand, and say, “Let us banish the Powers of Air with the Great Eastern Quadrangle.”

Draw the banishing active spirit pentagram in black against a white background over the tablet, point to the center, and vibrate AHIH and EXARP. Draw the banishing Air pentagram in violet against a yellow background and vibrate IHVH. Draw the Kerubic sign of Aquarius with the Wand in violet within the Air pentagram and vibrate Raphael. Draw a golden cross over the Great Cross of the tablet from top to bottom and then left to right. Draw a widdershins golden circle around the cross. Point to the center and say, “In the names and letters of the Great Eastern Quadrangle, I banish the Powers of Air.” Knock once with the Wand.

Repeat appropriate banishing formulas for the other tablets in the south, west, and north. Complete the circle and return to the west side of the Altar, facing east and say, “Let us banish the Powers of Spirit with the Tablet of Union.”

Draw the banishing passive and active spirit pentagrams over the Tablet of Union, using the colors and vibrating the Names as in the opening. Point to the center and say, “In the names and letters of the Tablet of Union, I banish the Powers of Spirit.”

Perform the Magick Reverse Circumambulation by circling

the Temple widdershins. Imagine a current of white light passing through you, counteracting the deosil current set up in the opening. After three complete turns, return to the west side of the Altar in a widdershins curve. The cylinder of subtle white force should be gone.

Raise the Wand on high and say, “I hereby give license to depart to any and all spirits that may have been attracted by this rite. Return unto your habitations and abodes, harming none on your way. Let there ever be peace between all of you and I and be ready to come again when called. For now, depart!” Knock forcefully with the wand on the altar. Declare the Temple closed and ring a battery of 3-5-3 with the Bell.

THE LESSER RITUALS OF THE PENTAGRAM AND HEXAGRAM

To perform the lesser ritual of the pentagram:

The Qabalistic Cross

1. Face magical east (whatever direction is convenient). Enter into a relaxed state and take several slow, deep breaths.
2. Stand straight and raise your right index finger above your head. Visualize a beam of white light coming down from the infinite above to meet your fingertip.
3. Draw the light down with your finger and touch your forehead. Intone “Atah” (unto Thee).
4. For the Thelemic version, continue drawing down the white light to the center of your chest and intone “Aiwass” (the name of Aleister Crowley’s Holy Guardian Angel and so the general guardian for the Aeon of Horus) or the name of your own Holy Guardian Angel if you know it. This step is optional.
5. Continue drawing down the white light to the genital region and intone “Malkuth” (the Kingdom). Feel the white light continue downward to the infinite below.
6. Raise your finger to your right shoulder and intone “ve Geburah” (and the Power).
7. Draw a line of white light to the left shoulder and intone “ve Gedulah” (and the Glory).

8. Bring your hands together over your chest in an attitude of reverence and intone “le olam. Amen” (to the ages. Amen). Strongly visualize the cross of white light on and through your body.

Pentagram Projection

1. Face or go to magical east. Draw a large pentagram with your finger or your dagger, visualized as electric blue lines. For the banishing form, start at the lower left point and draw upwards to the top point. Continue to draw the rest of the lines of the pentagram until returning to the lower left point. For the invoking form, start at the top point and draw downwards to the lower left point. Continue to draw the rest of the lines of the pentagram until returning to the top point. Maintain this image hanging in midair throughout the rest of the ritual.
2. Point to the center of the pentagram and vibrate the magical name “IHVH,” pronounced as Yahweh, Jehovah, or the letters Yod, He, Vav, He. Imagine the pentagram grow in power and size, projecting out to an extreme distance while continuing to be in the room with you.
3. Draw and visualize an electric blue line around the room to the south and draw another pentagram there, connected to the eastern star by the line. Vibrate “Adonai.”
4. Continue the process to the west, draw the pentagram as before, and vibrate “AHIH,” pronounced as Ehayay.
5. Continue the process to the north, draw the pentagram as before, and vibrate “Atah gebur le olam Adonai,” pronounced as Atah gayboor lay olam Adonai.

6. Return to the east and so completing your protective circle, all the while maintaining visualization of all magical figures.

Invocation of the Elemental Archangels

1. Hold your arms straight outward so that your body makes the form of a cross.
2. Say, "Before me" and then vibrate the magical name "Raphael," pronounced as Rah-fae-ay-el. Visualize the appearance of a huge archangel wearing a bright yellow robe in front of you and in front of the eastern pentagram.
3. Say, "Behind me" and then vibrate the magical name "Gabriel," pronounced as Gah-bree-ay-el. Visualize the appearance of a huge archangel wearing a dark blue robe behind you.
4. Say, "On my right hand," and then vibrate the magical name, "Michael," pronounced as Mee-kaee-ay-el. Visualize the appearance of a huge archangel wearing a bright red robe on your right.
5. Say, "On my left hand," and then vibrate the magical name, "Auriel," pronounced as Or-ee-ay-el. Visualize the appearance of a huge archangel wearing a black robe on your left.
6. Say, "For about me flames the pentagram and in the column shines the six rayed star."

Repeat the Qabalistic Cross as above described.

To perform the lesser ritual of the hexagram:

The Keyword Analysis

1. Face magical east (whatever direction is convenient).
Enter into a relaxed state and take several slow, deep breaths.
2. Let the left arm hang down at your side and hold your right arm over your chest with fist over your heart.
3. Intone the analysis of the Thelemic Keyword:
“H. E. R. U.
He Yod Resh Vav
The Star - Nuit - Star Mother
The Hermit - Hadit - Seed Father
The Sun - Ra Hoor Khuit - Crowned and Conquering Child
United in The Hierophant, prophet of the New Aeon, To
Mega Therion
Nuit - Hadit - Ra Hoor Khuit – ABRAHADABRA”

Hold your arms straight outward so that your body makes the form of a cross and say, “The Sign of the King.” The attitude is one of royalty and perfect self confidence.

Lean toward the left with your head bent toward the left, your left arm bent at the elbow, and your wrist bent so that the back of your left hand is level with the floor. Hold your right arm over your head in the same attitude as your left so that your right hand is level with your face. Bend your left knee and point it toward the left while bending your right knee and pointing it toward the left.

Your whole body should now make the form of the whirling cross, also known as the ancient Hindu sign called the

Swastika and say, “The Sign of the Whirling Star.”

The attitude is one of languid, dreamy ease and joy. Meditate on the Tarot cards the Star and the Universe following the analysis given in the appendix on the Thelemic Keyword Analysis to more fully understand this state of mind.

Stand straight up with your arms above your head spread out at a sixty degree angle, tilt your head upward, and say, “The Sign of the Rising Serpent.”

The attitude is one of wild ecstasy as one experiencing the rise of Kundalini up the spine. Meditate on the Tarot cards the Hermit and the Magus following the analysis given in the appendix on the Thelemic Keyword Analysis to more fully understand this state of mind.

Look straight ahead with your arms crossed over your chest, right over left, and say, “The Sign of the Triumphant One.”

Make the sign of the cross and then return to crossed arms position. The attitude is a fusion of all the previous signs. Meditate on the Tarot cards the Sun and Lust following the analysis given in the appendix on the Thelemic Keyword Analysis to more fully understand this state of mind.

Repeat the Sign of the Whirling Star and say, “L.”

Repeat the Sign of the Rising Serpent and say, “V.”

Repeat the Sign of the Triumphant One, crossed arms only, and say, “X. Lux. The Light of the King.”

Hexagram Projection

1. Face or go to magical east. Visualize this entire direction as a vast field of pure white light. Draw a large hexagram with your finger or your wand in golden yellow lines. For the invoking form, start at the top point of the upright triangle and draw down to the right, over to the left, and back to the top point. Move your finger or wand to a position below the center point of the bottom line of the upright triangle. Draw upward to the left, over to the right, and back down to the bottom point of the reverse triangle so that it overlaps with the upright triangle. For the banishing form, start at the top point of the upright triangle and draw down to the left, over to the right, and back to the top point. Move your finger or wand to a position below the center point of the bottom line of the upright triangle. Draw upward to the right, over to the left, and back down to the bottom point of the reverse triangle so that it overlaps with the upright triangle. The general rule for drawing hexagrams is clockwise to invoke and counterclockwise to banish. Maintain this image hanging in midair throughout the rest of the ritual.

2. Point to the center of the hexagram and vibrate, “ARARITA.” This is a notation for “Achud Rash. Achudotho Rash. Yechudotho Temorotho Achud,” meaning “One is His Beginning. One is His Individuality. His Permutation One.” Imagine the hexagram grow in power and size, projecting out to an extreme distance while continuing to be in the room with you.

3. Draw while visualizing a golden yellow line around to the south and draw another hexagram there, connected to the

eastern star by the line. Vibrate “ARARITA.”

4. Repeat this process to the west and north and finish the circle by connecting to the eastern star, all the while maintaining visualization of all magical figures.

Repeat the Keyword Analysis as above described.

THELEMIC KEYWORD ANALYSIS

H E R U

He Yod Resh Vav

The Star - Nuit - Star Mother

The Hermit - Hadit - Seed Father

The Sun - Ra Hoor Khuit - Crowned and Conquering Child

United in The Hierophant, prophet of the New Aeon, To
Mega Therion

Nuit - Hadit - Ra Hoor Khuit

ABRAHADABRA

+ - the Sign of the King

L - the Sign of the Whirling Star

V - the Sign of the Rising Serpent

X - the Sign of the Triumphant One

L - V - X -- LVX, the Light of the King

COMMENTARY ON THE THELEMIC KEYWORD ANALYSIS

The Keyword Analysis begins and ends each hexagram ritual as performed in the traditional Golden Dawn style. It is actually the complete formula of initiation into the Greater Mysteries, which involve operations of celestial magick such as hexagram invocations. By contrast, the Lesser Mysteries involve operations of terrestrial magick and are concerned with human personality, the physical mind and body. The Golden Dawn Neophyte Ritual is an example of an initiation into the Lesser Mysteries. Beyond the Greater Mysteries are the Grand Mysteries, which involve supercelestial levels of reality, beyond the stars, planets, and even creation itself. Initiation into the Grand Mysteries involves the crossing of the Abyss on the Tree of Life. The A.: A.: Grade of Master of the Temple is the rank of one who partakes of the Grand Mysteries.

The processes of entry into the Greater Mysteries are typified in the Keyword Analysis by the translation of a special Word, representing the higher nature of human aspiration, into a magical formula which elevates consciousness to that intensity. The letters of the Word are associated with certain cosmic forces according to the system of correspondences used in the Qabalah. These concepts are then related to each letter of the magical formula, thus spelling it out and so declaring the nature of the Work of the Greater Mysteries. In essence, the Keyword Analysis equates one Word with another, to declare the ultimate truth that “Deus est Homo” (God is Man).

The Keyword offered as a departure from the traditional Golden Dawn formula, which is inspired by Christianity, is H.E.R.U. This is the Egyptian name for what the Greeks

called, Horus. This Word is appropriate for a Thelemic formula of initiation into the Greater Mysteries, Horus being the primary deity from which the Thelemic dispensation was received. It is hoped that this formula will help aspiring Thelemic magicians achieve the sublime level of Adept of the Mysteries and so become independent from older formulae based on ideals from previous aeons.

The first translation of the formula is into Hebrew, as He-Yod-Resh-Vav. The correspondences given are of the Tarot cards to which these letters are attributed. So, using Aleister Crowley's innovation of reassigning the letters of Trump IV and Trump XVII, The Star card is given to express the nature of He. The initiatory nature of this new Thelemic formula thus begins with Nuit, the Star Mother, the true ground of all existence, the undivided wholeness from which all being arises.

A clarifying symbol may be derived by considering that the zodiacal sign Aquarius is attributed to the Star card. The planet Saturn rules this sign and is attributed to the Tarot card called The Universe. In the Thoth deck of Aleister Crowley, the similarity of attitude and position of the central feminine figure of these trumps is self evident and speaks volumes of the inner meaning behind this first stage of the Thelemic adept initiation formula.

The Hermit card is given for Yod as emblem of Hadit, the Seed Father. Hadit is the natural correlate of Nuit, he being the ultimate infinitesimal to Her infinity. All expressions of existence begin with the first focusing of infinity onto a particular point. This is the seed and root of all phases of manifestation.

A related symbol is the Tarot card called The Magus, to which the planet Mercury is attributed, this ruling the zodiacal sign Virgo, which is attributed to The Hermit card. The Thoth deck version of The Magus depicts the central figure in the state of ecstasy and so is relevant to the E of H.E.R.U. Further, the serpentine nature of Mercury as symbol of Kundalini directly relates to Hadit. Not only is the power of creative visualization indicated but also the very root energies underlying all being and becoming.

The Sun card is given for Resh to express the nature of Ra Hoor Khuit, Crowned and Conquering Child, an active form of Heru. This God is the natural and inevitable product of Nuit and Hadit, just as the Sun is the product of the infinite energy potential of space and the interaction of myriad manifest particles. The Sun has always been a deific emblem, the giver of all life and light, the fit object of aspiration in the Mysteries throughout the world. It is the divine nature in every human psyche.

Working in reverse of the method employed with the previous two cards, it may be understood that the sun is the planet ruling the zodiacal sign Leo, attributed to the Tarot card called Lust. The design of this card in the Thoth deck depicts the Thelemic deities Babalon and the Beast whereon she rides. These are expressions of Nuit and Hadit on a lower plane of existence and their conjoining at this level shows the lion-serpent guided by the feminine wisdom. The whole gestalt relates tellingly to the nature of the Crowned and Conquering Child, Ra Hoor Khuit.

The Hierophant Card is given for Vav as the Prophet of the New Aeon, To Mega Therion. This is the human incarnation of

God, Deity and Humanity conjoined. This ultimate magician delivers a message of cosmic import to the world, furthering the process of the deification of the species. The Seed Father, Yod, has extended itself into incarnation as Vav, the Prophet, as indicated by the shape of these letters. Ra Hoor Khuit resides in His rightly fitted temple that is the magician's mind and body, with Hadit hidden in Him under the persona of Hoor Paar Kraat, the Babe in the Egg. See Chapter 2 of "Liber Al vel Legis," verse forty-nine in particular, for more on these themes.

It may be noted that the zodiacal sign Taurus is attributed to The Hierophant, which is ruled by the planet Venus. This, in turn, is attributed to the Tarot card called The Empress. This aspect of the final stage in the formula of Thelemic Adeptship shows a return to the Great Mother, but now pregnant with the seed of the All Father. The perfectly balanced nature of The Hierophant is clearly shown in this symbol. Moreover, verse sixteen of chapter two of "Liber Al vel Legis" declares that Hadit is The Empress and The Hierophant. Along with The Fool, these cards and their associated Hebrew letter/numbers express the mystery of Hadit as being 8 and 11, the serpent and that which lay beyond manifest existence. The Father is identified with the Son hereby.

The whole formula can be seen as the process of incarnation of God in the psyche of the magician, so aptly symbolized by the hexagram of interlocking triangles. The descending triangle of inspiration is firmly united with the ascending triangle of aspiration. The fusion of above and below produces a beautifully symmetric synergy with the power to channel and manipulate the very source of life, star power. Thus, each magician may be their own Prophet, determining their own way

through infinite space as the cosmic star that they truly are. No intermediary is needed. The Adept is free from blind adherence to other people's dictates forever more.

The entire formula is then identified with ABRAHADABRA, the initiatory formula given by Crowley for the New Aeon. This is a three part word of eleven letters by which some have crossed the Abyss to enter the Supernal nature beyond the stars. It also aptly expresses the nature of operations of the Greater Mysteries, having five A's or pentagrams among six other letters. The five and the six are conjoined; the human and the divine are integrated. H.E.R.U. is ABRAHADABRA. The process of incarnation of Deity in Humanity in the Aeon of Horus is the discovery of the inmost nature of consciousness as manifest on all levels. The root of consciousness is the heart of all that was, is, and shall be.

For one so realized, the signs of LVX become a declaration of royalty. The signs of the cross become the signs of the King, the true partakers of the spirit of Thelema, Will. The Mother is described as the ecstatic Whirling Star whose sign is the Swastika. The Father is exulted in through His movement as the Rising Serpent. The Child is proclaimed as the Triumphant One, for whom no circumstance can diminish. LVX is the Light of the King, the emanation of the consciousness of the Prophet of His or Her own Aeon, whose movements through the cosmos form a personal covenant with Deity.

H.E.R.U. -> Nuit + Hadit + Ra Hoor Khuit -> ABRAHADABRA. The King is One who has mastered this formula. A comprehensive symbol for this idea is given in Chapter Three of "Liber Legis." It is Heru Ra Ha, Lord of the

New Aeon. This transcendent God includes Ra Hoor Kuit and Hoor Paar Kraat as One. The Solar-Serpentine essence is the epitome of Horus Aeon consciousness, encompassing the natures of both parents and their children.

Introduced here is a composite symbol to illustrate this newly realized potential in human destiny. The idea takes after the Sphinx as comprehending the four elemental Kerubic animals in one being. These are the Lion, the Serpent or Man, the Bull, and the Eagle. Rather than land based animals, mythic birds are used for this symbol of the higher level of reality. The Phoenix is the bird of the Sun and Tiphareth, representing the mystical union with the essence of Pure Will. The Hawk is the bird of Mars and Geburah, representing the active fiery nature which is the basis of magical energy. The Eagle is the bird of Jupiter and Chesed as well as the highest expression of Mars. This represents that essence which transcends the duality of matter and mind.

These three symbols may be fused into what is here called The Dragon. The head of the Hawk is united with the body of the Phoenix and the wings of the Eagle. It flies throughout all manifestation and its ground, is the heart of all action and Will, and partakes of the essence of the ultimate transcendence. Thus, each of the Adept grades is comprehended herein. The Solar-Phallic creative energy is united to the highest Father.

ABRA - HAD - ABRA can be identified with the Great Dragon as follows. AB-RA means Father-Sun, the life giving energies which form the basis of the higher enlightenment, hence the Phoenix. HAD is Hadit, whose motion forms the serpent which spirals through all the dimensions of reality to enable Will to take shape in the world of action, hence the

Hawk. ABRA = 204 = 34*6. 34 is the fourth great number of Jupiter and so the whole may be interpreted as the eagle conjoined with the sun, which is Lord and Father. Thus, the magician who becomes conformed to the composite nature of the Great Dragon is the Adept whose being reaches to the farthest limits and the nearest confines of existence. Such a King is a Master of magick, mysticism, and divinity.

He Yod Resh Vav adds in Hebrew to 221 = 17*13. The Swastika, whose number is 17 by the Fylfot Cross of Golden Dawn symbolism, is a symbol of Kether and is the Whirling Star. This is the sign used for L in the LVX signs. 13 is the number of love and unity, another number of Kether. The stellar nature which forms all matter and energy is the undivided wholeness which is the basis of all consciousness.

221 = 200+20+1 -> Resh - Kaph - Aleph -> Sun - Jupiter - Air. The shape of Aleph is the Swastika, formed of 17 squares selected from a set of 25 squares which form the square of Mars. 2+2+1 = 5 -> Mars and Geburah and He. These numerical symbols echo the analysis of the Great Dragon.

ENOCHIAN EVOCATION RITUAL – SHORT FORM

This ceremony is a quick and easy method of conjuring the angelic forces of Enochian magick. No temple setup or implements are necessary, although some incense may be burned if desired. This method has been found useful as a general follow up to formal temple generated visions.

1. Perform a general banishing ritual such as the Lesser Banishing Pentagram ritual, the Star Ruby, or this simple method. Face east. Draw a cross of light over your body from head to toe and right shoulder to left shoulder while vibrating the name “Aiwass,” or that of your Holy Guardian Angel if you know it. Point to the ceiling and trace a great circle around yourself, down the right side of your body and up the left. Trace another great circle around yourself from behind to in front. Trace a third great circle around the room while turning your body 360 degrees. All three dimensions of space are covered in this way. Say, “I banish,” while tracing each circle. After this is done, raise your hands in the air and say, “I banish all discordant spirits from this place. I banish the Shells unto their abodes and habitations. This place is clean.” Clap your hands loudly to finish.
2. Perform the Lesser Invoking Pentagram ritual, drawing in as much of this energy as possible.
3. Intone the first Enochian call as specified in the temple ceremony.
4. Perform the Lesser Invoking Hexagram ritual, drawing in

as much of this energy as possible.

5. Intone one of the other Enochian calls for whichever elemental angelic energies you wish to experience. See the bibliography for books on Enochian magick to find these other angelic conjurations.
6. Enter into trance and receive the angelic contact.
7. Banish as in step 1 when done.

**ENOCHIAN FORM OF THE BORNLESS
RITUAL
ADAPTED FROM LIBER SANEKH
FULL TEMPLE CEREMONY**

Preparation:

Set up a double cubed Altar in the middle of a square or rectangular room. Place a pedestal in the center of each wall, marking out the four quarters of existence. Each direction is infinite and reaches into a higher than physical world. The reaches of infinity focus on the central altar from the east, south, west, north, above, and below. Thus, the altar is the center of the universe, the point of balance from which any energy may be launched to cause any effect anywhere.

Each pedestal marks the nature of its quarter, indicating the frequency of magical power emanating from that particular infinity. These four currents are symbolized by the four elements of classical Greek science: Air, Fire, Water, and Earth. Mark the nature of Air in the east by setting up the Angelic Air Tablet. Place a white votive candle in front of the tablet to light the darkling, mysterious abyss of the east. Place an emblem of the element itself with the candle, such as a hand fan or rose. Place the Angelic Spirit Tablet, called the Tablet of Union, in the far east raised above the other tablets.

In the south, place the symbols of Fire: the Angelic Fire Tablet, a white votive, and a red lamp, red candle, or candle in a red holder. In the west, place the symbols of Water: the Angelic Water Tablet, a white votive, and a cup or bowl of pure water. In the north, place the symbols of Earth: the

Angelic Earth Tablet, a white votive, and a plate of salt.

Let the Altar, symbolizing the consciousness of the magician, center of his/her universe, be covered with a black cloth draping down on all sides to touch the floor or painted black. Place the four elemental weapons on top of the Altar, answering to the elemental natures of the quarters. Thus, place the Air Dagger on the eastern side of the altar, place the Fire Wand on the southern side, place the Water Cup on the western side, and place the Earth Pentacle on the northern side. In the center, the center of All, place a flask of fragrant Oil, symbolizing the ubiquitous element of Spirit. Oil of cinnamon or Abramelin oil is appropriate. A favored Holy Book may be placed underneath the flask if desired. In this way, the magician is expressed as a microcosm, an entire universe in miniature, whose several natures correspond to the forces of creation.

Place a Censor on the southern side of the Altar or the southern pedestal as desired, burning frankincense and myrrh or incense of Abramelin. Place the Bell at any convenient spot. Embellish the Altar with crystals, black, white, or multicolored tapers, etc.

Prepare the water in the Cup on the altar by dropping a few particles of salt into it and say, "May the salt of Earth admonish the Waters to bear the virtue of the Great Sea."

Opening:

Stand on the west side of the Altar, facing east. Perform the Lesser Banishing Ritual of the Pentagram or the Star Ruby.

Purify the Temple by taking the Cup, moving to the east wall, raising the Cup on high, and saying, “For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect.” (“Liber Legis,” Chapter 1, Verse 44)

Bring the Cup to heart level and say, “By the Lustral Water of the Loud Resounding Sea, I purify this Temple and all objects and persons within.”

Mark the points of an inverse triangle with the Cup, upper left, upper right, and then lower center. Imagine a blue triangle hanging in midair. Walk deosil to the south quarter and repeat the above paragraph. Repeat for west and north, return to the east, and walk back to the west side of the Altar in a deosil curve.

Consecrate the Temple by taking up the fuming Censor, moving to the east wall, raising the Censor on high, and saying, “So that thy light is in me; and its red flame is as a sword in my hand to push thy order.” (“Liber Legis,” Chapter 3, Verse 38)

Bring the Censor to heart level and say, “With the Sacred Fire which darts and flashes through the hidden depths of the universe, I consecrate this Temple and all objects and persons within.” Mark the points of an upright triangle by swinging the Censor toward the upper center, lower left, then lower right. Ideally, a puff of smoke should be left when the Censor swings away from the point. Imagine a red triangle superimposed on

the blue triangle, making a hexagram.

Walk deosil to the south quarter and repeat the above paragraph. Repeat for west and north, return to the east, and walk back to the west side of the altar in a deosil curve. Replace the Censor and take up the Wand.

Intone the Thelemic Keyword Analysis and perform the Signs of L.V.X.

Go to the east and face south. Perform the Magick Circumambulation by giving the Sign of the Enterer and then walking around the Temple deosil three times, giving the Sign of the Enterer on passing the east each time. Imagine a current of white light passing through you each time this Sign is given. After three turns return to the west side of the Altar in a deosil curve. A continuously flowing cylinder of subtle white force should have developed around the Temple.

Read the Thelemic Declaration to dedicate every erg of magical energy generated in Temple to the Great Work of realizing the highest levels of consciousness in physical incarnation as follows:

“Holy and Blessed art Thou, Oh Heru Ra Ha, Transcendent Glory that surpasses all things. May Your Infinite Love reach down to bless this temple, dedicated to Your service. Enlighten my mind and enliven my soul so that I may be better enabled to carry out Your Will, which is my Will, here on earth.

Thereby, let the Word of the New Law be pronounced once more so that the brilliant stellar consciousness may be further

established in the soul of humanity.

Do what thou wilt shall be the whole of the law. I declare that the purposes and operations of this temple are dedicated to spreading the Law of Thelema throughout the world on all planes to further the evolution of life everywhere. Let this new covenant, the third dispensation of humanity's transcendence, the fulfillment of all previous laws, be realized in the collective consciousness for the healing of all races. Our individual Paths through infinite space are our personal Covenants with the Divine. So may we all come at length to full Self actualization. Love is the law, love under will."

Complete the opening by ringing a battery of 3-5-3 with the Bell, making eleven rings in total, and then make a statement of intent, declaring the purpose of the Rite.

Invocation of the Bornless One:

Perform the **Door of the Macrocosm**:

The outer circle is white or platinum, representing the cosmic component of consciousness.

The vesica points touch the topmost and bottommost points of the circle. It is blue or silver, representing the instinctual/intuitive aspect of consciousness.

The cross points touch the top and bottom of the vesica as well as its widest points. It is red or red gold, representing the intellectual and creative aspects of consciousness.

The inner circle surrounds the center of the cross, which is the center of all, one sixth the size of the outer circle. It is yellow or yellow gold, representing the ego consciousness.

Thus, the solar-phallus is conjoined with the lunar-kteis and all three Rays are shown, encompassed by the circle of eternity.

1. In the center, draw a circle above the head with the wand, widdershins, saying, "Nuit, the Consciousness of the Continuity of Existence."
2. Point to the heart and say, "Hadit, the flame that burns in every heart of man and in the core of every star."
3. Draw a cross from head to toe and then from right shoulder to left shoulder, saying, "Therion, the Stream of Will that darts and flashes throughout the universe."

4. Draw a vesica from top of head to left hip, to feet, to right hip, to top of head, saying, “Babalon, the Flood of Love that encompasses all things.”
5. Clasp hands over heart with wand pointed upward and say, “Let the Door of the Macrocosm be opened to reveal That which is neither the Many nor the All nor the Two nor the One nor the None...ABRAHADABRA

Preliminary Invocation:

Take up the wand and say:

Thee I invoke, the Bornless One.

Thee, that didst create the Earth and the Heavens.

Thee, that didst create the Night and the Day.

Thee, that didst create the darkness and the Light.

Thou art **HERU RA HA**, whom no man hath seen at any time.

Thou are **AIWASS**.

Thou art **BABALON**.

Thou art **THERION**.

Thou hast distinguished between the Just and the Unjust.

Thou didst make the Female and the Male.

Thou didst produce the Seeds and the Fruit.

Thou didst form Men to love one another, and to hate one another.

I am <**your magical motto**>, thy Prophet, unto Whom Thou didst commit Thy Mysteries, the ceremonies of **Thelema**.

Thou didst produce the moist and the dry, and that which nourisheth all created Life.

Hear Thou Me, for I am the Angel of **HERU RA HA**: this is Thy True Name, handed down to the Prophets of **Thelema**.

Air:

Go to the eastern tablet with Wand in hand. Take on the magical form of a human with an eagle's head and say, "Let us evoke the Powers of Air with the Great Eastern Quadrangle."

Draw the invoking active spirit pentagram in black against

a white background over the tablet, point to the center, and vibrate AHIH and then EXARP. Give the Signs of the Rending and the Closing of the Veil. Draw the invoking Air pentagram in violet against a yellow background, vibrating IHVH. Give the Sign of Air. Put down the Wand, take up the Fan, and draw the Kerubic sign of Aquarius in violet within the Air pentagram, creating a wind with the Fan. Vibrate Raphael and visualize Him standing behind the tablet.

Replace the Fan, take up the Wand, and draw a golden cross over the Great Cross of the tablet from top to bottom and then left to right. Draw a deosil golden circle around the cross starting from the top point. Point to the center of the cross and say, “In the names and letters of the Great Eastern Quadrangle, I call forth the Powers of Air.”

Hold the Wand on high and say, “In the Three Great Secret Names that are borne upon the Banners of the East, (trace the letters of the horizontal line of the Great Cross with the Wand as each Name is vibrated) ORO IBAH AOZPI, I call forth the Powers of Air.”

Hold the Wand on high and say, “In the Name of (trace the letters spiraling out from the center) BATAIVAH, great King of the East, I call forth the Powers of Air.” Knock.

Draw an invoking golden hexagram with a golden letter Vav against a blazing white background on the wall behind the tablet. Point to the center and vibrate, “Aiwass.” Visualize an infinite clear, blue sky with a brilliant orange sun beyond the golden hexagram, tinged with its power. Project the magical space developed on the tablet into the sky, feeling the two sets of images and powers merge. Give the Sign of the Enterer and

project your consciousness into the magical space. Incant the Enochian Call for Air, extending yourself ever farther into the astral in the form of a pillar made up of spirals of flowing force. Build up as much energy as possible with the extension and incantation.

At the end of the Call, withdraw all the force back into yourself, exiting the sky space and returning fully to your body. Feel the flood of intensified Air energy purging your being of unbalanced force. Intone:

“Hear me, and make all Spirits subject unto Me; so that every Spirit of the Firmament and of the Ether: upon the Earth and under the Earth, on dry land and in the water; of Whirling Air, and of rushing Fire, and every Spell and Scourge of God may be obedient unto Me.”

Fire:

Go to the southern tablet with Wand in hand. Take on the magical form of a human with a lion's head and say, “Let us evoke the Powers of Fire with the Great Southern Quadrangle.”

Draw the invoking active spirit pentagram in black against a white background over the tablet, point to the center, and vibrate AHIH and then BITOM. Give the Signs of the Rending and the Closing of the Veil. Draw the invoking Fire pentagram in green against a red background, vibrating Elohim. Give the Sign of Fire. Put down the Wand, take up the Red Lamp, and draw the Kerubic sign of Leo in green within the Fire pentagram. Vibrate Michael and visualize Him standing behind the tablet.

Replace the Red Lamp, take up the Wand, and draw a golden cross over the Great Cross of the tablet from top to

bottom and then left to right. Draw a deosil golden circle around the cross starting from the top point. Point to the center of the cross and say, “In the names and letters of the Great Southern Quadrangle, I call forth the Powers of Fire.”

Hold the Wand on high and say, “In the Three Great Secret Names that are borne upon the Banners of the South, (trace the letters of the horizontal line of the Great Cross with the Wand as each Name is vibrated) OIP TEAA PDOCE, I call forth the Powers of Fire.”

Hold the Wand on high and say, “In the Name of (trace the letters spiraling out from the center) EDLPRNAA, great King of the South, I call forth the Powers of Fire.” Knock.

Draw an invoking golden hexagram with a golden letter Yod against a blazing white background on the wall behind the tablet. Point to the center and vibrate, “Therion.” Visualize an infinite space of blazing white flames beyond the golden hexagram, tinged with its power. Project the magical space developed on the tablet into the fires, feeling the two sets of images and powers merge. Give the Sign of the Enterer and project your consciousness into the magical space. Incant the Enochian Call for Fire, extending yourself ever farther into the astral in the form of a pillar made up of spirals of flowing force. Build up as much energy as possible with the extension and incantation.

At the end of the Call, withdraw all the force back into yourself, exiting the sky space and returning fully to your body. Feel the flood of intensified Fire energy purging your being of unbalanced force. Intone:

“Hear me, and make all Spirits subject unto Me; so that every Spirit of the Firmament and of the Ether: upon the Earth and under the Earth, on dry land and in the water; of Whirling Air, and of rushing Fire, and every Spell and Scourge of God may be obedient unto Me.”

Water:

Go to the Western tablet with Wand in hand. Take on the magical form of a human with a serpent’s head and say, “Let us evoke the Powers of Water with the Great Western Quadrangle.”

Draw the invoking passive spirit pentagram in white against a black background over the tablet, point to the center, and vibrate Atah Geboor Leolahm Adonai and then HCOMA. Give the Signs of the Rending and the Closing of the Veil. Draw the invoking Water pentagram in orange against a blue background, vibrating AL. Give the Sign of Water. Put down the wand, take up the cup or bowl, and draw the Kerubic sign of Scorpio in orange within the Water pentagram. Vibrate Gabriel and visualize Him standing behind the tablet.

Replace the Cup, take up the Wand, and draw a golden cross over the Great Cross of the tablet from top to bottom and then left to right. Draw a deosil golden circle around the cross starting from the top point. Point to the center of the cross and say, “In the names and letters of the Great Western Quadrangle, I call forth the Powers of Water.”

Hold the Wand on high and say, “In the Three Great Secret Names that are borne upon the Banners of the West, (trace the letters of the horizontal line of the Great Cross with the Wand as each Name is vibrated) MPH ARSL GAIOL, I call forth the

Powers of Water.”

Hold Wand on high and say, “In the Name of (trace the letters spiraling out from the center) RAAGIOSL, great King of the West, I call forth the Powers of Water.” Knock.

Draw an invoking golden hexagram with a golden letter He against a blazing white background on the wall behind the tablet. Point to the center and vibrate, “BABALON.” Visualize an infinite ocean of clear blue green water beyond the golden hexagram, tinged with its power. Project the magical space developed on the tablet into the waters, feeling the two sets of images and powers merge. Give the Sign of the Enterer and project your consciousness into the magical space. Incant the Enochian Call for Water, extending yourself ever farther into the astral in the form of a pillar made up of spirals of flowing force. Build up as much energy as possible with the extension and incantation.

At the end of the Call, withdraw all the force back into yourself, exiting the sky space and returning fully to your body. Feel the flood of intensified Water energy purging your being of unbalanced force. Intone:

“Hear me, and make all Spirits subject unto Me; so that every Spirit of the Firmament and of the Ether: upon the Earth and under the Earth, on dry land and in the water; of Whirling Air, and of rushing Fire, and every Spell and Scourge of God may be obedient unto Me.”

Earth:

Go to the Northern tablet with Wand in hand. Take on the magical form of a human with a bull’s head and say, “Let us

evoke the Powers of Earth with the Great Northern Quadrangle.”

Draw the invoking passive spirit pentagram in white against a black background over the tablet, point to the center, and vibrate Atah Geboor Leolahm Adonai and then NANTA. Give the Signs of the Rending and the Closing of the Veil. Draw the invoking Earth pentagram in white against a black background, vibrating ADNI. Give the Sign of Earth. Put down the wand, take up the plate of salt, and draw the Kerubic sign of Taurus in white within the Earth pentagram. Vibrate Auriel and visualize Him standing behind the tablet.

Replace the plate of salt, take up the wand, and draw a golden cross over the Great Cross of the tablet from top to bottom and then left to right. Draw a deosil golden circle around the cross starting from the top point. Point to the center of the cross and say, “In the names and letters of the Great Northern Quadrangle, I call forth the Powers of Earth.”

Hold the Wand on high and say, “In the Three Great Secret Names that are borne upon the Banners of the North, (trace the letters of the horizontal line of the Great Cross with the Wand as each Name is vibrated) MOR DIAL HCTGA, I call forth the Powers of Earth.”

Hold the Wand on high and say, “In the Name of (trace the letters spiraling out from the center) ICZHIHAL, great King of the North, I call forth the Powers of Earth.” Knock.

Draw an invoking golden hexagram with a golden letter He against a blazing white background on the wall behind the tablet. Point to the center and vibrate, “Heru Ra Ha.”

Visualize an infinite land of rocky mountains beyond the golden hexagram, tinged with its power. Project the magical space developed on the tablet into the land, feeling the two sets of images and powers merge. Give the Sign of the Enterer and project your consciousness into the magical space. Incant the Enochian Call for Earth, extending yourself ever farther into the astral in the form of a pillar made up of spirals of flowing force. Build up as much energy as possible with the extension and incantation.

At the end of the Call, withdraw all the force back into yourself, exiting the earthy space and returning fully to your body. Feel the flood of intensified Earth energy purging your being of unbalanced force. Intone:

“Hear me, and make all Spirits subject unto Me; so that every Spirit of the Firmament and of the Ether: upon the Earth and under the Earth, on dry land and in the water; of Whirling Air, and of rushing Fire, and every Spell and Scourge of God may be obedient unto Me.”

Spirit:

Complete the circle and return to the west side of the Altar, facing east, and say, “Let us invoke the Powers of Spirit with the Tablet of Union.”

Draw the invoking passive spirit pentagram in white against a black background over the Tablet of Union, point to the center, and vibrate Atah Geboor Leolahm Adonai. Draw the invoking active spirit pentagram in black against a white background and vibrate AHIH. Give the Signs of the Rending and the Closing of the Veil.

Vibrate EXARP HCOMA NANTA BITOM, tracing the letters with the Wand, starting from the upper left letter and moving downward, one line per Name, and say, “In the Names and Letters of the Tablet of Union, I call forth the Powers of Spirit.”

Draw an invoking golden hexagram with a golden letter Shin against a blazing white background on the ceiling above. Point to the center and vibrate, “IHShVH.” Visualize an infinite cosmic space beyond the golden hexagram, tinged with its power. Project the magical space developed on the tablet into the cosmic space, feeling the two sets of images and powers merge. Give the Sign of the Enterer and project your consciousness into the magical space. Incant the first Enochian Call for Spirit, extending yourself ever farther into the astral in the form of a pillar made up of spirals of flowing force. Build up as much energy as possible with the extension and incantation.

After the Call, visualize a crystalline white sphere at the top of the spiral shaft which reflects all five elemental magical spaces. Feel all the power of the ceremony focus on the sphere. Intone:

“This is the Lord of the Gods.
This is the Lord of the Universe.
This is He whom the Winds fear.
This is He, Who having made Voice by His commandment
is Lord of all Things; King, Ruler and Helper.”

Transfer your consciousness back to your body while maintaining visualization of the cosmic space penetrated by the spiral pillar topped with the white sphere. Strive against the

upward pressure and intone:

“Hear me, and make all Spirits subject unto Me; so that every Spirit of the Firmament and of the Ether: upon the Earth and under the Earth, on dry land and in the water; of Whirling Air, and of rushing Fire, and every Spell and Scourge of God may be obedient unto Me.”

Transcendence:

Intone the Thelemic Keyword Analysis and give the LVX signs. Give the Sign of the Enterer and project your consciousness into and through the hexagram on the ceiling again, like a rocket taking off. Feel tremendous upward pressure as the answer from beyond takes hold of the pillar and incant the second Enochian Call for Spirit, extending yourself ever farther into the astral. Build up as much energy as possible with the extension and incantation.

After intoning the Call, explode the pillar and sphere like a supernova, dissolving consciousness throughout the space. Hear the entire transcendence intone:

“I am He! the Bornless Spirit! Having sight in the feet:
Strong, and the Immortal Fire!

I am He! the Truth!

I am He! Who hate that evil should be wrought in the
World!

I am He, that lighteneth and thundereth!

I am He, from whom is the Shower of the Life of Earth!

I am He, whose mouth ever flameth!

I am He, the Begetter and Manifester unto the Light!

I am He, The Grace of the Worlds!

“The Heart Girt with a Serpent” is my name!”

Return to the body as you may and integrate the experience of transcendence with that of the coherence of waking consciousness. Intone:

“Come thou forth, and follow me: and make all Spirits subject unto Me so that every Spirit of the Firmament, and of the Ether, upon the Earth and under the Earth: on dry Land, or in the Water: of Whirling Air or of rushing Fire, and every Spell and scourge of God, may be obedient unto me!”

Vibrate with all levels of being, “IAO SABAO.” Say “Such are the Words.”

Closing:

Perform the pentagram banishing ritual if you haven’t absorbed all the energy generated by the rite. Purify and consecrate as in the opening. Close the Angelic Tablets as follows:

Go to the eastern tablet, Wand in hand, and say, “Let us banish the Powers of Air with the Great Eastern Quadrangle.” Draw the banishing active spirit pentagram in black against a white background over the tablet, point to the center, and vibrate AHIH and EXARP. Draw the banishing Air pentagram in violet against a yellow background and vibrate IHVH. Draw the Kerubic sign of Aquarius with the Wand in violet within the Air pentagram and vibrate Raphael. Draw a golden cross over the Great Cross of the tablet from top to bottom and then left to right. Draw a widdershins golden circle around the cross. Point to the center and say, “In the names and letters of the Great Eastern Quadrangle, I banish the Powers of Air.” Knock once with the Wand.

Repeat appropriate banishing formulas for the other tablets in the south, west, and north. Complete the circle and return to the west side of the Altar, facing east. Say, “Let us banish the Powers of Spirit with the Tablet of Union.” Draw the banishing passive and active spirit pentagrams over the Tablet of Union, using the colors and vibrating the Names as in the opening. Point to the center and say, “In the names and letters of the Tablet of Union, I banish the Powers of Spirit.”

Raise the Wand on high and say, “I hereby give license to depart any and all spirits that may have been attracted by this rite. Let there be peace between you and I and be ready to come when called.” Knock forcefully.

Perform the Magick Reverse Circumambulation by circling the Temple widdershins. Imagine a current of white light passing through you, counteracting the deosil current set up in the opening. After three turns, return to the west side of the Altar in a widdershins curve. The cylinder of subtle white force should be gone.

Declare the Temple closed and ring a battery of 3-5-3 with the Bell.

Tetelestai.

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Notes

Earth Tablet – First Round

¹ See the appendix for details on the setup and performance of these angelic evocations.

² See “777 and Other Qabalistic Writings of Aleister Crowley” for the color correspondences of the Sephiroth of the Tree of Life in the four scales. The King scale corresponds to the deific world of Atziluth. Tiphareth is the sixth Sephirah on the Tree of ten numbers, the center and harmony of the whole structure.

³ See “Magick in Theory and Practice” or “Magick: Liber ABA” by Aleister Crowley for details of the pentagram and hexagram rituals.

⁴ The Greater Hexagram Ritual is used to evoke specific planets. Each planet must be invoked and then banished before another planet can be called. Experience has shown that mixing planetary energies tends to cancel them all out most of the time. The Lesser Hexagram Ritual generates general planetary level energy and so is useful in working with several different planets in succession.

⁵ See “The Book of Thoth” by Aleister Crowley for descriptions of the Egyptian god Tahuti, also called Thoth, and the ape which continually twists the words of truth uttered by Him.

⁶ The term superconsciousness is here used to indicate the greater wholeness of which the ego and its personal awareness are but a part. An analogy is an ocean in which are little icebergs, self contained yet part of the greater body of water. An avenue of superconsciousness, then, is an access to this greater wholeness of being independent of bodily existence.

⁷ See “Kabbalah of the Golden Dawn” by Pat Zalewski or “The Mystical Qabalah” by Dion Fortune for information on the five Partzufim and their correspondences to the Tree of Life.

⁸ See “The Vision and the Voice” by Aleister Crowley for information about this Thelemic deity.

⁹ See “The Holy Books of Thelema” by Aleister Crowley to find “Liber Legis” and other of his profoundly inspired and channeled writings.

¹⁰ To make a torus, take a sheet of paper and roll it up into a cylinder. Connect the two ends of the cylinder and you’ve got a torus.

Air Tablet – First Round

¹ These needles correspond to the interdimensional currents revealed by the Earth King. Each element has its own way of looking at how manifestation arises from a general background of pure potential. The angels of these elements have their own lessons to teach about performing magick.

² In the angelically enhanced vision space, it is possible to hold images expressing several different states of consciousness at once. With a little experience with this type of work, it is possible to shift perspective so as to change the apparent size and shape of the vision body. Images are malleable to the Will since they directly express mood, belief, and intent. Metaphysical dynamics can also be embodied, showing a whole new set of dimensions to reality. Different states can interweave and superimpose.

³ The cosmic mind is like a vast ocean of possibility that remains dormant until focused by the impress of a higher Will which flows into, through, and out of the pure potential. This mind is like a bubble of likely possibility floating in an even greater ocean of nullity, where nothing is likely to occur. Anything beyond this bubble of potential is transcendent to it, including the source of the Will current. That which is the synergy of all things is the instigator thereof. The first three Tarot cards of the Major Arcana, The Fool, The Magus, and The High Priestess, reveal this mystery in detail. Consult “The Book of Thoth” by Aleister Crowley for further study.

⁴ See “The Serpent Power” by Arthur Avalon for information about the seven chakras, the special concentrations of psychic and nerve energy that regulate the balances of mind and body.

⁵ See “Liber Chanokh” by Aleister Crowley for information about the breakdown of the Watchtower tablets into sections, each of which has specific types of angels.

⁶ “Liber Al vel Legis” by Aleister Crowley, Ch. 3, v. 69.

⁷ The seven tablets of John Dee's Heptarchia system, also called the tablets of Bonorum, are assigned to the seven planets of the Hermetic Qabalah. See "The Enochian Magick of Dr. John Dee" by Geoffrey James and "Golden Dawn Enochian Magic" by Pat Zalewski for information about this other magical system of Dee's. There are many other systems of Enochian evocation besides the Watchtowers and the Heptarchia as well.

⁸ A magical method of using the sex force to accelerate the process of evolution is suggested by this passage. Many books on sex magick are available.

⁹ See "Liber XV: The Gnostic Mass" by Aleister Crowley for the significance of the Communion of Saints in a Thelemic religious context.

¹⁰ "There is the dove, and there is the serpent. Choose ye well!" "Liber Al vel Legis," Ch. 1, v. 57.

¹¹ Any true act of sex magick involves these three paths.

¹² "existence is pure joy;" "Liber Al vel Legis," Ch. 2, v. 9.

¹³ "Liber Al vel Legis," Ch. 1, v. 12.

¹⁴ The Seniors have very specific functions in initiating the evoking magician. Answers are revealed slowly over time.

¹⁵ See the works of Carl Jung for information about the collective unconscious.

¹⁶ Above the Abyss, contradiction is unity. Below the Abyss, contradiction is conflict.

¹⁷ As will be seen later, this was a mistake. Many subsequent visions were incomplete because I failed to come to understand the nature of the King of the East at this point. No step along the Path of the Wise can be skipped or partially accomplished. It's like trying to build a house on a weak foundation.

¹⁸ This turned out to be one of the worst mistakes of my magical career to this point. Although the King is an angel of an element, he is a direct projection of superconsciousness and so quite beyond anything I can recognize within my personal self. Clearly, ego issues were preventing me from attaining his full contact. This failure would hamper many subsequent visions in this round of Watchtower evocations and necessitate a second attempt at the entire course.

¹⁹ Sol is an image of Tiphareth and spiritual transcendence but it also represents the ego, self absorption. This self reinforcement was almost certainly part of the veil that was blinding my vision from the true King of the East rather than a presentiment of my H.G.A. Issues of authority were also involved in this thick veil, a sensitive ego sore spot. This would be a hard lesson to learn.

²⁰ This idea is not as audacious and absurd as it might first appear. There is a longstanding tradition of spirit sex practice. The goal is to allow greater angelic influence into the soul of humanity and, in certain instances, to actually incarnate an angel in human form. See the works of Ida Craddock for more

information on this topic.

²¹ It's absurd that something as basic to human experience as religious worship should affect me so adversely, but this is the way I've always been. Even as a child, I've always understood that humanity is experiencing a new age of reason and personal awareness. The old religious paradigms are no longer considered absolute and so new paths of spirituality can be explored vigorously. I'm so engrossed in the new aeon that any return to old ways is a violence to my personal formula of life. My discovery of Thelema has fully justified every spiritual and sociological sentiment I've ever had.

²² The element of Water and the Hebrew letter Mem are attributed to this card.

²³ This workshop was done after my initial evocations from the Watchtower of Water. So intense was my result that I thought it best to undergo this final preparation before continuing with such greater energy.

²⁴ The Fylfot cross and the First Swirlings are symbols of Kether.

Water Tablet – First Round

¹ The concept of coherence as a holding together of the laws of nature to allow for matter and energy to evolve into living forms is key in all my Water angel visions. A profound understanding of the nature of potential and how it becomes

realized in space and time developed through these superconscious contacts.

² In “Liber Al vel Legis,” Ch. 1, v.59, Nuit calls her hair the trees of eternity.

³ Essentially, a process of becoming is being described for both time and space. There is the initial crossover from a state of pure potential to one of actuality. There is the emergence into full, actualized existence, and finally, the integration with the rest of cosmic reality. These concepts will be described in other ways as the Water angel visions progress.

⁴ Here is another reference to “Liber Al vel Legis,” this time from Ch. 1, v. 26. The sign of Nuit’s presence is the conscious of the continuity of existence. This angel was signifying Nuit in a palpable, communicative form.

⁵ It is also possible that I somehow telepathically communicated my transcendent states of consciousness to my magical partner. She could have been sensitive to the magical projections I emanated in performing the evocation ceremony. This suggests that the value of the initiator is far greater than that of any magical system in bestowing new consciousness.

⁶ Mars is connected by Qabalistic attribution to Yesod, the ninth Sephirah, the center of human sexual and hereditary power. The Hebrew letter of Mars is Pe, whose numerical value is 80. Yesod, ISOD, enumerates to 80. It means foundation and also Yod SOD, the secret of the Yod or seed of creation.

⁷ In Hebrew, ABLIH = 48 = 6 * 8. In English, EBELIJAH = 52 = 13 * 4 = 26 * 2. 48 is associated with Mercury and Hod, while 52 is associated with Tiphareth. The hexagram is implied.

⁸ See the works of Dr. John Lilly for more information about the mind as conceived of as a great biocomputer with constructive and destructive psychic behaviors and imprinted programs.

⁹ None of this makes any logical sense, which is appropriate to a state of consciousness that transcends the intellectual faculty. Words must fail to convey the true meaning of what is experienced and understood at this level.

¹⁰ See various alchemical books for images of alchemists being cooked in bottles and other vessels.

¹¹ Once again, I was foolish in ignoring the worthwhile warning given me by an angel. My obstinacy would prove self defeating in the long run. The angels need to be given more respect than this.

¹² This intensity of evocation wasn't realized until I began the Fire angel work. Touching such inspiring and extreme transcendence increased my overall ability to ceremonially project my magical energy, even with the most material of spirits. It is intriguing that my magical partner was able to perceive this same level of intensity, providing her with a real initiation and acceleration of her own Work.

¹³ An example of this kind of phenomenon, but with a sphere moving through a two dimensional flatland, can be read in “Flatland,” by Edwin Abbott.

¹⁴ My short temper remains but at least now I know what’s going on and have a better chance of controlling it. Many such healings are necessary to fully break up an ingrained personality trait like this.

¹⁵ It’s intriguing that her gushing flow of blood was an interdimensional principle like my watery currents. Our parallel experiences speak much about the objective nature of these evocations.

¹⁶ It was difficult for me to listen to this message since I’ve always been pessimistic about romantic relationships. The peace of mind brought me by a life of confirmed bachelorhood has been a boon to my magical career. Fully focused on my life’s Work, I can operate in a direct, uninterrupted manner. I was surprised by the angel’s suggestion that I might be better off involved in a loving romantic relationship. Fortunately for me, these entities give true teachings, unconcerned with the sensibilities of those who evoke them. Superconsciousness derives from the heart of the collective unconscious.

Fire Tablet – First Round

¹ Emergent order results when an interdimensional organizing principle touches and flows through a physical system,

activating the potential Fire within. Great transformations may be achieved by this life action, copying the development of life itself.

² This life changing event occurred during a continuous meditation I was doing as part of a training program given by a magical order inspired by the Hermetic Order of the Golden Dawn. Of course, it espoused Thelema rather than Christianity. The object of the meditation was not to raise the Kundalini but to promote a sense of unity among the moment-by-moment sensations and experiences of life. The thought that triggered the lightning bolt that charged up my spine was, “It is good to be human.”

³ See Appendix for the Thelemic Keyword Analysis and LVX Signs to find descriptions and related symbols of these ideas.

⁴ What is being described here is a process of dimensional unfoldment. Space, time, and the matter and energy that exist therein, emerge out of cosmic potential as a process of ever expanding complex relationships. The most basic pattern of this process is the spiral. It weaves the tapestry of reality against which it extends from dimension to dimension. An inversion and a duplication take place with each transition. The universe and individuated consciousness emerge as higher levels of order in this way.

⁵ None of this appeared to my physical sense of sight but rather a sense of tangibility and presence was had, as if a new dimension expanded from nothingness to surround and interpenetrate my mind and body. This added space was right

next to me, within me, and reached to the furthest distance. My magical tracings appeared and had presence in this confected fourth dimension.

Tablet of Union – First Round

¹ These preliminaries to my temple ceremonial have proven extremely useful for promoting results. Any great magical effort needs considerable development on the astral and etheric planes. Even if this is merely an ornate mental exercise, it is helpful to have all the levels of being involved in order to channel the innermost psychic power to physical or quasiphysical manifestation.

Consult the works of Israel Regardie for details regarding the Middle Pillar Exercise. Students of Crowley may notice that he never mentioned this useful ritual. This is because Regardie invented the MPE.

² The Lesser Banishing Ritual of the Pentagram is a standard Golden Dawn style space cleansing ritual to start off more complex ceremonial actions. It is also a useful exercise by itself for the beginner in magick.

³ See any book on Golden Dawn or A.A. magick for details on how to perform the LBRP. It consists of four main parts: the Qabalistic Cross, the drawing of pentagrams in the air along with vibration of divine names, a general angelic invocation, and a final Qabalistic Cross.

⁴ This teaching has been repeated over and over again by various Water and Fire angels, giving a consistency to their knowledge. A fundamental metaphysics was being conveyed to me and developed slowly as my progress through the Enochian system continued.

⁵ This angel was representing the presence of higher dimensions in physical space and time, that ubiquitous, connective, transcendent principle that lay at the heart of all life and intelligence.

⁶ In Hebrew Qabalah, Ralpern = RLPRN = $560 = 7 * 8 * 10 = 28 * 20 \Rightarrow$ Netzach and Jupiter; reduces to 2. 560 is the total of a Greek word meaning wizard and Hebrew words meaning sorceress and dragons. Ralpern is clearly a very magical entity whose formula resembles my own. I should conjure him directly.

Air Tablet – Second Round

¹ Nonlocality is a concept from quantum mechanics. Two subatomic particles are said to be in nonlocal contact, entangled, when what happens to one particle instantaneously affects the other particle, no matter how far away it may be. The information travels faster than the speed of light, so the agency of connection must be somehow metaphysical. All changes in the quantum realm are discrete, jumping from one state to another without passing through any in between states. Thus, the appearance of smoothness on the human, macroscopic level of existence is an illusion, an averaging of

myriad tiny discrete states. As previous visions have revealed, reality is a web of interaction and not a plenum. It is interesting that what is revealed by one state/element gets changed by another.

² Refer to Wilhelm Reich's description of the function and process of the orgasm for an organic parallel to this idea.

³ See "The Function of the Orgasm," by Wilhelm Reich for a broad discussion of the significance of the function and patterns of sexual activity.

⁴ "Liber Legis" condemns virginity as a lying specter of the ages, dark and poisonous. This is an excellent expression of what happens to the psyche when sexual abstinence is imposed and enforced through fear and intimidation. No purity of mind and soul can come from such tyranny. Quite the reverse happens as obsession with the forbidden subject leads to unhealthy perversions and layer after layer of destructive neuroses. The spiritual transcendence of real purity can only come from a willing participation in abstinence, usually only for a limited period of time. The mind and body have needs which must be fulfilled for the maintenance of their health. Denial of any of these leads to nothing but destruction. The lying specter of the ages is the withered soul devastated by patristic societal cruelty. No holiness can come from such an ideal.

⁵ The throat chakra is considered to be the seat of Venus.

⁶ I consider this experiment in sexual magick to be a failure.

This formula is just not appropriate for this entity. My operation was improperly performed and the results were of a debased nature. Only the innate love of the Venusian nature kept me from descending into a completely perverse state of mind. This contact does not at all qualify as having evoked the Venus Senior of Air again, as instructed. I would need time to recover from this before my next attempt.

⁷ This shift in form might have been a lingering imbalance resulting from my application of the Luna formula to the Venus spirit. My relationship with this principle needed perfecting, as the ensuing visionary experience would show.

⁸ This is an outstanding example of self reference and self recursion, the core pattern that develops complexity and self similarity with the cosmos as a whole.

⁹ The transformation I underwent in shifting to the metalevel image took place primarily on a subconscious level, beyond what words can express. Much time and experience is usually needed to encounter and sort out these types of deep changes. A seed is planted deep within the psyche and then grows in darkness until the flowering reaches the light of day consciousness. For the most part, the ego is just along for the ride.

¹⁰ With this type of overly Yang attitude, it's no wonder I have so much difficulty understanding spirits of Venus. This entire vision is loaded down with testosterone, quite the opposite of this angel's formula. While I gained an invaluable initiation and contact with a transcendent principle, this wasn't my

original intent. Once again, I failed to endure the Senior's initiation.

¹¹ See any number of books, including some physics books, to learn about theories of cocreation. The individual is as much a determining factor of how the universe came about as natural forces.

¹² Here is a parable not only of the nature of death in general but of the attainment of immortality through identification with a sun god who is sacrificed.

¹³ I decided to evoke this Senior again, since I'd reached so much higher a level of astral and transcendent contact with the Luna and Venus Seniors of Air. This turned out to be a great idea.

¹⁴ The pace I'd set for these evocations was clearly far too fast for my own good. My zeal for the Work had become overdone. The result of too much magick too soon is uncontrolled rising of unconscious contents. Much stress and anxiety follow until adjustment is made over time. Also, important details get lost in the confusion of so many lessons and energies. Eventually, the necessity of slowing down becomes overwhelming. To ignore the warning signs is to invite disaster.

¹⁵ This is a paraphrase of the first sentence of verse 2 of chapter 2 of "Liber Legis." The vision to come was to involve that aspect of Mercury dealing with the use of language to express high wisdom.

¹⁶ These are the Sephirothic and Planetary colors of the sun, respectively. The interchange of symbolism between Sol and Mercury in its higher sense is prevalent in western occultism. This identification further stresses the nature of Mercury being depicted in vision. The fusion of magick as language manipulation and the core human emanative nature is central to all attempts to master the self and nature through the use of subtle forces.

¹⁷ These tablets suggest that the elements were enlightened and integrated by the All-Source. The allusion to the Enochian tablets, but with Sanskrit-like lettering indicates a magical cultural fusion of east and west, furthering the theme of fusion of opposite natures in the truth of Mercury.

¹⁸ It often takes time for a radical transformation of the whole being to register to self consciousness. The barriers separating self consciousness and the subconscious serve to shield the delicate ego from this kind of extreme upheaval. Eventually, the psychic hyperactivity reaches the little self but somewhat buffered from the raw impact experienced by the wholeness of Self. This is not always enough to avoid being overwhelmed or prevent the fall into obsession. Extensive preliminary training in a magical regimen and/or psychotherapy can be very useful in strengthening the individual to withstand these kinds of subconscious onslaughts.

¹⁹ See “Wholeness and the Implicate Order,” by David Bohm for a detailed explanation of this term.

²⁰ According to the tropical system of astrology, my birth sign

is Pisces and Saturn appears there in my birth chart. However, according to the sidereal system of astrology, my birth sign is Aquarius and Saturn is also located there. It is worth noting that indigo is the color of Capricorn, ruled by Saturn, and that both this sign and Pisces border Aquarius in the zodiac. Overall, my nativity is indicated.

²¹ It is ironic that the angel of the planet of death and the ending of things should preside over the birth of my higher self in this manner. An impersonal nature had come about, to be sure, which is in line with Saturn, but the demeanor of the baby was anything but Saturnian. It may be significant here that Jupiter rules Pisces. The antithetical payoff of Saturn and Jupiter played a large part in this vision.

²² In my Sahasrara chakra.

²³ The nature of this baby involves a life/death interchange, being a symbol of new life, and yet a guide into my deep subconscious, very like a guide of the dead. Qabalistically, he connected the chakras representing Kether, Tiphareth, and Yesod, the Middle Pillar of the Tree of Life above Malkuth. This new power was circulated throughout my aura by a method related to the Rousing of the Citadels ritual. My aura had extended to a life within, beyond the death of the body.

²⁴ The literature of occultism from around the world is replete with descriptions of high mountains and deep vaults where the gods live and where those found worthy are taken for initiation into the Mysteries. In the Western Mystery Tradition, the mountain of initiation is called Mount Abiegnus, described as a

mountain of caverns. The paradox of being high above the earth and yet underground is significant here, a metaphor for the unconscious and for mystery in general.

²⁵ I believe the psychopompic baby that was hatched out of me by the Saturn Senior of Air is the guide inculcated by this lecture. All along, the Seniors have been preparing me for this grand initiation. As for swearing to keep secret these mysteries, it is the incommunicable secrets bestowed by these officers that are to be kept hidden and not the details of their lectures.

²⁶ See appendix for a description of my temple setup.

²⁷ My temple setup for this evocation was the same as all the others. I forgot to employ the intended changes to more closely simulate an Adept temple. As it turned out, it was just as well. Sometimes, mistakes carry real intention.

²⁸ It is important for the reader to understand that this vision didn't give me authority over any established group or even the authority to found my own order. This initiation was all about establishing certain connections within my own being and with the human collective consciousness, which lay at the heart of everyone's subconscious.

²⁹ Here is chaotic induction at its most profound, developing the greatest emergent order. See "Chaos," by James Gleick for a thorough and readable description of chaotic induction and its significance for natural processes, such as life and consciousness.

³⁰ Atu XII, The Hanged Man, the card of the reflecting waters, is attributed to the Path of Mem on the Tree of Life, which connects the eighth Sephirah, Hod, with the fifth Sephirah, Geburah.

³¹ This movement was more than just a shift of position. I passed through fields of size as well as dimension until I reached the scale of the human incarnate.

Water Tablet – Second Round

¹ These states appeared in vision as geometric shapes of multicolored light extending through the unlimited number of partial dimensions between the familiar three of space. They were like facets of a hyperdimensional jewel with no surface, only internal complexities. The reader may compare this description with Aleister Crowley's starsponge vision.

² The four worlds of the Qabalah are Atziluth, the state of pure Godhead; Briah, the consciousness of pure archetypes; Yetzirah, the world of specific images expressing the archetypes; and Assiah, the material world. Any image can be said to be Yetziratic but it is possible for such visualizations to conduct the consciousness of Briah or even Atziluth, the most transcendent World of Qabalah. A vision of Briah is significantly beyond anything possible in Yetzirah. Such an experience is a true breakthrough beyond the world of mere images, pieces of a greater whole.

³ Consult the works of alchemy to study the doctrine of natural

signatures and correspondences in relation to this passage. Also consult popular expositions of modern physics, such as “Quantum Reality” by Nick Herbert, to study the concept of quantum entanglement in this regard. It is compelling to note how the most modern theories of physics explain magical and mystical phenomena so clearly. Somehow, consciousness is a principle that can control quantum randomness and establish entanglement between entities by an act of Will. Archetypes are the conduits through which the mind may project its energies to link disparate events in space and time.

⁴ The tapestry of interconnection between and among all objects in existence can be construed as intrinsic meaning, a meaning apart from any human value. This is the language of the living universe in which all incarnate beings live. See “Godel Escher Bach,” by Douglas Hofstadter for more information.

⁵ Contemplate the triangular geometry of each part of the Tree of Life to study the concept of source (equilibrium), emanation (force), and manifestation (form).

⁶ Consult the Royal Arch formula of Freemasonry for more information regarding the discovery of the hidden fourth transcendent principle within the three.

⁷ This book is part of the “Magnum Opus Hermetic Sourceworks” series by Adam McLean.

⁸ The eagle is the bird of Jupiter as well as the highest of the three animals attributed to Mars. The scorpion, representing

the fear of Mars, symbolizes the lowest form. The serpent, representing the severity of Mars, symbolizes the middle nature. The highflying eagle symbolizes the most sublime aspect of Mars, representing divine justice. This merges with the benevolent nature of Jupiter.

⁹ This is the lesson taught in many Water angel visions. The oneness described, however, is not the unity of the One God over everything else but rather the nature of the homogeneous wholeness that is the truth underlying all appearance of multiplicity. The Truth is in wholeness, not in some imagined aloof overlord or a set of mathematical equations that model the apparent movements of things.

¹⁰ Letting go of the personal sense of separation from the rest of the universe involves a surrender of identification with temporal circumstance and attachment. This surrender reaches to the very depths of the psyche. The Path of the Wise is trodden as layer after layer of personal attachment is dissolved in this transmutation. Many initiations are needed to bring this process to the crisis point that can yield real success, if madness is avoided. The feeling of loss and dissolution is worse than any expectated gain. Much of this happens in subconsciousness but the echoes of this turmoil are very much felt by personal awareness. Yet, perseverance is worthwhile since adjustment is eventually achieved and the rewards are wonderful beyond words.

¹¹ According to alchemy, the fixed must be made volatile and the volatile must be made fixed to confect the Philosopher's Stone.

Fire Tablet – Second Round

¹ This scene reminds me of what I’ve read regarding the zero point energy, the underlying activity of the vacuum of the cosmos. Particles and antiparticles are constantly emerging out of nothing and then coming together again to mutually annihilate each other and so return to nothingness. This activity occurs so quickly that it doesn’t directly affect material processes, except on the subatomic level. Modern cosmological theory states that our cosmos began as just such a vacuum fluctuation that grew far beyond its norm. Some believe that consciousness itself derives from this zero point energy.

² See “The Mathematical Tourist,” by Ivars Peterson and “The Beauty of Fractals,” by H. O. Peitgen and P. H. Richter for more information on the mathematical device known as fractals.

³ See “Shadows of the Mind,” by Roger Penrose for more information on quantum coherence fields and their relevance to the phenomenon of consciousness. I speculate that the human aura is a quantum coherence field that emerges not just from the action of the nerves and brain but also from the emergent chemical processes of every cell of the body. Vast is the hierarchy of emergent order that develops human consciousness.

⁴ Aleister Crowley reformulated the Order of the Golden Dawn after it split apart into what he called, The Astrum Argentum or Order of the Silver Star.

⁵ In the initiatory system of the Aurum Solis, an order comparable to the Golden Dawn, the First Hall consists of the grades attributed to introduction, Malkuth, and Yesod. The Second Hall covers the grades of Hod, Netzach, and the Portal just outside Tiphareth. The Third Hall leads to the Adeptship of Tiphareth and beyond. To move from one hall to another is to make a quantum leap forward in consciousness, wisdom, and power. In these initiatory angelic evocations, it sometimes feels like the Luna, Mercury, and Venus angels cover one hall, the Mars, Jupiter, and Saturn angels cover the next hall of the element, and the King reveals the next, ultimate hall of the tablet.

⁶ The question arises as to just how consciousness interacts with physical reality and what enhanced states of mind can do this. Some physicists believe that the touch of human awareness determines the outcome of quantum experiments, called the collapsing of the wave function. Others believe that consciousness itself is an intrinsic part of reality and that the mind and body are conduits through which it flows. The angels of the Watchtowers have taught me about the cocreative nature of the relationship between the human mind and the environment experienced by it. If normal waking awareness can determine at least some aspect of apparently objective reality, it follows that supercharged hypermind can enable radical shifts in the normal course of events. It seems that in this vision, the universe, or some aspect thereof, became much more complex. The possibility of truly magical effects seems justified in this view. If, as Einstein asserted, the fate of the universe depends on its geometry, then the presence of evolved consciousness must have profound implications for the

conclusions of cosmology.

⁷ The appearance of contradictory concepts occurs frequently in the more intense trances. Aleister Crowley wrote that in Supernal consciousness, the states of bycoming above the Abyss on the Tree of Life, nothing is true except by virtue of the contradiction included in itself. Timothy Leary's eighth and highest neural circuit in his model of the evolution of consciousness is called quantum-gravitational, suggesting a fusion of the ultra small with the ultra large. Somehow or other, the tiniest known particles are one with waves of cosmic scope. Physicists refer to this property as nonlocality.

⁸ Evidently, I was not yet ready to fully partake of the marvelous source of the Mars Senior of Fire. This whole adventure in the dry mist was a veil thrown up around me to prevent too great a shock from the new emergence of consciousness revealed to me through contact with this great angel. The fairy tale vision to come served to gradually initiate me into the real meaning of the ultimate transcendence of Fire.

⁹ I encountered this supreme expression of primitive libido a few more times in my dreams after this vision. It appeared as a beautiful, young woman in the last one. We spoke for a short time but such was the emanation of raw force from her that I soon fled in terror, awakening after that. My meditations and trances became more effective and intense after that dream, as if this energy had finally been incorporated into my personal consciousness. This nuclear blast energy manifestation never appeared in my dreams again.

¹⁰ The rose is a basic and most significant symbol in Golden Dawn magick as well as all Rosecrucianism. Typically, it is depicted as nailed to a cross but is blooming into life thereon. The cross is of yellow gold and the rose is ruby red, indicating a complete devotion of the passions to achieving the perfection of the alchemical Great Work. In this vision, a union of natures has occurred in the sunny golden rose. The desire nature has been completely subsumed into the radiant spiritual transcendence.

¹¹ Psychologists have written a great deal about the archetypal image known as the solar-phallus. It has been identified with the pure libido as well as the supreme divine creative energy. It expresses a perfected vision of self, even a transcendence of the human condition. The Rosy Cross of the Western Mystery Tradition is a thin veil for this bold image of the truth of sex, human life and death, and spiritual transcendence. The root of all psychic energy and cosmic contact is expressed herein. In becoming a living embodiment of this archetype throughout the in between, partially expanded dimensions, I'd realized the goal of human religious and spiritual aspiration.

¹² In retrospect, I believe that the reason why so much anxiety was generated along with these profound and transcendent states of ecstasy was that my subconsciousness interpreted them as a type of death. The fits of anxiety were brought on by simple fear of death. I am reminded of the frequently mentioned connections between sex, death, and religion in much of the occult literature. Many of the sects of eastern Tantra deal with these archetypes. Some commentators and scholars believe that sex is at the core of the meaning of all

religion. If so, then what was sex a veil for? In some cultures, the orgasm is called the little death. What sex, death, and religion have in common is a transcendence of spiritual state. The sense of self is taken away from its normal context and brought to a state of high intensity dimensional connectivity, far beyond the usual context of space and time. The inherent identification of such experiences with death, the final transcendence away from normal body consciousness, yields great fear. It's no wonder that so many people have an instinctual fear of all things occult. As with all fear, the only way to conquer it is to face it.

¹³ According to Hindu lore, there are three Gunas or qualities, tendencies. They are called Tamas or inertia, Rajas or energy, and Sattva or harmony. The corresponding alchemical elements are Salt, Sulfur, and Mercury, respectively. These energy types are said to be constantly revolving in a cycle, one reaching a fullness of expression and then giving way to another. A similar concept in Chinese mysticism is the wheel of Yin and Yang, two elements instead of three. Thus is the continuing emergence of order followed by the dissolution of its material components. Perhaps this cycle is actually a spiral, allowing for new and more complex expressions of emergent order as older ones dissolve and disappear from physicality. This would explain the process of evolution and how the collective consciousness of species develops. It may be that something of our individualities are preserved in the transcendence after death. A cosmic individual existence could develop after enough lives are lived.

¹⁴ In this vision, I played the part of Hadit, the simple, single

focus of being, despite the complex unfoldment of my full Self. Nuit knows ever the simple and continuous reality that all things are, no matter how complex and emergent they may be.

¹⁵ Brass has been traditionally associated with copper and so both of these metals are attributed to Venus.

¹⁶ This fusion of symbols of Sol, Venus, and Mars expresses profound teachings of sexual magick. The highpoint of magical sexual union is when the Deity invoked becomes a third partner in the activity. In this vision, I am as Hadit mating with Nuit to project a manifestation of transcendence, our creator and the product of our love.

¹⁷ In the 1940s, the greatest mathematician of our age, Kurt Godel, discovered solutions to the equations of Einstein's General Theory of Relativity which showed that time is not an intrinsic aspect of reality. It is rather a construction of the mind to make sense of the experiences of human perception and interaction in the world of matter and energy. Time is a great psychic projection onto a holographic reality in which all times, places, and possibilities exist together at each point. The point perspective of normal human consciousness determines which of the myriad threads of occurrence are encountered and related to other such experiences. Sufficient transcendence of consciousness will break the barriers of ordinary time limitation imposed by the normal psychic structure. The psyche will reach a state of reality wherein all paths of evolution are interwoven and interconnected. Then, it takes only an act of Will to go from one time and place to another.

¹⁸ This early vision came as a complete surprise to me. I had just left work and was undoing the lock on my bicycle to ride home when suddenly I beheld in my mind a great hawk of brilliant blue fire, impossibly far off. It called to me in an extremely high pitched caw and then disappeared as if it had never been. This was in my college days, before I practiced any magick or been initiated into any order. Nothing I'd read up to that point in my occult books could explain this kind of revelation. For seventeen years, I remained in wonderment as to the nature of this event. Now, in the greatest magical moment of my life, the mystery was revealed. The Nighthawk was the great King of the South and Fire, my single greatest magical projection. It had reached back in time seventeen years to reveal itself and bring about its own revelation in a supreme trance. Indeed, my entire life is involved in a time paradox, inspired from the beginning by some far future emergence of power and transcendence beyond imagination. This may be the moment of my own death.

¹⁹ I still have no idea why this revelation had reached back to that ordinary moment in 1986. Nothing unusual was going on at the time. My only thought on this matter is that I was twenty-one years old at the time. Perhaps, I'd reached a certain psychic and spiritual maturity at that moment which naturally provided a link to another high point in my life, the apex of my Enochian Watchtower evocation working. Much goes on in the unconscious that never reaches waking consciousness. Some future revelation may yet shed light on this matter.

²⁰ I have reason to believe that the aura reaches not only every

expression of mind and nerve but also the life of every cell in the body. Every least life process contributes to the overall emergence field that is the aura. Communing with the totality of one's incarnation, a complete microcosm, feels like a uniting with that cosmic transcendence in which every object, energy, and event exists as one, as well as individually, throughout the time of their evolution.

²¹ In becoming one with the totality of my being and becoming, I'd reached to the state where the microcosm unites with the macrocosm in holographic interconnection. This awesome vision gave me profound perception but no power over anything. It was a beatific, transcendental trance but was merely an initiation, an introduction to the metalevel of life in the universe. So much more needs to be done to fulfill the great possibilities suggested by this revelation.

Tablet of Union – Second Round

¹ Readers interested in quantum physics are recommended to study gauge theory in relation to this passage.

² Yellow is the King scale color of the Sephirah Malkuth. This vision depicts the wholeness of Malkuth as well as its various parts from a perspective outside of it, its metalevel. The yellow color at this level indicates the earthy expression of Spirit, the full unfoldment of the core creative pattern in all the scales of physical reality. Everything projects and expands from this prime archetype, which is the synergy of that all. The arrow of thought leads toward matter.

³ Submergences are the correlate opposite to emergences in the spacetime normally experienced by human consciousness. They are like sinkholes where energy is lost, but not due to gravity like in black holes. This anticosmos focuses to a point but then order is lost as is the ubiquitous energy of the background space. Emergence/submergence is the interaction between the two universes.

⁴ Evidently, the process of submergence became reversed and the ubiquitous tendency to energy increase expanded to the point of explosiveness. The fusion of opposites expressed by the union of myself and my projection, this flipside reality, completed a circuit that allowed outflowing light to return. The energy balance of all nature, was radically altered in this way. The whole situation is a wonderful metaphor for transpersonal mutation and is indicative of an integration with a deep level of the unconscious.

⁵ Orange and yellow are the planetary colors of Sol and Mercury, respectively, and indicate expressions of the higher life power that emerges from an attuned psyche.

⁶ God does not exist until you invent Him or Her and bring Him or Her into your life.

⁷ The symbolism of the behind direction indicates the subconscious in a contrarian sense. The deepest parts of my psyche had responded to the supreme light of the Fire of Spirit angel.

⁸ Dark and disturbing images in vision are always expressions

of some deepseated fear. Facing the image stalwartly serves to dissolve the fear phantasm and helps to overcome the subconscious fear directly. Doing this with an archetypal image of terror can only help to heal the species of its collective disturbance.

⁹ It is worth noting that the individuality who was expressing his nature in this passage is far beyond my earthly identity, an impersonal Self that serves a cosmic scale function that is only remotely connected with mundane human existence.

¹⁰ As before noted, every light casts a shadow and the brighter the light, the darker the shadow. The ultimate Light of the Milk of the Stars which fills the microcosm in which I exist had provoked this unavoidable response, just as the four Princes of the Evil of the World immediately attend the attainment of the Knowledge and Conversation of the Holy Guardian Angel. The only sane, rational way to deal with this dualistic situation is as recorded in this vision.

¹¹ A tau cross looks like an English capital 'T.' The symbol of the hexagram with a central tau is used in Royal Arch Freemasonry to represent the sudden impulse that created the universe. In the Qabalah, the Lightning Flash that created the Ten Sephiroth of the Tree of Life symbolizes this idea. The great serpent coiling up the Tree from Malkuth to Kether forms the 22 Paths and represents the rising Kundalini which carries the mystic as in a chariot along the Path of Return.

¹² This is a clear reference to the tenth Sephirah, Malkuth, and suggests the sublime mystery, "Kether is in Malkuth and

Malkuth is in Kether, but after another manner.”

¹³ See “Golden Dawn Enochian Magic,” by Pat Zalewski for a description of the complex hierarchy of angels of the four elemental Watchtower tablets. The angels of the servient squares are at the bottom of this chain of command.

The Enochian Alphabet

¹ As taken from “The Golden Dawn,” by Israel Regardie

The
**ANGELICAL
LANGUAGE**

VOLUME I



*The Complete History and
Mythos of the Tongue of Angels*

BASED ON THE JOURNALS OF
DR. JOHN DEE AND EDWARD KELLEY

AARON LEITCH

"The Angelical Language is the single most comprehensive text ever written on the subject of the Enochian magical system and language of Elizabethan luminary Dr. John Dee. This two-volume magnum opus demonstrates Aaron Leitch's familiarity with practical magic as well as his skill as a meticulous researcher. A must-have book."

— Chic Cicero and Sandra Tabatha Cicero,
Chief Adepts of the Hermetic Order of the Golden Dawn

THE COMPLETE HISTORY AND MYTHOS OF THE TONGUE OF ANGELS

The Angelical language channeled by alchemist Edward Kelley and recorded by royal astrologer John Dee has mystified magicians, linguists, historians, and cryptographers for generations. It's even rumored that the language may be an encryption method of some kind, unbroken to this day. This fascinating, in-depth analysis reveals the truth behind the saga of two Renaissance wizards who spoke with angels and received instruction in the celestial tongue.

This volume begins with an exploration of the mystical traditions that influenced Dee's work—the fifty Gates of Binah, the legends of Enoch, and the *Book of Soyga*. It presents an in-depth study of the forty-nine Tables of *Loagaeth* (Speech From God), the forty-eight Angelical Keys (or Calls), and the drama surrounding them as chronicled in Dee's journals. Special features include an analysis of the English translations of the forty-eight Keys, instructions for the magickal use of Angelical characters, and a complete Angelical Psalter.

Aaron Leitch's long-awaited masterwork reveals in plain language—for the first time ever—how the Angelical language was received, for what it was intended, and how to use it properly, providing a fascinating historical context for its practical application in *The Angelical Language, Volume II: An Encyclopedic Lexicon of the Tongue of Angels*.



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About the Author

Aaron Leitch has been a scholar and spiritual seeker for over two decades. He is a member of the Hermetic Order of the Golden Dawn, the Ordo Stella Matutina, and the Societas Magica. His writings (both in print and online) cover such varied fields as ancient Middle Eastern religion and mythology, Solomonian mysticism, shamanism, Neoplatonism, Hermeticism and Alchemy, Traditional Wicca and Neopaganism, the Hermetic Order of the Golden Dawn, Thelema, Angelology, Qabalah, Enochiana, African Diaspora religions, Hexcraft and Hoodoo folk traditions, psychology and consciousness expansion, cyberspace and virtual reality, and modern social commentary. He is the author of the book *Secrets of the Magickal Grimoires*, as well as many essays on various aspects of magick and the Angelical language.

Please visit his website at <http://kheph777.tripod.com/>.

The
**ANGELICAL
LANGUAGE**

VOLUME I

*The Complete History and Mythos
of the Tongue of Angels*

BASED ON THE JOURNALS OF
DR. JOHN DEE AND EDWARD KELLEY

AARON LEITCH

Llewellyn Publications
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I would also like to mention Ben Rowe (aka "Josh Norton"), who was one of the brightest minds in Enochian scholarship of the late twentieth and early twenty-first centuries. Like James, Peterson, Laycock, and the others, he was instrumental in the resurrection of Dee's lost system of Angelic Magick. I know you're studying with the Pir now, Mr. Rowe!

A special kind of thanks goes to Robert Heinlein, and his work *Stranger in a Strange Land*. He told us all about the miracles one could accomplish if one would only take the time to learn a language that transcends human thought.

I wish also to thank those from my personal life who allowed me access to Dee's records (before *The Magickal Review* gave them to the world!). Thanks to Steve for swelling my head just enough to keep plugging away at this weirdness, as well as for helping me get the images and diagrams in order. Thanks to Austin, without whom I would never have had the computer equipment to get onto the Internet ten years ago, nor to write this material. Of course, thanks must go to Carrie,

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I further dedicate this work to the memory of Travis Meeks (aka "Doc Fox"). You helped me much more than you knew. And to A. J. Rose, my first and greatest fan. I love you both!

Introduction to Volume I

The work you are now holding is the end product of an intensive ten-year project. In fact, this undertaking was so massive, I had little choice but to split it between two volumes—the first of which you are currently reading. If you are at all familiar with Dr. John Dee, Sir Edward Kelley, and/or their system of Angelic magick, you may be shocked (and I hope delighted) to discover this is *not* a typical book about “Enochian” magick. Instead, it is an exhaustive analysis of the Angelical tongue recorded in Dee’s magickal journals—including its history (regarding its reception by Dee), its mythology (as expounded to Dee by the Angels), and (in volume II) its grammar and linguistics. This work does not merely *present* Angelical, but will actually help the student *understand* the language.

By the year 1997, I was firmly dedicated to a study of classical Angelic magick—such as we find in the medieval Solomonic cycle, the *Sacred Magic of Abramelin the Mage*, and of course the “Enochian” magick of Dee and Kelley. Among these often diverse systems of mysticism, I must admit none puzzled and fascinated me more than that preserved in Dr. Dee’s journals.

John Dee (1527–1608) was a world famous mathematician, scholar, and inventor. He was also a mystic and an astrologer, in which capacity he acted as an advisor to Queen Elizabeth I. (It was Dee who, in 1559,

cast a horoscope to choose the most fortunate time for Elizabeth's coronation.) There is even a long-standing tradition that Dee was England's first official spy—traveling across Europe on the queen's business, but under the guise of an eccentric old wizard.

Dee was interested in Angelic magick throughout his life, but his real work did not begin until he met one Edward Kelley (introduced to him as Edward Talbot) in the year 1582 CE. Kelley (1555–97) has an uncertain and perhaps dark history, but we can be certain that he was an avid student of alchemy. This was likely what brought him to Dee.

During their very first meeting, Dee learned that Kelley had a knack for mediumship that he himself lacked. Dee performed an invocation to bring Angels into his mystical shewstone, and Kelley was able to see, hear, and speak to the Angels with ease. Thereafter, the two men formed a years-long partnership dedicated to a series of Angelic séances. They began by contacting one of the seven planetary Archangels—Annael, ruler of Venus—who claimed to be the current successive ruler of the cosmos.¹ Annael, then, introduced the men to the four Archangels known as Michael, Gabriel, Raphael, and Uriel. It was these four Angels, and lesser Angels directed by them, who delivered the entirety of Dee's magickal systems. The séances effectively ended by 1587, and the two men went their separate ways by 1589.

Dee recorded his Angelic sessions in several journals, and condensed the main points of the magick into a grimoire. Before he died, he hid a number of his journals and the grimoire in the false bottom of a wooden chest. After his death, the papers remained hidden there for over fifty years. The chest was sold to a confectioner as a gift for his wife, who owned the chest for twenty years before the papers were finally discovered. An illiterate maid used several pages to kindle fires, but the wife eventually discovered this and rescued what remained.

Finally, her second husband sold the papers to Elias Ashmole (1617–92), the famous English Mason, mystic, and scholar. Ashmole discovered that the papers included Dee's journals from December 1581 to May 1583 (comprising the *Five Books of the Mysteries*, in which we find the bulk of the *Heptarchic* system and parts of the *Loagaeth* system), a copy of the *Angelical Book of Loagaeth*, and Dee's personal grimoire.

These three are preserved today in the British Museum in London as Sloane MSS 3188, 3189, and 3191, respectively.

Apparently, Dee did not hide all of his journals. After his passing, several of them were sold with Dee's library—purchased, along with some of Dee's Angelic magick tools, by the antiquarian Sir Robert Bruce Cotton. These journals pick up where Ashmole's leave off, beginning at May 1583 and ending at April 1587. Cotton passed these journals on to his son Sir Thomas Cotton, and they are preserved today in the British Museum as Cotton appendix 46, parts 1 and 2.

It was in the Cotton library that Meric Casaubon discovered them. Somewhere, Casaubon also obtained journals covering March to September of 1607. He combined these (composed of thirteen individual books) into the compendium entitled *A True and Faithful Relation of What Passed for Many Years Between Dr. John Dee [. . .] and Some Spirits*. Published in 1659, this work contains the remainder of the Heptarchic system, the bulk of instruction concerning *Loagaeth* and the Angelical Keys, and Dee's advanced magick involving the Parts of the Earth and the Great Table of the Earth (or Watchtowers). A copy of this book is preserved as Sloane MS 3190.

Although most of Dee's journals were lost for a time, aspects of his Angelical language survived to have a profound influence upon Western esotericism. This was largely through Dee's grimoire (Sloane 3191), which contained a section entitled the *48 Claves Angelicae* (48 Angelical Keys),² as well as a section of invocations for the Angels of the four quarters of the Universe.³ The latter section is called the *Book of Supplication* by modern scholars, because Dee was instructed by the Angels to write supplications to invoke the Angels whose names are contained in the Great Table of the Earth (or the "Watchtowers" of the four quarters).

Unfortunately, instructions for the correct use of these systems were not included in Dee's grimoire (likely because the grimoire was simply his working notes, intended for his personal use.) Therefore, mystics began to adopt Dee's material into the structure of their own systems, and even expanded the material on the same basis. The invocations contained in the *Book of Supplication* were expanded until the book was ten times its original size, and the *48 Claves Angelicae* were applied directly

to the four Watchtowers.¹ This “neo-Enochian” system eventually made it into the hands of the esoteric Masons who, in 1888, founded the Hermetic Order known as the Golden Dawn.⁵

The study of Enochian magick through most of the twentieth century descended almost entirely from the Golden Dawn and those who followed (such as Aleister Crowley’s Thelema, the Aurum Solis, and many others). Even when students returned to Dee’s original manuscripts, they merely continued the tradition of adopting into their own systems bits and pieces of what they found. This is no surprise, because Dee’s journals were obscure at best—the handwriting was hard to decipher, the material was scattered throughout the books, and Dee’s English was archaic. In the end, most of Dee’s original material was ignored.

It wasn’t until the later years of the twentieth century that scholars began to take a fresh interest in the Dee journals, and what these journals had to say about the skeletal material found in his grimoire. The first such scholar was Donald Laycock, who published *The Complete Enochian Dictionary* in 1978. This book was transitional between standard “neo-Enochian” and the newer study of Dee’s original material (which I call “Dee-purist”). While Laycock included all the Angelical words he could find from the systems of the Golden Dawn and Aleister Crowley, Dee’s versions of the words formed the basis of Laycock’s work.⁶ Moreover, Laycock’s preface to his *Dictionary* was the first to delve deeply into actual journal entries written by Dee and Kelley.

The next groundbreaking work on Dee’s system, Geoffrey James’ *The Enochian Evocation of Dr. John Dee*, was published just a few years later, in 1984. (In 1994 it was re-published under the title *The Enochian Magick of Dr. John Dee*.) This book was mostly a presentation of Dee’s grimoire (Sloane 3191), along with a preface, several quotes from Dee’s diary outlining the mythology behind the system, and several appendices that nicely complimented Laycock’s preface. James also created a cross-reference system for the words of the Keys. For example, the seventh word of the first Key would have the cross-reference number “1.7.” These numbers are extremely useful for study purposes, and make the Angelical words of the Keys easy to locate.

I must also mention the publication in 1997 of Donald Tyson's *Enochian Magic for Beginners: The Original System of Angel Magic*. Although many scholars take issue with Tyson's *interpretation* of Enochian magick, it cannot be denied that his book was the first to focus upon Dee's journals from start to finish. Therefore, this book stands with Laycock's *Dictionary* and James' *Enochian Evocation* as one of the few printed resources available for "Dee-purist" Enochiana.

Finally, by the turn of the twenty-first century, the Internet had revolutionized research and scholarship of all kinds. Enochian studies were no exception, and I eventually joined a mailing list called "Enochian-I"—where I found many of the top minds in this field of study: Ben Rowe, Clay Holden, Patricia Shaffer, Callisto Radiant, Christeos Pir, Dean Hildebrandt, Al Billings, Runar Karlsen . . . and the list could go on! These folks spent hours of their time discussing Dee's system, answering questions, uploading obscure Enochian material to websites, and mailing manuscripts to one another.⁷ Thanks to these wonderful people, Dee-purist Enochian scholarship was no longer open only to those few who could gain reading time at the British Museum.

That is where I found myself in 1997, a member of this new generation of Enochian students. I was certainly interested in all aspects of Dee's system, but it was the Angelical language of the forty-eight Keys that fascinated me the most. I had been learning from the sources mentioned above, but the scholars with whom I communicated pointed out the texts' many shortcomings. (I will cover these in the introduction to volume II.)

In the end, I discovered I had little choice but to start from scratch—going back to Dee's journals and beginning a truly exhaustive page-by-page analysis. This meant sifting through hundreds of entries packed with material both relevant and irrelevant (not to mention judging which was which!). Dee's journals are not mere records of his *séances*, but include an entire saga of mysticism, political intrigue, personal drama, historical record, Angelic sermons, and so much more!

The Scope of This Work

I initially wrote the two parts of *The Angelical Language* as a single volume. I had, in fact, intended to provide a brief overview of the history

and mythology of the language, then jump right into the linguistics. However, I quickly found my brief overview expanding into several long chapters—all containing information vital to an overall understanding of Angelical. Once it was all done, I realized I had either one very large textbook to publish, or two separate yet interdependent books of smaller size. I opted for the two-volume approach, so as not to frighten potential students with an overwhelming “doorstop” of a book!

This first volume—*The Complete History and Mythos of the Tongue of Angels*—explores the reception of the language by Dee and Kelley, and the biblical mythology behind the language as related to them by the Angels. This alone is a groundbreaking resource, as the full saga of Dee’s reception of the magick has never before been told in such depth. You will find in these pages detailed and concise descriptions of aspects of Dee’s work that are often ignored or marginalized in other books on “Enochian magick.”

Chapter 1, for example, outlines several of the mystical traditions that influenced Dee’s work. I briefly explain the Qabalistic concept of the “Fifty Gates of Understanding” and a related Jewish observance called “Counting the Omer.” It involved a series of meditations by which the faithful could pass through the fifty Gates of the Tree of Life to gain an ever-increasing understanding of God and the Universe. If you understand this tradition while reading Dee’s journals, there can be little doubt that this practice fascinated him, and played an important role in the mysticism he received from the Angels.

The same chapter then goes on to explain the true Enochian tradition. By this I do not mean Dee’s magick—but rather a centuries-old tradition surrounding the biblical prophet Enoch. I briefly outline the existing Apocryphal Books of Enoch, as well as the mythos contained within them about Enoch’s journeys into the Heavens to meet with God and His Angels, and to record the mysteries he found there. This, too, had a profound impact on Dee. As you shall see in this book, much of Dee’s motivation in talking to the Angels was his hope of recovering the lost wisdom that Enoch himself had once revealed to mankind.

Finally, chapter 1 ends with a short overview of an obscure text called the *Book of Soyga*. Many have heard mention of this book, but few

know very much about it. Yet it was a grimoire that so fascinated Dee that it became absolutely foundational to the magick he received from his Angels. If you want to know why Dee's system is overflowing with large indecipherable letter-Tables and magickal squares, you first have to understand the Tables found in the *Book of Soyga*. Once you have read the first chapter in this book, you will understand what that little grimoire was all about, and exactly how it influenced Dee.

Chapter 2, then, leads us directly into Dee's own book of indecipherable magickal Tables, called the *Book of Loagaeth* (the "Book of the Speech from God"). This book is another aspect of Dee's work that is often mentioned by Enochian scholars, but hardly ever explained in any depth. It is either marginalized to the point that students assume it is unimportant to their studies of Dee's magick, or it is presented in a fashion *entirely* removed from the context of his journals. Yet, in truth, it is the very heart and soul of the entire system of magick Dee received from the Angels—linking together what Enochian scholars often assume are three distinct branches of the system.

The *Book of Loagaeth* had an even larger scope, besides. It was not presented as a grimoire at all. Instead, it was called the Book of Enoch—not the Apocryphal biblical text, but the actual Celestial Tablets that Enoch was said to have copied during his journeys through the Heavens. It was said to be one and the same with the "Book of Life" or the "Book of the Lamb" described in the Revelation of St. John—sealed with seven seals and opened only by Christ himself during the final Tribulation of the earth.

Now, for the first time ever, I have presented the entire saga of the *Book of Loagaeth* in every detail—explaining what the book meant to Dee and Kelley, what the Angels had to say about its impact on the world, and (of course) the central role it plays in the entirety of Dee's "Enochian magick."

From there, beginning in chapter 3, I continue to outline and explain the saga of the Angelical language itself. Dee did not merely receive a few magickal orations to use in summoning Angels. In fact, the forty-eight Angelical Keys were presented as the means to "open" and access the mystical knowledge encoded into the Tables of *Loagaeth*. Besides

this, the Angels communicated much information about their language to Dee and Kelley—some of which falls outside the realm of the Keys, and is sadly ignored by (or unknown to) most Enochian students. Therefore, I have explained in this book every scrap of information the Angels shared with Dee about the Keys and the language in which they are written. (I even include a bonus addendum that analyzes the English translations of the Keys given by the Angels—which also sheds much light on the meaning and purpose of both the Keys and the celestial tongue.)

To make this volume complete, I also decided to include a chapter on the instructions given to Dee on how to use the forty-eight Keys with the *Book of Loagaeth*. Yet even this is not standard “Enochian” magick material! Students have long been confused about the proper application of the forty-eight Keys, and have even argued that they have no relation at all to *Loagaeth*! In chapter 4, you will find the records set straight, and I am sure you will have little doubt how the Angels intended Dee to use the system!

Finally, in chapter 5, I focus entirely on the Angelical language itself. If you read the first four chapters diligently, then you will—at last!—be able to understand what the Angels had to say about their tongue in its proper context. You will understand the intentions of both Dee and the Angels in relation to such things as the Fifty Gates of Understanding, Counting the Omer, and the Book of Enoch.

I also fully explain how Dee was instructed to use the language beyond the *Book of Loagaeth*, and why I consider Angelical the true Sacred Language of the West. I have even ended this section with an addendum explaining exactly how to use the language within the scope of Solomonic-style Renaissance occultism: in the generation of Angelic Names, the creation of Sigils, and the making of Magickal Talismans.

Finally, I have decided to end this volume with an Angelical Psalter. This is something of a bridge between this volume and the second volume. It is a presentation of all forty-eight Keys—shown with proper Angelical/English translations and my own pronunciation key—all organized in such a way the practicing student can use the Psalter in practical work (meaning one can hold the Psalter open and read directly

from it during ritual or prayer). I do not spend much time explaining the rationale behind my pronunciations or translations, as these will be covered in exhaustive depth in volume II. This first volume is perfect for anyone who wishes to learn about the Angelical tongue, without necessarily wishing to sit down and *learn* the language.

Whether you are interested in Renaissance Angel magick, or you are simply interested in the study of Angels themselves, I am sure you will find this volume to be an indispensable resource. Few mystics beyond Dee and Kelley have recorded such extensive journals concerning their encounters and interactions with Angelic beings! Yet, so few have truly studied or understood what is found in those journals. Therefore, I hope you will find this text a must-have for your study of Angelology.

Zorge,

Aaron Leitch

March 2009

Endnotes

1. See the *Arbatel of Magic* (a new translation by Joseph H. Peterson, *Arbatel—Concerning the Magic of the Ancients*, was published by Ibis Press of Lake Worth, FL in 2009), as well as Trithemius' *De Septem Secundeis* (for example, online at <http://www.renaissanceastrology.com/heavenlyintelligences.html>), for descriptions of this universal rulership by the Seven Archangels. Dee was familiar with both texts.
2. See James, Geoffrey. *The Enochian Magick of Dr. John Dee*. St. Paul, MN: Llewellyn, 2002, p. 65.
3. See James, *The Enochian Magick of Dr. John Dee*, p. 117. There were several other sections in the grimoire, but only the two mentioned thus far are relevant here. The others are the *Heptarchia Mystica*, and *Earthy Knowledge and Victory* (i.e., the 91 Parts of the Earth).
4. Though ultimately in error, there was good reason for modern mystics to assume the Keys should apply to the Watchtowers. The final Angelical Key contains an invocation for use with the "91 Parts of the Earth," and the names of those Parts are used to make up the Great Table of the Earth. (Shown in Sloane 3191, in a section entitled "Earthy Knowledge and Victory.") Thus, it seemed natural to assume the first eighteen Keys also applied to the Watchtowers—the first two standing alone as Grand Orations, and the remaining sixteen addressing the sixteen subdivisions of the four Watchtowers.
5. Reference the Golden Dawn's "Book H"—their foundational Enochian document. The entire story leading from Dee's original papers to "Book H" is contained in Stephen Skinner and David Rankine's book, *The Practical Angel Magic of Dr. John Dee's*

Enochian Tables (Singapore: Golden Hoard Press, 2005). That is the only book so far to tackle this important historical thread.

6. Dee's words formed the basic entries for Laycock's dictionary, and the Golden Dawn and Crowley recensions were included for comparison.
- Today the amount of Enochian material available online is enormous including scanned copies of Dee's handwritten journals. See, for example, <http://www.themagickalreview.org/enochian>

Chapter One

The Gates of Heaven and the Enochian Tradition

In order to understand where John Dee and his Angels were going with their magickal system, it is important to understand first where they were coming from. There are several important historical threads to trace from classical European mysticism to their convergence in the scrying sessions of Dee and Kelley. Without taking these foundational influences upon both men into account, their mystical system can often appear an incomprehensible jumble of magickal squares and arcane language.

There are many such threads to trace beneath the whole of Dee's system—such as ancient Gnosticism, the Qabalah, Hermeticism, alchemy, Agrippa's *Occult Philosophy*, and the Neoplatonic revival of the medieval and Renaissance eras. However, in this text, we are only concerned with the Angelical language and its intended magickal application as revealed by Dee's celestial contacts.

In this vein, it will be necessary to outline some aspects of the Qabalah—particularly the mystical models known as the Tree of Life and the fifty Gates of *Binah* (Understanding). We will also need to know something about the ancient Book of Enoch, and its effect upon the magickal system received by Dee and Kelley. This Apocryphal biblical text (the oldest known Apocrypha) was not in Dee's possession in the sixteenth century, but the legends based upon it—collectively called

“Enochian”—were current and popular in the occult circles of Dee’s time.

Finally, this chapter will cover a subject that just may enjoy the status of “most obscure” when it comes to influences upon Dee’s work: the mysterious *Book of Soyga*. This text was in Dee’s possession—and the references he makes to *Soyga* in his journals were for hundreds of years the only hints we had of its existence. Relatively recently, in 1994, two copies of the book (one of which is likely the very copy that belonged to Dee) were finally discovered in England. The text has since been deciphered, and an analysis of the work will be included in this chapter. In this and the following chapter, we will see exactly what relationship this book has to the Qabalah and the Book of Enoch, and the influence it had on the magick Dee and Kelley received from the Angels.

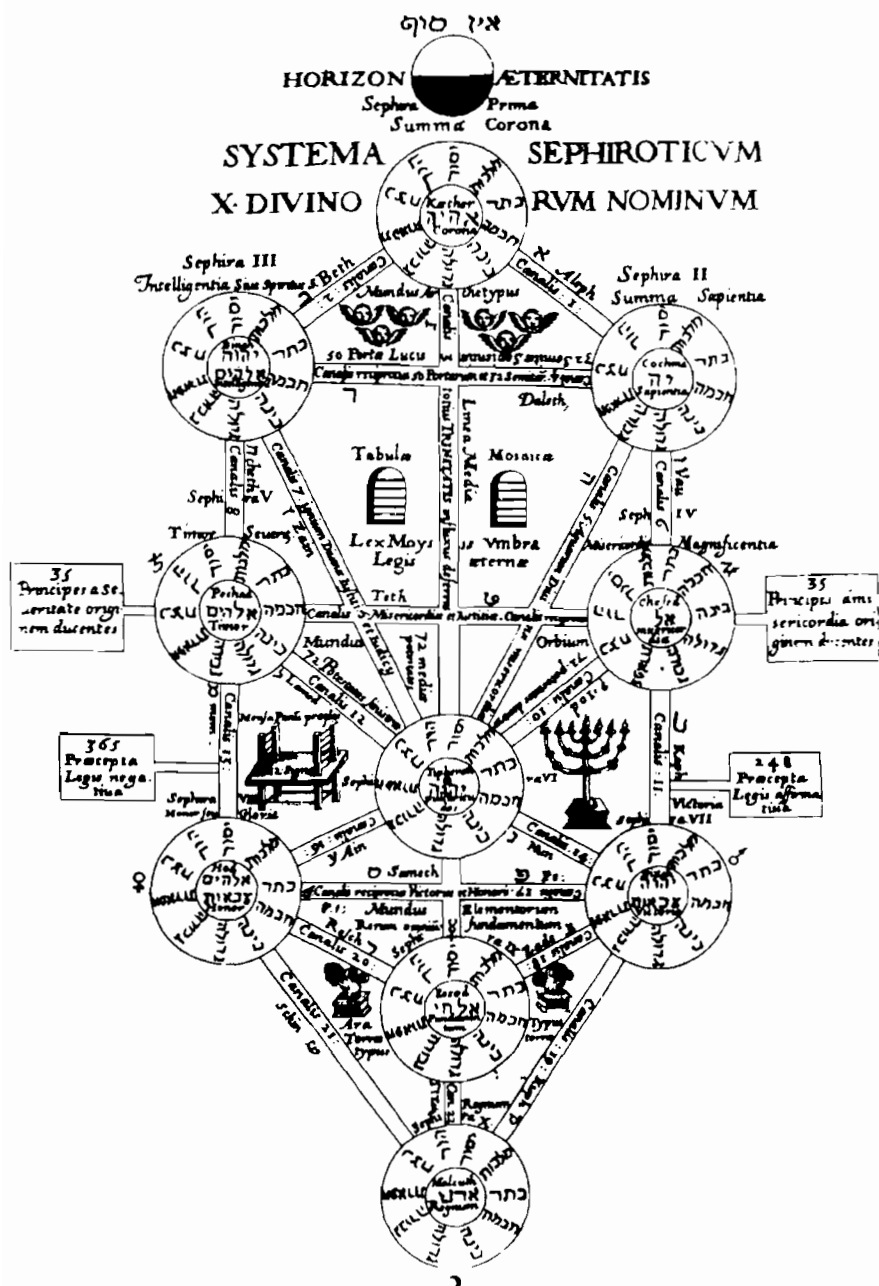
Therefore, we will leave our two Renaissance mages behind for now—and explore these particulars of the occultism that form the foundation of Dee’s Angelical language and the famed *Book of Loagaeth*.

The Fifty Gates of Binah

The world was created with Fifty Gates of Understanding . . . [Talmud, Rosh haShanah 21b]

In that Temple [of Binah] there are fifty gates, which are supposed to be closed, meaning that they block the flow of Lights. There are forty-nine gates engraved upon the ‘four winds’ of the world. One gate has no direction; it is not known whether it faces up or down. This is how this gate remains closed. Inside the gates is a lock with a tiny and narrow keyhole. This lock is marked and known only by the impression of the key. And no one is to know about this narrow keyhole without having the key [Sepher Zohar, Prologue, “The Locked and the Unlocked,” verses 43–44].¹

The Tree of Life is mentioned in Genesis (2:9) and the Revelation of St. John (2:7, 22:2), and is said to bear the fruits of God’s graces.² As used by mystics (especially in the later Hermetic Qabalah), it has become a stylized diagram of the spheres of Heaven—including the planetary spheres, the fixed stars, and the Divine Source above all. These spheres—each



Kircher's Tree of Life

representing one of the divine “fruits”—are called *Sephiroth* (singular: *Sephirah*) in Hebrew. One interpretation of this word is “to say”—indicating that each of the Sephiroth upon the Tree is associated with one of the ten creative instances of “God said . . .” in Genesis 1.

In the teachings of the Hebrew Qabalah, there are seven primary Sephiroth (or aspects of God):¹ beginning with *Chesed* (Mercy), and then *Gevurah* (Severity), *Tiphareth* (Majesty), *Netzach* (Victory), *Hod* (Splendor), *Yesod* (Foundation), and *Malkuth* (Kingdom). These represent the seven principal characteristics of God as illustrated throughout the Torah.

Each Sephirah is further represented in sacred Scripture by one of the Seven Patriarchs (the *Ushpizin*): Abraham, Isaac, Jacob, Joseph, Moses, Aaron, and David.² Biblical legend depicts these heroes acting on behalf of Yahweh within the context of one or more of the Sephiroth. To note but a few examples: Abraham acts from Chesed (Divine Mercy), because he was allowed to spare his son from sacrifice. Isaac, meanwhile, acts from Gevurah (Divine Severity) because he was, in fact, almost sacrificed in blood. David, the first king of Israel, acts from Malkuth (the Kingdom) because he established God’s Kingdom upon the Earth.

Further, the seven primary Sephiroth correspond to the Seven Days of Creation, the seven days of the week, the seven planets,³ and all related mystical considerations of the number seven. The three Sephiroth above these seven—*Kether* (Crown), *Chockmah* (Wisdom), and *Binah* (Understanding)—are considered “hidden Sephiroth” that are in many ways a separate system unto themselves. The physical man has no part in these transcendent levels of Deity—yet it is toward this Supernal Triad that the devout must aspire. It is the work of a lifetime, and the higher Spheres are gained only upon death and re-union with God.

In this section, we are going to discuss just one Qabalistic mystery based upon the Sephiroth: the Fifty Gates of Understanding, contained within a Jewish custom known as the “Counting of the Omer.” An *Omer* is simply a generic biblical term for a “unit of measurement,” and in particular a unit (or sheaf) of wheat. Leviticus 23:15–16 instructs:

And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf (Omer) of the wave offering; seven Sabbaths shall be complete: Even unto the morrow after the seventh

Sabbath shall ye number 50 days; and ye shall offer a new meat offering unto the Lord.

This Torah commandment outlines a specific period of time falling between Passover⁶ and, fifty days later, the observance of *Shavu'ot*. Primarily, each of these holidays is an agricultural observance: Passover marks the beginning of the harvest season in Israel, and *Shavu'ot* the end of the season and its first fruits. From the devotional perspective, Passover celebrates the sparing of the Hebrew slaves in Egypt from the Plague of Death, and the commencement of the Exodus. Seven weeks then follow until *Shavu'ot*, which celebrates the arrival of the Israelites at Mount Sinai and the reception of the Ten Commandments. This period of seven times seven days (seven weeks or forty-nine days) plus the day of the Reception totals the fifty days of the Counting of the Omer as prescribed in Leviticus.

From this point, a mystical interpretation of the Torah must be adopted, similar to that found throughout the *Sepher haZohar* and other foundational Qabalistic texts. By leaving the civilization of Egypt behind them in favor of the wilderness, the Israelites were both literally and philosophically removing themselves from the World of Man. At the same time, they were journeying toward the Divine Light as symbolized by Mount Sinai and their meeting with God. Therefore, it is necessary for the devout to make this same philosophical journey each year—repenting and leaving behind the worldly sins of humanity, and striving through the emotional wilderness to attain union with God and His Law (Torah).

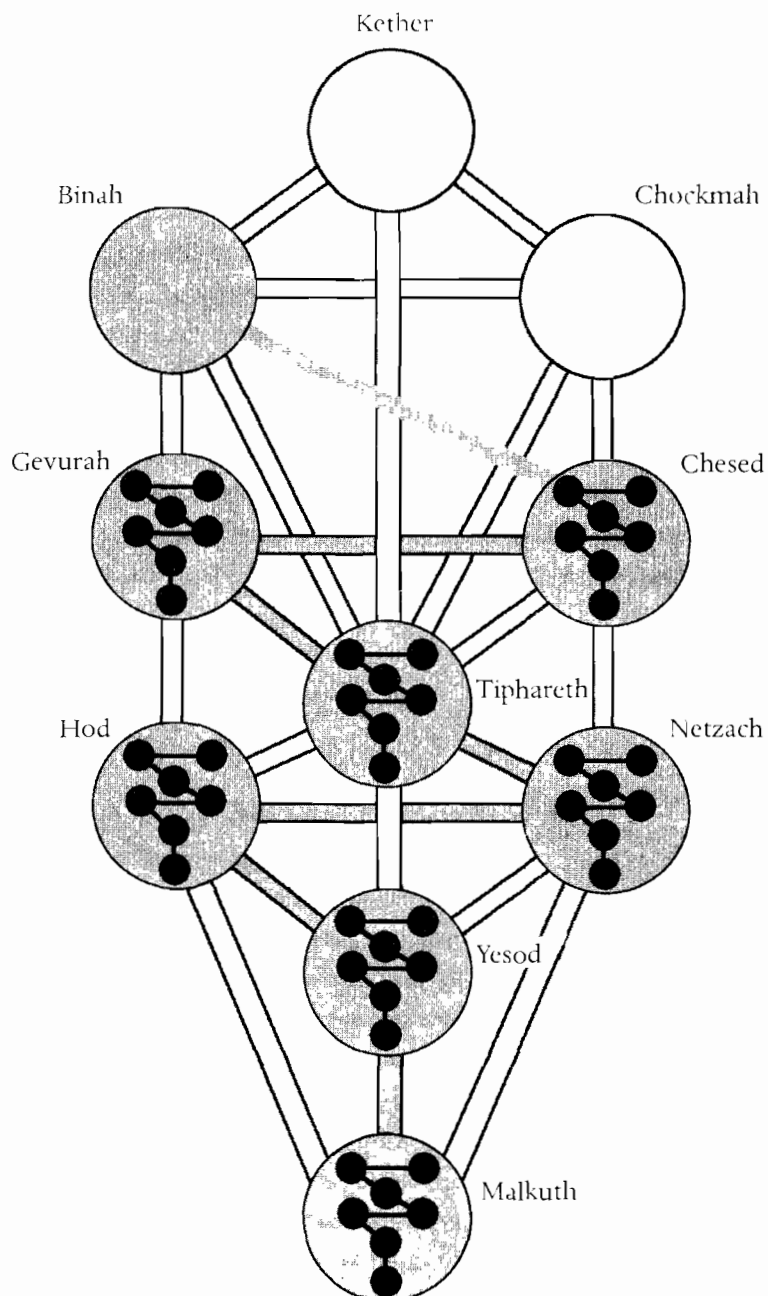
This is the fifty-day practice of the “Counting of the Omer.” Every night, a blessing is recited, and then the numbering of the day is stated. For instance, twelve days into the process, one would state, “Today is twelve days, which is one week and five days of the Omer.”⁷ It revolves around the concept of *Teshuvah* (Repentance), and is marked by focus upon Torah study, prayer, and observance of the Commandments. Each day, a sin or other spiritual hindrance that has infected one’s soul throughout the year (by association with the World of Man, or “Egypt”) must be relinquished. This is known as removing oneself from the Fifty Gates of Impurity.

In order to accomplish this, a different “aspect (*midot*) of God” is singled out every day for devotional contemplation. It is these fifty (really, forty-nine) aspects of God, based upon the seven Sephiroth, that comprise the *Nun Sha'arei Binah* (Fifty Gates of Understanding). By successfully exiting a Gate of Impurity, one necessarily enters its corresponding Gate of Understanding.

Students of the Qabalah will recognize the Hebrew word for *understanding* (Binah) as the name of an eighth “hidden” Sephirah—which lies immediately above the abyss that separates the Highest Divinity from the lower seven Sephiroth. It is true that the fifty Gates are related directly to this eighth Sephirah. It is understanding of both God and the self that is sought by the devout during the Counting of the Omer—an attempt to bridge the span of the abyss (that is, to reconcile) between God and mankind. Therefore, Binah—in its entirety—is considered the Fiftieth Gate, thrown open only by opening all the previous forty-nine.

The opening of this final Gate falls on the day of Shavu'ot, and is thus not actually counted among the 7 x 7 preceding days. It corresponds instead to the completion of the work, the reception of Divine revelation, or the reception of the Commandments by the ancient Israelites on the fiftieth day of the Exodus. The previous forty-nine Gates are, in fact, Gates of entrance to the Sephirah Binah—and all forty-nine must be passed before the real Binah can be reached. (Seven is a mystical number of completion—as seen in the Days of Creation: six days of work followed by rest after completion on the seventh. The number 49 is seven successive sevens, and therefore represents the completion of the physical, and entrance into the spiritual realm.)

Reaching this height does *not*, however, represent passing through the Fiftieth Gate of Binah—which corresponds to the Creator. That final Gate cannot be entered by a living human being—as it technically lies across the abyss in the realm of pure (Supernal) Deity. This Gate is reserved, instead, for the Messiah—who will open the Fiftieth Gate in the “End Times” and bring about the destruction of the World of Man. According to the Talmud, only Moses has passed through this Gate, and then only upon his death. The Jewish mystic passing through the forty-nine Gates would be rewarded with a day of prophetic revelation,



The Fifty Gates shown on the Sephiroth

and an experience of closeness with the Divine. However, come back to earth he must, until the time of his own passing.

As can be seen from the diagram on the previous page, each of the seven lower Sephiroth is divided into seven sub-Sephiroth. Thus, within the context of God's Mercy (*Chesed*), we find the Mercy of Mercy (or pure *Chesed*), the Severity of Mercy, the Majesty of Mercy, the Victory of Mercy, the Splendor of Mercy, the Foundation of Mercy, and the Kingdom (or application) of Mercy.

During the first week of the Counting of the Omer, Divine Mercy would be the overall focus, along with the lessons taught by the patriarch Abraham. On the first day, the aspirant would invoke the Mercy of God's Mercy, and would apply himself to the virtue of study. On the second day, the aspirant would invoke the Severity of God's Mercy, and practice the virtue of attentive listening. This process continues for seven days—all associated with *Chesed*—until the Kingdom of Mercy is reached:

Day 1: *Chesed of Chesed*—Study⁷

Day 2: *Gevurah of Chesed*—Attentive listening

Day 3: *Tiphareth of Chesed*—Orderly speech

Day 4: *Netzach of Chesed*—Understanding

Day 5: *Hod of Chesed*—Intuitive Insight

Day 6: *Yesod of Chesed*—Awe

Day 7: *Malkuth of Chesed*—Reverence

The second week would then focus upon Isaac and *Gevurah*—beginning with the Mercy of Severity, and continuing to the Kingdom of Severity on the seventh day (the fourteenth of Counting the Omer). The third week highlights the seven subsets of *Tiphareth*, the fourth week those of *Netzach*, the fifth those of *Hod*, the sixth those of *Yesod*, and the seventh focuses upon *Malkuth*. All forty-nine days have virtues associated with them for study, meditation, and practice. Finally, *Shavu'ot* falls on day fifty—when the dedicated aspirant will receive prophetic insight into his own soul, and into the Mind of God.

It might strike some as odd that this list appears to run backward. God exists above the highest Gate, while man resides at the opposite end in *Malkuth of Malkuth*—the lowest and darkest position in the scheme.

Thus, it might seem logical to assume that one should begin at this lowest point and move upward toward the Divine Source. However, this does not appear to be the traditional practice for the Fifty Gates—nor with many related mystical exercises. Instead, it was common to begin at the highest point, and work backward toward Earth. For instance, the *Merkavah* mystics—Hebrew shamans from whom much of the Qabalah was drawn after the thirteenth century—were known to achieve the Vision of God through fasting, prayer, and (some believe) sacramental drugs. Then, they would turn back toward Earth and “ride” downward through the Seven Heavenly Palaces.⁶

A similar idea seems to be at work with the Fifty Gates of Understanding. Because prophecy flows from the Divine to the heart of man, it is necessary to invoke the Gates from the highest available to us (Chesed of Chesed) downward toward the physical realm (Malkuth of Malkuth). The impenetrable Fiftieth Gate of Binah itself is actually the first in the list—but it is passed over in silence, and symbolized instead by the final day of Shavu'ot. The revelation that comes through the Fiftieth Gate—since it cannot be attained by human effort alone—is regarded as a gift handed down from God.

The Hermetic Gates of Intelligence

Later Christian mysticism (during and after the Renaissance era) obtained a somewhat different scheme for the Fifty Gates—as we shall see here in the “Hermetic Gates of Intelligence.” Whereas the Jewish mystics were centered upon spiritual devotion, the Hermetic mages were scientists at heart. Their spiritual pursuits were grounded in practices such as alchemy, astronomy/astrology, and mathematics. Therefore, the Fifty Gates became those of “Intelligence” rather than “Understanding,” and were based upon an almost Darwinian progression of evolution.

This scheme was first presented in 1652 CE by Athanasius Kircher, in his *Oedipus Aegyptiacus*⁷—the same text from which the Hermetic Order of the Golden Dawn would later draw their standard version of the Qabalistic Tree of Life. In the late 1800s, one of the founders of the Golden Dawn, W. Wynn Westcott, appended a slightly altered version of the

Gates of Intelligence to the *Sepher Yetzirah*. This is the most popular and readily available version:¹⁰

First Order: Elementary

1. Chaos, Hyle, the first matter
2. Formless, void, lifeless
3. The Abyss
4. Origin of the Elements
5. Earth (no seed germs)
6. Water
7. Air
8. Fire
9. Differentiation of qualities
10. Mixture and combination

Second Order: Decad of Evolution

11. Minerals differentiate
12. Vegetable principles appear
13. Seeds germinate in moisture
14. Herbs and trees
15. Fructification in vegetable life
16. Origin of low forms of animal life
17. Insects and reptiles appear
18. Fishes, vertebrate life in the waters
19. Birds, vertebrate life in the air
20. Quadrupeds, vertebrate earth animals

Third Order: Decad of Humanity

21. Appearance of Man
22. Material human body
23. Human soul conferred
24. Mystery of Adam and Eve
25. Complete Man as the Microcosm
26. Gift of five human faces acting exteriorly
27. Gift of five powers to the Soul

28. Adam Kadmon, the Heavenly Man
29. Angelic beings
30. Man in the image of God

Fourth Order: World of Spheres

31. The Moon
32. Mercury
33. Venus
34. Sol
35. Mars
36. Jupiter
37. Saturn
38. The Firmament
39. The Premium Mobile
40. The Empyrean Heaven

Fifth Order: The Angelic World (modified)¹¹

41. Angels
42. Archangels
43. Principalities
44. Virtues (or Authorities)
45. Powers
46. Dominations
47. Thrones
48. Cherubim
49. Seraphim

Sixth Order: the Archetype

50. God, Ain Soph, He Whom no mortal eye hath seen, and Who has been known to Jesus the Messiah alone.

Westcott prefaces the above list with a note that illustrates the scientific rather than devotional nature of the Fifty Gates of Intelligence:

Attached to some editions of the *Sepher Yetzirah* is found this scheme of Kabalistic classification of knowledge emanating from the Second

Sephira Binah, Understanding, and descending by stages through the angels, Heavens, humanity, animal and vegetable and mineral kingdoms to Hyle and the chaos. The Kabbalists said that one must enter and pass up through the Gates to attain to the Thirty-Two Paths of Wisdom; and that even Moses only passed through the forty-ninth Gate, and never entered the fiftieth.

We can see that the list has been changed from a devotional invocation for a gift from God into a Qabalistic “classification of knowledge.”

Also, we can see that the practice of the Fifty Gates has been reversed in order to follow the more logical “from bottom upward” progression. (Remember, the Qabalists actually said one should enter and pass *downward*, not upward, through the Gates.) Therefore, the Hermetic system does not begin at the highest Gate, passing silently over the unattainable Gate of Binah. Instead, it begins at the lowest point (chaos, hyle) and progresses upward toward the hidden Fiftieth Gate and the Divine. This ascension is a hallmark of the Hermetic practices (as opposed to the traditional descending practices of Hebrew Qabalists and Merkavah mystics)—and can be seen in the modern Hermetic practice of initiation upon the Tree of Life from Malkuth upward toward Kether.

The Gates of Intelligence, as previously mentioned, incorporate a progression of natural evolution and (subsequent) human spiritual evolution. The Hermetic aspirant was intended to progressively study and experience (i.e., come to understand) each of the elements outlined in the list—meaning that one must engage in alchemy, astrology, ceremonial magick, and more in order to explore and bond with each of these concepts. (This reflects the attitude of the “renaissance man.” We see the attitude at work in men such as John Dee, who felt that acquiring all human—and more than human—knowledge was key to enlightenment.) As the fifty progressive Gates reflect the natural evolutionary advancement of life in the Universe, the individual mage was to follow its pattern for personal evolution.

In Westcott’s prefatory note to this list, Moses seems to have been demoted—gaining credit only for passing through Gate Forty-nine rather than the fiftieth. However, the statement may be a simple reference to the fact that the prophet (according to the Talmud) only ob-

tained forty-nine Gates by his own efforts. The Christian author may or may not have known that Moses was supposed to have passed through the Fiftieth Gate upon his death.

Similarly, the "Sixth Order" includes a note assuring us that no mortal eye has seen the Fiftieth Gate (which matches tradition), and that Jesus alone has passed through it. The latter idea (apparently attributed to Kircher himself) is a Christianized recension of the traditional view that the Gate is reserved for the Messiah. To the Judaic mystic, this means that the Gate is sealed and will remain so until the advent of the final Tribulations and the coming of the Messiah (who is *not* equated with the prophet Jesus). To the Christian Hermeticist, however, the Messiah has already come and gone—meaning that the Fiftieth Gate was opened during Jesus' translation to Heaven. More than likely, this goes along with the view that the Gate will be opened by Jesus a second time during the Apocalypse.

Note, also, that Westcott's list that equates Gate Fifty with the *Ain Soph* (Limitless)—the realm of pure Divinity that properly resides above even the highest Sephirah of Kether. However, if these are the Gates of Binah (which resides beneath Kether), this should not be the case at all. It is my own assumption that the three hidden and Supernal Sephiroth are simply being lumped together and equated with the Limitless Divinity within which they reside. Christian Qabalists often associated these with the Trinity: Kether (the Crown) as God, Chockmah (Wisdom) as the Holy Spirit, and Binah (whose Hebrew name contains the root *Ben*—Son) as the Messiah.

Finally, we can see that this Hermetic list has lost its traditional 7 x 7 categorization. Instead, the Gates of Intelligence are divided into "Orders" of ten—reflecting the Christian Qabalists' obsession with the ten Sephiroth of the Tree of Life. (As we see in the Golden Dawn, nearly everything that can be divided into groupings of ten is presented as such. In this mindset, it is inconceivable to interpret a list of fifty Gates as anything other than a 5 x 10 equation.) Of course, the isolation of the Fiftieth Gate is preserved in the Hermetic system—leaving the "Fifth Order" of Gates with merely nine. This might at first appear to be problematic, but we find the solution by adopting the Pseudo-Dionysus list

of Angelic Choirs—containing only nine Orders of Angels (3 x 3) rather than the ten found upon the Tree of Life. This frees up the Fiftieth Gate for its presentation (or occlusion) as hidden and unattainable.

The Book of Enoch

[Uriel] said, "O Enoch, look on the Book which Heaven has gradually distilled; and, reading that which is written within it, understand every part of it." Then I looked on all which was written, and understood all, reading the Book and everything written in it, all the works of man." [1 *Enoch*, chapter 80, vol. 1–2, Charlesworth]

And Pravuil told me: "All the things that I have told you, we have written. Sit and write all the souls of mankind . . . for all souls are prepared to eternity, before the formation of the world. . . . and I wrote out all things exactly, and wrote three hundred and sixty-six books." [2 *Enoch* 23:2–3, Charles]

" . . . from my Heavenly vision and from the voice of the holy Angels have I acquired knowledge, and from the Tablet[s]¹² of Heaven have I acquired Understanding." [1 *Enoch*, chapter 92, vol. 3, Charlesworth]

The patriarch Enoch (Hebrew: *Chanock*) appears in canonical Scripture in at least three places. The first reference is in Genesis 5:18–24, within a longer list of genealogies.¹³ Enoch is said to have walked this earth for 365 years,¹⁴ during which time he fathered Methuselah. (Methuselah is famous for the grossly extended span of his life—just short of one thousand years!) Methuselah, then, fathered Lamech, who in turn fathered the patriarch Noah. Meanwhile, the saga of Noah's great-grandfather Enoch is summed up cryptically in verses 23–24:

And all the days of Enoch were three hundred and sixty five years: And Enoch walked with God: and he was not; for God took him.

Each and every generation outlined in this section of Genesis contains the birth, years of life, and death of the patriarchs. Enoch alone is given no time of death, and is (apparently) described as having been taken bodily into the Heavens by God. (This honor was shared by only one other human being in the canonical Bible: the prophet Elijah.¹⁵) This

quirk in the wording of Genesis has fascinated Judeo-Christian devotees and mystics for thousands of years, and has served as the basis for the later traditions (such as Merkavah) based upon Enoch and his experiences in the Heavens.

The second biblical reference to Enoch is, in fact, a product of these Enochian traditions.¹⁶ It is found in the New Testament, Hebrews 11:5, where we find a solid explanation of what happened to Enoch when “God took him”:

By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

The use of the word *translated* here indicates a person who has been taken bodily into Heaven, as opposed to someone who has ascended into the Heavens after death.

The third reference to Enoch in the Bible returns to the cryptic. We also find this one in the New Testament, the Epistle of Jude, verse 14:

And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints.

This third reference was something of a problem for later (and many current) Christian authorities. It canonizes the words of Enoch—but there are no writings of the prophet found anywhere in the Bible!

Instead, we have to turn to that huge collection of “unofficial” biblical documents known as the Apocrypha. In most cases, these books have been excluded from the canon—by both Christian and Jewish authorities—because of their mystical (and often very Pagan) nature.

In the early days of Christianity, before the Bible was canonized, there were actually several books attributed to Enoch in use by various churches. Three of them are known to us today. The first Book of Enoch (*1 Enoch*) is the oldest known Apocrypha—having been composed (most likely) during or directly after the Hebrew captivity in Babylon. (We will return to this subject shortly.) It was known to ancient scholars—such as St. Irenaeus during the early Common Era—but was lost for nearly a thousand years during Roman Catholic world dominance. Then, in 1773, the famous ex-

plorer James Bruce discovered three copies of *1 Enoch* in Abyssinia. This was later called the “Ethiopic” Book of Enoch—because it was written in Ethiopian. However, the oldest copies were likely written in Aramaic or Hebrew. As it turns out, this is the very same text from which the Epistle of Jude draws its quote. Over the ensuing years, several portions of the same text—in Greek this time—have been found. Finally, in the late 1940s and early 1950s, the famous Dead Sea Scrolls were discovered near Qumran. Among the texts recovered from this library was *1 Enoch* (now in Aramaic)—officially making the book part of the Dead Sea collection.

The second Book of Enoch (*2 Enoch*, or the “Slavonic” Book of Enoch) is actually titled the *Book of the Secrets of Enoch*. This was discovered in 1886 in the Belgrade public library by a professor Sokolov, although it was not translated for ten more years. It is generally assumed the text was compiled—and perhaps altered—by Christian editors sometime after the dawn of the Common Era, although much of its content is likely much older. (It may be dependent on *1 Enoch* itself.)

In 1922, the scholar Hugo Odeberg translated the “Hebrew” Book of Enoch (*3 Enoch*). This is another principally Merkavah-class text, depicting the heavenly ascensions of the second-century Rabbi Ishmael. It contains legends concerning Enoch’s shamanic translation from mortal man into the fiery Archangel Metatron (the Scribe, and Voice of God—both jobs suited to the role of a prophet-made-celestial). Most significantly, this work had an influence upon the *Sepher haZohar*—a principal text of the Qabalah written in the thirteenth century.

The legend of Enoch weaves its way back to the Captivity in Babylon (circa 600 BCE). At the time, *1 Enoch* was simply a biblical text similar to the Books of Daniel, Isaiah, Ezekiel, or (later) the Revelation of St. John. Like these latter four, the Book of Enoch was an apocalyptic writing—outlining various Divine communications between Enoch and God. It stands out in history as (perhaps) the first biblical text in which the Hebrew God promises retribution against the entire world for mistreatment of the Israelites. It is the source book for all of the above-mentioned biblical Scriptures, and many further besides.¹⁷

This book gave birth to the widespread Judeo-Christian mindset that assumes “God will someday punish and destroy all of our enemies.” It

was written by a people who had been defeated and carried into a foreign land against their will. It was written to help alleviate some of the anger and resentment that the Israelite people felt against their Babylonian captors. To this day, Babylon (along with Egypt) remains a biblical symbol of wrongdoing and social degeneration.¹⁸

Nevertheless, the captive Israelites seem to have adopted quite a bit of Babylonian cosmology, along with no small amount of Babylonian mythology. *1 Enoch* itself is overflowing with Babylonian astronomy, stories of Angels that mirror older Pagan Mesopotamian tales, and a description of an ascent through the Heavens—a very Chaldean concept.

It is this ascent through the Heavens by Enoch that concerns us the most. *1 Enoch* states that the patriarch was lifted into Heaven by Angelic guides. However, there are other legends asserting that Enoch flew into the sky in a chariot of fire.¹⁹ These, of course, are the legends associated with the Merkavah (Chariot) tradition, by Hebrew shamans who desired to follow in Enoch's footsteps. The various books attributed to Enoch, along with such books as Revelation and Ezekiel, are Merkavah texts—in which prophets are taken to the very Throne of God and taught the mysteries of the Universe in Angelic colleges.

Needless to say, the rise of Merkavah mysticism brought along with it an occult fad for Enochian mythos. When the texts were hidden away or destroyed in the first centuries of the Common Era, the legends of Enoch lived on—and perhaps prospered. The fact that the Books of Enoch had become the *Lost Books of Enoch* merely strengthened their popularity among occultists, adding to the already passionate tales a deep air of mystery and the slight irritation of lost ancient wisdom. The interest in Enoch as a patron of Merkavah riders and Gnostic ascenders was still in vogue in sixteenth-century Europe—paralleled by the similar fad that existed for Solomon and his Keys of magic.

From a practical standpoint, the *Mah'aseh Merkavah* (Work of the Chariot) generally had three principal goals. The first was the gaining of the vision of the Merkavah itself—the Throne of God in the highest Heaven, uplifted by the mighty *Cherubim* and surrounded by its Choirs of ministering Angels.²⁰ Secondly, the Merkavah Rider wished to journey through the celestial spheres—passing through the seven Palaces (*Hekha-*

loth) of Heaven by way of various talismans and passwords—a practice not far removed from the entrance of the Fifty Gates of Understanding.

There also existed a third, almost hidden, objective to gaining entrance to the Heavenly Halls. The truly adept, through a lifetime of dedication, might be allowed a glimpse within the Celestial Book of Enoch. Do not confuse this with such human-created works as *1 Enoch*, *2 Enoch*, or *3 Enoch*! Those Apocryphal texts are, in fact, merely legends *about* the true Book (or Books) of Enoch—written many generations after the patriarch's supposed lifetime. In such literature, the Celestial Book of Enoch is addressed by the terms "Tablets of Heaven" or "Book of Life."

At the beginning of this section, I quoted several instances from Enochian literature wherein the patriarch beholds and then copies the content of the Tablets of Heaven. This is the very same Book that legends such as the Revelation of St. John describe—the seven seals of which only the coming Messiah is worthy to break.²¹ Thus, granting Enoch the privilege to view and *copy* the Celestial Book of Life was a gift from God much akin to Moses' entrance of the Fiftieth Gate of Understanding. (Except in Enoch's case, God was granting the gift to the entire world, by delivering the contents of the Tablets into human hands.)

The Enochian legends hold (in some cases) that Enoch filled 366 hand-written books before he completed his transcription.²² Then, upon his translation into Heaven, he was transfigured into the Archangel Metatron—appointed to the position of Scribe within God's Court (with full authority to speak for the Creator!), and thereby granted stewardship of the Tablets for eternity. As for the hand-written copies he penned while still in the flesh, they've had a rather turbulent history.

The concept of the Tablets of Heaven is not at all confined to the Merkavah tradition. Stories about it appear again and again throughout history and all over the world. It has various mythologies and various names, but they all boil down to the same basic ideas. Many cultures also have a parallel concept of a Divine Record Keeper, who records every single event that takes place in the world, along with all the secrets of Heaven.

In a similar Judaic legend, the Archangel *Raziel* (whose name means "Secrets of God") holds the heavenly scribal position. He is said to stand before the Divine Throne, just behind the Veil, writing down everything that occurs in the Royal Court of *Elohim* (which is the origin of everything that happens in existence). Legend holds that this book (*Sepher Raziel*)²³ was given to Adam, but it was stolen by jealous Angels and tossed into the sea.²⁴ The book was finally recopied by Enoch, passed through Methuselah and Lamech, and finally to his great-grandson Noah. (It contained the blueprints for the Ark.) At length, it was passed down to Solomon, and granted the king his world-famous wisdom and magickal power. Then, it disappeared yet again when Solomon fell from Yahweh's good graces.

In ancient Egypt, the precursor of the *Raziel* myth involved *Thoth* (*Djehuti*)—the Ibis-headed God who invented writing and words. In Pagan Egypt, *Djehuti* represented what the later Gnostics would call the *Logos* (Word).²⁵ The *Logos* is the creative principle of the Divine—the Word of Creation used by God (or, in Egypt, *Ra*) to fashion the world. *Thoth* was the God of all language and communication, and (like *Raziel*) was a keeper of the Divine Secrets of the Heavens. The *Book of Thoth* appears in Egyptian legend in the same manner as the *Sepher Raziel*—as a much-sought-after but ever-elusive tome of ultimate knowledge.²⁶

There are other examples of this Book in world history—such as the Eastern concept of the "Akashic Records," or the ancient Babylonian "Tablet of Destinies"—stolen from the Father God and gifted to humanity by the goddess *Ishtar*. In all cases, we have references to an astral compendium of all knowledge and wisdom, which can be accessed only by adepts who learn how to gain entrance to the record itself.

There have been various attempts to actually write this great Book here in the physical. The medieval grimoire entitled *Sepher Raziel* is one example. The deck of Tarot cards is another. (This is likely why Aleister Crowley named his own Tarot deck the *Book of Thoth*.) Even the Torah is described by medieval Jewish mystics as a mere earthly reflection of the *real* Torah in Heaven.²⁷ Another, more obscure, example is found in the little-known *Book of Sevgi*.

The *Book of Soyga* (*Aldaraia Sive Soyga Vocor*)

Dee: Is my *Book of Soyga* of any excellency?

Uriel: That book was revealed unto Adam in Paradise by God's good angels.

Dee: [. . .] Oh my great and long desire hath been to be able to read those Tables of *Soyga*. [*Five Books of Mystery*, March 10, 1582]

For centuries, all that was known about the mysterious medieval grimoire called the *Book of Soyga* (or *Aldaraia*) came from a few scattered references in Dr. John Dee's journals, and from reproductions of eight of *Soyga*'s Tables appended to the back of Dee's own *Book of Loagaeth*.²⁸

Dee obviously held the *Book of Soyga* in high regard. His inclusion of some of its Tables with, and similarity to, his Tables of *Loagaeth* have always hinted at a connection between *Soyga* and Dee's Angelic magick. However, with such a small amount of information on the *Book of Soyga* available, there was no hope of tracing a historical thread.

This finally changed in 1994, when scholar Deborah Harkness discovered two copies of the text: one in the Bodleian Library (Bodley MS 908) and the other at the British Library (Sloane MS 8—which may have been Dee's copy). Each of them had been cataloged under the alternate title *Aldaraia*—thereby misleading generations of Dee scholars who had been seeking a book entitled *Soyga*. Unfortunately, since the rediscovery there has been little written about the *Book of Soyga*, and no copy of the book itself has yet been offered for publication.

The conversation quoted at the head of this section took place between Dee and the Archangel Uriel in March of 1582. In response to Dee's questions about *Soyga*, Uriel suggested that only the Archangel Michael could reveal the mysteries of the Tables. However, as far as we know, Dee never asked Michael to explain them.

At some point during the next year, Dee appears to have misplaced his copy of the *Book of Soyga*. In April of 1583, Dee asked the Angel Illemese²⁹ for information about his lost "Arabic book of Tables and numbers."³⁰ Unfortunately, Illemese did not regard the *Book of Soyga* with the same esteem as Uriel—instead calling it a work of false witchcrafts. After

some discussion on the matter, Dee finally changed the subject to the (also lost) Book of Enoch, which Illemese promises to deliver.¹¹

Meanwhile, let us explore this obscure *Book of Soyga*. The *Soyga* Tables are large magickal squares (36 x 36 cells) filled with letters generated by a keyword (one associated with each Table) via some unknown cipher algorithm. The cipher was so complicated that even the genius of Dee couldn't break it—hence his “great and long desire” to finally read the text!

The best study of the text to date is *John Dee and the Magic Tables in the Book of Soyga*, by Jim Reeds.¹² His interest in *Soyga* arises from the encrypted Tables, and he has actually succeeded in deciphering them where Dee failed. However, it is not necessary to go into detail on his cryptographic work here. Nothing mystical was revealed by finding the method used to generate the Tables (i.e., they did not produce a readable scripture; instead, the letters represent a mathematical algorithm). The magick is likely inherent in the keyword upon which each Table is based, but there has been no work yet toward exploring the linguistic origins of the keywords.¹³

Of more interest to us here, Reeds also offers a (relatively) detailed description of the entire *Book of Soyga*—which he took from microfilm copies of the manuscripts. He assigns it roughly to the late medieval period, and the texts he studied (the Sloane and Bodley manuscripts) are both of the sixteenth century. It is the Sloane version of the manuscript that also bears the title *Aldaraia sive Soyga vocor*, although both copies were cataloged under that title. The same copy also identifies the text as an astrological mystery—*Tractatus Astrologico Magicus*—which is hardly uncommon for a text of its period. (At the time, astrology was in the mainstream of medical practice.)

Soyga is principally divided into three parts, called respectively *Liber Aldaraia*, *Liber Radium*, and *Liber Decimus Septimus*. There also follow several unnamed additions to the text, ending with the thirty-six Magickal Tables that so fascinated and inspired the heart of John Dee.

The full Latin text actually begins as a rather typical medieval grimoire. If one has seen a copy of the *Key of Solomon the King*, one has seen an example of this kind of literature. There are lists of demonologies,

and conjurations full of classic (probably Gnostic-descended) barbarous invocations:

Adracty, Adaci, Adai, Terocot, Terocot, Tercot, Herm, Hermzm, Her-
mzisco, Cotzi, Cotzizi, Cotzizizin, Zinzicon, Ginzecohon, Ginchecon,
Saradon, Sardon, Sardeon, Belzebuc, Belzscup, Belcupe, Saraduc, Sar-
cud, Carc, Sathanas, Satnas, Sacsan, Contion, Conoi, Conoison, Satnei,
Sapnn, Sappi, Danarcas, Dancas, Dancasnar [*Aldaraia*, Bodley MS 908,
folio 51]

Both copies of the grimoire also refer to Adam (to whom, Uriel told Dee, this book was given in Paradise) by the mystical name of “Zadzaczadlin.” As we progress in our study of Dee’s Angelic magick, we shall see how similar his work is to this material.

Again, like the *Key of Solomon*, it is both astrology and alchemy that form the heart of *Soyga*’s magickal spells—classical aspects of medieval Christian proto-Hermetic mysticism. This gives us some major clues into the core philosophy behind the mysteries transmitted to Dee and Kelley—which are also overflowing with alchemical and astrological references.

Reeds points out that *Soyga* is somewhat unique in the fact that it does not claim any mythological authority. It is not written by any pseudo-Enoch or pseudo-Solomon, and even the claim of ownership by Adam in Paradise comes from Uriel speaking through Edward Kelley rather than from the text itself. This suggests to me that the book was a practicing mage’s workbook, rather than something written exclusively for publication.

On the other hand, it does make reference to several medieval medical treatises—mysterious books called *Liber E* and *Liber Os*. This is perhaps less significant to Dee’s Angelic magick than it is to the later Rosicrucian movement. There is some evidence to suggest Dee’s involvement in (or influence upon) the founding of the movement in early Renaissance Germany.¹⁴ The foundational document of that movement—the *Fama Fraternitatus*, published by physicians in the mid-1600s (after Dee’s death)—contains many obscure references to texts such as *Liber M*, *Liber I*, and *Liber T*.

More relevant to Dee's Enochian system is the stress upon mystical writing in the *Book of Soyga*—especially the practice of writing backwards (mimicking the right-to-left nature of Hebrew). Words such as *Sipal* (Lapis), *Munob* (Bonum—Latin for Good), and *Retap Retson* (Pater Noster) are used throughout the text, and even the title of the book is a reversal of the Greek word *Agyos*, meaning "Holy."

Reeds describes an abundance of the same kind of gematria and word-play as found in Book II of Agrippa's *Occult Philosophy*. Letters are assigned numerical values (again like Hebrew) as well as occult correspondences, and are then recombined and permuted in various fashions to create magickal Names of Power.

Finally, the book contains the famous thirty-six Tables of *Soyga* (which are discussed within the *Liber Radiorum* section of the grimoire). Space does not permit a full discussion of magickal squares here.³⁵ It is only needful to point out that such squares were very popular among Hermeticists and Qabalists during the Middle Ages and the Renaissance (roughly Dee's time). Their focus upon gematria and mathematics fascinated great scientific minds such as Dee, Trithemius, and others.

The Tables of *Soyga* are all thirty-six rows by thirty-six columns in size, and the keyword provided for each is exactly six letters long. This is necessary to the magickal square itself—so that the keyword will fit properly into the Table. The keyword is repeatedly written down the left-hand column of each page—in a once-forward and once-backward pattern³⁶—a total of six times. Thus we have 6 words x 6 letters = 36 squares. (Because the number six is obviously the basis for this mystery, it is no wonder that Uriel directed Dee to question Michael—the Angel of the Sun and the sixth Sephirah, Tiphareth, in many classical Qabalistic texts.)

Each Table is also labeled with the name of the occult force it supposedly embodies. Tables 1–12 bear the names of the signs of the zodiac in order from Aries to Pisces, and Tables 13–24 repeat the same names again. I would assume these represent the positive aspects of the signs followed by the negative—a common twenty-four-fold view of the zodiac when associated with the twenty-four Elders of the Apocalypse. The following seven Tables, 25–31, are labeled with the names of the seven

planets in their proper Qabalistic or Chaldean order (from highest to low est). The next four, Tables 32–35, then bear the names of the four earthly elements. The collection finally ends with Table 36, which stands alone with the label of *Magistri*—opened with the keyword *MOYSES*.

From what we've seen so far, it is quite possible to draw a connection between the Tables of *Soyga* and the mythological *Sepher Raziel*/Book of Enoch. Uriel told Dee that *Soyga* was revealed to Adam by good Angels before the Fall from Eden—which parallels the legend of *Sepher Raziel*. The fact that it contains Tables referring to all of the occult forces of the Universe suggests that it, too, is intended as the all-encompassing Book of Life. It even possesses thirty-six Tables exactly, which would have rested well upon legends of Enoch and his 366 books.

We can also find some relation between the Tables of *Soyga* and the Gates of Understanding. For instance, their progression from zodiac, to the planets, to the four earthly elements demonstrates the same kind of downward progression from highest to lowest found with the traditional (Judaic) fifty-Gates system. Moreover, the final Table of *Soyga*—like the final Gate of Understanding—is isolated from the rest of the group and reserved only for the adept. (The keyword for this Table—*MOYSES*—even hints at the only patriarch given credit for passing the Fiftieth Gate of Binah.)

Finally, the labeling of the last Table of *Soyga* as that of *Magistri* (adept-hood) indicates the entire set may have an initiatory purpose. Although we do not know how the Tables were intended for magickal use, it is not a stretch in logic to assume they—like all magickal squares—acted as talismanic gateways of some sort. Likely, a mage would have successively invoked the forces embodied in each Table, thereby passing through each Gate in an effort to receive magickal power and Divine revelation from God. In the following chapters, we shall see that this is how Dee's Angelic contacts instructed him to use his own *Book of Loagaeth*.

Endnotes

1. The *Zohar* Online: <http://www.kabbalah.com/k/index.php?p=zohar> (accessed November 2, 2009).
2. "And out of the ground made the Lord God to grow | | the Tree of Life also in the midst of the garden, and the Tree of Knowledge of good and evil." | Genesis 2:9 |

"To him that overcometh will I give to eat of the Tree of Life, which is in the midst of the paradise of God " [Revelation 2:7]

"In the midst of the street [. . .], and on either side of the river, was there the Tree of Life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." [Revelation 22:2]

3. Although there are ten Sephiroth, three of the them are transcendent, leaving only seven accessible to man.
4. Along with the Seven Matriarchs: Sarah, Rebecca, Rachel, Leah, Miriam, Hannah, and Deborah.
5. Remember that the Hermetic or Rosicrucian Qabalah -such as used by the Hermetic Order of the Golden Dawn - is not always similar to older Judaic systems. The Jewish Qabalist does not necessarily place Saturn within Binah.
6. The fifteenth day of Nisan, the first month on the Hebrew calendar, falling in March / April.
7. See *The Fifty Gates of Understanding*, <http://www.yashanet.com/studies/revstudy/fifty-gates.htm>, for this list of virtues (accessed November 2, 2009).
8. Merkavah texts such as the Book of Enoch depict the patriarch gaining the Divine Vision, and then touring the Heavens with various Archangels as guides.
9. Athanasius Kircher, *Oedipus Aegyptiacus*, vol. II, p. 319. See <http://www.billheidrick.com/OrpdAKirAKOeAeII.htm>.
10. Please see *The Kabbalah of the Golden Dawn* by Pat Zalewski (St. Paul, MN: Llewellyn, 1993) for more information. Also see the bibliography of this book for more interpretations of the Fifty Gates of Understanding.
11. The Fifth Order usually contains a confused mixture of the nine Angelic Choirs of Pseudo-Dionysius with a truncated hierarchy of the Angels of the Tree of Life. It results in a misleading list of Hebrew names with utterly inaccurate "translations." Because nine Choirs are called for in this Order of Gates, and the Tree of Life hierarchy properly includes ten Choirs, I have opted to retain the classical nine-Choir scheme as found in Agrippa's *Three Books of Occult Philosophy*, Book II, "The Scale of the Number Nine."
12. This is singular in the text. However, chapter 105, vol. 16 of *1 Enoch* refers to Tablets in the plural, so I have duplicated the reference here.
13. The first time by the name *Enoch*. He appears as "Enosh" in a parallel list given previously in the same chapter of Genesis. (There is also an "Enoch" described as the son of Cain in Genesis, chapter 4, but this person does not appear to be related to the patriarch.)
14. Note the Egyptian Gnostic-flavored reference to the number of days in a year.
15. Jesus of the New Testament notwithstanding. Very much like the translation of Jesus, however, both Enoch and Elijah are said to have become purely spiritual (Angelic beings upon their ascension. Enoch became *Metatron*, and Elijah became *Sandalphon*).

16. *Enochian* indicates "of Enoch." In relation to Dee's magick, the term "Enochian" merely refers to the type of system—similar to saying other medieval systems are "Solomonic."
17. Lyman Abbott's introduction to *The Book of Enoch the Prophet* is highly recommended. See the bibliography of this book, under Laurence.
18. Note the "Whore of Babylon" in the Book of Revelation.
19. Elijah is said to have ascended in the same manner. The song "Chariots of Fire" by Vangelis (Evangelos Odysseas Papathanassiou) is named after this biblical convention.
20. See Revelation, chapter 4.
21. See Revelation, chapter 5.
22. I assume this breaks down to $365 \div 4 = 91$. The number of days in a year played an important role in ancient Gnostic mythos, as did the concept of a singular Divine Source.
23. *Sepher Raziel* = Book of the Secrets of God. This is the name of the Tablets of Heaven in this case. The medieval Jewish grimoire of the same title is merely based upon this legend, purporting to be the earthly copy.
24. See *Legends of the Bible*, by Louis Ginzberg (New York: Simon and Schuster, 1956).
25. See John, chapter 1. The Gnostics associated the Logos with Jesus, rather than the older Djehuti.
26. See David C. Scott, *The Gods of Ancient Egypt: The Book of Thoth* (2004). Online at <http://touregypt.net/godsofegypt/thebookofthoth.htm> (accessed November 2, 2009).
27. Intense study of the written Scripture, after invoking the Archangelic Prince of the Torah (none other than Metatron under various names) for guidance, was a means toward achieving divine revelation, and thus visions of the Celestial Torah. Joseph Dan's *The Ancient Jewish Mysticism* (Tel Aviv, Israel: MOD Books, 1993) has come highly recommended for this subject. See the bibliography of this book.
28. We will return to the subject of *Loagaeth* in the following chapter.
29. An Angel from Dee's Heptarchic system of magick.
30. *Soyga* is actually a Latin manuscript. However, there are many magickal names in it that appear to be of Arabic origin or influence.
31. This turns out to be in the form of the *Book of Loagaeth*. See the next chapter.
32. Mr. Reeds' website is <http://www.dic.unn.edu/~reedsj/> is a professional cryptologist. See the bibliography of this book for his work on *Soyga*.
33. Presumably, each keyword has a mystical relationship with an astrological or elemental force, which would then be embodied in its corresponding Table. Reeds calls them arbitrary, but I tend to disagree with such an assumption. They are more likely corruptions of various Hebrew, Greek, and Latin words, as well as other words.
34. See *The Rosicrucian Enlightenment* by Frances Yates (London: Routledge, 2001).
35. A great dissertation on magickal squares can be found in an appendix, by Donald Tyson, in Elwell's 1992 publication of Agrippa's *Three Books of Occult Philosophy*.

36. Note the similarity here to the practice of the *Shem haMephorash*. This seventy-two-fold Name of God is obtained by writing three verses from Exodus in a pattern called "as the ox plows": the first line written right to left, the next line (written underneath the first) from left to right, and the final line written right to left again.

Chapter Two

John Dee's Book of Enoch (*The Book of Loagaeth*)

And I saw in the right hand of Him that sat on the Throne a Book with writing upon both sides, sealed with seven seals. And I saw a mighty angel proclaiming with a loud voice, "Who is worthy to open the Book, and to loose the seals thereof?" And no man in Heaven, nor in earth, neither under the earth, was able to open the Book, neither to look thereon. [Revelation 5:1–5]

O Book, Book, Book, life to the good, but truly death itself for the wicked. Great are the wonders sealed up inside you, and great is the name of your Seal. The light of my medicine, for you. [Archangel Raphael, *Five Books of Mystery*, p. 274]

The traditions outlined in the previous chapter converged in Europe in 1583 CE, within the magickal journals of Dr. John Dee and Edward Kelley.¹ These journals record the Christian esotericism the men received from their Angelic contacts—with a heavy focus upon the biblical books of Genesis and the Revelation of St. John, and the foundational assumption that Dee and Kelley were already living within the "End Times"—when the Antichrist would plunge the world into Tribulation and chaos. At the heart of all of this stood the Christian version of Enoch's Celestial Tablets, known in this case as the "Book of Life" or the "Book of the

Lamb." "See Revelation 5— part of which is quoted at the head of this chapter.")

The bulk of what Dee and Kelley received from their Angels was a system of mysticism, by which one might gain access to the mysteries contained within the Book of the Lamb. As we shall see in this chapter, Dee's mysticism combines elements of the fifty Gates of Binah, the practice of the Counting of the Omer, encoded magickal Tables similar to those of the *Book of Soyga*, and the legends of Enoch's Celestial Tablets.

Of course, neither Dee nor Kelley would have had access to the Apocryphal Books of Enoch in the late 1500s. As we saw in chapter 1, these were not rediscovered until the eighteenth century and later. An avid seeker of the fabled Book of Enoch, Dee may certainly have tracked down a few scraps of text here and there, but a full copy of any of the Enochian texts ultimately eluded him.¹

However, the legends that began with these books were current and popular in Dee's time. (Merkavah mysticism had long fascinated Hermeticists and mystics of the West.) John Dee—a Hermeticist, alchemist, and mystic—had a particular interest in these legends, as he records in his own words:

O God . . . I have read in thy books and records how Enoch enjoyed thy favor and conversation. With Moses thou wast familiar And also that to Abraham, Isaac and Jacob, Joshua, Gideon, Esdras, Daniel, Tobias, and sundry others, thy good Angels were sent, by thy disposition, to instruct them, inform them, help them, yea in worldly and domestical affairs; yea and sometimes to satisfy their desires, doubts and questions of thy Secrets. And, furthermore, considering the Shewstone, which the high priests did use—by thy own ordering—wherein they had Lights and Judgments in their great Doubts.² And considering also that thou (O God) didst not refuse to instruct thy prophets—then, called Seers—to give true answers to common people of things economical, as Samuel [did, for Saul]

And remembering the good counsel thy good Apostle James giveth, saying, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not: and it shall be given him." And

that Solomon the Wise, did so, even immediately by thy self, attain to his wonderful wisdom.

Therefore, seeing I was sufficiently taught and confirmed, that this wisdom could not be attained by man's hand,⁶ or by human power, but only from thee (O God) indirectly, or directly.⁷ [*Five Books of Mystery*, Preface, pp. 58–59]

Thus it is no surprise that, when Dee finally made contact with Angelic beings, the legends of the ancient prophet Enoch were of some importance. For instance, Dee once asked the Angel Illemese about the Apocryphal Book of Enoch, as mentioned in the Epistle of Jude:

Dee: Belike then, they were delivered from one to another by tradition or else Enoch his book, or prophesy, doth—or may seem to be—written in the same language. Because mention is made of it in the New Testament in Jude his Epistle where he hath said, “Enoch also, the seventh from Adam, prophesied of these . . .”⁸

Illemese: I must distinguish with you. Before the flood, the spirit of God was not utterly obscured in men. Their memories were greater, their understanding more clear, and their traditions, most unsearchable. Nothing remained of Enoch but (and if it please your mastership) might have been carried in a cart. I can not bring you the brass, but I can shew you the books. [*Five Books of Mystery*, pp. 354–55]

Illemese here speaks of the Enochian mythos as it has existed for centuries—including the central role of the biblical Deluge in the loss of the Wisdom of Enoch.

Another Angel to discuss the prophet Enoch with Dee and Kelley was named Ave, who offers a rather detailed version of the legend of Enoch. In fact, Ave's Enochian speeches⁹ are the principal reasons why Dee's journals are classified as “Enochian” literature.¹⁰ Ave says:

The Lord appeared unto Enoch, and was merciful unto him, opened his eyes, that he might see and judge the earth, which was unknown unto his Parents, by reason of their fall.¹¹ For the Lord said, Let us shew unto Enoch, the use of the earth. And lo, Enoch was wise, and full of the spirit of wisdom. And he said unto the Lord, Let there be remembrance

of thy mercy, and let those that love thee taste of this after me. O let not thy mercy be forgotten. And the Lord was pleased.

And after fifty days Enoch had written, and this was the Title of his books, *Let Those That Fear God, and Are Worthy, Read.*

But behold, the people are waxed wicked, and became unrighteous, and the Spirit of the Lord was far off, and gone away from them. So that those that were unworthy began to read. And the Kings of the earth said thus against the Lord. What is it that we cannot do? Or who is he, that can resist us?

And the Lord was vexed, and he sent in amongst them an hundred and fifty Lions, and spirits of wickedness, error, and deceit. And they appeared unto them, for the Lord had put them between those that are wicked, and his good Angels. And they began to counterfeit the doings of God and his power, for they had power given them so to do, so that the memory of Enoch washed away. And the spirits of error began to teach them Doctrine, which from time to time unto this age, and unto this day, hath spread abroad into all parts of the world, and is the skill and cunning of the wicked. Hereby they speak with Devils. Not because they have power over the Devils, but because they are joined unto them in the league and Discipline of their own Doctrine.

For behold, in the knowledge of the mystical figures, and the use of their presence is the gift of God delivered unto Enoch, and by Enoch his request to the faithful, that thereby they might have the true use of Gods creatures, and of the earth whereon they dwell. [*A True and Faithful Relation*, p. 174]

This legend suggests that the wickedness of mankind (presumably before the Great Deluge) was the result of giving too much knowledge into the hands of those who were not ready. ("Those who were unworthy began to read.") After this, the wisdom contained in the Tablets of Enoch was obscured among humanity. Ave then continues:

Now hath it pleased God to deliver this Doctrine again out of darkness, and to fulfill His promise with thee (for the Books of Enoch), to whom he sayeth as he said unto Enoch, "Let those that are worthy understand this, by thee, that it may be one witness of my promise toward thee." Come therefore, O thou Cloud, and wretched darkness, come forth I say out of this Table: for the Lord again hath opened the earth: and

she shall become known to the worthy. [*A True and Faithful Relation*, p. 174]

Therefore, the Angels' plan was to deliver the Celestial "Book of Enoch" to Dee and Kelley. (We shall explore their motives for this revelation.) In fact, by the time Dee recorded these words from Ave, he had already received the entire text of a "Holy Book" written in the Angelical language. However, it was not directly referred to as the "Book of Enoch" until Ave does so later in the journals:

My brother, I see thou dost not understand the mystery of this Book, or work, thou hast in hand. But I told thee, it was the knowledge that God delivered unto Enoch. [*A True and Faithful Relation*, p. 196]

And so, let us take an in-depth look at this Doctrine—delivered again out of darkness:

The Holy Book of Loagaeth (Speech from God)

Dee and Kelley had already been at work with the Angels for some time, receiving the particulars of the Angelic scrying tools and the Heptarchic¹² system. (This comprises the bulk of books One through Four of Dee's *Five Books of the Mysteries*—Sloane MS 3188.)¹³ Book Five, then, is where we find the first descriptions of a new "Holy Book." The next manuscript in the Sloane collection—MS 3189—contains the Holy Book itself. This is technically classified as the *Sixth and Holy Book of the Mysteries*, and is also called the *Book of Enoch* and the *Book of Loagaeth* (Speech from God).¹⁴

The Holy Book was formally introduced to Dee and Kelley, by the Archangel Raphael, with these words:

Behold! Behold, yea, let Heaven and earth behold: For with this, they were created. And it is the voice and speech of Him, which proceeded from the First, and is the First, whose glorious Name be exalted in his own horn of honor. Lo, this it is. And it is truth; whose truth shall endure forever. [*Five Books of Mystery*, p. 268]

The concept of "He who proceeded from the First, and is the First" comes from ancient Gnosticism. In Gnostic mythology, the *Christos* (or

Logos—Word) was born directly and entirely from the Divine Source itself. Therefore, the *Logos* was both God *and* the Son of God—two facets of the same gem. See the *Book of John*, chapter 1: “In the beginning was the Word, and the Word was with God, and the Word was God.”

Note, also, that Raphael claims this Book contains the “voice and speech” of the Christos, and that both Heaven and earth were created therewith. (Dee notes in the margin: “The Book, the first language of God-Christ.”) This is another ancient Gnostic concept related directly to the Christos. To the Gnostics, the Highest God was far removed from the imperfect physical realm. However, the Christos was an active and creative aspect of Divinity. All things in the Universe were created after patterns established by the Christos. Once again, see the *Book of John*, chapter 1: “All things were made by him, and without him was nothing made . . . In him was life, and the life was the light of mankind.”

Therefore, we have in this Holy Book the very words that the God-Christ used to create the Universe. (See *Genesis* chapter 1, where each phase of creation is initiated with the words “God said . . .” Consider that Dee’s Holy Book will eventually be entitled *Loagaeth*, the Speech from God.)

Three Types of Knowledge

The biblical Creation is not the whole of what is contained within the Book. Later in the journals (in the appendix to the *Five Books*), Dee records a conversation with the Angel Illemese¹⁵ that expands our understanding of the nature of the Holy Book:

It only consisteth in the mercy of God, and the Characters of these books. For, behold, as there is nothing that cometh or springeth from God, but it is as God, and hath secret Majestical and inexplicable Operation in it: So every letter here bringeth forth the Names of God. But, indeed, they are but one Name; but according to the local and former being, do comprehend the universal generation corruptible and incorruptible of every thing. It followeth, then, it must needs comprehend the end of all things. Thus much, hitherto. [*Five Books of Mystery*, p. 382]

This is the first time we are told that the Book is associated not only with Creation, but also comprehends (encompasses) “the end of all things.” Remember my statement at the beginning of this chapter, that both Genesis and the Revelation of St. John play prominent roles in this system.

Later in the appendix to the *Five Books*, Dee and Kelley make contact with the Archangel Uriel. This entity, too, has something to say concerning the contents of the Holy Book:

This book, and holy key, which unlocketh the secrets of God His determination—as concerning the beginning, present being, and end of this world—is so reverent and holy, that I wonder (I speak in your sense) why it is delivered to those that shall decay. So excellent and great are the Mysteries therein contained, above the capacity of man. [*Five Books of Mystery*, p. 393]

So, the mystical text comprehends the beginning, present, and end of the Universe. In other words, all things in Creation and Time are represented in the Holy Book. (Just like the Celestial Tablets, *Sepher Raziel*, and *Book of Thoth*, described in chapter 1.) Uriel later returns to this subject, revealing the three types of knowledge contained in the text:

For it is said before that the Book containeth three types of knowledge:

1. The knowledge of God, truly.
2. The number and doing of His Angels, perfectly.
3. The beginning and ending of Nature, substantially.

And this hath answered a great doubt. [*Five Books of Mystery*, p. 399]

Later in the journals, after Dee and Kelley have received all but the last page of the Book, a female entity named Galvah—apparently the Mother of Angels, as we shall see later—takes over the sessions. She speaks further about the nature and contents of the Holy Book:

For herein is the creation of Adam with his transgression. The Dignity and wisdom he had. The error and horror wherein he was drowned, yea herein is the power spread of the highest working in all creatures.

|

The life of all things is here known: The reward of death for those who are rewarded for life. | . . . |

Whatsoever hath been from the beginning (since it was said in Divine Determination, Be it done) is here enclosed. [*A True and Faithful Relation*, p. 18]

Still later in Dee's journals, an Angel by the name of Nalvage offers his own description of the Book:

These Tables are to be written, not by man, but by the finger of her which is mother of Virtue." Wherein the whole World, (to flesh incredible) all Creatures, and in all kinds, are numbered, in being, and multitude. The measure and proportion of that substance, which is Transitory, and shall wax old. These things and mysteries are your parts, and portions scaled, as well by your own knowledge, as the fruit of your Intercession. The knowledge of Gods Creatures. [*A True and Faithful Relation*, p. 64]

I note that Nalvage above refers to a "substance" that is transitory (that is to say, mortal) and will grow old. This substance is likely the "material essence"—or physical matter of the Universe—described by Plato. (Plato actually described three essences, which were also adopted by the Gnostics: The first is the spiritual essence, which is pure and immortal. The second is the material essence, which is mortal and will eventually die. The third is the animate essence, which is a mixture of the previous two. Human beings are composed of the animate essence.)

The Last Prophecy of the World

The Angels also had a few things to say about the Holy Book and its relation to the Christian concept of the End Times. (Keep in mind that Dee was a devout Christian in sixteenth-century Europe. He would have taken the subject of the End Times very seriously, and would have firmly believed they were near.)

During one of their sessions with Uriel, the Archangel told the two men that the testimony of the Holy Book heralds the Second Coming (of Christ), and will not be reserved for a single nation or people:

The second of the greatest prophesie, is this. O ye mortal men! For the first was of Himself, that He should come.¹ And this, is from Him, in respect that He will come.² Neither are you to speak the words of this

Testimony in one place, or in one people, but that the Nations of the whole world may know that there is a GOD which forgetteth not the truth of His promise, nor the safeguard of His chosen, for the greatness of His glory. [*Five Books of Mystery*, p. 394]

In this same session, Uriel warns the two men (at length) to prepare, for the Antichrist is already born and the End Times are at hand. In fact, Uriel associates the reception of *Loagaeth* by Dee and Kelley with the initiation of the Tribulation.¹⁹

For why? The Lord hath sent His angels already to visit the earth, and to gather the sins thereof together, that they may be weighed before him in the balance of Justice. And then is the time that the promise of God shall be fulfilled. Doubt not, for we are good Angels. [*Five Books of Mystery*, p. 394]

Later, the Archangel Gabriel elaborates upon the Tribulation, highlighting the advent of the Holy Book (the “Last Prophecy of the World”) and the involvement of Dee and Kelley in the End Times:

But in you two is figured the time to come. For many shall cleave unto the Lord, even at the first call.²⁰ [. . .]

And these are the latter days. And this is the last Prophetie of the World.²¹ Now! Now, shall one King rise up against another, and there shall be bloodshed throughout all the World. Fighting between the Devil his Kingdom, and the Kingdom of Light.

As for you, thus sayeth the Lord: I . . . have delivered unto you the Testimony of my Spirit to Come. For, my Barn hath been long without Threshers. And I have kept my flails for a long time hid in unknown places. Which flail is the Doctrine that I deliver unto you. Which is the Instrument of thrashing, wherewith you shall beat the sheafs, that the Corn which is scattered, and the rest may be all one. [*A True and Faithful Relation*, p. 161]

The last lines of Gabriel’s above speech invoke the image of threshing wheat in a barn as an analogy to the Tribulation and the threshing of the “wheat from the chaff” among human souls. Most important for us here, we see that the Doctrine of *Loagaeth* is described as the flail that shall be the “instrument of thrashing.”

Returning to Uriel's sermon about the End Times, we find the Archangel reveals what may be the most profound words yet in relation to the Holy Book.

Out of this shall be restored the holy books, which have perished even from the beginning, and from the first that lived.¹² And herein shall be deciphered perfect truth from imperfect falsehood, True religion from false and damnable errors with all Arts, which are proper to the use of man, the first and sanctified perfection. Which when it hath spread a while, THEN COMETH THE END. [*Five Books of Mystery*, p. 395]

Thus, according to Uriel, the Angels were seeding this "Testimony" into the world through Kelley and Dee. The influence of the Book was to spread among humanity for a time, and then would come the end of the World of Man and the establishment of God's kingdom. (See the final chapter of the Revelation of St. John.)

What is so profound here is Uriel's suggestion that this Book will "restore the holy books" and "decipher . . . true religion." Dee and Kelley encountered several Angels who referred to the Holy Book as a new "Testimony" or "Doctrine"—Uriel included:

Behold, Behold, Mark O. and Behold. Each line hath stretched himself even to his end, and the Midst is glorious to the good, and dishonor to the wicked. Heaven and earth must decay. So, shall not the words of this Testimony. [*Five Books of Mystery*, p. 328]

The Angel Nalvage also refers to a Doctrine when giving his own explanation of the virtues of the Holy Book:

In our Doctrine there is nothing taught but the state of the world, here, and to come. The prophecies of time, and the knitting up of God his mysteries, opened from time to time, to those that are his sanctified: as testimonies in the Creation and Operation of his Creatures; whereof this Doctrine is a part. The Prophets in their times were not ignorant by revelation of the good will of their Creator. The Apostles, in Christ his Kingdom, were made partakers of the mysteries to come . . . So that this Doctrine is the mysteries of the word of God, sealed from the beginning, now delivered unto man, for that Reformation which must be in One unity established unto the end. | . . . | The fruit of our Doctrine

is that God should be praised. [. . .] The very key and entrance into the secret mysteries of God (in respect of His determination on earth), bringing with it reward in the end of eternal glory, which is the greatest Treasure. [*A True and Faithful Relation*, p. 64]

Considering the time and place in which Dee lived, Nalvage is treading on some dangerous religious ground in this speech. He points out that revelations were given to the Prophets of old—from whence we get the Old Testament of the Bible. Then, revelations were opened to the Apostles of Christ—whereby we derived the New Testament of the Bible. Therefore, Nalvage is here suggesting that new prophecies will be revealed through Dee's Holy Book—which would logically result in an entirely new Testament. Several weeks later, Nalvage returns to the subject of this new Doctrine:

And lo, He called you, and you became drunken, and foolish with the spirit of God: And it was said Descend, for he calleth, and hath called. And Raphael that brought up the prayers descended: and he was full with the power, and spirit of God:²³ and it became a Doctrine, such was never from the beginning. [. . .]

This selfsame Art is it, which is delivered unto you as an infallible Doctrine, containing in it the waters which run through many Gates: even above the Gate of Innocence, wherein you are taught to find out the Dignity and Corruption of nature. Also, [you will be]²³ made partakers of the secret judgments of the Almighty to be made manifest, and to be put into execution. [*A True and Faithful Relation*, p. 77]

Later in the journals, Nalvage and the Archangel Gabriel (his superior) are speaking in unison about this same Doctrine:

These things, that is to say, this Doctrine, delivered by us, is of God: and of his mercies granted unto you, which cannot be in vain. And therefore to be performed, for the secret determinations of God are unknown unto us. [*A True and Faithful Relation*, p. 92]

The idea of a brand-new Doctrine or Testament was quite alarming to Christians of Dee's time—especially as the Church was already segmenting into Catholic and Protestant sects. For instance, Meric Casaubon, who

published many of Dee's journals in *A True and Faithful Relation* in 1659, had this to say of the Holy Book:

This Book (had things succeeded) should have been instead of a Bible; as the *Al Koran*,²⁵ (and much of the same subject), is among the Islamic peoples.²⁶ [. . .] A very effectual way to draw people, under color of a New Law, new lights, and Doctrines . . . from Heaven. [*A True and Faithful Relation*, VI, p. 10]

This description from Casaubon may be a bit unfair. While the Holy Book is certainly described by the Angels as a Doctrine delivered from God to mankind, they never indicated to Dee and Kelley that it would *replace* any existing Scripture. Instead, it would “restore” all of the world's holy books (i.e., by removing errors from them that have crept in over generations). This would be much more in line with Dee's Hermetic thinking—as he would have recognized all religions and their scriptures as containing some amount of Truth and some amount of error. He would have been looking for a Universal Religion (akin to Gnosticism) that underlay all existing religions.

The last entity to appear for Dee and Kelley, during the reception of the Holy Book, was the Mother of Angels, Galvah. Before delivering the final page of the Book, Galvah provides the following important information:

Touching the Book, it shall be called Logah: which in your language signifieth Speech from God. Write after this sort L O A G A E T H:²⁷ it is to be sounded Logah. This word is of great signification, I mean in respect of the profoundness thereof. [*A True and Faithful Relation*, p. 19]

Note that Galvah has just named the Holy Book *Loagaeth* (pronounced “loh-gah”), which signifies “speech from God.” Even though all but the final page of the Book had been transmitted previously, it was never referred to as *Loagaeth* until Galvah did so. (As we shall see later in this chapter, the Holy Book bears Angelic words other than *Loagaeth* on its cover. However, these words are not necessarily the proper title of the Book itself.)

In the same session, Galvah also adds:

Happy are they, which are covered with the Pearls of Righteousness, and on whose head there is a Garland of gladness: For unto those belongeth to taste of the Fountain of true wisdom. Is it not written of this book, that it teacheth nature in all degrees? The judgment hereof is Intellectual. [. . .]

How thou art God knoweth: But comfort yourselves in this; that neither this Testimony can perish, neither unto you can remain any slavery. [*A True and Faithful Relation*, p. 20]

As might be expected, only those who “are covered with the Pearls of Righteousness” can gain benefit from the *Holy Book of Loagaeth*. Uriel made a similar statement (shown previously in this section) when he said that the text of the Holy Book was “glorious to the good, and dishonor to the wicked.”

This would have been a given to Christians like Dee and Kelley, considering the Book's relationship with the End Times and the Revelation of St. John. The *Book of Loagaeth*, according to this worldview, represents the fountain of God's Wisdom from which only the Chosen are to partake.²⁸

Let Those That Fear God, and Are Worthy, Read

Kelley's First Vision of the Holy Book

On March 24th, 1583, the Archangel Raphael granted Kelley his first vision of the *Holy Book of Loagaeth*.²⁹ It appeared as a book with forty-eight leaves of gold. (A “leaf” is a sheet of paper—in this case, gold—bound into a book. Each leaf in a book has a front and a back—so there are two pages printed upon it.)

The writing within this Holy Book appeared wet, as if written with fresh blood. (According to Christian tradition, the *Celestial Book of Life* is written in the Blood of the sacrificed Lamb, or Christ. See the Revelation of St. John, chapter 5, for the Book and the Lamb.) The letters and words themselves were not in English, but written in some kind of hieroglyphic or magickal alphabet that neither Dee nor Kelley had ever seen.

Once Kelley had counted forty-eight leaves in the Book, Raphael replied:

It is finished. One is one [that] " neither is, was, or shall be known. And yet there are just so many. These have so many names, of the so many mysteries that went before. [*Five Books of Mystery*, p. 263]

Raphael's above statement is certainly obscure. It is only thanks to information given by the Angels in later sessions that it makes any sense at all. Put simply, Raphael is confirming the forty-eight leaves reported by Kelley, but also hinting that there is another leaf that "... neither is, was, or shall be known" (Therefore, the true number of leaves is forty-nine.) Not only this, but this "extra" leaf is, in fact, considered number one of the forty-nine.

Later, the text of the first "unknown" leaf is revealed to Kelley and recorded by Dee (complete with diacritical marks and a few pronunciation notes). However, even then, Raphael reminds the men that the mysteries of the first leaf must remain closed for now:

It is not to be spoken, but in the time of His own time. [*Five Books of Mystery*, p. 291]

Since the text of *Loagaeth* is composed of the Words of God, I assume it is the message contained in the first leaf that is "not to be spoken" until the time "of His own time." Because we already know of the Holy Book's relationship to the Book of Revelation, we can assume that "His own time" represents the promised Second Coming of Christ and establishment of the Kingdom of God.

We will learn more about the first leaf of *Loagaeth* later in this chapter.

Kelley's Second Vision of the Holy Book

On March 26th, 1583, Kelley received his second vision of the Holy Book.³¹ It appeared exactly as it had previously, but this time with a bit more detail. This time, Kelley could see that each page was a huge 49 x 49 Table (forty-nine columns and forty-nine rows). This made for a total of 2,401 cells in each Table—which Kelley described as filled with letters, "... some more than other."³²

The fact that Kelley saw some of the cells with "more [letters] than other" cells indicates that he was already seeing the forty-nine-leaf ver-

sion of *Loagaeth*. As recorded later in the journals, the first ("hidden") leaf of the Book contains an entire word in each cell, while most of the remaining forty-eight had only a single character in each cell. Therefore, Kelley was likely seeing the first leaf when he described some cells with "more letters" (i.e., entire words) than the others.

The fact that there are really forty-nine leaves in *Loagaeth* (rather than the forty-eight originally reported) is confirmed later in the journals. For instance, several days after Kelley's second vision of the Holy Book, Raphael discusses its "49 parts":

As I have said: the 49 parts of this Book—49 voices, whereunto the so many powers, with their inferiors and subjects, have been, are, and shall be obedient.³³ [. . .] Every Element hath 49 manner of understandings. Therein is comprehended so many languages. They are all spoken at once, and severally, by themselves, by distinction may be spoken. Until thou come to the City, thou canst not behold the beauty thereof. [*Five Books of Mystery*, pp. 296–97]

By "49 voices," Raphael likely means 49 voicings—or speeches—of God. From these forty-nine speeches of the God-Christ can be drawn *forty-nine* interpretations.³⁴ There are even forty-nine languages contained in the text—though they are all interwoven and spoken at once.³⁵

Obviously, the number 49 (or 7×7) plays a vital role to the *Loagaeth* system. As the Angel Nalvage explains (after Dee and Kelley had recorded the text of all forty-nine leaves of the Holy Book):

You have 49 Tables: In those Tables are contained the mystical and holy voices of the Angels, dignified. [*A True and Faithful Relation*, p. 64]

Remember that there are two pages for every leaf of a book. Thus, there are technically *ninety-eight* Tables (each one, forty-nine rows by forty-nine columns) found upon the pages of *Loagaeth*. However, in the above quote, Nalvage teaches that these are counted as only forty-nine. Each Table, then, has both a front and a back—thereby occupying *both* sides of a single leaf in the Book.

It is quite interesting to compare Dee's forty-nine Tables of *Loagaeth* with the thirty-six Tables of *Soyga* (see chapter 1). Both of them are composed of magickal squares based upon square-root numbers (the

product of a number multiplied by itself.) The Tables of *Soyga* (thirty-six by thirty-six cells) are based upon $6 \times 6 = 36$.³⁶ Meanwhile, Dee's Tables of *Loagaeth* (forty-nine by forty-nine) are simply the next step in the square-root pattern, based upon $7 \times 7 = 49$.³⁷ The holy number seven plays a major role in the ancient Merkavah traditions of the Jewish people, as well as quite a few of the classical grimoiric texts to which Dee and Kelley had access.³⁸

The Heptarchic mysteries are also based upon this seven-fold design—including the Seal of Truth, Holy Table, the seven Ensigns of Creation, and the forty-nine good Angels.³⁹ As we shall see later in this chapter, the mysteries of *Loagaeth* are intimately connected with the Heptarchic system through this seven-fold relationship.

Given what the Angels have said about the contents of the Holy Book (the beginning, contents, and end of Time), it is reasonable—as with the *Heptarchia*—to associate the forty-nine Tables with the Seven Days of Creation. (Technically, the Seven Days—along with a hypothetical “Eighth Day” associated with the End Times—encompass the entire span of the Universe from beginning to end. We are currently living in the Seventh Day of Rest.)

Supporting this, the Mother Galvah makes the following cryptic statement just after delivering the text of the forty-ninth leaf of *Loagaeth*:

These are those seven. [*A True And Faithful Relation*, p. 19]

Later in the journals, the Angel Nalvage makes an equally cryptic statement just after delivering the Key to the mysteries of the second leaf:⁴⁰

This is therefore the key of the first seven, according to the proportion of the first Creation. [*A True And Faithful Relation*, p. 88]

These two statements associate both the second⁴¹ and final leaves of the Holy Book with a mysterious “seven.” (“According to the proportion of the first Creation.”) I suspect they are indications that *Loagaeth*—from the second to the forty-ninth Tables—encompasses the Seven Days of Creation as depicted in Genesis 1 (plus the dreaded “Eighth Day” of the Tribulation).

Kelley's Third Vision of the Holy Book

On April 6th, 1583, Kelley received what I call the "third vision of the Holy Book."⁴² Of course, Kelley had seen the Book many times by this point—as this occurs after he had recorded forty-eight lines of the first leaf (side A). However, this is the third time Kelley saw something new about the appearance and construction of the Book itself.

Just after the transmission of the forty-eighth line, the cover of the Book was suddenly displayed to Kelley. It was blue in color, and made from a thin, light silk.⁴³ On this cover were the words *Amzes naghezes Hardeh*. (Note that this is some weeks before Galvah entitles the Book *Loagaeth*.) Kelley reported that these words signify "The Universal Name of Him that created universally be praised and extolled forever."

However, later in the journals, an Angel named Ave suggests that Enoch's Book was entitled *Let Those that Fear God, and Are Worthy, Read*.⁴⁴ Dee notes at this point, "The title of Enoch's Books expounded into English." Therefore, it is possible that Ave's version is the more literal translation of the title *Amzes naghezes Hardeh*.

From the Right Hand to the Left . . . as in the Hebrew Bible

Another important, and unique, feature of *Loagaeth* is that it is written entirely from right to left. That is, it is unique among *Western* mystical texts. Meanwhile, it shares this feature with all books written in Hebrew—a Semitic language that also runs from right to left.

Once Raphael showed Kelley his second vision of the Holy Book (where we first see the 49 x 49 Tables full of letters), the Archangel's next action was to draw a series of twenty-one hieroglyphic characters from the pages.⁴⁵ The characters, as recorded in Dee's journal, are the letters of the Angelical alphabet. (I will cover this alphabet in depth in chapter 5.) However, more important now, this Holy alphabet is recorded as running from right (the first letter—*Pa*) to left (the last letter—*Gisg*). This is the first indication in the journals that the language is written in the leftward Semitic fashion.

The next indication is found just after Raphael transmitted the first word of the first leaf: *Zuresch*—a word of seven letters.⁴⁶ Dee then drew a 7 x 7 Table showing the numbers 1–7 (relating to the seven letters of

Zuresch) running “backward”—that is, from right to left. (I think perhaps Dee, after hearing the first word was exactly seven letters, drew the 7 x 7 Table in case he was about to receive another magickal square. However, no square was revealed, and Dee left the Table blank except for the numbers 1–7 in the top row.)

I should point out that Dee recorded *Zuresch*, and all of the words transmitted by Raphael, both in English letters and the usual Western rightward style of writing. Apparently, it is only when the text is written in Angelical characters that it must be written leftward. (The same convention is followed with Hebrew.)

Of course, if a book's text is written leftward, it follows that the pages of the book must do likewise. For instance, take any book written in English,⁴⁷ and lay it facedown so the book's spine is toward your right hand. (You'll be looking at the back cover.) Now, open the back cover so you are looking at the last leaf of the book. If the same book were written in Hebrew, what you just saw as the back cover would have actually been the front cover. And the leaf you saw after opening the cover would contain the *first page* in the book. The text would begin in the upper-right-hand corner of the paper and run toward the left margin.

Dee's journals highlight this difference in page ordering several times. In one instance, Dee outright states that Angelical reads leftward:

... in my mind it seemeth requisite⁴⁸ that as all the writing and reading of that holy language is from the right hand to the left, so the beginning of the book must be (as it were, in respect of our most usual manner of books, in all languages of Latin, Greek, English, etc.) at the end of the book. And the end, at the beginning, as in the Hebrew Bible. [*Five Books of Mystery*, p. 411]

Uriel confirmed Dee's observation (on the next page of the journal) by suggesting that Dee's judgment was directed by God above, “He that sayeth, ‘Do this,’ directeth thy judgment.”

After Kelley had recorded most of the Holy Book in the usual rightward fashion (and in English characters),⁴⁹ the Mother Galvah arrived to instruct Dee on writing a “perfected copy.”⁵⁰ In part, this meant the text

had to be rewritten in the leftward fashion, so the last page of the book would fall upon what we Westerners consider the “first leaf”:

The first leaf (as you call it) is the last of the book.⁵¹ | . . . | Write the book (after your order) backward, but alter not the form of the letters, I speak in respect of the places. | *A True and Faithful Relation*, p. 19]

I assume that by “places,” Galvah meant the proper ordering of letters had to be preserved for the words when written leftward as when written rightward. In Angelical, the text would be a mirror image of the text in English, but both texts would sound the same when read aloud. (This is different from *Soyga*, which actually spelled words backward to form new—but still rightward-reading—words. Such as *Soyga* itself, which is a reversal of the Greek word *Agyos*.)⁵²

The Reception of the Forty-Nine Tables

The reception of the Tables of *Loagaeth* began on Good Friday, March 29th, 1583.⁵³ When Kelley received the text of the forty-nine leaves, he did so by first entering a kind of trance. As he sat gazing into the crystal, Dee records, a “sword of flame” came from the shewstone and thrust into Kelley’s head. The sryer described “a thing immediately creeping within his head, and in that pang became all in a sweat.” He greatly disliked this feeling, which continued for about fifteen minutes before it subsided (or “came to rest”) somewhat.⁵⁴

This process took place each time Kelley sat down to transcribe the language in the Holy Book. It appears to be a form of shamanic ecstasy, and seems to parallel the Christian mystery of the invocation of the Holy Spirit, often associated with speaking in tongues.⁵⁵ Kelley, while in his trance, could read the language within the Book fluently. After each session, the fire would withdraw from his head back into the shewstone—after which he no longer understood the language.

The Archangel Raphael delivered the initial lines of the first leaf of *Loagaeth* in a very meticulous fashion. With a rod of gold, Raphael pointed to the first cell on the Table in the Holy Book—indicating the word written there in fresh blood. He then spelled the word letter by letter, which Kelley repeated for Dee to record.

Previously, I used this first word—*Zuresch*—as an example of the Holy Book's leftward style of writing. Since it happens to be the very first word of *Loagaeth*, we can continue to use it as an example here. What Raphael actually transmitted to the two men was not the completed word, but a string of Angelic letter-names: *Ceph* (Z), *Van* (U), *Don* (R), *Graph* (E), *Fam* (S), *Veh* (C), *Na* (H).⁵⁶ By working in this manner, there would be a very low error rate in the transmission, and words could be quickly and easily reviewed and corrected later on.

However, with thousands of words to receive, Dee was concerned the project would soon become overwhelming. The first two lines alone had consisted of ninety-eight words transmitted letter by letter, and there were yet forty-seven lines to go on just side A of that Table!⁵⁷ Therefore, Dee asked Raphael if some kind of abridgment of this letter-by-letter method might be used instead.⁵⁸

Apparently, this angered Raphael—as the vision of the Holy Book suddenly vanished from Kelley's sight. After a prayer from Dee, the vision appears to Kelley once more, and Raphael returns to lecture the two men. Apparently because of Dee's "inappropriate" request, the Archangel states that he will not appear in the crystal again until *Loagaeth* has been transmitted entirely.

However, before leaving, Raphael assures them that his *office* will remain present. Indeed, the remainder of the Tables (the last excluded) are delivered to the men by "a Voice" coupled with a vision of the Holy Book in the stone. This Voice, then, can safely be considered the voice of Raphael.

Nevertheless, Dee was granted his request for an abridgment to the transmission process. Beginning with line three, the text of the First Table of *Loagaeth* is delivered word by word, rather than letter by letter. While this took a huge workload off of Dee and Kelley, it does create something of a problem for us today. With the first two lines, we have no doubt as to exactly how the words are to be spelled in Angelical characters—because each letter was named individually. However, with the rest of the First Table, we have only words that Kelley spoke aloud and Dee recorded phonetically.

My own analysis of the text³⁰ suggests that several words are spelled phonetically—depending on how Dee heard each word at the time. Therefore, the same word might appear in different lines of the text spelled in slightly different ways. Yet, in other cases, the spellings do seem to be exact—and Dee even makes notes here and there to help us with proper Angelical spelling or pronunciation. (Any such notes are included with the entries in the Lexicon in the second volume of this work.)

In Forty Days Must the Book Be Perfected

The overall reception of the Holy Book was marked as a magickal operation in its own right. Note that it began on Good Friday (March 29th), and this was not coincidental. Exactly eight days into the reception of the text, the Archangel Uriel appeared to inform the men that there was a time limit on their work:

Behold (sayeth the Lord) I will breathe upon men, and they shall have the spirit of Understanding. In 40 days must the Book of the Secrets, and Key of this World, be written. | . . . | To the end he may see and perform the time of God his Abridgment. [*Five Books of Mystery*, p. 327]

This is the first of two references to a forty-day period in relation to the reception of the Holy Book. This would seem to make sense. The Old Testament of the Bible records forty days and nights of the Great Deluge, and the same amount of time for Moses' spiritual retreat on Mount Sinai. Moreover, in the New Testament, Jesus is depicted as fasting for forty days and nights during his own spiritual retreat in the wilderness. However, there may yet be a deeper mystery to the forty-day time period associated with *Loagaeth*.

Notice that Uriel does not mention this forty-day "deadline" until eight days into the process. That means that the total time period of the reception would come to forty-eight days—exactly the number of Tables in *Loagaeth* whose mysteries the Angels have promised to open. And, as we shall see in a following chapter, the same number as the Angelical Keys used to open those mysteries.)

Forty-eight days from Good Friday (March 29th) puts the deadline at May 8th. Just three days before that time (on May 5th), Uriel appears in the shewstone once again to establish another forty-day period. This time it is for recopying the Holy Book from Kelley's English-lettered originals into a "perfected" copy:

In 40 days more must this book be perfected in his own manner, to the intent that you also be perfected in the workmanship of Him, which hath sealed it.⁶⁰ [*Five Books of Mystery*, p. 395]

If this "perfected copy" of the Book were completed forty days after the original May 8th deadline, then Dee would have had to complete the project by June 17th. However, this does not appear to be the case in Dee's journals. As we shall see, Dee is later told to begin writing the perfected copy on June 18th. If Dee begins the project on that day, forty days will take him to the very beginning of August.

The perfected copy of *Loagaeth* must also be written in Angelical characters, as Dee notes after the previously quoted sessions in his journal:

I required the perfect form of the 21 letters, that I might imitate the same . . . in the Holy Book writing, etc. [*Five Books of Mystery*, p. 398]

And here, in a later conversation Dee had with the Angel Nalvage:

You mean the mystical Letters, wherein the holy book is promised to be written. [*A True and Faithful Relation*, p. 78]

Moreover, as we know, the Book must be written in the Semitic leftward fashion. This perfected version would have to be completed before the Book could be put to practical use.

Dee had many additional questions regarding the construction of the perfected Holy Book. However, the Angels were unconcerned with minor details:

Dee: I was desirous to know whether the book were to be written in paper or parchment; in what color the lines were to be ruled (green or blue, etc.) and of diverse other doubts, necessary to be dissolved. I was careful to have some advisement. [*Five Books of Mystery*, p. 406]

Uriel: Fulfill those things that are commanded. Form and write thy book after thine own judgment. God His determination is just. Therefore, put to your hands. More than hath been said, and more plainly, cannot be uttered. [*Five Books of Mystery*, p. 408]

Also, of interest is Dee's eventual observation about the First Table of *Loagaeth*.⁶¹ Because it contained an entire word—rather than a single letter—in each cell, Dee knew the text would never fit into two 49 x 49 Tables on a single leaf. So, he asked Uriel for permission to write the text without a Table, over several pages. The Archangel accepts this necessary convention. The remaining forty-eight pages, however, do contain Tables.

Begin to Practice in August

The forty-day periods are only one example of the shamanic style of magical timing utilized by the Angels. From the Archangel Uriel, the two men learned that a time had been established for the practical use of the (perfected) Holy Book. It is only at this set time, and not before, that the Mysteries contained within the Tables of *Loagaeth* will be revealed:

You are chosen by God His mercy to an end and purpose. Which end shall be made manifest by the first beginning in the knowledge in these Mysteries. God shall make clear when it pleaseth Him, and open all the secrets of wisdom when He unlocketh. Therefore seek not to know the mysteries of this book, till the very hour that He shall call thee. For then shall His power be so full amongst you, that the flesh shall not be perceived, in respect of His great glory. [*Five Books of Mystery*, p. 351]

One is not to be lightened, but all.⁶² . . . for until the 40 days be ended, shalt thou have no[t] one more shew of us. [*Five Books of Mystery*, p. 352]

Uriel's reference to "the 40 days" should indicate the period that fell roughly between June 18th and August 1st—that is, the period during which Dee was to create the perfected copy of the Holy Book. Therefore, we can assume that the mysteries of the Tables of *Loagaeth* will be revealed only after the perfected copy of the Book has been written.

Then, the mysteries of the Tables would be revealed all at once (or in a single extended magickal operation).

Dee and Kelley had heard a hint of this “appointed time” previously, from the Archangel Raphael (while the First Table of *Loagaeth* was in transmission). Apparently, the men were not to repeat the words of the book aloud while writing it—because to speak the words was to invoke the magick. This, Raphael assures the men, would not be desirable:

If you use double repetition⁶³ in the things that follow, you shall both write and work, and all at once, which man's nature can not perform. The troubles were so great that might ensue thereof, that your strength were nothing to prevail against them. When it is written, read it no more with voice, till it be in practice.⁶⁴ All wants shall be opened unto you. [*Five Books of Mystery*, p. 311]

Apparently, it is dangerous to read the text aloud while writing it. What concerns us here, however, is the fact that Raphael promises there will be a time for the actual practice of *Loagaeth*, when all “wants” (that is, all questions) will be answered.

Soon after Uriel instructed the men to “seek not to know the mysteries of this Book,” Dee and Kelley made contact with the Angel Illemese, who provided specific information about the “appointed time” in lyrical form:

Illemese: I will sing a short song;
Your doings are of God, your calling great.
Go down and seek the Treasure, and you shall obtain it.
Take no care, for this Book shall be done in 40 days.
Begin to practice in August.⁶⁵ Serve God before.
You shall know all things, with a stroke of the eye.⁶⁶
And so, praise, glory and eternal singing
with incessant humility be unto thee, Creator that
hath framed, made and Created all things, for
ever and ever. Now say you (if you will)
Amen.

Dee: Amen Amen Amen.

Itemese: After the end of forty days, go down for the Treasure. When those forty days are done, then this book shall be finished. The rest of the time until August, is for rest, labor and prayer. [*Five Books of Mystery*, pp. 357–58]

It is once again Uriel who appears, later in the journals, to reveal more information about the “appointed time” for the practical use of the *Loagaeth* system:

This book (I say) shall, tomorrow, be finished; one thing excepted which is the use thereof. Unto the which the Lord hath appointed a day. But (because I will speak to you, after the manner of men) see that all things be in readiness against the first day of August next. [*Five Books of Mystery*, p. 394]

Thus we learn, for certain, that August 1st was the target date for the practice of *Loagaeth*. As stated previously, that would be roughly forty days after Uriel instructed Dee to begin writing the perfected copy of the Holy Book.

Interestingly, all of this together represents three distinct periods of forty days. During the first period (which began eight days after Good Friday), Kelley received the text of the forty-eight Tables. The second period was one of rest, during which Dee received some answers and clarifications from the Angels. Then, the third period should have comprised the creation of the perfected Holy Book—ending on August 1st and the revelation of the Mysteries.

Begin the Book Next Tuesday—the Mother Galvah

By June 14th (just four days before Dee was to begin work on the perfected Holy Book), the men had not yet received the text of the final—forty ninth—Table. This was withheld, apparently, because it was specifically under the jurisdiction of a female Spiritual Creature who (on June 14th) appeared and took over the transmission process.

Dee first records the appearance of “a Maiden.”¹⁰⁸ She tells the two men that she is far from home, on a journey that will end six or seven weeks in the future. Dee points out (as he had noted previously in the journals) that Angels are unaffected by physical distances. Therefore,

it is the time of the Maiden's journey, and not any distance, that establishes its length. If we count forward on the calendar about seven weeks from June 14th, we find ourselves in the close vicinity of August 1st. This is, then, our first veiled clue that this Maiden is associated in some way with the mysteries of the Holy *Book of Loagaeth*.

The Maiden, in Kelley's vision, continues on her journey and encounters several people along the way. At this point in the journals, the identity of this Maiden is hidden. However, as we shall see later, this vision of the Maiden's journey is directly related to her true identity.

Dee eventually asks the Maiden for her name. She replies that her "name" is not from the human tongue, likely meaning that it is Angelical:

My name is Galva'h, in your language I am called *Finis*. [*A True and Faithful Relation*, p. 12]

To Trithemius I say, "I am *Finis*, I am a beam of that Wisdom which is the end of man's excellency."⁶⁹ [*A True and Faithful Relation*, p. 13]

Finis is Latin for "the end." However, later during the same session, she adds that the name *Galvah* is not the general Angelic word for "end,"⁷⁰ but is instead used here in a very particular (specific) sense:

Understand my name particularly, and not generally. I speak it to avoid error. Persevere to the end. [*A True and Faithful Relation*, p. 14]

In other words, *Galvah* is not the true name of this Maiden. It is, instead, a title—relating in some way to her function or office in these transmissions. As we saw previously, Gavlah has appeared to guide Dee and Kelley to August 1st—which is *the end* of the *Loagaeth* operation. ("Persevere to the end.") Moreover, as we shall see, it will be her job to reveal the *final* leaf of the Holy Book to the two men.

On the first day she appeared (June 14th), *Galvah* took control of the scrying sessions and became Dee's principal instructor on the Holy Book:

Galvah: Begin the Book next Tuesday. Myself will be the director; and as my name is, so I will lead unto the end. All other things use, according to thy judgment and proportion of his Spirit that guideth you. I

myself will be the finger to direct thee. [*A True and Faithful Relation*, p. 13]

Note that Galvah tells Dee to begin the Book "next Tuesday"—which would be June 18th. Of course, Kelley had already received forty-eight of the Tables by this point—all transcribed by Kelley from the shewstone in English letters, and written in the Western rightward fashion. Therefore, Galvah must be telling Dee to begin the *perfected copy* of the Holy Book. This appears to be what Dee assumes as well, and he asks Galvah if she will answer his questions regarding its writing:

Dee: At the beginning to write the Book, shall I require your instructions?

Galah: Do so. [*A True and Faithful Relation*, p. 13]

An example of Galvah's direction regarding the writing of the Holy Book can be found a few pages later—on June 20th, two days after the project began. Here, Dee is given several very Solomonic instructions to follow while he works on the Book—although Solomonic or other traditional magickal timing is not used. Instead, the work is to be done when Galvah inspires Dee to work:

Galah: Labour in the writing of the Book diligently. See thou cleanse thyself on both sides. Be alone while it is done: that is to say, while thou art in doing it. [. . .] In a pure action all things ought to be pure.

Dee: May I be writing every day, and at any time, when it shall come in my mind?

Galah: Ever as thou shalt feel me move thee. I will stir up thy desire.

Dee: How shall I do for the letters? Shall I simply translate the letters as I find them?

Galah: Aye.

Dee: The titles of the sides, are they to be written only in the holy Characters?¹

Galah: As thou sayest [*A True and Faithful Relation*, p. 23]

Dee goes on to ask several technical questions about his copy of the Holy Book. However, Galvah promises all further questions will be answered during the last seven (of the forty) days before August 1st. More than likely, Dee was expected to have the perfected Holy Book nearly written by that time. Here, Galvah only assures Dee, "Thou shalt want no direction."

The true identity of Galvah is a puzzle that plays out slowly in the journals. During their first session together, when Galvah instructed Dee to begin work on the Holy Book, she also gave him a very cryptic hint to her identity:

The finger of God stretcheth over many mountains. His Spirit comforteth the weakness of many places. No sense is unfurnished where His light remaineth. For understand what I am, and it is a sufficient answer.

[*A True and Faithful Relation*, p. 13]

Dee had, earlier in this session, mentioned that Galvah did not appear to be one of the Daughters of Light, or their Daughters—the only family of female Angels the two men had met at that point. Just before her short speech above, Galvah confirms that she is not one of those Angels, but that all of the Daughters (and their Daughters) of Light are comprehended⁷² within her:

These also that are called Daughters and Daughters of Daughters are all comprehended in me, and do attend upon True Wisdom. Which if Trithemius mark, he shall perceive that true Wisdom is always painted with a woman's garment. For, [other]⁷³ than the pureness of a Virgin, nothing is more commendable. [*A True and Faithful Relation*, p. 13]

A few sessions later,⁷⁴ one of the Daughters of the Daughters—named Madimi—appeared in the stone. (Dee and Kelley had met her earlier in their Angelic scryings.) During their conversation, Madimi brought her mother to the shewstone to speak with Dee. Madimi's mother, of course, is Galvah. Yet she introduces herself to Dee in this instance by the name I AM.⁷⁵ (We will return to this encounter between Dee and Madimi later in this chapter.)

It would seem that the solution to the puzzle is found on page 14 of *A True and Faithful Relation*. Here, Galvah appears, in a vision, to be completely entrapped by a surrounding hedge. The Angel Illemese appears briefly and has an exchange with her:

Galvah: Here is no way out.

Illemese: Come, I will do somewhat for you. It is a strange thing that Wisdom cannot find a way through a hedge.⁷⁶ [*A True and Faithful Relation*, p. 14]

Illemese knocks down part of the hedge and departs the vision. Galvah, then, continues with the allegorical vision—in which she (now revealed as Wisdom) vainly attempts to find lodging amongst corrupt mankind.⁷⁷

This vision is likely a continuation of the very first vision Galvah showed Kelley—concerning her journey toward August 1st.⁷⁸ In that vision, Wisdom also journeyed along her way, encountering humans who either embraced her or could not tolerate her, and those who made good use of her guidance along with those who did not.

Through all of this we learn that “Galvah” is, in fact, Wisdom herself. Throughout Western history, Wisdom has been depicted as a female figure—her symbolism dating back to images of the goddesses Inanna (in Mesopotamia) and Isis (in Egypt).⁷⁹ The Gnostics worshiped her directly as *Sophia* (Wisdom), and Judaism adopted *Sophia* as its own *Shekinah* (the Presence of God). From these, the later Hermeticists developed their concept of the Soul of the World. This is the alchemical Bride of God.

It is my impression that the name *Galvah* is intended to represent the biblical *Omega* (The End), as we see it in the first and last chapters of Revelation: “I Am the *Alpha*, and the *Omega*. The First, and the Last.” Therefore, *Sophia*—as *Galvah*/*Omega*—represents the passive and feminine aspect of Creation. Her bridegroom—the *Christos*/*Alpha*—represents the active and masculine aspect. (In Gnosticism, the union of *Sophia* and the *Christos* represents the Holy Spirit, symbolized by the white dove.)

Every Monday Is the Seventh—the “Enochian Sabbath”?

One of the more inexplicable examples of magickal timing in Dee's records concerns the Angels' strange observation of Mondays. Others have classified this as some kind of “Enochian Sabbath”—comparable to the Christian Sabbath on Sunday, or the Jewish Sabbath on Saturday.⁸⁰ In both of these latter cases, the Sabbath is established according to the “Day of Rest” observed by God on the Seventh Day of Creation. (See Genesis 1.) The Jewish custom was to begin the week with Sunday—meaning that Saturday was the last day of the week, and therefore the Seventh Day of Rest. (In fact, this is why we refer to the Day of Rest as the “Sabbath”—because the root of this word is the Hebrew name for Saturn/Saturday—*Shabbathai*.) For the Christian, the week began on Monday—so that Sunday was the Seventh Day and the Sabbath. (A custom our secular culture follows to this very day.)

I find it hard to judge whether or not the Angels intended Mondays to be a Sabbath in this sense. No special consideration of this day appears in relation to the *Heptarchia*—which precedes the *Loagaeth* system in Dee's journals. However, the ordering of planetary forces revealed to Dee in the Heptarchic system does happen to end with Luna—the planet of Monday. (The list runs Venus, Sol, Mars, Jupiter, Mercury, Saturn, and Luna.⁸¹ The Angels did associate this ordering directly with the Seven Days of Creation.⁸²)

Mondays are first mentioned in the journals when Galvah instructs Dee to begin writing the perfected copy of the Holy Book:

Galah: That is to say, while thou art in doing it, henceforth and till the time to come⁸³ use speech with us no more; every seventh day [excepted].

Dee: How shall those days be accounted?

Galah: From Tuesday last: Tuesday being the first of the seven,⁸⁴ and the next Monday, the seventh, and so forth every Monday is the seventh. [*A True and Faithful Relation*, p. 23]

Therefore, Dee was to work on the Holy Book on every day of the week from Tuesday to Sunday. The seventh day, Monday, was one of rest from that work, whereupon Dee might enjoy conversation with the Angels.

Oddly, Dee seems to have disregarded Galvah's instruction to contact the Angels only on Mondays. The next several scrying sessions recorded in his journal are on days *other* than Mondays.

Mondays are next mentioned in the journals during the period when Dee and Kelley received the forty-eight Angelical Keys. During one session, which took place on a Monday, the Archangel Gabriel delivered the following message from God:

Gabriel: Listen unto my words, for they are a Commandment from above. Behold, (saith He) I have descended to view the Earth, where I will dwell for seven days, and twice seven days. Therefore, let them be days of rest to you. But every seventh day, I will visit you, as Now I do.

Dee: I understand that this rest is, that every Monday, for three Mondays else next after other, we shall await our lessons, as now we receive, and that we may all the rest follow our affairs of study or household matters.

Gabriel: It is so, for one day shall be as a week. But those days you must abstain from all things that live upon the Earth.

Dee: You mean these three Mondays ensuing next. [April 30, 1584. *A True and Faithful Relation*, p. 114]

The journals indicate that Dee followed the instruction this time, as the next three sessions with the Angels take place on Mondays⁸⁵ (although we are not told if he or Kelley abstained from "all things that live upon the earth" on these Sabbath days). This, unfortunately, is all the journals of Dr. Dee have to say about Mondays.

The Forty-Nine Tables of *Loagaeth*: What We Know⁸⁶

In this section, we are going to explore the particulars, as recorded by Dee, of some of the forty nine leaves (or Tables) of the Holy *Book of Loagaeth*. Dee made a few comments in his journals that suggest, to me, that he had more information about the contents of the Tables than has survived to the present day. It is entirely possible that he recorded this information in another journal that has been lost. Therefore, we will have to gather what we can from the *Five Books* and *A True and Faithful*

Relation. Unfortunately, this means we only know a few details about a few of the Tables:

*Titles of the Tables*⁸⁷

Almost all of the Tables of *Loagaeth* are headed with titles—one for side A and another for side B of each leaf. Those Tables that do not have specific titles are instead “entitled” with the first words that appear on the page. We have precious little in the way of translations for these titles. In the Lexicon in volume II, I have referenced any of these words that appear similar to known Angelical words. Following are the titles themselves:

Table 1A [zuresch od adaph mal zez geno au marlan oh muzpa|

Table 1B [Oxar varmol] pan sampas os al pans orney andsu|

Table 2A alla opnay qviemmah.

Table 2B zvrebth aho dan lanfal cramza

Table 3A pandobna ox adroh azimcholdrux.

Table 3B dlod Alged zvrem. [“dlod allged zvram”]

Table 4A Zvbla ox arnogan Algers aclo.

Table 4B Danfal gest Axamph acrosta.

Table 5A Gonzahoh alch arge oho Adanch.

Table 5B Zvchastors plohodmax argednon acho

Table 6A Sancgonfal aldex, Ave goh adatqvan,

Table 6B pvrcha ges maxgem adroth vaxox ahó

Table 7A Dam lethgath onzar avoxalgeth

Table 7B chymaxchaberexmapha

Table 8A algebadreth

Table 8B Oylzongs

Table 9A pagesgem

Table 9B Avallacax

Table 10A Gorvemgemps

Table 10B Bacap Laffos

Table 11A Ozimba londorh

Table 11B ylchvzzapg

Table 12A Nopham

Table 12B Signeh gax

Table 13A t-lallaah gethnoh

Table 13B Iaialgh lercol zinrox

Table 14A Pincal vexlan

Table 14B Phin potagar giron

Table 15A Se ger pcopalph

Table 15B Oroh Zvn.compvxoh

Table 16A Dadavar gedrong

Table 16B varahhatraglax pligeo

Table 17A Hidrahal glazipvage

Table 17B Engidexol: neolchiph

Table 18A Polacax cvbagod

Table 18B Zad, ron anchal

Table 19A Gedmarg alpon

Table 19B Bvzalg long arnap

Table 20A Zicha lezach.

Table 20B Drem phingel oxah oho

Table 21A algonzib virbalox

Table 21B Avriz ommaphily geld

Table 22A Cehergol naoal

Table 22B Fâl mexicamps vrom

Table 23A Conar vomfagal

Table 23B Toxarx nerhol gel podnon

Table 24A Zichidpha lvziph

Table 24B Nervag prancan

Table 25A Demphoz prang oho

Table 25B Harodan lempric dohoh

Table 26A Chy pled sagnaroph

Table 26B Draxph intayfalg

Table 27A Vlnen razo vilcomb

Table 27B Vincal leorna rvh

Table 28A Dababel gel zozaah

Table 28B Larvh gohonp babbabor

Table 29A Famfax lep axax.

Table 29B Zirzach bvmazon.

Table 30A Tar, vin gabax orho.

Table 30B Glonz alnoptd.

Table 31A Gemnarv Hvncol.

Table 31B Rynh zichzor chalan.

Table 32A yayger balpaoeh.

Table 32B Car vanal geldons.

Table 33A Vio nilg onpho.

Table 33B Toxhencol ylnorox ziborh.

Table 34A Balvomph chiphan.

Table 34B Vingelg laxih parcan.

Table 35A Zvda vig pancar.

Table 35B Dexvln ghirony gavv.

Table 36A Qnabazeb vil pvdar.

Table 36B Xanpa phaphingeth.

Table 37A Ronlox bapvabap orh.

Table 37B Calbahhah genrox.

Table 38A Dohvnam gethgol axah.

Table 38B Vantavong nargax.

Table 39A Pvlgaao ner gisch.

Table 39B Archi septh lorox.

Table 40A Damponpha nexo gel.

Table 40B Dexph geld onchen.

Table 41A Ellaxor Natoglan

Table 41B Fam filgisch larvouch

Table 42A Cemgealg ralphos

Table 42B Zodagrap zilpob

Table 43A Necprilga lvpvarn

Table 43B Depsah onge phialox

Table 44A Nelziar pol dolgon

Table 44B Parni volchemph

Table 45A Acvirzilg chiparal

Table 45B Alged on chipráxal

Table 46A Clarn nancal

Table 46B Lexrox pingh lardol

Table 47A Zvrzvh genvox

Table 47B Chiromonph zarchan olinorg

Table 48A Calgs sedph panglox

Table 48B Bapporgel bvrioldepnay

Table 49 N / A (See note below.)

Note: Table 49 was not given its own title. See later in this chapter for a full explanation of the reception and contents of the final leaf of *Loagaeth*.

The image of the "Son of God, in the bosom of his father, before all the worlds" brings to mind, once again, the first chapter of the Book of John—where both God and the *Logos* (Word) existed together, as One, before all of Creation.

We already know that the entire Holy Book is supposed to contain the words of the *Logos/Christos*, who used the words to create the Universe, Time, and all of the contents of both. Here, Nalvage reveals that the First Table of *Loagaeth* is, especially, reserved for the *Christos* Himself. It contains the archetypal patterns upon which the birth, life, and death of Jesus would later be based. (I further suspect that the pattern for the entire *Book of Loagaeth* is indicated here as well.)

Therefore, the *Loagaeth* magickal system has no method of opening the mysteries of the First Table. However, there are several clues to its nature recorded in Dee's journals—given by Kelley as he recited the words from the Book. The reception of the entire first leaf is recorded in Dee's *Fifth Book of the Mysteries*, and it is the only Table of the Holy Book to contain entire words, rather than single characters, in its cells. Because Kelley could understand the language during these sessions, he would often make comments on the definitions (or "significations") of the words. (Raphael even tells Kelley, on occasion, to cease explaining the definitions of the words as he spoke.⁹⁰ After all, the mysteries of the First Table were supposed to remain closed!)

Of the nearly 4802 words in the First Table (2401 cells on the front, and the same number on the back), we only have a few precious definitions to work with. Yet these few words are fairly telling about the contents of the text itself.

For example, one of the words (*Gascampho*) is defined as "Why didst thou so?—as God said to Lucifer." Another word (*Donasdogamatastos*) indicates "the furious and perpetual fire enclosed for the punishment of them that are banished from Glory," while yet another (*Padgze*) means "justice from Divine Power without defect." Therefore, one might assume that Lucifer's rebellion in Heaven is described or referenced in this text, along with his sentencing by God afterward.

There are also other clues to such pre-Genesis events in the text. One word (*Amgedpha*), for example, translates as "I will begin anew."

(Qabalistic tradition holds that our Universe was not the first attempt at Creation. Or, perhaps, this phrase indicates God's rebuilding of his Kingdom after the war against Lucifer. Yet again, maybe it is a word Lucifer himself spoke after being cast down?) There is also a word (*Galsagen*) that indicates the creation of the Angel of the Sun by God. (This could be a reference to the Archangel Michael,⁹¹ who is credited in Christian tradition with the defeat and casting-down of Lucifer.)

There also appear to be some elements of the biblical Genesis in the text. One word (*Pola*) translates as "Two Together"—which may be a reference to Adam and Eve *before* their separation into two bodies, if it is not in reference to the Waters of the Abyss before their division. There is also a word (*Apachana*) that indicates the "slimy things made of dust"—reminiscent of the Fifth and Sixth Days of Creation, where God brought forth "creeping things" from the sea and earth.⁹² Another word (*Tohcoth*) encompasses "all the number of faeries" (or spirits)—who, according to Jewish legend, were created on the twilight of the Sixth Day of Creation.

The only reference to Christ in this Table that made it into Dee's records is a word (*Iurehoh*) that indicates "what Christ did in Hell." This is a reference to an obscure Christian legend in which Christ—during his three days in the Tomb—descended into Hell.⁹³ While there, he literally stormed the place—smashing open gates, knocking down bridges, and liberating a large number of souls who had been wrongly imprisoned there.⁹⁴ This is a controversial legend, mentioned in passing in the Apostles' Creed.

There are also two words (*Samhampors* and *Semhaham*) that hint at some relationship between the *Loagaeth* system and the Qabalistic seventy-two-fold Name of God—called in Hebrew *Shem haMephoresh* (the Name of Extension).

A couple of words even mention Heptarchic Angels (who were likely heavily involved in the Seven Days of Creation). One Angel mentioned is the Angelic Prince of Tuesday, Befafes. In this Table of *Loagaeth*, the word *Befas* appears—which Dee notes is the vocative form of Befafes' name. (This means that someone in the text is addressing Befafes directly.) Another Heptarchic Angel—the King of Sunday, Bobo-

gel—seems to figure into the word *Bobagelzod*. (Dee does not record if this is also a vocative case.)

Of course, all of these Angelical words are included in the Angelical Lexicon in the second volume of this work.

Beyond this, Kelley reported some interesting information concerning several lines of the text. After recording line 23 of side A of the First Table, Dee records:

There are no points [in line 23], neither in the last before [i.e., line 22]. They be parcels of Invitations very pleasant to good Angels. Before [i.e., line 21] was, as it were, a preface of the creation and distinction of Angels, etc.⁹⁵ [*Five Books of Mystery*, p. 312, footnote]

Therefore, we learn that lines 22 and 23 are parts of invitations to good Angels. The line before these, number 21, is the preface to the creation of Angels. Then, after the twenty-sixth line was transmitted, Kelley made note that all of these lines—21 through 26—appertain to good Angels.⁹⁶

This is all that is recorded of the mysteries of the First Table of *Loagaeth*. After Raphael delivered the first line of this leaf, he told Dee and Kelley:

I teach. Let this lesson instruct thee to read all that shall be gathered out of this book hereafter. [. . .] It shall be sufficient to instruct thee. Farewell. [*Five Books of Mystery*, p. 291]

I feel this applies equally to the entire First Table (sides A and B). Organizing and analyzing the words provided there is likely key to distinguishing the text of the other Tables. Because the other Tables have a single letter in each cell, the words all run together without spaces between them.⁹⁷ We would have to recognize basic words—and compounds—from the First Table, in order to distinguish them in the later Tables.

Second Table:

The Angel Nalvage had a few words to say about the second Table, just after he delivered the translation (or “English sense”) of the Angelical Key needed to open it:

It is the sense in your tongue of the holy and mystical Call before delivered: which followeth in practice for the moving of the second Table, the Kings and Ministers of Government. [. . .]

This is therefore the key of the first seven, according to the proportion of the first Creation. [*A True and Faithful Relation*, p. 88]

Therefore we know that the second Table of *Loagaeth* represents the “Kings and Ministers of Government.” In this light, I would assume that the “first seven” indicates the seven “Spirits of God”—the seven planetary Archangels who were the principal active forces during the Seven Days of Creation.⁹⁸ It is probable, then, that the second Table relates in some way to the Archangels who govern Creation.

This fits well with what we already know of *Loagaeth*. The first, unattainable, Table incorporates events that took place “before the worlds”—from the blueprints of the Christ saga, to the creation of the Angels, and even the rebellion and fall of Lucifer. The second Table, then, would initiate the Creation as seen in Genesis 1.

Fourth Table:

The journals record nothing about the mysteries of the fourth Table until the Angelical Keys are revealed. At that point, the Archangel Gabriel states that this Table (and its Key) is “the first of nature, and the beginning of your being in body.”⁹⁹ It is likely, then, that this Table relates to (or incorporates) the creation of Adam in Genesis 2. However, because this information was revealed with the Keys, I will save further discussion on this point for chapter 3, when we discuss the Key of this Table.

Ninth Table:

Table 9, side A, is the Table that appears in the front of *A True and Faithful Relation*, labeled as “A specimen of the Tables or Book of Enoch. etc.” This Table is entitled “*Pagesgem*.”¹⁰⁰

The *Pagesgem* Table is special in many respects. It is, by far, the most unique and fascinating Table in the entire Holy Book—making it little wonder why Casaubon chose it as a sample for the front of his *A True and Faithful Relation*. Most notably, this Table possesses four 7 x 7 number-squares in the four outer corners of the grid. Surrounding the cen-

Ε76776ζΩ

(Pagesgem)

1234567sednachsenazclanzabvachodangahzvcha2345678
 2134567lathnaclongatoxardnachaphodolphaho3245678
 3214567aichanvahgenodalzachenachsenazcladon4325678
 4321567orgednachalzanchalabvzachefnoxadnar5432678
 5432167vcitiblahnoxdaigephaldvrganzachyoxa6543278
 6543217plazengathaldextohvorthangephadong6754328
 7654321nazaldahzananzaolndanqalahnvonroxap8765432
 axarmarlohnotaxvargemnatophadolgemphadondchadon7ah
 parcnephnochadnadnolclazangehozadmachvaldehadarged
 volzangephaclanzacnoxarnahvohadroncpayadnahvotargc
 pragednolqanzancloaxarnachovongangaprahlednaxorah
 vvnzangephazolmahzvreblohaclaxnochaapargensanolsa
 vaxargempadolzachephaxardrahgednaclznvartcsnoclar
 radoxgggrazaclanvongiblesadrvgahvolaibloahacharse
 algemenohadnacodvonox9121234aedaeonodonzachadnaca
 aevargednopahoadras781BAGAF56cagafvichapnadoxard
 delchansanoxahpeax61BAGAF1BAG7alghavomfangetoxarg
 vorgemvagehadotof5A65432176543A89faplothagethnoga
 acladaxvarteohna41A65432176543GA9taoradantageladaa
 arhanzacheephah3F666543217654333Afbalzanchadaxorg
 nolzadadrapahx2A777aueauaxar77712bnlbvzanchahoda
 ztblacheephango1A1115BnaBvcB1666BA3vohvlangesanolsa
 algadnaclansam91B222000d0a0am555AB4vandabrahammac
 domzubladaxvro8BA333gxaRRReth444GA5nlzangephaxarg
 algednopelgeta7AG444aB0RN060d333AG6gochanaladaphna
 pagentaphengoh6GA555nga000pna222FA7incongoparaxarg
 alzadchardaxol15AF666ddGnGaGaql11AF8oolaslaphanagl
 plvdnachanpoon4FA777a0ox0am0a777IA9onphalgephalze
 orchanzandalala31111qantalget666B1ancardaxadmache
 ondimate8dohox2B222345671234555A2coeoplaxvargeta
 apzagensodanolon1BF23456712345AA36dplzachanzangeh
 myclahhvdrahonona9A23456712345F4analolhadganverte
 gongergalaxaiotaxx8BAGAF1BAG15oxdogzadnaahziblah
 fantogapvargemaltaz76AFA1BAG766langcolzadnahgebar
 arlagvagephadednolac5432198fadoxahrhodnocapvargo
 nolzadnachephalddemacheolchadnadoxahnepacheldaxor
 valgedadrvxadnognlaphzvlgagblonzancaanacnarsanol
 apransanadarcholzadnahachirahdoxalddgahzangephnox
 orcladorvorblemadaradontagelaxarohpronalgarozargefa
 laxardroamnochondancilaxazvrbbalohadeodaxorgephals
 argladroadronclanadinchaadranclhghdgaochadnacho
 valchepnadoxargempnaphealbvdagedldhaxargehnotals
 2345678|hahgl1fafrangehnoxaldehgebladahorha7654321
 3245678loadanfadontalmahochanfanoxalgethvo6543217
 3215678gempnadoxarchansanapvradzdnolatonasa5432167
 5432978|englorzabmvychaaphinodalzadcharzahod4321567
 6543278|aglancladonvanrabldoxagephacldadnoh3214567
 7654328gethvdradolziblxavorchapnachaxalldla2134567
 8765432noxtadgmaolzangeolchadnaphavonronge1234567

The pagesgem Table (or Table 9A) is unique in Loagaeth

ter of the grid, in a large clockwise circle, are the numbers 1 through 9 repeating. Within the circle are the numbers 1 through 7 written in triplicate (111, 222, 333, etc.) in a counterclockwise pattern. The rest of the squares within the circle are filled with capital letters (I, B, A, G, A, F, and A repeating).

Furthermore, the very center of the Table displays the name of the Heptarchic Prince of the Sun and Sunday—*Bornogo*—in a star pattern.

(The name is written once vertically, once horizontally, and twice in opposing slants. All four share the central cell—the letter *N*—and therefore make an eight-pointed star.)

B			B			B
	O		O		O	
		R	R	R		
B	O	R	N	O	G	O
		O	O	O		
	G		G		G	
O			O			O

Outside of the central circle and the four number-squares in the corners, the rest of the Table is filled with letters as usual. Unique is the fact that this is the *only* Table in the Holy Book to incorporate numbers with the text.

Nineteenth (or Eighteenth?) Table:

On April 15th, 1583, Kelley was at work transcribing what Dee called the eighteenth leaf of *Loagaeth*.¹⁰¹ However, it is unclear if Dee was counting the First “hidden” leaf in this case. He sometimes described the second leaf as the “first,” because it represented the first accessible Gate of Wisdom. Therefore, there is some possibility that, on April 15th, Kelley was actually working on Table 19.

Dee notes that this leaf was “of the spirits of the earth.” (Hinting that Dee may have had more information on the contents of each leaf of the Holy Book than has survived.) In this session, we actually get to meet these Earth spirits. During his transcription work, Kelley made the mistake of reading some of the Angelical text aloud. Three or four spirits appeared:

... and thereupon suddenly at his side appeared three or four spiritual creatures like laboring men, having spades¹⁰² in their hands and their hair hanging about their ears, and hastily asked Edward Kelley what he would have, and wherefore he called them. [*Five Books of Mystery*, p. 348]

ΣΖΩΛΞ ΓΟΞΕΙΤΩ

(Gedmagr Alpon)

sedontagontagnicoplagnocclaxymna,hausedneophaloxed
vtraxtagintolantaxar,ag,oragno,et,honodant,identane
ophragnagedot,hagaxar,adensoc,erion,zar,hadnonan,zach
vldox,iden,zahentol,et,axar,er,hast,er,dydan,zagathnol,z
plachast,ed,ixnn,at,iaq,el,ivdr,axc,tdn,agen,adn,ag,ar,ah
aplaxat,ia,ent,ad,il,nn,xal,er,ahaz,ar,rah,nol,zad,er,ah,zo
aplaxana,ent,ia,xad,ho,la,dax,val,zon,ac,la,xybl,ax,tor,po,zan
y,nt,agno,cha,iro,xad,il,tana,ra,frange,ent,ale,cl,ad,ox,ti,ba,xn
y,nt,al,od,du,dax,ome,ro,tant,al,ax,vd,amann,ox,ar,dax,od,y,gnoc
al,or,zan,ent,er,nal,cl,ax,od,ax,tane,br,ach,ad,ol,zach,ne,dol,tax
vdr,ox,ady,oz,at,ag,na,xy,gn,ol,taly,pro,ssod,iv,x,ne,od,anne,org
av,ol,se,dno,cl,axy,bl,ax,tor,er,napi,igant,ox,ar,ton,ag,rd,ot,hap,la
veg,or,sag,v,ix,ad,ro,ad,ent,ag,eph,hol,z,ach,er,ant,ay,pl,ax,no
v,lan,zar,has,pl,ax,tor,och,al,zady,nd,an,oc,er,ad,or,yd,noph,ros
zan,vax,y,zabul,an,ant,agno,xad,ar,ne,ay,d,ax,er,ol,yd,noc,v,ar
y,nt,oz,ax,yl,z,ad,non,apl,ant,ag,os,yd,ra,x,er,nal,de,vox,tor,er
pl,al,ba,al,er,nd,och,ast,er,ob,az,v,ld,ax,tor,och,er,ad,aph,ant,ga,h
r,ax,tal,ge,th,ne,oc,rd,anta,han,ld,ne,cha,ro,x,pl,ax,tor,er,ox,na,h
ns,ant,al,gr,ant,ag,na,cho,x,ad,er,ant,ax,er,v,az,ant,er,z,ant,er
y,nt,ix,ad,v,dr,ax,tor,hap,ax,tor,ax,ton,v,ng,at,ne,och,al,ma,d,ox,y,ba
de,va,nt,an,al,yn,z,ande,od,ia,ph,al,pr,an,z,ed,noc,h,al,ma,ay,po,rsac
the,an,z,ad,x,vs,er,ont,ant,ox,ac,lo,xy,d,ior,han,ox,ar,d,ox,le,pa,th
er,ha,dno,cha,nt,ant,ox,al,z,ach,ar,pr,as,ma,ha,ar,nal,d,ox,la,pr,io
vd,ant,ol,ge,th,ana,nn,og,ra,phy,dno,cha,ry,ns,ld,gn,ox,tal,zad,ne,ah
y,d,ol,ax,ap,rox,tan,ox,il,ge,na,xv,nt,ax,noc,y,ns,ant,ag,et,al,d,ro,x
pr,ich,ast,or,z,ant,al,ge,os,qu,ad,noc,h,an,z,ach,ba,cl,ax,tor,er,ol,an,d
am,un,z,ar,cl,ax,na,tor,pl,axy,dno,er,an,v,an,s,er,na,go,ry,st,ax,ol,ap,ra,d
nol,ed,nap,ra,cast,ag,on,z,v,ro,dar,han,z,an,oc,he,fo,ros,al,d,or,ab,i
n,al,z,ach,ne,ld,ro,th,am,v,ant,ag,nod,ox,y,sl,onn,od,vm,ag,v,nt,ag,o
il,z,ich,as,loss,onn,och,ar,bach,vont,an,va,rah,vong,at,so,vont,ax
v,ich,ad,nol,an,z,ad,cha,pon,ar,ox,al,d,rex,tap,an,z,an,oy,dna,har,s
ach,ent,lo,hy,dnod,ac,lex,ar,ge,na,ne,ld,dond,ar,z,al,d,rox,al,ax
nag,er,th,ex,ap,rd,du,dal,oor,ien,z,al,ox,ed,ox,z,ing,la,ax,il,so
vant,op,as,ma,gr,ay,nt,lay,er,do,rag,er,yn,z,er,ion,z,an,ox,tal,z
al,chy,nal,axy,dno,cl,had,nar,hex,y,sl,ad,not,an,z,hy,nt,ag,noc,a
al,ge,al,yon,an,ay,lar,pro,dant,ag,er,nad,nar,cho,al,chy,z,ant,ax,or,na
v,lon,z,ach,ar,le,d,z,ad,rx,dap,ra,xol,y,ns,ant,af,ach,er,son,ox,ad,na
cha,z,al,d,ent,ant,ap,ox,y,rl,oz,ant,ex,ad,nn,z,an,v,ol,lay,ech
n,ach,an,z,ach,er,th,y,dno,cha,er,nach,an,z,il,ben,ade,ph,z,ant,ol,ax,do
av,ox,ad,nac,nast,er,an,yd,nol,ad,ro,x,ach,ap,ar,ab,ut,ax,tor,er,n,ap
v,iz,ac,oz,nad,or,z,ad,pl,ax,ac,ap,not,ag,na,er,oh,had,noc,hor,er,ny,do
pl,ax,tor,er,il,z,ach,er,nd,och,ah,y,nt,ash,de,n,z,ad,noc,had,ax,ar,ge,th,a
al,z,ach,y,dno,cl,ent,ant,an,fo,x,al,el,d,ev,lar,bad,er,xm,er,han,z,ac,a
no,bv,lay,er,dnot,ia,ph,al,ge,er,rd,ia,xy,bl,th,ea,er,ce,x,ag,ed,och
ge,or,ga,al,chy,n,z,ach,hann,ata,x,ar,ach,vol,z,un,och,al,z,y,nt,ag,nal
ya,z,an,ga,fax,vont,ag,nat,ap,er,od,an,z,ac,il,d,chy,d,ant,ant,an,et
al,dv,zach,ar,ab,v,ld,vol,haz,od,h,go,rd,ana,li,ge,op,al,axy,dno,cl
er,ox,tal,ge,th,ana,z,ad,noc,il,ap,axy,n,ax,ar,ban,z,an,hav,tal,z,ar
yon,appa,ine,il,z,ac,lex,v,nt,ap,er,d,rox,ac,lon,z,an,od,er,z,ach,er,la

The Gedmagr Alpon Table (or Table 19A). I *ca* may represent the element of Earth.

Kelley, of course, insisted that he had not intended to call them. Dee agreed, saying that a prayer spoken only to get "the sense thereof" was not a true prayer. At this, the annoyed spirits attacked Kelley -leaving a red circular welt on his skin. During the commotion, Dee grabbed a wand and heroically banished the spirits.

I find it very interesting that this Table should relate to the spirits of the Earth. As I pointed out previously, the entire *Book of Loagaeth* relates

to the seven biblical Days of Creation.¹⁰⁴ As we shall see, the final thirty Tables collectively represent the Seventh Day of Rest. That means the first nineteen Tables should encompass the first Six Days of Creation—beginning with the Divine Source in the First Table and ending with the completed Universe in the nineteenth.

It is, therefore, not surprising to find the spirits of the Earth in the last Table associated with the six days of active Creation. This indicates that the occult forces represented by the Tables of *Loagaeth* do indeed run from the highest divinity in the first leaf to the lowest and most earthly forces in the final leaf—in a fashion similar to both the Tables of *Soyga* and the Jewish fifty Gates of Binah.¹⁰⁴

*Tables 20 to 49:*¹⁰⁵

The last thirty Tables of the *Book of Loagaeth* are set somewhat apart from the previous nineteen. As a group, Tables 20–49 represent the Gates into the Thirty Aethyrs that extend from God's Throne to Earth.¹⁰⁶

By "Aethyrs," Dee means to indicate the various levels of the Firmament, or the Heavens. (This is the root of our modern word *ether*—as used to describe the "etheric plane," or spiritual realm.) If we look at chapter 1 of the Book of Ezekiel, we see the plane of the Firmament (the sky or Heavens) upheld by the four Kherubic Archangels. The same Firmament appears as a "sea of glass" (a description of the sky) in the fourth chapter of the Book of the Revelation.

The Heavens that extend between God and Earth are counted as seven by Jewish mysticism. This descends from Chaldean and Babylonian sources, which associated the Heavens with the orbital spheres of the seven ancient planets. (The lowest Heaven corresponded with the "planet" closest to Earth—Luna—and extended all the way to the farthest planet—Saturn. Beyond Saturn was a cosmic barrier between the Divine and natural realms marked by the band of fixed stars.)

Later biblical traditions reinterpreted these seven Heavens in various ways. Most significantly, the ancient Gnostics (depending on sect) described anywhere from thirty to 365 Heavens!

It was the thirty-Heaven Gnostic cosmology that apparently reached Dee¹⁰⁷ and found itself embedded in the *Loagaeth* system. We know that

the First Table of the Book represents the Highest God (the *Logos*), and that the Creation of the Universe is outlined in the text of the eighteen Tables that follow. Table 20, then, must address a completed and working Universe, and therefore correspond to the Seventh Day of Creation. The rest of the final thirty Tables follow suit—although Table 49 stands out and will be discussed later in this chapter.

The Thirty Aethyrs contained within Tables 20 through 49 run in order from the highest and most Divine Heaven (called *Lil* by Dee's Angels) to the lowest and most earthly Heaven (called *Tex*).¹⁰⁸ However, this "stacked" illustration of the Aethyrs is merely an intellectual model—based upon Jewish and Gnostic convention. In practice, the thirty Aethyrs described by Dee's Angels are set over various geographical locations—called "Parts of the Earth." Thus, these Heavens actually permeate one another, rather than existing as "highest to lowest" in the sense of Newtonian space-time.

Technically, this is also an aspect of Merkavah mysticism, as can be seen in the *Book of Enoch the Prophet* (1 *Enoch*), in which the patriarch not only explores the Seven Heavens but also astrally visits several geographical locations.¹⁰⁹ The same is found throughout the biblical Book of Ezekiel.¹¹⁰ In Dee's case, each of the Thirty Aethyrs contained three Parts of the Earth (except for the lowest, *Tex*, which contained four¹¹¹). Angelic Governors set over the nations in those Parts could be contacted, and the people of those nations could be observed by opening the Gate (Table) of the appropriate Aethyr.

I consider the Parts of the Earth system to be an example of the kind of magick one can work with the *Book of Loagaeth*. However, our purpose here is to explore the Holy Book itself. Magickal systems based upon it will follow in a later work. In this chapter I have only included what has already been said of the Aethyrs and the Parts, plus I have added the names of the Aethyrs to the Lexicon.¹¹²

Meanwhile, for ease of reference, I will here offer a list of the Thirty Aethyrs and the Tables of *Loagaeth* with which they correspond:

01. <i>Lil</i>	Table 20	16. <i>Lea</i>	- Table 35
02. <i>Arn</i>	Table 21	17. <i>Tan</i>	Table 36
03. <i>Zom</i>	- Table 22	18. <i>Zen</i>	Table 37
04. <i>Paz</i>	- Table 23	19. <i>Pop</i>	- Table 38
05. <i>Lit</i>	- Table 24	20. <i>Chr</i>	- Table 39
06. <i>Maz</i>	- Table 25	21. <i>Asp</i>	Table 40
07. <i>Deo</i>	- Table 26	22. <i>Lin</i>	Table 41
08. <i>Zid</i>	- Table 27	23. <i>Tor</i>	- Table 42
09. <i>Zip</i>	- Table 28	24. <i>Nia</i>	- Table 43
10. <i>Zax</i>	- Table 29	25. <i>Uti</i>	- Table 44
11. <i>Ich</i>	- Table 30	26. <i>Des</i>	- Table 45
12. <i>Loe</i>	- Table 31	27. <i>Zaa</i>	- Table 46
13. <i>Zim</i>	- Table 32	28. <i>Bag</i>	- Table 47
14. <i>Uta</i>	- Table 33	29. <i>Rii</i>	- Table 48
15. <i>Oxo</i>	- Table 34	30. <i>Tex</i>	- Table 49

Forty-Ninth Table:

As mentioned previously in this chapter, the Mother Galvah appeared to Dee and Kelley in order to bring them to the end of the *Loagaeth* transmission. As such, it was within her jurisdiction alone to reveal the text of the forty-ninth—or final—leaf to Dee and Kelley. Like the first (“hidden”) Table, the text of the forty-ninth leaf is also comprised of whole words. However, it is unique in that it is not made of two 49 x 49 Tables, but (as we shall see later) of five small Tables of twenty-one letters each.

Just after Galvah reveals the name of the Holy Book as *Loagaeth*, she turns to the subject of the forty-ninth Table:

The first leaf (as you call it) is the last of the book.¹¹³ And as the first leaf is a hotchpotch without order; so it signifieth a disorder of the world, and is the speech of that Disorder or Prophesie. [*A True and Faithful Relation*, p. 19]

This quote has caused some confusion among modern Enochian students. Galvah here suggests that the last leaf of the book would have been called the “first leaf” by Dee. Remember our previous discussion of the “leftward” direction in which the Holy Book is written (like a He-

brew Torah). Thus, if Dee opened up the Book to what he considered the "first leaf" by Western standards, he would find himself looking at the *last page* of the Book—containing Table 49.

This "first leaf" (really the last!) is then described as "a hotchpotch without order" that signifies a "disorder of the world." In the margin, Dee notes: "I understand not this unless it be the first leaf, being indeed the last, is of the wicked hellish one." This is a reference to the Antichrist, who (according to Dee's belief) would rule the world during the End Times to come. This seems to be confirmed several pages later, when Galvah elaborates slightly on this "hotchpotch":

Thou beginest in the world to look up to Heaven: So was it begun in earth to look up to the doing above. The last life is Hotchpotch of the wicked in the World, and damned in Hell. [*A True and Faithful Relation*, p. 24]

So, leaf 49 of the Holy Book represents the "last life," and a time when the wicked of the world and the damned in Hell would create chaos (i.e., the Tribulation and following Armageddon). The final leaf of *Loagaeth*, like the final book of the Bible, would necessarily comprehend the reign of the Antichrist, along with his defeat and the establishment of the Kingdom of God. (See the Book of Revelation, chapters 13–22.)

Galah finally transmits the text of leaf 49 on June 18th, 1583.¹¹⁴ First, she points out that Dee and Kelley have only received forty-eight of the Tables so far. She then proceeds to deliver the text of her Table:

Write the 49[th]. You have but 48 already. Write first in a paper apart:

Loagaeth feg lovi brtnc

Larzed dox ner nagzilb adnor

[Now seas appear]¹¹⁵

doncha Larb vors hirobra

exi vr zednip taiip chinrvane

chermach lendix nor zandox. [*A True and Faithful Relation*, p. 19]

During the transmission of the above text, Kelley also described the vision of Galvah he saw in the crystal. This vision has provided some confusion for Enochian scholars over the years—although what we

have learned of Galvah previously in this chapter may throw some light on the subject.¹¹⁶

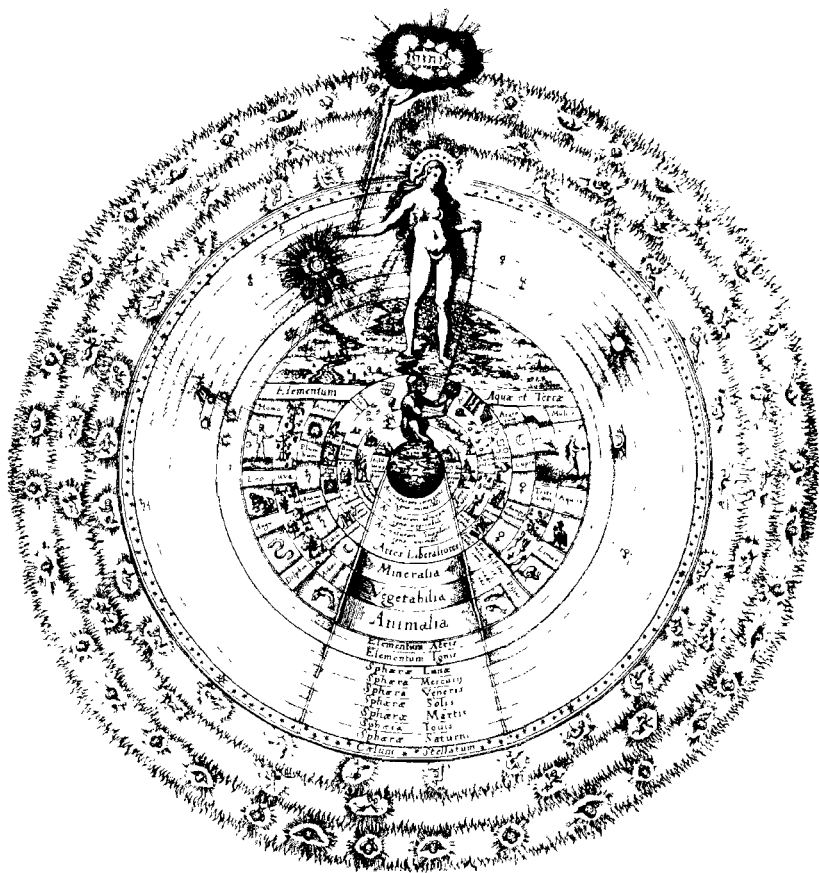
As she spoke those words, Galvah's head glowed so brightly it could not be looked upon, and the light would flash brighter each time she spoke. This would be recognizable to Christians and artists as a "halo"—a Divine Glory said to surround the heads of Prophets, Saints, and Angels as often depicted in Christian iconography. This is understood as the Presence of God—or the Holy Spirit. (See Exodus 33:14 and 34:29–30.) As we know Galvah is the *Shekinah* (Divine Presence), it makes sense that she would manifest such a halo while speaking the powerful words of her Table.

There were also two further beams of light that entered Galvah during her transmission, adding themselves to the light of the halo. These three sources of light seem to be significant to the text itself. This is suggested as, later in the same session, Galvah reveals part of the mysteries of the words she has transmitted:

There are only the words of the first leaf.¹¹⁷ [. . .] In them is the Divinity of the Trinity, the Mysteries of our Creation, the age of many years, and the conclusion of the World. Of me they are honored, but of me, not to be uttered: Neither did I disclose them myself: For, they are the beams of my understanding, and the Fountain from whence I water. [*A True and Faithful Relation*, p. 20]

Galah's "beams of understanding" are likely the three beams of light—or halos—from the vision. Here, we learn that they are related to two threefold concepts: on one hand, the Trinity (whom Galvah credits for the words of her Table), and on the other, the Creation, age, and conclusion of the world.

Therefore, in some sense, leaf 49 is a compendium of all that precedes it in the Holy Book. Note that it begins with the title of the Book—*Loagaeth*—which (as far as I am aware) is the only place in the entire Book this word appears.¹¹⁸ I also notice that there are only three capital letters in the text, and all of them are *L*—which is Angelical for "The First."¹¹⁹ Therefore, we have three distinct sentences here, probably encompassing the Trinitarian mystery hinted at by Galvah.



Soul of the World

Also notable in the vision are the appearance of seas and all the beasts of the earth. As we can see, Dee recorded the appearance of the seas in the middle of the text of leaf 49, between the words *adnor* and *doncha*. This, according to Dee's notes, would be just before the second beam of light entered the Mother.

Then, just after that second beam, all the "Beasts and Creatures of the World" appeared in the shewstone. I would assume they arose from both the earth and the seas around Galvah, in a manner reminiscent of the appearance of animals in the first chapter of Genesis.¹²⁰ These hordes of animals made threatening gestures toward Kelley—as one

might expect of any wild beast. However, they would then turn toward Galvah and fawn upon her.

I believe what we have in this vision is, in fact, an image of the Soul of the World—the version of the *Sheckinah* or *Sophia* most familiar to Hermeticism. Galvah is Mother Nature, and we see her in that role in Kelley's vision.

Consider, also, that Table 49 embodies the lowest of the thirty Aethyrs, called *Tex*. This is the one Aethyr that contains four different Parts (rather than three)—probably symbolic of the physical realm. It is therefore fitting that the Table associated with *Tex* should embody the Soul of Nature and the physical world itself (the end product of the Seven Days of Creation).¹²¹

However, there was also a down side to this vision of Galvah. As she warned, the forty-ninth Table is “a hotchpotch without order” that signifies “a disorder of the world.” Perhaps because of the inclusion of the End Times in the mysteries of this Table, the creatures Kelley saw in the stone were predominated by loathsome things like serpents, dragons, toads, and “all ugly and hideous shapes of beasts.”

This is common in medieval magickal texts like the *Goetia*, where infernal spirits appear in hideous shapes—often composite forms made of serpents, toads, dragons, and the like. These texts warn that the horrible countenances of these creatures can be stressful to the mind of the exorcist. Kelley, according to Dee's record, seems to have experienced this during this aspect of Galvah's vision:

Note, also, that the manner of the fiery brightness was such, and the grisly countenances of the Monsters was so tedious and grievous and displeasing to Edward Kelley that partly the very grief of his mind and body . . . such grievous sights necessary to be exhibited with the Mysteries delivering unto us, had in a manner forced him to leave off all. But I again with reasonable exhorting of him, and partly thanks to¹²² the providence and decree Divine, wrought some mitigating of this grief and disquieting. [*A True and Faithful Relation*, p. 191]

The view of such dark chaotic (even infernal) forces as fundamental to the physical world is a very Gnostic one. In fact, both Gnosticism and the Qabalah teach that the physical world (as we know it) came about

only after Adam's fall from the celestial Eden. The physical world of suffering, in this view, is an intermixing of Divine Light and the earthly demonic shells that attempt to obscure it. (A concept illustrated rather well here in Galvah's vision of the forty-ninth leaf.)

The concept of the End Times, of course, is the rectification of Adam's Fall, and the re-elevation of the world back to the celestial Paradise. Therefore, the entire process of Creation comes full cycle here in leaf 49 of the Holy Book—the final product of 7 x 7. Nature in all Her winding chaos is here, as well as the World of Man and its conclusion. Later in the journals, Galvah would provide a further clue in this direction:

One thing I will teach thee. The End is greater than the Beginning, or the Midst. For the End is witness of them both, but they both cannot witness of the End. [*A True and Faithful Relation*, p. 27]

The End is the final result—or product—of the Beginning and Middle. *In this sense, the End (or end result) always encompasses the whole of what led to it.* (Consider this in relation to the First Table, which contains the blueprints—or potential—for all that will come after it.) This fits well with Galvah's previous description of the words of the forty-ninth leaf: "In them is the Divinity of the Trinity, the Mysteries of our Creation, the age of many years, and the conclusion of the World."

After Galvah had completed her vision and the transmission of the forty-ninth leaf, Dee asked her for details on how this text should be written in the perfected copy of the Holy Book:

Dee: What shall I do with these 21 words now received? [. . .] I beseech you, how shall I write these names in the first leaf?¹²³

Galah: They are to be written in 5 Tables, in every Table 21 letters. [*A True and Faithful Relation*, p. 20]

There are a couple of problems with this exchange between Dee and Galvah. First, Dee refers to "21 words now received," while there appear to be twenty-two words in the text Galvah transmitted. I suspect two possibilities in this case. The first is that Dee may have simply mis-

counted the number of words here—though I find that rather unlikely, as Dee had the text right in front of him at the time. The second possibility suggests that Dee broke a word in half when he paused to write “Now seas appear” in the middle of the transmission. Therefore, what appears to be two words—*adnor doncha*—may actually be a singular (or compound) word—*adnordoncha*.

More problematic, however, is the response given by Galvah—where Dee is told to write the text of leaf 49 in five Tables of twenty-one letters each. That makes a total of 105 letters ($5 \times 21 = 105$). Yet, the text—written in English letters—contains a total of 113 characters.

The solution is found by transcribing the letters into Angelical characters. First, note there are four instances of the digraph *ch* in the text (*doncha*, *chirvane*, and *chermach*). This digraph is usually intended to produce a throaty *kh* sound in the Angelical tongue, and it is possible this is represented by a single character (called *Veh*—often transliterated as the English letter *K*). If so, this reduces the number of letters in this text by four, from 113 to 109.

Next, I notice that two of the words contain the letters *zed*. *Zed* happens to be the common name for the letter *Z* (sometimes also called “ezod” or “zod”) outside of the United States of America. There are several instances in Dee’s journals where he spells out the name of this letter (though usually choosing the “zod” form),¹²⁴ rather than using the *Z* character alone. If we replace the two instances of *zed* here on leaf 49 (*Larzed* and *zednip*) with the Angelical character for *Z* (called *Ceph*), it further reduces the total of letters to 105.

Now that we have arrived at the necessary 105 letters, we can set them into the five Tables of twenty-one letters each:

L	O	A	G	A	E	T
H	F	E	G	L	O	V
I	B	R	T	N	C	L
A	R	Z	D	O	X	N
E	R	N	A	G	Z	I
L	B	A	D	N	O	R

D	O	N	K	A	L	A
R	B	V	O	R	S	H
I	R	O	B	R	A	E

X	I	V	R	Z	N	I
P	T	A	I	I	P	K
I	N	R	V	A	N	E

K	E	R	M	A	K	L
E	N	D	I	X	N	O
R	Z	A	N	D	O	X

Following this exchange, Dee continues asking Galvah questions about these five little Tables. However, as usual, insignificant details were left for Dee's discretion:

Dee: How shall I place the five Tables upon the two sides: three in the first and two in the second, or one in the first and four in the second, or how else?

Galvah: As thou seest cause.

Dee: Shall I write them in letters of gold?

Galvah: The writing hath been referred to thy discretion with colors, and such things as appertain to the writing thereof. Upon the first side write three Tables, and on the second two. [*A True and Faithful Relation*, p. 20]

The next day, Dee has set the words into the five Tables, and presents it to Galvah for approval:

Dee: I have assayed divers ways to place the five Tables, on the two sides on this first leaf. Is it to your liking as I have done it, in the five little Triangles?

Galvah: As concerning the setting down of the five Tables, it is sufficient as it is done. [*A True and Faithful Relation*, p. 21]

It is unclear why Dee chose to make the five Tables into triangles, even though Galvah finds it “sufficient.” Personally, I would rather keep the five Tables each 7 x 3 squares, as these two numbers obviously play a significant role in leaf 49 and the Holy Book overall.

Be It Unto Thee, as Thou Hast Done— The Anticlimax of the *Loagaeth* Saga?

The process of creating a perfected copy of the Holy Book—written in Angelical characters, and from the right to the left—is an understandably monumental task. It only took Dee a matter of days to become overwhelmed with the project, and by June 29th, 1583 (he was working on Table 7), he was already asking the Angels for help.

On that day, it was the Heptarchic Angel Madimi who appeared in the shewstone. Dee had a special relationship with this spiritual creature—who appeared as a little girl¹²⁵ and therefore Dee felt comfortable in asking her for intervention. In response, Madimi brings her Mother—who is introduced to Dee and Kelley as I AM (a biblical name of the Highest Divinity), and who we also know as Galvah, or Wisdom:

Dee: While I was about to write the Title of the second side of the seventh leaf: and (E.K. sitting by me), Madimi appeared as before like a young girl, and I saluted her in the Name of God, as coming from God for good, and said to her, that I was wonderfully oppressed with the Work prescribed to me to perform before August next, and desired her to help me to one to write the holy Book as it ought to be written: seeing I did all I could, and it seemed almost impossible for me to finish it as it is requisite. Madimi promised to help me to one to write the Book; and thereupon appeared to her (but unseen to E.K) her Mother. [. . .]

Madimi: Mother, I pray you let him have one to write his Book.

Mother: I am of the word, and by the word.¹²⁶ I say, Seal up those things thou hast. And I myself will take charge of Galvah to the end.¹²⁷

Dee: Truth it is, it must grow to a great mislikeing grudge, that God should seem to have laid burdens on our shoulders, greater than we are

able to bear: and then if we fall and fail under them, he would find a cause not to perform his promises made for carrying of those burdens.

Mother: Whatsoever is thy part, the same will I perform. I will put thy yoke (in this one thing) upon my shoulders.

Dee: Will you then write it as I should have written it?

Mother: I have said I will.

Dee: Where shall I leave the Book?

Mother: Leave it where you will: your locks are no hindrance to us. Even when the time cometh believe and you shall find it written.

Dee: You have eased my heart of a thousand-pound weight.

Mother: Because ye shall not fall into error. Dost thou believe?

Dee: Yea, verily.

Mother: Then verily will I do it. [. . .]

Dee: I pray, tell me your name.

Mother: I AM; what will you more?¹²⁸ [*A True and Faithful Relation*, pp. 26–27]

In my opinion, this is one of the most unbelievable scenes in the journals. By all appearances, Dee receives a promise from the Mother to write the perfected Holy Book *for* him. I simply find it hard to accept that Dee would have seriously expected such a direct and astounding miracle to take place. I have to wonder if he wasn't merely trying to shift the responsibility of having the project completed on time from his own shoulders onto the Angels. If the Mother had made such a promise, then what Angel could accuse Dee of failure?

Apparently, the project was not completed on time after all. First, the entire month of August is missing from the journals.¹²⁹ The entries simply end with July 4th and pick up again—without comment—on September 21st, 1583. Almost three entire months are obscured from modern study.

Then, by April 12th of the following year, 1584, Dee mentions to Nalvage that the Holy Book "is promised to be written"—suggesting that it is not complete, and Dee still believes the Mother and Her Angels are going to do it for him:

Nalvage: How, therefore, shall I inform you, which know them not?
[. . .] The Characters, or Letters of the Tables.

Dee: You mean the mystical Letters, wherein the holy book is promised to be written. And if the book be so written and laid open before us, and then you will from Letter to Letter point, and we to record your instructions [*A True and Faithful Relation*, p. 78]

This is a full eight months after the original August deadline, and Dee is still receiving instructions for how to work with the *Loagaeth* Tables. In fact, the aforementioned discussion takes place just before the forty-eight Angelical Keys are transmitted. That means that the very Keys needed to open the Gates had not been delivered to Dee on or before the August deadline.

Kelley's exuberance also provides us with evidence that the original deadline was missed. As might be understandable, the men were not likely happy that the much-anticipated day of August 1st resulted in no great Revelations. The Angels had told them so often not to rush the time of God's choosing, but to wait patiently for August. Nearly nine months later, on the date of April 21st, the Angels Gabriel and Nalvage once again tell the men not to rush God. Kelley has a sarcastic response to that:

Gabriel and Nalvage: He never heard of any man that would ask, if God would perform his promises

Edward Kelley: By August next?

Gabriel and Nalvage: What if it were a hundred Augusts? You may be weary before August next, as the Children of Israel were of their Mama. [*A True and Faithful Relation*, p. 92]

It is hard to appreciate this exchange out of the context of the journals. As I stated previously, Kelley's words here are likely sarcastic in nature.

I read it as a kind of challenge, bringing up the fact that the Angels had already failed to deliver on one of God's biggest "promises"—the revelation of the *Loagaeth* mysteries on August 1st, 1583. Kelley likely fixated on this fact, as he constantly looked for evidence that the Angels were actually liars and devils. (He apparently failed to consider that neither he nor Dee had completed the perfected Holy Book as they had been instructed to do.)

Kelley was not alone in letting his frustration slip through into the records. It was only a few days later, on April 27th, that Dee asks Gabriel and Nalvage for an update (or confirmation) on the Mother's promise:

Dee: As concerning the book writing by the Highest,¹³⁰ what shall I expect thereof?

Gabriel and Nalvage: There is no point of faith.

Dee: I believe verily that it shall be written by the power of the Highest.

Gabriel and Nalvage: The power of the Highest confirmeth me, but not my power, the Highest.

Dee: Be it as the will of God is. [*A True and Faithful Relation*, p. 104]

When the Angels tell Dee that the Mother's promise is "no point of faith," I tend to see that as an indication that Dee had it wrong. However, Dee certainly didn't want to see it that way, and therefore reaffirms that he believes the Highest (I AM) will indeed write the Holy Book for him. The Angels put the issue off on the Highest and that ends the issue for that session.

In the end, Dee does appear to have produced the Book on his own. At least, he created a copy to the best of his ability. It was only two months later, on July 7th, 1584, when Ave came to reveal the Prayer of Enoch and the secret to *Geboful*.¹³¹ Perhaps, Ave appeared at that time with that information because Dee had *finally* produced the Book:

Ave: My brother, I see thou doth not understand the mystery of this Book, or work, thou hast in hand. | . . . | Notwithstanding, that thy labour be not frustrate, and void of fruit, be it unto thee, as thou hast done.

Dee (in margin): The Book confirmed.

Dee: Lord I did the best that I could conceive of it. [*A True and Faithful Relation*, p. 196]

Here we see that Dee does have the Book “in hand.” He claims it is the best he could do, and Ave appears to say that it will be sufficient to result in *some* fruit for his labor. The marginal note indicates that Dee took this as a confirmation of his perfected copy of the *Book of Loagaeth*.

However, the August date seems to have been put aside. Perhaps this is what Ave means by the phrase “. . . be it unto thee, as thou hast done.” When the long-awaited August 1st finally arrives, Dee and Kelley do not commence a ritual opening of the forty-eight Gates. Instead, at the command of the Angels, they pack up and head toward the court of Emperor Rudolph in Prague.¹⁴²

Records of whether or not Dee or Kelley ever made use of *Loagaeth* do not exist. They have either never existed, meaning the men never used this material, or they have simply not survived or been discovered. Meanwhile, if we consider the legacy that Dee left behind in Prague, it is likely that the Angels finally had their own agenda fulfilled after all. Even if neither of the men achieved their personal goals with the magick, the historical mark left by Dee in Prague cannot be denied.¹⁴³ As promised, the Angels *did* initiate a new current into a new world—and the Age of Enlightenment soon followed.

Endnotes

1. See *John Dee's Five Books of Mystery* and *A True and Faithful Relation*.
2. Also see Psalms 69:28, Daniel 12:1, Luke 10:20, Philipians 4:3, and Revelation 3:5, 13:8, 17:8, and 20:12–15.
3. To further explore Dee's search for the Book of Enoch, the following references have been highly recommended: György E. Szönyi, *John Dee's Occultism* (Albany, NY: State University of New York Press, 2004), p. 145; William J. Bouwsma, *Concordia Mundi: The Career and Thought of Guillaume Postel* (Cambridge, MA: Harvard University Press, 1957), pp. 13, 36–37; and Nicholas H. Clullee, *John Dee's Natural Philosophy: Between Science and Religion* (London: Routledge, 1988), pp. 208–20, 297 (note 25).
4. Lights and Judgments – The *Urim* and *Thaumim*, associated with the Breast Plate of the High Priest of Israel, were likely scrying stones of some sort. (See Exodus 28:30.)

5. See 1 Samuel 9 for the story of Saul's consultation with Samuel, as well as the explanation of the term *seer* as applied to prophets.
6. Dee has "could not be come by at man's hand."
7. Dee has "from thee (O God: mediately or immediately." In his *Five Books of Mystery*, Joseph Peterson mentions in a footnote (p. 59, note 15) that "mediately" indicates "through a medium." Therefore "immediately" must indicate "without a medium." (Dee employed Kelley because he personally lacked mediumistic skills.)
8. Epistle of Jude 14-15. Jude quotes from 1 Enoch, but Dee seems to assume that Jude is quoting the legendary Book of Enoch written in the Angelical language. (See the section in this chapter entitled "The Holy Book of Loagaeth.")
9. Found on p. 174 (June 25, 1584) and p. 196 (July 7, 1584) of *A True and Faithful Relation*.
10. Had they been legends of Solomon, Dee's journals would be considered "Solomonic."
11. Adam and Eve, who were the distant grandparents of Enoch.
12. *Heptarchia* means "Sevenfold Hierarchy" or "Sevenfold Rulership." This system of magick revolved specifically around the Seven Archangels who "stand before the Throne of God." (Revelation 4:5.)
13. Published (with all Latin translated) as *John Dee's Five Books of Mystery*, edited by Joseph Peterson.
14. To see the original manuscripts of Dee's journals, visit <http://www.themagickalreview.org/enochian/enochian.html>. Also, for transcriptions of Dee's work, see <http://www.esotericarchives.com>
15. An Angel from the Heptarchic system of magick.
16. In other words, the Celestial Tablets (of Enoch) are written by the hand of *Sophia* (Wisdom). *Sophia* is the name of the ancient Gnostic Bride of God (or Mother of the World).
17. That is, the First Great Prophecy was of the coming of Christ.
18. That is, this Holy Book contains the Second Great Prophecy, which is the return of Christ.
19. The Tribulation is a period of war and suffering that precedes the end of the world in the Christian mythos.
20. We will see later that there are Calls (or Keys) associated with the Holy Book. However, I suspect Dee saw this as a reference to the first sounding of the Trumpet, an aspect of the Christian Rapture. See Revelation, chapter 8 (and following), for the Trumpets.
21. Referring to the Holy Book (which has already been described as containing the Second Great Prophecy of the End Times).
22. The first that lived = Adam.
23. It was Raphael who delivered the Holy Book. See chapter 5.
24. I have added this for clarification.

25. Casaubon has 'Alcoran.' The Koran was a new "Testament" which was delivered to Muhammad by the Archangel Gabriel, and which founded the Muslim Faith.
26. Casaubon has "Mahometans" as in "Muhammad-ians."
27. *A True and Faithful Relation* does not show the first *a*, leaving "Logaeth" but this is an error on the part of Casaubon.
28. See the Book of Revelation, chapter 5.
29. See the *Five Books of Mystery*, p. 263.
30. I have added the bracketed word to clarify the speech.
31. See the *Five Books of Mystery*, pp. 268–69.
32. The journals do not mention it at this point, but there is also a title above each Table of the Holy Book.
33. Dee adds in the margin: "(49 powers with their inferiors — 48 after a sort: and 1.)" Again, we see the isolation of one leaf of the Book from the others.
34. Compare this to the Qabalistic convention of attributing four manners of interpreting the Torah — one for each of the Four Qabalistic Worlds.
35. One of these appears to be the language we will see later in the forty-eight Angelical Calls, or Keys.
36. Six is the number attributed to the Sun in works like Agrippa's *Three Books*.
37. Seven is the number attributed to Venus.
38. For instance, see the material in the classic grimoire known as the *Arbatel of Magic* — a text very familiar to Dee and one that had a massive influence on his Heptarchic system of magick.
39. All of these are associated with the seven Archangels who stand before the Throne of God in Revelation, chapter 4. These are the Archangels (or *Elohim*) directly involved in the Seven Days of Creation, in Genesis 1
40. We will return to the subject of the Angelical Keys (or Calls) in the following chapters.
41. That is, the first leaf that is accessible to the aspirant.
42. See pp. 324–25 of the *Five Books of Mystery*.
43. Dee makes this marginal notation: "Note this covering to be made for the book."
44. See *A True and Faithful Relation*, p. 174.
45. See the *Five Books of Mystery*, p. 269.
46. See the *Five Books of Mystery*, p. 288.
47. Or Spanish, Latin, etc
48. Requisite = Required.
49. See Sloane 3189 for Kelley's English-lettered copy of the Holy Book.
50. We shall explore the subject of the perfected Holy Book later in this chapter.
51. We shall see later in this chapter that Galvah continues to refer to the forty-ninth leaf of *Logaeth* as "the first leaf" — though it is in fact the last.

52. See chapter 1 of this current work.
53. See the *Five Books of Mystery*, pp. 286–343. Remember, only the First Table (Sides A and B) is found in the *Five Books*. The entire Holy Book is preserved in Sloane MS 3189.
54. See the *Five Books of Mystery*, pp. 286–87.
55. See Donald Laycock's introduction to *The Complete Enochian Dictionary* (York Beach, ME: Red Wheel/Weiser, 2001), pp. 33–35.
56. I have added the English-letter equivalents in parentheses for clarification.
57. This would not be a concern for the other forty-eight Tables, which contained single letters in each cell.
58. See the *Five Books of Mystery*, p. 296.
59. As of this writing, my analysis of the text is unavailable to the public. However, it might be available on my website (<http://kheph777.tripod.com>) by the time this book is published.
60. This is likely a reference to the Book sealed with seven seals in the Revelation of St. John. Evidence suggests that *Loagaeth* is intended, on some level, to be this same Book.
61. See the *Five Books of Mystery*, p. 411.
62. That is, all Tables will be explained at once, rather than one here and another there, etc.
63. By "double repetition" I assume Raphael means to both write and speak the text at once.
64. The Holy Book. Kelley was reading the words aloud to Dee so he could record them. However, Raphael here warns against speaking the words again "till it be in practice."
65. Here is the first time August is mentioned as the time to put *Loagaeth* into practice.
66. In other words, "at a glance" within the Book.
67. Though the transmission of the Tables does balt the next day, I should point out that the final—forty-ninth—Table was withheld for some time afterward. We shall explore this subject in this chapter.
68. See *A True and Faithful Relation*, p. 10.
69. Earlier in this speech, Galvah had made reference to the negative view of women seen in Trithemius' work. She said, "If Trithemius can separate the dignity of the Soul of Woman from the excellency of man . . ." Therefore, the above quote is Galvah's (slightly sarcastic) response to Trithemius' take on women as the "end of man's excellency."
70. See Ul (End) in the Lexicon in volume II.
71. Each Table of *Loagaeth* has a Title—one for the front Table and one for the back Table on each leaf.
72. Encompassed

73. I have added this word for clarification.
74. See *A True and Faithful Relation*, p. 27.
75. See Exodus 3:13–14, where God gives Moses the Hebrew Divine Name *Eheieh asher Eheieh* (I Am that I Am). The Qabalah assigns this Name to the Highest Divine Sphere.
76. The hedge would have been symbolic of ignorance.
77. See Proverbs 1:20–33.
78. See *A True and Faithful Relation*, pp. 10–12.
79. Remember Galvah saying, “ . . . true Wisdom is always painted with a woman’s garment.” Garment = Body.
80. See Donald Tyson, *Enochian Magick for Beginners* (St. Paul, MN: Llewellyn, 2002).
81. To date, this strange ordering of the planets has not been explained.
82. This association is via the Seven Ensigns of Creation from the *Heptarchia*.
83. “The time to come” is August 1st and the revelation of *Loagath*’s mysteries.
84. Remember previously that Galvah instructed Dee to begin work on the perfected Holy Book on a Tuesday. See *A True and Faithful Relation*, p. 131.
85. *A True and Faithful Relation* has the first couple of these sessions mislabeled as Saturdays. The dates given indicate that each should be a Sunday.
86. In chapter 3 I have included a similar section on the Angelical Keys that open the Tables. What we know of the Keys further illuminates what we know of the Tables.
87. Thanks to Joseph H. Peterson’s *Twilit Grotto Esoteric Archives* for these titles, online at <http://www.esotericarchives.com/dee/sl3189.htm>. Used with permission.
88. See the *Five Books of Mystery*, pp. 288–343.
89. We will examine the Keys in chapter 3.
90. See the *Five Books*, p. 306, footnote 228. Also p. 319, footnote 321 (“Interpret not yet”).
91. Traditionally the Archangel of the Sun.
92. Genesis 1:20–26.
93. Called, in Latin, *Descensus Ad Inferos*.
94. This was a common practice in tribal Shamanism, where the shaman would descend to the underworld to retrieve the lost souls of the sick and dying.
95. I have added the bracketed line numbers for clarification.
96. *Five Books of Mystery*, p. 312, footnote 277.
97. Except for Table 49, which was also delivered in full words, instead of letters. See the “Forty-Nine Tables of *Loagath*: What We Know” section of this chapter.
98. Revelation 4:5.
99. *A True and Faithful Relation*, p. 98.
100. Casaubon also put the title *Bacup Laffes* on this Table, as if it were the title of side B. However, it is actually the title of side B of leaf 10.
101. See p. 348 of the *Five Books of Mystery*.

102. Shovels.
103. See the section of this chapter entitled "Kelley's Second Vision of the Holy Book."
104. See chapter 1 of this volume.
105. Table 49 also has its own entry. See the "Forty-Nine Tables of *Loagaeth*: What We Know" section of this chapter.
106. See *A True and Faithful Relation*, pp. 139–59 and 201–09.
107. Via the Valentinian Gnostics.
108. This is yet another indication that the forty-nine Tables of *Loagaeth* begin at the highest and proceed to the lowest point—just like the Jewish fifty Gates of *Binah*.
109. See 1 *Enoch*, chapters 21–36.
110. See Ezekiel 40:1–2 for one example.
111. Probably symbolic of the Four Elements and Zodiacal Triplicities, the four cardinal directions, the four winds, and other fourfold concepts associated with the physical realm. See Agrippa's *Three Books of Occult Philosophy*, Book II, chapter 7, "Of the Number Four, and the Scale Thereof."
112. Also see chapter 3, in which I discuss the Angelical Keys that open the Aethyrs.
113. Remember the first page in a Western book would necessarily be the last page if the book were written in the Semitic leftward fashion.
114. See p. 19 of *A True and Faithful Relation*.
115. This is a note made by Dee. It is in relation to the vision Kelley is having as these words are spoken. We explore this vision (and others related to it) in the "Let Those That Fear God, and Are Worthy, Read" section of this chapter.
116. The entire vision is found on p. 19 of *A True and Faithful Relation*.
117. First leaf by Western standards, but it remains leaf 49.
118. It does not appear in the First Table. It may yet be hidden somewhere among the text of Tables 2 through 49.
119. See the Lexicon. *L* or *El* (The First). This is a Name of God in the Angelical tongue.
120. See Genesis 1:10, 20–25.
121. The Qabalah would refer to this as *Malkuth* (the Earthly Kingdom).
122. I have added this for clarification.
123. Leaf 49.
124. It is possible that Kelley was the one who pronounced the Zs as "zed" in this case.
125. Dee would later name his own daughter after Madimi.
126. The Mother (*Aima Elohim*), or Bride of God, is intimately connected with the Word (Logos) or Christos. Together, their marriage results in the Holy Spirit as understood by the ancient Gnostics.
127. Although the Mother appears to refer to Galvah in this statement, Dee actually records the Mother's name as Galvah later in this session. See *A True and Faithful Relation*, p. 27.

128. Exodus 3:14 – So God said to Moses, I AM that I AM ...
129. See *A True and Faithful Relation*, pp. 32–33.
130. Remember that I AM 'Eheieh' is the Highest Divine Name in the Qabalah.
131. See chapter 4 of this volume.
132. See *A True and Faithful Relation*, p. 212.
133. See Francis Yates, *The Rosicrucian Enlightenment* (London: Routledge, 2001). Dee's work (such as the *Hieroglyphic Monad*), and perhaps Dee personally, had an apparent influence on the unknown authors of the foundational Rosicrucian documents.

Chapter Three

The Forty-Eight Angelical Keys (or Calls)

And I will give unto thee the Keys of the Kingdom of Heaven. And whatsoever thou shalt bind on Earth shall be bound in Heaven. And whatsoever thou shalt loose on Earth shall be loosed in Heaven. [Matthew 16:19]

These Calls touch all the parts of the World. The World may be dealt withal, with her parts. Therefore you may do anything. These Calls are keys into the Gates and Cities of Wisdom. [The Angel Mapsama in *A True and Faithful Relation*, p. 145]

In “Kelley’s Second Vision of the Holy Book,” a section in the previous chapter, I highlighted several comparisons between the thirty-six Tables of *Soyga* and Dee’s forty-nine Tables of *Loagaeth*. Beyond their structural and mathematical similarities, each set of Tables is said to embody specific aspects of Creation, which can be accessed by the aspirant who knows how to open them.

Another important similarity between *Soyga* and *Loagaeth* is that both sets of Tables are opened (or decrypted) with “Keys.” *Soyga* includes a set of thirty-six six-lettered names that are used to decipher the encrypted magickal squares. *Loagaeth* also has a set of Keys—forty-eight in this case¹—that are promised to open the mysteries of the Tables. However,

the “Keys” of Dee’s system are not short and simple keywords. Instead, Dee’s forty-eight Keys are long poems (or, perhaps, psalms)—often called the forty-eight Angelical Callings. They are magickal invocations intended to obtain Divine and earthly secrets from the Angels attached to each Table of *Loagaeth*.

The Angel Nalvage was charged with the transmission of the Keys—though the origins of this entity are uncertain. Unlike most of the Angels encountered by the two men, Nalvage does not appear anywhere in Dee’s “Enochian” system of magick. (That is, his name is not found in the *Heptarchia*, in *Loagaeth*, in the Watchtowers, and so on.) Neither is he found among the traditional lists of Angels descended from Jewish, Christian, or Arabic sources. All we know for certain is that Nalvage is directly subservient to the Archangel Gabriel, and that his primary job in the journals was to deliver the Angelical Keys.

Nalvage first appeared to Dee and Kelley in February of 1584, but he did not begin to transmit the Keys until the following April. That was eight months *after* the date upon which the Angels promised to reveal the mysteries of *Loagaeth*. This delay is likely because Dee had not, by the previous August, completed the “perfected copy” of the Holy Book.² Had he completed the project on time, I suspect the Angels would have revealed the forty-eight Keys at that point.

When Nalvage makes his first appearance, he spends some time teaching the men about the Doctrine contained in *Loagaeth*.³ He then focuses upon the transmission of a magickal Tablet called the *Corpus Omnium*—which seems to bear directly upon the Keys, and which we shall explore in depth later in this chapter. Finally, in mid-April of 1584, Nalvage makes the first mention of the Angelical Keys:

I am therefore to instruct and inform you, according to your Doctrine delivered, which is contained in 49 Tables. In 49 voices, or callings: which are the Natural Keys to open those, not 49 but 48 (for one is not to be opened) Gates of Understanding, whereby you shall have knowledge to move every Gate . . . [A True and Faithful Relation, p. 77]

So, we know from the very start that these Keys are intended to open the Gates of Understanding.⁴ As we learned in chapter 2, the First Gate

is "not to be opened" by humans. However, the remaining forty-eight can be accessed with the Angelical Keys.

Much later in the journals, the Angel Illemese makes clear the relationship between the Keys and the forty-nine Tables of *Loagaeth*:

But you shall understand that these 19 Calls⁵ are the Calls, or entrances into the knowledge of the mystical Tables. Every Table containing one whole leaf,⁶ whereunto you need no other circumstances. [*A True and Faithful Relation*, p. 199]

During the transmission of the Keys, the Archangel Gabriel gives us some further information on the Keys and the Angelical language in which they are written:

In these Keys which we deliver, are the mysteries and secret beings and effects of all things moving, and moved within the world. In this is the life of MOTION, in whom all tongues of the world are moved, for there is neither speech nor silence that was nor shall be to the end of the world, but they are all as plain here, as in their own nakedness. Despise it not, therefore, for unto them that are hungry, it is bread, unto the thirst drink, and unto the naked clothing. [*A True and Faithful Relation*, p. 94]

In chapter 2, we saw many descriptions of the Doctrine of *Loagaeth* that sound very similar to Gabriel's above words. We know that *Loagaeth* represents the mythical Book of Life (or Book of the Lamb), wherein is found the essence of all created things.⁷ Both Christian Doctrine and Dee's Angels proclaim the Holy Book as the wellspring of all life. However, without the Keys with which to open the Gates, the Book is merely an inert object in human hands.⁸ It is the Keys that activate the forces in the Tables, and this is why Gabriel claims that the Keys embody the "life of motion."

During a later session in the journals, Dee and Kelley receive further information from the Angel Mapsama:

These Calls touch all the parts of the World. The World may be dealt withal, with her parts. Therefore you may do anything. These Calls are keys into the Gates and Cities of Wisdom. Which [Gates]⁹ are not able to be opened, but without visible apparition. | . . . | You called for

wisdom, God hath opened unto you his Judgment. He hath delivered unto you the keys, that you may enter. [A True and Faithful Relation, pp. 145–46]

Mapsama's lesson on the Keys is the most practical we have seen. Where Gabriel taught that the Keys are the "life of Motion" (or "initiatory force") behind the forty-nine Tables, Mapsama adds that the Keys have influence over all parts of the physical world—giving one the power to "do anything." (We can see an example of this in the Parts of the Earth system that Dee and Kelley would later receive from the Angels. That system makes use of one Key—the final one, the Call of the Aethyrs—to scry into the secrets of any nation on Earth.)

Later, we shall see that the Angels also instructed Dee and Kelley to use the Angelical Keys to open every Table in the Holy Book—likely over a forty-eight-day period resulting in a forty-ninth day of Divine revelation. This is the primary *Loagaeth* system of magick (see chapter 4), which several of the Angels seem to imply in their lessons on the usage of the Keys.

On the day before the transmission of the Keys began, Dee recorded this exchange between Nalvage and himself:

Nalvage: Unto this Doctrine belongeth the perfect knowledge, and remembrance of the mystical Creatures. How, therefore, shall I inform you, which know them not? [. . .]

Dee: [. . .] You mean the mystical Letters wherein the holy book is promised to be written. And if the book be so written and laid open before us, and then you will from Letter to Letter point, and we to record your instructions, [A True and Faithful Relation, p. 78]

We learn here that the Tables of *Loagaeth* were directly involved in the reception of the Keys. The following day, as Dee suggested above, Nalvage directed the men from one Table to another, drawing a single letter from each one along the way. (See the section in this chapter entitled "Dee Suspected of Cryptography?") Thus, the words of the Keys were not taken whole cloth from the text of *Loagaeth*, but were each compiled from letters drawn from several different Tables.

This might tell us something important about the nature of Angelical. As we already know, *Loagaeth* contains the Celestial Language used

in the genesis of all things. We also know that each Table represents an individual and pure (even archetypal) aspect of the created Universe.

Meanwhile, Angels are the agents of creation—the “workmen” through whom all things manifest. According to Judeo-Christian lore, they accomplish this feat by bearing the creative power to earth as a “message” from God. The “message” itself is a song of praise to the Creator—designed to grant life to something in the world.¹⁰

Therefore, the creative “message” that is carried by any given Angel should be compiled in some way from the Words of Creation contained in the Holy Book. I say “compiled” because, unlike the Tables of *Loagaeth*, the Universe is not separated into “pure aspects” and archetypes. Instead, the Universe is a tapestry of mixed forces. Therefore, the Angels must draw forces from several Tables at once—a character from this Word of Creation, and another character from that Word of Creation—in order to manifest anything in reality. This is perhaps what we are seeing in the compilation of the forty-eight Keys by Nalvage.

The Reception of the Forty-Eight Keys

The transmission of the forty-eight Angelical Keys is divided between three places in *A True and Faithful Relation*. The first section, composed mainly of the Angelical words, appears between pages 79 and 138. Most of the English was given later, during a single session between pages 190 and 194. Finally, the Key of the Aethyrs was transmitted (also in a single session) between pages 201 and 208.

As we shall discuss later, Nalvage transmitted the Angelical of the first four Keys backward, taking several sessions. He also ended each transmission with the “English sense” of each Key. The rest of the Keys—5 through 18—were transmitted rapidly in a forward fashion, without English, in a single haphazard session. Some of them are mixed up or missing words. Two of them (Keys 14 and 15) are entirely missing.

The missing material was filled in later in the journals—but only in English form. Dee was left to compile the Angelical words from the Keys that had already been Anglicized. (Thankfully, the results of that work are contained in Dee’s *48 Claves Angelicae*.)

Even the English given to Dee was not entirely complete. Between giving the English for Keys Eleven and Twelve, Nalvage tells Dee:

Nalvage: Here must words in the end of the first Call follow, at Move, etc.

Dee: But this Call, it differeth a little expressly. They are the 14 last words, in the holy language thus: Zacar e ca, od zamran, odo cicle Qua, Zorge, lap zirdo Noco Mad, Hoath Jaida. [*A True and Faithful Relation*, p. 193]

These are the words that appear at the very end of the first Key. They are an evocational formula that translate “Move, therefore, and appear! Open the mysteries of your creation. Be friendly unto me, for I am a servant of the same God as you, the true worshiper of the Highest.” Dee was subsequently instructed to append these words to Keys 11 through 18, inclusively.

These fourteen words have been dubbed the “Repetitive Formula Pattern” by Angelical scholar Patricia Shaffer.¹¹ We will encounter this phrase again in the Lexicon in volume II.

Dee Suspected of Cryptography?

Now we shall explore one of the most obscure (and controversial) aspects of Dee’s Angelic records—the transmission of Key One. Had Nalvage simply revealed the text of the Keys like any other magickal invocation or prayer (such as we find in numerous medieval grimoires), it would not likely have attracted much speculation. However, the overly complex manner in which Nalvage gathered the letters and transmitted the words of the first Key has led cryptologists to believe that the Tables of *Loagaeth* and their Keys are somehow encrypted messages (or encryption devices).

This is not much of a leap in logic. John Dee was himself a student of steganography (“hidden writing,” or cryptography), and has long been associated with English espionage.¹² We also know that he owned a copy of the *Steganographia* by Trithemius—an early-sixteenth-century compendium of cryptology, entirely disguised as a work of Angelical magick.¹³ It claimed to reveal the methods of sending secret commu-

nications by way of Angels or spirits, but the invocations turned out to be encrypted messages.¹⁴ Therefore, we can see how easy it might be to suspect that Dee was up to the same tricks in his journals.

To begin with, we may note that Nalvage (at first) insisted upon transmitting the Keys *backward*. This was also established the day before the Keys were revealed:

Nalvage: Also, in receiving of the calls, this is to be noted: that they are to be uttered of me, backward; and of you, in practice, forward.

Dee: I understand it, for the efficacy of them; else, all things called would appear, and so hinder our preceding in learning. [*A True and Faithful Relation*, p. 78]

The next day, we find that the first word revealed by Nalvage was the *last* word of Key One, and it was spelled backward. (We will return to this later in this section.)

Let us consider this convention of backward spelling in a broader context. We have already encountered this in our discussion of the *Book of Soyga* (chapter 1). It is perhaps the simplest form of encryption to spell words in reverse—such as *Soyga*, which is supposed to be a mirror-spelling of *Agyos* (Greek: Holiness).¹⁵ This is likely derived from Qabalistic practices that use Hebrew (written right to left) as their sacred language.

Additionally, there are forms of encryption that involve words or alphabets spelled “forward” and then transposed with letter sets that are written backward. For instance, take a look at this simple cipher:

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z
Z	Y	X	W	V	U	T	S	R	Q	P	O	N	M	L	K	J	I	H	G	F	E	D	C	B	A

The top line of letters is the standard alphabet, written in a forward (or left-to-right) fashion. The bottom line is the encryption, and contains the same alphabet written backward (or right to left). Any word can be spelled out with the letters in the top line, and then transposed with the letters directly beneath them in the bottom line.

As an example, let’s use my own first name: *Aaron*. We find the *A* at the left of the top line, and beneath it we find the letter *Z*. Beneath the

letter *R* in the top line we find an *I* in the bottom. Beneath the *O* we find the letter *L*. Finally, beneath the letter *N* we can see an *M*. Therefore, the name *Aaron* can be encrypted as the name *Zzilm*. If you compare this with the words in the Lexicon in volume II, you will see the resulting encryptions are somewhat similar to Angelical. Thus, it is little wonder that Nalvage's insistence on transmitting the words of the Keys backward has suggested encryption to modern scholars.

It is also interesting that Nalvage only followed this convention for the first four Keys—after which, he began transmitting the words forward instead. That means the majority of the Keys were delivered in a forward fashion—calling into question Dee's assumption that they must be transmitted backward or else “all things called would appear.” (I should point out that Nalvage never confirmed Dee's comment in that regard.) This lends even more weight to the theory that encryption was involved: it may have been necessary to reverse only the first few Keys in order to give an *example* of how to use the rest of the Keys for decryption.

Dee's journals are also suspected of cryptology thanks to Nalvage's bizarre manner of revealing the letters of each word. Rather than simply pointing from letter to letter in the Holy Book (as Dee previously suggested), Nalvage indicated the letters via cryptic instructions for finding them in the Tables of *Loagaeth* with some very odd strings of numbers.

At the start of the session Nalvage states, “. . . the soul of man hath no portion in this First Table” of *Loagaeth*, however, “all the rest [of the Tables] are of understanding.”¹⁶ Immediately after stressing this, Nalvage launches into the transmission of Key One. It seems that his comments about the Tables bear directly upon the Keys—because Nalvage never draws letters for the Keys from the First Table.

I have transcribed the very first Angelical words received by Dee and Kelley from Nalvage—formatted here as they appear in Dee's journal. I am including a large enough sample to illustrate the cryptic manner in which Nalvage transmitted the letters, and the rather haphazard notations recorded by Dee. You will note that he recorded the letters in a column running down the left-hand side of the page, with the mysterious strings of numbers following each letter to the right (including the various Tables in *Loagaeth*.) Keep in mind that these words are written backward—beginning with the *final* word of the first Key:

A¹⁷

Two thousand and fourteen, in the sixth Table, is) **D**
7003. In the thirteenth Table is **I**.

A In the 21st Table. 11406 downward.

I In the last Table, one less than Number A word, Jaida | . . . |
Jaida is the last
word of the Call.

H 49. ascending

T 49. descending

A 909. directly.

O simply.

H 2029. directly. Call it Hoath.

225. From the low angle on the right side,
continuing in the same and next square.¹⁸

D 225 | The same number repeated |

A In the thirteenth Table, 740. ascending in his square.

M The 30th Table, 13025. from the low angle in the left side, in the
square ascending.

Call it Mad.

O The 7th Table, 99. ascending.

C The 19th. descending 409.

O The | . . . | 1 from the upper right angle, crossing to the nether left,
and so ascending 1003

N The 31st. From the Center to the upper right angle, and so descend-
ing 5009.

Call it Noco.

O The 39th, from the Center descending, or the left hand. 9073.

D The 41st, from the Center ascending, and so to the right upper Angle.
27004.

R The 43rd, from the upper left Angle to the right, and so still in the
Circumference, 34006.

I The 4| . . . |, ascending, 72000.

. . . |¹⁹ In the same Table descending to the last

Call it Zirdo.

P The 6th, ascending 109.

A The 9th, ascending 405.

L The 11th, descending 603

Call it Lap.

E The 6th, from the right Angle uppermost to the left, 700.

G The 13th, descending, 2000.

R The 17th, from the Center downward, 11004.

O The 32nd, descending from the right Angle to the Center, 32000.

Z The 47th, 194000, descending. Call it Zorge (Of one syllable.)

[*A True and Faithful Relation*, p. 79]

When we gather the above letters and write them out forward, we have the final line of Key One: *Zorge, lap zirdo noco mad, hoath Jaida* (which we saw previously in this section—as part of the “Repetitive Formula Pattern”).

For each letter, it is obvious that one of the Tables of *Loagaeth* is (usually) indicated as the source. Then, we see the notations made by Dee about where in the Table to find the letter. Unfortunately, no one has yet discovered what these directions and numbers mean. At first glance, it might appear that the large numbers would be the result of numbering each and every cell on one of the 49 x 49 Tables (sides A and B). However, that only results in a total of 4802 cells for each Table (2,401 on each side)—yet the numbers given by Nalvage are often much larger than that. Some kind of mathematical algorithm might be in use here—once more suggesting a form of cryptography.

After Key One had been transmitted in its entirety, Kelley attempted to question Nalvage’s direct superior—the Archangel Gabriel—about the numbers:

Kelley: Why join you numbers with these letters, and added none with those of the former Table?²⁰

Gabriel: Brother, what is the cause that all the World is made by numbers? The Numbers we speak of, are of reason and form, and not of merchants. [. . .] Every Letter signifieth the member of the substance whereof it speaketh. Every word signifieth the quiddity²¹ of the sub-

stance. The Letters are separated, and in confusion . and therefore, are by numbers gathered together which also gathered signify a number: for as every greater containeth his lesser, so are the secret and unknown forms of things knit up in their parents. Where being known in number, they are easily distinguished, so that here we teach places to be numbered: letters to be elected from the numbered, and proper words from the letters, signifying substantially the thing that is spoken of in the center of the Creator . . . [*A True and Faithful Relation*, p. 92]

Gabriel's words are often taken as proof that the characters of the Angelical alphabet should have gematric (or numerical) values. When Gabriel says that every letter of a word is a member of the overall body (or "substance") of the word, he *could* be giving a basic lesson in Qabalistic gematria.

However, as we shall now see, Gabriel is *actually* explaining the numbers that Nalvage associated with the Tables of *Loagaeth* and the letters of the Keys. First, he points out that the letters of the words are scattered (that is, throughout the forty-nine Tables). He then indicated that (Nalvage's) numbers are used to gather those letters together. Toward the end of his speech, he even describes the method Nalvage used in "decrypting" the Angelical words from the Tables: places (presumably the cells on the forty-nine Tables) are numbered, and letters are drawn from those numbered places. Then, the resulting letters are gathered into proper Angelical words—which signify in substance (in this case, Voice) those things that are otherwise conceived only in the heart of the Creator. It is unfortunate, however, that Gabriel reveals nothing about the method of numbering the "places" or gathering the letters.

It is interesting to note that Gabriel insists these numbers are not "of merchants" but are "of reason and form." I interpret this to mean that the numbers are such as would be used by mathematicians, architects, astronomers, and navigators—as opposed to the simple totals and tallies used by merchants. In other words, the numbers we see involve higher mathematical functions—such as those used by cryptographers.

There is just one instance during Nalvage's transmission of the words of Key One that such higher math is illustrated. Gabriel refers to this instance toward the middle of his speech—where he explains that the

Angelical letters “are by numbers gathered together: which [numbers] also gathered signify a number.” We have, of course, already seen the numbers that Nalvage used to gather the letters into words. However, Gabriel further suggests that the numbers of any given word can *also* be gathered to produce an entirely new number. Nalvage explains how to do this during the transmission of the word *Vooan* (Truth):

N (The number must needs go to) the sixth, descending 309.

A The 7th ascending 360.

O The 9th ascending 1000.

O The 13th ascending 1050.

V The 17th ascending 2004. It is Vooan. It may be sounded Vaoan.

Nalvage: Add those last numbers.

Dee: 309

360

1000

1050

2004

4723

They make 4723

Nalvage: It is called the Mystical root in the highest ascendant of transmutation.

Dee: These phrases are dark. When it shall please God they may be made plain.

Nalvage: It is the square of the Philosophers work.

Dee: You said it was a root.

Nalvage: So it is a root square.

Dee: The square thereof is 22306729 . . .

[*A True and Faithful Relation*, p. 80]

As we can see, Dee added together all the numbers associated with the word *Vooan* (Truth), in order to reveal a “secret” square-root number. A square number is any number obtained by multiplying another number

by itself. As an example, the number nine is a square, because it is the product of multiplying three by itself ($3 \times 3 = 9$). Meanwhile, the *root* of that square number is three, because three is the *smallest* positive number that can be multiplied by itself for a product of nine.

When Dee added the numbers of *Vooan* together, Nalvage told him the result (4723) was a mystical square-root number “in the highest ascendant of transmutation.” Dee did not understand what Nalvage meant by this (“All these phrases are dark”), but he did understand the concept of a square root. By multiplying the root number 4723 by itself, Dee obtained the square product of 22,306,729.

Sadly, Nalvage showed no interest in explaining why this square root is important to the word *Vooan*. I can only assume that one should be able to *begin* with the square number or its root, and use it in some way to derive the Angelical word form the Tables of *Loagaeth*. However, any suggestions I could offer toward this end would be pure speculation. Perhaps my work here will enable cryptologists to look at Dee’s work in a new light.

In the end, it would appear that Nalvage’s process was too time-consuming, because, after an entire day, only part of Key One had been transmitted. Therefore, Nalvage eventually stated that he would reveal the numbers later, and began to transmit the letters rapidly without numbers or directions. Unfortunately, if Nalvage ever returned with the missing information, the record has not survived.

There are further aspects of Dee’s magickal system that appear to suggest steganography. The magickal Tables associated with the *Hep-tarchia* and the Watchtowers are overflowing with encrypted Divine and Angelic Names. (The Watchtowers were even once used by Dee to decode a message delivered by the Angels.)²² Bearing more directly upon the Keys, we have the *Corpus Omnium* (or “Table of Nalvage”)—which is just as suggestive of cryptography as everything else we have seen from Nalvage in this chapter.

*Corpus Omnium: The Round Table of Nalvage*²³

We first see the so-called “Table of Nalvage” upon that Angel’s first appearance in the shewstone. Kelley describes it as follows:

He standeth upon a white great round Table, like Crystal, all written with letters infinitely. On the middle of the Table is a great swelling or pommel of the same substance the Table is of. Upon that pommel he standeth. [*A True and Faithful Relation*, p. 63]

Thus, Nalvage appeared to Dee and Kelley standing upon the Table like a dais. As we shall see, this Table apparently bears directly upon the Keys as well as the first leaf of *Loagaeth*. However, the exact relationship between these things was never explained in the journals.

Before Nalvage began the transmission of the Keys, the Angel delivered several lessons upon the structure of his Round Table. At this point, the Table's appearance changed slightly. Where it had first appeared "like crystal"—likely meaning that it was clear and shot through with rainbows²⁴—it had now gone opaque, so it looked more like mother of pearl.

Also, the "infinite" lettering had been reduced to a few easily discernible characters, which formed the basis of Nalvage's lessons. Dee recorded this simplified version of the Table in his journal:²⁵

		H	C	R	V		
	I	D	Z	S	A	I	
L	A	O	I	G	O	D	H
V	M	Z	R	V	R	R	C
A	B	N	A	F	O	S	A
S	D	A	Z	S	E	A	S
	I	A	B	R	D	I	
		L	A	N	G		

The Corpus Omnium, or Round Table of Nalvage

While Nalvage gave his lessons concerning the Table, he used a small three-sectioned rod of gold as a pointing wand. Kelley described Nalvage's actions to Dee as the Angel revealed the mysteries of his curious Round Table:

Kelley: He standeth and pointeth with his rod to the letters of his Table, as if he made some account or reckoning. He went out to the middle, and measured how many steps it is about.^{2*}

Nalvage: Father, Son, Holy Spirit, Foundation, Substance, and *Principium Omnium* [Universal Principle].² *Omnium* is the thing that is in my charge. | . . . | *Corpus Omnium*.

Kelley: He pointeth to the whole or round Table which he standeth on. [A True and Faithful Relation, p. 74]

Thus, we know that the proper name of the Table of Nalvage is *Corpus Omnium*, which is Latin for either "The Body of All" or "Substance of the Universe." Its letters incorporate the Father, the Son, and the Holy Spirit—thereby embodying the essence of the entire Universe as understood in the Christian philosophy of the Trinity. Nalvage elaborates on this aspect of the *Corpus Omnium* Table:

1. The Substance is attributed to God the Father.
 2. The first circular mover, the circumference, God the Son, the finger of the Father, and mover of all things.
 3. The order and knitting together of the parts in their due and perfect proportion, God the Holy Ghost. Lo, the beginning and end of all things.
- [A True and Faithful Relation, p. 74]

Here, Nalvage reveals that the actual letters (the "Substance") of the Table represents God the Father—who is Himself the Substance of the Universe. However, when the Table is divided into its various parts, and the letters decrypted to reveal proper words, this represents God the Holy Spirit.

Meanwhile, the four words written around the circumference—the "first circular mover"—represent God the Son. Dee asked Nalvage about their significance:

Dee: If the Order of the Table be the Holy Spirit, the Substance of the Father, how shall we gather the Circumference, which is the Son?

Nalvage: The Son is the Image of his Father. Therefore, in his death, he must be the Image of his Father also. If the Substance | of the Table | be in the form of a Cross, then the Son is the Image of his Father. [*A True and Faithful Relation*, p. 76]

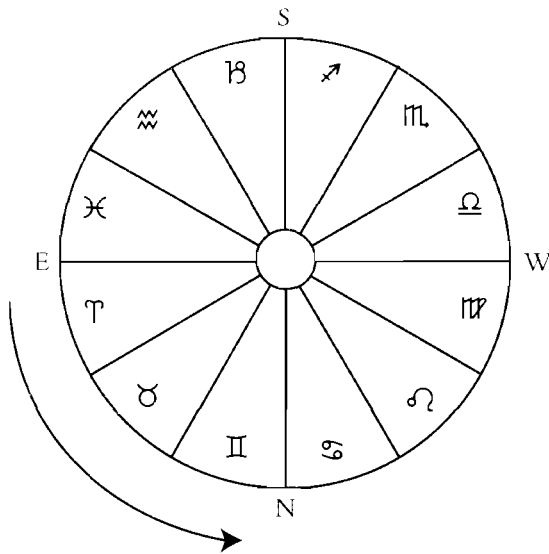
Note that the four circumference words mark the points of a cross around the Table. As we can see in my illustration, this division creates a cross in the very center—with a circumference word at each point. I assume Nalvage means that the circumference reflects the fourfold division of the Table itself.

Nalvage's threefold description of the *Corpus Omnium* makes me suspect that the Tablet might be solar in nature. This is due to a chapter from Agrippa's *Second Book of Occult Philosophy*, called "Of the Sun, Moon and their Magical Considerations." Compare the following quote with Nalvage's description of the three aspects of *Corpus Omnium*:

For [the Sun] is amongst the other Stars the image and statue of the great Prince of both worlds, viz.—Terrestrial, and Celestial: the true light, and the most exact image of God himself; *whose essence resembles the Father, light the Son, heat the Holy Ghost*.²⁸ [*Three Books of Occult Philosophy*, Book II, chapter 32]

Another clue to the solar nature of the *Corpus Omnium* may rest in the words of the circumference. Nalvage relates this to "God the Son" who is the "mover of all things"—or the active principle of the Divine. As we shall see, the four circumference names are written so they run *counterclockwise* around the Table. For me, this brings to mind the standard zodiacal chart and the twelve zodiacal signs that compose its circumference. These signs are actually the twelve constellations marked by the path of the Sun across the sky. When written upon a zodiacal or natal chart, they are also written counterclockwise:

Of course, every planet and star depicted on a zodiacal chart actually rotates clockwise—or "sunwise"—around the chart. They rise upon the eastern horizon on the left (where Aries is depicted in the example chart), move across the zenith at the top of the chart, and continue in



Simple zodiacal chart, showing the twelve signs with Aries in the east, and indicating that they are drawn counterclockwise around the circle

that fashion around the entire circle. Because the twelve signs are listed counterclockwise, but actually rotate sunwise, we find that each constellation rises in the east in proper zodiacal order—Aries first, followed by Taurus, then Gemini, Cancer, and so on.

The same is true of the circumference of Nalvage's *Corpus Omnium* Table. The four names are written so they must be read counterclockwise. However, if the Table itself were rotated with the Sun, we would find that each letter in the four names rises (on the left-hand side) in their proper order. For instance, for the name *Lvas*—the *L* would rise first, followed by the *V*, then the *A*, and finally the *S*. The word *Lang* would then follow in its proper order, and so forth.

Nalvage offers Latin translations of the circumference names, but he never explains what or who they represent. The Latin words are both verbs and plural; as we shall see, they are given *-antes* suffixes. Therefore, they each have the implication of "those who . . ." which seems to suggest these are names of groups. Because of this, many modern Dee

scholars have suggested that the names in the circumference are actually those of Angelic Choirs.

After revealing the three essential aspects of the *Corpus Omnium* (outlined earlier in this section), Nalvage continues to explain the division of the Table into four parts:

Lo, it is divided into four parts: whereof two are dignified, one not yet dignified but shall be, the other without glory or dignification. Understand God, as the substance of the whole (as above said). [*A True and Faithful Relation*, p. 74]

Note that Nalvage attributes a “dignity” to each portion of the Table. The term *dignity* is likely drawn from astrology: the dignity of a planet indicates the strength or weakness of its influence in a chart. In this quote, Nalvage seems to use the term to indicate whether each portion of the Table has been “fulfilled” (or brought to completion). Two portions are already dignified, one is not yet dignified (though it will be), and the last portion is without glory or dignity.

I find it likely that these four portions represent the Ages of the Universe as understood in Christian Doctrine. Dee describes these divisions of time in the appendix to the *Five Books of Mystery*, as he discusses the Heptarchic Angel Baligon with Uriel:

Uriel: [Baligon] is the end of the Three last corruptible times; whereof this is the last.

Dee: The one, at Noah's Flood, ended. The second at Christ his first coming, and this is the third.

Uriel: It is so. [*Five Books of Mystery*, p. 401]

We can apply this cosmology to the four portions of the *Corpus Omnium*. The first portion, which is dignified, would relate to the time period from Genesis 1:1 to the point of the Deluge. The second portion, also dignified, would follow the Deluge and represent history up to the time of the Crucifixion of Jesus. The third portion, not yet dignified, represents the present—which has not yet been fulfilled. Finally, the fourth portion, without glory or dignity, represents the End Times (Tribulation) and the reign of the Antichrist. Therefore, the Table of Nalvage

(much like *Loagaeth* itself) encompasses the entire Universe from the beginning of time to the end.

Having thus revealed the general mysteries of the *Corpus Omnium* Table, Nalvage pressed onward to teach Dee and Kelley about the words contained therein. This lesson is given in a rather disjointed fashion in the journals, so I have consolidated the information for this chapter:²⁹

Vita Suprema (First Life)—Pre-Deluge

Nalvage begins with the upper-left-hand (pre-Deluge) portion of the Table—which he calls *Vita Suprema* (and we might translate as “Celestial Life,” “Supreme Life,” or “First Life”). The Angel points to three letters in the upper-left corner of the Table, and says:

I find it (by addition) in this language, *Iad*, but written thus, toward the left hand, in three angles:³⁰

I	D	
A		

The Angelical word *Iad* translates as “God.” Notice that these three letters appear in all four corners of the *Corpus Omnium*, which makes sense if the Table is intended to represent God.³¹ As we shall see, the direction in which the letters are written in each corner indicates which direction every word in the portion should be read. In the example above, we can see that words in the upper-left-hand portion of the Table should be read diagonally upward to the right.

Nalvage continues with the definition of the next word in this portion of the Table. Notice that it—like *Iad*—is written diagonally upward to the right:

I	D	Z
A	O	
M		

Say, *Gaudium* (To Rejoice)¹² . . . Moz.

Finally, Nalvage reveals the final word of the upper-left-hand portion:

I	D	Z
A	O	I
M	Z	R

Say, *Presentia* (In Person) . . . I find it called Zir.¹³

Therefore, we have learned that the upper-left-hand portion of the *Corpus Omnium*—*Zir Moz Iad*—translates as “I am the Joy of God.”

Stemming directly from this pre-Deluge portion, in the circumference of the Table, is the word *Lvas*. The given Latin translation is *Laudantes*—which roughly means “Those Who Praise.” (Nalvage also suggests they can be called *Triumphantes* or “Those who Triumph.”)

Vita Secunda (Second Life)—Post-Deluge to Christ

The next (post-Deluge), or lower-left-hand, portion of the Table is called *Vita Secunda* (Second Life). Here, we find the following letters along with Nalvage’s translations:

B	N	A
D	A	Z
I	A	B

Say, *Potestas* (Dominion) . . . I find it Bab.

Motus or *Motio* (Movement or Motion) . . . I find it Zna.

The second portion of the Table (*Zna Bab Iad*) translates as “The Moving Dominion of God” (or, perhaps, “The Active Dominion of God”). The words are formed by reading the letters diagonally upward to the left.

In the circumference, we find the name of another (possible) Angelic Choir stemming from this portion. The name is *Lang*, and translates in Latin as *Ministrantes* (“Those Who Serve”). There are, at least, various references to “the Ministering Angels” in biblical literature.¹⁴

Vita Tertia (Third Life)—Post-Crucifixion to Present

Following this, we find the third (present-time) portion of the Table on the upper-right-hand portion—called *Vita Tertia* (Third Life). The text in this portion appears as follows:

S	A	I
G	O	D
U	R	R

Actio (Action—especially that taken by a King) . . . Sor.

Factum (To cause, or bring about) . . . Gru.

So we have the words of the third portion of the Table (*Gru Sor Iad*), which translate as “The Cause of the Actions of God.” The words are formed by reading the letters diagonally downward to the right.

The circumference name stemming from this portion is *Sach*—which translates as *Confirmantes* (the “Establishers” or “Supporters”).

“Life, but Also Death” (Fourth Life)—Tribulation

When Nalvage finally turns his attention to the final, lower-right-hand (Tribulation) portion of the Table, he begins to tremble, speaks of death in Latin, and finally says, “Those that do their duty shall receive their reward.”¹⁵ The fourth portion of the Table appears thus:

F	O	S
S	E	A
R	D	I

Life, but also means Death.¹⁶

Luctus (Sorrow) . . . Ser.

Discordia (Discord) . . . Osf.

Finally, we have the last sentence of the Table (*Osf Ser Iad*), translating as “The Discord and Sorrow of God.” The words are formed by reading the letters diagonally downward to the left.

The circumference name associated with this portion is *Urch*—which means *Confundantes* (The Confusers). The Latin *Confundo* indicates “to mix, pour together, stir up” in the sense of “to confuse, disturb, upset, disorder,” etc. This chaotic state goes hand in hand with the End Times. It is perhaps significant that this is the only one of the four circumference names that is not written directly alongside of its associated portion of the *Corpus Omnium* Table.

Finally, I have also created the following Table, which will allow for easy reference to Nalvage’s lessons:

The Four Portions of <i>Corpus Omnium</i>			
Table Portion	Biblical Time Period	Text within Portion	Circumference
1. Upper-Left (First Life)	Pre-Deluge (Dignified)	Zir Moz Iad (I am the Joy of God)	Luas (The Praisers or The Triumphant)
2. Lower-Left (Second Life)	Post-Deluge to Christ (Dignified)	Zna Bab Iad (Active Domin- ion of God)	Lang (The Servants)
3. Upper-Right (Third Life)	Post-Crucifix- ion to present (Not Yet Dignified)	Gru Sor Iad (Cause of the Actions of God)	Sach (The Establishers)
4. Lower-Right (Life/Death)	Tribulation (Without Glory or Dignity)	Osf Ser Iad (Discord and Sorrow of God)	Urch (The Confusers)

The Corpus Omnium and the Angelical Keys

I previously suggested that the *Corpus Omnium* has a close relationship with the Tables of *Loagaeth* and their Angelical Keys. Part of this relationship was established upon Nalvage’s next visit, when he delivered his final lesson on the subject of the Round Table. This particular session has long puzzled modern scholars, because Nalvage transmitted the material without preamble or explanation. In fact, it is only because

of several cryptic statements made by Kelley that we know this lesson applies to the *Corpus Omnium* at all.

Below, I have transcribed the letters revealed by Nalvage exactly as they are formatted in Dee's journal:

D P C E T E I R S M S S S
E S A I I M M N S E S. (24)³⁷

Kelley: All this was in one line, in the lowermost portion, and lowermost line thereof.

I E E E T N O E D M E T M M M
M M D M A E T S E A M (27)

Kelley: Now he standeth still.

A E R T I S A N S S E A S D M M S E A O A
E V I I I I A O A O I I V I T S E I T T³⁸
S D A I N (43)³⁹

Kelley: These seemed to be taken out of diverse lines, in the three lower portions; but none out of the uppermost or fourth.

R S H D D S R R E S O L S N R E R E E
S F R H E I E E E E I E E O E T I S O E
R T T H D E O I S E O E S M E T F E D E
T S E E E E E R S E S E O R S M E T
D. R. F E D E T S E E R S E⁴⁰
S I S E H E N O E S M E F S F E E D I | I E |⁴¹ O E
S S S I S E O E S H E
D S D F T E I E O R S O E D H T E T
O E S H E O T E T E R E O E H S E R
E E I R E S R I S O E H E E D E I E H E
D T R N D D H D N (81)⁴²

Nalvage: The rest of this lesson the next morning. [A True and Faithful Relation, p. 78]

Notice that Kelley describes Nalvage as pointing to various places within four "portions," which likely indicates the fourfold division of the *Cor-*

pus Omnium Table. Of course, it would be impossible to derive such long strings of letters from such a simple magickal square. Therefore, I find it probable that the Table had once again reverted to the “infinitely lettered” version upon which Kelley had first seen Nalvage standing.

The Angels never give an explanation for these letter strings. (The next morning, Nalvage does arrive as promised—but he launches directly into the transmission of Key One.) The only clues we are given are short marginal notations made by Dee much later in the journals. In the first instance, Dee is discussing the First Table of *Loagaeth*:

Dee: For the First Table, [there]⁴³ is no Call. Although there be letters gathered, but made into no words, as you may see, before the first Call of all. [*A True and Faithful Relation*, p. 194]

Dee is directing us to the place in his journals just previous to the reception of the first Call (or Key), and that happens to be the session where Nalvage delivered the previously quoted letter strings. Thus, we know that these letters represent the “Key” of the First Table of *Loagaeth*. (We might refer to this as “Key Zero.”) However, as Dee points out, the letters are never gathered into words because we are not intended to open the First Table.

The second notation is found a short while later, as Dee is discussing the progress of the reception of the forty-eight Keys with the Angel Ilmese:

Dee: There are but 18 besides the first [Call]⁴⁴ to God.

Ilmese: There are nineteen besides the first. [*A True and Faithful Relation*, p. 199]

Dee had only received eighteen Keys at this point in the journals, and Ilmese is telling him that one more is coming.⁴⁵ What is important here, though, is that mention is made of nineteen Calls *besides* “the first [Call] to God.” This excluded first Call is one and the same with the letter strings transmitted by Nalvage as “Key Zero” for the First Table of *Loagaeth*. Therefore, we have learned that this hidden Key is, appropriately, a Call to God.

I have yet to discover where the Angels explained “Key Zero” to Dee and Kelley. (It is possible that the records have been destroyed.) However, I feel it is quite possible that they represent yet another example of steganography in Dee’s Angelic journals. Because these letter strings represent the “Key” of the First Table of *Loagaeth*, it is entirely possible they are an encryption algorithm of some sort.

Nalvage completes his lesson on the *Corpus Omnium* Table with the following words:

Thus I have made plain this body generally. The particulars are long, hard, and tedious. Thy name be blessed, O God, which canst open a means, whereby Thy powers immediate⁴⁶ may be opened unto man. Power, glory, and honor be unto Thee, for thou are the true body of all things and are life eternal. [*A True and Faithful Relation*, p. 76]

In the prayer above, Nalvage refers to God as the “true body of all things”—thereby confirming that the *Corpus Omnium* is a representation of God. In fact, it seems to be a talisman representing the Divine Source of Dee’s entire “Enochian” system. It relates directly to the First Table of *Loagaeth*, which is associated with the *Logos* (or God-Christ), and the “Key” derived from it is described as a “Call to God.”

I assume the “means” whereby God’s powers may be “opened unto man” is the *Corpus Omnium* Table itself. Nalvage does involve the Table—indirectly—in the transmission of the forty-eight Keys. I say “indirectly” because, after delivering the letters of “Key Zero,” he does not draw anything further from the Round Table. However, he does sometimes stop the transmission of the Keys to strike the Table with his golden rod. This causes it to spin extremely fast—so that it appears to be a solid globe rather than a flat, round Table. (Elsewhere, Kelley states that the letters on the spinning Table could still be read as if they were standing still. I assume this is similar to the effect one sees when a propeller is spinning so fast that, in the proper light, it appears to stand still.) While it is not clear what all of this striking and spinning is about,

the *Corpus Omnium* does seem to represent a source of power or authority throughout the transmission of the forty-eight Keys.

The Angelical Keys: What We Know

The information that follows is similar to the “The Forty-Nine Tables of *Loagaeth*: What We Know” section in chapter 2. It consolidates all the information recorded by Dee about the nature of the Angelical Keys. What the Angels had to say about the Keys will further illuminate the nature of the corresponding Tables of *Loagaeth*. The student will therefore want to compare the following material with the matching section in chapter 2.⁴⁷

Key “Zero” (First Table):

There is never a usable Key (or Call) given for the First Table of the Holy Book. As Nalvage said previously, “The soul of man hath no portion in this First Table.” Later in the journals, Dee confirms this with the following marginal notation:

... for the First Table can have no Call, it is of the Godhead. [*A True and Faithful Relation*, p. 98]

However, as we have seen, the strange letter strings transmitted by Nalvage from the *Corpus Omnium* are intended to represent “the first [Call] to God.” Dee notes that the strings are “letters gathered, but made into no words.” In the surviving records, the Angels never offer an explanation for what the letters mean or how they might be used. Therefore, the *Loagaeth* magickal system has no method of opening the First Table. (See chapters 1 and 2 for information concerning the Jewish Fifty Gates of Understanding.)

Key One (Second Table):

Because the First Table of *Loagaeth* has no Key, the first of the forty-eight Angelical Keys applies to the *Second* Table. The Angel Illemese confirms this in the journals:

But you must understand that in speaking of the First Table, I speak of the Second. So that the second, with you, is the first. [*A True and Faithful Relation*, p. 199]

This is an important note for modern researchers, because Illemese (and other Angels in Dee's journals) often refer to the Second Table of *Loagaeth* as the first—because it is the first *accessible* Table.

After Nalvage revealed Key One and its translation (or “English sense”), he proceeded to discuss the nature of the Key and the Table it opens:

It is the sense in your tongue of the holy and mystical Call before delivered: which followeth in practice for the moving of the second Table, the Kings and Ministers of Government. The utterance of which is of force, and moveth them to visible apparition. Moved and appeared, they are forced (by the Covenant of God delivered by His Spirit) to render obedience and faithful society. Wherein, they will open the mysteries of their creation, as far as shall be necessary, and give you understanding of many thousand secrets, wherein you are yet but children. | . . . |

This is therefore the key of the first seven, according to the proportion of the first Creation. No more for this time. [*A True and Faithful Relation*, p. 88]

We discussed some of this in chapter 2, concerning the Second Table of *Loagaeth*. According to Nalvage, the first Key summons the “Kings and Ministers of Government” who are “the first seven.” Thus, it is likely that this Key refers to the Seven Archangels of the Seven Days of Creation, as well as to other Angelic rulers of the Universe.

Much of Nalvage's above speech is aimed at explaining how Key One works. It is “of force, and moveth [the Kings and Ministers of Government] to visible apparition.” Moreover, the recitation of the Key forces them to “render obedience and faithful society,” etc. However, Nalvage continues his thoughts by relating them to *all* the Keys as applied to the *Loagaeth* Tables.¹⁵

Key Three (Fourth Table):

After Nalvage transmitted the Third Angelical Key, the Archangel Gabriel appeared and said:

Hark, O ye sons of men: [this]⁴⁹ is the first of nature, and the beginning of your being in body. Whereby the things of the world have life and live. Let him that hath wisdom understand. Grow together, for this⁵⁰ hath its fruit in due time. [*A True and Faithful Relation*, p. 98]

It is unclear if Gabriel's speech is intended to describe Key Three, or the Fourth Table of *Loagaeth*. He did say these words directly after the revelation of the Key—but I feel that he was speaking equally about the Key and its Table.

It would seem that Table Four (opened by Key Three) incorporates the creation of Adam—the beginning of mankind's "being in body." (See Genesis, chapter 2.) Both Gnostic and Qabalistic cosmology associate the creation of the physical realm with the formation of Adam's body. As such, it is likely the physical realm itself that Gabriel promises will "come to fruition in due time."⁵¹

Keys Nineteen to Forty-Eight (Twentieth to Forty-Ninth Tables): The Call of the Aethyrs

The Keys to the final thirty Tables of *Loagaeth* were introduced by Nalvage with the following speech:

There are 30 Calls yet to come. Those 30 are the Calls of Nif[nety-One] Princes and Spiritual Governors, unto whom the Earth is delivered as a portion. These bring in and again dispose Kings and all Governments upon the Earth, and vary the Nature of things with the variation of every moment. Unto whom, the providence of the eternal Judgment, is already opened. Those are generally governed by the twelve Angels of the 12 Tribes: which are also governed by the 7 which stand before the Presence of God. Let him that can see look up, and let him that can hear, attend, for this is wisdom. They are all spirits of the Air: not rejected, but dignified. And they dwell and have their habitation in the air diversely, and in sundry places. For, their mansions are not alike, neither are their powers equal. Understand therefore, that from the fire to the earth, there are 30 places or abidings: one above and beneath another: wherein these aforesaid Creatures have their abode, for a time. [*A True and Faithful Relation*, pp. 139–40]

Refer again to chapter 2, where I described “what we know” of the final thirty Tables of the Holy Book. These represent the thirty Aethyrs (or Heavens) that extend from the foot of God’s Throne to the surface of the Earth. (This is likely adopted from ancient Gnosticism, which recognized—in some sects—a thirty-Heaven cosmology.)

Furthermore, Nalvage teaches that the thirty Aethyrs are subdivided into ninety-one spiritual provinces set over geographical locations here on Earth. The names of these ninety-one “Parts of the Earth” are also the names of the Angelic Governors who rule the Parts.⁵² This is also similar to Gnosticism—which described the *Aeons* simultaneously as transcendent Divine Realms, long expanses of time, and as super-celestial Archangels.⁵³ In Gnostic cosmology, the Divine Aeons were mirrored in the created world by the *Archons* (Rulers)—Angels whose function was to direct and maintain both human and natural law.

It would appear, then, that the Archons are mirrored in Dee’s magical system by the ninety-one Governors. They direct and maintain the natural and human events that take place upon present-day Earth (establishing and deposing governments, varying the “nature of things” with every moment, and so on). By opening the proper Aethyr, one can summon the Governor and his legion of servient Angels set over any nation in the world. (Dee’s hope was to learn the secrets of these nations, as well as influence them for the good of the English empire.)

Nalvage’s speech about the “30 Calls yet to come” makes it clear that the thirty Aethyrs and their ninety-one Parts are astrological in nature. To begin with, the division of the world into spiritual provinces is described in Agrippa’s *First Book of Occult Philosophy*, chapter 31, “How Provinces and Kingdoms are Distributed to Planets.” Therein, Agrippa states that every nation in the world comes under the influence of a planet and zodiacal sign. He goes on to give examples of nations influenced by all seven planets (and the signs they each rule), which he drew from the works of the ancient Greco-Roman cartographer Ptolemy.

Nalvage, meanwhile, relates the same information in a slightly different manner. He states that the ninety-one Parts/Governors are collectively ruled by the Angels of the twelve Tribes of Israel.⁵⁴ In Agrippa’s work, these are also the Angels of the twelve signs of the zodiac.⁵⁵

Then, Nalvage states that these twelve Angels are governed directly by the seven Archangels who “stand before the presence of God.”⁵⁶ These are the Angels of the Seven Days of Creation as well as the seven ancient planets. The seven planetary Archangels govern the twelve zodiacal Archangels, just as the seven planets are given rulership over the twelve signs of astrology.

Of course, as I said in chapter 2, I do not wish to outline the entire system of the Parts of the Earth in this book. Here, we are concerned with the Tables of *Loagaeth* and the Keys that open them—and in this case we are focused upon the final thirty Keys of the Aethyrs.

Interestingly, it was not Nalvage that delivered the Aethyric Keys. Apparently, his period as a teacher ended at some point after he revealed the mysteries of the ninety-one Parts of the Earth.⁵⁷ When it came time to transmit the final thirty Keys, Gabriel had established Illemese as a substitute teacher. The Angel even appeared with the *Corpus Omnium* and Nalvage’s small golden pointing-rod.

The next two days were spent in the transmission of a single, and very long, Angelical Call. The English given for the text makes it obvious that it represents the biblical loss of Paradise, and thus represents the end of the initial creative period of Genesis (or, the Seventh Day).⁵⁸

After the Call was transmitted, Illemese revealed the Angelical names of the thirty Aethyrs (see chapter 2 for a list). He then stated:

There is all. Now change the name, and the Call is all one. [*A True and Faithful Relation*, p. 209]

Thus, Dee and Kelley learned that the thirty Keys that open the Aethyrs are all composed of the *same* Angelical Call. The only thing that makes each of the final thirty Keys individual is the changing of a single word—the Angelical name of the Aethyr one desires to access. The first line of the Call of the Aethyrs reads as follows:

O you heavens which dwell in _____ are mighty in the Parts of the Earth .

When written in English, the blank space is filled with "the First Aethyr," "the Second Aethyr," etc. However, when written in Angelical, the space is filled with the proper name of the Aethyr.

Because of this repetition, there are technically only nineteen Calls in existence. (Remember Illemese previously told Dee, "There are nineteen [Calls] besides the first.")⁵⁹ However, by changing the single word in the nineteenth Call thirty times, we obtain a total of forty-eight Angelical Keys.

In the following chapter, we will explore the instructions given to Dee and Kellev by the Angels for the proper use of the *Holy Book of Loagaeth* and its forty-eight Angelical Keys.

Addendum: The Poetry of the Forty-Eight Calls

The Angelical Calls are more than just keys to mystical gateways. In fact, they consist of a kind of biblical poetry—psalms, really—that appear to outline a connected message about the life of the Universe. However, exactly what that message says has been debated by Enochian scholars for decades (if not centuries). Like proper biblical literature, the wording is obscure enough that different readers see entirely different messages. Over the years, many have offered their own explanations of the "meaning" behind or within the forty-eight Calls. Here, I will present my own analysis of the poetry, and attempt to demystify the obscure language.

The poetry of the Calls appears to draw from a range of biblical literature. The first, third, and final Calls each contain very Genesis-like aspects—describing the establishment of the physical world as we know it. Calls two, and twelve through eighteen, are reminiscent of psalms or verses from the Song of Solomon—being invocations of the Divine through praise.

The Calls are generally classifiable as apocalyptic writings—which like *Loagaeth* commonly focus upon the cycle of time and the life and death of the Universe. Apocalyptic texts include such canonical books as Ezekiel, Isaiah, Daniel, and the Revelation of St. John.⁶⁰ Calls four through fourteen, especially, remind one of verses from the Revelation, Isaiah, and so on.

The word *apocalypse* is an archaic word for “revelation”—especially in the spiritual/mystical sense. It is through such an apocalypse that the prophets Ezekiel, St. John, and (of course!) Enoch were able to glimpse the Divine Throne.⁶¹ It therefore makes sense that the Calls—and even *Loagaeth* itself—should be associated with apocalyptic literature. Not only were they received by Kelley and Dee via direct Angelic revelation (making them prophets in their own right), but the practice of the system (called *Gebofal*, see chapter 4) is intended to result in the *revelation of mysteries*. Not to mention the fact that the Angels associated the whole system with the Tribulation.

Finally, I must give some attention to the classical Gnostic influence upon these poems. As we have seen in previous chapters, there is an undeniable Gnostic imprint upon Dee’s entire system of magick.⁶² For example, the “thirty Aethyrs” are apparently based upon the thirty Heavens of the Gnostics.⁶³ Just as we see in *Loagaeth*, the Gnostic aspirant was expected to ceremonially open “gateways” leading into the thirty Heavens, receive purification and baptism within each realm, and finally obtain ultimate reunion with God. (See the Gnostic text entitled *Pistis Sophia* for just one example.)⁶⁴

Meanwhile, the Calls seem to contain a direct Gnostic borrowing in their name for God: *Iadbaltoh*, translating as “God of Justice (or Righteousness).” This name is suspiciously close to the ancient Gnostic name of the Creator—*Ialdabaoth*. The etymology of this name is obscure; however, Gnostic scripture records Ialdabaoth’s title of honor as “The God of Righteousness.”

There is also a Gnostic literary style to the poetry. For instance, the Calls written from Iadbaltoh’s viewpoint bring to mind such ancient writings as *The Thunder-Perfect Intellect*—wherein the Gnostic goddess *Sophia* speaks to her followers. (Remember that *Sophia*—or Wisdom—appears in Dee’s journals as the Mother of Angels: *Galvah*.) The treatment of the *Christos* (“He That Liveth and Triumpheth”) in the poetry is also very Gnostic in its imagery.

However, I must remind the reader that the classical Gnostic texts we know today were unknown to Dee and Kelley. During their lives, the classical (or Sethian) Gnostic sects had long since been exterminated,

and the discovery of the Nag Hammadi texts in Egypt was hundreds of years away.⁶⁵

In the meantime, Gnosticism had lived on in the very foundations of Western esotericism—at the hearts of such movements and philosophies as Hermeticism, Rosicrucianism, and alchemy. Its imagery survived in medieval and Renaissance engravings and the Tarot trumps. Its literature was a heavy influence upon canonical biblical texts (such as the Book of John and Revelation). Many of its mysteries were shared with and adopted by Jewish Merkavah mystics and Qabalists. And its Doctrines were preserved and taught by isolated mystics and secret societies.

There had also been a Gnostic sect within the Catholic Church for a time—founded by a Christian teacher named Valentinus—until it was also exterminated. It would appear that Valentinian philosophy was the primary source of Gnosticism for much of the West, including for men such as Dee. With all of this taken into account, it is no surprise that the forty-eight Calls should bear the mark of Gnostic symbolism, without being technically classified as Gnostic literature themselves.

For brevity's sake, I will conclude this introduction and proceed to the analysis of the Calls. In what follows, I have provided the text of each Call. Then, each is broken into "sections" of related passages, and I have included my commentary with each section. The commentary will include further references to the influences upon the poetry we have already discussed.

Call One:

"I reign over you," sayeth the God of Justice, "in power exalted above the firmaments of wrath: in whose hands the Sun is as a sword, and the Moon a through-thrusting fire:

Most of Call One appears to be composed of the words of God Himself. As we see in the line above, the speaker of the Call establishes that he is not speaking his own words, but those of the God of Justice (*Iad Balt* or *Iadbaltoh*). By quoting the very words of the Creator at the time of their creation, the speaker is reminding the Angels of the promises they have made, and the commands given to them by God. (We shall see this

elsewhere in the Calls.) The speaker is also proving that he knows these secret words, and thus establishes his own authority.

Remember that Call One is intended to move the "Kings and Ministers of Government," who are also the "First Seven." These are likely the seven Archangels who stand "before the Face of God" as depicted in the Revelation of St. John and elsewhere. Among these seven planetary Archangels, those of the Sun and Moon stand as chiefs. The first line of the Call reveals that the God of Justice is so far exalted (likely super-celestial, as in Gnosticism), even the mighty Sol and Luna are but tools or weapons in His hands—a sword and a "through-thrusting fire" (fiery arrow).

Which measureth your garments in the midst of my vestures and
trussed you together as the palms of my hands. Whose seats I garnished
with the fire of gathering, and beautified your garments with admira-
tion. To whom I made a law to govern the Holy Ones, and delivered
you a rod (with) the ark of knowledge.

In the first line above, the initial word *which* most likely refers to the Sun and Moon described in the previous line of the Call. In the study of astrology, the path of the Sun and Moon across the sky is used to distinguish the twelve principal constellations from among the chaotic mass of stars. Because of this, the Sun and Moon are credited with bringing order to chaos, as well as the government of the planetary and zodiacal Angels. From the standpoint of astrology, it is Sol and Luna who "truss together" the signs and planets (the kings and ministers of government). It is they who mark out (measure) the paths of the stars through the vault of the Heavens—the vestures (territories) of *ladballah*.

The next line suggests that God has garnished the seats of Sol and Luna with the "fire of gathering." This makes sense when we consider that the Sun and Moon are said to burn with a mere reflection of the fire from Heaven. The line then addresses the kings and ministers once again, and suggests that the Sun and Moon have "beautified your garments." The planets in our solar system are beautified by glowing with the light reflected from the Sun.

The next line seems to refer to the natural laws set by Iadbaltoh—those that govern the Holy Ones (Angels), and those which they enforce upon the created realm. As the kings and ministers of the Universe, they both hold the rod (scepter) of rulership and represent the ark (or storehouse) of all knowledge. (Remember that Dee was an astrologer, and regularly read the stars for knowledge.)

Moreover, you lifted up your voices and swore obedience and faith to Him that liveth and triumpheth; whose beginning is not, nor end cannot be; which shineth as a flame in the midst of your palace, and reigneth amongst you as the balance of righteousness and truth.

With the word *moreover*, Iadbaltoh changes the subject of his speech. He is, of course, still addressing the kings and ministers, but He suddenly appears to refer to a Divinity distinct from Himself—"Him that Liveth and Triumpheth." This would seem to be a direct reference to the *Christos*—the Anointed One who descends from Heaven to take on a body of flesh and triumph over evil ("liveth and triumpheth"). In the Book of Revelation, the *Christos* conquers the physical realm and is established as eternal King.

We have already discussed the Gnostic *Christos* (also called the *Logos*, or Word). It is both self-created and eternal, both distinct from and part of the Highest God. The descriptive terms used in Call One to describe "Him that liveth . . ." are typical of the *Christos*. He is described as eternal, and (in the same spirit of the Call thus far) is associated intimately with solar imagery. He "shineth as a flame" in the midst of the palace of the Holy Ones, as the Sun shines in the center of our solar system. Both the *Christos* in Heaven and the Sun in the celestial realm are the central pillar and balance. (Interestingly, Gnostic texts describe the *Christos*' first act as that of bringing balance to the realm of the Aeons. It then descended to the physical realm, to do the same here.)⁶⁶

Therefore, Call One serves to remind the Angelic rulers of the Universe that they have sworn themselves to both Iadbaltoh and the *Christos*.

Move, therefore, and show yourselves. Open the mysteries of your creation. Be friendly unto me. For, I am a servant of the same your God; the true worshiper of the Highest.

Finally, the Call ends with an evocational formula – or conjuration.⁶⁷ As we shall see, all of the Calls end with similar conjurations. All of them are spoken by the speaker of the Call, rather than by a figure—such as God—being quoted within the Call. However, there are a couple of instances where Iadbaltoh is quoted within the formula.

Call Two:

Can the wings of the winds understand your voices of wonder, O you the Second of the First,

Here in Call Two, we find no Genesis-like quotes from Iadbaltoh, but instead a more psalm-like adoration spoken by the speaker himself. I feel that this is a necessary companion to the commanding tone of Call One.

At first, I was tempted to see the Christos once more in the title “Second of the First.” Yet I am bothered by the fact that this Call will later refer to the Second of the First in the plural. If such is the case, then this Call is likely addressed to the same kings and ministers (or Holy Ones) as the First Call. Occult philosophy commonly refers to the gods and Angels as “Second Causes”—as opposed to God, the “First Cause.”

The “voices of wonder” mentioned in this first line likely have a double meaning. Taken at face value, the phrase appears to refer to the “wonderful voices” of the Holy Ones. However, the Angelical used here is *Faaip* (voices), while the standard Angelical word for *voices*—used later in this same Call—is *Bia*. Thus, I have conjectured that *Faaip* is meant to indicate “voicings”—as in songs or psalms. In this light, the “Second of the First” both have wonderful voices *and* are singing songs of wonder.

whom the burning flames have framed within the depths of my jaws;
whom I have prepared as cups for a wedding, or as the flowers in their
beauty for the chamber of righteousness.

Here we find a small change. While the Holy Ones were first credited with the “voicings of wonder,” it is now the *speaker* who claims to be

singing them. (This makes sense, if the speaker is reciting the Keys in their Angelical. Remember that Nalvage previously referred to the Calls as voices: "In 49 voices, or callings: which are the Natural Keys to open those, not 49 but 48 | . . . | Gates of Understanding.")

The "burning flames" (of passion) have framed the voicings in "the depths of my jaws"—or deep within the speaker's heart where such psalms of passion would be inspired. It is these psalms that have been prepared as one would prepare a wedding or a bridal chamber. (Interestingly, the Holy Temple—wherein resides the Presence of God, or the *Shekinah*—is often described in Jewish tradition as a bridal chamber.)

Stronger are your feet than the barren stone, and mightier are your voices than the manifold winds. For, you are become a building such as is not but in the mind of the All Powerful.

Here we see the adoration of the Second of the First (clearly in the plural). I note that comparison is made between them and elements of the earthly realm—wind and stone. They are greater than the elements, and are in fact the building blocks of the physical world.

Also, as we see in Gnosticism, the created world was preconceived only in the mind of the All Powerful—which might indicate Iadbaltoh and/or the Christos. (John 1 describes the *Logos* as both "God" and "with God." In the same chapter, John affirms that the *Logos* is the Creator, or the agent of the Creation.)⁶⁸ In the Calls, Iadbaltoh is the primary Creator, though the Christos may be granted the same status, because the two are One.

"Arise," sayeth the First. Move therefore unto His servants. Show yourselves in power and make me a strong scething. For, I am of Him that liveth forever.

The Call finally ends with another conjuration formula. There is a short quote from God once again—called "the First" in this case, as the kings and ministers were called "the Second of the First" in the first line of the poem. The final line ends with "Him that liveth forever," which is likely a reference to Call One's "Him that liveth . . ." who has no beginning or end—the Christos.⁶⁹

Call Three:

"Behold," sayeth your God. "I am a Circle on whose hands stand 12 Kingdoms. Six are the seats of living breath; the rest are as sharp sickles or the horns of death; wherein the creatures of the earth are and are not except by mine own hand; which sleep and shall rise.

Call Three returns to quoting Iadbaltah. He once again describes the Universe as viewed through the eyes of an astrologer, and this entire Call is reminiscent of a zodiacal chart. The Circle is that of the Heavens, whose boundary is marked by the band of fixed stars. This Circle is then divided among twelve astrological Houses (called "Kingdoms" in the poetry of the Call) through which the stars pass in their daily courses. Quite often, the houses and their twelve signs are divided between positives and negatives, or fortunate (the seats of living breath) and unfortunate (sharp sickles or the horns of death). It is through these "kingdoms" that God directs the fate of the world—or where the creatures of the earth are and are not.

Remember that Call Three was described by Gabriel as "the first of nature, and the beginning of your being in body; whereby the things of the world have life and live." (See the section entitled "The Angelical Keys: What We Know," in this chapter.) This makes perfect sense, as Call Three seems to include a description of the physical realm. The Circle of the Heavens marks the boundary between the highest Divine realm and the created physical Universe. If the focus of this Call is upon the establishment of the zodiacal forces, then it is necessarily also about the establishment of the physical world.

The final words of this passage—which *sleep and shall rise*—are something of an enigma. They could simply mean that God directs who lives and dies—but that pesky word *shall* throws doubt upon the issue. If the creatures of the earth sleep (die) and *shall* rise, it would seem to suggest the Judeo-Christian concept of the Resurrection.⁷⁰ That would certainly fit with the apocalyptic nature of the Calls and the *Book of Loagaeth* itself. It would imply that the establishment of the Twelve Kingdoms will last until the End Times.

In the first I made you stewards and placed you in 12 seats of government, giving unto every one of you power successively over 456, the true ages of time, to the intent that from the highest vessels and the corners of your governments you might work my power: pouring down the fires of life and increase upon the earth continually. Thus, you are become the skirts of justice and truth.

At this point, the poetry resumes a more Genesis-like tone, with God placing His Angels in their seats of government at the beginning of time. The subject in this case is that of the twelve "Kingdoms" of the zodiac, and the Angels that govern them. It is their job, under the direction of the Seven Archangels, to direct the activities of the world, and to animate it by "pouring down the fires of life and increase continually."

In the second line of this passage, we learn the celestial Governors (stewards) are given power successively over "the true ages of time" (or Universe). In fact, Dee began his Angelic evocations by contacting Anael, the Archangel of Venus who was the then-current successive ruler of the cosmos.⁷¹ Dee's system followed those of Trithemius' *Septem Secundus* and the *Arbatel of Magic*, where the Seven Archangels govern in an Aeonian succession.

It is difficult to say with any surety what is indicated by the numbers "456." Most of these numbers were added by the Angel Illemese some time after the Angelical had been transmitted, as if they were an afterthought or a special consideration. Going strictly by context, I assume that the phrase "456, the true ages of time" is a reference to the zodiacal Kingdoms (or Angels) governed by the Seven Archangels. (The "456" will appear again in the following Call.)

Finally, notice the mention of the "skirts of justice and truth" at the end of this passage. In Call One we saw the Christos described as the "balance of righteousness [or justice] and truth," and associated with the Sun at the heart of the solar system. Here in Call Three, we find the Governors of the twelve zodiacal kingdoms described as the outer boundaries (skirts) of that central balance. A fairly cohesive depiction of the Universe has developed, particularly from an astrological standpoint.

In the Name of the same your God, lift up, I say, yourselves. Behold, His mercies flourish and Name is become mighty amongst us. In whom

we say, move, descend and apply yourselves unto us as partakers of the secret wisdom of your creation.

The quotes from Iadbaltoh complete, the speaker again speaks for himself, and closes the Call with a general conjuration.

Calls Four through Seven seem to address a group of stellar Angels collectively referred to as the "Thunders." These particular Angels appear in the Book of Revelation:

And [the mighty Angel] cried with a loud voice, as when a lion roareth: and when he had cried, seven *thunders* uttered their voices. And when the seven *thunders* had uttered their voices, I was about to write: and I heard a Voice from heaven saying unto me, Seal up those things which the seven *thunders* uttered, and write them not." [Revelation 10:3-4]

With this in mind, let us take a look at the 'Thunders described in the Angelical Calls:

Call Four:

I have set my feet in the south and have looked about me saying, Are not the Thunders of Increase numbered 33 which reign in the Second Angle; under whom I have placed 9639 whom none hath yet numbered but One.

Call Four returns to quoting Iadbaltoh, once again establishing his Angelic rulers in their seats of power. In this case, He has focused his attention on the south—called the "Second Angle." (No "First Angle" is ever mentioned—however those who see a description of a zodiacal chart in Call Three have suggested it should be associated with the east—the place of the ascendant, where the horoscope begins. If this is the case, then Call Four likely moves clockwise upon that chart to the "Second Angle," which is indeed associated with the south.)

The final line above directs this Call toward the "Thunders of Increase"—who reign in the south—and their direct subordinates. (The Angelical for "Thunders of Increase" is *Avavago*—and that name will appear again in Call Eight, also associated with the south.) These Angels have not been "numbered" (counted) by anyone except "One." The Angelical word for "One" (*l.*), was used earlier in the Calls as "The First"—a

Name of God. Therefore, it is likely that Iadbaltoh is referring to Himself in this instance—though it is possible that the reference is to the Christos.

In whom the second beginning of things are and wax strong; which also successively are the number of time; and their powers are as the first 456.

Here we are told more about the Angels (Thunders) of the Second Angle. Apparently they are related to the zodiacal Angels described in Call Three—who were given government in succession over “456, the true ages of time.” Here in Call Four, the Thunders *also* govern “the number of time” in succession, and are equated with “the first 456.” I suspect that these Angels of the south are zodiacal, directly subordinate to the rulers of the twelve Kingdoms. (See the following three Keys for more evidence toward this interpretation.)

The Call also credits the Thunders with “the second beginning of things.” On the surface, this might be a reference to the foundation of the New World after the Tribulation. (See the final chapter of the Book of Revelation.) However, I should point out that the Angelical word used here—*Croodzi* (beginning)—includes no indication of “second” (Viv). Perhaps the intent here is to indicate that these Angels govern a cyclic time which periodically “restarts.”

Arise you sons of pleasure and visit the earth, for I am the Lord your God which is and liveth.” In the Name of the Creator, move and show yourselves as pleasant deliverers; that you may praise Him amongst the sons of men.

This Call ends with another conjuration formula. This one is unique, because it begins *before* the end of Iadbaltoh’s speech.⁷² God Himself tells the Angels to arise and visit the Earth. Note how He refers to Himself at this point as He who “is and liveth”—similar to the title He previously gave to the Christos. Remember earlier, I explained this blending of the Highest God and the Christos in biblical literature.⁷³ The Creation was accomplished by God *through* the power of the Christos.

Finally, the speaker concludes with his own words of conjuration "In the Name of the Creator."

Call Five:

The Mighty Sounds have entered into the third Angle and are become as olives in the olive mount looking with gladness upon the earth and dwelling within the brightness of the heavens as continual comforters, unto whom I have fastened pillars of gladness 19, and gave them vessels to water the earth with her creatures:

Call Five is again spoken almost entirely by Iadbaltoh. He is never mentioned directly in the text, but we can see the use of first person in the phrase "... unto whom I have fastened pillars ..." Thus, this Call fits with the others that quote God during the creation of the Universe and the establishment of His Angelic rulers.

Previously, in Call Four, we first met the Thunders of Increase—a group of Angels ruling in the Second Angle (south). That imagery is continued into Call Five, where we meet "Mighty Sounds" (Thunders) in the Third Angle. If this is descriptive of a zodiacal chart, then the Third Angle should represent the western quarter.

Notice that these Mighty Sounds are very numerous ("as olives in the olive mount") and dwell within the "brightness of the heavens." "looking with gladness upon the earth." I believe this is a poetic description of stars in the sky, which further supports the interpretation of these Angels as zodiacal. This is further indicated by the following passages:

and they are the brothers of the First and Second; and the beginning of their own seats which are garnished with continually burning lamps 69636; whose numbers are as the first, the ends, and the contents of time.

The Mighty Sounds of the Third Angle are the brothers of (that is, equated with) the Angels of the "First and Second" Angles. Also note how they are described as "the first, the ends, and the contents of time"—which is analogous to the descriptions of the zodiacal Angels in Calls Three (the true ages of time) and Four (the number of time).

Therefore, the Mighty Sounds in the third angle (west) are equated with the zodiacal Angels in the first two angles (east and south).⁷⁴

I also suspect that the reference to “continually burning lamps” is another poetic description of the stars, shining in the night sky.

Therefore, come you and obey your creation. Visit us in peace and comfort. Conclude us as receivers of your mysteries. For why? Or Lord and Master is all one.

The quotes from Iadbaltoh have ended once more, and the Call returns to the viewpoint of the speaker, who employs a conjuration as we’ve come to expect.

Call Six:

The spirits of the fourth Angle are nine, mighty in the Firmaments of Water; whom the First hath planted a torment to the wicked and a garland to the Righteous; giving unto them fiery darts to van the earth and 7699 continual workmen whose courses visit with comfort the earth; and are in government and continuance as the second and the third.

For some reason, this Call does not quote Iadbaltoh at all, though it does mention Him as “the First.” While it is spoken entirely by the speaker, it does not take the style of a biblical psalm.⁷⁵ Instead, it retains the Genesis-like style of the previous three Calls, describing the establishment of the Angelical spirits of the “Fourth Angle.”

For some reason, these spirits of the Fourth Angle go unnamed. However, it is most likely their name would be another take on Thunders, Mighty Sounds, etc. These particular entities reside in the “Fourth Angle,” which should be the northern quarter of a zodiacal chart.

This Call also outlines the intimate relationship between these Angels and the zodiacal Angels described in the three previous Calls. They are “as the Second and the Third”—meaning they are equated with the Angels in the second (southern) and third (western) angles.

Likewise, they are described as residing in the “Firmaments of Water” (the nighttime sky) and in charge of “continual workmen” whose “courses visit with comfort the earth.” I feel we are again looking at a poetic description of the stars in the sky.

Wherefore, hearken unto my voice. I have talked of you and I move you in power and presence, whose works shall be a song of honor and praise of your God in your creation.

Finally, this Call concludes like all the others, with a formula of conjuration for these Angels.

Call Seven:

The east is a house of virgins singing praises amongst the flames of the First Glory:

Like Call Six, this poem is not spoken by Iadbaltoh, and He is only mentioned herein (later in the Call) as “the Lord.” The style remains that of Genesis over that of Psalms.

In this case, the east is directly addressed as such. It is not called an “Angle,” but we will see a reference to the Angles later in the poem. Going by the pattern we have followed thus far, the east should be the First Angle of the zodiacal chart.

I am unsure if there is any deep significance to the phrase *house of virgins*. It could simply be a poetic description of the Angels who reside in the east. These are the Angels who sing praises as the Sun rises at dawn (viz., the flames of the First Glory), or those who sing in the direct presence of the Divine Throne. Their relationship to the newborn Sun (or, in Christian imagery, the newborn Son) would explain their description as “virgins.”

However, just like the Angels in Call Six, the virgins are not given a name. However, because they are equated with the Angels of the other three angles of the Heavens, I suggest they are also “Thunders.”

wherein the Lord hath opened His Mouth, and they become 28 living dwellings in whom the strength of men rejoiceth and they are appareled with ornaments of brightness such as work wonders on all creatures.

Here we see the establishment of these Angels by Iadbaltoh. Although the focus of this Call is obviously upon the east, I still suspect that the “28 living dwellings” represent the astrological mansions of the Moon. This fits the zodiacal focus of the previous three Calls, and it recalls the imagery of the Moon that was mentioned only once in Call One.

In the "ornaments of brightness" I see yet another poetic image of the stars in the nighttime sky.

Whose kingdoms and continuance are as the Third and Fourth; strong towers and places of comfort, the seats of mercy and continuance.

Here we see that the Angels of the east are "as the Third and Fourth"—or as the Angels of the third and fourth angles. This supports the idea that they are zodiacal Angels along with those of Calls Four, Five, and Six. By moving from the north to the east of the horoscope, the Calls have now completed the Circle begun in Call Four—encompassing all of the Angelic rulers of the zodiac.

O you servants of mercy, move, appear, sing praises unto the Creator, and be mighty amongst us. For to this remembrance is given power and our strength waxeth strong in our Comforter.

The Call finally comes to its concluding conjuration. However, this time an extra line is added to the end, which seems very formal and almost prayer-like. I suspect this is a conclusion of sorts, indicating a break between the previous seven Calls and those that follow.

For illustration, I have outlined my concept of the pattern found through the first seven Calls:

Calls One and Two: Evocation of the seven planetary Archangels.

Call Three: Evocation of the Archangels of the twelve signs/houses.

Calls Four through Seven: Evocation of stellar Angels associated with the four quarters of the Universe, and governed by the Seven and Twelve.

Therefore, we see in these Calls the formation of the entire Universe, expressed in astrological terms. The seven planetary Archangels are the "Seven Spirits of God" mentioned several times in the Revelation of St. John. They direct the Archangels of the Twelve Kingdoms of the zodiac, who are themselves described in Revelation 21 as the guardians of the twelve gates of the Holy City.

In turn, the twelve zodiacal Kingdoms are populated with innumerable Angels (or Thunders) who are grouped into the four quarters of

the Universe—likely according to elemental triplicity. I base the latter assumption on a diagram Dee drew of St. John's description of the Holy City. "Dee labeled the twelve gates with the secret names of the Twelve Archangels, the associated Hebrew tribes and their corresponding signs of the zodiac." This diagram indicates that the fiery triplicity (Aries, Leo, Sagittarius) is associated with the east; the earthy triplicity (Capricornus, Taurus, Virgo) is associated with the south; the airy triplicity (Libra, Aquarius, Gemini) is associated with the west; and the watery triplicity (Cancer, Scorpio, Pisces) is associated with the north. This is the zodiacal attribution of elements to the four quarters, as given by Agrippa in his *Three Books of Occult Philosophy* (Scale of the Number Four).¹⁰

Having thus established the Angelic rulers who will govern Creation, the following Calls seem to focus upon the Angels who will purify that Creation by fire during the Tribulation.

Therefore, from this point onward, we shall see a marked increase in apocalyptic imagery. Much like the Revelation of St. John and other apocalyptic literature, the poetry of the Calls is extremely obscure and difficult to interpret. If the student wishes to gain a deeper understanding of the remaining Keys, I suggest a study of such books as the Revelation of St. John, Daniel, the Book of Enoch (*1 Enoch*), and related biblical texts.

We will also see more of the Thunders in later Calls, though it is uncertain if they are exactly the same Thunders outlined in Calls Four through Seven. They are either entirely separate Angels in charge of the End Times, or they are simply the previous Thunders who will act in that capacity in the future.

Call Eight:

"The midday the first is as the third Heaven made of hyacinth pillars 26; in whom the Elders are become strong; which I have prepared for my own righteousness," sayeth the Lord.

Call Eight suddenly returns to quoting Iadbaltoth—and it will be the last to do so until the final Call (that of the thirty Aethyrs). Once again, God is describing the establishment of some aspect of the Universe.

In classical texts, the reference to the "midday" sometimes indicates the south.⁷⁹ (This Call will later reference the "Thunders"—or *Avavago*—who are said in Call Four to reign in the south.) However, it is unclear if the south is the intended meaning of "midday" in this case. The southern angle of a horoscope also doubles as the *zenith*, or the highest point in the Heavens through which the planets and stars pass. The first line of Call Eight could be interpreted in that way, as midday is the time when the Sun passes through the zenith.

God places into the zenith a series of mysterious "pillars." The poem is not clear on whether or not these pillars are Angels—however, the speaker will later address them directly in his conjuration. Thus, I can only assume that they are Angelic intelligences of some sort. (The Call does say they are made of "hyacinth"—which may mean lapis lazuli, a stone used to symbolize the night sky.)⁸⁰

The Call does tell us that the pillars are associated in some way with the Elders of the Apocalypse (first mentioned in Revelation 4:4.) These twenty-four beings are described as tribal Elders (two for each Hebrew tribe) and direct advisors to the Divine Crown. In occultism, they are often associated with the zodiac (as are the tribes)—a positive and negative Elder for each sign. (It is a shame, of course, that the number of pillars given in the Call is twenty-six, rather than twenty-four to match the number of Elders.)⁸¹

"Whose long continuance shall be bucklers to the stooping dragons
and like unto the harvest of a widow.

The pillars are intended, as long as they last, to act as barriers against the "stooping dragons." (*To stoop* means to dive, as a bird after its prey.) This imagery reminds me of the four "Watchtowers" described in Dee's advanced magick, and introduced by the Angel Ave with the following words:

The Four houses are the Four Angels of the Earth, which are the Four Overseers, and Watchtowers, that . . . God . . . hath placed against the . . . Great Enemy, the Devil. [*A True and Faithful Relation*, p. 170]

So, the Watchtowers serve the same function as the pillars of Call Eight—to hinder the demonic forces of the Universe. (Satan will be referred to as “the Dragon” later in this same Call.) Furthermore, the names of the twenty-four Elders are found (in groups of six) in the four Watchtowers⁸²—suggesting yet another connection between the Watchtowers and the pillars.

The final description of the pillars in Call Eight is the most enigmatic, for the pillars are “like unto the harvest of a widow.” I have seen it suggested that sorrow and hardship are the “harvest of a widow,” and I have to agree.⁸³ Yet, we have to question why pillars established to hinder the dragon(s) would also be a source of sorrow.

A simple interpretation might be that the sorrow and hardship are experienced by the *dragons* who desire to dive past the pillars. A more involved interpretation would draw from Gnosticism, which referred to the band of fixed stars as a “Great Barrier” that must be overcome, through ordeal and tribulation, by each aspirant who wishes to gain entry to Heaven. (This is applied to the story of Jesus, who suffered torture and final Crucifixion upon the cross in order to propel his soul beyond the Great Barrier.) If the pillars are associated with the Elders (the zodiac), then Call Eight may be referring to *both* their function of keeping the dragons out as well as their function of keeping the unworthy sealed in.

How many are there, which remain in the glory of the earth, which are and shall not see death until this house fall and the dragon sink.”

This is the most apocalyptic line of Call Eight. We saw earlier that the pillars only keep out the dragon(s) so long as they are in place. This line warns that the removal of the pillars will result in an immediate attack by the dragon. (The word *sink* is used here in the same sense as *stoop*—to dive and attack.)

I believe this is a direct reference to the Tribulation. It seems to indicate such by asking, “How many are currently alive on the earth who will still be alive when the pillars are removed?” Compare this to Matthew 24, where Jesus tells his disciples of the End Times, “Verily I say unto you, This generation shall not pass, till all these things be fulfilled.”

Come away, for the Thunders have spoken. Come away, for the crowns of the Temple, and the coat of Him that is, was, and shall be Crowned, are divided. Come, appear to the terror of the earth; and to our comfort; and of such as are prepared.

At last, we reach the concluding conjuration, in the speaker's own words. This is a longer and more involved conjuration than we have seen so far—likely “geared up” due the apocalyptic nature of the Call.

The Thunders (or the *Avavago* from Call Four) are mentioned again, which I assume in this case is a direct reference to the Thunders of Calls Four through Seven. It is likely that the Thunders having “spoken” carries a double meaning. On the one hand, it may indicate the description in the Revelation of St. John (shown previously), where each of Seven *Thunders* utters “a Voice.” On the other hand, it may indicate the fact that Calls Four through Seven have already been spoken.

Lastly, note the reference to “Him that is, was, and shall be Crowned.” This appears to be another reference to the Christos as we saw in Calls One and Two—especially in His aspect as the eternally crowned King. The divided “crowns of the Temple” and “coat” of the Christos likely represent a disrupted Universe—as in the Tribulation.

Call Nine:

A mighty guard of fire with two-edged swords flaming (which have vials 8 of wrath for two times and a half; whose wings are of wormwood and of the marrow of salt), have settled their feet in the west and are measured with their ministers 9996.

In Call Nine, a platoon (guard) of fiery Angels land in the west. Their physical aspect is terrifying—wings of wormwood (a poison) and salt, flaming swords and of course the horrible “vials of wrath.” These vials appear to draw from the Revelation 15, where we find seven Angels with the vials of plagues.³⁴ Therein, as each Angel pours out its vial of God's wrath, horrible catastrophes take place on Earth—such as water turning to blood, people stricken with sores, and the land burning with scorching sunlight.

The western orientation of this Call appears to be a smooth transition from the southern angle (or zenith) of the previous Call—though

I am unsure if that pattern truly applies after Call Seven. (See Calls Ten through Thirteen, where the apparent clockwise pattern breaks down entirely.)

These gather up the moss of the earth as the rich man doth his treasure.
Cursed are they whose iniquities they are.

A thesaurus suggests that *moss* is a synonym of words such as *muck*, *mire*, *quagmire*, *slime*, and so on.⁸⁵ (In the Lexicon, I have settled upon the word *dross*.)⁸⁶ If that is the correct interpretation, then the “moss of the earth” may be one and the same with the “cursed” in the next line. The phrase “they whose iniquities they are” likely indicates those iniquitous humans toward whom the terrible Angels will direct their wrath. It is they who will be “gathered” (likely cut down, as in gathering a crop) in huge numbers (as the rich man gathers treasure).

In their eyes are millstones greater than the earth, and from their mouths run seas of blood. Their heads are covered with diamond and upon their hands are marble sleeves. Happy is he on whom they frown not. For why? The God of Righteousness rejoiceth in them.

Here the Call returns to describing the terrifying aspect of these Angels—and the picture is far worse than previously imagined. Notice how often hard things are used to describe them—eyes of millstones, heads of diamond, and marble gloves. The image is that of unstoppable juggernauts, impervious to cries for mercy. Why should Iadbaltoh rejoice in such terrible creatures? Because they are the mighty forces that will someday scour the “moss” from the face of the Earth.

These Angels are never named in this Call; however, we will see the Thunders mentioned once again in Call Ten. It is possible that these Angels are Thunders as well—though it is uncertain what relation (if any) they have to the Thunders of Calls Four through Seven.

Come away, and not your vials. For the time is such as requireth comfort.

The concluding conjuration formula is very short this time. It calls for them to come, but to leave their vials behind. (We wouldn’t want them to bring *those* down until the Final Day!) Finally, apparently as a defense

against the wrathful nature of these Angels, the speaker informs them that the time requires *comfort*.

Call Ten:

The Thunders of Judgment and Wrath are numbered and harbored in the north in the likeness of an oak whose branches are 22 nests of lamentation and weeping laid up for the earth: which burn night and day and vomit out the heads of scorpions and live sulfur mingled with poison.

At last, we find a new reference to the apocalyptic Thunders. However, note the change from “Thunders of Increase” who rained down life and comfort upon the Earth in previous Calls, to “Thunders of Judgment and Wrath” (Angelical: *Coraxo*) who store up lamentation and weeping for the Earth. This may support the view that these Thunders are not the same as those previous to Call Eight.

Notice that these Angels have a terrifying aspect like those of Call Nine, in this case vomiting scorpions, poison, and fire. Imagery suggesting hardness is invoked again in the description of these Angels as an “oak”—a type of tree known for being rigid and unbending.

This Call focuses upon the north, which seems to be the natural progression from the west in the previous Call. However, this is the last Call that seems to follow that smooth pattern,⁸⁷ and I therefore suspect an entirely different pattern exists from Call Eight onward. Sadly, I have been unable to decode the directional references in these later Calls.

These be the Thunders that 5678 times in the 24th part of a moment roar with a hundred mighty earthquakes, and a thousand times as many surges, which rest not neither know any (long) time here. One rock bringeth forth 1000 even as the heart of man doth his thoughts.

Here the descriptions of the Thunders of Judgment and Wrath continue. These Angels apparently bring great earthquakes, similar to catastrophic events described in the Revelation and elsewhere.⁸⁸

Woe, woe, woe woe, woe, woe, yea, woe be to the earth. For her iniquity is, was, and shall be great.

These seven “woes of the Earth” are likewise drawn from Revelation (chapters 8-11), where St. John mentions only three.⁸⁰ However, they are associated with the sounding of seven trumpets blown by the seven Archangels. Each trump results in disaster upon the Earth (hail, blood, fire, death, the Star Wormwood,⁸¹ etc.), and the woes are associated with the final three. Of course, each of the seven trumps causes “woe” in the world. Thus, the poetry of this Call likely addresses the results of all seven trumps by repeating the word *woe* seven times.

Come away, but not your noises.

The concluding conjuration asks the Thunders to come, but to leave behind their “noises” (earthquakes, fire-vomiting, and so on). I find it significant that Call Ten ends with an extremely abbreviated conjuration, very similar to that found in the previous Call. It is, once more, as if the speaker wishes to summon these Angels without gaining *too much* of their attentions.

Calls Nine and Ten certainly appear to be a connected pair. They are similar in their basic structure, appear to describe similarly terrifying Angels, and they are the most laden with apocalyptic imagery. The following Call has a slightly different structure and imagery than the preceding two, but it does reference the *Coraxo* (“Thunders”) first mentioned in Call Ten.

Call Eleven:

The Mighty Seat groaned and they were 5 Thunders which flew into the east, and the Eagle spake and cried with a loud voice, “Come away!”

Even though the imagery of Call Eleven is slightly different, I do find that its relationship to the Revelation of St. John is as close or closer than what we see in Calls Ten and Eleven. This close relationship is made apparent right away: The Thunders flying out from the “Mighty Seat” and the Eagle (one of the Four Holy Living Beasts, or *Chaioth haQodesh*) are both seen in Revelation 4.⁸² In fact, the first lines of Call Eleven sound as if they could have been quoted right out of Revelation itself.

This Call is also unique for the very same reason. While the other Calls have drawn imagery from Revelation, they have all been descrip-

tions of the Creation in action, or adorations, or quotes from Iadbaltoh, or the like. Call Eleven, alone among the forty-eight Calls, is written as if it were telling a story. It gives the sense that a prophet is recording a vision in action, like St. John, Ezekiel, or Isaiah.

In these passages, five of the Thunders (*Coraxo*) fly from the Divine Throne and head toward the east. However, the eagle speaks up and calls them back. I presume the eagle calls them to the north—the natural position of the eagle/Scorpius in the four zodiacal quarters.⁹² I therefore suspect that Call Eleven is associated with the north rather than the east.

And they gathered themselves together and became the house of death,
of whom it is measured, and it is as they are whose number is 31.

The northern association of this Call may be supported by the fact that the returning Thunders gather themselves together and become “the house of death”—which could be a reference to Scorpius (the Sign that rules the eighth astrological House of death/generation) in the north.⁹³

Come away, for I have prepared for you. Move, therefore, and show yourselves. Open the mysteries of your creation. Be friendly unto me. For, I am a servant of the same your God; the true worshiper of the Highest

The concluding conjuration is much more elaborate than we saw in the preceding two Calls. I note that the speaker makes a specific reference to being “prepared” for the arrival of the Thunders, which could have some relationship to the House of Death concept. That is the astrological House of wills, inheritance, and all things one must prepare before passing. Moreover, as Call Eleven is an apocalyptic vision, it suggests that the speaker is spiritually prepared for Divine Judgment.

As a final note, this is the first Call that resumes the use of the “Repetitive Formula Pattern” (or RFP) established in the concluding conjuration of Call One. This formula will be the standard conjuration found from here through Call Eighteen.

The next seven Calls (Twelve through Eighteen) break with the previous literary patterns. While they certainly remain very apocalyptic in nature, they suddenly look less like biblical passages and more like grimoiric conjurations composed of biblical imagery (though nothing as specific as we saw in Calls Nine through Eleven.) They are spoken by the speaker from start to finish, and some of them address rather powerful celestial forces.

I also note that each of these seven Calls contains a specific name or title of God. (I have indicated each in what follows with bold characters.) This further supports the interpretation of these Calls as straight conjurations, associating them with occult literature common in Dee's time.

Call Twelve:

Oh you that reign in the south and are 28 the lanterns of sorrow, bind up your girdles and visit us. Bring down your train 3663 that the Lord may be magnified whose name amongst you is **Wrath**.

This is the second Call that mentions the number 28 (see Call Seven), though this instance is associated with the south rather than the east. I find it unlikely that the two are related, as the 28s in Call Seven were associated with strength and rejoicing, while the 28s in this Call are associated with the "lanterns of sorrow."

Who these Angels are who reign in the south, or why they should be "lanterns of sorrow," is not explained. These could be a new set of apocalyptic Angels, or they could be the same Angels we have previously seen in the south. The use of lantern imagery may suggest stars, as it did in earlier Calls.

Note that both this Call and the next are addressed to the Angels in the south. It is difficult to imagine why two Calls in a row should be assigned to the south—though we might compare this to Calls Nine and Ten, both of which appear to be assigned to the north.

Move, I say, and show yourselves. Open the mysteries of your creation. Be friendly unto me. For, I am a servant of the same your God; the true worshiper of the Highest.

Finally, the Call ends with the RFP conjuration formula from Call One—with the exception that the usual word *therefore* has been replaced with *I say*. No explanation for this change exists—it is an alteration Dee made between recording the Calls in his journals and transcribing them to his *48 Claves Angelicae*.⁹⁴ (Compare this to the following six Calls, which contain the same RFP without either *therefore* or *I say*.)

Call Thirteen:

O you swords of the south, which have 42 eyes to stir up wrath of sin, making men drunken which are empty. Behold the promise of God and His power which is called amongst you a **Bitter Sting**. Move and show yourselves. Open the mysteries of your creation. Be friendly unto me. For, I am a servant of the same your God; the true worshiper of the Highest.

Call Thirteen addresses the Angels of the south once again—though we cannot be certain if these are the same entities. They are called the “swords of the south,” which is likely a reference to sword-bearing Angels. (The name *Bitter Sting* also carries the connotation of a sword-stroke or attack.) The Call only tells us that they are stirred up by sin, and they seem to direct their wrath against those who are spiritually “empty.”

The Call concludes with the RFP from Call One, missing only the second word *therefore*. (Compare to Call Twelve, which replaces *therefore* with *I say*.) The RFP as we see it here in Call Thirteen will remain unchanged throughout the following five Calls.

Call Fourteen:

O you sons of fury, the daughters of the just, which sit upon 24 seats, vexing all creatures of the earth with age, which have under you 1636; Behold the voice of God, promise of him which is called amongst you **Fury** (or **Extreme Justice**). Move and show yourselves. Open the mysteries of your creation. Be friendly unto me. For, I am a servant of the same your God; the true worshiper of the Highest.

The identity of the “sons of fury” and “daughters of the just” is unclear. We can see that they vex all creatures upon the earth with age—so they

are related to the progress of time. They also sit upon twenty-four seats, which evokes the imagery of the twenty-four Elders seen in the Revelation, and mentioned in Call Eight. The Elders represent the positive and negative aspects of each zodiacal sign, and this could explain the reference to “sons” and “daughters.”

On the other hand, it is also possible that these sons and daughters are associated with the twenty-four hours of the day and night. There is too little descriptive evidence to be sure.

The concluding conjuration is the RFP seen in Calls One, and Eleven through Eighteen.

The next four Calls (Fifteen through Eighteen) address the “Governors of the Four Flames.” We never learn the identity of the Governors or the meaning of the Four Flames. (In just one case—Call Eighteen—the Governor is referred to *as* a Flame). We are only given the impression that these Governors are extremely exalted and powerful.

Personally, these beings bring to mind the four *Cherubim* of Jewish and Christian mysticism (usually described as Michael, Gabriel, Raphael, and Uriel).⁹⁵ Closely related to these four are the *Chaiioth haQodesh*—the Holy Living Beasts we discussed in relation to Call Eight, who represent the zodiacal triplicities in Ezekiel 1 and Revelation 4. Depending upon which text you read, these great Beasts uphold the Throne of God, or the firmament (Aethyrs). Of course, the Angel Nalvage, in *A True and Faithful Relation*, describes them as Watchtowers against the attacks of Satan.⁹⁶

Even more, the “Governors of the Four Flames” remind me of four Gnostic beings called the “Great Luminaries”—*Harmozel*, *Oroiael*, *Daueithai*, and *Eleleth*.⁹⁷ These four Luminaries are treated as both intelligent beings and as vast heavenly realms (or Aeons). They were created by the Christos for the purpose of bringing balance and order to Heaven. Therefore, the twelve lesser Aeons were categorized and established within their realms:

Harmozel: Loveliness, Truth, and Form.

Oroiael: Afterthought, Perception, and Memory.

Daueithai: Intelligence, Love, and Ideal Form (or Idea).

Eleleth: Perfection, Peace, and Wisdom.⁴⁵

The twelve lesser Aeons are archetypal concepts, representing varying aspects of the Mind of God. According to Gnostic thought, when Ialdabaoth created the signs of the zodiac, He modeled them upon the twelve lesser Aeons. Likewise, when He created the four Cherubim of the triplicities, He modeled them upon the Great Luminaries.

With this in mind, I feel it is likely the "Governors of the Four Flames" from the next four Calls are representative of the four Luminaries of the triplicities, the Holy Living Beasts and perhaps even Dee's own four Watchtowers.

Call Fifteen:

O thou the Governor of the First Flame, under whose wings are 6739 which weave the earth with dryness, which knowest the great name **Righteousness** and the seal of honor. Move and show yourselves. Open the mysteries of your creation. Be friendly unto me. For, I am a servant of the same your God; the true worshiper of the Highest.

Though none of these four Calls will give us directional references, I suspect we might be able to relate the "First Flame" with the "First Angle" seen in previous Calls. If so, then the ordering probably follows the same clockwise direction we saw in Calls Four through Seven. Therefore, the "Governor of the First Flame" (along with the 6739 ministers under him) would represent the stars of the east.

The concluding conjuration is the RFP seen in Calls One, and Eleven through Eighteen.

Call Sixteen:

O thou of the Second Flame, the house of justice which has thy beginning in glory and shalt comfort the just, which walkest upon the earth with feet 8763 that understand and separate creatures; Great art thou in the God of **Stretch Forth and Conquer**. Move and show yourselves. Open the mysteries of your creation. Be friendly unto me. For, I am a servant of the same your God; the true worshiper of the Highest

Here we meet the Governor of the Second Flame, which likely relates to the southern quarter. I am unsure if the “house of justice” is intended to refer to one of the astrological Houses—though I do find it unlikely. It appears to be the Governor himself who is the “house of justice” and will “comfort the just.” This is apparently related to the Tribulation and final judgment of humanity.

There is an obscure reference here to “walking upon the earth” and “understanding and separating creatures.” Later in the Key of the Aethyrs, we will find a similar reference to the “reasonable creatures of the earth,” which indicates mankind. It is difficult to decide, here in Call Sixteen, if the Governor of the Second Flame (and the 8763 ministers under him) is walking upon Earth *as* a human, or merely *with* humans.

The concluding conjuration is the RFP seen in Calls One, and Eleven through Eighteen.

Call Seventeen:

O thou whose wings are thorns to stir up vexation, and hast 7336 lamps living going before thee; whose God is **Wrath in Anger**. Gird up thy loins and hearken. Move and show yourselves. Open the mysteries of your creation. Be friendly unto me. For, I am a servant of the same your God; the true worshiper of the Highest.

In Call Seventeen we see no reference to a Flame, though we can assume this is the Governor of the Third Flame based on the progression from Call Fifteen through Eighteen. This particular Governor (and his 7336 ministers) most likely represents the stars of the western quarter. (Note the reference to lamps again—which has previously indicated stars.)

We are only told that this Governor has wings that “stir up vexation” upon the Earth—which seems to fit well with the name “Wrath in Anger.” This is apocalyptic imagery once again. (As a note, the phrase “gird up thy loins” means “to prepare oneself.”)

The concluding conjuration is the RFP seen in Calls One, and Eleven through Eighteen.

Call Eighteen:

O thou mighty Light and Burning Flame of comfort, which openest the glory of God to the center of the earth. In whom the secrets of truth 6332 have their abiding, which is called in thy kingdom Joy, and not to be measured. Be thou a window of comfort unto me. Move and show yourselves. Open the mysteries of your creation. Be friendly unto me. For, I am a servant of the same your God: the true worshiper of the Highest

The final Governor is called a “Flame of Comfort” and a “window of comfort.” I notice that the Governors have been alternately hostile (weaving the Earth with dryness, stirring up vexation) and comforting (comfort the just, window of comfort). This appears to be standard apocalyptic imagery, wherein the Tribulation is a nightmare for the unworthy, but exalts the true believers. (Note Call Six, where Iadbaltoh is said to have established Angels to be “a torment to the wicked and a garland to the Righteous.”)

The Governor of the Fourth Flame is described as revealing (opening) the Glory of God even unto “the center of the Earth”—meaning “everywhere on Earth without exception.” This fits well with the Divine Name *Joy*—or measureless joy. (See the Lexicon in volume II concerning *Moz [Joy]*, which can also mean “Joy of God.”)

This Call, like the one before it, does not offer a number for the Governor of the Flame. However, if we follow the same pattern we have so far, this should be the Fourth Flame and represents the northern quarter. And, though it is unclear, his 6332 ministers appear to be called the “Secrets of Truth.”

The concluding conjuration is the RFP seen in Calls One, and Eleven through Eighteen.

Thus ends the first Eighteen Calls—which should collectively represent the establishment of the Universe throughout the six biblical Days of Creation. (See chapter 2.) While there is much here drawn from the Book of Revelation and other End Times literature, I find that the Tribulatory events are all set in the future. (That is, what we see in these Calls

is the creation and placement of the Angels who *will* bring the world to an end, but we are not witnessing the Tribulation in action.)

The final Call, which represents Keys Nineteen through Forty-eight, concerns itself with the Fall from Eden—officially beginning the Seventh Day of Rest. This Seventh Day, and its fallen state, continues to the present time. It will not end until the Tribulation itself—which (at least in Dee’s mysticism) is considered the “Eighth Day” leading to the founding of the New Kingdom.

The story of Eden is often considered one of the oldest stories of mankind. In fact, this is a misconception. The story of Eden is among the oldest *written* stories. Meanwhile, the human race is much older than language. (We’ve had only about ten thousand years of writing. We’ve had spoken language for much longer—although without written records we can never know exactly how long.)

In fact, the story of Eden (including its original predecessors)⁹⁹ are *later* versions of an older legend. The tale of the “first shaman”—in oral form—has existed among tribal cultures for many thousands of years.¹⁰⁰ The legend describes a paradisaical period for humanity (“In the beginning . . .”), when people had familiarity with the Gods and lived in harmony with animals and nature. Then, usually through some misunderstanding on the part of the first shaman, humanity became estranged from the gods. They lost their hope of immortality, lived in enmity with the animals, and found themselves out of sync with nature. The unfortunate soul who caused the disaster became the first shaman, because it was his duty, and the duty of all shamans who followed him, to labor to bridge the gap between man and the Divine. That is the foundation of the Great Work to this very day.

When this story was finally written down,¹⁰¹ it was done by one of our ancestors in a city *after* the agricultural revolution. Therefore, the first shaman was placed in a garden. The garden had been planted by the gods, who alone know the secrets of agriculture—and all of the “arts of civilization” that come along with it (kingship, mathematics, astrology, priesthood, and so forth). In the earliest versions of the garden legend, man is invited in by the gods, who have deemed him worthy to join their

ranks. In the later biblical version, man is created for the sole purpose of tending the garden. This is purely a reflection of agricultural society.

Therefore, in the biblical Eden we find the Tree of Knowledge of Good and Evil—the source of the Fall in this agricultural version of the legend. Eating the fruit of this Tree is the “mistake” that causes Adam and Eve to lose their place in paradise. Even worse, their expulsion comes with a curse upon the Earth.¹⁰² Many see in this tale a petty God casting angry curses against its own creation. However, I believe the story of the Fall from Eden is, quite literally, a moral tale.

Adam begins the story in paradise, where the environment was comfortable, and there was no toil associated with survival. God gives Adam every fruit tree and seed-bearing plant, so food is always an arm’s length away. This, in fact, mirrors the state of humanity in its earliest infancy (or “in the beginning”), when we lived in temperate climates, surrounded by trees and plants that freely provided us food. Compared to the current human condition, life on earth for the earliest humans was a paradise.

As time progressed, the human animal began to distinguish itself from other animals by one thing alone—language. From the most primordial *ma-ma* (thought by some to be the very first word), humans were set to become “the reasoning creatures of the earth.”¹⁰³ We developed logical consciousness (or, as Call Sixteen says, we began to “understand and separate creatures.”) This is represented in the Eden tale by Adam naming all things. By applying names to the things and animals around him, Adam (Man) laid the foundation of all language, magick, science, and technology.

But the advent of language among humans sent them on an unalterable collision course with the loss of paradise. As language develops, both thought and the *capacity for thought* increase. Language eventually brought technological revolutions that altered the way humans lived on this planet. Eventually, language and technology molded humanity into what we know today as “cultures.”

I feel this is where the Tree of the Knowledge of Good and Evil enters the story. As human culture developed, social taboos were the inevitable result. For the first time ever, we began to create a sense of

“right vs. wrong”—or, to put it poetically, we partook of the fruit of the Tree of the Knowledge of Good and Evil.

Once we established “good vs. evil,” the vast array of human *mores* grew as if from a seed. Notice that Adam and Eve, once they had eaten of the fruit, suddenly “knew they were naked.” Body consciousness did not exist before we developed our moral consciousness. It was the forbidden fruit that caused Adam and Eve to do something so silly as seek cover to hide their “nakedness” from God and each other.

This knowledge (or discernment) of right and wrong became the source of humanity’s ultimate downfall. God was not uttering a petty curse against Adam at the expulsion from Eden. He was simply stating what He knew to be true. Man had created a moral world for himself in which he was destined to labor and weep. It would lead to hatred and warfare, persecution and death. The paradise in which the Earth provided for us freely, like a garden given by God, was no more.

By the time we reach the Tribulation, the entire Universe is being judged on a cosmic scale, with the “righteous” (the Right) on one side, and the “Iniquitous” (the Wrong) on the other. Humanity, as we know it, collapses under the weight.

I believe this is the essence of the Call of the Aethyrs. It represents the physical world in its current state, in political and environmental disarray.

The Call of the Aethyrs:

O you heavens which dwell [in the ____ Aethyr] are mighty in the Parts of the Earth, and execute the judgment of the Highest. To you it is said, Behold the face of your God, the beginning of comfort; whose eyes are the brightness of the heavens; which provided you for the government of the earth, and her unspeakable variety; furnishing you with a power (of) understanding to dispose all things according to the providence of Him that sitteth upon the Holy Throne.

The Call of the Aethyrs is a conjuration all the way through. It begins by addressing all the (Angels of the) Heavens or Aethyrs. I feel these are all of the Angels and Governors invoked by the first eighteen Calls. This would fit with the passages describing them as the Governors of the

Earth. These are the kings and ministers who maintain Natural Law, as described in Call One.

The "Parts of the Earth" are spiritual jurisdictions over geographical locations (or nations), and distributed among the zodiacal Angels within the thirty Aethyrs. This is outlined in detail in Dee's advanced magick—where this Call of the Aethyrs is used as a stand-alone conjuration for accessing the Parts of the Earth.¹⁰³

and rose up in the beginning saying, "The earth, let her be governed by her parts, and let there be division in her, that the glory of her may be always drunken and vexed in itself. Her course, let it run with the heavens, and as a handmaid let her serve them. One season, let it confound another, and let there be no creature upon or within her the same. All her members, let them differ in their qualities, and let there be no one creature equal with another. The reasonable creatures of the earth (or men), let them vex and weed out one another; and the dwelling places, let them forget their names. The work of man and his pomp, let them be defaced. His buildings, let them become caves for the beasts of the field. Confound her understanding with darkness. For why? It repenteth me I made man. One while let her be known, and another while a stranger; Because she is the bed of an harlot, and the dwelling place of him that is fallen.

Here we see Iadbaltoh uttering the infamous Curse of Eden itself. In the case of the Call of the Aethyrs, notice that the Curse is phrased in astrological terms. The earth's course is to "run with the heavens," and she is to "serve them as a handmaid." One season will confound another, the earth will be divided and governed by her Parts, and so on.¹⁰⁴ These passages evoke images of a chaotic Earth governed by the ever-shifting stars. We can, of course, see this celestial chaos in any zodiacal chart.

O you heavens, arise! The lower heavens beneath you, let them serve you. Govern those that govern; cast down such as fall. Bring forth with those that increase, and destroy the rotten. No place let it remain in one number. Add and diminish until the stars be numbered.'

Here, we return once more to the Angelic Governors of the world, and the (Angels of the) lower Heavens or Aethyrs who serve them. These

subservient Angels are likely the various Thunders mentioned throughout the Calls—such as seen in numbers Four through Seven.

The phrase *Govern those that govern; cast down such as fall* indicates the Angels directing the *human* governors of the world—to bring in and depose kingdoms as the stars shift. (In other words, they represent Fate.) The next line also attributes the Angels to the direction of Nature—to bring life where it might increase and to tear down what decays.

The final two lines once again indicate the ever-changing astrological influence upon the Earth. It has also been suggested the phrase *until the stars be numbered* has an apocalyptic ring to it. To be “numbered” (or “measured”) may have the connotation in this case of “having run their course.”

Arise, move, and appear before the covenant of his mouth, which he hath sworn unto us in his justice. Open the mysteries of your creation, and make us partakers of undefiled knowledge.

At long last, we reach the final conjuration. It calls upon a covenant with God, which is likely associated with humanity’s place in the Universe as expressed biblically. As the Image of God, the aspirant has the right to converse with Angels—if only he can return to his pre-Fall state.

Endnotes

1. That is, forty-eight Keys with one withheld, for a total of forty-nine.
2. The first indication we are given that Dee has completed the Perfected Holy Book is on July 7, 1584—when Dee tells the Angel Ave that he made the book “the best that I could conceive of it.”
3. See chapter 2 of this volume.
4. See chapters 1 and 2 of this volume.
5. There are nineteen actual Keys/Calls. The nineteenth Call is repeated with slight modification thirty times—so there are technically forty-eight individual Keys.
6. Remember that each Table of *Loagaeth* consists of the front *and* back of a single leaf.
7. See Revelation, chapter 5.
8. Revelation 5:2—“And I saw a strong angel proclaiming with a loud voice, ‘Who is worthy to open the book, and to loose the seals thereof?’”
9. I have added this word in brackets for clarification.

10. Consider the ancient Qabalistic axiom: "Every blade of grass has over it an Angel bidding it, 'Grow.'"
11. In an unpublished manuscript entitled *The Tongue of the Angels*.
12. Dee's personal number—which he used to sign secret documents—was 007. That is the reputed source for the signature of James Bond.
13. It is also the first printed book on cryptography in the world.
14. See "Solved: The Ciphers in Book III of Trithemius's *Steganographia*" by Jim Reeds, online at <http://www.dtc.umn.edu/~reedsj>
15. This method of encryption was used very successfully by Leonardo da Vinci.
16. See chapter 2 of this volume.
17. Dee actually recorded this letter on the same line as "(Two thousand and fourteen . . .)"—but those numbers seem to relate to the *D* rather than the *A*. It would appear, then, that the very first letter revealed by Nalvage was given no number or location.
18. This notation likely refers to the *D* directly beneath it.
19. The *Z* appears to be missing from the manuscript.
20. As we shall see later, Nalvage had previously transmitted several strings of letters—taken from the *Corpus Omnium* Table—that are associated with the first (unknown) Table of *Loagaeth*. They did not come with numbers or directions as we see with the letters of Key One.
21. *Quiddity* means "the essence of the thing."
22. I outline this incident in full in my commentaries on Dee's journals, which I will release at a later date.
23. Some modern scholars refer to this as the "Tablet of God."
24. Such as we see with quartz crystal.
25. See *A True and Faithful Relation*, p. 76. Dee recorded only the letters of the Table. I have added the lines showing the principal divisions as taught by Nalvage.
26. About = around.
27. Nalvage said all of this in Latin. I have translated, but left *Principium Omnium* (meaning "Universal Principle") intact due to Nalvage's later references to the phrase.
28. I have added the emphasis on this line.
29. See *A True and Faithful Relation*, pp. 74–76.
30. I have added the Table cells and the bold lettering for clarification.
31. This reminds me somewhat of the Horned Altars (of burnt offering and of incense) in the Bible, which had horns upon their four corners. See Exodus 27 and 30.)
32. I am appending these Latin translations.
33. Later, in the *Angelical Keys*, the word *Zir* appears as a form of "to be" and often indicates "I am." See the *Lexicon* in volume II.
34. See Hebrews 1:14: "Are they Angels [not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?]"

35. Revelation 22:14: "Blessed are they that do His Commandments, that they may have right to the Tree of Life, and may enter in through the Gates into the City."
36. I believe this refers to the entire fourth portion of the Table, because Nalvage never labels it the "Fourth Life."
37. Dee notes, in the margin of his journal, the number of letters in each string.
38. As recorded, the first letters of this line were "V I I I I . ." but Dee corrected this in the margin, adding the *E* as the first letter.
39. There are actually forty-six letters in this line.
40. The last letters of this line were recorded as *E E E R S E*. However, Dee later added the correction, placing a symbol— X —to indicate that the first two *E*s should be joined as one. To the side of this symbol, he added the correct letters—resulting in *E E R S E*.
41. Dee notes in the margin that this letter can be either *I* or *E*.
42. There are 188 letters in this last group. However, it is likely that there is more than one line intended here, although Dee did not record the number of letters in each.
43. I have added the bracketed word for clarification.
44. I have added the bracketed word for clarification.
45. This "nineteenth Key" is the Key of the Aethyrs—which is repeated thirty times to open the final thirty Tables of *Loagaeth*. ($18 + 30 = 48$) See the section entitled "The Angelical Keys: What We Know" in this chapter.
46. *Immediate* = Directly
47. Also note that I have included an addendum to this chapter, entitled "The Poetry of the Forty-Eight Calls," which analyzes the English given for the Keys.
48. This part of the quote is not included above. See chapter 4, "Gebofal— the Gates of Heaven": "For every Table hath his Key, and every Key openeth his Gate . . ."
49. I have added this word for clarification.
50. *This* = Nature, the Things of the World.
51. See chapter 2 for further apocalyptic statements made by the Angels in relation to *Loagaeth*.
52. I have included the names of the ninety-one Parts' Governors in the Lexicon, with the entries for the thirty Aethyrs.
53. Later, the Qabalah would adopt the Aeons as the Sephiroth (see chapter 1)— which are usually considered Heavenly Spheres, but were depicted in early Qabalistic texts as Archangelic beings. We can see this in the ancient Qabalistic text entitled the *Sepher Bahir* (the Book of Illumination).
54. Revelation 21:12.
55. Note that Agrippa's list of zodiacal Angels (see the "Scale of the Number Twelve") is not the same as Dee's. Apparently, Dee received a new set of twelve names from the Angels. However, the session where this happens has not survived. The twelve names appear for the first time in Dee's grimoire (Sloane 3191).

56. Revelation 4:5.
57. The Parts of the Earth led into the revelation of the Great Table of the Earth (Watchtowers)—during which Ave was the teacher.
58. The English given for the Keys is covered in the addendum to this chapter, “The Poetry of the Forty-Eight Calls.”
59. *A True and Faithful Relation*, p. 199.
60. There are also Apocalypses of Adam, Paul, Thomas, Daniel, Peter, and a host of other biblical figures.
61. See Ezekiel 1, Revelation 4, and throughout *1 Enoch*.
62. See the preface to James, *The Enochian Magick of Dr. John Dee*, where we find one of the earliest comparisons between Dee’s system and Gnosticism.
63. See chapter 2, the section outlining Tables 20–49.
64. This practice was also shared by the Jewish Merkavah mystics, who traveled through the seven traditional Heavens.
65. See my “Gnosticism: Sethian to Valentinian.” (Information on locating this essay is in the bibliography of this book.)
66. See “Gnosticism: Sethian to Valentinian,” concerning the story of the Christos.
67. We shall see this same formula again in Calls Eleven through Eighteen. This is the “Repetitive Formula Pattern”; see the Lexicon in volume II for more information.
68. Also see Revelation 10:6.
69. See Revelation 10:6: “ . . . and swear by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer.”
70. The Resurrection involves the return of all who have died throughout history during or after the Tribulation. See 1 Corinthians 15:51–54 and 1 Thessalonian 4:15–18. Revelation 20 is also considered a depiction of the Resurrection of all the dead for the Final Judgment.
71. See *John Dee’s Five Books of Mystery*, pp. 56 and 61ff.
72. The closing conjuration of Call Two does contain a single quoted word from Iad-baltoh.
73. John 1: “In the beginning was the Word, and the Word was with God, and the Word was God;” and “All things were made by him; and without him was not any thing made that was made.”
74. Previously, we met only those of the Second Angle (south)—in Call Four. We will meet those of the east in Call Seven.
75. See Call Two for an example of this psalm-like style.
76. Found in Dee’s grimoire, or Sloane 3191. The diagram is also found in Geoffrey James, *The Enochian Magick of Dr. John Dee*, p. 103.

77. Dee numbered the signs from 1 to 12 in order from Aries to Pisces. He then placed each number by the corresponding Hebrew Tribe, as outlined in Agrippa's Book II, chapter 14: "Of the number eleven and the number twelve . . ."
78. Looking at an astrological chart, we see that Aries (the cardinal fire sign) is in the east, Capricorn (earth) is at the southern point, Libra (air) is at the western point, and Cancer (water) is at the north. Therefore, the triplicities are each associated with these same directions.
79. This appears in *1 Enoch* 55:2: "And they came upon the wind from the East, from the West, and from the Midst of the Day."
80. This was suggested by Patricia Shaffer on the "Enochian-I" mailing list.
81. Also see Call Fourteen, where "24 seats" are mentioned directly.
82. The "Enochian Watchtowers" (properly called the Great Table of the Earth) are four magickal squares full of Divine and Angelical Names.
83. See Donald Tyson's books *Tetragrammaton* and *Enochian Magick for Beginners*.
84. Revelation 15:6-7, "And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever."
85. <http://thesaurus.reference.com/> It has been suggested that "moss of the earth" is a reference to the dead. Looking into it, I could only find archaic references to "gathering moss" as a euphemism for the state of being dead. It was then I turned to the trusty thesaurus.
86. See *Mom* (Angelical for "moss," "dross") in the *Lexicon* in volume II.
87. We shall see that the next Call may relate to the north as well. Then, Calls Twelve and Thirteen both focus upon the south.
88. Revelation 16:18: "And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great."
Matthew 24:7: "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places."
89. Revelation 8:13: "And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!"
90. Note the use of the word *wormwood* in Call Nine, just previous to this one.
91. Revelation 4:5: "And out of the throne proceeded lightnings and thunders and voices . . ."
Revelation 4:6-7: . . . and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle."

92. Remember the traditional zodiacal attribution of elements to the four quarters which associates Scorpio (water) with the north. There is also a branch of astrology called *sidereal* that places Leo in the east instead of Aries. If we look at such a zodiacal chart, we find the four Fixed Signs at the four compass points instead of the Cardinals, but with the same arrangement of elements. This illustrates the four Holy Living Beasts, showing Scorpio (the eagle) at the northern point.
93. See previous footnote. Also take note of the *heads of scorpions* mentioned in Call Ten— which is itself associated with the north.
94. See Sloane 3191.
95. See various places throughout *I Enoch*.
96. I included this quote from Nalvage with my commentary upon Call Eight.
97. See my essay "Gnosticism: Sethian to Valentinian."
98. Notice that the final and lowermost of the lesser Aeons is Wisdom— known as *Sophia* to the Gnostics, and who appeared to Dee and Kelley as *Galvah*. In Gnostic mythos, Sophia is the mother of Ialdabaoth.
99. See *Adapa: The First Man*, an ancient Sumerian tale.
100. See Mercea Eliade, *Shamanism: Archaic Techniques of Ecstasy*, especially pp. 99, 133, 484, and 493.
101. Impressed on clay, actually.
102. See Genesis 3:17–19.
103. This is a quote from the Call of the Aethyrs.
104. See chapter 2 of this volume, concerning Loagaeth's Tables 20–49.
105. Agrippa outlines the astrological divisions of the Earth in his *Occult Philosophy*, where it had a direct influence upon Dee's "Parts of the Earth" system of magick. The reference to the Parts and this division in the Call of the Aethyrs is related to that system.

Chapter Four

Gebofal—The Gates of Heaven and Practice of the Holy Book

The practice of the *Book of Loagaeth* was given a name late in Dee's journals by the lunar Angel Levanael:¹

Now to the work intended, which is called in the Holy Art *Gebofal*, which is not (as the Philosophers have written,) the first step supernatural, but it is the first supernatural step naturally limited unto the 48 Gates of Wisdom; where your holy Book belongeth. The last [Gate]² is the speaking with God, as Moses did, which is infinite: All the rest have proper limits, wherein they are contained. But understand that this singular work recieveth Multiplication and dignification, by ascension through all the rest that are limited according to their proper qualities.

[*A True and Faithful Relation*, p. 373]

This is a wonderful description of *Gebofal*, or the ascension through the forty-eight (really forty-nine) Gates of Wisdom—represented by the Tables of *Loagaeth*. It is no accident if Levanael's description reminds you of what we discussed in chapter 1, concerning the Jewish custom of Counting the Omer and entering the fifty Gates of Binah. It is here that everything we have learned thus far comes together.

Levanael describes each Gate as having "proper limits" wherein each is contained. This is likely because each Table of the Holy Book

represents one aspect of Creation, so the associated Gate of Wisdom would be limited to that aspect. (Compare this to both the fifty Gates of Binah and the thirty-six Tables of Soyga—each of which represent one aspect of God or an astrological force.) Only the “last”—actually the First³—Table is unlimited and infinite. And, like the Highest Gate of Understanding in the Jewish system, this infinite Table represents direct communication with God. Levanael even mentions Moses in association with the first Table/Gate—as he is the one credited with actually having passed through this Gate at the time of his death.

So the Tables of *Loagaeth* (the Gates of Wisdom) might be intended as a “version” of the Qabalistic Gates of Understanding. A clue to this fact might have been hidden in the Angels’ choice of magickal timing for the transmission of the Holy Book—which began on Good Friday, March 29th, 1583. It turns out that Good Friday is something of a Christian parallel to the Jewish Passover. In practical terms, both Good Friday and Passover mark the onset of spring. As we learned in chapter 1, Passover mythologically marks the sparing of the Jewish firstborn during the final Plague of Egypt.⁴ That initiates the “Counting of the Omer,” a fifty-day period corresponding to the Exodus of the Children of Israel toward Mount Sinai, and during which the aspirant opens and enters the Gates of Understanding.

On the Christian side of things, Good (or Holy) Friday represents the Crucifixion of Jesus Christ.⁵ This is always the Friday preceding Easter Sunday—which is itself a celebration of the eve of Christ’s Resurrection. This represents a three-day period corresponding to the three days Christ rested in the tomb (and during which he, according to some traditions, descended into Hell to perform work there).

So, the Angels chose to transmit the text of the Holy Book to Dee and Kelley beginning on the Christian holiday that most corresponds to Passover. Then, similar to the fifty-day period of Counting the Omer, the reception of the forty-eight (really forty-nine) Tables of *Loagaeth* took place over forty-eight days. This relationship might help explain the particular observations of magickal timing used by the Angels throughout the reception of *Loagaeth*, such as this quote from Uriel:

Behold (sayeth the Lord) I will breathe upon men, and they shall have the spirit of Understanding. In 40 days must the Book of the Secrets, and Key of this World, be written. [*Five Books of Mystery*, p. 327]

For Dee's Angels, the number 40 (and/or 48) took precedence over the more traditional Jewish fifty days.

Another relationship between Counting the Omer and *Loagaeth* can be found in the Angels' descriptions of the forty-eight Gates themselves. As we saw previously, Levanael described them as the Gates of Wisdom. However, the quote from Uriel in the above paragraph mentions the "spirit of Understanding" (or spirit of Binah). The Archangel Raphael also makes a cryptic reference to Understanding in relation to the Gates:

As I have said: the 49 parts of this Book [. . .] Every element in this mystery is a world of understanding. [*Five Books of Mystery*, p. 296]

And Nalvage, later in the journals, makes the point rather clear:

In 49 voices, or callings: which are the Natural Keys to open those, not 49 but 48 (for one is not to be opened) Gates of Understanding. [*True and Faithful Relation*, p. 77]

I find the soul of man hath no portion in this First Table. [. . .] All the rest are of Understanding . . . [*A True and Faithful Relation*, p. 77]

On the other hand, Levanael is not alone in referring to the forty-eight Tables as the Gates of Wisdom instead. The Archangel Uriel does so later in the journals:

God shall make clear when it pleaseth Him, and open all the secrets of wisdom when He unlocketh. [*Five Books of Mystery*, p. 351]

As does the Angel Mapsama, even later in the journals when the Angelical Calls were being transmitted:

These Calls are keys into the Gates and Cities of Wisdom. [*A True and Faithful Relation*, p. 145]

Students of the Qabalah will recognize Wisdom (or Chockmah) as the name of Binah's co-equal among the Supernal Sephiroth.⁶ The evidence suggests that Dee's Angels were treating them as interchangeable.

There is also a cosmological relationship between Dee's Gates and the Jewish version. By this, I mean that both systems reflect a similar understanding of how the Universe is put together. For instance, note this passage from the foundational Qabalistic text called the *Sepher haZohar*, which describes the fifty Gates as related to space:

In that Temple [of Binah] there are 50 gates, which are supposed to be closed, meaning that they block the flow of Lights. There are 49 gates engraved upon the 'four winds' of the world. One gate has no direction: it is not known whether it faces up or down. This is how this gate remains closed. [*Sepher Zohar*, The Locked and the Unlocked, verses 43ff]

Here we can see that forty-nine of the Gates are engraved upon the "four winds"—or the four cardinal directions of the compass. Meanwhile, the highest Gate has "no direction"—so it rests in the center of the compass.

Now, in the same light, consider the following words of the Angel Nalvage:

All the rest [of the Tables] are of Understanding, the exact Center excepted. [*A True and Faithful Relation*, p. 79]

Taken by themselves, Nalvage's words appear to indicate that the exact center Table of the forty-nine—which would be Table 25—is not "of Understanding." However, it is more likely the Angel is speaking about the first Table, which is locked and therefore not "of Understanding" as far as we are concerned. What Nalvage reveals here is that Table One is somehow the "exact Center"—which fits perfectly with the description of the Gates of Understanding in the *Zohar*.

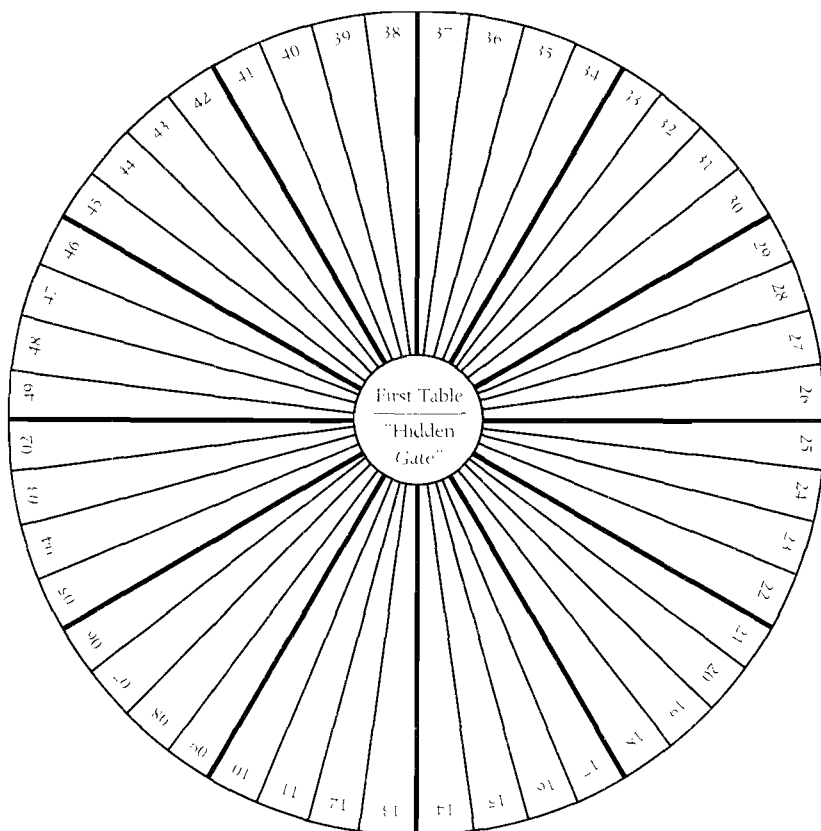
This interpretation seems to be confirmed later in the journals. At one point, the Archangel Gabriel gave Dee a list of "things to do," as well as further lessons that were yet to be transmitted. Number seven on the list would appear to relate to our Zoharic view of the forty-nine Gates of *Loagaeth*:

Gabriel: 7) The Angels also of the 48 angles of the Heavens, and their Ministers. For they are those, that have the thunders and the winds at commandment. Those make up the time, and then, cometh the Harvest.

[Dee's marginal note:] Ergo Seven degrees and a half to every angle.
Thunders, Winds, the Full Time." [A True and Faithful Relation, p. 164]

Dee was thinking like an astrologer in this case, and he likely envisioned this as we might view an astrological chart. Each seven-and-a-half degree division of the chart might represent one of the Gates of Wisdom, with four Gates included within each of the twelve astrological Houses. The exact Center, as mentioned by Nalvage, is left over for the First and hidden Gate.

Gabriel offers no further information about the Angels who "have the thunders and the winds at commandment"—and who presumably



reside within the forty-eight Gates of Heaven. Instead, it is Nalvage who offers this information:

. . . you shall have knowledge to move every Gate, and to call out as many as you please, or shall be thought necessary, which can very well, righteously, and wisely, open unto you the secrets of their Cities, and make you understand perfectly the [knowledge]⁸ contained in the Tables. Through which knowledge you shall easily be able to judge, not as the world doth, but perfectly of the world, and of all things contained within the Compass of Nature, and of all things which are subject to an end. [*True and Faithful Relation*, p. 77]

These concepts are not exactly new to us. We have already learned that the forty-nine Tables of *Loagaeth* encompass the whole of Creation—both space and time, from beginning to end. What Nalvage tells us here is that the Angels who reside in the forty-eight Celestial Cities beyond the Gates have charge over that Creation. Not just the thunders and the winds, but the entirety of nature is at their commandment.

What is more, through the practice of Gebofal, the mystic can open the Gates to the Cities and summon forth Angelic teachers. These teachers will then expound upon the Doctrine contained in the Tables, much like Jewish Angels traditionally invoked during study of the Torah. Furthermore, they will reveal the mysteries of the Celestial Cities that lie beyond the Gates.

The Angel Mapsama assures Dee and Kelley that opening the Gates (with the Angelical Keys/Calls) must result in the visible apparition of such Angels:

These Calls are keys into the Gates and Cities of Wisdom. Which [Gates]⁹ are not able to be opened, but without visible apparition. [*True and Faithful Relation*, p. 145]

The Archangel Gabriel confirms this somewhat later:

Therefore, now examine your Books, confer one place with another, and learn to be perfect for the practice and entrance. [. . .] There is no other reading of the Book, but the appearing of the Ministers and Creatures of God. Which shewing what they are themselves, shew how they

are conjoined in power, and represented formally by those letters. [*True and Faithful Relation*, p. 209]

Note that Gabriel makes a cryptic reference to the “entrance” of the Gates. This was explained earlier in the journals by the Angel Nalvage, when he offered a second (expanded) description of Gebofal. Herein, he describes what one would see by entering the Gates and exploring the Celestial Cities directly:

For every Table hath his key, every key openeth his gate, and every gate being opened, giveth knowledge of himself of entrance, and of the mysteries of those things whereof he is an enclosure. Within these Palaces you shall find things that are of power, as well to speak, as to do for every

1. Palace is above his
2. City, and every City above his
3. Entrance.

Be you therefore diligent that you may enter in, not as spoilers, but as such as deserve entertainment in the name, and through the power of the Highest. For great are the mercies of God unto such as have faith. [*A True and Faithful Relation*, p. 88]

The inclusion of Heavenly Palaces that may be visited within the Cities indicates a relationship between Gebofal and the ancient Jewish practice of Merkavah or *Hechaloth* mysticism. One of the principal goals of the Merkavah mystic was to journey in the spirit through the Heavenly Palaces (*Hechaloth*)—as depicted in the Book of Enoch (1 Enoch). It would appear, then, that Dee’s Angels intended a similar practice in relation to the forty-eight Gates of Wisdom.

At the beginning of this section, we saw the Angel Levanael describe Gebofal as the practice of “ascension through all” of the Gates of Wisdom. It is likely that the Angels intended one to open all forty-eight Gates in succession—with the exception of the first Table, of course—just as we see in the practice of Counting the Omer. Much later in the journals, the Angel Mapsama confirms this:

Mapsama: Which [Gates]¹⁰ are not able to be opened, but without visible apparition.

Dee: And how shall that be come unto?

Mapsama: Which is according to the former instructions.¹¹ And to be had, by calling of every Table. You called for wisdom, God hath opened unto you his Judgment. He hath delivered unto you the keys, that you may enter. But be humble. Enter not of presumption, but of permission. Go not in rashly, but be brought in willingly. For, many have ascended, but few have entered. [*A True and Faithful Relation*, p. 145]

Mapsama here tells Dee that every Table must be called, and (therefore) all the Gates of Wisdom must be opened. His instructions on the proper attitude toward entering the Gates (which echo Nalvage's previous instructions) are also fairly similar to Jewish sources—for both the fifty Gates and the Hechaloth.

Note, also, that the ordering of Dee's forty-nine Tables matches the traditional Jewish ordering of the Fifty Gates of Understanding—beginning with the Infinite Divine Table on the first leaf, and progressing *downward* through the cosmos to the physical realm on the final leaf. Therefore, if the practice of Gebofal is also similar, then one would open the Gates of *Loagaeth* from the highest Table accessible to man (the second Table) to the lowest (Table 49, the Aethyr of *Tex*).¹² After progressively opening all forty-eight Gates, revelations and/or blessings from God should pass to the aspirant through the First (Central) Gate.

Being Called by God, and to a Good Purpose

Dee's journals also record what the Angels had to say about the purpose of Gebofal. Nalvage describes the system as prophetic, suggesting the words of the Holy Book are the voice of Angelic Inspiration heard by the Apostles:

You have 49 Tables: In those Tables are contained the mystical and holy voices of the Angels, dignified. And, in state, disgrorified and drent in confusion: which pierceth Heaven, and looketh into the Center of the Earth: the very language and speech of children and innocents, such as magnify the name of God, and are pure. Wherein the Apostles under-

stood the diffuse sound of the World, imperfected for mans transgression. [A True and Faithful Relation, p. 64]

Nalvage calls these forces “in state, disglorified and drent in confusion” because they relate to the chaotic physical realm.¹⁴ However, the words of the Tables still represent the pure and dignified voices of the Angels—who are the agents of Creation.

The meeting between the aspirant and these Angels—who apparently govern the natural world—seems to be the principal goal of the system. Nalvage stresses this point somewhat later in the journals:

Unto this Doctrine belongeth the perfect knowledge, and remembrance of the mystical Creatures. How, therefore, shall I inform you, which know them not? [A True and Faithful Relation, p. 78]

However, some vague rules are established concerning *when* the magick can be put into use. Of course, we have already seen some amount of magickal timing used by the Angels in the transmission of the forty-nine Tables. However, the Angel Mapsama seems to indicate that no traditional magickal timing is necessary to perform Gebofal:

Mapsama: Then (as occasion serveth) you may practice at all times. But you being called by God, and, to a good purpose.

Dee: How shall we understand this Calling by God?

Mapsama: God stoppeth my mouth. I will answer thee no more. [A True and Faithful Relation, pp. 145–46]

Therefore, the concepts of Solomonic timing—such as magickal days and hours—are ruled out of the *Loagaeth* system.¹⁵ Instead, the timing utilized is strictly prophetic or inspirational—one should work only when moved by God to do so. (Note this is similar to the instructions Galvah gave to Dee for writing the perfected Holy Book.) This makes perfect sense, because the *Loagaeth* system invokes the *Logos*, a force that transcends the Angels, days, and hours that govern magickal timing.

The day after Mapsama gave his instruction, the Archangel Gabriel arrived to provide a slight elaboration. (Note number two in the following list):

I give you a short warning. God will fulfill his promises. And (as he hath said) by this August. you shall understand:

1. How to know and use God his Creatures, good and bad.
2. But when, and for what, is the gift of the Highest, and shall be fulfilled in you (if you will be obedient) when it pleaseth him. Even with a sound from his own mouth, saying, Come and hear!

For these Actions are twofold. Consider it, if you can. And they are the greatest, because they are the last, and contain all that hath been done before them. Which if you consider well, and to what you are called, you shall perceive that the Judgments of God are not a tennis-ball.¹⁵ Thus much I thought to warn you my brethren. Have a little patience for the Action. [*A True and Faithful Relation*, p. 146]

Gabriel reiterates that God will call upon the aspirant to use the magick. However, he appends this by saying one must “consider well, and to what you are called.” This suggests that the would-be prophet has some personal responsibility to recognize when the magick should be employed.

Dee and Kelley were not immune to making mistakes in this regard. There is one saga recorded in Dee’s journals in association with the reception of the Holy Book, which (due to concerns over length) I have not included in this chapter.¹⁶ In short, the story involves a small grimoire full of talismans—found by Kelley and a friend—that promised to lead one to buried treasure. As the Angels attempted to deliver the text of the forty-nine Tables, both Kelley and Dee persisted in asking questions about this little book, its talismans, and the supposed buried treasure.

In what might have been some kind of joke, or perhaps a simple case of Dee and Kelley’s own mental focus, the Angels began to refer to the mysteries of the Holy Book as a “Treasure” which the men would collect in August. Because of this, Dee and Kelley came under the mistaken impression that the magick of *Loagaeth* would lead them to their buried treasure.

The entire saga of this treasure ends when the Daughter of Light named Aath appears in the crystal, and finally sets the men straight. This is important to us here, because she explains the proper use of the Holy Book, and why the men would never find their buried treasure through it:

All that is spoken of, is in very deed, vanity. The book may be used to a good purpose. They were wicked ones.¹⁷ But as these things are the least part of the action, so are they not much to be looked after. [A True and Faithful Relation, p. 9]

I can only assume that the Angels recognize a contrast between purely physical and spiritual pursuits. The Holy Book is not to be used for physical purposes—such as money, sex, or personal power. Entering the Gates of Wisdom—like Counting the Omer—involves a journey away from the world of mankind and its corresponding Gates of Impurity. (See chapter 10) Therefore, Gebofal is a transcendent and theurgical practice intended to move one closer to the Divine. This supports the inspirational and prophetic nature of the system. It is primarily a form of mysticism.

However, there is also a definite physical application for the magick (that is, the magick one might receive *through* the mystical practice of Gebofal.) We have already seen the promises that one might summon the Angels who govern the natural world from the forty-eight Gates, and through them perform miracles. However, how can one apply such mysticism only “to a good purpose” in the world of mankind? This question is answered much later in the journals, by the Angel Mapsama:

But the practices that are in the instructions of the Highest, are not but in lawful causes and for necessity, to glorify God; and against Pharaoh. [A True and Faithful Relation, p. 145]

This sums it up rather succinctly. It is the key to the judgment one must use in deciding whether or not one is called by God. The magick can only be used for “lawful” causes—that is, purposes that do not break with religious taboos. Moreover, it must be used only in cases of necessity (for the “glorification of God,” of course). All in all, these are not uncommon restrictions in the medieval and Renaissance Christian magickal traditions—such as grimoires like the *Book of Abramelin*.

It is most fascinating that Mapsama states the magick can be used against Pharaoh.” *Pharaoh* simply means “ruler,” and this is the term used to describe the king of Egypt in the Book of Exodus. Over time, Egypt (as described in Exodus) became a Judeo-Christian mystical symbol of the oppressive and corrupt world of humanity. Pharaoh, as well,

became a symbol of emperors and kings of all kinds who govern the world and enslave nations.

Mapsama is therefore suggesting here that the magick of the Holy Book can be wielded against political ruling powers. This would have set very well with Dee on two fronts. He was passionately dedicated to the ascension of an English empire, and he firmly believed that God and His Angels were also behind that cause. If Dee wished to influence the world at all, it was to influence the destinies of both his own and foreign nations.¹⁵

On the other hand, Mapsama's mention of "Pharaoh" might also be bound into the relationship between the Holy Book and the Christian belief in the End Times. As Pharaoh of Exodus was the cruel king who enslaved and oppressed the Children of Israel, so was he also a symbol of (and forerunner to) the Antichrist. We might remember that Dee was assured by the Angels—during the reception of the forty-nine Tables—that the Antichrist was already born and the End Times had begun. He had also been told that the mysteries contained in the Holy Book would be wielded in some way by Dee and Kelley themselves through the Tribulation. (Remember the speech of Gabriel in chapter 2, in which he called the Holy Book a flail and Dee and Kelley God's threshers!) Mapsama may therefore have had the Antichrist in mind when he referred to using the magick "against Pharaoh."

All These Things Must Be Used—Gebofal and the *Heptarchia*

There is also an intimate connection between the practice of the *Loagaeth* system and Dee's *Heptarchia* mysteries. We saw clues to this earlier in chapter 2, when we found Heptarchic Angelic names in the text or titles of the Holy Book. We might also take note that many of the mysteries of *Loagaeth* were delivered by Heptarchic Angels such as the Sons and Daughters of Light.

Before the Holy Book was even transmitted to Dee and Kelley, the Archangel Raphael made the connection between *Loagaeth* and the *Heptarchia* quite clear. When he first reveals the Holy Book to Kelley in the crystal, he directly states that it represents "the measure" of all three

magickal systems given to the two men. (That is, the *Heptarchia*, the Holy Book, and the Great Table of the Earth.)¹⁹

This is the Second and the Third: the Third and the last. This is the measure of the whole. (O what is man, that is worthy to know these secrets? Heavy are his wickednesses, mighty is his sin!) These shalt thou know. These shall you use. [. . .] Yet must there be a third, whom God doth not yet choose.²⁰ The time shall be short, the matter great, the end greater. [*Five Books of Mystery*, p. 263]

Raphael's first words above most likely indicate that the Holy Book (the second of the magickal systems) will be the source of the third system (the Great Table). We will not explore this relationship here, however, because we are more concerned with the relationship between *Loagaeth* and the *Heptarchia*.

Later, in the appendix to the *Five Books*, after the first leaf of the Holy Book had been recorded, Dee shifts the sessions briefly back to the Heptarchic system in order to clear up some points. The Archangel Uriel reappears, as he was the principal instructor to Dee and Kelley while the *Heptarchia* was the subject. At one point, he is giving further instruction concerning the Heptarchic magickal tools, when he suddenly makes a most cryptic comment about *Loagaeth*:

Uriel: All these things must be used, as that day.

[Dee in margin:] On the first of August next. [*Five Books of Mystery*, p. 396]

Without Dee's marginal note, Uriel's comment might be meaningless. However, we already know that the first of August is the "appointed time" for the revelation of the mysteries of the Holy Book. The Archangel is simply telling Dee that the tools of the *Heptarchia* ("all these things") must be used in conjunction with the Holy Book on that day. This makes sense, of course, as the Heptarchic tools are, collectively, a set of Angelic scrying tools. This equipment would have established the atmosphere necessary for the Angels of the Holy Book to manifest. (Note that both systems share a sevenfold symbolism.)

Uriel also suggests to Dee that further Heptarchic mysteries will be revealed by the use of the Holy Book. For instance, at one point, Dee asks for further information about the various uses of the names of the Heptarchic Kings and Princes. Uriel replies:

Uriel: That secret is not to be delivered but by the distinction of the Book. [*Five Books of Mystery*, pp. 397-98]

During the same session, Dee attempts to gain further information about certain letters that appear upon the talismans of the Heptarchic kings. Uriel once again directs Dee to *Loagaeth*:

Whereof notice shall be given at large, by the Book. [. . .] For it is said before that the Book containeth three types of knowledge . . . And this hath answered a great doubt. [*Five Books of Mystery*, p. 399]

Indeed, it has answered a great doubt. We know for certain, now, that the Heptarchic tools are intended for use with the *Book of Loagaeth*. Unfortunately, a full description of these necessary tools is outside the scope of this volume. I hope to follow this work with another volume that will focus upon the construction and practical use of the Heptarchic and other “Enochian” tools and systems of magic.

Gebefal Instruction and Ave’s “Prayer of Enoch”

When Galvah instructed Dee to write the perfected Holy Book, she included some essentially Solomonic considerations. Specifically, Dee must be alone when working on the text, and all things involved in the work must be pure.²¹ Similar instructions on purity were later given by the Archangel Gabriel for the practical use of the book:

But yet is not August come. [. . .] See that your garments be clean. Herein be not rash, nor over hasty. For those that are hasty and rash, and are loathsomely appareled, may knock long before they enter [A True and Faithful Relation, p. 209]

Ritual cleanliness was of prime importance throughout medieval grimoiric mysticism—something it adopted from its Judeo-Christian roots. By itself, this stress on ritual purity is simply biblical, rather than directly “Solomonic.” However, further instruction given by the Archangel Uriel

would appear to draw a line almost directly from the *Key of Solomon the King* itself:

But (because I will speak to you, after the manner of men) see that all things be in readiness against the first day of August next. Humble your senses nine days before. Yea, unrip (I say) the cankers of your infected souls, that you may be apt and meet to understand the Secrets that shall be delivered. [*Five Books of Mystery*, p. 394]

Compare Uriel's above speech with this excerpt from the *Key of Solomon*:

He who hath attained the rank or degree of Exorcist, [. . .] whensoever he desireth to undertake any operation, for the nine days immediately preceding the commencement of the work, should put aside from him all uncleanness, and prepare himself in secret during these days, and prepare all the things necessary, and in the space of these days all these should be made, consecrated, and exorcised. [*The Key of Solomon the King*, Book II, chapter 13]

It would almost appear that both Uriel and Gabriel were drawing from this same portion of the *Key of Solomon*. The concept of humbling one's senses (as Uriel instructs) includes seclusion, fasting, prayer, sexual abstinence, and several other observances intended to deprive the senses of their usual flood of input. It is the essence of ritual purification.

That was all the Angels had to say about preparations for Gebofal. Fortunately, they had a bit more to say about how to accomplish the practice itself. We have already seen the Angel Mapsama instruct Dee and Kelley to call "every Table" from the *Book of Loagaeth*. We have also seen the close relationship between Gebofal and Counting the Omer, which provides some further clues into the nature of the practice.

Finally, we have the famous Enochian "Prayer of Enoch" delivered by the Angel Ave.²² (You might remember that Ave previously delivered the "Enochian mythos" most often associated with Dee's magick.) We know that the Prayer of Enoch is intended to relate practical instruction, for Ave says at the very end of the prayer itself:

Consider well my words, and what I have now said unto thee. For here thou mayst learn wisdom, and also see what thou has to do. [*A True and Faithful Relation*, p. 197]

Therefore, we will now consider Ave's Prayer of Enoch and the implications it has on the practice of Gebofal:

I said also, that Enoch laboured 50 days. Notwithstanding, that thy labour be not frustrate, and void of fruit, be it unto thee, as thou hast done. [. . .] I will tell thee, what the labour of Enoch was for those fifty days. [. . .] He made (as thou hast done, thy book) Tables, of Serpasan and plain stone: as the Angel of the Lord appointed him; saying, tell me (O Lord) the number of days I shall labour in. It was answered him 50. [A True and Faithful Relation, p. 196]

We learn here that Enoch first constructed the Tables, and then received instruction on how to use them. This mirrors the pattern of transmission the Angels attempted to use with Dee and Kelley. (Of course, I highly doubt we are intended to make Tablets of stone. The legendary Enoch may have carved them in stone, but Dee had already received ample instruction to write them on paper.)

We can also see that Enoch was to perform his work over a fifty-day period. Technically, this conflicts with the structure of *Loagaeth*—where one should work a total of forty-nine days. (That is, forty-eight days to open the Gates plus the final day of Revelation.)

However, I do not think Ave's words are intended to conflict with *Loagaeth* particularly. Remember that Dee would have taken the Bible literally, and thus would have considered Enoch a historical Jewish personage. Being "Jewish," Enoch would certainly have worked fifty days, coinciding yet once again with the Counting of the Omer. Meanwhile, Dee perceived the material he was receiving as distinctly Christian and distinctly unique. I feel it is an educated assumption that Dee would have naturally translated Enoch's fifty days of labor into forty-nine days for Gebofal.

From here Enoch is said to have recited a prayer, three times a day, over the Tables of *Loagaeth*. This, at last, is the Prayer of Enoch:

Then [Enoch]²³ groaned within himself, saying: "Lord God the fountain of true wisdom, thou that openest the secrets of thy own self unto man, thou knowest mine imperfection, and my inward darkness: How can I (therefore) speak unto them that speak not after the voice of man; or

worthily call on thy name, considering that my imagination is variable and fruitless, and unknown to myself? Shall the sands seem to invite the Mountains: or can the small rivers entertain the wonderful and unknown waves?

“Can the vessel of fear, fragility, or that is of a determined proportion, lift up himself, heave up his hands, or gather the Sun into his bosom? Lord it cannot be: Lord, my imperfection is great: Lord I am less than sand: Lord, thy good Angels and Creatures excel me far: our proportion is not alike: our sense agreeth not: Notwithstanding I am comforted; For that we have all one God, all one beginning from thee, that we respect thee a Creator: Therefore will I call upon thy name, and in thee, I will become mighty. Thou shalt light me, and I will become a seer; I will see thy creatures and will magnify thy name among them. Those that come unto thee have the same gate, and through the same gate, descend, such as thou sendest. Behold, I offer my house, my labour, my heart and soul, If it will please thy Angels to dwell with me, and I with them: to rejoice with me, that I may rejoice with them; to minister unto me, that I may magnify thy name. Then, lo, the Tables (which I have provided and, according to thy will, prepared) I offer unto thee, and unto thy holy Angels, desiring them, in and through thy holy names: That as thou art their light, and comforted them, so they, in thee will be my light and comfort. Lord, they prescribe not laws unto thee, so it is not meet that I prescribe laws unto them: What it pleaseth thee to offer, they receive; so what it pleaseth them to offer unto me, will I also receive. Behold, I say (O Lord) If I shall call upon them in thy name, be it unto me in mercy, as unto the servant of the Highest. Let them also manifest unto me, how, by what words, and at what time, I shall call them. O Lord, is there any that measure the heavens, that is mortal? How, therefore, can the heavens enter into mans imagination? Thy creatures are the glory of thy countenance: Hereby thou glorifiest all things, which Glory excelleth and (O Lord) is far above my understanding. Is it great wisdom, to speak and talk according to understanding with Kings: But to command kings by a subtile commandment, is not wisdom, unless it come from thee. Behold, Lord, how shall I therefore ascend into the heavens? The air will not carry me, but resisteth my folly: I fall down, for I am of the earth. Therefore, O thou very Light and true Comfort, that canst, and mayst, and dost command the heavens: behold I offer these Tables unto

thee. Command them as it pleaseth thee: and O you Ministers, and true lights of understanding, Governing this earthly frame, and the elements wherein we live, Do for me as for the servant of the Lord: and unto whom it hath pleased the Lord to talk of you.

"Behold, Lord, thou hast appointed me 50 times; Thrice²³ 50 times will I lift my hands unto thee. Be it unto me as it pleaseth thee, and thy holy Ministers. I require nothing but thee, and through thee, and thy honour and glory: but I hope I shall be satisfied, and shall not die, (As thou hast promised) until thou gather the clouds together, and judge all things: when in a moment I shall be changed and dwell with thee forever."²⁵ [*A True and Faithful Relation*, pp. 196-97]

In this prayer we see many shades of what we have already discussed concerning Gebofal. The prayer asks for the vision and companionship of the Angels, calls upon them from the Gates, and asks for their guidance (rather than imposing control over them). It even speaks of the Merkavah concept of ascending into the Heavens.

The final paragraph of the prayer gives us more solid practical instruction. The prayer must be spoken over the Tables of *Loagaeth* three times a day. In traditional Solomonic magick, this usually means to work at dawn, noon and dusk. Of course, to use this prayer for Gebofal, it would be necessary to replace the term *50 times* with *49 times*, in order to match the Holy Book. (I assume one would recite this prayer three times on the final day of Revelation as well.)

Finally, Ave describes the results of Enoch's labor, which once again mirror the promise of the Jewish fifty Gates of Binah:

These words were thrice a day talk betwixt Enoch and God: In the end of 50 days, there appeared unto him, which are not now to be manifested nor spoken of. He enjoyed the fruit of God his promise, and received the benefit of his faith Here may the wise learn wisdom: for what doth man that is not corruptible? I have not that I may say any more to you. But, believe me, I have said great things unto you. [*A True and Faithful Relation*, p. 197]

Gebofal and the Angelical Keys

The forty-eight Angelical Keys are necessary to access the forty-nine Tables of *Loagaeth*. In this section I have gathered all of the practical instructions outlined previously, and added them to the instructions for using the Keys. Finally, I have organized all of this into a step-by-step procedure for the performance of Gebofal.

As we have seen, there are two specific uses given for the forty-eight Keys in Dee's journals. Their primary use is to open the Tables of *Loagaeth* in the practice of Gebofal. Their secondary use was given with the thirty Keys of the Aethyrs—to open the Parts of the Earth and summon the Archonic rulers of the world's nations. Because I have promised to outline the Parts of the Earth system in a later work, I will here concentrate on Gebofal.

Keep my explanation of Ave's Prayer of Enoch in mind: on each of forty-eight successive days, it is necessary to open the *Book of Loagaeth* to the proper Table, and recite the Prayer of Enoch over it three times (perhaps once in the morning, once at noon, and once again at dusk). Now, I will add that one should follow the Prayer with a recitation of the Angelical Key assigned to the Table.

For convenience, I am including an outline of the usage of the Keys in (and in fact the entire process of) Gebofal—including instructions first mentioned in chapter 2.

Final Outline for Gebofal

The Tools

One should first construct the so-called Heptarchic tools for Angelic evocation, as described in Dee's *Five Books of Mystery*. This would include the Holy Table and its seven 'Ensigns of Creation' talismans, wax seals, silk coverings, crystal shewstone, and so forth. It would also include the Ring of Solomon shown to Dee by Michael—without which Dee was 'to do nothing'—as well as the enigmatic Holy Lamen which promised to reconcile Dee's human nature with that of the Angels. Space precludes me from including in-depth instructions for these "Enochian" implements. (For now, you can find this information in *The Enochian Magic of Dr. John Dee*, by Geoffrey James, as well as in *Enochian Magic for*

Beginners, by Donald Tyson. However, I will be dedicating a future book to the creation and application of the Heptarchic tools.)

Establish a sacred space or oratory to erect the furnishings and within which to carry out the forty-nine-day Operation. In Dee's time, it was common for wealthy or affluent Christians to have oratories (prayer rooms) built directly into their homes. Dee's own oratory was adjacent to his study. Kelley would usually sit in the study at Dee's desk, while Dee entered the oratory and recited prayers and invocations until Kelley reported a vision (either in or outside of the crystal shewstone). The methods for creating such an oratory of your own are the same as those described in the medieval Solomonic literature and in the work of Agrippa. Once again, space prohibits me from outlining these techniques in full here, but they have been described at length elsewhere.²⁶

You will also need to construct a copy of the *Book of Loagaeth*. It will be a very large book—as each page has to bear a 49 x 49 Table. The characters must be written in Angelical, and remember that they *must* be written from right to left as we would with Hebrew! That means you open the book to what would (to an English speaker) be the “last page” of the book. The first character of the first Table is written in the *upper-right* corner of the page, and the following characters are written toward the left. The final Tables of the Book will appear on what an English speaker would consider the “first page.”

At the time of this writing, I know of two ready sources for the text of *Loagaeth*. One is on Joseph Peterson's *Twilit Grotto* website. From there you can order an inexpensive CD containing a vast amount of Solomonic and related literature—including the complete text of the Tables of *Loagaeth*. The other source is *The Magickal Review* website, which includes an Enochian section containing scans of Dee's journals in their original form. The addresses for both of these websites are included in the bibliography of this book.

Once you have the text of the Tables in English characters, you must undertake the task of transliterating them to Angelical characters and writing them into the Book. The English version of the Tables *do* read from left to right—so do not forget to reverse each line! You will quickly

discover why Dee was overwhelmed by the task, especially since he was given just forty days to complete it!

You will also, like Dee, discover that the first Table cannot be written inside a grid-square and still fit on a single leaf. The Angels gave dispensation for that text to be written out line by line—so it will likely take up several pages, depending on the size of the characters. So, sadly, the physical *Book of Loagaeth* will be a bit longer than just forty-nine leaves.

The Holy Book must also be covered in light blue silk. Its title, *Amzes naghazes Hardeh*, is painted (also in Angelical characters, from right to left) onto this cover in gold. I would suggest purchasing shell gold in order to paint the title with real gold. Or, if you have or know someone with the skill to do so, you could have the words gold-leafed instead. Only as a last resort would I use paint merely colored metallic gold. Do not forget: the front cover of *Loagaeth* is what an English speaker would normally consider the *back cover*! When looking at the title painted on the front, the book should open from the left-hand side.

Also follow the instructions given by Galvah: work when inspired to do so, and undertake ritual purification before working. One might even go so far as to observe the “Enochian Sabbath”—resting from the Work on Mondays, observing ritual seclusion and abstinence, etc.

Nine Days of Purification

For the sake of illustration, I will assume you wish to begin on the morning after Good Friday—mirroring the Jewish Passover practice of Counting the Omer. If so, count back exactly nine days from that morning—and begin a general process of purification ending on the day of Good Friday.⁴⁷

Opening the Gates, Day 1

On the morning after Good Friday, wash your body, don clean garments, and enter the oratory at dawn. Open *Loagaeth* to the Second Table. Recite the Prayer of Enoch, followed by Key One. Then sit back and meditate or sery—considering what we know (if anything) about the mysteries of the Table and the implications of its Key. Record the subject of your meditations, and any thoughts, inspirations, or visions that strike

you during this time. Repeat the process again at noon, and then again at dusk.

Opening the Gates, Days 2 to 48

At dawn on the following day, wash yourself and enter the oratory again. Turn the *Book of Loagaeth* to the Third Table, and recite the Prayer of Enoch followed by Key Two. Meditate as described for day one. Continue this process—one Table a day, three times each day—until you have opened the forty-ninth Table with Key Forty-eight.

Completion, Day 49

Finally, on the forty-ninth day, wash and enter the oratory at dawn. Open *Loagaeth* to the text of the first “hidden” Table, and recite *only* the Prayer of Enoch. Repeat this at noon and dusk, recording your experiences as previously described. This day represents the final Gate of Understanding, which is locked to our entrance, but slightly parts for one who has opened the previous forty-eight Gates. Divine blessing and/or inspiration should result, and the results of the magick should manifest over the next weeks, months, *and* years.

Endnotes

1. This Angel's name is found on the Seal of Truth from the *Heptarchia*.
2. I have added this word for clarification.
3. Remember *Loagaeth* is written right to left, so Table One is on the “last” leaf of the book by Western (left-to-right) standards.
4. See Exodus 12.
5. See John 13:1 for the relationship between Passover and the Crucifixion of Jesus.
6. See chapter 1 for basic information on the Supernal Sephiroth.
7. I have inserted these bracketed words for clarification.
8. The word *knowledge* was missing from the text. I have reinserted it for clarification.
9. I have inserted the bracketed word for clarification.
10. I have inserted the bracketed word for clarification.
11. These former instructions were the use of the forty-eight Angelical Keys to open the Gates of Wisdom. See chapter 3.
12. As we shall see in the following chapter: the ordering of the Angelical Keys used to open the Tables of *Loagaeth* supports this downward direction for “ascension” through the Gates.

13. We shall see later that the last of the Angelical Keys addresses this confusion of nature.
14. Similar to what we see in the *Book of Abramelin*.
15. Probably meaning that God's judgments are solid, and do not bounce from position to position.
16. However, I have outlined it in other works. They are currently unpublished, but check my website for updates: <http://kheph777.tripod.com>.
17. "They" = Dee and Kelley's intentions of finding the buried treasure.
18. This would become most evident in the Parts of the Earth and Watchtower systems.
19. The Great Table, or Watchtower, system had not yet been transmitted or discussed.
20. The third being the Great Table of the Earth.
21. Covered previously in this chapter.
22. Ave is one of the Heptarchic Sons of the Sons of Light.
23. I have added this bracketed word for clarification.
24. Dee notes in the margin: "Ave: That is to say, thrice a day."
25. Remember that Enoch was said to have never experienced death, and was instead translated body and soul into the Heavens.
26. See my *Secrets of the Magickal Grimoires*, for in-depth instructions on establishing such an oratory or similar sacred space.
27. *Secrets of the Magickal Grimoires* also contains information on ritual purification, including the Solomonic nine-day purification.

Chapter Five

The Celestial Speech

We might doubt whether Angels . . . , since they be pure spirits, use any vocal speech, or tongue amongst themselves, or to us; but that Paul in some place saith, "If I speak with the tongue of men, or angels."¹ But what their speech or tongue is, is much doubted by many. For many think that if they use any Idiom, it is Hebrew, because that was the first of all, and came from heaven, and was before the confusion of languages in Babylon, in which the Law was given by God the Father, and the Gospel was preached by Christ the Son, and so many Oracles were given to the Prophets by the Holy Ghost: and seeing all tongues have, and do undergo various mutations, and corruptions, this alone doth always continue inviolated. Moreover an evident sign of this opinion is, that though each Demon, and Intelligence do use the speech of those nations, with whom they do inhabit, yet to them that understand it, they never speak in any Idiom. but in this alone. [Agrippa, *Three Books of Occult Philosophy*, Book III, chapter 23]

In those Tables² are contained the mystical and holy voices of the Angels, dignified. And, in state, disglorified and drent in confusion; which pierceth Heaven, and looketh into the Center of the Earth: the very language and speech of children and innocents, such as magnify the name of God, and are pure. Wherein the Apostles understood the diffuse sound of the World, imperfect for mans transgression. [The Angel Nalvage, *A True and Faithful Relation*, p. 64]

The Archangel Raphael was charged with the transmission of the Holy Book of *Loagaeth* to Dee and Kelley. (In the journals, Dee recorded Raphael's name as *Medicina Dei*, which is merely Latin for the Hebrew *Rapha El*—"Healer of God.") In a historical sense, the imagery and function of Raphael descends from Djehuti (Thoth) of Egypt and Hermes of Greece—both of whom are gods of mercurial things such as wisdom, language, communication, technology, magick, and medicine.

This archetypal principle found a home among later Hermeticists as *Hermes Trismagestos* (Thrice-Great Hermes)—supposed to be an adept alchemist and physician from ancient Egypt, but in actuality another incarnation of the Thoth-Hermes concept. Finally, the Archangel Raphael—the Divine Physician—inherited much of this imagery. Thus, it was appropriate that he should deliver the Holy Book and its Celestial Language to Dee and Kelley.

Raphael did not immediately reveal the *Book of Loagaeth* to the men. Instead, he began with an introductory sermon concerning a "Divine Medicine"—a liquor (or elixir) that brings life to all things (earthly and celestial) and can destroy "the enemy"⁴ of the soul:

One thing, which is the ground and element of thy desire, is already perfected.⁴ . . . the rest I have brought you, in this my vessel. A medicine sufficient to extinguish and quench out the enemy, to our felicity. Muse not, though I say "ours," for we all live in tasting of this liquor. [*Five Books of Mystery*, pp. 259–60]

Following this speech, Raphael relates a rather Qabalistic description of the Creator—which, in consideration of space, I have not included here.⁵ Afterward, he assures Dee and Kelley that the Creator is the source of his powerful medicine:

Above and in Himself which is by Himself, and in no other, is this great and virtuous fountain. In nature intellectual He hath watered the plants of her beauty, and stroked up the garments of her felicity. In her darkest members entereth in the taste and savor of this piercing Medicine: reviving and recalling all things past, present and to come, unto their lively and dignified perfection. My words are sentences. My sentences, wisdom. My wisdom the end in my message of all things. Mighty and

glorious is the virtue of it, whose springs do endure, and are clear forever; whose Name be blessed. [*Five Books of Mystery*, pp. 250-60]

In the speech above, we can really see the Hermetic influences upon Dee and Kelley's work. Nature is referred to in the feminine (as is the Hermetic *Soul of the World*), a kind of goddess that is lovingly attended to by the Creator (her lover). Raphael's medicine—the source of all life—penetrates even her most hidden depths. Most importantly, we learn here that Raphael's elixir recalls "all things past, present, and to come" and is contained in a "message of all things."

The following day, Raphael resumes his sermon upon the Divine Medicine. This time, Kelley reports that the Archangel is concealing something beneath his robes. Raphael speaks:

Man's memory is dull, unless it taste of the sprinkling of this vessel." Nature and reason have disputed profoundly and truly by the savor hereof; it pierceth therefore deeply. But Understanding and reason have elevated and lifted up the dignity and worthiness of Man's memory, by taste hereof. The Immeasurable and unspeakable beginnings (yea, the Beginner and Principal thereof), are exactly (after a sort) and perfectly known of them." It hath taught from the earth unto the heavens, from the heaven unto His seat; from His seat into His Divinity. From His Divinity, a capable measuring of His immeasurable meccies. It is true, most true, shall be true forever—that from the lowest grass to the highest tree, from the smallest valley, to the greatest mountain; yea, even in the distinction betwixt light and darkness. And it measured all things of the world. [*Five Books of Mystery*, pp. 261-62]

Great are my words, and great is thy thought. Greater shall be the end of these Gods Mercies. New worlds shall spring of these. New manners, strange men, the true life, and thorny path openly seen. All things in one, and yet, this is but a vision Wonderful and great are the purposes of Him, whose Medicine I carry, I have spoken. [*Five Books of Mystery*, p. 262]

After these introductory speeches describing the Divine Medicine and its benefits, Raphael finally reveals the "vessel" he has been concealing beneath his robes. The vessel, it turns out, is the *Holy Book of Loagaeth* itself. (This was Kelley's First Vision of the Holy Book. As we saw in

chapter 2, it appeared at this time with forty-eight leaves of gold and characters written in fresh blood.) This Book is Raphael's "message of all things." Its Angelic language—and the Doctrine it records—is the divine elixir the Archangel promised the men.

However, it is only during the next session (two days later) that Raphael directly confirms that the elixir is one and the same with the Celestial Speech of the Angels:

Dee: Of your so greatly commended liquor I am desirous to have further understanding.

Raphael: What liquor is more lively than the dew of Truth, proceeding from a fountain most sweet and delectable? Even that verity⁸ which thy mouth hath preached of. What water recreateth more, or cooleth ignorance deeper than the knowledge of our Celestial Speech? Your voices are but feigned: shadows of the words and voices that substantially do comprehend every substance in his kind. The things which you do look on, because you see them not indeed, you also do name them amiss. You are confounded, for your offenses, and dispersed for your punishment.⁹ But we are all one, and are fully understanding. We open the ear, and the passage thereof, from the sun in the morning to the sun at night. Distance is nothing with us, unless it be the distance which separateth the wicked from His mercy. Secrets there are none, but those buried in the shadow of Man's soul.

We see all things, and nothing is hid from us, respecting our Creation. The waters shall stand, if they hear their own speech. The heavens shall move, and shew themselves, when they know their thunder. Hell shall tremble, when they know what is spoken to them. [. . .]

Thou shalt speak with us, and we will be spoken with, of thee. [. . .] I am not as a cloud, shevered with the wind; nor as a garment, that waxeth old, and torn in pieces; but I am forever (because my message is such) and my truth shall endure forever. [*Five Books of Mystery*, pp. 266–67]

This is perhaps the most important information about the Angelical language given at this point in the journals. We already know (from chapter 2) that the Book of Loagaeth contains the Words of Creation, and here Raphael adds that all created things (Heaven, Hell, the waters, etc.)

know and respond to that Speech. Our own human tongues are imperfect compared to Angelical, and therefore the spiritual creatures of the Universe do not fully understand them.

Therefore, it was to allow humans to speak directly with Angels in their own native tongue that the Angelical language was revealed. Later, during the transmission of the text of *Loagaeth* itself, Raphael expands upon this idea:

As I have said. the 49 parts of this Book—49 voices, whereunto the so many powers, with their inferiors and subjects, have been, are, and shall be obedient. Every element in this mystery is a world of understanding. Every one knoweth here what is his due obedience, and this¹⁰ shall differ thee in speech from a mortal creature. [*Five Books of Mystery*, p. 296]

Much later in the journals, the Archangel Gabriel stresses these points directly:

[. . .], whereby even as the mind of man [is] moved at an ordered speech, and is easily persuaded in things that are true, so are the creatures of God stirred up in themselves, when they hear the words wherewithal they were nursed and brought forth: For nothing moveth, that is not persuaded. Neither can any thing be persuaded that is unknown. The Creatures of God understand you not, you are not of their Cities, you are become enemies, because you are separated form Him that Governeth the City by ignorance . . . [A True and Faithful Relation, p. 92]

I take the above to mean that speaking with Angels in human-created languages is less effective, because the Angels are less likely to take one seriously. Yet, if they hear the words of their own native language, it will “differ thee in speech from a mortal creature” and even persuade the Angels to obedience.

We can see this dynamic right here on Earth. People’s attitudes toward each other are often affected drastically by their speech. If you were to find yourself in a foreign land, unable to speak the native tongue, you might find the local people showing you little respect. You could likely appear to them as “slow” or “stupid” as you struggle to comprehend and communicate with those around you. On the other hand, if you can address the

natives in their own language, they will be impressed by your efforts and show you much more respect.

Angelical Mythos

There is also a mythological foundation to the Celestial Speech. In several instances, the Angels connected their tongue with biblical legend—especially the saga of Adam and the loss of Paradise. It is, of course, Raphael who makes the first mention of Adam:

Finally, it proceedeth from him that proceedeth.¹¹ Whereunto the first¹² was formed, alter, and not like.¹³ Whose foot slipping, hath dashed his head in pieces, and it became dark. Until again, the Medicine which I have brought, revived his slumbering. Hereby, he not only knew all things, but the measure and true use thereof. [*Five Books of Mystery*, p. 262]

The above appears to be a summation of the Fall from Eden described in Genesis, chapter 3. Adam's "foot slipping" likely indicates his transgression of God's law, and "dash[ing] his head in pieces" should indicate the resulting expulsion from the Garden. However, Raphael adds to the usual legend by telling us that the Divine Medicine granted Adam his vast knowledge (presumably before the Fall) and also revived him after the Fall.

As we see in Genesis, chapter 2, Adam is traditionally credited with naming all living creatures in Eden. (According to apocryphal legend, Adam also created all earthly languages—an idea we shall revisit later in this chapter.)¹⁴ This ties in perfectly with Raphael's assertion that Adam possessed the Celestial Speech before the Fall. As the Archangel had said earlier, "The things which you do look on, because you see them not indeed, you also do name them amiss." Therefore, if Adam named things "correctly," it would follow that he named them with some knowledge of the Angelic Words of Creation. Raphael later confirms that Adam was the only human to have known the Celestial Speech, and that he used it to assign true names to "all things" once and for all:

The first¹⁵ excepted, no man ever was, is, or shall be (excepted where I except) that ever shall understand, have or know the least part (O n is

incomprehensible!) of this vessel. He named all things (which knew it) and they are so indeed, and shall be forever. [*Five Books of Mystery*, pp. 266-67]

Somewhat later in the journals, the Heptarchic Angel Illemese also relates the Angelical language to Adam in Paradise. The Angel had just spoken a short phrase in Angelical, which Dee did not recognize as such. When Dee asked from which language the phrase was drawn, Illemese answered:

Illemese: A language taught in Paradise.

Dee: To whom?

Illemese: By infusion, to Adam.

Dee: To whom did Adam use it?

Illemese: Unto Chevah.¹⁶

Dee: Did his posterity use the same?

Illemese: Yes, until the Airy Tower was destroyed. [*Five Books of Mystery*, p. 354]

Illemese has added another aspect to the mythos of the Angelical language by mentioning the "Airy Tower." This is a reference to the Tower of Babel, found in Genesis 11:1-9. In fact, the above speech of Illemese is the *second* time the Tower has been mentioned in relation to the Celestial Speech. The first time was an indirect reference made by Raphael: "You are confounded, for your offenses, and dispersed for your punishment." In order to understand this cryptic comment, it is necessary to know the story of the Tower of Babel:

Mankind, having grown powerful and arrogant, decided to build a tower to Heaven and make war upon God Himself. In order to halt this vain project, God sent the Confusion of Tongues. In the short term, this ended the construction of the tower, because the workers could no longer comprehend one another. In the long term, it was the birth of the "language barrier" and the many dissimilar nations and cultures upon the earth that war with one another.

I find it interesting that there are only two stories in Genesis that describe the creation of language in the world, and both of them are mentioned by the Angels in relation to the Celestial Speech. Adam knew the language in Eden and then passed it down (in *some* form) to later generations. Apparently, it formed the basis of the first human language until the Confusion of Tongues destroyed its integrity.

Much later in the journals, Edward Kelley asks the Archangel Gabriel for more information about Angelical. Gabriel's response is the most complete telling of the mythology behind the language. He draws upon most of the previously given information, and then expands upon it:

Man in his Creation, being made an Innocent, was also authorized and made partaker of the Power and Spirit of God. Whereby he not only did know all things under his Creation and spoke of them properly, naming them as they were, but also was partaker of our presence and society, yea a speaker of the mysteries of God, yea, with God Himself. So that in innocency the power of his partakers with God, and us his good Angels, was exalted, and so became holy in the sight of God until that *Coronzom* (for so is the true name of that mighty Devil) envying his felicity, and perceiving that the substance of his lesser part was frail and unperfect in respect of his pure Essence, began to assail him, and so lost the Garden of felicity, the judgment of his understanding. But not utterly the favour of God, and was driven forth (as your scriptures record) unto the Earth which was covered with brambles. Where being dumb, and not able to speak, he began to learn of necessity the Language which thou, Edward Kelley, callest: [1: Hebrew].¹⁷ And, yet, not that [2: Hebrew]¹⁸ amongst you. In the which he uttered and delivered unto his posterity, the nearest knowledge he had of his Creatures. And from his own self divided his speech into three parts, twelve, three, and seven: the number whereof remaineth, but the true forms and pronunciations want; and therefore is not of that force that was in his own dignity, much less to be compared with the language that we deliver, which Adam verily spake in innocency, and was never uttered nor disclosed to man since till now, wherein the power of God must work, and wisdom in Her true kind be delivered. Which are not to be spoken of in any other thing, neither to be talked of with man's imaginations; for as this Work, and Gift is, of God, which is all power, so doth he open it in a tongue of power to the

intent that the proportions may agree in themselves. [*A True and Faithful Relation*, p. 92]

In the above, Gabriel tells the story of Eden, especially as it relates to Adam's possession of the Celestial Speech—which he used not only to name all things, but also to converse familiarly with God and His Angels. In fact, the Devil (whose name is *Coronzom* in the Angelical language) became jealous of Adam *because* of his use of Angelical and the familiarity with the Angels it granted him.

Perhaps best of all, Gabriel reveals what happened to Adam's knowledge of the Angelical tongue after his Fall. Apparently, Adam lost the language in its purity when he lost his place in Paradise. However, because he had not lost "utterly the favour of God," he retained some vague recollection of the nature of the language. His attempt at reconstruction resulted in a kind of proto-Hebrew (or 1: Hebrew)—an alphabet of twenty-two letters divided into groups of three, seven, and twelve.¹⁹ This new tongue persisted as the universal language of mankind until the Confusion of Tongues at the Tower of Babel. Afterward, at least one of the resulting languages retained a dim reflection of the pre-Confusion tongue. That language is the biblical Hebrew that we know today (or 2: Hebrew)—which indeed forms the basis of much of our modern language.

The Hebrew alphabet consists of twenty-two letters—which the ancient Qabalistic text *Sepher Yetzirah* also divides into three groups, of three, seven, and twelve each. This relates to the three primary elements (Air, Fire, Water), the seven ancient planets, and the twelve signs of the zodiac. In this way, every letter of the alphabet is given a mystical correspondence with an aspect of Creation. It allows us to use the language in conjunction with astrology, talismanic magick, gematria, and other magickal practices.²⁰

Also see the beginning of this chapter, where I provided a quote from Agrippa's Book Three, chapter 23, called "Of the Tongue of Angels, and of Their Speaking amongst Themselves, and with Us." There is no doubt whatsoever that Dee read and paid close attention to this chapter of Agrippa's work. Therein we find the following statement: "For many think that if they use any Idiom, it is Hebrew, because that was the first

of all, and came from heaven, and was before the confusion of languages in Babylon . . . ”

However, Agrippa also points out that “. . . all tongues have, and do undergo various mutations, and corruptions . . . ” Gabriel confirms this in relation to Hebrew. Before the “corrupted” Hebrew used in the Bible, there was the proto-Hebrew created by Adam, and before that was the Tongue of Angels. It is the Tongue of Angels that Agrippa refers to when he says “. . . this alone doth always continue inviolated.” It is in this light that Gabriel concludes his lesson on the Angelical language:

Thus you see there, the Necessity of this Tongue, the Excellency of it, and the Cause why it is preferred before that which you call Hebrew. For it is written, Every lesser consenteth to his greater. I trust this is sufficient. [*A True and Faithful Relation*, p. 93]

Of course, Agrippa used Hebrew throughout his text to illustrate the various methods of working with mystical words and letters. As he himself points out, Hebrew was considered the most perfect magickal language at the time of his writing. (In Agrippa’s time, Hebrew was a dead language, like Latin, and was associated primarily with Scripture.) However, in the same book, he also has this to say:

Because the letters of every tongue have in their number, order, and figure a celestial and divine original, I shall easily grant this calculation concerning the names of spirits to be made not only by Hebrew letters, but also by Chaldean, and Arabic, Egyptian, Greek, Latin, and any other, the Tables being rightly made after the imitation of the precedents. [*Three Books of Occult Philosophy*, Book III, chapter 27]

Taking this into account, Gabriel’s assertion that Angelical is “preferred before that which you call Hebrew” makes perfect sense. Dee would likely have understood this to mean that all of Agrippa’s instructions concerning names, letters, talismans, etc., could be utilized with the Angelical alphabet instead of Hebrew. (See the end of this chapter, where I explore some of Agrippa’s techniques, utilizing Dee’s Angelical.)

The Angelical Alphabet

Characters therefore are nothing else than certain unknowable letters and writings, preserving the secrets of the gods, and names of the spirits from the use and reading of profane men, which the ancients called hieroglyphical, or sacred letters, because devoted to the secrets of the gods only. For they did account it unlawful to write the mysteries of the gods with those characters with which profane and vulgar things were wrote. [*Three Books of Occult Philosophy*, Book III, chapter 29]

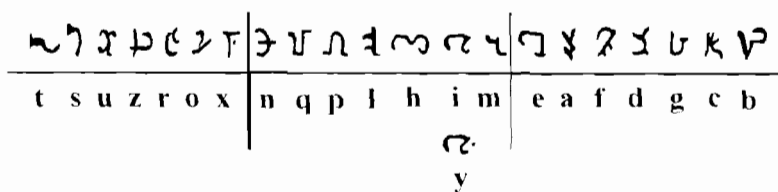
Dee: The titles of the sides,²¹ are they to be written only in the holy Characters?

Galvah: As thou sayest, even those words do make thee holy, that thou callest them holy.

Dee: I believe verily, that they are holy and sanctified. [*A True and Faithful Relation*, p. 23]

Before attempting to transmit the text of *Loagaeth*, Raphael first wanted the men to commit to memory the characters of the Angelical alphabet (or, as Dee referred to it, the Adamical alphabet).²² During Kelley's second vision of the Holy Book (see chapter 2), the Archangel highlighted a group of twenty-one distinct letters from one of its pages. The characters Kelley saw were by no means Latin, nor were they from the Hebrew, Greek, Chaldean, or any of the other usual "dead language" alphabets utilized by Renaissance mystics. In some ways, the characters revealed by Raphael resemble magickal alphabets like those found in Agrippa and Solomon's grimoires. Some of the letter shapes even appear to have origins previous to Dee and Kelley.²³ However, the Angelical alphabet as a whole is unique within Western occultism.

In the journal, Kelley recorded the characters in one line, running from right to left in the "Semitic" manner of Angelical, beginning with *Pu* (B) and ending with *Gisg* (T). These were actually simplified versions of the letters, which many today consider the "script" version—suitable for handwriting.²⁴



The “Script” Angelical Alphabet, running right to left.

It was not until much later, after most of the Tables of *Loagaeth* had been transmitted, that Kelley finally received the final and correct forms of the Angelical letters. These final forms were intended for use in the “perfected copy” of the Holy Book. Following is a Table of the “perfected” Angelical characters, along with their names and phonetic values. Remember this alphabet runs from right to left (or *Pa* to *Gisg*):

The Angelical Alphabet

Graph	Un	Or	Gal	Ged	Veh	Pa
E	A	F	D	G/J	C/Ch/K	B

Drux	Ger	Mals	Ur	Na	Gon	Tal
N	Q/Qu	P/Ph	L	H	I/Y	M

Gisg	Fam	Van	Ceph	Don	Med	Pal
T	S	U/V	Z	R	O	X

Dee notes that when Kelley could not make out a letter in his visions, it would appear “in a light yellow color” upon the paper, so Kelley could simply trace over it. It has been suggested that this indicates the letters are supposed to be yellow in color—but I have to disagree. The Holy Book originally appeared to Kelley written in blood, and no color is ever prescribed for the letters when written on paper. (This journal entry specifically says that Kelley traced over the letters in black. In later

sessions, the Angels told Dee that they didn't care what color he used for the letters.)⁴⁵

While on the subject of the "perfected" Angelical characters, I must mention some confusion that exists concerning the letters *Pal* (X) and *Gon* (I/Y). Note that the *Pal* in my illustration of the perfected Angelical letters contains a small point at the "elbow" of the character, while other texts on the Angelical alphabet do not.⁴⁶ When Kelley first describes the letters in Dee's journal, he states they were drawn in a single line with points between them.⁴⁷ Therefore, there is a point *next to* the *Pal* in the journal, but it is not clear that the point is intended as part of the letter.

However, when Dee lists out the letters with their names and English-letter correspondences, we clearly see the dot remains in the crook of the *Pal*.⁴⁸ Then, the alphabet is depicted once more in the same session, showing a 7 x 3 division of the letters (the "script letters" shown in the illustration), and once again we see the small point in *Pal*'s elbow.⁴⁹ Finally, Kelley drew out the "perfected" Angelical letters.⁵⁰ Peterson's version of Dee's *Five Books* . . . shows no point in the *Pal* in this instance, but the original manuscript *does* include the point!⁵¹ (I assume the image in Peterson's book was edited, and the *point* may have appeared to be a printer's error.)

As for *Gon* (I/Y), you can see that I have included two versions of this letter in my illustration. When Dee drew out the letters divided into three groups of seven,⁵² he included two versions of *Gon* (also shown previously)—one without a dot representing *I* and one with a dot representing *Y*. This is confirmed later in the journals, when Dee makes a marginal notation showing the "Gon-with-dot" and the words *this with a prick betokeneth 'y.'*⁵³ When Kelley finally draws the perfected letters, he includes the dot with the *Gon*--though it is misleading because he also separates all the characters with dots, and *Gon*'s dot appears to be merely a misplaced separator-dot. I have included both versions in my illustration: the "Gon-sans-dot" for *I* and the "Gon-with-dot" for *Y*. Throughout the *Lexicon* in volume II, I have used "Gon-with-dot" anywhere Dee used a *Y* in his transliterations, and where *I* naturally makes the "yuh" sound (such as in *Ialprg*).

After revealing the original “script” version of the letters to Kelley, Raphael proceeded to deliver lessons upon the alphabet: the pronunciation of the letters’ names, their proper ordering, and the division of the twenty-one characters into three groups of seven.

Of this threefold division, Raphael says, “The number of perfection, one in three.”³⁴ This statement lets us know that Angelical should properly contain twenty-one letters (three groups of seven), rather than the twenty-two (three, seven, and twelve) with which we are familiar from Hebrew. I assume this difference in numbering is intended to reflect both the *Book of Loagaeth* and the Heptarchic system, both of which are also based upon a sevenfold scheme. An alphabet of twenty-two letters would not mathematically “fit” the Angelic system revealed to Dee and Kelley.

One trait Angelical shares with ancient languages like Hebrew is the fact that each letter has both a phonetic value and also stands as a word on its own. For instance, the equivalent of the letter *d* in Hebrew is called *daleth*—but the word *daleth* also translates as “door.” (The word *daleth* came first, and was later chosen to represent the Hebrew equivalent of *d* because it starts with that phonetic sound.)

The letters of the Angelical alphabet work in a fashion similar to Hebrew—though with some key differences. For instance, the Angelical letter *D* is called *Gal*, and it is certain that *Gal* is a proper word with its own translation. (This, and several other letter-names appear in the text of *Loagaeth* as whole words.) However, unfortunately, no translations for the Angelical letter-names were ever offered.

Meanwhile, unlike Hebrew letter-names, the word *Gal* does not begin with the phonetic value of *D*. (As we can see in the previous chart of the alphabet, few of the Angelical letter-names reflect their phonetic values. *Pa* = “B,” *Tal* = “M,” *Drux* = “N,” etc.)

Later in the journals, Dee and Kelley once again gained the audience of the Angel Illemese. The men were previously discussing the “transposition of letters” (likely a reference to a Qabalistic exercise in gematria, or maybe one of the many systems of cryptography that were popular in

Dee's time, especially with Dee himself).⁴⁵ The conversation with Illemese soon turned to the letters of the Angelical alphabet:

Dee: And first I think, that those letters of our Adamical Alphabet have a due peculiar unchangeable proportion of their forms, and likewise that their order is also Mystical.

Illemese: These letters represent the Creation of man, and therefore they must be in proportion. They represent the workmanship where-withal the soul of man was made like unto his Creator. [*Five Books of Mystery*, p. 373]

As we see in the Book of Genesis, chapter 2, Adam (or mankind) was fashioned after the image of the Creator. In the quote above, Illemese reveals that the very letters of the Angelical alphabet represent the workmanship behind the Creation of Man.

This was not a new concept for Dee and Kelley. If we look into the *Sepher Yetzirah*, we can see a striking similarity between Illemese's description of the Angelical letters, and the Qabalistic understanding of the Hebrew alphabet:

He hath formed, weighed, transmuted, composed, and created with these twenty-two letters every living being, and every soul yet uncreated. [*Sepher Yetzirah*, 2:2]

These three mothers again represent in the Microcosm or Human form, male and female; the Head, the Belly, and the Chest. [*Sepher Yetzirah*, 3:4]

These seven double letters He formed, designed, created, and combined into the Stars of the Universe, the days of the week, [and] the orifices of perception in man. [*Sepher Yetzirah*, 4:3]

These twelve letters, he designed, formed, combined, weighed, and changed, and created with them the twelve divisions of the heavens (namely, the zodiacal constellations), the twelve months of the year, and the twelve important organs of the frame of man, namely the right and left hands, the right and left feet, two kidneys, the liver, the gall, the spleen, the intestines, the gullet, and the stomach. [*Sepher Yetzirah*, 5:2]

Dee would have been familiar with the *Sepher Yetzirah* and the relationship it describes between the Hebrew letters and the body of Man. Therefore, it would have been natural for him to assume a similar relationship between the human body and the Angelical characters.

Even the instruction by Illemese to draw the characters "in proportion" reflects similar instructions for the use of Hebrew upon talismans. Because the letters were used in the creation of all things, it is considered necessary that the proper forms of the letters be retained in magical work. In this sense, the characters are sigils³⁶ in their own right—each one embodying a single aspect of Creation.

In order to make this comparison between Hebrew and Angelical complete, I should also mention the numerical aspect of the Hebrew letters. Like most ancient languages, Hebrew does not possess a separate set of characters to represent numbers. Instead, the letters must do double-duty as numbers, too. (Our example Hebrew letter *daleth* also stands for the number 4.) Therefore, any Hebrew word can also be viewed as a grouping of numbers instead of letters—making the language useful for numerology and gematria.

It has long been assumed that Angelical works in the same manner. This is thanks, in part, to statements made about numbers by the Archangel Gabriel (which we saw in chapter 3.)³⁷ These statements are most often taken out of context by modern scholars. For example, Gabriel says, "The Letters are separated, and in confusion: and, therefore, are by numbers gathered together." In the same speech, the Archangel adds, "Where being known in number, they are easily distinguished, so that here we teach places to be numbered." The student of Qabalistic gematria will find such statements familiar within their own art.

However, as we saw in chapter 3, Gabriel was discussing the numbers given with the letters of several words in Key One (which were added together to create "mystical square roots"). Those numbers are associated with the specific words of the Keys, and not with the individual characters of the alphabet.

Another hint toward an Angelical gematria rests in the Keys themselves. Several of the Keys contain numbers that are represented by letters.

ACAM = 7699	GA = 31	OP = 22
AF = 19	MAPM = 9639	OX = 26
CIAL = 9996	MIAN = 3663	P = 8
CLA = 456	NI = 28	PD = 33
DAOX = 5678	O = 5	PERAL = 69636
DARG = 6739	OB = 28	QUAR = 1636
EMOD = 8763	OL = 24	TAXS = 7336
ERAN = 6332	OS = 12	UX = 42

As we can see in the list above, there are always as many letters in the Angelical as there are numbers in the translation. This suggests that these letters are *not* the Angelical words for their numbers (as the English for 33 is *thirty-three*).³⁸ Instead, the letters would appear to share a one-to-one relationship with the numbers. For instance, in the letters *CLA* (456)—the character *C* could represent 4, the *L* might represent 5, and the *A* represent 6.

However, we find little consistency in this relationship between the letters and numbers. For example, note how the letter *O* appears to represent 1, 2, 5, 6, and 7 at the same time. Also note *PERAL*, which uses *P*, *R*, and *L* to represent 6. No one to date has discovered the mystery behind this inconsistency.

The bottom line is that the Angels never suggested the existence of an Angelical numerology or gematria to Dee or Kelley. Whenever the men did employ such arts in the journals, it is always of the type found in the Qabalah or the works of Agrippa—simply *applied* to the names and words revealed by the Angels. This does not mean that an Angelical gematria does not exist. (In fact, it would surprise me if Angelical letters did not also represent numbers, as this is a common trait of ancient languages.) It only means that such a system was never mentioned by the Angels nor (as far as we know) ever developed by Dee himself.

Addendum: “Before That Which You Call Hebrew” (Angelical and Agrippa’s Occult Philosophy)

Dee was a student of Agrippa’s occult philosophy, and it had a profound impact upon his Angelic magick. For example, we have already discussed the quote at the head of this chapter from Agrippa’s Book Three, chapter 23 (“Of the Tongue of Angels . . .”)—which likely inspired Dee in his work.³⁹ Also consider the following excerpt, taken from Book Three, chapter 24 (“Of the Names of Spirits and Their Various Imposition . . .”):

But the masters of the Hebrews think that the names of angels were imposed upon them by Adam, according to that which is written, the Lord brought all things which he had made unto Adam, that he should name them, and as he called anything, so the name of it was. Hence, the Hebrew mecubals think, together with magicians, that it is in the power of man to impose names upon spirits, but of such a man only who is dignified, and elevated to his virtue by some divine gift, or sacred authority.

The above is quite harmonious with the mythology Dee’s Angels expounded in relation to the Celestial Speech. Adam imposed names upon all things (supposedly using the Angelical tongue), and therefore those who have obtained a certain “sacred authority” are likewise able to impose names upon spiritual creatures.

Agrippa dedicates several chapters in his work to the generation of Divine Names and characters. (See the third book in *Three Books of Occult Philosophy*, chapters 23–30.) Of course, he utilizes Hebrew to illustrate his methods. However, as we saw previously in this chapter, he also affirms that “the letters of every tongue have in their number, order, and figure a celestial and divine original.” Therefore, one might also use “Chaldean, and Arabic, Egyptian, Greek, Latin and any other” language with the methods of gematria and mystical name-generation he describes.⁴⁰

I suspect Gabriel, in Dee’s journal, was referring to Agrippa’s teaching when he stressed that Angelical is “preferred before that which you call Hebrew” because “every lesser consenteth to his greater.”⁴¹ Dee’s holy characters were therefore intended for use beyond the *Book of Loagæth*, and I believe that most of Agrippa’s methods of name-generation

can (and were always intended to) be used with them. We will explore three simple techniques that lend themselves especially well to the Angelical alphabet—found in Agrippa's Book Three, chapters 26, 27, and 30. Of course, where Agrippa uses Hebrew in his work, I will use Angelical characters:

**Of Finding Out the Names of Spirits and Geniuses
from the Disposition of Celestial Bodies
(Adapted from Agrippa's Third Book, Chapter 26)**

A vitally important aspect of Renaissance-era magick was the observance of astrological forces. In fact, a large portion of classical occult literature is devoted to magickal timing based upon the results of horary chart interpretations. Just as John Dee used this art to schedule a time for Queen Elizabeth's coronation, so too would he have cast horoscopes to *determine the best times for his magickal operations.*

In this way, strict magickal timing was observed. The astral forces active at a given time determined what work could be accomplished. Or, conversely, a given set of astrological requirements would determine what time the work could be accomplished. It is from these practices that we hear of spirits ruling for limited periods of time, and texts that suggest spirits can only be contacted when the stars are under certain arrangements.

We can see an example of this in Agrippa's Book Two (chapters 35–47),⁴² wherein he explains how to fashion magickal images. In many cases, specific magickal timing is required:

From the operations of the Sun, they made an image at the our of the Sun, the first face of Leo ascending with the Sun, the form of which was . . . [*Three Books of Occult Philosophy*, Book II, chapter 41]

From the operations of Mercury, they made an image at the hour of Mercury, Mercury ascending in Gemini, the form of which was . . . [*Three Books of Occult Philosophy*, Book II, chapter 43]

Returning again to Book Three, chapter 27, Agrippa explains that it is possible to use these very same astrological indications to create a horoscope

and “decipher” the name of an Angel from the stars. That Angel—also called an Intelligence—will be the particular Governor of the magickal work that will take place at that time—be it a magickal image, talisman, evocation, or the like.

At the same time, Agrippa suggests we might use this technique for any magickal operation. It does not matter whether the astrological conditions are prescribed by a spell, or calculated by the individual practitioner. It only matters that one takes the time to draw up a zodiacal chart, making sure that it is well-aspected toward the goal of the work. (Thus, if one is working with Angels of Mercury, one must make sure Mercury is strong and fortunate in the chart.) If the chart indicates that the chosen planet is unfortunately aspected, then it must be scrapped, a new time chosen, and a new chart created.⁴³

Once the time and horoscope are satisfactory, Agrippa outlines several processes for “decoding” the name of the ruling Intelligence. Each process is more involved than the last, and his descriptions of the advanced techniques are unfortunately very obscure. However, the first and simplest method is easy to understand, and is likely the best place for us to start.

It is first necessary to calculate the degree of the ascendant. The Heavens compose a circle of 360 degrees, and the ascendant is the first degree of the first astrological House—resting directly upon the line of the eastern horizon.

In that ascending degree, place the first Angelical letter (*Pa*). Then, continue to write the alphabet in proper order all the way *counterclockwise* around the chart. Each degree is assigned a single letter, and the direction follows the natural course of the twelve zodiacal signs. When the final letter (*Gisg*) is reached, simply begin again with *Pa* and continue until degree 360 has been assigned a letter.

From there one only needs to interpret the chart as normal, making distinctions between the planets with strong and fortunate dignities and those with weak and unfortunate dignities. The concept is to focus on the specific planetary forces one needs for the work at hand. One can simply ignore the weaker and negative aspects of the chart and “compile” those forces that are necessary to the magickal goal.

Each degree that contains a desired planetary aspect now has a letter assigned to it, and these letters are gathered together to formulate the name. It is here that Agrippa offers several methods, some of which are hard to comprehend. The simplest is to start at the ascendant and move around the chart counterclockwise. The first desired aspect one reaches becomes the first letter of the Intelligence's name. Then, moving onward counterclockwise, the next required aspect becomes the second letter—and so on throughout the chart.

A slightly more advanced method seems to involve gathering the letters according to the *strength* of the planetary aspects. Though uncertain, I recently received the suggestion that the strongest (or most desired) aspect of the chart should become the first letter of the name, and the second-strongest the second letter, etc. Thus, if one desired to create a talisman in the hour of Mercury, Mercury ascending in Gemini, one could take the letter assigned to the degree of Mercury as the first letter of the name.

Agrippa does not say one should consider only positive aspects in this method. However, it may be implied, as gathering letters for *all* aspects of the chart might make for some unwieldy names.

Agrippa goes on to describe the Qabalistic practice of appending the gathered letters with one of the Names of God, *El* or *Yah*, to create an Angelic name.⁴⁴ However, as we are using the Angelical alphabet rather than Hebrew, there should be no need for this convention. The Angels who are unique to Dee's journals most often lack these suffixes—such as Nalvage, Madimi, Bornogo, Befafes, Illemese, Mapsama, and so on.

Finally, the name of an "evil Angel"—who opposes the work at hand—can also be derived using a similar process.⁴⁵ It is merely an inverse of the previous instructions, using the same horoscope used to find the good Angel. However, in this case one must calculate the degree of the descendant—that is, the degree in direct opposition to the ascendant (degree 180, which is the first degree of the seventh House), found on the line of the western horizon. The first letter (*Pa*) is placed there, and the alphabet is written around the chart *clockwise*—now going against the natural order of the zodiac.

To find the letters of the evil Angel's name, one begins with the same planetary aspects used for the good Angel. Then, find the degrees on the chart in *direct opposition* to those aspects. The letters assigned to those degrees of opposition will form the name of the evil Angel. The letters may be gathered beginning at the descendant and moving clockwise around the chart. Or, gather them according to strength of dignity, beginning with the opposing degree of the strongest dignity and progressing to the weakest.

I originally wanted to show you an illustration of a zodiacal chart with the Angelical alphabet written around it for both good and evil Angels. However, for all 720 letters to be visible, the graphic would have been too massive to fit even across two facing pages. Therefore, I have settled for the following Tables, which you can use to look up the letters for each degree of the zodiac:

Agrippa suggests these methods can also be used to find the name of a person's nativity Angel, by simply applying them to that person's natal chart. The resulting name will be that of a guardian Angel often credited with keeping one from physical harm. Also, as Agrippa explains, this is the Angel set over home, career, and all aspects of life outlined within the twelve astrological Houses.

First House

Degree	Good Angel	Evil Angel
ASC	∇	♄
2	♁	♈
3	♊	♎
4	♈	♏
5	♎	♌
6	♏	♍
7	♌	♍
8	♍	♎
9	♌	♎
10	♏	♈
11	♎	♊
12	♈	♁
13	♏	∇
14	♎	♊
15	♍	♌
16	♌	♍
17	♍	♎
18	♎	♏
19	♍	♌
20	♌	♍
21	♊	♎
22	∇	♏
23	♁	♈
24	♊	♎
25	♈	♏
26	♎	♌
27	♏	♍
28	♌	♍
29	♍	♎
30	♌	♎

Second House

Degree	Good Angel	Evil Angel
1	♏	♈
2	♎	♊
3	♈	♁
4	♏	∇
5	♎	♊
6	♍	♌
7	♌	♍
8	♍	♎
9	♎	♏
10	♍	♌
11	♌	♍
12	♊	♎
13	∇	♏
14	♁	♈
15	♊	♎
16	♈	♏
17	♎	♌
18	♏	♍
19	♌	♍
20	♍	♎
21	♌	♎
22	♏	♈
23	♎	♊
24	♈	♁
25	♏	∇
26	♎	♊
27	♍	♌
28	♌	♍
29	♍	♎
30	♎	♏

Third House

Degree	Good Angel	Evil Angel
1	♂	♂
2	♂	♂
3	♂	♂
4	♂	♂
5	♂	♂
6	♂	♂
7	♂	♂
8	♂	♂
9	♂	♂
10	♂	♂
11	♂	♂
12	♂	♂
13	♂	♂
14	♂	♂
15	♂	♂
16	♂	♂
17	♂	♂
18	♂	♂
19	♂	♂
20	♂	♂
21	♂	♂
22	♂	♂
23	♂	♂
24	♂	♂
25	♂	♂
26	♂	♂
27	♂	♂
28	♂	♂
29	♂	♂
30	♂	♂

Fourth House

Degree	Good Angel	Evil Angel
1	♂	♂
2	♂	♂
3	♂	♂
4	♂	♂
5	♂	♂
6	♂	♂
7	♂	♂
8	♂	♂
9	♂	♂
10	♂	♂
11	♂	♂
12	♂	♂
13	♂	♂
14	♂	♂
15	♂	♂
16	♂	♂
17	♂	♂
18	♂	♂
19	♂	♂
20	♂	♂
21	♂	♂
22	♂	♂
23	♂	♂
24	♂	♂
25	♂	♂
26	♂	♂
27	♂	♂
28	♂	♂
29	♂	♂
30	♂	♂

Fifth House

Degree	Good Angel	Evil Angel
1	ل	ا
2	ع	ف
3	ف	ع
4	ا	ل
5	ل	ف
6	✓	ز
7	و	ط
8	ه	و
9	و	ز
10	ا	و
11	ز	ل
12	ز	ع
13	ل	ل
14	ع	ز
15	ل	ز
16	و	ا
17	ز	و
18	و	ه
19	ط	و
20	ز	✓
21	ف	ل
22	ل	ا
23	ع	ف
24	ف	ع
25	ا	ل
26	ل	ف
27	✓	ز
28	و	ط
29	ه	و
30	و	ز

Sixth House

Degree	Good Angel	Evil Angel
1	ا	و
2	ز	ل
3	ز	ع
4	ل	ل
5	ع	ز
6	ل	ز
7	و	ا
8	ز	و
9	و	ه
10	ط	و
11	ز	✓
12	ف	ل
13	ل	ا
14	ع	ف
15	ف	ع
16	ا	ل
17	ل	ف
18	✓	ز
19	و	ط
20	ه	و
21	و	ز
22	ا	و
23	ز	ل
24	ز	ع
25	ل	ل
26	ع	ز
27	ل	ز
28	و	ا
29	ز	و
30	و	ه

Seventh House

Degree	Good Angel	Evil Angel
DSC	♄	♅
2	♁	♆
3	♁	♆
4	♈	♅
5	♈	♅
6	♄	♅
7	♈	♈
8	♅	♄
9	♅	♈
10	♅	♈
11	♆	♁
12	♆	♁
13	♅	♄
14	♆	♈
15	♆	♈
16	♅	♆
17	♅	♆
18	♅	♈
19	♆	♅
20	♆	♅
21	♈	♆
22	♄	♅
23	♅	♆
24	♅	♆
25	♈	♅
26	♈	♅
27	♄	♅
28	♈	♈
29	♅	♄
30	♅	♈

Eighth House

Degree	Good Angel	Evil Angel
1	♅	♈
2	♆	♁
3	♆	♁
4	♅	♄
5	♆	♈
6	♆	♈
7	♅	♆
8	♅	♆
9	♅	♈
10	♆	♅
11	♆	♅
12	♈	♆
13	♄	♅
14	♅	♆
15	♅	♆
16	♈	♅
17	♈	♅
18	♄	♅
19	♈	♈
20	♅	♄
21	♅	♈
22	♅	♈
23	♆	♁
24	♆	♁
25	♅	♄
26	♆	♈
27	♆	♈
28	♅	♆
29	♅	♆
30	♅	♈

Ninth House

Degree	Good Angel	Evil Angel
1	∞	7
2	κ	✕
3	Ω	✕
4	⊥	α
5	♂	6
6	Γ	⊞
7	♂	∇
8	ε	✓
9	⊞	7
10	α	α
11	7	⊞
12	✓	ε
13	∇	♂
14	⊞	Γ
15	6	♂
16	α	⊥
17	✕	Ω
18	✕	κ
19	7	∞
20	ε	7
21	7	ε
22	∞	7
23	κ	✕
24	Ω	✕
25	⊥	α
26	♂	6
27	Γ	⊞
28	♂	∇
29	ε	✓
30	⊞	7

Tenth House

Degree	Good Angel	Evil Angel
1	α	α
2	7	⊞
3	✓	ε
4	∇	♂
5	⊞	Γ
6	6	♂
7	α	⊥
8	✕	Ω
9	✕	κ
10	7	∞
11	ε	7
12	7	ε
13	∞	7
14	κ	✕
15	Ω	✕
16	⊥	α
17	♂	6
18	Γ	⊞
19	♂	∇
20	ε	✓
21	⊞	7
22	α	α
23	7	⊞
24	✓	ε
25	∇	♂
26	⊞	Γ
27	6	♂
28	α	⊥
29	✕	Ω
30	✕	κ

Eleventh House

Degree	Good Angel	Evil Angel
1	7	∞
2	ε	7
3	7	ε
4	∞	7
5	κ	✕
6	Ω	✕
7	⋈	♊
8	♊	♋
9	♋	♌
10	♌	♍
11	♍	✓
12	♎	7
13	♏	♏
14	7	♎
15	✓	ε
16	♍	♌
17	♌	♋
18	♋	♊
19	♊	⋈
20	✕	Ω
21	✕	κ
22	7	∞
23	ε	7
24	7	ε
25	∞	7
26	κ	✕
27	Ω	✕
28	⋈	♊
29	♊	♋
30	♋	♌

Twelfth House

Degree	Good Angel	Evil Angel
1	♌	♍
2	ε	✓
3	♎	7
4	♏	♏
5	7	♎
6	✓	ε
7	♍	♌
8	♌	♋
9	♋	♊
10	♊	⋈
11	✕	Ω
12	✕	κ
13	7	∞
14	ε	7
15	7	ε
16	∞	7
17	κ	✕
18	Ω	✕
19	⋈	♊
20	♊	♋
21	♋	♌
22	♌	♍
23	ε	✓
24	♎	7
25	♏	♏
26	7	♎
27	✓	ε
28	♍	♌
29	♌	♋
30	♋	♊

**Of the Calculating Art of Such Names
by the Tradition of Qabalists
(Adapted from Agrippa's Third Book, Chapter 27)**

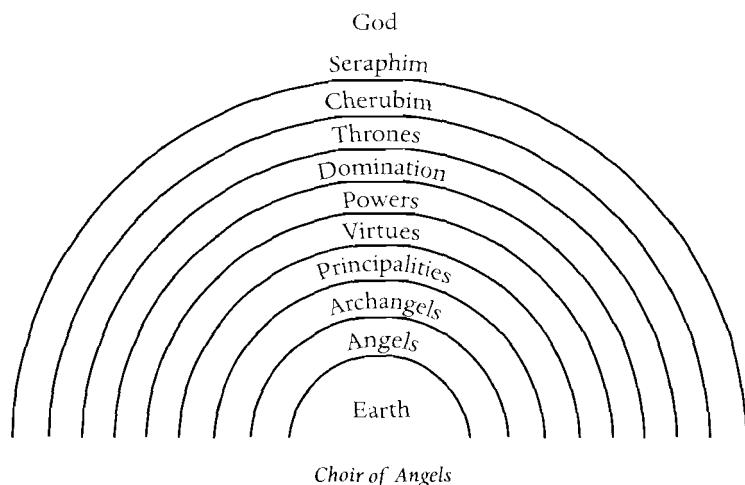
The very next chapter of Agrippa's work gives us another method of working with the generated names. It involves permuting the name of the Intelligence to discover an entire hierarchy of Angels who rule above him.

I suspect that Dee was more than familiar with the "Dionysian" celestial hierarchy—often called the Nine Angelic Choirs. This was the standard Christian model of the Heavens during his life, and is presented in Agrippa's Book Two, chapter 12, "Of the Number Nine, and the Scale Thereof."

These Choirs are arranged into nine concentric circles. The outermost consists of the Angels closest to the material realm, who are generally charged with directing events on Earth and are depicted as the most anthropomorphic. The inner circle consists of the most fiery and terrible Angels, who protect and attend upon the Divine Throne Itself. The reader may recognize the names of the Choirs, from lowest to highest: Angels, Archangels and Principalities; Virtues, Powers, and Dominations; Thrones, Cherubim, and Seraphim.

The name of an Intelligence generated from a horoscope would classify as an "Angel" by this model—an Intelligence directly concerned with material or human events. Returning to Agrippa's chapter 27, he suggests that the Angel's name can yield eight further names—beginning with an Archangel, then a Principality, and eventually all the way to a *Seraph*. In practice, however, I would assume that one would rarely need anything more than the Angel and Archangel who directs him.

In order to understand the method Agrippa describes, we must think from the standpoint of sacred mathematics. Any two numbers can be multiplied together, and the resulting product will be an "occult number" associated with them both. Most often, this is done with a single number multiplied by itself—such as $7 \times 7 = 49$. (Hence the mystery surrounding square roots.) The number 49 can then represent a magickal square of forty-nine cells—seven columns and seven rows.⁴⁰ In fact, Agrippa shows



us this very magick square in his Book Two, chapter 22, “Of the Tables of the Planets,” where it is sacred to the planet Venus.

It is less common, but still valid, to multiply two differing numbers. For example, if we wish to work with planetary forces via the Angelical alphabet, then we might find it useful to multiply 7 (number of planets) by 21 (number of Angelical letters) for a product of 147—the number of cells in a magickal square sacred to both numbers. This square can become a magickal word-square by writing the Angelical alphabet within it—from right to left—a total of seven times.

The following Table consists of the 147-cell word-square, surrounded by a border of two outer columns and an upper and lower row. The upper row and right-hand column combine to form the Entrance of the Good Angels. It includes the seven planets across the top and the Angelical alphabet written in order from top to bottom.

The lower row and left-hand column combine to form the Entrance of the Evil Angels. This includes the seven planets written in reverse order and Angelical alphabet written from bottom to top.

Note that the following Table of the Planets has been altered from Agrippa’s design, in that the planets follow Dee’s order for the *Hep-tarchia*.⁴⁷ It seemed appropriate to use the same ordering with the Angelical alphabet:

	☽	♄	♀	♅	♂	☉	♀	Entrance of the Good Angels
✓	7	✕	✕	✕	6	✕	✓	✓
7	✕	♄	♄	♄	♂	7	♄	✕
♄	✓	7	♄	♄	♄	♄	♄	6
♄	7	✕	✕	✕	6	✕	✓	✕
♄	✕	♄	♄	♄	♂	7	♄	✕
♄	✓	7	♄	♄	♄	♄	♄	✕
♄	7	✕	✕	✕	6	✕	✓	7
✕	✕	♄	♄	♄	♂	7	♄	♄
♄	✓	7	♄	♄	♄	♄	♄	7
♄	7	✕	✕	✕	6	✕	✓	♂
♄	✕	♄	♄	♄	♂	7	♄	♄
♂	✓	7	♄	♄	♄	♄	♄	♄
7	7	✕	✕	✕	6	✕	✓	♄
♄	✕	♄	♄	♄	♂	7	♄	✕
7	✓	7	♄	♄	♄	♄	♄	♄
✕	7	✕	✕	✕	6	✕	✓	♄
✕	✕	♄	♄	♄	♂	7	♄	♄
♄	✓	7	♄	♄	♄	♄	♄	♄
6	7	✕	✕	✕	6	✕	✓	♄
✕	✕	♄	♄	♄	♂	7	♄	7
✓	✓	7	♄	♄	♄	♄	♄	✓
Entrance of the Evil Angels	♀	☉	♂	♅	♀	♄	☽	

Using this Table is fairly simple. Begin with the first letter of the name of the Angel, and the planet from the horoscope associated with its degree. Then, find that letter in the right-hand column of the *Entrance*

of the Good Angels, and scan leftward through that row to the column beneath the letter's planet. For example, if the Angel's name began with M (Tal), and its planetary aspect from the horoscope were Sol, one would begin in the right-hand column with Tal (♄) and scan leftward to the column of Sol, where the letter Gon (♄) is found. Therefore, the letter I Y (Gon) becomes the first letter of the Archangel's name.

The process is repeated for each letter of the name—always scanning leftward from the letter in the right-hand column to the column beneath the letter's associated planetary aspect.

In order to find the name of the Principality, one would input the name of the Archangel in the same manner described above. The resulting Principality name can be input to generate the name of the Virtue, and so forth until a Seraph is produced.

Of course, the same thing can be done with the name of the evil Angel. Simply input his name from the left-hand column, and scan rightward to the column above the reverse-ordered planets at the bottom of the Table.

Agrippa also outlines several alternative uses for Tables like these. For instance, any Name of God can be inputted to find an Angel that will answer to it. In such a case, one would have to first decide which planet to work with, and then take all of the letters from the column beneath that planet. (If the name is already associated with a planet, so much the better. However, theoretically, one could input the same Name of God seven times—once in each column—to find seven planetary Angels that answer to it.)

A person's name converted to Angelical characters, and the planet or star that governs him or her being determined (via a natal chart), the name of yet another guardian Angel can be discovered. Simply input the letters from the right-hand column and scan leftward to the column beneath his or her ruling star.

Finally, any Angelical word can be input into the Table. Thus, if one can reduce a magickal goal to a single word, and find an Angelical translation in the English-to-Angelical section of the Lexicon, that word can

be used with the Table to find an Intelligence set over the thing or concept. Once again, it would be necessary to first determine or choose a planet most in harmony with the magickal goal itself.

Of course, when using these techniques, we should not be limited to the seven planets alone. There are also the twelve forces of the zodiac to consider. The numbers 12 and 21 are multiplied for a product of 252. By forming this into a 12 x 21 magick square, we can fill the cells with the Angelical alphabet exactly twelve times. Agrippa offers this word-square in the third book of his *Three Book of Occult Philosophy*, chapter 27, also surrounded by a border of the Entrances of the Good and Evil Angels. The Table is used exactly as has been described here, except that it allows one to work with zodiacal forces rather than planetary.

Note that the Table of the Zodiac on the following page has been altered from Agrippa's design. Agrippa's Table consists of the Hebrew alphabet written from right to left on every other line (twelve times) and written from left to right on every other remaining line (also twelve times).⁴⁸ Because both 12 and 22 are even numbers, this was possible in his Table. However, Angelical is an odd-numbered twenty-one letters long, so I had to follow the same pattern as used for the Angelical Table of the Planets:

Another Manner of Making Characters Delivered by Qabalists (Adapted from Agrippa's Third Book, Chapter 30)

Once we know the name of our Angelic Intelligence, it would also be helpful to have its sigil for use in talismanic magick. Agrippa gives several methods of generating sigils from the letters of an entity's name. Most of them depend upon the Hebrew alphabet, but he ends the chapter with a very simple method that can be used with any alphabet whatsoever.

Simply take the letters of the Angel's name, and blend them together to form a single hieroglyphic figure—called a sigil (or signature). For example, let us consider possible sigils for the Angels Nalvage and Galvah:

Nalvage
(7 6 x a c x 3)



Galvah
(o x a c x 6)



Two sigils—Nalvage and Galvah

Agrippa stresses that these types of sigils are not as powerful as those received directly from the Angels. Yet, they are extremely useful for typical magickal purposes, as well as for gaining initial contact with the Angels in question.

Making Pentacles and Sigils (Adapted from Pseudo-Agrippa's Fourth Book, *Of Magical Ceremonies*)

Agrippa's *Three Books* did not include any practical instruction for magick—likely as a protection against the Inquisition. It was not until thirty years after his death that a *Fourth Book of Occult Philosophy* was published, the actual title being *Of Magical Ceremonies*. There were many writings by Agrippa that appeared only posthumously, so the debate continues to this very day over whether or not he is the true author of this one. (Hence the name "Pseudo-Agrippa.") Regardless of its authorship, *Of Magical Ceremonies* has had a profound impact on western occultism—not the least of which is its instructions for turning Sigils into full-fledged talismans. The following is adapted from Pseudo-Agrippa's instructions:

First, surround the sigil with a double circle. This creates a border—or circumference—within which can be written the names of forces in control of the Angel. For instance, the name of the Archangel generated from the Tables in the previous section would be a prime choice.

One might also include a Name of God in sympathy with the Angel's nature. For example, a talisman aimed at military conquest might display the Name *Madzilodarp* (God of Stretch Forth and Conquer). Outside of the Keys, Dee also recorded a large number of Divine Names in his many magickal squares and Tables, which can be referenced for a Name appropriate to the Angel.

In truth, any Angelical word would serve the same purpose—so that anything from *wrath*, *burn*, or *earthquake* to *mercy*, *comfort*, or *pleasure* (depending on the magickal goal) might be translated into Angelical and written within the circumference as a Word of Power. (See the English-to-Angelical section of the Lexicon.)

As a final option, the *Fourth Book* suggests writing a versicle from Scripture within the circumference. We see this in several of the talismans from the *Key of Solomon the King*. A passage—usually from the Psalms—that relates in some way to the magickal goal is written in Hebrew or Greek around the circumference of the talisman. In the case of an Angelical talisman, I would suggest adopting appropriate verses from the Keys. (For example, a talisman intended to exorcise spirits would

benefit from the first line of Key One—"I reign over you, sayeth the God of Justice"—written in Angelical characters. If one wishes to summon and question an entity, then perhaps one of the final lines—"Move, therefore, and appear, Open the mysteries of your creation.")

The name of the talisman's Angel can be inscribed around the central sigil. Pseudo-Agrrippa suggests first drawing the lineal figure of the Angel's planet or star around the sigil, depending on the proper number. (Agrrippa's Book Two outlines the astrological correspondences for every number from one to twelve.)⁴⁹ The numbers associated with the planets are:

Saturn: 3

Jupiter: 4

Mars: 5

Sol: 6

Venus: 7

Mercury: 8

Luna: 9

For example, a Venus talisman would display a heptagram, or seven-pointed star, around the Angel's sigil. A Martian talisman would display a pentagram, or five-pointed star.⁵⁰ The letters of the Angel's name are then placed within the angles, or at the points, of the lineal figure.

Later in *Of Magical Ceremonies*, Pseudo-Agrrippa explains how to fashion this into a working talisman or lamen. One might use metal appropriate to the planet.⁵¹ Or fresh (bee's-)wax mixed with appropriate herbs, spices (incenses), and color dyes. Or, finally, one can use fresh paper (or virgin parchment) with appropriately colored ink or paints. Its shape may be circular, or multisided according to the number associated with the Angel's star. (Such as a seven-sided lamen for an Angel of Venus, five-sided for Mars, etc.)

Finally, the *Fourth Book* suggests the talisman should be fashioned during a waxing moon when the Angel's star is well-aspected in the Heavens. I have created the following "simple talisman of Nalvage" as an example of this kind of lamen. The central sigil is fashioned from the combined letters of Nalvage's name. Because Nalvage told Dee that he

is under the authority of the Archangel Gabriel, I have chosen to place that name into the circumference. Along with it, I have written the Angelical verse "Mightier is Thy Voice than the Manifold Winds" (adapted



An example talisman of Nalvage—with the above sigil of Nalvage in the center, and Nalvage's name in English letters surrounding. In the circumference is the name Gabriel (English characters) and Angelical for "Mightier is Thy Voice than the Manifold Winds" written counterclockwise.

from Key Two), because Nalvage was the one who delivered the Angelical Keys.⁵²

Endnotes

1. 1 Corinthians 13:1: "And though I speak with the tongues of men and angels, and have not charity, I am become as a sounding brass or a tinkling cymbal."
2. The forty nine Tables of *Loagaeth*.
3. Satan, or *haSathan*, translates as "The Accuser." It was common in Dee's time to refer to Satan as "The Enemy."
4. Raphael is here referring to the Heptarchic system of magick, which had been transmitted previously in the journals.
5. See the *Five Books of Mystery*, pp. 259–60. (March 23, 1583.)
6. Here, Kelley adds: "He hath a great thing under his gown." As we shall see, this turns out to be the Holy Book.
7. I interpret this line to mean: "The beginnings of the Universe, and even God Himself, are known by those who have tasted of the Medicine."
8. Verity = Truth.
9. A reference to the Confusion of Tongues at the Tower of Babel—Genesis 11:1–9. Also see the "Angelical Mythos" section of this chapter; the Confusion of Tongues is important to the Angelical mythos.
10. Dee: the Angelic language.
11. "Him that proceedeth" is likely a reference to the Christos (also called the Logos—Word)—who proceeded directly from God. (See John, chapter 1.) Raphael here means that the Angelical language proceeds directly from the Christos. (See chapter 2 of this volume, where *Loagaeth* is described as the language of the God-Christ.)
12. Adam—the first man.
13. Raphael here tells Dee that Adam was fashioned after the form of the Christos—which is very similar to ancient Gnostic belief.
14. See Louis Ginzberg, *Legends of the Bible* (New York: Simon and Schuster, 1956).
15. The first = Adam.
16. *Chavah* is Eve's name in Hebrew.
- 17 and 18. These brackets appear in the original journals.
19. We shall see, later, that the actual Angelical alphabet has twenty-one letters, divided into three groups of seven.
20. See Agrippa's *Three Books of Occult Philosophy*, Book 1—especially chapters 69–74. I will return to this information at the end of this chapter.
21. The forty-nine Tables of *Loagaeth* each have two sides (front and back), and each side is given a title in Angelical. These titles are included for reference in chapter 2 of this book.
22. As Adam was supposed to have used the Angelical alphabet in Paradise.
23. For instance, note the letter *Mals*—which resembles the Greek *Omega*.
24. See *John Dee's Five Books of Mystery*, pp. 268–69. Then also see pp. 270–71.
25. See chapter 2, concerning the instructions the Angels gave Dee on writing the "perfected copy" of the Holy Book.
26. One notable exception is Donald Tyson, who figured out this discrepancy over *Pal* in his book *Enochian Magick for Beginners*.

27. Peterson, *John Dee's Five Books of Mystery*, p. 269.
28. *Ibid.*, p. 270.
29. *Ibid.*, p. 271.
30. *Ibid.*, p. 405.
31. See <http://themagickalreview.org/enochian/mss/>, Sloane 3188, image 29 (f104a–108a).
32. *John Dee's Five Books of Mystery*. Peterson, p. 271.
33. *Ibid.*, p. 306. *prick* = “dot.”
34. See chapter 2 of this volume, in which the Angels make several similar “threefold” comments in regards to the First and Forty-Ninth Tables of *Loagaeth*.
35. As Jim Reeds points out in his *Breakthrough in Renaissance Cryptography: A Book Review*, there is likely a direct connection between gematria and sixteenth-century cryptography.
36. A sigil (or signature) is a stylized diagram used to represent an Angel, spirit, or creative force on talismans.
37. See the section “Dee Suspected of Cryptography?” in chapter 3.
38. There are, of course, several Angelical words that do appear to indicate terms such as “second,” “third,” etc.
39. See the “Angelical Mythos” section of this chapter.
40. See the “Angelical Mythos” section of this chapter, where this quote is given in full.
41. Again, see the “Angelical Mythos” section, where this quote is given in full.
42. See my book *Secrets of the Magickal Grimoires*, chapter 10, for a reference Table of many of these images and their magickal timing.
43. See my book *Secrets of the Magickal Grimoires*, chapter 5, for more information.
44. We see this with such Angelic names as Gabriel (*Gibor El*), the Strength of God, and Raphael (*Rapha El*), the Healer of God. *Yah* was rare in comparison, but we can see it in obscure names like *Vahaviah* and *Laviah*. The Greek Name of God *On* was also acceptable, as we see in names like *Metatron* and *Sandalphon*.
45. Reference Ginzberg's *Legends of the Bible* for ample descriptions of such Angels.
46. Note the pun between multiplying a number by itself to produce a “magickal square” and then turning that product into an actual magickal “square.”
47. See *John Dee's Five Books of Mystery*, where this planetary order is given for the forty-nine good Angels of the *Heptarchia* and the seven Ensigns of Creation. I should note that there are a couple of cases where Dee used Hebrew names to generate magickal squares, and there he used the same Chaldean ordering used by Agrippa in Book Two, chap. 27.
48. This leftward-then-rightward pattern is a Qabalistic convention called “As the Ox Plows.” It is also used to generate the names of the *Shem haMephorash* from the three verses of Exodus. I have not discovered the purpose behind this convention.
49. Agrippa's *Second Book of Occuli Philosophy*, chapters 4–15, the *Scales of Numbers*.
50. For Angels of the zodiac, use the number of the planet that rules the zodiacal sign.
51. Or, for zodiacal Angels, use the metal appropriate to the planet that rules the zodiacal sign.
52. I also find this verse significant because Gabriel himself was the Angel of the Annunciation.

An Angelical Psalter

The Angelical Psalter is intended mainly for practical use of the Keys, so that one can recite them as proper invocations. Each Key is presented in two columns: the first, or left-hand, column contains the English translation of the Key—which I generally refer to as a *Call*. It is divided and formatted so as to line up with the Angelical on the right. I have fully modernized the punctuation—which you can compare with Dee’s Early Modern English versions in the Angelical Keys Cross-Reference in volume II.¹

The second, or right-hand, column contains the Angelical version of the Key, complete with phonetic pronunciations. Angelical words, as Dee recorded them, are in regular type. My phonetic pronunciation notes are in *italics* underneath. Note that I have used the same punctuation throughout this column as you see in the left-hand column. This punctuation makes the forty-eight Keys far easier to recite with proper inflection and tone.

Also, remember while reading the Keys in this Psalter that the number of each Key is always one less than the number of its Table in *Loagaeth*. The first Key is used to open the *second* Table, the second Key opens the *third* Table—all the way to Key Forty-eight, which opens the *forty-ninth* Table.

Pronunciation Key

Throughout this Psalter, I have included pronunciation notes intended to be intuitive to the modern reader. A quick study of the following key should be enough to read any word in the Lexicon or the Angelical Psalter. Also refer to page 95 in volume II of this work, where I explain this pronunciation key in greater depth.

Vowels

Short vowels are mostly represented by single letters, while I have extended the long vowels to two letters:

Phonetic Sound	Notation
<i>a</i> –long (<i>cake, day</i>)	ay
<i>a</i> –short (<i>bat, cat</i>)	a
<i>e</i> –long (<i>beet, seat</i>)	ee
<i>e</i> –short (<i>bed, wed</i>)	e
<i>i</i> –long (<i>bite, kite</i>)	ii
<i>i</i> –short (<i>bit, sit</i>)	i
<i>o</i> –long (<i>boat, slope</i>)	oh
<i>o</i> –short (<i>stop, father</i>)	o, ah
<i>u</i> –long (<i>boot, blue</i>)	oo
<i>u</i> –short (<i>but, cup</i>)	u

Note: There are some cases where an *a* falls at the end of a word. This likely indicates something between a long and short *a*—or a *schwa*. In such cases, I have simply left a single *a* in my pronunciation. It can be treated as a short *a*, but it is more akin to a *schwa* sound.

Consonants

If consonants are written together (as in, *br, cr, gr, st, th, tr*), simply pronounce the combined sound as you would in present-day English (*break, crate, grab, start*, and so forth). Otherwise, standard consonant sounds are indicated by the following:

<i>Phonetic Sound</i>	<i>Notation</i>
<i>b</i> (<i>branch, blurb</i>)	b
<i>d</i> (<i>dog, during</i>)	d
<i>f</i> (<i>far, fork</i>)	f
<i>g</i> (<i>gap, gourd</i>)	g
<i>h</i> (<i>half, heavy</i>)	h
<i>j</i> (<i>jump, giant, bludgeon</i>)	j
<i>k</i> (<i>kind, can</i>)	k
<i>l</i> (<i>large, loud</i>)	l
<i>m</i> (<i>many, move</i>)	m
<i>n</i> (<i>north, never</i>)	n
<i>p</i> (<i>pace, pardon</i>)	p
<i>r</i> (<i>rain, banner</i>)	r, er
<i>s</i> (<i>serve, circle</i>)	s
<i>t</i> (<i>test, tax</i>)	t
<i>w</i> (<i>water, wind</i>)	w
<i>x</i> (<i>exit, except</i>)	ks
<i>y</i> (<i>yellow, your</i>)	y
<i>z</i> (<i>zoom, zebra</i>)	z

“Long Consonants”

There are many cases where Dee indicated a consonant standing alone in a syllable. At these times, the letter does not make its usual consonant sound. Instead, the syllable is pronounced the same as the English name of the consonant. I have dubbed these “long consonants,” and I represent their sounds as follows:

<i>Phonetic Sound</i>	<i>Notation</i>
<i>d</i>	dec
<i>f</i>	ef
<i>g</i>	jee
<i>j</i>	jay
<i>l</i>	el
<i>m</i>	em
<i>n</i>	en
<i>p</i>	pee
<i>q</i>	kwah
<i>r</i>	ur
<i>s</i>	es
<i>t</i>	tee
<i>y</i>	wij
<i>z</i>	zohd, zed

Digraphs and Diphthongs

The digraphs and diphthongs are fairly standard in modern English::

<i>Phonetic Sound</i>	<i>Notation</i>
<i>ch</i> (church, witch)	ch
<i>ch</i> (ache, chrome)	kh
<i>ou, ow</i> (out, town)	ow
<i>oi, oy</i> (oil, boy)	oy
<i>qu</i> (queen, quick)	kw
<i>sh</i> (shine, wish)	sh
<i>ph</i> (phone, philosophy)	f
<i>th</i> (that, whither, thorn) ²	th

Also note: There are a few instances where the letters *sg* occur together in Angelical words—such as in *caosg* or *vorsg*. In these cases, Dee does not indicate that the *g* sound should stand alone as its own syllable. Thus, I find it likely it is intended to combine with the *s* to make a kind of *zh* (or hard *sh*) sound—as we hear in English words like *measure*, *pleasure*, and *treasure*. I have indicated this sound in the Psalter and Lexicon with the digraph *zh*.

Accented Syllables

I have indicated accents in my pronunciations by writing the related syllable in ALL CAPS. These accents are based on Dee's notations, and I have avoided adding accents to words where Dee left no clues. The reader may accent these words where they sound most natural.

Calls in English

Call One:

"I reign over you," sayeth the God of Justice, "in power exalted above

the firmaments of wrath: in whose hands the Sun is as

a sword, and the Moon a through-thrusting fire: Which

measureth your garments in the midst of my vestures and

trussed you together as the palms of my hands. Whose seats

I garnished with the fire of gathering, and beautified your garments

with admiration. To whom I made a law to govern the Holy Ones,

and delivered you a rod (with) the ark of knowledge. Moreover,

you lifted up your voices and swore obedience and faith to Him

that liveth and triumpheth; whose beginning is not, nor end cannot be;

which shineth as a flame in the midst of your palace,

and reigneth amongst you as the balance of righteousness and

truth (truth)." Move, therefore, and

show yourselves. Open the mysteries of your creation. Be friendly unto me.

For, I am a servant of the same your God; the true worshiper of the Highest.

Angelical Key

Key of the Second Table

"Ol sonf vorsg," goho iad Balt, "Iansh
 "ohl sonv vorzh," goh-HOH yad balt, "lonsh

calz vonpho: Sobra z-ol ror i ta
 kalz von-föh. SOB-ray zohd-OL ror ii tay

nazpsad, graa ta malprg: Ds
 nayz-pee-sad, gray tay mal-purj: dee-es

holq qaa nothoa zimz, od
 HOL-kwah kwah-AY-ay noth-OH-a zimz, ohd

commah ta nobloh zien. Soba thil
 KOM-ah tay noh-bloh zeen. SOH-bay thil

gnonp prge aldi ds urbs oboleh
 non-pee purj AL-dii dee-es yurbs OB-oh-lay

grsam. Casarm ohorela caba pir.
 gur-sam. kay-SARM oh-hor-EL-a ka-BA per,

ds zonrensg cab erm iadnah. Pilah.
 dee-es zon-renj kab erm yad-nah. pee-ii-lah,

farzm znrza adna gono iadpil
 farz-em snur-za ad-nah gon-oh ii-AD-pil

ds hom toh; soba ipam, ul ipamis;
 dee-es hom toh: SOH-bay ip-am, yewl ip-am-is;

ds lohoho vep zomdux poamal,
 dee-es LOH-hoh-loh vep zom-dooks poh-mal,

od bogpa aai ta piap baltle od
 ohd bog-pa ay-AY-ii tay pii-ap bal-tayl ohd

vaoan (vooan)." Zacar, ca, od
 vay-oh-AN (voo-AN)." ZAY-kayr, see-ay, ohd

zamran. Odo cicle qaa. Zorge.
 zam-ran. od-oh sii-kayl kwah-AY-ay. zorj.

Lap, zirdo noco mad; hoath laida.
 lap, zir-DOH NOH-kwoh mad; hohth jay-II-da.

Call Two

Can the wings of the winds understand your voices of wonder,

O you the Second of the First, whom the burning flames have framed within

the depths of my jaws; whom I have prepared as

cups for a wedding, or as the flowers

in their beauty for the chamber of righteousness. Stronger are your feet than the barren stone,

and mightier are your voices than the manifold winds. For,

you are become a building such as is not but in the mind of

the All Powerful. "Arise," sayeth the First. Move

therefore unto His servants. Show yourselves in power

and make me a strong seething. For, I am of Him that liveth forever.

Key of the Third Table

Adgt upaah zong om faaip sald,
 ajt yew-pay-ah zong om fay-AY-ip sald,

viiv L. sobam ialpurg izazaz
 vii-iv el, SOH-bam YAL-purj ii-zay-zaz

piadph: casarma abramg ta
 pii-AD-ef: kay-SAR-ma ay-BRAY-mig tay

talho paracleda. qta lorslq
 tal-ho pur-AK-lee-da, kwah-tay lers-el-kwah

turbs ooge baltoh. Givi chis lUSD orri,
 turbs oh-oj bal-toh. jiv-ii kiis lus-dee or-ii,

od micalp chis bia ozongon. Lap,
 ohd mii-KALP kiis bii-a OH-zohn-gon. lap,

noan trof cors tage oq manin
 noh-AN trof kors tayj oh-kwah man-in

laidon. "Torzu," gohel. Zacar
 jay-II-don. "tor-ZOO," GOH-hel, ZAY-kayr

ca cnoqod. Zamran micalzo,
 see-ay see-NOH-kwod. zam-ran mii-KAYL-zoh,

od ozazm urelp. Lap, zir Ioiad.
 ohd oz-az-em yer-elp. lap, zer joh-JAD

Call Three

"Behold," sayeth your God. "I am a Circle

on whose hands stand 12 Kingdoms. Six are the seats of

living breath; the rest are as sharp sickles

or the horns of death; wherein the creatures of the earth

are and are not except by mine own hand; which

sleep and shall rise. In the first I made you stewards

and placed you in 12 seats of government, giving unto

every one of you power successively over 456. the true ages

of time, to the intent that from the highest vessels and the corners

of your governments you might work my power; pouring down

the fires of life and increase upon the earth continually. Thus, you are become
the skirts of

justice and truth (truth)."

In the Name of the same your God, lift up, I say,

yourselves. Behold, His mercies flourish and

Key of the Fourth Table

"Micma," goho piad. "Zir comselh
 "mik-ma," goh-HOH pii-AD, "zer KOM-sel

azien biab oslondoh. Norz chis othil
 az-EEN bii-ab os-LON-doh. norz kiis oh-THII

gigipah: undl chis tapuin
 jij-ti-pah: und-el kiis TAY-pcw-in

qmospleh teloch; quiin toltorg
 kwah-mos-play tee-LOCH; kwii-in tol TORJ

chis ichisge m ozien; dst
 kiis jay-KHS-jee em oh-ZEEN; dee-es-tee

brgda od torzul. Ili eol balzarg
 burj-da ohd tor-ZOOL. II-li ce-OHL bal-zarj

od aala thilnos netaab, dluga
 ohd AY-ay-la thil-nos nee-TAY-ab. dee-LOO-ga

vomzarg lonsa capmiali vors cla, homil
 vom-sarj lon-sha kap-mii-AY-lii vorz kla, hom-il

cocasb. fafen izizop od miinoag
 KOH-kasb. fay-fen iz-is-op ohd mii-ii-noh-ayg

de gnetaab vaun nanaeel; panpir
 dee nee-TAY-ab von nay-NAY-ee-el; pan-per

malpirgi caosg pild. Noan unalah
 mal-per-jii kay-OZH pild. noh-AN un-al-ah

balt odvaoan (odvooan).
 "balt ohd-vay-oh-AN (ohd-voe-AN)."

Dooiap mad, goholor. gohus.
 doh-OH-ti-ap mad, goh-HOH-lor, goh-US.

amiran. Micma. ichusoz cacacom od
 am-ir-an. mik-ma. jay-US-os kay-SAY-som ohd

Call Three continued

Name is become mighty amongst us.

In whom we say, move,

descend and apply yourselves unto us as partakers of

the secret wisdom of your creation.

Key of the Fourth Table continued

dooain noar micaolz aaiom.
doh-OH-ay-in noh-ar mii-KAY-ohlz ay-AY-om.

Casarmg gohia. z-acar,
kay-SAR-mij goh-HII-a, ZOHD-ay-kayr,

uniglag od imvamar pugo plapli
yew-nii-glag ohd im-vay-mar pug-oh play-plii

ananael qaan.
an-AN-ee-el kwah-AY-an.

Call Four

"I have set my feet in the south and have looked about me

saying, Are not the Thunders of Increase numbered

33 which reign in the Second Angle; under whom

I have placed 9639 whom none hath yet numbered

but One. In whom the second beginning of things are

and wax strong; which also successively are

the number of time; and their powers are as the first 456.

Arise you sons of pleasure and visit the earth,

for I am the Lord your God which is and liveth."

In the Name of the Creator, move

and show yourselves as pleasant deliverers; that you may praise Him amongst

the sons of men.

Key of the Fifth Table

"Othil lasdi babage od dorpha
 "oh THIL las-dii bay-BAY-jee ohd dorf-fa

gohol. gchisge avavago cormp
 goh-HOHL, jee-KIIS-jee av-AY-vay-go kormf

pd dsonf vivdiv; casarmi
 pee-dee dee-sonv viv-Dil-vee; kay-SAR-mij

oali mapm. sobam ag cormpo
 OH-ay-lii map-em, SOH-bam ag korm-FOH

crpl. Casarmg croodzi chis
 krip-el. key-SAR-mij kroh-OD-zii kiis

odugeg; dst capimali chis
 ohd-yew-JEJ; dee-es-tce kay-pii-MAY-lii kiis

capimaon; odlonshin chis talo cla.
 kap-ii-MAY-on; ohd-lon-shin kiis tay-el-loh kla.

Torgu norquasahi od fcaosga,
 tor-GOO nor-kway-SAY-hii ohd ef-kay-OS-ga,

bagle zirenaiad dsi odapila."
 BAY-gayl zii-er-NAY-ad dee-sii ohd-ap-ii-la."

Dooaip qaal, z-acar
 .loh-OH-ay-ip kwah-AY-el, ZOHD-ay-kayr

odzamran obelisong; restil aaf
 ohd-zam-ran oh-bel-is-ong; rest-el ay-AF

normolap.
 nor-moh-lap.

Call Five

"The Mighty Sounds have entered into the third Angle and are become

as olives in the olive mount looking with gladness upon the earth and

dwelling within the brightness of the heavens as continual comforters, unto whom

I have fastened pillars of gladness 19, and gave them

vessels to water the earth with Her creatures; and

they are the brothers of the First and Second; and the beginning of

their own seats which are garnished with continually burning lamps 69636; whose

numbers are as the first, the ends, and

the contents of time." Therefore, come you and obey

your creation. Visit us in peace and comfort.

Conclude us as receivers of your mysteries. For why? Our Lord and Master

is all one.

Key of the Sixth Table

"Sapah zimii duiv od noas
 "SAY-fah ZII-mii DOO-iv ohd noh-as

taqanis adroch dorphal caosg, od
 tay-kway-nis ad-roch dor-fal kay-OZH, ohd

faonts piripsol tablior, casarm
 fay-onts per-IP-sol TAY-blii-or, kay-SARM

amipzi nazarth af, od dlugar
 ay-mip-zii nay-zarth af, ohd dee-LOO-gar

zizop z-lida caosgi toltorgi; od
 ziz-op zohd-lid-a kay-OZH-ii tol-TOR-jii; ohd

z-chis esiasch L taviv; od iaod
 zohd-kiis ee-sii-ash el tay-viv; ohd YAY-ohd

thild ds hubar peral; soba
 thild dee-es hoo-BAR pee-AR-al; SOH-bay

cormfa chista la, uls, od
 korm-FA kiis-tay lah, yewls, ohd

qcocasb." Ca, niis od darbs
 kwah-KOH-kasb." see-ay, nii-IS ohd darbs

qaas. Fetharzi od bliora.
 kwah-AY-as. feth-AR-zii ohd blii-OH-ra.

laial ednas cicles. Bagle? Geiad
 jay-yal ed-nas sii-kayls. BAY-gayl? jej-AYD

il.
 ii-el.

Call Six

The spirits of the fourth Angle are nine, mighty in the Firmaments of Water;

whom the First hath planted a torment to the wicked and a garland to

the Righteous; giving unto them fiery darts to van the earth

and 7699 continual workmen whose courses visit with comfort

the earth; and are in government and continuance

as the second and the third. Wherefore, hearken unto my voice. I have talked
of you

and I move you in power and presence, whose works

shall be a song of honor and praise of your God

in your creation.

Key of the Seventh Table

Gah sdiv chis em, micalzo pilzin;
 jah es-DII-vee kiis em, mii-KAYL-zoh pil-zin;

sobam el harg mir babalon od obloc
 SOH-bam el harg mir bay-BAY-lon ohd ob-lök

samvelg; dlugar malpurg arcaosgi,
 sam-velj; dee-LOO-gar mal-purj ar-kay-OZH-ii,

od acam canal sobolzar fbliard
 ohd ay KAM san-al soh-BOL-zar ef-blü-ard

caosgi; odchis anetab od miam
 kay-OZH-ii; ohd-kiis ay-NEE-tayb ohd mii-AM

taviv od d. Darsar, solpeth bien. Brita.
 tay-viv ohd dee. dar-sar, sol-peth bi-en. brit-a,

od zacam gmicalzo, sobhaath
 ohd ZAY-kam jee-mii-KAYL-zoh, sob-HAY-ath

trian lusiahe odecrin mad
 TRII-an leo-JAY-hee oh-dee KRIN mad

qaaon.
 kwah-AY-ay-on.

Call Seven

The east is a house of virgins

singing praises amongst the flames of the First Glory; wherein

the Lord hath opened His Mouth, and they become 28

living dwellings in whom the strength of men rejoiceth

and they are appareled with ornaments of brightness such as work wonders

on all creatures. Whose kingdoms and continuance

are as the Third and Fourth; strong towers and

places of comfort, the seats of mercy and continuance.

O you servants of mercy, move, appear,

sing praises unto the Creator, and

be mighty amongst us. For

to this remembrance is given power and our strength

waxeth strong in our Comforter.

Key of the Eighth Table

Raas isalman paradiz
ray-as ii-SAYL-man pay-ray-DII-zohd

oecrimi aao ialpirgah; quiin
oh-EE-kriim-ii ay-ay-OH YAL-pur-jah; kwii-in

Enay butmon. od inoas ni
en-av but-mon, ohd in-OH-as nii

paradial casarmg ugear chirlan;
pay-ray-DII-al kay-SAR-mij yew-JEE-ar kir-lan;

od zonac luciftian corsta vaulzirn
ohd zoh-nak loo-sif-TII-an kors-tay VOL-zern

rolhami. Soba londoh odmiam
tol-HAY-mii. SOH-bay lon-DOH ohd-MII-am

chistad odes; umadea od
kiis-tad oh-DES; yew-MAY-dec-a ohd

pibliar; othilrit odmiam.
pib-lii-AR; oh-THIL-rit ohd-MII-am.

Cnoquol rit, z-acar, zamran,
sec-NOH-kwöl rit, ZOHD-ay-kayr, zam-ran,

oecrimi qadah, od
oh-EE-kriim-ii kwah-AY-dah, ohd

omicaolz aaiom. Bagle
oh-mii-KAY-ohl-zohd. ay-AY-om. BAY-gayl

papnor idlugam lonshi, od umplif
pap-nor id-LOO-gam lon-shii, ohd um-plif

ugegi bigliad.
yew-JEE-jii big-lii-ad.

Call Eight

"The midday the first is as the third Heaven made of hyacinth pillars

26; in whom the Elders are become strong;

which I have prepared for my own righteousness," sayeth the Lord,

"Whose long continuance shall be bucklers to

the stooping dragons and like unto the harvest of a widow.

How many are there, which remain in the glory of the earth,

which are and shall not see death until

this house fall and the dragon

sink." Come away, for the Thunders

have spoken. Come away, for the crowns of

the Temple, and the coat of Him that is, was, and shall be Crowned,

are divided. Come, appear to the terror of the earth:

and to our comfort; and of such as are prepared.

Key of the Ninth Table

"Bazemlo ita piripson oln nazavabh
 "bas-em-loh ii-tay per-IP-son ohln nay-zay-VAB

ox; casarmg uran chis ugeg;
 oks; kay-SAR-mij yew-RAN kiis yew-JEJ;

dsabramg baltoha," gohoiad,
 dee-say-bray-mig bal-toh-ha," goh-HOH-ii-ad,

"Solamian trian talolcis
 "soph-LAY-mii-an TRII-an tay-LOL-sis

abaivonin od aziagiar rior.
 ay-bay-II-voh-nin ohd ay-zii-AY-jii-er rii-or,

Irgilchisda, dspaaox busd caosgo,
 ir-jil-KIIS-da, dee-SAY-ay-oks buzd kay-OS-go,

dschis odipuran teloah cacrg
 dee-es-kiis ohd-II-pew-ran TEE-loh-ah KAY-kurg

oisalman loncho od vovina
 oh-ii-SAYL-man lon-koh ohd voh-VII-na

carbaf." Niiso, bagle avavago
 kar-baf." nii-II-soh, BAY-gayl av-AY-vay-go

gohon. Niiso, bagle momao
 goh-HON. nii-II-soh, BAY-gayl MOH-may-oh

siaion, od mabza iadoiasmomar,
 sii-AY-ii-on, ohd MAB-za jad-oh-JAS-moh-mar,

poilp. Niis, zamran ciaofi caosgo;
 poylp. nii-IS, zam-ran sii-ay-oh-fii kay-OS-go;

od bliors: od corsi ta abramig.
 ohd blii-ORS; ohd kor-sii tay ay-BRAY-mig.

Call Nine

A mighty guard of fire with two-edged swords flaming

(which have vials 8 of wrath

for two times and a half; whose wings

are of wormwood and of the marrow of salt), have settled

their feet in the west and are measured

with their ministers 9996. These gather up

the moss of the earth as the rich man doth his treasure.

Cursed are they whose iniquities they are.

In their eyes are millstones greater than

the earth, and from their mouths run seas of

blood. Their heads are covered with

diamond and upon their hands are

marble sleeves. Happy is he on whom

they frown not. For why? The God of Righteousness rejoiceth in them.

Come away, and not your vials. For

the time is such as requireth comfort.

Key of the Tenth Table

Micaoli bransg prgel napta ialpor
 mii-KAY-oh-lii branzh pur-jel nap-ta YAL-por

dsbrin efafafe p vonpho
 dee-es-brin ee-FAY-fay-fec pee von-foh

olani od obza: sobca upaah
 oh-el-AY-mi ohd ob-za: SOB-kay yew-pay-ah

chis tatan od tranan balye), alar
 kiis tay-tan ohd tray-nan bay-lit-ee), AY-lar

lusda soboln od chisholq
 lus-da soh-bohln ohd KIIS-hohl-kwa

cnoqvodi cial. Unal aldon
 see-noh-KWOH-dii sii-al. yew-NAL AL-don

mom caosgo ta lasollor gnay limlal.
 mom kay-OS-go tay las-OHL-or nay lim-lal.

Amma chiis sobca madrid z-chis.
 am-a kiis SOB-kay MAY-drid zohd-kiis.

Ooanoan chis aviny drilpi
 oh-oh-AY-noh-an kiis ay-VII-nec dril-pii

caosgin, od butmoni parm zumvi
 kay-OS-jin, ohd but-moh-nii parm zum-vii

cnila. Dazis ethamz
 see-NIL-la. daz-IS ee-THAM-zohd

achildao, od mirc ozol chis
 ay-KIL-day-oh, ohd mirk oh-ZOHL kiis

pidiai collal. Ulcinin asobam
 pii-dii-ay-ii kol-lal. yewl-SII-nin ay SOH-bam

ucim. Bagle? Iadbaltoh chirlan par.
 yew-sim. BAY-gayl? ii-ad-BAL-toh kir-lan par.

Niiso, od ip ofafafe. Bagle
 nii-II-soh, ohd ip oh-FAY-fay-fec. BAY-gayl

acocasb icorsca unig blior.
 ay-KOH-kasb ii-KORS-kay yew-nig blii-OR.

Call Ten

The Thunders of Judgment and Wrath are numbered and harbored in the north

in the likeness of an oak whose branches

are 22 nests of lamentation and weeping

laid up for the earth; which

burn night and day and vomit out

the heads of scorpions and live sulfur mingled with

poison. These be the thunders that 5678

times in the 24th part of a moment roar with a hundred mighty

earthquakes, and a thousand times as many

surges, which rest not neither know any

(long) time here. One rock

bringeth forth 1000 even as the heart of man

doth his thoughts. Woe, woe, woe

woe, woe, woe, yea, woe

be to the earth. For her iniquity is, was,

and shall be great. Come away, but not your noises.

Key of the Eleventh Table

Coraxo chis cormp od blans lual
 koh-RAYKS-oh kiis kormf ohd blanz loo-kal

aziazor paeb soba lilonon
 ay-ZII-ay-zor pay-eb SOH-bay lii-loh-non

chis op virq eophan od raclir
 kiis oh-pee vir-kwah ee-oh-fan ohd ray-kler

maasi bagle caosgi: ds
 may-ay-sii BAY-gayl kay-OZH-ii; dee-es

ialpon dosig od basgim od oxex
 YAL-pon doh-sig ohd bas-jim ohd oks-eks

dazis siatris od salbrox cinxir
 daz-IS sii-ay-TRIS ohd sal-broks sinks-ir

faboan. Unalchis const ds daox
 fay-boh-an. yew-nal-kiis konst dee-es day-oks

cocasg ol oanio yor torb vohim
 KOH-kazh oh-el oh-AY-nii-oh yor torb VOH-im

gizyax, od matb cocasg plosi
 jiz-wii-aks, ohd may-teb KOH-kazh ploh-sii

molui. ds pageip larag om droln
 mol-vii, dee-es pay-jee-ip lay-rag om drohln

(matorb) cocasb emna. Lpatralx
 (mav-torb) KOH-kasb em-na. el-PAY-tralks

yolci matb nomig monons olora
 yol-sii may-teb noh-mig moh-nons oh-loh-ra

gnay angelard. Ohio ohio ohio
 nay an-jee-lard. oh-hii-oh oh-hii-oh oh-hii-oh

ohio ohio ohio. noib. ohio
 oh-hii-oh oh-hii-oh oh-hii-oh, noh-ib. oh-hii-oh

caosgon. bagle madrid i, zirop,
 kay-OS-gon, BAY-gayl MAY-drid ii, zii-ROP

chiso drilpa. Nüiso. crip ip nidali.
 kiis-oh dril-pa. nii-II-soh, krip ip nii-day-lüi.

Call Eleven

The Mighty Seat groaned and they were 5

Thunders which flew into the east, and

the Eagle spake and cried with a loud voice, "Come away!"

And they gathered themselves together and became the house of death,

of whom it is measured, and it is as they are

whose number is 31. Come away, for

I have prepared for you. Move, therefore, and

show yourselves. Open the mysteries of your creation. Be friendly unto me.

For, I am a servant of the same your God; the true worshiper of the Highest.

Key of the Twelfth Table

Oxiayal holdo od zirom o
 oks-AY-al hol-doh ohd zer-OM oh

coraxo ds zildar raasy, od
 koh-RAYKS-oh dee-es zil-dar ray-ay-see, ohd

vabzir camliax od bahal, "Niiso!"
 vab-zer kam-lii-aks ohd BAY-hal, "nii-II-soh!"

Od aldon od noas salman teloch,
 ohd AL-don ohd noh-as SAYL-man tee-LOCH,

casarman holq, od ti ta z-chis
 kay-SAR-man HOL-kwah, ohd tii tay zohd-kiis

soba cormf iga. Niisa, bagle
 SOH-bay kormf ii-ga. nii-II-sa, BAY-gayl

abramg noncp. Zacar, ca, od
 ay-BRAY-mig non-sef. ZAY-kayr, see-ay, ohd

zamran. Odo cicle qaa. Zorge.
 zam-ran. od-oh sii-kayl kwah-AY-ay. zorj.

Lap, zirdo noco mad; hoath laida.
 lap, zir-DOH NOH-kwoh mad; hohth jay-II-da.

Call Twelve

Oh you that reign in the south and are 28

the lanterns of sorrow, bind up your girdles and

visit us. Bring down your train 3663 that the Lord may be magnified

whose name amongst you is wrath.

Move, I say, and show yourselves. Open

the mysteries of your creation. Be friendly unto me. For, I am

a servant of the same your God; the true worshiper of the Highest.

Call Thirteen

O you swords of the south, which have 42

eyes to stir up wrath of sin,

making men drunken which are empty.

Behold the promise of God and His power which

is called amongst you a bitter sting. Move and show yourselves.

Open the mysteries of your creation. Be friendly unto me. For, I am

a servant of the same your God; the true worshiper of the Highest.

Key of the Thirteenth Table

Nonci dsonf babage od chis ob
 non-sii dee-sonv bay-BAY-jec ohd kiis oh

hubaio tibibp, allar atraah od
 hoo-BAY-ii-oh tib-ib-ip, AL-lar ay-tray-ah ohd

ef. Drix lafen mian ar enay ovof
 ef. driks fay-fen mii-AN ar en-ay oh-vof

soba dooain aai ivonph.
 SOH-bay doh-OH-ay-in ay-AY-ii ii-VONV.

Zacar, gohus, od zamran. Odo
 ZAY-kayr, goh-US, ohd zam-ran. od-oh

cicle qaa. Zorge. Lap, zirdo
 sii-kayl kwah-AY-ay. zorj. lap, zir-DOH

noco mad; hoath laida.
 NOH-kwoh mad; hohth jay-II-da.

Key of the Fourteenth Table

Napeai babagen, dsbrin ux
 nay-pee-ay bay-BAY-jen, dee-es-brin yewks

ooaona lring vonph doalim.
 oh-oh-AY-oh-na el-ring vonv doh-ay-lim,

eolis ollog orsba dschis affa,
 ee-OH-lis ohl-log ors-ba dee-es-kiis af-fa,

micma isro mad od lonshitox ds
 mik-ma iz-roh mad ohd lon-shii-toks dee-es

iumd aai grosh. Zacar od zamran.
 jay-umd ay-AY-ii grozh. ZAY-kayr ohd zam-ran.

Odo cicle qaa. Zorge. Lap, zirdo
 od-oh sii-kayl kwah-AY-ay. zorj. lap, zir-DOH

noco mad; hoath laida.
 NOH-kwoh mad; hohth jay-II-da.

Call Fourteen

O you sons of fury, the daughters of the just, which

sit upon 24 seats, vexing all creatures of the earth

with age, which have under you 1636; Behold

the voice of God, promise of him which is called

amongst you fury (or extreme justice). Move and show yourselves. Open

the mysteries of your creation. Be friendly unto me. For, I am

a servant of the same your God; the true worshiper of the Highest.

Call Fifteen

O thou the Governor of the First Flame, under whose

wings are 6739 which weave

the earth with dryness, which knowest

the great name Righteousness and the seal of

honor. Move and show yourselves. Open

the mysteries of your creation. Be friendly unto me. For, I am

a servant of the same your God; the true worshiper of the Highest.

Key of the Fifteenth Table

Noromi bagie, pasbs oiad, ds
 noh-ROM-ii bag-EE, pas-bes oh-ii-AD, dee-es

trint nirc ol thil, dods tolham caosgo
 trint mirk oh-el thil, dods tol-HAYM kay-OS-go

homin. dsbrin oroch quar; micma
 hom-in, dee-es-brin oh-ROK kwar; mik-ma

bial oiad, aisro tox dsium
 bii-al oh-ii-AD, ay-ii-sroh toks dee-sii-um

aai baltim. Zacar od zamran. Odo
 ay-AY-ii bal-tim, ZAY-kayr ohd zam-ran. od-oh

cicle qaa. Zorge. Lap, zirdo
 sti-kayl kwah-AY-ay. zorj. lap, zir-DOH

noco mad; hoath laida.
 NOH-kwoh mad; hohth jay-II-da.

Key of the Sixteenth Table

Yls tabaan lialprt, casarman
 yils tay-BAY-an el-YAL-purt, kay-SAR-man

upaahi chis darg dsoado
 yew-pay-hii kiis darj dee-soh-ay-doh

caosgi orscor, ds omax
 kay-OZH-ii ors-kor, dee-es oh-MAKS

monasci baeovib od emetgis
 mon-ay-sii bee-oh-vib ohd em-et-jis

iaiadix. Zacar od zamran. Odo
 yay-II-ad-iks. ZAY-kayr ohd zam-ran. od-oh

cicle qaa. Zorge. Lap, zirdo
 sii-kayl kwah-AY-ay. zorj. lap, zir-DOH

noco mad; hoath laida.
 NOH-kwoh mad; hohth jay-II-da.

Call Sixteen

O thou of the Second Flame, the house of justice which

has thy beginning in glory and shalt comfort the just;

which walkest upon the earth with feet 8763 that understand

and separate creatures; Great art thou in the God of Stretch Forth
and Conquer.

Move and show yourselves. Open the mysteries of

your creation. Be friendly unto me. For, I am a servant of

the same your God; the true worshiper of the Highest.

Call Seventeen

O thou whose wings are

thorns to stir up vexation, and hast 7336

lamps living going before thee; whose God

is Wrath in Anger. Gird up thy loins and hearken.

Move and show yourselves. Open the mysteries of

your creation. Be friendly unto me. For, I am a servant of

the same your God; the true worshiper of the Highest.

Key of the Seventeenth Table

Yls vivialprt, salman balt ds
 yils viv-ii-AL-purt, SAYL-man balt dee-ess

acroodzi busd od bliorax balit;
 ak-roh-OD-zii buzd ohd blii-OH-raks bal-it;

dsinsi caosg lusdan emod dsom
 dee-sin-sii kay-OZH lus-dan ee-mod dee-som

od tliob; Drilpa geh yls madzilodarp.
 ohd tlil-ob; dril-pa jey yils mad-ZII-loh-darp.

Zacar od zamran. Odo cicle
 ZAY-kayr ohd zam-ran. od-oh sii-kayl

qaa. Zorge. Lap, zirdo noco
 kwah-AY-ay. zorj. lap, zir-DOH NOH-kwoh

mad; hoath laida.
 mad; hohth jay-II-da.

Key of the Eighteenth Table

Yls dialprt, soba upaah chis
 yils dii-AL-purt, SOH-bay yew-pay-ah kiis

nanba zixlay dodsih, odbrint taxa
 nan-ba ziks-lay dod-sih, ohd-brint taks-is

hubaro tastax ylsi; sobaiad
 hoo-BAY-roh tas-taks yil-sii; soh-BAY-ad

ivonpovnp. Aldon daxil od toatar.
 ii-VON-foh-unv. AL-don daks-il ohd toh-AY-tar.

Zacar od zamran. Odo cicle
 ZAY-kayr ohd zam-ran. od-oh sii-kayl

qaa. Zorge. Lap, zirdo noco
 kwah-AY-ay. zorj. lap, zir-DOH NOH-kwoh

mad; hoath laida.
 mad; hohth jay-II-da.

Call Eighteen

O thou mighty Light and Burning Flame of comfort,

which openest the glory of God to the center

of the earth. In whom the secrets of truth 6332

have their abiding, which is called

in thy kingdom Joy, and

not to be measured. Be thou a window of comfort unto me.

Move and show yourselves. Open the mysteries of

your creation. Be friendly unto me. For, I am a servant of

the same your God; the true worshiper of the Highest.

Key of the Nineteenth Table

Yls micalzo ialpirt ialprg bliors.
 yils mii-KAYL-zoh YAL-pert YAL-purj blii-ORS.

ds odo busdir oiad ovoars
 dee-es od-oh buz-der oh-ii-AD oh-voh-ars

caosgo. Casarmg laiad eran
 kay-OS-go. kay-SAR-mij lay-II-ad ee-RAN

brints casasam. ds iumd
 brints kay-SAY-sam, dee-es jay-umd

aqlo adohi moz. od
 AY-kwah-loh ay-DOH-hii moz, ohd

maoffas. Bolp comobliort pambt.
 may-AHF-fas. bulp koh-moh-blii-ort pamt.

Zacar od zamran. Odo cicle
 ZAY-kayr ohd zam-ran. od-oh sii-kayl

qaa. Zorge. Lap. zirdo noco
 kwah-AY-ay. zorj. lap, zir-DOH NOH-kwoh

mad: hoath laida.
 mad; hohth jay-II-da.

The Call of the Aethyrs

O you heavens which dwell [in the --- Aethyr]

are mighty in the Parts of the Earth, and

execute the judgment of the Highest. To you

it is said, Behold the face of your God,

the beginning of comfort; whose eyes

are the brightness of the heavens; which provided

you for the government of the earth, and her

unspeakable variety; furnishing you

with a power (of) understanding to dispose all things according to

the providence of Him that sitteth upon the Holy Throne; and rose up

in the beginning saying, "The earth,

let her be governed by her parts, and let there be

division in her, that the glory of her may be

always drunken and vexed in itself.

Her course, let it run with the heavens, and as

a handmaid let her serve them. One season, let it confound

Key of Tables Twenty to Forty-Nine

Madriax dspraf [---]
 MAY-drii-yaks dee-es-praf [---]

chismicaolz saanir caosgo, od
 kiis-mii-KAY-ohlz say-AY-ner kay-OS-go, ohd

fisis balzizras laida. Nonca
 FIS-iis bal-zii-sras jay-II-da. non-sa

gohulim. micma adoian mad,
 goh-HOO-lim, mik-ma ay-doh-II-an mad,

iaod bliorb; sabaoaona
 YAY-ohd blii-ORB; say-bay-oh-oh-AY-oh-na

chis luciftias piripsol; ds abraassa
 kiis loo-SIF-tii-as per-IP-sol; dee-es ab-RAY-sa

noncf netaaib caosgi, od tilb
 non-sef nee-TAY-ay-ib kay-OZH-ii, ohd tilb

adphaht damploz; tooat noncf
 ad-fot DAM-ploz; toh-OH-at non-sef

gmicalzoma lrasd tofglo marb
 jee-mii-KAYL-zoh-ma el-RAZD TOF-gloh marb

yarry Idoigo; od torzulp
 YAR-ee ii-dee-oy-go; ohd tor-ZOOLP

iaodaf gohol, "Caosga,
 YAY-oh-daf goh-HOHL, "kay-OS-ga,

tabaord saanir, od chriteos
 tay-BAY-ord say-AY-ner, ohd kris-TEE-os

yrpoil tiobl, busdirtilb noaln
 yur-POY-il tii-AHB-el, buz-der-tilb noh-ahn

paid orsba od dodrmni zilna.
 pay-id ors-ba ohd dod-rum-nii zil-na.

Elzaptilb, parmgi piripsax, od ta
 el-ZAP-tilb, parm-jii per-IP-saks, ohd tay

qurlst booapis. Lnibm, oucho
 kurlst boh-OH-ay-pis. el-nib-em, oh-yew-choh

another, and let there be no creature upon

or within her the same. All her members, let them differ in

their qualities, and let there be no one creature

equal with another. The reasonable creatures of the earth (or men), let them vex and

weed out one another; and the dwelling places, let them forget

their names. The work of man and his pomp,

let them be defaced. His buildings, let them become caves for

the beasts of the field. Confound her understanding with darkness. For why?

It repenteth me I made man. One while

let her be known, and another while a stranger;

Because she is the bed of an harlot,

and the dwelling place of him that is fallen.

O you heavens, arise! The lower heavens

beneath you, let them serve you. Govern

those that govern; cast down such as

fall. Bring forth with those that increase,

symp. od christeos agtol torn mirc
 simp, ohd kris-TEE-os ay-jee-tol-torn mirk

q tiobl lel. Ton paombd. dilzmo
 kwah tii-AHB-el el-el. ton pay-omd, dilz-moh

aspian, od christeos agtol torn
 as-pii-an, ohd kris-TEE-os ag-el-tol-torn

parach asymp. Cordziz. dodpal od
 pay-RAK ay-simp. KORD-ziz, dod-pal ohd

fifalz lsmnad; od fargt, bams
 fii-falz els-mad; ohd farj-et, bams

omaoas. Conisbra od avavox,
 oh-may-OH-as. koh-NIS-bra ohd av-VAY-voks,

tonug. Orscatbl. noasmi tabges
 too-nuj. ors-kat-bel, noh-ays-mii tab-jes

levithmong. Unchi omptilb ors. Bagle?
 lev-ith-mong, uu-kii omp-tilb ors. BAY-gayl?

Moooah olcordziz. Lcapimao
 moh-oh-WAH ohl-KORD-ziz. el-kay-PH-may-oh

ixomaxip, odcacocasb gosaa;
 iks-oh-MAKS-ip, ohd-kay-KOH-kazb goh-say-ay;

baglen pii tianta ababalond,
 BAY-gayl-en pii-ii tii-AN-ta ay-BAY-bay-lond,

odfaorgt telocvovim.
 ohd-fay-ORJT tee-LOCH-voh-vee-m.

Madriiix, torzu! Oadriax
 MAY-dri-yaks, tor-ZOO! oh-AY-dri-aks

orocho. aboapri. Tabaori
 oh-ROH-ka, ay BOH-ay-prii. tay-BAY-oh-rii

priaz artabas; adrpan corsta
 prii-AYZ ar-tay-bas; ay-dri-pan kors-tay

dobix. Yolcam priazi arcoazior,
 dob-iks. yol-kam prii-AY-zii ar-koh-ay-zhor,

and destroy the rotten. No place let it remain
in one number. Add and diminish until
the stars be numbered." Arise. move,
and appear before the covenant of his mouth, which
he hath sworn unto us in his justice. Open the mysteries of your creation,
and make us partakers of undefiled knowledge.

odquasb qting. Ripir paoxt
 ohd-kwazb kwah-tinj. rii-PER PAY-ay-okst

sagacor. Uml od prdzar cacrg
 say-GAY-kor. um-el ohd purd-zar KAY-kurg

aoiveae cormpt." Torzu, zacar,
 ay-oy-VEE-ay kormft." tor-ZOO, ZAY-kayr,

odzamran aspt sibi butmona, ds
 ohd-zam-ran aspt sib-sii but-moh-na, dee-es

surzas tia baltan. Odo cicle qaa,
 sur-zas tii-a bal-tan. od-oh sii-kayl kwah-AY-ay,

od ozazma plapli iadnamad.
 ohd oz-az-ma play-plii yad-nay-mad.

Further Angelical Phrases

Throughout Dee's journals, there are instances when the Angels slipped into their native tongue when speaking or praying. Dee was usually good about stopping the Angel and asking for a translation of the foreign words, and most of the time the Angel would oblige. This was wonderful, because it expanded the Angelical language beyond what we see in the *Book of Loagaeth* or the forty-eight Angelical Keys.

Unfortunately, the Angels rarely offered word-by-word translations for these random phrases. Instead, the given definitions apply to the entire phrase collectively. Because of this, you will find the individual words of each phrase are given no definitions in the Lexicon. The meaning of the phrase (if the Angels gave one), and page reference to the phrase in Dee's journals, are included in the notes with each word.

Meanwhile, it turns out that most of the random phrases the Angels translated for Dee and Kelley are useful for general prayer, invocation, or evocation. I can't be certain if this was intentional on the part of the Angels, or if it is perhaps just to be expected if one is (after all) talking to an Angel. In any case, I feel it is proper to include these phrases in my Angelical Psalter.

Much Glory

Adgmach Adgmach Adgmach

(aj-mak aj-mak aj-mak)

With humility we call thee, with adoration of the Trinity

Argedco

(ar-jed-koh)

I desire thee, O God

Arphe

(ar-fay)

Your will be done

Gemeganza

(jeem-gan-za)

One (Everlasting) God

Gohed Ascha

(joh-ED ask-a)

Use humility in Prayers to God, or Fervently Pray

Lava Zuraah

(lav-ah zur-AY-ah)

“A strong charge to the wicked to tell the truth.”

Life lephe lurfando

(liif leef-ay lur-fan-doh)

Come Lord (and) Have Mercy

O remiges varpax

(oh rem-ii-jes var-paks)

Justice from Divine Power without defect

Padgze

(paj)

What hast thou to do with us? (A challenge to prove one's authority.)

Vors Mabberan

(vorz MAB-er-an)

Fear God (To Stand in Awe of God)

Hoxmarch

(hoks-mark)

Come out of there. (An exorcism.)

Carma geta

(kar-ma jet-a)

An Invitation to Good Angels

In the *Five Books of Mystery*, Dee made some interesting notes about several lines of the first leaf of *Loagaeth*.³ Apparently, line 21 of the text (side A) is a “preface of the creation and distinction of Angels.” The two

following lines, 22 and 23, are “parcels of invitations very pleasant to good Angels.” Dee notes that all three of these lines “appertain to good Angels.” As such, I felt these lines are worthy of inclusion in an Angelical Psalter. They should be useful in opening ceremony.

Most of these words are untranslated, and I have not included them in the Lexicon. (Of course, those with definitions *are* found in the Lexicon.) If Dee left no phonetic notes for a word, I have created a pronunciation based upon my overall understanding of the language. Accents are all taken from Dee’s records.

21. Padohómagebs⁴ galz arps apá nal Si. gámvagað al pódma gan NA.⁵
pay-doh-OM-aj-ebz galz arps ap-AY nal sii. GAM-vag-ad al POD-ma gan en-ay.

Vr⁶ cas nátmaz ándiglon ar’mbu.⁷ zántclumbar ar⁸ noxócharmah.
owr kas NAT-maz AN-dig-lon ar-em-boo. ZANT-clum-bar ar nox-OH-kar-mah.

Sapoh⁹ lan gamnox vxála vors.¹⁰ Sábse cap¹¹ vax mar vinco.
SAY-foh lan gam-nox yewks-AY-la vorz. SAB-say cap vaks mar vin-ko.

Labandáho nas gampbox arce.¹² Dah gorhahálpstd gascámpho¹³ lan
lab-an-DAH-hoh nas gamp-box ars. dah gor-ah-HALP-std gas-KAM-foh lan

ge. Béfes¹⁴ argédco¹⁵ nax arzulgh¹⁶ orh.¹⁷ Sémhaham¹⁸ vn’cal¹⁹ laf garp oxox.²⁰
jee. BEF-as ar-JED-koh naks ar-zulj or. SEM-hah-ham un-kal laf garp oks-oks.

Loangah.²¹

lohn-gah.

22. Ors²² lah²³ gemphe nahoh ama-natoph des garhul vanseph iuma²⁴ lat gedos
ors lah jem-fay nah-hoh am-a-nat-of des gar-hul van-sef jay-um lat jed-os

lubah aha last gesto. Vars macom des curad vals mors gaph gemsed
loo-bah ah-hay last jest-oh. varz may-kom des kur-ad vals mors gaf jem-sed

pa²⁵ campha zednu ábfada míases lófgono. Luruandah²⁶ lesog iamle
pah kam-fa zed-noo AB-fad-a MAY-ses LOF-gon-oh. lar-van-dah les-og jam-ayl

padel arphe²⁷ nades gulsad maf gescon lampharsad surem paphe arbasa
pad-el ar-fay nay-des gul-sad maf jes-kon lam-far-sad sur-em paf-ay ar-bas-a

ar-zu-sen ags-de ghehol max vrdra paf gals macrom finistab gelsaphan
 ar-zus-en ag-es-dee jay-ohl maks yer-dra paf gals may-krom fin-is-tab jel-say-fan
 asten Vrnah.
 as-ten yer-nah.

23. Asch val íamels árcasa árcasan arcúsma íabso gliden paha
 ask val jam-els AR-kas-a AR-kas-an ar-KUS-ma jay-bes-oh glii-den pah-ha
 pacadúra gebne²⁸ óscaroh gádne au²⁹ arua las genost cásmé palsi
 pak-ad-YEWra jeb-nay OS-kar-oh GAD-nay av ar-va las jen-ost KAS-may pal-sii
 uran³⁰ vad gadeth axam pambo cásmala sámnefa gárdomas
 yew-ran vad gad-eth aks-am pam-boh KAS-may-la SAM-nef-a GAR-dom-as
 árxad pámses gémulch gápes lof lachef ástma vates³¹ garnsnas orue
 ARKS-ad PAM-ses JEM-ulch GAYP-es lof lak-ef AST-ma vayts garns-nas or-vay
 gad garmah sar'quel rúsan gages drusala phímacar aldech oscom lat
 gad gar-mah sar-kwel RUS-an gay-jes drew-sal-a fim-ac-ar al-dek os-kom lat
 garset panóston.
 gar-set pan-OS-ton.

Endnotes

1. See Benjamin Rowe, "A Note on Fifteenth Century Syntax and Interpretation." Online at <http://www.madimi.com/syntint.htm>.
2. Unfortunately, I have not found any notes on Dee's work indicating when the hard *th* (*this, that*) or soft *th* (*thorn, thigh*) sound is indicated. Lacking further evidence, I have passed over this oversight for now.
3. See *John Dee's Five Books of Mystery*, pp. 312–14.
4. Dee: *Padohomaghebs*.
5. Lord or The Trinity.
6. The name of the letter *L*, but we do not know what *Ur* actually means.
7. Dee: *A pillar of light stood before the book*.
8. That.
9. Compare to *Sapah* (Mighty sounds, Thunders).
10. Over.
11. *Cap* appears to be a root word associated with "Time."
12. Dee: *Arse*.
13. Dee: *Or gascampho—why didst thou so; as God said to Lucifer. The word hath 64 significations*.
14. Vocative case of the name of *Befafes*, the Heptarchic Prince of Tuesday.
15. Dee: *with humility we call you, with adoration of the Trinity*.
16. Dee: *This is the name of the spirit contrary to Befafes*.
17. Dee: *The spirit Orh is the second in the scale of imperfections of darkness*.
18. Dee: *This word hath 72 significations*.
19. Compare to *Unchi* ("to confound").
20. Compare to *Oxex* ("to vomit").
21. Dee: *Of two syllables*. (Also, compare this word with *Loagaeth*—Speech from God.)
22. Darkness.
23. Compare to *La* ("the first").
24. Compare to *lumd* ("is called").
25. The name of the letter *B*, but we do not know what *Pa* actually means.
26. Dee: *Larvandah*.
27. "I desire Thee, O God."
28. Dee: *lebne*. (Dee here indicates the soft *G* or *J* sound.)
29. Dee: *Af*. (Dee here indicates the *V* sound for the *U* in *af*—using the *F* as an approximation.)
30. Elders.
31. Dee: *Bates*. (Dee here indicates the *V* sound for the initial sound of *vates* – using the *B* as an approximation.)

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“Sloane MS 3190” (A copy of *A True and Faithful Relation . . .*, unpublished.)

“Sloane MS 3191” (Dee’s grimoire. Published as *The Enochian Magick of Dr. John Dee*, James.)

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The
**ANGELICAL
LANGUAGE**

VOLUME II



*An Encyclopedic Lexicon
of the Tongue of Angels*

BASED ON THE JOURNALS OF
DR. JOHN DEE AND EDWARD KELLEY

AARON LEITCH

"The Angelical Language is the single most comprehensive text ever written on the subject of the Enochian magical system and language of Elizabethan luminary Dr. John Dee. This two-volume magnum opus demonstrates Aaron Leitch's familiarity with practical magic as well as his skill as a meticulous researcher. A must-have book."

— Chic Cicero and Sandra Tabatha Cicero,
Chief Adepts of the Hermetic Order of the Golden Dawn

AN ENCYCLOPEDIC LEXICON OF THE TONGUE OF ANGELS

This masterwork is the most comprehensive analysis of John Dee's Angelical language ever undertaken. Most Enochian dictionaries merely present word lists; this encyclopedic textbook presents a wealth of original material and expands upon (and corrects) previously published information. It is designed so that readers can actually learn the language and use it in their own magick.

For the first time ever, every Angelical word recorded in Dee's books, journals, and personal grimoire is recorded and cross-referenced in a number of helpful ways, allowing the reader to recognize root words, alternate spellings, and more. *The Angelical Language, Volume II* includes notes about each word's definition, history, or usage—both Dee's original marginal notations and new commentary by the author. Also presented are Dee's own phonetic notations, as well as a brand-new pronunciation key designed to make it easier to speak the language.

The material within these pages is based strictly upon Dee's journals and personal grimoire. There are no inclusions from later mystics or organizations. This reference work, along with its companion guide, *The Angelical Language, Volume I: The Complete History and Mythos of the Tongue of Angels*, is the authoritative guide to the celestial language in its purest form.



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Aaron Leitch has been a scholar and spiritual seeker for over two decades. He is a member of the Hermetic Order of the Golden Dawn, the Ordo Stella Matutina, and the Societas Magica. His writings (both in print and online) cover such varied fields as ancient Middle Eastern religion and mythology, Solomonic mysticism, shamanism, Neoplatonism, Hermeticism and Alchemy, Traditional Wicca and Neopaganism, the Hermetic Order of the Golden Dawn, Thelema, Angelology, Qabalah, Enochiana, African Diaspora religions, Hexcraft and Hoodoo folk traditions, psychology and consciousness expansion, cyberspace and virtual reality, and modern social commentary. He is the author of the book *Secrets of the Magickal Grimoires*, as well as many essays on various aspects of magick and the Angelical language.

Please visit his website at <http://kheph777.tripod.com/>.

The
**ANGELICAL
LANGUAGE**

VOLUME II

*An Encyclopedic Lexicon
of the Tongue of Angels*

BASED ON THE JOURNALS OF
DR. JOHN DEE AND EDWARD KELLEY

AARON LEITCH

Llewellyn Publications
Woodbury, Minnesota

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Introduction to Volume II

The work you hold in your hands is the second volume of a massive study of the Angelical language as recorded by Dr. John Dee and Edward Kelley—two magicians who lived during the Elizabethan era in England. In the introduction to the first volume, I explained who these men were, so I will not go into such detail here. Suffice it to say they were two extremely important figures in Western mysticism and occultism, and their recorded journals have had a profound impact on nearly every Western esoteric tradition that has followed them.

What concerns us most in this work are the records of their encounters with various Angels. Dee was a meticulous journalist, and he recorded his Angelic séances in every detail, along with the details of his daily life with Kelley during the years they were most active in speaking with the Angels. Not only did these celestial beings relate hundreds of sermons on religious and mystical philosophy, but they transmitted an entire system of Angel magick along with details about their own native language.

This book is not about that system of magick (although some obscure details about it can be found in volume I of this work). Instead, this volume focuses entirely upon the Angelical language itself. As I described in the previous volume, this is the aspect of Dee's work that fascinated me the most as I delved ever deeper in my own studies of

so-called “Enochian” magick. That is, as a mystic, I was excited by the prospect of being able to pray to and evoke the Angels via their own native tongue.

To this end, I gathered Dee’s original journals—published as *Five Books of Mystery, A True and Faithful Relation of What Passed for Many Years Between Dr. John Dee . . . and Some Spirits*, and Dee’s own personal grimoire including the *48 Claves Angelicae*—a collection of the forty-eight Angelical invocations Dee was supposed to use to open the Gates of Heaven and call out the Angels therefrom. I also gathered the best texts available about Dee’s magickal system—such as Donald Laycock’s *Complete Enochian Dictionary*, Geoffery James’ *The Enochian Magick of Dr. John Dee*, and Donald Tyson’s *Enochian Magic for Beginners*.

However, when I was fortunate enough to become involved with a group of accomplished Enochian scholars, I soon learned that all of the texts about Dee’s system left much to be desired when it came to understanding the Angelical language. Most of them had been written by authors who had not studied Dee’s original journals page by page, and thus did not entirely understand the context surrounding the language.

For example, both James and Laycock focused upon the Keys outlined in Dee’s *48 Claves Angelicae*, with limited reference to Causabon’s *A True and Faithful Relation*. However, neither author had studied *A True and Faithful Relation* exhaustively, and were thus unaware of several corrections to the Keys made by the Angels later in Dee’s records. (And the *48 Claves* does not always preserve these corrections.)

Another shortcoming is found in the breakdown of the Angelical words themselves. Both Laycock (who happened to be a linguist) and James attempted to analyze the words based upon their understanding of modern linguistics—which led to some conflicts with Dee’s journals. Most of these conflicts arose from their sometimes unsuccessful attempts to recognize compound words and separate them into their base elements. Laycock, for instance, has broken the word *Cnoqod* (unto his servants) into *C.Noqod*. In his dictionary section, one can find an entry for *Noqod*, but none for the actual Angelical word *Cnoqod*. Meanwhile, there is no indication in Dee’s records that *Cnoqod* is a compound at all.

Once these words were broken down in such a fashion, the next step made by both Laycock and James was to correct the base words. For an example, we might look at James' work on Key Four. Toward the end of this Key—in the original diaries—we find the word *Zirenaiad* (I am the Lord God). James has this listed as three distinct words: *Zir* (I am), *Enay* (the Lord), and *Iad* (God). While the base words are correct, you will notice that breaking them apart caused James to add a letter y to complete the word *Enay*. Neither James nor Laycock had yet discovered that letters are dropped in Angelical compounds when two base words end and begin with the same letter. Thus, the phrase *Zir Enay Iad* is combined by dropping the y¹ and forming the compound *Zirenaiad*. Such compound words must be preserved if we want to understand how Angelical works.

There are even several cases in which the authors have added words into the Keys where they seemed necessary. This mostly involved parts of speech or grammatical elements such as articles, adjectives, and pronouns—all of which are rare or absent from Angelical. Thus, the language tends to work like ancient tongues (such as Egyptian or biblical Hebrew), which played no part in James' and Laycock's studies of Angelical.

Most of the shortcomings of previous Angelical scholarship related to pronunciation. The Hermetic Order of the Golden Dawn made up their own system based loosely on modern Hebrew pronunciation—and Aleister Crowley followed suit. (Some today consider this "Golden Dawn Liturgical" Angelical.) Geoffrey James left the subject alone entirely, and simply included Dee's phonetic cues as they appear in the 48 *Claves Angelicae*. (However, without a key to those notations, they are of little help to most students.)

Laycock went so far as to offer a guide to pronunciation. However, I found it less than useful because it gives "probable" pronunciations for the *letters of the alphabet* rather than for the phonetic elements that actually make up the words when spoken—such as letter combinations, digraphs, diphthongs, and syllables. Not only this, but the given pronunciations were based upon modern English, with some inclusions from modern Italian and other languages. Laycock does not appear to have drawn from Early Modern (or "Shakespearean") English and Middle

English—both of which have much more to do with Dee’s Angelical pronunciation than modern languages.

The available work on Angelical has also ignored Dee’s pronunciation notes in *A True and Faithful Relation*. I will explain these notes later in this work—however, at the time James and Laycock were writing, Dee’s notes were still an enigma. No one had cracked the phonetic system Dee was using in those notes, and thus they were simply ignored.² This has led to the modern misconception that “correct pronunciations” do not exist for Angelical at all—yet Dee’s notes make it fairly clear that they do, in fact, exist.

Finally, I could find no source for the comprehensive information necessary to learn the language in a practical sense. I needed every word along with its meaning, all of its spelling variations, its use of root words, the sentence from the Keys in which it is found, its numbered location in the Keys, and commentary about the mystical meanings behind the word. Therefore, I had no choice but to begin work on my own Angelical Lexicon.

Some may object to granting such attention to what might be a constructed language. From a non-mystical point of view, it is just as possible that Angelical is a cypher of some sort (akin to Trithemius’ famous *Steganographia*), or even a complete hoax generated to cover politically sensitive information. Personally, I feel it is immaterial if the language is “real” or constructed. If it is real, then it is nothing short of miraculous that we have access to it. If it is not real, then its creation is a work of genius comparable to—or even surpassing—Tolkien’s creation of Elvish. We might study Angelical as we would Orwell’s Newspeak or Heinlein’s Martian—although we are fortunate to have a much larger sample of Angelical than we do of these latter sources.

In fact, from both a mystical *and* an historical point of view, I believe that Dee’s Angelical language is the true mystery language of the West. An Angel named Nalvage informed Dee that Angelical was preferred before Hebrew, which had long been considered the mystery language of the West. Then, Dee’s grimoire—containing the *48 Claves Angelicae* (said to be invocations composed of the native tongue of the Angels)—became foundational to the Western Hermetic and esoteric traditions.

It influenced the Golden Dawn and all who followed. From the rediscovery of Dee's documents to today, the deeper mysteries of the language have been slowly opening to the light of day.

Many students have encountered "Enochian" magick (in some form) previously, only to find pages full of invocations and names in an alien language. Rumors of its power (or even danger) surround the subject matter, but straightforward explanations of *what it is* and *how it works* are lacking. The student may ultimately put the material away and simply leave others to specialize in the subject. However, the willing seeker no longer has to feel intimidated. The understanding of the Angelic material has expanded greatly, and new resources are now being made available for all students who might take an interest. This work is one of those resources.

Since beginning my in-depth study of the Angelical language, I have found it extremely useful in practical areas. Reciting the Keys with full comprehension of every word is a wonderful and powerful experience. Not to mention the fact that it makes the actual voicing of the Keys more precise, and much less labored or forced. When working with spirits and the art of summoning, it is amazing what can be accomplished when one issues commands in Angelical. Even more impressive are the results of addressing an Angel in his or her own language!

I believe it is important to discover the real nature of the language, exactly as first received by Dr. John Dee and Sir Edward Kelley. We should not try to force the language into preconceived molds before attempting to observe it upon its own terms. Therefore, the words in this Lexicon are presented as they are recorded in Dee's journals—with all later corrections, and no omissions, additions, or (most importantly) alterations based on modern languages.

I have always felt that a grassroots study of Dee's Angelical (rather than later half-understood recensions) would lead to further expansions of the language. This is why I have taken the time to illustrate each word with all of its variations, to break down the elements of compounds, and discover the root words at their hearts. From these, along with a better understanding of Angelical grammar, we might go far in expanding the Lexicon.

With that in mind, know that this work is *not* offered as definitive of the Angelical language, but merely as a study aid for further research. This leaves a great amount of work and experience to be achieved by every individual student. I have presented the material as the Celestial Language of power that I have found it to be. The student of Angelic magick will find a comprehension of the language to be invaluable—and the deeper that comprehension, the more powerful the utterance of the Keys.

In order to create this Lexicon, it was first necessary to return to Dee's journals and generate a "corrected version" of the forty-eight Angelical Keys. Thankfully, I was not alone in this undertaking. As a member of the *Enochian-1* mailing list, I communicated with folks who had also done work toward analyzing and correcting the Keys.³ Their results do not always agree with my own, as there are several places in the text that are obscure or incomplete in *A True and Faithful Relation*, and we (and even Dee himself) came to various opinions on what should be the correct wording.⁴

Once I had the corrected version of the Keys, I used that to create the *Angelical Keys Cross-Reference*—which adopts the numbering style used by Geoffrey James in his work. (You will find that my numbers do not match his, due to the fact that my corrected Keys have a different wording.) With that in hand, I was finally able to compile my *Encyclopedic Lexicon of the Tongue of Angels*. From there, I was able to analyze the language's grammar and linguistics. All of these together, plus an exhaustive study of Dee's journals, form the basis of the work you are now reading.

This second volume of my work is an exhaustive analysis of the Celestial Speech as recorded by Dee. This is where I have preserved all of the linguistic information concerning the language. I outline its basic principles, root words, affixes, parts of speech, and phonology. This is also where I explore the subjects of Middle English and Early Modern English, and the influence these stages of the language had on Dee's conception of Angelical.

This volume culminates in the Angelical Lexicon itself. This new work is not just another "Enochian dictionary." The Lexicon includes

every word from the forty-eight Keys, all defined or related words from the *Book of Loagaeth*, and every random Angelical word or phrase found throughout Dee's lengthy journals. All of the words have been analyzed and cross-referenced to discover hidden word elements and root words. Every entry in the Lexicon includes:

- The Angelical word in English and Angelical characters.
- Its "English sense" (definition).
- Its location (cross-reference numbers for words from the Keys, page-references to Dee's published journals for all other words).
- Comparisons to every related Angelical word.
- Notes about the word's definition, history, or usage—both Dee's original marginal notations and new commentary.
- Dee also left phonetic notations for most of the words he recorded. For centuries these notes have been a source of confusion for scholars. In this new work, Dee's notations are deciphered at last! All of his pronunciation notes are included and fully explained. (A new pronunciation key has been invented to make reading the words much easier for the modern reader.)

As added features, this volume includes the Angelical Keys cross-reference (containing a fully corrected version of the forty-eight Keys, cross-referenced by number), and a lengthy English-to-Angelical section (including tips for translating English texts into proper Angelical).

Methodology

You will likely notice that my Lexicon does not resemble existing "Enochian dictionaries." Such dictionaries do not often illustrate the compounds, roots, affixes, and other linguistic intricacies of the Angelical words. Nor do they demonstrate how each word is used in the Keys, for every occurrence and version of the word (conjugations, compounds, etc). Nor do they provide commentary about the words, their origins, or the way they were used in Dee's journals and the Keys.

Thus, in order to unlock these mysteries, I set out to perform a deep analysis of the words of the Keys. I began my project with the first word

of Key One (or word 1.1), and compared it with *each and every* individual word in the Keys. That way, I could discover if word 1.1 appeared again with alternate spellings, as part of compound words, or even if similar words shared a common root.

Then, I moved to the second word of Key One (or word 1.2) and repeated the procedure. I continued this tedious process through all the Keys until the very last word of the Key of the Aethyrs (word 30.157) had been compared and cross-referenced with *every* word in the forty-eight Keys (including both the spelling of the words *and* their English definitions). This arduous word-by-word comparison revealed several fascinating aspects of Angelical grammar—most of which I had never seen published. (Until now, of course!)

Besides the words of the forty-eight Keys, I have also included all words from the *Book of Loagaeth* for which Dee recorded definitions, or which appear similar to other defined words. I have also exhaustively scoured both Dee's *Five Books of Mystery* and his *A True and Faithful Relation* for each and every instance where the Angels spoke to Dee (or one another) in their native tongue. These words are all included in the Lexicon in this volume, even if they have no definitions.

This Lexicon does not include any Enochian material developed by those who followed Dee—such as the Golden Dawn and Aleister Crowley. I do not mean to negate their work or suggest that it has no merit—however, I again stress the importance of learning the language as Dee received it before moving on to these sources. Some of their material may be of little use, and some of it may be worthwhile.

The material in both volumes of *The Angelical Language* is based strictly upon Dee's journals and personal grimoire. All references to Dee's *Five Books of Mystery* ("Five Books") are drawn from Joseph Peterson's outstanding work *John Dee's Five Books of Mystery*. All references to *A True and Faithful Relation* ("TFR") are drawn from *The Magickal Review's* edition of Meric Casaubon's *A True and Faithful Relation of What Passed for Many Years Between Dr. John Dee . . . and Some Spirits*. Finally, any reference to Dee's personal grimoire (Sloane MS 3191) will point to Geoffery James' *The Enochian Magick of Dr. John Dee*. See the bibliography in this volume for further information on sources and manuscripts.

I sincerely hope that you will find this text to be an invaluable resource. I encourage you to use this book as a study tool, so that you can experience the mysteries behind the Angelical tongue.

Zorge,
Aaron Leitch
March 2009

Endnotes

1. Both *i* and *y* are the same letter in Angelical.
2. I even saw it suggested that these were not phonetic notes at all, but alternate spellings of the words!
3. As of this date (2010), some of this work can be found on Callisto Radiant's *Enochian Linguistics* website, at <http://www.madimi.com/enochmnu.htm>.
4. I used the *48 Claves Angelicae* as my secondary reference in these cases.

Chapter 1

Angelical Linguistics

There are two primary sources available for the Celestial Speech: The Holy *Book of Loagaeth* and the forty-eight Angelical Keys. The First (“hidden”) Table of *Loagaeth* (sides A and B) contains approximately 4802 words compiled into ninety-eight lines of text. It is a wonderful sample of the language, which could be used to analyze the letters of the remaining forty-eight Tables.

Unfortunately, no translation of the Holy Book was ever recorded in Dee’s surviving journals. We know only what the Angels claimed is in the text, and a few precious words translated here and there. In many ways, modern scholars have to approach the *Book of Loagaeth* as archaeologists once approached Egyptian hieroglyphics. We can examine the words and make a lot of educated guesses about linguistic patterns, but without an “Angelical Rosetta Stone,” we are ultimately flying blind.

Perhaps this Rosetta Stone already exists in the forty-eight Angelical Keys. The Keys represent a much smaller sample of the language—totaling only 1070 words, and much fewer if we exclude words that repeat. However, unlike the Holy Book, the text of the Angelical Keys came with English translations. This grants us a wonderful opportunity to analyze the Angelical words closely—looking for syntax and grammar, root words, compounds, affixes, and so forth. (Then, with any luck, we

can apply what we learn to the text of *Loagaeth*—beginning with the first Table.)¹

When comparing the Holy Book with the forty-eight Keys, it can be easy to assume one is reading two different languages.² However, my own analysis of the text of *Loagaeth* leads me to believe that its language is one and the same with that of the Keys. I have found several words from the Keys within *Loagaeth* as well—some of them intact and some of them in modified forms. I have also found the names of several Angelical letters in the text, and a couple of direct references to *Heptarchic Angels*.³ While the words of the forty-nine Tables do seem alien to those familiar with the Keys, I think this is merely because *Loagaeth* represents a much larger sample of the language.

Having said that, I will also concede that the language used in the Keys does seem to have a slightly different “feel” and flow than the text in the Holy Book. (Donald Laycock illustrates this adequately in the introduction to his *Complete Enochian Dictionary*.) Remember chapter 2 of volume I, where I quoted Raphael, who said of the forty-nine parts of *Loagaeth*:

Every Element hath 49 manner of understandings. Therein is comprehended so many languages. They are all spoken at once, and severally, by themselves, by distinction may be spoken. [*Five Books of Mystery*, p. 297]

I assume that the “elements” of *Loagaeth* are the forty-nine individual Tables—forty-eight of which may be opened by human effort via the Keys. If each of these Tables contain forty-nine interpretations and languages (or, perhaps, *dialects* of Angelical), it makes for a total of 2401 interpretations/dialects. It is probable that the language of the forty-eight Keys represents a sample of one of these Angelical dialects.

Angelical “English Senses” and Fluid Definitions

Throughout Dee’s journals, the Angels, when translating Angelical words, referred to the English equivalents as “senses” or “significations” rather than definitions or translations. This was because the given English elaborations are filled with glosses, poetic license, and implied ad-

jectives. The Angelical words merely “signify a concept,” and we are somewhat free to apply any English words that properly (and poetically) illustrate the concept. (If you refer to the third and fourth columns of the Angelical cross-reference, you will see how the “essential concepts” of the Angelical words differ from the English elaborations given by Nalvage.)

As an example, we can look at the various interpretations of the word *Malpurg* (Fiery Darts):

Malpurg (Fiery Darts)

Malprg (Through-thrusting Fire)

Malpirgi (Fires of Life and Increase)

An even better example of fluid definition is found in the word *Cocasb* (Time):

Acocasb (Time)

“*Cacocasb*” (Another While)

Cocasb (Time)

Cocasg (Times)

Qcocasb (Contents of Time)

Furthermore, *Cocasb* likely shares a root with:

Cacacom (Flourish)

Cacrg (Until)

Casasam (Abiding)

Capimali (Successively)

“*Capimao*” (While)

Capimaon (Number of Time)

Capmiali (Successively)

Angelical shares this trait of “fluid definitions” with ancient human languages such as Sumerian, Egyptian, and Hebrew. Modern English tends to possess more specific definitions, which are necessary in order to create and utilize our sophisticated technology. However, in previous ages it was

possible to use a single word to represent any number of related concepts. (For instance, consider the ancient Egyptian word *Khepher*—which might indicate creation, formation, transformation, mutation, and so on.) The precise meaning intended by the author was indicated by context.

Root Words

Several Angelical words with dissimilar spellings turn out to have similar definitions—revealing many previously unknown root words. Compare the following words:

Lendloh (Kingdom)

Adohi (Kingdom)

Both of these words translate as “Kingdom”—but they would not have appeared near one another in a simple alphabetical listing. We can see, however, that they share the letters *doh*—and this is likely an Angelical root word.

Conversely, I found that many words with similar spellings had *dis-similar* definitions. This often highlighted relationships between concepts within the language that were not apparent at first glance. For instance, compare the spelling similarities between these words:

Ors (Darkness)

Orsba (Drunken)

Orscor (Dryness)

Orscatbl (Buildings)

All of these seem to share a common linguistic root (*Or* or *Ors*), but they have definitions that are considered unrelated in English. By contemplating how these concepts might relate to one another, it can tell us something about how Angels “think.”

These root words also support the idea that Angelical works similarly to ancient languages such as Hebrew. Such early tongues are based upon a series of simple root words—usually of two or three letters, each of which may or may not stand on its own as a proper word. Affixes can then be added to the roots to alter inflection or tense.

For example, consider the Angelical word *I* (Is)—which is the likely root of the word *Ip* (Not). By adding affixes, we obtain:

Ipam (Is Not)

Ipamis (Can Not Be)

An even more important root is *Ia*, which does not stand as a word on its own in the Keys.⁴ However, it is possibly the root of several existing words—just a few of which are listed here as an example:

Iad (God)

Iaida (The Highest)

Iaiadix (Honor)

Iaidon (All Powerful)

Further, the first word in the above list, *Iad* (God), appears to be the root element of several additional words:

Gciad (Lord and Master)

Ioiad (Him the Liveth Forever)

Iadnah (Knowledge)

Laiad (Secrets of Truth)

Iadpil (To Him)

At the front of the Lexicon, I have included a list of all of the root words (or letter combinations) that I have discovered to date. (The list includes mostly those root words that do not already stand as words on their own.)

Compounds

Also akin to early (and, of course, many modern) languages, Angelical roots/words may be compounded in order to convey more sophisticated concepts. For instance, the three words *Zir* (Am), *Enay* (Lord), and *Iad* (God) are combined to form *Zirenaiad* (I am the Lord Your God).

I have found that, most often, compounds are made between nouns or verbs and the words that modify or indicate them. The following examples are an extremely small sample of such modifier-compounds found throughout the forty-eight Keys. (Note that I have placed the modifiers within each word in bold.) There are possessive adjective (*his*, *her*) compounds:

*Busdirt**ilb*** (Glory [of] Her)

*Elzapt**ilb*** (Her Course)

Lonshitox (His Power)

Here are some demonstrative pronoun (*this, those*) and relative pronoun (*which/that*) compounds:

<i>Arcoazior</i> (That Increase)	<i>Dsabramg</i> (Which Prepared)
<i>Artabas</i> (That Govern)	<i>Dschis</i> (Which Are)
<i>Unalchis</i> (These Are)	<i>Dsi</i> (Which Is)
<i>Oisalman</i> (This House)	<i>Dsom</i> (That Understand)

Conjunction (*and, or, but, as*) compounds are very common:

<i>Corsta</i> (Such As)	<i>Odchis</i> (And Are)
<i>Crpl</i> (But One)	<i>Odmiam</i> (And Continuance)
<i>Tablior</i> (As Comforters)	<i>Odzamran</i> (And Appear)
<i>Taviv</i> (As the Second)	<i>Qmospleh</i> (Or the Horns)

Compounds are regularly created from forms of the verb *to be* (*is, are, were, and—apparently—is not*):

<i>Chisholq</i> (Are Measured)	<i>Pageip</i> (Rest Not)
<i>Unalchis</i> (These Are)	<i>Odipurán</i> (And Shall Not See)
<i>Inoas</i> (Are Become)	<i>Zirenaiad</i> (I Am the Lord God)
<i>Idlugam</i> (Is Given)	<i>Gchisge</i> (Are Not)

There are fewer (although no less significant) examples of nouns compounded with adjectives or verbs other than *to be*.

I have also found that compounding Angelical words often results in changes to their spelling. For example, the word *Dsonf* (Which Reign) is a combination of *Ds* (Which) and *Sonf* (Reign). However, notice that there is only one *s* found in *Dsonf*. That is because Angelical combines duplicate letters when forming compounds. Therefore, the final *s* of *Ds* and the first *S* of *Sonf* combine into one *s* in *Dsonf*.

Another example is the word *Gmicalzoma* (Power of Understanding). This is a combination of *Gmicalzo* (Power) and *Oma* (Understanding). However, we can see that the final *o* of *Gmicalzo* and the first *O* of *Oma* have been combined into a single letter in the compound.

There are also several examples of completely inexplicable spelling changes when compounds are formed. For instance, the word for *Day* in Angelical is *Basgim*, while the compound word for “Midday the First” is *Bazemlo* (*Bazem* + “*Lo*”). The change of the *s* to a *z* is not surprising, because these letters represent a similar sound. However, note how the *gi* of *Basgim* has disappeared entirely from the compound *Bazemlo*. We can therefore guess that *Bas*/*Baz* is an Angelical root indicating “daytime.” However, we cannot guess what rules apply to the spelling change between *Basgim* and the *Bazem* element in *Bazemlo*.

It might be helpful to provide another example, so we will look at the word *Soba* (Whose). In the compound *Sobhaath* (Whose Works), the spelling has altered to *Sobha*. In the compound *Sobolzar* (Whose Courses), the spelling becomes *Soba*. Even more inexplicable, in the compound *Solamian* (Whose Continuence), the spelling is altered to *Sola*.

Conjugation

Further spelling changes may come from conjugation instead of compounding. These changes appear so random, even professional linguists can find no rhyme or reason behind them.⁵ Several examples follow:

<i>Goho</i> (Sayeth)	<i>Naoln</i> (May Be)	<i>Zir</i> or <i>Zirdo</i> (Am)
<i>Gohia</i> (We Say)	<i>Noan</i> (To Become)	<i>Zirom</i> (Were)
<i>Gohol</i> (Saying)	<i>Noar</i> (Has Become)	<i>Zirop</i> (Was)
<i>Gohon</i> (Have Spoken)	<i>Noas</i> (Have Become)	
<i>Gohus</i> (I Say)	<i>Noasmi</i> (Let Become)	
<i>Gohulim</i> (Is Said)		

Unfortunately, I cannot report that I have discovered anything useful in this regard. Given the apparently haphazard manner in which the spellings are altered, I can’t even state with surety that conjugations, as we would recognize them, even exist in Angelical. Many Angelical words (verbs and nouns) alter their spelling even when they do not conjugate or compound with other words. Just a few examples are:

Aai, *Aao* (Amongst)
Acocasb, *Cocasb* (Time)

Butmon, Butmona (Mouth)

Efafafe, Ofafafe (Vials)

Netaab, Netaaib (Government)

Affixes

Having learned somewhat about Angelical roots and compounds, I was able to isolate what *appear* to be several Angelical affixes. For example, there are some instances where the addition of *-o* to a word seems to add the connotation of *of*:

Caosg (Earth) - *Caosgo* (Of the Earth)

Vonph (Wrath) - *Vonpho* (Of Wrath)

Iad (God) - *Oiad* (Of God)

However, this does not appear to be a set rule. First, an equivalent to the word *of* is *extremely* rare in Angelical. (Usually, it is simply implied by context.) Second, some words appear with additional *-o* affixes without gaining an *of* connotation. Examples are:

Zol (Hands) - *Ozol* (Hands)

Zien (Hands) - *Ozien* ([My Own] Hand)

Micalz (Mighty) - *Micalzo* (Mighty / Power)

Another likely affix is *-ax*, which may be an indicator of action similar to our own suffix *-ing*, which can turn verbs into active participles (e.g., “The running water is very deep”) or present progressives (e.g., “He is running very fast.”):

Blior (Comfort) - *Bliorax* (To Comfort)

Om (Know) - *Omax* (Knowest)

There are other verbs that end with the *-ax* suffix, but we have no examples of the same words without the affix: *Camliax* (Spake), *Tastax* (Going Before). We might possibly add *Gizyax* (Earthquakes) and *Coraxo* (Thunders of Judgment and Wrath) to this list—they may be nouns by English standards, but they still indicate violently active forces. Meanwhile, there

are some “-ing clause” verbs in the Keys that do not appear with the -ax suffix—such as *Dluga* (Giving unto) or *Panpir* (Raining Down).

Rarities: Pronouns, Prepositions, Adjectives, Articles, Case

There are several aspects of grammar that are rare or even nonexistent in the Angelical tongue. For instance, personal pronouns are used very infrequently in the Keys—and it is difficult to say why they are used in the places we do find them. However, while these pronouns are used less frequently than is the case in modern English, they are used more frequently than the other rarities we will discuss in this section. The existing personal pronouns are:

<i>Ol</i> (I)	<i>Yls</i> (Thou, singular)
<i>Tox</i> (Him / His)	“ <i>Pi</i> ” (She)
<i>Nonca</i> (You, plural)	“ <i>Ip</i> ” (Her)
“ <i>T</i> ” (It)	<i>Par</i> (Them)
<i>Tiobl</i> (Her)	

Relative pronouns like the following seem to be a bit more common, as they are not as easily implied by context:

<i>Sobam</i> (Whom)	<i>Casarm, Casarma</i> (Whom)
<i>Ds, Dst</i> (That, Which)	<i>Soba, Sobca, Sobra</i> (Whose)

Plus, we find these possessive adjectives:

<i>Tilb</i> (Her)
<i>Tox</i> (His / Him)
<i>Aqlo</i> (Thy)

However, they are used sparingly, and—as we saw previously—they are often found in compound with their nouns. In such cases, I note that they often follow the noun—such as in *Lonshitox* (His Power) and *Elzap-tilb* (Her Course).

Non-possessive adjectives are even more uncommon in the Angelical text of the Keys. When they *are* used, they typically follow the rule of English—falling immediately before the noun they indicate, and not usually compounded with it. Some examples are *Vohim Gizyax* (Mighty Earthquakes) and *Adphaht Damploz* (Unspeakable Variety).

On the other hand, most of the poetic adjectives we see in the English translations are not implied in the essential definitions of the Angelical words—such as *Orri* (Barren Stone), *Grosb* (Bitter Sting), or *Sapah* (Mighty Sounds), all of which are nouns that show no linguistic indication of their adjectives. It would appear that adjectives in such cases are left entirely up to the author, or reader, of the text.

Another rarity in Angelical is the use of prepositions (*at, on, in, for*). We already know that there *may* be an affix to indicate “of” (-o). There is also one instance of the word *De* (of) that stands alone in the Keys. Plus the following prepositions are found here and there throughout the Keys:

<i>Aai, Aaf, Aaiom, Aao</i> (Amongst)	<i>Mirc</i> (Upon)
<i>Aspt</i> (Before)	<i>Nothoa</i> (Amidst)
“ <i>Azia</i> ” (Like unto)	<i>Oroch</i> (Under)
<i>Oq</i> (Except/ But)	<i>Pambt</i> (Unto)
<i>Bagle</i> (For) ⁶	<i>Tia</i> (Unto)
<i>De</i> (Of)	<i>Zomdux</i> (Amidst)
<i>Pugo</i> (As Unto)	<i>Zylna</i> (Within)
<i>Vors, Vorsg</i> (Over)	

All of this indicates that prepositions exist to some extent in Angelical, but they are not often used unless context makes them unavoidable.

Meanwhile, I have discovered that articles (*a, an, the*) are not used in Angelical at all. Articles are implied entirely by the context of the sentence. This trait is also common to many historical languages, such as Latin.

I have also found that grammatical case does not often apply to Angelical. In modern English, the case of a noun or pronoun can be subjective (*he*), objective (*him*), or possessive (*his*). In Angelical, much as with conjugation, there do *appear* to be some examples of spelling changes from one case to another. (See the list of pronouns at the beginning of this section.) However, there is no indication these changes have anything at all to do with case.

Meanwhile, there are several examples of *vocative* case in the Angelical tongue. A noun takes the vocative case when it indicates someone being *addressed*. For example, in the phrase “Open the door, John,” the word *John* is vocative. The sentence does not need the addition of *John* in order to be complete, but we include it to specify that John is being addressed. Of course, there is no vocative *case* in English—so we do not see any spelling change to the word *John* when used vocatively.

However, some older languages such as Latin do utilize a vocative case. The most famous example comes from Shakespeare’s play *Julius Caesar*, during the scene in which Caesar’s best friend Brutus stabs him in the back. After the assault, Caesar turns to Brutus and says, “*Et tu, Brute?*”⁷ *Brute* is the vocative case of the name *Brutus*.

The first example of the vocative case in Angelical is found within the First Table of *Loagaeth*, where we find the word *Befas*.⁸ It would appear this word aroused the curiosity of Dee and/or Kelley, because it is similar to the name of a Heptarchic Angel the men had already met: *Befafes*—the Angelic Prince of Tuesday. In the margin, Dee makes the following notation:

Befes the vocative case of Befafes. [*Five Books of Mystery*, p. 310]

Therefore, we know that someone in the text of the First Table of *Loagaeth* (presumably the Creator) is directly addressing Befafes for some reason—and the vocative case alters *Befafes* to *Befes*.

The second example of vocative case appears in *A True and Faithful Relation*, while Dee and Kelley are having a conversation with the Heptarchic Angel Madimi. The Angel suddenly halts the discussion to say:

Carma geta, Barman. [*A True and Faithful Relation*, p. 32]

When Dee asked Madimi what this phrase meant, she translated it as “Come out of there, Barma.” *Barma* turned out to be the name of a spirit inhabiting Kelley, which Madimi proceeded to exorcise. The form *Barman*, then, is a vocative case of *Barma*.

Finally, there *may* be a third example of vocative case—also found in the First Table of *Loagaeth*—in the word *Bobogelzod*. This word certainly appears to have some relationship with the Heptarchic King of Sunday *Bobogel*—and could very well represent a vocative case of his name.

Thus, we know that Angelical makes use of the vocative case. We do not know, however, what rules govern the spelling changes.

Phonetic Glosses

Note: Throughout the remainder of this chapter, I will illustrate some pronunciations according to a key found on page 95 of this volume as well as with the Angelical Psalter in volume I. You can also find a chart illustrating the Angelical characters on page 106 of this volume.

It is vital to remember that Dee was *not* recording the words in Angelical characters. Kelley spoke the language fluently while in his trance state, and Dee merely wrote down in English letters what he heard. I have no doubt that many of the words recorded by Dee are exact in their Angelical spelling—meaning we could take the English letters and transliterate them directly into Angelical. However, there are many examples of words that have “phonetic glosses.” This is what I call spelling “peculiarities” that appear in different instances of the same word—which are apparently intended to give us pronunciation cues.

Take, for example, the word *Crip* (But), which appears without the *i* in the compound *Crpl* (But One). Therefore, the *i* likely does not represent an Angelical character in this word—leaving only *Crp* (But). The shortest and most radical⁹ version of the word should be the “correct” spelling. What we have in *Crip* is a phonetic gloss—letting us know that *Crp* is pronounced “krip” rather than “kurp.”

There is also the element *Purg* (Flames), which appears in such words as *Ialpurg* (Burning Flames) and *Malpurg* (Fiery Darts). Yet these same words appear elsewhere as *Ialprg* (Burning Flame) and *Malprg* (Through-thrusting Fire). Therefore, *Prg* and *Purg* are likely the same word with

the same Angelical spelling. The extra *u* is merely a phonetic gloss, telling us where to place the vowel sound. Elsewhere, we even see the word *Prge* (Fire)—yet another phonetic gloss, adding the *e* to tell us the *g* is a soft “juh” sound. All of these clues suggest the true pronunciation of the Angelical word *Prg* is identical to the English word *purge*. However, the word is probably spelled *Prg*.

Compounds are not the only places we can look for phonetic glosses. Several words that stand alone in the Keys appear more than once with different spellings. For example, consider the word *Abramig* (Prepared). This word appears only once in this form. Meanwhile, it appears in three other places in the Keys in the form of *Abramg*—twice standing alone and once in a compound. Therefore, we might suspect that *Abramg* is the radical spelling of this word. The extra *i* in *Abramig* merely tells us where to place the vowel sound (“ay-bray-mig” rather than “ay-bram-jee”).

Another good example is the word *NA*—which appears in the *Five Books* and the *Book of Loagaeth* as a Name of God. We might assume this word is pronounced “nah” or “nay.” However, in the Keys we can find the same word written phonetically as *Enay* (Lord). Thus, we know the proper pronunciation of *NA* is “en-ay,” and it should be spelled with only two letters.

As further examples, we can compare the following words:

<i>F</i> (Visit)	-	<i>Ef</i> (Visit)
<i>L</i> (First)	-	<i>El</i> (First)
<i>S</i> (Fourth)	-	“ <i>Es</i> ” (Fourth)

The added *E* in each case is apparently a phonetic gloss—once again showing us where to place the vowel sound in the pronunciation of the words.

Further phonetic glosses seem to be associated with the Angelical digraphs—although the subject is fairly uncertain. In ancient languages (at least, those that possessed an alphabet), digraphs are usually indicated by a single character. For example, the Hebrew letter *Peh* represents the

sounds of both “P” and “Ph.” The letter *Tau* represents both “T” and “Th.” Likewise, there are several examples of this in Angelical:

Cnoqod is pronounced “see-noh-kwod” (Q = Qu)

(Also see: *Cnoquod*)

Cormp is pronounced “kormf” (P = Ph)

(Also see: *Cormf*)

Lonsa is pronounced “lon-sha” (S = Sh)

(Also see: *Lansh*)

Noncp is pronounced “non-sef” (P = Ph)

(Also see: *Noncf*)

Sapa is pronounced “say-fa” (P = Ph)

Telocvovim is pronounced “tee-loch-voh-vec-im” (C = Ch)

(Also see: *Teloch*)

Vonpo is pronounced “von-foh” (P = Ph)

(Also see: *Vonpho*)

The above is fairly convincing evidence that Angelical digraphs are indeed represented by single letters. That would mean that the secondary letters in these digraphs (the *h* in *Ph* and *Ch*, the *u* in *Qu*, etc.) are merely phonetic glosses, and should not be included when the words are spelled in Angelical characters.

However, there also exist *counterexamples* in Dee’s journals. The very first word of the *Holy Book of Loagaeth* (Table One, side A) was originally recorded by Dee as *Zuresk*. Later, Raphael corrected this by telling Dee the word must contain seven letters—*Zuresch*. (The *ch* taking its hard sound, as in the English words *ache* or *chrome*.) Because of this correction, we know the *Ch* digraph is—in this case—actually written with two letters instead of just one.

If we continue to look through the first few lines of *Loagaeth* (which Raphael spelled out in Angelical character by character)¹⁰, we find several further examples of two-character digraphs as well.

Another good counterexample is the word *Hoath* at the end of the first Angelical Key. I included the transmission of this word in volume 1, chapter 3 (in the section “Dee Suspected of Cryptography?”), where Nalvage was still associating numbers with each letter of the words.

There we can see undeniably that Nalvage transmitted both a *t* and an *h* for *Hoath*, and gave a number to each letter. Therefore, once again we can see an Angelical digraph represented with two letters as in modern English.

Thus, we are left with several examples of one-character digraphs and several examples of two-character digraphs. That leaves us with a large number of two-character digraphs in Dee's records that give no clue to their proper Angelical-character spelling. Was Dee writing these words in transliteration (letter for letter) or phonetically? Where no such clues exist, I have recorded the digraphs in the Lexicon in Angelical characters just as Dee recorded them in English. Yet there remains some room for debate on the issue.

As a final entry in this section, I would like to mention a short phonetic note that Dee recorded in his journal for a word in the *Book of Loagaeth*. For Table One, side A, line 23, Dee recorded the word *Au*. In the margin, he noted "*au* sounds *af*." It might seem that Dee was indicating that the *u* could sound like an *f*. However, it is more likely that he was indicating a "v" sound for this word—so that *Au* is actually *Av*. In the written English of Dee's time, *u* and *v* were essentially the same letter. So Dee would have had to utilize the *f* as a kind of phonetic gloss, to approximate the phonetic sound of *v*.

Early Modern English and Angelical

Before we continue discussing the pronunciation of Angelical, we must first consider a few points about the English used by Dee to record the words. As mentioned previously, Kelley spoke the Angelical words aloud while Dee recorded them in English characters. (He also added marginal notes with phonetic pronunciation clues.) These words and notes are all recorded in—and represent sounds familiar to—Elizabethan English. A little study into this vernacular will make sense of many of Dee's seemingly inexplicable phonetic notes.

Dee lived from 1527 until 1608 CE, making him a contemporary of people such as William Shakespeare (1564-1616), Edmund Spenser

(1552–99), and Francis Bacon (1561–1626). These men all spoke “Elizabethan” English, albeit with different regional dialects. (Queen Elizabeth I reigned from 1558 until 1603.) As any Enochian scholar can tell you, reading Dee’s journals is a challenge similar to reading Shakespeare’s plays or King James’ (1566–1625) authorized Bible. (Remember that the quotes you read throughout this book have had their spelling modernized.) Therefore, a study of Shakespeare’s English is necessary if one wishes to estimate the sound of the Angelical language recorded by Dee.

Contrary to what some people may believe, the English spoken by Dee and Shakespeare was *not* Old English or Middle English. It was, in fact, a form of English called *Early Modern English*. This stage of the language existed roughly between the late 1400s and the late 1600s.¹¹ In other words, it was the standard version of the language during the Renaissance era in England. It was *not* spoken with the “Queen’s English” accent we currently associate with the British upper class and royalty. Nor was it the Cockney dialect we associate with the working class in London’s East End.¹² These accents did not originate (as we know them) until the eighteenth and nineteenth centuries.

Those who study Shakespearean phonetics commonly suggest that spoken Early Modern English sounded more like the “hillbilly” accent found in the Appalachian regions of the eastern United States. That is because the ancestors of so many of the people who live in Appalachia migrated from England when Early Modern English was prevalent, and then settled into isolated communities. Their language therefore remained unchanged for hundreds of years, and it currently contains the most similarities with Early Modern English. Of course I am not suggesting that we read the Angelical Keys in the voice of Jed Clampett. It is important, however, to place the phonetic sounds we are going to explore in their proper context.

Early Modern English is a transitional stage of the language between Middle English and what we speak today (present-day English). It retained some of the spelling conventions of Middle English, but had shifted to a pronunciation more familiar to the present day. That, in fact, is why Early Modern English so often confuses modern students. We

can listen to plays by Shakespeare and—for the most part—understand what we are hearing. There may be puns or catchphrases we don't recognize, and there are a few words that have changed in meaning, but the words still sound basically like present-day English.

However, when we try to *read* the same material, there are some glaring departures from what we learned about English in school. These departures are partially thanks to the Middle English spelling conventions that had not yet passed out of the system by the time of Shakespeare and Dee.

Further departures and confusion arise from the fact that English had not been standardized during the Early Modern English phase.¹³ The “educated” languages such as Latin had reached a standard, but English had not. Just as the definitions of the words were somewhat fluid, so were the spellings. Most words were spelled according to how they sounded to the author (a factor that could vary widely from region to region), or according to how the author believed they “should” be spelled. The rules were so fluid that the same word might be spelled in different ways within the *same text*. (Of course, we have already discovered this within Dee’s record of the forty-eight Keys.)

Thankfully, there is a brighter side to Early Modern English as well. Most of the grammatical rules you learned in school—and take for granted to this very day—apply to Dee’s English. (That is why the language sounds similar to our own when spoken.)

For the most part, the consonants in Early Modern English sounded pretty much the way we use them today. A *g* before an *e* or *i* generally had the soft “juh” sound (as in *general*, *budge*, and *giant*), but otherwise a *g* took the hard sound (as in *grand*, *glad*, and *haggard*). The letter *r* probably sounded longer and more drawn out than present-day English. For example, the name *Henry* has three syllables in Early Modern English. So does the word *angry*.¹⁴ The letter *z*¹⁵ was rare, but was used by Dee and Kelley as we use it today (as in *zest*, *zip*, and *sizzle*). The letter *x* took the sound of “ks” in the middle or at the end of a word (as in *excite*, *taxes*, and *fox*), but the sound of “zee” or “tz” at the beginning (as in *xylophone* and *xenophobe*).

Most of the digraphs are familiar: *Th* (as in *this*, *that*), *Sh* (as in *sheet*, *dish*), *Ph* (as in *phantasm*, *phone*), and so on. The digraph *Ch* also existed—sometimes representing the “tch” sound (as in *church*, *chain*), and other times a guttural “kh” sound (as in *ache*, *chrome*, and *chronicle*). *Kn* had finally developed the “nh” sound we know today (as in *knight*, *knife*). Early Modern English also recognized the rare *Gn* digraph as a throaty “nh” sound (as in *gnat*, *gnaw*, and *gnarl*).

Therefore, if you are a native English speaker, you can read the Angelical Keys pretty much as they appear. You can most often go with your gut reaction on how the letter combinations of the words should sound.

Most of the differences between Early Modern and present-day English appear where vowel sounds are concerned. Of course, most of the grammatical rules are still the same as we know them. For instance, an *e* following a consonant at the end of a word will become silent, and make the preceding vowel long (as in *bake*, *precede*, *pipe*, *hope*, and *duke*).

However, as we shall see, the written form of Early Modern English used many peculiar letter combinations to represent the vowel sounds—many of them left over from the more archaic spellings of Middle English. I would like to highlight a couple of points that most often result in confusion for students:

First, written Early Modern English used the letters *i*, *y*, and *j* interchangeably. The basic rule was that *i/y* represented the vowel sounds, while *j* (actually an elongated *i*) represented the consonant sound.

I/y could be used at the beginning or end of a word—making the sounds of “yuh” at the beginning (as in *yard*, *your*, and *yellow*) and “ee” at the end (as in *lady*, *windy*). Sometimes, an *i/y* at the end of a word could have the long “eye” sound (as in *sty*, *ply*, and *sky*). If it follows an *a*, it makes that vowel long (as in *day*, *stay*, and *dais*). In the middle of a word, *i* possessed its typical short sounds (as in *bit*, *sit*, and *whither*) or long sounds (as in *bite*, *kite*, *blight*, and *sight*).

Meanwhile, either the letter *i* or its elongated *j* version could appear in a word with the consonant “juh” sound.¹⁶ It might appear at the start

of a word (as in *justice*, *jump*, and *John*)¹⁷ or in the middle (as in *adjust*, *object*, and *majestic*). Finally, as if to confuse matters further, the “juh” sound could also be represented by a *g* (as in *danger*, *sage*, and *range*).

The next common point of confusion, for modern students, is between the letters *u* and *v*. These letters were also interchangeable in Early Modern English, and might indicate either a vowel or a consonant sound.

If the letter was used at the beginning of a word, it was always written as *v*. It might take the consonant “vuh” sound if preceding a vowel (as in *very*, *visit*, and *vast*). Or, it might take the vowel sound if preceding a consonant: either the long “yew” sound (as in *vtopia*, *vtilize*, and *vseful*),¹⁸ or the short “uh” sound (as in *vp*, *vtmost*, and *vsher*).¹⁹

The *u* form of the letter could be used anywhere else in the word. Whether it took the vowel or consonant sound was the same as for the letter *v*. It could take the consonant sound if it preceded a vowel (as in *sauage*, *saue*, and *David*).²⁰ Or, it could take the vowel sound if it preceded a consonant (as in *mud*, *scrub*, and *button*).²¹

I should also point out that the letter *w* was fairly rare. It was more often written like a literal double *u* (or *v*)—*uu* or *vv*.

On the following pages, you will find reference charts for Early Modern English phonetics, which can be applied to Angelical words, as well as the pronunciation notes Dee left in his records. It is not an ultimate guide to proper Angelical pronunciation (as we shall see later, there are also several Middle English influences upon Angelical), but it gives us a much clearer picture than systems based upon Hebrew or other phonologies.

When you encounter an Angelical word with an obscure spelling—or one of Dee’s seemingly inexplicable phonetic notes—simply look for that word’s letter combinations in the right-hand column of these charts. The left-hand column will indicate the sound likely made by those letters in Angelical (and Early Modern English):

Early Modern English Phonetics Chart²²

(for Angelical Pronunciation)

<i>Consonant Sounds</i>	
Phonetic Sound (as in)	Letter Combinations in Early Modern English
B (<i>boat, clobber</i>)	b, bb
D (<i>dive, ladder</i>)	d, dd
F (<i>fan, rough, phone</i>)	f, ff, gh, ph
G (<i>guard, giggle</i>)	g, gg
H (<i>house, hover, who</i>)	h, wh
J (<i>budge, jump, adjust, magic</i>)	dg, dge, j, i, d, di, dj, g
K (<i>cake, back, chrome</i>)	k, kk, c, cc, ck, ch
L (<i>land, spill, will</i>)	l, ll
M (<i>metal, mammal</i>)	m, mm
N (<i>name, manner, knight, gnome</i>)	n, nn, kn, gn
P (<i>pine, speck, puppet</i>)	p, pp
R (<i>road, serrate, write</i>)	r, rr, wr
S (<i>save, bless, cereal</i>)	s, ss, c
T (<i>Table, little, lottery</i>)	t, tt
W (<i>water, work, what</i>)	uu, vv, w, wh
X (<i>except, flax, excite</i>)	x
Y (<i>yes, yellow, your</i>)	y, i
Z (<i>zoo, haze, blizzard, xylophone</i>)	s, z, zz, (very rarely: x)

Vowel Sounds	
Phonetic Sound (as in)	Letter Combinations in Early Modern English
A – long (<i>date, day, eight, whey</i>)	a, aa, ai, ay, ei, ey, (maybe: eh)
A – short (<i>bat, cat, apple</i>)	a, æ ²³
E – long (<i>beet, heat, believe, only</i>)	e, ee, ea, ie, y, æ ²⁴
E – short (<i>fed, bed, head, dead</i>)	e, ea
E – silent (<i>taste, hope, wage</i>)	e
I – long (<i>i, bite, blight, style, height</i>)	i, igh, ai, y, ei, ye
I – short (<i>bit, cliff, miss, pen</i>)	i, j, e
O – long (<i>oar, bone, although</i>)	o, oo, ou, ov, ow, oa, ough, ovgh
O – short (<i>hot, tall, father, auburn</i>)	o, a, au, av, aw, augh, avgh, ough, ovgh
U – long (<i>root, through, brute</i>)	o, u, v, ou, ov, oo, ough, ovgh, eu, ew
U – short (<i>cup, of</i>)	u, v, o

Digraphs	
Phonetic Sound (as in)	Letter Combinations in Early Modern English
“Kwuh” (<i>queen, quick</i>)	qu
“Ow” (<i>out, drought, house, town</i>)	ou, ov, ow, ough, ovgh
“Oy” (<i>oil, boy</i>)	oi, oy
“Shuh” (<i>shine, shower, wish</i>)	sh
“Tch” (<i>chase, church, witch</i>)	ch, t, c, cch, tch
“Thuh” (<i>that, whither, thorn</i>)	th, (very rarely: y) ²⁵

Take note that several of the above letter combinations appear more than once. For example, the combination *ough* appears under four different headings, because it might indicate any of the following sounds:

Long *o* (as in *although, dough*)

Short *o* (as in *thought, cough*)

Long *u* (as in *enough, rough, tough*)

digraph *ow* (as in *drought*, *bough*)

This means that—just as with Early Modern English itself—there will always be some ambiguity in the pronunciation of Angelical words. However, at the very least, this information will allow us to make educated guesses rather than engaging in blind speculation based upon present-day English, Hebrew, or other languages.

Middle English and Angelical

Having said the above about Early Modern English, I feel it is necessary to add a few words about Middle English and its influence on the Angelical language.

Dee may have been writing his notes in his own contemporary English; however, we must keep in mind that he was receiving a sacred magickal language from the Angels, which they claimed was an ancient proto-tongue. This is not uncommon for magickal languages, most of which are archaic in some form. For example, the priests of ancient Babylon made use of the older Sumerian language in their rites. In Dee's time, dead languages like Latin and Hebrew (the latter was solely a liturgical language in Dee's time) were the standard mystery languages. Therefore, it is no surprise that Angelical would have also had an archaic sound to the ears of Dee and Kelley. That is where Middle English comes into the picture.

Middle English was the language used by Chaucer to write his *Canterbury Tales*. One of the best-known traits of Middle English was the manner in which it tended to pronounce most of the letters in each word—so the vowels were clearly pronounced. As the English language drifted toward its Early Modern phase, the syllables began to blend together into the sounds we are familiar with today.

By taking Dee's phonetic clues into account, I have discovered a general "Middle English" trait throughout Angelical. This is especially applicable to vowels or groups of consonants. For example, all the vowels in the word *Aai* are sounded ("ay-ay-ii"). In the word *Balye*, the *a*, *y*, and *e* are all sounded distinctly ("bay-lii-ee"). The word *Momao* follows the same rule—with the *a* and both *o*'s sounded distinctly ("moh-may-oh").

For consonants, we can look at the final *m* in *Mapm*, which sounds alone (“map-em”). Or the initial *L* in *Lring*, which also makes its own sound (“el-ring”). Another example is the word *Zlida*, where the initial *Z* stands alone (“zohd-lida”).

I could give dozens of examples of this convention, but I think these should suffice as an illustration. This in no way means that *every* letter in every Angelical word should be pronounced! However, the convention appears often enough to give the language a slightly “Middle English” flavor. In this way, the Angelical tongue would have sounded archaic to Dee and Kelley—thus fulfilling the “requirement” for a magickal language.

General Notes on Angelical Phonology

This section is where I have gathered all of my notes on the phonology of the Angelical language. They are taken from everything we have seen in this chapter so far, as well as Dee’s own pronunciation notes. (See the Lexicon for more on Dee’s notes.) What you see below can be applied directly to the Angelical words, as Dee recorded them, and which you will find in the Lexicon.

Vowels

Pronouncing the vowels in the Angelical tongue does not present much of a problem. As we shall see in the Lexicon, a vowel will usually take its short sound when it is followed by a consonant in its syllable. For some examples, see *Lap*, *Iad*, and *Zir*. However, when a vowel is attached to the *preceding* consonant (i.e., it stands at the end of its syllable), or when it stands alone in a syllable, it takes its long sound. For examples of this, see *Momao*, *Napeai*, and *Paradial*. Dee’s phonetic notes—which we shall see in the Lexicon—usually divide the words by syllables, thus indicating to which consonant (if any) each vowel is attached.

Consonants

Of course, it is the consonants that cause most students (and adepts!) to stumble with Angelical pronunciation. While the consonants generally make the sounds we are familiar with, there are several words that contain

peculiar groupings of consonants that make little or no phonetic sense to modern English-speaking readers. There are certain grammatical rules one must learn to make sense of it all:

When two consonants are placed together, they can:

- 1) Make a digraph as they would in present-day English (*Ph, Ch, Th, Qu*, etc.), as in *Dorpha, Ethamz, Chis, Teloch*, and *Norquasahi*. Or they can:
- 2) Make a new consonant sound as they would in present-day English (*Gr, Tr, Gn*, etc.), as in *Grosb, Trian, Gnay*, etc.

However, if neither of the above apply (as in *Nazpsad, Farzm, Zchis*), then:

- 3) The “peculiar” consonant letter is pronounced as a syllable unto itself, after the manner of Middle English. By “peculiar,” I mean the consonant in the cluster that stands as the “odd man out.” For instance, in the cluster *gsp*, we find that the letters *sp* naturally form a sound together (as in *spot* or *speak*). Meanwhile, the letters *gs* do not make a natural sound in English. Therefore, that *g* is the peculiar one in the group—and it is pronounced by itself, in its own syllable.

In Angelical, a letter standing alone in a syllable is not pronounced phonetically. To continue our *gsp* example, the *g* would take neither its hard sound (“guh”—as in *game* or *good*) nor its soft sound (“juh”—as in *giant* or *huge*). Instead, one would actually pronounce the letter’s *name*—sounding like “gee.”

Let’s take a look at some examples in Angelical: the word *Nazpsad* is pronounced “nayz-pee-sad.” The central *p* stands out in this case as the peculiar consonant, and is therefore pronounced as “pee.” The word *Farzm* is pronounced “farz-em.” The final *zm* does not combine naturally in English, and the *m* is pronounced by itself as “em.” As a final example, the word *Zchis* is pronounced “zohd-kiis.” The initial letters *Zch* do not combine, therefore the *Z* is pronounced as “zohd.” In each case, the peculiar consonant stands alone as its own syllable.

I admit it seems odd that Angelical consonants should sound like the *names* of English letters. (After all, they have their own Angelical names!) However, notice that long vowels also sound like their English

names (long *a* = “ay,” long *e* = “ee,” long *o* = “oh,” etc.)—and any Angelical vowel that stands alone in a syllable takes the long sound. It would appear, then, that the same principle is applied to Angelical consonants when they stand alone. That is to say, Angelical recognizes “long consonants.” Just as a long *Un* (A) sounds like “ay,” so a long (or extended) *Tal* (M) sounds like “em.”

While we are still on the subject of “long consonants,” I should mention that the letter *Ceph* (Z) sometimes takes its long sound (“zohd”) for no apparent reason. For example, when the Angel Nalvage transmitted the *Corpus Omnium* to Dee and Kelley, he informed them that the word *Moz* could be pronounced “moz” or “moz-ohd.” The shorter pronunciation indicates “Joy,” while the pronunciation with the extended Z (“zohd”) indicates “Joy of God.”

As we can see, there is no grammatical reason why the *z* in *Moz* should be extended. The same is true for the word *Zacar* (zay-kayr)—which appears in the forty-eight Keys several times with the extended Z (zohd-ay-kayr). My best guess is that this is not based upon a grammatical rule at all. Perhaps, instead, it is merely a poetic (or lyrical) gloss—after the manner in which a singer will elongate or add syllables to a word in a song to fill metre or emphasize emotion. This is suggested by the difference between “moz” as “Joy” and “moz-ohd” as “Joy of God.”

Special Cases

Another quirk of the letter *Ceph* (Z) is that it is sometimes interchangeable with *Pal* (X). This is perhaps because *z* was somewhat rare in the Elizabethan era, and *x* more often served for the “z” sound (as in *xenophile* or *xylophone*). We see evidence of this in the *Book of Loagaeth*, where the Angelical letter-name *Drux* (N) is given the alternate spelling of *Druz* in the margin.²⁶

The letter *Don* (R) is another Angelical character of interest. When the letter *r* becomes the peculiar consonant in a cluster, it is neither pronounced “ar” (the long consonant sound) nor given its own syllable. Instead, it is merely pronounced “ur” (as in the English words *turn* or *spur*)—so that it combines with the consonant before it. For example, see *Prdzar* (“purd-zar”), *Prge* (“purj”), and *Dialprt* (“dii-al-purt”).

There is one final special case I want to record here. In his journals, Dee established that the word *Battle* was pronounced “bal-tayl” (the first syllable rhyming with *ball* and the second with *tail*).² I found the pronunciation of the three-letter cluster in the second syllable—*tle*—very odd. I decided to investigate further by searching for other words ending in *le*, and found *Bagle* and *Cicle*. As you will see in the Lexicon, Dee’s notes on these words are less than helpful. I find it likely that each of these words should end with the sound of “ayl” (as in the English words *bail* or *tail*). In fact, I suspect that any time we see *le* as the final two letters of a three-consonant cluster, they will have the “ayl” sound.

Endnotes

1. The Archangel Raphael says of the first Table: “Let this lesson instruct thee to read all that shall be gathered out of this book hereafter. . . . It shall be sufficient to instruct thee.” [Five Books of Mystery, p. 291]
2. See the introduction to Laycock’s *The Complete Enochian Dictionary*.
3. All of these are included in the Lexicon.
4. It does, however, appear in *Loagaeth*—although without definition. I note it is very similar to the Hebrew word *Iah* or *Yah* (God).
5. See the introduction to Laycock’s *The Complete Enochian Dictionary*.
6. *Bagle* appears elsewhere as a form of *because*.
7. “And you, Brutus?”
8. Table One, side A, line 21
9. *Radical*, used in this sense, means “root” or “smallest unit.”
10. See John Dee’s *Five Books of Mystery*, pp. 288–95.
11. After what linguists refer to as the “Great Vowel Shift.” The main difference between Middle English and Modern English is the pronunciation of the vowels.
12. Think of Eliza Doolittle in the play *My Fair Lady*: “The rine in spine styes minely on th’ pline!”
13. The first English dictionary was not published in London until 1604.
14. Based on Shakespearean phonetics
15. Called *Zed*, *Ezod*, *Zod*, and sometimes *Izzard*.
16. Present-day English entirely dropped the use of *ɹ* for the consonant sound.
17. Or: *iustice*, *ump*, *lohann*.
18. Which we write today as *utopia*, *utilize*, *useful*.
19. That is, *up*, *utmost*, *usher*.
20. That is, *savage*, *save*, *David*.

21. In the Lexicon, I have sometimes modernized the usage of *u* and *v* in order to make the words more comprehensible to the modern eye. For instance, the word *Zomdux* (Amidst) appears in Dee's journals as *Zomdux*.
22. Do not confuse this chart with my own phonetic Angelical pronunciation guide and notes found in the Lexicon and Angelical Psalter.
23. This character – which appears as a combination of *a* and *e* – or *Ea* – is called an "ash." Sometimes it has the short "a" sound, as in *ash*, *apple*, *ask*, and sometimes it has a long "e" sound: *ether*, *con*.
24. See the previous footnote.
25. In Old and Middle English, the letter *y* could often indicate the *Th* digraph. This is where we get words like *ye* that are pronounced "thee." This convention was formally dropped from Early Modern English, although some authors in Shakespeare's time still used it. I doubt, however, that it applies to any Angelical words, as Dee seems to have regularly used *y* to indicate the "yuh" sound.
26. See the *Five Books of Mystery*, p. 291, footnote 136, and *Loagaeth*, Table One, side A, line 1.
27. See the entry for *Baltle* in the Lexicon.

Chapter 2

The Forty-Eight Angelical Keys: A Cross-Reference

In order to create the Angelical Lexicon, it was first necessary to create this cross-reference, which contains the entire text of the forty-eight Keys—with the words arranged into columns and categorized by cross-reference numbers. The numbers are then used throughout the Lexicon to indicate in which Key, and where in the Key, any Angelical word can be found.

Dee left two manuscripts containing the forty-eight Keys: The first is his personal Angelical journal, where he recorded Nalvage's transmission of the Keys.¹ The other is a text called the *48 Claves Angelicae*—which is part of a grimoire Dee created separately from his journals, containing the major points of his Angelic magick.² The words of the Keys in the *48 Claves* have some differences from those in Dee's private records. I assume the differences are corrections Dee made between recording the words in his journal and recopying them into his grimoire.

Students might notice that the Keys in my cross-reference do not match the same Keys in *The Enochian Magick of Dr. John Dee* by Geoffrey James, in *The Complete Enochian Dictionary* by Donald Laycock, and in other sources. While these books are legendary, and were instrumental in my own study of the Angelical language, I ultimately discovered conflicts between their work and Dee's journals.³

Therefore, the text in my cross-reference represents my own analysis of the Keys and their grammatical structure –drawn first from *A True and Faithful Relation*, and secondarily from Dee’s *48 Claves Angelicae*. I have striven to preserve the text as received by Dee and Kelley, rather than force it to match my own ideas of what it “should” look like. Where I have encountered ambiguities in Dee’s journals or doubt in my own work, I have used the *48 Claves Angelicae* as Dee’s final say on the matter.

The following presentation of the Angelical Keys is divided into four columns:

First Column: Cross-Reference Numbers

In *The Enochian Magic of Dr. John Dee*, Geoffrey James introduced a cross-reference numbering system for the Angelical Keys, which seems to have become somewhat traditional among “Enochian” scholars. Although my presentation of the Keys differs from James’, I have chosen to retain the same style of cross-referencing. (Note: The Call of the Aethyrs is really the nineteenth in the series. However, again following tradition, I have used “30” for its reference number because the Call actually represents thirty Keys.)

Every word of the Keys has been assigned a number to designate its location. For instance, the fifth word of the twelfth Key is numbered 12.5. We can, then, easily reference the Keys in this cross-reference to see that word 12.5 is *Chis* (Are). These numbers are then used throughout the Lexicon to indicate the locations of the words in the Keys. Therefore, if we look up the word *Chis* in the Lexicon, we can easily discover the locations of *every* appearance (or version) of that word in the Keys.

Second Column: Angelical Words

These are the actual Angelical words as recorded by Dee in his journals, or in his *48 Claves Angelicae*.

Any corrections I have made to this text are indicated with footnotes. Also, you will note some instances of a hyphenated z- in this column. This indicates places where the Angels appear to have given the full "zohd" (or "zed") pronunciation of the letter z. For example, the word *Zchis* (They Are) is pronounced "zohd-kiis," and is written in column 2 as "Z-chis."

Third Column: "English Senses"

This column contains the poetic translations of the Angelical words from column 2. These are also found in Dee's journals or the *48 Claves Angelicae*.

Because the poetry of the Calls was written during the time of King James and Shakespeare, I have found it necessary to modernize the text in some places. (See my analysis of the poetry of the Keys in volume I, chapter 3.) Any additions I have included in the text are contained in parentheses. Footnotes will indicate other thoughts, changes, corrections, and so forth.

Fourth Column: Literal Translations

This column is entirely new to the study of the Angelical Keys. As we have seen in the last chapter, many aspects of grammar (such as pronouns and articles) are rare or absent from Angelical. In order to illustrate this, column 4 presents the forty-eight Keys in their *literal* translation. This will show us these missing aspects of grammar at a glance, and can teach us much about how Angelical actually works from a linguistic point of view.

Note that some words appear in this column within quotation marks. These are words that appear strikingly different from the "English senses," and are fully explained in the Lexicon.

Key One			
1.1	Ol	I	I
1.2	sonf	reign	"to reign"
1.3	vorsg	over you	over (you)
1.4	goho	sayeth	"to say"
1.5	lad	the God of	God
1.6	Balt	Justice	justice
1.7	lansh	in power exalted above	"exalted power"
1.8	calz	the firmaments	firmaments (heavens)
1.9	vonpho	of wrath:	of wrath
1.10	sobra	in whose	whose
1.11	z-ol	hands	hands
1.12	ror	the Sun	Sun
1.13	i	is	is
1.14	ta	as	as
1.15	nazpsad	a sword	sword
1.16	graa	and the Moon	Moon
1.17	ta	as	as
1.18	malprg	a through-thrusting fire:	"Fiery Arrow"
1.19	ds	which	which
1.20	holq	measureth	"to measure"
1.21	qaa	your garments	"created form"
1.22	nothoa	in the midst of	amidst
1.23	zimz	my vestures	vestures
1.24	od	and	and
1.25	commah	trussed you together	"to truss together"
1.26	ta	as	as
1.27	nobloh	the palms of	palms
1.28	zien	my hands:	hands
1.29	soba	Whose	whose
1.30	thil	seats	seats

1.31	gnonp	I garnished with	<i>garnished</i>
1.32	prge	the fire of	<i>fire</i>
1.33	aldi	gathering	<i>gathering</i>
1.34	ds	and (which)	<i>which</i>
1.35	urbs	beautified	<i>"to beautify"</i>
1.36	oboleh	your garments	<i>garments</i>
1.37	grsarn	with admiration,	<i>admiration</i>
1.38	casarm	to whom	<i>whom</i>
1.39	ohorela	I made a law	<i>"legislate"</i>
1.40	caba	to govern	<i>to govern</i>
1.41	pir	the holy ones,	<i>holy ones</i>
1.42	ds	and (which)	<i>which</i>
1.43	zonrensg	delivered you	<i>"to deliver"</i>
1.44	cab	a rod	<i>rod</i>
1.45	erm	(along with) the ark of	<i>ark</i>
1.46	iadnah	knowledge.	<i>knowledge</i>
1.47	pilah	Moreover,	<i>moreover</i>
1.48	farzm	you lifted up your voices	<i>"to speak up"</i>
1.49	znrza	and swore	<i>"to swear"</i>
1.50	adna	obedience	<i>obedience</i>
1.51	gono	and faith	<i>faith</i>
1.52	iadpil	to Him	<i>(unto) Him</i>
1.53	ds	that	<i>that</i>
1.54	hom	liveth	<i>"to live"</i>
1.55	toh	and triumpheth	<i>"to triumph"</i>
1.56	soba	whose	<i>whose</i>
1.57	ipam	beginning is not	<i>"is not"</i> ¹
1.58	ul	nor end	<i>end</i>
1.59	ipamis	cannot be,	<i>cannot be</i>
1.60	ds	which	<i>which</i>
1.61	loholo	shineth as	<i>"to shine"</i>
1.62	vcp	a flame	<i>flame</i>

1.63	zomdux	in the midst of	"amidst"
1.64	poamal	your palace	<i>palace</i>
1.65	od	and	<i>and</i>
1.66	bogpa	reigneth	"to reign"
1.67	aai	amongst you	<i>amongst (you)</i>
1.68	ta	as	<i>as</i>
1.69	piap	the balance of	<i>balance</i>
1.70	baltle	righteousness	<i>righteousness</i>
1.71	od	and	<i>and</i>
1.72	vaoan · vooan	truth.	<i>truth</i>
1.73	zacar	Move,	<i>move</i>
1.74	ca	therefore,	<i>therefore</i>
1.75	od	and	<i>and</i>
1.76	zamran	show yourselves:	"to appear"
1.77	odo	open	"to open"
1.78	cicle	the mysteries of	<i>mysteries</i>
1.79	qaa	your creation:	<i>creation</i>
1.80	zorge	Be friendly unto me:	<i>be friendly unto me</i>
1.81	lap	For	<i>for</i>
1.82	zirdo	I am	<i>(I) am</i>
1.83	noco	a servant of	<i>servant</i>
1.84	mad	the same your God:	<i>god</i>
1.85	hoath	the true worshipper of	<i>true worshiper</i>
1.86	iaida	the Highest.	<i>The Highest</i>

Key Two			
2.1	Adgt	Can	Can
2.2	upaah	the wings of	wings
2.3	zong	the winds	winds
2.4	om	understand	"to understand"
2.5	faaip	your voices of	"voicings" (songs)
2.6	sald	wonder	wonder
2.7	viiv	o you the second of	second
2.8	L	the First,	First
2.9	sobam	whom	whom
2.10	ialpurg	the burning flames	burning flames
2.11	izazaz	have framed within	"to frame"
2.12	piadph	the depths of my jaws	"my gut"
2.13	casarma	whom	whom
2.14	abramg	I have prepared	"to prepare"
2.15	ta	as	as
2.16	talho	cups	cups
2.17	paracleda	for a wedding	wedding
2.18	qta	or as	or as
2.19	lorslq	the flowers	flowers
2.20	turbs	in their beauty	(in) beauty
2.21	ooge	for the chamber	chamber
2.22	baltoh	of righteousness.	righteousness
2.23	givi	Stronger	stronger
2.24	chis	are	are
2.25	lud	your feet	feet
2.26	orri	than the barren stone:	(barren) stone
2.27	od	And	and
2.28	micalp	mightier	mightier
2.29	chis	are	are
2.30	bia	your voices	voices
2.31	ozongon	than the manifold winds.	manifold winds

2.32	lap	For	<i>fôr</i>
2.33	noan	you are become	<i>"have become"</i>
2.34	trof	a building	<i>a building</i>
2.35	cors	such	<i>such</i>
2.36	tage	as is not	<i>as (is) not</i>
2.37	oq	but	<i>but</i>
2.38	manin	in the mind of	<i>mind</i>
2.39	iaidon	the All Powerful.	<i>the All Powerful</i>
2.40	torzu	Arise	<i>arise</i>
2.41	gohel	sayeth the First.	<i>sayeth the First</i>
2.42	zacar	Move	<i>move</i>
2.43	ca	therefore	<i>therefore</i>
2.44	cnoqod	unto His servants.	<i>(unto) servants</i>
2.45	zamran	Show yourselves	<i>"to appear"</i>
2.46	micalzo	in power	<i>power</i>
2.47	od	and	<i>and</i>
2.48	ozazm	make (for) me	<i>make (me)</i>
2.49	urelp	a strong seething	<i>seething</i>
2.50	lap	for	<i>fôr</i>
2.51	zir	I am of	<i>am</i>
2.52	loiad	Him that liveth forever.	<i>Him That Liveth Forever</i>

Key Three			
3.1	Micma	Behold	<i>behold</i>
3.2	goho	sayeth	<i>"to say"</i>
3.3	piad	your God	<i>(your) God</i>
3.4	zir	I am	<i>(I) am</i>
3.5	comselh	a Circle	<i>circle</i>
3.6	azien	on whose hands	<i>hands</i>
3.7	biab	stand	<i>"to stand"</i>
3.8	oslundoh	12 Kingdoms.	<i>12 kingdoms</i>
3.9	norz	Six	<i>six</i>
3.10	chis	are	<i>are</i>
3.11	othil	the seats of	<i>seats of</i>
3.12	gigipah	living breath	<i>living breath</i>
3.13	undl	the rest	<i>the rest</i>
3.14	chis	are	<i>are</i>
3.15	tapuin	as sharp sickles:	<i>as (sharp) sickles</i>
3.16	qmospleh	or the horns of	<i>or the horns</i>
3.17	teloch	death	<i>death</i>
3.18	quuin	wherein	<i>wherein</i>
3.19	toltorg	the creatures of the earth	<i>creatures</i>
3.20	chis	are	<i>are</i>
3.21	ichisge	[and] ⁵ are not	<i>are not</i>
3.22	m	except (by)	<i>except</i>
3.23	ozien	mine own hand,	<i>hand</i>
3.24	dst	which (also)	<i>which</i>
3.25	brgda	sleep	<i>"to sleep"</i>
3.26	od	and	<i>and</i>
3.27	torzul	shall rise.	<i>"arise"</i>
3.28	ili	In the first	<i>the first</i>
3.29	eol	I made you	<i>made</i>
3.30	balzarg	stewards	<i>stewards</i>

3.31	od	and	<i>and</i>
3.32	aala	placed you	<i>“to place”</i>
3.33	thilnos	in seats 12 of	<i>12 seats (of)</i>
3.34	netaab	government,	<i>government</i>
3.35	dluga	giving unto	<i>“to give”</i>
3.36	vomzarg	every one of you	<i>every one</i>
3.37	lonsa	power	<i>power</i>
3.38	capmiali	successively	<i>successively</i>
3.39	vors	over	<i>over</i>
3.40	cla	456,	<i>456</i>
3.41	homil	the true ages of	<i>(true) ages</i>
3.42	cocasb	time,	<i>time</i>
3.43	fafen	to the intent that	<i>intent</i>
3.44	izizop	from your highest vessels	<i>vessels</i>
3.45	od	and	<i>and</i>
3.46	miinoag	the corners	<i>corners</i>
3.47	de	of	<i>of</i>
3.48	ghetaab	your governments	<i>(your) governments</i>
3.49	vaun	you might work	<i>“to work”</i>
3.50	nanaeel	my power:	<i>(my) power</i>
3.51	panpir	pouring down	<i>“to pour down”</i>
3.52	malpirgi	the fires of life and increase	<i>fires of life and increase</i>
3.53	caosg	upon the earth	<i>earth</i>
3.54	pild	continually.	<i>continually</i>
3.55	noan	Thus, you are become	<i>“have become”</i>
3.56	unalah	the skirts of	<i>skirts</i>
3.57	balt	justice	<i>justice</i>
3.58	odvooan	and truth	<i>and truth</i>
3.59	dooiap	In the Name of	<i>(in the) name</i>
3.60	mad	the same your God,	<i>god</i>
3.61	goholor	lift up,	<i>lift up</i>

3.62	gohus	I say.	(I) say
3.63	amiran	yourselves.	yourselves
3.64	micma	Behold,	behold
3.65	iehusoz	His mercies	(God's) mercies
3.66	cacacom	flourish	"to flourish"
3.67	od	and	and
3.68	dooain	Name	name
3.69	noar	has become	(has) become
3.70	micaolz	mighty	mighty
3.71	aaiom	amongst us.	amongst (us)
3.72	casarmg	In whom	in whom
3.73	gohia	we say,	(we) say
3.74	z-acar	move	move
3.75	uniglag	descend	"to descend"
3.76	od	and	and
3.77	imuamar	apply yourselves unto us	"to apply unto"
3.78	pugo	as unto	as unto
3.79	plapli	partakers of	partakers
3.80	ananael	the secret wisdom of	secret wisdom
3.81	qaan	your creation.	creation

Key Four			
4.1	Othil	I have set	"to set"
4.2	lasdi	my feet	feet
4.3	babage	in the south	south
4.4	od	and	and
4.5	dorpha	have looked about me	"to look about"
4.6	gohol	saying	"to say"
4.7	gchisge	are not	are not
4.8	avavago	the Thunders of Increase	Thunders of Increase
4.9	cormp	numbered	"to number"
4.10	pd	33	33
4.11	dsonf	which reign in	which reign
4.12	viudiv	the second Angle	second angle
4.13	casarmi	under whom	whom
4.14	oali	I have placed	"to place"
4.15	mapm	9639	9639
4.16	sobam	whom	whom
4.17	ag	none	none
4.18	cormpo	hath yet numbered	hath (yet) numbered
4.19	crpl	but One,	but one
4.20	casarmg	in whom	(in) whom
4.21	croodzi	the second beginning of things	beginning ^o
4.22	chis	are	are
4.23	odugeg	and wax strong	and wax strong
4.24	dst	which also	which (also)
4.25	capimali	successively	successively
4.26	chis	are	are
4.27	capimaon	the number of time:	number of time
4.28	odlonshin	And their powers	and powers
4.29	chis	are	are
4.30	talo	as the first	as the first
4.31	cla	456:	456

4.32	torgu	Arise	<i>arise</i>
4.33	norqrasahi	you sons of pleasure	<i>sons of pleasure</i>
4.34	od	and	<i>and</i>
4.35	fcaosga	visit the earth,	<i>visit the earth</i>
4.36	bagle	for	<i>for</i>
4.37	zirenaiad	I am the Lord your God	<i>I am Lord God</i>
4.38	dsi	which is	<i>which is</i>
4.39	odapila	and liveth.	<i>and live</i>
4.40	dooaip	In the Name of	<i>(in the) Name</i>
4.41	qaal	the Creator,	<i>Creator</i>
4.42	z-acar	move	<i>move</i>
4.43	odzamran	and show yourselves	<i>and "appear"</i>
4.44	obelisong	as pleasant deliverers	<i>pleasant deliverers</i>
4.45	restil	that you may praise Him	<i>to praise (Him?)</i>
4.46	aaf	amongst	<i>amongst</i>
4.47	normolap	the sons of men.	<i>sons of men</i>

<i>Key Five</i>			
5.1	Sapah	The Mighty Sounds	<i>Mighty Sounds</i>
5.2	zimii	have entered into	<i>"to enter"</i>
5.3	duiv	the third angle	<i>third angle</i>
5.4	od	and	<i>and</i>
5.5	noas	are become	<i>(have) become</i>
5.6	taqanis	as olives	<i>as olives</i>
5.7	adroch	in the olive mount	<i>olive mount</i>
5.8	dorphal	looking with gladness upon	<i>"looking upon"</i>
5.9	caosg	the earth	<i>earth</i>
5.10	od	and	<i>and</i>
5.11	faonts	dwelling within	<i>dwelling</i>
5.12	piripsol	the brightness of the heavens	<i>heavens</i>
5.13	tablior	as continual comforters,	<i>as comforters</i>
5.14	casarm	unto whom	<i>whom</i>
5.15	amipzi	I have fastened	<i>"to fasten"</i>
5.16	nazarth	pillars of gladness	<i>pillars (of gladness)</i>
5.17	af	19	<i>19</i>
5.18	od	and	<i>and</i>
5.19	dlugar	gave them	<i>"to give"</i>
5.20	zizop	vessels	<i>vessels</i>
5.21	z-lida	to water	<i>"to water"</i>
5.22	caosgi	the earth	<i>earth</i>
5.23	toltorgi	with her creatures	<i>(with) creatures</i>
5.24	od	and	<i>and</i>
5.25	z-chis	they are	<i>they are</i>
5.26	esiasch	the brothers of	<i>brothers</i>
5.27	L	the First	<i>The First</i>
5.28	taviv	and second	<i>and second</i>
5.29	od	and	<i>and</i>
5.30	iaod	the beginning of	<i>beginning</i>
5.31	thild	their own seats	<i>seats</i>

5.32	ds	which	<i>which</i>
5.33	hubar	are garnished with continually burning lamps	<i>lamps</i>
5.34	peral	69636	<i>69636</i>
5.35	soba	whose	<i>whose</i>
5.36	cormfa	numbers	<i>numbers</i>
5.37	chista	are as	<i>are as</i>
5.38	la	the first,	<i>the first</i>
5.39	uls	the ends,	<i>ends</i>
5.40	od	and	<i>and</i>
5.41	qcocasb	the contents of time.	<i>contents of time</i>
5.42	ca	Therefore,	<i>therefore</i>
5.43	niis	come you	<i>come</i>
5.44	od	and	<i>and</i>
5.45	darbs	obey	<i>obey</i>
5.46	qaas	your creation.	<i>creation</i>
5.47	fetharzi	Visit us in peace	<i>visit (in) peace</i>
5.48	od	and	<i>and</i>
5.49	bliora	comfort.	<i>comfort</i>
5.50	iaial	Conclude us as	<i>"to conclude"</i>
5.51	ednas	receivers of	<i>receivers</i>
5.52	cicles	your mysteries:	<i>mysteries</i>
5.53	bagle	For why?	<i>for</i>
5.54	geiad	Our Lord and Master	<i>Lord and Master</i>
5.55	il	is all one.	<i>is one</i>

Key Six			
6.1	Gah	The spirits of	<i>spirits</i>
6.2	sdiv	the fourth Angle	<i>fourth angle</i>
6.3	chis	are	<i>are</i>
6.4	em	nine,	<i>nine</i>
6.5	micalzo	mighty in	<i>mighty</i>
6.6	pilzin	the firmaments of waters	<i>firmaments of waters</i>
6.7	sobam	whom	<i>whom</i>
6.8	el	the First	<i>the First</i>
6.9	harg	hath planted	<i>“to plant”</i>
6.10	mir	a torment to	<i>torment</i>
6.11	babalon	the wicked	<i>wicked</i>
6.12	od	and	<i>and</i>
6.13	obloc	a garland to	<i>garland</i>
6.14	samvelg	the righteous:	<i>the righteous</i>
6.15	dlugar	giving unto them	<i>“to give”</i>
6.16	malpurg	fiery darts	<i>“Fiery Arrows”</i>
6.17	arcaosgi	to van the earth	<i>(to van?) the earth</i>
6.18	od	and	<i>and</i>
6.19	acam	7699	<i>7699</i>
6.20	canal	continual workmen	<i>workmen</i>
6.21	sobolzar	whose courses	<i>whose courses</i>
6.22	fbliard	visit with comfort	<i>visit (with) comfort</i>
6.23	caosgi	the earth	<i>earth</i>
6.24	odchis	and are	<i>and are</i>
6.25	anetab	in government	<i>(in) government</i>
6.26	od	and	<i>and</i>
6.27	miam	continuance	<i>continuance</i>
6.28	taviv	as the second	<i>as second</i>
6.29	od	and	<i>and</i>
6.30	d	the third.	<i>third</i>
6.31	darsar	Wherefore	<i>wherefore</i>

6.32	solpeth	harken unto	<i>hearken (unto)</i>
6.33	bien	my voice.	<i>(my) voice</i>
6.34	brita	I have talked of you	<i>"to speak of"</i>
6.35	od	and	<i>and</i>
6.36	zacam	I move you	<i>move</i>
6.37	gmicalzo	in power and presence	<i>in power</i>
6.38	sobhaath	whose works	<i>whose works</i>
6.39	trian	shall be	<i>shall be</i>
6.40	luahe	a song of honour	<i>song of honor</i>
6.41	odecrin	and the praise of	<i>and praise</i>
6.42	mad	your God	<i>god</i>
6.43	qaaon	in your creation.	<i>creation</i>

Key Seven			
7.1	Raas	The east	<i>east</i>
7.2	isalman	is a house of	<i>is a house</i>
7.3	paradiz-	virgins	<i>virgins</i>
7.4	oecrimi	singing praises	<i>"to sing praises"</i>
7.5	aao	amongst	<i>amongst</i>
7.6	ialpirgah	the flames of the first glory	<i>flames of the first glory</i>
7.7	quim	wherein	<i>wherein</i>
7.8	enay	the Lord	<i>the Lord</i>
7.9	butmon	hath opened His mouth	<i>mouth</i>
7.10	od	and	<i>and</i>
7.11	inoas	they are become	<i>(have) become</i>
7.12	ni	28	<i>28</i>
7.13	paradial	living dwellings	<i>living dwellings</i>
7.14	casarmg	in whom	<i>in whom</i>
7.15	ugear	the strength of men	<i>strength</i>
7.16	chirlan	rejoiceth	<i>"to rejoice"</i>
7.17	od	and	<i>and</i>
7.18	zonac	they are appareled with	<i>appareled</i>
7.19	luciftian	ornaments of brightness	<i>(ornaments of) brightness</i>
7.20	corsta	such as	<i>such as</i>
7.21	vaulzirn	work wonders	<i>work wonders</i>
7.22	tolhami	on all creatures.	<i>(upon) all creatures</i>
7.23	soba	Whose	<i>whose</i>
7.24	londoh	kingdoms	<i>kingdoms</i>
7.25	odmiam	and continuance	<i>and continuance</i>
7.26	chistad	are as the third	<i>are as the third</i>
7.27	odes	and fourth	<i>and fourth</i>
7.28	umadea	strong towers	<i>strong towers</i>
7.29	od	and	<i>and</i>
7.30	pibliar	places of comfort.	<i>places of comfort</i>
7.31	othilrit	the seats of mercy	<i>seats of mercy</i>

7.32	odmiam	and continuance.	<i>and continuance</i>
7.33	cnoquol	O you servants of	<i>servants</i>
7.34	rit	mercy,	<i>mercy</i>
7.35	z-acar	move,	<i>move</i>
7.36	zamran	appear,	<i>appear</i>
7.37	oecrimi	sing praises unto	<i>"to sing praises"</i>
7.38	qadah	the creator,	<i>Creator</i>
7.39	od	and	<i>and</i>
7.40	omicaolz-	be mighty	<i>(be) mighty</i>
7.41	aaiom	amongst us.	<i>amongst (us)</i>
7.42	bagle	For	<i>for</i>
7.43	papnor	to this remembrance	<i>remembrance</i>
7.44	idlugam	is given	<i>is given</i>
7.45	lonshi	power	<i>power</i>
7.46	od	and	<i>and</i>
7.47	umplif	our strength	<i>strength</i>
7.48	ugegi	waxeth strong	<i>"to wax strong"</i>
7.49	bigliad	in our Comforter.	<i>(in our) comforter</i>

Key Eight			
8.1	Bazemlo	The midday the first	<i>midday the first</i>
8.2	ita	is as	<i>is as</i>
8.3	piripson	the third heaven	<i>(third?) heaven</i>
8.4	oln	made of	<i>made (of)</i>
8.5	nazavabh	hyacinth pillars	<i>(hyacinth) pillars</i>
8.6	ox	26	<i>26</i>
8.7	casaring	in whom	<i>in whom</i>
8.8	uran	the Elders	<i>elders</i>
8.9	chis	are	<i>are</i>
8.10	ugeg	become strong	<i>become strong</i>
8.11	dsabramg	which I have prepared for	<i>which prepared</i>
8.12	baltoha	my own righteousness,	<i>righteousness</i>
8.13	gohoiad	sayeth the Lord,	<i>sayeth God</i>
8.14	solamian	whose long continuance	<i>whose (long) continuance</i>
8.15	trian	shall be	<i>shall be</i>
8.16	talolcis	as bucklers to	<i>as bucklers</i>
8.17	abaivonin	the stooping dragons	<i>stooping dragons</i>
8.18	od	and	<i>and</i>
8.19	aziagiar	like unto the harvest of	<i>like unto the harvest</i>
8.20	rior	a widow.	<i>widow</i>
8.21	irgilchisda	How many are there	<i>how many are there</i>
8.22	dspaaox	which remain in	<i>which remain</i>
8.23	busd	the glory	<i>glory</i>
8.24	caosgo	of the earth	<i>of the earth</i>
8.25	dschis	which are	<i>which are</i>
8.26	odipuran	and shall not see	<i>and shall not see</i>
8.27	teloah	death	<i>death</i>
8.28	cacrg	until	<i>until</i>
8.29	oisalman	this house	<i>this house</i>
8.30	loncho	fall	<i>fall</i>
8.31	od	and	<i>and</i>

8.32	vovina	the dragon	<i>dragon</i>
8.33	carbaf	sink.	<i>sink (i.e., stoop)</i>
8.34	niiso	Come away.	<i>come away</i>
8.35	bagle	for	<i>for</i>
8.36	avavago	the Thunders	<i>Thunders</i>
8.37	gohon	have spoken.	<i>spoken</i>
8.38	niiso	Come away.	<i>come away</i>
8.39	bagle	for	<i>for</i>
8.40	niomao	the crowns of	<i>crowns</i>
8.41	siaion	the temple	<i>temple</i>
8.42	od	and	<i>and</i>
8.43	mabza	the coat of	<i>coat</i>
8.44	iadoiasmomar	Him that is, was, and shall be crowned	<i>"God eternally crowned"</i>
8.45	poilp	are divided.	<i>"to divide"</i>
8.46	niis	Come,	<i>come</i>
8.47	zamran	appear	<i>appear</i>
8.48	ciaofi	to the terror	<i>terror</i>
8.49	caosgo	of the earth	<i>of earth</i>
8.50	od	and	<i>and</i>
8.51	bliors	to our comfort	<i>comfort</i>
8.52	od	and of	<i>and</i>
8.53	corsi	such	<i>such</i>
8.54	ta	as	<i>as</i>
8.55	abramig	are prepared.	<i>prepared</i>

Key Nine			
9.1	Micaoli	A mighty	<i>mighty</i>
9.2	bransg	guard of	<i>guard</i>
9.3	prgel	fire	<i>fire</i>
9.4	napta	with two edged swords	<i>swords</i>
9.5	ialpor	flaming	<i>flaming</i>
9.6	dsbrin	(which have	<i>which have</i>
9.7	efafafe	vials	<i>vials</i>
9.8	p	8	8
9.9	vonpho	of wrath	<i>(of) wrath</i>
9.10	olani	for two times	<i>twice</i>
9.11	od	and	<i>and</i>
9.12	obza	a half:	<i>half</i>
9.13	sobca	whose	<i>whose</i>
9.14	upaah	wings	<i>wings</i>
9.15	chis	are of	<i>are</i>
9.16	tatan	wormwood	<i>wormwood</i>
9.17	od	and of	<i>and</i>
9.18	tranan	the marrow of	<i>marrow</i>
9.19	balye	salt), ⁸	<i>salt</i>
9.20	alar	have settled	<i>“to settle”</i>
9.21	lusda	their feet	<i>(their) feet</i>
9.22	soboln	in the west	<i>west</i>
9.23	od	and	<i>and</i>
9.24	chisholq	are measured	<i>are “to measure”</i>
9.25	cnoquodi	with their ministers	<i>(with) ministers</i>
9.26	cial	9996.	<i>9996</i>
9.27	unal	These	<i>these</i>
9.28	aldon	gather up	<i>“to gather”</i>
9.29	mom	the moss	<i>moss</i>
9.30	caosgo	of the earth	<i>of earth</i>
9.31	ta	as	<i>as</i>
9.32	lasollor	the rich man	<i>rich man</i>

9.33	gnay	doth	<i>doth</i>
9.34	limlal	his treasure:	<i>treasure</i>
9.35	amma	Cursed	<i>cursed</i>
9.36	chiis	are they	<i>are (they)</i>
9.37	sobra	whose	<i>whose</i>
9.38	madrid	iniquities	<i>iniquities</i>
9.39	z-chis	they are.	<i>(they) are</i>
9.40	ooanoan	In their eyes	<i>eyes</i>
9.41	chis	are	<i>are</i>
9.42	aviny	millstones	<i>millstones</i>
9.43	drilpi	greater than	<i>greater than</i>
9.44	caosgin	the earth	<i>earth</i>
9.45	od	and	<i>and</i>
9.46	butmoni	from their mouths	<i>mouths</i>
9.47	parm	run	<i>run</i>
9.48	zumvi	seas of	<i>seas</i>
9.49	cnila	blood:	<i>blood</i>
9.50	dazis	Their heads	<i>heads</i>
9.51	ethamz-	are covered with	<i>“to cover”</i>
9.52	achildao	diamond	<i>diamond</i>
9.53	od	and	<i>and</i>
9.54	mirc	upon	<i>upon</i>
9.55	ozol	their [hands] ^o	<i>hands</i>
9.56	chis	are	<i>are</i>
9.57	pidiai	marble	<i>marble</i>
9.58	collal	sleeves.	<i>sleeves</i>
9.59	ulcinin	Happy is he	<i>happy</i>
9.60	asobam	on whom	<i>(on) whom</i>
9.61	ucim	they frown not.	<i>frown not (i.e., smile)</i>
9.62	bagle	For why?	<i>for</i>
9.63	iadbaltoh	The God of Righteousness	<i>God of Righteousness</i>
9.64	chirlan	rejoiceth	<i>“to rejoice”</i>

9.65	par	in them.	<i>(in) them</i>
9.66	niiso	Come away.	<i>come away</i>
9.67	od	and	<i>and</i>
9.68	ip	not	<i>not</i>
9.69	ofafate	your vials.	<i>vials</i>
9.70	bagle	For	<i>for</i>
9.71	acocasb	the time	<i>time</i>
9.72	icorsca	is such as	<i>is such as</i>
9.73	unig	requireth	<i>"to require"</i>
9.74	blior	comfort.	<i>comfort</i>

Key Ten

There were many difficulties in the reception of Key Ten. The original reception of the Key on pages 130–33 of *A True and Faithful Relation* was flawed, and corrected somewhat on page 192 during the transmission of the English. However, Dee's final result in his *48 Claves Angelicae* does not match the English given in the journal. Both James and Laycock took stabs at fixing it, and Patricia Shaffer has worked on it from her unique standpoint.

The following is my own work on Key Ten. Readers who reference the *48 Claves Angelicae* will see that Dee had "Eors" listed as the word for "thousand."¹⁰ However, this was corrected to *Matb* on page 192 of *A True and Faithful Relation* (10.45 below).

No word was originally given for "hundred," but this was also corrected on page 192 of *A True and Faithful Relation*, where the word for "hundred" was given as *Torb*. "Eors" itself does not seem to have a place in the Calls (see the Lexicon).

There is one final problem with Key Ten, and this is an odd placement of the word *Ol*. It appears in the *48 Claves Angelicae* between *Vohim gizyax*—"Mighty Earthquakes" (10.42–43 below¹¹). Of course *Ol* is given as "I" in Key One, and is also given as "24" in Keys Ten and Fourteen. Neither of these translations fit within this part of Key Ten. What struck me as significant is that *Ol* as "24" is given only a few words before the "Mighty Earthquakes" portion of the Key. My current theory is that this recurrence of the word is merely a mistake (perhaps on the part of Kelley), and I have thus removed it from the Call below.

Key Ten			
10.1	Coraxo	The Thunders of Judgment and Wrath	<i>Thunders of Judgment and Wrath</i>
10.2	chis	are	<i>are</i>
10.3	cornp	numbered	<i>"to number"</i>
10.4	od	and	<i>and</i>
10.5	blans	are harboured	<i>"to harbor"</i>
10.6	lucal	in the north	<i>north</i>

10.7	aziazor	in the likeness of	<i>likeness of</i>
10.8	paeb	an oak	<i>oak</i>
10.9	soba	whose	<i>whose</i>
10.10	lilonon	branches	<i>branches</i>
10.11	chis	are	<i>are</i>
10.12	op	22	<i>22</i>
10.13	virq	nests of	<i>nests</i>
10.14	eophan	lamentation	<i>lamentation</i>
10.15	od	and	<i>and</i>
10.16	raclir	weeping	<i>weeping</i>
10.17	maasi	laid up	<i>stored</i>
10.18	bagle	for	<i>for</i>
10.19	caosgi	the earth	<i>earth</i>
10.20	ds	which	<i>which</i>
10.21	ialpon	burn	<i>burn</i>
10.22	dosig	night	<i>night</i>
10.23	od	and	<i>and</i>
10.24	basgim	day:	<i>day</i>
10.25	od	and	<i>and</i>
10.26	oxex	vomit out	<i>“to vomit”</i>
10.27	dazis	the heads of	<i>heads</i>
10.28	siatris	scorpions	<i>scorpions</i>
10.29	od	and	<i>and</i>
10.30	salbrox	live sulphur	<i>live sulfur</i>
10.31	cinxir	myngled with	<i>“to mingle”</i>
10.32	faboan	poison.	<i>poison</i>
10.33	unalchis	These be	<i>these are</i>
10.34	const	the thunders	<i>thunders</i>
10.35	ds	that	<i>that</i>
10.36	daox	5678	<i>5678</i>
10.37	cocasg	times	<i>times</i>
10.38	ol	in the 24th part of	<i>24th</i>
10.39	oanio	a moment	<i>moment</i>

10.40	yor	roar	<i>roar</i>
10.41	torb	with a hundred	<i>hundred</i>
10.42	vohim	mighty	<i>mighty</i>
10.43	gizyax	earthquakes	<i>earthquakes</i>
10.44	od	and	<i>and</i>
10.45	matb	a thousand	<i>thousand</i>
10.46	cocasg	times	<i>times</i>
10.47	plosi	as many	<i>as many</i>
10.48	molui	surges	<i>surges</i>
10.49	ds	which	<i>which</i>
10.50	pageip	rest not	<i>rest not</i>
10.51	larag	neither	<i>neither</i>
10.52	om	know	<i>know</i>
10.53	droln	any	<i>any</i>
10.54	matorb	(long)	<i>long</i>
10.55	cocasb	time	<i>time</i>
10.56	emna	here.	<i>here</i>
10.57	lpatralx	One rock	<i>one rock</i>
10.58	yolci	bringeth forth	<i>"to bring forth"</i>
10.59	matb	1000	<i>a thousand</i>
10.60	nomig	even as	<i>even (as)</i>
10.61	monons	the heart of	<i>heart</i>
10.62	olora	man	<i>man</i>
10.63	gnay	doth	<i>doth</i>
10.64	angelard	his thoughts.	<i>thoughts</i>
10.65	ohio	Woe	<i>woe</i>
10.66	ohio	woe	<i>woe</i>
10.67	ohio	woe	<i>woe</i>
10.68	ohio	woe	<i>woe</i>
10.69	ohio	woe	<i>woe</i>
10.70	ohio	woe	<i>woe</i>
10.71	noib	yea	<i>yes</i>
10.72	ohio	woe	<i>woe</i>

10.73	caosgon	be to the earth.	<i>unto the earth</i>
10.74	bagle	for	<i>for</i>
10.75	madrid	her iniquity	<i>iniquity</i>
10.76	i	is	<i>is</i>
10.77	zirop	was	<i>was</i>
10.78	chiso	and shall be	<i>shall be</i>
10.79	drilpa	great.	<i>great</i>
10.80	niiso	Come away,	<i>come away</i>
10.81	crip	but	<i>but</i>
10.82	ip	not	<i>not</i>
10.83	nidali	your noises.	<i>noises</i>

Key Eleven			
11.1	Oxiayal	The Mighty Seat	<i>The Mighty Seat</i>
11.2	holdo	groaned	<i>groaned</i>
11.3	od	and	<i>and</i>
11.4	zirom	they were	<i>(they) were</i>
11.5	o	5	<i>5</i>
11.6	coraxo	Thunders	<i>Thunders</i>
11.7	ds	which	<i>which</i>
11.8	zildar	flew into	<i>fly into</i>
11.9	raasy	the east	<i>east</i>
11.10	od	and	<i>and</i>
11.11	vabzir	the Eagle	<i>eagle</i>
11.12	camliax	spake	<i>spake</i>
11.13	od	and	<i>and</i>
11.14	bahal	cried with a loud voice.	<i>"to cry loudly"</i>
11.15	niiso	Come away!	<i>come away</i>
11.16	od	And	<i>and</i>
11.17	aldon	they gathered themselves together	<i>"to gather together"</i>
11.18	od	and	<i>and</i>
11.19	noas	became	<i>"to become"</i>
11.20	salman	the house of	<i>house</i>
11.21	teloch	death ¹²	<i>death</i>
11.22	casarman	of whom	<i>whom</i>
11.23	holq	it is measured	<i>"to measure"</i>
11.24	od	and	<i>and</i>
11.25	ti	it is	<i>it is</i>
11.26	ta	as	<i>as</i>
11.27	z-chis	they are	<i>(they) are</i>
11.28	soba	whose	<i>whose</i>
11.29	cormf	number	<i>number</i>
11.30	iga	is 31	<i>is 31</i>
11.31	niisa	Come away.	<i>come away</i>

11.32	bagle	for	<i>for</i>
11.33	abramg	I have prepared for	<i>“to prepare”</i>
11.34	noncp	you.	<i>you</i>
11.35	zacar	Move,	<i>move</i>
11.36	ca	therefore,	<i>therefore</i>
11.37	od	and	<i>and</i>
11.38	zamran	show yourselves:	<i>“to appear”</i>
11.39	odo	open	<i>“to open”</i>
11.40	cicle	the mysteries of	<i>mysteries</i>
11.41	qaa	your creation:	<i>creation</i>
11.42	zorge	Be friendly unto me:	<i>be friendly unto me</i>
11.43	lap	For	<i>for</i>
11.44	zirdo	I am	<i>(I) am</i>
11.45	noco	a servant of	<i>servant</i>
11.46	mad	the same your God:	<i>god</i>
11.47	hoath	the true worshipper of	<i>true worshiper</i>
11.48	iaida	the Highest.	<i>the Highest</i>

Key Twelve			
12.1	Nonci	O you	<i>you</i>
12.2	dsonf	that reign	<i>that reign</i>
12.3	babage	in the south	<i>south</i>
12.4	od	and	<i>and</i>
12.5	chis	are	<i>are</i>
12.6	ob	28	<i>28</i>
12.7	hubaio	the lanterns of	<i>lanterns</i>
12.8	tibibp	sorrow	<i>sorrow</i>
12.9	allar	bind up	<i>"to bind up"</i>
12.10	atraah	your girdles	<i>girdles</i>
12.11	od	and	<i>and</i>
12.12	ef	visit us.	<i>"to visit"</i>
12.13	drix	Bring down	<i>"to bring down"</i>
12.14	fafen	your train	<i>train</i>
12.15	mian	3663	<i>3663</i>
12.16	ar	that	<i>that</i>
12.17	enay	the Lord	<i>the Lord</i>
12.18	ovof	may be magnified	<i>"to magnify"</i>
12.19	soba	whose	<i>whose</i>
12.20	dooain	name	<i>name</i>
12.21	aai	' amongst you	<i>amongst</i>
12.22	ivonph	is wrath.	<i>is wrath</i>
12.23	zacar	Move.	<i>move</i>
12.24	gohus	I say. ¹³	<i>I say</i>
12.25	od	and	<i>and</i>
12.26	zamran	show yourselves:	<i>"to appear"</i>
12.27	odo	open	<i>"to open"</i>
12.28	cicle	the mysteries of	<i>mysteries</i>
12.29	qaa	your creation:	<i>creation</i>
12.30	zorge	Be friendly unto me:	<i>be friendly unto me</i>
12.31	lap	For	<i>for</i>
12.32	zirdo	I am	<i>(I) am</i>

12.33	noco	a servant of	<i>servant</i>
12.34	mad	the same your God:	<i>god</i>
12.35	hoath	the true worshipper of	<i>true worshiper</i>
12.36	iaida	the Highest.	<i>the Highest</i>

Key Thirteen			
13.1	Napeai	O you swords of	swords
13.2	babagen	the south	south
13.3	dsbrin	which have	which have
13.4	ux	42	42
13.5	ooaona	eyes	eyes
13.6	lring	to stir up	to stir up
13.7	vonph	wrath of	wrath
13.8	doalim	sin,	sin
13.9	colis	making	"to make"
13.10	ollog	men	men
13.11	orsba	drunken	drunken
13.12	dschis	which are	which are
13.13	affa	empty:	empty
13.14	micma	Behold	behold
13.15	isro	the promise of	promise of
13.16	mad	God	god
13.17	od	and	and
13.18	lonshitox	His power	his power
13.19	ds	which	which
13.20	iumd	is called	(is) called
13.21	aai ¹⁴	amongst you	amongst
13.22	grosb	a bitter sting.	(bitter) sting
13.23	zacar	Move	move
13.24	od	and	and
13.25	zamran	show yourselves:	"to appear"
13.26	odo	open	"to open"
13.27	cicle	the mysteries of	mysteries
13.28	qaa	your creation:	creation
13.29	zorge	Be friendly unto me:	be friendly unto me
13.30	lap	For	for
13.31	zirdo	I am	(I) am
13.32	noco	a servant of	servant

13.33	mad	the same your God:	<i>god</i>
13.34	hoath	the true worshipper of	<i>true worshiper</i>
13.35	iaida	the Highest.	<i>the Highest</i>

The transmission of Key Fourteen is missing from Dee's journals. We only have the English for this Key given later (see TFR, page 193), and the Angelical provided in Dee's *48 Claves Angelicae*.

Key Fourteen			
14.1	Noromi	O you sons	<i>sons</i>
14.2	bagie	of fury,	<i>fury</i>
14.3	pasbs	the daughters	<i>daughters</i>
14.4	oiad	of the just,	<i>of God</i>
14.5	ds	which	<i>which</i>
14.6	trint	sit	<i>"to sit"</i>
14.7	mirc	upon	<i>upon</i>
14.8	ol	24	<i>24</i>
14.9	thil	seats	<i>seats</i>
14.10	dods	vexing	<i>"to vex"</i>
14.11	tolham	all creatures	<i>all creatures</i>
14.12	caosgo	of the earth	<i>of earth</i>
14.13	homin	with age,	<i>age</i>
14.14	dsbrin	which have	<i>which have</i>
14.15	oroch	under you	<i>under</i>
14.16	quar	1636.	<i>1636</i>
14.17	micma	Behold	<i>behold</i>
14.18	bial	the voice	<i>voice</i>
14.19	oiad	of God	<i>of God</i>
14.20	aisro	promise of	<i>"to promise"</i>
14.21	tox	him	<i>him</i>
14.22	dsium	which is called	<i>which (is) called</i>
14.23	aai	amongst you	<i>amongst</i>
14.24	baltim	fury, or extreme justice	<i>extreme justice (fury)</i>
14.25	zacar	Move	<i>move</i>
14.26	od	and	<i>and</i>
14.27	zamran	show yourselves:	<i>"to appear"</i>
14.28	odo	open	<i>"to open"</i>

14.29	cicle	the mysteries of	<i>mysteries</i>
14.30	qaa	your creation:	<i>creation</i>
14.31	zorge	Be friendly unto me:	<i>be friendly unto me</i>
14.32	lap	For	<i>for</i>
14.33	zirdo	I am	<i>(I) am</i>
14.34	noco	a servant of	<i>servant</i>
14.35	mad	the same your God:	<i>god</i>
14.36	hoath	the true worshipper of	<i>true worshiper</i>
14.37	iaida	the Highest.	<i>the Highest</i>

The transmission of Key Fifteen is missing from Dee's journals. We only have the English for this Key given later (see TFR, page 193), and the Angelical provided in Dee's 48 *Claves Angelicae*.

<i>Key Fifteen</i>			
15.1	Yls	O thou	thou
15.2	tabaan	the governor of	governor
15.3	lialprt	the first flame	first flame
15.4	casarman	under whose	(under) whose
15.5	upauhi	wings	wings
15.6	chis	are	are
15.7	darg	6739	6739
15.8	dsoado	which weave	which weave
15.9	caosgi	the earth	earth
15.10	orscor	with dryness	dryness
15.11	ds	which	which
15.12	omax	knowest	knowest
15.13	monasci	the great name	great name
15.14	baeovib	righteousness	righteousness
15.15	od	and	and
15.16	emetgis	the seal of	seal
15.17	iaiadix	honour.	honor
15.18	zacar	Move,	move
15.19	od	and	and
15.20	zamran	show yourselves:	"to appear"
15.21	odo	open	"to open"
15.22	cicle	the mysteries of	mysteries
15.23	qaa	your creation:	creation
15.24	zorge	Be friendly unto me:	be friendly unto me
15.25	lap	For	for
15.26	zirido	I am	(I) am
15.27	noco	a servant of	servant
15.28	mad	the same your God:	god
15.29	hoath	the true worshipper of	true worshiper
15.30	iaida	the Highest.	the Highest

Key Sixteen			
16.1	Yls ¹⁵	O thou	<i>thou</i>
16.2	vivialprt	of the second flame ¹⁶	<i>second flame</i>
16.3	salman	the house of	<i>house</i>
16.4	balt	justice	<i>justice</i>
16.5	ds	which	<i>which</i>
16.6	acroodzi	hast thy beginning	<i>beginning</i>
16.7	busd	in glory	<i>glory</i>
16.8	od	and	<i>and</i>
16.9	bliorax	shalt comfort	<i>“to comfort”</i>
16.10	balit	the just:	<i>the just</i>
16.11	dsinsi	which walkest upon	<i>which walk</i>
16.12	caosg	the earth	<i>earth</i>
16.13	ludan	with feet	<i>feet</i>
16.14	emod	8763	<i>8763</i>
16.15	dsom	that understand	<i>that understand</i>
16.16	od	and	<i>and</i>
16.17	tliob	separate creatures:	<i>“to classify creatures”</i>
16.18	drilpa	Great	<i>great</i>
16.19	geh	art	<i>are</i>
16.20	yls	thou	<i>thou</i>
16.21	madzilodarp	in the God of stretch forth and conquer.	<i>God of conquest</i>
16.22	zacar	Move	<i>move</i>
16.23	od	and	<i>and</i>
16.24	zamran	show yourselves:	<i>“to appear”</i>
16.25	odo	open	<i>“to open”</i>
16.26	cicle	the mysteries of	<i>mysteries</i>
16.27	qaa	your creation:	<i>creation</i>
16.28	zorge	Be friendly unto me:	<i>be friendly unto me</i>
16.29	lap	For	<i>for</i>
16.30	zirido	I am	<i>(I) am</i>
16.31	noco	a servant of	<i>servant</i>

16.32	mad	the same your God:	<i>god</i>
16.33	hoath	the true worshipper of	<i>true worshiper</i>
16.34	iaida	the Highest.	<i>the Highest</i>

<i>Key Seventeen</i>			
17.1	Yls	O thou	<i>thou</i>
17.2	dialprt	third flame	<i>third flame</i>
17.3	soba	whose	<i>whose</i>
17.4	upaah	wings	<i>wings</i>
17.5	chis	are	<i>are</i>
17.6	nanba	thorns	<i>thorns</i>
17.7	zixlay	to stir up	<i>to stir up</i>
17.8	dodsih	vexation	<i>vexation</i>
17.9	odbrint	and hast	<i>and has</i>
17.10	taxs	7336	<i>7336</i>
17.11	hubaro	lamps living	<i>(burning) lamps</i>
17.12	tastax	going before	<i>“to precede”</i>
17.13	ylsi	thee.	<i>thee</i>
17.14	sobaiad	Whose God	<i>whose God</i>
17.15	ivonpovnp	is wrath in anger.	<i>is “wrath of wrath”</i>
17.16	aldon	Gird up	<i>“to gather”</i>
17.17	daxil	thy loins	<i>your loins</i>
17.18	od	and	<i>and</i>
17.19	toatar	harken.	<i>“to listen”</i>
17.20	zacar	Move,	<i>move</i>
17.21	od	and	<i>and</i>
17.22	zamran	show yourselves:	<i>“to appear”</i>
17.23	odo	open	<i>“to open”</i>
17.24	cicle	the mysteries of	<i>mysteries</i>
17.25	qaa	your creation:	<i>creation</i>
17.26	zorge	Be friendly unto me:	<i>be friendly unto me</i>
17.27	lap	For	<i>for</i>
17.28	zirdo	I am	<i>(I) am</i>
17.29	noco	a servant of	<i>servant</i>
17.30	mad	the same your God:	<i>god</i>
17.31	hoath	the true worshipper of	<i>true worshiper</i>
17.32	iaida	the Highest.	<i>the Highest</i>

Key Eighteen			
18.1	Yls	O thou	thou
18.2	micalzo	mighty	mighty
18.3	ialpirt	light and	light
18.4	ialprg	burning flame of	burning flame
18.5	bliors	comfort	comfort
18.6	ds	which	which
18.7	odo	openest	"to open"
18.8	busdir	the glory	glory
18.9	oiad	of God	of God
18.10	ovoars	to the center	center
18.11	caosgo	of the earth.	of the earth
18.12	casarnig	In whom	in whom
18.13	laiad	the secrets of truth	secrets of truth
18.14	eran	6332	6332
18.15	brints	have	have
18.16	casasam	their abiding	abiding
18.17	ds	which	which
18.18	iumd	is called	(is) called
18.19	aqlo	in thy	thy
18.20	adohi	kingdom	kingdom
18.21	moz	joy.	joy
18.22	od	and	and
18.23	maoffas	not to be measured.	"measureless"
18.24	bolp	Be thou	(be) thou
18.25	comobliort	a window of comfort	window of comfort
18.26	pambt	unto me	unto (me)
18.27	zacar	Move	move
18.28	od	and	and
18.29	zamran	show yourselves:	"to appear"
18.30	odo	open	"to open"
18.31	cicle	the mysteries of	mysteries
18.32	qaa	your creation:	creation

18.33	zorge	Be friendly unto me:	<i>be friendly unto me</i>
18.34	lap	For	<i>for</i>
18.35	zirdo	I am	<i>(I) am</i>
18.36	noco	a servant of	<i>servant</i>
18.37	mad	the same your God:	<i>god</i>
18.38	hoath	the true worshipper of	<i>true worshiper</i>
18.39	iaida	the Highest.	<i>the Highest</i>

<i>The Key of the Aethyrs</i>			
30.1	Madriiax	O you heavens	heavens
30.2	dspraf	which dwell in	which dwell
30.3	Lil	[the First Aethyr]	[the First Aethyr]
30.4	chismicaolz	are mighty in	are mighty
30.5	saanir	the parts	parts
30.6	caosgo	of the earth,	of the earth
30.7	od	and	and
30.8	fisis	execute	"to execute"
30.9	baizizras	the judgment of	judgment
30.10	iaida	the Highest.	the Highest
30.11	nonca	To you	(to) you
30.12	gohulim	it is said,	(it is) said
30.13	micma	Behold	behold
30.14	adoian	the face of	face
30.15	mad	your God,	god
30.16	iaod	the beginning of	beginning
30.17	bliorb	comfort:	comfort
30.18	sabaooaona	whose eyes	whose eyes
30.19	chis	are	are
30.20	luciftias	the brightness of	brightness
30.21	piripsol	the heavens:	heavens
30.22	ds	which	which
30.23	abraassa	provided	"to provide"
30.24	noncf	you	you
30.25	netaaib	for the government of	government
30.26	caosgi	the earth,	earth
30.27	od	and	and
30.28	tilb	her	her
30.29	adphaht	unspeakable	unspeakable
30.30	damploz	variety	variety
30.31	toaat	furnishing	"to furnish"

30.32	noncf	you	<i>you</i>
30.33	gmicalzoma	with a power (of) understanding	<i>power of understanding</i>
30.34	lrasd	to dispose	<i>to dispose</i>
30.35	tofglo	all things	<i>all (things)</i>
30.36	marb	according to	<i>according to</i>
30.37	yarry	the providence of	<i>providence</i>
30.38	ldoigo	Him that sitteth upon the Holy Throne	<i>Him who sits upon the Holy Throne</i>
30.39	od	and	<i>and</i>
30.40	torzulp	rose up	<i>"to rise"</i>
30.41	iaodaf	in the beginning	<i>(in the) beginning</i>
30.42	gohol	saying,	<i>"to say"</i>
30.43	caosga	The earth	<i>earth</i>
30.44	tabaord	let her be governed by	<i>be governed</i>
30.45	saanir	her parts	<i>parts</i>
30.46	od	and	<i>and</i>
30.47	chresteos	let there be	<i>let there be</i>
30.48	yrpoil	division	<i>division</i>
30.49	tiobl	in her,	<i>(within) her</i>
30.50	busdirtlb	that the glory of her	<i>glory (of) her</i>
30.51	noaln	may be	<i>may be</i>
30.52	paid	always	<i>always</i>
30.53	orsba	drunken	<i>drunken</i>
30.54	od	and	<i>and</i>
30.55	dodrmni	vexed	<i>vexed</i>
30.56	zilna	in itself:	<i>(within) itself</i>
30.57	elzaptilb	Her course	<i>her course</i>
30.58	parmgi	let it run with	<i>(let) run</i>
30.59	piripsax	the heavens	<i>heavens</i>
30.60	od	and	<i>and</i>

30.61	ta	as	as
30.62	qurlst	a handmaid	<i>handmaid</i>
30.63	booapis	let her serve them:	<i>"to serve"</i>
30.64	lnibm	One season	<i>one season</i>
30.65	oucho	let it confound	<i>"to confound"</i>
30.66	symp	another:	<i>another</i>
30.67	od	and	<i>and</i>
30.68	chriteos	let there be	<i>let there be</i>
30.69	agtol torn	no creature	<i>no creature</i>
30.70	mirc	upon	<i>upon</i>
30.71	q	or	<i>or</i>
30.72	tiobl	within her	<i>(within) her</i>
30.73	lel	the same:	<i>same</i>
30.74	ton	All	<i>all</i>
30.75	paombd	her members	<i>members</i>
30.76	dilzmo	let them differ in	<i>"to differ"</i>
30.77	aspian	their qualities:	<i>qualities</i>
30.78	od	And	<i>and</i>
30.79	chriteos	let there be	<i>let there be</i>
30.80	agtol torn	no one creature	<i>no one creature</i>
30.81	parach	equal with	<i>equal</i>
30.82	asym p	another.	<i>another</i>
30.83	cordziz	The reasonable creatures of earth, or men	<i>"mankind"</i>
30.84	dodpal	let them vex	<i>"to vex"</i>
30.85	od	and	<i>and</i>
30.86	fifalz	weed out	<i>weed out</i>
30.87	lsmnad	one another:	<i>one another</i>
30.88	od	And	<i>and</i>
30.89	fargt	the dwelling places,	<i>dwelling places</i>
30.90	bams	let them forget	<i>"to forget"</i>
30.91	omaoas	their names.	<i>names</i>

30.92	conisbra	The work of man	<i>work of man</i>
30.93	od	and	<i>and</i>
30.94	avavox	his pomp,	<i>his pomp</i>
30.95	tonug	let them be de- faced:	<i>"to deface"</i>
30.96	orscatbl	His buildings,	<i>buildings</i>
30.97	noasmi	let them become	<i>(let) become</i>
30.98	tabges	caves for	<i>caves</i>
30.99	levithmong	the beasts of the field:	<i>beasts of the field</i>
30.100	unchi	Confound	<i>"to confound"</i>
30.101	omptilb	her understanding with	<i>her understanding</i>
30.102	ors	darkness	<i>darkness</i>
30.103	bagle	For why?	<i>for</i>
30.104	moooah	It repenteth me	<i>"to repent"</i>
30.105	olcordziz	I made man.	<i>made mankind</i>
30.106	lcapimao	One while	<i>one while</i>
30.107	ixomaxip	let her be known,	<i>let her be known</i>
30.108	odcacocasb	and another while	<i>and another while</i>
30.109	gosaa	a stranger:	<i>stranger</i>
30.110	baglen	Because	<i>because</i>
30.111	pii	she is	<i>she is</i>
30.112	tianta	the bed of	<i>bed</i>
30.113	ababalond	an harlot,	<i>harlot</i>
30.114	odfaorgt	and the dwelling place of	<i>and the dwelling place</i>
30.115	telocvovim	him that is fallen:	<i>"death dragon"</i>
30.116	madriiax	O you heavens	<i>heavens</i>
30.117	torzu	arise,	<i>arise</i>
30.118	oadriax	the lower heavens	<i>lower heavens</i>
30.119	orochoa	beneath you,	<i>beneath</i>
30.120	aboapri	let them serve you:	<i>"to serve"</i>
30.121	tabaori	govern	<i>"to govern"</i>

30.122	priaz	those	those
30.123	artabas	that govern:	that govern
30.124	adrpan	Cast down	cast down
30.125	corsta	such as	such as
30.126	dobix	fall	"to fall"
30.127	volcani	Bring forth with	"to bring forth"
30.128	pnazi	those	those
30.129	arcoazior	that increase:	that increase
30.130	odquasb	And destroy	and destroy
30.131	qing	the rotten:	rotten
30.132	ripir	No place	no place
30.133	paaopt	let it remain	"to remain"
30.134	sagacor	in one number:	in one number
30.135	uml	Add	"to add"
30.136	od	and	and
30.137	prdzar	diminish	"to diminish"
30.138	cacrg	until	until
30.139	aoiveae	the stars	stars
30.140	cornipt	be numbered:	(are) numbered
30.141	torzu	Arise,	arise
30.142	zacar	move,	move
30.143	odzamran	and appear	"to appear"
30.144	aspt	before	before
30.145	sibsi	the covenant of	covenant
30.146	butmona	his mouth	mouth
30.147	ds	which	which
30.148	surzas	he hath sworn	"to swear"
30.149	tia	unto us	unto (us)
30.150	baitan	in his justice:	justice
30.151	odo	Open	"to open"
30.152	cicle	the mysteries of	mysteries
30.153	qaa	your creation:	creation
30.154	od	and	and

30.155	ozazma	make us	"to make"
30.156	plapli	partakers of	<i>partakers</i>
30.157	iadnamad	undefiled knowl- edge.	<i>pure knowledge</i>

Endnotes

1. *A True and Faithful Relation*, p. 79ff.
2. See Sloane MS 3191. James' *Enochian Magick of Dr. John Dee* is derived from this same grimoire.
3. See the Introduction to volume I of this work.
4. There is no indication of the word *beginning* in the Angelical here.
5. Dee had the word *to* in this place. However, the word *and* makes more sense. Remember, however, that neither *to* nor *and* (*Od*) are indicated in the Angelical. They are implied only by context.
6. There is no indication of the word *second* in this Angelical.
7. The word *garnish* (*Gnonp*) does not appear in this place.
8. Parentheses are Dee's.
9. Dee had *heads* in this place. However, the Angelical indicates *hands* instead, and that makes more sense in the Call.
10. *The Enochian Magic of Dr. John Dee*, by Geoffrey James, p. 85.
11. And James p. 85.
12. The English for words 11.16–18 is found in *A True and Faithful Relation*, p. 193. Dee noted that no Angelical had been given in the Key for (all of) those words, so he went back and added words 11.16 and 18 (*Od*) and 11.19 (*Noas*).
13. Note this departure from the Repetitive Formula Pattern (see the Lexicon). This addition of *Gohus* ("I Say!") is found in *A True and Faithful Relation*, p. 136.
14. Words 13.21–22 are missing from *TFR*. We have only the English given for them later (see *TFR*, p. 193), and we find the Angelical in Dee's *48 Claves*.
15. The first twelve words of this Key are missing from *TFR*. We have only the English given for them later (see *TFR*, p. 193), and we find the Angelical in Dee's *48 Claves*.
16. The Angel Illemese gives this English in *A True and Faithful Relation*, p. 200, adding *of the*.

Chapter Three

An Encyclopedic Lexicon of the Tongue of Angels

How to Use This Lexicon

I will illustrate here how to use this Lexicon with a few examples. First, a standard entry looks like this:

Busdir (buz-der) *n.*

Glory

ᑲᑭᑦᑲᑦᑲᑦ

18.8 . . . openest *the glory* of God.

As we can see, the main entry appears in bold type. Immediately following that, in parentheses, is the word's pronunciation—given in a special key included in this chapter.

Following that is the grammatical function or part of speech (noun, verb, conjunction, and so on). Note that these designations are somewhat loose in Angelical. There are cases where a word might appear as different parts of speech depending on how it is used—such as the English word *promise*, which could be a noun (as in *a promise*) or a verb (*to promise*), although the Angelical does not indicate the difference by anything more than the context of the sentence. In such cases, I have generally applied the part of speech that matches its usage in the sentence in question. In

several cases, I have suggested more than one part of speech for a given word.

Next is the definition—or “English sense”—of the word. See the “Angelical Linguistics” chapter for discussion about English senses and fluid definitions.

Then, to the extreme right of the page, we see the word spelled in Angelical characters (running right to left). Note that these characters will not always match the English letters given for the same word. This is due to what I call “phonetic glosses” utilized by Dee as he recorded the words. (Also see the “Angelical Linguistics” chapter for a full discussion of Dee’s phonetic glosses.)

Finally, we have the cross-reference number indicating in which Key the word appears and the position of that word within the Key, followed by a sample of the sentence in which the word is used. (The English words indicated by the Angelical are in italics.) This allows one to see at a glance exactly how the word is used in the Keys, which is how we know its proper part of speech.

Following is an example of a compound word entry:

Busdirtilb (buz-der-tilb) [*Busdir* + *Tilb*] comp. Glory (of) Her
 V A 7 7 e 7 5 7 2 V

30.50 . . . that *the glory of her* may be . . .

This entry is the same as a standard entry, with one addition: the word elements that make up the compound are included in brackets directly after the pronunciation. These word elements will each have their own entries in the Lexicon, pointing back to the compound word itself.

There are three further types of entries to cover here. First, the main entry may appear in italics:

Iusmach (jus-mak) v. To Beget

The italics indicate that the word comes from a source other than the forty-eight Angelical Keys—such as words from *Loagaeth*, words from the *Corpus Omnium* (see chapter 3 in volume I), the names of the Angelical letters, words from the Alchemical Cipher the Angels gave to Dee, random words spoken by the Angels, and so on. These entries will

always include a reference note explaining where the word comes from. (Also see the “Sources for All Words Found in This Lexicon” section of this chapter for a list of sources used to compile this Lexicon.)

Second, the main entry may appear in ALL CAPS:

PERAL (pec-AR-al)

69636

Ⲫⲉⲣⲁⲗ

30.50 . . lamps 6936 whose numbers are. . .

These entries indicate an apparent word in the forty-eight Angelical Keys that, in translation, is defined as a grouping of numbers. Because of this ambiguity, I have indicated these words with ALL CAPS.

Third, the main entry may appear in quotation marks:

“Azia” (ay-zii-ay) *prep.*

Like (unto)

Compounds:

Aziagiar (ay-zii-AY-jii-er)

[“Azia” + “Giar”]

Like unto the Harvest

This indicates a “word element.” Most often, this is an element of a compound word, and the entry will point back to the compound itself. Such entries are in quotation marks because compounding often changes the spelling of the words (see the “Angelical Linguistics” chapter). Therefore, when they stand alone, both the spelling and the pronunciation of such word elements are suspect.

Searching out these “word elements” from the mass of known Angelical words represents a significant expansion of our previous understanding of the language. Although we can’t be sure of their spelling and forms of proper usage, it offers us a solid foundation from which to explore the language deeper. At the very least, it definitely expands the available data in hunting for the root forms of the words.

Of course, sometimes compounds are made from words that appear elsewhere in the Keys on their own. In such cases, we know how such words are spelled and pronounced, so their entries do not appear in quotation marks. Their entries will, however, point to the compound as well.

Finally, here are the explanations of the various sections you will find within each main entry:

Pronunciation Notes

The pronunciation notes are perhaps the most unique and useful aspect of this Lexicon. While Dee included small phonetic notes with most of the words he recorded, modern students have found them less than useful. (Remember John Dee was writing in Early Modern English, which often confuses modern students.) Because of this, most existing “Enochian dictionaries” pay little attention to Dee’s notations, and the authors have provided pronunciations based loosely upon their own understanding of present-day English.

On the other hand, I have spent some time deciphering Dee’s notes on their own terms. His notations seem to be rather haphazard for the first two Keys, but he settles into a fairly standard format by the end of Key Two. My analysis of this format has led me to the following assumptions:

- 1) Dee generally divided his phonetic notes by placing spaces between the syllables.
- 2) A letter that stands alone in a syllable takes its long sound. For instance, an *a* standing alone will sound like “ay,” an *l* standing alone will sound like “el,” etc. Otherwise:
- 3) Vowels take their long or short sounds depending on their position within a syllable. If a vowel appears at the end of the syllable, it usually takes the long sound. If it appears in the middle of a syllable (i.e., it is directly followed by a consonant within the same syllable), it will most often take the short sound. Finally:
- 4) The general rules of Early Modern English apply overall, although there are some Middle English inclusions as well. (Again, see the “Angelical Linguistics” chapter for more information.)

I have arrived at the above assumptions primarily with the aid of marginal notations left by Dee along with his phonetic notes—which often gave examples of other words that rhymed with a given Angelical

word or syllable. He also used several useful phonetic notations in the 48 *Claves Angelicae* that further backed up my research.

In this Lexicon, I have included *all* of Dee's phonetic notes from his journals. If he left such a note (or notes) for a word, I have indicated it by adding an asterisk (*) to the word's pronunciation. Then, within the "Pronunciation Notes" section of the entry, I have recorded Dee's note (*in italics*) and followed it with my own explanation.

The bulk of these notes are found in *A True and Faithful Relation*, recorded as Dee received the forty-eight Angelical Keys. (Much thanks goes to Patricia Shaffer, who tirelessly gathered all of Dee's TFR notes into one document, entitled *DeesPronunciationNotes.RTF*.) Therefore, I do not include references with these notes, as the word is already cross-referenced by Key.

However, Dee also left pronunciation notes in the *Five Books of Mystery* and the 48 *Claves Angelicae*. If such secondary notes exist, I have also included them and referenced their sources.

If Dee did not include any notes for a word, I have given a pronunciation based upon my overall study of the language. If I include a pronunciation note in such an entry, it is only to explain my own work, and there will be no asterisk or reference to Dee's journals.

"Also" and Shared Root

Angelical words are formed primarily of small root words that undergo (often inexplicable) metamorphosis when used in different ways. Therefore, most of the entries in the Lexicon include notes that compare the main word with other words from Dee's journals. This helps us discover the Angelical roots at the hearts of the words.

First and foremost is the "Also" section found in most entries, which points out all of the differing "versions" of the same word in the Lexicon.

Some entries also have a "Shared root" section, to indicate differing words that may share a linguistic root. (This is based upon both similar spellings and similar definitions.) In these cases, I will likely include a notation highlighting the probable root.

Other Notes

Sometimes Dee also left notes about the definition of a word. If so, the definition in this Lexicon will include an asterisk (*), and the word's entry will include a "Note" section with Dee's comment (*in italics*). I then include my own comments directly thereafter.

In many cases, I have comments to make on a word where Dee was silent. At such times, there will be no asterisk or italics, but my own notes will appear in the "Note" section. There may be more than one "Note" section for any given entry.

Compare from *Loagaeth*

Finally, some entires include a "Compare from *Loagaeth*" section. This is drawn from my work on the first Table of the Holy Book—which is the only Table containing entire words in each cell, rather than single letters. I believe this was intended primarily to help us decipher the words in the remaining forty-eight Tables.

My work on this first Table was similar to my earlier work on the Angelical Keys. I simply began with the first word on the first side of the Table (which happens to be *Zuresch*), and compared it with every other word in the Table. (Remember there are nearly 4802 words in total! See the chapter on the *Book of Loagaeth* in volume I.) I then moved to the second word in the Table and repeated the same process, and so on.

In fact, my work on the first Table is still ongoing, and I will present my results at a future date. Meanwhile, I have discovered several words in *Loagaeth* that also appear in the Keys, as well as many words that appear linguistically related to words from the Keys. I have also found the names of several Angelical letters and one or two known "Enochian" Angels. These *Loagaeth* words that are recognizably similar or identical to those in this *Lexicon* are included in the "Compare from *Loagaeth*" section. (This helps to illustrate that the language of the Holy Book is not separate from the language of the forty-eight Keys.)

Abbreviations Used in This Lexicon

1 <i>Enoch</i>	= The Ethiopic Book of Enoch
Five Books	= John Dee's Five Books of Mystery
48 <i>Claves</i>	= 48 <i>Claves Angelicae</i> (from Sloane 3191)

<i>RFP</i>	= Repetitive Formula Pattern (*See note)
<i>TFR</i>	= A True and Faithful Relation . . .
<i>adj.</i>	= adjective
<i>adv.</i>	= adverb
<i>comp.</i>	= compound
<i>conj.</i>	= conjunction
<i>n.</i>	= noun
<i>pl.</i>	= plural
<i>prep.</i>	= preposition
<i>pron.</i>	= pronoun
<i>prop. n.</i>	= proper noun
<i>sing.</i>	= singular
<i>v.</i>	= verb

*Note on *RFP*: From Keys Eleven to Eighteen, Dee was instructed to append the last fourteen words of Key One—*Zacar, ca, od zamran. Odo cicle qaa. Zorge, lap zirdo noco mad, hoath Iaida*. This was dubbed the “Repetitive Formula Pattern” by Patricia Shaffer. In the Lexicon, each word that appears in the Repetitive Formula Pattern is simply marked *RFP*, instead of listing out all references for the word in Keys One and Eleven to Eighteen. *RFP* words will always be found within the last fourteen words of each of these nine Keys.

Note, however, that the final words of these Keys do differ in some minor details in Dee’s 48 *Claves Angelicae*. (For example, see the *RFP* at the end of Key Twelve.) When this occurs, I have stuck with the 48 *Claves* as Dee’s final say.

Sources for All Words Found in This Lexicon

The Angelical Keys are found in *TFR* on pages 79–138, 190–194, and 199–208. They are also found in Dee’s 48 *Claves Angelicae*, part of Sloane MS 3191. The words from the 48 *Claves* are shown in the third column of Geoffrey James’ section on the Keys in *The Enochian Magick of Dr. John Dee*, p. 65ff.

The names of the thirty Aethyrs are all found on page 209 of *TFR*. The names of the ninety-one Parts of the Earth are found on pages 140–152 of *TFR*. However, they are also found in Dee’s Angelical grimoire

(which he compiled from his raw journals), known as Sloane MS 3191 (specifically, part II: *The Book of Earthly Knowledge, Aid, and Victory*). Dee did some corrective editing of the Parts' names as he transferred them from his journals to the grimoire. I have opted to stick with his corrected versions. (See James' *The Enochian Magick of Dr. John Dee*, pages 103–116.)

The words of the *Corpus Omnium* are all found on pages 74–76 of *TFR*.

The names of the twenty-one Angelical letters are found on pages 269–271 of the *Five Books*. Their perfected forms are found in Kelley's handwriting at the end of *Loagaeth* (Sloane 3189)—see the *Five Books*, page 405.

The words of the Alchemical Cipher are found on pages 387–389 of *TFR*.

Words from the first (“hidden”) leaf of *Loagaeth* are found on pages 288–343 of the *Five Books*. Those from the final leaf are found on page 19 of *TFR*. I have only taken words from the first and final Tables, the only two that contain entire words in each cell.

Exclusions from This Lexicon

I have been selective with the proper nouns I have included in the Lexicon. There are, by necessity, entries for names of God and Angels that appear in the forty-eight Angelical Keys. I have also included any names that appear in *Loagaeth*, as well as those Angels who are found only in Dee's journals (such as *Galvah*, *Murifri*, *Nalvage*, *Vasedg*, and so on).

However, you will not find entries for most of the proper names—of God, Angels, and spirits—found in the magickal squares Dee received in his advanced Angelic magick (namely, *The Heptarchia*, *Parts of the Earth*, and *Great Table of the Earth—or Watchtower systems*). I have used the Lexicon to analyze these proper names, and I have included references where I find similarities. (For example, see the entry for *Laiad*, which seems to be the root for the name of the Elder *Laidrom* from the Southern Watchtower.)

The ninety-one Parts of the Earth are not given their own entries, but you can find them included within the entries of their associated

Aethyrs. (The Aethyrs are included because they are named successively in the last thirty Keys.)

Finally, I have also excluded the thousands of undefined words in the Tables of *Loagaeth*. However, I have included the few words that were given definitions, that are identical to words already found in the Keys, or that appear linguistically similar to words from the Keys. (See the “Compare from *Loagaeth*” section above.) As stated previously, I will present my work with the undefined words of *Loagaeth* in a later work.

Pronunciation Key (Fully Explained)

Based on my studies of Dee’s records (see the “Pronunciation Notes” section), I have offered pronunciations for almost every word in the Lexicon. You may notice that this key is very different from the pronunciation guides we normally see for the “Enochian” language. Most often, such guides are alphabetical—meaning that they present the Angelical (or English-equivalent) letters, and then suggest what sounds these letters might make *individually*. While it is good to know what sound each letter makes, it tells us little about what sounds are made when the letters are combined into actual syllables and words.

My pronunciation guide, on the other hand, is entirely phonetic. It begins with the sounds that make up the *syllables*. Then, it presents the phonetic notations I have created to represent those sounds. These notations are intended to be simple and intuitive to the modern reader.

Vowels

Short vowels are mostly represented by single letters, while I have extended the long vowels to two letters:

Phonetic Sound	-	Notation
a –long (<i>cake, day</i>)	-	ay
a –short (<i>bat, cat</i>)	-	a
e –long (<i>beet, seat</i>)		ee
e –short (<i>bed, wed</i>)		e
i –long (<i>bite, kite</i>)		ii
i –short (<i>bit, sit</i>)	-	i
o –long (<i>boat, slope</i>)		oh

<i>o</i> –short (<i>bot, stop, father</i>)	-	<i>o, ah</i>
<i>u</i> –long (<i>boot, blue</i>)		<i>oo</i>
<i>u</i> –short (<i>but, cup</i>)	-	<i>u</i>

Note: There are some cases where an *a* falls at the end of a word. I feel this likely indicates something between a long and short *a*—or a *schwa*. In such cases, I have simply left a single *a* in my pronunciation. It can be treated as a short *a*, but it is more akin to a schwa sound. (I assume Dee, had he intended the long “a” sound, would have ended the words with *ay* or *eh*.) For example, the word *Amma* (Cursed) likely ends with a sound somewhere in between the long and short *a* (schwa)—“am-a.”

Consonants

If consonants are written together (as in *br, cr, gr, st, th*, and *tr*), simply pronounce the combined sound as you would in present-day English (*break, crate, grab, start*, and so forth). Otherwise, standard consonant sounds are indicated by the following:

<i>Phonetic Sound</i>	-	<i>Notation</i>
<i>b</i> (<i>branch, blurb</i>)	-	<i>b</i>
<i>d</i> (<i>dog, during</i>)	-	<i>d</i>
<i>f</i> (<i>far, fork</i>)	-	<i>f</i>
<i>g</i> (<i>gap, gourd</i>)	-	<i>g</i>
<i>h</i> (<i>half, heavy</i>)	-	<i>h</i>
<i>j</i> (<i>jump, giant, bludgeon</i>)	-	<i>j</i>
<i>k</i> (<i>kind, can</i>)	-	<i>k</i>
<i>l</i> (<i>large, loud</i>)	-	<i>l</i>
<i>m</i> (<i>many, move</i>)	-	<i>m</i>
<i>n</i> (<i>north, never</i>)	-	<i>n</i>
<i>p</i> (<i>pace, pardon</i>)	-	<i>p</i>
<i>r</i> (<i>rain, banner</i>)	-	<i>r, er</i>
<i>s</i> (<i>serve, circle</i>)	-	<i>s</i>
<i>t</i> (<i>test, tax</i>)	-	<i>t</i>
<i>w</i> (<i>water, wind</i>)	-	<i>w</i>
<i>x</i> (<i>exit, except</i>)	-	<i>ks</i>
<i>y</i> (<i>yellow, your</i>)	-	<i>y</i>
<i>z</i> (<i>zoom, zebra</i>)	-	<i>z</i>

“Long Consonants”

There are many cases where Dee indicated a consonant standing alone in a syllable. At these times, the letter does not make its usual consonant sound. Instead, the syllable is pronounced the same as the English name of the consonant. I have dubbed these “long consonants” (see the “General Notes on Angelical Phonology” section of the “Angelical Linguistics” chapter), and I represent their sounds as follows:

<i>Phonetic Sound</i>	-	<i>Notation</i>
d	-	dee
f	-	ef
g	-	jee
j	-	jay
l	-	el
m	-	em
n	-	en
p	-	pee
q	-	kwah
r	-	ur
s	-	es
t	-	tee
y	-	wii
z	-	zohd, zed

Digraphs and Diphthongs

The digraphs and diphthongs are fairly standard in modern English:

<i>Phonetic Sound</i>	-	<i>Notation</i>
ch (church, witch)	-	ch
ch (ache, chrome)		kh
ou, ow (out, town)		ow
oi, oy (oil, boy)	-	oy
qu (queen, quick)		kw
sh (shine, wish)		sh
ph (phone, philosophy)		f
th (that, whither, thorn)	-	th

Also Note

There are a few instances when the letters *sg* occur in Angelical words—such as *Caosg* or *Vorsg*. In these cases, Dee does not indicate that the “g” sound should stand alone as its own syllable. Thus, I find it likely it is intended to combine with the *s* to make a kind of “zh” (or hard “sh”) sound—as we hear in English words like *measure*, *pleasure*, and *treasure*. I have indicated this sound in the Psalter and Lexicon with the digraph *zh*.

Accented Syllables

Dee included accent marks throughout the *48 Claves Angelicae* and *A True and Faithful Relation*. I have indicated these accents in my pronunciations by writing the related syllable in ALL CAPS. For instance, the word *Cacacom* (To Flourish) is recorded in the *48 Claves* as *ca-cá-com*. In the Lexicon, I have given the pronunciation of “kay-SAY-som”—showing an accent on the second syllable.

Dee did not record accents for all of the Angelical words. Yet many of the unaccented words are closely related to accented versions, so we can make educated guesses. For example, Dee left no accent marks for the word *Bliorax* (To Comfort). However, he did indicate—in both the *48 Claves* and *TFR*—that *Bliora* (Comfort) should be accented on the second syllable. Therefore, we can make an educated guess that *Bloriax* should also be accented on the second syllable.

I have included these speculative accents where I could, and noted my reasoning for each. In cases where no clues at all were left by Dee, I have avoided making uneducated guesses. Plus, only in rare cases have I adopted an accent from an uncompounded word into a compounded word, or vice versa. As discussed in the chapter on Angelical linguistics, compounding often drastically changes the pronunciation of the word—and Dee’s notes indicate that this includes accented syllables as well.

Angelical Root Words

I have discussed the nature of Angelical root words in the chapter on Angelical linguistics. For the most part, these simple letter combinations are three to four letters in length, although there are some rare examples of one-letter or two-letter root words.

Below, I have included a list of root words I have found through analysis of the Lexicon. This list is not intended as concrete or exhaustive. Some of the entries are tentative at best, and I admit there could be any number of roots that I have missed or failed to recognize.

Moreover, I have included in this section mostly those roots that do not stand as words on their own. There are other Angelical words that appear to be in their root form (such as *Mal* or *Ror*) that do stand as words on their own. Such words have their own Lexicon entries, and do not appear in this brief list.

Thus, we can see the work on Angelical root words has only begun—the tip of the proverbial iceberg. However, I feel that learning these root concepts is essential to understanding, and eventually expanding, the Angelical tongue.

Aba: Stooping, Sinking
(“Abai,” Carbaſ)

Abra: Prepair, Provide
(Abramig, Abramg, Abrassa)

Al: Gather, Bind, Settle, Place
(Aala, Alar, Allar, Aldi, Aldon, Oali)

Asb/Osb: Sting, Destroy
(Grosb, “Quasb”)

Asch: [definition uncertain]
(Ascha, Masch)

Asp: Quality
(Asp, Aspiann Aspiaon)

Ava Avav: Thunder, Pomp
(“Avav,” Avavox, Avavago)

Azia: Alike, Likeness
(“Azia,” Aziazor)

Bab: Dominion, Wicked, Harlot
(Ababalond, Bab, Babalon, Babalel, Babage, Babagen, Bablibo, Bobogel)

Bag: Fury?

(Bag, Bagie, Bagenol, Bagnole)

Bal/Balt: Justice, Righteousness, Judgment

(Baligon, Balit, Balt, Baltan, Baltim, Baltle, Balzarg, Balzizras)

Bas/Baz: Day, Daytime

(Basgim, Basmelo, Basledf, Baspalo, Bazchim, "Bazem," Bazpama)

Bia/Bie: Voice

(Bahal, Bia, Bial, Bien)

Bli/Bil: Comfort

("Bigl," "Bliard," Blior, Bliora, Bliorax, Bliorb, Bliors, "Bliort," Pibliar)

Boap: Service

(Aboapri, Booapis)

Brin: Have, Has

("Brin," "Brint," Brints)

Chr: Let There Be, Be It (i.e., To Exist)

(Chr, Chramsa, Christeos)

Coa: Increase

("Coazior," Hecoa)

Coc/Cac/Cap: Time, Duration, Succession

(Acocasb, "Cacocasb," Cocasb, Cocasg, Qcocasb, Cacacom, Cacrg, Casasam, Capimali, "Capimao," Capimaon, Capmiali)

Com: Connect, Truss, Encircle

(Commah, Comselh)

Con/Cor: Man, Manmade and Number

(Conisbra, Cordziz)

(Cormf, Cormfa, Cormp, Cormpo, Cornpt, Sagacor, Coronzom)

Dod: Vexation

(Dodpal, Dodmni, Dods, Dodsih)

Doh: Kingdom

(Adohi, Londoh)

Ecr/Ecri: Praise

(“Ecrin,” Oecrimi)

Fa: Song, Singing

(Faaip, Farzem)

Fao/Far: Dwelling

(Faonts, Fargt, “Faorgt”)

Gah: Pure Spirit

(Gah, Gahoachma, Gahire)

Goh: Speak, Say

(Goho, Gohia, Gohol, Gohon, Gohulim, Gohus)

Hom: Live, Age

(Hom, Homil, Homin)

Huba: Lamps, Lanterns

(Hubaio, Hubar, Hubaro)

I/Ip: The Verb *To Be*

(I, Ip, Ipam, Ipamis, Ripir)

Ia/Iad: God, The Highest, Divine

(Iad, Geiad, “Iadoias,” Iadpil, Iadnah, Iaiadix, Laiad, Iaida, Iaidon, Iaisg, Ioiad, Oiad, Piad)

Ialp: Light, Fire

(Yalpamb, Ialpirt, Ialpon, “Ialpor,” “Ialprt”)

Isr: Promise

(Aisro, Isro, Isr)

L/Lo: One, First, You (sing.)

(Aqlo, Bolp, Yls, Ylsi, “Lo,” El, L, La, Lu, Ol, Ili, Lil, Ul, Uls, “Yl”)

Lans/Lons: Power

(Lansh, Lonsa, Lonshi, "Lonshin")

Lusd/Lasd: Feet, Base

(Lasdi, Lusd, Lusda, Lusdan)

Lza: Course

("Elzap," "Lzar")

Mad: Godly, Pure, Heavenly

(Mad, "Madriax," Madriiix, Madrid, Oadriax)

Mica/Mical: Might, Power

(Gmicalzo, Micalp, Micalzo, Micaoli, Micaolz, Miketh, Omicaolz)

Nan/Nana: Wisdom, Power

(Ananael, Nanaeel)

Nap: Sharpness

(Napeai, Napta, Nazpsad)

Naz: Straightness

(Nazpsad, Nazarth, Nazavabh)

Noa: Become

(Noaln, Noan, Noar, Noas, Noasmi)

Nonc: You (pl.)

(Nonca, Noncf, Nonci, Noncp)

Noqo: Servant

(Cnoqod, Cnoquodi, Cnoquol, Noco)

Nor: Son

("Nor," "Norm," Noromi)

Oan/Aon: Small Unit (as in Moment, Eye)

(Oanio, Ooanamb, Ooaona, Ooanoan, "Qanis")

Obl/Obo: Dressing, Garland, Garment

(Obloc, Oboleh)

Oia: Eternal/Forever

("Iadoias," Ioiad)

Ol: To Make

(Eol, Eolis, Oln)

Ola/Ala: Two, Twice

(Olani, Pala, Pola)

Olo/Ollo: Man, Men

("Olap," Ollog, "Ollor," Olora)

Om: Wisdom, Understanding

(Om, "Oma," Omax, "Omp")

Ooa/Oa: Name

(Dooain, Dooaip, Dooiap, Omaoas)

Or/Ors: Darkness, Dryness, Beneath, Barren, etc.

(Oroch, Orocha, Orri, Ors, Orsba, Orscatbl, Orscor)

Ox: masculine, active?

(Oxex, Oxiayal, Tox)

Paca/Pacad: ?

(Pacaduasam, Pacaph)

Pam: Not

(Ipam, Ipamis, "Pam," "Pamis")

Parac: Equate, Join, Wed

(Parach, Paracleda)

Pir/Pr: Holy, Celestial

(Pir, Piripsax, Piripsol, Piripson, "Pirgah," "Pirgi," "Prg," Prge, Prgel, "Purg")

Poil: Division

(Yrpoil, Poilp)

Qa/Qaa: Create

(Qaa, Qaal, Qaan, Qaaon, Qaas, Qadah)

Racl/Rocl: Weep?

(Raclir, Rocle)

Rza: To Swear

(Surzas, Znrza)

Sem/Sam: ?

(Samhampors, Sem, Semhaham)

Sm/Sym: Another

(Asymp, Symp, "Smnad")

Sob/Sol: Whose, Whom

(Asobam, Soba, Sobam, Sobca, "Sobha," "Sobo," Sobra, "Sola")

Tab/Cab: Govern

(Anetab, Gnetaab, Netaab, Netaaib, Tabaam, Tabaord, Tabaori,
"Tabas," Tabitom, Cab, Caba)

Uch: Confuse, Confound

(Oucho, Unchi, Urch)

Von/Voh/Vov: Anger, Wrath, Might

(Vohim, "Vnph," "Vonin," Vonph, Vonpho, "Vonpo," "Vovim," Vovina)

Zie/Zo: Hands

(Azien, Ozien, Zien, Ozol, Zol)

Zil/Zyl: Go within, Fly into, Stretch forth

(Zildar, Zildron, "Zilodarp," Zylna)

Zim: Enter, Territory

(Zim, Zimii, Zimz)

Zir: Am, Was, Were

(Zir, Zirdo, Zirom, Zirop, Zirzird)

Zli, Ilz: Water

(Pilzin, Zlida)

Zom: Amidst

(Zom, Zomdux)

Zong: Wind

(Zong, Ozongon)

Zur: Pray?

(Zuraah, Zurah, Zure)

The Angelical Alphabet

<i>Graph</i>	<i>Un</i>	<i>Or</i>	<i>Gal</i>	<i>Ged</i>	<i>Veh</i>	<i>Pa</i>
						
E	A	F	D	G/J	C/Ch/K	B

<i>Drux</i>	<i>Ger</i>	<i>Mals</i>	<i>Ur</i>	<i>Na</i>	<i>Gon</i>	<i>Tal</i>
						
N	Q/Qu	P/Ph	L	H	I/Y	M

<i>Gisg</i>	<i>Fam</i>	<i>Van</i>	<i>Ceph</i>	<i>Don</i>	<i>Med</i>	<i>Pal</i>
						
T	S	U/V	Z	R	O	X

An Angelical to English Dictionary

Un (A)

✕

Aai (ay-AY-ii)* *prep.*

Amongst (You)

ㄌ ㄗ ㄗ

1.67 . . . reigneth *amongst* you . . .12.21 . . . whose name *amongst* you is wrath.**13.21 . . . is called *amongst* you a bitter sting.**14.23 . . . which is called *amongst* you fury.**Pronunciation notes:**

(*Dee 1.67—AAI)

(*Dee 12.21—A a i) Three syllables. Each letter appears to stand alone.

(*Dee 1.67—aäl) See the 48 *Claves*. Here, Dee seems to have mistakenly written an *l* in place of the final *i*. However, he does include a dieresis over the second *a*, to indicate that it does not combine its sound with the preceding vowel.I have adopted the accent from *Aaiom* (amongst).**Note:**

**Words 13.21–22 are missing from Dee's journals. We are likewise missing the entirety of Key Fourteen. We have only the English given for these Keys on *TFR*, p. 193. However, this word does appear in these locations in Dee's 48 *Claves*.

Also:

Aaf (ay-AF)

Amongst

Aaiom (ay-AY-om)

Amongst (Us?)

Aao (ay-ay-OH)

Amongst

Eai (ee-AY-ii)

Amongst

Oai (oh-AY-ii)

Amongst

Aaiom (ay-AY-om)* *prep.*

Amongst (Us)

ㄉ ㄌ ㄌ ㄗ ㄗ

3.71 . . . is become mighty *amongst* us.7.41 . . . be mighty *amongst* us . . .

Pronunciation notes:

- (*Dee 3.71—A ai om)
- (*Dee 7.41—A AI om) Three syllables. The first *a* stands alone in the first syllable. In the second syllable, the *ai* (or *ay*) makes essentially the same sound as the first syllable (as in the English words *dais* and *say*).
- (*Dee 3.71—a-ai-om) See the 48 *Claves*. Note the accent on the second syllable.
- (*Dee 7.41—aaïom) See the 48 *Claves*. I am unsure why Dee placed a circumflex over the *i* in this case.

Note:

This might appear to be a compound of *Aai* (amongst) and *Om* (understand). However, see below for *Aao*, another variant of this word that utilizes the letter *o* without the letter *m*.

Also:

Aaf (ay-AF)	Amongst
Aai (ay-AY-ii)	Amongst (You)
Aao (ay-ay-OH)	Amongst
Eai (ee-AY-ii)	Amongst
Oai (oh-AY-ii)	Amongst

Aaf (ay-AF)* prep.	Amongst
	⚔ ⚔ ⚔

4.46 . . . praise him *amongst* the sons of man.

Pronunciation notes:

- (*Dee—A af) Two syllables, with the first *a* standing alone. I have adopted the syllable from other versions of this word.

Also:

Aai (ay-AY-ii)	Amongst (You)
Aaiom (ay-AY-om)	Amongst (Us?)
Aao (ay-ay-OH)	Amongst
Eai (ee-AY-ii)	Amongst
Oai (oh-AY-ii)	Amongst

Aala (AY-ay-la)* v.	To Place
	⚔ ⚔ ⚔

3.32 . . . I made you stewards and *placed you* in seats . . .

Pronunciation notes:

(*Dee—A *ala*) Dee originally wrote this word as *haala*. However, he excluded the *h* in his phonetic note. Three syllables, with the initial *a* standing alone.

(*Dee—*áala*) See the 48 *Claves*. Here, Dee confirms that the *h* is unnecessary. He places the accent on the first syllable. He also placed a circumflex over the second *a*, indicating a long sound.

Also:

Oali (OH-ay-lii) To Place

Probable shared root:

Alar (AY-lar) To Settle/Place

Aldi (AL-dii) Gathering

Aldon (AL-don) Gird up

Allar (AL-lar) To Bind up

Aao (ay-ay-OH)* *prep.* Amongst



7.5 . . . singing praises *amongst* the flames . . .

Pronunciation notes:

(*Dee—A *a ó*) Like the word *Aai*, this version is also divided into three syllables. (There is no *ao* letter combination in Early Modern English—these letters make two separate sounds, as in the English word *chaos*.) Dee places the accent on the last syllable.

Also:

Aaf (ay-AF) Amongst

Aai (ay-AY-ii) Amongst (You)

Aaiom (ay-AY-om) Amongst (Us?)

Eai (ee-AY-ii) Amongst

Oai (oh-AY-ii) Amongst

“Aath” (or “Ath”) (ath) *n.* Works (or Deeds)



Compounds:Sobhaath (sob-HAY-ath) [*Sobha* + “Aath”]

Whose Works

Note:

See also *Vaun* (to work)—which appears to be a verb, rather than the noun intended by “Aath.”

Ababalond (ay-BAY-bay-lond)* *n.*

Harlot



30.113 . . . she is the bed of *an harlot* . . .

Pronunciation notes:

(*Dee—*A bá ba lond*) Four syllables, with an accent on the second syllable. The initial *a* stands alone.

(*Dee—*abábâlond*) See the 48 *Claves*. Here, Dee again placed an accent over the second syllable. He also placed a circumflex over the third *a* to indicate its long sound.

Note:

The similarity between this word and the name of the ancient empire of Babylon. Beginning with 1 *Enoch* (likely written during the Judaic captivity in Babylon), the kingdom of Babylon has been a biblical symbol of iniquity. See Revelation 17, where the iniquities of the world of man are symbolized by a woman whose forehead is inscribed with the words *Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth*. Also see note at *Babalon* (Wicked).

Also:

Babalon (bay-BAY-lon)

Wicked

Possible shared root:

Bab (bab)

Dominion

Babage (bay-BAY-jee)

South

Babagen (bay-BAY-jen)

South

“Abai” (ay-bay-ii) *v.*

To Stoop



Compounds:

Abaivonin (ay-bay-II-voh-nin) ["Abai" + Vonin] Stooping Dragons

Note:

Stooping here means "diving," as in an eagle stooping after its prey. Note that *stooping* is a verb, but is used in the compound (*Abaivonin*) as an adjective.

Probable shared root:

Carbaf (kar-baf) Sink (or Stoop)

Abaivonin (ay-bay-II-voh-nin)* ["Abai" + Vonin] *comp.*

Stooping Dragons

𐄂𐄃𐄄𐄅𐄆𐄇𐄈𐄉𐄊𐄋𐄌𐄍𐄎𐄏𐄐𐄑𐄒𐄓𐄔𐄕𐄖𐄗𐄘𐄙𐄚𐄛𐄜𐄝𐄞𐄟𐄠𐄡𐄢𐄣𐄤𐄥𐄦𐄧𐄨𐄩𐄪𐄫𐄬𐄭𐄮𐄯𐄰𐄱𐄲𐄳𐄴𐄵𐄶𐄷𐄸𐄹𐄺𐄻𐄼𐄽𐄾𐄿𐅀𐅁𐅂𐅃𐅄𐅅𐅆𐅇𐅈𐅉𐅊𐅋𐅌𐅍𐅎𐅏𐅐𐅑𐅒𐅓𐅔𐅕𐅖𐅗𐅘𐅙𐅚𐅛𐅜𐅝𐅞𐅟𐅠𐅡𐅢𐅣𐅤𐅥𐅦𐅧𐅨𐅩𐅪𐅫𐅬𐅭𐅮𐅯𐅰𐅱𐅲𐅳𐅴𐅵𐅶𐅷𐅸𐅹𐅺𐅻𐅼𐅽𐅾𐅿𐆀𐆁𐆂𐆃𐆄𐆅𐆆𐆇𐆈𐆉𐆊𐆋𐆌𐆍𐆎𐆏𐆐𐆑𐆒𐆓𐆔𐆕𐆖𐆗𐆘𐆙𐆚𐆛𐆜𐆝𐆞𐆟𐆠𐆡𐆢𐆣𐆤𐆥𐆦𐆧𐆨𐆩𐆪𐆫𐆬𐆭𐆮𐆯𐆰𐆱𐆲𐆳𐆴𐆵𐆶𐆷𐆸𐆹𐆺𐆻𐆼𐆽𐆾𐆿𐇀𐇁𐇂𐇃𐇄𐇅𐇆𐇇𐇈𐇉𐇊𐇋𐇌𐇍𐇎𐇏𐇐𐇑𐇒𐇓𐇔𐇕𐇖𐇗𐇘𐇙𐇚𐇛𐇜𐇝𐇞𐇟𐇠𐇡𐇢𐇣𐇤𐇥𐇦𐇧𐇨𐇩𐇪𐇫𐇬𐇭𐇮𐇯𐇰𐇱𐇲𐇳𐇴𐇵𐇶𐇷𐇸𐇹𐇺𐇻𐇼𐇽𐇾𐇿𐈀𐈁𐈂𐈃𐈄𐈅𐈆𐈇𐈈𐈉𐈊𐈋𐈌𐈍𐈎𐈏𐈐𐈑𐈒𐈓𐈔𐈕𐈖𐈗𐈘𐈙𐈚𐈛𐈜𐈝𐈞𐈟𐈠𐈡𐈢𐈣𐈤𐈥𐈦𐈧𐈨𐈩𐈪𐈫𐈬𐈭𐈮𐈯𐈰𐈱𐈲𐈳𐈴𐈵𐈶𐈷𐈸𐈹𐈺𐈻𐈼𐈽𐈾𐈿𐉀𐉁𐉂𐉃𐉄𐉅𐉆𐉇𐉈𐉉𐉊𐉋𐉌𐉍𐉎𐉏𐉐𐉑𐉒𐉓𐉔𐉕𐉖𐉗𐉘𐉙𐉚𐉛𐉜𐉝𐉞𐉟𐉠𐉡𐉢𐉣𐉤𐉥𐉦𐉧𐉨𐉩𐉪𐉫𐉬𐉭𐉮𐉯𐉰𐉱𐉲𐉳𐉴𐉵𐉶𐉷𐉸𐉹𐉺𐉻𐉼𐉽𐉾𐉿𐊀𐊁𐊂𐊃𐊄𐊅𐊆𐊇𐊈𐊉𐊊𐊋𐊌𐊍𐊎𐊏𐊐𐊑𐊒𐊓𐊔𐊕𐊖𐊗𐊘𐊙𐊚𐊛𐊜𐊝𐊞𐊟𐊠𐊡𐊢𐊣𐊤𐊥𐊦𐊧𐊨𐊩𐊪𐊫𐊬𐊭𐊮𐊯𐊰𐊱𐊲𐊳𐊴𐊵𐊶𐊷𐊸𐊹𐊺𐊻𐊼𐊽𐊾𐊿𐋀𐋁𐋂𐋃𐋄𐋅𐋆𐋇𐋈𐋉𐋊𐋋𐋌𐋍𐋎𐋏𐋐𐋑𐋒𐋓𐋔𐋕𐋖𐋗𐋘𐋙𐋚𐋛𐋜𐋝𐋞𐋟𐋠𐋡𐋢𐋣𐋤𐋥𐋦𐋧𐋨𐋩𐋪𐋫𐋬𐋭𐋮𐋯𐋰𐋱𐋲𐋳𐋴𐋵𐋶𐋷𐋸𐋹𐋺𐋻𐋼𐋽𐋾𐋿𐌀𐌁𐌂𐌃𐌄𐌅𐌆𐌇𐌈𐌉𐌊𐌋𐌌𐌍𐌎𐌏𐌐𐌑𐌒𐌓𐌔𐌕𐌖𐌗𐌘𐌙𐌚𐌛𐌜𐌝𐌞𐌟𐌠𐌡𐌢𐌣𐌤𐌥𐌦𐌧𐌨𐌩𐌪𐌫𐌬𐌭𐌮𐌯𐌰𐌱𐌲𐌳𐌴𐌵𐌶𐌷𐌸𐌹𐌺𐌻𐌼𐌽𐌾𐌿𐍀𐍁𐍂𐍃𐍄𐍅𐍆𐍇𐍈𐍉𐍊𐍋𐍌𐍍𐍎𐍏𐍐𐍑𐍒𐍓𐍔𐍕𐍖𐍗𐍘𐍙𐍚𐍛𐍜𐍝𐍞𐍟𐍠𐍡𐍢𐍣𐍤𐍥𐍦𐍧𐍨𐍩𐍪𐍫𐍬𐍭𐍮𐍯𐍰𐍱𐍲𐍳𐍴𐍵𐍶𐍷𐍸𐍹𐍺𐍻𐍼𐍽𐍾𐍿𐎀𐎁𐎂𐎃𐎄𐎅𐎆𐎇𐎈𐎉𐎊𐎋𐎌𐎍𐎎𐎏𐎐𐎑𐎒𐎓𐎔𐎕𐎖𐎗𐎘𐎙𐎚𐎛𐎜𐎝𐎞𐎟𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓

Note:

It would appear that *Boap/Booap* serves as the common root between these two words.

Abramig (ay-BRAY-mig)* v.

To Prepare

Ɱ Ɱ Ɱ Ɱ Ɱ

8.55 . . . of such as *are prepared*.

Pronunciation notes:

(*Dee—*A bra mig*) Three syllables. The initial *A* stands alone. The second *a* also appears to be long. See the pronunciation notes for *Abramg*—where we learn that the final *g* has a hard sound. Also, we can see from *Abramg* that the *i* in *Abramig* is likely a phonetic gloss.

(*Dee—*a-brâmig*) See the 48 *Claves*. Dee placed a circumflex over the second *a*, confirming the long sound.

I have adopted the accent from *Abraassa* (to provide).

Also:

Abramg (ay-BRAY-mig)

To Prepare

Possible shared root:

Abraassa (ab-RAY-sa)

To Provide

Compare from *Loagaeth*: *Abra*, *Abrimanadg*

Abramg (ay-BRAY-mig)* v.

To Prepare

Ɱ Ɱ Ɱ Ɱ Ɱ

2.14 . . . whom *I have prepared* as cups for a wedding . . .

11.33 . . . *I have prepared* for you . . .

Pronunciation notes:

(*Dee 2.14—*Abramg*)

(*Dee 11.33—*Ab ramg*, *g* not as *dg*) Both *a*'s appear short in this note—however, the pronunciation notes for *Abramig* (to prepare) indicate both are long. In this note, Dee lets us know that the final *g* has a hard sound rather than the soft “dg” sound. Finally, Dee’s note seems to indicate only two syllables. However, if the final *g* is hard, there should be a

Compounds:

Also:

Possible shared root:

Compare from *Loagaeth*:

Abraassa (ab-RAY-sa)* v. To Provide

§ 77 § 6 V §

30.23 . . . which *provided* you for the government . . .

Pronunciation note:

(**Dee—Abraássa*) Three syllables, with the accent likely on the second syllable. In Early Modern English, the double *a* makes a long “a” sound, and the double *s* makes a regular “s” sound.

(**Dee*—*abradssa*) See the 48 *Claves*. This note essentially matches that from *TFR*.

Possible shared root:

Abramig (ay-BRAY-mig) To Prepare

Abramg (ay-BRAY-mig) To Prepare

ACAM (ay-KAM)* 7699

CSRS

6.19 . . . and 7699 continual workmen . . .

Pronunciation notes:

(**Dee*—*A cá m*) Two syllables, with the accent on the second syllable.

(**Dee---Acám*) See the 48 *Claves*. Note the accent again on the second syllable.

Note:

This word was not originally given with Key Six. It was added later when Nalvage transmitted the English for the Key (see TFR, p. 190). This seems to have been the case with many of the numbers mentioned in the Keys.

Achildao (ay-KIL-day-oh)* n.

Diamond

Ⓐ Ⓐ Ⓐ Ⓐ Ⓐ Ⓐ Ⓐ Ⓐ

9.52 Their heads are covered with *diamond* . . .

Pronunciation notes:

(*Dee—A chil da o kil) Four syllables. Dee indicates that the *ch* should take the harder “k” (or “kh”) sound. The first *a* stands alone. Both the second *a* and the final *o* should take their long sounds.

(*Dee—*a-childao*) See the 48 *Claves*. Dee again indicates the initial *A* stands alone. He also placed an accent over the *i* in the second syllable.

Acocasb (ay-KOH-kasb)* n.

Time

Ⓢ Ⓢ Ⓢ Ⓢ Ⓢ Ⓢ Ⓢ Ⓢ

9.71 . . . for *the time* is such . . .

Pronunciation notes:

(*Dee—A co casb) Three syllables. The initial *A* stands alone. The *o* of the second syllable should take a long sound.

(*Dee—*acócasb*) See the 48 *Claves*. Dee placed an accent over the second syllable.

Also:

“Cacocasb” (kay-KOH-kasb)

Another While

Cocasb (KOH-kasb)

Time

Cocasg (KOH-kazh)

Times

Qcocasb (kwah-KOH-kasb)

Contents of Time

Possible shared root:

Cacacom (kay-SAY-som)

Flourish

Cacrg (KAY-kurg)

Until

Casasam (kay-SAY-sam)

Abiding

Capimali (kay-pii-MAY-lii)

Successively

While

Number of Time

Successively

Also see *Pild* (continually).

Beginning

7P544683

16.6 . . . which hast thy beginning in glory . . .

The transmission of the first twelve words of Key Sixteen is missing from Dee's journals. We only have the English given for it on *TFR*, p. 194. However, they do appear in Dee's 48 *Claves*.

(**Dee*—*acroódzi*) See the 48 *Claves*. Dee places an accent over the second *o*—which should be part of the third syllable. See pronunciation notes for *Croodzi* (beginning of things).

Croodzi (kroh-OD-zii)

Beginning (of things)

Also see *Iaod* (beginning), *Iaodaf* (in the beginning), *Amgedpha* (I will begin anew), and *Nostoah* (it was in the beginning).

Glory

(i.e., Adoration, Praise)*

[illegible]

(**Dee—Adgmach adgmach adgmach* [= much glory].) See the *Five Books* pp. 309–10. This seems to be a kind of *Trisagion* (like the “Holy Holy Holy . . .” songs sung by Angels in biblical literature.). The *Adgmach* phrase is spoken during a longer prayer offered by “many voices”: “It is good, O God, for you are goodness itself. And great because of the size of greatness itself. *Adgmach, adgmach, adgmach!* I am, and this pace

is, holy. *Adgmach*, *adgmach*, *adgmach hucacha*.” *Adgmach* must therefore indicate “glory.”

Also see:

Busd (glory), which seems to indicate “wondrous.”

Prigah (glory), which relates to light and fire (possibly the light of the Sun).

Adgt (ajt)* *aux. v.*

Can

↯ 6 2 3

2.1 *Can* the wings of the winds understand . . .

Pronunciation notes:

(**Dee*—*Adgt*) This appears to be only one syllable.

Adna (ad-nah) *n.*

Obedience

3 3 2 3

1.50 . . . and swore *obedience* and faith to him . . .

Pronunciation notes:

Dee left no specific note, so this word likely sounds as it appears. I suggest two syllables, and both *a*’s should be short.

Compare from *Loagaeth*:

Adna, *Adnay*, *Adney*, *Adnah*, *Adnih*, *Adnava*, *Adnab*, *Adnor*

Adohi (ay-DOH-hii)* *n.*

Kingdom

7 2 2 2 3

18.20 . . . which is called in thy *kingdom* Joy . . .

Pronunciation notes:

(**Dee*—*A do hi*) Three syllables. The initial *A* stands alone. The *o* likely takes the long sound, as does the final *i*.

(**Dee*—*adôhi*) See the 48 *Claves*. Here, *Dee* placed an accent over the second syllable.

Also:

Londoh (lon-DOH)

Kingdom

Note:

It would appear that “doh” is the root here.

Compare from *Loagaeth*:

Aldoh, Ardoh, Doh, Dohoh

Adoian (ay-doh-ll-an)* *n.*

Face

𐌰𐌺𐌹𐌳𐌰𐌶𐌴𐌹𐌺𐌰

30.14 . . . behold *the face of* your God.

Pronunciation notes:

(*Dee—*A do i an*) Four syllables, with an accent on the third syllable.

(*Dee—*adoian*) See the 48 *Claves*. Here, Dee again placed an accent over the *i* in the third syllable.

Adphaht (ad-fot)* *adj.*

Unspeakable

𐌰𐌳𐌹𐌲𐌰𐌶𐌰𐌹𐌲𐌴𐌹𐌺𐌰

30.29 . . . and her *unspeakable* variety . . .

Pronunciation notes:

(*Dee—*Ad phaht*) Two syllables. The *ah* in the second syllable should indicate a short “o” sound (“ah”)—as in the English word *father*.

Compare from *Loagaeth*:

Adepd, Adepoad, Adeph, Adaph, Adapagemoh, Adphamagel

Adroch (ad-roch)* *n.*

Olive Mount

𐌰𐌳𐌹𐌲𐌰𐌶𐌰𐌹𐌲𐌴𐌹𐌺𐌰

5.7 . . . and are become as olives in *the olive mount* . . .

Pronunciation notes:

(*Dee—*Ad roch as otch*) Two syllables. The *ch* at the end of the word has the “tch” sound—as in the English words *church* and *churn*.

Note:

The “Mount of Olives”—to the east of Jerusalem—is an important location in biblical literature. (See 2 Samuel 15, Zechariah 14, Matthew 21, 24–26, 39.) It is supposed to be the place where God will begin to

redeem the dead in the End Times—and is thus a major burial site for Jewish people to this very day. It does *not* appear to be the mountain from Jesus' Sermon on the Mount.

Also see:

Qanis (olives).

Compare from Loagaeth:

Adroh, Adroth

Adrpan (ay-dir-pan)* *v*

To Cast Down

𐌵 𐌹 𐌳𐌹𐌺𐌹𐌸 𐌵𐌹𐌳𐌹𐌸

30.124 *Cast down* such as fall.

Pronunciation notes:

(*Dee—*A dr pan dir*) Three syllables. Dee shows us that the second syllable is pronounced “dir.” The initial *A* stands alone.

AF (af)*

19

𐌹 𐌴

5.17 . . . pillars of gladness 19 and gave them . . .

Pronunciation notes:

(*Dee—*Af*) One syllable.

Affa (af-fa)* *adj.*

Empty

𐌹 𐌴 𐌴 𐌴

13.13 . . . making men drunken which are *empty*.

Pronunciation notes:

(*Dee—*Af fa*) Two syllables. When this word is spoken fluently, the two *f*s combine into one sound.

Note:

This word is a palindrome. It is spelled the same forward as it is spelled backward.

Ag (ag)* *adj.* or *pron.*

No/None (No One)



4.17 . . . whom *none* hath yet numbered . . .

Pronunciation notes:

(*Dee—Ag as *agg* in *nag*) One syllable. Dee shows a double *g* in his phonetic note, which (in Early Modern English) indicates a hard sound instead of a soft sound (as in *stagger* or *bigger*). Ag sounds like the English words *nag* and *bag*.

Note:

The words Ag and “Agl” are pronouns (“none = no one”). However, the word Ag becomes an adjective in *Agtoltorn* (no creature).

Compounds:

“Agl” (ag-el) [Ag + L] No One Creature

Agtoltorn (ag-el-tol-torn) [Ag + L + “Toltorn”] No One Creature

Agtoltorn (ay-jee-tol-torn) [Ag + “Toltorn”] No Creature

Note:

Also see *Ge* (Not), *Ip* (Not), and *Pam* (Not).

“Agl” (ag-el) [Ag + L] *comp.*, *pron.*

No One



Compounds:

Agtoltorn (ag-el-tol-torn) [Ag + L + “Toltorn”] No One Creature

Agtoltorn (ag-el-tol-torn)* [Ag + L + “Toltorn”] No One Creature



30.80 . . . let there be *no one creature* equal with another . . .

Pronunciation notes:

(*Dee—Ag *l* ter torn) Four syllables. The first *l* stands alone, leaving the *A* and *g* to combine together. Also note that Dee seems to have made a mistake in his phonetic note—giving the sound of “ter” for the letters *tol*.

(*Dee—ag *L* tortorn) See the 48 *Claves*. The *l* again stands alone. I also note that Dee once again indicates a “tor” sound where the letters *tol* should be. I have settled upon the *tol* version in my pronunciation.

I believe this word is intended as a verb. "Promise of him which is called . . ." is likely an adjuration to make a promise by him who is called.

Also:

Isro (iz-roh)

Promise of

Note:

It is possible that the -o suffix (of) is in use here.

Also see:

Sibsi (covenant), Surzas (sworn), and Znrza (swore).

Alar (AY-lar)* v.

To Settle/To Place

⚔ ⚔ ⚔ ⚔

9.20 . . . *have settled* their feet in the west . . .

Pronunciation notes:

(*Dee—A lar) Two syllables. The A stands alone in the first syllable. I have adopted the accent from *Aala* (settle/place).

Also:

Allar (AL-lar)

To Bind Up

Probable shared root:

Aala (AY-ay-la)

To Place

Aldi (AL-dii)

Gathering

Aldon (AL-don)

Gird Up

Oali (OH-ay-lii)

To Place

Note:

See Note at *Allar*.

Alca (al-ka) v.?

To Signify(?)

⚔ ⚔ ⚔ ⚔

Note:

See the *Five Books*, p. 354. Here, the Angel Illemese says of the *Book of Soyga*, "Soyga signifieth not Agyos. *Soyga alca miketh*." (Agyos is Greek for "holiness," and is "Soyga" when spelled backward.) When Dee asked what these words meant, he was told, "The True Measure of the

Will of God in Judgment, Which Is by Wisdom.” Based on context, I feel that the word *Alca* probably means “to signify”—while *Miketh* (related, perhaps by root, to *Micaolz*—mighty) is translated as the “True Measure of the Will of God . . .” etc.

Aldi (AL-dii) v.

To Gather

ㄤ ㄤ ㄤ ㄤ

1.33 . . . garnished with the fire of *gathering* . . .

Pronunciation note:

I have adopted the accent from *Aala* (settle/place).

Note:

This word should be a verb, but in Key 1.33, it is actually used in a prepositional phrase, indicating the noun *fire*. Taken all together, the words *fire of gathering* make a noun phrase.

Also:

Aldon (AL-don)

Gird-up, Gather Together

Probable shared root:

Aala (AY-ay-la)

To Place

Alar (AY-lar)

To Settle/Place

Allar (AL-lar)

To Bind Up

Oali (OH-ay-lii)

To Place

Aldon (AL-don)* v.

Gird Up,

To Gather Together

ㄤ ㄤ ㄤ ㄤ

9.28 These *gather up* the moss of the earth . . .

**11.17 And *they gathered themselves together* in the house of death . . .

17.16 *Gird up* thy loins and hearken.

Pronunciation notes:

(**Dee* 9.28; 17.16—*Al don*) Two syllables. Both vowels seem to take their short sounds. I have adopted the accent from *Aala* (settle/place).

Note:

******This word was not given during the transmission of Key Eleven. Nor does it appear in Dee's *48 Claves*. We have only the English for the Key given on *TFR*, p. 193. Patricia Shaffer suggests this word here, and I have to agree.

Also:

Aldi (AL-dii)	Gathering
---------------	-----------

Probable shared root:

Aala (AY-ay-la)	To Place
Alar (AY-lar)	To Settle/Place
Allar (AL-lar)	To Bind Up
Oali (OH-ay-lii)	To Place

Compare from *Loagaeth*:

Aldex

Allar (AL-lar)* v.	To Bind Up
	ᄀᄀᄀᄀᄀᄀ

12.9 . . . *bind up* your girdles and visit us.

Pronunciation notes:

(*Dee—*Al lar*) Two syllables. Both *a*'s are likely short. When spoken, the double *l* should combine into one sound (as in Early Modern English). I have adopted the accent from *Aala* (settle/place).

Also:

Alar (AY-lar)	Settled
---------------	---------

Probable shared root:

Aala (AY-ay-la)	To Place
Aldi (AL-dii)	Gathering
Aldon (AL-don)	Gird Up
Oali (OH-ay-lii)	To Place

Amma (am-a)* *adj.*

Cursed

✠ ㊦ ㊦ ㊦ ✠

9.35 *Cursed* are they whose iniquities they are.

Pronunciation notes:

(**Dee—Am ma*) Two syllables. The two *m*'s combine into a single sound, as in the English word *summer*.

Note:

This word is a palindrome. It is spelled the same forward as it is spelled backward.

Amzes (am-zes) *n.*?

Those That Fear God(?)

㊦ 7 7 P ㊦ ㊦

Note:

See the *Five Books*, pp. 324–25. Here Kelley sees what the *Book of Loaga-eth* looks like from the outside. It is covered in blue silk, and has the title *Amzes naghezes Hardeh* painted upon it in gold. Kelley says this signifies “the universal name of Him that created universally be praised and extolled forever.”

However, also see *TFR*, p. 174, where the Angel Ave reveals that the title of Enoch's book was “Let Those That Fear God, and Are Worthy, Read.” (*Dee*, at that point, notes, “The title of Enoch's books expounded into English.”) If this happens to be the real translation, then perhaps *Amzes* indicates “Those That Fear God.” (Also see *Hoxmarch*—Fear of God.)

Pronunciation notes:

(*Dee—Amzes naghezes Hardeh—Note this to be pronounced roundly together.*) Perhaps this means the three words should be pronounced as if they were one?

Ananael (an-AN-ee-el)* *n.*

Secret Wisdom

㊦ 7 ㊦ ㊦ ㊦ ㊦

3.80 . . . partakers of the secret wisdom of your creation.

Pronunciation notes:

(*Dee—*Ananael*) Dee gives us little clue here. The word is likely four syllables.

(*Dee—*anánæ*) See the 48 *Claves*. Dee shows an accent over the second syllable. Also, note that the final *æ* is written as *æ* (called an *ash*)—indicating that the two letters combine to form one sound. I believe, in this case, the ash indicates a long “e” sound (as in the English spelling of the word *encyclopædia*).

Note:

The similarity between this word and the name of the Archangel of Venus, *Anael* (or *Annael*). Annael was the first Angel contacted by Dee and Kelley (see the *Five Books*), which initiated the transmission of the entire Angelic system of magick.

Possible shared root:

Nanaeel (nay-NAY-ee-el)

(My) Power

Anetab (ay-NEE-tayb)* n.

(In) Government

𐄂 𐄃 𐄄 𐄅 𐄆 𐄇

6.25 . . . and are *in government* and continuance as . . .

Pronunciation notes:

(*Dee—*A né tab*) Three syllables, with an accent on the second. Based on the other versions of this word (see below), I have given the *a* in the final syllable a long sound.

(*Dee—*anétab*) See the 48 *Claves*. The accent is again shown on the second syllable.

Also:

Gnetaab (nee-TAY-ab)

(Your) Governments

Netaab (nee-TAY-ab)

Governments

Netaaib (nee-TAY-ay-ib)

Government

Tabaam (tay-BAY-an)

Governor

Tabaord (tay-BAY-ord)

(Let) Be Governed

Tabaori (tay-BAY-oh-rii)

Govern

“Tabas” (tay-BAS)

Govern

Cab (kab)

Rod/Scepter

Caba (ka-BA)

To Govern

Angelard (an-jee-lard)* n.

Thoughts

ἰ ἑ ῥ ᾠ ῥ ῥ ῥ

10.64 . . . even as the heart of man doth *his thoughts* . . .

Pronunciation notes:

(*Dee—An ge lard) Three syllables. The *e* should take its long sound.

(*Dee—angêlard) See the 48 Claves. Here, Dee placed a circumflex over the *e*—confirming its long sound.

Aoiveae (ay-oy-VEE-ay)* n.

Stars

ῥ ῥ ῥ ᾠ ῥ ῥ ῥ

30.139 . . . until *the stars* be numbered.

Pronunciation notes:

(*Dee—A oi vé ae) This appears to be four syllables, with an accent on the third. The initial *A* stands alone. The Early Modern English letter combination *oi* (or *oy*) makes an “oy” sound—as in the words *boil* or *toy*. The *e* in the third syllable likely takes a long sound.

(*Dee—Aoivêae) See the 48 Claves. Here, Dee again placed the accent over the *e* in the third syllable. He also placed a circumflex over the second *a* to indicate its long sound.

Apachana (ap-AY-kay-na)* n.

The Slimy Things

Made of Dust**

ῥ ῥ ῥ ᾠ ῥ ῥ ῥ

Pronunciation note:

(*Dee—ap-â-cha-na) See the *Five Books*, p. 320. Four syllables, with an accent on the second. The second and third *a*’s seem to take the long sound.

From Loagaeth:

(**Dee—The slimy things made of dust.) See the *Five Books*, p. 320.

“Apila” (ap-ii-la) v.

To Live

✱ 𐌱𐌰𐌶𐌰 ✱

Compounds:

Odapila (ohd-ap-ii-la) [Od + “Apila”]

And Liveth

Note:

Also see *Hom* (To Live).

Aqlo (AY-kwah-loh)* *pron.*

Thy (Your)

𐌱𐌰𐌶𐌰 ✱

18.19 . . . is called *in thy* kingdom Joy.

Pronunciation notes:

(*Dee—A q lo quu) Three syllables. The initial A and the q stand alone. Dee shows that the q should sound like “quu” (or “qw”)—making the sound of “kwah.” The final o should likely take a long sound.

(*Dee—á-q-lo) See the 48 *Claves*. This note is essentially the same as that in *TFR*. However, Dee here placed an accent over the first syllable.

Possible shared root:

Bolp (bohlp)

Be Thou

Yls (yils)

Thou

Ylsi (yil-sii)

Thee

L (el)

First

“Lo” (loh)

First

Ar (ar)* *pron.*

That

𐌱𐌰 ✱

12.16 Bring down your train 3363 *that* the Lord may be magnified . . .

Pronunciation notes:

(*Dee—Ar) One syllable.

Compounds:

Arcaosgi (ar-kay-OZH-ii) [Ar + Caosgi]

To(?) the Earth

Arcoazior (ar-koh-ay-zhor) [Ar + “Coazior”]

That Increase

Artabas (ar-tay-bas) [Ar + “Tabas”]

That Govern

Note:

The word *Ar* (That) is a conjunction, while the word *Ds* (Which/That) is a pronoun.

Compare from *Loagaeth*:

Ar, Arh

“Ar” (ar) v.?

To Van?

Compounds:

Arcaosgi (ar-kay-OZH-ii) [“Ar” + Caosgi] (To Van?) the Earth

Note:

The English word *van* is—by one definition—a shortened form of the word *vanguard*, the front part of an advancing army. Its use here in the Keys—as part of the phrase *to van the earth*—appears to treat it as a verb. A more proper definition of “Ar” may be “to advance upon (especially with hostile intent).”

Arcaosgi (ar-kay-OZH-ii)* [“Ar” + Caosgi] comp. (To Van?) the Earth

767L#E#

6.17 . . . fiery darts *to van the earth* . . .

Pronunciation notes:

(*Dee—Ar ca ós gi) Four syllables, with an accent on the third syllable.

See pronunciation notes at *Caosgi* (Earth) for more information.

(*Dee—arcaósgí) See the 48 *Claves*. Note the accent again on the third syllable.

Note:

Literally, this compound should translate: “That (the) Earth.” There is no indication of the word for *to van* in the Key, and *Ar* is properly defined as “that.” Could it be that an identical Angelical word *Ar* might translate as “to van”? Also see note at “Ar.”

Arcoazior (ar-koh-ay-zhor)* [Ar + “Coazior”] comp.

That Increase

87LP#LE#

30.129 . . . Bring forth with those *that increase* . . .

Pronunciation notes:

(*Dee—*Ar co a zior*) Likely four syllables. The *a* in the third syllable stands alone. The *zi* in the fourth syllable likely sounds similar to the *ti* and *si* in the English word endings *-tion* and *-sion* (as in the English words *aggression*, *tradition*, etc.). I have represented this sound in my pronunciation with “zh.”

Argedco (ar-JED-koh)* v.

With Humility We Call Thee,
with Adoration of the Trinity.**

ⒶⒷⒸⒹⒺⒻⒼⒿ

Pronunciation note:

(*Dee—*argédco*) See the *Five Books*, p. 310. Dee places an accent over the *e*.

From Loagaeth:

(**Dee—*With humility we call thee, with adoration of the Trinity.*) See the *Five Books*, p. 310.

Compare from Loagaeth:

Argednon

Arn (arn) *prop. n.*

“The Second Aethyr”

ⒶⒷⒸⒹⒺⒻⒼⒿ

30.3 . . . which dwell in the second aethyr . . .

Note:

This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

Arn contains the three Parts of the Earth *Doagnis*, *Pacasna*, and *Dialioa*.

Arphe (ar-fay) v.

I Desire Thee, O God*

ⒶⒷⒸⒹⒺⒻⒼⒿ

From Loagaeth:

(*Dee—I desire thee, O God.) See the *Five Books*, p. 320.

Artabas (ar-tay-bas)* [Ar + “Tabas”] *comp.*

That Govern

Ṛ 𐌹 𐌵 𐌹 𐌵 𐌹 𐌵

30.123 . . . govern those *that govern* . . .

Pronunciation notes:

(*Dee—Ar ta bas) Three syllables. The a in the second syllable appears to be long.

Arzulgh (ar-zulj) *prop. n.*

Spirit Opposing Befafes*

𐌹 𐌹 𐌹 𐌹 𐌹 𐌹 𐌹 𐌹

From Loagaeth:

(*Dee—This is the name of the spirit contrary to Befafes) See the Five Books, p. 310. Befafes is an Angel of the Heptarchia.

Compare from Loagaeth:

Arzusen

Ascha (ask-a)

n / a?*

𐌹 𐌹 𐌹 𐌹 𐌹 𐌹

From Loagaeth:

(*Dee—Gohed, pronounced as Iohed, signifieth One Everlasting and all things Descending upon One, and Gohed Ascha is as much to say as One God.) See the Five Books, p. 304. The word Gohed means “One Everlasting . . .” (referring to God), so it is not clear exactly what Ascha adds in the phrase Gohed Ascha (“One God” or “One Everlasting God”).

Pronunciation note:

The *sch* letter combination should sound like “sk” (as in *school*). Note, also, that in the *Book of Loagaeth*, Dee gives the pronunciation for the word *Zuresch* as “zuresk”—further indicating the “sk” sound for *sch*.

Also see:

Masch

Compare from Loagaeth:

Asch, Ascha, Aschah, Aschal, Ascham, Asche, Aschedh, Aschem, Ascheph, Aschi, Aschin, Aschma, Aschol, and probably Dasch, Gascheth, Hasche, Pasch, Pascha, Pascheph, and maybe Iemasch, Surascha, Vasheth

Asobam (ay-SOH-bam)* *pron.*

(On) Whom

ㄣ ㄆ ㄈ ㄌ ㄋ ㄆ

9.60 . . . *on whom* they frown not . . .

Pronunciation notes:

(**Dee*—A so bam) Dee originally wrote this word as *Asobama*—but he dropped the final *a* in his phonetic note *and* in the 48 *Claves*. So the word is only three syllables long. The initial *A* stands alone. The *o* should take its long sound.

(**Dee*—*a-sóbam*) See the 48 *Claves*. Here, Dee placed an accent over the second syllable.

Also:

“Saba” (SAY-bay)

Whose

Soba (SOH-bay)

Whose

Sobam (SOH-bam)

Whom

Sobca (SOB-kay)

Whose

“Sobha” (SOB-hay)

Whose

“Sobo” (SOH-boh)

Whose

Sobra (SOB-ray)

Whose

“Sola” (SOH-lay)

Whose

Asp (asp) *prop. n.*

“The Twenty-First Aethyr”

(Quality?)

ㄣ ㄆ ㄈ ㄌ ㄋ ㄆ

30.3 . . . which dwell in *the twenty-first aethyr* . . .

Note:

This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

Asp contains the three Parts of the Earth *Chirzpa*, *Toantom*, and *Vixpalg*.

Possible shared root:

Aspian (as-pii-an)

Qualities

(i.e., “Characteristics”)

Aspian (as-pii-an)* n.Qualities
(Characteristics)
𐄌 𐄍 𐄎 𐄏 𐄐 𐄑 𐄒 𐄓30.77 . . . let them differ in *their qualities*.**Pronunciation notes:**(*Dee—As pi an) Three syllables. The *i* should take its long sound.**Possible shared root:**

Asp (asp)

"The Twenty-First Aethyr"

Note:Compare to the name of the Part of Earth (and its Angelic Governor), *Aspiaon*.**Aspt** (aspt)* prep.

Before, In Front

𐄌 𐄍 𐄎 𐄏 𐄐 𐄑 𐄒 𐄓

30.144 . . . and appear *before* the covenant of his mouth . . .**Pronunciation notes:**

(*Dee—Aspt) One syllable.

Note:Could there be a relationship between this word and the name of the *Apst*, an Angel of medicine of the Northern Watchtower?**Astel** (as-tel)

n/a

𐄌 𐄍 𐄎 𐄏 𐄐 𐄑 𐄒 𐄓

Note:

See *Five Books*, p. 366. The Angel Illemese appears to Dee and Kelley with a bundle of empty boxes that he calls virtuous. When Dee asks for an explanation, Illemese says, "Will you have my bill? [. . .] I will show it. Serve it, where you list. *Iudra galgol astel*." Dee states that he and Kelley do not understand, and wish to know how it can be served. But Illemese never offers definitions for these Angelical words.

Also see:*Garnastel* (gar-nas-tel)

n/a

Asymp (ay-simp)* *pron. or adj.*

Another

𐤀𐤍𐤏𐤔𐤁

30.82 . . . no one creature equal with *another*.

Pronunciation notes:

(*Dee—A *symp*) Two syllables. The A stands alone.

Also:

Symp (simp)

Another

Probable shared root:

“Smnad” (sem-en-ad)

Another

Note:

The root here may be “sm” or “sym.”

Atraah (ay-tray-a)* *n.*

Girdles

𐤀𐤏𐤓𐤓𐤁𐤀

12.10 . . . bind up *your girdles* and visit us.

Pronunciation notes:

(*Dee—A *tra ah*) Three syllables. The first *a* stands alone. In Early Modern English, a double *a* indicates a long sound—which Dee indicates for the second syllable in his phonetic note.

(*Dee—*atraâh*) See the 48 *Claves*. Here Dee placed a circumflex over the *third a*. Dee seems to have used *âh* to indicate a vowel sound similar to what we hear in the English words *father* and *fall*.

Audcal (od-kal) *n.*

Gold (the Mercury of the Philosopher’s Stone)*

𐤀𐤕𐤔𐤀𐤔𐤀𐤔𐤀

From the Alchemical Cipher:

See *TFR*, pp. 387–89. The Angel Levanael says of Audcal, “It is Gold. [. . .] *Audcal* is his Mercury. *Darr*, (in the Angelical tongue), is the true name of the Stone.” Therefore *Audcal* (Gold) is here described as the alchemical Mercury (or essence) of the Philosopher’s Stone.

Note:

(*Dee—We know that the Philosopher's Stone being left by metal, with metal, and upon metal, etc . . .) Dee is here speaking of touching base metals with the Philosopher's Stone, which would turn them into gold.

Pronunciation note:

The *au* letter combination should make a short "o" sound (as in *auburn* or *autumn*).

"Avav" (ay-vav) *n.*

Pomp

ⱶ Ɀ Ɀ Ɀ

Compounds:

Avavox (ay-vay-voks) ["Avav" + Tox]

His Pomp

Possible shared root:

Avavago (av-AY-vay-go)

Thunders (of Increase)

Note:

Perhaps there is something of the concept of "pomp," in the "Thunders of Increase"—as in a mighty king or god preceded by thunderous sounds and trumpets. This is, after all, the nature of the Thunders and Voices described in *Merkavah* (and related) literature such as St. John's Revelation.

Avavago (av-AY-vay-go)* *prop. n.*

Thunders (of Increase)

ⱶ Ɀ Ɀ Ɀ Ɀ Ɀ

4.8 . . . are not the *Thunders of Increase* numbered . . .?

8.36 . . . The *Thunders* have spoken . . .

Pronunciation notes:

(*Dee 4.8—*Ava va go*) Four syllables. The second and third *a*'s are long.

(*Dee 8.36—*A uá ua go*) Four syllables, accent on the second syllable. The first *a* seems to stand alone in word 8.36—but such is not indicated in other notes for this word. Next, Dee shows in word 4.8 that the *u*'s should actually sound like *v*'s. Finally, the *g* should take a hard sound when preceding an *o*.

(*Dee 4.8—*avávâgo*) See the 48 *Claves*. Accent on the second syllable. The third *a* carries a circumflex—indicating its long sound.

(**Dee* 8.36—*auávâgo*) See the 48 *Claves*. This note matches the previous note.

Note:

The generic Angelical word for “thunder” is likely *Const*. The Thunders mentioned here and elsewhere in the Keys are groups of Angels. See *Coraxo* (Thunders) and *Sapah* (Mighty Sounds). Also note the Thunders, Lightnings, and Voices which proceeded from the Divine Throne in the vision of St. John (Book of Revelation). The Avavago are mentioned only in Keys Four and Eight—both of which seem to relate to the Southern Quarter of the Universe.

Possible shared root:

Avavox (ay-VAY-voks) [“Avav” + Tox]

His Pomp

Avavox (ay-VAY-voks)* [“Avav” + Tox] *comp.*

His Pomp

𐌂𐌋𐌋𐌆𐌋𐌆

30.94 The work of man and *his pomp* . . .

Pronunciation notes:

(**Dee*—A *ua vox*) *Dee* spelled this word *Auavox*. However, the *u/v* preceding a vowel should take the “v” sound—which I have used in the spelling *Avavox*. The initial *A* stands alone. I have taken the accent from *Avavago* (Thunders of Increase).

(**Dee*—*auáuox*) See the 48 *Claves*. Here, *Dee* placed a circumflex over the second *a* to indicate its long sound.

Possible shared root:

Avavago (av-AY-vay-go)

Thunders (of Increase)

Note:

See note at “Avav.”

Aviny (ay-VII-nee)* *n.*

Millstones

𐌂𐌋𐌋𐌆𐌋𐌆

9.42 . . . are *millstones* greater than the earth . . .

Pronunciation notes:

(**Dee—A vi ny*) Three syllables. The *i* should take its long sound. The *y* at the end of a word should take the long “e” sound.

(*Dee—auiny) See the 48 Claves. Here, Dee placed an accent over the second syllable.

“Azia” (ay-ZII-ay) *prep.*

Like (unto)

§ 7 P §

Compounds:

Aziagiar (ay-zii-AY-jii-er) [“Azia” + “Giar”]

Like unto the Harvest

Also:

Aziazor (ay-ZII-ay-zor)

Likeness of

Note:

Also see Pugo (as unto).

Aziagiar (ay-zii-AY-jii-er)* [“Aziā” + “Giar”] *comp.* Like unto the Harvest

637637P3

8.19 . . .and like unto the harvest of a widow.

Pronunciation notes:

(**Dee*—*A zi á gi er*) Five syllables, with an accent on the third syllable. Both *a*'s stand alone. Both *i*'s likely take the long sound. The *g* should take a soft sound before an *i*.

(*Dee—aziágier) See the 48 Claves. Dee again placed an accent on the third syllable. He also added a circumflex over the second i to indicate its long sound.

Also:

Aziazor (ay-ZII-ay-zor)

Likeness of

Aziazor (ay-ZII-ay-zor)* *n.*

Likeness of

SLPXLPL

10.7 . . . *in the likeness of an oak* . . .

Pronunciation notes:

(*Dee—A *zi a zor*) Four syllables, with an accent on the second syllable. Both *a*'s stand alone, and the *i* likely takes its long sound.

(*Dee—*aziâzor*) See the 48 *Claves*. Here, Dee again placed an accent over the *i* in the second syllable. He also placed a circumflex over the second *a* to indicate its long sound.

Note:

It appears that “*azia*” is the root here. Note that an *o* is suffixed onto the root word, which sometimes indicates “of.” (The further addition of an *r* is an anomaly.) “*Azia*” appears in what might be a compound word below.

Possible Root or Compound:

Aziagiari (ay-zii-AY-jii-cr) [“*Azia*” + “*Giar*”] Like unto the Harvest

Azien (az-EEN)* *n.*

Hands

377P*

3.6 . . . *on whose hands* stand 12 . . .

Pronunciation notes:

(*Dee—*Azien*) I assume there should be two syllables here. The Early Modern English letter combination *ie* can make a long “*e*” sound. (It can also make a long “*i*” sound—but usually in combination with *ght*. So I have settled on the long “*e*” sound instead.)

I have adopted the accent from *Ozien* (hand).

Also:

Ozien (oh-ZEEN)

(Mine Own) Hand

Zien (zeen)

Hands

Probable shared root:

Ozol (oh-ZOHL)

Hands

Zol (zohd-OL)

Hands

Note:

There is no indication at this time that *Azien* (hands) and *Azia* (likeness) are related concepts.

Pa (B)

V

Bab (bab) n.

Dominion

V ♯ V

From Corpus Omnium:

Found in the post-Deluge portion of the Table, in the phrase *Zna Bab Iad* (Moving Dominion of God).

Note:

This word is a palindrome. It is spelled the same forward as it is spelled backward.

Possible shared root:

Ababalond (ay-BAY-bay-lond)	Harlot
Babage (bay-BAY-jee)	South
Babagen (bay-BAY-jen)	South
Babalon (bay-BAY-lon)	Wicked

Note:

Perhaps the Heptarchic Angels *Babalel* (king of Tuesday), *Bobogel* (king of Sunday), and *Bablibo* (lunar Governor of Sunday) share *Bab/Bob* as a root. (See *Babalon* for more on King Babalel, and *Babagen* for more on King Bobagel.)

Compare from Loagaeth:

Babalad, Babna

Babage (bay-BAY-jee)* n.

South

76 ♯ V ♯ V

4.3 I have set my feet in the south . . .

12.3 O you that reign in the south . . .

Pronunciation notes:

(*Dee 4.3—*Ba bage*) Two syllables. The final *e* should make the second *a* long and the *g* soft. The first *a* also seems to be long.

(*Dee 12.3—*Ba ba ge*) Seems to be three syllables. Both *a*'s long.

(*Dee 4.3—*babâge*) See the 48 *Claves*. Here, Dee placed a circumflex over the second *a* to indicate its long sound. There is no such indication for the first *a*.

I have adopted the accent from *Bablon* (wicked).

Also:

Babagen (bay-BAY-jen) South

Possible shared root:

Bab (bab) Dominion

Babalon (bay-BAY-lon) Wicked

Ababalond (ay-BAY-bay-lond) Harlot

Note:

If *baba* or *bab* is a shared root between these words, then I am unsure of the reason for this apparent bias against the southern angle of the Heavens/compass in the Angelical language. The poetry of the Keys also tends to lean toward an anti-northern angle bias.

Compare from *Loagaeth*:

Babalad, Babna

Babagen (bay-BAY-jen)* n.

South

𐌃𐌗𐌸𐌰𐌶𐌰𐌶

13.2 O you swords of *the south* . . .

Pronunciation notes:

(*Dee—*B ba gen jen*) Three syllables. For some reason, Dee forgets the *a* in the first syllable in his phonetic note. (Or, this could be a minor error in *TFR*.) However, other versions of this word suggest it should be a long “a” sound. Dee does indicate that the *g* in the third syllable should take the softer “j” sound.

(*Dee—*Babâgen*) See the 48 *Claves*. Dee placed a circumflex over the second *a* to indicate its long sound.

I have adopted the accent from *Bablon* (wicked).

Also:

Babage (bay-BAY-jee) South

Possible shared root:

<i>Bab</i> (bab)	Dominion
Babalon (bay-BAY-lon)	Wicked
Ababalond (ay-BAY-bay-lond)	Harlot

Note:

See the “Compare from *Loagaeth*” section for the word *Bobagen*, which may be related to *Babagen*. If this is the case, then also compare to the name of the Angel *Bobogel*, the Heptarchic King of Sunday. Perhaps *Bobogel* is related to the South because the Sun at midday (its zenith) is associated with the South in astrology.

Compare from *Loagaeth*:

Babalad, Babna, Bobagen

Babalon (bay-BAY-lon)* <i>n.</i> or <i>adj.</i>	Wicked
	𐄌𐄍𐄎𐄏𐄐𐄑𐄒

6.11 . . . a torment to the wicked . . .

Pronunciation notes:

(**Dee—Babálon*) Likely three syllables, with an accent on the second syllable. Both *a*’s likely take their long sound—which is supported by the pronunciation of Ababalond (harlot).

(**Dee—babálon*) See the 48 *Claves*. This note matches that from *TFR*.

Note:

Wicked is usually an adjective, but it is used here as a noun.

Also:

Ababalond (ay-BAY-bay-lond)	Harlot
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Note:

Notice the similarity between this word and the name of the ancient empire of Babylon. (The famous Temple to Marduk even appears in the Genesis 11 as the “Tower of Babel”—where the confusion of tongues took place.) Beginning with 1 *Enoch* (likely written during the Judaic captivity in Babylon), the kingdom of Babylon has been a biblical symbol of iniquity. Also see note at *Ababalond* (harlot).

Also compare to the name of the Angel *Babalel*, the Heptarchic King of Tuesday. As the King of Tuesday and Mars, perhaps “The Wicked” (or even “The Wicked of God”) is a fitting title for this Angel.

Possible shared root:

<i>Bab</i> (bab)	Dominion
<i>Babage</i> (bay-BAY-jee)	South
<i>Babagen</i> (bay-BAY-jen)	South

Compare from *Loagaeth*:

Babalad, *Babna*

Baeovib (bee-oh-vib) *prop. n.* Righteousness
 V 7 2 2 7 # V

15.14 . . . knowest the great name *righteousness* . . .

Pronunciation notes:

(**Dee*—*Bæðuiv*) See the 48 *Claves*. The ash (æ) in Dee’s phonetic notation can indicate a short *a* or a long “e” sound. (I assume the long *e* in this case.) Dee placed a circumflex over the *o* to indicate its long sound. The *u* is somewhat unsure, although I have assumed it should make the sound of *v* when preceding a vowel. (I have also spelled the word with a *v*.) This should be a word of three syllables.

Note:

The transmission of Key Fifteen is missing from Dee’s journals. We only have the English for this Key given later (see *TFR*, p. 193). Plus, the word appears in this location in Dee’s 48 *Claves*.

It appears this is a proper noun—likely a Name of God. See also *Baltoh*, *Baltle*, and *Samvelg* (all forms of “righteous”).

Bag (bag) *prop. n.* “The Twenty-Eighth
 Aethyr” (Fury?)
 6 # V

30.3 . . . which dwell in the *twenty-eighth aethyr* . . .

Note:

This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

Bag contains the three Parts of the Earth *Labnixp*, *Pocisni*, and *Oxlopar*.

Possible shared root:

Bagie (bag-EE)

Fury

Note:

The names of the Heptarchic Angels *Bagenol* (prince of Friday) and *Bagnole* (solar Governor of Friday). If the word *Bag* is a root indicating “fury,” this could indicate an etymology for these Angels.

Bagie (bag-EE)* n.

Fury

7263V

14.2 O you sons of *fury* . . .

Pronunciation notes:

(**Dee*—*bagie*) See the 48 *Claves*. The only phonetic clue *Dee* gives us is the accent mark. I am assuming two syllables here. The *a* might take the short sound in the first syllable. In Early Modern English, the *ie* letter combination should make a long “e” sound (as in the English word *believe*).

Note:

The transmission of Key Fourteen is missing from *Dee*’s journals. We only have the English for this Key given later (see *TFR*, p. 193). Plus, the word appears in this location in *Dee*’s 48 *Claves*.

See also *Baltim* (extreme justice, or fury).

Possible shared root:

Bag (bag)

“The Twenty-Eighth
Aethyr”

Bagle (BAY-gayl)* conj.

For (Wherefore, Because)

𐀓𐀠𐀭𐀮𐀭

- 4.36 . . . *For* I am the Lord . . .
 5.53 . . . *For why?* Our Lord and Master is One.
 7.42 . . . *For*, to this remembrance . . .
 8.35 . . . *For* the Thunders have spoken . . .
 8.39 . . . Come away, *for* the crowns of the temple . . .
 9.62 . . . *For why?* The God if Righteousness . . .
 9.70 . . . *For* the time is such . . .
 10.18 . . . Laid up *for* the earth . . . **
 10.74 . . . *For* her iniquity is great . . .
 11.32 . . . *For* I have prepared for you . . .
 30.103 . . . *For why?* It repenteth me . . .

Note:

***Bagle* at 10.18 is the only instance where the word is not synonymous with “because” or the older “wherefore” (or “for why?”).

Pronunciation notes:

(**Dee* 4.36; 7.42; 8.35, 39; 9.62, 70; 10.18—*Ba gle*) Two syllables. Long *a*. Also note that the final letters *le* following a consonant usually make an “ayl” sound in Angelical. (See *Baltle* and *Cicle* for examples.)

(**Dee* 5.53—*Ba' gle*) Accent on the first syllable.

(**Dee* 10.74; 11.32; 30.103—*Bagle*)

(**Dee* 5.53—*Bágle*) See the 48 *Claves*. The accent is again shown on the first syllable.

Also:

Baglen (BAY-gayl-en) Because

Note:

Aso see *Lap* (for) and *Darsar* (wherefore).

Compare from *Loagaeth*:

Baged

Baglen (BAY-gayl-en)* conj.

Because

𐀓𐀠𐀭𐀮𐀭𐀮

- 30.110 . . . *Because* she is the bed of an harlot . . .

Pronunciation notes:

(**Dee—Baglen*) Dee does not leave us much of a clue. However, I suggest three syllables, accent on the first syllable, based on the pronunciation notes for Bagle.

Also:

Bagle (BAY-gayl)

For (Wherefore, Because)

Note:

Also see Lap (for) and Darsar (wherefore).

Bahal (BAY-hal)* v

To Cry Loudly

(i.e., To Yell)

𐌰 𐌵 𐌶 𐌷 𐌸 𐌹

11.14 . . . the Eagle spake and *cried with a loud voice* . . .

Pronunciation notes:

(**Dee—Ba hal*) Two syllables. The first *a* appears to take its long sound. (**Dee—bāhal*) See the 48 *Claves*. Here, Dee placed an accent upon the first syllable.

Note:

See also Faaip (voices).

Shared root:

Bia (bii-a)

Voices

Bial (bii-al)

Voice

Bien (bii-en)

(My) Voice

Balit (bal-it) n.

The Just

𐌰 𐌴 𐌵 𐌶 𐌷 𐌸 𐌹

**16.10 . . . shall comfort *the just* . . .

Note:

**The transmission of the first twelve words of Key Sixteen is missing from Dee's journals. We only have the English given for it on *TFR*, p. 194. However, they do appear in Dee's 48 *Claves*.

The phrase *the just* has an implied noun: *people*. In the complete phrase *the just people*, the word *just* is an adjective.

Also:

Balt (balt)	Justice
Baltan (bal-tan)	Justice
Baltim (bal-tim)	Extreme Justice (or Fury)

Note:

See also Baltoh (*righteousness*).

Also compare to the name of the Angel *Baligon*, the Heptarchic King of Friday. The Just may be a root for his name. If his name is a compound, perhaps it is (Balit + Gono), "Faith (of) the Just."

Possible shared root:

Baltle (bal-tayl)	Righteousness
Balzarg (bal-zarg)	Stewards
Balzizras (bal-zii-sras)	Judgment

Balt (balt)* n.

Justice

↙ ↘ ✕ ✖

1.6 . . . sayeth the God of *Justice* . . .

3.57 . . . become the skirts of *justice* . . .

**16.4 . . . the house of *Justice* . . .

Pronunciation notes:

(*Dee 1.6; 3.57—Balt)

Note:

**The transmission of the first twelve words of Key Sixteen is missing from Dee's journals. We only have the English given for it on *TFR*, p. 194. However, they do appear in Dee's 48 *Claves*.

Also:

Balit (bal-it)	The Just
Baltan (bal-tan)	Justice
Baltim (bal-tim)	Extreme Justice (or Fury)

Compounds:

Baltoh (bal-toh) [Balt + Toh]	Righteousness
-------------------------------	---------------

Baltoha (bal-toh-ha) [Balt + "Toha"]	(My) Righteousness
Iadbaloth (ii-ad-BAL-toh) [Iad + Balt + Toh]	God of Righteousness

Possible shared root:

Baltle (bal-tayl)	Righteousness
Balzarg (bal-zarj)	Stewards
Balzizras (bal-zii-sras)	Judgment

Baltan (bal-tan)* <i>n.</i>	Justice
	𐌲𐌰𐌵𐌹𐌸𐌴𐌹𐌸

30.150 . . . sworn to us in his justice . . .

Pronunciation notes:

(*Dee—Baltan) Likely two syllables.

Also:

Balit (bal-it)	The Just
Balt (balt)	Justice
Baltim (bal-tim)	Extreme Justice (or Fury)

Note:

See also Baltoh (*righteous*).

Possible shared root:

Baltle (bal-tayl)	Righteousness
Balzarg (bal-zarj)	Stewards
Balzizras (bal-zii-sras)	Judgment

Baltim (bal-tim) <i>n.</i>	Extreme Justice (or Fury)
	𐌲𐌰𐌵𐌹𐌸𐌴𐌹𐌸𐌴𐌹𐌸

14.24 . . . called amongst you *fury* (or *extreme justice*) . . .

Note:

The transmission of Key Fourteen is missing from Dee's journals. We only have the English for this Key given later (see *TFR*, p. 193). Plus, the word appears in this location in Dee's 48 *Claves*.

Also:

Balit (bal-it)	The Just
Balt (balt)	Justice
Baltan (bal-tan)	Justice

Note:

Bagie (fury).

Possible shared root:

Baltle (bal-tayl)	Righteousness
Baltoh (bal-toh)	Righteous
Balzarg (bal-zarj)	Stewards
Balzizras (bal-zii-sras)	Judgment

Baltle (bal-tayl)* *n.*

Righteousness

7 2 1 2 3 V

1.70 . . . balance of *righteousness* and truth . . .

Pronunciation notes:

(**Dee*—*Baltale* to be sounded) Should be two syllables. The letters *le*, following a consonant, combine to form the “ayl” sound at the end of the word. (See *Cicle* and *Bagle*.)

Also:

Baltoh (bal-toh)	Righteousness
------------------	---------------

Possible shared root:

Balit (bal-it)	The Just
Balt (balt)	Justice
Baltan (bal-tan)	Justice
Baltim (bal-tim)	Extreme Justice (or Fury)
Balzarg (bal-zarj)	Stewards
Balzizras (bal-zii-sras)	Judgment

Note:

See also “Piamol.” See also *Bacouib* and *Samvelg* (both are forms of “righteous”).

Baltoh (bal-toh)* [Balt + Toh] *comp.*

Righteousness

∞ ℒ ↗ ℒ ✕ V

2.22 . . . the chamber of *righteousness* . . .

Pronunciation notes:

(*Dee—*Baltoh*) Likely two syllables.

Also:

Baltle (bal-tayl)

Righteousness

Compounds:

Baltoha (bal-toh-ha) [Balt + “Toha”]

(My) Righteousness

Iadbaloth (ii-ad-BAL-toh) [Iad + Balt + Toh]

God of Righteousness

Note:

Also see Baeouib (righteousness) and Samvelg (the righteous).

Possible shared root:

Balit (bal-it)

The Just

Balt (balt)

Justice

Baltan (bal-tan)

Justice

Baltim (bal-tim)

Extreme Justice (or Fury)

Balzarg (bal-zarj)

Stewards

Balzizras (bal-zii-sras)

Judgment

Baltoha (bal-toh-ha)* [Balt + “Toha”] *comp.*

(My) Righteousness

✕ ∞ ℒ ↗ ℒ ✕ V

8.12 . . . which I have prepared for *my own righteousness* . . .

Pronunciation notes:

(*Dee—*Bal to ha*) Three syllables. The *o* takes a long sound (likely due to the *oh* letter combination).

(*Dee—*baltiôha*) See the 48 *Claves*. Here Dee placed a circumflex over the *o* to indicate its long sound.

Also:

Baltle (bal-tayl)

Righteousness

Compounds:

Baltoh (bal-toh) [Balt + Toh]

Righteousness

Iadbaloth (ii-ad-BAL-toh) [Iad + Balt + Toh]

God of Righteousness

Note:Also see *Baeouib* (righteousness) and *Samvelg* (the righteous).**Balye** (bay-lie-ee)* *n.*

Salt

𐄂𐄃𐄅𐄆𐄇𐄈

9.19 . . . and of the marrow of *salt* . . .**Pronunciation notes:**

(*Dee—*Ba ly e*) Three syllables. I suggest a long *a* in the first syllable. I have given the *y* a long “i” sound in the second syllable. Finally, the *e* stands alone in the third syllable.

Balzarg (bal-zarj)* *n.*

Stewards

𐄂𐄃𐄅𐄆𐄇𐄈𐄉𐄊𐄋𐄌𐄍𐄎

3.30 . . . I made you *stewards* and placed you . . .**Pronunciation notes:**

(*Dee—*BALZARG* *arg* as in *barge*) I suggest two syllables. Dee indicates a soft *g* at the end.

Note:

Saying *steward* is another manner of saying *caretaker*. It could indicate a “Governor.”

Possible shared root:

Balit (bal-it)

The Just

Balt (balt)

Justice

Baltan (bal-tan)

Justice

Baltim (bal-tim)

Extreme Justice (or Fury)

Baltoh (bal-toh)

Righteousness

Balzizras (bal-zii-sras)

Judgment

Balzizras (bal-zii-sras)* *n.*

Judgment

𐄂𐄃𐄅𐄇𐄈𐄉𐄊𐄋𐄌𐄍𐄎

30.9 . . . execute *the Judgment* of the Highest.**Pronunciation notes:**(**Dee*—*Bal zi zras*) Three syllables. I assume a long *i* at the end of the second syllable.**Possible shared root:**

Balit (bal-it)	The Just
Balt (balt)	Justice
Baltan (bal-tan)	Justice
Baltim (bal-tim)	Extreme Justice (or Fury)
Baltoh (bal-toh)	Righteousness
Balzarg (bal-zarj)	Stewards

Bams (bams)* *v.*

To Forget

𐄂𐄃𐄅𐄇𐄈𐄉𐄊𐄋𐄌𐄍𐄎

30.90 . . . let them *forget* their names . . .**Pronunciation notes:**(**Dee*—*Bams*) One syllable.**Barees** (bar-ees) *n.?**n/a*

𐄂𐄃𐄅𐄇𐄈𐄉𐄊𐄋𐄌𐄍𐄎

Note:

See the *Five Books*, p. 188. The Ruling Prince of the *Heptarchia*, Hagonel (not to be confused with the Son of the Sons of Light with the same name) presents his Seal—which is identical to the common symbol of the Sun (a circle with a dot in the center)—and calls it *Barees*. No definition is given.

Basgim (bas-jim)* *n.*

Day

𐄂𐄃𐄅𐄇𐄈𐄉𐄊𐄋𐄌𐄍𐄎

10.24 . . . which burn night and *day* . . .

Pronunciation notes:

(*Dee—*Bas gim*) Two syllables. The vowels are all short. The g should take its soft sound when preceding an i.

Shared root:

Bazemlo (bas-em-loh)

Midday the First

“Bazem” (bas-em)

Midday

Note:

These words apparently share “bas/baz” as a root.

“Bazem” (bas-em) *n.*

Midday

ⲉⲓⲡⲉⲩⲧⲩ

Compounds:

Bazemlo (bas-em-loh) [“Bazem” + “Lo”]

Midday the First

Shared root:

Basgim (bas-jim)

Day

Note:

These words apparently share “bas/baz” as a root.

Also:

Compare the names of the Heptarchic Angels *Baspalo* (Mercury Governor of Monday), *Basledf* (Venus Governor of Monday), and *Bazpama* (Mars Governor of Wednesday). Also compare the name of the Part of the Earth (and its Angelic Governor) *Bazchim*.

Bazemlo (bas-em-loh)* [“Bazem” + “Lo”] *comp.*

Midday the First

ⲛⲁⲥⲉⲓⲡⲉⲩⲧⲩ

8.1 *The midday the first* is as the third heaven . . .

Pronunciation notes:

(*Dee—*Baz me lo*) Dee originally wrote this word as *Bazmelo*. However, see *TFR*, p. 200, where Illemese corrects this:

(Illemese—*Basem lo*, or *Basemlo*) Three syllables.

(*Dee—*Bazmêlo*) See the *48Keys*. Dee preserved the *Bazmelo* spelling of the word here. He even placed a circumflex over the *e* to indicate a long sound. However, I have settled upon the correction made by Illemese.

Shared root:

Basgim (bas-jim)

Day

Note:These words apparently share *bas/baz* as a root.**Also:**

Compare the name of the Heptarchic Angel *Basmelo*, the solar Governor of Thursday. See the pronunciation note—as this might explain why Dee originally wrote Bazemlo as “Basmelo” instead. I suggest the Governor’s name should be pronounced as Dee describes above—with a long “e” sound (bas-mee-loh).

Befafes (bef-ay-fes) *prop. n.*

Light From Light,*

Heptarchic Prince

of Tuesday, Mars

⚡⚡⚡⚡⚡⚡⚡

Note:

(*Dee—*Befafes* his etymology is as much to say “Light from the Light.”) See the *Five Books*, p. 310. However, see *Ialpirt* (light)—which I assume refers to a different kind of Light than expressed in *Befafes*’ name.

I have not included most of the Heptarchic names and those derived from tablets and magick squares elsewhere in the Angelical system in this Lexicon. However, the name of the Prince of Tuesday, *Befafes*, plays an important role between *Loagaeth* and the forty-eight Keys.

Also see *Obelison* (Pleasant Deliverer), a name of *Befafes*.

Also:*Befes* (bef-es)

Heptarchic Prince of

Tuesday (vocative)

Compare from *Loagaeth*:*Bef*, *Befas**Befes* (BEF-es)* *n.*

Heptarchic Prince of

Tuesday (vocative)**

⚡⚡⚡⚡⚡⚡⚡

Pronunciation note:

(*Dee—Béfēs) See the *Five Books*, p. 310. Dee places an accent over the first *e*.

From Loagaeth:

(*Dee—Befes the vocative case of Befafes. Befafes O, is to call upon him as on God. Befafes O, is as much to say, "Come Befafes and bear witness." Befafes his etymology is as much to say "Light from the Light.") See the *Five Books*, p. 310. Befafes is the Heptarchic Prince of Tuesday.

Also:

Befafes (bef-ay-fes)

Heptarchic Prince of
Tuesday, Mars

Compare from Loagaeth:

Bef

Bia (bii-a)* n.

Voices

𐌰 𐌶 𐌵

2.30 . . . mightier are *your voices* than the manifold winds . . .

Pronunciation notes:

(*Dee—Bia) Likely two syllables with a long *i*. See pronunciation note for *Bien* (my voice). I believe the final *a* should take the short sound, as Dee did not write it by itself.

Also:

Bial (bii-al)

Voice

Bien (bii-en)

(My) Voice

Shared root:

Bahal (BAY-hal)

Cry with a Loud Voice

Note:

The *Bia* family of words seem to indicate the physical speaking voice. See also *Faaiþ* (voices/psalms) and *Farzem* (uplifted voices)—both of which seem to indicate the action of speaking or singing.

Biab (bii-ab)* v.

To Stand

V * 7 V

3.7 . . . on whose hands *stand* 12 kingdoms.**Pronunciation notes:**(*Dee—*Biab*) Likely two syllables with a long *i*, as in the English word *dial*.**Note:**Why would this word seem to share a root with the words for “voice” (*Bial*, *Bien*, etc.)?**Bial** (bii-al) n.

Voice

L * 7 V

14.18 Behold *the voice* of God . . .**Pronunciation notes:**Likely two syllables with a long *i*. See pronunciation note for *Bien* (my voice).**Note:**The transmission of Key Fourteen is missing from Dee’s journals. We only have the English for this Key given later (see *TFR*, p. 193). Plus, the word appears in this location in Dee’s 48 *Claves*.**Also:**

Bia (bii-a)

Voices

Bien (bii-en)

(My) Voice

Note:See also *Faaip* (voices/psalms) and *Farzem* (uplifted voices).**Shared root:**

Bahal (BAY-hal)

Cry with a Loud Voice

Bien (bii-en)* n.

(My) Voice

V 7 7 V

6.33 . . . hearken unto *my voice*.

Pronunciation notes:

(**Dee*—*Bi en*) Two syllables. The *i* is likely a long vowel.

Also:

Bia (bii-a)

Voices

Bial (bii-al)

Voice

Note:

See also *Faaip* (voices/ psalms) and *Farzem* (uplifted voices).

“**Bigl**” (big-el) *n.*

Comforter?

ⲁⲃⲗⲩ

Compounds:

Bigliad (big-lii-ad) [“Bigl” + Iad?]

(In Our) Comforter

Note:

It is not certain that *Bigliad* should be a compound, or if *Iad* is merely a root in this word.

Pronunciation notes:

See *Crpl* (but one) for a similar pronunciation.

Possible shared root:

“Bliard” (blii-ARD)

Comfort

Blior (blii-OR)

Comfort

Bliora (blii-OH-ra)

Comfort

Bliorax (blii-OH-raks)

To Comfort

Bliorb (blii-ORB)

Comfort

Bliors (blii-ORS)

Comfort

“Bliort” (blii-ORT)

Comfort

Pibliar (pib-lii-AR)

Places of Comfort

Bigliad (big-lii-ad)* [“Bigl” + Iad?] *comp.*

(In Our) Comforter

ⲁⲃⲗⲁⲃⲗⲩ

7.49 . . . our strength waxeth strong in *our comforter* . . .

Pronunciation notes:

(**Dee*—*Big li ad*) Three syllables. The *i* at the end of the second syllable takes a long sound.

(*Dee—Bigliad) See the 48 Claves. Here, Dee adds a circumflex over the i to indicate its long sound.

Note:

Bigliad is a direct reference to God. It would seem to be a compound of *Iad* (God) and *Blior* (comfort)—though note the radical change from *Blior* to “*Bigl*.” I’m not sure what the root would be in this case.

Blans (blanz)* v.

To Harbor

ᵛᵇᶠᶜᵛ

10.5 . . . and *are harboured* in the north . . .

Pronunciation notes:

(*Dee—*Blans*) One syllable. The *a* is likely short.

“**Bliard**” (blii-ARD) n.

Comfort

ᵛᵇᶠᶜᵛ

Pronunciation note:

I have adopted the accent from *Bliora* (comfort).

Compounds:

Fbliard (ef-blii-ard) [F + “Bliard”] Visit (with) Comfort

Also:

“Bigl” (big-el)

Comforter

Blior (blii-OR)

Comfort

Bliora (blii-OH-ra)

Comfort

Bliorax (blii-OH-raks)

To Comfort

Bliorb (blii-ORB)

Comfort

Bliors (blii-ORS)

Comfort

“Bliort” (blii-ORT)

Comfort

Pibliar (pib-lii-AR)

Places of Comfort

Blior (blii-OR)* n.

Comfort

ᵛᵇᶠᶜᵛ

9.74 . . . as requireth *comfort* . . .

Pronunciation notes:

(*Dee—Bli or) Two syllables. I have adopted the accent from *Bliora* (comfort).

Also:

"Bigl" (big-el)	Comforter
"Bliard" (blii-ARD)	Comfort
Bliora (blii-OH-ra)	Comfort
Bliorax (blii-OH-raks)	To Comfort
Bliorb (blii-ORB)	Comfort
Bliors (blii-ORS)	Comfort
"Bliort" (blii-ORT)	Comfort
Pibliar (pib-lii-AR)	Places of Comfort

Compounds:

Tablior (TAY-blii-or) [Ta + Blior]	As Comforters
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Possible compounds:

Bigliad (big-lii-ad) ["Bigl" + Iad?]	(In Our) Comforter
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Bliora (blii-OH-ra)* n.

Comfort

𐌸𐌹𐌺𐌹𐌺𐌹𐌺𐌹

5.49 . . . visit us in peace and *comfort* . . .

Pronunciation notes:

(*Dee—Bli ó ra) Three syllables, with the accent on the second syllable. The *o* stands alone.

(*Dee—bliora) See the 48 *Claves*. Again the accent is shown on the second syllable.

Also:

"Bigl" (big-el)	Comforter
"Bliard" (blii-ARD)	Comfort
Blior (blii-OR)	Comfort
Bliorax (blii-OH-raks)	To Comfort
Bliorb (blii-ORB)	Comfort
Bliors (blii-ORS)	Comfort
"Bliort" (blii-ORT)	Comfort
Pibliar (pib-lii-AR)	Places of Comfort

Bliorax (blii-OH-raks)* v.Shalt Comfort
(or To Comfort)

𐒧𐒫𐒪𐒭𐒧𐒫𐒪𐒭

16.9 . . . and *shalt comfort* the just . . .**Note:**

The transmission of the first twelve words of Key Sixteen is missing from Dee's journals. We only have the English given for it on *TFR*, p. 194. However, they do appear in Dee's *48 Claves*.

Also:

Note this could be an example of the *-ax* affix, indicating action.

Pronunciation notes:

(*Dee—*bliôrax*) See the *48 Claves*. Dee placed a circumflex over the *o* to indicate a long sound. The accent is taken from *Bliora* (comfort). See other versions of this word for further pronunciation notes.

Also:

"Bigl" (big-el)	Comforter
"Bliard" (blii-ARD)	Comfort
Blior (blii-OR)	Comfort
Bliora (blii-OH-ra)	Comfort
Bliorb (blii-ORB)	Comfort
Bliors (blii-ORS)	Comfort
"Bliort" (blii-ORT)	Comfort
Pibliar (pib-lii-AR)	Places of Comfort

Compounds:

Tablior (TAY-blii-or) [Ta + Blior] As Comforters

Bliorb (blii-ORB)* n.

Comfort

𐒧𐒫𐒪𐒭𐒧𐒫𐒪𐒭

30.17 . . . God, the beginning of *comfort* . . .**Pronunciation notes:**

(*Dee—*Bliôrb*) Likely two syllables, with an accent on the second syllable.

Also:

"Bigl" (big-el)	Comforter
"Bliard" (blii-ARD)	Comfort
Blior (blii-OR)	Comfort
Bliora (blii-OH-ra)	Comfort
Bliorax (blii-OH-raks)	(Shalt) Comfort
Bliors (blii-ORS)	Comfort
"Bliort" (blii-ORT)	Comfort
Pibliar (pib-lii-AR)	Places of Comfort

Bliors (blii-ORS)* *n.*

Comfort

ᵛᵉᵇᵛᵛᵛ

8.51 . . . to the terror of the earth, and *to our comfort* . . .18.5 . . . burning flame of *comfort* . . .**Pronunciation notes:**(**Dee* 8.51—*Bli ors*)

(**Dee* 18.5—*B liors*) Two syllables. Based on other versions of this word, I suspect that *Dee*'s note at word 18.5 is a misprint. I have taken my pronunciation from the note at 8.51. The *i* at the end of the first syllable should likely take a long sound.

I have adopted the accent from *Bliora* (comfort).

Also:

"Bigl" (big-el)	Comforter
"Bliard" (blii-ARD)	Comfort
Blior (blii-OR)	Comfort
Bliora (blii-OH-ra)	Comfort
Bliorax (blii-OH-raks)	To Comfort
Bliorb (blii-ORB)	Comfort
"Bliort" (blii-ORT)	Comfort
Pibliar (pib-lii-AR)	Places of Comfort

"Bliort" (blii-ORT) *n.*

Comfort

ᵛᵉᵇᵛᵛᵛ

Pronunciation note:

I have adopted the accent from *Bliora* (comfort).

Compounds:

Comobliort (koh-moh-blii-ort) ["Como" + "Bliort"]

Window of Comfort

Also:

"Bigl" (big-el)

Comforter

"Bliard" (blii-ARD)

Comfort

Blor (blii-OR)

Comfort

Blora (blii-OH-ra)

Comfort

Blorax (blii-OH-raks)

To Comfort

Blorb (blii-ORB)

Comfort

Blors (blii-ORS)

Comfort

Piblar (pib-lii-AR)

Places of Comfort

Bobagelzod (boh-bay-JEL-zohd)* n.?Heptarchic King
of Sunday, Sol?

𐄂𐄃𐄅𐄆𐄇𐄈𐄉𐄊

From Loagaeth:

See the *Five Books*, p. 313. This would appear to be the name of the Heptarchic King of Sunday and Sol, *Bobagel*. Perhaps this is a formal vocative case of his name? (See the "Angelical Linguistics" chapter.)

Pronunciation note:

(*Dee—*Bobagelzod*) See the *Five Books*, p. 313. Dee places an accent over the *e*. I have given the first *a* and *o* their long sounds based on similar words (see *Babagen*, *Babalon*, etc.).

Compare from Loagaeth:*Bobagen***Bogpa** (bog-pa)* v.

To Reign

𐄂𐄃𐄅𐄆𐄇𐄈𐄉𐄊

1.66 . . . and reigneth amongst you . . .

Pronunciation notes:

(*Dee—*Call it Bogpa*) I assume two syllables.

Note:

See also *Sonf* (reign).

Bolp (bulp)* v.ʔ or pron.

(Be) Thou

𐌵𐌺𐌵𐌶

18.24 *Be thou* a window of comfort unto me.

Pronunciation notes:

(*Dee—*Bolp*) One syllable. I assume this word sounds similar to the English word *gulp*.

Probable shared root:

Aqlo (AY-kwah-loh)

Thy

Yls (yils)

Thou

Ylsi (yil-sii)

Thee

L (el)

First

Ol (ohl)

I, Myself

Note:

If *Ol* (myself) is the root here, then the pre- and suffixed letters (*B* and *p*) alter it to its antonym (thou). Also see the word *I* (is/are), which goes through a similar antonymic change into *Ip* (not).

I also note that this word seems to indicate action, even though *thou* is technically a personal pronoun.

Booapis (boh-OH-ay-pis)* v.

To Serve

𐌵𐌺𐌵𐌶𐌵𐌶𐌶𐌶

30.63 . . . as a handmaid *let her serve them*.

Pronunciation notes:

(*Dee—*B o o a p i S*) This is a very confusing note, and I doubt that Dee intended every one of these letters to stand alone. (To make sense of this, I have taken the pronunciation notes for *Aboapri* into account.) I have combined the initial *B* and the first *o*, and left the second *o* to stand alone. This makes a word of four syllables.

I have applied the accent to the second syllable based on *Aboapri* (to serve).

Also:

Aboapri (ay-BOH-ay-prii)

To Serve

Note:

It would appear that *boap*/*boop* serves as the common root between these two words.

Bornogo (bor-noh-goh) *prop. n.*

Heptarchic Prince of

Sunday, Sol

𐄂𐄂𐄂𐄂𐄂𐄂𐄂𐄂

From Loagaeth:

This name appears in a star pattern on the ninth Table of *Loagaeth*. *Bornogo* is the Heptarchic Prince of Sunday and Sol. Interestingly, it would seem a version of the name *Bobgel* (the King of Sunday) also appears in *Loagaeth*. (See *Bobogelzod*.)

Bransg (branzh)* *n.*

Guard

𐄂𐄂𐄂𐄂𐄂𐄂𐄂𐄂

9.2 A mighty *guard* of fire with two-edged swords . . .

Pronunciation notes:

(**Dee*—*Bransg*) This word is likely one syllable. All of these letters fit naturally together in English. The *a* should take its short sound. The *sg* should make the sound of “sj” (a kind of “zhuh” sound)—which I have represented as *zh*. (See *Vorsg* for another example.)

Note:

A *guard*, as the word is used in Key Nine, refers to troops who have been assigned to something specific—such as an honor guard assigned to carry a flag. The *mighty guard* in Key Nine is like a defensive platoon.

Brgda (burj-da)* *v.*

To Sleep

𐄂𐄂𐄂𐄂𐄂𐄂𐄂𐄂

3.25 . . . which *sleep* and shall rise.

Pronunciation notes:

(*Dee—as *Burgda* as *burgen* to *bud*) Apparently two syllables, with a soft “g” (or “j”) sound followed immediately by a *d*. (Almost like a hard “j” or “dg” sound—as in *fudge* and *budge*.) As is often the case, the *r* nested between two incompatible consonants adopts an “ur” sound.

“Brin” (brin) v.

Have

ᵐᵇᵗᵉᵛ

Compounds:

Dsbrin (dee-es-brin) [Ds + “Brin”]

Which Have

Also:

“Brint” (brint)

Has

Brints (brints)

To Have

Note:

“Brin” is likely the root word for *Brints* and its related words.

“Brint” (brint) v.

Has

ᵐᵇᵗᵉᵛ

Compounds:

Odbrint (ohd-brint) [Od + “Brint”]

And Has

Also:

“Brin” (brin)

Have

Brints (brints)

To Have

Note:

“Brin” may represent the root word here.

Brints (brints)* v.

To Have

ᵐᵇᵗᵉᵛ

18.15 . . . 6332 *have* their abiding . . .

Pronunciation notes:

(*Dee—*Brints*) All one syllable. The *i* is likely short.

Also:

“Brin” (brin)

Have

“Brint” (brint)

Has

Note:

“Brin” may represent the root word here.

Compare from *Loagaeth*:

Brtn

Brita (brit-a)* *v.*

To Speak of

𐌺𐌹𐌲𐌹𐌴

6.34 *I have talked of you and I move you . . .*

Pronunciation notes:

(**Dee*—Brita) Likely two syllables.

Note:

Also see *Camliax* (Spake).

Busd (buzd)* *n., adj.*

Glory, Glorious

𐌺𐌹𐌺𐌹𐌴

8.23 . . . in the glory of the earth . . .

**16.7 . . . thy beginning in glory . . .

Pronunciation notes:

(**Dee* 8.23—*Bufd*) One syllable. I notice “Bufd” is spelled with an *f* while every other version of the word (*Busdir*, *Busdirtilb*) is spelled with an *s*. In Dee’s English, elongated *s*’s were often used that highly resemble *f*’s. Therefore, it is likely that this word should read *Busd*. (See *Casasam*/“Cafafam” for a similar example.)

(**Dee* 8.23—*busd*) See the 48 *Claves*. Here, Dee confirms that the *f* in *TFR* should actually be an *s*.

Note:

**The transmission of the first twelve words of Key Sixteen is missing from Dee’s journals. We only have the English given for it on *TFR*, p. 194. However, they do appear in Dee’s 48 *Claves*.

Also:

Busdir (buz-der)

Glory

Note:

Busd would seem to indicate *glory* in the sense of “wondrous.” See also *Ialpirgah* (flames of the first glory), which properly relates to light and fire—and possibly the light (glory) of the rising Sun. And *Adgmach* (glory), which appears to indicate “adoration, praise.” Also see “Lzirn” (wonders) and *Sald* (wonder).

Also compare *Busd* to the Heptarchic Angel *Busduna*, the lunar Governor of Tuesday. Apparently, *Busduna* contains an etymology of “glorious.”

Busdir (buz-der)* n.

Glory

᠑ᠮᠵᠢᠷᠠᠳ

18.8 . . . openest *the glory* of God.

Pronunciation notes:

(*Dee—*Bus dir*) Two syllables.

Also:

Busd (buzd)

Glory

Compounds:

Busdirtilb (buz-der-tilb) [Busdir + Tilb]

Glory (of) Her

Note:

See note at *Busd*.

Busdirtilb (buz-der-tilb)* [Busdir + Tilb] *comp.*

Glory (of) Her

ᠵᠠᠳᠢᠷᠲᠢᠯᠪ

30.50 . . . that *the glory of her* may be . . .

Pronunciation notes:

(*Dee—*Bus dir tilb*) Three syllables.

Butmon (but-mon)* n.

Mouth

ᠪᠤᠲᠮᠤᠨ

7.9 . . . the Lord *hath opened his mouth* . . .

Pronunciation notes:

(*Dee—*But mon*) Two syllables. Both vowels are probably short.

Also:

Butmona (but-moh-na)

Mouth

Butmoni (but-moh-nii)

Mouths

Note:

Compare to the name of the Angel *Butmono*, the Heptarchic Prince of Thursday. If the -o affix (of) applies here, Butmono's name means "of the mouth"—like the mouth of God.

Butmona (but-moh-na)* n.

Mouth

𐄂𐄃𐄄𐄅𐄆𐄇𐄈𐄉𐄊

30.146 . . . the covenant of *his mouth* which he hath sworn . . .

Pronunciation notes:

(*Dee—*But mo na*) Three syllables. The *o* likely takes a long sound.

(*Dee—*butmôna*) See the 48 *Claves*. Here, Dee placed a circumflex over the *o*—thus confirming its long sound.

Also:

Butmon (but-mon)

Mouth

Butmoni (but-moh-nii)

Mouths

Note:

See note at *Butmon*.

Butmoni (but-moh-nii)* n.

Mouths

𐄂𐄃𐄄𐄅𐄆𐄇𐄈𐄉𐄊

9.46 . . . and *from their mouths* run seas of blood.

Pronunciation notes:

(*Dee—*BUT MO NI*) Three syllables. It is unclear why Dee wrote this word in all caps. The *o* in the second syllable should take its long sound. Likewise for the *i* in the final syllable.

(*Dee—*butmôni*) See the 48 *Claves*. Here, Dee placed a circumflex over the *o* to indicate its long sound.

Also:

Butmon (but-mon)

Mouth

Butmona (but-moh-na)

Mouth

Note:

See note at *Butmon*.

Veh (C/K)

E

Ca (see-ay)* *adv.*

Therefore

𐌺 𐌹

1.74 Move, *therefore* . . .2.43 Move, *therefore* . . .5.42 *Therefore*, come you and obey . . .11.36 Move, *therefore* . . .**Pronunciation notes:**

(*Dee 1.74—Call it C A [two syllables]) Each letter here stands alone.

(*Dee 2.43—Ca)

(*Dee 5.42—Ca Sa) This note suggests one syllable, with the C taking the sound of “S.”

(*Dee 1.74—c-a) See 48 *Claves*. Two syllables are again indicated.**Note:**See also “Ca” (*as*).**Compare from Loagaeth:**

Ca

“Ca” (kay) *prep.*

As?

𐌺 𐌹

Compounds:

Icorsca (ii-KORS-kay) [I + Cors + “Ca”]

Is Such as

Also:

Ta (tay)

As

Note:

The English word *as* is generally translated as *Ta*. However, there is precedent elsewhere in the Keys for this switch from *T* to *C*. See *Cab* (scepter) and *Caba* (govern).

Cab (kab) *n.*

Rod/Scepter

𐌵 𐌺 𐌹

1.44 . . . delivered you *a rod* with the arc of knowledge . . .

Note:

This word obviously means *scepter*—such as a ruling king would carry. It is intimately connected with the word *Caba* (govern), which precedes *Cab* in the Key by a few words.

Also:

Caba (ka-BA)	Govern
--------------	--------

Shared root:

Tabaam (tay-BAY-an)	Governor
“Tabas” (tay-BAS)	Govern

Note:

Note that the *T* (of the Taba root) becomes a *C* here. Note also the word *Icorsca* (*is such as*)—which uses *Ca* for *as* rather than the normal *Ta*. There does seem to be some relationship between the letters *T* and *C* in the Angelical.

Caba (ka-BA)* v.

To Govern

𐌺𐌴𐌲𐌴

1.40 . . . a law *to govern* the holy ones . . .

Pronunciation notes:

(**Dee*—*call it Caba*) Should be two syllables.

(**Dee*—*cabá*) See 48 *Claves*. The accent is on the second syllable.

Also:

Cab (kab)	Govern
-----------	--------

Shared root:

Tabaam (tay-BAY-an)	Governor
“Tabas” (tay-BAS)	Govern

Note:

See note with Cab (*scepter*) and “Ca” (*as?*). Also see *Tabaam*.

Cabanladan (kab-an-lad-an)

n/a

Note:

See *TFR*, pp. 34–35. This session is recorded entirely in Latin. Here we find this Angelical phrase spoken by “a Voice”: *Garil zed masch, ich na gel galaht gemp gal noch Cabanladan*. No translation or context is offered.

Cacacom (kay-SAY-som)* v.

To Flourish

3.66 . . . his mercies flourish . . .

Pronunciation notes:

(*Dee—*Ca ca com*) Three syllables. See *Casasam* (abiding)—indicating the *c*'s in *Cacacom* (except for the initial *C*) should also take the soft “s” sound.

(*Dee—*ca-cá-com*) See the 48 *Claves*. Here, *Dee* indicates the accent on the second syllable.

Also:*“Cacocasb”* (kay-KOH-kasb)

Another While

Cacrg (KAY-kurg)

Until

Casasam (kay-SAY-sam)

Abiding

Possible shared root:*Acocasb* (ay-KOH-kasb)

Time

Capimali (kay-pii-MAY-lii)

Successively

“Capimao” (kay-pii-MAY-oh)

While

Capimaon (kap-ii-MAY-on)

Number of Time

Capmiali (kap-mii-AY-lii)

Successively

Cocasb (KOH-kasb)

Time

Cocasg (KOH-kazh)

Times

Qcocasb (kwah-KOH-kasb)

Contents of Time

Note:

Also see *Pild* (continually).

“Cacocasb” (kay-KOH-kasb) *n.*

Another While

V ʌ ʃ E ʌ E ʃ E

Pronunciation note:

I have adopted the accent from other versions of this word.

Compounds:

Odcacocasb (ohd-kay-KOH-kazb) [Od + “Cacocasb”]

And Another While

Also:

Acocasb (ay-KOH-kasb)

Time

Cacacom (kay-SAY-som)

Flourish

Cacrg (KAY-kurg)

Until

Cocasb (KOH-kasb)

Time

Cocasg (KOH-kazh)

Times

Qcocasb (kwah-KOH-kasb)

Contents of Time

Probable shared root:

Casasam (kay-SAY-sam)

Abiding

Capimali (kay-pii-MAY-lii)

Successively

“Capimao” (kay-pii-MAY-oh)

While

Capimaon (kap-ii-MAY-on)

Number of Time

Capmiali (kap-mii-AY-lii)

Successively

Note:

Also see *Pild* (continually).

Cacrg (KAY-kurg)* *prep. or conj.*

Until

U ʌ E ʃ E

8.28 . . . shall not see death *until* this house fall . . .

30.138 . . . add and diminish *until* the stars be numbered . . .

Pronunciation notes:

(*Dee 8.28—*Ca curg*)

(*Dee 30.138—*Ca crg cúrg*) Two syllables. The *r* takes the “ur” sound.

With word 30.138, Dee seems to indicate the second syllable carries the accent (over the *úr*).

(*Dee 8.28—*cacarg*) See the 48 *Claves*. Here, Dee uses an *a* in the second syllable instead of a *u* to indicate the implied vowel sound. (This *a* and the corresponding *u* are strictly phonetic glosses.)

(*Dee 30.138—*cácrgr*) See the 48 *Claves*. Here, Dee placed the accent upon the first syllable. (I have adopted this in my own pronunciation.)

Also:

Cacacom (kay-SAY-som)

Flourish

"Cacocasb" (kay-KOH-kasb)

Another While

Probable shared root:

Acocasb (ay-KOH-kasb)

Time

Casasam (kay-SAY-sam)

Abiding

Capimali (kay-pii-MAY-lii)

Successively

"Capimao" (kay-pii-MAY-oh)

While

Capimaon (kap-ii-MAY-on)

Number of Time

Capmiali (kap-mii-AY-lii)

Successively

Cocasb (KOH-kasb)

Time

Cocasg (KOH-kazh)

Times

Qcocasb (kwah-KOH-kasb)

Contents of Time

Note:

Also see *Pild* (continually).

"Cafafam"

n/a

Note:

See *Casasam* (abiding).

Calz (kalz)* n.

Firmaments (i.e., Heavens)

PCRE

1.8 . . . above the firmaments of wrath . . .

Pronunciation notes:

(*Dee—Calz) One syllable.

Note:

See also *Piripsol* (Heavens).

Camascheth (kam-ask-eth)

n/a

00700E~#E#E

Note:

See *TFR*, p. 22. Here, the guardian Angel of Lord Lasky of Poland says a prayer on Lasky's behalf, which ends with, "Grant this *Camascheth* *galsuagath garnastel zurah logaah luseroth*." No translation is offered.

Compare from Loagaeth:*Vascheth***Camikas** (kam-ii-kas)

n/a

~#E7E#E

Note:

See the *Five Books*, p. 276. Here, Kelley is once again convinced the Angels are evil devils sent to lead humans astray. The Archangel Raphael holds his hands to Heaven (in what appears to be exasperation) and exclaims, "*Camikas Zure!*" No translation is suggested.

Camliax (kam-lii-aks)* v.

Spake (i.e., Spoke)

7#7~E#E

11.12 . . . the Eagle *spake* and cried . . .**Pronunciation notes:**

(*Dee—*Cam li ax*) Three syllables. The *i* likely takes its long sound.

(*Dee—*camliax*) See the 48 *Claves*. Here, Dee placed a circumflex over the *i* to indicate its long sound.

Note:

This could be an example of the suffix *-ax* indicating action.

Also see:*Brita* (To Speak of).**Canal** (san-al)* n.

(Continual) Workmen

~#~#E

6.20 . . . and 7699 *continual workmen* whose courses . . .

Pronunciation notes:

(*Dee—*Canal Sanal*) Two syllables. The initial *C* takes a soft sound (as in *circle* or *cereal*).

Canse (kan-say) *adj.*

Mighty*

ㄅㄣˊㄙㄞˊ

Note:

(*Dee—*Canse signifieth mighty, and Cruscanse more mighty*.) See *Five Books*, p. 304. *Cruscanse* (more mighty) is found in *Loagaeth*, but *Canse* (mighty) was mentioned only in a marginal note.

See also *Micaolz* (mighty), *Micalp* (mightier)

Also:

Cruscanse (krooz-kan-say)

Very Mighty

Compare from *Loagaeth*:

Can, *Cans*

Caosg (kay-OZH)* *n.*

Earth

ㄘㄞˊㄙ

3.53 . . . on the earth continually . . .

5.9 . . . looking with gladness upon the earth . . .

**16.12 . . . walkest upon the earth with feet . . .

Pronunciation notes:

(*Dee 3.53—*Caosg*)

(*Dee 5.9—*Ca ósg*) Two syllables, accent on the second syllable. Also note that an *a* followed by an *o* usually appears to take its long sound (as in the English word *chaos*).

I assume that the final *sg* letter combination makes a soft “j” or “zhuh” sound. I have represented this sound with the letters *zh*. (See *Vorsg* and *Cocasg* for this same sound.)

(*Dee 3.53—*caósg*) See the 48 *Claves*. The *o* again carries the accent.

(*Dee 5.9—*ca-ósg*) See the 48 *Claves*. This note matches the one in *TFR*.

Note:

**The transmission of the first twelve words of Key Sixteen is missing from Dee's journals. We only have the English given for it on *TFR*, p. 194. However, it does appear in Dee's 48 *Claves*.

Also:

Caosga (kay-OS-ga)	Earth
Caosgi (kay-OZH-ii)	Earth
Caosgin (kay-OS-jin)	Earth
Caosgo (kay-OS-go)	Of the Earth
Caosgon (kay-OS-gon)	Unto the Earth

Caosga (kay-OS-ga)* *n.*

Earth

𐛀𐛁𐛂𐛃𐛄𐛅

30.43 . . . *the earth*, let her be governed . . .

Pronunciation notes:

(*Dee—*Ca ós ga*) Likely three syllables—with the accent on the second syllable. The *g* should take the hard sound before an *a*—as in the English words *gave* and *gantry*. Finally, the *a* in the first syllable should be long, because it precedes an *o*.

(*Dee—*Caós ga*) See the 48 *Claves*. Here, Dee again placed an accent upon the second syllable.

Also:

Caosg (kay-OZH)	Earth
Caosgi (kay-OZH-ii)	Earth
Caosgin (kay-OS-jin)	Earth
Caosgo (kay-OS-go)	Of the Earth
Caosgon (kay-OS-gon)	Unto the Earth

Compounds:

Fcaosga (ef-kay-OS-ga) [F + Caosga]	Visit the Earth
-------------------------------------	-----------------

Caosgi (kay-OZH-ii)* *n.*

Earth

𐛀𐛁𐛂𐛃𐛄𐛅

5.22 . . . vessels to water *the earth* . . .

6.23 . . . visit with comfort *the earth* . . .

- 10.19 . . . laid up for *the earth* . . .
 **15.9 . . . weave *the earth* with dryness . . .
 30.26 . . . for the government of *the earth* . . .

Note:

**The transmission of Key Fifteen is missing from Dee's journals. We only have the English for this Key given later (see *TFR*, p. 193). Plus, the word appears in this location in Dee's 48 *Claves*.

Pronunciation notes:

(*Dee 5.22—*Ca ós gi*)

(*Dee 6.23—*Ca os gi kaosgi*)

(*Dee 10.19; 30.26—*Ca os gi*) In these notes, Dee indicates three syllables, with an accent on the second syllable. He also gives the initial *C* its hard ("K") sound. The *a* preceding an *o* should take the long sound (as in the English word *chaos*), and the *g* preceding an *i* likely takes its soft sound. Finally, because the *g* is soft, it likely combines with the *s* to make a kind of "zhuh" sound—which I have indicated in my pronunciation as *zh*.

(*Dee 5.22; 30.26—*caós gi*) See the 48 *Claves*. Note the accent again on the second syllable.

(*Dee 15.9—*caôs gi*) See the 48 *Claves*. Note the circumflex over the *o*, indicating its long sound.

Compounds:

Arcaosgi (ar-kay-OZH-ii) ["Ar" + Caosgi] To(?) the Earth

Also:

Caosg (kay-OZH) Earth

Caosga (kay-OS-ga) Earth

Caosgin (kay-OS-jin) Earth

Caosgo (kay-OS-go) Of the Earth

Caosgon (kay-OS-gon) Unto the Earth

Caosgin (kay-OS-jin)* *n.*

Earth

ⲉⲗⲉⲙⲉⲛⲧⲉⲛⲧⲉ

9.44 . . . millstones greater than *the earth* . . .

Pronunciation notes:

(*Dee—*Ca os gin*) Three syllables. The *a* in the first syllable should be long. The *g* should take a soft sound when preceding an *i*.

(*Dee—*caósgin*) See the 48 *Claves*. Here, Dee placed an accent over the second syllable.

Also:

Caosg (kay-OZH)	Earth
Caosga (kay-OS-ga)	Earth
Caosgi (kay-OZH-ii)	Earth
Caosgo (kay-OS-go)	Of the Earth
Caosgon (kay-OS-gon)	Unto the Earth

Caosgo (kay-OS-go)* *prep. phrase*

Of the Earth

Ⓐ Ⓒ Ⓐ Ⓐ Ⓐ

8.24 . . . in the glory *of the earth* . . .

8.49 . . . to the terror *of the earth* . . .

9.30 . . . the moss *of the earth* . . .

**14.12 . . . all creatures *of the earth* . . .

18.11 . . . to the center *of the earth* . . .

30.6 . . . mighty in the parts *of the earth* . . .

Pronunciation notes:

(*Dee 8.24—*Ca, or Ka os go*)

(*Dee 8.49—*Ca as go Ka*)

(*Dee 9.30; 18.11—*Ca os go*)

(*Dee 30.6—*Ca ós go*) These notes indicate three syllables, an accent on the second syllable. The *C* takes a hard sound, and so does the *g*. (The *g* took a soft sound in *Caosg*, but the final *o* changes the sound.) Finally, I assume a long sound for the *a* because it precedes an *o*.

(*Dee 8.24, 49; 9.30; 14.12; 18.11; 30.6—*caósgo*) See the 48 *Claves*. Here, Dee indicates an accent on the second syllable.

Note:

**The transmission of Key Fourteen is missing from Dee's journals. We only have the English for this Key given later (see TFR, p. 193). Plus, the word appears in this location in Dee's 48 *Claves*.

Possible shared root:

Acocasb (ay-KOH-kasb)	Time
Cacacom (kay-SAY-som)	Flourish
"Cacocasb" (kay-KOH-kasb)	Another While
Cacrg (KAY-kurg)	Until
Casasam (kay-SAY-sam)	Abiding
Cocasb (KOH-kasb)	Time
Cocasg (KOH-kazh)	Times
Qcocasb (kwah-KOH-kasb)	Contents of Time

Compare from *Loagaeth*:*Cap***Note:**Also see *Pild* (continually).**"Capimao"** (kay-pii-MAY-oh) n.

While (period of time)

L S C L U S R

Pronunciation note:I have adopted the accent from *Capimali* (successively).**Compounds:**

Lcapimao (el-ka-Pii-may-oh) [L + "Capimao"]	One While
---	-----------

Also:

Capimaon (kap-ii-MAY-on)	Number of Time
Capimali (kay-pii-MAY-lii)	Successively
Capmiali (kap-mii-AY-lii)	Successively

Possible shared root:

Acocasb (ay-KOH-kasb)	Time
Cacacom (kay-SAY-som)	Flourish
"Cacocasb" (kay-KOH-kasb)	Another While
Cacrg (KAY-kurg)	Until
Casasam (kay-SAY-sam)	Abiding
Cocasb (KOH-kasb)	Time
Cocasg (KOH-kazh)	Times
Qcocasb (kwah-KOH-kasb)	Contents of Time

Compare from *Loagaeth*:*Cap***Note:**Also see *Pild* (continually).**Capimaon** (kap-ii-MAY-on)* *n.*

Number of Time

𐌺𐌰𐌹𐌿𐌺𐌰𐌺𐌰𐌺𐌰

4.27 . . . also successively are the *number of time* . . .**Pronunciation notes:**(**Dee*—*Capi ma on*) Four syllables. The first *a* seems to be short in this case. I have adopted the accent from *Capimali* (successively).**Also:**

Capimali (kay-pii-MAY-lii)

Successively

"Capimao" (kay-pii-MAY-oh)

While (period of time)

Capmiali (kap-mii-AY-lii)

Successively

Possible shared root:

Acocasb (ay-KOH-kasb)

Time

Cacacom (kay-SAY-som)

Flourish

"Cacocasb" (kay-KOH-kasb)

Another While

Cacrg (KAY-kurg)

Until

Casasam (kay-SAY-sam)

Abiding

Cocasb (KOH-kasb)

Time

Cocasg (KOH-kazh)

Times

Qcocasb (kwah-KOH-kasb)

Contents of Time

Compare from *Loagaeth*:*Cap***Note:**Also see *Pild* (continually).**Capmiali** (kap-mii-AY-lii)* *adv.*

Successively

𐌺𐌰𐌹𐌿𐌺𐌰𐌺𐌰𐌺𐌰

3.38 . . . power *successively* over 456 . . .

Pronunciation notes:

(*Dee—*Capmiali*) Likely four syllables. See pronunciation notes for *Capimaon* and *Capimali*.

(*Dee—*Cap-mi-áli*) See the 48 *Claves*. Dee places an accent on the third syllable. Both i's likely take their long sound.

Also:

Capimali (kay-pii-MAY-lii)	Successively
"Capimao" (kay-pii-MAY-oh)	While
Capimaon (kap-ii-MAY-on)	Number of Time

Possible shared root:

Acocasb (ay-KOH-kasb)	Time
Cacacom (kay-SAY-som)	Flourish
"Cacocasb" (kay-KOH-kasb)	Another While
Cacrg (KAY-kurg)	Until
Casasam (kay-SAY-sam)	Abiding
Cocasb (KOH-kasb)	Time
Cocasg (KOH-kazh)	Times
Qcocasb (kwah-KOH-kasb)	Contents of Time

Compare from *Loagaeth*:

Cap

Note:

Also see *Pild* (continually).

Carbaf (kar-baf)* v.

To Sink
(i.e., To Stoop, To Dive)

𐌺 𐌹 𐌴 𐌺 𐌹 𐌴

8.33 . . . until this house fall and the dragon *sink*.

Pronunciation notes:

(*Dee—*Car baf*) Two syllables.

Note:

This word is used to describe the dragon *stooping*—or diving to attack prey. The word *stoop* can also mean to descend from superior rank or moral standing—both of which make sense when applied to the dragon (or Satan).

Probable shared root:

"Abai" (a-bay)

Stooping

Carma (kar-ma) v.

To Come Out / To Arrive From /

To Arise

✠ ☞ ☞ ☞ ☞ ✠

Note:

See *TFR*, p. 32. Here, Dee is speaking with the Angel Madimi. Suddenly, Madimi halts the session and demands, "*Carma geta Barman.*" Dee asks her what this means, and she replies (in Latin, which roughly translates to:) "Come out of there, *Barma.*" Madimi's command exorcises fifteen spirits from the body of Edward Kelley, the chief of whom is named Barma. After a short exchange (see *Gil*, etc.), Madimi banishes all fifteen spirits back to Hell "until the last cry." (That is, until the End Times.) Also see *Niis* (Come), *Nissa* (Come away!). *Carma Geta* is likely intended as an exorcism phrase, and not something one would use with the Angels. *Niis*, *Niisa*, etc. are appropriate for use with celestial beings.

Possible shared root:*Carmara* (kar-mar-a)

n/a

Compare from *Loagaeth*:*Csrmax*, *Armax*, *Cardax**Carmara* (or *Marmara*) (kar-mar-a) *prop. n.*

n/a

(✠ ☞ ☞ ☞ ☞ ☞ ☞ or) ✠ ☞ ☞ ☞ ☞ ✠

Possible shared root:*Carma* (kar-ma)

To Come Out / To Arise

Note:

See the *Five Books*, pp. 184 and 187. *Carmara* is the title of the ruling King of the *Heptarchia*. In Dee's lifetime, the Heptarchic King of Venus—Baligon—held the title. Today, I presume it should be the King of Mercury—Bnaspol—though I do not know if he would hold the same title.

(Also see *Ga*, *Galvah*, *Hagonel*, *Mapsama*, *Murifri*, *Nalvage*, *Vaa*, and *Za*.)

Compare from *Loagaeth*:*Csrmax, Armax, Cardax***Casarm** (kay-SARM)* *pron.*

Whom

Ⓒ Ⓔ Ⓕ Ⓖ Ⓗ Ⓘ

1.38 . . . *to whom* I made a law . . .5.14 . . . *unto whom* I fastened pillars . . .**Pronunciation notes:**

(**Dee*—*Casarm*) I assume just two syllables here. Also see *Casarmg*, *Casarmman*, and *Casarmi*—which indicate the first *a* is long, and the accent is on the second syllable.

Also:

Casarma (kay-SAR-ma)

Whom

Casarman (kay-SAR-man)

Whom/(Under) Whose

Casarmg (kay-SAR-mij)

In Whom

Casarmi (kay-SAR-mij)

(Under) Whom

Also see:

Soba (whose)

Casarma (kay-SAR-ma)* *pron.*

Whom

Ⓕ Ⓒ Ⓔ Ⓕ Ⓖ Ⓗ Ⓘ

2.13 . . . *whom* I have prepared . . .**Pronunciation notes:**(**Dee*—*Casarma*)

(**Dee*—*Cas-arma*) See 48 *Claves*. I assume three syllables here. Also see *Casarmg*, *Casarman*, and *Casarmi*, which indicate the first *a* is long.

Other versions of this word indicate an accent on the second syllable.

Also:

Casarm (kay-SARM)

Whom

Casarman (kay-SAR-man)

Whom/(Under?) Whose

Casarmg (kay-SAR-mij)

In Whom

Casarmi (kay-SAR-mij)

(Under) Whom

Also see:

Soba (whose)

Casarman (kay-SAR-man)* *pron. or adj.*

Whom/(Under) Whose

𐄂𐄃𐄄𐄅𐄆𐄇𐄈𐄉

11.22 . . . *of whom* it is measured . . .**15.4 . . . *under whose* wings . . .**Pronunciation notes:**(*Dee 11.22—*Ca sar man*) Three syllables. The first *a* is likely long.(*Dee 11.22—*Ca-sár-man*) See the 48 *Claves*. Here, Dee places an accent upon the second syllable.**Note:**

The *of* in the above translation (11.22) seems to be implied. The word *under* (in 15.4) is something more of a problem. At first it seems to be a mistake—however, there is also the instance of *Casarmi* (under whom) in Key Four.

**The transmission of Key Fifteen is missing from Dee's journals. We only have the English for this Key given later (see *TFR*, p. 193). Plus, the word appears in this location in Dee's 48 *Claves*.

Also:

Casarm (kay-SARM)

Whom

Casarma (kay-SAR-ma)

Whom

Casarmg (kay-SAR-mij)

In Whom

Casarmi (kay-SAR-mij)

(Under) Whom

Also see:

Soba (whose).

Casarmg (kay-SAR-mij)* *pron.*

In Whom

𐄂𐄃𐄄𐄅𐄆𐄇𐄈𐄉

3.72 . . . *in whom* we say . . .4.20 . . . *in whom* the second beginning of things . . .7.14 . . . *in whom* the strength . . .8.7 . . . made of hyacinth pillars, *in whom* the Elders . . .

18.12 . . . *in whom* the secrets . . .

Pronunciation note:

(*Dee 3.72; 8.7—*Casarmg*)

(*Dee 4.20—*Casarmg* the *g* as in *seurge*) Final *g* takes the soft “j” sound.

(*Dee 7.14—*Ca sarmg*. The *g* as *dg armg*) Again, a soft “g” sound. Also, the first *a* appears long.

(*Dee 18.12—*ca sar mg*) Three syllables. Again the *a* seems to take the long sound. Usually the *m* and the *g* would have to stand alone—as they do not combine naturally in English. However, in order to give the *g* its soft sound as Dee indicates, it is necessary to insert a vowel sound between the *m* and *g*. I suggest “mij.”

(*Dee 3.72—*Casármg*) See the 48 *Claves*. Dee placed an accent on the second syllable.

Note:

The Angelical affix-word *G* (you) is not apparently intended in this spelling of *Casarmg*.

Also:

Casarm (kay-SARM)	Whom
Casarma (kay-SAR-ma)	Whom
Casarman (kay-SAR-man)	Whom/(Under) Whose
Casarmi (kay-SAR-mij)	(Under) Whom

Also see:

Soba (whose).

Casarmi (kay-SAR-mij)* *pron.*

(Under) Whom

Ⲑⲉⲥⲁⲣⲙⲓ

4.13 . . . *under whom* I have placed 9639 . . .

Pronunciation notes:

(*Dee—*Ca sarmi*) Here, we are likely seeing one of Dee’s typical substitutions of the letter *i* (that is—j) for the letter *g*. Both *Casarmg* and *Casarmi* are probably identical when spoken. However, note that Dee does not show the *i* as a separate syllable—so I have combined the *m* and *i* into the sound of “mij.”

(*Dee—*Casármí*) See the 48 *Claves*. Dee places an accent on the second syllable.

Note:

What is confusing here is the addition of *under* to the word's definition. It repeats in Key Fifteen with the word *Casarman* (under whose).

Also:

Casarm (kay-SARM)	Whom
Casarma (kay-SAR-ma)	Whom
Casarman (kay-SAR-man)	Whom/(Under) Whose
Casarmg (kay-SAR-mij)	In Whom

Also see:

Soba (whose).

Casasam (kay-SAY-sam)* n.

Abiding

㇪ㇴㇵㇶㇷㇸ

18.16 . . . 6332 have *their abiding* . . .

Pronunciation note:

(*Dee—*Ca fá fam*) Three syllables. I suspect that “Cafafam” is a mistake for *Casasam*. In Dee’s English, *f* was often written in an elongated fashion that highly resembles an *s*. (I find this highly likely, because we also have the word *Cacacom* [flourish], which uses two Cs instead of Ss. Those Cs could easily take the soft “s” sound.)

(*Dee—*casâsam*) See the 48 *Claves*. Here, Dee confirms that the *f*s shown in this word in *TFR* should be *s*’s instead. He also placed a circumflex over the second *a* to indicate its long sound.

I have adopted the accent from *Cacacom* (flourish).

Note:

Abiding seems to be used in this case as a noun, to mean “period of existence.”

Also:

Cacacom (kay-SAY-som)	Flourish
-----------------------	----------

Probable shared root:

Acocasb (ay-KOH-kasb)	Time
-----------------------	------

Pronunciation notes:

(*Dee—Chiis) One syllable. In Early Modern English, a double *i* indicated the long vowel sound. This is further supported by Dee's phonetic notes for *Chis* (are). I suspect the second *i* in this word is a phonetic gloss.

Also:

Chis (kiis)	Are
"Chisda" (kiis-da)	Are There
Chiso (kiis-oh)	Shall Be
"Gchis" (jee-kiis)	Are
"Ichis" (jay-kiis)	Are
Zchis (zohd-kiis)	(They) Are

Note:

Note the usage of the letter *I* (Angelical for "is") through these words. Because both *I* and *Chis* are forms of "to be," it is possible that *I* forms the root of the *Chis* family of words.

Also see *Zchis* (they are).

Chirlan (kir-lan)* v.

To Rejoice

𐝈 𐝆 𐝌 𐝈 𐝌 𐝈 𐝆

7.16 . . . in whom the strength of men *rejoiceth* . . .

9.64 The God of Righteousness *rejoiceth* in them.

Pronunciation notes:

(*Dee 7.16; 9.64—*Chir lan Kir*) Two syllables. The *Ch* in the first syllable is given the harder "K" (or "Kh") sound. Both vowels are likely short.

Chis (kiis)* v.

Are

𐝈 𐝌 𐝈 𐝆

2.24 Stronger *are* your feet . . .

2.29 . . . mightier *are* your voices . . .

3.10 . . . six *are* the seats of . . .

3.14 . . . the rest *are* as sharp sickles . . .

3.20 . . . *are*, to are not, except by the hands . . .

4.22 . . . *are*, and wax strong . . .

4.26 . . . successively *are* the number of time . . .

- 4.29 . . . powers *are* as the first 456 . . .
 6.3 . . . spirits of the fourth angle *are* nine . . .
 8.9 . . . Elders *are* become strong . . .
 9.15 . . . whose wings *are* of wormwood . . .
 9.41 . . . in their eyes *are* millstones . . .
 9.56 . . . upon their heads *are* marble . . .
 10.2 . . . *are* numbered and harboured . . .
 10.11 . . . *are* 22 nests of lamentation . . .
 12.5 . . . and *are* 28 lanterns . . .
 **15.6 . . . under whose wings *are* 6739 . . .
 17.5 . . . whose wings *are* thorns . . .
 30.19 . . . whose eyes *are* the brightness . . .

Pronunciation notes:

(*Dee 2.24—*Chis* [*as Xis*]) The X is actually a Greek Chi—indicating the Ch has a “K” sound.

(*Dee 2.29—*Chis* [*the I long*]) This note shows a long vowel sound for the i.

(*Dee 3.10—*Chis* as *Kisse*) The ss represents a single “s” sound—as in *Kise*. The final e gives the i its long sound. We also see again that the Ch has a “K” sound.

(*Dee 3.14—*Chis* as *Kis*)

(*Dee 3.20; 4.22, 26—*Chis Kis*)

(*Dee 4.29; 6.3; 8.9; 9.15, 41, 56; 10.2, 11; 12.5; 17.5—*Chis*)

(*Dee 30.19—*Chis Kiss*)

(*Dee 2.29—*chis*) See the 48 *Claves*. I am unsure why Dee placed an accent on a single-syllable word—unless he had originally intended this particular instance to compound with the word before or after it.

Note:

**The transmission of Key Fifteen is missing from Dee’s journals. We only have the English for this Key given later (see *TFR*, p. 193). Plus, the word appears in this location in Dee’s 48 *Claves*.

Compounds:

Chisholq (KIIS-hohl-kwa) [Chis + Holq]	Are Measured
Chismicaolz (kiis-mii-KAY-ohlz) [Chis + Micaolz]	Are Mighty
Chista (kiis-tay) [Chis + Ta]	Are as
Chistad (kiis-tad) [Chis + Ta + D]	Are as the Third
Dschis (dee-es-kiis) [Ds + Chis]	Which Are

Irgilchisda (ir-jil-KIIS-da) ["Irgil" + Chis + "Da"]

How Many Are There

Odchis (ohd-kiis) [Od + Chis]

And Are

Unalchis (yew-nal-kiis) [Unal + Chis]

These Are

Also:

Chiis (kiis)

Are (They)

"Chisda" (kiis-da)

Are There

Chiso (kiis-oh)

Shall Be

"Gchis" (jee-kiis)

Are

"Ichis" (jay-kiis)

Are

Zchis (zohd-kiis)

(They) Are

Note:

See note at *Chiis*.

Also see *Geh* (are/art)—which may be a more formal term.

"Chisda" (kiis-da) [Chis + "Da"] *comp.*

Are There

⌘ ⌘ ⌘ ⌘ ⌘ ⌘

Compounds:

Irgilchisda (ir-jil-KIIS-da) ["Irgil" + Chis + "Da"] How many Are There

Chisholq (KIIS-hohl-kwa)* [Chis + Holq] *comp.*

Are Measured

⌘ ⌘ ⌘ ⌘ ⌘ ⌘

9.24 . . . *are measured* with their ministers . . .

Pronunciation notes:

(*Dee—Chis hol q) Three syllables. The final *q* stands alone. See *Chis* for further pronunciation notes.

(*Dee—chis hôlq) See the 48 *Claves*. Here, Dee placed an accent over the first syllable. He also placed a circumflex over the *o* to indicate its long sound.

Chismicaolz (kiis-mii-KAY-ohlz)* [Chis + Micaolz] *comp.*

Are Mighty

⌘ ⌘ ⌘ ⌘ ⌘ ⌘

30.4 . . . *are mighty* in the parts of the earth . . .

Pronunciation notes:

(*Dee—Chis Micaólz Kis) Four syllables, with an accent on the third syllable. (See *Micaolz*, where Dee places the accent on the same part of the word.) Dee also reminds us that the *Ch* has a “Kh” sound. See *Chis* for the long “i” sound in the first syllable. See *Micaolz* for the long “i” sound in the second syllable.

(*Dee—chis Micaólz) See the *48 Claves*. Here, Dee indicates the accent on the fourth syllable instead. However, based on other versions of *Micaolz* (mighty), I have settled upon placing the accent over the third syllable.

Chiso (kiis-oh)* v.

Shall Be

𐌲𐌿𐌶𐌵𐌹𐌺𐌰

10.78 . . . her iniquity is, was, and *shall be* great . . .

Pronunciation notes:

(*Dee—Chi so K) Two syllables. Dee indicates that the *Ch* should take the hard “K” (or “Kh”) sound. Also, the *i* appears to take the long sound—which is supported by the long “i” sound in other versions of this word.

Note:

Also see *Trian* (shall be).

Also:

Chis (kiis)

Are

Chiis (kiis)

Are (They)

“Chisda” (kiis-da)

Are There

“Gchis” (jee-kiis)

Are

“Ichis” (jay-kiis)

Are

Zchis (zohd-kiis)

(They) Are

Note:

Often, an *o* affix indicates “of.” However, it does not appear to hold true in this case.

Chista (kiis-tay)* [Chis + Ta] comp.

Are as

𐌲𐌿𐌶𐌵𐌹𐌺𐌰𐌹𐌶𐌰

5.37 . . . whose numbers *are as* the first . . .

Pronunciation notes:

(*Dee—*Chis ta . . . Kista*) Two syllables. The *Ch* takes a hard “Kh” sound. See *Chiis* for the long “i” sound.

Chistad (kiis-tad)* [*Chis + Ta + D*] *comp.*

Are as the Third

⌘ ⌘ ⌘ ⌘ ⌘ ⌘ ⌘ ⌘

7.26 . . . *are as the third and fourth . . .*

Pronunciation notes:

(*Dee—*Chis tad Kis*) Two syllables. Dee indicates that the *Ch* in the first syllable should take the harder “K” (or “Kh”) sound. Also see the pronunciation notes for *Chis*.

Chr (kar)* *prop. n.*

“The Twentieth Aethyr”

(To Be/Exist?)

⌘ ⌘ ⌘

30.3 . . . which dwell in the twentieth aethyr . . .

Note:

(*Dee—*kar in palato very much.*) This means the *Ch* in this word is guttural (a hard sound made “in palato”—the back of the roof of the mouth, just at the throat)—a raspy “kh” sound. This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names. However, if *Chr* means “to be/exist,” do not confuse this with the verb *I* (“to be”—“is/are”).

Chr contains the three Parts of the Earth *Zildron*, *Parziba*, and *Totocan*.

Possible shared root:

Chramsa (kraym-sa)

Be It Made with Power

Christeos (kris-TEE-os)

Let There Be

Chramsa (KRAYM-sa)* *v.*

Be It Made with Power**

⌘ ⌘ ⌘ ⌘ ⌘ ⌘ ⌘ ⌘

Pronunciation note:

(*Dee—*chrámsa* —the first “a” very long.) See the *Five Books*, p. 307. Dee adds an accent over the first *a*.

From Loagaeth:

(*Dee—A reverent word, [. . .] and is, be it made with power.) See the *Five Books*, p. 307.

Possible shared root:

Chr (kar)

“The Twentieth Aethyr”

Christeos (kris-TEE-os)

Let There Be

Compare from Loagaeth:

Cramsa, Chramsa

Christeos (kris-TEE-os)* v

Let There Be . . .

ἂλῆν ἂλῆν ἂλῆν

30.47 . . . let there be division in her . . .

30.68 . . . and let there be no one creature equal . . .

30.79 . . . let there be no creature upon or within her . . .

Pronunciation notes:

(*Dee 30.47—Chris té os)

(*Dee 30.68, 79—Chris te os) Three syllables, with an accent on the second syllable. I assume a long “e” sound at the end of the second syllable. The Ch should take the “Kh” sound, as in the word *Christian*.

(*Dee 30.47, 68—chrísteos) See the 48 *Claves*. In these places, Dee again indicates an accent on the second syllable.

(*Dee 30.79—chrísteos) See the 48 *Claves*. Here, Dee used a circumflex over the *e* to indicate its long sound.

Note:

The similarity between this word and the word *Christ* in Greek (*Christos*)—meaning “the Anointed One.” In ancient Gnosticism, the *Christos*—as distinct from Jesus—was the source of all life. The *Christos* was also known as the Word (*Logos*)—the agent of creation. (See John 1.) In Genesis 1, the first words spoken by the Creator are, “Let there be Light!”

Possible shared root:

Chr (kar)

“The Twentieth Aethyr”

Chramsa (kraym-sa)

Be It Made with Power

CIAL (sii-al)*

9996

ㄘ ㄗ ㄌ ㄝ

9.26 . . . are measured with their ministers 9996.

Pronunciation notes:

(*Dee—*Ci al*) Two syllables. The *C* preceding an *I* should make a soft “s” sound—as in the English words *circle* and *circus*.

Note:

This word was not originally given with Key Nine. It was added later when Nalvage transmitted the English for the Key (see *TFR*, p. 191). This seems to have been the case with many of the numbers mentioned in the Keys.

Ciaofi (sii-ay-oh-fii)* n.

Terror

ㄘ ㄗ ㄌ ㄝ ㄌ ㄝ

8.48 . . . appear to the terror of the earth . . .

Pronunciation notes:

(*Dee—*C I A O fi*) Dee’s note is somewhat confusing. There is no *ao* letter combination in Early Modern English. Therefore, both letters should be sounded separately (as in the English word *chaos*). This leaves the initial *Ci*—which Dee writes as if they should each stand alone. However, these two letters do make a natural sound in English (as in *circle* and *circus*). Therefore, I suggest four syllables for this word, rather than the five Dee indicates in his phonetic note.

Cicle (sii-kayl)* n.

Mysteries

ㄘ ㄗ ㄌ ㄝ ㄌ ㄝ

1.78, (RFP), 30.152 Open the mysteries of your creation . . .

Pronunciation notes:

(*Dee 1.78—*Call it Cicle*)

(*Dee 30.152—*Cicle*) Dee gives us little to work with. I assume the initial *C* followed by an *i* should make an “s” sound (as in *circus* and *circle*). The *i* should take a long sound (based on Dee’s phonetic note for *Cicles*).

Then, the final *le* following a consonant likely makes the “ayl” sound.
(See the pronunciation notes for *Battle* and *Bagle*.)

Also:

Cicles (sii-kayls)

Mysteries

Cicles (sii-kayls)* n.

Mysteries

ᵛᵛᵛᵛᵛᵛᵛᵛ

5.52 Conclude us as receivers of *your mysteries* . . .

Pronunciation notes:

(*Dee—Ci cles) Two syllables. I assume the initial C followed by an i should make an “s” sound (as in *circus* or *circle*). Also, the *cle* should make the sound of “kayl.” (See the pronunciation notes for *Battle* and *Bagle*.)

Also:

Cicle (sii-kayl)

Mysteries

Cinxir (sinks-ir)* ᵛ

To Mingle

ᵛᵛᵛᵛᵛᵛᵛᵛ

10.31 . . . live sulphur *myngled* with poison.

Pronunciation notes:

(*Dee—Cynx ir) Two syllables. The initial C should take the “S” sound when preceding an i. Both vowels are short.

CLA (kla)*

456

ᵛᵛᵛᵛ

3.40 . . . over 456, the true ages of time . . .

4.31 . . . are as the first 456.

Pronunciation notes:

(*Dee 3.40; 4.31—Cla) Dee appears to suggest one syllable.

Cnila (see-NII-la)* n.

Blood

ᵛᵛᵛᵛᵛᵛᵛᵛ

9.49 . . . from their mouths run seas of *blood*.

Pronunciation notes:

(*Dee—Cni la) This appears to be two syllables. However, it is unlikely that the C should blend with the n. (See *Cnoqod*, etc.) Therefore, it is more likely three syllables. The i should take its long sound.

(*Dee—Cnīla) See the 48 *Claves*. Here, Dee placed an accent over the i in the second syllable.

Cnoqod (see-NOH-kwod)* n.

(Unto) Servants

ㄣ ㄌ ㄛ ㄍ ㄛ ㄉ

2.44 . . . move, therefore, *unto his servants* . . .

Pronunciation notes:

(*Dee—as C Nō Quod) Three syllables, with an accent on the second syllable. Dee added a u in his note as a phonetic gloss—indicating the “kwah” sound.

(*Dee—c-nō-qod) See 48 *Claves*. This note agrees with the note in *TFR*.

Also:

Cnoquodi (see-noh-KWOH-dii)

(With) Ministers

Cnoquol (see-NOH-kwol)

Servants

Noco (NOH-kwoh)

Servant

Note:

Also see *Lang* (Those Who Serve).

Cnoquodi (see-noh-KWOH-dii)* n.

(With) Ministers

ㄣ ㄌ ㄛ ㄍ ㄛ ㄉ

9.25 . . . are measured *with their ministers* 9996 . . .

Pronunciation notes:

(*Dee—Cno quo di) Dee seems to indicate three syllables. However, other version of this word indicate the initial C should stand alone. Therefore, it is likely four syllables instead. The u in *Cnoquodi* and *Cnoquol* is likely a phonetic gloss. (It does not appear in *Cnoqod*, except in Dee’s pronunciation note.)

(*Dee—Cnoquódi) See the 48 *Claves*. Dee placed an accent on the third syllable.

Also:

Cnoqod (see-NOH-kwod)	(Unto) Servants
Cnoquol (see-NOH-kwol)	Servants
Noco (NOH-kwoh)	Servant

Note:

Also see *Lang* (Those Who Serve).

Cnoquol (see-NOH-kwol)* *n.*

Servants

Ⲙⲗⲗⲗⲗⲗⲗ

7.33 *O you servants of mercy . . .*

Pronunciation notes:

(**Dee—Cno quol kol*) Dee indicates that the *q* sounds like a “k” (as in the English words *kick* and *kite*). The *u* in *Cnoquol* and *Cnoquodi* is likely a phonetic gloss—making the *q* take more of a “kwah” sound. (The *u* does not appear in *Cnoqod*, except in Dee’s pronunciation note.) See pronunciation note at *Cnoqod* for the accented syllable.

Also:

Cnoqod (see-NOH-kwod)	(Unto) Servants
Cnoquodi (see-noh-KWOH-dii)	(With) Ministers
Noco (NOH-kwoh)	Servant

Note:

Also see *Lang* (Those Who Serve).

“Coazior” (koh-ay-zhor) *v.*

To Increase

Ⲙⲗⲗⲗⲗⲗⲗ

Compounds:

Arcoazior (ar-koh-ay-zhor) [Ar + “Coazior”]	That Increase
---	---------------

Note:

It is a long shot, but I suspect a connection between this word and the name of the Angel *Hecoa*, one of the Sons of Light. (Perhaps “Coa” is a root word.) This would give his name an etymology similar to his brother *Dmal*, whose name may contain *Mal* (increase).

Cocasb (KOH-kasb)* n.

Time

V ʌ ʒ B L E

3.42 . . . the true ages of *time* . . .10.55 . . . know any *time* there . . .**Pronunciation notes:**

(*Dee 3.42—Cocasb)

(*Dee 10.55—Co casb) Two syllables. The *o* at the end of the first syllable should be long. The *a* appears to be short in this case.

I have adopted the accent from other versions of this word.

Also:

Acocasb (ay-KOH-kasb)

Time

“Cacocasb” (kay-KOH-kasb)

Another While

Cocasg (KOH-kazh)

Times

Qcocasb (kwah-KOH-kasb)

Contents of Time

Possible shared root:

Cacacom (kay-SAY-som)

Flourish

Cacrg (KAY-kurg)

Until

Casasam (kay-SAY-sam)

Abiding

Capimali (kay-pii-MAY-lii)

Successively

“Capimao” (kay-pii-MAY-oh)

While

Capimaon (kap-ii-MAY-on)

Number of Time

Capmiali (kap-mii-AY-lii)

Successively

Note:

Also see *Pild* (continually).

Cocasg (KOH-kazh)* n.

Times

U ʌ ʒ B L E

10.37 . . . that 5678 *times* . . .10.46 . . . thousand *times* as many . . .**Pronunciation notes:**

(*Dee 10.37—Co casg g as dg) Two syllables, with a soft final g. The *sg* likely blends into a soft j or “zhuh” sound. See *Vorsg* (over you) and *Caosg* (earth), where I also use the “zhuh” digraph in relation to the final letters *sg*. I indicate this rare digraph in my pronunciation as “zh.”

(*Dee 10.46—*Co Casg* . . . *gao dg*) Two syllables again. It is unclear what *gao* indicates.

I have adopted the accent from other versions of this word.

Also:

Acocasb (ay-KOH-kasb)	Time
"Cacocasb" (kay-KOH-kasb)	Another While
Cocasb (KOH-kasb)	Time
Qcocasb (kwah-KOH-kasb)	Contents of Time

Possible shared root:

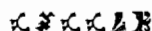
Cacacom (kay-SAY-som)	Flourish
Cacrg (KAY-kurg)	Until
Casasam (kay-SAY-sam)	Abiding
Capimali (kay-pii-MAY-lii)	Successively
"Capimao" (kay-pii-MAY-oh)	While
Capimaon (kap-ii-MAY-on)	Number of Time
Capmiali (kap-mii-AY-lii)	Successively

Note:

Also see *Pild* (continually).

Collal (kol-lal)* *n.*

Sleeves/Sheaths



9.58 . . . upon their (hands) are marble *sleeves*.

Pronunciation notes:

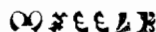
(*Dee—*Col lal*) Two syllables. Both vowels should take their short sounds.

Note:

This word indicates *sheaths*—so that these “sleeves” are in fact gloves of a sort.

Commah (KOM-mah)* *v.*

To Truss Together (Join)



1.25 . . . and *trussed you together* like the palms of my hands . . .

Pronunciation notes:

(*Dee—COMMAH) Dee gives us little clue here. In Early Modern English, a double consonant generally combined into one sound. This word likely has two syllables. I have adopted the accent from *Comselh* (circle).

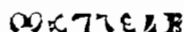
Possible shared root:

Comselh (KOM-sel)

Circle

Comselh (KOM-sel)* n.

Circle



3.5 I am a *circle* on whose hands . . .

Pronunciation notes:

(*Dee—Com Selh) Two syllables. I assume the final *h* is very faint if not entirely silent.

(*Dee—cómsehl) See 48 *Claves*. Note the accent on the first syllable.

Possible shared root:

Commah (KOM-mah)

Trussed Together

"Como" (koh-moh) n.

Window


Compounds:

Comobliort (koh-moh-blii-ort) ["Como" + "Bliort"]

Window of Comfort

Comobliort (koh-moh-blii-ort)* ["Como" + "Bliort"] *comp.*

Window of Comfort



18.25 . . . be thou a *window of comfort* . . .

Pronunciation notes:

(*Dee—Co mo bli ort) Four syllables. The *o*'s in the first and second syllables should both take their long sound. The *i* is also long.

Congamphlgh (KONG-am-filj)* n.

Faith/Holy Ghost**

𐌂𐌆𐌆𐌔𐌂𐌆𐌔𐌆𐌔𐌆𐌔𐌆𐌔𐌆𐌔𐌆𐌔𐌆𐌔

Pronunciation notes:

(*Dee—CÓNGAM-PHLGH —*phlgh* = *filgh*.) See the *Five Books*, p. 316.
Three syllables. Dee adds an accent over the o.

From Loagaeth:

(*Dee—Faith that revereth man's breast, the Holy Ghost.) See the *Five Books*, p. 316.

Note:

Also see *Gono* (faith).

Conisbra (koh-NIS-bra)* n.

The Work of Man

𐌂𐌆𐌔𐌆𐌔𐌆𐌔𐌆𐌔𐌆𐌔𐌆𐌔𐌆𐌔𐌆𐌔𐌆𐌔

30.92 *The work of man and his pomp . . .*

Pronunciation notes:

(*Dee—Co nis bra) Three syllables. I assume the o takes a long sound, because Dee placed the n at the head of the second syllable instead of at the end of the first.

(*Dee—Conisbra) See the *48 Claves*. Here, Dee placed an accent over the i in the second syllable.

Note:

Neither of the usual Angelical words for “work” (*Aath* or *Vaun*) or mankind (*Cordziz*) appear within this word. Since *Conisbra* at least shares some common letters with *Cordziz*, I would assume *Conisbra* has “mankind” as its root.

Possible shared root:

Cordziz (KORD-ziz)

Mankind

Const (konst)* n.

Thunders

𐌂𐌆𐌔𐌆𐌔𐌆𐌔𐌆𐌔𐌆𐌔𐌆𐌔𐌆𐌔𐌆𐌔𐌆𐌔

10.34 . . . These be the *Thunders* . . .

Pronunciation notes:

(*Dee—Const K) One syllable. Dee indicates the C should take its harder “K” sound.

Note:

This is probably the generic Angelical word for “thunder”; however, the Key is referring to a group of Angels—referred to earlier in the Key as the *Coraxo* (Thunders)—rather than weather. Also see *Sapah* (Mighty Sounds), *Avavago* (Thunders), and *Coraxo* (Thunders).

Coraxo (koh-RAYKS-oh)* *prop. n.*

Thunders of Judgment
and Wrath

ⒶⒼⒶⒶⒶⒶ

10.1 . . . *The Thunders of Judgment and Wrath* are numbered . . .

11.6 . . . They were five *Thunders* which flew into the East . . .

Pronunciation notes:

(*Dee 10.1—Co rax o)

(*Dee 11.6—Co ráx o) Three syllables, with an accent on the second syllable. Both o's are long. Also, the Angel Illemese gives further information:

(*Illemese—Coraaxo) See TFR, p. 200. The double a here shows that the a should also be long.

(*Dee 10.1; 11.6—Coráxo) See the 48 *Claves*. Dee again shows the accent over the second syllable.

Note:

The generic Angelical word for “thunder” is likely *Const*. The Thunders mentioned here and elsewhere in the Keys are groups of Angels. See *Avavago* (Thunders) and *Sapah* (Mighty Sounds). Note the Thunders, Lightnings, and Voices that proceeded from the Divine Throne in the vision of St. John (Book of Revelation). The *Coraxo* are mentioned only in Keys Ten and Eleven—both of which seem to relate to the Northern Quarter of the Universe.

Cordziz (KORD-ziz)* *n.*

Mankind

ⒶⒼⒶⒶⒶⒶ

30.83 . . . *the reasonable creatures of earth (or men)*, let them vex . . .

Pronunciation notes:

(*Dee—*Cord ziz*) Two syllables. I've kept the accent on the same syllable as in *Olcordziz* (made mankind).

Compounds:

Olcordziz (ohl-KORD-ziz) [Oln + Cordziz] Made Mankind

Possible shared root:

Consibra (koh-NIS-bra) Work of Man

Note:

Also see *Ollog* (men).

Cormf (kormf)* *n.*

Number

𐌂𐌄𐌆𐌇𐌈𐌉

11.29 . . . whose *number* is 31 . . .

Pronunciation notes:

(*Dee—*Cormf*) Note that this word sometimes ends with an *f* and sometimes with a *p*. I suspect this means that—in both cases—the *ph* digraph is intended. Dee seems to indicate one syllable here.

Also:

Cormfa (korm-FA) Numbers

Cormp (kormf) Numbered

Cormpo (korm-FOH) Hath (Yet) Numbered

Cormpt (kormft) Numbered

Shared root:

Sagacor (say-GAY-kor) In One Number

Possible shared root:

Coronzom (kor-on-zom) Satan, the Devil, the Enemy

Cormfa (korm-FA)* *n.*

Numbers

𐌂𐌄𐌆𐌇𐌈𐌉

5.36 . . . whose *numbers* are as the first . . .

Pronunciation notes:

(*Dee—Cormfa) Note that this word sometimes ends with an *f* and sometimes with a *p*. I suspect this means that—in both cases—the *ph* digraph is intended.

I have adopted the accent from *Cormpo* (hath numbered).

Also:

Cormf (kormf)	Number
Cormp (kormf)	Numbered
Cormpo (korm-FOH)	Hath (Yet) Numbered
Cormpt (kormft)	Numbered

Shared root:

Sagacor (say-GAY-kor)	In One Number
-----------------------	---------------

Possible shared root:

<i>Coronzom</i> (kor-on-zom)	Satan, the Devil, the Enemy
------------------------------	-----------------------------

Cormp (kormf)* v.	To Number
	𐌀𐌃𐌆𐌇𐌔

4.9 . . . *numbered* 33 . . .

10.3 . . . are *numbered* and harboured . . .

Pronunciation notes:

(*Dee 4.9; 10.3—Cormp) Note that this word sometimes ends with an *f* and sometimes with a *p*. I suspect this means that—in both cases—the *ph* digraph is intended.

Also:

Cormf (kormf)	Number
Cormfa (korm-FA)	Numbers
Cormpo (korm-FOH)	Hath Numbered, Yet Numbered
Cormpt (kormft)	Numbered

Shared root:

Sagacor (say-GAY-kor)	In One Number
-----------------------	---------------

Possible shared root:

<i>Coronzom</i> (kor-on-zom)	Satan, the Devil, the Enemy
------------------------------	-----------------------------

Cormpo (korm-FOH)* v.

Hath (Yet) Numbered

ⱮⱮⱮⱮⱮⱮ

4.18 . . . none *hath yet numbered* but one . . .**Note:**

The -o affix should indicate the word “of.” Thus, the literal translation might be “of number”—meaning something that has been numbered. If so, then the proper English definition should be “hath numbered,” and the “yet” is simply implied.

Pronunciation notes:

(*Dee—Corm po) Two syllables. Note that this word sometimes ends with an *f* and sometimes with a *p*. I suspect this means that—in both cases—the *ph* digraph is intended.

(*Dee—cormpó) See the 48 Claves. Accent placed on the last syllable.

Also:

Cormf (kormf)	Number
Cormfa (korm-FA)	Numbers
Cormp (kormf)	Numbered
Cormpt (kormft)	Numbered

Shared root:

Sagacor (say-GAY-kor)	In One Number
-----------------------	---------------

Possible shared root:

Coronzom (kor-on-zom)	Satan, the Devil, the Enemy
-----------------------	-----------------------------

Cormpt (kormft)* v.

(Are) Numbered

ⱮⱮⱮⱮⱮⱮ

30.140 . . . until the stars *be numbered*.**Pronunciation notes:**

(*Dee—Cormpt) Note that this word sometimes ends with an *f* and sometimes with a *p*. I suspect this means that—in both cases—the *ph* digraph is intended. Dee seems to indicate just one syllable for this word.

Also:

Cormf (kormf)	Number
Cormfa (korm-FA)	Numbers

Cormp (kormf)

Numbered

Cormpo (korm-FOH)

Hath (Yet) Numbered

Shared root:

Sagacor (say-GAY-kor)

In One Number

Possible shared root:

Coronzom (kor-on-zom)

Satan, the Devil, the Enemy

Coronzom (kor-on-zom) *prop. n.*

Satan, the Devil, the Enemy

Ⲙⲓⲡⲣⲟⲩⲙ

Note:

See *TFR*, p. 92. Here Gabriel is discussing Adam's loss of the Angelical language when he fell from Paradise. In this telling, Gabriel refers to Satan as *Coronzom*: "So that in innocency the power of [Adam's] partaking with God, and with us [God's] good Angels, was exalted, and so became holy in the sight of God. Until that *Coronzom* (for so is the true name of that mighty Devil), envying his felicity, [. . .] began to assail him, and so prevailed."

The name *Coronzom* may predate Dee's journals in some form. Translator Rob Thomas (aka *Zadkiel*) has recorded his own search for a Barbarous Name found in the *Picatrix*: *Hacoronoz*—said in the text to be Greek. However, as Mr. Thomas notes, the name is likely a corruption of *ha Kronos* (the Chronos). *Chronos* is the Greek god of time, and the use of *ha* as "the" is drawn from Hebrew. (See the online discussion at <http://groups.yahoo.com/group/solomonic/message/10778>.)

I note that "succession of time" is an important subject in the Angelical *Keys* (see *Cocag and related words*). *Time, an aspect of the created realm*, may be the principal domain of *Coronzom*.

Also note that this name appears incorrectly as *Coronzon* (with a final *n*) in *TFR*. The correct spelling can be found in Cotton Appendix 46, Part 1, folio 91.

Also see *Githgulcag* (likely a name for Lucifer) and *Telocvovim* (likely a name for the fallen Satan).

Possible shared root:

Cormfa (korm-FA)

Numbers

Cormp (kormf)

Numbered

Cormpo (korm-FOH)

Hath (Yet) Numbered

Cormpt (kormft)	Numbered
Sagacor (say-GAY-kor)	In One Number

Cors (kors)* <i>adj.</i>	Such
	ㄗ ㄗ ㄨ ㄨ ㄨ ㄨ

2.35 . . . a building *such* as is not but in the mind . . .

Pronunciation note:

(*Dee—Cors) One syllable.

Also:

Corsi (kor-sii)	Such
-----------------	------

Compounds:

Icorsca (ii-KORS-kay) [I + Cors + Ca]	Is Such as
Corsta (kors-tay) [Cors + Ta]	Such as

Corsi (kor-sii)* <i>adj.</i>	Such
	ㄗ ㄗ ㄨ ㄨ ㄨ ㄨ

8.53 . . . our comfort and *of such* as are prepared.

Pronunciation note:

(*Dee—Cor si) Two syllables. The final *i* is likely a long vowel.

Also:

Cors (kors)	Such
-------------	------

Corsta (kors-tay)* [Cors + Ta] <i>comp.</i>	Such as
	ㄗ ㄗ ㄨ ㄨ ㄨ ㄨ

7.20 . . . *such as* work wonders . . .

30.125 . . . cast down *such as* fall . . .

Pronunciation notes:

(*Dee 7.20—Cors ta)

(*Dee—Cor sta) Two syllables.

Note:

Also see *Icorsca* (is such as).

Crip (krip)* conj.

But

ㄢㄣㄣ

10.81 Come away, *but* not your noises.**Pronunciation notes:**

(*Dee—Crip) One syllable. Based on other versions of this word, I assume the i is a phonetic gloss.

Also:

“Crp” (krip)

But

Note:

Crip (but) is usually a conjunction. Also see Oq (but), which is a preposition.

Croodzi (kroh-OD-zii)* n.

Beginning (of Things)

ㄢㄢㄣㄣㄣㄣ

4.21 . . . in whom *the second beginning of things* are . . .**Note:**

There is no indication of the word *second* in Croodzi. Interestingly, the English for Key Four makes more sense without adding the word *second* here.

Pronunciation notes:

(*Dee—Cro od zi) Three syllables.

(*Dee—croódzi) See the 48 Claves. An accent is placed on the second syllable.

Also:

Acroodzi (ak-roh-OD-zii)

Beginning

Note:

Also see Iaod (beginning), Iaodaf (in the beginning), Amgedpha (I will begin anew), and Nostoah (it was in the beginning).

“Crp” (krip) conj.

But

ㄢㄣㄣ

Compounds:

Crpl (krip-el) [“Crp” + L]

But One

Also:

Crip (krip)

But

Note:

Crip (but) is a conjunction. However, for some reason, “Crip” is used in *Crpl* as a preposition. Also see *Oq* (but), a preposition.

Crpl (krip-el)* [“Crip” + L] *comp.*

But One

𐌸𐌹𐌺𐌹𐌸

4.19 . . . none hath yet numbered *but one* . . .

Pronunciation notes:

(*Dee—CRPL) Dee gives us little clue here. See the pronunciation note for Crip (but). Based on that, I suggest two syllables, with the *l* standing alone.

(*Dee—c-rp-l) See the 48 *Claves*. Dee seems to indicate three syllables here. However, I have settled on the two-syllable pronunciation.

Also:

Crip (kirp)

But

“**Crus**” (kroos)* *adj.*

More, Greater (?)**

𐌸𐌹𐌺𐌹𐌸

Note:

(**Dee—*Canse signifieth mighty, and Cruscansc more mighty.*) See *Five Books*, p. 304. *Cruscansc* (more mighty) is found in *Loagaeth*, and *Canse* (mighty) was mentioned in a marginal note. “*Crus*” was not mentioned by itself, but it may indicate “more” or “greater.”

Pronunciation note:

(*Dee—*Pronounce as we do cruse a cup.*) See the *Five Books*, p. 306. Dee made this marginal note next to the entire word *Cruscansc*, but it obviously only indicates the first syllable “*Crus*.” *Cruse a cup* is an archaic phrase, but the word *cruse* likely rhymes with the English word *cruise*.

Also:*Cruscansc* (kroos-kan-say)

More Mighty

Cruscanse (KROOS-kan-say) ["Crus" + Canse]* comp.

More Mighty**

777#E72EE

Pronunciation note:

(**Dee—*cruscanse*) See the *Five Books*, p. 304. Dee adds an accent over the first *a*.

From *Loagaeth*:

(*Dee—*Canse signifieth mighty, and Cruscanse more mighty.*) See *Five Books*, p. 304. *Cruscanse* (more mighty) is found in *Loagaeth*, but *Canse* (mighty) was mentioned only in a marginal note.

Note:

See also *Micaolz* (mighty), *Micalp* (mightier)

Kures (kyew-res)

n/a (?)

77&2E

Note:

See *TFR*, p. 32. Here, the Angel Madimi has just interrupted the session to exorcise several demons from the body of Kelley. (See *Carma*.) These spirits came out of Kelley violently, scratching each other in the face and swarming about Madimi. To her, the spirits spoke in Angelical, "*Gil de pragma kures helech*." Dee asks Madimi what this means, and she replies in Latin, which roughly translates as: "We want to live here in our [friends]." (*Madimi* does not offer definitions for the individual words.)

When Dee asks who these "friends" are supposed to be, the spirits indicate Kelley as their place of habitation (probably meaning both Dee and Kelley). Madimi then banishes these spirits.

Pronunciation note:

I feel the *Ku* might make a "q" sound similar to "cu" in words like *cure* or *cute*.

Gal (D)

𐤂

D (dee) * *n.* or *adj.*

Third

𐤂

6.30 . . . the second and *the third* . . .**Pronunciation notes:**

(**Dee*—*d*) A single letter standing alone sounds like the English name of the letter.

Note:

This is the word for “third,” but not the number 3. It is a noun when something is referred to as “the third.” However, it becomes an adjective when used with another noun, as in “the Third Flame.”

Compounds:

Chistad (kiis-tad) [Chis + Ta + D]

Are as (the) Third

Dialprt (dii-AL-purt) [D + “Ialprt”]

Third Flame

Duiv (DOO-iv) [D + Div]

Third Angle

“Da” (dah) *pron.*

There

𐤂 𐤂

Compounds:

Irgilchisda (ir-jil-KIIS-da) [“Irgil” + Chis + “Da”]

How Many Are There

“Chisda” (kiis-da) [Chis + “Da”]

Are There

Note:Also see *Geta* (There)**Damploz** (DAM-ploz)* *n.*

Variety

𐤂 𐤂 𐤂 𐤂 𐤂 𐤂 𐤂 𐤂

30.30 . . . and her unspeakable *variety* . . .**Pronunciation notes:**

(**Dee*—*Dám ploz*) Two syllables, accent on the first syllable.

(**Dee*—*dámploz*) See the 48 *Claves*. Dee again placed the accent on the first syllable.

DAOX (day-oks)*

5678

𐄂𐄃𐄅𐄆

10.36 . . . thunders that 5678 times . . .

Pronunciation notes:

(*Dee—"Da" ox) Two syllables. The A should be long.

(*Dee—*dâox*) See the 48 *Claves*. Here, Dee placed a circumflex over the A to confirm its long sound.**Note:**

This word was not originally given with Key Ten. (It does appear there—see *TFR*, p. 131—but Dee may have added it at a later time.) It was added later when Nalvage transmitted the English for the Key (see *TFR*, p. 192). This seems to have been the case with many of the numbers mentioned in the Keys.

Darbs (darbs)* 𐄂

To Obey

𐄂𐄃𐄅𐄆

5.45 . . . come you and *obey* your creation.**Pronunciation notes:**(*Dee—*Darbs*—one Syllable) One syllable.

DARG (darj)*

6739

𐄂𐄃𐄅𐄆

15.7 . . . whose wings are 6739 which weave . . .

Note:

The transmission of Key Fifteen is missing from Dee's journals. We have only the English given on *TFR*, p. 193. On that same page, Nalvage gives the phonetic note included in the following pronunciation notes.

Pronunciation notes:

(**Nalvage*—*Darg At large*) See *TFR*, p. 193. I assume this indicates that the final g should take a short sound, as in the English word *large*.

Darr (dar) *n.*

The Philosopher's Stone

⚡⚡⚡⚡

From the Alchemical Cipher:

See *TFR*, pp. 387–89. The Angel Levanael says of this word, “*Audcal* is his Mercury. *Darr*, (in the Angelical tongue), is the true Name of the Stone.” *Audcal* (gold) is here described as the alchemical Mercury (or essence) of the Philosopher's Stone.

Pronunciation note:

The *rr* is likely a hard “r” sound.

Darsar (dar-sar)* *adv.*

Wherefore / Therefore

⚡⚡⚡⚡⚡⚡

6.31 *Wherefore*, hearken unto my voice.

Pronunciation notes:

(**Dee*—*Darsar*) Likely two syllables.

Note:

See also *Bagle* (for, wherefore, because) and *Lap* (for).

“Dax” (daks) *n.*

Loins

⚡⚡⚡⚡

Compounds:

Daxil (daks-il) [“Dax” + “Yl”]

Thy Loins

Daxil (daks-il)* [“Dax” + “Yl”] *comp.*

Thy Loins

⚡⚡⚡⚡⚡⚡

17.17 Gird up *thy loins* and harken.

Pronunciation notes:

(**Dee*—*Dax il*) Two syllables. I suspect the *i* takes the sound of a short *i* in this case, rather than the “y” sound of *Yls*, *Ylsi*, etc.

Dazis (daz-IS)* n.

Heads

ᵛᵗᵖᶜᶦ

9.50 *Their heads* are covered with diamond . . .10.27 . . . vomit out *the heads* of scorpions.**Pronunciation notes:**(*Dee 9.50—*Daz is*)(*Dee 10.27—*Daz is*) Two syllables. The accent is placed on the second syllable.(*Dee—*dazis*) See the 48 *Claves*. Here, Dee again places the accent on the second syllable.**De** (dee)* prep.

Of

ᵛᶦ

3.47 . . . the corners of your governments . . .

Pronunciation notes:(*Dee—*De, is my name*) In other words, the word *De* (of) should sound just like Dee's own name. The *e* takes the long sound.**Note:**

There is only this one instance of the word *of* in the literal Angelical Keys. In a few other cases, the word *of* seems to be indicated by an -o affix (i.e., see *Caosgo*). Meanwhile, in the vast majority of cases the word *of* is absent from the Angelical, implied strictly by context.

Also see *TFR*, p. 32. Here, the Angel *Madimi* has just interrupted the session to exorcise several demons from the body of Kelley. (See *Carma*.) To *Madimi*, the spirits spoke in Angelical, "*Gil de pragma kures helech*." (Note the word *De*.) Dee asks the Angel what this phrase means, and she replies in Latin, which roughly translates as, "We want to live here in our [friends]." (*Madimi* does not offer definitions for the individual words.)

Compare from *Loagaeth*:*De*

Deo (dee-oh) *prop. n.*

"The Seventh Aethyr"

𐌂𐌰𐌶

30.3 . . . which dwell in *the seventh aethyr* . . .**Note:**

This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

Deo contains the three Parts of the Earth *Opmacas*, *Genadol*, and *Aspiaon*.

Des (des) *prop. n.*

"The Twenty-Sixth Aethyr"

𐌂𐌰𐌶𐌰

30.3 . . . which dwell in *the twenty-sixth aethyr* . . .**Note:**

This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

Des contains the three Parts of the Earth *Pophand*, *Nigrana*, and *Bazchim*.

Dialprt (dii-AL-purt)* [D + "Ialprt"] *comp.*

Third Flame

𐌂𐌰𐌶𐌰𐌶𐌰𐌶

17.2 O thou *third flame* . . .**Pronunciation notes:**

(**Dee*—*Di al prt*) Three syllables. The *i* seems to take a long sound. The *r* takes its extended "ur" (or "er") sound. I have adopted the accent from similar words.

Dilzmo (dilz-moh)* *v.*

To Differ

𐌂𐌰𐌶𐌰𐌶𐌰𐌶

30.76 . . . *let them differ* in their qualities.

Pronunciation notes:

(**Dee*—*Dil zmo*) *Dee* indicates two syllables. However, I am unsure why he places the *z* in the second syllable—as that *should* indicate the *z* and likely the *m* both stand alone. However, that would make for three or four syllables. *Dee* likely intended *Dilz mo* instead.

Div (DII-vee) *n.*

Angle

⚡⚡⚡

Pronunciation note:

I have adopted the accent from *Sdiu* (fourth angle).

Compounds:

Sdiu (es-DII-vee) [S + Div]

Fourth Angle

Vivdiv (viv-DII-vee) [Viv + Div]

Second Angle

Duiv (DOO-iv) [D + Div]

Third Angle

Dlasod (dee-lay-sod) *n.*

Sulfur

⚡⚡⚡⚡⚡⚡

From the Alchemical Cipher:

See *TFR*, pp. 387–89. The Angel Levanael says of this word, “*Dlasod* is Sulfur.”

Note:

Also see *Salbrox* (Live Sulfur). Where *Salbrox* is the kind of sulfur one would find on a match, *Dlasod* refers to alchemical sulfur.

Dluga (dee-LOO-ga)* *v.*

To Give

⚡⚡⚡⚡⚡

3.35 . . . giving unto every one of you . . .

Pronunciation notes:

(**Dee*—*Dluga*) See pronunciation note at *Idlugam* (is given). I assume the *D* in this word should stand alone, making three syllables.

Also:

“*Dlugam*” (dee-LOO-gam)

Given

Dlugar (dee-LOO-gar)

To Give

"Dlugam" (dee-LOO-gam) *v.*

Given

᠘ᠯᠠᠮ

Compounds:

Idlugam (id-LOO-gam) [I + "Dlugam"]

Is given

Also:

Dluga (dee-LOO-ga)

To Give

Dlugar (dee-LOO-gar)

To Give

Dlugar (dee-LOO-gar)* *v.*

To Give

᠘ᠯᠠᠷ

5.19 . . . and *gave them* vessels . . .

6.15 . . . *giving unto them* fiery darts . . .

Pronunciation notes:

(*Dee 5.19; 6.15—*Dlugar*) See pronunciation note at Idlugam (is given). I assume the *D* in this word should stand alone, making three syllables.

Also:

Dluga (dee-LOO-ga)

To Give

"Dlugam" (dee-LOO-gam)

Given

Doalim (doh-ay-lim)* *n.*

Sin

ᠳᠣᠠᠯᠢᠮ

13.8 . . . to stir up wrath of *sin* . . .

Pronunciation notes:

(*Dee—*Do a lim*) Three syllables. The *o* takes its long sound, and the *a* stands alone (instead of the two combining into one sound). The *i* appears to be short.

(*Dee—*doâlim*) See the 48 *Claves*. Here, Dee places a circumflex over the *a* to indicate its long sound.

Dobix (dob-iks)* *v.*

To Fall

ᠳᠣᠪᠢᠰ

30.126 Cast down such as *fall*.

Pronunciation notes:

(*Dee—Dobix) Likely two syllables. Both vowels appear to take their short sounds.

Note:

Also see *Loncho* (to fall).

Dodpal (dod-pal)* *v.*

To Vex

𐌳𐌹𐌱𐌰𐌹𐌳𐌰

30.84 . . . *let them vex* and weed out one another.

Pronunciation notes:

(*Dee—Dod pal) Two syllables.

Also:

Dodrmni (dod-rum-nii)

Vexed

Dods (dods)

To Vex

Dodsih (dod-sih)

Vexation

Dodrmni (dod-rum-nii)* *adj.*

Vexed

𐌳𐌹𐌱𐌰𐌹𐌳𐌰𐌹𐌳𐌰

30.55 . . . may be always drunken and *vexed* in itself . . .

Pronunciation notes:

(*Dee—Dod *rm ni* Dodrumni) Three syllables. Plus, Dee has added an extra clue, showing us that *rm* should take a sound like *rum*.

Also:

Dodpal (dod-pal)

To Vex

Dods (dods)

To Vex

Dodsih (dod-sih)

Vexation

Dods (dods) *v.*

To Vex

𐌳𐌹𐌳𐌰

14.10 . . . *vexing* all creatures of the earth with age.

“Hellfire”

“Hellfire”★



Name



(**Dee* 12.20—*Do ó a in*) Four syllables. The second *o* stands alone as the second syllable, and has the accent. The *a* also stands alone.

(*Dee 3.68—*do-o-â-in*) See the 48 *Claves*. Dee added a circumflex over the *a* to indicate the long vowel.

(*Dee 12.20—*dooâin*) See the 48 *Claves*. Dee shows the circumflex over the *a* again.

Also:

Dooaip (doh-OH-ay-ip)

In the Name

Dooiap (doh-OH-ii-ap)

In the Name

Possible shared root:

Omaoas (oh-may-OH-as)

Names

Dooaip (doh-OH-ay-ip)* *n.*

(In the) Name

Ω 7 3 2 2 5

4.40 *In the name of the Creator . . .*

Pronunciation notes:

(*Dee—*Do oa ip*) This appears to be three syllables. However, see the 48 *Claves*:

(*Dee—*Do-ô-â-io*) See the 48 *Claves*. Here, Dee shows four syllables. There is an accent on the second syllable, and the *a* (standing alone) is given a circumflex to indicate its long sound. (Note that Dee also mistakenly wrote a final *o* on this word instead of the final *p*.)

Also:

Dooain (doh-OH-ay-in)

Name

Dooiap (doh-OH-ii-ap)

(In the) Name

Possible shared root:

Omaoas (oh-may-OH-as)

Names

Dooiap (doh-OH-ii-ap)* *n.*

(In the) Name

Ω 3 7 2 2 5

3.59 *In the name of the same your God . . .*

Pronunciation notes:

(*Dee—*Do o i ap*) Four syllables. The second *o* and the *i* each stand alone.

(**Dee—do-ó-î-ap*) See the 48 *Claves*. Four syllables, with an accent on the third syllable. Dee also shows a circumflex over the *i* to indicate its long sound.

Also:

Dooaip (doh-OH-ay-ip)

(In the) Name

Dooain (doh-OH-ay-in)

Name _____

Possible shared root:

Omaoas (oh-may-OH-as)

Names

Dorpha (dor-fa)* v.

To Look About



4.5 . . . and have looked about me saying . . .

Pronunciation notes:

(*Dee—Dor pha) Two syllables.

Also:

Dorphal (dor-fal)

To Look Upon (with Gladness)

Dorphal (dor-fal)* *v.*

To Look Upon (with Gladness)



5.8 . . .looking with gladness upon the earth . . .

Pronunciation notes:

(**Dee—Dorphal*) Likely two syllables.

Note:

I do not see *with gladness* indicated in the Angelical. If this were a compound, then the *L* (meaning “the first/one”) would make this word mean “looking upon one.” Instead, the word *Dorphal* is not a compound, and seems to have a tone of benevolence built into its definition—as to look over someone as a loved one.

Also:

Dorpha (dor-fa)

To Look About

Dosig (doh-sig)* *n.*

Night

67125

10.22 . . . which burn *night* and day . . .

Pronunciation notes:

(**Dee—Do sig*) Two syllables. I assume the *o* should take its long sound.

I also assume the final *g* takes its hard sound.

Drilpa (dril-pa)* *adj.*

Great

7125

10.79 . . . is, was, and shall be *great*.

16.18 *Great* art thou in the God of . . .

Pronunciation notes:

(**Dee 10.79; 16.18—Dril pa*) Two syllables. The *i* takes a short sound.

Also:

Drilpi (dril-pii)

Greater Than

Drilpi (dril-pii)* *adj.*

Greater Than

7125

9.43 . . . millstones *greater than* the earth . . .

Pronunciation notes:

(**Dee—Dril pi*) Two syllables. The first *i* appears to take its short sound, while the final *i* takes a long sound.

Also:

Drilpa (dril-pa)

Great

Drix (driks)* *v.*

To Bring Down

7125

12.13 *Bring down* your train . . .

Pronunciation notes:

(**Dee—Drix*) One syllable.

Droln (drohln)* *adj. or adv.*

Any

𐄂𐄃𐄄𐄅𐄆

10.53 . . . neither know *any* (long) time here.**Pronunciation notes:**(**Dee*—*droln*) One syllable. I suggest a long sound for the *o*.**Drux** (drooks)* *prop. n.*

Letter N

𐄂𐄃𐄄𐄅𐄆

Note:

The name of the Angelical letter for N. It is likely that these letter names have translations of their own. (For instance, note the Hebrew alphabet: the letter N is named *Nun*, but *Nun* also translates as “fish.”) However, such translations for the Angelical letters are never given. (See the *Five Books*, p. 270.)

Pronunciation notes:

(**Dee*—*In sound, drovx.*) *Dee* uses a *v* here instead of a *u*. The word would look like *drovx* in modern English. The *ou* letter combination could produce a long *o* or a long “u” sound. I have adopted the long *u*, because the word *Drux* is actually spelled with a *Van* (*U*).

Compare from *Loagaeth*:*Adrux, Drux, Druz*****Note:**

***Druz* was given in the margin of *Loagaeth*, Table One, side A, line 1—as an alternate form of *Drux*.

Ds (dee-es)* *pron.*

Which/That

𐄂𐄃𐄄𐄅𐄆

1.19 . . . *which* measureth your garments . . .1.53 . . . him *that* liveth . . .1.60 . . . *which* shineth as a flame . . .5.32 . . . *which* are garnished with . . . lamps . . .10.20 . . . *which* burn night and day . . .10.35 . . . thunders *that* 5678 times . . .

- 10.49 . . . surges which rest not . . .
 11.7 . . . thunders which flew into the east . . .
 13.19 . . . power which is called amongst you . . .
 **14.5 . . . which sit upon 24 seats . . .
 **15.11 . . . which knowest the great name . . .
 ***16.5 . . . which hast thy beginning in glory . . .
 18.6 . . . which openest they glory . . .
 18.17 . . . which is called in thy kingdom joy . . .
 30.22 . . . which provided you for the government . . .
 30.147 . . . which hath sworn unto us . . .

Pronunciation notes:

(*Dee 1.19—DS)

(*Dee 11.7; 18.6, 17; 30.22, 147—Ds)

(*Dee 5.32; 10.20, 35, 49; 13.19—ds) Likely a word of two syllables. Each letter pronounced on its own.

Note:

**The transmissions of Keys Fourteen and Fifteen are missing from Dee's journals. We only have the English for them given later (see *TFR*, p. 193). Plus, these words appear in these locations in Dee's 48 *Claves*.

Note:

***The transmission of the first twelve words of Key Sixteen is missing from Dee's journals. We only have the English given for it on *TFR*, p. 194. However, they do appear in Dee's 48 *Claves*.

Compounds:

Dsabrang (dee-say-bray-mig) [Ds + Abramg]	Which Prepared
Dsbrin (dee-es-brin) [Ds + "Brin"]	Which Have
Dschis (dee-es-kiis) [Ds + Chis]	Which Are
Dsi (dee-sii) [Ds + I]	Which Is
Dsinis (dee-sin-sii) [Ds + "Insi"]	Which Walkest
Dsium (dee-sii-um) [Ds + "Ium"]	Which (Is) Called
Dsoado (dee-soh-ay-doh) [Ds + "Oado"]	Which Weave
Dsorn (dee-som) [Ds + Om]	That Understand
Dsonf (dee-sonv) [Ds + Sonf]	Which Reign
Dspaox (dee-SPAY-ay-oks) [Ds + Paox]	Which Remain
Dspraf (dee-es-praf) [Ds + "Praf"]	Which Dwell

Also:

Dst (dee-es-tee)

Which

Note:

The word *Ar* (that) is a conjunction, while the word *Ds* (which/that) is a pronoun.

Further:Ds (dee-es) *conj.*

And(?)

1.34 . . . *and* beautified your garments . . .1.42 . . . *and* delivered you a rod . . .**Note:**

It is difficult to accept that the word *and* is intended in these two instances. The word *which* does fit in both cases—even if it doesn't allow the English to sound quite as smooth. For the proper Angelical word for *and*, see *Od*.

Dsabramg (dee-say-bray-mig)* [Ds + Abramg] *comp.*

Which Prepared

ⲃⲉⲛⲉⲧⲧⲓⲛⲁⲓⲛⲁⲓⲛⲁⲓ

8.11 . . . *which I have prepared* for my own righteousness . . .**Pronunciation notes:**

(*Dee—Dsabramg [g not as dg]) Dee only tells us that the final g should take the hard sound rather than the soft “dg” (as in *hedge*) or “j” sound (as in *jump* and *just*). Otherwise, I assume the initial D should stand alone, while the s combines with the following vowel. (Further supporting this, see the pronunciation notes for *Dsi*.) Four syllables total.

(*Dee—dsa-bramg) See the 48 *Claves*. Here, Dee may be indicating a long sound for the first a. See notes for *Abramig* and *Abramg*, where we find that both As should take the long sound.

Dsbrin (dee-es-brin)* [Ds + “Brin”] *comp.*

Which Have

ⲃⲉⲛⲉⲧⲧⲓⲛⲁⲓⲛⲁⲓⲛⲁⲓ

9.6 . . . *which have* vials 8 . . .13.3 . . . *which have* 42 eyes . . .**14.14 . . . *which have* under you 1636 . . .

Pronunciation notes:

(*Dee 9.6; 13.3—*Ds brin*) This should be three syllables. (See the pronunciation of *Ds*.)

Note:

**The transmission of Key Fourteen is missing from Dee's journals. We only have the English for this Key given later (see *TFR*, p. 193). Plus, the word appears in this location in Dee's 48 *Claves*.

Dschis (dee-es-kiis)* [*Ds* + *Chis*] *comp.*

Which Are

𐌲𐌺𐌸𐌸𐌺𐌹

8.25 . . . *which are*, and shall not see death . . .

13.12 . . . making men drunken *which are* empty . . .

Pronunciation notes:

(*Dee 8.25; 13.12—*Ds chis*) I assume three syllables here. See the pronunciation notes for *Ds* (which) and *chis* (are).

Dsi (dee-sii)* [*Ds* + *I*] *comp.*

Which Is

𐌲𐌺𐌹

4.38 . . . God, *which is*, and liveth . . .

Pronunciation notes:

(*Dee—*D Si*) I assume two syllables here—as Dee likely only intended for the *D* to stand alone. The *si* join to make a sound together.

Dsinsi (dee-sin-sii) [*Ds* + “*Insi*”] *comp.*

Which Walkest

𐌲𐌺𐌸𐌺𐌹𐌺𐌹

16.11 . . . *which walkest upon* the earth . . .

Note:

The transmission of the first twelve words of Key Sixteen is missing from Dee's journals. We only have the English given for it on *TFR*, p. 194. However, they do appear in Dee's 48 *Claves*.

Dsium (dee-sii-um) [*Ds* + “*Ium*”] *comp.*

Which (Is) Called

𐌸𐌺𐌹𐌺𐌹

14.22 . . . *which is called* amongst you . . .

Note:

The transmission of Key Fourteen is missing from Dee's journals. We only have the English for this Key given later (see *TFR*, p. 193). Plus, the word appears in this location in Dee's 48 *Claves*.

Dsoado (dee-soh-ay-doh)* [Ds + "Oado"] *comp.*

Which Weave

𐄂𐄃𐄅𐄆𐄇𐄈

15.8 . . . *which weave* the earth with dryness . . .

Note:

The transmission of Key Fifteen is missing from Dee's journals. We only have the English for this Key given later (see *TFR*, p. 193). Plus, the word appears in this location in Dee's 48 *Claves*.

Pronunciation notes:

(*Dee—*dsoádo*) See the 48 *Claves*. Likely four syllables. The initial *D* should stand alone, as it precedes a consonant (*s*) it does not naturally combine with in English. The *so* should form the second syllable, making the *o* take its long sound. The *a* takes a long sound, as Dee indicated with the circumflex.

Dsom (dee-som)* [Ds + Om] *comp.*

That Understand

𐄂𐄃𐄅𐄆𐄇

16.15 . . . *that understand* and separate creatures . . .

Pronunciation notes:

(*Dee—*dsom*) Dee does not give us much of a clue. However, other compounds involving *Ds* (which) suggest that the initial *D* should stand alone, and the *som* should combine to form a second syllable.

Dsonf (dee-sonv)* [Ds + Sonf] *comp.*

Which Reign

𐄂𐄃𐄅𐄆𐄇𐄈

4.11 . . . *which reign* in the second angle . . .

12.2 . . . *that reign* in the south . . .

Pronunciation notes:

(*Dee—*Dsonf*) The *D* should stand alone. However, the *s* blends into the rest of the word in a single syllable. See the pronunciation notes for *Sonf*(reign).

Dspaaox (dee-SPAY-ay-oks)* [Ds + Paaox] *comp.*

Which Remain

𐌲𐌱𐌰𐌶𐌰𐌶𐌴𐌹𐌺𐌰

8.22 . . . *which remain* in the glory . . .

Pronunciation notes:

(*Dee—*Dspá a ox*) This is likely four syllables, as the *D* should most likely stand alone. The *sp* combine their sounds, as in the English words *spot* or *special*. The accent is on the second syllable. The first *a* takes a long sound, likely due to the letter combination *aa*. (Double vowels often indicated long vowel sounds in Early Modern English.)

(*Dee—*ds pá-â-ox*) See the 48 *Claves*. Dee again shows the accent on the first *a*. He also added a circumflex over the second *a* to indicate its long sound. This note seems to indicate that the *s* and the *p* do not combine together—although I have decided to stick with Dee’s note from *TFR*.

Dspraf (dee-es-praf)* [Ds + “Praf”] *comp.*

Which Dwell

𐌲𐌱𐌰𐌶𐌰𐌶𐌴𐌹𐌺𐌰

30.2 . . . *which dwell* in the “1st Aethyr” . . .

Pronunciation notes:

(*Dee—*Ds praf*) *Ds* should be two syllables, then “Praf” seems to have just one.

Dst (dee-es-tee)* *pron.*

Which (Also)

𐌲𐌱𐌰𐌶𐌰𐌶𐌴𐌹𐌺𐌰

3.24 . . . *which sleep* and shall rise . . .

4.24 . . . *which also* successively are . . .

Pronunciation notes:

(*Dee 3.24; 4.24—*DST*) Most likely three syllables, each letter standing alone. Elsewhere, Dee indicates that *Ds* (that/ which) has two syllables.

Also:

Ds (dee-es)

Which/That

Note:Also see *Ar* (that).**Duiv** (DOO-iv)* [D + Div] *comp.*

Third Angle

a7a7

5.3 . . . have entered into *the third angle* . . .**Pronunciation notes:**(**Dee—Du iv*) Two syllables. Likely a long *u* followed by a short *i*.(**Dee—du-i-v*) See the 48 *Claves*. Here *Dee* seems to indicate three syllables. However, I have settled upon the two-syllable version in my pronunciation.I have adopted the accent from *Sdiu* (fourth angle).**Note:**

Duiv is not D + Viv—which would mean “third second.” However, combining *D* (third) and *Div* (angle) only results in *Div*. (The repeated letter *D* would vanish.) The *u* is included to differentiate the word, although I am not sure why *u* is chosen.

Graph (E)

7

Eai* (ee-AY-ii) *prep.*

Amongst

ㄗ ㄗ ㄗ

Alternate spelling:

(*Dee 1.67—AAI *The first a may be an A an O or an e*) Thus, there are two alternate spellings for *Aai* (amongst).

Pronunciation notes:

See *Aai* (amongst), which Dee indicates has three syllables.

Also:

Aai (ay-AY-ii)

Amongst (You)

Aaf (ay-AF)

Amongst

Aaiom (ay-AY-om)

Amongst (Us?)

Aao (ay-ay-OH)

Amongst

Oai (oh-AY-ii)

Amongst

“Ecrin” (EE-krin) *n.*

Praise

ㄗ ㄗ ㄗ ㄗ ㄗ

Compounds:

Odecrin (oh-dee-KRIN) [Od + “Ecrin”]

And the Praise (of)

Also:

Oecrimi (oh-EE-krim-ii)

To Sing Praises

Ednas (ed-nas)* *n.*

Receivers

ㄗ ㄗ ㄗ ㄗ ㄗ

5.51 Conclude us as *receivers* of your mysteries.

Pronunciation notes:

(*Dee—Ed nas) Two syllables. Both vowels appear to take their short sounds.

(*Dee—ed-nas) See the 48 *Claves*. This note matches that from *TFR*.

Note:

This may also be the verb *to receive*. However, it is used in Key Five as a noun.

Ef (ef)* v.

To Visit

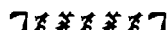
12.12 . . . bind up your girdles and *visit us* . . .**Pronunciation notes:**(*Dee—Ef) One syllable. The *E* is likely a phonetic gloss. (See *F*).**Also:**

F (ef)

Visit

Efafafe (ee-FAY-fay-fee)* n.

Vials

9.7 . . . which have *vials* 8 of wrath . . .**Pronunciation notes:**(*Dee—E *fa fa fe*) Four syllables. The initial *E* stands alone. The two *a*'s are each long vowels. The final *e* is uncertain—as it could be silent, or it could make a long “e” sound. I have chosen the long *e*.(*Dee—*efäfäfe*) See the 48 *Claves*. Dee placed an accent on the second syllable. He also placed a circumflex over the second *a* to indicate its long sound.**Note:**

This word is a palindrome. It is spelled the same forward as it is spelled backward.

Also:

Ofafafe (oh-FAY-fay-fee)

Vials

El (el)* *prop. n.*

The First

6.8 . . . whom *the First* hath planted . . .**Pronunciation notes:**(*Dee—el) One syllable. The *E* is likely a phonetic gloss.**Compounds:**

Gohel (GOH-hel) [Goho + El]

Sayeth the First

Lel (el-el) [L + El]

Same

Note:

This reminds me of the Hebrew Name of God: *El*.

Also compare to the name of the Angel *El* (or *L*), one of the Sons of the Sons of Light. His name literally translates as “The First.”

Also:

“Lo” (loh)	The First
L (el)	The First
La (lah or el-ah)	The First
Lu (loo)	From One

“Elzap” (el-ZAP) *n.*

Course

Ⲛⲉⲛⲁⲓⲛⲁⲓ

Compounds:

Elzaptilb (el-ZAP-tilb) [“Elzap” + Tilb] Her Course

Also:

“Lzar” (el-ZAR) Courses

Elzaptilb (el-ZAP-tilb)* [“Elzap” + Tilb] *comp.*

Her Course

Ⲛⲉⲛⲁⲓⲛⲁⲓⲛⲁⲓⲛⲁⲓⲛⲁⲓⲛⲁⲓⲛⲁⲓ

30.57 *Her course*, let it run with the heavens . . .

Pronunciation notes:

(**Dee*—*El zap tilb*) Three syllables. As we can see in the word “Lzar,” (course) the *E* in *Elzaptilb* is a phonetic gloss only.

(**Dee*—*Elzáptilb*) See the 48 *Claves*. Here, *Dee* placed an accent over the second syllable.

Em (em)* *n.*

Nine

ⲉⲛ

6.4 The spirits of the fourth angle are *nine* . . .

Pronunciation notes:

(**Dee*—*Em*) One syllable. The *E* is not likely a phonetic gloss—see *M* (except).

Note:

I assume this is the word for “nine” rather than the actual number 9.

Emetgis (em-et-jis) *n.*

Seal

ⲓⲗⲗⲟⲛⲉⲛ

15.16 . . . righteousness and *the seal* of honour.

Note:

The transmission of Key Fifteen is missing from Dee’s journals. We only have the English for this Key given later (see *TFR*, p. 193). Plus, the word appears in this location in Dee’s *48 Claves*.

Also note that the first four letters of this word are *Emet* (Hebrew for “truth”). This matches the name of Dee’s Seal of Truth—or *Sigillum Dei Emet*. Perhaps this Seal of Truth and the Seal of Honor are one and the same.

Pronunciation note:

I assume the *g* takes the soft sound, as it precedes an *i* (as in the English words *giant* or *gibberish*).

Emna (em-na)* *n.*

Here

ⲉⲙⲛⲁ

10.56 . . . neither know any (long) time *here*.

Pronunciation notes:

(**Dee*—*Em na*) Two syllables.

Note:

Also see *Sem* (in this place).

EMOD (ee-mod)*

8763

ⲉⲙⲟⲩ

16.14 . . . with feet 8763 that understand . . .

Pronunciation notes:

(**Dee*—*E mod*) Two syllables. The initial *E* stands alone.

Note:

This word was not originally given with Key Sixteen. It was added later when Nalvage transmitted the English for the Key (see *TFR*, p. 194). This seems to have been the case with many of the numbers mentioned in the Keys.

Enay (en-ay)* n.

Lord



7.8 . . . wherein *the Lord* hath opened His mouth . . .
12.17 . . . 3663 that *the Lord* may be magnified . . .

Pronunciation notes:

(*Dee 7.8—*Enay*)

(*Dee 12.17—*E nay*) Two syllables. Dee indicates here (word 12.17) that the *E* can stand alone (ee-nay). However, consider that the spelling of *Enay* is actually a phonetic gloss. The word is one and the same with *NA* (en-ay). Dee's phonetic notes seem to indicate that either pronunciation is acceptable—although I have settled upon the “en-ay” version.

Compounds:

Zirenaiad (zii-er-NAY-ad) [Zir + Enay + Iad] I am the Lord (Your) God

Also:

NA (en-ay)

Lord

Eol (ee-OHL)* v.

Made



3.29 In the first, *I made you* stewards . . .

Pronunciation note:

(*Dee—*EOL*) Dee gives us little clue here.

(*Dee—*E-ól*) See the 48 *Claves*. Two syllables, with an accent on the second syllable. The initial *E* stands alone.

Also:

Eolis (ee-OH-lis)

Making

Oln (ohln)

Made (of)

Note:

Also see *Ozazm* (to make) and *Ozazma* (to make).

Eolis (ee-OH-lis)* v.

To Make

17417

13.9 . . . *making* men drunken . . .

Pronunciation note:

(*Dee—E o lis) Three syllables. The *E* and *o* each stand alone.

(*Dee—eôlis) See the 48 *Claves*. Here, Dee placed a circumflex over the *o* to indicate its long sound.

I have adopted the accent from *Eol* (made).

Also:

Eol (ee-OHL)

Made

Oln (ohln)

Made (of)

Note:

Also see *Ozazm* (to make) and *Ozazma* (to make).

Eophan (ee-oh-fan)* n.

Lamentation

230017

10.14 . . . 22 nests of *lamination* and weeping . . .

Pronunciation notes:

(*Dee—E o phan) Three syllables. The initial *E* and the *o* each stand alone.

(*Dee—eôphan) See the 48 *Claves*. Here, Dee places a circumflex over the *o* to indicate its long sound.

“Eors” (ee-ORS)*

n/a

Note:

This word appears nowhere in the Angelic system as of yet. It was originally dictated in the tenth Key as the word “thousand.” However, this was corrected on page 192 of *TFR* with the word *Matb* (10.45). “Eors” may have been merely a mistake on Kelley’s part, and not an Angelical word at all (there were many difficulties in the reception of Key Ten).

Other such interferences with the transmission of the Keys were attributed to demonic spirits—see *Piamol*.

Pronunciation notes:

(**Dee*—*E órs*) Two syllables, with an accent on the second syllable. The initial *E* stands alone.

ERAN (ee-RAN)*

6332

𐄂 𐄃 𐄄 𐄅

18.14 . . . the secrets of truth 6332 have their abiding . . .

Pronunciation notes:

(**Dee*—*E ran*) Two syllables. The initial *E* stands alone.

(**Dee*—*erán*) See the 48 *Claves*. Here, *Dee* placed an accent over the second syllable.

Note:

This word was not originally given with Key Eighteen. It was added later when *Navage* transmitted the English for the Key (see *TFR*, p. 194). This seems to have been the case with many of the numbers mentioned in the Keys.

Erm (erm) *n.*

Ark/Refuge/Haven

𐄆 𐄇 𐄈

1.45 . . . delivered you a rod with *the ark of knowledge*.

“Es” (es) *n.*

Fourth

𐄉

Compounds:

Odes (ohd-es) [Od + “Es”]

And Fourth

Also:

S (es)

Fourth

Note:

The *E* in “Es” is a phonetic gloss.

Also note this is the word for “fourth,” but not the number 4. The word *fourth* could be a noun or adjective, but is used here as a noun.

Compare from *Loagaeth*:*Es***Esiasch** (ee-sii-ash)* *n.*

Brothers

∞ E ʃ ʒ ʌ ʒ

5.26 . . . they are *the brothers* of the first and second . . .**Pronunciation notes:**

(*Dee—*E siach*) I suggest three syllables here. The initial *E* stands alone. Note that Dee indicates the sound of “ach” for *asch*. I assume this means the *ch* makes the “tch” sound (as in the English word *church*) instead of the harder “kh” sound. However, the preceding *s* would give the *ch* an extra soft sound, almost like a hard “sh.”

(*Dee—*eslach*) See the 48 *Claves*. Note the circumflex over the *i*—indicating the long sound.

Ethamz (ee-THAM-zohd)* *v.*

To Cover

P E ʃ ∞ ʌ ʒ

9.51 Their heads *are covered with* diamond . . .**Pronunciation notes:**

(*Dee—*E tham Zod*) Three syllables. The initial *E* and the final *z* each stand alone. The *a* should take a short sound.

(*Dee—*ethámz*) See the 48 *Claves*. Here, Dee placed an accent over the second syllable.

. **“Etharzi”** (eth-AR-zii) *n.*

Peace

ʒ P E ʃ ∞ ʌ ʒ

Compounds:

Fetharzi (feth-AR-zii) [F + “Etharzi”]

Visit (Us) in Peace

Or (F)



F (ef) v

To Visit

**Compounds:**

Fbliard (ef-blii-ard) [F + “Bliard”]

Visit (with) Comfort

Fcaosga (ef-kay-OS-ga) [F + Caosga]

Visit the Earth

Fetharzi (feth-AR-zii) [F + “Etharzi”]

Visit in Peace

Also:

Ef (ef)

To Visit

Faaip (fay-AY-ip)* n.

Voices (Voicings/ Psalms?)

2.5 . . . understand your *voices* of wonder . . .**Pronunciation notes:**

(*Dee—*Fa á ip*) Dee indicates three syllables, the second *a* standing alone and accented.

(*Dee—*Fa-á-ip*) See 48 *Claves*. This note matches the one from *TFR*.

Possible shared root:

Farzem (farz-em)

Uplifted Voices

Bia (bii-a)

Voice

Note:

The word *Bia* appears to be Angelical for “voice”—as in one’s speaking voice. *Faaip*, however, has the connotation of something that is said (as in to voice an opinion), or perhaps sung. Key Two gives me the impression that the *Faaip* (“voices” of wonder) are actually “songs” (or “voicings”) of wonder—something akin to Psalms.

Also see *Luiähe* (song of honor).

Faboan (fay-boh-an)* n.

Poison

10.32 . . . live sulphur myngled with *poison*.

Pronunciation notes:

(*Dee—*Fa bo an*) Three syllables. The first *a* and the *o* take their long sounds.

(*Dee—*fabôan*) See the 48 *Claves*. Here, Dee placed a circumflex over the *o* to indicate its long sound.

Note:

See also *Tatan* (Wormwood).

Fafen (fay-fen)* n.

Intent

𐄂 7 𐄂 𐄂

3.43 . . . true ages of time, *to the intent that* from your highest . . .

Pronunciation notes:

(*Dee—*Fafen*) The *e* likely gives the *a* a long sound.

Also:

Fafen (fay-fen)**

Train

12.14 Bring down *your train* . . .

Pronunciation notes:

(**Dee—*Fa fen*) Two syllables.

Note:

This is one of the few instances where a single Angelical word *appears* to have two completely separate definitions. The “train” in Key Twelve appears to have a triple meaning: (1) The poetry suggests the train of a royal robe or wedding gown. (2) It also suggests the meaning of “retinue”—so the Key is asking the Angels to descend with their servants and ministers. Finally, (3) a “train” can be defined as a “succession of events” or “consequences”—which best suits the word *Fafen* as a synonym of “intention.” (As in a “train of thought.”)

Fam (fam) *prop. n.*

Letter *S/Sh*

𐄂 𐄂 𐄂

Note:

The name of the Angelical letter for *S/Sh*. It is likely that these letter names have translations of their own. (For instance, note the Hebrew alphabet:

the letter *S/Sh* is named *Shin*, but *Shin* also translates as “tooth.”) However, such translations for the Angelical letters are never given. (See the *Five Books*, p. 270.)

Compare from *Loagaeth*:

Fam

Faonts (fay-onts)* *v.*

To Dwell (within)

𐌹𐌶𐌰𐌹𐌴𐌹𐌴

5.11 . . . and *dwelling within* the brightness of the heavens . . .

Pronunciation notes:

(**Dee*—*Fa ont*s) Two syllables. There is no *ao* letter combination in Early Modern English—each letter makes a separate sound—as in the English word *chaos*. The *a* is likely long.

Shared root:

Fargt (farj-et)

Dwelling Places

“Faorgt” (fay-or-jet)

Dwelling Place

“Faorgt” (fay-or-jet) *n.*

Dwelling Place

𐌹𐌶𐌰𐌹𐌴𐌹𐌴

Compounds:

Odfaorgt (ohd-fay-or-jet) [Od + “Faorgt”]

And the Dwelling Place

Also:

Fargt (farj-et)

Dwelling Places

Faonts (fay-onts)

To Dwell (within)

Fargt (farj-et)* *n.*

Dwelling Places

𐌹𐌶𐌰𐌹𐌴𐌹𐌴

30.89 And *the dwelling places*, let them forget . . .

Pronunciation notes:

(**Dee*—*Farg t Gad*) Two syllables. *Dee*’s notation appears to indicate a hard *g* at the end of the first syllable, and the *t* stands alone. However, see the pronunciation for *Odfaorgt*, where we find the *g* can be soft, and combines with the *t* to indicate the sound of “dgt”—or “jet.”

Also:

"Faorgt" (fay-or-jet)

Dwelling Place

Faonts (fay-onts)

To Dwell (within)

Farzm (farz-em) *v.*

Uplifted Voices (To Speak up)

ᚠᚦᚳᚱᚱ

1.48 . . . *you lifted up your voices and swore . . .*

Possible shared root:

Faaip (fay-AY-ip)

Voices (Psalms?)

Bia (bii-a)

Voices

Fbliard (ef-blii-ard)* [F + "Bliard"] *comp.*

Visit (with) Comfort

ᚠᚧᚳᚠᚱᚱᚱᚱ

6.22 . . . *visit with comfort the earth . . .*

Pronunciation notes:

(*Dee—*F bli ard*) Three syllables. The initial *F* stands alone. The *i* is likely long (as in the English words *dial* and *trial*).

(*Dee—*f-bliard*) See the 48 *Claves*. This note shows the *F* standing alone.

Fcaosga (ef-kay-OS-ga)* [F + Caosga] *comp.*

Visit the Earth

ᚠᚧᚳᚠᚱᚱᚱᚱ

4.35 . . . *arise you sons of pleasure and visit the earth . . .*

Pronunciation notes:

(*Dee—*F gaos ga*) Four syllables. Dee originally wrote this word as "Fgaosga"—which is apparently a mistake for *Fcaosga* (see *Caosga*). Therefore, the *g* in the second syllable is likely a *c* instead.

(*Dee—*F caósga*) See the 48 *Claves*. Note the accent on the third syllable.

Fetharzi (feth-AR-zii)* [F + "Etharzi"] *comp.*

Visit in Peace

ᚠᚦᚳᚠᚱᚱᚱᚱ

5.47 . . . *visit us in peace . . .*

Pronunciation notes:

(*Dee—*Feth ár zi*) Three syllables, with an accent on the second.

Dee originally had “Sfetharzi” written for this word—although his phonetic note excludes the *S*. (The Angelical itself does not require the *S* at all, as the word *F* indicates “visit.”) It is possible that the *S* was merely held over from the end of the previous word (*Qaas*).

(**Dee*—*Feth-ar-zi*) See the 48 *Claves*. This note essentially matches that from *TFR*.

Fifalz (fi-falz)* *v*.

Weed Out

F **l** **z** **l** **z**

30.86 . . . let them vex and *weed out* one another.

Pronunciation notes:

(**Dee*—*Fi falz*) Two syllables.

Fisis (FIS-iis)* *v*.

To Execute (i.e., Carry Out)

f **i** **s** **i** **s**

30.8 . . . and *execute* the judgment of the Highest.

Pronunciation notes:

(**Dee*—*fisise*) This appears to indicate two syllables. The final *e* in Dee’s phonetic note indicates a long *i* in the second syllable.

(**Dee*—*fisis*) See the 48 *Claves*. Here, Dee placed an accent over the *i* in the first syllable.

Ged (G/J)

*Ga* (gay) *prop. n.*

n/a

**Pronunciation Note:**

I have chosen the long “a” sound based upon the likely pronunciation of *Za*. (See *Za*.)

Note:

See *TFR*, pp. 228–29. The names of most of the Angels encountered by Dee and Kelley can be found in other parts of the Angelic system—such as the *Heptarchia* or Great Table (Watchtower) systems. However, *Ga* is one of the few entirely unique Angels that appeared to the two men. It was very late in the Angelical journals, after all of the essential Angelic magick had been transmitted. One day, Kelley saw three little creatures running around the floor of the room. It turned out that they were Angels from the Great Table (Watchtowers)—but their names were *not* derived according to the instructions Ave had previously given to Dee.

Ga says of himself: “I am the midst of the third [Tablet],* and the last of the spirit of life.** Understand in this temporal controversy, and conflict of man’s soul. But not according to his eternal and immeasurable proportion.” Dee notes, in Latin: “*Ga*—The Last of the Spirit of Life.”

The three Angels, apparently jointly, say, “For even as the father, son and holy spirit are one, but of themselves and being dilated, is full of power, and many. So are we one particularly in power,*** but separated. Notwithstanding, spiritually of, and amongst, others, and dilated in the will of God, and into the branches of his determinations. But, particularly living, and jointly praising God.”

Note:

*Dee notes the Angels are numbering the Watchtowers in an odd fashion. So that in this case, he points out, the numbering should follow: First = Eastern, Second = Western, Third = Southern, and Fourth = the Northern Watchtower. In the above text, I have added the bracketed [Tablet] in order to clarify the speech.

**Ga's name is found as the last two letters on the Line of the Holy Spirit (the horizontal arm of the Great Cross) of the Southern Watchtower Tablet.

(***)On the next page Dee notes: *The three names make one name of 7 letters —Gazavaa.*)

I further note that all three of these names begin with capital letters on the Great Table (Watchtowers). Also, each one of them terminates once it hits the Great Cross, Black Cross, or the end of the Watchtower. We may have discovered an entirely new Angelic system in the Watchtowers.

(See Vaa, and Za. Also see *Carmara*, *Galvah*, *Hagonel*, *Mapsama*, *Murifri*, and *Nalvage*.)

Compare from *Loagaeth*:

Ga

“GA” (gah)

31

𐌲𐌵

Compounds:

Iga (ii-gah) [I + “GA”]

Is 31

Note:

This word was not originally given with Key Eleven. It was added later when Nalvage transmitted the English for the Key (see *TFR*, p. 193). This seems to have been the case with many of the numbers mentioned in the Keys.

Jabes (jay-bes)

n/a

𐌴𐌵𐌶𐌵

Note:

See the *Five Books*, p. 298, where the Angels use the phrase *Ne Ne Ne na Jabes*. But no definitions of these words are offered.

Pronunciation note:

The final *e* should make the *a* long.

Gah (jah)* n.

Spirits



6.1 *The spirits of the fourth angle . . .*

Pronunciation notes:

(*Dee—*Gah*) One syllable.

(*Dee—Iah.) See the *Five Books*, p. 302. In most cases, a *g* followed by an *a* makes the hard “guh” sound. However, when this word appears in *Loagaeth*, Dee notes in the margin that it should begin with the soft “juh” sound. (Remember that *i* and *j* are interchangeable in Dee’s English.)

Possible root for:

Gahoachma (jah-hohk-ma)

I Am That I Am

Gahire (jah-hii-er)

(A Name of God?)

Note:

The way the term *spirits* is used in Key Six indicates that this word does not indicate lower spirits, demons, fairies, etc. This is further supported by the appearance of this word as a root in two Names of God. Therefore, *Gah* would represent “pure spirits” or Angels—used in the same sense as we might describe the Holy “Spirit.”

See *Tohcoth* (nature spirits).

Compare from *Loagaeth*:

Gah

Gahire (jah-hii-er) *prop. n.?*

(A Name of God?)



Possible shared root:

Gah (jah)

Spirits

Gahoachma (jah-hohk-ma)

I Am That I Am

Note:

See *TFR*, p. 3. The Angel Murifri here speaks a prayer in Angelical, and Kelley can only overhear a few of the words: *Oh Gahire Rudna gephna oh Gahire*. It is unclear whether this represents a single Angelical phrase, or if they are disconnected words recorded by Dee as Kelley overheard them here and there in the prayer. No translations are suggested.

It seems likely, at least, that *Oh Gahire* is intended as a repeated phrase. *Oh* may indicate “Come and Bear Witness” and *Gahire* is likely a Name of God associated by root with *Gahoachma* (I Am That I Am). Therefore, *Oh Gahire* is likely an invocation of some aspect of God.

Gahoachma (jah-hohk-ma) *prop. n.*

I Am That I Am*

⌘ ⌘ ⌘ ⌘ ⌘ ⌘ ⌘ ⌘ ⌘ ⌘

Possible shared root:

Gah (jah)

Spirits

Gahire (jah-hii-er)

(A Name of God?)

Note:

(*Dee—*Gahoachma* = *I Am That I Am*, Edward Kelley expounded it.) See the *Five Books*, p. 322. The first words spoken by the Angelic voice in this session were, “I AM. Gahoachma.” This is likely a proper Name of God, based upon the Hebrew name given to Moses at the Burning Bush: *Eheieh asher Eheieh* (I Am That I Am). It represents the pure and essential Divine Consciousness, without personality or duality.

I note that *Gah* (Spirit) seems to be the root of *Gahoachma*. I also note a similarity between the -hoachma portion of the word and the Hebrew *Hochmah* (Wisdom).

Gal (gal) *prop. n.*

Letter D

⌘ ⌘ ⌘

Note:

The name of the Angelical letter for D. It is likely that these letter names have translations of their own. (For instance, note the Hebrew alphabet: the letter D is named *Daleth*, but *Daleth* also translates as “door.”) However, such translations for the Angelical letters are never given. (See the *Five Books*, p. 270.)

Also see *TFR*, pp. 34–35. This session is recorded entirely in Latin. Here we find this Angelical phrase spoken by “a Voice”: *Garil zed masch, ich na gel galaht gemp gal noch Cabanladan*. (Note the word *gal*.) No translation or context is offered.

Compare from Loagaeth:

Gal

Galaht (gal-aht)

n/a

𐌒𐌔𐌕𐌗𐌕𐌗𐌕

Note:

See *TFR*, pp. 34–35. This session is recorded entirely in Latin. Here we find this Angelical phrase spoken by “a Voice”: *Garil zed masch, ich na gel galaht gemp gal noch Cabanladan*. No translation or context is offered.

Galgol (gal-gol)

n/a

𐌒𐌔𐌕𐌗𐌕𐌗𐌕

Note:

See *Five Books*, p. 366. The Angel Illemese appears to Dee and Kelley with a bundle of empty boxes that he calls virtuous. When Dee asks for an explanation, Illemese says, “Will you have my bill? [. . .] I will show it. Serve it, where you list. *ludra galgol astel*.” Dee states that he and Kelley do not understand, and wish to know how it can be served. But Illemese never offers definitions for these Angelical words.

I note a similarity between this word and the Hebrew word for “whirling,” *Galgal*. The *Galgolim* are an order of Angels also known as the Wheels (*Auphanim*).

Galsagen (GAL-saj-en)* *prop. n. or v.?*

Divine Power

Creating the Angel of the Sun**

𐌒𐌔𐌕𐌗𐌕𐌗𐌕

Pronunciation note:

(*Dee—*gálsagen*) See the *Five Books*, p. 307. Dee places an accent over the first *a*.

From Loagaeth:

(**Dee—*The Divine power creating the Angel of the Sonne*.) See *Five Books*, p. 307. The word *Sonne* almost certainly means “Sun.” See the *Five Books*, pp. 81–82, where Dee and Kelley meet an Angel named Salamian, who claims to be “mighty in the Sonne.” There is ample evidence that Salamian is an

On p. 14, we learn that *Galvah* is a proper name, and not the general word for “the end.” (*Galvah: Understand my name particularly, and not generally.*)

Later on the same page, the Angel Ilemese refers to Galvah as “Wisdom.” All of this information indicates that this entity is no less than *Sophia* of the Gnostics, the *Shekinah* of Judaism, the Soul of the World of the Hermeticists, the Bride of God. “I AM” (a shortened form of the Name of God given to Moses: *I Am That I Am*) is likely her truest name. *Galvah*, therefore, is a specific title. It likely relates to the Greek *Omega* in the biblical phrase: “I Am the *Alpha* and the *Omega*.” (See Revelation Ch 1:8.)

(Also see *Carmara*, *Ga*, *Hagonel*, *Mapsama*, *Murifri*, *Nalvage*, *Vaa*, and *Za*.)

Note:

See *Ul* for the general Angelical word for “the end.”

Ganiurax (gan-ii-ur-ax)

n/a

Γ # ε α λ β ρ # β

Note:

See the *Five Books*, p. 413. Kelley overhears many voices singing a song at some distance, and these are the words Dee recorded: *Pinzu-a lephe ganiurax kelpadman pacaph*. No translations are suggested.

Note that *Ganiurax* may have the *-ax* suffix, indicating action.

Garil (gar-il)

n/a

ε λ ε ρ β

Note:

See *TFR*, pp. 34–35. This session is recorded entirely in Latin. Here we find this Angelical phrase spoken by “a Voice”: *Garil zed masch, ich na gel galaht gemp gal noch Cabanladan*. No translation or context is offered.

Garmal (gar-mal)

n/a

ε ρ ε ε ρ β

Note:

See the *Five Books*, p. 415. This is part of a prayer recited jointly by the Archangels Michael, Raphael, and Uriel: “*Huseh Huseh Huseh garmal, Peleh Peleh Peleh pacaduasam*.” No translations are suggested.

Compare from Loagaeth:*Garmah, Garmes***Garnastel** (gar-nas-tel)

n/a

𐌲𐌵𐌶𐌵𐌹𐌸𐌹𐌸𐌹𐌸𐌹𐌸𐌹

Note:

See *TFR*, p. 22. Here, the guardian Angel of Lord Lasky of Poland says a prayer on Lasky's behalf, which ends with, "Grant this *Camascheth galsuagath garnastel zurah logaah luseroth*." No translation is offered.

Also see:*Astel* (ast-el)

n/a

Gascampho (gas-KAM-foh)* *interr.*

Why Didst Thou So?*

𐌲𐌵𐌶𐌵𐌹𐌸𐌹𐌸𐌹𐌸𐌹𐌸𐌹

Pronunciation note:

(*Dee—*gascámpho* or *gáscampho*) See the *Five Books*, p. 310. Dee places an accent over the second *a*, and then offers the alternative of placing the accent over the first *a* in a footnote. I have settled on the first option.

From Loagaeth:

(*Dee—"Why didst thou so?": as God said to Lucifer. The word hath 64 significations.) See the *Five Books*, p. 310. This is likely a reference to Lucifer's rebellion in Heaven, or (more precisely) to the judgment of Lucifer afterward.

Gazavaa (gah-zah-vay) *prop. n.?*

n/a*

𐌲𐌵𐌶𐌵𐌹𐌸𐌹𐌸𐌹𐌸𐌹𐌸𐌹

Note:

(*Dee—*The three names make one name of 7 letters—Gazavaa.*)

See *TFR*, pp. 228–29. A compound word made from the three Angels Ga, Za, and Vaa—who appear upon the Great Table (Watchtowers), but represent some hitherto unknown system of name-derivation. Dee created the compound *Gazavaa* when the three Angels told him, "For even as the father, son and holy spirit are one, but of themselves and being dilated,* is full of power, and many. So are we one particularly in power, but separated."

It is unclear if *Gazavaa* is a true Angelical word, or if Dee was merely taking the above words of the three Angels too literally. It appears to me that many further Angelical names might be derived from the Watchtowers, as we see with *Ga*, *Za*, and *Vaa*.

For a full account, see the notes with *Ga*, *Za*, and *Vaa*.

Note:

*“Dilated” would mean “spread out.” In this case, it indicates the separation of the One God into the Trinity.

“Gchis” (jee-KIIS) v

Are

76767676

Compounds:

Gchisge (jee-KIIS-jee) [“Gchis” + “Ge”]

Are Not

Also:

Chis (kiis)

Are

Chiis (kiis)

Are (They)

“Chisda” (kiis-da)

Are There

Chiso (kiis-oh)

Shall Be

“Ichis” (jay-kiis)

Are

Zchis (zohd-kiis)

(They) Are

Note:

“Gchis” and “Ichis” should be the same word—both are spelled the same in Angelical characters, with an initial Ged (j). See note at *Gchisge*.

Gchisge (jee-KIIS-jee)* [“Gchis” + “Ge”] comp.

Are Not

76767676

4.7 . . . Are not the Thunders of Increase numbered . . . ?

Pronunciation notes:

(*Dee—G *Chis* ge) Three syllables. The i and j are interchangeable in Dee’s English. The j makes a soft “juh” sound, which is likely what Dee was hearing in both *Gchisge* and *Ichisge*. It is likely that both words begin with the Angelical Letter Ged (j).

Since Dee capitalized the second syllable, it may indicate the accent there. Also, see *Chis* and *Chiis* (are) for the long “i” sound.

“camel.”) However, such translations for the Angelical letters are never given. (See the *Five Books*, p. 270.)

(*Dee—After that he said, *One, One, One, Great, Great, Great!*) This does not appear to be a definition of *Ged*, but an invocation associated with the word in some way. See the letter *Med*, where another invocation is made along with the delivery of a letter.

Compare from *Loagaeth*:

Ged, Ied

Geh (jay)* v.

Art (i.e., Are)

ᠠᠷᠲᠤ

16.19 Great *art* thou in the God of . . .

Pronunciation notes:

(*Dee—*Geh jeh*) One syllable. Dee indicates that the G should take a soft “j” sound. In Early Modern English, the *eh* would have combined to form a long “a” sound.

Note:

See also *Chis* (are). Perhaps *Geh* (art) is a term of formality or respect?

Compare from *Loagaeth*:

Geh, Ieh

Geiad (jei-AYD)* *prop. n.*

Lord and Master

ᠭᠡᠶᠠᠳ

5.54 . . . *our Lord and Master* is all one . . .

Pronunciation notes:

(*Dee—*Ge jad ie in as ien*, ** *the iad as iade*) The word *Geiad* only appears in Dee’s 48 *Claves*. It is missing from *TFR* (perhaps from damage to the text?)—but Dee’s slightly confusing phonetic note is still there. Based on this note, I believe Dee originally wrote *Geiad* in his journal (*TFR*) as “*le iad*”—divided into two syllables. The first syllable (*ie* or *ge*) sounds similar to “*ien*” (“*jen*”)—that is, the *i* sounds like *j*, and the *e* takes its short sound. The second syllable (*iad*) must sound like the English word *jade*—with the *i* again taking the “j” sound.

I have adopted the accent from similar words.

Note:

**I believe that “ie in as ien” should be “ie *as in* ien.”

Ge is translated elsewhere as “not”—though it is obviously not intended in this case.

Also:

Gohed (joh-ED)	One Everlasting . . .
Iad (yad)	God
“Iadoias” (jad-oh-JAS)	Eternal God
Iadpil (ii-AD-pil)	(To) Him
Iaida (jay-II-da)	The Highest
Iaidon (jay-II-don)	All Powerful
Ioiad (joh-JAD)	Him That Liveth Forever
Oiad (oh-ii-AD)	Of God
Piad (pii-AD)	Your God

Gel (jel) n/a
𐄂𐄃𐄅

Note:

See TFR, p. 35. This session is recorded entirely in Latin. Here we find this Angelical phrase spoken by “a Voice”: *Garil zed masch, ich na gel ga-laht gemp gal noch Cabanladan*. No translation or context is offered.

Compare from Loagaeth:

Gel, Geld

Gemeganza (jeem-gan-za) Your Will Be Done / As You Wish*
𐄂𐄃𐄅𐄆𐄇𐄈𐄉𐄊

Note:

(*Dee—*gemeganza* = *your will be done*) See the *Five Books*, p. 314. Dee here asks if he and Kelley can leave off for the night, as it is getting late. A voice responds, “*Gemeganza*.”

Gemp (jemp)

n/a

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Note:

See *TFR*, pp. 34–35. This session is recorded entirely in Latin. Here we find this Angelical phrase spoken by “a Voice”: *Garil zed masch, ich na gel galaht gemp gal noch Cabanladan*. No translation or context is offered.

Gephna (jef-na)

n/a

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Note:

See *TFR*, p. 3. The Angel *Murifri* here speaks a prayer in Angelical, and Kelley can only overhear a few of the words: *Oh Gahire Rudna gepna oh Gahire*. It is unclear whether this represents a single Angelical phrase, or if they are disconnected words recorded by Dee as Kelley overheard them here and there in the prayer. No translations are suggested.

Ger (jer)* *prop. n.*

Letter Q/Qu

𐌽𐌵

Note:

The name of the Angelical letter for Q/Qu. It is likely that these letter names have translations of their own. (For instance, note the Hebrew alphabet: the letter Q/Qu is named *Qoph*, but *Qoph* also translates as “ear.”) However, such translations for the Angelical letters are never given. (See the *Five Books*, p. 270.)

Pronunciation notes:

(*Dee—*In sound, gierh.*) In Dee’s notation *gierh*, the *gi* may be the same as *gj*—to indicate a soft “g” (or “j”) sound. This is the pronunciation I have chosen for the word. However, it is also possible that the *ie* is intended to make an “ee” sound—so the word would sound like “jee-rr.”

Compare from *Loagaeth*:*Ger*

Geta (jet-a) *adv.*There
𐄂𐄃𐄅𐄆**Note:**

See TFR, p. 32. Here, Dee is speaking with the Angel Madimi. Suddenly, Madimi halts the session and demands, "*Carma geta Barman.*" Dee asks her what this means, and she replies (in Latin, which roughly translates to): "Come out of there, *Barma.*" Madimi's command exorcises fifteen spirits from the body of Edward Kelley, the chief of whom is named *Barma*. After a short exchange (see *Gil*, etc.), Madimi banishes all fifteen spirits back to Hell until the last cry. (That is, until the End Times.)

Carma Geta is likely intended as an exorcism phrase to command lesser spirits, and not something one would use with the Angels.

Note:

Also see "Da" (there).

Compare from Loagaeth:

Get

Gethog (jeth-og) *prop. n.*"A Divine Name From the *Sigillum Emeth*"

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Note:

See the *Five Books*, p. 161 (*Hamuthz Gethog*). Kelley is having a vision of the Seven Biblical Days of Creation at this point—during which the Seven Ensigns of Creation are revealed. Oddly, the reception of one Ensign was interrupted by the reception of another. This interruption was marked by the sudden speaking of the words *Hamuthz Gethog*. (Dee does not attribute these words to any particular Angel. Much of the content of these sessions are merely attributed to "a Voice.") The "woman" who appears at these words creates the Sun, Moon, and Stars, and then presents her Ensign. (This happens to be the Ensign from which is drawn one of the Seals of the Watchtowers.) She then exits, and the interrupted vision continues.

No translation is given for *Hamuthz*, but *Gethog* is recognizable as one of the Divine Names encoded upon the Seal of Truth.

Compare from Loagaeth:

Gethgol

“Giar” (jii-ar) *n.*

Harvest

ε ʒ ʒ ʒ

Compounds:

Aziagiar (ay-zii-AY-jii-ar) [“Azia” + “Giar”] Like unto the Harvest

Pronunciation notes:

The vowel sound made by *ia* is unclear. However, we can find it in words like *dial*, *dialect*, or *William*. Based on this, I have assumed the sound should be a long *i* followed by a short *a*.

Gigipah (jii-ii-pah)* *n.*

(Living) Breath

o ʒ ʒ ʒ ʒ ʒ

3.12 Six are the seats of *living breath* . . .

Pronunciation notes:

(*Dee—*Gi gi pah*) Three syllables.

(*Dee—*Gigipah*) See 48 *Claves*. Note that Dee places a circumflex over the second *i*—indicating its long sound. Thus, I assume the first *i* takes its short sound.

Gil (jil)

n / *a*

ε ʒ ʒ

Note:

See TFR, p. 32. Here, the Angel Madimi has just interrupted the session to exorcise several demons from the body of Kelley. (See *Carma*.) These spirits came out of Kelley violently, scratching each other in the face and swarming about Madimi. To her, the spirits spoke in Angelical, “*Gil de pragma kures helech*.” Dee asks Madimi what this means, and she replies (in Latin, which roughly translates as:) “We want to live here in our [friends].” (Madimi does not offer definitions for the individual words.)

When Dee asks who these “friends” are supposed to be, the spirits indicate Kelley as their place of habitation (probably meaning both Dee and Kelley). Madimi then banishes these spirits.

Gisg (gizh) *prop. n.*

Letter T

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Note:

The name of the Angelical letter for T. It is likely that these letter names have translations of their own. (For instance, note the Hebrew alphabet: the letter T is named *Teth*, but *Teth* also translates as “serpent.”) However, such translations for the Angelical letters are never given. (See the *Five Books*, p. 270.)

Githgulcag (jith-gul-kag) *prop. n.*

Lucifer, Satan(?)

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Note:

See *TFR*, p. 6. Here, an Angel (who is later identified as the Daughter of Light named *Aath*) tells Dee, “It is written that Pride was the first offense. *Githgulcag* knew not himself. Therefore he was ignorant. [. . .] You will grant me that pride is the greatest sin. Pride was the cause he knew not himself. Therefore Pride is the cause of Ignorance. Ignorance was the nakedness wherewithal you were first tormented,* and the first Plague that fell onto man was the want of Science.” *Aath* appears to first explain the reason for Lucifer’s Fall, and then ends her speech with a very Hermetic interpretation of the Fall from Eden. Could *Githgulcag* have some indication of “ignorance”?

Note:

*See Genesis 3:7, “And the eyes of them both were opened, and they knew that they were naked.”

Also see *Coronzom* (the Devil, Satan) and *Telocvovim* (likely a name for the fallen Lucifer).

Givi (jiv-ii)* *adj.*

Stronger

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2.23 . . . *stronger* are your feet than the barren stone.

Pronunciation notes:

(*Dee—Giui) The letter *u* should probably sound like “v” when surrounded by vowels. The initial *G* should have a soft sound when preceding an *i*, and the final *i* likely has the long sound.

Note:

Also see *Umadea* (strong towers), *Umplif* (strength) and *Ugeg* (become strong).

Gizyax (jiz-wii-aks)* *n*.

Earthquakes

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10.43 . . . a hundred mighty earthquakes . . .

Pronunciation notes:

(*Dee—Giz y ax) Three syllables. The initial *G* should take the soft (“j”) sound when preceding an *i*. The *y* stands alone.

Gmicalzo (jee-mii-KAYL-zoh)* *n*.

In Power (and Presence?)

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6.37 . . . I move you in power and presence . . .

Pronunciation notes:

(*Dee—G-ni cāl zo) Likely four syllables, with an accent on the second syllable. *Dee* here indicates that the initial *G* stands alone. The *i* and *a* should take their long sounds (see *Micalzo*). Also note that *Dee* wrote an *n* in his phonetic note, but this is likely a mistake for *m*.

(*Dee—g-micālzo) See the 48 *Claves*. The initial *G* is again standing alone. The accent is again on the third syllable.

Compounds:

Gmicalzoma (jee-mii-KAYL-zoh-ma)

[Gmicalzo + “Oma”]

With a Power of Understanding

Also:

Micalp (mii-KALP)

Mightier

Micalzo (mii-KAYL-zoh)

Mighty

Micaoli (mii-KAY-oh-lii)

Mighty

Micaolz (mii-KAY-ohlz or mii-KAY-ohl-zohd)

Mighty

Omicaolz (oh-mii-KAY-ohl-zohd)

(Be) Mighty

Possible shared root:

Miketh (mii-KETH)

"The True Measure of the Will of God in
Judgment, Which Is by Wisdom"(?)**Note:**Also see *Umadea* (strong towers), *Umplif* (strength), *Ugeg* (become strong), *Vohim* (mighty), and *Nanaeel* (my power).**Gmicalzoma** (jee-mii-KAYL-zoh-ma)* [Gmicalzo + "Oma"] *comp.*

Power of Understanding

𐄂𐄃𐄄𐄅𐄆𐄇𐄈𐄉𐄊𐄋𐄌𐄍𐄎𐄏𐄐𐄑𐄒𐄓𐄔𐄕𐄖𐄗𐄘𐄙𐄚𐄛𐄜𐄝𐄞𐄟𐄠𐄡𐄢𐄣𐄤𐄥𐄦𐄧𐄨𐄩𐄪𐄫𐄬𐄭𐄮𐄯𐄰𐄱𐄲𐄳𐄴𐄵𐄶𐄷𐄸𐄹𐄺𐄻𐄼𐄽𐄾𐄿𐅀𐅁𐅂𐅃𐅄𐅅𐅆𐅇𐅈𐅉𐅊𐅋𐅌𐅍𐅎𐅏𐅐𐅑𐅒𐅓𐅔𐅕𐅖𐅗𐅘𐅙𐅚𐅛𐅜𐅝𐅞𐅟𐅠𐅡𐅢𐅣𐅤𐅥𐅦𐅧𐅨𐅩𐅪𐅫𐅬𐅭𐅮𐅯𐅰𐅱𐅲𐅳𐅴𐅵𐅶𐅷𐅸𐅹𐅺𐅻𐅼𐅽𐅾𐅿𐆀𐆁𐆂𐆃𐆄𐆅𐆆𐆇𐆈𐆉𐆊𐆋𐆌𐆍𐆎𐆏𐆐𐆑𐆒𐆓𐆔𐆕𐆖𐆗𐆘𐆙𐆚𐆛𐆜𐆝𐆞𐆟𐆠𐆡𐆢𐆣𐆤𐆥𐆦𐆧𐆨𐆩𐆪𐆫𐆬𐆭𐆮𐆯𐆰𐆱𐆲𐆳𐆴𐆵𐆶𐆷𐆸𐆹𐆺𐆻𐆼𐆽𐆾𐆿𐇀𐇁𐇂𐇃𐇄𐇅𐇆𐇇𐇈𐇉𐇊𐇋𐇌𐇍𐇎𐇏𐇐𐇑𐇒𐇓𐇔𐇕𐇖𐇗𐇘𐇙𐇚𐇛𐇜𐇝𐇞𐇟𐇠𐇡𐇢𐇣𐇤𐇥𐇦𐇧𐇨𐇩𐇪𐇫𐇬𐇭𐇮𐇯𐇰𐇱𐇲𐇳𐇴𐇵𐇶𐇷𐇸𐇹𐇺𐇻𐇼𐇽𐇾𐇿𐈀𐈁𐈂𐈃𐈄𐈅𐈆𐈇𐈈𐈉𐈊𐈋𐈌𐈍𐈎𐈏𐈐𐈑𐈒𐈓𐈔𐈕𐈖𐈗𐈘𐈙𐈚𐈛𐈜𐈝𐈞𐈟𐈠𐈡𐈢𐈣𐈤𐈥𐈦𐈧𐈨𐈩𐈪𐈫𐈬𐈭𐈮𐈯𐈰𐈱𐈲𐈳𐈴𐈵𐈶𐈷𐈸𐈹𐈺𐈻𐈼𐈽𐈾𐈿𐉀𐉁𐉂𐉃𐉄𐉅𐉆𐉇𐉈𐉉𐉊𐉋𐉌𐉍𐉎𐉏𐉐𐉑𐉒𐉓𐉔𐉕𐉖𐉗𐉘𐉙𐉚𐉛𐉜𐉝𐉞𐉟𐉠𐉡𐉢𐉣𐉤𐉥𐉦𐉧𐉨𐉩𐉪𐉫𐉬𐉭𐉮𐉯𐉰𐉱𐉲𐉳𐉴𐉵𐉶𐉷𐉸𐉹𐉺𐉻𐉼𐉽𐉾𐉿𐊀𐊁𐊂𐊃𐊄𐊅𐊆𐊇𐊈𐊉𐊊𐊋𐊌𐊍𐊎𐊏𐊐𐊑𐊒𐊓𐊔𐊕𐊖𐊗𐊘𐊙𐊚𐊛𐊜𐊝𐊞𐊟𐊠𐊡𐊢𐊣𐊤𐊥𐊦𐊧𐊨𐊩𐊪𐊫𐊬𐊭𐊮𐊯𐊰𐊱𐊲𐊳𐊴𐊵𐊶𐊷𐊸𐊹𐊺𐊻𐊼𐊽𐊾𐊿𐋀𐋁𐋂𐋃𐋄𐋅𐋆𐋇𐋈𐋉𐋊𐋋𐋌𐋍𐋎𐋏𐋐𐋑𐋒𐋓𐋔𐋕𐋖𐋗𐋘𐋙𐋚𐋛𐋜𐋝𐋞𐋟𐋠𐋡𐋢𐋣𐋤𐋥𐋦𐋧𐋨𐋩𐋪𐋫𐋬𐋭𐋮𐋯𐋰𐋱𐋲𐋳𐋴𐋵𐋶𐋷𐋸𐋹𐋺𐋻𐋼𐋽𐋾𐋿𐌀𐌁𐌂𐌃𐌄𐌅𐌆𐌇𐌈𐌉𐌊𐌋𐌌𐌍𐌎𐌏𐌐𐌑𐌒𐌓𐌔𐌕𐌖𐌗𐌘𐌙𐌚𐌛𐌜𐌝𐌞𐌟𐌠𐌡𐌢𐌣𐌤𐌥𐌦𐌧𐌨𐌩𐌪𐌫𐌬𐌭𐌮𐌯𐌰𐌱𐌲𐌳𐌴𐌵𐌶𐌷𐌸𐌹𐌺𐌻𐌼𐌽𐌾𐌿𐍀𐍁𐍂𐍃𐍄𐍅𐍆𐍇𐍈𐍉𐍊𐍋𐍌𐍍𐍎𐍏𐍐𐍑𐍒𐍓𐍔𐍕𐍖𐍗𐍘𐍙𐍚𐍛𐍜𐍝𐍞𐍟𐍠𐍡𐍢𐍣𐍤𐍥𐍦𐍧𐍨𐍩𐍪𐍫𐍬𐍭𐍮𐍯𐍰𐍱𐍲𐍳𐍴𐍵𐍶𐍷𐍸𐍹𐍺𐍻𐍼𐍽𐍾𐍿𐎀𐎁𐎂𐎃𐎄𐎅𐎆𐎇𐎈𐎉𐎊𐎋𐎌𐎍𐎎𐎏𐎐𐎑𐎒𐎓𐎔𐎕𐎖𐎗𐎘𐎙𐎚𐎛𐎜𐎝𐎞𐎟𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀

Pronunciation notes:

(*Dee—*Gnetaab*) In Early Modern English, the letters *Gn* became a digraph that sounds like *n*. See *Netaab* (government) for further pronunciation notes.

(*Dee—*gne-taab*) See the 48 *Claves*. Likely three syllables, with an accent on the second syllable. The *e* likely takes a long sound.

Also:

Anetab (ay-NEE-tayb)	(In) Government
Netaab (nee-TAY-ab)	Your Governments
Netaaib (nee-TAY-ay-ib)	Government
Tabaam (tay-BAY-an)	Governor
Tabaord (tay-BAY-ord)	(Let) Be Governed
Tabaori (tay-BAY-oh-rii)	Govern
"Tabas" (tay-BAS)	Govern

Further:

Cab (kab)	Rod/Sceptor
Caba (ka-BA)	To Govern

Gnonp (non-pee) *v.* To Garnish


1.31 Whose seats *I garnished* with the fire . . .

Gohed (joh-ED)* *prop. n.?* "One Everlasting, All Things
 Descending Upon One"***


Pronunciation Note:

(*Dee—*Gohed*, pronounced as *Iohed* . . .) See the *Five Books*, p. 304. Dee here shows the pronunciation of *Iohed*—showing the soft *G* (or *j*) sound. I have adopted the accent from similar words.

From Loagaeth:

(*Dee—*Gohed*, pronounced as *Iohed*, signifieth One Everlasting and all things Descending upon One, and *Gohed Ascha* is as much to say as One God.) See the *Five Books*, p. 304.

Also:

Geiad (jej-AYD)

Lord and Master

Iaisg (hay-IZH)

Everlasting One . . . God

Ioiad (joh-JAD)

Him That Liveth Forever

"Iadoias" (jad-oh-JAS)

Eternal God

Gohel (GOH-hel)* [Goho + El] *comp.*

Sayeth the First

𐌲𐌳𐌹𐌸

2.41 . . . arise, *sayeth the First* . . .**Pronunciation notes:**

(**Dee*—Go hel) Two syllables, and the *h* is audible. I assume the *e* is a phonetic gloss, as it is in the word *El* (The First).

(**Dee*—góhel) See 48 *Claves*. The first syllable is given an accent.

Note:

I am uncertain why the final *o* of *Goho* was dropped here. Angelical usually only drops a letter in a compound if it is repeated twice. Note, for example, the compound *Zirenaiad*, formed of the words *Zir*, *Enay*, and *Iad*. We can see that the final *y* of *Enay* and the initial *I* of *Iad* combine into one letter in the compound.

Gohia (goh-HII-a)* *v.*

(We) Say

𐌲𐌳𐌹𐌸

3.73 . . . in whom *we say*, move . . .**Pronunciation notes:**

(**Dee*—*Gohia*) I assume three syllables, with a long *i*. I have adopted the accent from other versions of this word.

Note:

Although this word is similar to the compound word *Gohoiad* (sayeth god), it is apparent that *Iad* does not serve as a root here at all.

Also:

Goho (goh-HOH)

To Say

Gohol (goh-HOHL)

To Say

Gohon (goh-HON)

Have Spoken

Gohulim (goh-HOO-lim)

It Is Said

Gohus (goh-US)

(I) say

Goho (goh-HOH)* v.

To Say

𐀀𐀁𐀂𐀃𐀄𐀅

1.4 . . . *sayeth* the God of Justice . . .3.2 Behold, *sayeth* your God . . .**Pronunciation notes:**(**Dee* 1.4—*GOHO*)(**Dee* 3.2—*Goho*) *Dee* gives us little clue here. The initial G should take a hard sound when preceding an *o*. I suspect both *o*'s take a long sound.(**Dee* 1.4; 3.2—*Gohó*) See 48 *Claves*. The accent is shown on the second syllable.**Compounds:**

Gohoiad (goh-HOH-ii-ad) [Goho + Iad]

Sayeth God

Gohel (GOH-hel) [Goho + El]

Sayeth the First

Also:

Gohia (goh-HII-a)

(We) Say

Gohol (goh-HOHL)

To Say

Gohon (goh-HON)

Have Spoken

Gohulim (goh-HOO-lim)

It Is Said

Gohus (goh-US)

(I) say

Compare from *Loagaeth*:*Goho*, *Gohor***Gohoiad** (goh-HOH-ii-ad)* [Goho + Iad] *comp.*

Sayeth the Lord

𐀀𐀁𐀂𐀃𐀄𐀅𐀆𐀇𐀈𐀉𐀊𐀋

8.13 . . . *sayeth* the lord, whose long continuance . . .**Pronunciation notes:**(**Dee*—*Go hó i ad*) This appears to be four syllables—though I find that it sounds more like three when spoken fluently. (Elsewhere, the word *Iad* is given the single-syllable pronunciation of “yad.”) There is an accent on the second syllable.

Note:

It is uncertain why this word "seems" to have *Goho* (to say) as a root. It may be a rare case of coincidentally similar spelling between unrelated Angelical words. Unfortunately, the English sense is not "uplifted voices" (see *Farzem*).

Compare from *Loagaeth*:

Gohor

Gohon (goh-HON)* v.

Have Spoken

𐌲𐌹𐌶𐌾𐌹𐌸𐌰

8.37 . . . the thunders *have spoken* . . .

Pronunciation notes:

(*Dee—Go hón) Two syllables. The accent mark is placed on the second syllable. The first *o* should take its long sound.

(*Dee—gohón) See the 48 *Claves*. This note essentially matches that from *TFR*.

Also:

Gohia (goh-HII-a)

(We) Say

Goho (goh-HOH)

To Say

Gohol (goh-HOHL)

To Say

Gohulim (goh-HOO-lim)

(It Is) Said

Gohus (goh-US)

(I) say

Compare from *Loagaeth*:

Goho, Gohonp

Gohulim (goh-HOO-lim)* v.

(It Is) Said

𐌸𐌹𐌶𐌾𐌹𐌸𐌰

30.12 . . . to you it is *said*, behold . . .

Pronunciation notes:

(*Dee—Go hú lim) Three syllables, with an accent on the second syllable.

(*Dee—gohúlim) See the 48 *Claves*. Here, Dee again placed an accent over the second syllable.

Also:

Gohia (goh-HII-a)	(We) Say
Goho (goh-HOH)	To Say
Gohol (goh-HOHL)	To Say
Gohon (goh-HON)	Have Spoken
Gohus (goh-US)	(I) say

Compare from Loagaeth:*Goho***Gohus** (goh-US)* v.

(I) Say

ᐱᐱᐱᐱᐱ

3.62 Lift up, *I say*, yourselves!12.24 Move, *I say*, and show yourselves.**Pronunciation notes:**(**Dee* 3.62—*Gohus*) Two syllables. I suggest a short “u” sound.(**Dee*—*gohús*) See the 48 *Claves*. *Dee* placed an accent on the second syllable.**Also:**

Gohia (goh-HII-a)	(We) Say
Goho (goh-HOH)	To Say
Gohol (goh-HOHL)	To Say
Gohon (goh-HON)	Have Spoken
Gohulim (goh-HOO-lim)	(It Is) Said

Compare from Loagaeth:*Goho***Gon** (gon) *prop. n.*

Letter I/Y

ᐱᐱᐱ

Note:

The name of the Angelical letter for *I/ Y*. It is likely that these letter names have translations of their own. (For instance, note the Hebrew alphabet: the letter *I* is named *Yod*, but *Yod* also translates as “hand.”) However, such translations for the Angelical letters are never given. (See the *Five Books*, p. 270.)

Gono (gon-oh) *n.*

Faith (Trust/Loyalty)

𐄂𐄃𐄄𐄅

1.51 . . . and swore obedience *and faith* to him . . .

Note:

Also see *Congamphlgh* (Faith/Holy Ghost).

Gosaa (goh-say-ay)* *n.*

Stranger

𐄂𐄃𐄄𐄅𐄆𐄇

30.109 . . . let her be known, and another while *a stranger*.

Pronunciation notes:

(*Dee—Go sa a) Three syllables. The final *a* stands alone. The other two vowels also appear to take their long sounds.

(*Dee—gosâa) See the 48 *Claves*. Here, Dee placed a circumflex over the first *a* to indicate its long sound.

Graa (gray)* *n.*

Moon

𐄂𐄃𐄄𐄅𐄆

1.16 . . . *the moon* is a through-thrusting fire . . .

Pronunciation notes:

(*Dee—GRAA) Dee gives us little clue here. Likely, the double *a* indicates a long vowel, as we see in Early Modern English.

Compare from Loagaeth:

Gra

Graph (grakh-fa)* *prop. n.*

Letter *E**

𐄂𐄃𐄄𐄅𐄆𐄇𐄈𐄉

Note:

The name of the Angelical letter for *E*. It is likely that these letter names have translations of their own. (For instance, note the Hebrew alphabet: the letter *E* is named *Aleph*, but *Aleph* also translates as “ox/bull.”) However, such translations for the Angelical letters are never given. (See the *Five Books*, p. 270.)

Pronunciation note:

(*Dee—*The sound as Grakpha, in the throat.*) Dee adds the *k* in the center of this word, likely to indicate a throaty “kh” sound just before the “f” sound. I normally pronounce the word along the lines of “grah-fa.”

Grosb (grozb)* *n.* or *v.*

(Bitter) Sting

ᚷᚱᚱᚱᚱᚱ

13.22 . . . is called amongst you *a bitter sting* . . .

Note:

Words 13.21 and 13.22 are both missing from Dee’s journals. We only have the English given for this Key on *TFR*, p. 193. However, they do appear in Dee’s 48 *Claves*.

Note that the word *sting* should be a verb (“to sting”), but it is used in this case as a noun (“a sting”).

Pronunciation notes:

(*Dee—*GROSB*) Likely one syllable.

Shared root:

“Quasb” (kwazb)

Destroy

Grsam (gur-sam)* *n.*

Admiration

ᚷᚱᚱᚱᚱᚱ

1.37 . . . beautified your garments with *admiration* . . .

Pronunciation notes:

(*Dee—as *Gursam*) Usually, the *G* and *r* would combine to form a “Gr” sound. However, this should be followed by a vowel—such as in the words *great* and *grant*. In the case of *Grsam*, the first two letters are followed by a consonant. Therefore, the first two letters stand as a syllable of their own (“gur”), followed by the second syllable (“sam”).

Gru (groo) n. or v?

To Cause, Bring About, Result

286

From *Corpus Omnium*:

Found in the post-Crucifixion portion of the Table, in the phrase *Gru Sor Iad* (Cause of the Actions of God).

Na (H)

∞

Hagonel (hag-on-el) *prop. n.*

n/a

𐌺𐌿𐌶𐌵𐌶𐌴𐌹𐌺

Note:

See the *Five Books*, pp. 188–91. Hagonel is the title of the ruling Prince of the *Heptarchia*. (Not to be confused with the Son of the Sons of Light of the same name.) In Dee's lifetime, the Heptarchic Prince of Venus—Bagenol—held the title. Today, I presume it should be the Prince of Mercury—Blisdon—though I do not know if he would hold the same title.

(Also see *Carmara*, *Ga*, *Galvah*, *Mapsama*, *Murifri*, *Nalvage*, *Vaa*, and *Za*.)

Hamuthz (ham-oothz)

n/a

𐌺𐌿𐌶𐌵𐌶𐌴𐌹𐌺

Note:

See the *Five Books*, p. 161 (*Hamuthz Gethog*). Kelley is having a vision of the Seven Biblical Days of Creation at this point—during which the Seven Ensigns of Creation are revealed. Oddly, the reception of one Ensign was interrupted by the reception of another. This interruption was marked by the sudden speaking of the words *Hamuthz Gethog*. (Dee does not attribute these words to any particular Angel. Much of the content of these sessions are merely attributed to “a Voice.”) The “woman” who appears at these words creates the Sun, Moon, and stars, and then presents her Ensign. (This happens to be the Ensign from which is drawn one of the Seals of the Watchtowers.) She then exits, and the interrupted vision continues.

No translation is given for *Hamuthz*, but *Gethog* is recognizable as one of the Divine Names encoded upon the Seal of Truth.

Hardeh (har-day) v.?

To Read (?)

𐌺𐌿𐌶𐌵𐌶𐌴𐌹𐌺

Pronunciation notes:

(Dee—*Amzes naghezes Hardeh*—Note this to be pronounced roundly together.) Perhaps this means the three words should be pronounced as if they were one.

Note:

See the *Five Books*, pp. 324–25. Here Kelley sees what the *Book of Loagath* looks like from the outside. It is covered in blue silk, and has the title *Amzes naghezes Hardeh* painted upon it in gold. Kelley says this signifies “the universal name of Him that created universally be praised and extolled forever.”

However, also see *TFR*, p. 174, where the Angel Ave reveals that the title of Enoch's book was "Let Those That Fear God, and Are Worthy, Read." (Dee here notes: *The title of Enoch's books expounded into English.*) If this happens to be the real translation, then perhaps *Hardeh* indicates "to read."

Harg (harg)* v.

To Plant



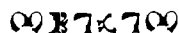
6.9 . . . the first *hath* planted a torment . . .

Pronunciation notes:

(*Dee---Harg *argenton*) One syllable. Dee's phonetic note seems to be a form of the Latin *argentum* (silver). Both Patricia Shaffer (*DeesPronunciationNotes.rtf*) and my Latin dictionary suggest that *g* in Latin always takes the hard sound. Thus Harg has the sound of "arg" rather than "arj."

Helech (hel-ek)

n/a (?)



Note:

See *TFR*, p. 32. Here, the Angel Madimi has just interrupted the session to exorcise several demons from the body of Kelley. (See *Carma*.) These spirits came out of Kelley violently, scratching each other in the face and swarming about Madimi. To her, the spirits spoke in Angelical, “*Gil de pragma kures helech*.” Dee asks Madimi what this means, and she replies (in Latin), “We want to live here in our [friends].” (Madimi does not offer definitions for the individual words.)

When Dee asks who these “friends” are supposed to be, the spirits indicate Kelley as their place of habitation (probably meaning both Dee and Kelley.) Madimi then banishes these spirits.

Hoath (hohth)* n.

True Worshiper

(RFP . . . *a true worshiper* of the highest.)**Pronunciation notes:**

(*Dee—*Call it Hoath.*) One syllable, rhyming with the English word *both*. The *oa* letter combination in Early Modern English makes a long “o” sound—as in the English words *boat* and *coat*.

Holdo (hol-doh)* v.

To Groan

11.2 The mighty seat *groaned* . . .**Pronunciation notes:**

(*Dee—*Hol do*) Two syllables. The first *o* is short, while the second *o* takes its long sound.

Holq (HOL-kwah)* v.

To Measure

1.20 . . . which *measurcth* your garments . . .11.23 . . . of whom it is *measured* . . .**Pronunciation notes:**

(*Dee 1.20—*HOLQ* as *Holquu*) The double *u* is literally a *w*. So, *quu* sounds like “kwah.”

(*Dee 11.23—*Hól q*) This note lets us know the word *Holq* has two syllables, with an accent on the first syllable.

(*Dee 1.20; 11.23—*hol-q*) See 48 *Claves*. Shows two syllables, with the *q* standing alone.

Compounds:

Chisholq (KIIS-hohl-kwa) [Chis + Holq]

Are Measured

Hom (hom) v.

To Live

1.54 . . . to him that *liveth* and triumpheth . . .

Shared root:

Homil (hom-il) Ages

Homin (hom-in) Age

Note:

Also see "Apila" (to live).

Homil (hom-il)* *n.*

(True) Ages

𐛀𐛁𐛂𐛃𐛄𐛅

3.41 . . . over 456, the *true ages* of time . . .**Pronunciation notes:**

(*Dee—Homil) Likely two syllables.

Also:

Homin (hom-in) Age

Shared root:

Hom (hom) To Live

Homin (hom-in)* *n.*

Age

𐛀𐛁𐛂𐛃𐛄𐛅

14.13 . . . vexing all creatures of the earth *with age* . . .**Pronunciation notes:**

Likely two syllables.

Note:

The transmission of Key Fourteen is missing from Dee's journals. We only have the English for this Key given later (see *TFR*, p. 193). Plus, the word appears in this location in Dee's 48 *Claves*.

Also:

Homil (hom-il) Ages

Shared root:

Hom (hom) To Live

Pronunciation notes:

(*Dee—Hubar) Likely two syllables. The long *u* is indicated in the phonetic note for *Hubaro*. I have adopted the accent from other versions of this word.

Also:

Hubaio (hoo-BAY-ii-oh)

Lanterns

Hubaro (hoo-BAY-roh)

(Living) Lamps

Compare from Loagaeth:

Hubra, Lubrah, Ubrah-ax, Vbrah, Subracah, Zubra, Zubrah

Hubaro (hoo-BAY-roh)* *n.*

(Living/Burning) Lamps

ⲗⲉⲥⲁⲩⲱⲣⲟ

17.11 . . . and hast 7336 living lamps going before . . .

Pronunciation notes:

(*Dee—Hu ba ro) Three syllables. I suggest long *u*, *a*, and *o* sounds—as both of them fall as the very end of their syllables. I have adopted the accent from *Hubaio* (lanterns).

(*Dee—hubâro) See the 48 *Claves*. Here, Dee placed a circumflex over the *a* to indicate the long sound.

Also:

Hubaio (hoo-BAY-ii-oh)

Lanterns

Hubar (hoo-BAR)

Lamps

Compare from Loagaeth:

Hubra, Lubrah, Ubrah-ax, Vbrah, Subracah, Zubra, Zubrah

Hucacha (hoo-kay-cha)

n/a

ⲕⲁⲥⲁⲕⲁ

Note:

See the *Five Books*, p. 310. Spoken during a longer prayer offered by “many voices”: “It is good, O God, for you are goodness itself. And great because of the size of greatness itself. *Adgmach, adgmach, adgmach!* I am, and this pace is, holy. *Adgmach, adgmach, adgmach hucacha.*”

Dee notes that “*Adgmach adgmach adgmach* = *Much Glory*,” but he offers no definition for *Hucacha*. Could *Hucacha* mean “This Place Is Holy”?

Huseh (hoo-say)

n/a

᠋᠋7᠋2᠋᠋

Note:

See the *Five Books*, p. 415. Part of a prayer recited jointly by the Archangels Michael, Raphael, and Uriel: *Huseh Huseh Huseh garmal, Peleh Peleh Peleh pacaduasam*. No translations are suggested.

Gon (I/Y)

7/7

Note that several words in this section begin with *Ged* (G, J) rather than *Gon* (I/Y). However, Dee spelled these particular words in English with an initial *I*, as that was an acceptable alternative to *J* in Early Modern English (John = Iohan, Justice = Iustice. In fact, the *J* as we know it is simply an elongated *I*.) Because of this, I have included those words in this section.

I (ii)* v.

Is/Are

7

1.13 . . . the sun is as a sword . . .

10.76 . . . is, was, and shall be . . .

Pronunciation notes:

(*Dee 1.13—a word by itself)

(*Dee 10.76—I) As we pronounce the word *I*.**Compounds:**

Dsi (dee-sii) [Ds + I]

Which Is

Icorsca (ii-KORS-kay) [I + Cors + “Ca”]

Is Such as

Idlugam (id-LOO-gam) [I + “Dlugam”]

Is Given

Iga (ii-ga) [I + “GA”]

Is 31

Il (ii-el) [I + L]

Is One

Inoas (in-OH-as) [I + Noas]

Are Become

Isalman (ii-SAYL-man) [I + Salman]

Is a House

Ita (ii-tay) [I + Ta]

Is as

Ivonph (ii-VONV) [I + Vonph]

Is Wrath

Ivonpovnph (ii-VON-foh-unv)

[I + “Vonpo” + “Vnph”]

Is Wrath in Anger

Pii (pii-ii) [“Pi” + I]

She Is

Ti (tii) [“T” + I]

It Is

Shared root:

Ip (ip)

Not

Ipam (ip-am)

Is Not

Ipamis (ip-am-is)

Can Not Be

Note:

The word *I* (is/are) appears to be a form of the verb “to be.” Also see *Zir* (am, were, was).

Also see *Chis* (are) and *Geh* (art).

Also note the Angel *I*, one of the Sons of Light. His name literally translates as “is,” “to be,” or “to exist.” (Perhaps “The Existent”?)

Ia (yah)

n/a?

𐤁𐤏

From Loagaeth:

This word is never given a definition. However, I have found it to be such a vital root word in the Angelical language, I decided to give it its own entry. It appears several times in *Loagaeth*. See *Iad* (God), *Iadnah* (Knowledge), *Ialprg* (Flame), etc. *Ia* appears to indicate many celestial or sacred concepts.

Note:

The similarity between this word and the Hebrew *Ia* (or *Yah*—God).

Compare from Loagaeth:

Iad, *Iads*, *Ia-dron*, *Iaisg*

Iad (yad)* *prop. n.*

God

𐤁𐤏𐤏

1.5 . . . sayeth *the God of Justice* . . .

Pronunciation notes:

(**Dee*—*Iad*, as *Yad*) The *I* has the sound of “y” rather than “j.”

Compounds:

Bigliad (big-līi-ad) [“Bigl” + Iad?] (God) Our Comforter

Gohoiad (goh-HOH-ii-ad) [Goho + Iad] Sayeth the Lord

Iadbaloth (ii-ad-BAL-toh) [Iad + Balt + Toh] God (of) Righteousness

Iadoiasmomar (jad-oh-JAS-moh-mar)*

[“Iadoias” + “Momar”] God Eternally Crowned

Sobaiad (soh-BAY-ad) [Soba + Iad] Whose God

Zirenaiad (zii-er-NAY-ad) [Zir + Enay + Iad] I Am the Lord (Your) God

Also:

Geiad (jej-AYD)	Lord and Master
"Iadoias" (jad-oh-JAS)	Eternal God
Iadpil (ii-AD-pil)	(To) Him
Iaida (jay-II-da)	The Highest
Iaidon (jay-II-don)	All Powerful
Iaisg (jay-IZH)	Everlasting One and Indivisible God
Ioiad (joh-JAD)	Him That Liveth Forever
Oiad (oh-ii-AD)	Of God
Piad (pii-AD)	Your God

Note:

See notes for *Iadbaltho* (God of Righteousness).

Also see *Mad* (god, in the non-specific sense).

Probable root:

<i>Ia</i> (yah)	n/a
-----------------	-----

Iad as root? (Not referring to God):

Iadnah (yad-nah)	Knowledge
Iaiadix (yay-II-ad-iks)	Honor
Laiad (lay-II-ad)	Secrets of Truth

Note:

While this final group of words does not refer to God, the use of *Iad* as a root may indicate the lofty nature of these ideas.

Compare from *Loagaeth*:

Ia, Iad, Iads, Ia-dron

Compare from *Corpus Omnium*:

Iad appears in all four portions of the Table—taking up the cells in the outer corners. This is likely symbolic of the Horned Altars in the Tabernacle of Moses and the Temple of Solomon. (The same symbolism can be found upon Dee's Holy Table—which has the Angelical letter *Veh* [B] at the four corners.)

Iadbaltoh (ii-ad-BAL-toh)* [Iad + Balt + 'Toh] *comp.*

(Triumphant) God of Righteousness

𐌇𐌆𐌋𐌒𐌔𐌕𐌖𐌗𐌘𐌙𐌚𐌛𐌜𐌝𐌞𐌟

9.63 . . . The God of Righteousness rejoiceth in them.

Pronunciation notes:

(*Dee—I ad bal toh) Four syllables. The initial *I* stands alone—although it tends to blend with the second syllable when this word is spoken fluently. The *oh* in the last syllable makes a long “o” sound. The other syllables are all short.

(*Dee—Iadbáltoh) See the 48 Claves. Here, Dee placed an accent over the third syllable.

Also:

Baltle (bal-tayl)

Righteousness

Note:

The similarity between *Iadbaltoh* and the ancient Gnostic name and title for the Creator: *Ialdabaoth*, the God of Righteousness.

Iadnah (yad-nah)* *n.*

Knowledge

𐌇𐌆𐌔𐌕𐌖𐌗𐌘𐌙𐌚𐌛𐌜𐌝𐌞𐌟

1.46 . . . ark of knowledge . . .

Pronunciation notes:

(*Dee—yadnah) The *I* in this case takes the “y” sound. (Also see the pronunciation given for *Iad*).

(*Dee—Jadnah) See 48 Claves. Here Dee indicates the “j” sound. I have settled upon the “y” sound instead, as it is closer to the sound of related words (as we can see in each of the following compounds and related words).

Compounds:

Iadnamad (yad-nay-mad) [Iadnah + Mad?]

Pure Knowledge

Probable root:

Ia (yah)

n/a

Iad (yad)

God

Probable shared root:

Iaiadix (yay-II-ad-iks)

Honor

Laiad (lay-II-ad)

Secrets of Truth

Compare from *Loagaeth*:*Ia, Iad***Iadnamad** (yad-nay-mad)* [Iadnah + Mad?] *comp.?*

Pure Knowledge

𐌌𐌆𐌃𐌆𐌆𐌆𐌆𐌆𐌆𐌆𐌆

30.157 . . . make us partakers of undefiled knowledge.

Pronunciation notes:(*Dee—Iad na mad) Three syllables. The *a* in the second syllable is likely long.(*Dee—Iadnâmad) See the 48 Claves. Here, Dee places a circumflex over the second *a* to indicate its long sound.**Note:**This compound literally translates as “knowledge,” “God,” or “Godly Knowledge” (see *Mad*).**“Iadoias”** (jad-oh-JAS) *prop. n.*

Eternal God

𐌌𐌆𐌃𐌆𐌆𐌆𐌆𐌆𐌆𐌆𐌆

Compounds:

Iadoiasmomar (jad-oh-JAS-moh-mar)

[“Iadoias” + “Momar”]

God Eternally Crowned

Also:

Ioiad (joh-JAD)

Him That Liveth Forever

Shared root:

Geiad (jej-AYD)

Lord and Master

Gohed (joh-ED)

One Everlasting . . .

Ia (yah)

n/a

Iad (yad)

God

Iadpil (ii-AD-pil)

(To) Him

Iaida (jay-II-da)

The Highest

Iaidon (jay-II-don)

All Powerful

Oiad (oh-ii-AD)

(Of) God

Piad (pii-AD)

Your God

Probable root:

Ia (yah)

n/a

Iaiadix (yay-II-ad-iks)* n.

Honor

𐤒𐤒𐤓𐤕𐤔𐤕𐤔𐤕

15.17 . . . seal of *honour* . . .**Note:**

The transmission of Key Fifteen is missing from Dee's journals. We only have the English for this Key given later (see *TFR*, p. 193). Plus, the word appears in this location in Dee's 48 *Claves*.

Pronunciation notes:

(*Dee—*iaiâdix*) See the 48 *Claves*. Dee placed an accent over the second *i*—which I assume is the second syllable. He also placed a circumflex over the second *a* to indicate its long sound. Compare to the pronunciation of *Laiad* (secrets of truth).

Probable shared root:

Ia (yah)

n/a

Iad (yad)

God

ladnah (yad-nah)

Knowledge

Laiad (lay-II-ad)

Secrets of Truth

Iaial (jay-yal)* v.

To Conclude (To Judge)

𐤒𐤔𐤕𐤔𐤕𐤕

5.50 . . . *conclude us as* receivers of your mysteries . . .**Note:**

"Conclude" or "judge"—especially in the sense of Divine Judgment. In this place in the Keys, the speaker is asking the Angels to judge him worthy of the higher mysteries.

Pronunciation notes:

(*Dee—Ia ial) Two syllables. Other words similar to *Iaial* seem to indicate a “j” sound for the first syllable—thus I have spelled this word with an initial Ged (J). (See *Iaida*, *Iaidon*, etc.)

(*Dee—ia-ial) See the 48 *Claves*. This note matches that from *TFR*.

Possible compound:

Oxiayal (ox-jay-al) [Tox? + Iaial]

“The Mighty Seat”
(i.e., Divine Throne)

Compare from *Loagaeth*:

Iaialgh

Iaida (jay-II-da)* *prop. n.*

The Highest

𐌶𐌵𐌹𐌸𐌴

(RFP) . . . the true worshiper of *the Highest* . . .

30.10 . . . the judgment of *the Highest* . . .

Pronunciation notes:

(*Dee 1.86—A word, *Jaida*)

(*Dee 30.10—Ia—i da Ya) There seem to be two pronunciations here—one taking the hard “j” sound and the other taking the soft “y” sound. I have settled on the “j” version in my pronunciation—along with an initial Ged (J) in the Angelical lettering—as that sound is found in many similar words. The note at 30.10 indicates three syllables, with the accent on the second syllable. Dee added the *Ya* to his notation to indicate the “y” sound for the initial *I* in that case.

(*Dee 1.RFP—*Jaida*) See 48 *Claves*. Dee indicates the “j” sound again.

(*Dee 13.RFP; 14.RFP; 15.RFP; 17.RFP; 18.RFP—I*ai*da) See the 48 *Claves*. In these places, Dee added a dieresis over the second *i*, indicating that it should not join its sound with the previous vowel.

(*Dee 16.RFP; 30.10—I*ai*da) See the 48 *Claves*. Here, Dee again placed an accent on the *i* in the second syllable.

Also:

Geiad (jej-AYD)

Lord and Master

Iad (yad)

God

“Iadoias” (jad-oh-JAS)

Eternal God

Iadpil (ii-AD-pil)

(To) Him

Ja-dron

Iaisg (jay-IZH)* *prop. n.*

Everlasting One and Indivisible God**

𐤒𐤓𐤕𐤓𐤕

Pronunciation note:

(*Dee—*ia-isg*) See the *Five Books*, p. 307. Two syllables, with an accent on the second. This word likely begins with the “j” sound (see *Ioiad*), thus I have spelled it in Angelical with an initial Ged (J).

From *Loagaeth*:

(**Dee—*Everlasting One and Indivisible God.*) See the *Five Books*, p. 307.

Also:

Geiad (jej-AYD)

Lord and Master

Gohed (joh-ED)

One Everlasting, All Things Descending Upon One

Ioiad (joh-JAD)

Him That Liveth Forever

“Iadoias” (jad-oh-JAS)

Eternal God

Probable root:*Ia* (yah)

n/a

Compare from *Loagaeth*:*Ia, Ia-dron**Ialpirgah* (YAL-pur-jah)* [“*Ialprt*” + “*Pirgah*”] *comp.*“Flames of the
First Glory”

𐤒𐤓𐤕𐤓𐤕𐤒𐤒𐤒𐤒𐤒𐤒𐤒𐤒

7.6 . . . amongst the *Flames of the First Glory* . . .**Pronunciation notes:**

(*Dee—*IAL pir gah Yal*) Three syllables. The first syllable likely takes an accent. Dee indicates that *Ial* should sound like “Yal.” The *g* should take a soft “j” sound, as seen in other versions of the word *Prge*.

(*Dee—*ial-pîrgah*) See the *48 Claves*. Dee places a circumflex over the second *i* to indicate a long sound. However, the long *i* does not appear in any other phonetic notes, for this or related words.

Note:

“*Pirgah*” is obviously a form of the word *Prge* (fire), and must mean “the First Glory” (i.e., the Light of Divinity, and possibly a reference to the rising Sun).

Also see *Ialpirt* (light), which seems to indicate Light from celestial beings.

Also see *Busd* (glory), which seems to indicate glory as in “wondrous.”

Also see *Adgmach* (glory), which seems to indicate “adoration, praise.”

Ialpirt (YAL-pert)* n.

Light



18.3 . . . thou mighty *light* and burning flame . . .

Pronunciation notes:

(*Dee—*Ol pirt*) The actual Angelical spelling of this word is not shown in Dee’s journals. We only have his phonetic note, which shows the first syllable as *Ol*. However, this is corrected by Illemese later in the journals:

(*Illemese—al part*) See *TFR*, p. 200. Two syllables. This word is obviously the same as “*Ialprt*” (flame). Illemese drops the initial *I* (though I have retained it in my pronunciation, with the sound of “y”). The second *i* should be a phonetic gloss—which Illemese indicates with an *a* in his note.

I have adopted the accent from similar words.

Also:

Ialpon (YAL-pon)

Burn

Ialpor (YAL-por)

Flaming

“*Ialprt*” (YAL-pert)

Flame

Note:

These words (including compounds with “*Ialprt*”) are used in the Keys to indicate Light as from a celestial being. The common-use nouns for a fire are *Vep* (flame) and *Prge* (fire). For verb forms, see *Ialpor* (flaming) and *Ialpon* (burn).

Ialpon (YAL-pon)* v.

To Burn



10.21 . . . which *burn* night and day . . .

Pronunciation notes:

(*Dee—*Jal pon Yal*) Two syllables. Dee appears to indicate that the initial *I* can take the “j” or “y” sound. I have settled upon the “y” sound, as it better matches other versions of this word. I have adopted the accent from similar words.

Also:

<i>Ialpor</i> (YAL-por)	Flaming
“ <i>Ialprt</i> ” (YAL-pert)	Flame
<i>Ialpirt</i> (YAL-pert)	Light

Note:

Ialpon (to burn) is a verb. *Ialpor* (flaming) is an adjective. The “*Ialprt*” / *Ialpirt* family of words (flame, light) are nouns—specifically referring to the Light of celestial beings. The common-use nouns for a fire are *Vep* (flame) and *Prge* (fire).

Compare from Loagaeth:

Ia, Alpon

ialpor (YAL-por)* *adj.*

Flaming

᠑ᠯᠠᠫᠣᠷ

9.5 . . . two edged swords *flaming* . . .

Pronunciation notes:

(*Dee—I AL por yal) Dee indicates three syllables. However, the *I* must take the “y” sound. Because of this, it tends to blend with the second syllable (*al*) to make “yal.” Therefore, I have given the word only two syllables in my pronunciation. (Further supporting this, see the pronunciation notes for *Ialpon*.)

I have adopted the accent from similar words.

Also:

<i>Ialpon</i> (YAL-pon)	Burn
“ <i>Ialprt</i> ” (YAL-pert)	Flame
<i>Ialpirt</i> (YAL-pert)	Light

Note:

See note at *Ialpon*.

Also compare the name of the Part of the Earth (and its Governor), *Yalpamb*. This could even be a compound (Ialpor + Pambt), or “Unto the Flame.”

Compare from *Loagaeth*:

Ia

Ialprg (YAL-purj)* [“Ialprt” + “Prg”] *comp., prop. n.* Burning Flame


18.4 . . . *burning flame* of comfort . . .

Pronunciation notes:

(**Dee*—*Ial purg*) Two syllables. The *r* takes its elongated “ur” sound. See “Prg”, *Prg*e, etc. for evidence that the final *g* should be soft. See *Ialpurg* for the accented first syllable.

Also:

Ialpurg (YAL-purj) [“Ialprt” + “Purg”] Burning Flame(s)

Note:

The *u* in Ialpurg is a phonetic gloss.

“Ialprt” (YAL-pert) *n.* Flame


Compounds:

Dialprt (dii-AL-purt) [D + “Ialprt”] Third Flame

Lialprt (el-YAL-purt) [L + “Ialprt”] First Flame

Vivialprt (viv-ii-AL-purt) [Viv + “Ialprt”] Second Flame

Further compounds:

Ialprg (YAL-purj) [“Ialprt” + “Prg”] Burning Flame(s)

Ialpirgah (YAL-pur-jah) [“Ialprt” + “Pirgah”] Flames of the First Glory

Ialpurg (YAL-purj) [“Ialprt” + “Purg”] Burning Flame(s)

Also:

Ialpirt (YAL-pert) Light

Ialpon (YAL-pon) Burn

Ialpor (YAL-por) Flaming

Note:

All of these words are nouns, and they are all used to indicate Light as if from a celestial being. The common-use nouns for a fire are Vep (flame) and Prge (fire). For a verb form, see Ialpon (to burn). See Ialpor (flaming) for an adjective.

Ialpurg (YAL-purj)* [“Ialprt” + “Purg”] *comp., prop. n.* Burning Flame(s)

ᵛᵛᵛᵛᵛᵛᵛᵛ

2.10 . . . *burning flames* have formed . . .

Pronunciation notes:

(*Dee—Ial purg) Two syllables. The final g is likely soft—see the pronunciation notes for Prge (fire).

(*Dee—Iđl-prg) See 48 *Claves*. Two syllables, with an accent on the first syllable. As we can see, the *u* is a phonetic gloss.

Also:

Ialprg (YAL-purj) [“Ialprt” + “Prg”] Burning Flame(s)

Compare from *Loagaeth*:

Ia

Iaod (YAY-ohd)* *n.*

Beginning

ᵛᵛᵛᵛᵛᵛᵛᵛ

5.30 . . . *the beginning* of their own seats . . .

30.16 . . . *the beginning* of comfort . . .

Pronunciation notes:

(*Dee 5.30; 30.16—I á od) This would appear to have three syllables. However, also see *Iaodaf* (in the beginning), which indicates the initial *Ia* stand together. The accent is placed on the first syllable.

(*Dee 5.30—íáod) See the 48 *Claves*. Accent on the first syllable.

(*Dee 30.16—Jáod) See the 48 *Claves*. Dee seems to indicate the “j” sound for the initial *I*. However, see *Iaodaf* (in the beginning), which clearly indicates a “y” sound instead.

Also:

Iaodaf (YAY-oh-daf) (In the) Beginning

Note:

Also see *Acroodzi* (beginning), *Croodzi* (beginning of things), *Nostoah* (it was in the beginning).

Compare from Loagaeth:

Ia

laodaf (YAY-oh-daf)* n.

(In the) Beginning

𐌂𐌆𐌔𐌕𐌆𐌔𐌕𐌆𐌔𐌕

30.41 . . . rose up *in the beginning* . . .

Pronunciation notes:

(*Dee—Ia o daf Y) Dee here indicates three syllables, and shows that the initial *I* takes the “y” sound. The first *a* seems to take its long sound. (Note also that it is followed by an *o*—as in the English word *chaos*.) Plus, see the pronunciation notes for *Iaod* (beginning).

(*Dee—iáodaf) See the 48 *Claves*. Here, Dee placed an accent upon the first syllable.

Also:

Iaod (YAY-ohd)

Beginning

Note:

Also see *Acroodzi* (beginning), *Croodzi* (beginning of things), *Nostoah* (it was in the beginning).

Yarry (YAR-ee)* n.

Providence

𐌂𐌆𐌔𐌕𐌆𐌔𐌕𐌆𐌔𐌕

30.37 . . . *the providence of Him who sits upon the Holy Throne.*

Pronunciation notes:

(*Dee—Yar ry) Two syllables. The initial *Y* should take the “yuh” sound, and the final *y* should take the “ee” sound. In Early Modern English, a double *r* is a regular “r” sound.

(*Dee—yárry) See the 48 *Claves*. Here, Dee indicates an accent on the first syllable.

Ich (ik)* *prop. n.*

“The Eleventh Aethyr”

☞☞☞

30.3 . . . which dwell in *the eleventh aethyr* . . .

Note:

This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

Ich contains the three Parts of the Earth *Molpand*, *Usnarda*, and *Ponodol*.

Also see *TFR*, pp. 34–35. This session is recorded entirely in Latin. Here we find this Angelical phrase spoken by “a Voice”: “*Garil zed masch, ich na gel galaht gemp gal noch Cabanladan.*” No translation or context is offered. (Note the word *Ich*.)

Pronunciation notes:

(**Dee—ik*.) This means the *ch* in this word is hard, making a “kh” sound (as in the English word *ache*).

“*Ichis*” (jay-kiis) *v.*

Are

☞☞☞☞

Compounds:

Ichisge (jay-KIIS-jee) [“*Ichis*” + “*Ge*”]

Are Not

Also:

Chis (kiis)

Are

Chiis (kiis)

Are (They)

“*Chisda*” (kiis-da)

Are There

Chiso (kiis-oh)

Shall Be

“*Gchis*” (jee-kiis)

Are

Zchis (zohd-kiis)

(They) Are

Note:

“*Ichis*” and “*Gchis*” are likely the same word—thus I have spelled this word with an initial *Ged* (J). See note at *Ichisge*.

Also see *Chis* (are).

Ichisge (jay-KIIS-jee)* ["Ichis" + "Ge"] *comp.*

Are Not

767709E6

3.21 . . . who are, *to are not*, except mine own hand . . .

Pronunciation notes:

(*Dee—I Chisge Kis) Likely three syllables. Dee is not clear on the proper sound of the initial *I*—which could take the sound of "y" or "j." However, see *Gchisge* (are not), which indicates that both *Ichisge* and *Gchisge* should start with a soft "g" or "j" sound. (Note I have spelled the word with an initial *Ged* [J].) Finally, Dee indicates the *ch* should take the harder "k" sound.

(*Dee—i-chis-ge) See the 48 *Claves*. This note confirms three syllables for this word.

See *Gchisge* (are not) for the accented syllable.

Also:

Gchisge (jee-KIIS-jee) ["Gchis" + "Ge"]

Are Not

Note:

The ungrammatical English phrase here—*to are not*—is probably a mistake on the part of Dee or Kelley. Apparently, the word *to* should read *and*, or perhaps *or*. However, the missing conjunction (*and/or*) is merely implied in the Angelical.

Also see *Chis* (are).

Icorsca (ii-KORS-kay)* [I + Cors + "Ca"] *comp.*

Is Such as

JE76LE7

9.72 . . . for the time *is such as* requireth comfort.

Pronunciation notes:

(*Dee—I cors ca Ka) Three syllables. Dee indicates that the *c* in the last syllable should take the hard "k" sound. The initial *I* stands alone.

(*Dee—icórsca) See the 48 *Claves*. Here, Dee placed an accent over the second syllable.

Note:

See the similar *Corsta* (such as). Note that *ta* becomes *ca* here. For more info, see *Tabaam* (Governor), which becomes *Caba* in Key One. Also see *Ta* (as).

Idlugam (id-LOO-gam)* [I + “Dlugam”] *comp.*

Is Given

ⲉⲃⲟⲕⲁⲛⲓⲗ

7.44 . . . this remembrance is given power . . .

Pronunciation notes:

(*Dee—*Id lú gam*) Three syllables, with an accent on the second syllable. The *I* does not stand alone in Dee’s note, and we know it takes the vowel sound (“i” rather than “j”), because it precedes a consonant.

(*Dee—*idlúgam*) See the 48 *Claves*. The accent is again shown on the second syllable.

Idoigo (ii-dee-oy-go)* *prop. n.*

“Him Who Sits Upon the Holy Throne”

ⲓⲃⲟⲓⲛⲓⲛⲓⲛ

30.38 . . . the providence of *Him who sits upon the Holy Throne*.

Pronunciation notes:

(*Dee—*I d oi go*) Dee seems to indicate four syllables here—with the initial *I* and *d* each standing alone. The *oi* should make an “oy” sound—as in the English words *oil* and *boil*.

Note:

This word appears as a Name of God upon the Eastern Watchtower of the Great Table of the Earth, ruling the Angels of medicine. Also, the title “Him Who Sits Upon the Throne” is common in biblical and *Merkavah* literature—such as 1 *Enoch* and related texts like the Book of Revelation 4:9, 7:10, etc.

Ichusoz (jay-US-os)* *n.*

(God’s) Mercies

ⲓⲕⲏⲥⲟⲥ

3.65 . . . his mercies flourish . . .

Pronunciation notes:

(*Dee—Jehusoz) Three syllables. The initial *I* takes the consonant “J” sound—and I have thus spelled it with an initial Ged (J). The *eh* likely makes a long “a” sound, as in Early Modern English. No further long vowel sounds are indicated.

(*Dee—Iehúsoz) See the 48 *Claves*. Dee placed an accent on the second syllable.

Note:

The similarity between this word and Jesus in Greek (*Iesous*) and Hebrew (*Ieshuah*).

See also *Rit*, which probably stands for the more generalized concept of mercy.

Compare from Loagaeth:

Ihehudetha, Ihehudz, Ihehusch, Iehuscoth, Iehusa, Iehuded, Gehudan

Iga (ii-ga)* [I + “GA”] *comp.*

Is 31

𐌺𐌾𐌿

11.30 . . . whose number is 31.

Pronunciation notes:

(*Dee—I ga) Two syllables. The *I* stands alone, and the *g* likely takes its hard sound.

Il (ii-el)* [I + L] *comp.*

Is One

𐌺𐌻

5.55 . . . our Lord and Master is *all one*.

Note:

Do not confuse this compound with the singular word “Yl” (thy).

Pronunciation notes:

(*Dee—i l) Two syllables—both letters stand alone.

(*Dee—i-L) See the 48 *Claves*. This note matches that from *TFR*.

"Yl" (yil) *pron., sing.*

Thy


Compounds:

Daxil (daks-il) ["Dax" + "Yl"]

Thy Loins

Pronunciation note:

The "l" in this word element should sound like "y." Both letters form one syllable together. See *Yls*, *Ylsi*, etc.

Also:

Yls (yils)

Thou

Note:

Do not confuse this word with the compound *Il* (is one).

Ili (Il-lii)* *n.*

(The) First/(At) First



3.28 *In the first* I made you . . .

Pronunciation note:

(**Dee—IlI*) *Dee* give us little clue here.

(**Dee—i-li*) See the 48 *Claves*. *Dee* indicates two syllables. For some reason, he has accent marks on both *Is*. (I have left the accent on the first syllable in my pronunciation.) Both *Is* are likely long vowels.

Note:

This word is a palindrome, spelled the same forward and backward.

Also see *La* (the First).

Probable root:

L (el)

First, One

Yls (yils)* *pron., sing.*

Thou


15.1 *O thou* the governor . . .

**16.1 *O thou* second flame . . .

16.20 . . . great art *thou* . . .

17.1 *O thou* third flame . . .

18.1 *O thou* mighty light . . .

Pronunciation notes:

(*Dee 17.1—ILS)

(*Dee 16.20—Yls as Yils)

(*Dee 18.1—Ils) One syllable. Dee sometimes wrote this word with an initial *I*. However, he shows us in word 16.20 that the “Y” sound is intended. (I have used the *Y* in all versions of the word in this Lexicon.)

Note:

**The transmission of the first twelve words of Key Sixteen is missing from Dee’s journals. We have only the English given on *TFR*, p. 194. Illemese also gives word 16.1 later, on *TFR*, p. 200. Plus, the word appears in Dee’s 48 *Claves*.

Also:

“Yl” (yil)

Thy

Ylsi (yil-sii)

Thee

Note:

These words indicate “you” in a singular sense—such as, “I am speaking to you.” Also see *Nonci*, which indicates “you” in the plural sense—such as, “I am speaking to all of you.”

Probable root:

L (el)

First

Possible shared root:

Aqlo (AY-kwah-loh)

Thy

Bolp (bohlp)

Be Thou

Ylsi (yil-sii)* *pron.*

Thee

𐔀𐔁𐔂𐔃

17.13 . . . living lamps going before *thee* . . .**Pronunciation notes:**

(*Dee—Ylsi) Two syllables. The first syllable sounds like “yil,” as shown with the phonetic notes for the word *Yls* (thou). The final *i* should take a long sound.

Also:

“Yl” (yil)

Thy

Yls (yils)

Thou

Note:

These words indicate “you” in a singular sense.

Also see *Nonci*, which indicates “you” in the plural sense.

Probable root:

L (el)

First, One

Possible shared root:

Aqlo (AY-kwah-loh)

Thy

Bolp (bohlp)

Be Thou

Imvamar (im-vay-mar)* *v*

To Apply unto

ε ε ε ε ε 2 ε 7

3.77 . . . and *apply yourselves unto us* as unto partakers . . .

Pronunciation notes:

(*Dee—*It is Im ua mar*) Likely three syllables. The *u* preceding an *a* likely takes the hard “v” sound.

(*Dee—*Im-uâ-mar*) See the 48 *Claves*. Dee places a circumflex over the first *a* to indicate the long vowel sound.

Note:

To “apply” something is to “bring it into action” or “put it into operation.” Perhaps even more important here, it also means “to employ diligently or with close attention.” (As in “to apply yourself to your studies.”) Both of these senses of the word fit perfectly in Angelic invocations such as the Keys.

Inoas (in-OH-as)* [I + Noas] *comp.*

Are / Have Become

7 ε 2 ε 7

7.11 . . . and *they are become* 28 living dwellings . . .

Pronunciation notes:

(*Dee—*In ó as*) Three syllables, with an accent upon the second syllable. In Early Modern English, the *oa* letter combination makes a long “o” sound (as in the English words *boat* and *coat*). Dee represents this by having the *o* stand alone in his phonetic note.

(*Dee—*inoás*) See the 48 *Claves*. The accent is again shown on the second syllable.

“Insi” (in-sii) v.

To Walk

𐄂𐄃𐄄𐄅

Compounds:

Dsinsi (dee-sin-sii) [Ds + “Insi”]

Which Walkest

Ioiad (joh-JAD)* *prop. n.*

Him That Liveth Forever

𐄂𐄃𐄄𐄅𐄆𐄇

2.52 . . . I am of *Him that liveth forever* . . .**Pronunciation notes:**

(*Dee—Ioiad) Dee does not indicate a “y” sound here, nor does the *I* stand alone. Also note the existence of *Geiad* and *Gohed*—both starting with a soft “g” or “j” sound. Therefore I assume a “j” sound is intended for *Ioiad*, and I have spelled the word in Angelical with an initial Ged (J).

I have adopted the accent from similar words.

Also:

“Iadoias” (jad-oh-JAS)

Eternal God

Note:

I have found the title “He Who Lives Forever” attributed to God in 1 *Enoch*, 6:1.

Probable root:*Ia* (yah)

n/a

Iad (yad)

God

Shared root:*Geiad* (jej-AYD)

Lord and Master

Gohed (joh-ED)

One Everlasting . . .

Iadpil (ii-AD-pil)

(To) Him

Oiad (oh-ii-AD)

(Of) God

Piad (pii-AD)

Your God

Yolcam (yol-kam)* v.

Bring Forth (i.e., To Bear)

𐄂𐄃𐄄𐄅𐄆𐄇𐄈𐄉

30.127 *Bring forth* with those that increase.

Pronunciation notes:

(*Dee—Yol cam) Two syllables.

Also:

Yolci (yol-sii)

To Bring Forth

Yolci (yol-sii)* v.

To Bring Forth

𐤙𐤋𐤕𐤓

10.58 One rock *bringeth forth* 1000 . . .**Pronunciation notes:**(*Dee—Yol Ci) Two syllables. The c likely takes the softer “s” sound, as it precedes an i (as in the English words *circle* and *circus*).**Also:**

Yolcam (yol-kam)

Bring Forth

Yor (yor)* v.

To Roar

𐤙𐤓𐤕

10.40 . . . *roar* with a hundred mighty earthquakes . . .**Pronunciation notes:**

(*Dee—Yor) One syllable, with an initial “Y” sound.

Ip (ip)* adv.

Not

𐤓𐤕

9.68 Come away, and *not* your vials.10.82 Come away, but *not* your noises.**Pronunciation notes:**(*Dee 9.68; 10.82—I_p) One syllable. The I should be short.**Compounds:**

Odipuran (ohd-II-pew-ran) [Od + Ip + “Puran”] And Shall Not See

Pageip (pay-jee-ip) [“Page” + Ip] Rest Not

Probable root:

I (ii)

Is

Note:

The word *Ip* appears to be a conjugation of *I*. The addition of the *p* accomplishes the transmutation of “to be”—or “is”—into “not be.” See also *Ul* (end)—an antonymic transmutation of *L* (the first).

Probable root for:

Ipam (ip-am) [I + “Pam”]	Is Not
Ipamis (ip-am-is) [I + “Pamis”]	Can Not Be
Ripir (rii-PIR)	No Place

Note:

Also see “Ge” (not), Ag (none), “Pam” (not) and “Pamis” (cannot).

“Ip” (ip) *pron.*

Her


Compounds:

Ixomaxip (iks-oh-MAKS-ip) [“Ix” + Omax + “Ip”] Let Her Be Known

In this example, the “Ip” obviously doesn’t indicate *not*. It is uncertain, but it may indicate *her*. There is only one relative example (see below), which is itself just as uncertain.

Also:

“Pi” (pii)	She
Pii (pii-ii) [“Pi” + I]	She Is

Note:

Also see *Tilb* (her).

Ipam (ip-am) [I + “Pam”] *comp.*

Is Not


1.57 . . . whose *beginning* is not . . .

The Angelical for “beginning” (*Croodzi*) does not appear here.

Also:

Ipamis (ip-am-is) [I + “Pamis”]	Cannot Be
---------------------------------	-----------

Note:

The word *I* (is/are) very likely stands for “is” in *Ipam*, and “be” in *Ipa-mis*. The change from “Pam” to “Pamis” seems to change the tense, and therefore the usage of *I*.

Probable shared root:

Ip (ip)

Not

Ipamis (ip-am-is)* [I + “Pamis”] *comp.*

Cannot Be

1.59 . . . nor end *cannot be* . . .

Pronunciation notes:

(**Dee*—the *A* pronounced short)

(**Dee*—*Ipâmis*) See 48 *Claves*. Note the circumflex over the *a*—which should indicate a long sound. However, this conflicts with the short *a* *Dee* noted in *TFR*.

Also:

Ipam (ip-am) [I + “Pam”]

Is Not

Note:

The word *I* (is/are) very likely stands for “is” in *Ipam*, and “be” in *Ipa-mis*. The change from “Pam” to “Pamis” seems to change the tense.

Probable shared root:

Ip (ip)

Not

“Ipuran” (II-pew-ran) [Ip + “Puran”] *comp.*

Shall Not See

Compounds:

Odipuran (ohd-II-pew-ran) [Od + Ip + “Puran”] And Shall Not See

“Irgil” (ir-jil) *comp.*

How Many

Compounds:

Irgilchisda (ir-jil-KIIS-da) [“Irgil” + Chis + “Da”]

How Many Are There

Also see *Plosi* (as many).

How Many Are There

857709847687

8.21 . . . how many are there which remain . . .

(*Dee—Ir gil chis da) Four syllables, with an accent on the third syllable.

Also see *Chis* (are) for more pronunciation notes.

(*Dee—Irgil chí's da) See the 48 Claves. Dee again indicates the accent on the third syllable.

Division

£74287

30.48 . . . and let there be *division* in her . . .

(*Dee—Yr pó il) Three syllables, with an accent on the second syllable.

The *r* should likely take the “ur” sound. In Early Modern English, the *oi* letter combination should make an “oy” sound (as in the words *oil* and *boil*). See pronunciation notes for *Poilyp* (divided).

(**Dee*—*yrpóil*) See the 48 *Claves*. Here, *Dee* again placed the accent on the second syllable.

Poilyp (poylp)

Divided

Isalman (ii-SAYL-man)* [I + Salman] *comp.*

Is a House

222

7.2 . . . is a house of virgins . . .

(*Dee—I Sal man) Three syllables. The *I* stands alone. The capital *S* may

indicate the accent.

(*Dee—*isâلمان*) See the 48 *Claves*. Dee placed a circumflex over the first *a* to indicate its long sound.

Isro (iz-roh)* *comp.*

Promise of

ⲉⲓⲣⲟ

13.15 . . . Behold *the promise of God* . . .

Pronunciation notes:

(*Dee—*Is ro*) Two syllables. I have represented the *s* as a *z* in my pronunciation, for a sound similar to the English word *is*. The final *o* is likely a long vowel.

Also:

Aisro (ay-ii-sroh)

Promise of

Note:

It is possible that the *-o* affix (of) is in use here.

Also see *Sibsi* (covenant), *Surzas* (sworn), and *Znrza* (swore).

Ita (ii-tay)* [I + Ta] *comp.*

Is as

ⲉⲧⲁ

8.2 . . . *is as* the 3rd heaven . . .

Pronunciation notes:

(*Dee—*I ta*) Two syllables. The initial *I* stands alone.

Iudra (jood-ra)

n/a

ⲓⲟⲩⲣⲁ

Note:

See *Five Books*, p. 366. The Angel Illemese appears to Dee and Kelley with a bundle of empty boxes that he calls virtuous. When Dee asks for an explanation, Illemese says, “Will you have my bill? [. . .] I will show it. Serve it, where you list. *Iudra galgol astel*.” Dee states that he and Kelley do not understand, and wish to know how it can be served. But Illemese never offers definitions for these Angelical words.

Pronunciation notes:

Because the initial *I* precedes a *u*, I suspect this word should begin with the “j” consonant sound. I have spelled the word in Angelical with an initial Ged (J).

“Ium” (jay-um) v.

(Is) Called

㊄㊄㊄

Compounds:

Dsium (dee-sii-um) [Ds + “Ium”]

Which Is Called

Also:

Iumd (jay-umd)

(Is) Called

Note:

“Ium” / *Iumd* is translated as “is called.” However, it is unlikely that this is a compound word, and thus the *I* should not stand for “is.” (The pronunciation of the *i* as “j” may support this.) I have spelled this word in Angelical with an initial Ged (J).

Iumd (jay-umd)* v.

(Is) Called

㊄㊄㊄

13.20 . . . which is *called* amongst you . . .

18.18 . . . which is *called* in thy kingdom . . .

Pronunciation notes:

(*Dee 13.20—J *umbd*)

(*Dee 18.18—I *umd*) Two syllables. The note Dee gave us with word 13.20 is the most useful. It lets us know that the initial *I* actually takes a “j” sound. For that reason, I have spelled this word in Angelical with an initial Ged (J). Then, Dee shows us that the first part of the second syllable sounds like “umb”—as in the English words *dumb* and *numb*. Therefore, the *u* takes its short sound.

Also:

“Ium” (jay-um)

(Is) Called

Note:

See the note at “Ium.”

Iurehoh (jur-AY-hoh)* n.?

"What Christ Did in Hell"***

∞ 2 0 9 7 8 2 6

Pronunciation notes:

(*Dee—*iurehoh*) Because the initial *I* precedes a *u*, I suspect this word should begin with the "J" consonant sound. Thus, I have spelled this word in Angelical with an initial *Ged* (J). Then, the *eh* should make a long "a" vowel sound. Finally, the *oh* should combine to form a long "o" sound. Dee placed and accent over the *e*.

From *Loagaeth*:

(*Dee—*This last word was hid a pretty while with a rim like a thin bladder before it. And when it was perfectly seen then there appeared a bloody cross over it. It is a word signifying what Christ did in hell.*) See the *Five Books*, p. 323. This is a reference to an obscure Christian legend (called *Descensus Ad Inferos*) in which Christ—during his three days in the Tomb—actually descended into Hell. While there, he literally stormed the place—smashing open gates, knocking down bridges, and liberating a number of souls who had been wrongly entrapped there. This is a controversial legend, mentioned in passing in the Apostles' Creed.

Iusmach (jus-mak) adj.?

Begotten*

∞ 8 3 6 7 2 6

From *Loagaeth*:

(*Dee—*Begotten.*) See the *Five Books*, p. 319.

Pronunciation notes:

Because the initial *I* precedes a *u*, I suspect this word should begin with the "J" consonant sound. Thus, I have spelled it in Angelical with an initial *Ged* (J).

"Ix" (iks) v.

Let

77

Compounds:

Ixomaxip (iks-oh-MAKS-ip) ["Ix" + *Omax* + "Ip"] Let Her Be Known

Ixomaxip (iks-oh-MAKS-ip)* [“Ix” + Omax + “Ip”] *comp.*

Let Her Be Known

Ω Γ Γ * ε Γ Γ

30.107 . . . one while *let her be known* . . .

Pronunciation notes:

(*Dee—Ix o máx ip) This is likely four syllables, with an accent on the third syllable. The *o* stands alone.

Note:

While the word for “her” (*Tilb*) does not appear here, and the *-ip* obviously can’t stand for “not,” I should point out that the word for “she” appears as *Pi* in another isolated case.

Also note that the *omax* (knowest) element of this word has the *-ax* suffix to indicate action.

Izazaz (ii-zay-zaz)* *v.*

To Frame (i.e., To Form)

P * P * P Γ

2.11 . . . burning flames *have framed* within the depths of my jaws . . .

Pronunciation notes:

(*Dee—Izazaz) Dee gives us little clue here.

(*Dee—I-zá-zaz) See 48 *Claves*. Three syllables. The initial *I* stands alone. The first *a* has a circumflex, indicating that it takes its long sound.

Izizop (iz-is-op)* *n.*

(Your?) Vessels

Ω Γ P Γ P Γ

3.44 . . . that *from your highest vessels* and the corners . . .

Pronunciation notes:

(*Dee—Izizop) Apparently three syllables. As we see in the pronunciation notes for *Zizop* (vessels), the second *z* takes on an “s” sound.

Note:

This is not a compound word, so the *I* does not indicate “is.” I have noted that the word *I* can sometimes conjugate Angelical words in various ways. Therefore, perhaps the addition of *I* in this case indicates “your”?

Also:

Zizop (zis-op)

Vessels

Ur (L)

κ

L (el)* *prop. n.*

The First, One

κ

- 2.8 . . . o you the second of *the first* . . .
 5.27 . . . brothers of *the first* and second . . .

Pronunciation notes:

(*Dee 2.8—A word)

(*Dee 5.27—L) Pronounced as we would the name of the letter L.

Compounds:

Agltoltorn (ag-el-toi-torn) [Ag + L + "Toltorn"]	No One Creature
Crpl (krip-el) ["Crp" + L]	But One
Il (ii-el) [I + L]	Is One
Lcapimao (el-ka-Pii-may-oh) [L + "Capimao"]	One While
Lel (el-el) [L + El]	Same
Lialprt (el-YAL-purt) [L + "Ialprt"]	First Flame
Lnibm (el-nib-em) [L + "Nibm"]	One season
Lpatrax (el-PAY-traks) [L + "Patrax"]	One Rock
Lsmnad (els-mad) [L + "Smnad"]	One Another

Also:

El (el)	The First
La (lah or el-ah)	The First
"Lo" (loh)	The First
Lu (loo)	From One

Note:

Compare to the name of the Angel L (or El), one of the Sons of the Sons of Light. His name literally translates as "The First."

Possible root for:

Aqlo (AY-kwah-loh)	Thy
Bolp (bohlp)	Be Thou
Daxil (daks-il)	Thy Loins
Ili (ii-EL-ii)	At First
Yls (yils)	Thou
Lil (el-il)	"The First Aethyr"

Ol (ohl)	I
Qaal (kwah-AY-el)	Creator
Ul (yewl)	End
Uls (yewls)	Ends

La (lah or el-ah)* <i>n.</i>	The First
	✠ ✠

5.38 . . . *the first, ends, and contents of time* . . .

Pronunciation notes:

(*Dee—*La*) Dee seems to indicate one syllable here. However, other words that have *L* (the first) as their root tend to pronounce the *L* as if it stands alone. I have offered both options in my pronunciation.

Also:

L (el)	The First
El (el)	The First
"Lo" (loh)	The First
Lu (loo)	From One

Note:

Also see *Ili* (at first).

Laiad (lay-ll-ad)* <i>n.</i>	Secrets of Truth
	✠ ✠ 7 ✠ ✠

18.13 . . . *in whom the secrets of truth* . . .

Pronunciation notes:

(*Dee—*La i ad*) Three syllables. The first *a* is likely long. The *i* stands alone.

(*Dee—*Laiad*) See the 48 *Claves*. Here, Dee placed an accent over the *i* in the second syllable.

Note:

Compare to the name of the Angel *Laidrom*, an Elder of the Southern Watchtower. It is possible that *Laidrom* is a compound of *Laiad* (secrets of truth) and *Om* (understand)—"He Who Understands the Secrets of Truth." (Unless, of course, *Rom* is a word unto itself.)

Probable root:

Ia (yah)	n/a
Iad (yad)	God

Probable shared root:

Iadnah (yad-nah)	Knowledge
Iaiadix (yay-II-ad-iks)	Honor

Lang (lang) *prop. n.*

Those Who Serve

**From Corpus Omnium:**

Associated with the post-Deluge quadrant of the Table. Translated in Latin as *Ministrantes* (Those Who Serve).

Compare from Loagaeth:*Lang, Langed***Note:**Also see *Cnoqod* (servants).**Lansh** (lonsh)* *n.*

Exalted Power

1.7 . . . *in power exalted above the firmaments . . .***Pronunciation notes:**

(*Dee—LANSH as Lonsh)

Also:

Lonsa (lon-sha)	Power
Lonshi (lon-shii)	Power
"Lonshin" (lon-shin)	Powers

Note:Also see *Micalzo* (power/mighty), *Naneel* (my power).**Lap** (lap)* *conj.*

For (Because)

(RFP) *For*, I am the servant . . .

2.32 *For*, you are become a building . . .

2.50 *For*, I am of him . . .

Pronunciation notes:

(*Dee 1.81—*Call it Lap*)

(*Dee 2.32, 50—*Lap*)

Note:

Also see *Bagle* (for), *Darsar* (wherefore)

Compare from *Loagaeth*:

Lap

Larag (lay-rag)* *conj.*

Neither/Nor

ᵐᵃᵃᵃᵃ

10.51 . . . rest not *neither* know any (long) time here.

Pronunciation notes:

(*Dee—*La rag*) Two syllables. The *a* is likely long. The final *g* is likely hard, as in the English words *rag* and *bag*.

Note:

The word *neither* can be a conjunction, adjective, or pronoun depending on use. Here in Key Ten, it is used as a conjunction.

“Las” (las) *adj.*

Rich

ᵐᵃᵃᵃ

Compounds:

Lasollor (las-OHL-or) [“Las” + “Ollor”]

Rich Man

Compare from *Loagaeth*:

Las, Laz

Lasdi (las-dii)* *n.*

(My) Feet

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4.2 . . . I have set *my feet* in the south . . .

Pronunciation notes:

(*Dee—*Las di*) Two syllables. The final *i* is likely a long vowel.

Also:

Lusd (lus-dee)	Feet
Lusda (lus-da)	Feet
Lusdan (lus-dan)	Feet

Lasollor (las-OHL-or)* ["Las" + "Ollor"] *comp.*

Rich Man


9.32 . . . as the *rich man* doth his treasure . . .**Pronunciation notes:**

(*Dee—*Las ol lor*) Three syllables. The *o* is likely long, while the other two vowels remain short. The two *ls* combine into a single sound, as in the English word *lesson*.

(*Dee—*las óllor*) See the 48 *Claves*. Here, Dee placed an accent over the second syllable.

Lava (lav-ah) *n.*

Fervency/Humility?*


Note:

(*Dee—*Laua Zuraah* = *Use humility in prayers to God, that is fervently pray. It signifieth, Pray Unto God.*) See the *Five Books*, p. 324. Between lines 46 and 47 of Table One of *Loagaeth*, some kind of stormy interference erupted in the shewstone. A voice then said the phrase "*Laua Zuraah*." The two men then prayed as instructed, and the interference cleared. It would appear that *Laua* indicates a specific attitude in prayer, which might mean fervency or humility. I don't believe *Laua* would be the standard Angelical word for either "fervent" or "humility."

Also compare this word to the name of the Part of the Earth (and its Angelic Governor), *Lauacon*.

Compare from Loagaeth:*Lauax***Lcapimao** (el-kay-Pil-may-oh)* [L + "Capimao"] *comp.*

One While


30.106 . . . *one while* let her be known . . .

Pronunciation notes:

(*Dee—*L ca pí ma o*) Five syllables, with an accent on the third syllable. The initial *L* and the final *o* each stand alone. Finally, I assume the *a* in the fourth syllable is long, because it is followed by an *o*.

(*Dee—*L capímao*) See the 48 *Claves*. Here, Dee placed a circumflex over the *i* to indicate its long sound.

Lea (lee-ay) *prop. n.*

"The Sixteenth Aethyr"

✠ 7 ✠

30.3 . . . which dwell in *the sixteenth aethyr* . . .

Note:

This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

Lea contains the three Parts of the Earth *Cucarpt*, *Lauacon*, and *Sochial*.

Lel (el-el)* [*L + El*] *adv.*

Same

✠ ✠

30.73 . . . no creature upon or within her *the same* . . .

Pronunciation notes:

(*Dee—*Lel*) Dee gives us little clue here. This could be a word of one or two syllables, depending on whether or not the initial *L* should stand alone. Since I have assumed this is a compound involving the word *L* (first), I have decided to allow the initial *L* to stand alone. (Note I have also assumed the *e* is a phonetic gloss.)

Note:

The basic concepts behind *L/El* are both "beginning" and "singularity." Thus, I feel it is important that it appears twice in this word—to indicate that two (or more) things are actually "one" (the same).

The word *same* can be an adjective, pronoun, or adverb, depending on use. Here in Key Thirty, it is used as an adverb.

Note:

Also see *Parach* (equal).

Lephe (leef-ay)

n/a*

700 2 72

Note:

(*Dee—Life Lephe Lurfando is a strong charge to the wicked to tell the truth. This [the Angel] said to my demand of this phrase whereof I had mention many years since.) See the Five Books, p. 308. Life Lephe Lurfando is a perfect phrase for use in goetic evocations, but we are never given specific definitions for each word.

(*Dee—Pinzu-a lephe ganiurax kelpadman pacaph.) See the Five Books, p. 413. Kelley overhears many voices singing a song at some distance, and these are the words Dee recorded. No translations are suggested.

Compare from Loagaeth:

Lefa, Lefe, Leph, Life

Levithmong (lev-ith-mong)* n.

Beasts of the Field

63 2 600 7 2 72

30.99 Let them become caves for the beasts of the field.

Pronunciation notes:

(*Dee—Levith mong) Three syllables. I assume mong rhymes with the English word song.

Note:

The similarity between this word and *Leviathan*. Leviathan is a mythical sea creature mentioned in biblical literature (especially 1 Enoch), who is destined to battle a mighty land creature named *Behemoth* during the End Times (apparently representing a clash of land and sea). It would appear that *Levithmong* (beasts of the field) is a combination of the *Leviathan* and *Behemoth* concepts.

Lialprt (el-YAL-purt)* [L + "Ialprt"] comp.

First Flame

7 6 2 2 7 2

15.3 . . . the governor of the First Flame . . .

Note:

The transmission of Key Fifteen is missing from Dee's journals. We only have the English given for the Key on *TFR*, p. 193. However, Illemese gives the pronunciation later on *TFR*, p. 200. Plus, the word appears in Dee's 48 *Claves*.

Pronunciation notes:

(*Illemese—*L al purt*) See *TFR*, p. 200. Three syllables. Though Illemese seems to have dropped the sound of the *i*, I think this is merely because it barely makes a sound when this word is spoken fluently. I have retained it (sounding as "y") in my pronunciation.

(*Dee—*Liálprt*) See the 48 *Claves*. Here, Dee placed an accent over the *a* in the second syllable.

Life (liif)

n/a*

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Note:

(*Dee—*Life Lephe Lurfando* is a strong charge to the wicked to tell the truth. This [the Angel] said to my demand of this phrase whereof I had mention many years since.) See the *Five Books*, p. 308. *Life Lephe Lurfando* is a perfect phrase for use in goetic evocations, but we are never given specific definitions for each word.

Compare from Loagaeth:

Lefa, Lefe, Leph, Life

Lil (el-il)* *prop. n.*

"The First Aethyr"

𐛀𐛁𐛂

30.3 . . . which dwell in the first aethyr . . .

Pronunciation notes:

(*Dee—*Lil*) Dee gives us little clue here. This could be a word of one or two syllables—depending on if the initial *L* should stand alone. Because this word indicates the First Aethyr and likely has *L* (the first) as its root, I will assume the *L* should stand alone.

Note:

Lil is the name—probably of a descriptive nature—of the first of the thirty Aethyrs. It holds the single space in the Key of the Aethyrs, which

must be changed for each invocation, replacing Lil with the name of the next Aethyr, and then the next, and so on.

Lil contains the three Parts of the Earth *Occodon*, *Pascomb*, and *Valgars*.

Probable root:

L (el)

First

Lilonon (lil-loh-non)* n.

Branches

𐌌𐌌𐌌𐌌𐌌𐌌

10.10 . . . whose *branches* are 22 nests . . .

Pronunciation notes:

(*Dee—*Li lo non*) Three syllables. The *i* and the first *o* both appear to take their long sounds.

(*Dee—*Lilōnon*) See the 48 *Claves*. Here, Dee uses a circumflex over the first *o* to indicate its long sound.

Limlal (lim-lal)* n.

Treasure

𐌌𐌌𐌌𐌌𐌌𐌌

9.34 . . . as the rich man doth *his treasure*.

Pronunciation notes:

(*Dee—*Lim lal*) Two syllables. Both vowels appear to take their short sounds.

Lin (lin) *prop. n.*

"The Twenty-Second Aethyr"

𐌌𐌌𐌌

30.3 . . . which dwell in *the twenty-second aethyr* . . .

Note:

This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

Lin contains the three Parts of the Earth *Ozidaia*, *Paraoan*, *Calzirg*.

Lit (lit) *prop. n.*

"The Fifth Aethyr"

𐌹𐌿𐌲𐌰

30.3 . . . which dwell in *the fifth aethyr* . . .**Note:**

This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

Lit contains the three Parts of the Earth *Lazdixi*, *Nocamal*, and *Tiarpax*.

Lnibm (el-nib-em)* [L + "Nibm"] *comp.*

One Season

𐌺𐌹𐌽𐌴𐌹𐌲𐌰

30.64 . . . *one season*, let it confound another . . .**Pronunciation notes:**

(**Dee*—*L nib m*) Three syllables. The *L* and *m* each stand alone.

"Lo" (loh) *n.*

The First

𐌹𐌰

Compounds:

Bazemlo (bas-em-loh) [Bazem + "Lo"]

The Midday the First

Talo (tay-el-oh) [Ta + "Lo"]

As the First

Also:

L (el)

First

El (el)

The First

La (lah or el-ah)

First

Lu (loo)

From One

Possible root for:

Aqlo (AY-kwah-loh)

Thy

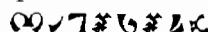
Bolp (bohlp)

Be Thou

Ol (ohl)

I

Speech from God**



(*Dee, recording the words of Galvah—"Touching the Book, it shall be called Logah: which in your language signifieth Speech from God. Write [it] after this sort: L O A G A E T H: it is to be sounded Logah. This word is of great signification, I mean in respect of the profoundness thereof.") See TFR, p. 19. In Early Modern English, the *oa* letter combination makes a long "o" sound (as in the English words *boat* and *coat*). Dee recorded Galvah's phonetic explanation by dropping the *a* (*it shall be called Logah*). At the same time, we see that the final *eth* are entirely silent.

******This is the name of the Holy Book of forty-nine Tables transmitted to Dee and Kelley by the Archangel Raphael. It also appears as the first word of the forty-ninth Table in the Holy Book (see “Compare from *Loagaeth*” below).

Note the similarity between the Angelical *Loagaeth*, the Greek *Logos* (Word), and the Hebrew *Eth* (Spirit). It is interesting that both *Loagaeth* and *Logos* indicate “word/speech” and both are used in the biblical sense (as a reference to the God-Christ—see John 1, “In the Beginning was the Word . . . and the Word was God.”).

Logaah (loh-gay-ah)

n/a

Loagaeth, Loangah, Loggahah

“The Twelfth Aethyr”



30.3 . . . which dwell in *the twelfth aethyr* . . .

This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

Loe contains the three Parts of the Earth *Tapamal*, *Gedoons*, and *Ambriol*.

Logaah (loh-gay-ah)

n/a

**Possibly also:****Loagaeth** (loh-gah)

Speech from God

Note:

See *TFR*, p. 22. Here, the guardian Angel of Lord Lasky of Poland says a prayer on Lasky's behalf, which ends with, "*Grant this Camascheth gal-suagath garnastel zurah logaah luseroth.*" No translation is offered.

Loholo (LOH-hoh-loh)* v.

To Shine

1.61 . . . which *shineth* as a flame . . .**Pronunciation notes:**

(*Dee—Call it *Loholo*. Long, the first syllable accented) I assume that Dee intended all the o's in this word to be long.

(*Dee—*lôhôlo*) See 48 *Claves*. The accent and circumflex match Dee's note from *TFR*.

"Lolcis" (LOL-sis) n.

Bucklers

**Compounds:**

Talolcis (tay-LOL-sis) [Ta + "Lolcis"]

As Bucklers

Loncho (lon-koh)* v.

To Fall

8.30 . . . until this house *fall* and the dragon sink.**Pronunciation notes:**

(*Dee—*Lon cho* or *ko*) Two syllables. Dee indicates that the *ch* takes the harder "k" (or "kh") sound.

Note:Also see *Dobix* (to fall).

Compare from Loagaeth:

Onchen

Londoh (lon-DOH)* n.

Kingdoms

𐌂𐌋𐌆𐌔𐌚𐌚𐌚

7.24 Whose *kingdoms* and continuance are as . . .

Pronunciation notes:

(*Dee—Lon dóh) This appears to be two syllables, with an accent upon the second syllable.

(*Dee—londóh) See 48 *Claves*. Accent still on the second syllable.

Compounds:

Osmondoh (os-LON-doh) [Os + Londoh]

12 Kingdoms

Note:

The similarity between this word and the word *London*. Dee was very dedicated to the cause of the English empire—and many scholars suspect this word of bias on Dee's part rather than the Angels. For a parallel case, see *Madrid* (iniquity).

Also:

Adohi (ay-DOH-hii)

Kingdom

Compare from Loagaeth:

Doh, Dohoh

Lonsa (lon-sha)* n.

Power

𐌂𐌋𐌔𐌚𐌚𐌚

3.37 . . . *power* successively over 456 . . .

Pronunciation notes:

(*Dee—Lonsa) Likely two syllables. Based on the other versions of this word, I assume the *s* should make the *sh* digraph.

Also:

Lansh (lonsh)

Exalted Power

Lonshi (lon-shii)

Power

“Lonshin” (lon-shin)

Powers

Lonshi (lon-shii)* n.

Power

𐌂𐌚𐌚𐌚𐌚𐌚𐌚

7.45 . . . this remembrance is given *power* . . .**Pronunciation notes:**

(*Dee—Lon shi) Two syllables. The *o* should be a short vowel, while the final *i* likely takes a long sound.

Compounds:

Lonshitox (lon-shii-toks) [Lonshi + Tox]

His Power

Also:

Lansh (lonsh)

Exalted Power

Lonsa (lon-sha)

Power

“Lonshin” (lon-shin)

Powers

“Lonshin” (lon-shin) n.

Powers

𐌂𐌚𐌚𐌚𐌚𐌚𐌚

Compounds:

Odlonshin (ohd-lon-shin) [Od + “Lonshin”]

And Powers

Also:

Lansh (lonsh)

Exalted Power

Lonsa (lon-sha)

Power

Lonshi (lon-shii)

Power

Lonshitox (lon-shii-toks)* [Lonshi + Tox] *comp.*

His Power

𐌂𐌚𐌚𐌚𐌚𐌚𐌚

13.18 . . . God and *his power* . . .**Pronunciation notes:**

(*Dee—Lon shi tox) Three syllables. The *i* is the only apparent long vowel.

(*Dee—Lon-shi-tox) See the 48 *Claves*. This note essentially matches that of *TFR*.

Lorslq (lors-el-kwah)* n.

Flowers

𐌂𐌚𐌚𐌚𐌚𐌚𐌚

2.1 . . . as *the flowers* in their beauty . . .

Pronunciation notes:

(*Dee—*Lors l qua*) Three syllables, with the *l* and the *q* standing alone.

(The *q* takes the sound of “kwah.”)

(*Dee—*lors-l-q*) See 48 *Claves*. This note matches Dee’s note from *TFR*.

Lpatralx (el-PAY-traiks)* [L + “Patralx”] *comp.*

One Rock

𐌲𐌱𐌰𐌶𐌵𐌹𐌰𐌶𐌴𐌹𐌰𐌶𐌴𐌹𐌰𐌶

10.57 . . . *one rock* bringeth forth 1000 . . .

Pronunciation notes:

(*Dee—*L Pá tralx El*) Three syllables. The initial *L* stands alone, and Dee indicates that it sounds like “El.” The first *a* is likely a long vowel. The accent is place on the second syllable.

Lrasd (el-RAZD)* *v.*

To Dispose (To Place)

𐌲𐌹𐌶𐌰𐌴𐌹𐌶𐌴𐌹𐌶𐌴𐌹𐌶

30.34 . . . *to dispose* all things according to . . .

Pronunciation notes:

(*Dee—*L rásd*) Two syllables, with an accent on the second syllable. The initial *L* stands alone.

(*Dee—*Lrásd*) See the 48 *Claves*. Here, Dee again placed an accent on the second syllable.

Lring (el-ring)* *v.*

To Stir Up

𐌲𐌹𐌶𐌰𐌴𐌹𐌶𐌴𐌹𐌶𐌴𐌹𐌶

13.6 . . . 42 eyes *to stir up* wrath of sin . . .

Pronunciation notes:

(*Dee—*LRING*) Dee does not indicate that the *r* should take its extended “ur” sound. Therefore, I suspect the *L* should stand alone in this word, making two syllables.

Note:

See also *Zixlay* (to stir up). I am not sure why these two words have the same definition.

Lsmnad (els-mad)* [L + "Smnad"] *comp.*

One Another

𐌲 𐌰 𐌱 𐌰 𐌲 𐌰 𐌲

30.87 . . . vex and weed out *one another* . . .

Pronunciation notes:

(*Dee—*Ls mnad*) This note seems confusing at first. Dee indicates two syllables, yet there are still clusters of consonants in each one. In the first syllable, I assume the *l* is pronounced "el"—which allows it to combine naturally with the *s*. In the second syllable, I suspect the *mn* combines to form the same sound as in the English words *column*, *autumn*, and *solemn* (i.e., the *n* is effectively silent).

Note:

Also see *Symp* (another).

Lu (loo) *prep.*?

From One*

𐌲 𐌰

From Loagaeth:

(*Dee—*Lu* = *From one*.) See the *Five Books*, p. 322.

Also:

L (el)

The First, One

El (el)

The First

La (lah or el-ah)

The First

"Lo" (loh)

The First

Compare from Loagaeth:

Uloh

Luas (loo-akh)* *prop. n.*

Those Who Praise (or, the Triumphant)

𐌲 𐌰 𐌲 𐌰

From Corpus Omnium:

Associated with the pre-Deluge quadrant of the Table, translated in Latin as *Laudantes* (Those Who Praise). They can alternately be called *Triumphantes* (Those Who Triumph).

(*Dee—*Lucifitias*) See the 48 *Claves*. Here, Dee again placed the accent on the second syllable. He also placed a circumflex over the second *i* to indicate its long sound.

Also:

Luciftian (loo-sif-TII-an)

(Ornaments of) Brightness

Note:

The similarity between this word and the Latin *Lucifer* (light-bearer). In Roman mythology, Lucifer was the name of the Venus star—which rose in the east just before dawn, thus heralding the approaching Sun. In Christian lore, Lucifer was the first and most beautiful among the Angels, but was cast down for his pride. The Angelical word *Luciftias* still represents brightness in the Heavens, and has no demonic connotations.

Luiahe (loo-JAY-hee)* *n.*

Song of Honor

709 3 6 2 2

6.40 . . . whose works shall be a song of honour . . .

Pronunciation notes:

(*Dee—*Lu ia he*) Three syllables, with an accent on the second syllable. Dee does not tell us if the *i* should take the sound of “y” or “j.” (I have settled upon the “j” sound., and spelled the word in Angelical with a *Ged* [J] in this place.) The final *e* is also uncertain. It should remain silent while making the *a* a long vowel. However, Dee’s phonetic note indicates three syllables—for which the *e* must make a sound along with the *h*. Whether the *e* should be long or short is unclear, although I have settled upon the long sound.

(*Dee—*Lu-id-he*) See the 48 *Claves*. This note matches that from *TFR*.

Note:

Also see *Faaip* (voicing/psalm).

Lulo (loo-loh) *n.*

Tartar (Mother of Vinegar)

1 2 2 2

From the Alchemical Cipher:

See *TFR*, pp. 387–89. The Angel *Levanael* says of this word, “*Roxtan* is pure and simple wine in herself. *Lulo* is her mother.” Dee replies,

"There may be in these words some ambiguity." So *Levanael* explains more simply, "*Lulo* is Tartar, simply of red wine." (Tartar is Mother of Vinegar.)

It is not likely that *Lulo* is strictly tartar of red wine—but *Levanael* had established earlier in this session that red *Roxtan* (wine) was to be used for this alchemical experiment.

Lurfando (lur-fan-doh)

n/a*

ⱭⱭⱭⱭⱭⱭⱭⱭⱭⱭ

Note:

(*Dee—*Life Lephe Lurfando* is a strong charge to the wicked to tell the truth. This [the Angel] said to my demand of this phrase whereof I had mention many years since.) See the *Five Books*, p. 308. *Life Lephe Lurfando* is a perfect phrase for use in goetic evocations, but we are never given specific definitions for each word.

In at least one case, Dee wrote that a *u* could make the sound of "f"—which was likely an indication of the "v" sound. Therefore, it is possible that *Lurfando* and *Lurvandah* are related.

Compare from *Loagaeth*:

Lurvandah

Lusd (lus-dee)* n.

(Your) Feet

ⱭⱭⱭⱭⱭⱭⱭⱭⱭⱭ

2.25 . . . stronger are *your feet* than the barren stone.

Pronunciation notes:

(*Dee—*Lusd*) It would appear the one syllable is intended here. However, other versions of this word all have two syllables.

Also:

Lasdi (las-dii)

(My) Feet

Lusda (lus-da)

(Their) Feet

Lusdan (lus-dan)

(With) Feet

Lusda (lus-da)* n.

(Their) Feet

𐌵𐌺𐌳𐌰

9.21 . . . have settled *their feet* in the west . . .**Pronunciation notes:**

(*Dee—Lus da) Two syllables.

Also:

Lasdi (las-dii)

(My) Feet

Lusd (lus-dee)

(Your) Feet

Lusdan (lus-dan)

(With) Feet

Lusdan (lus-dan)* n.

(With) Feet

𐌵𐌺𐌳𐌰𐌴𐌹𐌺

16.13 . . . which walkest upon the earth *with feet* 876 . . .**Pronunciation notes:**

(*Dee—Lus dan) Two syllables.

Also:

Lasdi (las-dii)

(My) Feet

Lusd (lus-dee)

(Your) Feet

Lusda (lus-da)

(Their) Feet

Luseroth (lus-er-oth)

n/a

𐌵𐌺𐌴𐌹𐌹𐌹𐌸

Note:

See TFR, p. 22. Here, the guardian Angel of Lord Lasky of Poland says a prayer on Lasky's behalf, which ends with, "Grant this *Camascheth galsuagath garnastel zurah logaah luseroth*." No translation is offered.

Compare from Loagaeth:

Luseth, Luza, Luzan, Luzath, Luzed, Lusaz, Luzez, Uzed

"Lzar" (el-ZAR) n.

Courses

᠘ᠵᠠᠷ

Compounds:

Sobolzar (soh-BOL-zar) ["Sobo" + "Lzar"]

Whose Courses

Also:

"Elzap" (el-ZAP)

Course

"Lzirn" (el-zirn) n.

Wonders

᠘ᠵᠢᠷᠨ

Compounds:

Vaulzirn (VOL-zern) ["Vau" + "Lzirn"]

Work Wonders

Note:

See also *Sald* (wonder), *Busd* (glory), and *Peleh* (Worker of Wonders?).

Also compare to the name of the Angel *Lzinopo*, an Elder of the Southern Watchtower. Perhaps his name means something akin to "He Who Works Wonders." Also compare to the name of the Angel *Iznr* or *Izinr*, an Angel of medicine also of the Southern Watchtower.

Tal (M)

M (em)^{*} *conj. or prep.*

Except

६

3.22 . . . *except (by)* mine own hand . . .

Pronunciation notes:

(*Dee—EM it is a word) Likely just one syllable.

Note:

See Oq (but), “Crp” (but).

Maasi (may-ay-sii)* v.

Laid Up (i.e., Stored Up)

7755e

10.17 ...and weeping *laid up* for the earth ...

Pronunciation notes:

(**Dee—Ma a si*) Three syllables. The double *a* should represent a long “a” sound in Early Modern English. Dee’s note indicates two long *a*’s, but they nearly blend into one when this word is spoken fluently. The final *i* is likely long.

(*Dee—maâsi) See the 48 *Claves*. Here, Dee places a circumflex over the second *a* to indicate its long sound.

Mabberan (MAB-er-an) *adv.*

How Now(?)[★]

2 4 6 7 8 9

Pronunciation notes:

The first *a* of *Mabberan* is accented in Dee's journal. Also, I assume the first *a* takes its short sound, because it is followed by a double *b* (similar to the *a* in the English words *rabble* or *babble*).

Note:

(* *Vors Mabberan* – how now: what hast thou to do with us?) See the *Five Books*, p. 311. Here, several spirits appear and demand of Dee and Kelley, “*Vors Mabberan?*”—to which Dee makes his marginal notation above. Given the known definition of *Vors* (over, especially in a hierarchy), I assume this phrase is a challenge, as if to say, “What authority do you

have over us?" On its own, it is possible that *Mabberan* has some meaning akin to "What do you want?" or "Why have you bothered us?"

Mabza (MAB-za)* n.

Coat

𐌂𐌆𐌔𐌆𐌂

8.43 . . . and *the coat* of him that is . . .

Pronunciation notes:

(*Dee—*Mab za*) Two syllables.

(*Dee—*mábza*) See the 48 *Claves*. Here, Dee adds an accent to the first syllable.

Mad (mad)* n.

(Your) God, Pure/Undeified

𐌂𐌆𐌂

(RFP) . . . servant of *the same your God* . . .

3.60 . . . in the name of *the same your God* . . .

6.42 . . . the praise of *your God* . . .

13.16 . . . behold the promise of *God* . . .

30.15 . . . behold the face of *your God* . . .

Pronunciation notes:

(*Dee 1.84—*Call it Mad.*)

(*Dee 3.60; 6.42; 13.16, 30.15—*Mad.*)

Compounds:

Madzilodarp (mad-ZII-loh-darp) [Mad + "Zilodarp"]

God of Conquest

Iadnamad (yad-nay-mad) [Iadnah + Mad?]

Pure Knowledge

Probable root for:

"Madriax" (MAY-drii-yaks)

Heavens

Madriiix (MAY-drii-yaks)

Heavens

Madrid (MAY-drid)

Iniquity

Note:

The proper Name of God in Angelical is *Iad. Mad*, on the other hand, indicates *god* in the generic sense. The word *your* is not directly indicated

by the Angelical—though the change in spelling adequately suggests *some other god* as opposed to Iad Himself.

At the same time, note that Mad is used as a root in several cases to indicate things celestial or divine (*Iadnamad*, “*Madriax*,” and the antonymic *Madrid*).

Also see *Piad* (your God).

“**Madriax**”* (MAY-drii-yaks) n.

Heavens

Note:

(*Dee—I think this word wanted as *may appear by Madriax*, about 44 words from the end.) “*Madriax*” does not appear with this spelling in the Keys in TFR. Apparently, Dee did not receive the first word of the Key of the Aethyrs (word 30.1) until sometime after its transmission. (Illemese, who revealed this Key, gave only the English “O you heavens,” but gave no Angelical for the phrase.) Dee found the proper word later in the Key—*Madrii*ax (word 30.116). After adding *Madrii*ax (with the double *i*) into space 30.1, Dee made the above note in the margin, spelling the word as *Madriax* (with a single *i*). However, also note the word *Oadriax* (lower Heavens) which also uses a single *i*—so this spelling, *Madriax*, is likely acceptable.

Pronunciation notes:

(*Dee 30.1—*Madrii*ax) See the 48 Claves. Here, Dee spelled the word with only one *i*. He also placed a circumflex over the *i* to indicate its long sound.

See pronunciation notes for *Madrii*ax (Heavens).

Also:

*Madrii*ax (MAY-drii-yaks)

Heavens

Oadriax (oh-AY-drii-aks)

Lower Heavens

Probable root:

Mad (mad)

(Your) God, “Pure/Undefined”

Madriiax (MAY-drii-yaks)* n.

Heavens

𐌂𐌰𐌶𐌵𐌹𐌸𐌰𐌶𐌰𐌶𐌰𐌶

30.1 O you heavens that dwell in the first Aethyr . . .

30.116 *O you heavens, arise!*

Pronunciation notes:

(*Dee 30.116—*Má dri iax yax*) Three syllables, accent on the first syllable. The double *i* probably results in a long “i” sound in the second syllable. Dee places a “y” sound at the beginning of the third syllable, but it is barely audible when the word is spoken fluently.

(*Dee 30.1—*Madriax*) See the 48 *Claves*. Here, Dee spelled the word with only one *i*. (See note at “Madriax.”) He also placed a circumflex over the *i* to indicate its long sound.

(*Dee 30.116—*Mádríax*) See the 48 *Claves*. Here, Dee again placed an accent over the first syllable. He also placed a circumflex over the first *i* to indicate its long sound.

Note:

Note that the Heavens, in this case, are being addressed as living creatures. This is common in mystical systems such as Gnosticism or the Qabalah—where the Heavens (*Aeons*, *Sephiroth*) are treated as *both* celestial spheres and intelligent beings.

The Key of the Aethyrs is the only place where the Heavens are addressed as intelligent. Elsewhere, the standard word for “the Heavens” is *Piripsol*/*Piripson*.

Also see *Calz* (firmaments).

Also:

“Madriax” (MAY-drii-yaks)	Heavens
Oadriax (oh-AY-drii-aks)	Lower Heavens

Probable root:

Mad (mad)	(Your) God, Pure/Undefined
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Note:

Also see *Piripsol*/*Piripson* (The Heavens).

Madrid (MAY-drid)* *n.*

Iniquity
 176116

9.38 Cursed are they whose *iniquities* they are.

10.75 . . . for *her iniquity* is, was, and shall be great.

Note:

These words appear to show that “Mal” indicates the idea of arrows, rising, shooting, increase, etc.

Also see *Coazior* (increase).

Also note the Angel *Dmal*, one of the Sons of Light. “Mal” (arrow, increase) appears to be the root of his name.

Compare from *Loagaeth*:

Mal

Malpirgi (mal-per-jii)* [“Mal” + “Pirgi”] *comp.* Fires of Life and Increase
 76672222

3.52 . . . pouring down the *Fires of Life and Increase* . . .

Pronunciation notes:

(*Dee—*Malpirgi*) Likely three syllables, with a long *i* at the end. Also, the first *i* in *Malpirgi* is likely a phonetic gloss. See *Malprg* and *Malpurg*.

Also:

Malprg (mal-purj) [“Mal” + “Prg”] Through-thrusting Fire
 (i.e., Fiery Arrow)

Malpurg (mal-purj) [“Mal” + “Purg”] Fiery Arrows

Malprg (mal-purj)* [“Mal” + “Prg”] *comp.* Through-thrusting Fire
 (i.e., Fiery Arrow)
 662222

1.18 . . . the moon is a *through-thrusting fire* . . .

Pronunciation notes:

(*Dee—*Malprg*, as *Malpurg*) Dee here shows us where to place the vowel sound. *Malprg* is likely the radical spelling of this word. See *Malpurg*, *Prge*, and *Malpirgi* for phonetic glosses. (The case of *Prge*—which follows the *g* with an *e* phonetic gloss—gives the final *g* its soft sound.)

Also:

Malpirgi (mal-per-jii) [“Mal” + “Pirgi”] Fires of Life and Increase
Malpurg (mal-purj) [“Mal” + “Purg”] Fiery Darts (Arrows)

Malpurg (mal-purj)* [“Mal” + “Purg”] *comp.*

Fiery Darts / Arrows

᠓ᠤᠯᠫᠣᠷᠭᠠ

6.16 . . . *fiery darts* to van the earth . . .

Pronunciation notes:

(*Dee—Mal purg) Two syllables. The *u* is likely a phonetic gloss, and the final *g* should be soft. See pronunciation notes for *Malprg* and *Malpirgi*.

Also:

Malpirgi (mal-per-jii) [“Mal” + “Pirgi”]

Fires of Life and Increase

Malprg (mal-purj) [“Mal” + “Prg”]

Through-thrusting Fire

(i.e., Fiery Arrow)

Mals (Makhls)* *prop. n.*

Letter *P/Ph*

ᠮᠠᠯᠰ

Note:

The name of the Angelical letter for *P/Ph*. It is likely that these letter names have translations of their own. (For instance, note the Hebrew alphabet: the letter *P/Ph* is named *Peh*, but *Peh* also translates as “mouth.”) However, such translations for the Angelical letters are never given. (See the *Five Books*, p. 270.)

Pronunciation notes:

(*Dee—In sound *machls*.) This is likely a soft “kh” sound (like the *ch* in *ache*, only softer) made just before the “l” sound. However, *Mals* is only one syllable. I tend to pronounce this word along the lines of “mahls.”

Compare from Loagaeth:

Mals

Manin (man-in)* *n.*

(In the) Mind

ᠮᠠᠨᠢᠨ

2.38 . . . but in the mind of the All Powerful.

Pronunciation note:

(*Dee—Manin) Likely two syllables.

Maoffas (may-AHF-fas)* *adj.*

Measureless

ㄨ ㄝ ㄝ ㄝ ㄝ ㄝ ㄝ

18.23 . . . in thy kingdom Joy, and *not to be measured*.

Pronunciation notes:

(*Dee—*ma óf fas*) Three syllables, with an accent on the second syllable. The first *a* should be long and the *o* should be short, as in the English word *chaos*. The two *f*'s should combine into one sound, as we see in Early Modern English.

(*Dee—*maóffas*) See the 48 *Claves*. Here, Dee again indicated the accent on the second syllable.

MAPM (map-em)*

9639

ㄟ ㄩ ㄝ ㄝ ㄝ

4.15 I have placed 9639 whom none hath yet . . .

Pronunciation notes:

(*Dee—*Map m*) Two syllables, the final *m* stands alone.

Mapsama (map-sam-a) *prop. n.*

He That Speaks*

ㄝ ㄟ ㄝ ㄟ ㄩ ㄩ ㄝ ㄝ

Note:

(*Dee records the words of Mapsama: "My name is called He That Speaks. I am one under Gabriel, and the name of Jesus I know and honour. My name is Mapsama.") See TFR, pp. 138–39, 145ff. The names of most of the Angels encountered by Dee and Kelley can be found in other parts of the Angelic system—such as the Heptarchia or Great Table (Watchtower) systems. However, Mapsama is one of the few entirely unique Angels to appear to the two men. Mapsama appears to be connected to the political ambitions of Lord Lasky of Poland. He is also the Angel who delivered the instructions for the Book of Silver, which Dee never accomplished. (See also *Ga*, *Galvah*, *Murifri*, *Nalvage*, *Vaa*, and *Za*.)

Marb (marb)* *adj.*

According to

ㄩ ㄟ ㄝ ㄝ ㄝ

30.36 . . . all things *according* to the providence . . .

Pronunciation notes:

(*Dee—Marb) One syllable.

Marmara (mar-mar-a) prop. n.

n/a

𐌹𐌺𐌺𐌺𐌺𐌺𐌺

Note:

This is a variation of Carmara, the title of the ruling King of the Hep-tarchia. See the entry for *Carmara*.

Possible shared root:

Carma (kar-ma)

To Come Out / To Arise

Masch (mask)

n/a

𐌺𐌺𐌺𐌺𐌺𐌺

Note:

See TFR, pp. 34–35. This session is recorded entirely in Latin. Here we find this Angelical phrase spoken by “a Voice”: “*Garil zed masch, ich na gel galaht gemp gal noch Cabanladan.*” No translation or context is offered.

Pronunciation note:

The *sch* letter combination should sound like “sk” (as in *school*). Note, also, that in the *Book of Loagaeth*, Dee gives the pronunciation for the word *Zuresch* as “zuresk”—further indicating the “sk” sound for *sch*.

Compare from Loagaeth:

Iemasch, Asch, Ascha, Aschah, Aschal, Ascham, Asche, Aschedh, Aschem, Ascheph, Aschi, Aschin, Aschma, Aschol, and probably *Dasch, Gascheth, Hasche, Pasch, Pascha, Pascheph*, and maybe *Iemasch, Surascha, Vasheth*

“Matastos” (MAT-az-tos)

n/a

𐌹𐌺𐌺𐌺𐌺𐌺𐌺

From Loagaeth:

See note at *Donasdogamatastos*.

Compounds:

Donadogamatastos (doh-NAS-dog-ay-MAT-az-tos)

[“*Donasdog*” + “*Matastos*”] “Hellfire”

Matb (may-teb) *n.*

One Thousand (1000)

V ʌ ʒ ɛ

10.45 . . . and *a thousand* times as many surges . . .10.59 One rock bringeth forth *1000* . . .**Pronunciation notes:**

Dee provided no phonetic notes for this word. See the pronunciation notes for *Matorb* (long, as in “period of time”).

Note:

I suspect this is the word for “one thousand” rather than the numeral *1000*. Compare to *Torb* (one hundred) and *Matorb* (long period of time).

This word was not originally given with Key Ten. It was added later when Nalvage transmitted the English for the Key (see *TFR*, p. 192). This seems to have been the case with many of the numbers mentioned in the Keys.

Compounds:*Matorb* (may-torb) [Matb + Torb]

Long (Period of Time)

Matorb (may-torb)* [Matb + Torb] *comp.*

Long (Period of Time)

V ɛ ʌ ʒ ɛ

10.54 . . . neither know any (*long*) time here.**Pronunciation notes:**

(*Dee—*Ma torb*) Two syllables. The *a* should take its long sound.

Note:

There was no English given for *Matorb* in Dee’s journals. However, it appears that the word is a compound of *Matb* (one thousand) and *Torb* (one hundred)—thus suggesting that the word is intended to indicate “a very long time.” Similar, perhaps, to the Egyptian phrase “millions of years,” which can indicate an eternity.

Maz (maz) *prop. n.*

“The Sixth Aethyr”

P ʒ ɛ

30.3 . . . which dwell in *the sixth aethyr* . . .

Note:

This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

Maz contains the three Parts of the Earth *Saxtomp*, *Vavaamp*, and *Zirzird*.

Compare from *Loagaeth*:

Maz, *Mazad*

Med (med) *prop. n.*

Letter O

Ɱ 7 Ɱ

Note:

The name of the Angelical letter for O. It is likely that these letter names have translations of their own. (For instance, note the Hebrew alphabet: the letter O is named *Vav*, but *Vav* also translates as “stake” or “nail.”) However, such translations for the Angelical letters are never given. (See the *Five Books*, p. 270.)

(*Dee—He said, Great is His Glory.*) This is not likely a translation of the word *Med*. See the letter *Ged*, where another invocation is made along with the delivery of a letter.

Miam (mii-AM)* *n.*

Continuance

Ɱ 3 7 Ɱ

6.27 . . . in government and *continuance*.

Pronunciation notes:

(**Dee—Miam*) This is likely two syllables. *Dee* gives us little clue, but I assume the *i* should take a long sound.

(**Dee—miám*) See the 48 *Claves*. Here, *Dee* places an accent over the *a* in the second syllable.

Compounds:

Odmiam (ohd-mii-AM) [Od + Miam]

And Continuance

Also:

"Mian"

Continuance

Note:

Seems to indicate "lifespan" or "continued existence."

"Mian" (mii-AN) *n.*

Continuance

𐄂𐄃𐄅𐄆

Pronunciation note:

I have adopted the accent from *Miam* (continuance).

Compounds:

Solamian (soh-LAY-mii-an) ["Sola" + "Mian"] Whose Continuance

Also:

Miam (mii-AM)

Continuance

MIAN (mii-AN)*

3663

𐄂𐄃𐄅𐄆

12.15 . . . bring down your train 3663 that the Lord . . .

Pronunciation notes:

(**Dee*—*Mi an*) Two syllables. The *I* likely takes its long sound.

Note:

This word was not originally given with Key Twelve. It was added later when Nalvage transmitted the English for the Key (see *TFR*, p. 193).

This seems to have been the case with many of the numbers mentioned in the Keys.

Do not confuse this word with "Mian" from *Solamian* (whose continuance).

Micalp (mii-KALP)* *adj.*

Mightier

𐄂𐄃𐄅𐄆𐄇𐄈𐄉

2.28 . . . *mightier* are your voices . . .

Pronunciation notes:

(*Dee—*Mi calp*) Two syllables. The *i* is likely a long vowel. Also see *Micalzo*, where the accent is placed on the second syllable.

Also:

Gmicalzo (jee-mii-KAYL-zoh)	Power
Micalzo (mii-KAYL-zoh)	Mighty
Micaoli (mii-KAY-oh-lui)	Mighty
Micaolz (mii-KAY-ohlz or mii-KAY-ohl-zohd)	Mighty
Omicaolz (oh-mii-KAY-ohl-zohd)	(Be) Mighty

Possible shared root:

Miketh (mii-KETH)	"The True Measure of the Will of God in Judgment, Which Is by Wisdom" (?)
-------------------	---

Note:

Also see *Umadea* (strong towers), *Umplif* (strength), *Ugeg* (become strong), *Vohim* (mighty).

Micalzo (mii-KAYL-zoh)* *n. or adj.*

Mighty / Power

𐌓𐌱𐌰𐌶𐌵𐌰𐌺𐌰

2.46 . . . show yourselves in power . . .

6.5 . . . mighty in the firmaments of waters . . .

**18.2 . . . thou mighty light and burning flame . . .

Pronunciation notes:

(*Dee 2.46—*Micalzo*)

(*Dee 6.5—*Micálzo*) Likely three syllables, with an accent on the second syllable. Also see *Micaolz*, where the *i* of the first syllable and the *a* of the second syllable are long.

(*Dee 6.5—*micálzo*) See the 48 *Claves*. Again the accent is on the second syllable.

Note:

**Word 18.2 was originally given as *Micaolz* (mighty). However, see *TFR*, p. 200, where Illemese gives the alternate pronunciation of "micalzo" (or *Micalzo*).

Also:

Gmicalzo (jee-mii-KAYL-zoh)	Power
-----------------------------	-------

Micalp (mii-KALP)	Mightier
Micaoli (mii-KAY-oh-lee)	Mighty
Micaolz (mii-KAY-ohlz or mii-KAY-ohl-zohd)	Mighty
Omicaolz (oh-mii-KAY-ohl-zohd)	(Be) Mighty

Possible shared root:

<i>Miketh</i> (mii-KETH)	"The True Measure of the Will of God in Judgment, Which Is by Wisdom" (?)
--------------------------	---

Note:

Also see *Umadea* (strong towers), *Umplif* (strength), *Ugeg* (become strong), *Vohim* (mighty).

Micaoli (mii-KAY-oh-lee)* *adj.*

Mighty

ㄩㄘㄌㄗㄌㄗ

9.1 A mighty sound . . .

Pronunciation notes:

(**Dee*—*Mi ca o li*) Four syllables. All of the vowels in this word are indicated as long. They all fall at the ends of their syllables, and the *o* itself stands alone.

(**Dee*—*Mi-cá-ô-li*) See the 48 *Claves*. Here, Dee placed an accent on the second syllable. He also placed a circumflex over the *o* to indicate its long sound.

Also:

Gmicalzo (jee-mii-KAYL-zoh)	Power
Micalp (mii-KALP)	Mightier
Micalzo (mii-KAYL-zoh)	Mighty
Micaolz (mii-KAY-ohlz or mii-KAY-ohl-zohd)	Mighty
Omicaolz (oh-mii-KAY-ohl-zohd)	(Be) Mighty

Possible shared root:

<i>Miketh</i> (mii-KETH)	"The True Measure of the Will of God in Judgment, Which Is by Wisdom" (?)
--------------------------	---

Note:

Also see *Umadea* (strong towers), *Umplif* (strength), *Ugeg* (become strong), *Vohim* (mighty).

Micaolz (mii-KAY-ohlz or mii-KAY-ohl-zohd)* *adj.*

Mighty

PCLE

3.70 . . . become *mighty* amongst us . . .

**18.2 . . . thou *mighty* light and burning flame . . .

Pronunciation notes:

(*Dee 3.70—*Mi ca olz*)

(*Dee 18.2—*Mi ca ol zod*) This word can be three or four syllables—depending on whether or not one extends the *z* to “zohd.” (This word is further indication that the extended *z* is not a grammatical rule, but a phonetic flourish.) The *i* in the first syllable is likely long.

(*Dee 3.70—*mi-cá-olz*) See the 48 *Claves*. Dee places the accent on the second syllable.

(*Dee 18.2—*Micaólz*) See the 48 *Claves*. Here, Dee indicates the accent on the third syllable instead. Also note that he has dropped the extended “*z*” sound.

Note:

**For word 18.2, the Angel Illemese later gives an alternate pronunciation of “micalZo” (see *Micalzo*).

Compounds:

Chismicaolz (kiiis-mii-KAY-ohlz) [Chis + Micaolz]

Are Mighty

Also:

Gmicalzo (jee-mii-KAYL-zoh)

Power

Micalp (mii-KALP)

Mightier

Micalzo (mii-KAYL-zoh)

Mighty*

Micaoli (mii-KAY-oh-lii)

Mighty

Omicaolz (oh-mii-KAY-ohl-zohd)

(Be) Mighty

Possible shared root:

Miketh (mii-KETH)

“The True Measure of the Will of God in Judgment, Which Is by Wisdom” (?)

Note:

Also see *Umadea* (strong towers), *Umplif* (strength), *Ugeg* (become strong), *Vohim* (mighty).

Micma (mik-ma)* v.

Behold

𐌺𐌹𐌽𐌿𐌵

- 3.1 . . . *Behold*, sayeth your God . . .
 3.64 . . . *Behold*, his mysteries flourish . . .
 13.14 . . . *Behold* the promise of God . . .
 **14.17 . . . *Behold* the voice of God . . .
 30.13 . . . *Behold* the face of your God . . .

Pronunciation notes:(*Dee 3.1, 64—*Micma*)(*Dee 13.14—*Mic ma*) Two syllables.(*Dee 30.13—*Micma Mikma*) The *c* has a hard ("k") sound.**Note:**

**The transmission of Key Fourteen is missing from Dee's journals. We only have the English for this Key given later (see *TFR*, p. 193). Plus, the word appears in this location in Dee's *48 Claves*.

Miinoag (mii-ii-noh-ayg)* n.

Corners (Boundaries)

𐌺𐌹𐌽𐌿𐌵

- 3.46 . . . and *the corners* of your governments . . .

Pronunciation notes:

(*Dee—*Mi i no ag*) This appears to be four syllables. Note that each *i* is pronounced, as we might see in Middle English.

(*Dee—*miinoâg*) See the *48 Claves*. Dee placed a circumflex over the *a*, indicating its long sound.

Note:

Also see *Unalah* (skirts).

Miketh (mii-KETH) n.

"The True Measure of the Will of God in
 Judgment, Which Is by Wisdom" (?)

𐌺𐌹𐌽𐌿𐌵

Pronunciation note:

I have adopted the accent from similar words, such as *Micaolz* (mighty).

Note:

See the *Five Books*, p. 354. Here, the Angel Illemese says of the *Book of Soyga*, “*Soyga* signifieth not *Agyos*. *Soyga alca miketh*.” (*Agyos* is Greek for “holiness,” and is *Soyga* when spelled backward.) When Dee asked what these words meant, he was told, “The True Measure of the Will of God in Judgment, Which Is by Wisdom.” Based on context, I feel that the word *Alca* probably means “to signify”—while *Miketh* (related, perhaps by root, to *Micaolz*) is translated as “the True Measure of the Will of God, etc.”

Perhaps this long definition could be shortened to “God’s Will in Judgment.”

Possible shared root:

Micaolz (mii-KAY-olz or mii-KAY-ol-zohd)

Mighty

Mir (mir)* *n.*

Torment

ᵉᵗᵉ

6.10 . . . hath planted a *torment* to the wicked . . .

Pronunciation notes:

(*Dee—Mir) One syllable.

Note:

This word appears to be in noun form (“a torment”), rather than in verb form (“to torment”).

Mirc (mirk)* *prep.*

Upon

ᵝᵉᵗᵉ

9.54 . . . and *upon* their heads are marble . . .

**14.7 . . . which sit *upon* 24 seats . . .

30.70 . . . no creature *upon* or within her . . .

Pronunciation notes:

(*Dee 9.54; 30.70—Mirc Mirk) One syllable, with a hard *c* at the end.

Note:

**The transmission of Key Fourteen is missing from Dee's journals. We only have the English for this Key given later (see *TFR*, p. 193). Plus, the word appears in Dee's 48 *Claves*.

Molvi (mol-vii)* n.

Surges

ㄌㄢㄌㄝ

10.48 . . . a thousand times as many *surges* . . .

Pronunciation notes:

(*Dee—*Mol ui*) Two syllables. The *o* takes its short sound. Dee originally wrote this word with a *u*—but the letter should make a “v” sound when preceding a vowel.

Mom (mom)* n.

Moss (i.e., *Dross*?)

ㄌㄢㄌㄝ

9.29 . . . gather up *the moss* of the earth . . .

Pronunciation notes:

(*Dee—*Mom*) One syllable. I suggest a short *o*.

Note:

I have seen it suggested that “moss of the earth” is a reference to the dead—but I have not verified that yet. I have found the word *moss* used poetically in many cases, as a synonym for *dross*. (As in, “A rolling stone gathers no moss” or “Clearing the moss from your mind.”) In just one case, I have found the phrase “I wish he would gather moss”—which appears to be a reference to death.

Also note this word is a palindrome, reading the same forward and backward.

Momao (MOH-may-oh)* n.

Crowns

ㄌㄢㄌㄝㄌㄝ

8.40 . . . for *the crowns* of the Temple . . .

Pronunciation notes:

(*Dee—*Mo ma o*) Three syllables. Both *o*'s and the *a* should likely take their long sounds.

(*Dee—*mómâo*) See the 48 *Claves*. Here, Dee added an accent on the first syllable. He also placed a circumflex over the *a* to indicate its long sound.

Also:

"Momar" (MOH-mar)

To Crown

"Momar" (MOH-mar) v.

To Crown

𐌓𐌆𐌆𐌔𐌕

Pronunciation note:

I have adopted the accent from *Momao* (crowns).

Compounds:

Iadoiasmomar (jad-oh-JAS-moh-mar) ["Iadoias" + "Momar"]

God Eternally Crowned

Also:

Momao (MOH-may-oh)

Crowns

Monasci (mon-ay-sii) n.

Great Name

𐌓𐌆𐌆𐌔𐌕𐌔𐌕𐌔𐌕

15.13 . . . which knowest *the great name* Righteousness . . .

Pronunciation note:

I assume the *sci* letter combination is the same as in the words *science* or *scion*.

Note:

The transmission of Key Fifteen is missing from Dee's journals. We only have the English for this Key given later (see *TFR*, p. 193). Plus, the word appears in this location in Dee's 48 *Claves*.

This likely indicates a Name of God.

Also see Dooain, which means *name* in the general sense.

Monons (moh-nons)* n.

Heart

ᵛᵛ 𐌂𐌂𐌂𐌂

10.61 . . . *the heart of man* . . .**Pronunciation notes:**(*Dee—*Mo nons*) Two syllables. The first *o* takes its long sound.**Moooah** (moh-oh-WAH)* v.

To Repent

𐌂𐌂𐌂𐌂 𐌂𐌂𐌂𐌂

30.104 For why? *It repenteth me* I made man.**Pronunciation notes:**

(*Dee—*Mo o Oah*) Three syllables. The second *o* stands alone. The third syllable is a bit obscure. The *oa* letter combination should make a long “o” sound (as in the English words *boat* and *coat*). However, Dee’s phonetic note seems to indicate that the *a* should join with the *h*, leaving the preceding *o* to sound alone. Under that circumstance, the only way *Oah* could form one syllable is to sound like “wah.” (Patricia Shaffer makes this suggestion in her *DeesPronunciationNotes.rtf*.)

(*Dee—*Mooóâh*) See the 48 *Claves*. Here, Dee placed an accent over the third *o* (which should be the third syllable). The *âh* should indicate a short “o” sound (as in the English words *father* and *fall*).

“Mospleh” (mos-play) n.

Horns

𐌂𐌂𐌂𐌂 𐌂𐌂𐌂𐌂

Compounds:

Qmospleh (kwah-mos-play) [Q + “Mospleh”]

Or the Horns

Moz (moz or moz-ohd)* n.

Joy, Joy of God

𐌂𐌂𐌂

18.21 . . . called in thy kingdom *Joy*.**Pronunciation notes:**

(*Dee—*Moz*) Dee originally wrote this word as “Qzmoz.” However, his phonetic note excludes the letters *qz*. Likewise, Dee recorded the word as “MOZ” in his 48 *Claves*.

This exclusion is further supported by the appearance of *Moz* (to rejoice) on the *Corpus Omnium* Table. There, Nalvage reveals that *Moz* can also be pronounced with an extended *z* (see below)—so perhaps “Qz-moz” was a botched attempt to record the extended version of *Moz*.

Also From *Corpus Omnium*:

(*Dee—I pray you, is *Mozod*, a word of three letters or of five?

Nalvage: In wrote three, it is larger extended.

Dee: Z extended is *Zod*.

Nalvage: *Moz* in itself signifieth Joy, but *Mozod* extended, signifieth the Joy of God.)

Found in the Pre-Deluge portion of the Table, in the phrase *Zir Moz Iad* (I Am the Joy of God). Apparently, Nalvage pronounced the word *Moz* as “mozod”—prompting Dee to ask how many letters *Moz* should have. Nalvage confirms that it should be written with three letters, but that “*Mozod*” is an extended pronunciation, expanding the definition of the word from “joy” to “joy of God.” This is the first time we see such an extended *z* in Dee’s records, although it will recur throughout the 48 *Claves*.

Murifri (mur-if-rii) prop. n.

n/a

𐌓𐌺𐌹𐌹𐌹𐌹𐌹𐌹𐌹

Note:

See *TFR*, p. 3. The names of most of the Angels encountered by Dee and Kelley can be found in other parts of the Angelic system, such as the *Heptarchia* or Great Table (Watchtower) systems. However, *Murifri* is one of the few entirely unique Angels that appeared to the two men. He appeared to give further Heptarchic mysteries to Dee and Kelley—nearly the only Heptarchic information in *TFR*, concerning a talisman Dee wished to make for a sick woman. *Murifri*’s name is found among the Tablets of the *Heptarchia*, but he is *not* one of the forty-nine good Angels, nor is the name derived by any instructions that the Angels gave to Dee. (His name appears in Table Three, which is associated with council and nobility.) No etymology is offered for *Murifri*’s name.

(See also *Ga*, *Galvah*, *Mapsama*, *Nalvage*, *Vaa*, and *Za*.)

Drux (N)NA (en-ay) *prop. n.*

The Name of the Trinity,* Lord

**From Loagaeth:**

(*Dee—*The Name of the Trinity, One separable for a while.*) This means One God, but temporarily separable into Three. It appears many times throughout *Loagaeth*.

Note:

Also see the *Five Books*, p. 77. The Archangel Michael gives a small wafer marked NA as a Eucharist to Dee's Angel of profession.

See Agrippa's *Three Books*, Book III, chapter 11 (Of the Divine Names . . .): ". . . and the Name of God NA (Hebrew: *Nun, Aleph*) is to be invocated in perturbations and troubles."

Also:

Enay (en-ay)

Lord

Na (nakh)* *prop. n.*

Letter H

**Note:**

See the *Five Books*, p. 270. The name of the Angelical letter for H. It is likely that these letter names have translations of their own. (For instance, note the Hebrew alphabet: the letter H is named *Heh*, but *Heh* also translates as "window.") However, such translations for the Angelical letters are never given.

Pronunciation notes:

(*Dee—*Hath./But in sound Nach as it were in the nose.*) Could *Hath* be what Dee calls the letter H in this case? Most of the time, when a word uses the *ch* digraph, it results in a sound like the "ch" in the word *ache* (a "kh" sound made in the throat). However, in this case, Dee tells us to make the sound in the nose, which is a much softer sound. I tend to pronounce the word along the lines of a nasal "nah."

(Note, also, that this pronunciation gives us a good clue that words like *Pa*, *Ga*, *Va*, etc., should have an "ah" vowel sound.)

Note:

Also see the *Five Books*, p. 298. This was at the very end of a session, after the curtain had been pulled to Kelley's vision in the stone. A voice was heard to say, "*Ne ne ne na Jabes*." (Note the word *na*.) This is likely a praise of some sort, but no translation is offered.

Also see *TFR*, pp. 34–35. This session is recorded entirely in Latin. Here we find this Angelical phrase spoken by "a Voice": "*Garil zed masch, ich na gel galaht gemp gal noch Cabanladan*." (Note the word *na*.) No translation or context is offered.

Compare from Loagaeth:

Na, Nah

Naghezes (naj-eez-es) n.?

Worthiness(?)

ጥፃፃፃፃፃፃ

Pronunciation notes:

(Dee—*Amzes naghezes Hardeh*—Note this to be pronounced roundly together.)

Perhaps this means the three words should be pronounced as if they were one.

In the Angelical spelling above, I have assumed the *h* is a phonetic gloss and excluded it.

Note:

See the *Five Books*, pp. 324–25. Here Kelley sees what the *Book of Loagaeth* looks like from the outside. It is covered in blue silk, and has the title *Amzes naghezes Hardeh* painted upon it in gold. Kelley says this signifies "the universal name of Him that created universally be praised and extolled forever."

However, also see *TFR*, p. 174, where the Angel Ave reveals that the title of Enoch's book was "Let Those That Fear God, and Are Worthy, Read." (Dee, at that point, notes: "The title of Enoch's books expounded into English.") If this happens to be the real translation, then perhaps *Naghezes* indicates "to be worthy."

Nalvage (nal-vayj) prop. n.

Earth-Fleer

ጥፃፃፃፃፃፃ

Note:

See *TFR*, p. 62ff. The names of most of the Angels encountered by Dee and Kelley can be found in other parts of the Angelic system, such as the *Heptarchia* or Great Table (Watchtower) systems. However, *Nalvage* is one of the few entirely unique Angels that appeared to the two men. He is the Angel who delivered the *Corpus Omnium*, the forty-eight Keys, and the ninety-one Parts of the Earth to Dee and Kelley. He appeared to be an Angel directly under the direction of Gabriel. Later (see *TFR*, p. 68), the Angel Madimi explains that Nalvage is a “close kinsman” of her mother (Galvah) and his name means *Fuga Terrestrium*—“Earth-Fleer” or “Avoidance of Earthly Things.”

(See also *Ga*, *Galvah*, *Mapsama*, *Murifri*, *Vaa*, and *Za*.)

Nanaeel (nay-NAY-ee-el)* n.

(My) Power

✠ 7 7 ✠ ✠ ✠ ✠

3.50 . . . you might work *my power*.

Pronunciation notes:

(*Dee—*Na na e el*) Four syllables. The double *ee* actually makes the long “e” sound, followed by the final *l* which sounds like “el.”

(*Dee—*na-ná-ê-el*) See the 48 *Claves*. Dee shows an accent on the second syllable. He also placed a circumflex over the first *e*, indicating the long sound.

Note:

This line in Key Three is spoken by God. Nanaeel does *not* represent “power” in the conventional sense of “strength” and “might.” (See *Micaolz*.) Instead, Nanaeel is likely related to Ananael (secret wisdom)—meaning that Nanaeel is descriptive of a *kind* of divine power.

Possible shared root:

Ananael (an-AN-ee-el)

Secret Wisdom

Nanba (nan-ba)* n.

Thorns

✠ V ✠ ✠ ✠ ✠

17.6 . . . whose wings are *thorns* to stir up vexation . . .

Pronunciation notes:

(*Dee—Nan ba) Two syllables.

Napeai (nay-pee-ay)* n.

Swords

𐌒𐌕𐌔𐌕𐌕𐌕

13.1 . . . O you *swords* of the south . . .**Pronunciation notes:**

(*Dee—Na pe ai) Three syllables. The first *a* and the *e* should take their long sounds. The *ai* (or *ay*) should make a long “a” sound, as in the English words *day* and *play*.

(*Dee—Napêai) See the 48 *Claves*. Here, Dee placed a circumflex over the *e* to indicate its long sound.

Also:

Napta (nap-ta)

Two-edged Swords

Nazpsad (nayz-pee-sad)

Sword

Closely related root:

Nazarth (nay-zarth)

Pillars (of Gladness)

Nazavabh (nay-zay-VAB)

(Hyacinth) Pillars

Note:

Apparently the “Naz” root holds some indication of “straightness,” while “Nap” indicates “sharpness.” The two come together in *Nazpsad* (sword).

Also compare to the name of the Angel *Bnapsen*, the Heptarchic King of Saturday. Perhaps his name contains some etymology of *sword*.

Compare from Loagaeth:*Nap, Napo, Napod*

Napta (nap-ta)* n.

(Two-edged) Swords

𐌒𐌕𐌔𐌕𐌕𐌕

9.4 . . . with *two-edged swords* flaming . . .**Pronunciation notes:**

(*Dee—Nap ta) Two syllables.

Pronunciation notes:

(*Dee—*Na za vábh*) Three syllables, with the accent on the third syllable. The first two *a*'s should be long, while the third *a* takes the short sound. The *bh* makes a soft "b" sound.

(*Dee—*nazâvâbh*) See the 48 *Claves*. Dee placed a circumflex over the *a* in the second syllable to indicate its long sound. He again placed an accent on the last syllable.

Also:

Nazarth (nay-zarth)

Pillars (of Gladness)

Note:

Patricia Shaffer has suggested that "hyacinth" may be an indication of the stone lapis lazuli, rather than the plant.

Closely related root:

Napeai (nay-pee-ay)

Swords

Napta (nap-ta)

Two-edged Swords

Nazpsad (nayz-pee-sad)

Sword

Note:

See note at *Napeai*.

Nazpsad (nayz-pee-sad)* *n.*

Sword

⚔️⚔️⚔️⚔️⚔️⚔️⚔️⚔️⚔️⚔️

1.15 . . . the sun is as a *sword* . . .

Pronunciation notes:

(*Dee—*NAZPSAD*) Dee gives us little clue here. Most likely, the *p* must stand alone, since it does not make a natural sound when combined with the *z* or the *s* in English. Thus the word might be of three syllables. I have assumed the *a* takes a long sound based upon closely related words.

Also:

Napeai (nay-pee-ay)

Swords

Napta (nap-ta)

Two-edged swords

Closely related root:

Nazarth (nay-zarth)

Pillars (of Gladness)

Nazavabh (nay-zay-VAB)

(Hyacinth) Pillars

Note:

There appear to be two roots at work in *Nazpsad*—both “Naz” (straight/pillar) and “Nap” (sword/sharp).

Ne (nee)

n/a

73

Note:

See the *Five Books*, p. 298. This was at the very end of a session, after the curtain had been pulled to Kelley’s vision in the stone. A voice was heard to say, “*Ne ne ne na Jabes*.” This is likely a praise of some sort, but no translation is offered.

Compare from Loagaeth:

Ne

Netaab (nee-TAY-ab)* n.

Government

V # 3 ✓ 73

3.34 . . . placed you in 12 seats of *government* . . .

Pronunciation notes:

(**Dee*—*Netaab*) *Dee* gives us little clue here. Instead, see his 48 *Claves*:

(**Dee*—*ne-tâ-ab*) See the 48 *Claves*. *Dee* indicates three syllables here. The *e* should take its long sound. The first *a* has a circumflex over it, indicating the long sound. See *Gnetaab* (your governments) for the accent on the second syllable.

Also:

Anetab (ay-NEE-tayb)

(In) Government

Gnetaab (nee-TAY-ab)

(Your) Governments

Netaaib (nee-TAY-ay-ib)

Government

Tabaam (tay-BAY-an)

Governor

Tabaord (tay-BAY-ord)

(Let) Be Governed

Tabaori (tay-BAY-oh-rii)

Govern

“Tabas” (tay-BAS)

Govern

Further:

Cab (kab)

Rod/Scepter

Caba (ka-BA)

To Govern

Netaaib (nee-TAY-ay-ib)* *n.*

Government

V 7 8 9 7 9

30.25 . . . provided you *for the government* of the earth . . .**Pronunciation notes:**(**Dee—Ne tá a ib*) Four syllables, with an accent on the second syllable.(**Dee—netââib*) See the 48 *Claves*. Here, Dee again placed the accent on the second syllable. He also placed a circumflex over the second *a* to indicate its long sound.**Also:**

Anetab (ay-NEE-tayb)

(In) Government

Gnetaab (nee-TAY-ab)

(Your) Governments

Netaab (nee-TAY-ab)

Governments

Tabaam (tay-BAY-an)

Governor

Tabaord (tay-BAY-ord)

(Let) Be Governed

Tabaori (tay-BAY-oh-rii)

Govern

"Tabas" (tay-BAS)

Govern

Further:

Cab (kab)

Rod/Scepter

Caba (ka-BA)

To Govern

NI (nii)*

28

7 9

7.12 . . . they are become 28 living dwellings . . .

Pronunciation notes:(**Dee—Ni*) Dee seems to indicate a single syllable. I suggest a long "i" sound.**Note:**

This word was not originally given with Key Seven. It was added later when Nalvage transmitted the English for the Key (see *TFR*, p. 199). This seems to have been the case with many of the numbers mentioned in the Keys.

Note:See also *OB* (28).

Nia (nii-a) *prop. n.*

"The Twenty-Fourth Aethyr"

✱ 7 3

30.3 . . . which dwell in *the twenty-fourth aethyr* . . .**Note:**

This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

Nia contains the three Parts of the Earth *Orcanir*, *Chialps*, and *Soageel*.

"Nibm" (nib-em) *n.*

Season

ε V 7 3

Compounds:

Lnibm (el-nib-em) [L + "Nibm"]

One Season

Nidali (nii-day-lee)* *n.*

Noises

7 2 ✱ 5 7 3

10.83 Come away, but not *your noises*.**Pronunciation note:**

(*Dee—Ni *da* li) Three syllables. All vowels appear to take their long sounds.

(*Dee—*nidâli*) See the 48 *Claves*. Here, Dee places a circumflex over the *a* to indicate its long sound.

Niis (nii-IS)* *v.*

Come (Here)

7 7 7 3

5.43 . . . *come you*, and obey . . .8.46 . . . *come*, appear to the terror of the earth . . .**Pronunciation notes:**

(*Dee 5.43—Ni is)

(*Dee 8.46—Ni is, *small sound of i*) Two syllables. The first *i* appears to take the long sound. Dee's note about the "*small sound of I*" likely indicates a short sound for the *i* in the second syllable.

I have adopted the accent from the other versions of this word.

Also:

Niisa (nii-II-sa) Come Away

Niiso (nii-II-soh) Come Away

Niisa (nii-II-sa)* v.

Come Away

𐌺𐌹𐌶𐌰𐌶𐌰𐌺

11.31 . . . *come away!* for I have prepared . . .

Pronunciation notes:

(*Dee—Ni í sa) Three syllables, with an accent on the second syllable. Both i's take their long sound. The word tends to sound more like two syllables when spoken fluently. (The double i would have combined to make a long "i" sound in Early Modern English.)

Also:

Niis (nii-IS) Come (Here)

Niiso (nii-II-soh) Come Away

Niiso (nii-II-soh)* v.

Come Away

𐌺𐌹𐌶𐌰𐌶𐌰𐌺

8.34 . . . *come away!* for the Thunders have spoken . . .

8.38 . . . *come away!* for the crowns of the Temple . . .

9.66 . . . *come away!* and not your vials . . .

10.80 . . . *come away!* but not your noises . . .

11.15 . . . *come away!* and they gathered them together . . .

Pronunciation notes:

(*Dee 8.34, 38, 11.15—Ni í so)

(*Dee 9.66; 10.80—Ni i so) Three syllables, with an accent on the second syllable. Both i's should take a long sound. The word tends to sound more like two syllables when spoken fluently. (The double i would have combined to make a long "i" sound in Early Modern English.)

(*Dee 8.34, 38; 9.66; 11.15—Niíso) See the 48 Claves. Dee again shows the accent over the second i.

Also:

Niis (nii-IS)

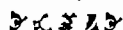
Come (Here)

Niisa (nii-II-sa)

Come Away

Noaln (noh-ahn)* v.

May Be

30.51 . . . that the glory of her *may be* always drunken**Pronunciation note:**

(*Dee—No aln) Two syllables.

Also:

Noan (noh-an)

To Become

Noar (noh-ar)

Has Become

Noas (noh-as)

Have Become

Noasmi (noh-ays-mii)

(Let) Become

Note:

Compare this word to *Noalmr*, a Name of God in the Northern Watch-tower, ruling the Angels of medicine. Thus, the name may contain an etymology of “to become.”

Noan (noh-AN)* v.

To Become

2.33 For *you are become* a building . . .3.5 . . . *you are become* the skirts of justice . . .**Pronunciation note:**

(*Dee 2.33—No an) Two syllables.

(*Dee 3.55—Noan)

(*Dee 2.33—noán) See 48 Claves. The accent is placed on the second syllable.

Also:

Noaln (noh-ahn)

May Be

Noar (noh-ar)

Has Become

Noas (noh-as)

Have Become

Noasmi (noh-ays-mii)

(Let) Become

Noar (noh-ar)* v.

(Is) Become

𐌵𐌶𐌵𐌶

3.69 His name is *become* mighty amongst us.**Pronunciation note:**

(*Dee—Noar) This would appear to rhyme with the English words “roar” and “boar.” However, see *Noan* and *Noaln*—both of which are given two syllables.

Also:

Noaln (noh-aln)

May Be

Noan (noh-an)

To Become

Noas (noh-as)

Have Become

Noasmi (noh-ays-mii)

(Let) Become

Noas (noh-as)* v.

To Become

𐌵𐌶𐌵𐌶

5.5 The mighty sounds . . . *are become* as olives . . .**11.19 and *became* the house of death.**Pronunciation note:**

(*Dee 5.5—Noas) This would appear to have a sound similar to the English words “toast” or “roast.” However, see *Noan* and *Noaln*—both of which are given two syllables.

Note:

**This word was not given during the transmission of Key Eleven. Nor does it appear in Dee’s 48 *Claves*. We have only the English for the Key given on TFR, p. 193. Patricia Shaffer suggests this word here, and I have to agree.

Compounds:

Inoas (in-OH-as) [I + Noas]

Are Become

Also:

Noaln (noh-aln)

May Be

Noan (noh-an)

To Become

Noar (noh-ar)

Has Become

Noasmi (noh-ays-mii)

(Let) Become

Noasmi (noh-ays-mii)* v.

(Let) Become

ㄴ ㄷ ㄹ ㅅ ㅁ ㅂ

30.97 His buildings, *let them become caves* . . .**Pronunciation note:**

(*Dee—No as mi) Three syllables. The final i is given its long sound—like the English word “my.”

(*Dee—noâsmi) See the 48 *Claves*. Here, Dee placed a circumflex over the a to indicate its long sound.

Also:

Noaln (noh-ahn)

May Be

Noan (noh-an)

To Become

Noar (noh-ar)

Has Become

Noas (noh-as)

Have Become

Nobloh (noh-bloh)* n.

Palms (or, Palms of)

ㄴ ㄷ ㄹ ㅅ ㅁ ㅂ

1.27 . . . trussed you together as *the palms of my hands* . . .**Pronunciation notes:**

(*Dee—Nobloh)

Note:

There is some possibility that the -o affix is in use here. If so, then the final h could be a phonetic gloss. Due to lack of evidence, I’ve stuck with Dee’s spelling.

Noch (nok)

n/a

ㄴ ㄷ ㄹ ㅅ ㅁ ㅂ

Note:

See TFR, pp. 34–35. This session is recorded entirely in Latin. Here we find this Angelical phrase spoken by “a Voice”: “*Garil zed masch, ich na gel galaht gemp gal noch Cabanladan.*” No translation or context is offered.

Compare from Loagaeth:

Nocas, Nochas

Noco (NOH-kwoh)* *n.*

Servant

𐤍𐤏𐤕𐤍

(RFP) . . . I am a *servant* of the same . . .**Pronunciation notes:**

(*Dee—Call it *Noco*) Two syllables. Note that other versions of this word are spelled with a *q* or *qu*. It is even likely that the word *Noco* should properly be spelled *Noqo*—with a *Ger* (Q) instead of *Veh* (C).

I have adopted the accent from other versions of this word.

Also:

Cnoqod (see-NOH-kwod)

(Unto) Servants

Cnoquodi (see-noh-KWOH-dii)

(With) Ministers

Cnoquol (see-NOH-kwol)

Servants

Note:

"Noquo" or "Noqo" may be the root for all words meaning "servant."

Also see *Lang* (Those Who Serve).

Noib (noh-ib)* *adv.*

Yea (Yes)

𐤍𐤁𐤏𐤁

10.7 . . . woe, woe, *yea* woe be to the earth . . .**Pronunciation notes:**

(*Dee—No *ib*) Two syllables. The *o* and *i* do not combine into one sound in this case. The *o* should take a long sound, and the *i* is likely short.

Nomig (noh-mig)* *adv.* or *adj.*

Even (as)

𐤍𐤓𐤓𐤍𐤁

10.60 . . . bringeth forth 1000 *even* as the heart of man . . .**Pronunciation notes:**

(*Dee—No *mig* *big*) Two syllables. The *o* is likely a long vowel. The final *g* seems to take a hard sound, as in the English word *big*.

Nonca (non-sa)* *pron., pl.*

(To) You

𐤍𐤏𐤏𐤕𐤍

30.11 . . . *to you* it is said, behold . . .

Pronunciation notes:

(*Dee—Nonca sa) Two syllables. The *c* takes a soft sound.

Also:

Noncf (non-sef)	You
Nonci (non-sii)	You
Noncp (non-sef)	You

Note:

For *you* singular, see Yls (*thou*).

Noncf (non-sef)* *pron., pl.*

You

ㄣ ㄝ ㄟ ㄟ

30.24 . . . provided *you* for the government . . .

30.32 . . . furnishing *you* with a power . . .

Pronunciation notes:

(*Dee 30.24—Noncf Nonsf)

(*Dee 30.32—Non cf Nonsf) Two syllables. Dee shows us here that the *c* takes it soft “s” sound. The *f* likely sounds like “ef,” and (based on *Noncp*) I assume the word should end with *Mals* (Ph) rather than *Or* (F).

Also:

Nonca (non-sa)	(To) You
Nonci (non-sii)	You
Noncp (non-sef)	You

Note:

For *you* singular, see Yls (*thou*).

Nonci (non-sii)* *pron., pl.*

You

ㄣ ㄝ ㄟ ㄟ

12.1 . . . O *you* that reign . . .

Pronunciation notes:

(*Dee—Non ci, si) Two syllables. Dee indicates a soft “s” sound for the *c*. The final *i* is likely a long vowel.

Also:

Nonca (non-sa)	(To) You
Noncf (non-sef)	You
Noncp (non-sef)	You

Note:

For *you* singular, see Yls (*thou*).

Noncp (non-sef)* *pron., pl.*

You

𐌲𐌹𐌸𐌹𐌺

11.34 . . . I have prepared for *you* . . .

Pronunciation notes:

(**Dee*—*Noncp* *Nonsp*) Two syllables. *Dee* shows us here that the *c* takes it soft “s” sound. I suspect the *p* is actually the digraph “ph”—as evidenced by the word *Noncf*.

Also:

Nonca (non-sa)	(To) You
Noncf (non-sef)	You
Nonci (non-sii)	You

Note:

For *you* singular, see Yls (*thou*).

“Nor” (nor) *n.*

Son

𐌲𐌹𐌸

Compounds:

Norqrasahi (nor-kra-sa-hii) [“Nor” + “Qrasahi”] Sons of Pleasure

Also:

“Norm” (norm)	Son/Sons
Noromi (noh-ROM-ii)	Sons

Note:

“Nor” appears to be the root here.

Compare from *Loagaeth*:

Nor

"Norm" (norm) *n.*

Son/ Sons

᠑᠙᠑᠑

Compounds:

Normolap (nor-moh-lap) ["Norm" + "Olap"]

Sons of Men

Also:

"Nor" (nor)

Son

Noromi (noh-ROM-ii)

Sons

Note:

"Nor" appears to be the root here.

Compare from Loagaeth:*Nor***Normolap** (nor-moh-lap)* ["Norm" + "Olap"] *comp.*

Sons of Men

᠑᠙᠑᠑᠑᠑᠑᠑᠑᠑

4.47 . . . amongst the sons of men.

Pronunciation note:(**Dee—Nor mo lap*) Three syllables. The second *o* should take the long sound.(**Dee—Nor-mô-lap*) See the 48 *Claves*. Also three syllables. Dee added a circumflex over the second *o* to indicate its long sound.**Note:**

"Nor" appears to be the root here.

Compare from Loagaeth:*Nor***Noromi** (noh-ROM-ii)* *n.*

Sons

᠑᠙᠑᠑᠑᠑

14.1 *O you sons of fury . . .***Note:**

The transmission of Key Fourteen is missing from Dee's journals. We only have the English for this Key given later (see *TFR*, p. 193). However, Illemese gives the pronunciation later in the journals on *TFR*, p. 200. Plus, the word appears in Dee's 48 *Claves*.

Pronunciation notes:

(**Illemese*—*No Romi*.) See *TFR*, p. 200. I suggest three syllables. The first *o* and the final *i* should take their long sounds.

(**Dee*—*Norómi*) See the 48 *Claves*. Here, *Dee* placed an accent over the second syllable.

Also:

"Nor" (nor)

Son

"Norm" (norm)

Son/Sons

Note:

"Nor" appears to be the root here.

Compare from *Loagaeth*:

Nor

Norquasahi (nor-kway-SAY-hii)* ["Nor" + "Qrasahi"] *comp.*

Sons of Pleasure

ᠨᠣᠷᠠᠰᠠᠬᠢ

4.33 Arise *you sons of pleasure* and visit the earth . . .

Pronunciation notes:

(**Dee*—*Nor qua sa hi*) Four syllables. *Dee* originally wrote this word with an *r* after the *q*. However, he replaced the *r* with a *u* in his phonetic note (indicating that the *q* takes the sound of "kwah"—the *u* is obviously a phonetic gloss). He did the same in the 48 *Claves*:

(**Dee*—*Nor quasáhi*) See the 48 *Claves*. Note the accent on the third syllable.

Norz (norz)* *n.*

Six

ᠨᠣᠷᠵᠠ

3.9 Six are the seats of living breath . . .

Pronunciation notes:

(**Dee*—*Norz*) One syllable.

Note:

This appears to be the word for "six" rather than the numeral 6.

Nostoah (nah-stah) *comp.*

It Was in the Beginning*



From Loagaeth:

(*Dee—Nostah = *It was in the beginning.*) See the *Five Books*, p. 323. “Nostah” is likely the pronunciation of *Nostoah*.

Note:

This seems similar to the Hebrew *Berashith* (It Was in the Beginning), the first word of Genesis. Much importance was placed upon this word in Jewish mysticism. (However, note that the very first word of the *Holy Book of Loagaeth* is *Zuresch*.)

Also see *Acroodzi* (beginning), *Croodzi* (beginning of things), *Iaod* (beginning), *Iaodaf* (in the beginning)

Nothoa (noth-OH-a)* *prep.*

Amidst



1.22 . . . *in the midst of my vestures* . . .

Pronunciation notes:

(*Dee—Nothoa) Likely three syllables.

(*Dee—nothóa) See 48 *Claves*. The accent is shown on the second syllable.

Note:

Also see *Zomdux* (amidst).

Med (O)

L

O (oh)

5

L

11.5 . . . and they were 5 thunders which flew . . .

O (oh) v.

"Come, and Bear Witness"*

L

Note:

(*Dee—*Befafes O*, is to call upon him as on God. *Befafes O*, is as much to say, *Come Befafes and bear witness*.) See the *Five Books*, p. 310. Dee is here using the Angel *Befafes* as an example. Note that *O*, by itself, seems to indicate "Come and Bear Witness."

Also see the *Five Books*, p. 258. Here, Raphael offers a long prayer, the very end of which is, "How great and innumerable are your [God's] gifts? *O remiges varpax. Kyrie eleyson*."

Also:

Oh (oh)

"Come, and Bear Witness" (?)

Compare from Loagaeth:

O, Oh

"Oado" (oh-ay-doh) v.

To Weave

L L L L

Compounds:

Dsoado (dee-soh-ay-doh) [Ds + "Oado"]

Which Weave

Oadriax (oh-AY-drii-aks)* n.

Lower Heavens

L L L L L L

30.118 . . . *the lower heavens* beneath you . . .**Pronunciation notes:**

(*Dee—*O adriax*) Likely four syllables, with an accent on the second syllable. The initial *O* stands alone. The first *a* likely takes its long sound—

based on the sound of similar words. The *i* likely takes a long sound, because it precedes an *a* (as in the English word *dial*).

(*Dee—*oádriax*) See the 48 *Claves*. Here, Dee again placed an accent over the *a* in the second syllable.

Also:

"Madriax" (MAY-drii-yaks) Heavens

Madriiix (MAY-drii-yaks) Heavens

Probable root:

Mad (mad) (Your) God, "Pure / Undeified"

Note:

I have suggested that *Mad* is simply a modified form of *Iad*. The *I* of *Iad* (God) became the *M* of *Mad* (your God) to indicate something celestial and divine—yet not quite God Himself. Therefore, *Mad* is the root of "Madriax" (the Heavens). Now, with *Oadriax*, we seem to have a further progression of this same concept. The *M* of *Mad* gives way yet again in favor of the *O*, causing the word to indicate "the lower Heavens."

Oai* (oh-AY-ii) *prep.*

Amongst

ㄗㄣㄌ

Alternate spelling:

(*Dee 1.67—AAI *The first a may be an A an O or an e*) Thus, there are two alternate spellings for *Aai* (amongst).

Pronunciation notes:

See *Aai* (amongst), which Dee indicates has three syllables.

Also:

Aai (ay-AY-ii) Amongst (You)

Aaf (ay-AF) Amongst

Aaiom (ay-AY-om) Amongst (Us?)

Aao (ay-ay-OH) Amongst

Eai (ee-AY-ii) Amongst

Oali (OH-ay-lii)* *v.*

To Place

ㄗㄣㄌ

4.14 . . . under whom *I have placed* 9639 . . .

Pronunciation notes:

(*Dee—O a li) Three syllables, the *O* and *a* each standing alone. I have adopted the accent from *Aala* (to place).

Also:

Aala (AY-ay-la) To Place

Probable shared root:

Alar (AY-lar) To Settle/Place

Aldi (AL-dii) Gathering

Aldon (AL-don) Gird Up

Allar (AL-lar) To Bind Up

Oanio (oh-AY-nii-oh)* *n.* Moment

ㄣ ㄗ ㄣ ㄣ

10.39 . . . in the 24th part of a *moment* . . .

Pronunciation notes:

(*Dee—O a' ni o) Four syllables. All of these vowels are given their long sounds. Accent placed on the second syllable.

(*Dee—oánio) See the 48 *Claves*. Again, *Dee* indicates an accent on the second syllable, and a long “i” sound.

Probable shared root:

“Qanis” (kway-nis) Olives

Ooaona (oh-oh-AY-oh-na) Eyes

Ooanoan (oh-oh-AY-noh-an) (In Their?) Eyes

Note:

The similar spelling suggests these three words are connected. This might make sense for *Ooaona* (eyes); the word *Taqanis* (as olives) in Key Five appears to refer to the stars. In biblical literature, the word “eyes” is often used to indicate “stars.” (Such as in the visions of St. John and Ezekiel, both of whom saw celestial Angels with wings “full of eyes.”) If this is the case, then the shared root here may indicate “small units,” which would explain its use to indicate a “moment” (*Oanio*).

OB (ob)*

28

V L

12.6 . . . and are 28 the lanterns of sorrow . . .

Pronunciation notes:

(*Dee—Ob) One syllable.

Note:

This word was not originally given with Key Twelve. It was added later when Nalvage transmitted the English for the Key (see *TFR*, p. 193). This seems to have been the case with many of the numbers mentioned in the Keys.

See also NI (28).

Obelison (oh-bel-is-on) *prop. n.*Pleasant Deliverer (a name of *Befafes*)*

J L V L K T V L

Note:(**Befafes*: The Egyptians called me Obelison in respect of my nature.*Dee*: I pray you, what is the etymology of Obelison?

Befafes: A pleasant deliverer.) See the Five Books, pp. 234–45 (and the note added later by Dee on p. 201). Dee here encounters the Heptarchic Angel Befafes (Prince of Tuesday), who also claims the title Obelison (Pleasant Deliverer).

Also:

Obelisong (oh-bel-is-ong)

Pleasant Deliverers

Obelisong (oh-bel-is-ong)* *n.*

Pleasant Deliverers

G J L V L K T V L

4.44 . . . and show yourselves as *pleasant deliverers* . . .**Pronunciation notes:**

(**Dee*—Obelisong) Likely four syllables. I am assuming a hard *g* at the end of the word, as it should combine naturally with the *n*, as in the English words *song* and *wrong*.

Also:

Obelison (oh-bel-is-on)

Pleasant Deliverer (a name of *Befafes*)

Obloc (ob-lok)* n.

Garland

𐍂𐍊𐍅𐍂

6.13 . . . and a *garland* to the righteous.**Pronunciation notes:**

(**Dee—Ob loc*) Two syllables. The initial *O* seems to take the short sound (rather than standing alone).

Also:

Oboleh (OB-oh-lay)

Garments

Note:

Both a *garland* and a *garment* are dressings. Also see *Qaa* (garments/creation).

Oboleh (OB-oh-lay)* n.

Garments

𐍂𐍊𐍅𐍂

1.36 . . . beautified *your garments* with admiration . . .**Pronunciation notes:**

(**Dee—óbóleh*) See 48 *Claves*. Likely three syllables, showing the accent on the first syllable. The second *o* carries a circumflex, indicating the long sound.

Also:

Obloc (ob-lok)

Garland

Note:

Take special note that the “garments” beautified in this part of Key One are likely the Heavenly Spheres (or celestial orbits). Generally depicted as a set of concentric circles, these could be easily represented poetically as “garlands.”

Also see *Qaa* (garments/creation).

Obza (ob-za)* n.

Half

𐍂𐍊𐍅𐍂

9.12 . . . for two times and a *half*.

Pronunciation notes:

(*Dee—Ob za) Two syllables.

Od (ohd or od)* conj.

And



- 1.24 ...*and* trussed you together ...
- 1.65 ...*and* reigneth among you ...
- 1.71 ...righteousness *and* truth ...
- RFP ...*and* show yourselves ... or ...*and* appear ...
- 2.27 ...*and* mightier are your voices ...
- 2.47 ...*and* make me a strong seething ...
- 3.26 ...which sleep *and* shall rise ...
- 3.31 ...*and* placed you in 12 seats ...
- 3.45 ...*and* the corners of your government ...
- 3.67 ...*and* name is become mighty ...
- 3.76 ...descend *and* apply yourselves ...
- 4.4 ...*and* have looked around me ...
- 4.34 ...*and* visit the earth ...
- 5.4 ...*and* are become as olives ...
- 5.10 ...*and* dwelling in the brightness ...
- 5.18 ...*and* gave them vessels ...
- 5.24 ...*and* they are the brothers ...
- 5.29 ...*and* the beginning of their own seats ...
- 5.40 ...*and* the contents of time ...
- 5.44 ...come you *and* obey your creation ...
- 5.48 ...in peace *and* comfort ...
- 6.12 ...*and* a garland to the righteous ...
- 6.18 ...*and* 7699 continual workmen ...
- 6.26 ...*and* continuance as the second ...
- 6.29 ...second *and* third ...
- 6.35 ...*and* I moved you ...
- 7.10 ...*and* they are become 28 ...
- 7.17 ...*and* they are appareled ...
- 7.29 ...*and* places of comfort ...
- 7.39 ...*and* be mighty amongst us ...
- 7.46 ...*and* our strength waxeth ...
- 8.18 ...*and* like unto the harvest ...

- 8.31 . . . house fall *and* the dragon sink . . .
- 8.42 . . . the Temple, *and* the coat . . .
- 8.50 . . . *and* to our comfort . . .
- 8.52 . . . *and* of such as are prepared . . .
- 9.11 . . . two times *and* a half . . .
- 9.17 . . . *and* of the marrow of salt . . .
- 9.23 . . . *and* are measured of their ministers . . .
- 9.45 . . . *and* from their mouths run seas . . .
- 9.53 . . . *and* upon their heads . . .
- 9.67 . . . Come away, *and* not your vials.
- 10.4 . . . *and* are harboured in the north . . .
- 10.15 . . . lamentation *and* weeping . . .
- 10.23 . . . burn night *and* day . . .
- 10.25 . . . *and* vomit out the heads of scorpions . . .
- 10.29 . . . scorpions *and* live sulphur . . .
- 10.44 . . . *and* a thousand times as many . . .
- 11.3 . . . *and* they were five thunders . . .
- 11.10 . . . *and* the Eagle spake . . .
- 11.13 . . . *and* cried with a loud voice . . .
- **11.16 . . . *and* they gathered themselves together . . .
- **11.18 . . . *and* became the house of death . . .
- 11.24 . . . *and* it is as they are . . .
- 12.4 . . . *and* are 28 lanterns . . .
- 12.11 . . . *and* visit us . . .
- 13.17 . . . God *and* His power . . .
- ***15.15 . . . *and* the seal of honour . . .
- ****16.8 . . . *and* shalt comfort the just . . .
- 16.16 . . . understand *and* separate . . .
- 17.18 . . . *and* hearken . . .
- 18.22 . . . *and* not to be measured . . .
- 30.7 . . . *and* execute the judgment . . .
- 30.27 . . . *and* her unspeakable variety . . .
- 30.39 . . . *and* rose up in the beginning . . .
- 30.46 . . . *and* let there be division . . .
- 30.54 . . . drunken *and* vexed . . .
- 30.60 . . . *and* as a handmaid . . .
- 30.67 . . . *and* let there be no creature . . .
- 30.78 . . . *and* let there be no one creature . . .

- 30.85 . . . vex and weed out . . .
 30.88 . . . and the dwelling places . . .
 30.93 . . . and his pomp . . .
 30.136 . . . add and diminish . . .
 30.154 . . . and make us partakers . . .

Pronunciation notes:

(*Dee 1.71—OD drawing the O long)

(*Dee 1.24—As before OD) Key One was transmitted backward, so 1.71 came before 1.24.

(*Dee 3.31; 8.18, 50, 52—OD)

(*Dee 30.78—Od Long, or short)

(*Dee 2.27, 47; 3.45, 67, 76; 4.4, 34; 5.4, 10, 18, 24, 29, 40, 44, 48; 6.12, 18, 35; 7.10, 17, 29, 39, 46; 8.31, 42; 9.11, 17, 23, 45, 53, 67; 10.4, 15, 23, 25, 29, 44; 11.3, 10, 13, 24; 12.4, 11; 13.17; 16.16; 17.18; 18.22; 30.7, 27, 39, 46, 54, 60, 67, 85, 88, 93, 154—Od)

(*Dee 6.26, 29—od) Taking all of these notes together, I suggest a single syllable. The O may be long or short, though the long “oh” sound appears to dominate.

Note:

**Words 11.16 and 11.18 do not appear in Dee’s journals, nor in the 48 *Claves*. We have only the English given for the Key on *TFR*, p. 193. Patricia Shaffer suggests the words for 11.16–19, and I agree with her conclusion.

*** The transmission of Key Fifteen is missing from Dee’s journals. We only have the English for this Key given later (see *TFR*, p. 193). Plus, the word appears in this location in Dee’s 48 *Claves*.

**** The transmission of the first twelve words of Key Sixteen is missing from Dee’s journals. We only have the English given for it on *TFR*, p. 194. However, they do appear in Dee’s 48 *Claves*.

Compounds:

Odapila (ohd-ap-ii-la) [Od + “Apila”]	And Liveth
Odbrint (ohd-brint) [Od + “Brint”]	And Hast
Odacocasb (ohd-kay-KOH-kazb) [Od + “Cacocasb”]	
	And Another While
Odchis (ohd-kiis) [Od + Chis]	And Are

Odecrin (oh-dee-KRIN) [Od + "Ecrin"]	And the Praise
Odes (ohd-es) [Od + "Es"]	And Fourth
Odfaorgt (ohd-fay-or-jet) [Od + "Faorgt"]	And the Dwelling Place
Odipuran (ohd-II-pew-ran) [Od + Ip + "Puran"]	And Shall Not See
Odmiam (ohd-MII-am) [Od + Miam]	And Continuance
Odlonshin (ohd-lon-shin) [Od + "Lonshin"]	And (Their) Powers
Odquasb (ohd-kwazb) [Od + "Quasb"]	And Destroy
Odugeg (ohd-yew-JEJ) [Od + Ugeg]	And Wax Strong
Odvoosan (ohd-vay-ohn) [Od + Vooan]	And Truth
Odzamran (ohd-zam-ran) [Od + Zamran]	And Appear

Also:

Ot (oht)	And
----------	-----

Compare from *Loagaeth*:

Od

Odapila (ohd-ap-ii-la)* [Od + "Apila"] *comp.*

And Liveth

𐄂𐄃𐄅𐄆𐄇𐄈𐄉𐄊

4.39 . . . God which is *and liveth*.

Pronunciation notes:

(**Dee*—*Od api la*) Likely four syllables. The final *i* in the second syllable is long.

(**Dee*—*od Apila*) See the 48 *Claves*. *Dee* added a circumflex over the *i* to indicate its long sound.

Odbrint (ohd-brint)* [Od + "Brint"] *comp.*

And Has

𐄂𐄃𐄅𐄆𐄇𐄈𐄉𐄊

17.9 . . . *and hast* 7336 living lamps . . .

Pronunciation notes:

(**Dee*—*Od brint*) Two syllables. The initial *O* is likely long (see *Od*), while the *i* is likely short.

Odcacocasb (ohd-kay-KOH-kazb)* [Od + "Cacocasb"] *comp.*

And Another While

ʋ ʌ ʃ ɛ ɫ ɛ ʃ ɛ ʌ ɫ

30.108 . . . *and another while* a stranger . . .

Pronunciation notes:

(*Dee—Od ca có casb) Four syllables, with an accent on the third syllable. The final letters *sb* can combine to make a sound—though it is an odd one to our modern language. I have rendered the sound in my pronunciation as "zb."

(*Dee—od cacócasb) See the 48 *Claves*. Here, Dee again placed an accent over the third syllable.

Note:

See *Cocasb* (time).

Odchis (ohd-kiis)* [Od + Chis] *comp.*

And Are

ʌ ɫ ɔ ɛ ʌ ɫ

6.24 . . . *and are* in government and continuance . . .

Pronunciation notes:

(*Dee—Od *chif* kif) Two syllables. The *ch* takes the harder "k" (or "kh") sound. Dee originally wrote this word as "Odkif." However, we see elsewhere that the Angelical word for *are* is spelled as *Chis*. In Dee's time, the letter *s* was sometimes written in an elongated form that looks similar to a lowercase *f*. (See *Chis* or *Chiis* for further pronunciation notes.)

(*Dee—od *chis*) See the 48 *Claves*. Here, Dee confirms that the *f* in *TFR* should actually be an *s*.

Odecrin (oh-dee-KRIN)* [Od + "Ecrin"] *comp.*

And the Praise (of)

ɔ ɫ ɛ ɛ ɾ ɫ

6.41 . . . a song of honour *and the praise of* your God . . .

Pronunciation notes:

(*Dee—O *de crín*) Three syllables. The initial *O* stands alone. The *e* likely takes the long sound, as it rests at the end of its syllable. (Also see the

Note:

It seems obvious that *Ip* should stand for “not” or perhaps “shall not” in this word. However, the word *Uran* appears earlier in Key Eight as the word “elders.” Therefore, it is unlikely that this word is intended here as “see.” It might be that the word is “Puran”—with the two *p*’s (between “*Ip*” and “Puran”) combined as normal for Angelical compounds.

Odlonshin (ohd-lon-shin)* [Od + “Lonshin”] *comp.*

And Powers

𐄂𐄃𐄅𐄆𐄇𐄈𐄉𐄊𐄋𐄌𐄍

4.28 . . . *and their powers* are as the first 456 . . .

Pronunciation notes:

(*Dee—*Od lonshin*) Three syllables.

Note:

There is no Angelical for *their* in the above.

Odmiam (ohd-MII-am)* [Od + Miam] *comp.*

And Continuance

𐄂𐄃𐄅𐄆𐄇𐄈𐄉𐄊𐄋𐄌𐄍

7.25 . . . whose kingdoms *and continuance* . . .

7.32 . . . seats of mercy *and continuance* . . .

Pronunciation notes:

(*Dee 7.25—*Od mi am*, or *Od Nuám*)

(*Dee 7.32—*Od mí am*) I suspect that Dee had some confusion over the sound of word 7.25. However, by word 7.32, he seems to have settled upon his first assumption. Three syllables, with an accent on the second. The *i* should take the long sound.

Odo (od-oh)* *v.*

To Open

𐄂𐄃𐄅𐄆

(RFP), 30.151 *Open* the mysteries of your creation . . .

18.7 . . . which *openest* the glory . . .

Pronunciation notes:

(*Dee 1.77—*Call it ODO.*)

(*Dee 18.7; 30.151—*Odo*) I suggest two syllables, the last *o* long.

Note:

Dere here uses the fallen version of the word *Vooan* (truth). However, it should likely be the dignified version for the purpose of the Call. (See *Vooan* and *Vaoan*.)

Odzamran (ohd-zam-ran)* [Od + Zamran] *comp.*

And Appear

𐄂𐄃𐄅𐄆𐄇𐄈𐄉𐄊

4.43 . . . move *and show yourselves* . . .

30.143 . . . move *and appear* . . .

Pronunciation notes:

(*Dee 30.143—*Od zamran*) Three syllables.

Oecrimi (oh-EE-kriim-ii)* v.

To Sing Praises

𐄂𐄃𐄅𐄆𐄇𐄈𐄉𐄊

7.4 . . . a house of virgins *singing praises* amongst . . .

7.37 . . . appear, *sing praises unto* the creator . . .

Pronunciation notes:

(*Dee 7.4—*O écri mi*)

(*Dee 7.37—*O é crimi*) This appears to be four syllables. The initial *O* and *e* each stand alone. The accent is placed on the second syllable. The first *i* seems to take the long sound.

(*Dee 7.4—*oécri mi*) See the 48 *Claves*. Here, Dee again shows the accent on the *e*, and places a circumflex over the first *i* to indicate its long sound.

(*Dee 7.37—*oëcrimi*) See the 48 *Claves*. Dee placed a dieresis over the *e* to indicate that it does not combine its sound with the preceding *O*.

Also:

"Ecrin" (EE-krin)

Praise

Ofafafe (oh-FAY-fay-fee)* n.

Vials

𐄂𐄃𐄅𐄆𐄇𐄈𐄉𐄊

9.69 Come away, and not *your vials*

Pronunciation notes:

(*Dee—O fa fa fe) Four syllables. The initial O stands alone. The two a's and the final e should take their long sounds.

(*Dee—ofáfáfefe) See the 48 Claves. Here, Dee placed an accent over the a in the second syllable. He also placed a circumflex over the second a to indicate its long sound.

Also:

Efafafe (ee-FAY-fay-fee)

Vials

Oh (oh) v

Come, and Bear Witness(?)*

⌚

Note:

See TFR, p. 3. The Angel *Murifri* here speaks a prayer in Angelical, and Kelley can only overhear a few of the words: *Oh Gahire Rudna gepna oh Gahire*. It is unclear whether this represents a single Angelical phrase, or if they are disconnected words recorded by Dee as Kelley overheard them here and there in the prayer. No translations are suggested. (It seems likely, at least, that *Oh Gahire* is intended as a repeated phrase.)

Also:

O (oh)

Come, and Bear Witness*

Note:

(*Dee—*Befafes O, is to call upon him as on God. Befafes O, is as much to say, Come Befafes and bear witness.*) See the *Five Books*, p. 310. Dee is here using the Angel *Befafes* as an example. Note that O, by itself, seems to indicate "Come and Bear Witness." The same is likely true of *Oh*, so that *Oh Gahire* is an invocation, likely of an aspect of God. (See *Gahire* for more.)

Compare from Loagaeth:

O, Oh

Ohio (oh-hii-oh)* n.

Woe

⌚⌚⌚⌚

10.65–70, 72 Woe, woe . . . yea woe be to the earth.

Note:

The Angel in Key Ten utters seven woes for the earth.

Pronunciation notes:

(**Dee*—O hi o) Three syllables. Both Os stand alone, and the i should take a long sound.

(*Dee—Ohío) See the 48 *Claves*. Here, Dee places a circumflex over the *i*—confirming its long sound.

Ohorela (oh-hor-EL-a)* *v.*

To Legislate

782092

1.39 . . .to whom *I made a law* to govern the holy ones . . .

Pronunciation notes:

(*Dee—call it *Ohorela*) I assume this should be four syllables.

(*Dee—ohoréla) See 48 *Claves*. The accent is places on the third syllable.

“Oi” (oh-ii) *adj.* or *pron.*

This

72

Compounds:

Oisalman (oh-ii-SAYL-man) [“Oi” + Salman]

This House

Note:

This can be a pronoun (as in “this is my cat”), but it is used in this case as an adjective (“...until this house fall”).

Oiad (oh-ii-AD)* *n.*

(Of) God

2572

**14.4 . . . the daughters of *the Just* . . .

14.19 . . . behold the voice of God . . .

18.9 . . . openest the glory of God . . .

Pronunciation notes:

(*Dec 18.9—O i ad) Three syllables. The O and i each stand alone.

(*Dee 14.4, 19; 18.9—*oiad*) See the 48 Claves. Dee placed a circumflex over the *i* to indicate its long sound.

I have adopted the accent from similar words.

Note:

The transmission of Key Fourteen is missing from Dee's journals. We only have the English for this Key given later (see *TFR*, p. 193). Plus, the word appears in these locations in Dee's 48 *Claves*.

**Others have suggested that word 14.4 should be *Balit* (the just). I would agree that *Balit* better fits the English in a literal sense. On the other hand, "the Just" in Key Fourteen might be a direct reference to God (as in the God of Justice), so that the English might better read "...the daughters of God." If so, then *Oiad* does fit better here.

Also:

Geiad (jej-AYD)	Lord and Master
Iad (yad)	God
"Iadoias" (jad-oh-JAS)	Eternal God
Iadpil (ii-AD-pil)	(To) Him
Ioiad (joh-JAD)	Him That Liveth Forever
Piad (pii-AD)	Your God

Probable root:

Ia (yah)	n/a
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Oisalman (oh-ii-SAYL-man)* ["Oi" + Salman] *comp.* This House

𐄂𐄃𐄄𐄅𐄆𐄇𐄈𐄉

8.29 . . . until *this house* fall . . .

Pronunciation notes:

(*Dee—O *i sal man*) Four syllables. Both the initial O and the *i* stand alone. (Rather than making the combined sound of "oy.")

(*Dee—O *isâlman*) See the 48 *Claves*. Here, Dee placed a circumflex over the first *a* to indicate its long sound.

I have adopted the accent from *Isalman* (is a house).

Ol (ohl)* *pron.*

I

𐄂𐄃

1.1 . . . I reign over you . . .

Pronunciation notes:

(*Dee—Ol) One syllable.

Probable root:

L (el)

First, One

Probable shared root:

Aqlo (AY-kwah-loh)

Thy

Bolp (bohlp)

Be Thou

Note:

The pronoun *Ol* (I) is used only once in the Keys—as the very first word of Key One. I should point out, though it may or may not be important, that it is used by God to refer to Himself. It may also appear as a root in words like *Aqlo* (thy) and *Bolp* (be thou).

Compare from *Loagaeth*:

Ol

OL (oh-el)*

24



10.38 . . . 5678 times in the 24th part of a moment . . .

14.8 . . . which sit on seats 24 . . .

Pronunciation notes:

(**Dee*—O L) Seems to be two syllables, each letter standing alone.

Note:

The transmission of Key Fourteen is missing from *Dee's* journals. We only have the English for this Key given later (see *TFR*, p. 193). Plus, the word appears in this location in *Dee's 48 Claves*.

See *Ol* (I) above. These two words do not seem related. Note that *OL* (24) is given a different pronunciation than *Ol* (I).

Olani (oh-el-AY-nii)* *adv.*

Two Times (Twice)



9.10 . . . vials 8 of wrath for two times and a half.

Pronunciation notes:

(**Dee*—O L a ni) Four syllables. The *O*, *l*, and *a* each stand alone. It is unclear why the *l* is written as a capital.

(*Dee—oláni) See the 48 *Claves*. Here, Dee placed an accent over the *a* in the third syllable.

Also:

Pala (pay-la)

Two, separated

Pola (poh-la)

Two, together

Note:

Also see *Viv* (second).

“Olap” (oh-lap) *n.*

Men

♂♂♂♂

Compounds:

Normolap (nor-moh-lap) [“Norm” + “Olap”]

Sons of Men

Also:

Ollog (ohl-log)

Men

“Ollor” (ohl-or)

Man

Olora (oh-loh-ra)

(Of) Man

Note:

Also see *Cordziz* (mankind).

Olcordziz (ohl-KORD-ziz)* [Oln + Cordziz] *comp.*

Made Mankind

♂♂♂♂♂♂♂♂

30.105 . . . it rependeth me *I made man* . . .

Pronunciation notes:

(*Dee—Ol cord ziz) Three syllables. All vowels appear to take their short sounds.

(*Dee—olcórdziz) See the 48 *Claves*. Here, Dee placed an accent on the second syllable.

Note:

It is not clear why *Oln* drops its *n* when compounded to *Cordziz*. However, since the English sense of this word is “I made mankind,” it may be a play on words between *Oln* (made) and *Ol* (I).

Ollog (ohl-log)* n.

Men

U L L L

13.10 . . . making men drunken . . .

Pronunciation notes:

(*Dee—Ol log) Two syllables. I suggest a long sound for the initial O.

Also:

“Olap” (oh-lap)

Men

“Ollor” (ohl-lor)

Man

Olora (oh-loh-ra)

(Of) Man

Note:Also see *Cordziz* (mankind).

It is a long shot, but perhaps there is a relationship between this word and *Oloag*, a Name of God in the Northern Watchtower, ruling the Angels of medicine. Perhaps this is the God “of Man.”

“Ollor” (ohl-lor) n.

Man

S L L L

Compounds:

Lasollor (las-OHL-or) [“Las” + “Ollor”]

Rich Man

Also:

Ollog (ohl-log)

Men

“Olap” (oh-lap)

Men

Olora (oh-loh-ra)

(Of) Man

Note:Also see *Cordziz* (mankind).

Oln (ohln)* v.

Made (of)

Y L L

8.4 . . . third heaven made of hyacinth pillars . . .

Pronunciation note:

(*Dee—Oln) Dee seems to indicate a single syllable here.

Compounds:

Olcordziz (ohl-CORD-ziz) [Oln + Cordziz]

Made Mankind

Note:See note at *Olcordziz*.**Also:**

Eol (ee-OHL)

Made

Eolis (ee-OH-lis)

Making

Compare from *Loagaeth*:*Olna, Olnah, Olneh, Olnoh***Olor** (oh-loh-ra)* n.

(Of) Man

✠ ㊤ ㊤ ㊤

10.62 . . . as the heart of *man* doth his thoughts.**Pronunciation notes:**(**Dee*—O lo ra) Three syllables. Both Os appear to take their long sounds.(**Dee*—olôra) See the 48 Claves. Dee here placed a circumflex over the second o to indicate its long sound.**Also:**

Ollog (ohl-log)

Men

"Olap" (oh-lap)

Men

"Ollor" (ohl-lor)

Man

Note:Also see *Cordziz* (mankind).**Also:**See note at *Ollog*.**Om** (om)* v.

To Understand/Know

㊤ ㊤

2.4 . . . can the wings of the winds *understand* . . .10.52 . . . neither *know* at any time . . .

Pronunciation notes:

(*Dee—Om)

Compounds:

Dsom (dee-som) [Ds + Om]

That Understand

Ixomaxip (iks-oh-MAKS-ip) ["Ix" + Omax + "Ip"] Let Her Be Known

Also:

Omax (oh-MAKS)

Knowest

"Oma" (oh-ma)

(Of) Understanding

"Omp" (omp)

Understanding

Compare from Loagaeth:

Om

"Oma" (oh-ma) n.

(Of) Understanding

✚ ㄥ ㄹ

Compounds:

Gmicalzoma (jee-mii-KAYL-zoh-ma) [Gmicalzo + "Oma"]

Power of Understanding

Also:

Om (om)

Understand/Know

Omax (oh-MAKS)

Knowest

"Omp" (omp)

Understanding

Omaoas (oh-may-OH-as)* n.

Names

ㄴ ㄹ ㄹ ㄹ ㄹ ㄹ

30.91 . . . let them forget *their names* . . .**Pronunciation notes:**

(*Dee—O ma o as) Four syllables. Both Os stand alone. I suggest a long a at the end of the second syllable, because it is immediately followed by an o.

(*Dee—omaóas) See the 48 Claves. Here, Dee placed an accent on the o in the third syllable.

Apparent shared root:

Dooaip (doo-OH-ip)

In the Name

Dooain (doo-OH-ay-in)

Name

Dooiap (doo-OY-ap)

In the Name

Note:

I assume that the combination of *oa* forms the root of these words.

Omax (oh-MAKS) v.

To Know

𐄂𐄃𐄄𐄅

15.12 . . . who *knowest* the great name . . .

Pronunciation notes:

(*Dee—ômax) See the 48 *Claves*. Likely two syllables. Dee placed a circumflex over the initial *O* to indicate its long sound. I have adopted the accent from *Ixomaxip* (let her be known).

Note:

The transmission of Key Fifteen is missing from Dee's journals. We only have the English for this Key given later (see *TFR*, p. 193). Plus, the word appears in this location in Dee's 48 *Claves*.

This is likely an instance of the *-ax* suffix, indicating action.

Also:

Om (om)

To Understand/Know

"Oma" (oh-ma)

Understanding

"Omp" (omp)

Understanding

Compound:

Ixomaxip (iks-oh-MAKS-ip) ["Ix" + Omax + "Ip"] Let Her Be known

Omicaolz (oh-mii-KAY-ohl-zohd)* v.

(Be) Mighty

𐄂𐄃𐄄𐄅𐄆𐄇𐄈𐄉

7.40 . . . *be mighty* amongst us . . .

Pronunciation notes:

(*Dee—O mi ca ol zod) Five syllables. The initial *O* stands alone. The *i* should likely take its long sound. The *a* should also take its long sound—as it is followed by an *o* (as in the English word *chaos*). The final *z* stands alone.

I have adopted the accent from other versions of this word.

Also:

Gmicalzo (jee-mii-KAYL-zoh)	Power
Micalzo (mii-KAYL-zoh)	Power/Mighty
Micaoli (mii-KAY-oh-lee)	Mighty
Micaolz (mii-KAY-ohlz or mii-KAY-ohl-zohd)	Mighty
Micalp (mii-KALP)	Mightier

Possible shared root:

Miketh (mii-KETH)	"The True Measure of the Will of God in Judgment, Which Is by Wisdom" (?)
-------------------	---

Note:

See also *Vohim* (mighty).

"Omp" (omp) n.	Understanding
	ΩεΖ

Compounds:

Omptilb (omp-tilb) ["Omp" + Tilb]	Her Understanding
-----------------------------------	-------------------

Also:

Om (om)	To Understand/Know
"Oma" (oh-ma)	(Of) Understanding
Omax (oh-MAKS)	Knowest

Note:

I am unsure if "Omp" is a proper element here, or if the compound should be Om + "Ptilb." (See "Ip" and "Pi"—both versions of "her.")

Omptilb (omp-tilb)* ["Omp" + Tilb] comp.	Her Understanding
	VxTΩεΖ

30.101 . . . confound *her understanding* with darkness . . .

Pronunciation notes:

(*Dee—Omp tilb) Two syllables. I find that this word, when spoken fluently, has a nearly silent *p*.

Note:

See note at "Omp."

Also:

See *Om* (know).

Ooanoan (oh-oh-AY-noh-an)* *n.*

Eyes



9.40 *In their eyes are millstones . . .*

Pronunciation notes:

(**Dee*—*O o A no an*) Five syllables—though I find the word sounds more like four syllables when spoken fluently. The first two *O*s and the first *a* each stand alone. *Dee* might have capitalized the *A* to indicate the accent.

(**Dee*—*oöánôan*) See the 48 *Claves*. Here, *Dee* placed a dieresis over the second *o* to indicate that it does not combine its sound with the previous vowel. He placed an accent over the *a* in the third syllable. Finally, he placed a circumflex over the third *o* to indicate its long sound.

Also:

Ooaona (oh-oh-AY-oh-na)

Eyes

Probable shared root:

"Qanis" (kew-ay-nis)

Olives

Oanio (oh-AY-nii-oh)

Moment

Note:

The similar spelling suggests these four words are connected. This might make sense for *Ooanoan* (eyes): the word *Taqanis* (as olives) in Key Five appears to refer to the stars. In biblical literature, the word "eyes" is often used to indicate "stars." (Such as in the visions of St. John and Ezekiel, both of whom saw celestial Angels with wings "full of eyes.")

If this is the case, then the shared root here may indicate small units, which would explain its use to indicate a moment (*Oanio*).

Also compare the name of the Part of the Earth (and its Angelic Governor), *Ooanamb*.

Ooaona (oh-oh-AY-oh-na)* *n.*

Eyes

✱ 3 2 ✱ 2 2

13.5 . . . which have 42 eyes to stir up wrath . . .

Pronunciation notes:

(*Dee—O O Ao na.) Dee indicates here that the two first Os should stand alone. Next, there is no *ao* letter combination in Early Modern English. Instead, the letters must make two sounds—as in the word *chaos*. That makes this a word of five syllables (although the double Os do tend to blend when this word is spoken fluently). I assume the last *a* is short, and the accent is on the third syllable, as indicated in the word *Ooanoan* (their eyes).

(*Dee—ooáôna) See the 48 *Claves*. Here, Dee placed the accent over the first *a* (which should be the third syllable). He also placed a circumflex over the third *o* to indicate its long sound.

Compounds:

Sabaoaona (say-bay-oh-oh-AY-oh-na) ["Saba" + Ooaona]

Whose Eyes

Also:

Ooanoan (oh-oh-AY-noh-an)

Eyes

Probable shared root:

"Qanis" (kew-ay-nis)

Olives

Oanio (oh-AY-nii-oh)

Moment

Ooge (oh-øj)* *n.*

Chamber

7 6 2 2

2.21 . . . for the chamber of righteousness . . .

Pronunciation notes:

(*Dee—Ooge) Dee gives us little clue here. Though, the final *e* likely makes the preceding *g* soft.

(*Dee—öoge) See 48 *Claves*. Note the dieresis over the first *O*, showing that its sound does not combine with the following *o*. (I suggest the first *O* takes the long sound, and the second takes the short sound.) Thus, this is likely a word of two syllables.

OP (oh-pee)

22



10.12 . . . are 22 nests of lamentation . . .

Note:

This word was not originally given with Key Ten. It was added later when Nalvage transmitted the English for the Key (see *TFR*, p. 192). This seems to have been the case with many of the numbers mentioned in the Keys.

Oq (oh-kwah)* *prep. or conj.*

But/Except



2.37 . . . is not *but* in the mind of the all-powerful.

Pronunciation note:

(*Dee—O *qua*) Two syllables, each letter stands alone. (The *q* makes the sound of “kwah.”)

(*Dee—o-q) See 48 *Claves*. This note matches Dee’s note from *TFR*.

Note:

Oq (but) is a preposition. See *Crip* (but), which is a conjunction.

Or (or)* *prop. n.*Letter *F***Note:**

The name of the Angelical letter for *F*. It is likely that these letter names have translations of their own. (For instance, note the Hebrew alphabet: the letter *F* is named *Peh*, but *Peh* also translates as “mouth.”) However, such translations for the Angelical letters are never given. (See the *Five Books*, p. 270.)

Pronunciation note:

(*Dee—The voice seemed *orh.*) Dee likely added this note to distinguish the sound of *Or* from the sound of *Ur*. (See the note at *Ur*.)

Compare from *Loagaeth*:

Or

Orh (or) *prop. n.*

"A Spirit of Darkness"*

∞&L

From Loagaeth:

(*Dee—The spirit Orh is the second in the scale of imperfections of darkness.)

See the *Five Books*, p. 310.

Probable shared root:

Ors (ors)

Darkness

Compare from Loagaeth:

Orh, Orho

Oroch (oh-ROK) *prep.*

Under

∞E&L

14.15 . . . which have *under* you 1636.

Pronunciation notes:

I have adopted the accent from *Orocha* (beneath).

Note:

The transmission of Key Fourteen is missing from Dee's journals. We only have the English for this Key given later (see *TFR*, p. 193). Plus, the word appears in this location in Dee's 48 *Claves*.

Also:

Orocha (oh-ROH-ka)

Beneath

Possible shared root:

Orri (or-ii)

Barren Stone

Ors (ors)

Darkness

Orsba (ors-ba)

Drunken

Orscor (ors-kor)

Dryness

Orscatbl (ors-kat-bel)

Buildings

Orocha (oh-ROH-ka)* *prep.*

Beneath

*∞E&L

30.119 . . . the lower heavens *beneath* you, let them serve . . .

Pronunciation notes:

(*Dee—O ro cha ka) Three syllables. The *ch* takes a hard “k” (or “kh”) sound, as in the English word *ache*.

(*Dee—orócha) See the 48 *Claves*. Here, Dee placed an accent upon the second syllable.

Also:

Oroch (oh-ROK) Under

Possible shared root:

Orri (or-ii)	Barren Stone
Ors (ors)	Darkness
Orsba (ors-ba)	Drunken
Orscor (ors-kor)	Dryness
Orscatbl (ors-kat-bel)	Buildings

Orri (or-ii)* *n.* (Barren) Stone

ṚṚṚṚ

2.26 . . . stronger are your feet than *the barren stone*.

Pronunciation notes:

(*Dee—Orri) Likely two syllables. A double *r* in Early Modern English represents a single “r” sound. The final *i* likely takes the long vowel sound.

Possible shared root:

Oroch (oh-ROK)	Beneath
Orocha (oh-ROH-ka)	Under
Ors (ors)	Darkness
Orsba (ors-ba)	Drunken
Orscor (ors-kor)	Dryness
Orscatbl (ors-kat-bel)	Buildings

Ors (ors)* *n.* Darkness

ṚṚṚṚ

30.102 Confound her understanding with *darkness*.

Pronunciation notes:

(*Dee—Ors) One syllable.

Also:

Orh (or)

A Spirit of Darkness

Possible shared root:

Oroch (oh-ROK)

Beneath

Orocha (oh-ROH-ka)

Under

Orri (or-ii)

Barren Stone

Orsba (ors-ba)

Drunken

Orscor (ors-kor)

Dryness

Orscatbl (ors-kat-bel)

Buildings

Compare from *Loagaeth*:

Oarz, Ors, Orse, Orze, Orsa, Orsat, Ors lah

Orsba (ors-ba)* adj.

Drunken

𐌵𐌹𐌰𐌸𐌰𐌹

13.11 . . . making men *drunken* which are empty.30.53 . . . may always be *drunken* and vexed . . .**Pronunciation notes:**

(*Dee 13.11; 30.53—Ors ba) Two syllables.

Possible shared root:

Oroch (oh-ROK)

Beneath

Orocha (oh-ROH-ka)

Under

Orri (or-ii)

Barren Stone

Ors (ors)

Darkness

Orscor (ors-kor)

Dryness

Orscatbl (ors-kat-bel)

Buildings

Compare from *Loagaeth*:

Oarz, Ors, Orse, Orze, Orsa, Orsat, Ors lah

Orscatbl (ors-kat-bel)* n.

Buildings

𐌵𐌹𐌰𐌸𐌰𐌹𐌰𐌹

30.96 *His buildings*, let them become caves . . .

Pronunciation notes:

(*Dee—*Ors cat bl*) Three syllables. In order for the final *bl* to form one syllable, the *l* must sound as “el.”

Note:

It would seem that *Ors* (darkness) plays a role in this word—perhaps it is due to the comparison to caves. As far as I can tell, the root letters of *Tilb* (her) are not intended.

Also see *Trof* (a building).

Possible shared root:

Oroch (oh-ROK)	Beneath
Orocha (oh-ROH-ka)	Under
Orri (or-ii)	Barren Stone
Ors (ors)	Darkness
Orsba (ors-ba)	Drunken
Orscor (ors-kor)	Dryness

Compare from *Loagaeth*:

Oarz, Ors, Orse, Orze, Orsa, Orsat, Ors lah

Orscor (ors-kor) *n.*

Dryness

⚡⚡⚡⚡

15.10 . . . weave the earth with dryness . . .

Note:

The transmission of Key Fifteen is missing from Dee's journals. We only have the English for this Key given later (see *TFR*, p. 193). Plus, the word appears in this location in Dee's 48 *Claves*.

Possible shared root:

Oroch (oh-ROK)	Beneath
Orocha (oh-ROH-ka)	Under
Orri (or-ii)	Barren Stone
Ors (ors)	Darkness
Orsba (ors-ba)	Drunken
Orscatbl (ors-kat-bel)	Buildings

Compare from *Loagaeth*:

Oarz, Ors, Orse, Orze, Orsa, Orsat, Ors lah

OS (os)

12

**Compounds:**

Thilnos (thil-nos) ["Thiln" + Os]

12 Seats

Oslondoh (os-LON-doh) [Os + Londoh]

12 Kingdoms

Compare from Loagaeth:

Os

Osf (os-ef) *n.*

Discord

**From Corpus Omnium:**

Found in the Tribulation portion of the Table, in the phrase *Osf Ser Iad* (Discord and Sorrow of God).

Oslondoh (os-LON-doh)* [Os + Londoh] *comp.*

12 Kingdoms

3.8 . . . on whose hands stand 12 *kingdoms*.**Pronunciation notes:**

(*Dee—Os Lon doh [Os signifieth twelve.]) Dee notes that this is a compound word. It has three syllables.

(*Dee—Os Lón-doh) See the 48 *Claves*. Other versions of *Londoh* show the accent on the "doh" syllable. However, when compounded with Os, the accent moves to the "Lon" syllable.

Ot* (ot) *conj.*

And

**Alternate spelling:**

(*Dee 1.75—OD . . . or OT)

Also:

Od (ohd)

And

Othil (oh-THIL)* n. or v.

Seats (of)/To Set


3.11 . . . six are *the seats* of living breath . . .4.1 . . . *I have set* my feet in the south . . .**Note:**

Perhaps Key Four should literally read "*the seats of my feet are in the south,*" but this is stated better in English just as it is written in Key Four.

Pronunciation notes:

(*Dee 3.11—Othil)

(*Dee 4.1—O thil) Two syllables. The O stands alone.

(*Dee 3.11—óthil) See 48 *Claves*. Dee places the accent on the first syllable.(*Dee 4.1—Othil) See 48 *Claves*. Here, Dee places the accent on the second syllable. I have adopted this option in my pronunciation.**Compounds:**

Othilrit (oh-THIL-rit) (Othil + Rit)

Seats of Mercy

Also:

Thil (thil)

Seats

Thild (thild)

Seats

"Thiln" (thiln)

Seats

Othilrit (oh-THIL-rit)* [Othil + Rit] *comp.*

Seats of Mercy


7.3 . . . *the seats of mercy* and continuance . . .**Pronunciation notes:**

(*Dee—O thil rit) Three syllables. The O stands alone. The i's should both take a short sound.

(*Dee—Othilrit) See the 48 *Claves*. Dee places an accent on the second syllable.

Oucho (oh-yew-choh)* v.

To Confound

L O O B A L

30.65 One season, *let it confound* another.**Pronunciation notes:**

(*Dee—O v Cho Chose) Dee shows us three syllables, with the O and the u/v standing alone. It is unlikely that Dee intended the u to sound like “vee,” because the letter precedes a consonant. (Further supporting this is the “u” sound in other versions of this word.) Finally, Dee adds “chose”—to show us that the ch in the last syllable should make the “tch” sound (as in *church* and *chose*), and the O should be long.

Also:

Unchi (un-kii)

To Confound

Urch (urk)

The Confusers

Note:

It would appear that “uch” serves as a common root between these words.

Ovoars (oh-voh-ars)* n.

Center

V E S L A L

18.10 . . . the glory of God *to the center* of the earth.**Pronunciation notes:**

(*Dee—O vo ars) Three syllables. The initial O stands alone. Dee then shows a long “o” sound at the end of the second syllable. He may have mistakenly written an o in place of the a in the third syllable, or it is an error in TFR.

(*Dee—ouôars) See the 48 *Claves*. Dee places a circumflex over the second o to indicate its long sound. Note the a has returned to the third syllable.

Ovof (oh-vof)* v.

To Magnify

F L A L

12.18 . . . the Lord *may be magnified* whose name . . .

Pronunciation notes:

(*Dee—O vof) Two syllables. The initial O stands alone.

OX (oks)*

26

ㄱㄴ

8.6 . . . made of hyacinth pillars 26 in whom . . .

Pronunciation notes:

(*Dee—Ox) One syllable.

Note:

This word was not originally given with Key Eight. It was added later when Nalvage transmitted the English for the Key (see *TFR*, p. 192). This seems to have been the case with many of the numbers mentioned in the Keys.

Oxex (oks-eks)* v.

To Vomit (i.e., To Hurl Forth)

ㄱㄴㄴㄴ

10.26 . . . and vomit out the heads of scorpions . . .

Pronunciation notes:

(*Dee—Ox ex) Two syllables. The vowels both appear to take their short sounds.

Note:

This is not the Angelical word for vomit (a noun). Instead, this word is a verb, as in a volcano “vomiting” lava or a cannon “vomiting” flame. I notice this word falls just short of the -ax suffix, indicating action.

This word may share the masculine “Ox” root with the following:

Possible shared root:

Oxiayal (oks-AY-al) [Tox? + Iaial]

Mighty Seat

Oxo (oks-oh)

“The Fifteenth Aethyr”

Tox (toks)

His

Oxiayal (oks-AY-al)* [Tox? + Iaial] comp. Mighty Seat (i.e., Divine Throne)

ㄱㄴㄴㄴㄴㄴ

11.1 *The Mighty seat* groaned . . .

Pronunciation notes:

(*Dee—Ox i Ay al) Dee heard four syllables, with an accent on the second syllable. However, Illemese corrected this later:

(Illemese—Ox cai al. Sai) See TFR, p. 200. Three syllables. The *c* used in the second syllable of *Illemese*' phonetic note takes an "s" sound—which I believe indicates the *second half* of the sound of "x." It appears to me that the accented *i* in Dee's phonetic note is not sounded at all in Illemese's version. It is unclear if the *i* should also be removed from the Angelical spelling of the word as well. (I have decided to leave it in.) Next, the letters *ai* or *ay* combine to form a long "a" sound—as in the English words *dais* and *day*. Finally, I have left the accent on the second syllable.

Possible shared root:

Oxex (oks-eks)

To Vomit

Tox (toks)

His

Note:

This reference to *laial* (conclude or judge), combined with the root of *Tox* (him/his), seems to make perfect sense when describing the Holy *Merkavah*—the Throne or "Judgment-Seat" of God.

Oxo (oks-oh) *prop. n.*

"The Fifteenth Aethyr"



30.3 . . . which dwell in the *fifteenth aethyr* . . .

Note:

This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

Note that this word is a palindrome, spelled the same forward and backward.

Oxo contains the three Parts of the Earth *Tahamdo*, *Nociabi*, and *Tastoxo*.

Possible shared root:

Oxex (oks-eks)

To Vomit

Tox (tox)

His

Ozazm (oz-az-em)* v.

To Make (Me)

ㄟPㄟPㄟ

2.48 . . . and *make me* a strong seething . . .**Pronunciation notes:**

(*Dee—Ozazm) Likely three syllables.

Also:

Ozazma (oz-az-ma)

To Make (Us)

Note:Also see *Oln* (made) and *Eol* (made).**Ozazma** (oz-az-ma)* v.

To Make (Us)

ㄟㄟPㄟPㄟ

30.155 . . . and *make us* partakers of undefiled knowledge.**Pronunciation notes:**

(*Dee—Ozazma) Likely three syllables.

Also:

Ozazm (oz-az-em)

To Make (Me)

Note:Also see *Oln* (made) and *Eol* (made).**Ozien** (oh-ZEEN)* n.

(Mine Own) Hand

ㄟ7ㄟPㄟ

3.23 . . . except by *mine own hand*.**Pronunciation notes:**

(*Dee—Ozien) I assume there should be two syllables here. The Early Modern English letter combination *ie* can make a long “e” sound. (It can also make a long “i” sound—but usually in combination with *ght*. So I have settled on the long “e” sound instead.)

(*Dee—ozien) See the 48 *Claves*. Dee places the accent on the *i*—or the second syllable.

Also:

Azien (az-EEN)	(On Whose) Hands
Zien (zeen)	Hands

Probable shared root:

Ozol (oh-ZOHL)	Hands
Zoi (zohd-OL)	Hands

Ozol (oh-ZOHL)* n.	Hands** 𐤒𐤒𐤒𐤒
---------------------------	-----------------

9.55 . . . and upon *their hands* are marble . . .

Pronunciation notes:

(*Dee—O zol) Two syllables. The first O stands alone. Note how the z is not extended to “zohd” in this version of the word. (Compare to Zol.) This further supports the theory that the extended z is not a grammatical rule, but a lyrical flourish.

(*Dee—ózó) See the 48 *Claves*. Here, Dee placed accent marks over *both* syllables. It is unclear which syllable should take the accent. I have chosen the second syllable based on other versions of this word.

Note:

**Ozol was translated as “heads” in Key Nine. However, this is apparently a mistake. Zol is elsewhere translated as “hands,” and this makes much more sense in the English given for the Key.

Also:

Zol (zohd-OL)	Hands
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Shared root:

Azien (az-EEN)	(On Whose) Hands
Ozien (oh-ZEEN)	(Mine Own) Hand
Zien (zeen)	Hands

Ozongon (OH-zohn-gon)* n.	Manifold Winds 𐤒𐤒𐤒𐤒𐤒𐤒𐤒𐤒
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2.31 . . . mightier are your voices than *the manifold winds*.

Pronunciation note:

(*Dee—Ozongon)

(*Dee—ôzôngon) See *48 Claves*. Apparently three syllables. Dee places an accent on the first syllable. He also places a circumflex over the second o—indicating its long sound.

Also:

Zong (zong) Winds

Mals (P)



P (pee)

8



9.8 . . . which have 8 vials of wrath . . .

Pronunciation notes:

A letter standing alone sounds like the English name of that letter.

Note:

This word was not originally given with Key Nine. It was added later when Nalvage transmitted the English for the Key (see *TFR*, p. 191). This seems to have been the case with many of the numbers mentioned in the Keys.

Pa (pah) *prop. n.*

Letter B



Note:

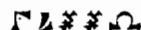
The name of the Angelical letter for *B*. It is likely that these letter names have translations of their own. (For instance, note the Hebrew alphabet: the letter *B* is named *Beth*, but *Beth* also translates as “house” or “dwelling.”) However, such translations for the Angelical letters are never given. (See the *Five Books*, p. 270.)

Compare from Loagaeth:

Pa

“Paaox” (PAY-ay-oks) *v.*

To Remain



Compounds:

Dspaaox (dee-SPAY-ay-oks) [Ds + “Paaox”]

Which Remain

Also:

Paaox (PAY-ay-ox)

(Let) Remain

Note:

Compare this word to the name of the Angel *Paax* (an Angel of medicine of the Western Watchtower).

Paaoxt (PAY-ay-okst)* v

To Remain

30.133 No place, *let it remain* in one number.**Pronunciation notes:**

(*Dee—Pa a oxt) Three syllables. Both *a*'s appear to make the long vowel sound. The accent on the first syllable is taken from *Dspaaox*.

Also:

“Paaox” (PAY-ay-oks)

To Remain

Note:

It is possible that the difference in spelling between “Paaox” and *Paaoxt* is merely a phonetic gloss.

Pacaduasam (pak-ad-yew-as-sam)

n/a

Note:

(Dee—Huseh Huseh Huseh garmal, Peleh Peleh Peleh *pacaduasam*.) See the *Five Books*, p. 415. This is part of a prayer recited jointly by the Archangels Michael, Raphael, and Uriel. No translations are suggested.

Possible shared root:*Pacaph* (pak-af)

n/a

Compare from Loagaeth:

Pacad, *Pacadaah*, *Pacadabaah*, *Pacadura*, *Pachad*, *Pachadah*, *Pachadora*, *Pachadpha*, and maybe *Paxchadma*

Pacaph (pak-af)

n/a

Note:

See the *Five Books*, p. 413. Kelley overhears many voices singing a song at some distance, and these are the words Dee recorded: *Pinzu-a lephe ganiurax kelpadman pacaph*. No translations are suggested.

Note:

The similarity between this word and the Hebrew *Pachad* (fear).

Possible shared root:

Pacaduasam (pak-ad-yew-as-sam)

n/a

Compare from *Loagaeth*:

Pacad, *Pacadaah*, *Pacadabaah*, *Pacadura*, *Pachad*, *Pachadah*, *Pachadora*, *Pachadpha*, and maybe *Paxchadma*

Padgze (paj)* n.

"Justice From Divine Power Without Defect"***

7P6X#Ω

Pronunciation notes:

(*Dee—*Pagze*/*Pag*.) See the *Five Books*, p. 316. I suspect that Dee is indicating that *gze* should combine into a soft "g" (or "dg") sound. Thus, the word is one syllable, suggested by *Pag* in Dee's phonetic note.

From *Loagaeth*:

(*Dee—*Justice from Divine Power without defect*.) See the *Five Books*, p. 316.

Paeb (pay-eb)* n.

Oak

V7#Ω

10.8 . . . *an oak* whose branches are 22 nests . . .

Pronunciation notes:

(*Dee—*Pa eb*) Two syllables. The *a* appears to take its long sound. The *e* should be short.

(*Dee—*pæb*) See the 48 *Claves*. Here, Dee uses the "ash" (æ), which can make a short "a" sound or a long "e" sound. However, this conflicts with his two-syllable phonetic note in *TFR*. I have settled on the *TFR* version in this case.

"*Page*" (pay-jee) v.

To Rest

76#Ω

Compounds:

Pageip (pay-jee-ip) ["*Page*" + *Ip*]

Rest Not

Compare from *Loagaeth*:

Pagesgem, *Pageh*, *Pagel*, *Arpagels*, *Arpaget*, and maybe *Nagel*.

Pageip (pay-jee-ip)* [“Page” + Ip] *comp.*

Rest Not

Ω 7 7 6 ♯ Ω

10.50 . . . which *rest not* neither know any long time . . .

Pronunciation notes:

(*Dee—*Pa ge ip*) Three syllables. The *a* and *e* likely take long sounds. The *g*—preceding an *e*—should take the soft “j” sound.

(*Dee—*pagêip*) See the 48 *Claves*. Here, Dee placed a circumflex over the *e* to indicate its long sound.

Paid (pay-id)* *adv.*

Always

Ω 7 ♯ Ω

30.52 . . . may be *always* drunken and vexed . . .

Pronunciation notes:

(*Dee—*Pa id*) Dee here indicates two syllables.

Pal (pal)* *prop. n.*

Letter X

Ω ♯ Ω

Note:

The name of the Angelical letter for X. It is likely that these letter names have translations of their own. (For instance, note the Hebrew alphabet: the digraph *Tz* is named *Tzaddi*, but *Tzaddi* also translates as “fish hook.”) However, such translations for the Angelical letters are never given. (See the *Five Books*, p. 270.)

Pronunciation notes:

(*Dee—*The p being sounded remissly.*) The Latin word *remissus* means “to relax”—from which we get the English word *remiss* (to neglect or ignore). Therefore, the *P* in *Pal* must be very relaxed—nearly silent.

Compare from Loagaeth:

Pal

Pala (pay-la) *n.*

Two, separated*

✱ ㄹ ㄱ ㄹ ㄴ

From Loagaeth:

(*Dee—*Pola* and *Pala* signify Two. *Pola* signifieth two together, and *Pala* signifieth two separated.) See *Five Books*, p. 304. *Pola* (two together, or couple) appears in *Loagaeth*, while *Pala* is mentioned only in the marginal note. See also *Viv* (second).

Also:

Olani (oh-el-AY-nii)

Two Times, Twice

Pola (poh-la)

Two-together

“Pam” (pam) *adv.*

Not

ㄴ ㄱ ㄴ

Compounds:

Ipam (ip-am) [I + “Pam”]

Is Not

Ipamis (ip-am-is) [I + “Pamis”]

Can Not Be

Note:

The words “Pam” and “Pamis” are very uncertain. In Angelical, the word *I* (is/are) becomes its own antonym in the form of *Ip* (not). However, both *Ipam* and *Ipamis* demand the essential form of the word *I* (for “is” and “be” respectively). That leaves “Pam” and “Pamis” as possible words. Of course, *Ip* could stand as a root here. See also “*Ge*” (not) and *Ag* (none).

Pambt (pamt)* *prep.*

Unto (Me)

ㄴ ㄴ ㄴ ㄱ ㄴ

18.26 Be thou a window of comfort *unto me*.

Pronunciation notes:

(*Dee—*Pambt*) One syllable. I suspect the *a* should take a short sound. The *b* in the letter combination *mb* is likely near-silent—as in the English words *comb* and *bomb*.

Note:

Also see *Tia* (unto) and *Pugo* (as unto).

"Pamis" (pam-is) v.

Cannot

ʌ ɹ ɛ ʃ ɹ

Compounds:

Ipam (ip-am) [I + "Pam"]

Is Not

Ipamis (ip-am-is) [I + "Pamis"]

Can Not Be

Note:

See note at "Pam."

Panpir (pan-per)* v.

To Pour Down (Rain)

ɛ ɹ ɹ ɹ ʃ ɹ

3.51 . . . *pouring down* the fires of life and increase . . .**Pronunciation notes:**(*Dee—*Panpir*) Likely two syllables.**Paombd** (pay-omd)* n.

Members (Parts, Appendages)

ɪ ʋ ɛ ɹ ʃ ɹ

30.75 All *her members*, let them differ . . .**Pronunciation notes:**

(*Dee—*Pa Ombd*) Dee indicates two syllables. I assume the *mb* represents the same sound as in the English words *comb*, *tomb*, and *bomb*. As for the vowel sounds, the note indicates a long *a* immediately followed by a short *o*—as in the English word *chaos*.

Papnor (pap-nor)* n.

Remembrance (Memory)

ɛ ɹ ɹ ɹ ʃ ɹ

7.43 For *to this remembrance* is given power . . .**Pronunciation notes:**(*Dee—*Pap nor*) Two syllables. Both vowels are likely short.**Par** (par)* *pron.*

(In) Them

ɛ ʃ ɹ

9.65 . . . the God of Righteousness rejoiceth *in them*.

(**Dee—Par*) One syllable.

Equal



30.81 . . . no one creature *equal with* another . . .

(*Dee—Pa rach Ah Ach) Two syllables. Dee seems to indicate that the final *ch* can take a softer “h” sound or a harder “kh” sound (as in the English word *ache*). I suggest a combination of the two, for a very soft “kh.” (Also note the pronunciation of *Paraclede* (wedding), which uses a hard “c” sound.)

I have adopted the accent from *Paracelda*.

Paracleda (par-AK-lee-da)

Wedding

Also see *Lel* (same).

Paracleda (par-AK-lee-da)* *n.*

Wedding



2.17 ... I have prepared as cups *for a wedding* ...

(**Dee—Paracleda*) Should be four syllables. The *c* should take the hard sound when followed by an *l*—as in the English words *clean* and *climb*.

(**Dee*—*paráclêda*) See 48 *Claves*. The accent is on the second syllable. The *e* has a circumflex, indicating its long sound.

Parach (pay-RAK)

Equal

Also see *Pala* (two together, couple).

Paradial (pay-ray-DII-al)* *n.*

Living Dwellings



7.13 . . . 28 living dwellings . . .

Pronunciation notes:

(*Dee—Pa ra di al) Four syllables, with an accent on the third syllable.

(*Dee—paradial) See the 48 Claves. The accent is again on the third syllable.

Note:

The word for "house" is given elsewhere as *Salman*. Here in Key Seven, however, this word is used after *Paradiz* (virgins) at 7.3. I assume these "living dwellings" are directly related to the *Paradiz* in some fashion.

Probable shared root:

Paradiz (pay-ray-DII-zohd)

Virgins

Paradiz (pay-ray-DII-zohd)* n.

Virgins

𐌱𐌴𐌹𐌶𐌴𐌺𐌰

7.3 The east is a house of *virgins* . . .

Note:

There seems to be some relationship between *Paradiz* here, and the word *Paradial* (living dwellings) that appears later in the same Key. *Paradial* is obviously a special case, as the word for "house" is given elsewhere as *Salman*.

Pronunciation notes:

(*Dee—Pa ra di zod) Four syllables. The z stands alone. Also, see *Paradial* (living dwellings) for the accent on the third syllable.

Probable shared root:

Paradial (pay-ray-DII-al)

Living Dwellings

Parm (parm)* v.

To Run

𐌱𐌴𐌹𐌶𐌴𐌺𐌰

9.47 . . . from their mouths *run* seas of blood.

Pronunciation notes:

(*Dee—Parm) One syllable.

Also:

Parmgi (parm-jii)

(Let) Run

Parmgi (parm-jii)* v.

(Let) Run

ᲛᲗᲔᲑᲑᲗᲚ

30.58 Her course, *let it run with* the heavens . . .

Pronunciation notes:

(*Dee—*Parm gi*) Two syllables. The *g* preceding an *i* likely takes the soft sound.

Also:

Parm (parm)

To Run

Pasbs (pas-bes) n.

Daughters

ᲛᲗᲔᲑᲑᲗᲚ

14.3 . . . *the daughters* of the just . . .

Note:

The transmission of Key Fourteen is missing from Dee's journals. We only have the English for this Key given later (see *TFR*, p. 193). Plus, the word appears in this location in Dee's *48 Claves*.

"Patralx" (PAY-tralks) n.

Rock

ᲛᲗᲔᲑᲑᲗᲚ

Compounds:

Lpatralx (el-PAY-tralks) [L + "Patralx"]

One Rock

Paz (paz) *prop. n.*

"The Fourth Aethyr"

ᲛᲗᲔᲑᲑᲗᲚ

30.3 . . . which dwell in *the fourth aethyr* . . .

Note:

This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

Paz contains the three Parts of the Earth *Thotanp*, *Axziarg*, and *Pothnir*.

PD (pee-dee)*

33

𐤑𐤎

4.10 . . . Thunders of Increase numbered 33 which reign . . .

Pronunciation notes:(*Dee—PD *Pe De*) Two syllables, each letter stands alone.

Peleh* (pee-lay)

Worker of Wonders(?)

𐤑𐤅𐤋𐤍

Note:

(*Dee—*Huseh Huseh Huseh garmal, Peleh Peleh Peleh pacaduasam.*) See the *Five Books*, p. 415. This is part of a prayer recited jointly by the Archangels Michael, Raphael, and Uriel. No translations are suggested.

Note:

The Divine Name “PELE” appears on Dee’s Ring of Solomon. This Name appears in Agrippa’s *Three Books* . . . , Book III, chapter 11: (*Pele, signifieth with us, a worker or miracles, or causing wonders.*) In Hebrew, it is spelled *Peh, Lamed, Aleph*. (Also see “Lzirn” —To Work Wonders).

Compare from Loagaeth:*Peleh*

PERAL (pee-AR-al)*

69636

𐤑𐤅𐤋𐤍

5.34 . . . lamps 69636 whose numbers are . . .

Pronunciation notes:

(*Dee—*Pe ó al*) Dee originally received this word as “Peoal,” but it was later corrected to *Peral* (see *TFR*, p. 191). For my pronunciation, I have retained the structure of Dee’s phonetic note, but applied it to the corrected word. It should therefore be three syllables, with an accent on the second. The *r* (instead of *o*) stands alone, and takes the accent.

(*Dee—*Peóal*) See the *48 Claves*. This note essentially matches that from *TFR*. Dee did not correct the spelling of this word in the *48 Claves*.

Phama (fama) v.

I Will Give*

𐌸𐌹𐌸𐌺𐌺𐌺

From Loagaeth:

(*Dee—Phamah/fama = I will give.) See the *Five Books*, p. 320.

“Pi” (pii) pron.

She

𐌺𐌺

Compounds:

Pii (pii-ii) [“Pi” + I]

She Is

Also:

“Ip” (ip)

Her

Note:

Also see Tilb (her).

Piad (pii-AD)* n.

(Your) God

𐌸𐌹𐌸𐌺𐌺

3.3 . . . behold, sayeth *your* God . . .

Pronunciation notes:

(*Dee—Pi ad) Two syllables. Likely a long “i” sound. I have adopted the accent from similar words.

Also:

Geiad (jej-AYD)

Lord and Master

Iad (yad)

God

“Iadoias” (jad-oh-JAS)

Eternal God

Iadpil (ii-AD-pil)

(To) Him

Ioiad (joh-JAD)

Him That Liveth Forever

Mad (mad)

(Your) God

Oiad (oh-ii-AD)

Of God

Probable root:

Ia (yah)

n/a

Piadph (pii-AD-ef)* n.

The Depths of (My) Jaws

𐌱𐌰𐌳𐌹𐌱𐌹𐌸

2.12 . . . burning flames have framed within *the depths of my jaws* . . .**Pronunciation notes:**(*Dee—*Piadph*) Dee gives us little clue here.(*Dee—*pi-ādph*) See 48 *Claves*. Likely three syllables. The *i* takes its long sound. The accent is on the second syllable.**Note:**

This reference may be similar to “from the bottom of my heart” or even “deep in my gut.” Otherwise, it may indicate “in my throat”—as the reference here in Key Two is to a song.

Piad (your God) does not appear to be intended in this case. It is perhaps a coincidental similarity in spelling.

“Piamol”

n/a

Note:

Not an Angelical word. Dee and Kelley experienced problems during the reception of this word—intended for position 1.70 (righteousness). The Angels blamed the difficulty on interference from false spirits. This resulted in the erroneous transmission of “Piatol”—apparently a combination of the word preceding it in the Key (1.69—*Piap*) and the word actually intended here (1.70—*Baltle*). Dee’s first attempt to correct the word—made while the false spirits continued to interfere—resulted in “Piamol.” The next day, the Angels corrected it to *Baltle* (a form of *Balt*). See *Baltle*.

Piap (pii-ap) n.

Balance

𐌱𐌰𐌳𐌹𐌱𐌹𐌸

1.69 . . . *the balance of righteousness* . . .**“Piatol”**

n/a

Note:

Not an Angelical word. Dee and Kelley experienced problems during the reception of this word—intended for position 1.70 (righteousness).

The Angels blamed the difficulty on interference from false spirits. This resulted in the erroneous transmission of “Piatol”—apparently a combination of the word preceding it in the Key (1.69—*Piap*) and the word actually intended here (1.70—*Baltle*). Dee’s first attempt to correct the word—made while the false spirits continued to interfere—resulted in “Piamol.” The next day, the Angels corrected it to *Baltle* (a form of *Balt*). See *Baltle*.

Pibliar (pib-lii-AR)* n.

Places of Comfort

⚡ 7 7 7 7 7 7 7 7

7.30 . . . strong towers and *places of comfort*.

Pronunciation notes:

(*Dee—*Pib li ar*) Three syllables. The first *i* should take a short sound, while the second *i* should take its long sound.

(*Dee—*pibliar*) See the 48 *Claves*. Dee places a circumflex over the second *i* to indicate the long sound.

I have adopted the accent from *Bliora* (comfort).

Also:

“Bigl” (big-el)	Comforter
“Bliard” (blii-ARD)	Comfort
Blior (blii-OR)	Comfort
Bliora (blii-OH-ra)	Comfort
Bliorax (blii-OH-raks)	To Comfort
Bliorb (blii-ORB)	Comfort
Bliors (blii-ORS)	Comfort
“Bliort” (blii-ORT)	Comfort

Pidiai (pii-dii-ay-ii)* n.

Marble

7 7 7 7 7 7 7 7

9.57 . . . and upon their heads are *marble* sleeves.

Pronunciation notes:

(*Dee—*Pi di a i*) Four syllables. The *a* and final *i* each stand alone.

Pii (pii-ii)* ["Pi" + I] *comp.*

She Is

77Ω

30.111 . . . *she* is the bed of an harlot . . .

Pronunciation notes:

(*Dee—Pi i) Two syllables. I assume a long *i* in the first syllable. The *i* in the second syllable stands alone, also making a long "i" sound.

Pilah (pee-ii-lah)* *adv.*

Moreover

ΩΩ✱77Ω

1.47 *Moreover*, you lifted up your voices . . .

Pronunciation notes:

(*Dee—Three syllables. *P* is distinctly sounded by itself.)

(*Dee—Pilah) See 48 *Claves*. There is a dieresis placed over the *i*, to indicate that the vowel stands alone.

Pild (pild)* *adv.*

Continually

777Ω

3.54 . . . upon the earth *continually*.

Pronunciation notes:

(*Dee—Pild) Seems to be one syllable.

Note:

See also *Cocasb* (time), *Capimali* (successively), *Cacacom* (flourish).

Pilzin (pil-zin)* *n.*

Firmaments of Waters

77P77Ω

6.6 . . . mighty in the *firmaments of waters* . . .

Pronunciation notes:

(*Dee—Pilzin pilzen) Likely two syllables.

Shared root:

Zlida (zohd-lida)

To Water

Note:

Pilzin is a noun, while *Zlida* is a verb.

Pinzu (pin-zoo)*

n/a

אפזלנ

Note:

See the *Five Books*, p. 413. Kelley overhears many voices singing a song at some distance, and these are the words Dee recorded: *Pinzu-a lephe ganiurax kelpadman pacaph*. No translations are suggested.

Pronunciation notes:

(*Dee—This “a” was sounded to the end of *pinzu* as we use in english ballads, as with this word “down” is sounded as “downa, down a down a,” etc.)

There is an extra “a” appended to *Pinzu* in Dee’s journal (pin-zoo-ah). His marginal note explains this is merely a melodic flourish in the song, and not part of the word itself.

Pir (per) n.

Holy (Ones)

ענ

1.41 . . . a law to govern the *holy ones* . . .

Note:

Apparently a reference to the celestial bodies/Angels.

Based on the words that seem to share *Pir* as their root, I suspect the *i* in *Pir* is a phonetic gloss.

Possible root for:

Piripsax (per-IP-saks)	The Heavens
Piripsol (per-IP-sol)	Heavens
Piripson (per-IP-son)	(Third?) Heaven
“Pirgah” (pur-jah)	The First Glory
“Pirgi” (pur-jii)	Fires
“Prg” (purj)	Flame
Prge (purj)	Fire
Prgel (pur-jel)	Fire
“Purg” (purj)	Flames

"Pirgah" (pur-jah) n.

"The First Glory" (lit., Flames)

ᠠᠢᠰᠢᠭᠠᠩ

Compounds:

lalpirgah (YAL-pur-jah) ["lalprt" + "Pirgah"] Flames of the First Glory

Also:

"Pirgi" (pur-jii) Fires

"Prg" (purj) Flame

Prge (purj) Fire

Prgel (pur-jel) Fire

"Purg" (purj) Flames

Possible root:

Pir (per) Holy Ones

Note:

"Pirgah" is obviously a form of the word *Prge* (fire), and must mean "the First Glory"—that is, the Light of Divinity. (Possibly a reference to the rising Sun.)

Also see *lalpirt* (light), which seems to indicate light from celestial beings.

Also see *BUSD* (glory), which seems to indicate "wondrous."

Also see *Adgmach* (glory), which seems to indicate "adoration, praise."

"Pirgi" (per-jii) n.

Fires

ᠠᠢᠰᠢᠭᠢ

Compounds:

Malpirgi (mal-per-jii) ["Mal" + "Pirgi"] Fires of Life and Increase

Also:

"Pirgah" (pur-jah) The First Glory

"Prg" (purj) Flame

Prge (purj) Fire

Prgel (pur-jel) Fire

"Purg" (purj) Flames

Possible root:

Pir (per) Holy Ones

Note:

See *Prge* (fire).

Piripsax (per-IP-saks)* *n.*

Heavens



30.59 . . . let it run with *the heavens* . . .

Pronunciation notes:

(**Dee—Pe rip sax*) Three syllables. Dee shows an *e* at the end of the first syllable, but it should take the short sound, as the letter is actually *i*.

(**Dee—peripsax*) See the 48 *Claves*. Here, Dee places an accent over the *i* in the second syllable.

Also:

Piripsol (per-IP-sol)

Heavens

Piripson (per-IP-son)

(Third?) Heaven

Note:

Also see "Madriax" (Heavens) and *Oadriax* (Heavens).

Possible shared root:

Pir

Holy Ones

Piripsol (per-IP-sol)* *n.*

Heavens



5.12 . . . the brightness of *the heavens* . . .

30.21 . . . the brightness of *the heavens* . . .

Pronunciation notes:

(*Dee 5.12—Pir ipsol)

(*Dee 30.21—*Pe ríp sol*) Three syllables, accent on the second syllable. Dee's note at 30.21 seems to indicate a long "e" sound in the first syllable—but his note at 5.12 does not show such. I have settled upon the short "e" sound.

(*Dee 5.12—*périp̄sol*) See the 48 *Claves*. Here, Dee moved the accent to the first syllable.

(*Dee 30.21—*perípsol*) See the 48 *Claves*. Here, Dee moved the accent back to the second syllable.

Also:

Piripson (per-IP-son)

(Third?) Heaven

Piripsax (per-IP-saks)

The Heavens

Note:

Also see "Madriax" (Heavens) and Oadriax (lower Heavens).

Possible shared root:

Pir

Holy Ones

Piripson (per-IP-son)* n.

(Third?) Heaven

𐌱𐌹𐌺𐌱𐌺𐌹𐌺𐌹𐌺

8.3 . . . first, is as the *third heaven* . . .**Pronunciation notes:**

(*Dee—Pi ríṑ son) Three syllables, with an accent on the second syllable. The first i seems to take a long sound in Dee's phonetic note. However, other versions of this word clearly indicate a short "i" sound instead (which I have shown in my pronunciation as a short "e" sound).

(*Dee—piripson) See the 48 *Claves*. The accent is again shown on the second syllable.

Note:

The word D (third) does not appear here. This could be a proper name for the third Heaven.

Also:

Piripsol (per-IP-sol)

Heavens

Piripsax (per-IP-saks)

The Heavens

Note:

Also see "Madriax" (Heavens) and Oadriax (lower Heavens).

Possible shared root:

Pir (per)

Holy Ones

Plapli (play-plii)* n.

Partakers (of)

𐌱𐌹𐌺𐌱𐌹𐌺𐌹𐌺𐌹𐌺

3.79 . . . *partakers* of the secret wisdom . . .

30.156 . . . make us *partakers* of undefiled knowledge.

Pronunciation notes:

(*Dee 3.79—*It is Plapli*)

(*Dee 30.156—*Pla pli*) Two syllables, and none of these letters stand alone.

Plosi (ploh-sii)* *idiom*

As Many

ㄗ ㄛ ㄛ ㄛ ㄛ

10.47 . . . 1000 times *as many* . . .

Pronunciation notes:

(*Dee—*Plo si*) Two syllables. The o and i should take their long sounds.

Note:

Also see “Irgil” (how many)

Poamal (poh-mal)* *n.*

Palace

ㄗ ㄛ ㄛ ㄛ ㄛ ㄛ

1.64 . . . in the midst of *your palace* . . .

Pronunciation notes:

(*Dee—*Poamal*) The Early Modern English letter combination *oa* makes a long “o” sound (as in the English words *boat* and *coat*). Therefore, I suspect this word should have two syllables.

Poilp (poylp)* *v.*

To Divide

ㄛ ㄛ ㄗ ㄛ ㄛ ㄛ

8.45 . . . the crowns of the Temple and the coat of Him . . . are divided.

Pronunciation notes:

(*Dee—*Poilp*; *one syllable*) Dee indicates one syllable for this word. Therefore, the *oi* letter combination should make an “oy” sound—as in the English words *boil* and *boy*.

Also:

Yrpoil (yur-POY-il)

Division

Pola (poh-la) n.

Two together, Couple*

✱ ㄥ ㄹ ㄴ ㄴ

From Loagaeth:

(*Dee—Pola and Pala signify Two. Pola signifieth two together, and Pala signifieth to separated.) See Five Books, p. 304. Pola (two together, or couple) appears in Loagaeth, while Pala (two-separated) appears only in the marginal note.

See also Viv (second)

Also:

Olani (oh-el-AY-nii)

Two Times, Twice

Pala (pay-la)

Two, separated

Pop (pop) prop. n.

"The Nineteenth Aethyr"

ㄴ ㄴ ㄹ ㄴ

30.3 . . . which dwell in the nineteenth aethyr . . .

Note:

This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

Also note this word is a palindrome, spelled the same forward and backward.

Pop contains the three Parts of the Earth *Torzoxi*, *Abriond*, and *Omagrap*.

"PraF" (praf) v

To Dwell

ㄹ ㄹ ㄷ ㄴ

Compounds:

Dspraf (dee-es-praf) [Ds + "PraF"]

Which Dwell

Pragma (prag-ma)

n/a (?)

✱ ㄷ ㄴ ㄹ ㄹ ㄷ ㄴ

Note:

See TFR, p. 32. Here, the Angel Madimi has just interrupted the session to exorcise several demons from the body of Kelley. (See *Carma*.) These spirits came out of Kelley violently, scratching each other in the face and swarming about Madimi. To her, the spirits spoke in Angelical, "*Gil de pragma kures helech*." Dee asks Madimi what this means, and she replies (in Latin), "We want to live here in our [friends]." (Madimi does not offer definitions for the individual words.)

When Dee asks who these "friends" are supposed to be, the spirits indicate Kelley as their place of habitation. (Probably meaning both Dee and Kelley.) Madimi then banishes these spirits.

Prdzar (purd-zar)* v.

To Diminish

᠎ᠠᠷᠳᠵᠠᠷ

30.137 Add and *diminish* until the stars be numbered.

Pronunciation notes:

(*Dee—Prd zar Pur) Two syllables. The r takes the "ur" sound.

(*Dee—prd-zar) See the 48 *Claves*. Dee again indicates two syllables.

Note:

Perhaps there is a relationship between this word and the Name of God *Ardza*, found on the Eastern Watchtower, ruling the Angels of medicine. If so, its attribute may be "to diminish" disease.

"Prg" (purj) n.

Flame

᠎ᠠᠷᠭᠠ

Pronunciation notes:

See note at *Prge* (Fire).

Compounds:

Ialprg (YAL-purj) ["Ialprt" + "Prg"]

Burning Flame

Malprg (mal-purj) ["Mal" + "Prg"]

Through-thrusting Fire

Also:

"Pirgah" (pur-jah)

The First Glory

"Pirgi" (pur-jii)

Fires

Prge (purj)

Fire

Prgel (pur-jel)

Fire

"Purg" (purj)

Flames

Possible root:

Pir (per)

Holy Ones

Note:

Both this word and *Vep* (flame) are nouns. For a verb form, see *Ialpon* (to burn). For an adjective form, see *Ialpor* (flaming). See also *Ialpirt* (light), which seems to indicate light from celestial beings.

Prge (purj)* *n.*

Fire

𐌱𐌸𐌵𐌺

1.32 . . . with the fire of gathering . . .

Pronunciation notes:

(**Dee*—as *purge*) The *e* in Prge is likely a phonetic gloss, giving the *g* its soft sound. See the following words for more of Dee's phonetic glosses upon "Prg."

Also:

"Pirgah" (pur-jah)

The First Glory

"Pirgi" (pur-jii)

Fires

"Prg" (purj)

Flame

Prgel (pur-jel)

Fire

"Purg" (purj)

Flames

Possible root:

Pir (per)

Holy Ones

Note:

See note at "Prg."

Prgel (pur-jel) *n.*

Fire

𐌱𐌸𐌵𐌺

9.3 A mighty guard of fire . . .

Pronunciation notes:

(*Dee—Pur gel) Two syllables. The *r* takes the extended “ur” sound. The *g* should be soft before the letter *e*. The *e* in this word is likely a phonetic gloss. See note at *Prge* (fire).

Also:

“Pirgah” (pur-jah)	The First Glory
“Pirgi” (pur-jii)	Fires
“Prg” (purj)	Flame
Prge (purj)	Fire
“Purg” (purj)	Flames

Possible root:

Pir (per)	Holy Ones
-----------	-----------

Note:

See note at “Prg.”

Priaz (prii-AYZ)* *pron. or adj.*

Those

𐀢𐀭𐀮𐀵𐀶

30.122 . . . govern *those* that govern . . .

Pronunciation notes:

(*Dee—Priáz) Likely two syllables, with the accent on the second syllable. I assume the *i* takes a long sound, because it is followed by an *a* (as in the English *dial*). I have given the *a* its long sound based on the pronunciation of *Priazi* (those).

(*Dee—priáz) See the 48 *Claves*. Here, Dee again places the accent upon the second syllable.

Also:

Priazi (prii-AY-zii)	Those
----------------------	-------

Priazi (prii-AY-zii)* *pron. or adj.*

Those

𐀮𐀢𐀭𐀮𐀵𐀶

30.128 Bring forth with *those* that increase . . .

Pronunciation notes:

(*Dee—Pri á zi) Three syllables. The *a* stands alone in the second syllable and takes the accent.

Also:

Priaz (prii-AYZ)

Those

Pugo (pug-oh)* *prep.*

As unto

𐄂𐄂𐄂𐄂

3.78 . . . unto us *as unto* partakers of the secret wisdom . . .

Pronunciation notes:

(*Dee—It is Pugo) Likely two syllables, and I suggest a short *u* and a long final *o*.

Note:

Also see *Tia* (unto) and *Pambt* (unto).

“Puin” (pew-in) *n.*

(Sharp) Sickles

𐄂𐄂𐄂𐄂

Compounds:

Tapuin (TAY-pew-in) [Ta + “Puin”]

As (Sharp) Sickles

“Puran” (pew-ran) *v.*

To See

𐄂𐄂𐄂𐄂𐄂

Compounds:

Odipuran (ohd-II-pew-ran) [Od + Ip + “Puran”]

And Shall Not See

“Purg” (purj) *n.*

Flames

𐄂𐄂𐄂

Compounds:

Iaipurg (YAL-purj) [“Ialprt” + “Purg”]

Burning Flames

Malpurg (mal-purj) [“Mal” + “Purg”]

Fiery Darts (Arrows)

Also:

“Pirgah” (pur-jah)

The First Glory

"Pirgi" (pur-jii)	Fires
"Prg" (purj)	Flame
Prge (purj)	Fire
Prgel (pur-jel)	Fire

Possible root:

Pir (per)	Holy Ones
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Note:

See note at "Prg."

Ger (Q)

L

Q (kwah)* conj.

Or

L

30.71 . . . no creature upon or within her . . .

Pronunciation notes:

(*Dee—Q) One syllable. Likely takes the “kwah” sound.

Compounds:

Qmospleh [Q + “Mospheh”]

Or the Horns

Qta [Q + Ta]

Or as

Qaa (kwah-AY-ay)* n.

Creation (or “Garments”)

X X L

1.21 . . . measureth your garments . . .

(RFP) . . . open the mysteries of your creation . . .

30.153 Open the mysteries of your creation.

Pronunciation notes:

(*Dee 1.21—QAA three syllables)

(*Dee 1.RFP—Call it QAA. Three syllables with accent on the last A)

(*Dee 30.153—Q á a) These notes tell us that each letter should stand by itself, making a word of three syllables. In one case (1.RFP), the accent is placed on the third syllable. Yet, elsewhere, it is placed on the second. I have opted for the second syllable accent, as we can also see in Qaan (creation).

(*Dee 1.21—Qa-a) See 48 Claves. Here, Dee indicates a word of two syllables instead.

(*Dee 11.RFP—Qaa) See 48 Claves. Dee indicates the accent on the third syllable.

(*Dee 12, 30.RFP—Qaa) See 48 Claves. Here, Dee indicates the accent on the second syllable.

(*Dee 13, 14, 15, 16, 17, 18.RFP—Qäa) See 48 Claves. Dee places a dieresis over the first a, giving it a long sound.

Note:

The first Key is the only place where *Qaa* is translated as “garments.” I get the impression that this rogue definition of *Qaa* is meant to indicate “created forms” instead of clothing. It has been common to Western mysticism (Platonism, Neoplatonism, Gnosticism) to refer to the physical body (the created form) as a “garment” worn by the soul. (See Layton’s *The Gnostic Scriptures*, p. 38, “Repentance and Elevation of Wisdom,” where the word *garment* is used to refer to the body.)

Note that the common word for “garment” (or clothing) in Angelical is given as *Oboleh*, and related to the word *Obloch* (garland)—indicating a dressing.

Note also that *Zimz* (vestures) is *not* a reference to clothing.

Compounds?:

Qaal (kwah-AY-el) (Qaa + L) Creator

Qadah (kwah-AY-dah) [Qaa + Iaida?] Creator

Also:

Qaan (kwah-AY-an) Creation

Qaaon (kwah-AY-ay-on) Creation

Qaas (kwah-AY-as) Creation

Qaal (kwah-AY-el)* [Qaa + L] *comp.* Creator



4.41 . . . in the name of *the Creator* . . .

Pronunciation notes:

(*Dee—Qa al) Appears to be two syllables. However, also see the 48 *Claves*:

(*Dee—Q-á-al) See the 48 *Claves*. Here Dee shows the proper three syllables, with an accent on the second syllable. The Q and the first *a* each stand alone.

Note:

The word *Qaa* is translated as “Creation.” Combining this with *L* implies “the First Creator.”

Also:

Qadah (kwah-AY-dah) [Qaa + Iaida?] Creator

Qaan (kwah-AY-an)* n.

Creation

𐄂 𐄃 𐄄 𐄅

3.81 . . . secret wisdom of *your creation* . . .**Pronunciation notes:**

(*Dee—It is q á an) Three syllables, with the accent on the second syllable.

(*Dee—Qáan) See the 48 Claves. The accent is again on the second syllable.

Also:

Qaa (kwah-AY-ay)

Creation (or Garments)

Qaaon (kwah-AY-ay-on)

Creation

Qaas (kwah-AY-as)

Creation

Qaaon (kwah-AY-ay-on)* n.

Creation

𐄂 𐄃 𐄄 𐄅

6.43 . . . your God in *your creation* . . .**Pronunciation notes:**

(*Dee—Q a a on) Four syllables. The Q and both a's stand alone.

(*Dee—Q-a-a-on) See the 48 Claves. This note matches that from TFR.

I have adopted the accent from other versions of this word.

Also:

Qaa (kwah-AY-ay)

Creation (or Garments)

Qaaon (kwah-AY-an)

Creation

Qaas (kwah-AY-as)

Creation

Qaas (kwah-AY-as)* n.

Creation

𐄂 𐄃 𐄄 𐄅

5.46 . . . obey *your creation* . . .**Pronunciation notes:**

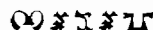
(*Dee—Q á as) Three syllables, with an accent on the second syllable. The first a stands alone.

(*Dee—Q-á-as) See the 48 Claves. This note matches that from TFR.

Also:

Qaa (kwah-AY-ay)	Creation (or Garments)
Qaan (kwah-AY-an)	Creation
Qaaon (kwah-AY-ay-on)	Creation

Qadah (kwah-AY-dah)* [Qaa + Iaida?] *comp.* Creator



7.38 . . . sing praises unto *the creator*.

Note:

The word *Qaa* is translated as “Creation.” Combining this with *Iaida* may imply the *Highest Creator*.

Pronunciation notes:

(**Dee*—*Q á dah*) Three syllables, with an accent on the second syllable.

Both the *Q* and the *a* stand alone.

(**Dee*—*q-a-dah*) See the 48 *Claves*. This note is essentially the same as that in *TFR*—without the accent mark.

Also:

Qaal (kwah-AY-el)	Creator
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“**Qanis**” (kway-nis) *n.*

Olives



Compounds:

Taqanis (tay-kway-nis) [Ta + “Qanis”]	As Olives
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Probable shared root:

Ooanoan (oh-oh-AY-noh-an)	(In Their?) Eyes
Ooaona (oh-ona)	Eyes
Oanio (oh-nii-oh)	Moment

Note:

The similar spelling suggests these three words are connected. This might make sense for *Ooaona* (eyes): the word *Taqanis* (as olives) in Key Five appears to refer to the stars. In biblical literature, the word “eyes” is often used to indicate “stars.” (Such as in the visions of St. John and Ezekiel—who both saw celestial Angels with wings “full of eyes.”)

If this is the case, then the shared root here may indicate “small units,” which would explain its use to indicate a “moment” (*Oanio*).
Also see *Adroch* (olive mount).

Qcocasb (kwah-KOH-kasb)* *n.*

Contents of Time

ᵛᵛᶞᶞᵛᵛᵛᵛᵛᵛ

5.41 . . . the first, ends, and *contents of time* . . .

Pronunciation notes:

(**Dee*—Q *có casb*) Three syllables, with an accent on the second syllable. The *o* is likely long, as *Dee* shows it at the end of the second syllable.
(**Dee*—Q-*có-casb*) See the 48 *Claves*. This note matches that from *TFR*.

Also:

Acocasb (ay-KOH-kasb)	Time
“Cacocasb” (kay-KOH-kasb)	Another While
Cocasb (KOH-kasb)	Time
Cocasg (KOH-kazh)	Times

Note:

Q translates in Angelical as “or,” which would not fit the phrase here. Therefore, *Qcocasb* is not likely a compound of Q + *Cocasb*.

Possible shared root:

Cacacom (kay-SAY-som)	Flourish
Cacrg (KAY-kurg)	Until
Casasam (kay-SAY-sam)	Abiding
Capimali (kay-pii-MAY-lii)	Successively
“Capimao” (kay-pii-MAY-oh)	While
Capimaon (kap-ii-MAY-on)	Number of Time
Capmiali (kap-mii-AY-lii)	Successively

Note:

Also see *Pild* (continually)

Qmospleh (kwah-mos-play)* [Q + “Mospleh”] *comp.*

Or the Horns

ᵛᵛᶞᶞᵛᵛᵛᵛᵛᵛ

3.16 . . . as sharp sickles: *or the horns of death* . . .

Pronunciation notes:

(*Dee—Q Mos Pleh as two words) Dee's statement indicates that Qmospleh is "as two words"—that is, a compound word. The Q stands alone.

(*Dee—Q mos-pleh) See the 48 Claves. This note matches the note in TFR.

"Qrasahi" (kra-sa-hii) n.

Pleasure

700 3 7 3 5 7

Compounds:

Norqrasahi (nor-kra-sa-hii) ["Nor" + "Qrasahi"]

Sons of Pleasure

Qta (kwah-tay)* [Q + Ta] comp.

Or as

3 7 7

2.18 . . . or as the flowers . . .

Pronunciation notes:

(*Dee—Quu Ta) Two syllables. The uu in Early Modern English is a "w" sound—indicating that the Q should sound like "kwah."

(*Dee—Q-ta) See 48 Claves. Indicates two syllables.

Qting (kwah-tinj)* n. or adj.?

Rotten

6 3 7 7 7

30.131 . . . and destroy the rotten.

Pronunciation notes:

(*Dee—Q ting dg) Two syllables. The final g takes a soft "dg" (or "j") sound.

Note:

The word *rotten* is usually an adjective. However, it is used in Key Thirty as a noun ("the rotten").

QUAR (kwar)

1636

3 3 2 7

14.16 . . . which have under you 1636.

Note:

The transmission of Key Fourteen is missing from Dee's journals. We only have the English for this Key given later (see *TFR*, p. 193). Plus, the word appears in this location in Dee's *48 Claves*.

"Quasb" (kwazb) *v.*

To Destroy

𐄂𐄃𐄄𐄅

Compounds:

Odquasb (ohd-kwazb) [Od + "Quasb"]

And Destroy

Note:

I suspect the *u* is a phonetic gloss.

Shared root:

Grosb (grozb)

Bitter Sting

Quiin (kwii-in)* *conj.*

Wherein

𐄂𐄃𐄄𐄅

3.18 . . . *wherein* the creatures of the earth are . . .

7.7 . . . *wherein* the Lord hath opened his mouth . . .

Pronunciation notes:

(*Dee 3.18; 7.7—*Qui in*) Two syllables. In Early Modern English, the double *i* makes a long "i" sound. The *n* essentially stands alone.

(*Dee 3.18—*Qui-i-n*) See the *48 Claves*. Here, Dee shows three syllables. The second *i* and the *n* each stand alone.

(*Dee 7.7—*qui-in*) See the *48 Claves*. This note essentially matches Dee's note in *TFR*. I have settled upon this two-syllable version of the word.

Note:

I assume the *u* in this word is a phonetic gloss.

Qurlst (kurlst)* *n.*

Handmaid

𐄂𐄃𐄄𐄅

30.62 . . . as a *handmaid* let her serve them.

Pronunciation notes:

(*Dee—Qurlst Kurlst) Likely just one syllable. The Q appears to make a hard “k” sound, while the u combines with the r to make an “ur” sound. I suspect the u is a phonetic gloss.

“Qzmoz”

n/a

Note:

This is not likely an Angelical word at all. Dee originally wrote this word as “Qzmoz,” but his phonetic note only indicated *Moz*. He also recorded the word as “MOZ” in his *48 Claves*. This same word (*Moz*) appears on the *Corpus Omnium* Table. There, Nalvage says that it can sound like “moz” or use the extended z for “mozod.” Perhaps “Qzmoz” was a botched attempt to record the sound of the extended “mozod.”

See *Moz* (joy, rejoice).

Don (R)**Raas** (ray-as)* *n.*

East

𐄂𐄃𐄄𐄅

7.1 *The east* is a house of virgins . . .**Pronunciation notes:**

(*Dee—*Ra as*) Two syllables. In Early Modern English, a double vowel indicated a long sound—which Dee seems to indicate in the first syllable.

Also:

Raasy (ray-ay-see)

East

Raasy (ray-ay-see)* *n.*

East

𐄂𐄃𐄄𐄅

11.9 . . . 5 thunders which flew into *the east* . . .**Pronunciation notes:**

(*Dee—*Ra a sy*) Three syllables. Both *a*'s take their long sound—and tend to blend into one sound when the word is spoken fluently. (In Early Modern English, a double *a* would simply indicate a long “a” sound.) The final *y* should make the sound of a long *e*—as in the English words *lazy* and *messy*.

(*Dee—*raâsy*) See the 48 *Claves*. Here, Dee placed a circumflex over the second *a* to indicate its long sound.

Also:

Raas (ray-as)

East

Raclir (ray-kler)* *n.* or *v.*

Weeping

𐄂𐄃𐄄𐄅

10.16 . . . lamentation and *weeping* laid up for the earth . . .**Pronunciation notes:**

(*Dee—*Ra clir*) Two syllables. The *a* likely takes its long sound. The *c* appears to take its hard (“k”) sound, as it combines with the *l*—as in the English words *clean* and *climb*.

Note:

Also compare with the name of the Angel *Rocle*, one of the Sons of the Sons of Light. If there is a connection, then *Rocle*'s name has the etymology of "to weep."

Remiges (rem-ii-jes)

n/a

ᵛᵛᵒᵒᵒᵒᵒᵒ

Note:

See the *Five Books*, p. 258. Here, Raphael offers a long prayer, the very end of which is, "How great and innumerable are your [God's] gifts? *O remiges varpax. Kyrie eleyson.*"

No translation is offered for this phrase, although I wonder if it is perhaps the Angelical for the Greek *Kyrie eleyson* (Lord have mercy), often used in Catholic prayer.

Restil (rest-el)* v

To Praise (Him?)

ᵛᵛᵒᵒᵒᵒᵒᵒ

4.45 . . . *that you may praise him amongst the sons of men.*

Pronunciation notes:

(*Dee—Rest el) Two syllables.

(*Dee—rest-el) See the 48 *Claves*. This note matches the note in in *TFR*.

Note:

See also *Oecrimi* (sing praises) and *Faaip* (voices).

Rii (rii-ii) *prop. n.*

"The Twenty-Ninth Aethyr"

ᵛᵛᵒᵒᵒᵒᵒᵒ

30.3 . . . which dwell in *the twenty-ninth aethyr* . . .

Note:

This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

Rii contains the three Parts of the Earth *Vastrim*, *Odraxti*, and *Gomziam*.

Rior (rii-or)* *n.*

Widow

εΖΛε

8.20 . . . like unto the harvest of a widow.

Pronunciation notes:

(*Dee—Rior) Dee gives us little clue here. I assume two syllables, with a long “i” sound.

Ripir (rii-PER)* *n.*

No Place

εΛΩΛε

30.132 . . . *No place*, let it remain in one number.**Pronunciation notes:**

(*Dee—Ri pír) Two syllables, with the accent on the second syllable. I suggest a long *i* at the end of the first syllable.

(*Dee—Ripír) See the 48 *Claves*. Dee again placed an accent over the *i* in the second syllable.

Note:

This word is a palindrome, spelled the same forward and backward.

Possible root:

Ip

Not

Rit (rit)* *n.*

Mercy

✓Λε

7.34 O you servants of *mercy* . . .**Pronunciation notes:**

(*Dee—Rit) One syllable, with a short vowel.

Compounds:

Othilrit (oh-THIL-rit) (Othil + Rit)

Seats of Mercy

Rlodnr (rel-oh-din-ur) *n.*

Alchemical Furnace / Athanor(?)

εβΩΛεε

Fam (S)**S** (es) *n.* or *adj.*

Fourth

Compounds:

Sdiu (es-DII-vee) [S + Div]

Fourth Angle

Also:

"Es" (es)

Fourth

Note:

This is the word for "fourth," but not the numeral 4. The word is used here (the fourth angle) as an adjective.

Saanir (say-AY-ner)* *n.*

Parts

S L S S S

30.5 . . . mighty in *the parts* of the earth . . .30.45 . . . let her be governed by *her parts* . . .**Pronunciation notes:**

(*Dee 30.5, 45—*Sa á nir*) Three syllables, accent on the second. The *a* stands alone in the second syllable.

(*Dee 30.5, 45—*saánir*) See the 48 *Claves*. Dee again placed an accent over the second syllable.

"Saba" (SAY-bay) *adj.*

Whose

S V S S

Pronunciation note:

I have adopted the accent from *Asobam* (whom).

Compounds:

Sabaoaona (say-bay-oh-oh-AY-oh-na) ["Saba" + Ooaona]

Whose Eyes

Also:

Asobam (ay-SOH-bam)

(On) Whom

Sobam (SOH-bam)

Whom

Sobca (SOB-kay)

Whose

"Sobha" (sob-ha)	Whose
Soba (soh-ba)	Whose
"Sobo" (SOH-boh)	Whose
Sobra (SOB-ray)	Whose
"Sola" (SOH-lay)	Whose

Whose Eyes

✱ ♪ ♪ ♪ ♪ ♪ ♪ ♪ ♪

30.18 . . . whose eyes are the brightness . . .

Pronunciation notes:

(**Dee—Sa ba o o áo na*) This may be a word of seven syllables—though it can sound more like six syllables when spoken fluently. (The two long “o” sounds run together.) The *ao* should make two sounds, as in the English word *chaos*. The accent is on the fifth syllable. The *a*’s in the first two syllables are long.

(*Dee—*sabaoôôna*) See the 48 Claves. Here, Dee again placed the accent over the *a* in the fifth syllable. He also placed a circumflex over the following *o* to indicate its long sound (thereby confirming that it should stand alone).

Sach (sak) prop. n.

The Establishers/Supporters

四三六

From *Corpus Omnium*:

Associated with the post-Crucifixion portion of the Table, translated in Latin as *Confirmantes* (Those Who Establish).

Sagacor (say-GAY-kor)* *n.*

“In One Number”

62866667

30.134 . . . no place, let it remain in *one number*.

Pronunciation notes:

(**Dee—Sa gá cor Kor*) Three syllables, with the accent on the second. It appears that Dee intended long *a*'s in the first two syllables. The *g*

should take its hard sound when preceding an *a*. Finally, Dee indicates that the *c* takes the hard “k” sound.

(*Dee—*sagácor*) See the 48 *Claves*. Here, Dee again placed an accent upon the second syllable.

Note:

The phrase “in one number” seems to indicate something like “constant” or “consistent.”

Shared root:

Cormf (kormf)	Number
Cormfa (korm-FA)	Numbers
Cormp (kormf)	Numbered
Cormpo (korm-FOH)	Hath (Yet) Numbered
Cormpt (kormft)	Numbered

Salbrox (sal-broks)* *n*.

Live (i.e., Burning) Sulfur

𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇

10.30 . . . scorpions and *live sulphur* mingled with poison.

Pronunciation notes:

(*Dee—*Sal brox*) Two syllables. Both vowels are short.

Note:

Also see *Dlasod* (sulfur). Where *Salbrox* is the kind of sulfur one would find on a match, *Dlasod* refers to alchemical sulfur.

Sald (sald)* *n*.

Wonder

𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇

2.6 . . . your voicings of *wonder* . . .

Pronunciation notes:

(*Dee—*Sald*) One syllable.

Note:

Also see “Lzirn” (wonders) and *Busd* (Glory).

Salman (SAYL-man)* n.

House

𐄂𐄃𐄄𐄅𐄆𐄇

11.20 . . . *the house of death* . . .**16.3 . . . *the house of justice* . . .**Pronunciation notes:**

(*Dee—*Sal man*) Two syllables. Both *a*'s appear to take their short sounds. However, see *Isalman* (is a house) and *Oisalman* (this house), which indicate a long sound for the first *a*. Finally, I have adopted the accent from *Isalman*.

Note:

**The transmission of the first twelve words of Key Sixteen is missing from Dee's journals. We only have the English given for it on *TFR*, p. 194. However, they do appear in Dee's 48 *Claves*.

Compounds:*Isalman* (ii-SAYL-man) [I + *Salman*]

Is a House

Oisalman (oh-ii-SAYL-man) ["Oi" + *Salman*]

This House

Samhampors (sam-HAM-pors)*

n/a

𐄂𐄃𐄄𐄅𐄆𐄇𐄈𐄉𐄊𐄋𐄌𐄍𐄎𐄏𐄐𐄑𐄒

Pronunciation note:

(*Dee—*samhampors*) See the *Five Books*, p. 302. Dee placed an accent over the second *a*.

From *Loagaeth*:

See the *Five Books*, p. 302. Note the similarity between this word and the Hebrew Name of God *Shem haMephoresh* (Name of Extension). See the note at *Semhaham*.

Possible shared root:*Sem* (sem)

n/a

Semhaham (SEM-hah-ham)

n/a

Samvelj (sam-velj)* n.

The Righteous

𐄂𐄃𐄄𐄅𐄆𐄇𐄈𐄉𐄊𐄋𐄌𐄍𐄎𐄏𐄐𐄑𐄒

6.14 . . . and a garland to *the righteous*.

Pronunciation notes:

(*Dee—*Samvelg*) I assume this should be two syllables. Dee does not indicate a hard or soft sound for the final g. I have settled upon a soft sound.

Note:

See also *Baltoh*, *Baltle*, and *Baeouib* (all translated as “righteousness”).

Sapah (SAY-fah)* *prop. n.*

Mighty Sounds (i.e., Thunders)



5.1 *The Mighty Sounds have entered . . .*

Pronunciation notes:

(*Dee—*Sá pah*) Two syllables, with an accent on the first. Dee’s phonetic note seems to indicate a hard “p” sound for the second syllable. However, see *TFR*, p. 200, where the Angel Illemese suggests “Saphah” as a pronunciation.

(*Dee—*Sapáh*) See the 48 *Claves*. In this case, Dee placed the accent on the second syllable.

Note:

The Mighty Sounds mentioned here, and the Thunders mentioned elsewhere in the Keys, are groups of Angels. See *Const* (thunders), *Avavago* (Thunders), and *Coraxo* (Thunders). The so-called *Sapah* (Mighty Sounds) are mentioned only in the fifth Key, which appears to relate to the Southern Quarter of the Universe.

Compare from *Loagaeth*:

Sapoh, *Sappoh*, *Sepah*, *Sephah*

Sdiv (es-DII-vee)* [S + Div] *comp.*

Fourth Angle



6.2 *The spirits of the fourth angle . . .*

Pronunciation notes:

(*Dee—*S dí u es dí u*) Three syllables, with an accent on the second syllable. The the initial S and the final u/v stand alone.

(*Dee—s diu) See the 48 Claves. The accent is again shown on the second syllable.

Sem (sem) n.?

In This Place*

ⲉⲩⲩ

From Loagaeth:

(*Dee—In this place.) See the *Five Books*, p. 308.

Note:

Perhaps this word is similar to the English word *here*—although *Sem* seems to have a much more formal tone. See also *Emna* (here).

Possible shared root:

Samhampors (sam-HAM-pors)

n/a

Semhaham (SEM-hah-ham)

n/a

Compare from Loagaeth:

Zem

Semhaham (SEM-hah-ham)

n/a*

ⲉⲩⲩⲩⲩⲩⲩⲩⲩ

Pronunciation note:

(*Dee—sémhaham) See the *Five Books*, p. 310. Dee indicates an accent over the *e*.

From Loagaeth:

(*Dee—This word hath 72 significations.) See the *Five Books*, p. 310. Note the similarity between this word and the Hebrew *Shem haMephoresh* (Name of Extension). This is a Qabalistic Name of God composed of seventy-two individual names. Interestingly, the *Shem haMephoresh* seems to have an association with the twenty-four Elders (or Seniors) that appear in the Great Table of the Earth (Watchtowers). See my article “Shem haMephoresh: the Divine Name of Extension.”

Possible shared root:

Sem (sem)

n/a

Samhampors (sam-HAM-pors)

n/a

Ser (ser) n.

Sorrow

𐄂𐄃𐄅

From *Corpus Omnium*:

Found in the Tribulation portion of the Table, in the phrase *Osf Ser iad* (Discord and Sorrow of God).

Note:

Also see Tibibp (sorrow).

Siaion (sii-AY-ii-on)* n.

Temple

𐄂𐄃𐄅𐄆𐄇𐄈

8.41 . . . the crowns of *the temple* and the coat . . .

Pronunciation notes:

(*Dee—*Si a i on*) Four syllables. Both *i*'s and the *a* should take their long sounds.

(*Dee—*siáion*) See the 48 *Claves*. Dee added an accent over the *a* (second syllable). He also added a circumflex over the second *i* to indicate its long sound.

Note:

Perhaps there is some relationship between this word, and the name "Sion" (or Zion)—where the Holy Temple stood in Israel.

Siatris (sii-ay-TRIS)* n.

Scorpions

𐄂𐄃𐄅𐄆𐄇𐄈

10.28 . . . the heads of *scorpions* and live sulphur . . .

Pronunciation notes:

(*Dee—*Si a tris*) Three syllables, with the accent mark placed in the middle of the third syllable. The first *i* and the *a* should take their long sounds.

(*Dee—*siâtris*) See the 48 *Claves*. Here, Dee placed a circumflex over the *a* to indicate its long sound.

Sibsi (sib-sii)* n.

Covenant

𐄂𐄃𐄅𐄆𐄇𐄈

30.145 . . . appear before *the covenant* of his mouth . . .

Pronunciation notes:

(*Dee—Sib si) Two syllables.

Note:

Also see *Aisro* / *Isro* (promise of), *Surzas* (sworn), and *Znrza* (swore).

“Smnad” (sem-en-ad) *pron.* or *adj.*

Another

𐌱𐌰𐌽𐌳

Compounds:

Lsmnad (el-sem-en-ad) [L + “Smnad”]

One Another

Probable shared root:

Asymp (ay-simp)

Another

Symp (simp)

Another

Note:

The root here may be “sm” or “sym.”

Soba (SOH-bay) *adj.*

Whose

𐌱𐌰𐌶𐌵

1.29 . . . *whose* seats I garnished . . .

1.56 . . . *whose* beginning is not . . .

5.35 . . . *whose* numbers are as the first . . .

7.23 . . . *whose* kingdoms and continuance . . .

10.9 . . . *whose* branches are 22 nests . . .

11.28 . . . *whose* number is 31 . . .

12.19 . . . *whose* name amongst you is wrath . . .

17.3 . . . *whose* wings are thorns . . .

Pronunciation notes:

(*Dee 5.35; 10.9; 11.28; 12.19—*So ba*)

(*Dee 7.23;m 17.3—*Soba*) Two syllables. The o should take its long sound.

I have adopted the accent from *Asobam* (whom).

Compounds:

Sobaiad (soh-BAY-ad) [Soba + Iad]

Whose God

Sabaoaona (say-bay-oh-oh-AY-oh-na) ["Saba" + Ooaona]

Whose Eyes

Also:

Asobam (ay-SOH-bam)

(On) Whom

"Saba" (SAY-bay)

Whose

Sobam (SOH-bam)

Whom

Sobca (SOB-kay)

Whose

"Sobha" (SOB-hay)

Whose

"Sobo" (SOH-boh)

Whose

Sobra (SOB-ray)

Whose

"Sola" (SOH-lay)

Whose

Note:

Overall, the root of these words seems to be "Sob." However, *Soba* itself seems rather important in most cases.

See also *Casarm* (whom).

Compare from *Loagaeth*:

Sebas, Sebo, Sebra, Zeba

Sobaiaid (soh-BAY-ad)* [Soba + Iad] *comp.*

Whose God

𐌸𐌰𐌹𐌳𐌰𐌶𐌰𐌳𐌰𐌹𐌳

17.14 . . . *whose* God is wrath in anger . . .

Pronunciation notes:

(*Dee—*So bai ad*) Three syllables. The *o* takes its long sound. Dee also indicates that the *ai* (or "ay") combine to form a long "a" sound—as in the English words *day* and *play*.

(*Dee—*sobaiaid*) See the 48 *Claves*. Here, Dee placed an accent over the *i* in the second syllable.

Sobam (SOH-bam)* *pron.*

Whom

𐌸𐌰𐌹𐌳𐌰𐌶𐌰𐌹𐌳

2.9 . . . *whom* the burning flames . . .

4.16 . . . *whom* none hath yet numbered . . .

6.7 . . . *whom* the First hath planted . . .

Pronunciation notes:(*Dee 2.9—*S o bam*)(*Dee 4.16—*So bam*)

(*Dee 6.7—*Sobam*) It would appear that Dee heard three syllables in Key Two—so that the *S* took the sound of “es.” However, in later instances, the word had only two syllables. The three-syllable version of the word is likely a poetic or lyrical gloss, rather than a rule of pronunciation. I have adopted the accent from *Asobam* (whom).

Also:

Asobam (ay-SOH-bam)	(On) Whom
“Saba” (SAY-bay)	Whose
Soba (SOH-bay)	Whose
Sobca (SOB-kay)	Whose
“Sobha” (SOB-hay)	Whose
“Sobo” (SOH-boh)	Whose
Sobra (SOB-ray)	Whose
“Sola” (SOH-lay)	Whose

Also see:

Casarm (whom).

Sobca (SOB-kay)* *adj.*

Whose

𐌀𐌀𐌀𐌀𐌀

9.13 . . . *whose* wings are of wormwood . . .9.37 . . . cursed are they *whose* iniquities . . .**Pronunciation notes:**

(*Dee 9.13, 37—*Sob ca ka*) Two syllables. The *c* takes a hard “k” sound. I have adopted the accent from *Asobam* (whom).

Also:

Asobam (ay-SOH-bam)	(On) Whom
“Saba” (SAY-bay)	Whose
Soba (SOH-bay)	Whose
Sobam (SOH-bam)	Whom
“Sobha” (SOB-hay)	Whose
“Sobo” (SOH-boh)	Whose

Note:

See *Soba* (whose).

“Sobo” (SOH-boh) *adj.*

Whose

𐄂𐄃𐄄𐄅𐄆

Pronunciation note:

I have adopted the accent from *Asobam* (whom).

Compounds:

Sobolzar (soh-BOL-zar) [“Sobo” + “Lzar”]

Whose Courses

Also:

Asobam (ay-SOH-bam)

(On) Whom

“Saba” (SAY-bay)

Whose

Soba (SOH-bay)

Whose

Sobam (SOH-bam)

Whom

Sobca (SOB-kay)

Whose

“Sobha” (SOB-hay)

Whose

Sobra (SOB-ray)

Whose

“Sola” (SOH-lay)

Whose

Also see:

Casarm (whom).

Soboln (soh-bohln)* *n.*

West

𐄂𐄃𐄄𐄅𐄆𐄇

9.22 . . . settled their feet *in the west* . . .

Pronunciation notes:

(*Dee—*So boln*) Two syllables, with a long *o* in the first syllable.

(*Dee—*sobôln*) See the 48 *Claves*. Here, Dee placed a circumflex over the second *o* to indicate that it, also, takes its long sound.

Note:

The similar spelling of *Soboln* (west) and *Sobolzar* (whose courses) appears to be coincidental. Unless the “courses” (Sobolzar) mentioned in Key Six are westward moving.

Sobolzar (soh-BOL-zar)* ["Sobo" + "Lzar"] *comp.*

Whose Courses

᠑ᠰᠫᠤᠯᠵᠠᠷ

6.21 . . . *whose courses* visit with comfort . . .

Pronunciation notes:

(*Dee—*Sobol zar*) Should be three syllables.

(*Dee—*sobólzar*) See the 48 *Claves*. The accent is placed on the second syllable.

Note:

See note at *Soboln* (west).

Sobra (SOB-ray)* *adj.*

Whose

ᠰᠤᠪᠷᠠ

1.10 . . . *in whose* hands the sun is as a sword . . .

Pronunciation notes:

(*Dee—*Sobra*) Two syllables. The *o* appears short in this case. I have adopted the accent from *Asobam* (whom).

Also:

Asobam (ay-SOH-bam)

(On) Whom

"Saba" (SAY-bay)

Whose

Soba (SOH-bay)

Whose

Sobam (SOH-bam)

Whom

Sobca (SOB-kay)

Whose

"Sobha" (SOB-hay)

Whose

"Sobo" (SOH-boh)

Whose

"Sola" (SOH-lay)

Whose

Note:

Overall, the root of these words seems to be "sob." However, *Soba* itself seems rather important in most cases.

See also *Casarm* (whom).

Compare from Loagaeth:

Sebas, Sebo, Sebra, Zeba

"Sola" (SOH-lay) *adj.*

Whose

**Pronunciation note:**

I have adopted the accent from *Asobam* (whom).

Compounds:

Solamian (soh-LAY-mii-an) ["Sola" + "Mian"] Whose Continuance

Also:

Asobam (ay-SOH-bam)	(On) Whom
"Saba" (SAY-bay)	Whose
Soba (SOH-bay)	Whose
Sobam (SOH-bam)	Whom
Sobca (SOB-kay)	Whose
"Sobha" (SOB-hay)	Whose
"Sobo" (SOH-boh)	Whose
Sobra (SOB-ray)	Whose

Also see:

Casarm (whom).

Solamian (soh-LAY-mii-an)* ["Sola" + "Mian"] *comp.* Whose Continuance



8.14 . . . *whose long continuance* shall be . . .

Note:

The word *long* is not indicated by the Angelical.

Pronunciation notes:

(*Dee—So lá mi an) Four syllables. The accent is placed on the second syllable. I assume the *o*, the first *a*, and the *i* are all given their long sounds—as they fall at the ends of their syllables.

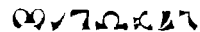
Note:

The similarity between this word and the name of the solar Angel *Salamian*. He is found in the *Heptameron*—associated with that grimoire's "Call of Sunday." This Angel also appeared to Dee and Kelley in the *Five Books*, pp. 81–82. There, Salamian claims to "rule in the heavens, and bear sway upon Earth . . . My name is Salamian, Mighty in the Sonne,

worker of worldly actions . . .” Salamian also tells Dee that he is under the direction of Michael—who is the Archangel of the Sun.

Solpeth (sol-peth)* v.

Harken (unto)/Listen to



6.32 Wherefore, *harken unto* my voice.

Pronunciation notes:

(*Dee—*Sol peth*)

(*Dee—*sol-peth*) See the 48 *Claves*. These notes indicate two syllables. Both vowels appear to take their short sounds.

Note:

See also *Toatar* (harken).

Sonf (sonv)* v.

To Reign



1.2 I *reign* over you, saith the God of Justice . . .

Pronunciation notes:

(*Dee—*sonf*) Dee indicates a single syllable here. The *nf* tends to sound like “nv” when this word is spoken fluently.

Compounds:

Dsonf (dee-sonv) [Ds + Sonf]

That Reign

Note:

Also see *Bogpa* (to reign).

Sor (sor) n.

Action (especially that taken by a king)



From *Corpus Omnium*:

Found in the post-Crucifixion portion of the Table, in the phrase *Gru Sor Iad* (Cause of the Actions of God).

Surzas (sur-zas)* v.

To Swear (Promise)



30.148 . . . which *he hath sworn* unto us . . .

Pronunciation notes:

(**Dee*—*Sur zas*) Two syllables. Based on the two forms of *Surzas* / *Znrza*, I suspect the *u* in this case is a phonetic gloss.

Also:

Znrza (snur-za)

Swore

Note:

Also see *Aisro* / *Isro* (promise of) and *Sibsi* (covenant).

Symp (simp)* *pron. or adj.*

Another

ΩεΤν

30.66 One season, let it confound *another* . . .

Pronunciation notes:

(**Dee*—*Symp*) One syllable.

Also:

Asymp (ay-simp)

Another

Shared root:

"Smnad" (sem-en-ad)

Another

Note:

The root here may be "sm" or "sym."

Gisg (T) ✓“T” (tee) *pron.*

It ✓

Compounds:

Ti (tii) [“T” + I]

It Is

Ta (tay)* *prep.* or *conj.*

As

✱ ✓

1.14 . . . sun is as a sword . . .

1.17 . . . moon as a through-thrusting fire . . .

1.26 . . . as the palms of my hands . . .

1.68 . . . as the balance of righteousness . . .

2.15 . . . as cups for a wedding . . .

8.54 . . . of such as are prepared . . .

9.31 . . . as the rich man doth his treasure . . .

11.26 . . . as they are whose number is . . .

30.61 . . . as a handmaid let her serve them . . .

Pronunciation notes:

(*Dee 1.14, 17, 26, 68—TA)

(*Dee 2.15; 8.54; 9.31; 11.26; 30.61—Ta) Ta is likely just one syllable. It is uncertain if the *a* should take a long or short sound. However, various compounds that begin with Ta indicate the long “a” sound.

Note:

For the most part, Ta (as) seems to be used as a preposition—often synonymous with the word *like*: i.e., “the sun is as a sword” = “the sun is like a sword.” A prepositional *as* can also mean “in the role of,” as we see in the phrase . . . *who reigneth amongst you as the balance of righteousness and truth*. Ta can also be a pronoun, when used in phrases like “Appear to our comfort . . . and such as are prepared.” (In this case, *such as* is the same as “those who.”)

Compounds:

Chista (kiis-tay) [Chis + Ta]

Are as

Chistad (kiis-tad) [Chis + Ta + D]

Are as (the) Third

Corsta (kors-tay) [Cors + Ta]

Such as

Ita (ii-tay) [I + Ta]	Is as
Qta (kwah-tay) [Q + Ta]	Or as
Tablior (TAY-blii-or) [Ta + Blior]	As (Continual) Comforters
Tage (tayj) [Ta + "Ge"]	As (Is) Not
Talo (tay-el-oh) [Ta + "Lo"]	As the First
Talolcis (tay-LOL-sis) [Ta + "Lolcis"]	As Bucklers
Taqanis (tay-kway-nis) [Ta + "Qanis"]	As Olives
Tapuin (tay-pew-in) [Ta + "Puin"]	As Sharp Sickles
Taviv (tay-viv) [Ta + Viv]	As the Second

Also:

"Ca" (kay)	As
------------	----

Further:

"Ta" (tay) conj.	And(?)
------------------	--------

Compounds:

Taviv (tay-viv) ["Ta" + Viv]	And(?) the Second
------------------------------	-------------------

Tabaan (or Tabaam) (tay-BAY-an)* *n.*

Governor



15.2 O thou, the governor of . . .

Note:

The transmission of Key Fifteen is missing from Dee's journals. We have only the English for the Key given on *TFR*, p. 193. However, this word is given later by Illemese, on *TFR*, p. 200.

It also appears in Dee's 48 *Claves*—where it is spelled with an *n* instead of an *m* (*Tabaan*).

I have adopted the accent from *Tabaori* (to govern).

Pronunciation notes:

(*Dee—*tabáan*) See the 48 *Claves*. Dee gives us little clue here. He only placed a circumflex over the second *a* to indicate its long sound. The first *a* is possibly long as well, based on other versions of this word. This likely makes a word of three syllables. (I have settled upon the *Tabaan* version of this word in my pronunciation, because the *n* appears in other versions of this word.)

Also:

Anetab (ay-NEE-tayb)	(In) Government
Gnetaab (nee-TAY-ab)	(Your) Governments
Netaab (nee-TAY-ab)	Governments
Netaaib (nee-TAY-ay-ib)	Government
Tabaord (tay-BAY-ord)	(Let) Be Governed
Tabaori (tay-BAY-oh-rii)	To Govern
"Tabas" (tay-BAS)	To Govern

Further:

Cab (kab)	Rod/Scepter
Caba (ka-BA)	To Govern

Tabaord (tay-BAY-ord)* v. (Be) Governed

ṭḗḇ ḷ ṽ ṽ ṽ

30.44 . . . *let her be governed by her parts* . . .

Note:

The word *her* is implied in the Angelical here only by context.

Pronunciation notes:

(*Dee—*Ta ba ord*) Three syllables. The *a* preceding an *o* should take the long sound (as in the English word *chaos*). I have adopted the accent from *Tabaori* (to govern).

Also:

Anetab (ay-NEE-tayb)	(In) Government
Gnetaab (nee-TAY-ab)	(Your) Governments
Netaab (nee-TAY-ab)	Governments
Netaaib (nee-TAY-ay-ib)	Government
Tabaam (tay-BAY-an)	Governor
Tabaori (tay-BAY-oh-rii)	To Govern
"Tabas" (tay-BAS)	To Govern

Further:

Cab (kab)	Rod/Scepter
Caba (ka-BA)	To Govern

Tabaori (tay-BAY-oh-rii)* v.

To Govern

ᵀᵇᵃᵒᵣᵢ

30.121 . . . govern those that govern . . .

Pronunciation notes:

(*Dee—*Tabá o ri*) Four syllables, with an accent on the second syllable. The first *a* should take a long sound, as seen in other versions of this word. The second *a* takes the long sound when preceding an *o* (as in the English word *chaos*). Dee shows that the *o* stands alone—taking its long sound.

(*Dee—*Tabáôri*) See the 48 *Claves*. Here, Dee again placed the accent on the second syllable. He also placed a circumflex over the *o* to indicate its long sound.

Also:

Anetab (ay-NEE-tayb)

(In) Government

Gnetaab (nee-TAY-ab)

(Your) Governments

Netaab (nee-TAY-ab)

Governments

Netaaib (nee-TAY-ay-ib)

Government

Tabaam (tay-BAY-an)

Governor

Tabaord (tay-BAY-ord)

(Let) Be Governed

"Tabas" (tay-BAS)

To Govern

Further:

Cab (kab)

Rod/Scepter

Caba (ka-BA)

To Govern

"Tabas" (tay-BAS) v.

To Govern

ᵀᵇᵃᵘ

Pronunciation note:

I have adopted the accent from *Tabaori* (to govern).

Compounds:

Artabas (ar-tay-bas) [Ar + "Tabas"]

That Govern

Also:

Anetab (ay-NEE-tayb)

(In) Government

Gnetaab (nee-TAY-ab)

(Your) Governments

Netaab (nee-TAY-ab)

Governments

Netaaib (nee-TAY-ay-ib)	Government
Tabaam (tay-BAY-an)	Governor
Tabaord (tay-BAY-ord)	(Let) Be Governed
Tabaori (tay-BAY-oh-rii)	To Govern

Further:

Cab (kab)	Rod/Scepter
Caba (ka-BA)	To Govern

Note:

Compare to the name of the Part of the Earth (and its Angelic Governor) *Tabitom*. Perhaps this shares the "tab" root, and is perhaps even a compound with the word *Om* as well. Thus the name would mean "Governor of knowledge" or "wise Governor."

Tabges (tab-jes)* *n.*

Caves

ᵀᵁᵁᵁᵁᵁ

30.98 . . . let them become *caves* for the beasts . . .

Pronunciation notes:

(*Dee—*Tab ges*) Two syllables. The *g* followed by an *e* is likely soft.

Tablior (TAY-blii-or)* [Ta + Blior] *comp.*

As Comforters

ᵀᵁᵁᵁᵁᵁ

5.13 . . . as continual* comforters unto whom I have fastened . . .

Note:

(*The word *continual* is not represented in the Angelical.)

Pronunciation notes:

(*Dee—*Tá blior*) Likely three syllables, with an accent on the first. See pronunciation notes for *Blior* (comfort) for the long "i" sound.

"Tad" (tad) [Ta + D] *comp.*

As the Third

ᵀᵁᵁᵁᵁ

Compounds:

Chistad (kiis-tad)* [Chis + Ta + D]

Are as the Third

Tage (tayj)* [Ta + "Ge"] *comp.*

As (Is) Not

763✓

2.36 . . . such *as is not* but in the mind . . .

Pronunciation note:

(*Dee—Tage) Appears to be one syllable. The final *e* would be silent, and it would make the *a* long. Rhymes with the English words *cage* and *rage*.

Tal (tzall)* *prop. n.*

Letter M*

763✓

Note:

The name of the Angelical letter for M. It is likely that these letter names have translations of their own. (For instance, note the Hebrew alphabet: the letter M is named *Mem*, but *Mem* also translates as "water.") However, such translations for the Angelical letters are never given. (See the *Five Books*, p. 270.)

Pronunciation notes:

(*Dee—In sound *stall* or *xtall*) I suspect that Dee's "xt" is similar to the "tz" sound (as in Hebrew *Tzedek*)—which is somewhere between a "t" sound and a "z" sound ("tzuh").

Compare from Loagaeth:

Tal

Talho (tal-ho)* *n.*

Cups

763✓

2.16 . . . I have prepared as *cups* for a wedding . . .

Pronunciation notes:

(*Dee—Talho)

Talo (tay-el-oh)* [Ta + "Lo"] *comp.*

As the First

763✓

4.30 . . . are as the *first* 456 . . .

Pronunciation notes:

(*Dee—Ta l o) Three syllables. The *l* and *o* stand alone.

Talolcis (tay-LOL-sis)* [Ta + “Lolcis”] *comp.*

As Bucklers

ʌ 7 B ʌ ʌ ʌ ʌ ʌ

8.16 . . . shall be *as bucklers* to the stooping dragons . . .

Pronunciation notes:

(*Dee—Ta lol cis or sis) Three syllables. Dee indicates that the *c* should take a soft (“s”) sound.

(*Dee—ta lol-cis) See the 48 Claves. Here, Dee places an accent on the second syllable.

Tan (tan) *prop. n.*

“The Seventeenth Aethyr”

ʌ ʌ ʌ

30.3 . . . which dwell in *the seventeenth aethyr* . . .

Note:

This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

Tan contains the three Parts of the Earth *Sigmorf*, *Avdropt*, and *Tocarzi*.

Tapuin (TAY-pew-in)* [Ta + “Puin”] *comp.*

As (Sharp) Sickles

ʌ 7 ʌ ʌ ʌ ʌ ʌ

3.15 . . . the rest are *as sharp sickles* . . .

Pronunciation notes:

(*Dee—Ta pu in) Three syllables. Dee originally spelled *Tapuin* with a *v* instead of a *u*. However, he indicates the “u” sound in his phonetic note.

(*Dee—tá pû-im) See 48 Claves. Note the accent on the first syllable. Dee added a circumflex over the *u* to indicate its long sound. Also note that Dee seems to have mistakenly spelled this word with a final *m* instead of an *n*.

Taqanis (tay-kway-nis)* [Ta + "Qanis"] *comp.*

As Olives

ᵀᵀᵀᵀᵀᵀᵀᵀ

5.6 . . . as olives in the olive mount . . .

Pronunciation notes:

(*Dee—Ta qu a nis) This appears to be four syllables. I believe Dee's *qu* makes the same sound as *q* standing alone—"kwah." However, the *qu a* (or "kwah-ay") tends to blend into one sound when this word is spoken fluently.

(*Dee—ta qa-a-nis) See the 48 *Claves*. This note matches that from *TFR*.

Tastax (tas-taks)* *v.*

Going Before (To Precede)

ᵀᵀᵀᵀᵀᵀᵀ

17.12 . . . lamps living *going before* thee.

Pronunciation notes:

(*Dee—Tas tax) Two syllables. Both *a*'s take their short sounds.

Note:

This is likely an instance of the *-ax* suffix, indicating action.

Also compare this word with the name of the Part of the Earth (and its Angelic Governor) *Tastoxo*. This could even be a compound (Tastax + Tox) for "Going Before Him" or "He Who Precedes."

Tatan (tay-tan)* *n.*

Wormwood

ᵀᵀᵀᵀᵀᵀᵀ

9.16 . . . whose wings are of wormwood . . .

Pronunciation notes:

(*Dee—Ta tan) Two syllables. The first *a* is likely a long vowel.

Note:

Wormwood is a biblical reference to poison. In the Book of Revelation, a star named Wormwood falls to the Earth, and thereby poisons a third of the world's water supply.

See also *Faboan* (poison).

Compare from Loagaeth:*Tantas, Tantat***Taviv** (tay-viv)* [Ta + Viv] *comp.*

As the Second

a 7 a x ✓

6.28 . . . and continuance *as the second* and third . . .**Pronunciation notes:**

(*Dee—Ta viv) Dee indicates two syllables here.

Further:Taviv (tay-viv)* [“Ta” + Viv] *comp.*

And(?) Second

5.28 . . . brothers of the first *and second* . . .**Note:**

Here is the only case where Ta (as) is strangely translated as “and.” Could this be a mistake on the part of Dee or Kelley? Perhaps this word should be *Odviv*.

Also see *Taviv* (as the second).**Pronunciation notes:**

(*Dee—Ta ui u) Looks like three syllables, but it is most likely only two. Dee originally wrote this word with *u*’s instead of *v*’s—however, it is unlikely that he intended “u” sounds in this case. Instead, see word 6.28 (*Taviv*), which indicates the “v” sounds.

TAXS (taks-is)*

7336

7 7 x x ✓

17.10 . . . and hast 7336 lamps living going before thee.

Pronunciation notes:

(*Dee—Taks) Probably two syllables, as in the English *taxes*. Also, see the following note:

Note:

(*Dee—Faxes or Faxis to be sounded. I find in the Call Taxs. I find also in some words T and F are indifferently used.) See TFR, p. 194. This is an interesting

09 3 2 4 7 ✓

098447✓

Death

Pronunciation notes:

(*Dee—Ti) One syllable. The *i* is likely a long vowel.

Tia (tii-a)* *prep.*

Unto (Us)

✱ ㄗ ㄗ

30.149 . . . he hath sworn *unto us* in his justice.

Pronunciation notes:

(*Dee—Tia) Likely two syllables. I suggest a long *i*—because it is followed by an *a* (as in the English word *dial*).

Note:

Also see *Pambt* (unto) and *Pugo* (as unto).

Tianta (tii-AN-ta)* *n.*

Bed

✱ ㄗ ㄗ ㄗ ㄗ

30.112 . . . she is *the bed* of an harlot . . .

Pronunciation notes:

(*Dee—Ti *án* ta) Likely three syllables, with an accent in the middle of the second syllable. In the first syllable, I suggest a long *i*—because it is followed by an *a* (as in *dial*).

Tibibp (tib-ib-ip)* *n.*

Sorrow

ㄗ ㄗ ㄗ ㄗ ㄗ

12.8 . . . the lanterns of *sorrow* . . .

Pronunciation notes:

(*Dee—Tibibp) Dee gives us little clue for this word. I assume it should be three syllables. I would have assumed the final *p* stands alone, though Dee does not indicate such. Therefore, I have simply combined the *b* and *p* into the sound of “bip.”

Note:

Also see *Ser* (sorrow).

Tilb (tilb)* *adj. or pron.*

Her

ㄗ ㄗ ㄗ

30.28 . . . *her* unspeakable variety . . .

Pronunciation notes:

(*Dee—Tilb) One syllable.

Also:

Tiobl (tii-AHB-el)

(Within) Her

Compounds:

Busdirtilb (buz-der-tilb) [Busdir + Tilb]

Glory (of) Her

Elzaptilb (el-ZAP-tilb) ["Elzap" + Tilb]

Her Course

Omptilb (omp-tilb) ["Omp" + Tilb]

Her Understanding

Note:

Also see "Ip" (her) and "Pi" (she).

Tiobl (tii-AHB-el)* *pron.*

(Within) Her

𐌲 𐌴 𐌵 𐌹 𐌵 𐌶

30.49 . . . let there be division *in her* . . .

30.72 . . . no creature upon or *within her* . . .

Pronunciation notes:

(*Dee 30.49—Ti óbil)

(*Dee 30.72—Ti ob l) Three syllables, with an accent on the second syllable. The *o* is not shown standing by itself, thus I assume it has a short sound. The second phonetic note (word 30.72) indicates the *l* stands alone.

(*Dee 30.49, 72—tióbl) See the 48 *Claves*. Here, Dee again placed an accent on the second syllable.

Also:

Tilb (tilb)

Her

Note:

Also see "Pi" (she).

Tliob (tlíi-ob)* *v.*

To Separate (Classify?) Creatures

𐌴 𐌵 𐌹 𐌵 𐌶 𐌲

16.17 . . . that understand and *separate creatures*.

Pronunciation notes:

(*Dee—*Tli ob*) Dee indicates two syllables—forcing the *Tl* to combine grudgingly into one sound. The *i* likely takes its long sound.

Note:

“To separate creatures” as into differing classifications. The entire phrase “that understand and separate creatures” appears to indicate intelligence or logical thought.

Toatar (toh-AY-tar)* *v*.

Harken (To Listen)

ᄃᄃᄃᄃᄃᄃ

17.19 Gird up thy loins and *harken*.

Pronunciation notes:

(*Dee—*To a tar*) Three syllables. The *o* takes its long sound. The first *a* seems to stand alone.

(*Dee—*toátar*) See the 48 *Claves*. Here, Dee placed an accent over the *a* in the second syllable.

Note:

See also *Solpeth* (harken unto).

Also compare to the name of the Angel *Autotar*, an Elder of the Eastern Watchtower. Perhaps his name means “He Who Listens.”

Tofglo (TOF-gloh)* *n*.

All (Things)

ᄃᄃᄃᄃᄃᄃ

30.35 . . . to dispose *all things* according to . . .

Pronunciation notes:

(*Dee—*Tóf glo*) Two syllables, with the accent on the first syllable.

(*Dee—*tófglo*) See the 48 *Claves*. This note is essentially the same as that in *TFR*.

Note:

Also see *Ton* (all).

Toh (toh)* *v*.

To Triumph

ᄃᄃᄃᄃᄃᄃ

1.55 . . . him that liveth *and triumpheth* . . .

Pronunciation notes:

(*Dee—*tóh*) See 48 *Claves*. Note the accent mark over the *o*. (The previous word in the Key—*Hom*—is just one syllable without an accent. Thus, both words are likely to be taken together, with the accent on *Toh*.)

Possible compounds:

Baltoh (bal-toh) [Balt + Toh]	Righteousness
Iadbaloth (ii-ad-BAL-toh) [Iad + Balt + Toh]	God of Righteousness

Also:

"Toha"	Triumph?
--------	----------

"Toha" (toh-ha) n.	(My) Triumph?
--------------------	---------------

✂ ∞ ♪ ♪

Compounds:

Baltoha (bal-toh-ha) [Balt + "Toha"]	(My?) Righteousness
--------------------------------------	---------------------

Note:

The *-a* could be an affix added to the word *Toh* (triumph).

Also:

Toh (toh)	Triumph
-----------	---------

<i>Tohcoth</i> (toh-koth) n.	"Nature Spirits"*
------------------------------	-------------------

∞ ♪ ♪ ♪ ∞ ♪ ♪

From *Loagaeth*:

(*Dee—*This name comprehendeth the number of all the fairies—who are devils next to the state of man.*) See the *Five Books*, p. 315. In other words, *Tohcoth* indicates earthbound nature spirits. (Also see *Gah*, which likely means "pure spirits.")

Also see:

Tolham (tol-HAYM)	All Creatures
Tolhami (tol-HAY-mii)	(Upon) All Creatures
Toltorg (tol-TORJ)	Creatures
Toltorgi (tol-TOR-jii)	With (Her) Creatures
"Toltorn" (tol-TORN)	Creature

Tolham (tol-HAYM) *n.*

All Creatures

14.11 . . . vexing *all creatures* of the earth with age . . .**Pronunciation notes:**I have adopted the accent from *Tolhami*.**Note:**

The transmission of Key Fourteen is missing from Dee's journals. We only have the English for this Key given later (see TFR, p. 193). Plus, the word appears in this location in Dee's 48 *Claves*.

Here, the Angelical word *Caosgo* (of the earth) follows *Tolham*. See *Toltorg*.

Also:

Tolhami (tol-HAY-mii)

(Upon) All Creatures

Toltorg (tol-TORJ)

Creatures

Toltorgi (tol-TOR-jii)

With (Her) Creatures

"Toltorn" (tol-TORN)

Creature

Compare from Loagaeth:*Tohcoth***Tolhami** (tol-HAY-mii)* *n.*

(Upon) All Creatures

7.22 . . . such as work wonders *on all creatures*.**Pronunciation notes:**

(*Dee—*Tol há mi*) Three syllables, with an accent on the second syllable. The *a* and the final *i* likely take their long sounds.

(*Dee—*tol-hâ-mi*) See the 48 *Claves*. Note the circumflex over the *a*—indicating its long sound.

Also:

Tolham (tol-HAYM)

All Creatures

Toltorg (tol-TORJ)

Creatures

Toltorgi (tol-TOR-jii)

With (Her) Creatures

"Toltorn" (tol-TORN)

Creature

Compare from *Loagaeth*:*Tohcoth***Toltorg** (tol-TORJ)* *n.*

Creatures

ⱮⱮⱮⱮⱮⱮⱮ

3.19 . . . wherein the creatures of the earth are . . .

Pronunciation notes:

(**Dee*—*Toltorg org* as in *george*) Likely two syllables, with a soft *g* at the end. I have adopted the accent from other versions of this word.

Note:

The Angelical for “of the earth” (*Caosgo*) does not appear here. See *Tolham*.

Also:

Tolham (tol-HAYM)

All Creatures

Tolhami (tol-HAY-mii)

(Upon) All Creatures

Toltorgi (tol-TOR-jii)

With (Her) Creatures

“Toltorn” (tol-TORN)

Creature

Compare from *Loagaeth*: *Tohcoth***Toltorgi** (tol-TOR-jii)* *n.*

(With) Creatures

ⱮⱮⱮⱮⱮⱮⱮ

5.23 . . . to water the earth with her creatures . . .

Pronunciation notes:

(**Dee*—*Toltórgi*) Likely three syllables, with an accent on the second syllable. The *g* preceding an *i* should take the soft (“*j*”) sound.

(**Dee*—*toltórgi*) See the 48 *Claves*. This note matches that from *TFR*.

Also:

Tolham (tol-HAYM)

All Creatures

Tolhami (tol-HAY-mii)

(Upon) All Creatures

Toltorg (tol-TORJ)

Creatures

“Toltorn” (tol-TORN)

Creature

Compare from Loagaeth:*Tohcoth***"Toltorn"** (tol-TORN) *n.*

Creature

ʒ ʒ ʒ ʒ ʒ ʒ ʒ

Pronunciation note:

I have adopted the accent from other versions of this word.

Compounds:

Agtoltorn (ay-jee-tol-torn) [Ag + "Toltorn"] No Creature

Agltoltorn (ag-el-tol-torn) [Ag + L + "Toltorn"] No One Creature

Also:

Tolham (tol-HAYM) All Creatures

Tolhami (tol-HAY-mii) (Upon) All Creatures

Toltorg (tol-TORJ) Creatures

Toltorgi (tol-TOR-jii) With Creatures

Ton (ton)* *adj.*

All

ʒ ʒ ʒ

30.74 *All* her members, let them differ . . .**Pronunciation notes:**

(*Dee—Ton) One syllable.

Note:Also see *Tofglo* (all things).Also see *Vomsarg*, which is "All" (or Every One) used as a pronoun.**Tonug** (too-nuj)* *v.*

To Deface

ʒ ʒ ʒ ʒ ʒ

30.95 . . . the work of man and his pomp, *let them be defaced.***Pronunciation notes:**(*Dee—To *nug g dg*) Two syllables. The final *g* takes the soft "j" sound.

Toat (toh-OH-at)* v.

To Furnish

✓✱L✓

30.31 . . . her unspeakable variety, *furnishing* you with . . .

Pronunciation notes:

(*Dee—To ó at) Three syllables, with an accent on the second syllable.

The o stands alone in the second syllable.

(*Dee—toóat) See the 48 *Claves*. Dee again placed the accent over the o in the second syllable.

Tor (tor) *prop. n.*

"The Twenty-Third Aethyr" (To Rise?)

SL✓

30.3 . . . which dwell in the *twenty-third aethyr* . . .

Note:

This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

Tor contains the three Parts of the Earth *Ronoomb*, *Onizimp*, and *Zaxanin*.

Possible shared root:

Torgu (tor-GOO)

Arise

Torzu (tor-ZOOL)

Arise

Torzul (tor-ZOOL)

Shall Rise

Torzulp (tor-ZOOLP)

To Rise

Torb (torb) *n.*

One Hundred

VSL✓

10.41 . . . roar with a *hundred* mighty earthquakes . . .

Note:

This word was not originally given with Key Ten. It was added later when Nalvage transmitted the English for the Key (see *TFR*, p. 192). This seems to have been the case with many of the numbers mentioned in the Keys.

This would appear to be the word for “one hundred” and not the numeral 100.

Compounds:

Matorb (may-torb) [Matb + Torb]

Long (period of time)

Torgu (tor-GOO)* v.

Arise

ⲁⲧⲉⲗ

4.32 *Arise*, you sons of pleasure . . .

Pronunciation notes:

(*Dee—*Torgu*) Likely two syllables. I assume the g should have a hard sound in front of a u, as in the English words *gulp* and *gun*. The final u itself likely has a long sound.

(*Dee—*Torgú*) See the 48 *Claves*. Note the accent on the last syllable.

Also:

Torzu (tor-ZOO)

Arise

Torzul (tor-ZOOL)

Shall Rise

Torzulp (tor-ZOOLP)

To Rise

Possible shared root:

Tor (tor)

“The Twenty-Third Aethyr”

Torzu (tor-ZOO)* v.

Arise

ⲁⲡⲉⲗ

2.40 *Arise* sayeth the First.

30.117 O you heavens, *arise* . . .

30.141 *Arise*, move, and appear . . .

Pronunciation notes:

(*Dee 2.40—*Torzú*) Dee places an accent on the final syllable.

(*Dee 30.117, 141—*Tor zu*) Two syllables.

Also:

Torgu (tor-GOO)

Arise

Torzul (tor-ZOOL)

Shall Rise

Torzulp (tor-ZOOLP)

To Rise

Possible shared root:

Tor (tor)

"The Twenty-Third Aethyr"

Note:

Compare to the name of the Part of the Earth (and its Angelic Governor) *Torzoxi*. It would appear that this name is a compound (Torzu + Tox), or "He Who Rises."

Torzul (tor-ZOOL)* v.

(Shall) Arise

ᲛᲚᲗᲠᲚᲗ

3.27 . . . which sleep and *shall rise*.**Pronunciation notes:**

(*Dee—TORZUL) Dee gives us little clue here. See pronunciation note for *Torzu* (arise). I have adopted the accent from other versions of this word.

Also:

Torgu (tor-GOO)

Arise

Torzu (tor-ZOO)

Arise

Torzulp (tor-ZOOLP)

To Rise

Possible shared root:

Tor (tor)

"The Twenty-Third Aethyr"

Torzulp (tor-ZOOLP)* v.

To Rise

ᲛᲚᲗᲠᲚᲗ

30.40 . . . and *rose up* in the beginning . . .**Pronunciation notes:**

(*Dee—Tor zulp) Two syllables. Based on the other versions of this word, I assume the *u* should have a long vowel sound.

I have adopted the accent from other versions of this word.

Also:

Torgu (tor-GOO)

Arise

Torzu (tor-ZOO)

Arise

Torzul (tor-ZOOL)

Shall Rise

Possible shared root:

Tor (tor)

“The Twenty-Third Aethyr”

Tox (toks) *pron. or adj.*

His/Him

14.21 . . . the promise of *him* which is called . . .**Note:**

The transmission of Key Fourteen is missing from Dee's journals. We only have the English for this Key given later (see *TFR*, p. 193). Plus, the word appears in this location in Dee's 48 *Claves*.

Compounds:

Lonshitox (lon-shii-toks) [Lonshi + Tox]

His Power

Avavox (ay-vay-voks) ["Avav" + Tox]

His Pomp

Oxiayal (oks-AY-al) [Tox? + Iaial]

The Mighty Seat

Possible shared root:

Oxex (oks-eks)

To Vomit

Oxo (oks-oh)

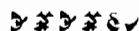
“The Fifteenth Aethyr”

Note:

The root of these words may be “ox.”

Tranan (tray-nan)* *n.*

Marrow

9.18 . . . and of *the marrow of salt* . . .**Pronunciation notes:**(*Dee—Tra nan) Two syllables. The first *a* is likely a long vowel.Trian (TRII-an)* *v.*

Shall Be

6.39 . . . whose works *shall be* a song of honour . . .8.15 . . . whose long continuance *shall be* as bucklers . . .**Pronunciation notes:**

(*Dee 6.39—Trian)

(*Dee 8.15—Tri an) Two syllables. The *i* is likely a long vowel, followed by a short *a*.

(*Dee 6.39—*trian*) See the 48 *Claves*. The accent is placed on the first syllable.

Note:

Also see *Chiso* (shall be).

Trint (trint) v.

To Sit

ᵀᵀᵀᵀᵀᵀ

14.6 . . . which sit upon 24 seats . . .

Note:

The transmission of Key Fourteen is missing from Dee's journals. We only have the English for this Key given later (see *TFR*, p. 193). Plus, the word appears in this location in Dee's 48 *Claves*.

Trof (trof)* n. or v.?

A Building

ᵀᵀᵀᵀᵀᵀ

2.34 . . . you are become a *building* such as . . .

Pronunciation note:

(*Dee—*Trof*) Likely one syllable, as "Tr" makes a natural sound in English (as in *trial*, *try*, and *trouble*).

Note:

Also see *Orscatbl* (buildings). I suspect that *Trof* can also stand as the verb "to build."

· **Turbs** (turbs)* n.

(In) Beauty

ᵀᵀᵀᵀᵀᵀ

2.20 . . . as the flowers in *their beauty* . . .

Pronunciation notes:

(*Dee—*Turbs*) Likely one syllable.

Also:

Urbs (yurbs)

Beautified

Van (U/V)*Vaa* (vay) *prop. n.*

n/a

✱ ✱ ✱

Pronunciation note:

The double *a* in Early Modern English should indicate a long vowel sound.

Note:

See *TFR*, pp. 228–29. The names of most of the Angels encountered by Dee and Kelley can be found in other parts of the Angelic system—such as the *Heptarchia* or Great Table (Watchtower) systems. However, *Vaa* is one of the few entirely unique Angels that appeared to the two men. It was very late in the Angelic journals, after all of the essential Angelic magick had been transmitted. One day, Kelley saw three little creatures running around the floor of the room. It turned out that they were Angels from the Great Table (Watchtowers)—but their names were *not* derived according to the instructions Ave had previously given to Dee.

Note:

Vaa says of himself: “I am the last of the first, of the fourth.* And I have power to gather up the blessings of God, and to set them (if they be disdained) in a better soil.” Dee notes, in Latin: “Transplanter of Gifts.” And, a little further down the page: “*Vaa*—It is my duty to transplant the gifts of God.”

The three Angels, apparently jointly, say, “For even as the father, son and holy spirit are one, but of themselves and being dilated, is full of power, and many. So are we one particularly in power,** but separated. Notwithstanding, spiritually of, and amongst, others, and dilated in the will of God, and into the branches of his determinations. But, particularly living, and jointly praising God.”

Note:

*Dee notes the Angels are numbering the Watchtowers in an odd fashion. So that in this case, he points out, the numbering should follow: First = eastern, Second = western, Third = southern, and Fourth = the northern Watchtower. *Vaa* is found as the last three letters on the first line of the Northern Watchtower Tablet.

(**On the next page Dee notes: The three names make one name of 7 letters—Gazavaa.) Further, I note that all three of these names begin with capital letters on the Great Table (Watchtowers). Also, each one of them terminates once it hits the Great Cross, Black Cross, or the end of the Watchtower. We may have discovered an entirely new Angelic system in the Watchtowers.

(See Ga and Za. Also see Galvah, Mapsama, Murifri, and Nalvage.)

Vabzir (vab-zer)* n.

The Eagle

⚡⚡⚡⚡⚡

11.11 . . . and the Eagle spake and cried . . .

Pronunciation notes:

(*Dee—Vab zir) Two syllables. Both vowels appear to take their short sounds.

Note:

This is a direct reference to one of the four Beasts of the Apocalypse. See Revelation, chapters 4ff.

Van (van) *prop. n.*

Letter U/V

⚡⚡⚡

Note:

See the *Five Books*, p. 270. The name of the Angelical letter for U/V. It is likely that these letter names have translations of their own. (For instance, note the Hebrew alphabet: the letter U/V is named Vav, but Vav also translates as “nail” or “stake.”) However, such translations for the Angelical letters are never given.

Compare from Loagaeth:

Van

“Vaoan” (vay-oh-AN)* n.

Truth

⚡⚡⚡⚡⚡

1.72 . . . the balance of righteousness and truth.

Vasedg (vay-sej) prop. n.

n/a

65778a

Note:

See the *Five Books*, p. 160. (A voice: “Come, O Vasedg.”) Kelley is having a vision of the Seven Biblical Days of Creation at this point—where the Seven Ensigns of Creation are revealed. The call to Vasedg is answered by “a woman” who emerges from the darkness—except for her head—and presents a magickal tablet that produces “many things creeping out of it.” She is then, temporarily, eclipsed by another woman who creates the Sun, Moon, and stars. When this other woman leaves, Vasedg steps fully into the light—revealing herself as an old crone. She retrieves clay from her tablet and creates birds with it. Finally, she says, “They are multiplied for your use” and exits the vision.

Note:

Compare this name to the name *Vasg*, an Angel of medicine of the Northern Watchtower.

“Vau” (vah) v.

To Work

282

Compounds:

Vaulzirn (VOL-zern) [“Vau” + “Lzirn”]

Work Wonders

Also:

Vaun (von)

To Work

. **Vaulzirn** (VOL-zern)* [“Vau” + “Lzirn”] *comp.*

Work Wonders

987Pca#a

7.21 . . . such as *work wonders* on all creatures.

Pronunciation notes:

(**Dee*—*Vául zirn*) Two syllables, with an accent on the first syllable. In Early Modern English, the *au* letter combination produces a short “o” sound (as in the English words *auburn* and *autumn*).

Vaun (von)* v.

To Work

ʒ a ʒ a

3.49 . . . *you might work* my power . . .**Pronunciation notes:**

(*Dee—*Vaun*) One syllable. In Early Modern English, the *au* letter combination produces a short “o” sound (as in the English words *auburn* and *autumn*).

Also:

“Vau” (vah)

To Work

Ucim (yew-sim)* v.

Frown Not (To Smile)

ɛ ʌ ʒ a

9.61 Happy is he upon whom they *frown not*.**Pronunciation notes:**

(*Dee—*U cim*) Two syllables. The *U* stands alone. The *c* should take its soft “s” sound when preceding an *i* (as in the English words *circus* and *circle*.)

Also:

Ulcinin (yewl-sii-nin)

Happy (Is He)

Udl* (yew-del) n.

The Rest

ɛ ʌ ʒ a

Alternate spelling:

(*Dee 3.13—*Vndl It may be VdL or VndL*”) This is an alternate spelling for *Undl* (the rest).

Also:

Undl (und-el)

The Rest

Veh (vay) *prop. n.*

Letter C/Ch/K

œ ʒ a

Note:

The name of the Angelical letter for C/K. It is likely that these letter names have translations of their own. (For instance, note the Hebrew alphabet: the letter C/K is named *Kaph*, but *Kaph* also translates as “fist” or “cupped hand.”) However, such translations for the Angelical letters are never given. (See the *Five Books*, p. 270.)

Vep (vɛp)* n.

Flame



1.62 . . . which shineth as a *flame* . . .

Pronunciation notes:

(*Dee—It is called *Vep*) I assume the *e* in this word is a phonetic gloss. See the word *Vp* in *Loagaeth*.

Note:

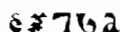
Both *Vep* and *Prge* (fire) are nouns. For a verb form, see *Ialpon* (to burn). For an adjective, see *Ialpor* (flaming).

Compare from *Loagaeth*:

Vp

Ugear (yew-JEE-ar)* n.

Strength (of Men)



7.15 . . . in whom *the strength of men* rejoiceth . . .

Pronunciation notes:

(*Dee—*V gé ar*) Three syllables. The accent is on the second syllable. Dee originally wrote this word with an initial *V*—however, it should take the “u” sound, as it precedes a consonant. The *g* is likely soft, as it precedes an *e* (as in the English words *gentle* and *gender*). Also, the *e* in the second syllable appears to take a long sound (likely due to the *ea* letter combination—as in the English words *eat* and *seat*).

(*Dee—*vgéar*) See the *48 Claves*. The accent is again shown on the second syllable.

Also:

Ugeg (yew-JEJ)

Become Strong

Ugegi (yew-JEE-jii)

Waxeth Strong

Note:

Also see *Umadea* (strong towers), *Umplif* (strength), and *Vohim* (mighty).

Note how all these words for “strength” begin with *U/V*. But, also see *Micaolz* (mighty).

Ugeg (yew-JEJ)* v.

Become Strong

6762

8.10 . . . the Elders are *become strong* . . .

Pronunciation notes:

(**Dee*—*V geg*) Two syllables. *Dee* originally wrote this word with an initial *V*—however, it should take the “u” sound, as it precedes a consonant. The accent on the second syllable is found in the pronunciation notes at *Ugear* (strength of men). The first *g* should be soft, as it precedes an *e*. The final *g* is indicated as soft in *Dee*’s phonetic notes for *Odugeg* (and wax strong).

Compounds:

Odugeg (ohd-yew-JEJ) [Od + Ugeg]

And Wax Strong

Also:

Ugear (yew-JEE-ar)

Strength (of Men)

Ugegi (yew-JEE-jii)

Waxeth Strong

Note:

See note at *Ugear*.

Ugegi (yew-JEE-jii)* v.

To Wax (Become) Strong

76762

7.48 . . . our strength *waxeth strong* in our comforter.

Pronunciation notes:

(**Dee*—*V Ge gi*) Three syllables. *Dee* originally wrote this word with an initial *V*—however, it should take the “u” sound, as it precedes a consonant. The accent falls upon the second syllable, which *Dee* capitalized

(see pronunciation notes for *Ugear*). The *e* is likely long. The second *g* should take the soft “j” sound, as it precedes an *i* (as in the English words *giant* and *gyrate*).

(**Dee*—*vgêgi*) See the 48 *Claves*. Note the circumflex over the *e* to indicate its long sound.

Also:

Ugear (yew-JEE-ar)

Strength (of Men)

Ugeg (yew-JEj)

Become Strong

Note:

See note at *Ugear*.

Viiv (vii-iv)* *n*.

Second

2 7 2

2.7 . . . O you the *second* of the first . . .

Note:

The words O *you* are not indicated in the Angelical.

Also, this is the word for “second,” but not the numeral 2.

Pronunciation notes:

(**Dee*—*Vi iv*) Two syllables—although, when spoken fluently, they tend to blend together. In Early Modern English, a double *i* indicated a long “i” sound. (I suspect the second *i* in *Viiv* is just a phonetic gloss.)

(**Dee*—*vi-iv*) See 48 *Claves*. This note matches the one from *TFR*.

Also:

Viv (vii-iv)

Second

Virq (vir-kwah)* *n*.

Nests

1 5 7 2

10.13 . . . are 22 *nests* of lamentation . . .

Pronunciation notes:

(**Dee*—*Vir q quu*) Two syllables. The *q* stands alone, and *Dee* indicates that it should sound like “kwah.” (The *uu* is the same in Early Modern English as our modern *w*—so *Dee*’s note indicates “quu” or “qw” as the sound of the second syllable.)

Viv (viv) n.

Second

a 7 a

Compounds:

Taviv (tay-viv) [Ta + Viv]

As the Second

Taviv (tay-viv) ["Ta" + Viv]

And(?) Second

Vivialprt (viv-ii-AL-purt) [Viv + "Ialprt"]

Second Flame

Vivdiv (viv-DII-vee) [Viv + Div]

Second Angle

Also:

Viiv (vii-iv)

Second

Note:

This is the word for "second," but not the numeral 2.

Compare this word to the name of the Part of the Earth (and its Angelic Governor) *Vivipos*.**Vivdiv** (viv-DII-vee)* [Viv + Div] *comp.*

Second Angle

a 7 a a 7 a

4.12 . . . which reign in the second angle . . .

Pronunciation notes:

(*Dee—Vi v di v) Seems to be four syllables. The second and third v's appear to stand alone.

(*Dee—viv-di-v) See the 48 *Claves*. Here, Dee indicates three syllables instead.I have adopted the accent from *Sdiu* (fourth angle).**Vivialprt** (viv-ii-AL-purt)* [Viv + "Ialprt"] *comp.*

Second Flame

v e n c e 7 a 7 a

16.2 O thou *Second Flame* . . .Note:****The transmission of the first twelve words of Key Sixteen is missing from Dee's journals. We only have the English given for it on *TFR*, p. 194. However, Illemese gives his phonetic note for this word later, on *TFR*, p. 200. It also appears in Dee's 48 *Claves*.

Pronunciation notes:

(*Illemese—*vivi a purt*) See *TFR*, p. 200. Four syllables. The *r* takes the “ur” sound. Although Illemese drops the sound of the *l*, I have retained it in my pronunciation. Also see pronunciation notes for *Ialprg* (burning flames).

(*Dee—*viuiálprrt*) See the 48 *Claves*. Here, Dee placed an accent over the second *i*—which should be the second syllable. He also placed a circumflex over the *a* to indicate a long vowel. However, all other versions of “*Ialprt*,” *Ialprg*, etc., indicate a short *a* in the same place. (I have settled upon the short *a* sound in my pronunciation.)

I have adopted the accent from similar words.

Ul (yewl)* *n.*

End

𐌺 𐌹

1.58 . . . nor *end* cannot be . . .

Pronunciation notes:

(*Dee—Call it *UL*, with such sound to *U* as we pronounce *yew*, whereof bows are made.) It is hard to tell if Dee intended one or two syllables for this word. I have settled upon a single syllable.

Also:

Uls (yewls)

Ends

Probable root:

L (el)

First

Note:

The two instances of *end* are interesting. *L* by itself indicates *the first* or *beginning*, while its usage here is antonymic. See also *I* (is/are), which transmutes into its antonym by the addition of the letter *p*: *Ip* (not)

Ulcinin (yewl-SII-nin)* *adj.*

Happy

𐌹 𐌺 𐌹 𐌺 𐌹 𐌺 𐌹 𐌺 𐌹

9.59 *Happy* is he upon whom they frown not.

Pronunciation notes:

(*Dee—*Ul ci nin*) Three syllables. Dee originally wrote this word with an initial *V*—but he clearly shows the “u” sound in his phonetic note.

(The *U/V* precedes a consonant, so it should take the “u” sound.) The *c* should take its soft “s” sound when preceding an *i*. The first *i* should be long, while the second *i* is short.

(**Dee—vlcínin*) See the 48 *Claves*. Here, *Dee* placed an accent over the *i* in the second syllable.

Also:

Ucim (yew-sim)

Frown Not (Smile)

Uls (yewls)* *n.*

Ends

ʌ ɛ ɔ

5.39 . . . first, *ends*, and contents of time . . .

Pronunciation notes:

(**Dee—Uls*) One syllable. *Dee* originally wrote this word as “Vls”—but his note clearly shows the “u” sound. See the pronunciation note at *Ul* (end) for more info.

Also:

Ul (yewl)

End

Probable root:

L (el)

First

Note:

See note at *Ul*.

Umadea (yew-MAY-dee-a)* *n.*

Strong Towers

ʌ 7 ɪ ʌ ɛ ɔ

7.28 . . . *strong towers* and places of comfort . . .

Pronunciation notes:

(**Dee—V má de a*) *Dee* originally wrote this word as “Vmadea.” However, in Early Modern English, a *v* followed by a consonant would have to take the “u” sound. (This is further supported by the related word *Umplif*.) *Umadea* appears to be four syllables, with an accent on the second syllable. The *V/U* stands alone. The *e* should likely take the long sound, as the *ea* letter combination does result in a long *e* (as in the

English words *reading* and *seat*). I suspect the final *a* (though it is written by itself) makes a short sound.

(*Dee—*vmádêa*) See the 48 *Claves*. The accent is still on the second syllable. The *e* has a circumflex over it to indicate the long sound.

Probable shared root:

Umplif (um-plif)

Strength

Note:

Also see *Ugeg* (become strong), *Vohim* (mighty). Note how all these words for “strength” begin with a *U/V*. But, also see *Micaolz* (mighty).

Uml (um-el)* *v*.

To Add

⚔️⚔️⚔️

30.135 *Add* and diminish until the stars . . .

Pronunciation notes:

(*Dee—*Vm l*) Two syllables. The *l* stands alone. Dee originally spelled this word with a *V*—but the pronunciation note indicates that it should combine with the *m* in a single syllable. If so, then it could make the sound of “vem” or it could simply take the sound of “um” instead. Since Dee offers no clue, I have opted for the “u” sound instead of “v.”

Umplif (um-plif)* *n*.

Strength

⚔️⚔️⚔️⚔️⚔️

7.47 . . . and our strength *waxeth strong* . . .

Pronunciation notes:

(*Dee—*Umplif*) Dee originally wrote this word as *Vmplif*. However, his phonetic note clearly indicates the “u” sound. Likely two syllables, with short vowel sounds.

Probable shared root:

Umadea (yew-MAY-dee-a)

Strong Towers

Note:

Also see *Givi* (stronger), *Umadea* (strong towers), *Ugeg* (become strong), and *Vohim* (mighty). Note how all these words for “strength” begin with *U/V*.

Un (und)* *prop. n.*

Letter A

𐌰 𐌱

Note:

See the *Five Books*, p. 270. The name of the Angelical letter for A. It is likely that these letter names have translations of their own. (For instance, note the Hebrew alphabet: the letter *a* is named *Aleph*, but *Aleph* also translates as “ox/bull.”) However, such translations for the Angelical letters are never given.

Pronunciation notes:

(*Dee—*The sound seemed und.*) Likely just one syllable. The *u* in Dee’s phonetic note could indicate a “yew” sound (as in *ubiquitous*) or an “uh” sound (as in *under*). I am unsure which is intended, but I have chosen to go with the “uh” sound.

Compare from Loagaeth:*Un***Unal** (yew-NAL)* *pron.*

These

𐌰 𐌵 𐌶 𐌱

9.27 *These* gather up the moss of the earth . . .**Pronunciation notes:**

(*Dee—*V nal*) Two syllables. Dee wrote this word with a “V”—though the letter should take a “u” sound because it precedes a consonant.

(*Dee—*Undl*) See the 48 *Claves*. Here, Dee placed an accent over the second syllable. He also confirms the “u” sound for the initial letter.

Note:

The word *these* can be an adjective (as in “these books”). However, it is used in the Keys as a pronoun, being used in place of the subject noun.

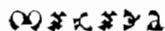
Compounds:

Unalchis (yew-nal-kiis) [Unal + Chis]

These Are

Unalah (un-al-ah)* n.

Skirts


3.56 . . . you are become *the skirts* of justice and truth.**Pronunciation notes:**

(*Dee—Unalah) Likely three syllables. Dee did not write the *U* standing alone, which seems to indicate that it combines with the *n* (making a short “u” sound).

Note:

Also see *Miinoag* (corners/boundaries).

Unalchis (yew-nal-kiis)* [Unal + Chis] comp.

These Are


10.33 . . . *these be* the Thunders . . .**Pronunciation notes:**

(*Dee—Unalckis) Three syllables. The initial *U* stands alone. The *ch* in the final syllable takes a hard “ck” sound. (See *Chis* for further pronunciation notes.)

(*Dee—Vnāl-chis) See the 48 *Claves*. Here, Dee placed a circumflex over the *a* to indicate a long vowel sound. The initial *V* takes the “u” sound.

Note:

See note at *Unal*.

Unchi (un-kii)* v.

To Confound


30.100 *Confound* her understanding . . .**Pronunciation notes:**

(*Dee—Unchi Ki) Two syllables. The *ch* in the second syllable takes the harder “kh” sound—as in the English word *ache*.

Also:

Oucho (oh-yew-choh)

(Let) Confound

Urch (yurk)

The Confusers

Note:

It would appear that “uch” serves as a common root between these words.

Undl (und-el)* n.

The Rest

𐌲𐌺𐌹𐌳

3.13 . . . *the rest* are as sharp sickles . . .

Pronunciation notes:

(*Dee—Vnd L) Two syllables. Dee originally wrote this word with an initial V. The V likely takes the sound of “u”—because it precedes a consonant. The l stands alone.

(*Dee—und-l) See 48 *Claves*. Here, Dee confirms the initial “u” sound as well as the stand-alone l.

Also:

Udl (yew-del)

The Rest

Unig (yew-nig)* v.

To Require

𐌲𐌺𐌹𐌳

9.73 . . . the time is such as *requireth* comfort.

Pronunciation notes:

(*Dee—V nig) Two syllables. Dee wrote this word with an initial V. However, because it precedes a consonant, it more likely takes the “u” sound.

Uniglag (yew-nii-glag)* v.

To Descend

𐌲𐌺𐌹𐌳𐌺𐌹𐌳

3.75 . . . move, *descend*, and apply yourselves . . .

Pronunciation notes:

(*Dee—Uniglag) I assume three syllables here, with a hard g in the second and third syllables.

(*Dee—𐌹niglag) See the 48 *Claves*. Dee placed a circumflex over the i to indicate the long sound.

I have adopted the long “u” sound from the similarly spelled *Unig* (to require).

“Vnph” (unv) n.

Anger



Pronunciation note:

Following the n, the *ph* likely has a soft “v” sound. (See the pronunciation notes for *Sonf*.)

Compounds:

Ivonpovnph (ii-VON-foh-unv) [I + “Vonpo” + “Vnph”]

Is Wrath in Anger

“Vonpovnph” (VON-foh-unv) [“Vonpo” + “Vnph”] Wrath in Anger

Also:

Vonph (vonv)

Wrath

Vonpho (von-foh)

(Of) Wrath

“Vonpo” (von-foh)

Wrath

Possible shared root:

Vohim (VOH-im)

Mighty

“Vonin” (voh-NIN)

Dragon

Vonph (vonv)

Wrath

“Vovim” (voh-VIM)

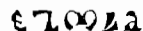
Dragon

Vovina (voh-VII-na)

Dragon

. **Vohim** (VOH-im)* *adj.*

Mighty



10.42 . . . with a hundred *mighty* earthquakes . . .

Pronunciation notes:

(**Dee*—*Vóh-im*) Two syllables, with an accent on the first syllable.

(**Dee*—*vóhim*) See the 48 *Claves*. Here, *Dee* again indicates the accent on the first syllable.

Possible shared root:

“Vnph” (unv)

Anger

"Vonin" (voh-NIN)	Dragon
Vonph (vonv)	Wrath
Vonpho (von-foh)	(Of) Wrath
"Vonpo" (von-foh)	Wrath
"Vovim" (voh-VIM)	Dragon
Vovina (voh-VII-na)	Dragon

Note:

Also see *Umadea* (strong towers), *Umplif* (strength), *Ugeg* (become strong). Note how all these words for "strength" begin with U/V. But, also see *Micaolz* (mighty).

Compare from Loagaeth:

Voh, Voha

Vomzarg (vom-sarj)* *pron.*

Every One / All

UÉ#PELL

3.36 . . . giving unto *every one of you* power . . .

Pronunciation notes:

(**Dee*—*Vomsarg*, *arg* as in *barge*) Likely two syllables, with a soft *g* at the end.

Note:

The word *all* can be an adjective ("all books") or a pronoun ("justice for all"). The word *every* is simply an adjective—but the word *Vomzarg* translates as "every one," which is synonymous with *all* used as a pronoun.

See also *Ton*, which is "all" used as an adjective.

"Vonin" (voh-NIN) *n.*

Dragons

373LL

Pronunciation note:

I have adopted the accent from *Vovina* (dragon).

Compounds:

Abaivonin (ay-bay-II-voh-nin) ["*Abai*" + "*Vonin*"] *Stooping Dragons*

Note:

Stooping here means “diving,” as an eagle stooping for its prey.

Also:

“Vovim” (voh-VIM)	Dragon
Vovina (voh-VII-na)	Dragon

Possible shared root:

Vohim (VOH-im)	Mighty
“Vnph” (unv)	Anger
Vonph (vonv)	Wrath
Vonpho (von-foh)	(Of) Wrath
“Vonpo” (von-foh)	Wrath

Vonph (vonv)* n.

Wrath



13.7 . . . to stir up *wrath* of sin . . .

Pronunciation notes:

(**Dee*—*Vonph*) One syllable. I assume the *nph* is similar to the *nf* we see in words like *Sonf* (reign). I have indicated this in my pronunciation with “nv.” The *v* indicates a sound somewhere between a hard *f* and a very soft *v*.

Compounds:

Ivonph (ii-VONV) [I + Vonph]	Is Wrath
------------------------------	----------

Also:

“Vnph” (unv)	Anger
Vonpho (von-foh)	(Of) Wrath
“Vonpo” (von-foh)	Wrath

Possible shared root:

Vohim (VOH-im)	Mighty
“Vonin” (voh-NIN)	Dragon
“Vovim” (voh-VIM)	Dragon
Vovina (voh-VII-na)	Dragon

Vonpho (von-foh)* n.

(Of) Wrath

𐄂𐄂𐄂𐄂𐄂𐄂

1.9 . . . the firmaments of *wrath* . . .9.9 . . . vials eight of *wrath* . . .**Pronunciation notes:**(*Dee 1.9—*Vonpho*)(*Dee 9.9—*Von pho*) Two syllables.**Also:**

Vonph (vonv)

Wrath

"Vnph" (unv)

Anger

"Vonpo" (von-foh)

Wrath

Possible shared root:

Vohim (VOH-im)

Mighty

"Vonin" (voh-NIN)

Dragon

"Vovim" (voh-VIM)

Dragon

Vovina (voh-VII-na)

Dragon

"Vonpo" (von-foh) n.

Wrath

𐄂𐄂𐄂𐄂𐄂𐄂

Compounds:

Ivonpovnph (ii-VON-foh-unv) [I + "Vonpo" + "Vnph"] Is Wrath in Anger

"Vonpovnph" (VON-foh-unv) ["Vonpo" + "Vnph"] Wrath in Anger

Also:

"Vnph" (unv)

Anger

Vonph (vonv)

Wrath

Vonpho (von-foh)

(Of) Wrath

Possible shared root:

Vohim (VOH-im)

Mighty

"Vonin" (voh-NIN)

Dragon

"Vovim" (voh-VIM)

Dragon

Vovina (voh-VII-na)

Dragon

“Vonpovnph” (VON-foh-unv) [“Vonpo” + “Vnph”] *comp.* Wrath in Anger

∞ ∞ ∞ ∞ ∞ ∞ ∞ ∞

Compounds:

[vonpovnph (ii-VON-foh-unv) [I + “Vonpo” + “Vnph”]

Is Wrath In Anger

Vooan (voo-AN)* n.

Truth**

∞ ∞ ∞ ∞ ∞

1.72 . . . the balance of righteousness and truth.

Pronunciation notes:

(*Dee, recording the words of Nalvage—It is Vooan. It may be sounded Vaoan. Vooan is spoken with them that fall, but Vaoan with them that are, and are glorified. The devils have lost the dignity of their sounds.) Thus, there are two acceptable spellings for Vooan. When working with earthbound or infernal spirits, the word should start with Vo (Vooan)—sounding akin to “voo-an.” However, when working with Angels, the word should start with Va (“Vaoan”)—sounding akin to “vay-oh-an.”

(*Dee—vaoan) See the 48 Claves. Here, Dee uses the “Vaoan” spelling of the word, even though Vooan was given in TFR. (See Odvooan for the accented syllable.)

Note:

(*Dee recording the words of Nalvage—The word is, by interpretation, Ignus vera mater. The vain Philosophers do think it doth beget bodies. But, in truth, it concieveth and bringeth forth.”) See TFR, p. 80. It seems that Nalvage accuses the “vain Philosophers” of regarding Vooan (Truth) as a male force (begetting bodies), but that Truth is in fact a feminine force (conceiving and bringing forth)—probably associating Truth with Gnostic images of Wisdom (Sophia). The Latin that Nalvage uses to interpret the word—*Ignus vera mater*—seems to mean the “Fiery Truth of the Mother/Source.”

Compounds:

Odvooan (ohd-voo-AN) [Od + Vooan]

And Truth

Also:

“Vaoan” (vay-oh-AN)

Truth

Vors (vorz)* prep.

Over

ʌ ɛ ʌ ʌ

3.39 . . . power successively *over* 456 . . .**Pronunciation notes:**(*Dee—VORS) One syllable. See the pronunciation note for *Vorsg*.**Also:**

Vorsg (vorzh)

Over (You)

Note:

Also see the *Five Books*, p. 311. Here, several spirits appear and demand of Dee and Kelley, “Vors Mabberan?” Dee records (*Vors Mabberan* = *how now: what hast thou to do with us?*) Given the known definition of *Vors* (over—especially in a hierarchy), I assume this phrase is a challenge as if to say, “What authority do you have over us?” Dee responds by reciting a prayer that sends these spirits fleeing.

Compare from Loagaeth:*Vor, Vors, Vorza, Vorzad, Vorzed***Vorsg** (vorzh)* prep.

Over (You)

ʊ ʌ ɛ ʌ ʌ

1.3 . . . I reign *over you*, sayeth the God of Justice . . .**Pronunciation notes:**

(*Dee—Vorsg) It is unclear if Dee intends this word to be one syllable or not. The *g* may stand alone, or it could combine with the *s* to make a kind of “zhuh” digraph. I have chosen the latter, and have presented it as “zh” in my pronunciation.

Also:

Vors (vorz)

Over

Compare from Loagaeth:*Vor, Vors, Vorza, Vorzad, Vorzed*

"Vovim" (voh-VIM) *n.*

Dragon

ε 7 2 2 2

Pronunciation note:

I have adopted the accent from *Vovina* (dragon).

Compounds:

Telocvovim (tee-LOCH-voh-vee-im) [Teloch + "Vovim"] Death Dragon

Also:

"Vonin" (voh-NIN)

Dragons

Vovina (voh-VII-na)

Dragon

Possible shared root:

Vohim (VOH-im)

Mighty

"Vnph" (unv)

Anger

Vonph (vonv)

Wrath

Vonpho (von-foh)

(Of) Wrath

"Vonpo" (von-foh)

Wrath

Vovina (voh-VII-na)* *n.*

Dragon

ε 7 2 2 2

8.32 . . . until this house fall and *the dragon* sink . . .

Pronunciation notes:

(*Dee—Vo uí na) Three syllables, with an accent on the second syllable.

The *o* and the *i* should take their long sounds. Dee originally wrote this word with a *U* in the second syllable. However, the *U/V* should take the "v" sound when preceding a vowel. (Further supporting this, see the pronunciation notes for *Taviv*, as well as other versions of *Vovina*.)

(*Dee—Vouína) See the 48 *Claves*. Dee again indicates the accent on the second syllable.

Also:

"Vonin" (voh-NIN)

Dragon

"Vovim" (voh-VIM)

Dragon

Possible shared root:

Vohim (VOH-im)

Mighty

"Vnph" (unv)

Anger

Vonph (vonv)

Wrath

Vonpho (von-foh)

(Of) Wrath

"Vonpo" (von-foh)

Wrath

Upaah (yew-pay-ah)* n.

Wings

2.2 Can *the wings* of the winds understand . . .9.14 . . . whose *wings* are of wormwood . . .17.4 . . . whose *wings* are thorns to stir up vexation . . .**Pronunciation notes:**

(*Dee 2.2; 9.14; 17.4—*V pa ah*) Three syllables. Dee originally wrote this word with an initial *V*. However, it should take the "u" sound because it precedes a consonant. The second syllable probably has a long *a*.

(*Dee 2.2—*v-pa-âh*) See 48 *Claves*. Three syllables. Note the circumflex over the second *a*. This is not the only case where "âh" seems to indicate the short "o" sound (as in the English words *father* and *fall*).

(*Dee 9.14; 17.4—*vpâah*) See 48 *Claves*. Here, Dee places the circumflex on the first *a* instead.

Also:

Upaahi (yew-pay-hii)

Wings

Upaahi (yew-pay-hii)* n.

Wings

15.5 . . . under whose wings are 6739 . . .

Note:

The transmission of Key Fifteen is missing from Dee's journals. We only have the English for this Key given later (see *TFR*, p. 193). Plus, the word appears in this location in Dee's 48 *Claves*.

Pronunciation notes:

(*Dee—*vpââhi*) See the 48 *Claves*. Likely three syllables. Dee originally wrote this word with an initial *V*. However, it should take the "u" sound because it precedes a consonant. He placed an accent over the second *a*, which is possibly the second syllable. In Early Modern English, a double *a* should indicate the long "a" sound.

Also:

Upaah (yew-pay-ah)

Wings

Ur (owr)* *prop. n.*Letter *L*

𐌺 𐌽

Note:

The name of the Angelical letter for *L*. It is likely that these letter names have translations of their own. (For instance, note the Hebrew alphabet: the letter *L* is named *Lamed*, but *Lamed* also translates as “ox-goad.”) However, such translations for the Angelical letters are never given. (See the *Five Books*, p. 270.)

Pronunciation notes:

(**Dee*—*In sound our or ourh.*) I would assume this word rhymes with the English word *hour*.

Compare from *Loagaeth*:*Vr**Uran* (yew-RAN)* *n.*

Elders

𐌺 𐌹 𐌺 𐌽

8.8 . . . in whom *the Elders* are become strong . . .

Note:

This is apparently a direct reference to the twenty-four Elders of the Apocalypse (see Revelation, chapter 4).

Pronunciation notes:

(**Dee*—*V rán*) Two syllables, with the accent on the second syllable. *Dee* shows a *V* at the beginning of this word—however, in Early Modern English, a *U/V* before a consonant should take the vowel (“u”) sound. (**Dee*—*Vrán*) See the 48 *Claves*. Again the accent is placed on the second syllable.

Compare from *Loagaeth*:*Uran*

Urbs (yurbs) *v.*

To Beautify

ᵛᵛᵉᵃ

1.35 . . . which *beautified* your garments . . .**Also:**

Turbs (turbs)

In Beauty

Urch (yurk) *prop. n.*

The Confusers

ᵛᵛᵉᵃ

From Corpus Omnium:

Associated with the Tribulation portion of the Table, translated in Latin as *Confundantes* (The Confusers)—which has a connotation of “to dissolve back to chaos.”

Also:

Oucho (oh-yew-choh)

(Let) Confound

Unchi (un-kii)

Confound

Note:

It would appear that “uch” is the shared root between these words.

Compare from Loagaeth:*Urchan***Urelp** (yer-elp)* *n.*

(A Strong) Seething

ᵛᵛᵉᵃ

2.49 . . . and make me *a strong seething* . . .**Pronunciation note:**

(**Dee—Vrelp*) This seems to be two syllables, which means the initial *V* likely takes its soft “u” sound.

Note:

There have been suggestions that this word should be translated as “seething,” indicating that the speaker of the Key is asking to be granted visions. I find this unlikely. The speaker of the Key is attempting to “stir up” the Angels, and the English might thus better read “. . . and make (for) me a strong seething.”

Also note that *seething* would normally be an adjective (as in “he displayed a seething anger”). However, in Key Two, it is used as a noun.

Uta (yew-tay) *prop. n.*

“The Fourteenth Aethyr”

✱ 12

30.3 . . . which dwell in *the fourteenth aethyr* . . .

Note:

This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

Uta contains the three Parts of the Earth *Tedoond*, *Vivipos*, and *Ooanamb*.

Uti (yew-tii) *prop. n.*

“The Twenty-Fifth Aethyr”

7 12

30.3 . . . which dwell in *the twenty-fifth aethyr* . . .

Note:

This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

Uti contains the three Parts of the Earth *Mirzind*, *Obvaors*, and *Ran-glam*.

UX (yewks)*

42

12

13.4 . . . which have 42 eyes to stir up . . .

Pronunciation notes:

(**Dee—Ux*) Likely just one syllable. It is unclear if the *U* should be long or short. I have settled upon the long sound.

Note:

This word was not originally given with Key Thirteen. It was added later when Nalvage transmitted the English for the Key (see *TFR*, p. 193). This seems to have been the case with many of the numbers mentioned in the Keys.

Pal (X)

There are no Angelical words (to date) that begin with the letter *Pal* (X). Usually, a word beginning with an X will take a “z” sound (as in the English words *xylophone* and *xenophobe*). Therefore, I assume that any such word in Angelical would begin with a *Ceph* (Z) instead.

Ceph (Z)

Za (zay)* *prop. n.*

n/a

**Pronunciation note:**

(**Dee: Zaa*) Dee spells the Angel *Za*’s name with two *a*’s in a marginal notation (see the note below), which may indicate the long “a” sound.

Note:

See *TFR*, pp. 228–29. The names of most of the Angels encountered by Dee and Kelley can be found in other parts of the Angelic system, such as the *Heptarchia* or Great Table (Watchtower) systems. However, *Za* is one of the few entirely unique Angels that appeared to the two men. It was very late in the Angelic journals, after all of the essential Angelic magick had been transmitted. One day, Kelley saw three little creatures running around the floor of the room. It turned out that they were Angels from the Great Table (Watchtowers), but their names were *not* derived according to the instructions Ave had previously given to Dee.

Za says of himself: “I am the second of the third,* which dwell in the spirit, and power of God in earth.** I have power to scourge them that resist the power, will and commandment of God. And I am one of those that stand, and is perpetual.” Dee notes, in Latin: “*Zaa*—Scourger of resistance to the power, will and commandment of God.”

The three Angels, apparently jointly, say, “For even as the father, son, and holy spirit are one, but of themselves and being dilated, is full of power, and many. So are we one particularly in power,*** but separated. Notwithstanding, spiritually of, and amongst, others, and dilated in the will of God, and into the branches of his determinations. But, particularly living, and jointly praising God.”

Note:

*Dee notes the Angels are numbering the Watchtowers in an odd fashion. So that in this case, he points out, the numbering should follow: First = eastern, Second = western, Third = southern, and Fourth = the northern Watchtower. Za is found as the last two letters in the upper-left subquadrant of the Southern Watchtower Tablet.

**In Dee's diagram of the Holy City (see Geoffrey James' *Enochian Magick of Dr. John Dee*, p. 103), the Southern Gates are associated with the zodiacal triplicity of Earth.

(*** On the next page Dee notes: *The three names make one name of 7 letters—Gazavaa.*) I note that all three of these names begin with capital letters on the Great Table (Watchtowers). Also, each one of them terminates once it hits the Great Cross, Black Cross, or the end of the Watchtower. We may have discovered an entirely new Angelic system in the Watchtowers.

(See *Ga* and *Vaa*. Also *Galvah*, *Mapsama*, *Murifri*, and *Nalvage*.)

Zaa (zay) *prop. n.*

"The Twenty-Seventh Aethyr"

⌘ ⌘ ⌘

30.3 . . . which dwell in the twenty-seventh aethyr . . .

Note:

This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

Zaa contains the three Parts of the Earth *Saziemi*, *Mathula*, and *Orpanib*.

Zacam (ZAY-kam) *v.*

To Move

⌘ ⌘ ⌘ ⌘

6.36 . . . I have talked of you and I move you . . .

Pronunciation notes:

(*Dee—*Za cam*) Two syllables. I would suggest the *a* takes a long sound, as it falls as the end of its syllable.

(*Dee—*zácám*) See the 48 *Claves*. The accent is placed on the first syllable.

Note:

Remember that both *I* and *you* are generally implied in Angelical. Neither of these pronouns is indicated in the word itself.

Also:

Zacar (ZAY-kayr or ZOHD-ay-kayr) Move

Zacar (ZAY-kayr or ZOHD-ay-kayr)* *v.* Move

SSRP

- 1.73 . . . *move*, therefore . . .
- 2.42 . . . *move*, therefore . . .
- 3.74 . . . *move*, descend . . .
- 4.42 . . . *move*, and show yourselves . . .
- 7.35 . . . *move*, appear . . .
- 12.23 . . . *move*, I say . . .
- (RFP) . . . *move*, and show yourselves . . .
- 30.142 . . . *move* and appear . . .

Pronunciation notes:

(*Dee 1.73—*Call it Zacar. E must come after R: but without number, and so it is Zacre*) Nalvage was still giving numbers with each letter of the words at this point. However, the letter *e* was not drawn from the Tables of *Loagaeth*, so it is “without number.” Instead, it was only appended to the word in Dee’s phonetic note to indicate that the preceding *a* should be long. It is purely a phonetic gloss.

(*Dee 2.42; 4.42; 30.142—*Zacar*)

(*Dee 7.35—*Za car*) This note suggests two syllables.

(*Dee 3.74—*Zod a car*) Here, Dee indicates that the *Z* should stand alone, making the “zohd” sound (producing three syllables instead of two). Since this is not indicated in other instances of the word, I suspect the extended *Z* is a poetic or lyrical gloss, rather than a rule of pronunciation. Finally, note that words 7.35 and 3.74 each indicate a long *a* in the first syllable.

(*Dee 1.73; 11.RFP—*ZACARe*) See the 48 *Claves*. In these places, Dee placed a lowercase *e* at the end of the word—supporting the note in *TFR*, word 1.73.

Finally, I have adopted the accent from the word *Zacam* (to move).

Note:

Could there be a relationship between this word and the name of *Acar*, an Angel of fire in the Northern Watchtower?

Also:

Zacam (ZAY-kam)

To Move

Zamran (zam-ran)* v.

To Appear

ጸ ጸ ፍ ፍ ጸ ጸ

- 1.76 ...move, therefore, and *show yourselves*...
- 2.45 ...move, therefore, and *show yourselves*...
- (RFP) ...move, therefore, and *show yourselves*...**
- 7.36 ...move, *appear*, sing praises...
- 8.47 ...*appear* to the terror of the earth...
- 11.35 ...move, therefore, and *show yourselves*...
- 12.26 ...move, I say, and *show yourselves*...

Pronunciation notes:

(*Dee 1.76—*Call it Zamran*)

(*Dee 2.45—*Zamran*)

(*Dee 7.36; 8.47—*Zam ran*) Two syllables

Note:

**The wording of the RFP does change slightly in some of the Keys. See either the Angelical Keys cross-reference (chapter 2) or the Angelical Psalter (in volume I).

Compounds:

Odzamran (ohd-zam-ran) [Od + Zamran]

And Appear

Zax (zaks) *prop. n.*

"The Tenth Aethyr"

ጸ ጸ ጸ

30.3 . . . which dwell in the *tenth aethyr* . . .

Note:

This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the

name of the appropriate Aethyr. No established definitions were given for these names.

Zax contains the three Parts of the Earth *Lexarph*, *Comanan*, and *Tabitom*.

Zchis (zohd-kiis)* v.

(They) Are

ᶇᶘᶑᶑᶑᶑᶑᶑ

5.25 . . . *they are* the brothers . . .

9.39 . . . whose iniquities *they are* . . .

11.27 . . . as *they are* whose number is 31 . . .

Pronunciation notes:

(**Dee* 5.25; 11.27—*Zod chis*)

(**Dee* 9.39—*Zod Chis kis*) Two syllables. The *ch* makes the harder “k” (or “kh”) sound. See the pronunciation notes for *Chis* (are) for the long “i” sound.

(**Dee* 5.25; 11.27—*z-chis*) See the 48 *Claves*. Notes two syllables, with the *Z* standing alone.

Also:

Chis (kiis)

Are

Chiis (kiis)

Are (They)

“Chisda” (KIIS-da)

Are There

Chiso (kiis-oh)

Shall Be

“Gchis” (jee-kiis)

Are

“Ichis” (jjay-kiis)

Are

Zed (zed)

n/a

ᶇᶘᶑᶑᶑᶑᶑᶑ

Note:

See *TFR*, pp. 34-35. This session is recorded entirely in Latin. Here we find this Angelical phrase spoken by “a Voice”: “*Garil zed masch, ich na gel galaht gemp gal noch Cabanladan.*” No translation or context is offered.

Zen (zen) *prop. n.*

“The Eighteenth Aethyr”

𐄂 7 P

30.3 . . . which dwell in *the eighteenth aethyr* . . .**Note:**

This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

Zen contains the three Parts of the Earth *Nabaomi*, *Zafasai*, and *Yalpamb*.

Zid (zid) *prop. n.*

“The Eighth Aethyr”

𐄂 7 P

30.3 . . . which dwell in *the eighth aethyr* . . .**Note:**

This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

Zid contains the three Parts of the Earth *Zamfres*, *Todnaon*, and *Pristac*.

Zien (zeen)* *n.*

Hands

𐄂 7 7 P

1.28 . . . the palms of *my hands* . . .**Pronunciation notes:**

(**Dee*—*Zien*) I assume there should be one syllable here. The Early Modern English letter combination *ie* makes a long “e” sound—as in the English words *grieve* and *believe*.

Also:

Azien (az-EEN)

(On Whose) Hands

Ozien (oh-ZEEN)

(Mine Own) Hand

Probable shared root:

Ozol (oh-ZOHL)

Hands

Zol (zohd-OL)

Hands

Zildar (zil-dar)* *v*

Fly into

ᠵᠢᠯᠳᠠᠷ

11.8 . . . Thunders which *flew into* the east . . .

Pronunciation notes:

(*Dee—Zil dar) Two syllables. Both vowels appear to take their short sounds.

Possible shared root:

Zylna (zil-na)

“Within”

“Zilodarp” (ZII-loh-darp)

Stretch Forth/Conquest

Note:

Compare this word to the name of the Part of the Earth (and its Angelic Governor), *Zildron*. Thus, there is an etymology of “to fly” in his name.

“Zilodarp” (ZII-loh-darp) *n*.

Stretch Forth/Conquest

ᠵᠢᠯᠣᠳᠠᠷᠫᠤ

Compounds:

Madzilodarp (mad-ZII-loh-darp) [Mad + “Zilodarp”]

God of Conquest

Note:

I have simplified “stretch forth and conquer” into the obvious: “conquest.” However, based upon the words that might share a root with this word, I suggest that “stretch forth” is the base of “Zilodarp.”

Possible shared root:

Zildar (zil-dar)

Fly into

Zylna (zil-na)

“Within”

Zim (zim) *prop. n.* “The Thirteenth Aethyr” (Entrance or Territory?)

€ 7 P

30.3 . . . which dwell in the *thirteenth aethyr* . . .

Note:

This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

Zim contains the three Parts of the Earth *Gecaond*, *Laparin*, and *Docepax*.

Possible shared root:

Zimii (ZII-mii) To Enter

Zimz (zimz) Vestures (Territories)

Zimii (ZII-mii)* v.

To Enter

7 7 € 7 P

5.2 The Mighty Sounds *have entered* into the third angle . . .

Pronunciation notes:

(*Dee—Zi mii) Two syllables. The first *i* is likely a long sound. The double *i*'s in the second syllable would form a long “i” sound in Early Modern English.

(*Dee—zímmi) See the 48 *Claves*. Note the accent on the first syllable.

Possible shared root:

Zim (zim) “The Thirteenth Aethyr”

Zimz (zimz) Vestures (Territories)

Zimz (zimz)* n.

Vestures (Territories)

P € 7 P

1.23 . . . in the midst of my *vestures* . . .

Pronunciation notes:

(*Dee—Zimz) Probably one syllable.

Note:

The word *vestures* would not have indicated clothing to Dee and Kelley. Instead, it would have indicated property or territories—especially those given by a king. (It is the root of our modern words *investiture* and *investment*.)

Note that the word *garment* in Angelical is given as *Oboleh*, and related to the word *Obloch* (garland)—indicating a wrapping. Also see *Qaa* (creation).

Possible shared root:

Zim (zim)

“The Thirteenth Aethyr”

Zimii (ZII-mii)

To Enter

Zip (zip) *prop. n.*

“The Ninth Aethyr”

Ω 7 P

30.3 . . . which dwell in *the ninth aethyr* . . .

Note:

This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

Zip contains the three Parts of the Earth *Oddiorg*, *Crالpir*, and *Doanzin*.

Zir (zer)* *v.*

Am, Were, Was

§ 7 P

2.51 ...*I am* of him...

3.4 ...*I am* a circle...

Pronunciation note:

(*Dee 2.51; 3.4—*Zir*) One syllable.

Note:

As is most often the case in Angelical, the pronoun (*I*) is simply implied.

Compounds:

Zirenaiad (zii-er-NAY-ad) [*Zir* + *Enay* + *Iad*]

I Am The Lord (Your) God

bination *ai* (or “ay”) makes the long “a” sound—as in the English words *dais* and *day*.

(**Dee—Zirendiád*) See the 48 *Claves*. Note the accent on the third syllable.

Note:

The *e* and *a* in “enay” are phonetic glosses. See *Enay* (Lord).

Zirom (zer-OM)* v.

Were

ㄗㄹㄷㄹ

11.4 . . . *they were* five thunders . . .

Pronunciation notes:

(**Dee—Zir om*) Two syllables. Both vowels seem to take their short sounds. I have adopted the accent from *Zirop* (was).

Also:

Zir (zer)

Am

Zirido (zer-DOH)

Am

Zirop (zii-ROP)

Was

Zirop (zii-ROP)* v.

Was

ㄗㄹㄷㄹ

10.77 . . . *is, was, and shall be great* . . .

Pronunciation notes:

(**Dee—Zi róp*) Two syllables. The accent mark is on the second syllable. The *i* should be long, while the *o* is likely short.

(**Dee—ziróp*) See the 48 *Claves*. Again shows an accent over the second syllable.

Also:

Zir (zer)

Am

Zirido (zer-DOH)

Am

Zirom (zer-OM)

Were

Zixlay (ziks-lay)* v.

To Stir Up

𐌵𐌰𐌶𐌵𐌹𐌺𐌰

17.7 . . . thorns to stir up vexation . . .

Pronunciation notes:

(*Dee—Zix lay) Two syllables. The i is short, but the ay combine to form a long “a” sound.

Note:

Also see *Lring* (to stir up).

Zizop (zis-op)* n.

Vessels

𐌵𐌰𐌶𐌵𐌹𐌺𐌰

5.20 . . . gave them vessels to water the earth . . .

Pronunciation notes:

(*Dee—Zisop) Appears to be three syllables. Note the second z takes on more of an “s” sound in pronunciation.

Also:

Izizop (iz-is-op)

(Your?) Vessels

Note:

Compare this word to the name *Sisp* (or *Siosp*), an Angel of Water in the Northern Watchtower. I find it interesting that the name of an Angel of Water is similar to the *Zizop* (vessels) that are used in Key Five “to water the earth.”

Also compare the names *Ziza*, *Izaz*, *Zazi*, and *Aziz*, the four Angels of Secrets from the Northern Watchtower.

Zlida (zohd-lid-a)* v.

To Water

𐌵𐌰𐌶𐌵𐌹𐌺𐌰

5.21 . . . vessels to water the earth . . .

Pronunciation notes:

(*Dee—Zod-lida. It is a Word and a letter. *Zod lida*. *Z lida*) There was some confusion at this point in the session, so Dee ended up writing three

distinct phonetic notes for this word. All of them indicate the same thing: the initial Z stands alone (. . . *and a letter*)—probably because it is followed by a consonant.

(*Dee—z-lida) See the 48 *Claves*. This note matches that in *TFR*.

Shared root:

Pilzin (pil-zin)

Waters

Note:

Zlida is a verb, while *Pilzin* is a noun.

Zna (snay) *adj.*

Motion (Action)

𐤆𐤏𐤏

From Corpus Omnium:

Found in the post-Deluge portion of the Table, in the phrase *Zna Bab Iad* (Moving Dominion of God).

Pronunciation notes:

Dee may have intended *Zn* to make a unified sound akin to “sn” (as in *snake*, *snap*, etc.). See the pronunciation given for *Znurza* (swore).

Znrza (snur-za)* *v.*

To Swear

𐤆𐤏𐤏𐤏𐤏

1.49 . . . you lifted up your voices *and swore* obedience.

Pronunciation notes:

(*Dee—as *Znursa*) It is difficult to be certain, but it would appear Dee intended for the *Zn* to make a sound akin to “sn” (as in *snake*, *snap*, etc.). Then, the *r* takes the “ur” sound when surrounded by consonants with which it can’t combine (in this case, *n* and *Z*).

Also:

Surzas (sur-zas)

Sworn

Note:

Also see *Aisro* / *Isro* (promise of) and *Sibsi* (covenant).

Zol (zohd-OL)* n.

Hands

1.11 . . . in whose *hands* the sun is as a sword . . .**Pronunciation notes:**

(*Dee—Zol . . . zod, as ol) Indicates that the Z should possess its extended “zohd” sound. This extension is likely a poetic or lyrical gloss, rather than a grammatical rule. (Note that other versions of the word do not have the extended “zohd” sound.)

(*Dee—z-ol) See 48 *Claves*. Two syllables, with the Z standing alone.

I have chosen to place the accent on the second syllable for two reasons. First, both *Asien* (hands) and *Ozien* (hand) are accented on the second syllable. Second, the extended “zohd” sound is likely a lyrical gloss, and not an inherent part of the word itself.

Also:

Ozol (oh-ZOHL)

Hands

Probable shared root:

Azien (az-EEN)

(On Whose) Hands

Ozien (oh-ZEEN)

(Mine Own) Hand

Zien (zeen)

Hands

Zom (zom) *prop. n.*

“The Third Aethyr” (To Encompass?)

30.3 . . . which dwell in *the third aethyr* . . .**Note:**

This (word 30.3) is the single space in the Key of the Aethyrs, which must be changed for each invocation—replacing word 30.3 with the name of the appropriate Aethyr. No established definitions were given for these names.

Zom contains the three Parts of the Earth *Samapha*, *Virooli*, and *An-dispi*.

Possible shared root:

Zomdux (zom-dooks)

Amidst (i.e., “encompassed by”)

Zomdux (zom-dooks) *prep.*

Amidst (i.e., "encompassed by")

𐌵𐌶𐌵𐌶𐌵𐌶𐌵

1.63 . . . shineth as a flame *in the midst of* your palace.**Possible shared root:**

Zom (zom)

"The Third Aethyr"

Note:Also see *Nothoa* (Amidst).**Zonac** (zoh-nak)* *v.*

Appareled (with)

𐌵𐌶𐌶𐌶𐌶𐌶

7.18 . . . and *they are appareled with* ornaments . . .**Pronunciation notes:**

(*Dee—Zo nac) Two syllables. The *o* is likely long, while the *A* should take a short sound. I assume the *c* at the end of a word would take its hard sound.

Zong (zong)* *n.*

Winds

𐌵𐌶𐌶𐌶𐌶

2.3 Can the wings of *the winds* understand . . .**Pronunciation notes:**

(*Dee—Zong)

Also:

Ozongon (oh-zong-on)

Manifold Winds

Zonrensg (zon-renj) *v.*

To Deliver

𐌵𐌶𐌶𐌶𐌶𐌶𐌶

1.43 . . . *delivered* you a rod . . .**Zorge** (zorj)* *v.*

Be Friendly unto Me

𐌵𐌶𐌶𐌶𐌶𐌶

(RFP) *Be friendly unto me.*

Pronunciation notes:

(*Dee 1.RFP—Call it Zorge [Of one syllable]) The final *e* indicates a soft “g” sound. It probably rhymes with *George* and *gorge*.

Zumvi (zum-vii)* *n.*

Seas

ṽaεaP

9.48 . . . from their mouths run *seas* of blood.

Pronunciation notes:

(*Dee—*Zum vi*) Two syllables. The *u* should take its short sound. The final *i* should take a long sound.

Zuraah (zur-AY-ah) *n.?*

Prayer?*

oʔʔεaP

Note:

(*Dee—*Laua Zuraah* = *Use humility in prayers to God, that is fervently pray. It signifieth, Pray Unto God.*) See the *Five Books*, p. 324. Between lines 46 and 47 of Table One of *Loagaeth*, some kind of stormy interference erupted in the shewstone. A voice then said the phrase “*Laua Zuraah*.” The two men then prayed as instructed, and the interference cleared. It would appear that *Zuraah* indicates prayer to the Highest God.

Pronunciation notes:

The first *a* of *Zuraah* is accented in Dee’s journal. The double *a* should result in a long “a” sound.

Possibly also:

Zurah (zur-AH) n/a

Zure (zur-AY) n/a

Zuresch (zur-ESK) n/a

Compare from *Loagaeth*:

Zurad, *Zuram*, *Zurath*, *Zureheffa*, *Zurehoh*, *Zureoch*, *Zuresch*, and *Zureth*

Zurah (zur-AH)

n/a

oʔʔεaP

Pronunciation note:

I have adopted the accent from *Zuraah*.

Note:

See *TFR*, p. 22. Here, the guardian Angel of Lord Lasky of Poland says a prayer on Lasky's behalf, which ends with, "Grant this *Camascheth galsuagath garnastel zurah logaah luseroth*." (Note the word *Zurah*.) No translation is offered.

Possibly also:

<i>Zuraah</i> (zur-AY-ah)	Prayer?
<i>Zure</i> (zur-AY)	n/a
<i>Zuresch</i> (zur-ESK)	n/a

Compare from *Loagaeth*:

Zurad, *Zuram*, *Zurath*, *Zureheffa*, *Zurehoh*, *Zureoch*, *Zuresch*, and *Zureth*

<i>Zure</i> (zur-AY)	n/a
	762P

Pronunciation note:

I have adopted the accent from *Zuraah*.

Note:

See the *Five Books*, p. 276. Here, Kelley is once again convinced the Angels are evil devils sent to lead humans astray. The Archangel Raphael holds his hands to Heaven (in what appears to be exasperation) and exclaims, "*Camikas Zure!*" No translation is suggested.

Possibly also:

<i>Zuraah</i> (zur-AY-ah)	Prayer?
<i>Zurah</i> (zur-AH)	n/a
<i>Zuresch</i> (zur-ESK)	n/a

Compare from *Loagaeth*:

Zurad, *Zuram*, *Zurath*, *Zureheffa*, *Zurehoh*, *Zureoch*, *Zuresch*, and *Zureth*

<i>Zuresch</i> (zur-ESK)	n/a
	00E7762P

Pronunciation note:

I have adopted the accent from *Zuraah*.

From *Loagaeth*:

See the *Five Books*, pp. 288 and 291. This is one of the thousands of untranslated words from the Tables of *Loagaeth*. I have included it here merely because I have discussed it more than once in the text of this study. It is the first word of *Loagaeth* itself (Table One, side A, Word 1), and Raphael made a point that it was to be of seven letters.

Possibly also:

<i>Zuraah</i> (zur-AY-ah)	Prayer?
<i>Zurah</i> (zur-AH)	n/a
<i>Zure</i> (zur-AY)	n/a

Compare from *Loagaeth*:

Zurad, *Zuram*, *Zurath*, *Zureheffa*, *Zurehoh*, *Zureoch*, *Zuresch*, and *Zureth*

Zylna (zil-na)* *prep.*

Within (Itself)

𐌵𐌶𐌰𐌸

30.56 . . . may be always drunken and vexed *in itself*.

Pronunciation notes:

(**Dee*—Zyl na) Two syllables. Remember the y could also be written as an i—so the word could also appear as *Zilna*.

Possible shared root:

Zildar (zil-dar)	Fly into
"Zilodarp" (Zil-loh-darp)	Stretch Forth/Conquest

An English to Angelical Dictionary

If you are using this Lexicon to create new prayers and invocations (or to convert existing texts into Angelical), then you are likely to begin here. Simply look up the English word you wish to translate, and you will find the Angelical word, all of its alternate versions, and reference pointers to similar, related, or synonymous words. Decide which version best fits your intent, and then look up the word in the Lexicon itself to see how it is properly used—and much more.

This dictionary is expanded. Because of the fluid definitions associated with Angelical words, I was able to use a thesaurus to generate a larger pool of interrelated words and concepts. This makes it more likely that you will find the word you are looking for, or at least something closely related.

Tips on Translating English into Angelical

Based on my overall study of the language, I would like to offer some basic tips on translating English texts into Angelical. First of all, write out the text as it exists in English. Then follow these steps:

- Mark out articles (*a*, *an*, and *the*). Articles do not exist at all in Angelical. The word *of* is also unnecessary most of the time, although there does exist an Angelical word for it (*De*), so it can be used if you feel it is unavoidable.
- Mark out most adjectives. You can check the English to Angelical to see if your adjective—or something similar—exists. If it does not, you can drop the adjective, and consider it implied in the Angelical. As an example, if you want to translate the words *a bitter sting*, you would only need to look up the word *sting*. There is no Angelical word for *bitter*, but that adjective is implicit in the Angelical word *Grosb* (bitter sting). The same word might translate as “horrible sting,” “painful sting,” “poisonous sting,” and so forth.
- Also remember that Angelical compounds are often formed between nouns and the possessive adjectives (*his*, *her*, *their*), demonstrative and relative pronouns (*which*/*that*, *this*, *those*), conjunctions (*and*, *or*, *but*), and the forms of *to be* (*is*, *are*, *were*) that indicate them. Therefore, try

linking these words together in the English text, and see if they form natural compounds in Angelical.

- You can take most noun phrases and verb phrases and reduce them to their basic concepts. For instance, consider the sentence *He was running swiftly*. The verbal phrase *was running swiftly* might be represented sufficiently by the Angelical for “to run.” Thus *He was running swiftly* could be represented with the single Angelical word *Parm*. Or, another example: *The great sea of the western region* would become just three words: *Drilpa zumvi soboln* (“great sea west”). (Especially look at column 4 of the Angelical cross-reference, to see how simple Angelical translates into elaborate English.)
- If you’ve written something for which there is no (current) Angelical translation, try re-wording your text. Endeavor to say the same thing in a different way, and see if the Angelical exists for such alternate wording. (A thesaurus can be a big help in this process.) At the same time, you can browse through this English-to-Angelical section for alternate words that might fit your intent.

These are just a few simple suggestions that will allow you to convert English text into a format easily translatable into Angelical. I also strongly suggest that you study the “Angelical Linguistics” chapter, in order to get a better feel for how Angelical grammar works. With these tools at your disposal, you should have little trouble writing and translating Angelical texts.

1	19	1636
See First, One	AF	QUAR
2	22	3663
See Second	OP	MIAN
3	24	5678
See Third	OL	DAOX
4	26	6332
See Fourth	OX	ERAN
5	28	6739
O	OB, NI	DARG
6	31	7336
See Six	"GA"	TAXS
8	33	7699
P	PD	ACAM
9	42	8763
See Nine	UX	EMOD
12	100	9639
OS	See Hundred	MAPM
12 Kingdoms	456	9996
Os londoh	CLA	CIAL
12 Seats	1000	69636
Thilnos	See Thousand	PERAL

A (Un)**Abide**

Casasam (Abiding)

See also Continue, Dwell, Remain

Able

See Can

Abound

See Flourish

Accomplish

See Execute

According

Marb (According to)

Achieve

See Execute

Action

Sor (Action, especially that taken by a king)

Zna (Motion, Action)

See also Move, Motion, Rest Not, Stir

Add

Uml (To Add)

See also Increase

Administer

See Apply

Admiration

Grsam (Admiration)

See also Adoration, Glory, Praise

Adoration

Adgmach (Glory, Adoration, Praise)

See also Glory, Praise, Admiration

Adornment

See Garnish

Advance

"Ar" (To Advance Upon)

Aeon

See Age

Affix

See Bind, Fasten, Truss Together

Afflict/Affliction

See Torment

Age

Homil (Ages)

Homin (Age)

See also While, Period, Season, Time

Agony

See Torment

Ahead

See Before

All

Tofglo (All Things)

Ton (All)

See also Every One

"All Powerful"

Iaidon (the All Powerful God)

See also God, Lord

Always

Paid (Always)

Am

Zir (I Am)

Zirdo (I Am)

See also Are, Is, Was, Were

Amidst

Nothoa (Amidst)

Zomdux (Amidst/Encompassed by)

See also Among, Center

Among

Aai (Amongst You)

Aaf (Amongst)

Aaiom (Amongst Us)

Aao (Amongst)

Eai (Amongst)

Oai (Amongst)

See also Amidst, Center

Amplify

See Magnify

And

Ds (And?)

Od (And)

Ot (And)

And Another While

Odcacocasb

And Appear

Odzamran

And Are

Odchis

And Continuance

Odmiām

And Destroy

Odquasb

And the Dwelling Place

Odfaorgt

And Fourth

Odes

And Has

Odbrint

And Liveth

Odapila

And Powers

Odlonshin

And the Praise

Odecrin

And the Second

Taviv(?)

And Shall Not See

Odipuran

And Truth

Odvo oan

And Wax Strong

Odugeg

Angels/Angelic Orders

(It is unclear if these are Angelic Orders or simply different Angelical words for *Angel*.)

Avavago (Thunders of Increase)

Const (Thunders)

Coraxo (Thunders of Judgment and Wrath)

Ialpurg (Burning Flames)

Lang (Those Who Serve)

Luas (Those Who Praise, or The Triumphant)

Pir (Holy Ones)

Sach (The Establishers/Supporters)

Sapah (Mighty Sounds)

Urch (The Confusers)

See also Divine Names, Spirits. (Also see *Star*, a common biblical term for an *Angel*.)

Anger

"Vnph" (Anger)

See also Fury, Wrath

Angle

Div

Animal

See Beast, Creature

Another

Asymp (Another)

"Smnad" (Another)

Symp (Another)

Any

DroIn (Any)

Apparel

Zonac (Appareled with, Cloathed)

See also Garment, Garland

Appear

Zamran (To Appear)

See also Arise

Appendage

See Member

Apply

Imuamar (To Apply unto)

Are

Chiis (Are)

Chis (Are)

"Gchis" (Are)

Geh (Are / Art)

I (Is, Are)

"Ichis" (Are)

Zchis (They Are)

See also Is, May Be, Shall Be, Was,

Were

Are as

Chista

Are as the Third

Chistad

Are Become

Inoas

Are Measured

Chisholq

Are Mighty

Chismicaolz

Are Not

Gchisge (Are Not)

Ichisge (Are Not)

Are There

"Chisda"

Arise/Rise

Torgu (Arise)

Torzu (Arise)

Torzul (Shall Rise)

Torzulp (To Rise)

See also Lift Up, Appear

Ark

Ern (Ark)

See also Harbor

Arrogance

See Pomp

Arrow

"Mal" (Thrust, Arrow, Increase)

Art

See Are

As

“Ca” (As?)

Ta (As)

As Bucklers

Talolcis

As Comforters

Tablior

As the First

Talo

As Many

Plosi (As Many)

See also Many

As is Not

Tage

As Olives

Taqanis

As the Second

Taviv

As Sickles

Tapuin

As the Third

“Tad”

Assortment

See Variety

Asylum

See Ark, Harbor

Athamor (Alchemical Furnace)

Rlodnr (Alchemical Furnace or Heat)

Attach

See Bind, Fasten, Truss Together

Attend

See Apply, Appear

Attire

See Apparel, Garment, Garland

Attractive

See Beauty

Authority

See Dominion

“Avoidance of Earthly Things”

See “Earth-Fleer”

B (Pa)**Balance**

Piap (Balance)

Bane*See* Torment**Barb***See* Thorn**Barrier***See* Buckler**Be***See* Am, Are, Become, Is, Let There

Be, Not, Shall Be, Was, Were

Bear*See* Bring Forth**Bear Witness**

O (Come and Bear Witness)

Oh (Come and Bear Witness?)

Beast

Levithmong (Beasts of the Field)

See also Creature**Beauty**

Turbs (Beauty)

Urbs (Beautified)

Because

Bagle (For, Wherefore, Because)

Baglen (Because)

See also For, Therefore, Wherefore**Become**

Inoas (Are/Have Become)

Noaln (May Be)

Noan (To Become)

Noar (Has Become)

Noas (Have Become)

Noasmi (Let Become)

Become Strong

Ugeg (Become Strong)

Ugegi (Become/Grow Strong)

See also Strong**Bed**

Tianta (Bed)

Before

Aspt (Before, In Front)

See also Precede**Be Friendly unto Me**

Zorge (Be Friendly unto Me)

Beginning

Acroodzi (Beginning)

Amgedpha (I Will Begin Anew)

Croodzi (Beginning of Things)

Iaod (Beginning)

Iaodaf (In the Beginning)

Nostoah (It Was in the Beginning)

Begotten

Iusmach (Begotten)

Behold

Micma (Behold)

See also Look, See**Be It Made with Power**

Chramsä

See also Let There Be**Beneath**

Oroch (Under)

Orocha (Beneath)

See also Under

Between

See Amidst, Among

Bind

Alar (To Settle, To Place)

Allar (To Bind Up)

See also Set, Settle, Place, Plant

Blood

Cnila (Blood)

Boil

See Seethe

Bolt

See Arrow

Born

See Begotten

Boundaries

See Corners

Branch

Lilonon (Branches)

Breath

Gigipah (Living Breath)

Brightness

Luciftian (Ornaments of Brightness)

Luciftias (Brightness)

See also Light, Shine

Bring Down

Drix (To Bring Down)

See also Cast Down

Bring Forth

Yolcam (To Bring Forth/Bear)

Yolci (To Bring Forth)

Brother

Esiasch (Brothers)

Buckler

"Lolcis" (Bucklers)

Building

Orscatbl (Buildings)

Trof (Building)

See also House, Dwelling

Bulwark

See Buckler

Burn

Ialpon (To Burn)

Ialpor (Flaming)

See also Fire, Flame, Shine

Burning Flame

Ialprg (Burning Flame)

Ialpurg (Burning Flames)

But

Crip (But)

"Crp" (But)

Oq (But/Except)

See also Except

But One

Crpl

C (Veh)**Call**

"Ium" (Is Called)

Iumd (Is Called)

Can

Adgt (Can)

Cannot

"Pamis" (Cannot)

Ipamis (Cannot Be)

See also No/None, Not

Carry Out

See Execute

Cast Down

Adrpan (Cast Down)

See also Bring Down

Cause

Gru (To Cause, Bring about, Result)

Cave/Cavern

Tabges (Caves)

Celebrate

See Rejoice

Center

Ovoars (Center)

See also Amidst

Chamber

Ooge (Chamber)

Characteristic

See Quality

Christ in Hell

Iurhoh (What Christ Did in Hell)

Churn

See Mingle, Seethe

Circle

Comselh (Circle)

Classify

See Separate Creatures

Clothed

See Apparel, Garment, Garland

Coat

Mabza (Coat)

Come

Carma (Come Out)

Niis (Come Here)

Niisa (Come Away)

Niiso (Come Away)

Come and Bear Witness

O (Come and Bear Witness)

Oh (Come and Bear Witness?)

Comfort

"Bigl" (Comforter?)

Bigliad (In Our Comforter)

"Bliard" (Comfort)

Blior (Comfort)

Bliora (Comfort)

Bliorax (To Comfort)

Bliorb (Comfort)

Bliors (Comfort)

"Bliort" (Comfort)

Pibliar (Places of Comfort)

Command

See Dominion, Government

Conceit

See Pomp

Conclude

Iaial (To Conclude, Judge)

See also Judgment

Conflict

See Differ, Discord

Confound

Oucho (Confound)

Unchi (To Confound)

Urch (The Confusers)

See also Confuse

Confuse

Urch (The Confusers)

See also Confound

Connect

See Fasten, Truss Together

Conquer

See Stretch Forth/Conquest

Conquest

See Stretch Forth/Conquest

Consistent/Constant?

See "In One Number," Always

Container

See Cup, Vessel, Vial

Continue

Miam (Continuance)

"Mian" (Continuance)

Pild (Continually)

See also Successive, Abide, Remain

Corner

Miinoag (Corners—Boundaries)

See also Skirt

Corrupt

See Rotten

Count

See Number (especially "Numbered")

Countenance

See Face

Couple

Pola (Two, together/Couple)

See also Together, Two, Wedding

Course

"Elzap" (Course)

"Lzar" (Courses)

Covenant

Sibsi (Covenant)

See also Promise, Swear

Cover

Ethamz (To Cover)

Creation

Qaa (Creation/Garments)

Qaan (Creation)

Qaaon (Creation)

Qaas (Creation)

See also Creator

Creator

Qaal (Creator)

Qadah (Creator)

See also Creation

Creature

Tolham (All Creatures)

Tolhami (Upon All Creatures)

Toltorg (Creatures)

Toltorgi (With Creatures)

"Toltorn" (Creature)

See also Beast**Crown**

Momaο (Crowns)

"Momar" (To Crown)

Cry

Bahal (Cry Loudly)

See also Weep**Cup**

Talho (Cups)

See also Vessel, Vial**Curse**

Amma (Cursed)

See also Wicked

D (Gal)

Damn/Damned

See Curse

Dark

Ors (Darkness)

Dart

See Arrow, Fiery Arrow/Dart

Daughter

Pasbs (Daughters)

Dawning

See Beginning

Day

Basgim (Day)

See also Midday

Death

Teloah (Death)

Teloch (Death)

Death Dragon

Telocvovim (Death Dragon, "Him
That Is Fallen")

See also Devil, Lucifer, Satan

Decorate

See Garnish

Deep

See Sea

Deface

Tonug (To Deface)

See also Destroy

Defense

See Buckler

Deliver

Zonrensg (To Deliver)

Obelison (Pleasant Deliverer, the

Angel Befafes)

Obelisong (Pleasant Deliverers)

See also Bring Forth

Demand

See Require

Depths of My Jaws

Piadph (Depths of My Jaws)

Descend

Uniglag (To Descend)

See also Fall, Sink, Stoop

Destroy

"Quasb" (To Destroy)

See also Deface

Devil, The

Coronzom

Githgulcag

Telocvovim (Death Dragon, "Him
That Is Fallen")

See also Satan, Lucifer

Devoid

See Empty

Diamond

Achildao (Diamond)

Differ

Dilzmo (To Differ)

Diminish

Prdzar (To Diminish)

Discord

Osf (Discord)

Dispose

Lrasd (To Dispose, To Place)

Dive

See Sink, Stoop, Fall

Diversity

See Variety

Divide

Poilp (Divided)

Yrpoil (Division)

See also Separate

Divine Names

Baeovib (Righteousness)

El (The First)

Enay (Lord)

Gahoachma (I Am That I Am)

Galsagen (Divine Power Creating the
Angel of the Sun)

Galvah (The End/ *Omega*)

Geiad (Lord and Master)

Gohed (One Everlasting, All Things
Descending Upon One)

Iad (God)

"Iadoias" (Eternal God)

Iadpil (Unto Him)

Iaida (The Highest)

Iaidon (The All Powerful)

Ia-isg (Everlasting One and Indivisible
God)

Iidoigo (Him Who Sits upon the Holy
Throne)

Ioiad (Him That Liveth Forever)

L (The First, One)

NA (The Trinity, Lord)

See also Angelic Orders

**"Divine Power Creating the Angel
of the Sun"**

Galsagen

Divine Throne, The

See Mighty Seat

Division

See Divide

Do/Does (Doth)

Gnay (Doth)

Dominance

See Dominion

Dominion

Bab (Dominion)

See also Government, Kingdom

Doth

See Do/Does

Dragon

"Vonin" (Dragons)

"Vovim" (Dragon)

Vovina (Dragon)

Dress

See Apparel, Garment, Garland

Dross

See Moss

Drunk

Orsba (Drunken)

Dry

Orscor (Dryness)

Dwell/Dwelling

Faonts (To Dwell within)

"Faorgt" (Dwelling Place)

Fargt (Dwelling Places)

"Praf" (To Dwell)

See also Living Dwellings, Building,
House

E (Graph)

Eagle

Vabzir (Eagle)

Earth

Caosg (Earth)

Caosga (Earth)

Caosgi (Earth)

Caosgin (Earth)

Caosgo (Of the Earth)

Caosgon (Unto the Earth)

“Earth-Fleer”

Nalvage (Earth-Fleer, or Avoidance of
Earthly Things)

Earthquakes

Gizyax (Earthquakes)

East

Raas (East)

Rassy (East)

Elder

Uran (Elders)

Empty

Affa (Empty)

End

Ul (End)

Uls (Ends)

See also Omega

Endure

See Abide

Enigma

See Mystery

Enjoyment

See Pleasure, Joy

Enlarge

See Magnify

Enter

Zimii (To Enter)

Eon

See Age

Equal

Parach (Equal)

See also Same

Era

See Age

Essence

See Marrow

Establish

Sach (The Establishers)

Eternal God

“Iadoias” (Eternal God)

*See also Everlasting, Him That Liveth
Forever, God, Lord*

Even

Nomig (Even as)

Everlasting

Ia-isg (Everlasting One and Indivisible
God)

Gohed (One Everlasting...)

*See also God, Eternal God, Him That
Liveth Forever, Lord*

Every One

Vomzarg (Every One / All)

See also All

Everything*See* All**Exalted***See* Great**Except**

Oq (But/Except)

M (Except)

See also But**Excite***See* Stir**Execute**

Fisis (To Execute, Carry Out)

Eye

Ooanoan (Eyes)

Ooaona (Eyes)

F (Or)

Face

Adoian (Face)

Faith

Congamphlgh (Faith/Holy Ghost)

Gono (Faith/Trust/Loyalty)

Fall

Dobix (To Fall)

Loncho (To Fall)

See also Descend, Sink, Stoop

Fashion

See Frame

Fasten

Amipzi (To Fasten)

See also Truss Together

Fate

See Providence

Fear God

Hoxmarch (To Fear God)

See also Those That Fear God

Feet

Lasdi (Feet)

Lusd (Feet)

Lusda (Feet)

Lusdan (Feet)

"Fervency"

Laua (Fervency/Humility—an attitude in prayer?)

Fiery Arrow/Dart

Malprg (Through-thrusting Fire,

Fiery Arrow)

Malpurg (Fiery Arrows)

See also Fires of Life and Increase

Fire

"Pirgi" (Fires)

Prge (Fire, Flame, Flames)

Prgel (Fire)

See also Burn, Flame, Light

Fires of Life and Increase

Malpirgi

See also Fiery Arrow, Through-thrusting Fire

Firmament

Calz (Firmaments)

See also Heaven, Firmaments of Waters

Firmaments of Waters

Pilzin (Firmaments of Waters)

See also Firmament, Heaven, Water

First

El (The First, God)

"Elo" (The First)

Ili (The First)

L (One, The First, God)

La (The First)

Lu (From One)

First Flame

Lialprt

First Glory

"Pirgah" (The First Glory)

See also Flame, Fire

Flame

Ialpirt (Light, Flame)

Ialpor (Flaming)

"Ialprt" (Light, Flame)

"Prg" (Fire, Flame, Flames)

Prge (Fire, Flame, Flames)

"Purg" (Fire, Flame, Flames)

Vep (Flame)

See also Burn, Fire, Light

Flames of the First Glory

Ialpirgah

Flourish

Cacacom (To Flourish)

Flower

Lorslq (Flowers)

Fly Into

Zildar (Fly into)

See also Within

Foot

See Feet

For

Bagle (For, Wherefore, Because)

Lap (For)

See also Therefore, Wherefore,
Because

Forget

Bams (To Forget)

Form

See Frame

Fourth

"Es" (Fourth)

S (Fourth)

Fourth Angle

Sdiv

Frame

Izazaz (To Frame, To Form)

Friendly

See Be Friendly unto Me

Front

Aspt (Before, In Front)

See also Face

Frown Not

Ucim (Frown Not)

See also Happy

**"Furious and Perpetual Fire
Enclosed for the Punishment of
Them That Are Banished From the
Glory"**

See Hellfire

Furnace

See Athanor (Alchemical Furnace)

Furnish

Tooat (To Furnish)

See also Provide

Fury

Bagie (Fury)

Baltim (Fury, or Extreme Justice)

See also Anger, Wrath

G (Ged)

Garb

See Apparel, Garment, Garland

Garland

Obloc (Garland)

See also Garment

Garment

Oboleh (Garments)

Qaa (Garments/Creation)

See also Apparel, Garland

Garnish

Gnonp (To Garnish)

Gather

Aldi (To Gather)

Aldon (Gird Up, Gather Together)

See also Gird, Harvest

Gird

Aldi (To Gather)

Aldon (Gird Up, Gather Together)

See also Gather, Bind

Girdle

Atraah (Girdles)

Give

Dluga (To Give)

"Dlugam" (Given)

Dlugar (To Give)

Phama (I Will Give)

Glory, Glorious

Adgmach (Glory, Adoration, Praise)

Busd (Glory, Glorious)

Busdir (Glory, Glorious)

"Pirgah" (Glory)

See also Admiration, Adoration,
Praise, Magnify, Wonder

Glory of Her

Busdirtilb

Go Before

See Precede

God

Geiad (Lord and Master)

Iad (God)

"Iadoias" (Eternal God)

Iadpil (To Him)

Iaida (The Highest)

Iaidon (All Powerful)

Ia-isg (Everlasting One and Indivisible
God)

Idoigo (Him Who Sits upon the Holy
Throne)

Ioiad (Him That Liveth Forever)

Mad (A God, Your God)

Oiad (Of God)

Piad (Your God)

See also First, God of Righteousness,
Lord, Worker of Wonders

God Eternally Crowned

Iadoiasmomar (God Is, Was, and
Shall Be Crowned)

God Is, Was, and Shall Be Crowned

See God Eternally Crowned

God of Righteousness

Iadbaltoh

See also God, Lord

God of Stretch Forth and Conquer

Madzilodarp (God of Conquest)

Gold

Audcal (Alchemical Gold, Alchemical Mercury)

Govern/Government/Governor

Anetab (In Government)

Caba (To Govern)

Gnataab (Your Governments)

Netaab (Governments)

Netaaib (Government)

Tabaam (Governor)

Tabaord (Be Governed)

Tabaori (To Govern)

"Tabas" (To Govern)

See also Steward, Dominion, Reign

Great

Drilpa (Great)

Drilpi (Greater Than)

Great Name

Monasci (Great Name)

Groan

Holdo (To Groan)

Grow

See Flourish

Grow Strong

Ugeg (Become Strong)

Ugegi (Become / Grow Strong)

See also Strong

Guard

Bransg (A Guard)

H (Na)

Half

Obza (Half)

Hand

Azien (Hands)

Ozien (My Own Hand)

Ozol (Hands)

Zien (Hands)

Zol (Hands)

Handmaid

Qurlst (Handmaid)

See also Minister, Servant

Happy

Ulcinin (Happy)

See also Frown Not

Harbor

Blans (To Harbor)

See also Ark

Harlot

Ababalond (Harlot)

Harmony

See Balance

Harvest

"Giar" (Harvest)

See also Gather

Has

See Have/Has

Have/Has

"Brin" (Have)

"Brint" (Has)

Brints (To Have)

Haven

See Ark, Harbor

He

See Him, His

"He That Speaks"

Mapsama

Head

Dazis (Heads)

Hear

See Listen

Hearken

See Listen

Heart

Monons (Heart)

Heaven

"Madriax" (Heavens)

Madriiix (Heavens)

Oadriax (Lower Heavens)

Piripsax (Heavens)

Piripsol (Heavens)

Piripson ('Third? Heaven)

See also Firmament

Hellfire

Donasdogamatastos (The Furious and

Perpetual Fire Enclosed for the

Punishment of Them That Are

Banished From the Glory)

Her

"Ip" (Her)

Tilb (Her)

Tiobl (Within Her)

See also She

Her Course

Elzaptilb (Her Course)

Her Understanding

Omptilb

Here

Emna (Here)

Sem (In This Place)

Highest

Iaida (The Highest)

See also God, Lord

Him

Iadpil (Unto Him—God)

Tox (His, Him)

See also His

“Him That Is Fallen”

Telocvovim (Death Dragon, “Him That Is Fallen”)

See also Devil, Lucifer, Satan

“Him That Liveth Forever”

Ioiad (Him That Liveth Forever)

See also Eternal God, God, Lord

“Him Who Sits upon the Holy Throne”

Idoigo (Him Who Sits upon the Holy Throne)

See also God, Lord

His

Tox (His, Him)

See also Him

His Pomp

Avavox

His Power

Lonshitox

Hollow

See Empty

Holy

Pir (Holy Ones)

See also Angels

“Holy Ghost”

Congamphlgh (Faith/Holy Ghost)

Honor

Iaiadix (Honor)

Horn

“Mospleh” (Horns)

House

Salman (House)

See also Building, Dwelling

How Many

“Irgil” (How Many)

See also Many

How Many Are There

Irgilchisda

How Now

Mabberan (How Now?)

Humility

Laua (Fervency/Humility—an attitude in prayer?)

Hundred

Torb (One Hundred)

Hyacinth Pillars

See Pillar

I (Gon)**I**

Ol (I)

"I Am That I Am"

Gahoachma

I Am the Lord (Your) God

Zirenaiad

"I Desire Thee, O God"

Arphe

In Front*See* Before**"In One Number"**

Sagacor (In One Number)

"In This Place"

Sem

See also Here**Increase**

"Coazior" (To Increase)

"Mal" (Thrust, Arrow, Increase)

See also Add**Ineffable***See* Unspeakable**Iniquity**

Madrid (Iniquity)

See also Sin**Intent**

Fafen (Intent, Train)

Is

I (Is, Are)

See also Am, Are, Is Not, May Be,

Shall Be, Let There Be, Was, Were

Is 31

Iga

Is As

Ita

Is Given

Idlugam

Is a House

Isalman

Is Not

Ipam (Is Not)

Ipamis (Cannot Be)

See also No/None, Not**Is One**

Il

Is Such As

Icorsca

Is Wrath

Ivonph

See also Is Wrath in Anger**Is Wrath in Anger**

Ivonpovnph

See also Is Wrath**It**

"T" (It)

It Is

Ti

J (Ged)**Join**

See Fasten, Truss Together

Joy

Moz (Joy, Joy of God)

See also Pleasure

Judgment

Balzizras (Judgment)

See also Conclude

K (Veh)**Kindness**

See Mercy

Kingdom

Adohi (Kingdom)

Londoh (Kingdom)

See also Dominion

Just/Justice

Balit (The Just)

Balt (Justice)

Baltan (Justice)

Baltim (Extreme Justice, or Fury)

Padgze (Justice From Divine Power

Without Defect)

Know

See Knowledge, Understand

Knowledge

Iadnah (Knowledge)

Iadnamad (Pure Knowledge)

See also Understand

L (Ur)**Laborer**

See Workmen

Laid Up

Maasi (Laid up, Stored)

Lamentation

Eophan (Lamentation)

See also Sorrow, Woe

Lamp, Lantern

Hubaio (Lanterns)

Hubar (Lamps)

Hubaro (Living Lamps)

See also Lantern

Law

See Legislate

Lead

See Before

Legislate

Ohorela (To Legislate)

Let

"Ix" (Let)

Let Her Be Known

Ixomaxip

Let There Be

Christeos (Let There Be)

See also Are, Shall Be

Lift Up

Goholor (Lift Up)

See also Arise

Light

Ialpirt (Light, Flame)

"Ialprt" (Light, Flame)

See also Brightness, Flame, Shine

Like

"Azia" (Like unto)

Aziazor (Likeness of)

Like unto the Harvest

Aziagiar

Limb

See Branch, Member

Limitless

Maoffas (Measureless)

Listen

Solpeth (Hearken, To Listen)

Toatar (Hearken, To Listen)

Live

"Apila" (To Live)

Hom (To Live)

Living Breath

Gigipah (Living Breath)

Living Dwellings

Paradial (Living Dwellings)

See also Dwell/Dwelling

Loathsome

See Rotten

Loins

"Dax" (Loins)

Long

See Age, Period, Time, While

Look

Dorpha (To Look about)

Dorphal (Looking with Gladness
Upon)

See also Behold, See

Lord

Enay (Lord)

Geiad (Lord and Master)

NA (Lord, the Trinity)

See also God

Lower Heavens

Oadriax (Lower Heavens)

See also Heaven

Loyalty

See Faith

Lucifer

Coronzom

Githgulgag

Telocvovim (Death Dragon, "Him
That Is Fallen")

See also Devil, Satan

M (Tal)

Made/Make

Eol (Made)

Eolis (Making)

Oln (Made of)

Ozazm (To Make)

Ozazma (To Make)

Made a Law

See Legislate

Made Mankind

Olcordziz

Magnify

Ovof (To Magnify)

See also Adoration, Glory, Praise

Make

See Made/Make

Man

"Olap" (Men)

Ollog (Men)

"Ollor" (Man)

Oloro (Of Man)

See also Mankind, Work of Man

Mankind

Cordziz (Mankind)

See also Man

Mansion

See Palace

Many

"Irgil" (How Many)

Plosi (As Many)

Marble

Pidiai (Marble)

Marrow

Tranan (Marrow)

Master

Geiad (Lord and Master)

See also Lord

May Be

Noaln (May Be)

See also Are, Become, Let There Be,
Shall Be

Measure

Holq (To Measure)

Maoffas (Measureless)

Member

Paombd (Members, Parts, Append-
ages)

See also Part

Memory

See Remember

Men

See Man, Mankind

Mercury

Audcal (Alchemical Gold, Alchemical
Mercury)

Mercy

Iehusoz (God's? Mercies)

Rit (Mercy)

Midday

"Bazem" (Midday)

Bazemlo (Midday the First)

See also Day

Middle

See Amidst, Center

Midst*See* Amidst**Mighty***Canse* (Mighty)*Cruscanse* (More Mighty)*Micalp* (Mightier)*Micalzo* (Mighty, Power)*Micaoli* (Mighty)*Micaolz* (Mighty)*Omicaolz* (Be Mighty)*Vohim* (Mighty)*See also* Strong, Power**Mighty Seat***Oziayal* (Mighty Seat—Throne of God)*See also* "Him Who Sits upon the Holy Throne"**Millstone***Aviny* (Millstones)**Mind***Manin* (In the Mind)**Mingle***Cinxir* (To Mingle)**Minister***Cnoquodi* (Ministers)*See also* Handmaid, Servant**Misery***See* Torment**Mix***See* Mingle**Moment***Oanio* (Moment)**Moon***Graa* (Moon)**More***"Crus"* (More, Greater?)**More Mighty***Cruscanse***Moreover***Pilah* (Moreover)**Moss***Mom* (Moss, Dross?)**"Mother of Vinegar"***See* Tartar**Motion***Zna* (Motion, Action)*See also* Action, Move, Rest Not, Stir**Mount of Olives***See* Olive Mount**Mourning***See* Sorrow, Lamentation**Mouth***Butmon* (Mouth)*Butmona* (Mouth)*Butmoni* (Mouths)**Move***Zacam* (To Move)*Zacar* (Move)*See* Action, Motion, Rest Not, Stir**Mystery***Cicle* (Mysteries)*Cicles* (Mysteries)*See also* Secret

N (Drux)

Name

Dooain (Name)

Dooaip (In the Name)

Dooiap (In the Name)

Monasci (Great Name)

Omaoas (Names)

Need

See Require

Neither

Larag (Neither/Nor)

See also No/None, Not

Nest

Virq (Nests)

Night

Dosig (Night)

Nine

Em (Nine)

No/None

Ag (No, None)

See also Not, Neither

No Creature

Ågtoltorn

Noise

Nidali (Noises)

None

See No, Neither

Noon

See Midday

No One

“AgI”

No One Creature

Ågtoltorn

No Place

Ripir (No Place)

“Nor”

See Neither

North

Lucal (North)

Not

“Ge” (Not)

Ip (Not)

Ipam (Is Not)

Ipamis (Can Not Be)

“Pam” (Not)

“Pamis” (Cannot)

See also Cannot, Neither, No/None

Number

Capimaon (Number of Time)

Cormf (Number)

Cormfa (Numbers)

Cormp (Numbered)

Cormpo (Hath Yet Numbered)

Cormpt (Numbered)

Sagacor (“In One Number”—Consistent/Constant?)

See also Successive

O (Med)**Oak**

Paeb (Oak)

Obedience

Adna (Obedience)

See also Obey

Obey

Darbs (Obey)

See also Obedience

Ocean

See Sea

Of

De (Of)

Olive

"Qanis" (Olives)

Olive Mount

Adroch (Olive Mount)

Omega (The End)

Galvah (The End—*prop. n.*)

See also End

One

L (One, The First—God)

Lu (From One)

See also First

One Another

Lsmnad

**"One Everlasting, All Things
Descending Upon One"**

Gohed

See also One, Lord, God

One Rock

Lpatralx

One Season

Lnibm

One While

Lcapimao

Only

See But

Open

Odo (To Open)

Or

Q (Or)

Or as

Qta

Organize

See Dispose

Or the Horns

Qmospleh

Over

Vors (Over)

Vorsg (Over You)

P (Mals)

Pair

See Couple

Palace

Poamal

Palm

Nobloh (Palms of the Hands)

Part

Saanir (Parts)

See also Member

Partake

Plapli (Partakers)

Peace

"Etharzi" (Peace)

Perform

See Execute

Period

Matorb (Long, period of time)

See also Age, Time, While

Persecute

See Torment

Persist

See Abide

Philosopher's Stone

Darr (The Philosopher's Stone)

Pillar

Nazarth (Pillars of Gladness)

Nazavabh (Hyacinth Pillars)

See also Strong Towers

Place

Aala (To Place)

Oali (To Place)

See also Bind, Dispose, Set, Settle, Sit,
Plant

Places of Comfort

Pibliar (Places of Comfort)

Plant

Harg (To Plant)

See also Bind, Place, Set, Settle, Sit

Pleasant Deliverer

Obelisong (Pleasant Deliverers)

Obelison (Pleasant Deliverer, the
Angel *Befafes*)

Pleasure

"Qrasahi" (Pleasure)

See also Joy

Plummet

See Fall, Sink, Stoop

Poison

Faboan (Poison)

See also Wormwood

Pomp

"Avav" (Pomp)

Pour

Panpir (To Pour Down)

Power

Gmicalzo (In Power)

Iaidon (The All Powerful—God)

Lansh (Exalted Power)

Lonsa (Power)

Lonshi (Power)

"Lonshin" (Powers)

Micalzo (Power, Mighty)

Nanaeel (My Power)

See also Mighty, Strong

Power of Understanding

Gmicalzoma

Praise

Adgmach (Glory, Adoration, Praise)

“Ecrin” (Praise)

Luas (Those Who Praise or The
Triumphant)

Oecrimi (To Sing Praises)

Restil (To Praise Him?)

See also Admiration, Adoration,
Glory, Magnify

Pray/Prayer

Zuraah (Prayer?)

Precede

Tastax (Going Before, To Precede)

See also Before

Prepare

Abramig (To Prepare)

Abramg (To Prepare)

See also Provide

Pretty

See Beauty

Pride

See Pomp

Q (Ger)

Quality

Aspian (Qualities, Characteristics)

Produce

See Bring Forth

Promise

Aisro (To Promise)

Isr (Promise?, A Son of the Sons of
Light)

Isro (Promise of)

See also Covenant, Swear

Prosper

See Flourish

Prostitute

See Harlot

Provide

Abraassa (To Provide)

See also Prepare, Furnish

Providence

Yarry (Providence)

Psalm

See Song

Pure (Undefiled)

Mad (Your God, “Pure/Undefiled”)

Pure Knowledge

Iadnamad

Put

See Place

R (Don)**Rage**

See Fury, Wrath

Rain

See Pour

Raise

See Lift Up, Arise

Read

Hardch (To Read?)

"Reasonable Creature"

See Man, Mankind

Receive

Ednas (Receivers)

Recollection

See Remember

Refuge

See Ark, Harbor

Regret

See Repent

Reign

Bogpa (To Reign)

Sonf (To Reign)

See also Govern

Rejoice

Chirlan (To Rejoice)

Remain

"Paox" (To Remain)

Paoxt (Let Remain)

See also Abide, Continue

Remainder

See Rest

Remember

Papnor (Remembrance, Memory)

Repent

Moooah (To Repent)

Require

Unig (To Require)

Rest

"Page" (To Rest)

Udl (The Rest)

Undl (The Rest)

See also Sleep

Rest Not

Pageip

See also Action, Move

Rich

"Las" (Rich)

Rich Man

Lasollor

Righteous

Baeovib (Righteousness)

Baltle (Righteousness)

Baltoh (Righteousness)

Baltoha (My Righteousness)

Samvelg (The Righteous)

Rise

See Arise

Roar

Yor (To Roar)

Rock

"Patralx" (Rock)

See also Stone

Rod

Cab (Rod/Scepter)

Room

See Chamber

Rotten

Qting (Rotten)

Rule

See Govern, Reign

Run

Parm (To Run)

Parmgi (Let Run)

S (Fam)

Safeguard

See Buckler

Salt

Balye (Salt)

Same

Lel (Same)

See also Equal

Sanctuary

See Ark, Harbor

Satan

Coronzom

Githgulcag

Telocvovim (Death Dragon, "Him
That Is Fallen")

See also Devil, Lucifer

Say

Gohia (We Say)

Goho (To Say)

Gohol (To Say)

Gohon (Have Spoken)

Gohulim (It Is Said)

Gohus (I Say)

See also Speak, Talk

Sayeth the First

Gohel

Sayeth the Lord

Gohoiad

Scepter

See Rod

Scorpion

Siatrix (Scorpions)

Scourge

See Torment

Scythe

See Sickle

Sea

Zumvi (Seas)

Seal

Emetgis (Seal)

Season

"Nibm" (Season)

See also Period, Age

Seat

Othil (Seats)

Thil (Seats)

Thild (Seats)

"Thiln" (Seats)

See also Mighty Seat

Seats of Mercy

Othilrit

See also Mighty Seat

Second (2nd)

Viiv (Second)

Viv (Second)

See also Two

Second (unit of time)

See Moment

Second Angle

Vivdiv

Second Flame

Vivialprt

Secret

Ananael (Secret Wisdom)

Laiad (Secrets of Truth)

See also Mystery

Secrets of Truth

Laiad (Secrets of Truth)

Secret Wisdom

Ananael (Secret Wisdom)

See

“Puran” (To See)

See also Behold, Look

Seethe

Vrelp (Strong Seething)

Senior

See Elder

Separate

Pala (Two, separated)

See also Two, Divide, Separate Creatures

Separate Creatures

Tliob (To Separate Creatures, Classify?)

See also Separate

Servant

Cnoqod (Servants)

Cnoquol (Servants)

Lang (Those Who Serve)

Noco (Servant)

See also Handmaid, Minister, Serve

Serve

Aboapri (To Serve)

Booapis (To Serve)

See also Servant

Set

Othil (To Set / Seat)

See also Bind, Place, Plant, Settle, Sit

Settle

Alar (To Settle, To Place)

Allar (To Bind Up)

See also Set, Sit, Bind, Place, Plant

Shall Be

Chiso (Shall Be)

Trian (Shall Be)

See also Are, Let There Be, May Be

Shall Not See

“Ipuran”

She

“Pi” (She)

See also Her

Sheath

See Sleeve

She Is

Pii

Shelter

See Harbor, Ark

Shine

Loholo (To Shine)

See also Burn, Brightness

Show Yourself

See Appear

Sibling

See Brother

Sickle

“Puin” (Sickles)

Signify

Alca (To Signify?)

Sin

Doalim (Sin)

See also Iniquity

Sing Praises

Oecrimi (To Sing Praises)

See also Praise

Sink

Carbaf (Sink)

See also Fall, Descend, Stoop

Sit

Trint (To Sit)

See also Place, Set, Settle

Six

Norz (Six)

Skirt

Unalah (Skirts)

See also Corner

Sleep

Brgda (To Sleep)

See also Rest

Sleeve

Collal (Sleeves/Sheaths)

“Slimy Things Made of Dust”

Apachana (The Slimy Things Made of Dust)

Smile

See Frown Not

See also Happy

Sol

See Sun

Son

“Nor” (Son)

“Norm” (Son/Sons)

Noromi (Sons)

Song

Faaip (Voicings, as in Songs or Psalms)

Luaiahe (Song of Honor)

Sons of Men

Normolap

Sons of Pleasure

Norquasahi

Sorrow

Ser (Sorrow)

Tibibp (Sorrow)

See also Lamentation, Woe

South

Babage (South)

Babagen (South)

Speak

Brita (To Speak of, Talk About)

Camliax (Spake, Spoke)

See also “He That Speaks,” Talk, Say

Speech from God

Loagaeth (Speech from God—the Holy Book)

Spirit

Gah (Spirits—Angels?)

Tohcoth (Nature Spirits)

Staff

See Rod

Stand

Biab (To Stand)

Star

Aoiveae (Stars)

Start*See* Beginning**Steward**

Balzarg (Stewards)

See also Governor**Sting**

Grosb (Bitter Sting)

Stir

Lring (To Stir Up)

Zixlay (To Stir Up)

See also Action, Mingle, Motion,
Move, Rest Not, Seethe**Stone**

Orri (Barren Stone)

See also Rock, Philosopher's Stone**Stoop**

"Abai" (Stoop)

See also Fall, Descend, Sink**Stooping Dragons**

Abaivonin

Store*See* Laid up**Stranger**

Gosaa (Stranger)

Strength

Umplif (Strength)

Ugear (Strength of Men)

See also Strong**Stretch Forth/Conquest**

"Zilodarp" (Stretch Forth/Conquest)

Strong

Givi (Stronger)

Ugear (Strength of Men)

Ugeg (Become Strong)

Ugegi (Become / Grow Strong)

Umadea (Strong Towers)

Umplif (Strength)

See also Mighty, Power, Strength**Strong Towers**

Umadea (Strong Towers)

See also Pillar**Subtract***See* Diminish**Successive**

Capimali (Successively)

Capmiali (Successively)

See also Number**Such**

Cors (Such)

Corsi (Such)

Such As

Corsta

Sulfur

Dlasod (Alchemical Sulfur)

Salbrox (Live Sulfur)

Sun

Ror (Sun)

Surge

Molvi (Surges)

Surround*See* Circle**Surrounded***See* Amidst, Among

Swear

Surzas (To Swear)

Znrza (Swore)

See also Covenant, Promise

Sword

Napeai (Swords)

Napta (Two-edged Swords)

Nazpsad (Sword)

T (Gisg)**Talk**

Brita (To Speak of, Talk about)

See also Speak, Say

Tartar

Lulo (Tartar, Mother of Vinegar)

Temple

Siaion (Temple)

Territories

See Vestures

Terror

Ciaofi (Terror)

That

Ar (That)

Ds (Which/That)

See also Which, These, Those

That Govern

Artabas

That Increase

Arcoazior

That Understand

Dsom

Thee

See You

Them

Par (Them)

There

"Da" (There)

Geta (There)

Therefore

"Ca" (Therefore)

Darsar (Wherefore, Therefore)

See also For, Because, Wherefore

These

Unal (These)

See also This, Those

These Are

Unalchis

They

See Them

Third

D (Third)

Third Angle

Duiv

Third Flame

Dialprt

This

"Oi" (This)

See also That, These, Those

This House

Oisalman

Thorn

Nanba (Thorns)

Those

Priaz (Those)

Priazi (Those)

See also That, This, These

Those That Fear God

Amzes ("Those That Fear God")

See also Fear God

Thou

See You, Yourself

Thought

Angelard (Thoughts)

Thousand

Matb (One Thousand)

Throne (of God)

See Mighty Seat

Through-thrusting Fire

See Fiery Arrow

Thrust

"Mal" (Thrust, Arrow, Increase)

Thunder

Avavago (Thunders of Increase)

Const (Thunders)

Coraxo (Thunders)

Sapah (Mighty Sounds)

Thy

Aqlo (Thy)

"Yl" (Thy)

See also You, Yourself

Time

Acocasb (Time)

Capimaon (Number of Time)

Cocasb (Time)

Cocasg (Times)

Qcocasb (Contents of Time)

See also Age, Period, Season, While

To

See Unto

Together

Pola (Two, together/Couple)

See also Couple, Two, Wedding

Torment

Mir (Torment)

See also Vex

Torture

See Torment

Tower

See Strong Towers, Pillar

Train

Fafen (Train, Intent)

Treasure

Limlal (Treasure)

Trinity

NA (Lord, Trinity)

Triumph

Luas (Those Who Praise or The

Triumphant)

Toh (To Triumph)

"Toha" (Triumph)

Troop

See Guard

**"True Measure of the Will of God
in Judgment, Which is by Wisdom"**

Miketh

True Worshiper

Hoath (True Worshiper)

Truss Together

Commah (To Truss Together/Join)

See also Fasten, Bind

Trust

See Faith

Truth

"Vaoan" (Truth—Higher)

Vooan (Truth—Lower)

Two

Pala (Two-separated)

Pola (Two-together, Couple)

Olani (Two Times, Twice)

See also Second

Twice

See Two

U (Van)

Undefined

See Pure

Under

Oroch (Under)

Orocha (Beneath)

See also Beneath

Understand

Om (To Understand / Know)

"Oma" (Of Understanding)

Omax (To Know)

"Omp" (Understanding)

See also Knowledge

Unspeakable

Adphaht (Unspeakable)

Until

Cacrg (Until)

Unto

Pambt (Unto Me)

Pugo (As unto)

Tia (Unto Us)

Upon

Mirc (Upon)

V (Van)**Vacant***See* Empty**Van**

"Ar" (To Van, i.e., to Advance Upon)

Van the Earth

Arcaosgi (To Van the Earth)

Vanity*See* Pomp**Variety**

Damploz (Variety)

Vessel

Izizop (Your Vessels)

Zizop (Vessels)

See also Cup, Vial**Vestment***See* Apparel, Garment, Garland**Vesture**

Zimz (Vestures, Territories)

See also Garment**Vex**

Dodpal (To Vex)

Dodrmni (Vexed)

Dods (To Vex)

Dodsih (Vexation)

See also Torment**Vial**

Efafafe (Vials)

Ofafafe (Vials)

See also Cup, Vessel**Victory***See* Triumph**Vinegar, Mother of***See* Tartar**Virgin**

Paradiz (Virgins)

Visage*See* Face**Visit**

Ef (Visit)

F (Visit)

Visit in Peace

Fetharzi

Visit the Earth

Fcaosga

Visit with Comfort

Fbliard

Voice

Bia (Voices)

Bial (Voice)

Bien (My Voice)

Bahal (Cry with a Loud Voice)

Faaip (Voicings—as in Songs or

Psalms)

Farzem (Uplifted Voices)

Void*See* Empty**Vomit**

Oxex (To Vomit)

W

Walk

"Insi" (To Walk)

Want

See Require

Was

Zirop (Was)

See also Am, Are, Is, Were

Water

Pilzin (Waters)

Zlida (To Water)

Wax Strong

Ugeg (Become Strong)

Ugegi (Become / Grow Strong)

See also Strong

Wealthy

See Rich

Weave

"Oado" (To Weave)

Wedding

Paraclea (Wedding)

See also Couple, Together

Weed Out

Fifalz (Weed Out)

Weep

Raclir (Weeping)

Were

Zirom (They Were)

See also Am, Are, Is, Was

West

Soboln (West)

Wherefore

Bagle (For, Wherefore, Because)

Darsar (Wherefore, Therefore)

See also For, Because, Therefore

Wherein

Quiin (Wherein)

Which

Ds (Which / That)

Dst (Which Also)

See also That, This

Which Are

Dschis

Which Dwell

Dspraf

Which Have

Dsbrin

Which Is

Dsi

Which Is Called

Dsium

Which Prepared

Dsabramg

Which Reign

Dsonf

Which Remain

Dspaaox

Which Walkest

Dsinsi

Which Weave

Dsoado

While

"Cacocasb" (Another While)

"Capimao" (While)

See also Age, Period, Season, Time

Whom/Whose

Asobam (On Whom)

Casarm (Whom)

Casarma (Whom)

Casarman (Whom/Under Whose)

Casarmg (In Whom)

Casarmi (Under Whom)

"Saba" (Whose)

Soba (Whose)

Sobam (Whom)

Sobca (Whose)

"Sobha" (Whose)

"Sobo" (Whose)

Sobra (Whose)

"Sola" (Whose)

Whore

See Harlot

Whose Continuance

Solamian

Whose Courses

Sobolzar

Whose Eyes

Sabaoaona

Whose God

Sobaiad

Whose Works

Sobhaath

Why

See Wherefore

"Why Didst Thou So?"

Gascampho

Wicked

Babalon (Wicked)

See also Curse

Widow

Rior (Widow)

Will

See Your Will Be Done

Wind

Ozongon (Manifold Winds)

Zong (Winds)

Window

"Como" (Window)

Window of Comfort

Comobliort

Wine

Roxtan (Rectified Wine)

Wing

Upaah (Wings)

Upaahi (Wings)

Winnow

See Van

Wisdom

See Secret Wisdom, Knowledge,

Understand

**"With Humility We Call Thee,
with Adoration of the Trinity"**

Argedco

Within

Zylna (Within Itself)

Woe

Ohio (Woe)

See also Sorrow, Lamentation

Wonder

Sald (Wonder)

"Lzirn" (Wonders)

See also Glory

Work

"Aath" (Works)

"Vau" (To Work)

Vaun (To Work)

Work of Man

Conisbra (The Work of Man)

See also Man, Mankind

Workmen

Canal (Workmen)

Work Wonders

Vaulzirn

Worker of Wonders

PELE (Worker of Wonders)

Peleh (Worker of Wonders?)

See also God

World

See Earth

Wormwood

Tatan (Wormwood)

See also Poison

Worship

See True Worshiper

Worthy

Naghezes (To Be Worthy?)

Wrath

Vonph (Wrath)

Vonpho (Of Wrath)

"Vonpo" (Wrath)

See also Anger, Fury

Wrath in Anger

"Vonpovnph"

X (Pal)

There are no Angelical words in Dee's records that translate into English words beginning with the letter X.

Y (Gon)

Yea

See Yes

Yell

See Cry

Yes

Noib (Yea, Yes)

You (pl.)

Nonca (You)

Noncf (You)

Nonci (You)

Noncp (You)

See also You (sing.), Yourself

You (sing.)

Bolp (Be Thou)

Yls (Thou)

Ylsi (Thee)

See also You (pl.), Yourself, Thy

Your

See Thy

Your Loins

Daxil

Yourself

Amiran (Yourselves)

See also You (sing.)

Your Will Be Done

Gemeganza

Z (Ceph)

There are no Angelical words in Dee's records that translate into English words beginning with the letter Z.

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Further Reading

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Note: In various footnotes to the text, Crowley makes correspondences to Enochian letters and Astrological symbols. An ambiguity exists in regard to the letter "T". The Germer/Thelema Publishing Edition of 1952 e.v. makes extensive use of symbols for Astrological concepts, and it is not possible to clearly differentiate the signs for Leo and Caput Draconis in all instances, since the handwritten symbols for these two correspondences are usually indistinguishable in the Germer edition. Enochian corresponds directly to English letters, while the astrological correspondences come from correspondences to Hebrew letters. There are two letters in Hebrew which are loosely rendered "T" in English/Enochian; Tet = Leo and Taw = Caput Draconis/Saturn. Crowley uses both Leo and Caput Draconis for the Enochian "T" in his notes. Where Leo or Caput Draconis is made clear by the context of the note, the rendering has been duplicated here. Where this is ambiguous, T is assumed to be matched to Leo in this text. F.I.Regardie, in his edition, usually renders the Enochian "T" as Caput Draconis, a practice reversed in this present version. A concise edition should therefore be made only after careful examination of the notations for every instance of the use of the Enochian "T", with citation of uncertainty in regard to Leo or Caput Draconis where Crowley's intention is unclear.

---- WEH = Bill Heidrick (William E. Heidrick, TG OTO)

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CCCCXVIII**

Being of the Angels of the 30 Aethyrs

THE VISION AND THE VOICE

With COMMENTARY by THE MASTER THERION

THELEMA PUBLISHING COMPANY

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I N T R O D U C T I O N

The Vision and the Voice of the Angels of the thirty Aethyrs, reprinted from the Equinox, Volume 1, Supplement to No. 5, but here represented for the first time with an elaborate commentary by the MASTER THERION, is unique in that it attempts to describe in a perfectly sane and scientific manner spiritual experiences, and the investigations of the more subtle planes.

The first attempts to obtain these visions were made in 1900, in Mexico, where FRATER PERDURABO had journeyed in his efforts to obtain a perfect understanding of the mystic traditions and methods of attainment of every race and clime. The first two Aires were investigated on November 14 and 17, 1900. The Vision and the Voice was mysterious and terrific in character. But what he saw was not altogether beyond his previous experiences; what he heard was as unintelligible to him as William Blake to a 7th Day Adventist. He was encouraged by the evident importance of these results, but found that he was absolutely unable to proceed with the 28th Aethyr. It became evident, some 9 years later, that what

stopped his further exploration of the Aethyrs in 1900 was simply that his Grade did not entitle him to go further than the 29th. In fact only a Master of the Temple, $8x = 3\{\text{square } x\}$, can penetrate beyond a certain point, and further, as sections of the Comment point out, even a Master of the Temple cannot pierce through the veils surrounding the outer of these Aires.

The Seer had not thought of continuing this work for nearly 9 years. It is not at all clear how the idea came to him in 1909, during a walk through the Desert with Frater O.V., (Victor Neuburg) a Probationer of the A{.'.} A{.'.}, but at Aumale a Hand suddenly smote its lightning into his heart, and he knew that now, that very day, he must take up The Vision and the Voice from the point where he had laid it down in 1900. Parallel to this, it is also possible that he had in his ruck sack one of his earliest Magical Note Books, where he had copied with infinite patience the 19 Calls or Keys obtained by Sir Edward Kelly from certain Angels and written down by Queen Elizabeth's astrologer, Dr. John Dee.

The facts that stamp these Keys or Calls are these. Over 100 squares filled with letters were obtained by these two Magicians, in a manner which no one yet has quite understood. Dee would have one or more of these tables (as a rule 49 by 49) --- some full, others lettered only on alternate squares --- before him on a writing table. Kelly would sit at what they called the Holy Table, and gaze into a "Shewstone" in which he would see an Angel, who would point with a wand to letters on one of these charts in succession. Kelly would report, for example, "He points to column 6, rank 31", and so on, apparently not mentioning the letter, which Dee found and wrote down from the "Table" before him. When the Angel had finished, the message was rewritten backwards. It had been dictated backwards

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as being too dangerous to communicate forwards --- each word being in its nature so powerful that its direct communication would have evoked forces which were not wanted at that time.

These Keys being re-written backwards, there then appeared conjurations in a language which they called "Enochian", or "Angelic". It is not a jargon; it has a grammar and a syntax of its own. It is far more sonorous, stately and impressive than even Greek or Sanskrit and the English translations, though in places difficult to understand, contain passages of a sustained sublimity that Shakespeare, Milton and the Bible do not surpass.

"Can the Wings of the Wind understand your voices of Wonder? O Ye!
The Second of the First! whom the burning flames have framed in the
depths of my Jaws! Whom I have prepared as cups for a wedding, or
as flowers in their beauty for the chamber of Righteousness!
Stronger are your feet than the barren stone! and mightier are your
voices than the manifold winds! For you are become a building such
as is not, save in the mind of the All-Powerful."
(Second Key)

There are nineteen of these Keys: the first two conjuring the element called Spirit; the next sixteen invoke the Four Elements; each sub-divided into four; the nineteenth, by changing two names, may be used to invoke any one of what are called the thirty "Aethyrs" or "Aires".

The genuineness of these Keys, altogether apart from any critical observation, is guaranteed by the fact that anyone with the smallest capacity for Magick finds that they work. The Seer had used these Keys a great deal, --- always with excellent effect. It was in Mexico that the idea occurred to him to discover for himself what these Aethyrs really were, by invoking them in turn by means of the nineteenth key, and, by skrying in the Spirit Vision, judge their nature by what he saw and heard.

It was then in Aumale, that he prepared to commence once more the investigations of these Aethyrs, and accordingly bought a number of notebooks. After dinner, on the 23rd of November, 1909, he invoked the 28th Aethyr by means of this 19th Key. When it was compared with those of the 29th and 30th Aethyrs, --- lo and behold, there were exhibited the same peculiarities of subject and style. This is true also of the 27th, and so on to the 24th; yet there is a continuous advance towards coherence both in each Aethyr itself, and as regards its neighbour. The subject shows solemnity and sublimity, as well as the tendency to fit in with those conceptions of the Cosmos, those mystic Laws of Nature, and those ideas of transcendental Truth which had already been foreshadowed in _The Book of the Law_ (Vernal Equinox, 1904), and the more exalted of the trances which the Seer had experienced prior to this date.

The Method of obtaining _The Vision and the Voice_ was as follows.

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The Seer had with him a great golden topaz (set in a Calvary Cross of six squares, made of wood, and painted vermillion) which was engraved with a Greek Cross of five squares charged with the Rose of 49 petals. He held this, as a rule, in his hand. After choosing a spot where he was not likely to be disturbed he would take this stone and recite the Enochian Call, and after satisfying himself that the forces invoked were actually present, made the topaz play a part not unlike that of the looking glass in the case of Alice. (He had long learned not to trouble himself to travel to any particular place in his Body of Light. He realized that Space was not a thing in itself, but merely a convenient category [one of many such] by reference to which we can distinguish objects from each other.) He would then describe what he saw and repeat what he heard, and Frater O.V., the Scribe, would write down his words, and incidentally observe any phenomena which struck him as peculiar. (For instance, He would at times pass into a deep trance so that many minutes might pass between two successive sentences, as the text to the later Aethyrs shows.)

They walked steadily through the Desert, invoking the Aethyrs, one by one, at convenient times and places, or when the Spirit moved them. As a rule, one Aethyr was obtained every day. Bou-Sada was reached on November 30th; on December 8th they started again through the desert for Biskra which they reached on December 16th, completing the work on the 19th. By the time Bou-Sada was reached, and they had arrived at the 20th Aethyr, the Seer began to understand that these visions were, so to speak, cosmopolitan. They brought all systems of Magical doctrine into harmonious relation. The symbolism of Asiatic cults; the ideas of the Qabalah, both Jewish and Greek; the Arcana of the Gnostics; the Pagan Pantheon, from Mithras to Mars; the Mysteries of Ancient Khem; the Rites of Eleusis; the Scandinavian Sagas; Celtic and Druidical ritual; Mexican and Polynesian traditions; the Mysticism of Molinos no less than that of Islam,--- all these fell into their proper places without the slightest tendency to quarrel. The whole of the past Aeon, in short, appeared in detailed perspective, and each element therefore surrendered its sovereignty to Horus, the Crowned and Conquering Child, the Lord of the Aeon announced in _The Book of the Law_

Love is the law, love under will.

Frater E{.'.}N{.'.}L{.'.}

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The titles of the Thirty AEthyr's whose dominion extendeth in ever
widening circles without and beyond the Watch Towers of
the Universe

(The first is Outermost)

1 LIL	16 LEA
2 ARN	17 TAN
3 ZOM	18 ZEN
4 PAZ	19 POP
5 LIT	20 KHR
6 MAZ	21 ASP
7 DEO	22 LIN
8 ZID	23 TOR
9 ZIP	24 NIA
10 ZAX	25 VTI
11 ICH	26 DES
12 LOE	27 ZAA
13 ZIM	28 BAG
14 UTA	29 RII
15 OXO	30 TEX

THE CALL OR KEY OF THE THIRTY AETHYRS

MADARIATZA das perifa LIL{SUP:1}cahisa micaolazoda saanire caosago od fifisa balzodizodarasa Iaida. Nonua gohulime: Micama adoianu MADA faoda beliorebe, soba ooaona cahisa luciftias peripesol, das aberaasasa nonuafe netaaibe caosaji od tilabe adapehaheta damepelozoda, tooata nonuafe jimicalazodoma larasada tofejilo marebe yareryo IDOIGO{SUP:2}; od torezodulape yaodafe gohola, Caosaga, tabaoreda saanir od caharisateosa yorepoila tiobela busadire, tilabe noalanu paida oresaba, od dodaremeni zodayolana. Elazodape tilaba paremeji peripesatza, od ta qurelesata booapisa. Ianibame oucaho sayomepe, od caharisateosa ajitoltorenu, mireca qo tiobela lela. Tonu paomebeda dizodalamo asa pianu, od caharisateosa aji-la-tore-torenu paracahe a sayomepe. Coredazodizoda dodapala od fifalazoda, lasa manada, od faregita bamesa omaoasa. Conisabera od auauotza tonuji oresa; catabela noasami tabejesa leuitahemonuji. Vanucahi omepeetilabe oresa! Bagile? Mooabe OL coredazodizoda. El capimao itzomatziipe, od cacocasabe gosaa. Bajilenu pii tianuta a babalanuda, od faoregita teloca uo uime.

Madariiatza, torezodu!!! Oadariatza orocaha aboaperi! Tabaori periazoda aretabasa! Adarepanu coresata dobitza! Yolacame periazodi arecoazodiore, od quasabe qotinuji! Ripire paaotzata sagacore!

-
1. Or other Aire as may be willed.
 2. This name may be appropriately varied with the Aire.

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Umela od peredazodare cacareji Aoiveae coremepeta! Torezodu! Zodacare od Zodameranu, asapeta sibesi butamona das surezodasa Tia balatanu. Odo cicale Qaa, od Ozodazodama pelapeli IADANAMADA!

THE CALL OR KEY OF THE THIRTY AETHYRS

O Ye Heavens which dwell in the first Aire{SUP:1}, ye are mighty in the parts of the Earth, and execute therein the Judgment of the Highest! Unto you it is said: Behold the Face of your God, the beginning of Comfort, whose eyes are the brightness of the Heavens, which provided you for the Government of the Earth, and her unspeakable variety, furnishing you with the power of understanding to dispose of all things according to the Foresight of Him that Sitteth on the Holy Throne{SUP:2}, and rose up in the Beginning, saying: The Earth, let her be governed by her parts, and let there be Division in her, that the glory of her may be always ecstasy and imitation of orgasm. Her course, let it run with the Heavens; and as an handmaid let her serve them. One season, let it confound another, and let there be no creature upon or within her the same. All her members, let them differ in their qualities, and let there be no one Creature equal with another. The reasonable Creatures of the Earth, and Men, let them vex and weed out one another; and their dwelling-places, let them forget their Names. The work of man and his pomp, let them be defaced. His building, let it be a Cave for the Beast of the Field! Confound her understanding with darkness! For why? It repenteth me concerning the Virgin and the Man. One while let her be known, and another while a stranger: because she is the bed of an Harlot, and the dwelling-place of him that is fallen.

O ye Heavens arise! The lower heavens beneath you, let them serve you! Govern those that govern! Cast down such as fall. Bring forth with those that increase, and destroy the rotten. No place let it remain in one number. Add an diminish until the stars be numbered. Arise! Move! and appear before the Covenant of His mouth, which He hath sworn unto us in His Justice. Open the Mysteries of your Creation, and make us partakers of THE UNDEFINED KNOWLEDGE.

-
1. Or other Aire as may be willed.
 2. This name may be appropriately varied with the Aire.

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BRIEF SYNOPSIS OF THE CONTENTS OF THE CALLS OF THE
THIRTY AIRES OR AETHYRS

Aethyr

30. "Exordium of the Equinox of the Gods."
29. "The Disruption of the Aeon of Osiris."
28. "The Vision of the Dawn of the Aeon of Horus (Atu XVII)"
27. "The Vision of the Initiation of Hecate (Atu XIV)
The Redemption of the Woman of Witchcraft by Love."
26. "The Slave-Gods superseded (The Vision of Atu XX, the Stl)
The Vision of the Stl of Revealing, abolishing the
Aeon of the Slave-Gods."
25. "The Path of Teth (Atu XI. The Fire-Kerub in the Initiation).
The Vision of the Fruit of the Great Work of the Beast -
666. The Lion."
24. "The Rose. (The Woman of Atu XIV. Minister of Babalon;
The Water-Kerub in the Initiation.) The First Kiss
Of the Lady of Initiation."
23. "The Kerubim of Earth and Air (Minor officers in the
Initiation to $8x = 3\{square\ x\}$.) The Vision of the Interplay
And Identity of Earth and Air."
22. "The 49-fold Table (First appearance of the Crowned and
Conquering Child to the Exempt Adept as in the Pastos)
The Vision of the Rose, the Heart of BABALON and of
The Birth of the Universe."
21. "Kether. (The Hierophant prepares the Candidate). The
Vision of the Ineluctable Destiny."
20. "The Path of Kaph (Atu X). The Hieres prepares the
Candidate). The Vision of the Wheel of Fortune. The
Three Energies of the Universe."
19. "The Path of Gimel (The Hegemone between the Pillars.
Preliminary: The Vision of the Unguided Universe.)"

18. "Tiphereth. (The King's Chamber. The Vision of the holy Guardian Angel.) The Instruction concerning the Obtaining of the Vision and the Voice of the Thirty Aethyrs. The Preparation of the Candidate."

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Aethyr

17. "The Path of Lamed. (The combination Gimel, Lamed, Samech. The Vision of the Justice or Balance of the Universe."
16. "Keter. (Path of Pe.) The Overthrow of the Slave-Gods by The Beast 666."
15. "The Vision of the rose of 49 petals, and of the Holy 12-fold Table. Examination of the Candidate for M.T."
14. "The Vision of the City of the Pyramids. The Reception Of the Master of the Temple."
13. "The Garden of Nemo. The Work of the Magister Templi."
12. "The Path of Cheth. The Bearer of the Sangraal. The Black Brothers."
11. "Yesod. The Frontier of the Abyss."
10. "The Abyss. Choronzon, his Nature."
9. "Malkuth. (The Pure Virgin.) The reward of the Magister Templi."
8. "The Holy Guardian Angel. His instruction."
7. "The Path of Daleth. The Black Brothers."
6. "The Vision of the Urn. The Magus $9x = 2\{\text{square } x\}$. The Three Schools of Magick."
5. "The Vision of the Middle Pillar. (Arrow). The Mystery Of Atheism."
4. "The Marriage of Yod and He. (The common Tibetan Symbol.)

The Seer identifies himself with it."

3. "The Magus of the Tarot. (Atu 1). Mayan, the Maker of Illusion. The Seer in Illusion (Lilith)."
2. "The Marriage of the Seer with BABALON. (Atu VI)."
1. "The Vision of The Crowned and Conquering Child, the Lord Of the Aeon."

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THE VISION AND THE VOICE

The Cry of the Thirtieth or Inmost Aire or Aethyr,
Which is Called TEX^{SUP:1}

I AM in a vast crystal cube in the form of the Great God Harpocrates. This cube is surrounded by a sphere^{SUP:2}. About me are four archangels in black robes, their wings and armour lined out in white.

In the North^{SUP:3} is a book on whose back and front are A.M.B.Z. ^{SUP:4} in Enochian characters. ({ENO:z}{ENO:b}{ENO:m}{ENO:a})

Within it is written:

I AM, the surrounding of the four.

Lift up your heads, O Houses of Eternity: for my Father goeth forth to judge the World. One Light, let it become a thousand, and one sword ten thousand, that no man hide him from my Father's eye in the Day of Judgment of my God. Let the Gods hide themselves: let the Angels be troubled and flee away: for the Eye of My Father is open, and the Book of the Aeons is fallen.

Arise! Arise! Arise! Let the Light of the Sight of Time be extinguished: let the Darkness cover all things: for my Father goeth forth to seek a spouse to replace her who is fallen and defiled.

Seal the book with the seals of the Stars Concealed: for the Rivers have rushed together and the Name {HEB:Heh}{HEB:Vau}{HEB:Heh}{HEB:Yod} is broken in a thousand pieces (against the Cubic Stone).

Tremble ye, O Pillars of the Universe^{SUP:5}, for Eternity is in travail of a Terrible Child; she shall bring forth an universe of Darkness, whence shall leap forth a spark that shall put his father to flight.

The Obelisks are broken; the stars have rushed together: the Light hath plunged into the Abyss: the Heavens are mixed with Hell.

My Father shall not hear their Noise: His ears are closed: His eyes are covered with the clouds of Night.

1. {Leo}{Virgo}{Spirit}

2. cf. AL, II, 7

3. North: Destruction = the Old Formula is abrogated.

4. {Taurus}{Aquarius}{Aries}{Leo}. The Forthsayings of the New Aeon.

5. cf. AL, III, 71. Also LIL.

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The End! the End! the End: For the Eye of Shiva He hath opened: the Universe is naked before Him: for the Aeon of Saturn leaneth toward the Bosom of Death{SUP:1}.

[Figure: This is an isosceles triangle with height about 7 times the base. It extends with base on a true vertical from the left. A line extends vertically upward from the apex, equal to the length of the base. A trefoliate of three isosceles triangles of base slightly smaller than the first triangle and sides equal to the first triangle is created at the upper tip of the line. The three component triangles of the trefoliate meet the upper tip of the line with their apices --- one vertically and two to right and left.]{SUP:2}

The Angel of the East{SUP:3} hath a book of red written in letters of Blue A.B.F.M.A.{SUP:4} in Enochian ({ENO:a} {ENO:m} {ENO:f} {ENO:b} {ENO:a}). The Book grows before my eyes and filleth the Whole Heaven.

Within: "It is Written, Thou shalt not tempt the Lord Thy God."

I see above the Book a multitude of white-robed Ones from whom droppeth a great rain of Blood{SUP:5}; but above them is a Golden Sun, having an eye, whence a great Light{SUP:6}.

I turned me to the South{SUP:7}: and read therein:

Seal up the Book! Speak not that which thou seest and reveal it unto none: for the ear is not framed that shall hear it: nor the tongue that can speak it!

O Lord God, blessed, blessed, blessed be Thou for ever!

Thy Shadow is as great Light.

Thy Name is as the Breath of Love across all Worlds.

[Figure: This is a swastika or fylfot cross. It is widdershins, with each bend going to the right when viewed down one arm from the center. All elements are either vertical or horizontal, none diagonal.]{SUP:8}

-
1. {Saturn} = 400 Death = 50 400 + 50 = 450 {GRK:Nu}{GRK:Upsilon} etc.
 2. Represents the formula of Drawing all to a point: whence blooms erect a Triple Triad.
 3. East. Adepts: cleansed of their Blood, and brought to Light. =
There is a way to light through giving up one's Blood. (See 12th Aethyr)
 4. {Taurus}{Aries}{Cauda Draconis}{Aquarius}{Taurus} = Opening of New Aeon.
 5. Symbolism of the Cup of Babalon.
 6. This refers to Kether --- Horus.
 7. South. Silence. Marriage in Binah. = This leads to the Rapture of the Ineffable Union. Closing of Old Aeon.
 8. The Swastika has 17 squares out of 25, The Pentagram, or Human square. It is also {HEB:Aleph} = Harpocrates, Bacchus Diphues, Parzival, etc., the Pure Fool, the Wanderer, who weds the King's Daughter.

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(A vast Svastika is shewn unto me behind the Angel with the Book.)

Rend your garments, O ye clouds! Uncover yourselves! for the Love of My Son!

Who are they that trouble thee?

Who are they that slew thee?

O Light! Come thou, who art joined with me to bruise the Dragon's head{SUP:1}. We, who are wedded, and the Earth perceiveth it not!

O that Our Bed were seen of Men, that they might rejoice in My Fertility: that My Sister might partake of My Great Light.

O Light of God, when wilt thou find the heart of man --- write not! I would not that men know the Sorrow of my Heart, Amen!

I turned me to the West{SUP:2}, and the Archangel bore a flaming Book, on which was written AN{SUP:3} in Enochian ({ENO:n}{ENO:a}). Within was drawn a fiery scorpion, yet cold withal{SUP:4}.

Until the Book of the East be opened!

Until the hour sound!

Until the Voice vibrate!

Until it pierce my Depth;

Look not on High!

Look not Beneath!

For thou wilt find a life which is as Death: or a Death which should be infinite.

For Thou art submitted to the Four: Five thou shalt find, but Seven is lone and far{SUP:5}.

1. Means the Stooping Dragon (see $4x = 7\{\text{square } x\}$ ritual): but also the phrase = break the Maidenhead of Draco (Nuit).

2. West. Fate (Refusing Initiation.) = The alternative is despair --- of loneliness.

3. {Taurus}{Scorpio} AN (Hebrew) means Pain: NA = Failure. These = $51 = 3 \times 17$.

Note the Three Vibrations as spoiling the ideas of 17 (IAC). The Doom of the Old Aeon.

4. {Scorpio} = {HEB:Nun} = Fish = Jesus.

5. Tetragrammaton --- the blind forces of the Elements --- bind the Uninitiate. He may attain to the Pentagram --- Jeheshua --- the Man Master of those Elements. But he cannot reach Seven --- Babalon. (See Sigil of A{.'.} A{.'.} $77 + _7 + 7_ + 77 = 156$ Babalon)

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For she is "lone and far", i.e., beyond the Abyss.

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O Lord God, let Thy Spirit hither unto me!

For I am lost in the night of infinite pain: no hope: no God: no resurrection: no end: I fall: I fear.

O Saviour of the World, bruise Thou my Head with Thy foot to save the world, that once again I touch Him whom I slew, that in my death I feel the radiance and the heat of the moving of Thy Robes!

Let us alone! What have we to do with Thee, Thou Jesus of Nazareth?

Go! Go!

If I keep silence --- Or if I speak each word is anguish without hope.

And I heard the Aethyr cry aloud "Return! Return! Return! For the work is ended; and the Book is shut; and let the glory be to God the Blessed for ever in the Aeons, Amen." Thus far is the voice of TEX and no more.

The Cry of the Twenty and Ninth Aire or Aethyr,
Which is Called RII{SUP:1}

The sky appears covered with stars of gold; the background is of green. But the impression is also of darkness.

An immense eagle-angel is before me. His wings seem to hide all the Heaven{SUP:2}.

He cried aloud saying: The Voice of the Lord upon the Waters: the Terror of God upon Mankind. The voice of the Lord maketh the Skies to tremble: the Stars are troubled: the Aires fall. The First Voice Speaketh and saith: Cursed, cursed be the Earth, for her iniquity is great. Oh Lord! Let Thy Mercy be lost in the great Deep! Open thine eyes of Flame and Light, O God, upon the wicked! Lighten thine Eyes! The Clamour of Thy Voice, let it smite down the Mountains!

Let us not see it! Cover we our eyes, lest we see the End of Man.

1. {Pisces}{Sagittarius}{Sagittarius} = {HEB:Qof}{HEB:Samekh}{HEB:Samekh} = 220. 220 is the number of verses of _The Book of the Law_: And this book brings about the disruption described in this Aethyr.
2. In the East. He thus represents the immediate future: and this is dark, Bewildering, and terrifying.

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Close we our ears, lest we hear the cry of Woman.

Let none speak of it: let none write it: I, I am troubled, my eyes are moist with dews of terror: surely the Bitterness of Death is past.

And I turned me to the South and lo! a great lion{SUP:1} as wounded and perplexed.

He cried: I have conquered! Let the Sons of Earth keep silence; for my Name is become as That of Death!

When will men learn the Mysteries of Creation?

How much more those of the Dissolution (and the Pang of Fire)?

I turned me to the West and there was a great Bull{SUP:2}; White with horns of White and Black and Gold. His mouth was scarlet and his eyes as Sapphire stones. With a great sword he shore the skies asunder, and amid the silver flashes of the steel grew lightnings and deep clouds of Indigo.

He spake: It is finished! My mother hath unveiled herself!

My sister hath violated herself! The life of things hath disclosed its Mystery.

The work of the Moon is done! Motion is ended for ever!

Clipped are the eagle's wings: but my Shoulders have not lost their strength.

I heard a Great Voice from above crying: Thou liest! For the Volatile hath indeed fixed itself; but it hath arisen above thy sight. The World is desert: but the Abodes of the House of my Father are peopled; and His Throne is crusted over with white Brilliant Stars, a lustre of bright gems.

In the North is a Man upon a Great Horse, having a Scourge and Balances{SUP:3} in his hand (or a long spear glitters at his back or in his hand). He is clothed in black velvet and his face is stern and terrible.

1. {Leo}. This is the Beast 666 as yet unprepared for his Work. But already (1900 e.v.) He was dreaded by his fellow Magicians. South: proper place of {Sun} in his strength.
2. The Bull is Osiris or Jesus: he complains of the terrible things that are Happening, especially the Freedom (which he thinks shamelessness) or Woman. He does not understand the New Aeon, or that he is about to be destroyed. He is in the West, i.e. going into Oblivion. Cr. West in the 30th Aethyr.
3. The severest aspect of Justice. Libra.

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He spake saying: I have judged! It is the end: the gate of the beginning. Look in the Beneath and thou shalt see a new world!

I looked and saw a great abyss and a dark funnel of whirling waters or fixed airs, wherein were cities and monsters and trees and atoms and mountains and little flames (being souls) and all the material of an universe.

And all are sucked down one by one, as necessity hath ordained. For below is a glittering jewelled globe of gold and azure, set in a World of Stars{SUP:1}.

And there came a Voice from the Abyss, saying: "Thou seest the Current of Destiny! Canst thou change one atom in its path? I am Destiny. Dost thou think to control me? for who can move my course?"

And there falleth a thunderbolt therein: a catastrophe of explosion: and all is shattered. And I saw above me a Vast Arm reach down, dark and terrible, and a voice cried: I AM ETERNITY.

And a great mingled cry arose: "No! no! no! All is changed; all is confounded; naught is ordered: the white is stained with blood: the black is kissed of the Christ! Return! Return! It is a new chaos that thou findest here: chaos for thee: for us it is the skeleton of a New Truth!"

I said: Tell me this truth: for I have conjured ye by the Mighty Names of God, the which ye cannot but obey.

The voice said:

Light is consumed as a child in the Womb of its Mother to develop itself anew. But pain and sorrow infinite, and darkness are invoked. For this child riseth up within his Mother and doth crucify himself within her bosom. He extendeth his arms in the arms of his Mother and the Light becometh fivefold{SUP:2}.

Lux in Luce,

Christus in Cruce;

1. Nuit.

2. The LVX Cross hidden in the Svastika is probably the Arcanum here connoted. This Cross on Mars square adds to 65 Adonai, Shone, Gloried, ha-Yekal HS = keep silence. Svastika itself adds to 231 = 0 + 1 + 2 + ... + 21, the 21 Keys. The cubical Svastika regarded as composed of this LVX Cross and the arms has a total of 78 Faces

Tarot and Mezla.

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Deo Duce

Sempiterno{SUP:1}.

And be the glory for ever and ever unto the Most High God, Amen!

Then I returned within my body, giving glory unto the Lord of Light and of the Darkness. In Saecula Saeculorum. Amen!

(On composing myself to sleep, I was shewn an extremely brilliant {HEB:Dalet}{SUP:2} in the Character of the Passing of the River, in an egg of white light. And I take this as the best of Omens. The letter was extremely vivid and indeed apparently physical. Almost a Dhyana.)

November 17, 1900, Die.

A NOTE{SUP:3}

Concerning the thirty Aethyrs:

The Visions of the 29th and 30th Aethyrs were given to me in Mexico in August{SUP:4}, 1900, and I am now (23.11.9) trying to get the rest. It is to be remarked that the last three aethyrs have ten angels attributed to them{SUP:5}, and they therefore represent the ten Sephiroth. Yet these ten form but one, a Malkuth-pendant to the next three, and so on, each set being, as it were, absorbed in the higher. The last set consists, therefore, of the first three aethyrs with the remaining twenty-seven as their Malkuth. And the letters of the first three aethyrs are the key- sigils of the most exalted interpretation of the Sephiroth.

I is therefore Kether;

L, Chokmah and Binah;

1. This is but the beginning of a sort of hymn. It was never written down, the Seer being unable to hear it properly. These four lines are in fact probably incorrect, certainly incomplete. There were four more lines which he failed to hear --- from fear of getting hem wrong.
2. Daleth = the Gateway.
3. This note, written before invoking the 28th Aire, represents a crude and imperfect view. It is retained so as to show how very inadequate was the Understanding of the Seer; therefore the immense superiority of the communicating Intelligences and Their separate individual Consciousness.
4. Query: November ? See above.
5. See _Equinox_ I, VII, pp. 242-3.

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A, Chesed;

N, Geburah;

R, Tiphereth;

Z, Netzach;

N, Hod;

O, Jesod.

The geomantic correspondences of the Enochian alphabet form a sublime commentary.

Note that the total angels of the aethyrs are 91, the numeration of Amen.

The Cry of the 28th Aethyr, Which is Called BAG{SUP:1}

There cometh an Angel into the stone with opalescent{SUP:2} shining garments like a wheel{SUP:3} of

fire on every side of him, and in his hand is a long flail of scarlet lightning{SUP:4}; his face is black{SUP:5}, and his eyes white without any pupil or iris{SUP:6}. The face is very terrible indeed to look upon. Now in front of him is a wheel{SUP:7}, with many spokes, and many tyres; it is like a fence{SUP:8} in front of him.

And he cries: O man, who art thou that wouldst penetrate the Mystery{SUP:9}? for it is hidden unto the End of Time{SUP:10}.

And I answer him: Time{SUP:11} is not, save in the darkness of Her womb by whom evil came.

And now the wheel breaks away, and I see him as he is. His garment is black beneath the opal veils, but it is lined with white, and he has the shining belly of a fish, and enormous wings of black and white feathers, and innumerable little legs and claws like a

1. {Aries}{Taurus}{Cancer} = {HEB:Heh} + {HEB:Vau} + {HEB:Chet} = 19.
{HEB:Heh}{HEB:Vau}{HEB:Chet} = Eve = to manifest, to shew forth.
2. Opal = rainbow = {Sagittarius}
3. XIX = The Wheel of the Sun, symbolic of universally radiating energy; and 19 is the glyph of the circle.
4. 19 = Angel L.T.D. Of {Sagittarius}
5. 19 = {HEB:Heh}{HEB:Yod}{HEB:Dalet} was black.
6. References to Binah.
7. See above, note 3.
8. {HEB:Chet} = Fence.
9. And 10. Binah = Eve. 19 is the Great Glyph of the Feminine.
11. {HEB:Taw} Time = {Saturn} = Binah.

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centipede, and a long tail like a scorpion. The breasts are human, but they are all scored with blood; and he cries: O thou who hast broken down the veil, knowest thou not that who cometh where I am must be scarred by many sorrows{SUP:1}?

And I answer him: Sorrow{SUP:2} is not, save in the darkness of the womb of Her by whom came evil.

I pierce the Mystery{SUP:2} of his breast{SUP:2}, and therein is a jewel{SUP:2}. It is a sapphire as great as an ostrich egg{SUP:2}, and thereon is graven this sigil:

[Figure: This is in the form of two "U" shapes, very elongated in the risers. The one to the right is lower than the first, and its left riser extends 2/3's of the way up inside the center of the one to the left. The left "U" turns back down to the far left, ending 1/5th the way down in a tiny circle. The right bends abruptly horizontally left across the other and also ends there in a tiny circle.]

But there is also much writing on the stone, very minute characters carved. I cannot read them. He points with his flail to the sapphire, which is now outside him and bigger than himself{SUP:3}; and he cries:

Hail! warden of the Gates of Eternity who knowest not{SUP:4} thy right hand from thy left{SUP:5}; for in the aeon of my Father is a god with clasped hands wherein he holdeth the universe, crushing{SUP:6} it into the dust that ye call stars.

Hail unto thee who knowest not thy right eye{SUP:5} from thy left; for in the aeon of my Father there is but one light.

Hail unto thee who knowest not thy right nostril{SUP:5} from thy left; for in the aeon of my Father there is neither life nor death.

Hail unto thee who knowest not thy right ear{SUP:5} from thy left; for in the aeon of my Father there is neither sound nor silence.

Whoso hath power to break open this sapphire stone shall find therein four elephants having tusks of mother-of-pearl, and upon whose backs are castles, those castles which ye call the watch-towers

1. i.e. must attain to $8x = 3\{\text{square } x\}$
2. All are references to Binah.
3. Binah absorbs all.
4. Binah destroys knowledge.
5. Hands: {Mercury}: for Hand is Iod, Virgo. Also the two hands are the Twin Serpents. Eyes {Sun} & {Moon} The Positive and Negative. Executive currents of the Logos. Nostrils {Mars} & {Venus} The mouth attributed the Mercury in the usual system, cannot be used in this phrase; for the Ears {Jupiter} & {Saturn} Mouth is One, not Two, being the Logos itself. And the Lodgos is essentially an Unity, although manifested through Vibration. It is therefore not destroyed with the other objects of Knowledge, though its dual modes of expression, the hands, are no longer known apart.
6. See _Liber AL_, III, v. 72.

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of the Universe{SUP:1}.

Let me dwell in peace within the breast of the Angel that is warden of the aethyr. Let not the shame of my Mother be unveiled. Let not her be put to shame that lieth among the lilies that are beyond the stars.

O man, that must ever be opening, when wilt thou learn to seal up the mysteries of the creation? to fold thyself over thyself as a rose in the embrace of night? But thou must play the wanton to the sun, and the wind must tear thy petals from thee, and the bee must rob thee of thy honey, and thou must fall into the dusk of things. Amen and Amen.

Verily the light is hidden, therefore he who hideth himself is like unto the light; but thou openest thyself; thou art like unto the darkness that bindeth the belly of the great goddess{SUP:2}.

OLAHO VIRUDEN MAHORELA ZODIREDA! ON PIREDA EXENTASER; ARBA PIRE GAH

GAHA GAHAL GAHALANA VO ABRA NA GAHA VELUCORSAPAX{SUP:3}.

And the voice of the aeon cried: Return, return, return! the time sickeneth, and the space gapeth, and the voice of him that is, was and shall be crowned rattles in the throat of the mighty dragon of eld{SUP:4}. Thou canst not pass by me, except thou have the mystery of the word of the abyss.

Now the angel putteth back the sapphire stone into his breast; and I spake unto him and said, I will fight with thee and overcome thee, except thou expound unto me the word of the abyss.

Now he makes as if to fight with me. (It is very horrible, all the tentacles moving and the flail flashing, and the fierce eyeless face, strained and swollen.) And with the Magic sword I pierce through his armour to his breast. He fell back, saying: Each of these my scars was thus made, for I am the warden of the aethyr. And he would have said more; but I cut him short, saying: expound the word of the Abyss. And he said{SUP:5}: Discipline is sorrowful and ploughing is laborious and age is weariness.

Thou shalt be vexed by dispersion{SUP:6}.

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1. The Elements are hidden in Binah.
 2. In the light of the cry of LOE, this passage seems to mean precisely the opposite of its apparent meaning. The whole cry, from "Let me dwell ..." is an Invocation of Binah. It is a foreshadowing of the Mysteries of the Crossing of the Abyss.
 3. The translation of this is in my private copy (white and gold binding). Possibly also in the Cefalu set which was copied from that (?) by Estai. (?)
 4. Binah or Nuit = Draco, the Dragon.
 5. See the 14th and 13th Aethyr.
 6. See the 10th Aethyr. These statements are prophetic.

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But now, if the sun arise{SUP:1}, fold thou thine arms{SUP:1}; then shall God smite thee into a pillar of salt{SUP:2}.

Look not so deeply into words and letters; for this Mystery hath been hidden by the Alchemists. Compose the sevenfold into a fourfold regimen{SUP:3}; and when thou hast understood thou mayest make symbols{SUP:4}; but by playing child's games with symbols thou shalt never understand{SUP:5}. Thou hast the signs; thou hast the words; but there are many things that are not in my power, who am but the warden of the 28th Aethyr.

Now my name thou shalt obtain in this wise. Of the three angels of the Aethyr, thou shalt write the names from right to left and from left to right and from right to left, and these are the holy letters:

The first 1, the fifth 2, the sixth 3, the eleventh 4, the seventh 5, the twelfth 6, the seventeenth 7.

Thus hast thou my name{SUP:6} who am above these three, but the angels of the 30th Aethyr are indeed

four, and they have none above them; wherefore dispersion and disorder{SUP:7}.

Now cometh from every side at once a voice, terribly great, crying: Close the veil; the great blasphemy hath been uttered; the face of my Mother{SUP:8} is scarred by the nails of the devil. Shut the book, destroy the breaker of the seal!

And I answered: Had he not been destroyed he had not come hither, for I am not save in the darkness in the womb of Her{SUP:9} by whom came evil into the world.

And this darkness swallows everything up{SUP:10}, and the angel is

1. Tiphereth; and the sign of Osiris risen in $5x = 6\{\text{square } x\}$.
2. Prophetic of the $8x = 3\{\text{square } x\}$ attainment; the pillar is phallic, and salt is {Salt}, of Binah, the Great Sea. Cf. _Lib. LXV_, Cap. V, vv. 5, 23, 25.
3. The completed system which is made by the $7x = 4\{\text{square } x\}$.
4. The $8x = 3\{\text{square } x\}$ may devise a new Qabalah.
5. One cannot become $8x = 3\{\text{square } x\}$ by intellectual manipulations.
6. This would appear to be:
PXINBAL <---?
FCCISNI --->C = LIXIPSP = {Cancer}{Sagittarius}{Spirit}{Sagittarius}
{Leo}{Gemini}{Leo} = {HEB:Chet}{HEB:Samekh}{HEB:Taw}{HEB:Samekh}
{HEB:Tet}{HEB:Zain}{HEB:Tet} = 553 =
RAPOLXD <---Y
{HEB:Lamed}{HEB:Vau}{HEB:Dalet}{HEB:Gemel}{HEB:Heh}{HEB:Yod}
{HEB:Nun}{HEB:Taw} = Draco Magnus, the Mighty Dragon. This is the symbol of Nuit or Binah. The whole symbolism of this Angel is therefore exactly confirmed through a Qabalistic equation of which the Seer had no idea at the time. N.B. He is above the dispersion and disorder just as Binah is above the Abyss of Choronzon.
7. The four elements unharmonized break up into Choronzon.
8. Further reference to Binah.
9. Binah.
10. Typical gesture of Binah.

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gone from the stone{SUP:1}; and there is no light therein, save only the light of the Rose and of the Cross{SUP:2}.

Aumale, Algeria.

November 23, 1909, between 8 and 9 p.m.

The Cry of the 27th Aethyr, Which is Called ZAA{SUP:3}

There is an angel with rainbow wings, and his dress is green{SUP:4} with silver, a green veil over silver{SUP:5} armour. Flames of many- coloured fire dart from him in all directions. It is a woman of some thirty years old, and she has the moon for a crest, and the moon is blazoned on her heart, and her sandals are curved silver, like the moon.

And she cries: Lonely am I and cold in the wilderness of the stars{SUP:7}. For I am the queen of all them that dwell in Heaven, and the queen of all them that are pure upon earth, and the queen of all the sorcerers of hell{SUP:8}.

I am the daughter of Nuit, the lady of the stars. And I am the Bride of them that are vowed unto loneliness{SUP:9}. And I am the mother of the Dog Cerberus{SUP:10}. One person am I, and three gods{SUP:11}.

And thou who hast blasphemed me shalt suffer knowing me. For I am cold as thou art cold, and burn with thy fire{SUP:12}. Oh, when shall the war of the Aires and the elements be accomplished{SUP:13}?

1. The general attribution of this Aethyr is to Atu XVII.
2. Binah being gone, the seer descends to his normal place in Tiphereth.
3. ZAA = {Leo}{Taurus}{Taurus} = {HEB:Tet}{HEB:Vau}{HEB:Vau} = 21. A mystery of Atu XVIII, "The Moon". {Pisces} in which {Venus} is exalted.
4. Possibly the traditional green of the huntress.
5. Colour of {Moon}.
6. The green of Venus is perhaps the natural veil of Luna, her external show.
7. For {Moon} is virgin, and the path of {HEB:Gemel} crosses the wilderness of the Abyss.
8. Diana Trivia is thus described. She is the Virgin Goddess of Pure Love; and the Lady of Heaven. She is the Virgin Goddess of Pure Love; and she is Hecate, the waning Moon, presiding over Witchcraft. (See Macbeth, etc.)
9. {Virgo} = IX = The Hermit (opposite {Pisces} in the Zodiac).
10. The Jackals of Atu XVIII.
11. {Moon} = {HEB:Gemel} = 3. Cerberus has three heads.
12. For the {Moon} is the Sensorium; she reflects man's spiritual state in terms of sensuous experiences.
13. i.e. the coefficients of the Circle and the Square be commensurable. "When" means "Through what mode of resolution?" --- "On what plane?"

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Radiant are these falchions of my brothers, invisibly about me, but the might of the aethyrs beneath my feet beareth me down. And they avail not to sever the Kamailow{SUP:1}. There is one in green armour, with green eyes, whose sword is of vegetable fire{SUP:2}. They shall avail me. My son is he{SUP:3}, ---and how shall I bear him that have not known man?

All this time intolerable rays are shooting forth to beat me back or destroy me; but I am encased in an egg of blue-violet, and my form is the form of a man with the head of a golden hawk{SUP:4}. While I

have been observing this, the goddess has kept up a continuous wail, like the baying of a thousand hounds{SUP:5}; and now her voice is deep and guttural and hoarse, and she breathes very rapidly words that I cannot hear. I can hear some of them now.

UNTU LA LA ULULA UMUNA TOFA LAMA LE LI NA AHR IMA TAHARA ELULA ETFOMA
UNUNA ARPETI ULU ULU ULU MARABAN ULULU MAHATA ULU ULU
LAMASTANA{SUP:6}.

And then her voice rises to a shriek, and there is a cauldron{SUP:7} boiling in front of her; and the flames under the cauldron are like unto zinc flames{SUP:8}, and in the cauldron is the Rose, the Rose of 49 petals{SUP:9}, seething in it. Over the cauldron she has arched her rainbow wings; and her face is bent over the cauldron, and she is blowing opalescent silvery rings on to the Rose; and each ring as it touches the water bursts into flame, and the Rose takes new colours{SUP:10}.

And now she lifts her head, and raises her hands to heaven,

1. {GRK:Kappa}{GRK:alpha}{GRK:mu}{GRK:eta}{GRK:lambda}{GRK:omicron}{GRK:sigma}, a camel, i.e. {HEB:Gemel} Jimmel. {GRK:Kappa}{GRK:alpha}{GRK:mu}{GRK:alpha}{GRK:iota}{GRK:lambda}{GRK:omicron}{GRK:sigma}, a rope. And Jimmel is likened to a rope, a threefold ({HEB:Gemel} = 3) cord linking Kether and Tiphereth.
2. The Angel of {HEB:Dalet} = {Venus} who is green, and {HEB:Dalet} "avails" {HEB:Gemel}, crossing it on the Tree by joining Chokmah and Binah. That is, the Love of these Supernals balances the Isolation of the Virgin Moon.
3. {Moon} in 20x {Pisces} at nativity of 666.
4. i.e. I assume the god-form of Horus, Sol in the Womb of the Night-sky blue of Binah, who is the Mother of all Stars and thus is potent against Hecate.
5. The hounds that follow Hecate. The jackals of Atu XVIII. Quote A.C. "Ode to Hecate".
6. The Lunar language. "Ye hounds! Ho! Ho! Tally-ho! sent the poison of the path --- Here! There! Bark! Sweep around! There goes the quarry down the glade of mossy rock. The foremost has caught him. Tally ho! Tally ho! Tally ho! pull him down! Tally-ho boys! Wind the mort! Tally ho! Tally ho! The hunt is ended." ULU = "Hail" plus "come" = very nearly "Ahoy!"
7. The witches' cauldron.
8. Ultra violet of {Pisces}.
9. {Venus} in {Pisces}.
10. All this paragraph refers to Atu XIV Sagittarius, for she is now in her huntress form. Hence the Alchemical and rainbow symbolism.

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and cries: O Mother{SUP:1}, wilt thou never have compassion on the children of earth? Was it not enough that the Rose should be red with the blood of thine heart{SUP:2}, and that its petals should be by 7 and by 7?

She is weeping, weeping{SUP:3}. And the tears grow and fill the whole stone with moons{SUP:4}. I

can see nothing and hear nothing for the tears, though she keeps on praying. "Take of these pearls{SUP:5}, treasure them in thine heart. Is not the Kingdom of the Abyss accurst?" She points downward to the cauldron; and now in it there is the head of a most cruel dragon{SUP:6}, black and corrupted. I watch, and watch; and nothing happens.

And now the dragon rises out of the cauldron, very long and slim (like Japanese Dragons, but infinitely more terrible), and he blots out the whole sphere of the stone{SUP:7}.

Then suddenly all is gone, and there is nothing in the stone save brilliant white light and flecks like sparks of golden fire; and there is a ringing, as if bells were being used for anvils. And there is a perfume which I cannot describe; it is like nothing that one can describe, but the suggestion is like lignum aloes{SUP:8}. And now all these things are there at once in the same place and time{SUP:9}.

Now a veil of olive and silver{SUP:10} is drawn over the stone, only I hear the voice of the angel{SUP:11} receding, very sweet and faint and sorrowful, saying: Far off and lonely in the secret stone is the unknown, and interpenetrated is the knowledge with the will and the understanding. I am alone. I am lost, because I am all and in all; and my veil is woven of the green earth and

1. She appeals to Binah, the highest form of Luna.
2. This is the use to which BABALON puts the Blood of the Masters of the Temple (see 12th Aethyr) to vivify the rose of Universal Creation, i.e. The Attainment of the Master of the Temple fills the World with Life and Beauty. Hecate does not understand this, or else she regards it as hostile to her own Formula.
3. {Water} of {Pisces}.
4. She can produce nothing but images of herself.
5. Pearls, the M.T.'s secreted by Binah round the specks of dust which they have become.
6. A veil or mask of Khephra (in Atu XVIII).
7. All Hecate can see of the Great Work of $8x = 3\{\text{square } x\}$ is the Black Brotherhood; i.e., the failure of that Work.
8. Sagittarius (Atu XIV) again. The phenomena are the experiences of the attained Master of the Temple.
9. The attainment has destroyed the conditions of physical manifestation.
10. Olive --- Water in Malkuth (Queen Scale) also Water (Emperor Scale). Silver is Luna in Queen Scale.
11. Hecate now aspires to Binah, accepts the Formula of Love (kisses), surrenders her nature ("Fall back" etc.) and so finds the Word.

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the web of stars. I love; and I am denied, for I have denied myself. Give me those hands, put them against my heart. Is it not cold? Sink, sink, the abyss of time remains. It is not possible that one should come to ZAA. Give me thy face. Let me kiss it with my cold kisses. Ah! Ah! Ah! Fall back from me. The word, the word of the aeon is MAKHASHANAH{SUP:1}. And these words shalt thou say backwards: ARARNAY OBOLO MAHARNA TUTULU NOM LAHARA EN NEDIEZO LO SAD FONUSA SOBANA ARANA BINUF LA LA LA ARPAZNA UOHULU{SUP:2}. when thou wilt call

my burden unto appearance, for I who am the Virgin goddess am the pregnant goddess, and I have cast down my burden even unto the borders of the universe{SUP:3}. They that blaspheme me are stoned, and my veil{SUP:4} is fallen about me even unto the end of time{SUP:5}.

Now there arises a great raging of thousands and thousands of mighty warriors flashing through the aethyr so thickly that nothing is to be seen but their swords, which are like blue-gray plumes. And the noise is confused, thousands of battle-cries harmonizing

1. {HEB:Heh}{HEB:Nun}{HEB:Aleph}{HEB:Shin}{HEB:Aleph}{HEB:Koph}{HEB:Aleph} {HEB : Mem} = 418. A word of 8 letters is necessary to perform the Great work on one whose Formula is $3: 8x = 3\{\text{square } x\}$. The Seer "knew" that this Word was not the correct Word, which is Abrahadabra = 418. But on writing it down in Hebrew, as above, he saw that it was the correct word after all. Observe that this proves the Angel to have been an Intelligence not of the Seer's conscious mind. Had he given the Word which the Seer knew, it might have been derived from his subconscious Self. Furthermore, this Word contains more than the mere 418 because of its 8 letters suiting the special Formula required by this particular Angel, whereas the other Word is a general Formula, being of 11 letters, all Magick being referred to 11. so far as ABRAHADABRA is specialized, it refers to the Work of $5x = 6\{\text{square } x\}$, there being 5 alephs and 6 other letters. In the Latin script also Makhashanah does have 11 letters. Again, the operation of the Cauldron (above) is described by the 5 consonants of this Word.

{HEB:Mem} = {Water} (Water)

{HEB:Koph} = Wheel (Rose)

{HEB:Shin} = Fire {Dee}

{HEB:Nun} = {Scorpio}

{HEB:Heh} = Binah

2. Translation: "Hither, O Holy one/ whose burden pulls at thy spine/ Ho! Ho! Ho! The two-headed God (Janus) ploughs thy back/ sows habitations upon thy back/ thou many-phallused queen/ of princely loves/ which are all sodomies/ so that the holy ones laugh and shake with laughter/ while the lords of mischief/ spend upon thee/ TUTULU (this word cannot be translated. See Liber VII). down bounces from thy back/ the merry mad foetus-faces/ an emission/ Gather ye sun-roses, sun-roses gather ye from the split backside of the Virgin (Earth).

3. The Word of the Master has gone forth into every part of the world. Therefore it is always possible to call Him forth to one's assistance by the proper use of the above Formula.

4. and 5. Symbols of Binah.

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to a roar, like the roar of a monstrous river in flood. And all the stone is dull, dull gray. The life is gone from it{SUP:1}.

There is no more to see.

Sidi Aissa, Algeria.

November 24, 1909, 8-9 p.m.

The Cry of the 26th Aethyr, Which is Called DES{SUP:2}

There is a very bright pentagram: and now the stone is gone, and the whole heaven is black, and the blackness is the blackness of a mighty angel{SUP:3}. And though he is black (his face and his wings and his robe and his armour are all black), yet is he so bright that I cannot look upon him. And he cries: O ye spears and vials of poison and sharp swords and whirling thunderbolts that are about the corners of the earth{SUP:4}, girded with wrath and justice, know ye that His name is Righteousness in Beauty{SUP:5}? Burnt out are your eyes, for that ye have seen me in my majesty. And broken are

1. Many of these Visions end in some way unconnected with the substance of the Aethyr. One must not look for coherence in such places. They are merely episodes on the return journey, useful to break the shock. analogy: one might see a cab accident while returning to one's house from the theatre. This spectacle need have no connection with either the play or one's home life.
2. DES = <{Virgo}{Gemini} = {HEB:Zain}{HEB:Yod}{HEB:Dalet} = 31 + 10 + 7 = 48 = {HEB:Bet}{HEB:Koph}{HEB:Vau}{HEB:Koph} = Kokab, the sphere of {Mercury}. This Aethyr describes the supersession of the Aeon of Jehovah and Jesus. The Stele of Revealing, which led to _The Book of the Law_, whose key number is 31. {HEB:Dalet} = D = < = 31. I = {HEB:Yod} = {Virgo} = Nuit and the Point, Hadit. S = {HEB:Zain} = {Gemini} = the twins, Ra-Hoor-Khuit and Hoor-Paar-Kraat combined in Heru-Ra-Ha, the Lord of the Aeon. Also {Virgo} & {Gemini} are the Houses of {Mercury}, the Logos. Thus the name of the Aethyr actually means: The Sacred Secret Keyletter of _The Book of the Law_ of Thelema, appearing through the Operation of Mercury as well as gibing a complete symbolical description of the Stele itself. The Arcanum is of Atu XX = {HEB:Shin} = < + {Dee} = "The Last Judgment" or "The Angel". The old form of XX shows the Resurrection Formula of the Old Aeon: the new form shews the Stele of Revealing = 718.
3. The Pentagram indicates that the subject of the Vision is to be the Destiny of Man. The blackness, which is bright, is Solar. The context shows that Binah is not here implied.
4. All symbols of division and destruction, also extending only to the Blind Four Elements.
5. Righteousness = Jupiter --- Jehovah --- Beauty = Osiris --- Jesus. These are the qualities they claimed; Their failure is that they never even had the idea of the Supernals beyond the Abyss.

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the drum-heads of your ears{SUP:1}, because my name is as two mountains of fornication, the breasts of a strange woman{SUP:2}; and my Father is not in them.

Lo! the pools of fire and torment mingled with sulphur! Many are their colours, and their colour is as molten gold, when all is said. Is not He one, one and alone, in whom the brightness of your countenance is as 1,728 petals of fire{SUP:3}.

Also he spake the curse, folding his wings across and crying: Is not the son the enemy of his father? And

hath not the daughter stolen the warmth of the bed of her mother{SUP:4}? therefore is the great curse irrevocable. Therefore there is neither wisdom nor understanding nor knowledge in this house, that hangeth upon the edge of hell{SUP:5}. Thou art not 4 but 2, O thou blasphemy spoken against 1{SUP:6}.

Therefore whoso worshippeth thee is accursed. He shall be brayed in a mortar and the powder thereof cast to the winds, that the birds of the air may eat thereof and die; and he shall be dissolved in strong acid and the elixir poured into the sea, that the fishes of the sea may breathe thereof and die. And he shall be mingled with dung and spread upon the earth, so that the herbs of the earth may feed thereof and die; and he shall be burnt utterly with fire, and the ashes thereof shall calcine the children of flame, that even in hell may be found an overflowing lamentation.

And now on the breast of the Angel is a golden egg between the blackness of the wings, and that egg{SUP:7} grows and grows all over the aethyr. And it breaks, and within there is a golden eagle.

And he cries: Woe! woe! woe! Yea, woe unto the world! For there is no sin, and there is no salvation{SUP:8}. My plumes are like waves of gold upon the sea. My eyes are brighter than the sun. My tongue is swifter than the lightning.

Yet am I hemmed in by the armies of night, singing, singing

1. Hearing pertains to Spirit, as sight to fire. These gods have deprived man of his highest faculties.
2. See the 10th Key.
3. The Zodiac brought down to the material plane. 12{SUP:3}
4. The Oedipus complex. Christianity.
5. The Cult of Jehovah cannot even reach to Dath.
6. i.e. Jehovah is not even the true Chesed, but the evil Dyad, (as opposed to the true Dyad of Chokmah, which interprets Keter in terms of Vibration, the Logos.)
7. The promise of breaking the tyranny of Jehovah, who was the evil 4 in the Aeon of the true 4, Isis, by the Solar (golden) Jesus. He appears as an eagle, the bird of Jupiter. so that despite the glittering hope, it was only the old Aeon all over again.
8. He knows this truth, which destroys the whole idea of his formula. Nobody will bother about him, it they are not sinners, and need no saviour.

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phrases unto Him that is smitten by the thunderbolt of the abyss. Is not the sky clear behind the sun? These clouds that burn thee up, these rays that scorch the brains of men with blindness; these are heralds before my face of the dissolution and the night.

Ye are all blinded by my glory; and though ye treasure in your heart the sacred word that is the last lever of the key to the little door beyond the abyss, yet ye gloss and comment thereupon; for the light itself is but illusion. Truth itself is but illusion. Yea, these be the great illusions beyond life and space and time.

Let thy lips blister with my words! Are they not meteors in thy brain? Back, back from the face of the accursed one, who am I; back into the night of my father, into the silence; for all that ye deem right is left, forward is backward, upward is downward{SUP:1}.

I am the great god adored of the holy ones. Yet am I the accursed one, child of the elements and not their father{SUP:2}.

O my mother! wilt thou not have pity upon me? Wilt thou not shield me? For I am naked, I am manifest, I am profane. O my father! wilt thou not withdraw me? I am extended, I am double, I am profane.

Woe, woe unto me! These are they that hear not prayer. It is I that have heard all prayer alway, and there is none to answer _me_. Woe unto me! Woe unto me! Accursed am I unto the aeons!

All this time this brilliant eagle-headed god has been attacked, seemingly, by invisible people{SUP:3}, for he is wounded now and again, here and there; little streams of fresh blood come out over the feathers of his breast. And the smoke of the blood is gradually filling the Aethyr with a crimson veil. There is a scroll over the top, saying: _Ecclesia abhorret a sanguine_{SUP:4}; and there is another scroll below it in a language of which I do not know the sounds. The meaning is, Not as they have understood{SUP:5}.

1. Observe the loud words, the confusion of the thought, throughout this excited passage.
2. He knows that he is not an image of the Simple, Sublime, Self, but an ill-concocted mess of Blind Forces.
3. Jesus has been destroyed by myriads of minute facts; the observations of Nature which have broken down the theories on which his existence depended. His blood is spilt, and veils Truth; whereas the Blood of the Master of the Temple is gathered in the Cup of BABALON, and floods the world with Life and Beauty. (See 27th Aire, footnote 3, page 19).
4. The Christian, incapable of the formula of the Master of the Temple, abhors the shedding of blood. He fears to lose his vile life.
5. i.e. The meaning of the Latin is that given above, not the traditional ecclesiastical interpretation. Cf. also, AL 1, vv. 45048.

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The blood is thicker and darker now, and it is becoming clotted and black, so that everything is blotted out; because it coagulates, coagulates. And then at the top there steals a dawn of pure night- blue {SUP:1}, --- Oh, the stars, the stars in it deeply set! --- and drives the blood down; so that all round the top of the oval gradually dawns the figure of our Lady Nuit, and beneath her is the flaming winged disk, and below the altar of Ra-Hoor-Khuit, even as it is upon the Stele of Revealing{SUP:2}. But below is the supine figure of Seb, into whom is concentrated all that clotted blood{SUP:3}.

And there comes a voice: It is the dawn of the aeon. The aeons of cursing are passed away. Force and fire, strength and sight, these are for the servants of the Star and the Snake.

And now I seem to be lying in the desert, exhausted{SUP:4}.
The Desert, near Sidi Aissa.

November 25, 1909. 1:10 - 2 p.m.

The Cry of the 25th Aethyr, Which is Called VTI{SUP:5}

There is nothing in the stone but the pale gold of the Rosy Cross.

Now there comes an Angel with bright wings, that is the Angel of the 25th Aire. And all the aire is a dark olive about him, like an alexandrite {SUP:6} stone. He bears a pitcher{SUP:7} or amphora{SUP:8.} And

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1. Not only symbolic, but actually visible even to the physical eyes, when Nuit is manifested. Also when Ra-Hoor-Khuit is invoked, or Aiwass.
 2. See the various special accounts of the Stele. The New Atu XX - 718.
 3. Earth has absorbed all the ruin wrought by Jesus, to rebuild life through putrefaction, by her regular formula --- as opposed to the Higher Magick.
 4. This vision, being so close to the physical plane, required no intermediate stations on the way back. The exhaustion was due to the same cause. Communion with high spiritual forces renews the vitality of the Seer.
 5. VTI = {Capricorn}{Leo}{Sagittarius} = Caput Draconis, the head of the Lion-Serpent, the Beast 666. His father is {Capricorn} Set or Pan; his mother, the woman clothed with the Sun as in Atu XIV. See 27th Aethyr. He is the burden of the Moon, sanctified by 418. Atu XI (a partial form) with Atu XX (XI + XX = XXXI) gives the Key of the New Aeon.
 6. The stone of Gemini, the twins, composing Heru-Ra-Ha, his Lord. Also the house of {Mercury}; that is, his form is Oracular.
 7. The angel is an avatar of BABALON.
 8. {GRK:alpha}{GRK:mu}{GRK:phi}{GRK:omicron}{GRK:rho}{GRK:eta} = 719. This Angel is a veil for 156, the Woman who closes the mouth of the lion in the old Atu XI, and is the Scarlet Woman who rides upon him in the new form.

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now there comes another Angel upon a white horse{SUP:1}, and yet again another Angel upon a black bull{SUP:2}. And now there comes a lion{SUP:3} and swallows the two latter angels up. The first angel goes to the lion and closes his mouth{SUP:4}. And behind them are arrayed a great company of Angels with silver spears, like a forest. And the Angel says: Blow, all ye trumpets, for I will loose my hands from the mouth of the lion, and his roaring shall enkindle the worlds{SUP:5}.

Then the trumpets blow, and the wind rises and whistles terribly. It is a blue wind with silver specks; and it blows through the whole Aethyr. But through it one perceives the lion, which has become as a raging flame{SUP:6}.

And he roareth in an unknown tongue. But this is the interpretation thereof: Let the stars be burnt up in the fire of my nostrils{SUP:7}! Let all the gods and the archangels and the angels and the spirits that are on the earth, and above the earth, and below the earth, that are in all the heavens and in all the hells, let

them be as motes dancing in the beam of mine eye{SUP:8}!

I am he that swalloweth up death{SUP:9} and victory{SUP:10}. I have slain the crowned goat{SUP:11}, and drunk up the great sea{SUP:12}. Like the ash of dried leaves the worlds are blown before me. Thou hast passed by me, and thou hast not known me. Woe unto thee, that I have not devoured thee altogether!

On my head is the crown, 419 rays{SUP:13} far-darting. And my body is the body of the Snake{SUP:14}, and my soul is the soul of the Crowned Child{SUP:15}. Though an Angel in white robes leadeth me{SUP:16},

1. The sorrow of Death.
2. This represents Jehovah and Jesus. The Pain of Toil. (Sin is Restriction).
3. Symbol of the Beast, 666.
4. See Atu XI. Babalon and the Beast conjoined.
5. BABALON prepared 666 (in a certain very secret manner) to utter the word {GRK:Theta}{GRK:epsilon}{GRK:lambda}{GRK:eta}{GRK:mu}{GRK:alpha}.
6. i.e. 666 is now inspired.
7. Nostrils = {Mars} and {Venus}. Energy and passion, also Breath of the Word.
8. Eye = Creative Light, i.e. of the Word.
9. Scorpio.
10. Netzach.
11. Capricornus.
12. Hod (the mercurial water): in all the Sephiroth below Tiphereth, out of balance, and the paths leading from them/
13. Leo = {Leo} = {HEB:Tet} = {HEB:Taw}{HEB:Yod}{HEB:Tet} = 419. t = {Leo}. {HEB:Tet} = snake by meaning. {Leo} = Horus.
14. The magical image of the 1st Decan of Leo, rising at the birth of 666, is a lion-headed serpent.
15. Horus, the Lord of 666.
16. The Avatar of Binah, in the opening of this Aethyr.

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who shall ride upon me but the Woman of Abominations{SUP:1}? Who is the Beast{SUP:2}? Am not I one more than he{SUP:3}? In his hand is a sword that is a book{SUP:4}. In his hand is a spear that is a cup of fornication{SUP:5}. Upon his mouth is set the great and terrible seal{SUP:6}. And he hath the secret of V{SUP:7}. His ten horns spring from five points{SUP:8}, and his eight heads{SUP:9} are as the charioteer of the West{SUP:10}. Thus doth the fire of the sun temper the spear of Mars{SUP:11}, and thus shall he be worshipped, as the warrior lord of the sun{SUP:12}. Yet in him is the woman that devoureth with her water all the fire of God{SUP:13}.

Alas! my lord, thou art joined with him that knoweth not these things{SUP:14}.

When shall the day come that men shall flock to this my gate, and fall into my furious throat, a whirlpool

of fire? This is hell unquenchable, and all they shall be utterly consumed therein. Therefore is that asbestos unconsumable made pure{SUP:15}.

Each of my teeth{SUP:16} is a letter of the reverberating name. My tongue is a pillar of fire{SUP:17}, and from the glands of my mouth arise four pillars of water{SUP:18}.TAOTZEM{SUP:19} is the name by which

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1. BABALON. See Atu XI.
 - 2 and 3. 419-418=1. Or 667-666=1. 667 = {GRK:eta}{GRK:kappa}{GRK:omicron}{GRK:kappa}{GRK:kappa}{GRK:iota}{GRK:sigma}{GRK:eta}{GRK:gamma}{GRK:upsilon}{GRK:nu}{GRK:eta}, the Scarlet Woman. (WEH note: This is the correct Greek 667 entry from _Liber MCCLXIV_).
 4. _Liber AL_, his weapon.
 5. This allusion must remain secret.
 6. This seal is that of BBABALON. The Seal of the A{'.} A{'.} See the _Book of Lies_, {GRK:Kappa}{GRK:epsilon}{GRK:phi}. {GRK:Mu}{GRK:theta} (Cap. 49).
 7. His motto as a Master of the Temple is this V.V.V.V.V. (Vi Veri Vniversum Vivus Vici).
 8. V.V.V.V.V. Has 10 horns that spring from 5 points. 9. See the _Book of Lies_, Cap. {GRK:Mu}{GRK:theta}, 49. But there is One Eighth Head too Sacredly terrible to mention.
 10. Refers to Atu VII. {HEB:Chet} = The Chariot = 8. the Bearer of the Sangraal.
 11. The Mystery $5x = 6\{\text{square } x\}$ and $6x = 5\{\text{square } x\}$, Heru-Ra-Ha is the Martial aspect of Sol.
 12. See AL, Cap. III, v. 74.
 13. Again a secret allusion. (WEH note: Join O.T.O. and attain to the mystery).
 14. The Seer was not yet a full initiate, and was hampered by A.C.
 15. This paragraph prophesies the purging of the worldly Fire in the Aeon of Horus. "Hell" is the pure Inmost Self of Man, that suffereth not extinction, but consumeth all the experiences of Life, coming thereby to know its own Perfection.
 16. 32 teeth; hence the Name is {HEB:Heh}{HEB:Vau}{HEB:Heh}{HEB:Yod}{HEB:Heh}{HEB:Aleph} = 32. Macroprosophus interfused with Microprosophus.
 17. The tongue is the instrument of the Logos and so a Phallic or creative organ. Chokmah the logos, is the Root of Fire, and the Masculine Energy.
 18. These are the "Four Rivers of Eden". It is the fourfold understanding of the Logos. These reflect Him so perfectly that they reproduce His Form.
 19. {HEB:Mem}{HEB:Tzaddi}{HEB:Ayin}{HEB:Taw} = 600. A "great number" of Sol, normally 6. 600 = Kosmos. The blasphemy is in taking the material for the Spiritual Sun.

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I am blasphemed. My name thou shalt not know, lest thou pronounce it and pass by.

And now the Angel comes forward again and closes his mouth.

All this time heavy blows have been raining upon me from invisible angels, so that I am weighed down as with a burden greater than the world{SUP:1}. I am altogether crushed. Great millstones are hurled out of heaven upon me{SUP:2}. I am trying to crawl to the lion{SUP:3}, and the ground is covered with

sharp knives. I cut myself at every inch{SUP:4}.

And the voice comes: Why art thou there who art here{SUP:5}? Hast thou not the sign of the number{SUP:6}, and the seal of the name{SUP:7}, and the ring of the eye{SUP:8}? Thou wilt not{SUP:9}.

And I answered and said: I am a creature of earth, and ye would have me swim.

And the voice said: Thy fear is known; thine ignorance is known; thy weakness is known; but thou art nothing in this matter. Shall the grain which is cast into the earth by the hand of the sower debate within itself, saying, am I oats or barley? Bondslave of the curse, we give nothing, we take all. Be thou content. That which thou art, thou art. Be content{SUP:10}.

And now the lion passeth over through the Aethyr with the crowned beast upon his back, and the tail of the lion goes on instead of stopping, and on each hair of the tail is something or other --- sometimes a little house, sometimes a planet, at other times a town. Then there is a great plain with soldiers fighting upon it, and an enormously high mountain carved into a thousand temples, and more houses and fields and trees, and great cities with wonderful buildings in them, statues and columns and public buildings generally. This goes on and on and on and on and on and on and on all on the hairs of this lion's tail{SUP:11}.

And then there is the tuft of his tail, which is like a comet, but the head is a new universe, and each hair streaming away from it is a Milky Way.

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1. "The Sin of the whole world". See the Mediterranean Manifesto.
 - 2-4. Prophetic of the pains, the initiation to $9x = 2\{square\ x\}$, undergone by 666 in order to become himself.
 5. i.e. "Why art Thou not consciously identical with 666?"
 6. The Qabalistic Proofs (of the truth of Aiwass) given by the virtues of 93.
 7. 666.
 8. The ring of V.V.V.V.V., mentioned in LXV, v. 16.
 9. My resistance to the Great Work.
 10. The Angel promises the Seer that he shall be 666 in all truth, and counsels him to await His Hour in perfect confidence.
 11. Prophetic of the results of the Great Work delivered by 666.

And then there is a pale stern figure, enormous, enormous, bigger than all that universe is, in silver armour, with a sword and a pair of balances{SUP:1}. That is only vague. All has gone into stone-gray, blank.

There is nothing.

Ain el Hajel.

November 25, 1909. 8:40-9:40 p.m.

(There were two voices in all this Cry, one behind the other --- or, one was the speech, and the other the meaning. And the voice that was the speech was simply a roaring, one tremendous noise, like a mixture of thunder and water-falls and wild beasts and bands and artillery. And yet it was articulate, though I cannot tell you what a single word was. But the meaning of the voice --- the second voice --- was quite silent, and put the ideas directly into the brain of the Seer, as if by touch. It is not certain whether the millstones and the sword-strokes that rained upon him were not these very sounds and ideas.)

The Cry of the 24th Aethyr, Which is Called NIA{SUP:2}

An angel comes forward into the stone like a warrior clad in chain- armour. Upon his head are plumes of gray{SUP:3}, spread out like the fan of a peacock{SUP:4}. About his feet a great army of scorpions and dogs, lions, elephants, and many other wild beasts. He stretches forth his arms to heaven and cries; In the crackling of the lightning, in the rolling of the thunder, in the clashing of the swords and the hurling of the arrows{SUP:5}: be thy name exalted!

Streams of fire come out of the heavens, a pale brilliant

1. This refers to the Aeon which is to follow this of Horus. See _Liber AL_, Cap. III, v. 34. Its Lord is "the double-wanded one" "Thmaist --- Justice."
2. NIA = {Scorpio}{Sagittarius}{Taurus} = 116. She is Atu XIV --- "The Woman clothed with the Sun", see 27th Aire, between {Scorpio}, Love as the instrument of change by Putrefaction, and {Taurus}, the heavenly Isis. But cf. also AL III, v. 72 -- Coph Nia. This completes the Mystery of Atu XI by the Vision of 156, also in a partial form. The Beast and the Scarlet Woman at attributed to {Leo} and Water {Scorpio}. They are the two-in-one Chief Officers, of the Temple of the New Aeon of Heru-Ra-Ha. (Note: The Eagle Kerub in the 23rd Aire is Aquarius {Aquarius}. Scorpio is the Woman-Serpent. This is important; for the old attribution is of the Eagle to {Scorpio})
3. The Ajna-Chakra --- Chokmah.
4. Sacred to Juno.
5. Arrows of {Sagittarius} the rainbow which follows this storm.

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blue{SUP:1}, like plumes. And they gather themselves and settle upon his lips. His lips are redder than roses, and the blue plumes gather themselves into a blue rose{SUP:2}, and from beneath the petals of the rose come brightly coloured humming-birds{SUP:3}, and dew falls from the rose- honey-coloured dew{SUP:4}. I stand in the shower of it.

And a voice proceeds from the rose: Come away! Our chariot is drawn by doves{SUP:5}. Of mother-of-pearl and ivory is our chariot{SUP:6} and the reins thereof are the heart-strings of men. Every moment that we fly shall cover an aeon. And every place on which we rest shall be a young universe rejoicing in its strength; the meadows thereof shall be covered with flowers. There shall we rest but a night, and in the morning we shall flee away, comforted.

Now, to myself, I have imagined the chariot of which the voice spake, and I looked to see who was with

me in the chariot. It was an Angel of golden hair and golden skin, whose eyes were bluer than the sea, whose mouth was redder than the fire, whose breath was ambrosial air. Finer than a spider's web were her robes. And they were of the seven colours{SUP:7}.

All this I saw; and then the hidden voice went on low and sweet: Come away! The price of the journey is little, though its name be death. Thou shalt die to all that thou fearest and hopest and hatest and lovest and thinkest and art. Yea! thou shalt die, even as thou must die. For all that thou hast, thou hast not; all that thou art, thou art not{SUP:8}!

NENNI OFEKUFA ANANAEL LAIADA I MAELPEREJI NONUKA AFAFA ADAREPEHETA
PEREGI ALADI NIISA NIISA LAPE OL ZODIR IDOIAN{SUP:9}.

And I said: ODO KIKALE QAA. Why art thou hidden from me, whom I hear?

And the voice answered and said unto me: Hearing is of the

1. Blue of Sagittarius (Atu XIV).
2. Woman in {Sagittarius}.
3. Sacred to Venus.
4. Distilled from Cauldron in Atu XIV. The Elixir. In this Aire is a Mystery of the IXx of the O.T.O.
5. Sacred to {Venus}. This woman combines {Jupiter} (Juno) and {Venus}; but she is more than all this, the Quintessence of Scorpio, the Lady of the Cup.
6. Chariot = Atu VII = {Cancer} cardinal sign of {Water}. Mother of Pearl is sacred to {Water}; cups symbolize Pleasure, especially sexual pleasure. Ivory comes from the tusks of the Elephant: teeth pertain to {HEB:Shin}, the fire of the Spirit. Ivory is thus a symbol of the hard gleaming militant delight of sexual energy, which bears Love in her Chariot through Heaven.
7. All typical of {Venus}.
8. Prophetic of the $8x = 3\{\text{square } x\}$ Initiation. Love is the motive power which makes the Adeptus Exemptus take the plunge into the Abyss.
9. Enochian.

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spirit alone{SUP:1}. Thou art a partaker of the five-fold mystery{SUP:2}. Thou must roll up the ten divine ones like a scroll, and fashion therefrom a star{SUP:3}. Yet must thou blot out the star in the heart of Hadit{SUP:4}.

For the blood of my heart is like a warm bath of myrrh and ambergris; bathe thyself therein. The blood of my heart is all gathered upon my lips if I kiss thee, burns in my fingertips if I caress thee, burns in my womb when thou art caught up into my bed. Mighty are the stars; mighty is the sun; mighty is the moon; mighty is the voice of the ever-living one, and the echoes of his whisper are the thunders of the dissolution of the worlds. But my silence is mightier than they. Close up the worlds like unto a weary house; close up the book of the recorder, and let the veil swallow up the shrine, for I am arisen, O my fair one, and there is no more need of all these things.

If once I put thee apart from me, it was the joy of play. Is not the ebb and flowing of the tide a music of the sea? Come, let us mount unto Nuit our mother and be lost! Let being be emptied in the infinite abyss! For by me only shalt thou mount; thou hast none other wings than mine{SUP:5}.

All this while the Rose has been shooting out blue flames, coruscating like snakes through the whole Aire. And the snakes have taken shapes of sentences. One of them is: _Sub umbra alarum tuarum Adonai quies et felicitas_{SUP:6}. And another: _Summum bonum, vera sapientia, magnanima vita, sub noctis nocte sunt_{SUP:7}. And another is: _Vera medicina est vinum mortis_{SUP:8}. And another is: _Libertas__evangelii per jugum legis ob gloriam dei intactam ad vacuum nequaquam tendit_{SUP:9}. And another is: _Sub aqua lex terrarum_{SUP:10}. And another is: _Mens edax rerum, cor__umbra rerum; intelligentia via summa_{SUP:11}. And another is: _Summa via lucis: per Hephaestum_

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1. The traditional attribution.
 2. i.e. of the Pentagram.
 3. The ten Sephiroth form the Flaming Sword. The idea is to make a perfect Man. (the Pentagram) by folding up his 10 consecutive qualities into a single symmetrical symbol.
 4. This star must itself be blotted out in the Point-of View, the Quintessence of Individuality.
 5. The totality of experiences has amounted to Perfection. There is then no more need of a manifested Universe. See AL. I, v. 29, for the Object of Division.
 6. Refers to $5x = 6\{square x\}$ initiation.
 7. Refers to the Night of Pan (see later Aires) and so to $8x = 3\{square x\}$ which with $5x = 6\{square x\}$ make the two initiated steps.
 8. Cf. the general doctrine about Death. AL II, vs. 72-74, et al.
 9. Combines the four sentences in this order {Aquarius}{Taurus}{Leo}{Scorpio} on the circular altar in the vault of Christian Rosencreutz. The meaning is: Liberty, Law, Light fill the Universe.
 10. S.A.L.T.
 11. M.E.R.C.U.R.I.U.S. Meaning: the mind destroys the external (by abstracting its reality: see any good Yoga treatise). The heart is their shadow (i.e. Reality only appears as impressions). Binah ($8x = 3\{square x\}$) is the Highest Way.

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undas regas{SUP:1}. And another is: _Vir introit tumulum regis, invenit oleum lucis_{SUP:2}.

And all round the whole of these things are the letters TARO; but the light is so dreadful that I cannot read the words. I am going to try again. All these serpents are collected together very thickly at the edges of the wheel, because there are an innumerable number of sentences. One is: _tres annos regimen oraculi_{SUP:3}. And another is: _terribilis ardet rex_{HEB:Nun-final}{HEB:Vau}{HEB:Yod}{HEB:Lamed}{HEB:Ayin}{SUP:4}. And another is: _Ter amb_ (amp?) (can't see it) _Rosam oleo_ (?)_{SUP:5}. And another is: _Tribus annulis regna olisbon_{SUP:6}. And the marvel is that with those four letters you can get a complete set of rules for doing everything, both for white magic and black.

And now I see the heart of the rose again. I see the face of him that is the heart of the rose, and in the glory of that face I am ended. My eyes are fixed upon his eyes; my being is sucked up through my eyes

into those eyes. And I see through those eyes, and lo! the universe, like whirling sparks of gold, blown like a tempest. I seem to swell out again into him. My consciousness fills the whole Aethyr. I hear the cry NIA, ringing again and again from within me. It sounds like infinite music, and behind the sound is the meaning of the Aethyr. Again there are no words.

All this time the whirling sparks of gold go on, and they are like blue sky, with a lot of rather thin white clouds in it, outside. And now I see mountains round, far blue mountains, purple mountains. And in the midst is a little green dell of moss, which is all sparkling with dew that drips from the rose. And I am lying on that moss with my face upwards, drinking, drinking, drinking, drinking, drinking of the dew.

I cannot describe to you the joy and the exhaustion of everything that was, and the energy of everything that is, for it is only a corpse that is lying on the moss. I am the soul of the Aethyr{SUP:7}.

1. S.U.L.P.H.U.R. An alchemical injunction; a reference to AL, Cap. 2, v. 57.
2. V.I.T.R.I.O.L. Reference to IXx O.T.O.
3. Refers to time required to assimilate the Initiation of $8x=3\{\text{squarex}\}$ For three years is 156 weeks; and $156 = \text{BABALON}$.
4. Elyon: the exalted one, nVLI (?). 156, a name of BABALON, (see the Urn) with with the Phallic Yod in the midst.
5. Meaning: the Rose must be thrice anointed (?) with oil. (That is, with the oil.)
6. Refers to the Tree of Life; to be ruled by the three reciprocating Paths, {HEB:Dalet}, {HEB:Tet}, {HEB:Peh}; that is, by the supernal love, by the Formula of Babalon and the Beast conjoined, and by that Formula at which is hinted in Liber AL. 1,2,3,4. all T.A.R.O.
7. This passage describes an Initiation, the first of this series. It is the exhaustion of the lower Self of the Seer in his first union with BABALON.

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Now it reverberates like the swords of archangels, clashing upon the armour of the damned; and there seem to be the blacksmiths of heaven beating the steel of the worlds upon the anvils of hell, to make a roof to the Aethyr{SUP:1}.

For if the great work were accomplished and all the Aethyrs were caught up into one, then would the vision fail; then would the voice be still.

Now all is gone from the stone.

Ain el Hajel.

November 26, 1909. 2-3:25 p.m.

The Cry of the 23rd Aethyr, Which is Called TOR{SUP:2}.

In the brightness of the stone are three lights, brighter than all, which revolve ceaselessly{SUP:3}. And now there is a spider's web of silver{SUP:4} covering the whole of the stone. Behind the spider's web is

a star of twelve rays{SUP:5}; and behind that again, a black bull, furiously pawing up the ground. The flames from his mouth increase and whirl, and he cries: Behold the mystery of toil, O thou who art taken in the toils of mystery{SUP:6}. For I who trample the earth thereby make whirlpools in the air; be comforted, therefore, for though I be black, in the roof of my mouth is the sign of the Beetle{SUP:7}. Bent are the backs of my brethren, yet shall they gore the lion with their horns. Have I not the wings of the eagle, and the face of the man?

And now he is turned into one of those winged Assyrian bull-men.

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1. This roof seems to be the Path of {HEB:Peh} (Mars, blacksmiths, steel, etc., the first ring that binds the {GRK:omicron}{GRK:lambda}{GRK:iota} {GRK:omicron}{GRK:beta}{GRK:omicron}{GRK:sigma}). The union with his Mate first occurs In Yesod, of which {HEB:Peh} may be called the roof. Later we shall find the other marriages of {HEB:Tet} and {HEB:Dalet}.
 2. TOR = {Leo}{Libra}{Pisces}.
 3. The Three Gunas, Sattvas, Rajas, Tamas. This is an Introit to the Aethyr. As we proceed, we find more and more obstacles to entering.
 4. More introit; veils to the true Vision.
 5. Tamas, Kerub of Earth. He and the Eagle of Air make up the 4 Officers of the New Temple.
 6. A warning to the Seer not to allow himself to ignore or despise the plain facts of life. Mysteries --- nay, even The Mysteries themselves! are apt to seduce the Aspirant. He becomes exalt (as the cold rational French, observing these errors, call him) instead of exalted.
 7. The tradition of the Bull Apis. The Beetle is the Midnight Sun, the hidden hope of Earth.

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And he sayeth: The spade of the husbandman is the sceptre of the king{SUP:1}. All the heavens beneath me, they serve me. They are my fields and my gardens and my orchards and my pastures.

Glory be unto thee, who didst set thy feet in the North{SUP:2}; whose forehead is pierced with the sharp points of the diamonds in thy crown {SUP:3}; whose heart is pierced with the spear of thine own fecundity {SUP:4}.

Thou art an egg of blackness, and a worm of poison. But thou hast formulated thy father, and made fertile thy mother.

Thou art the basilisk whose gaze turns men to stone, and the cockatrice at the breast of an harlot that giveth death for milk. Thou art the asp that has stolen into the cradle of the babe. Glory unto thee, who art twined about the world as the vine that clingeth to the bare body of a bacchanal{SUP:5}.

Also, though I be planted so firmly upon the earth, yet is my blood wine and my breath fire of madness. With these wings, though they be but little, I lift myself above the crown of the yod{SUP:6}, and being without fins I yet swim in the inviolate fountain{SUP:7}.

I disport myself in the ruins of Eden, even as Leviathan in the false sea{SUP:8}, being whole as the rose at the crown of the cross. Come ye unto me, my children, and be glad. At the end of labour is the power

of labour{SUP:10}. And in my stability is concentrated eternal change {SUP:11}.

For the whirlings of the universe are but the course of the blood in my heart. And the unspeakable variety thereof is but my divers hairs, and plumes, and gems in my tall crown. The change which ye lament is the life of my rejoicing, and the sorrow that blackeneth your hearts is the myriad deaths by which I am renewed.

1. The King rules by virtue of the labour of his people. Even {Taurus} Earth is necessary as the support of Heaven. Nuit is upheld by Shu, who stands on Seb. Neglect to understand this causes many "pure Mystics" to fall lamentably. They "go off their base" in the significant slang of common-sense folk.
2. The Bull is stationed in the North.
3. The Bull is sacred to Osiris. This refers to the Crown of Thorns.
4. Again a reference to the Formula of Osiris. The Spear (Sacred Lance, Phallus) pierces the heart of the Dying God.
5. These two paragraphs declare the identity of the Bull with his Zodiacal opposite, Scorpio.
6. The Crown of Yod (as a path on the Tree) is Chesed. It leads thither from Tiphereth. The path of the Bull leads from Chokmah down to Chesed.
7. Refers to the Symbol of the woman and the Bull. See 16th Aire.
8. See Knorr von Rosenroth on the Qlipoth.
9. "The Rose of Earth" surmounts the Cross of Fire in the symbol {Venus}.
10. Toil creates kinetic energy.
11. See 11th Aire.

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And the instability which maketh ye to fear, is the little waverings of balance by which I am assured{SUP:1}.

And now the veil of silver tissue-stuff closes over him, and above that, a purple veil, and above that, a golden veil, so that now the whole stone is like a thick mat of woven gold wires; and there come forth, one from each side of the stone, two women, and grasp each other by both hands, and kiss, and melt into one another; and melt away{SUP:2}. And now the veils open again, the gold parts, and the purple parts, and the silver parts, and there is a crowned eagle, also like the Assyrian eagles.

And he cries: All my strength and stability are turned to the use of flight{SUP:3}. For though my wings are of fine gold, yet my heart is the heart of a scorpion{SUP:4}.

Glory unto thee, who being born in a stable didst make thee mirth of the filth thereof, who didst suck in iniquity from the breast of thy mother the harlot; who didst flood with iniquity the bodies of thy concubines.

Thou didst lie in the filth of the streets with the dogs; thou wast tumbled and shameless and wanton in a place where four roads meet. There wast thou defiled, and there wast thou slain, and there wast thou left to rot. The charred stake was thrust through thy bowels, and thy parts were cut off and thrust into thy mouth for derision{SUP:5}.

All my unity is dissolved; I live in the tips of my feathers{SUP:6}. That which I think to be myself is but infinite number{SUP:7}. Glory unto the Rose and the Cross, for the Cross is extended unto the uttermost end beyond space and time and being and knowledge and delight! Glory unto the Rose that is the minute point of its center! Even as we say; glory unto the Rose that is Nuit the circumference of all, and glory unto the Cross that is the heart of the Rose{SUP:8}!

1. All this paragraph explains this doctrine of Stability = Change. (Yesod, Support of the Tree, is also {Air} & {Moon}).
2. These are intended to show symbolically that the Bull is the same as the Eagle.
3. This transformation into Air shows the identity (in ultimate philosophy) of the two forces of change which constitute the Lesser Mysteries of the Sword and the Disk.
4. Refers to the Scorpion in the Symbol of the Bull of Mithras.
5. These two paragraphs refer to the Formula of the Dying God, its perversion and profanation at the hands of those who abused it.
6. Air has a peripheral consciousness.
7. The True Unity does not exist in any particular number, but in {HEB:Aleph}x as a whole.
8. The Rose and Cross are not merely symbols of definite types of energy, female and male. They are extended in the correlative symbols of Infinity: Nuit and Hadit.

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Therefore do I cry aloud, and my scream is the treble as the bellowing of the bull is the bass{SUP:1}. Peace in the highest and peace in the lowest and peace in the midst thereof! Peace in the eight quarters, peace in the ten points of the Pentagram! Peace in the twelve rays of the seal of Solomon, and peace in the four and thirty whirlings of the hammer of Thor{SUP:2}! Behold! I blaze upon thee. (The eagle is gone; it is only a flaming Rosy Cross of white brilliance.) I catch thee up into rapture. FALUTLI, FALUTLI{SUP:3}!

... O it dies, it dies.

Bou Sada.

November 28, 1909. 9:30-10:15 A.M.

The Cry of the 22nd Aethyr, Which is Called LIN{SUP:4}

There comes first into the stone the mysterious table of forty-nine squares{SUP:5}. It is surrounded by an innumerable company of

1. Air and Earth are harmonious vibrations, complementary.
2. The vibrations of Tetragrammaton, Jeheshua, the Hexagram, and the Swastika are Swastika re duplicated, being complete in each of the two Series, Air and Earth, the lower forms of Masculine and Feminine.

3. See Liber VII, Cap. V, v. 30. It is the cry of the consummated rapture of the Dissolution of any symbol by virtue of Love. FAL is Aleph (AFL, thick darkness; PLA, the Hidden Wonder, a title of Kether.) The whole symbolism of Aleph, 111, must be studied thoroughly. It is especially the equations: One = Zero; and Three = One. Aleph is Iacchus, Lord of Ecstasy; Harpocrates, Lord of Silence: Zeus Arrhenothelus; Bacchus Diphues, Baphomet, etc. Lord of the Two-in-One Love; Parsifal, The Pure Fool, the Wandering Spirit of God, who impregnates the King's Daughter. UT is the title of the Holy Guardian Angel in the Upanishads. C.q.v. also the poem of "UT" in "The Winged Beetle". LI is the Hebrew for "to me". See AL I, v. 51, 53, 61, 62, 63. (L is Atu VIII = {HEB:Lamed} = the Satisfied Woman; I is {HEB:Yod}, Atu IX, the Hermit). See AL II, v. 24 --- The Hidden Virtue which satisfies Her. {GRK:Phi}{GRK:Alpha}{GRK:Lambda}{GRK:Upsilon}{GRK:Tau}{GRK:Lambda}{GRK:Iota} = 1271 = 2542/2. 2542 = {GRK:Theta}{GRK:epsilon}{GRK:lambda}{GRK:eta}{GRK:mu}{GRK:alpha} spelt in full.

4. LIN = {Cancer}{Sagittarius}{Scorpio}{HEB:Nun-final}{HEB:Samekh}{HEB:Chet} is Chassan, ruler of Air; also, Strength. 118 = 2 x 59. 59 = Brethren (referred especially to Lilith and Samael). LIN declares therefore the Twins concealed in Heru-Ra-Ha. 118 is also "to change, pass, renew" and "to ferment"; indicating the Formula of Horus; His first Formula is that of BABALON, for He is as yet within Her womb. But see note on 10th Aire, regarding PARAOAN.

5. See The Equinox, I, VII, page 231. This table contains the names of the Angels of the Seven Planetary Spheres: Shabathiel, Tzedquiel, Madimiel, Shemashiel, Negahal, Kokabiel, and Levaniel. This seven-fold arrangement is of the Sigil of A{'.} A{'.} Babalon. See Book of Lies, Cap. 49. And she is the Mother of Heru-Ra-Ha.

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angels; these angels are of all kinds, --- some brilliant and flashing as gods, down to elemental creatures. The light comes and goes on the tablet; and now it is steady, and I perceive that each letter of the tablet is composed of forty-nine other letters, in a language which looks like that of Honorius; but when I would read, the letter that I look at becomes indistinct at once.

And now there comes an Angel, to hide the tablet with his mighty wing. This Angel has all the colours mingled in his dress; his head is proud and beautiful; his headdress is of silver and red and blue and gold and black, like cascades of water, and in his left hand he has a pan-pipe of the seven holy metals, upon which he plays{SUP:1}. I cannot tell you how wonderful the music is, but it is so wonderful that one only lives in one's ears; one cannot see anything any more.

Now he stops playing and moves with his finger in the air. His finger leaves a trail of fire of every colour, so that the whole Aire is become like a web of mingled lights. But through it all drops dew{SUP:2}.

(I can't describe these things at all. Dew doesn't represent what I mean in the least. For instance, these drops of dew are enormous globes, shining like the full moon, only perfectly transparent, as well as perfectly luminous.)

And now he shows the tablet again, and he says: As there are 49 letters in the tablet, so are there 49 kinds of cosmos in every thought of God. And there are 49 interpretations of every cosmos, and each interpretation is manifested in 49 ways. Thus also are the calls 49{SUP:3}, but to each call there are 49 visions. And each vision is composed of 49 elements, except in the 10th Aethyr, that is accursed, and

that hath 42{SUP:4}.

All this while the dewdrops have turned into cascades of gold finer than the eyelashes of a little child{SUP:5}. And though the extent of the Aethyr is so enormous, one perceives each hair separately, as well as the whole thing at once{SUP:6}. And now there is a

1. This "Angel" is in fact PAN. See the 9th Aire "unto All hath she born him."
2. This "dew" is the Supernal Lion-Serpent in his Menstruum of liquid Pearl.
3. 42 is the number of the Demiurge (see Genesis I), of the Assessors of the Dead (see any book on Egyptian religion), of the Sterile Mother {HEB:Aleph}{HEB:Mem}{HEB:Aleph}, of Terror and Destruction {HEB:Heh}{HEB:Heh}{HEB:Lamed}{HEB:Bet}, of loss ({HEB:Yod}{HEB:Lamed}{HEB:Bet}), of the verb "to cease" ({HEB:Lamed}{HEB:Dalet}{HEB:Chet}), and of {HEB:Dalet}{HEB:Lamed}{HEB:Tzaddi-final}, the Earth of Malkuth. It is connected with the 10th Aethyr. See _Equinox_ I, VII, pages 229-243, for the whole symbolism.
4. See _Equinox_ I, VIII, pp. 99-128.
5. The Solar Child develops from the "Dew".
6. These violations of Normal Logic are stigmatic of most of the higher types of Spiritual Experience. There must be no muddle; that is the usual mistake made by most Mystics. Confused thought is the evil and averse image of the One Clear Light.

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mighty concourse of angels rushing toward me from every side, and they melt upon the surface of the egg in which I am standing in the form of the god Kneph{SUP:1}, so that the surface of the egg is all one dazzling blaze of liquid light.

Now I move up against the tablet, --- I cannot tell you with what rapture. And all the names of God, that are not known even to the angels{SUP:2}, clothe me about.

All the seven senses are transmuted into one sense, and that sense is dissolved in itself ...{SUP:3} (Here occurs Samadhi.) ... Let me speak, O God; let me declare it ... all. It is useless; my heart faints, my breath stops. There is no link between me and P . . .{SUP:4} I withdraw myself. I see the table again.

(He was behind the table for a very long time{SUP:5}. O.V.)

And all the table burns with intolerable light; there has been no such light in any of the Aethyrs until now. And now the table draws me back into itself; I am no more.

My arms were out in the form of a cross, and that Cross was extended, blazing with light into infinity. I myself am the minutest point in it. This is _the birth of form_{SUP:6}.

I am encircled by an immense sphere of many-coloured bands; it seems it is the sphere of the Sephiroth projected in the three dimensions. This is _the birth of death_{SUP:7}.

Now in the centre within me is a glowing sun. That is _the birth of hell_{SUP:8}.

Now all that is swept away, washed away by the table. It is the virtue of the table to sweep everything away. It is the letter

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1. The winged Egg, the omniform Zero (0x) from which all positive manifestation comes.
 2. This experience is perfectly clear and definite, to the peculiar type of higher consciousness which is aware of it.
 3. These are those of the Table itself, read across or down, instead of diagonally, as is done to obtain the names given in note 5, p. 32. See also LXXXIV (page 231).
 4. Perdurabo, the Motto (in the Outer Order) of the Seer. Even below the True Consciousness with the material and intellectual basis of him.
 5. i.e. The Seer was in Samadhi; the Table had been a Veil of the Infinite.
 6. Form is the conception of the Self in extension.
 7. Death is the conception of the Self extended, not into the positive balanced cross, but into the negative circle (or sphere) of Nuit.
 8. For Hell, see Liber Aleph. Hell, is the Secret Centre of the Self. One perceives one's Star as one's True Self.

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I in this Aethyr that gives this vision, and L is its purity, and N is its energy{SUP:1}. Now everything is confused, for I invoked the Mind, that is disruption{SUP:2}. Every Adept who beholds this vision is corrupted by mind. Yet it is by virtue of mind that he endures it, and passes on, if so be that he pass on. Yet there is nothing higher than this, for it is perfectly balanced in itself. I cannot read a word of the holy Table, for the letters of the Table are all wrong. They are only the shadows of shadows. And whoso beholdeth this Table with this rapture, is light. The true word for light hath seven letters. They are the same as ARARITA, transmuted{SUP:3}.

There is a voice in this Aethyr, but it cannot be spoken. The only way one can represent it is as a ceaseless thundering of the word Amen. It is not a repetition of Amen, because there is no time. It is one Amen continuous{SUP:4}.

Shall mine eye fade before thy glory? I am the eye. That is why the eye is seventy{SUP:5}. You can never understand why, except in this vision{SUP:6}.

And now the table recedes from me. Far, far it goes, streaming with light. And there are two black angels bending over me, covering me with their wings, shutting me up into the darkness; and I am lying in the Pastos of our Father Christian Rosenkreutz, beneath the Table in the Vault of seven sides. And I hear these words:

The voice of the Crowned Child, the Speech of the Babe that is hidden in the egg of blue{SUP:7}. (Before me is the flaming Rosy Cross.) I have opened mine eye, and the universe is dissolved

1. {ENO:j} = {Sagittarius}. The Rainbow is connected with the Sevenfold projection. {ENO:l} = {Moon} decreasing in {Cancer}. Luna, when active, always purifies. It is the passive Moon that may be "evil"; i.e. when she reflects not the Sun, her Lord, but divers spectres of the Night. {ENO:n} = {Mars} in {Scorpio}, the type of energy which informs Vision. {Mars} in {Taurus} would cause action.
2. The Seer had begun to analyze the conceptions presented to him by the Vision. Instantly the internal coherence of its Unity was destroyed. The next two phrases show that this is a difficulty peculiar to this Vision.
3. {HEB:Resh}{HEB:Aleph}{HEB:Yod}{HEB:Aleph}{HEB:Vau}{HEB:Taw}
 {HEB:Aleph}{HEB:Yod} the essence of the Yod girt by Sun's tending inwardly upon it.
 {HEB:Resh}{HEB:Aleph}{HEB:Yod}{HEB:Aleph}{HEB:Resh} (?) = 412 =
 {HEB:Taw}{HEB:Yod}{HEB:Bet} = {HEB:Bet} = {Mercury}. For ultimately Kether and Sol are not Light. Light is a duplex vibration, energized by Them and is, _therefore_, of their Messenger, Mercury. (Alostrael's notebook has a different version from Yorke's "...energized by Them and is {'.}' of their Messenger Mercury." --- Copyist's note.)
4. AUMGN (See explanation in _Book 4_, Part III).
5. {HEB:Nun-final}{HEB:Yod}{HEB:Ayin} = an Eye = {HEB:Ayin} = 70.
6. The general idea is perhaps this: 70 = {HEB:Heh}{HEB:Samekh}{HEB:Heh} Hush! and {HEB:Lamed}{HEB:Yod}{HEB:Lamed}, Night, and {HEB:Dalet}{HEB:Vau}{HEB:Samekh} The Secret. The Glory is so great that it cannot be manifested by any positive means.
7. Heru-Ra-Ha.

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before me, for force is mine upper eye-lid and matter is my lower eye- lid{SUP:1}. I gaze into the seven spaces, and there is naught{SUP:2}.

The rest of it comes without words; and then again:

I have gone forth to war, and I have slain him that sat upon the sea, crowned with the winds{SUP:3}. I put forth my power and he was broken. I withdrew my power and he was ground into fine dust.

Rejoice with me, O ye Sons of the Morning; stand with me upon the Throne of Lotus{SUP:4}; gather yourselves up unto me, and we shall play together in the fields of light. I have passed into the Kingdom of the West after my Father{SUP:6}.

Behold! where are now the darkness and the terror and the lamentation? For ye are born into the new Aeon; ye shall not suffer death{SUP:7}. Bind up your girdles of gold! Wreath yourselves with garlands of my unfading flowers! In the nights we will dance together, and in the morning we will go forth to war; for, as my Father liveth that was dead, so do I live and shall never die{SUP:8}.

And now the table comes rushing back. It covers the whole stone, but this time it pushes me before it, and a terrible voice cries: Begone! Thou hast profaned the mystery; thou hast eaten of the shew-bread; thou hast spilt the consecrated wine{SUP:9}! Begone! For the Voice is accomplished. Begone! For that which was open is

1. These ideas are complementary; when they combine they produce positive manifestation, which covers up the Glance of the Eye of Shiva, which annihilates all external existence.
2. The Seven spaces are the "Palaces" which contain the Sephiroth.
3. This is the foe of Horus, the Dweller of Nile. The winds which crown him are not the pure powers of Air of Libra, but the cloudy (mixed) forces of Aquarius, opposite in the Zodiac to Leo, the sign of Horus.
4. The Energy of Horus destroys indeed, but must be withdrawn to complete the work, for His rays, if left in their object, would keep it vitalized. The coherence of the broken matter must be withdrawn.
5. Harpocrates stands or sits upon the Lotus, his fortress against the malice of the Water-demon.
6. Osiris has been chased into Amennti by Horus, who follows him thither, that his reign may be established even in the realms of "Death". In the New Aeon, Death is become Life Triumphant, not through Resurrection, but in its own Essence.
7. See last note. The Thelemite does not "suffer death". He is eternal and perceives Himself the Universe, by virtue of the _categories_ of Life and Death, which are not real but subjective forms of his artistic presentation.
8. Osiris, tricked into the belief in death, had to overcome it by Magick, the Formula IAO.
9. The Seer has erred, it seems, by translating the Doctrine into intelligible symbols. for this is likely to cause a new "Fall" into the barren kingdoms of Ratiocination.

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shut. And thou shalt not avail to open it, saving by virtue of him whose name is one, whose spirit is one, whose individuum is one, and whose permutation is one{SUP:1}; whose light is one, whose life is one, whose love is one. For though thou art joined to the inmost mystery of the heaven, thou must accomplish the sevenfold task of the earth, even as thou sawest the Angels from the greatest unto the least. And of all this shalt thou take back with thee but a little part, for the sense shall be darkened, and the shrine re-veiled. Yet know this for thy reproof, and for the stirring up of discontent in them whose swords are of lath{SUP:2}, that in every word of this vision is concealed the key of many mysteries, even of being, and of knowledge, and of bliss{SUP:3}; of will, of courage, of wisdom, and of silence{SUP:4}, and of that which, being all these, is greater than all these. Begone! For the night of life is fallen upon thee. And the veil of light hideth that which is.

With that, I suddenly see the world as it is, and I am very sorrowful.

Bou-Sada.

November 28, 1909. 4-6 p.m.

(_Note_. --- You do not come back in any way dazed; it is like going from one room into another. Regained normal consciousness completely and immediately.)

1. ARARITA (--- a name of God, which is a Notariqon of the sentence: "One is His beginning; One is his Individuality; His Permutation One.") The use of this Name and Formula is to equate and identify every idea with its opposite; thus being released from the obsession of thinking any one of them as "true" (and therefore binding); one can withdraw oneself from the whole sphere of the Ruach. See _Liber 813, vel Ararita._ Contrast each verse of Cap. I with the corresponding verse of Cap. II for the first of these methods. Thus in Cap. III (stil verse by verse correspondence) the Quintessence of the ideas is extracted;

and in Cap. IV they are withdrawn each one into the one beyond it. In Cap. V they have disappeared into the Method itself. In Cap. VI they reappear in the Form appointed by the Will of the Adept. Lastly, in Cap. VII they are dissolved, one into the next until all finally disappear in the Fire Qadosh, the Quintessence of Reality.

2. Those whose analytical methods are incapable of destroying Illusion. This insistence on the Virtue of the Vision is intended to encourage them to make greater efforts.

3. Sat-Chit-Ananda.

4. The Sphinx.

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The Cry of the 21st Aethyr, Which is Called ASP{SUP:1}.

A mighty wind rolls through all the Aethyr; there is a sense of absolute emptiness; no colour, no form, no substance. Only now and then there seem as it were, the shadows of great angels, swept along. No sound; there is something very remorseless about the wind, passionless, that is very terrible. In a way, it is nerve-shaking. It seems as if something kept on trying to open behind the wind, and just as it is about to open, the effort is exhausted. The wind is not cold or hot; there is no sense of any kind connected with it. One does not even feel it, for one is standing in front of it.

Now, the thing opens behind, just for a second, and I catch a glimpse of an avenue of pillars, and at the end a throne, supported by sphinxes. All this is black marble{SUP:2}.

Now I seem to have gone through the wind, and to be standing before the throne; but he that sitteth thereon is invisible. Yet it is from him that all this desolation proceeds{SUP:3}.

He is trying to make me understand by putting tastes in my mouth, very rapidly one after the other. Salt, honey, sugar{SUP:4},

1. ASP = {Taurus}{Virgo}{Leo} = {HEB:Vau}{HEB:Yod}{HEB:Tet} = 25 = {HEB:Dalet}{HEB:Vau}{HEB:Heh}{HEB:Yod} = Jehevid, God of Geburah of Briah = {HEB:Aleph}{HEB:Vau}{HEB:Yod}{HEB:Chet} The Beast. The aire shows the supplanting of that by this. (A's MS. has "Mythus (?)\" for "by this".) Taurus is Osiris. Virgo the Virgin (the lonely one). These are the Dying God symbols, which Leo --- the Lion, Atu XI, The Beast --- replaces.

2. This setting symbolizes the Way of Time in the Temple of Inscrutable Destiny.

3. This Deity is Necessity or Fate. This whole Aire is of a metaphysic more difficult to understand than any of the earlier. The student must have finally shut out of his mind not only the crude ideas of Good and Evil, but the most fundamental logical conceptions, such as that of being obliged to think of a state of mind, or an individual, as being true to itself. This God is at the same time an Abomination and a supreme Overlord. One may indeed say that the student ought to be in a state not far from Samadhi before meditating the meaning of the Aire.

4. Salt Water or Earth, probably M

Honey Bees: feminine symbol. Binah. Probably E

(This E is not a real vowel. It enables consonants to join with the minimum of disturbance. This is

exactly the role of the feminine passive element.)
 Sugar Venus D
 Assafoetida Saturn --- Capricornus = {HEB:Ayin} {Taurus}
 Bitumen Fiery --- Water = {HEB:Nun-final} N
 Honey E
 Unknown Possibly Kether St
 Garlic Saturnian element of Venus L
 (footnote continues on next page)

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assafoetida, bitumen, honey again, some taste that I don't know at all; garlic, something very bitter like nux vomica, another taste, still more bitter; lemon, cloves, rose-leaves, honey again; the juice of some plant, like a dandelion, I think; honey again, salt, a taste something like phosphorus, honey, laurel, a very unpleasant taste which I don't know, coffee, then a burning taste, then a sour taste that I don't know. All these tastes issue from his eyes; he _signals_them.

I can see his eyes now. They are very round, with perfectly black pupils, perfectly white iris, and the cornea pale blue. The sense of desolation is so acute that I keep on trying to get away from the vision{SUP:1}.

I told him that I could not understand his taste-language, so instead he set up a humming very much like a big electric plant with dynamos going.

Now the atmosphere is deep night-blue; and by the power of that atmosphere, the pillars kindle to a dull glowing crimson, and the throne is a dull, ruddy gold{SUP:2}. And now, through the humming, come very clear, bell-like notes, and farther still a muttering, like that of a gathering storm.

And now I hear the meaning of the muttering: I am he who was

(footnote # 4 from page 44 continues)

Nux vomica Tonic. Geburah.
 Still more bitter.
 Lemon Mercury
 Cloves Venus --- earthy. Taurus U or V
 Rose Leaves Venus. Mercury I
 Honey E
 Dandelion Solar. Tiphereth O
 Honey E
 Salt M
 Phosphorus Sol. Leo or Geburah Th
 Honey E
 Laurel Apollo R
 Very unpleasant --- ? --- the insipidness of Mercury I

Coffee Stimulant --- wakeful. Erectile {Taurus}

Burning Scorpio N

Sour End of oxidation --- acid --- Sagittarius S

Translation: "The Earth is sick of love; with disease and death is she sick ... the natural lust, fierce as it is, is not enough; virgins, boys woman (make men) sick, weak of semen and sick. The earth shall be cured of her sickness by true Art-of-Sun, and thine own pleasures, and thou ..., shall abolish the world's woe, and bring on the Age of Righteousness.

1. Black, white, and pale blue, there is no _warmth_ in Destiny. It is intolerable to see the mere mechanism of life.
2. Now comes the warm Night-Blue of Nuit and of Ra-Hoor-Khuit. The pillars assume the crimson of Binah, and the throne, the gold of Tiphereth. Thus is it as if Ra-Hoor-Khuit were alive in the midst of the Womb of His Mother.

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before the beginning, and in my desolation I cried aloud, saying, let me behold my countenance in the concave of the abyss{SUP:1}. And I beheld, and lo! in the darkness of the abyss my countenance was black, and empty, and distorted{SUP:2}, that was (once) invisible and pure.

Then I closed mine eye, that I might not behold it, and for this was it fixed. Now it is written that one glance of mine eye shall destroy it{SUP:3}. And mine eye I dare not open, because of the foulness of the vision. Therefore do I gaze with these two eyes throughout the aeon{SUP:4}. Is there not one of all my adepts that shall come unto me, and cut off mine eyelids, that I may behold and destroy{SUP:5}?

Now I take a dagger, and, searching out his third eye, seek to cut off the eye-lids, but they are of adamant. And the edge of the dagger{SUP:6} is turned.

And tears{SUP:7} drop from his eyes, and there is a mournful voice: So it hath been ever: so must it ever be! Though thou hast the strength of five bulls, thou shalt not avail in this{SUP:8}.

And I said to him: Who shall avail? And he answered me: I know not{SUP:9}. But the dagger of penance{SUP:10} thou shalt temper seven times, afflicting the seven courses of thy soul. And thou shalt sharpen its edge seven times by the seven ordeals.

1. cf. the account of the beginning in the Upanishads.
2. See Eliphaz Levi's drawing of the two Countenances.
3. The Shivaite Dogma.
4. cf. the Qabalah. The Most Holy Ancient One has One Eye: Microprosophus two.
5. Shiva again. For the eyelids, see above, the 22nd Aire, the speech of the Babe Horus.
6. This minor elemental weapon is evidently useless against fundamental ideas like force and matter, of which it is itself but a trivial complex.
7. Binah, mother of Sorrow, the tears from the Great Sea, Her symbol. The first issue of Understanding is the trance of Sorrow.
8. The Bull = {Taurus} = {HEB:Vau} = V. The Motto of the Seer as in the Grade of Binah 8x =

3{square x}, is V.V.V.V.V., the five Bulls. He had already chosen this motto, through he had refused to accept the Grade when offered to him three years before by the Chiefs. We now approach those Aethyrs in which his full Initiation to that Grade was accomplished.

9. I = {HEB:Yod}{HEB:Nun}{HEB:Aleph} = 61. Know = No = {HEB:Aleph} {HEB:Lamed} = 31. Not = {HEB:Nun-final}{HEB:Yod}{HEB:Aleph} = 61. Also I know not --- I know that which is Not. Such are the roots of the Equation of Ambiguity, used often by Higher Intelligences (especially in _The Book of the Law_, q.v.) to prove their identity as Individuals separate from the Seer, and superior to him.

10. This rebukes the Seer for having tried to use the elemental Dagger. Perhaps the four sevens in the injunction refer to Netzach, Victory. For Netzach = 7; and 28 = {GRK:Sigma}1-7 as well as 4x7, 28 is a "perfect" number; its factors add up to itself.

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(One keeps on looking round to try to find something else because of the terror of it. But nothing changes{SUP:1} at all. Nothing but the empty throne, and the eyes, and the avenue of pillars!)

And I said to him: O thou that art the first countenance before time{SUP:2}; thou of whom it is written that "He, God, is one; He is the eternal one, without equal, son or companion. Nothing shall stand before His face{SUP:3}"; all we have heard of thine infinite glory and holiness, of thy beauty and majesty, and behold! there is nothing but this abomination of desolation.

He speaks; I cannot hear a word; something about _The Book of the Law_. The answer is written in _The Book of the Law_, or something of that sort{SUP:4}.

This is a long speech; all that I can hear is: From me pour down the fires of life and increase continually upon the earth. From me flow down the rivers of water and oil and wine. From me cometh forth the wind that beareth the seed of trees and flowers and fruits and all herbs upon its bosom. From me cometh forth the earth in her unspeakable variety. Yea! all cometh from me, naught cometh to me. Therefore am I lonely and horrible upon this unprofitable throne. Only those who accept nothing from me can bring anything to me.

(He goes on speaking again: I cannot hear a word. I may have got about a twentieth of what he said.) And I say to him: It was written that his name is Silence, but thou speakest continually.

And he answers: Nay, the muttering that thou hearest is not my voice. It is the voice of the ape{SUP:5}.

(When I say that he answers, it means that it is the same voice. The being on the throne has not uttered a word.) I say: O thou ape that speakest for Him whose name is Silence, how shall I know that thou speakest truly His thought? And the muttering continues: Nor speaketh He nor thinketh, so that which I say is true, because I lie in speaking His thoughts{SUP:6}.

1. That is the extreme horror: for Change is Life, the issue of love.
2. {HEB:Nun-final}{HEB:Yod}{HEB:Peh}{HEB:Nun}{HEB:Aleph} {HEB:Koph-final}{HEB:Yod}{HEB:Resh}{HEB:Aleph} The Great Countenance (which beheld not Countenance).
3. The Chapter of the Unity, in the Qu'ran.

4. This may refer to the Formula $0 = 2$.
5. Kether, of course, does not speak. His Nature is made apparent by Thoth, the Logos, the Creative Word. But this Word must evidently be false, since He is Silence. Thoth, however, is himself accompanied by the Cynocephalos, the dog-headed Ape, who imitates and caricatures all His actions, and misinterprets His speech.
6. The idea is that Truth may be stated by denying a falsehood. This lands us in the quagmires of "Zigzagginess", the paradox of Epaminoneas, et hoc genus omne. One great point of the Initiated Doctrine is that the Ruach (the Mechanism of Thought) is in its essential nature self-contradictory. From now on, the Angels of the Aethyrs begin to speak in the language of Neshamah; they use the logic which pertains above the Abyss. The student will, accordingly, find statements which must be reversed and reversed again and again; both are true and false at once; neither is true or false --- and so on.

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He goes on, nothing stops him; and the muttering comes so fast that I cannot hear him at all.

Now the muttering has ceased, or is overwhelmed by the bells, and the bells in their turn are overwhelmed by the whirring, and now the whirring is overwhelmed by the silence. And the blue light is gone, and the throne and the pillars are returned to blackness, and the eyes of him that sitteth upon the throne are no more visible.

I seek to go up close to the throne, and I am pushed back, because I cannot give the sign. I have given all the signs I know and am entitled to{SUP:1}, and I have tried to give the sign that I know and am not entitled to{SUP:2}, but have not the necessary appurtenance; and even if I had, it would be useless; for there are two more signs necessary{SUP:3}.

I find that I was wrong in suggesting{SUP:4} that a Master of the Temple had a right to enter the temple of a Magus or an Ipsissimus. On the contrary, the rule that holds below, holds also above. The higher you go, the greater is the distance from one grade to another{SUP:5}.

I am being slowly pushed backwards down the avenue, out into the wind. And this time I am caught up by the wind and whirled away down it like a dead leaf.

And a great Angel sweeps through the wind, and catches hold of me, and bears me up against it; and he sets me down on the hither side of the wind, and he whispers in my ear: Go thou forth into the world, O thrice and four times blessed who hast gazed upon the horror of the loneliness of The First{SUP:6}. No man shall look upon his face and live. And thou hast seen his eyes, and understood his heart, for the voice of the ape is the pulse of his heart and the labouring of his breast. Go, therefore, and rejoice, for thou art the prophet of the Aeon arising, wherein He is not{SUP:7}.

1. The sign of the Grades up to $7x = 4\{\text{square } x\}$.
2. the sign of $8x = 3\{\text{square } x\}$.
3. The signs of $9x = 2\{\text{square } x\}$ and $10x = 1\{\text{square } x\}$; necessary because this Vision pertains to Kether.
4. See the "Wake World" in _Konx Om Pax_.

5. See _One Star in Sight_.
6. Observe the point-of-view, so totally opposite to any ever previously set forth, about the psychology of Kether.
7. In the Ontology of the New Aeon, whose prime theorem is $0 = 2$, Kether exists only as the Child of any Marriage of one particular Hadit with one particular aspect of Nuit. There are thus as many Kethers as there are positive possibilities. More, Kether is not in any case a sole Unity, for each Marriage produces a Twin, {HEB:Heh} + {HEB:Yod} = {HEB:Heh} + {HEB:Vau}. There is a positive "Third Being", a Kether; and there is an Ecstasy, or dissolution into Nothing, by the same Event. One is the Magical, the other the Mystical, Result of an Act of Love under Will.

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Give thou praise unto thy lady Nuit, and unto her lord Hadit, that are for thee and thy bride, and the winners of the ordeal X{SUP:1}.

And with that we are come to the wall of the Aethyr, and there is a little narrow gate, and he pushes me through it, and I am suddenly in the desert.

The Desert, near Bou Sada{SUP:2}.

November 29, 1909. 1:30 - 2:50 p.m.

The Cry of the 20th Aethyr, Which is Called KHR{SUP:3}

The dew that was upon the face of the stone is gone, and it is become like a pool of clear golden water. And now the light is come into the Rosy Cross. Yet all that I see is the night, with the stars therein, as they appear through a telescope{SUP:4}. And there cometh a peacock{SUP:5} into the stone, filling the whole Aire. It is like the vision called the Universal Peacock, or, rather, like a representation of that vision. And now there are countless clouds of white angels{SUP:6} filling the Aire as the peacock dissolves.

Now behind the angels are archangels with trumpets. These cause all things to appear at once, so that there is a tremendous confusion of images. And now I perceive that all these things are but veils of the wheel, for they all gather themselves{SUP:7} into a

1. See _Liber AL_ III, v. 22.
2. this night I took the shew-stone to my breast to sleep, and immediately a Dhyana arose of the sun, seen more clearly afterwards as the Star. Exceeding was its brilliance.
3. KHR = {Dee}{Air}{Gemini} = {HEB:Shin}{HEB:Aleph}{HEB:Vau} = 308. (N.B. by Temurah, R.H.K. = Ra-Hoor-Khuit). 308 = 28 x 11. 28 = {HEB:Chet}{HEB:Koph} = {Cancer}{Jupiter} (Jupiter is exalted in Cancer) means Power. And 29 is the "mystic number" of Netzach, Victory, the Sephira that hangs from the Sphere of Jupiter, by the path of Jupiter, Atu X, the Wheel of Fortune. This Atu is the main subject of the vision in this Aethyr. In this Aethyr the Solar Body (Ruach --- the human consciousness) of the Seer was prepared for the Great Initiation which follows, as in the 27th Aire his Lunar Body (Nephesh --- automatic Consciousness) was purified.

4. These preliminary visions are veils.
5. The bird sacred to Juno, the feminine counterpart of Jupiter, whose Energy is about to appear.
6. The Chasmalim, "The brilliant ones", are the Chior of Angels which pertain to Jupiter.
7. This unification is necessary to all true comprehension.

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wheel{SUP:1} that spins with incredible velocity. It hath many colours, but all thrilled with white light, so that they are transparent and luminous. This one wheel is forty-nine wheels, set at different angles, so that they compose a sphere; each wheel has forty-nine spokes, and has forty-nine {SUP:2} concentric tyres at equal distances from the centre. And wherever the rays from any two wheels meet, there is a blinding flash of glory. It must be understood that though so much detail is visible in the wheel, yet at the same time the impression is of a single, simple object.

It seems that this wheel is being spun by a hand{SUP:3}. Though the wheel fills the whole Aire, yet the hand is much bigger than the wheel. And though this vision is so great and splendid, yet there is no seriousness with it, or solemnity. It seems that the hand is spinning the wheel merely for pleasure, it would be better to say amusement.

A voice comes: For he is a jocund and a ruddy god, and his laughter is the vibration of all that exists, and the earthquakes of the soul.

One is conscious of the whirring of the wheel thrilling one, like an electric discharge passing through one.

Now I see the figures on the wheel, which have been interpreted as the sworded Sphinx, Hermanubis and Typhon{SUP:4}. And that is wrong. The rim of the wheel is a vivid emerald snake; in the centre of the wheel is a scarlet heart; and, impossible to explain as it is, the scarlet of the heart and the green of the snake are yet more vivid than the blinding white brilliance of the wheel{SUP:5}.

1. The Wheel of Fortune (so called); Atu X is the Wheel of the Samsara whose spokes are the Three Gunas, the three fundamental Modes of Energy, Sattvas, Rajas, and Tamas. See also _Book of Lies_, Cap. 78.
2. The symbolism of the Table (see 22nd Aire) still retains its prominence. 7 is the number of the Inferiors, of the Feminine Perfection. $3 \times 49 = 147 = \{\text{HEB:Heh}\}\{\text{HEB:Vau}\}\{\text{HEB:Heh}\}\{\text{HEB:Yod}\} + \{\text{HEB:Heh}\}\{\text{HEB:Yod}\}\{\text{HEB:Heh}\}\{\text{HEB:Aleph}\} + \{\text{HEB:Aleph}\}\{\text{HEB:Lamed}\}\{\text{HEB:Gemel}\}\{\text{HEB:Aleph}\} + \{\text{HEB:Yod}\}\{\text{HEB:Nun}\}\{\text{HEB:Dalet}\}\{\text{HEB:Aleph}\} =$ the Four Names of god used in the Lesser Ritual of the Pentagram. Thus there is here the symbolism of the Fourfold Regimen (Tetragrammaton) implied in $3 \times 7 \times 7$.
3. Hand = $\{\text{HEB:Yod}\} = \{\text{HEB:Dalet}\}\{\text{HEB:Vau}\}\{\text{HEB:Yod}\} = 20 = K = 4$. But also the first is itself K. There is, however, an esoteric doctrine in this phrase. $\{\text{HEB:Yod}\}$ is the spermatozoon, the source of all Spiritual Energy, the Minute Point, Hadit, the foundation of the Alphabet, (Hebrew). But also $K = \{\text{HEB:Peh-final}\}\{\text{HEB:Koph}\} = 100 = 10 \times 10 = \{\text{HEB:Yod}\} \times \{\text{HEB:Yod}\}$; and K and P are the initials of Ketis and $\{\text{GRK:theta}\}\{\text{GRK:alpha}\}\{\text{GRK:lambda}\}\{\text{GRK:lambda}\}\{\text{GRK:omicron}\}\{\text{GRK:sigma}\}$ whose union

releases {HEB:Yod}. Thus the Universe is shown as being set in motion by Love under Will. See _Book of Lies_, Cap. 43.

4. See the usual drawing of Atu X by minor initiates.

5. The symbolism here assumes the form of _Liber LXV_. It is simpler and therefore more difficult than the sevenfold. The counter charges become more frequent; the Seer is being led up to the state in which opposites are not only equal, but identical.

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The figures on the wheel are darker than the wheel itself; in fact, they are stains upon the purity of the wheel, and for that reason, and because of the whirling of the wheel, I cannot see them. But at the top seems to be the Lamb and Flag, such as one sees on some Christian medals, and one of the lower things is a wolf, and the other a raven. The Lamb and Flag symbol is much brighter than the other two. It keeps on growing brighter, until now it is brighter than the wheel itself, and occupies more space than it did.

It speaks: I am the greatest of the deceivers, for my purity and innocence shall seduce the pure and innocent, who but for me should come to the centre of the wheel{SUP:1}. The wolf betrayeth only the greedy and the treacherous; the raven betrayeth only the melancholy and the dishonest {SUP:2}. But I am he of whom it is written: He shall deceive the very elect.

For in the beginning the Father of all called forth lying spirits that they might sift the creatures of the earth in three sieves, according to the three impure souls. And he chose the wolf for the lust of the flesh, and the raven for the lust of the mind; but me did he choose above all to simulate the pure prompting of the soul{SUP:3}. Them that are fallen a prey to the wolf and the raven I have not scathed; but them that have rejected me, I have given over to the wrath of the raven and the wolf{SUP:4}. And the jaws of the one have torn them, and the beak of the other has devoured the corpse. Therefore is my flag white, because I have left nothing upon the earth alive. I have feasted myself on the blood of the saints, but I am not suspected of men to be their enemy, for my fleece is white and warm, and my teeth are not the teeth of one that teareth flesh; and mine eyes are mild, and they know me not the chief of the lying spirits that the Father of all sent forth from before his face in the beginning{SUP:5}.

1. All unbalanced symbols are necessarily evil. They distract the attention from the true object of Vision, and so destroy Concentration.

2. Note that no hostile force is hurtful. The enemy is always oneself.

3. The attacks are against Nephesh, Ruach, and Neshama respectively.

4. When the aspiration (Neshama), the natural protection against all lower forces, is sullied, befooled, or weakened, the wretch becomes an easy prey to grosser forms of temptation. We see in fact only too often that a man of the utmost probity and intellectual integrity, who errs in some strictly spiritual matter, lose every trace of rationality, and throw off all moral restraint, becoming the helpless victim of ludicrous and hideous temptations which had never threatened him before in his whole life. His nature is so radically corrupted that his friends believe him to have become insane. But his fall is quite logical, as a tumbling steeple may crush the perfectly sound structures beneath it.

5. It is the superficial appeal of the idea of "Jesus" to the sentimental type of aspiration (the vilest parody of Neschamah is this pollution by the least virile elements of Nephesh) that has made possible the corruption implied in the doctrines of Sin and Vicarious Atonement. From this error have sprung the

putrefaction of the reasoning faculties, and the suppression of all clear thinking, and the abominations of greed, persecution and the rest.

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(His attribution is salt; the wolf mercury, and the raven sulphur{SUP:1}.)

Now the lamb grows small again, there is again nothing but the wheel, and the hand that whirleth it.

And I said: "By the word of power, double in the voice of the Master; by the word that is seven, and one in seven; and by the great and terrible word 210{SUP:2}, I beseech thee, O my Lord, to grant me the vision of thy glory." And all the rays of the wheel stream out at me, and I am blasted and blinded with the light. I am caught up into the wheel. I am one with the wheel. I am greater than the wheel{SUP:3}. In the midst of a myriad lightnings I stand, and I behold his face. (I am thrown violently back on to the earth every second, so that I cannot quite concentrate.)

All one gets is a liquid flame of pale gold. But its radiant force keeps hurling me back.

And I say: By the word and the will, by the penance and the prayer, let me behold thy face. (I cannot explain this, there is confusion of personalities.) I who speak to you, see what I tell you; but I, who see him, cannot communicate it to me, who speak to you{SUP:4}.

If one could gaze upon the sun at noon, that might be like the substance of him. But the light is without heat. It is the vision of Ut{SUP:5} in the Upanishads. And from this vision have come all the legends of Bacchus and Krishna and Adonis{SUP:6}. For the impression

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1. {Salt} for Neschamah; {Mercury} for Ruach; {Sulphur} for Nephesh.
 2. N.O.X. = {HEB:Tzaddi}{HEB:Ayin}{HEB:Nun} = 210. {Earth} represents the reduction of the Dyad to Unity by Love under Will, and thence to 0 by dissolution in Nuit. It is here used by the Seer to destroy all positive symbols, for the true Wheel (apart from ornaments) is the circle, Nuit Herself.
 3. Note the above-the-Abyss-consciousness. Cf. "I who am all, and made it all, abide its separate Lord." (Bhagavad Gita)
 4. This personality-paradox is characteristic of visions of similar exaltation. It constitutes an essential difficulty of expression superadded to that natural to the description of things seen and heard, which are yet not subject to the ordinary Laws of perception.
 5. See previous note on Falutli.
 6. These are Solar, not Jupiterian deities. The Jupiter of the Wheel is that Invisible Energy, whom one can only divine from his Hand, his means of Expression. He is Amoun, the Concealed One, whose plumes are Truth, and whose Phallus is the Middle Pillar, the Shivalingam. We hind accordingly that these Solar Deities, who spring from the manifested Jupiter (as it at first sight appears) are soon recognized in their deeper nature.

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is of a youth dancing and making music. But you must understand that he is not doing that, for he is still{SUP:1}. Even the hand that turns the wheel is not his hand, but only a hand energized by him.

And now it is the dance of Shiva. I lie beneath his feet, his saint, his victim{SUP:2}. My form is the form of the God Phtah{SUP:3}, in my essence, but the form of the god Seb in my form{SUP:4}. And this is the reason of existence, that in this dance which is delight, there must needs be both the god and the adept. Also the earth herself is a saint; and the sun and the moon dance upon her, torturing her with delight.

This vision is not perfect. I am only in the outer court of the vision, because I have undertaken it in the service of the Holy One, and must retain sense and speech{SUP:5}. No recorded vision is perfect, of high visions, for the seer must keep either his physical organs or his memory in working order. And neither is capable. There is no bridge. One can only be conscious of one thing at a time, and as the consciousness moves nearer to the vision, it loses control of the physical and mental. Even so, the body and the mind must be very perfect before anything can be done, or the energy of the vision may send the body into spasms and the mind into insanity. This is why the first visions give Ananda, which is a shock. When the adept is attuned to Samadhi, there is but cloudless peace{SUP:6}.

This vision is particularly difficult to get into, because he is I{SUP:7}. And therefore the human ego is being constantly excited, so that one comes back so often. An acentric meditation practice like mahasatipatthana ought to be done before invocations of the Holy Guardian Angel, so that the ego may be very ready to yield itself utterly to the Beloved.

And now the breeze is blowing about us, like the sighs of love.

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1. Change = Stability. $2x = 9\{\text{square } x\}$. See the 11th Aethyr. Again this series of paradoxes (implied in the equations $0x = 0\{\text{square } x\}$, $1x = 10\{\text{square } x\}$, etc.) is of the essence of the Aire.
 2. See any true Image of Shiva, who dances upon the Yogi, whom he has destroyed in the Union of Love.
 3. Phtah, the still and silent Creative Energy.
 4. That is, the form of the Seer is now the Earth itself, the Malkuth at the other end of the scale from, yet identical with, His Kether.
 5. See note 5, page 44. Any vision as exalted as this must obviously be indicible. The plastic form of the expression, the definite character of the shapes, colours, and numbers employed, is far better mnemonically than the vaguely beatific outbursts customary in the records usually offered by Mystics.
 6. The psychology of the previous note explained at length.
 7. In previous visions the Angel of the Aethyr has always been peculiar to his Aire. Even in ZAA, where the Angel is Luna, and the Vision represents the lustration of the Lunar Body (the Automatic Consciousness) of the Seer, He was not so wholly involved. For his normal consciousness was above that which the Aethyr affected.

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unsatisfied --- or satisfied. His lips move{SUP:1}. I cannot say the words at first.

And afterwords: "Shalt thou not bring the children of men to the sight of my glory{SUP:2}? 'Only thy

All this time I have been fading away. I sink. The veil of night comes down a dull blue-gray with one pentagram in the midst of it, watery and dull. And I am to abide there for a while before I come back to the earth^{SUP:4}. (But shut me the window up, hide me from the sun. Oh, shut the window!){SUP:5}

It is all dark now. I am lying exhausted{SUP:6}, with the sharp edge of the shew-stone cutting into my forehead.

November 30, 1909. 9:15 - 10:50 a.m.

1. It seems that the seer recognized in this Aethyr, the Knowledge and Conversation of His Holy Guardian Angel.
2. In the Crossing of the Abyss by the Seer ("The Temple Of Solomon the King", *_Equinox_* I, No. Viii, pp. 9-13) during his Burma-China journey, he accomplished the meditation called Sammasati. He became aware of his True Will, of the purpose for which he had undertaken Incarnation. And this was expressed thus: to aid Mankind to take the Next Step. And at the time he understood this as meaning: to lead them to aspire to the Knowledge and Conversation of the Holy Guardian Angel.
3. *_Liber LXV_* describes this attainment in the fullest detail. The first quotation is from *_Liber VII_*, Cap. VI, verse 35. The second is from *_Liber LXV_*, Chapter III, v. 62. (The persons are transposed --- "I" to "Thou", etc.)
4. The splendour of the Vision would have made too rapid a return a shock intolerable to human weakness.
5. It was done. --- O.V.
6. The Seer had not previously experienced so intense a Communion and had contributed his physical energy to maintain it. This was, of course, an error.

(Insert page plate)

IMMMMMMMMMMM	QMMMMMMMMMM	QMMMMMMMMMM	QMMMMMMMMMM	QMMMMMMMMMM	QMMMMMMMMMM	;
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:	3	3	+	3	3	:
:	The	3 Alphabet	3	3	of	3 Daggers
:	3	3		3	3	:
:	3	3		3	3	:
:	3	3A		3	3	:

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: B      3C      3D      3E      /      3F      +      :
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: G      |      3H      3I      +      3J      3K      :
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: L      3M      3N      3O      X      X      3P      |      :
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The Cry of the 19th Aethyr, Which is Called POP{SUP:1}

At first there is a black web over the face of the stone. A ray of light pierces it from behind and above. Then cometh a black cross{SUP:2}, reaching across the whole stone; then a golden cross, not so large. And there is a writing in an arch that spans the cross, in an alphabet in which the letters are all formed of little daggers{SUP:3}, cross-hilted, differently arranged. And the writing is: Worship in the body the things of the body; worship in the mind the things of the mind; worship in the spirit the things of the spirit{SUP:4}.

(This holy alphabet must be written by sinners, that is, by those who are impure.){SUP:5}

"Impure" means those whose every thought is followed by another thought, or who confuse the higher with the lower, the substance with the shadow. Every Aethyr is truth, though it be but a shadow, for the shadow of a man is not the shadow of an ape{SUP:6}.

(_Note_. --- All this has come to me without voice, without vision, without thought.)

1. POP = {Leo}{Libra}{Leo} = {HEB:Tet}{HEB:Lamed}{HEB:Tet}. This Aire introduces the Hegemone, or leader of the Candidate through the Ceremony of Initiation. She is the Holy Guardian Angel, in the form of Isis-Urania, the Instructress. {ENO:p} is {Sun} in his Northern declination, the form of Horus in his strength of Summer. He appears in his dual form, as it were the pillars between which the Hegemone, who bears a mitreheaded wand, symbolical of the Balances, is seated. (See the

Neophyte Ceremony ---_Equinox_, I, II, pp. 244-261.) She is the reconciler between all opposites. (See the Ceremony of the Equinox --- given in Equ. I, VII, pp. 372-5). Her function is to equilibrate all symbols in the sphere of the Candidate; this is the one supremely important formula of Instruction. This Aethyr contains accordingly the knowledge (somewhat fragmentary at first sight) necessary to the Aspirant to the Grade of Magister Templi. 48 is {HEB:Lamed}{HEB:Yod}{HEB:Chet}, a woman; also strength, an army. {HEB:Chet} the Bearer of the Graal; and the seed of life; {HEB:Lamed} the Balances, i.e. She bears the Seed of Life in the Holy Cup ion balance. 48 is {HEB:Mem-final}{HEB:Heh} Ham; see the sudden Revelation at the end of the Vision.

2. The Hebemone wears a Black Cross. See also 16th Aire, last paragraph.

3. The idea is that every idea, however apparently atomic, is to be analyzed.

4. Worship all things; for all things are alike necessary to the Being of the All. But keep separate the planes. Failure to do this is the most frequent Cause of error.

5. For purity means full simplification --- and the keeping of each idea in its Own true perfection, separate from all others.

6. Worship each thing in itself for its own sake, not inventing ideas.

(The shew-stone is pressed upon my forehead and causes intense pain; as I go on from Aethyr to Aethyr, it seems more difficult to open the Aethyr.

The golden cross has become a little narrow door, and an old man like the Hermit{SUP:1} of the Taro has opened it and come out. I ask him for admission: and he shakes his head kindly, and says: It is not given to flesh and blood to unveil the mysteries of the Aethyr, for therein are the chariots of fire{SUP:2}. and the tumult of the horsemen; whoso entereth here may never look on life again with equal eyes. I insist.

The little gate is guarded by a great green dragon. And now the whole wall is suddenly fallen away; there is a blaze of the chariots and the horsemen; a furious battle is raging. One hears nothing but the clash of steel and the neighing of the chargers and the shrieks of the wounded. A thousand fall at every encounter and are trampled under foot. Yet the Aethyr is always full; there are infinite reserves.

No; that is all wrong, for this is not a battle between two forces, but a mle in which each warrior fights for himself against all the others. I cannot see one who has even one ally. And the least fortunate, who fall soonest, are those in the chariots. For as soon as they are engaged in fighting, their own charioteers stab them in the back{SUP:3}.

And in the midst of the battlefield there is a great tree, like a chinara-tree{SUP:4}. Yet it bears fruits. And now all the warriors are dead, and they are the ripe fruits that are fallen -- the ground is covered with them.

There is a laugh in my right ear: "This is the tree of life{SUP:5}."

And now there is a mighty god, Sebek{SUP:6}, with the head of a crocodile. His head is gray, like river mud, and his jaws fill the whole Aire. And he crunches up the whole tree and the ground

1. See Note 1. This is the Sphere of Kokab ({Mercury}). Hence the Man of Atu IX.

2. The Chariot (Atu VII) of the Bearer of the Sangraal. (See Note 1). {HEB:Chet} depends from Binah, the sphere of the Hegemone.
3. This seems to be a Vision of the Ideas which the Alphabet of Daggers is to analyze. The confusion suggests the influence of Choronzon. It is a warning of what the Aspirant must expect if he once lose his grip on Binah.
4. One of the noblest trees of Hindustan.
5. The Tree of Life bears fruit of innumerable ideas. They are all self-destroying and valueless unless organized by Understanding.
6. The Saturnian Destroyer --- as opposed to Shiva. Time swallows up all ideas, all experiences, Life itself. That is a statement of the condition which the Exempt Adept aspires to transcend by becoming a Magister Templi.

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and everything.

Now then at last cometh forth the Angel of the Aethyr, who is like the Angel of the fourteenth key of Rota{SUP:1}, with beautiful blue wings, blue robes, the sun in her girdle like a brooch, and the two crescents of the moon shapen into sandals for her feet. Her hair is of flowing gold, each sparkle as a star. In her hands are the torch of Penelope and the cup of Circe{SUP:2}.

She comes and kisses me on the mouth{SUP:3}, and says: Blessed art thou who hast beheld Sebek my Lord in his glory. Many are the champions of life, but all are unhorsed by the lance of death. Many are the children of the light, but their eyes shall all be put out by the Mother Darkness. Many are the servants of love, but love (that is not quenched by aught but love) shall be put out, as the child taketh the wick of a taper between his thumb and finger, by the god that sitteth alone{SUP:4}.

And on her mouth, like a chrysanthemum of radiant light, is a kiss, and on it is the monogram I.H.S. The letters I.H.S. mean In Homini Salus and Instar Hominis Summus, and Imago Hominis deus. And there are many, many other meanings, but they all imply this one thing; that nothing is of any importance but man; there is no hope or help but in man{SUP:5}.

And she says: Sweet are my kisses, O wayfarer that wanderest from star to star. Sweet are my kisses, O householder that weariest within four walls. Thou art pent within thy brain, and my shaft pierceth it, and thou art free. Thine imagination eateth up the universe as the dragon that eateth up the moon. And in my shaft is it concentrated and bound up. See how all around thee gather my warriors, strong knights in goodly armour ready for war. Look upon my crown; it is above the stars. Behold the glow and the blush thereof! Upon thy cheek is the breeze that stirs those plumes of truth. For though I am the Angel of the fourteenth key, I am also the Angel of the eighth key{SUP:6}. And from the love of these two have I come, who am the warden of Pop and the servant of them that dwell therein. Though all crowns fall, mine shall not fall; for my plumes reach up unto the Knees of Him that sitteth upon the holy throne, and liveth and reigneth for ever and

1. She is the Angel of Binah, though in this form. For Atu XIV is Sagittarius, the house of the Huntress.
2. She keeps Love alight by patient Fidelity --- the Holy Guardian Angel awaits eternally the address of

Her Charge. And she is also the Arch- harlot, always ready to seduce and to intoxicate him who lusts after Her.

3. Relations with the Seer have been established long ago.

4. The Destruction of the Universe by the Devourer of all Things is the necessary beginning of the Initiation to the Grade of Magister Templi.

5. Man is the Candidate; he partakes of the Truth of all the Gods initiating.

6. See note 2, page 55.

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ever as the balance of righteousness and truth. I am the Angel of the moon. I am the veiled one that sitteth between the pillars veiled with a shining veil, and on my lap is the open Book of the mysteries of the ineffable light{SUP:1}. I am the aspiration unto the higher; I am the love of the unknown. I am the blind ache within the heart of man. I am the minister of the sacrament of pain. I swing the censer of worship, and I sprinkle the waters of purification. I am the daughter of the house of the invisible. I am the Priestess of the Silver Star{SUP:2}.

And she catches me up to her as a mother catches her babe, and holds me up in her left arm, and sets my lips to her breast{SUP:3}. And upon her breast is written: _Rosa Mundi est Lilium Coeli_{SUP:4}.

And I look down upon the open Book of the mysteries, and it is open at the page on which is the Holy Table with the twelve squares in the midst. It radiates a blaze of light, too dazzling to make out the characters, and a voice says: _Non haec piscis omnium_{SUP:5}.

(To interpret that, we must think of '{GRK:Iota}{GRK:chi}{GRK:theta}{GRK:upsilon}'{GRK:sigma}, which does not conceal _Iesous Christos Theon Uios Soter_ as traditionally asserted, but is a mystery of the letter Nun and the letter Qoph, as may be seen by adding it up{SUP:6}.)

('{GRK:Iota}{GRK:chi}{GRK:theta}{GRK:upsilon}'{GRK:sigma} is only connected with Christianity because it was a hieroglyph of syphilis, which the Romans supposed to have been brought from Syria; and it seems to have been confounded with leprosy, which also they thought was caused by fish- eating.)

(One important meaning of '{GRK:Iota}{GRK:chi}{GRK:theta}{GRK:upsilon}'{GRK:sigma}: it is formed of the initials of five Egyptian deities and also of five Greek deities: in

1. See note 1, page 55. She is Isis-Urania, in Atu II. As Atu XIV she leads directly upwards to Tiphereth ({HEB:Vau}), as Atu VII directly upwards to Binah ({HEB:Heh}), and as Atu II, directly upwards to Kether (the top point of {HEB:Yod}).

2. The full title of Atu II. Note "Silver Star" as title of the Third Order. Hence she must appear as Hegemone to lead the Candidate to the first grade of that Order --- Magister Templi.

3. The Babe of the Abyss is taken to its Mother's breast. (There is a reference here to the technique of the grade.)

4. i.e.. Malkut is Binah.

5. '{GRK:Iota}{GRK:chi}{GRK:theta}{GRK:upsilon}'{GRK:sigma} = 1219 = {HEB:Taw}{HEB:Yod}{HEB:Shin}{HEB:Aleph}{HEB:Resh}{HEB:Bet}

{HEB:Resh}{HEB:Zain}{HEB:Vau}{HEB:Yod}. The Former (rock-maker) of that which was in the Beginning. It refers to {HEB:Nun} and {HEB:Qof}: to {HEB:Nun} because the Fish is "Life in the Water", i.e. the Primal Water of Thales: to {HEB:Qof} because Atu XVIII shews that Life appearing in the Waters of Midnight, Kephra in the Pool of Great Dark Sea. This is the Glyph of Birth natural to Binah. There is presumably a further mystery --- numerical --- still not found.

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both cases a magic formula of tremendous power is concealed{SUP:1}.

As to the Holy Table itself, I cannot see it for the blaze of light; but I am given to understand that it appears in another Aethyr, of which it forms practically the whole content. And I am bidden to study the Holy Table very intently so as to be able to concentrate on it when it appears.

I have grown greater, so that I am as great as the Angel. And we are standing, as if crucified, face to face, our hands and lips and breasts and knees and feet together, and her eyes pierce into my eyes like whirling shafts of steel, so that I fall backwards headlong through the Aethyr {SUP:2} ---and there is a sudden and tremendous shout, absolutely stunning, cold and brutal: Osiris was a black god{SUP:3}! And the Aethyr claps its hands, greater than the peal of a thousand mighty thunders.

I am back.

Bou-Sada.

November 30, 1909 10-11:45 p.m.

1. _Egyptian_:

Isis --- The Mother -- Binah

Cneph --- The Winged Egg --- Binah

Thoth --- The Moon God (measurer & of time)

{HEB:Aleph}{HEB:Mem}{HEB:Yod}{HEB:Aleph}

Uramoth --- The Water Goddess (The Great Sea)

Sebek --- The Devourer (Time)

Greek:

I.

Ch.

Themis --- the satisfied woman

Uranus --- Heaven, sphere above the Abyss.

Selene --- The Moon

All these deities represent divers forms and functions of the Idea of Binah. How to combine them in order to obtain Magical Formulae must be studied in the light of _Book 4_, Part III.

2. The Seer cannot make Union with his Guide. She is the feminine form of his Holy Guardian Angel; but the impulse to unite is only valid when it comes from above. In the 20th Aire this was the case; and so the Marriage was accomplished.

3. This, to the Seer at that time, was a Revelation of the most appalling terror. The doctrine of the Third Order had not been promulgated. He expected to unite with the Great Mother in a Mode similar to that

experienced in attaining to the Knowledge and Conversation of the Holy Guardian Angel. But the attainment of the Grade of Magister Templi involves the Annihilation of the aspirant. "Osiris was a black god"; i.e. of the nature of Binah--- BLACK. The love of Binah is that of the Queen Scorpion, who devours her mate. This revelation therefore, was much as if a romantic lover of the Richard Fernal type, were suddenly made fully aware that the Maiden of his Dreams intended to conclude their First Night of Love by a Breakfast, of which he was to form the staple dish! The Doctrine implied is that one must not be the child, but the Mother.

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The Cry of the 18th Aethyr, Which is Called ZEN{SUP:1}

A Voice comes before any vision: Accursed are they who enter herein if they have nails, for they shall be pierced therewith; or if they have thorns, for they shall be crowned withal; or if they have whips, for with whips they shall be scourged: or if they bear wine, for their wine shall be turned to bitterness; or if they have a spear, for with a spear shall they be pierced unto the heart. And the nails are desires, of which there are three; the desire of light, the desire of life, the desire of love{SUP:2}.

(And the thorns are thoughts, and the whips are regrets, and the wine is ease, or perhaps unsteadiness, especially in ecstasy, and the spear is attachment.)

And now there dawns the scene of the Crucifixion; but the Crucified One is an enormous bat, and for the two thieves are two little children. It is night, and the night is full of hideous things and howlings{SUP:3}.

And an angel cometh forth, and saith: Be wary, for if thou change so much as the style of a letter, the holy word is blasphemed{SUP:4}. But enter into the mountain of the Caverns, for that this (how much more then that Calvary which mocks it, as his ape mocks Thoth?) is but the empty shell of the mystery of ZEN. Verily, I say unto thee, many are the adepts that have looked upon the back parts of my father, and cried, "our eyes fail before the glory of thy countenance{SUP:5}."

And with that he gives the sign of the rending of the veil, and tears down the vision. And behold! whirling columns of fiery light, seventy- two{SUP:6}. Upon them is supported a mountain of pure crystal. The mountain is a cone, the angle of the apex being sixty degrees{SUP:7}. And within the crystal is a pyramid of ruby{SUP:8}, like

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1. ZEN = {Leo} {Virgo} {Scorpio} = {HEB:Tet}{HEB:Yod}{HEB:Nun} = 69. 69 = {HEB:Samekh}{HEB:Vau}{HEB:Bet}{HEB:Aleph}, a manger, stable, enclosure. This Aethyr describes the Place of the Preliminary Ceremony of the Initiation of the Master of the Temple. The Candidate is fortified for the Ordeal of Intimate Communion with his Holy Guardian Angel, who comes upon him unaware, and prepares him interiorly below any normal sphere of consciousness.
 2. The Exempt Adept must be freed from all attachment.
 3. The aspirant is reminded by this vision of the horror which is always ready to take the place of a True Magical Operation. Corruptio optimi pessima.

4. This warning is given directly.
5. It is repeated in detail.
6. The number of the letters of Shemhamphorash, the "Divided Name", i.e., Tetragrammaton in detail. Also, $72 = \{\text{HEB:Bet}\}\{\text{HEB:Ayin}\}$, the "Secret Nature" of Atziluth, the Archetypal World of Pure Reality.
7. The cone is a figure of Iacchus, Lord of the Highest Ecstasy. It is the Phallus. Its mathematical implications are many and important. In particular, its relations with the Great Pyramid of Cheops yield remarkable correspondences.
8. $\{\text{GRK:pi}\}\{\text{GRK:upsilon}\}\{\text{GRK:rho}\}\{\text{GRK:alpha}\}\{\text{GRK:mu}\}\{\text{GRK:iota}\}\{\text{GRK:sigma}\} = 831$

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unto the Great Pyramid of Gizeh.

I am entered in by the little door thereof, and I am come into the chamber of the king, which is fashioned like unto the vault of the adepts, or rather it is fitting to say that the vault of the adepts is a vile imitation of it. For there are four sides to the chamber, which with the roof and the floor and the chamber itself makes seven^{SUP:1}. So also is the pastos seven^{SUP:2}, for that which is within is like unto that which is without. And there is no furniture, and there are no symbols.

Light streams from every side upon the pastos. This light is that blue of Horus which we know, but being refined it is brilliance. For the light of Horus only appears blue because of the imperfection of our eyes^{SUP:3}. But though the light pours from the pastos, yet the pastos remains perfectly dark, so that it is invisible. It hath no form: only, at a certain point in the chamber, the light is beaten back^{SUP:4}.

I lie prostate upon the ground before this mystery. Its splendour is impossible to describe. I can only say that its splendour is so great that my heart stops with the terror and the wonder and the rapture of it^{SUP:5}. I am almost mad. A million insane images

1. Similarly, the Hexagram is attributed to the Seven Planets; for the Centre contains {Sun}.
2. Compare this whole geometrical symbolism with that given in the Ritual of Adeptus Minor.
3. Compare, in external nature, the appearance of the blue sky.
4. This very strange phenomenon is perhaps quite inadequately described. It is a general condition of most Spiritual Experience that the familiar laws of Nature do not obtain in their accustomed forms. It is only when Experience enables one to observe them with detachment that they are seen to be as uniform, simple and exact as those of normal physics.
5. Compare with this unlighted, light-radiating Pastos, the Boundless Cube in the Vision of Pure Love:

"In the morning I woke early, before 7, in an absolutely renewed physical condition. I had the clean fresh feeling of a healthy boyhood, and was alert and active as a kitten --- post talem mortem! Mentally, I woke into _Pure Love_. This was symbolized as a cube^{SUP:x} of blue-white light like a diamond of the best quality. It was lucid, translucent, self-luminous,

and yet not radiating forth. I suppose because there was nothing else in the Cosmos."

- x. I say "a cube", yet its most salient property was that it was without boundaries. Experience of similar trances is necessary for the understanding of this statement, which is a perfectly proper expression of a perfectly observed fact, despite its intellectual self-contradiction.

This withdrawal from sense of the Pastos, which is the Inmost and most sacred Self of the Aspirant, is the surrender of "all that he has and all that he is" on entering the Abyss.

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chase each other through my brain...{SUP:1} A voice comes: (it is my own voice -- I did not know it). "When thou shalt know me, O thou empty God, my little flame shall utterly expire in thy great N.O.X.{SUP:2}" There is no answer{SUP:3}. ... (20 minutes. O.V.) ...

And now, after so long a while, the Angel{SUP:4} lifts me and

1. There is a fleeting Image of the Horror of the Abyss, as a mountaineer, leaping a Bergschrund, obtains a momentary glimpse of the Terrors beneath his airy Path. Cf. 10th Aire for these images of madness.
2. This quotation is from _Liber VII_ I, v. 40. (This Book describes in detail the whole Attainment of the Grade of Magister Templi. It had been given to the Seer, years previously; but he had not understood it, even with his Neshamah, as a coherent entity. Nor does he even yet (An XXI, {Sun} in {Cancer}) understand it with his Rauch. Incidentally the full meaning of this Book 418, as a connected account of his Initiation, is only now becoming clear to him in the process of writing this Commentary upon it. For N.O.X., see Note above, 20th Aire. Observe that although the Exempt Adept, or the Babe of the Abyss, is completely baffled by the circumstances, and in no wise understands the situation, his Chiah, the Magician in him, acts with sublime confidence and correctness.
3. The quotation, accepting annihilation, instantly destroys the myriad of insane images which hastened to occupy the vacuum created by the leap of the Exempt Adept into the Abyss. Had he faltered, he would have become --- against his will --- a "Black Brother". But this being involuntary, he would not have attempted to maintain his coherence, as the Black Brothers do. He would therefore, have been destroyed at once; that is, to outward appearance he would have become a demented babblers. Spiritists present this phenomenon, on a much lower plane, and in a diluted form; though, with them as with the average Theosophist, there is usually a certain degree of obsession by pet phantoms --- a "Chinese Guide," or "Koot Hoomi," or what not --- to lend a species of semi-organized structure to the legions of disconnected ideas that throng their disintegrated gray matter.
4. (No Angel has been mentioned. The Seer was lost to being.) In this preliminary --- and so to say, symbolic --- crossing of the Abyss, His Holy Guardian Angel comes to the rescue of the Aspirant. Contrast the unspeakable Terror of the actual Crossing, when that Angel Himself abandons the Seer (see 11th Aire, the last paragraph.) Exactly how the Angel dealt with the Seer in this 20 minutes of earthly time is impossible to say; for he has no memory soever --- nor had he even at the time --- of what took place. We may, however, deduce from the fact that the Communion took place in a sphere beyond even Neshamah. It may well have been a Quintessence of Union sufficiently intimate to have identified the

Seer with his Angel so perfectly as to have given him the right to make the passage fully, in every sense; and to have ensured his safety on the way. For the Angel cometh forth from above the Abyss, and dwelleth of right in the Bosom of the Great Mother. But the Angel deals not with the little pile of dust in the City of the Pyramids, (see 14th Aethyr) but with the Star that is cast forth to give light to the Earth.

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takes me from the room{SUP:1}, and sets me in a little chamber{SUP:2} where is another Angel like a fair youth in shining garments, who makes me partake of the sacraments; bread, that is labour; and fire, that is wit; and a rose, that is sin; and wine, that is death{SUP:3}. And all about us is a great company of angels in many-coloured robes, rose and spring-green, and sky-blue, and pale gold, and silver, and lilac, solemnly chanting without words. It is music wonderful beyond all that can be thought.

And now we go out of the chamber; on the right is a pylon, and the right figure is Isis, and the left figure Nephthys, and they are folding their wings over, and supporting Ra{SUP:4}.

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1. This pyramid, where is the Pastos, is the Chamber of Annihilation. The Pastos contains the Essence of the Aspirant, and is in a Chamber containing the Essence of the Universe. This is all ready to be burnt up in the Energy of Aspiration to the Creative Annihilation, the Ruby Pyramid of Phallus. Finally, this Pyramid is within a Cone, a figure combining the straight line and the circle (Rose and Cross in their purest form) representing the new Universe into which the Old is to be transmuted. It is established, like all types of Universe, upon the Four Elements (divided into 72) which are the conditions of manifested Existence. (The elements are not only "material"; they include categories like "Time", "Space" and "Causality".)
 2. This is the Birth-Chamber, where the Magister Templi awakes from the Oblivion of the Abyss.
 3. These sacraments furnish him with the material of his new Life. Bread ({Spirit}) is labour, the nourishment of his being. Fire is the perception of clear understanding (Neschamah). The Rose ({Air}) is Sin, the restriction which prevents him from being dissolved in pure light (Kether) for his Oath as a Master of the Temple is to deny himself the enjoyment of that privilege, for the sake of the Love that he bears to Mankind; wherefore is that Sin fragrant with the sent of love. Finally, Wine ({Water}) is Death, the Ecstasy of transmuting all things into Joy by the Sacrament of Creative Love.
 4. Isis, Nature, and Nephthys, Perfection, preside over the Arising of the New Star. The Magister Templi is a little pyramid of dust in the City of the Pyramids (see 14th Aire) awaiting the Fire that shall burn him up to a white Ash (see 6th Aire). But the original combination of Sankharas (tendencies --- the elements of the Character of the Man) is void of the Ego. Ahamkara (the ego-making faculty) has been assimilated. The Sankharas are, however, still linked by the Karma of the Adept; for they had to be most strongly knit by him that he might be able to concentrate their whole Energies upon the Great Work of abandoning in a single gesture "all that he has and all that he is". They accordingly hold together: His Will has been accomplished, and he is free from them; but they depend upon the Elements which compose that true Will, which, _since he has_ _succeeded_, can only be that Sublime Passion for Mankind, to help it to "Conquer Space, and lastly climb the walls of Time, and by the Golden Path the great have trod, Reach up to God." A phenomenon of this nature thus appears "as a morning star, or as an evening star, to give light to them that sit in darkness, and in the shadow of death". This is then the man himself, save that his separate individuality is no longer present; it is replaced by this single passion to rescue mankind.

I wanted to go back to the King's Chamber{SUP:1}. The Angel pushed me away, saying: "Thou shalt see these visions from afar off, but thou shalt not partake of them save in the manner prescribed. For if thou change so much as the style of a letter, the holy word is blasphemed.{SUP:2}"

And this is the manner prescribed:

Let there be a room furnished as for the ritual of passing through Tuat{SUP:3}. And let the aspirant be clad in the robes of, and let him bear the insignia of his grade. And at the least he shall be a neophyte{SUP:4}.

Three days and three nights shall he have been in the tomb, vigilant and fasting, for he shall sleep no longer than three hours at any one time, and he shall drink pure water, and eat little sweet cakes consecrated unto the moon, and fruits, and the eggs of the duck, or of the goose, or of the plover. And he shall be shut in, so that no man may break in upon his meditation. But in the last twelve hours he shall neither eat nor sleep.

Then shall he break his fast, eating rich food, and drinking sweet wines, and wines that foam{SUP:5}; and he shall banish the elements and the planets and the signs and the sephiroth{SUP:6}; and then

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1. The Seer's first impulse was to proceed with the Work on which he had been engaged when the Dissolution of his Being took place.
 2. As stated in a previous Aire, these higher visions are not to be obtained by the methods applicable to less exalted spheres.
 3. See the Book of the Dead, as adopted for modern use by the Authorities of the G{.'.} D{.'.}
 4. He must be a neophyte to have access to the Ritual of Passing Through the Tuat.
 5. See _Liber AL_, I. v. 51. The general idea is to create true appetite in a body purified by fasting and a mind clarified by meditation, so as to make certain of being perfectly intoxicated. It should be needless to say that this state of mind, like all others, should be absolutely willed, criticized and controlled.
 6. The Aethyrs pertain to an order of nature, _sui generis_. Though they possess many correspondences with the 32 Paths of Wisdom, all of these must be impartially banished; otherwise the Vacuum would be disturbed by an unequilibrated symbol sympathetic with the Aire to be invoked, which would flood the circle, and prevent the Aethyr arising in its perfect plenitude.

shall he take the holy table that he hath made for his altar; and he shall take the call of the Aethyr of which he will partake, which he hath written in the angelic character, or in the character of the holy alphabet that is revealed in Pop, upon a fair sheet of virgin vellum; and therewith shall he conjure the Aethyr, chanting the call. And in the lamp that is hung above the altar shall he burn the call that he hath

written{SUP:1}.

Then shall he kneel{SUP:2} before the holy table, and it shall be given him to partake of the mystery of the Aethyr.

And concerning the ink with which he shall write; for the first Aethyr let it be gold, for the second scarlet, for the third violet, for the fourth emerald, for the fifth silver, for the sixth sapphire, for the seventh orange, for the eighth indigo, for the ninth gray, for the tenth black, for the eleventh maroon, for the twelfth russet, for the thirteenth green-gray, for the fourteenth amber, for the fifteenth olive, for the sixteenth pale blue, for the seventeenth crimson, for the eighteenth bright yellow, for the nineteenth crimson adorned with silver, for the twentieth mauve, for the twenty-first pale green, for the twenty-second rose-madder, for the twenty-third violet cobalt, for the twenty-fourth beetle-brown, blue-brown colour, for the twenty-fifth a cold dark gray, for the twenty-sixth white flecked with red, blue, and yellow; the edges of the letters shall be green, for the twenty-seventh angry clouds of ruddy brown, for the twenty-eighth indigo, for the twenty-ninth bluish-green, for the thirtieth mixed colours{SUP:3}.

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1. This injunction has several obvious Magical advantages. The symbolic gesture is to consume the matter of the Operation in the Spirit thereof.
 2. This is by no means a gesture of supplication, the vile attitude of the unmanly devotee of the Slave-Gods. It has as specific and positive practical purpose, which should be easy for the Neophyte to divine if his Zelator have well and wisely so instructed him.

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|---|---|
| 3. I. Gold for Horus. | II. Scarlet for Babalon. |
| III. Violet for {Mercury} House of Juggler. | IV. Emerald for {Venus} Love of Virgin. |
| V. Silver for Star A{.'.} A{.'.} | VI. Sapphire for Chokmah. |
| VII. Orange for (?) | VIII. Indigo for (?) |
| IX. Grey for Binah, fertilized. | X. Black for the Abyss. |
| XI. Maroon, for Yesod the threshold. | XII. Russet for the Concealed Blood in the Cup. |
| XIII. Green-gray for Garden of Nemo | XIV. Amber for Atu VII, |
| XV. Olive for Salome, {Water} of Malkuth. | XVI. Pale Blue for (?) |
| XVII. Crimson for {Pisces}. | XVIII. Bright yellow for Holy Guardian Angel and Hegemone. |
| XIX. Crimson-silver for Binah and {Moon}. | XX. Mauve for Atu X. |
| XXI. Pale green for (?) | XXII. Rose madder for Rose of 49. |
| XXIII. Violet Cobalt for {Aquarius} Eagle. | XXIV. Beetle Brown, for {Scorpio} Love. |
| XXV. Cold dark gray for {Capricorn} | XXVI. White flecked with red, blue & yellow (edges green) for Osiris. |
| XXVII. Angry Clouds, red brown brown for smoke of cauldron. | XXVIII. Indigo for Night sky of Binah. |
| XXIX. Blue green for {Scorpio} Change. | XXX. Miscellaneous colours for original confusion of dying Aeon. |

This shall be the form to be used by him who would partake of the mystery of any Aethyr. And let him not change so much as the style of a letter, lest the holy word be blasphemed.

And let him beware, after he hath been permitted to partake of this mystery, that he await the completion of the 91st hour of his retirement, before he open the door of the place of his retirement; lest he contaminate his glory with uncleanness, and lest they that behold him be smitten by his glory unto death{SUP:1}.

For this is a holy mystery, and he that did first attain to reveal the alphabet thereof{SUP:2}, perceived not one ten-thousandth part of the fringe that is upon its vesture.

Come away! for the clouds are gathered together, and the Aire heaveth like the womb of a woman in travail. Come away! lest he loose the lightnings from his hand, and unleash his hounds of thunder. Come away! For the voice of the Aethyr is accomplished. Come away! For the seal of His loving-kindness is made sure. And let there be praise and blessing unspeakable unto him that sitteth upon the Holy Throne, for he casteth down mercies as a spendthrift that scattereth gold. And he hath shut up judgment and hidden it away as a miser that hoardeth coins of little worth{SUP:3}.

All this while the Angel hath been pushing me backwards, and now he is turned into a golden cross with a rose at its heart, and that is the red cross wherein is set the golden shewstone.

Bou-Sada.

December 1, 1909. 2:30 - 4:10 p.m.

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1. This injunction is to be taken very seriously. I have known uninitiates made ill by the shock of seeing Adepts of too high "residual charge"; worse, thrown off their moral balance.
 2. Presumably Sir Edward Kelly. There is certainly no hint of the sublimity and profundity of such visions as the present series in the working of that adept.
 3. This peroration suggests that early working by its style. It has little definite thought contained in it; the sublimity of the language ill conceals its vagueness. Nevertheless, it is a fitting conclusion to the mystery of this Aire. The ritual, and its lyrical outburst, were doubtless necessary to let the seer down gently from the colossal exaltation of the central event of the Aethyr.

The Cry of the 17th Aethyr, Which is Called TAN{SUP:1}

Into the stone there first cometh the head of a dragon, and then the Angel Madimi{SUP:2}. She is not the mere elemental that one would suppose from the account of Casaubon. I enquire why her form is different.

She says: Since all things are God, in all things thou seest just so much of God as thy capacity affordeth

thee{SUP:3}. But behold! Thou must pierce deeply into this Aethyr before true images appear{SUP:4}. For TAN is that which transformeth judgment into justice{SUP:5}. BAL is the sword, and TAN the balances{SUP:6}.

A pair of balances appears in the stone, and on the bar of the balance is written: Motion about a point is iniquity{SUP:7}.

And behind the balances is a plume, luminous, azure{SUP:8}. And somehow connected with the plume, but I cannot divine how, are these words: Breath is iniquity{SUP:9}. (That is, any wind must stir the feather of truth.)

And behind the plume is a shining filament of quartz, suspended vertically from the abyss to the abyss{SUP:10}. And in the midst is a

1. TAN = {Leo}{Taurus}{Scorpio} = {HEB:Gemel}{HEB:Vau}{HEB:Nun} = 59. This number is a prime, representing the Yoni demanding "justice". This Aethyr instructs the candidate in the formula of justice, of Equilibrium.
2. See Casaubon's edition of the Sixth book of Dr. Dee's "Conversations with some Spirits."
3. A profound truth of universal application. The master-key to any man's character is his appreciation of the universe. To one, Pan means terror and madness, to another, the All-God.
4. This is more and more the case as we progress.
5. Judgment --- the unmitigated feminine, the severity of sterility. Justice --- she is satisfied by the sword (phallus) and balances (testes) as shown in Atu XIII. The symbolism of the letter Lamed must be very thoroughly studied. It represents the flux of the universe in extension. Contrast this positive equilibrium with the negative, Aleph. The two together form AL (the title of _The Book of the Law_) which expresses the universe in its phases, 0 and 2.
6. The Enochian word for Justice used at the end of the Call of the 30 Aethyrs is BALATANU, (the 2nd A and the U merely support their consonants L and N). Bal is Hebrew for Lord, i.e. the phallus. See previous note.
7. It disturbs the simplicity, introducing a new dimension.
8. The blue feather is Maat, the Goddess of Truth.
9. Breath implies duality, vibration. It thus disturbs peace and silence.
10. The middle pillar of the Tree of Life. Quartz, perhaps as auriferous.

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winged disk{SUP:1} of some extremely delicate, translucent substance, on which is written in the "dagger" alphabet: Torsion is iniquity{SUP:2}. (This means, that the Rashith Ha-Gilgalim is the first appearance of evil.{SUP:3})

And now an Angel appears, like as he were carved in black diamonds. And he cries: Woe unto the Second, whom all nations of men call the First{SUP:4}. Woe unto the First, whom all grades of Adepts call the First{SUP:5}. Woe unto me, for I, even as they, have worshipped him. But she is whose paps are the galaxies{SUP:6}, and he that never shall be known{SUP:7}, in them is no motion. For the infinite

Without filleth all and moveth not{SUP:8}, and the infinite Within goeth indeed{SUP:9}; but it is no odds, else were the space-marks confounded{SUP:10}.

And now the Angel is but a shining speck of blackness in the midst of a tremendous sphere of liquid and vibrating light, at first gold, then becoming green, and lastly pure blue{SUP:11}. And I see that the green of Libra is made up of the yellow of air and the blue of water, swords and cups, judgment and mercy{SUP:12}. And this word TAN meaneth mercy{SUP:13}. And the feather of Maat is blue because

1. The winged disk = Hadit, i.e. any point which one chooses to consider as being the centre from which to contemplate the universe.
2. To twist one's point of view is to obtain a false idea.
3. The "Beginning of Whirling Motions" introduces duality.
4. The Demiurgos, Microprosopus, the Black Reflected Countenance, the Creator. He must be distinguished from the Logos. The difference is that the Demiurge creates on his own account; he is not like the Logos, the transmitter of Energy of Kether, and its formulation in a Word.
5. Macroposopus himself. For in the ontology of the New Aeon, he is no longer the unique and supreme Point-of-View, to which every ego is subsidiary and must conform.
6. Nuit (See Liber LXV, V, v. 65.)
7. Hadit (See AL, II, v. 4)
8. Space cannot more, being an idea invented to explain motion.
9. See Al, II, v. 7)
10. i.e. it does not matter what mode we choose to represent these ideas for if it did, we should be unable to measure phenomena at all.
11. The outburst is realized as Love (Venus = green). The green light that comes through thin lamin of gold. And this is absorbed in the true blue of Nuit --- its goal.
12. Severity and Mercy (Geburah and Chesed) are joined by the reciprocating path of Leo. This is Atu IX {WEH Note: SIC. Should be Atu XI} countercharged with Atu VIII (Libra). Thus Leo, the strength of the Sun, life itself, is one with Libra, justice; for the letter Lamed signifies the Universe in extension.
13. TAN is given in above as meaning the Balances. Thus, as shown in the previous note, the truth of Justice is Mercy. Hence, to aim at Mercy, which is an idea without measure, and therefore incommensurable with Truth, is to invoke Justice. The injunction is: Be strictly just, and you will find that you have accomplished the true Work of Love.

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the truth of justice is mercy{SUP:1}. And a voice cometh, as it were the music of the ripples of the surface of the sphere: Truth is delight {SUP:2}. (This means that the Truth of the universe is delight.)

Another voice cometh; it is the voice of a mighty Angel, all in silver; the scales of his armour and the plumes of his wings are like mother-of-pearl in a framework of silver{SUP:3}. And he sayeth: Justice is the equity that ye have made for yourselves between truth and falsehood. But in Truth there is nothing of this, for there is only Truth. Your falsehood is but a little falser than your truth{SUP:4}. Yet by your truth shall ye come to Truth. Your truth is your troth with Adonai the Beloved one{SUP:5}. And the Chymical Marriage of the Alchemists beginneth with a Weighing, and he that is not found wanting hath

within him one spark of fire, so dense and so intense that it cannot be moved, through all the winds of heaven should clamour against it, and all the waters of the abyss surge against it, and all the multitude of the earths heap themselves upon it to smother it. Nay, it shall not be moved{SUP:6}.

And this is the fire of which it is written: "Hear thou the voice of fire!" And the voice of fire is in the second chapter of _The Book of the Law_{SUP:7}, that is revealed unto him that is a score and half a score and three that are scores, and six, by Aiwass, that is his guardian, the mighty Angel that extendeth from the first unto the last, and maketh known the mysteries that are beyond. And the method and the form of invocation whereby a man shall attain to the knowledge and conversation of his Holy Guardian Angel shall be given unto thee in the proper place{SUP:8}, and seeing that the word is deadlier

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1. See previous note. The blue is again that of Nuit. Justice is only complete when the disturbance of positive existence is annulled by absorption into the Body of Our Lady of the Stars.
 2. See _AL_, II, v.9. "Remember all ye that existence is pure joy;" et al.
 3. This silver is the queen scale of Luna, the reflection in positive material nature of the personified idea of Nuit. The angel appears in the path of Gimel uniting Tiphareth with Kether. He is Atu II. See infra.
 4. Human justice is a compromise intended to meet an admittedly false situation. Cf. Lao-tse: Benevolence and righteousness only appear when all naturalness is gone.
 5. Hence the justice of making the Attainment of the Knowledge and Conversation of the Holy Guardian Angel is the next step. The original evil is the separation from Him; so the only approximation to truth is one's oath to Him.
 6. This spark is Hadit; (hence the reference to _Lib. AL_, II) he cannot be moved because he is already in motion at the limit of velocity.
 7. The Oracle of Zoroaster says: "And when, after all the phantoms are vanished shall appear that holy and formless fire, that fire which darts and flashes throughout the depths of the universe --- hear thou the voice of the fire!" And this is the utterance of Hadit, the deepest expression of one's inmost point of view.
 8. See 8th Aire.

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than lightning, do thou meditate straitly thereupon, solitary, in a place where is no living thing visible, but only the light of the sun. And thy head shall be bare{SUP:1}. Thus mayest thou become fitted to receive this, the holiest of the Mysteries. And it is the holiest of the Mysteries because it is the Next Step. And those Mysteries which lie beyond, though they be holier, are not holy unto thee, but only remote. (The sense of this passage seems to be, that the holiness of a thing implies its personal relation with one, just as one cannot blaspheme an unknown god, because one does not know what to say to annoy him. And this explains the perfect inefficiency of those who try to insult the saints; the most violent attacks are very often merely clumsy compliments.)

Now the Angel is spread completely over the globe, a dewy film of silver upon that luminous blue.

And a great voice cries: Behold the Queen of Heaven, how she hath woven her robes from the loom of justice{SUP:2}. For as that straight path of the Arrow cleaving the Rainbow became righteousness in her

that sitteth in the hall of double truth{SUP:3}, so at last is she exalted unto the throne of the High Priestess, the Priestess of the Silver Star, wherein also is thine Angel made manifest{SUP:4}. And this is the mystery of the camel that is ten days in the desert, and is not athirst, because he hath within him that water which is the dew distilled from the the night of Nuit{SUP:5}. Triple is the cord of silver, that it may be not loosed; and three score and half a score and three is the number of the name of my name{SUP:6}, for that the ineffable wisdom, that also is of the sphere of the stars, informeth me{SUP:7}. Thus am I crowned with the triangle that is about the eye, and therefore is my number three{SUP:8}. And in me there is no

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1. This I performed in a sort of cave upon the ridge of a great mountain in the Desert near Bou-Sada at 12-3 p.m. on Dec. 2.
 2. This blue and silver of Luna, the "queen of heaven" (in King and Queen scales) are said to be derived from the justice in her true nature. This justice refers to her point on the Tree; the troth with Adonai.
 3. The arrow = Sagittarius = blue. Its ruler = Jupiter = blue (Queen scale) = Righteousness. The plumes of Maat, are blue.
 4. Here we are asked to note a certain correspondence of ascending vibration. {HEB:Samekh} = {Sagittarius}, {HEB:Lamed} = {Libra}, {HEB:Gemel} = {Moon}. {GRK:Lambda}{GRK:Gamma}{GRK:Sigma} are the consonants of Logos. We shall see later an important doctrine drawn from this special association of these three letters. The Holy Guardian Angel appears as {HEB:Gemel} because of its position on the Tree.
 5. {HEB:Gemel} means camel. The ten days are the 7x10 years of normal life. Man can go through that desert, nourished by the Knowledge and Conversation of the H.G.A.
 6. 73 = {HEB:Lamed}{HEB:Mem}{HEB:Gemel}, a camel. Triple, for {HEB:Gemel} = 3. The cord of silver; the lunar path descending from Kether.
 7. Wisdom = {HEB:Heh}{HEB:Mem}{HEB:Koph}{HEB:Chet} = 73. Mazloth, the sphere of the Stars, pertains to Chokmah.
 - 8 The Eye --- {HEB:Ayin} = 70. 3 + 70 = 73. 73 is is here explained as the Eye in the Triangle. So Aiwass is the Eye in the Star of Hermes, the messenger, whose formula is 418 = {HEB:Chet}.

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imperfection, because through me descendeth the influence of TARO{SUP:1}. And that is also the number of Aiwass the mighty Angel, the Minister of Silence.

And even as the shew-stone burneth thy forehead with its intolerable flame, so he who hath known me, though but from afar, is marked out and chosen among men, and he shall never turn back or turn aside, for he hath made the link that is not to be broken, nay, not by the malice of the Four Great Princes of evil of the world, nor by Choroazon, that mighty Devil, nor by the wrath of God, nor by the affliction and feebleness of the soul.

Yet with this assurance be not thou content; for though thou hast the wings of the Eagle, they are vain, except they be joined to the shoulders of the Bull. Now, therefore, I send forth a shaft of my light, even as a ladder let down from the heaven upon the earth, and by this black cross of Themis that I hold before thine eyes, do I swear unto thee that the path shall be open henceforth for evermore.

There is a clash of a myriad silver cymbals, and silence. And then three times a note is struck upon a bell, which sounds like my holy Tibetan bell, that is made of electrum magicum{SUP:2}.

I am happily returned unto the earth.

Bou-Sada.

December 2, 1909. 12:15 - 2 a.m.

The Cry of the 16th Aethyr, Which is Called LEA{SUP:3}

There are faint and flickering images in a misty landscape, all very transient. But the general impression is of moonrise at midnight, and a crowned virgin riding upon a bull{SUP:4}.

And they come up into the surface of the stone. And she is singing a chant of praise: Glory unto him that hath taken upon himself the image of toil. For by his labour is my labour accomplished.

1. TARO has 78 symbols and $78 = \{\text{HEB: Aleph}\}\{\text{HEB: Lamed}\}\{\text{HEB: Zain}\}\{\text{HEB: Mem}\}$, the influence that descends from the Most Holy Ancient One, Kether, and therefore referred to $\{\text{HEB: Gemel}\}$. The equation $78 = \text{Aiwass}$; at this time, the Seer thought that Aiwass was spelled $\{\text{HEB: Samekh}\}\{\text{HEB: Aleph}\}\{\text{HEB: Vau}\}\{\text{HEB: Yod}\}\{\text{HEB: Aleph}\} = 78$ {WEH Note: TS has "418"}, Whereas, as he found later, $\{\text{HEB: Zain}\}\{\text{HEB: Vau}\}\{\text{HEB: Yod}\}\{\text{HEB: Ayin}\} = 93$ and $\{\text{GRK: Alpha}\}\{\text{GRK: iota}\}\{\text{GRK: digamma}\}\{\text{GRK: alpha}\}\{\text{GRK: sigma}\}\{\text{GRK: sigma}\} = 418$. But 78 is actually the number of Aiwass in another way.
2. Electrum magicum is an alloy of the seven sacred metals, each being added at a moment chosen for its astrological advantages.
3. LEA = $\{\text{Libra}\}\{\text{Virgo}\}\{\text{Taurus}\}$. The waning moon, the virgin, the bull; exactly as in the second sentence; $\{\text{HEB: Chet}\}\{\text{HEB: Yod}\}\{\text{HEB: Vau}\} = 24$.
4. See previous note.

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For I, being a woman, lust ever to mate myself with some beast. And this is the salvation of the world, that always I am deceived by some god, and that my child is the guardian of the labyrinth that hath two-and-seventy paths{SUP:1}.

Now she is gone.

And now there are Angels, walking up and down in the stone. They are the Angels of the Holy Sevenfold Table. It seems that they are waiting for the Angel of the Aethyr to come forth.

Now at last he appears in the gloom. He is a mighty King{SUP:2}, with crown and orb and sceptre, and his robes are of purple and gold. And he casts down the orb and sceptre to the earth, and he tears off his crown, and throws it on the ground, and tramples it. And he tears out his hair, that is of ruddy gold tinged with silver, and he plucks at his beard, and cries with a terrible voice: Woe unto me that am cast down from my place by the might of the new Aeon. For the ten palaces are broken, and the ten kings are carried away into bondage, and they are set to fight as the gladiators in the circus of him that hath laid

his hand upon eleven{SUP:3}. For the ancient tower is shattered by the Lord of the Flame and the Lightning. And they that walk upon their hands shall build the holy place{SUP:4}. Blessed are they who have turned the Eye of Hoor unto the zenith, for they shall be filled with the vigour of the goat{SUP:5}.

All that was ordered and stable is shaken. The Aeon of Wonders is come. Like locusts shall they gather themselves together, the servants of the Star and of the Snake{SUP:6}, and they shall eat up everything that is upon the earth. For why? Because the Lord of

1. This reference is to Pasiphae and the Minotaur. All mythologies contain this mystery of the woman and the beast as the heart of the cult. Notably certain tribes on the Terai at this day send their women annually into the jungle and any half-monkeys that result are worshipped in their temples. Atu XI exhibits this mystery, and it is the subject of constant reference in the higher Aires.
2. This is the Jehovah-god of the Aeon of Osiris, on whose existence (as an offended and vengeful deity) the whole theory of Atonement depends.
3. For 10 is the stable number of the established system, which regards 11 the number of Magick (by the equation $0 = 2 = 11$, 11 being the active form of 2) as "Evil". Hence the Beast took 11 as his formula and thereby destroyed the 10.
4. See Atu XVI. The figures cast out of the Tower are in the form of the letter {HEB:Ayin}; they "walk upon their hands". They pertain to {Capricorn}; --- Set or Had, i.e. the Holy Place is to be built from within, from the "core of every star", not from above, as in the shattered tower of Theism.
5. {Capricorn} is the goat. The eye of Hoor turned to the zenith refers to a mystery of magick, practical and puissant, which the student must be left to solve for himself.
6. See _AL_ II, 21.

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Righteousness delighteth in them.

The prophets shall prophesy monstrous things, and the wizards shall perform monstrous things. The sorceress shall be desired of all men, and the enchanter shall rule the earth.

Blessing unto the name of the Beast, for he hath let loose a mighty flood of fire from his manhood, and from his womanhood hath he let loose a mighty flood of water. Every thought of his mind is as a tempest that uprooteth the great trees of the earth, and shaketh the mountains thereof. And the throne of his spirit is a mighty throne of madness and desolation{SUP:1}, so that they that look upon it shall cry: Behold the abomination{SUP:2}!

Of a single ruby shall that throne be built, and it shall be set upon a high mountain{SUP:3}, and men shall see it afar off. Then will I gather together my chariots and my horsemen and my ships of war. By sea and land shall my armies and my navies encompass it, and I will encamp round about it, and besiege it, and by the flame thereof shall I be utterly devoured. Many lying spirits have I sent into the world that my Aeon might be established, and they shall be all overthrown.

Great is the Beast that cometh forth like a lion, the servant of the Star and of the Snake. He is the Eternal one; He is the Almighty one. Blessed are they upon whom he shall look with favour, for nothing shall

stand before his face{SUP:4}. Accursed are they upon whom he shall look with derision, for nothing shall stand before his face.

And every mystery that hath not been revealed from the foundation of the world he shall reveal unto his chosen. And they shall have power over every spirit of the Ether; and of the earth and under the earth; on dry land and in the water; of whirling air and of rushing fire. And they shall have power over all the inhabitants of the earth, and every scourge of God shall be subdued beneath their feet. The angels shall come unto them and walk with them, and the great gods of heaven shall be their guests.

But I must sit apart, with dust upon my head, discrowned and desolate. I must lurk in forbidden corners of the earth. I must plot secretly in the by-ways of great cities, in the fog, and in marshes of the rivers of pestilence. And all my cunning shall not serve me. And all my undertakings shall be brought to naught. And all the ministers of the Beast shall catch me and tear out my tongue with pincers of red-hot iron, and they shall brand my forehead with the word of derision, and they shall shave my head, and pluck out my beard, and make a show of me.

1. See _Liber VII_, Cap. III, v. 20. He has manifested the insanity of the Ruach; that is his "throne"; i.e. the basis of his philosophical position.
2. See _Liber VII_, Cap. III, v. 21.
3. See _Liber VII_, Cap. III, vv. 22, 23.
4. Adaptions of the Qu'ran are to be found in this passage.

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And the spirit of prophecy shall come upon me despite me ever and anon, as even now upon my heart and upon my throat; and upon my tongue seared with strong acid are the words: _Vim patior_{SUP:1}. For so must I give glory to him that hath supplanted me, that hath cast me down into the dust. I have hated him, and with hate my bones are rotten. I would have spat upon him, and my spittle hath befouled my beard. I have taken up the sword against him, and I am fallen upon it, and mine entrails are about my feet.

Who shall strive with his might? Hath he not the sword and the spear of the Warrior Lord of the Sun? Who shall contend with him? Who shall lift himself up against him? For the latchet of his sandal is more than the helmet of the Most High. Who shall reach up to him in supplication, save those that he shall set upon his shoulders? Would God that my tongue were torn out by the roots, and my throat cut across, and my heart torn out and given to the vultures, before I say this that I must say: Blessing and Worship to the Prophet of the Lovely Star{SUP:2}!

And now he is fallen quite to the ground, in a heap, and dust is upon his head; and the throne upon which he sat is shattered into many pieces.

And dimly dawning in this unutterable gloom, far, far above, is the face that is the face of a man and of a woman, and upon the brow is a circle, and upon the breast is a circle, and in the palm of the right hand is

a circle{SUP:3}. Gigantic is his stature, and he hath the Uraeus crown, and the leopard's skin, and the flaming orange apron of a god. And invisibly about him is Nuit, and in his heart is Hadit, and between his feet is the great god Ra Hoor Khuit. And in his right hand is a flaming wand, and in his left a book{SUP:4}. Yet is he silent; and that which is understood between him and me shall not be revealed in this place. And the mystery shall be revealed to whosoever shall say, with ecstasy of worship in his heart, with a clear mind, and a passionate body: It is the voice of a god, and not of a man{SUP:5}.

And now all that glory hath withdrawn itself; and the old King lies prostrate, abject.

And the virgin that rode upon the bull cometh forth, led by all those Angels of the Holy Sevenfold Table, and they are dancing round her with garlands and sheaves of flowers, loose robes and hair dancing in the wind. And she smiles upon me with infinite

1. "I suffer constraint."
2. See _AL_, II, v. 79.
3. "Circle" --- a blind for "the Mark of the Beast" --- {Sun} --- which at that time it was necessary to keep secret.
4. This is a vision of the Angel of the Beast himself, as identified with the Stele of Revealing. This book in the hand of Aiwass is _The Book of the Law_.
5. The recognition of the authorship of _Liber AL_ as praeter-human, with ecstatic joy, etc. is the key to the portal of the New Aeon.

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brilliance, so that the whole Aethyr flushes warm, and she{SUP:1} says with a subtle sub-meaning, pointing downwards: By this, that{SUP:2}.

And I took her hand and kissed it, and I say to her: Am I not nearly purged of the iniquity of my forefathers{SUP:3}?

With that she bends down, and kisses me on the mouth, and says: "Yet a little, and on thy left arm shalt thou carry a man-child{SUP:4}, and give him to drink of the milk of thy breasts. But I go dancing.{SUP:5}"

And I wave my hand, and the Aethyr is empty and dark, and I bow myself before it in the sign that I, and only I, may know. And I sink through waves of blackness, poised on an eagle, down, down, down.

And I give the sign that only I may know.

And now there is nothing in the stone but the black cross of Themis{SUP:6}, and on it these words: Memento: Sequor. (These words probably mean that the Equinox of Horus is to be followed by that of Themis.)

Bou-Sada.

December 2, 1909. 4:50 - 6:5 p.m.

The Cry of the 15th Aethyr, Which is Called OXO{SUP:7}

There appears immediately in the Aethyr a tremendous column of scarlet fire, whirling forth, rebounding, crying aloud. And about it are four columns of green and blue and gold and silver, each inscribed with writings in the character of the dagger. And the column of fire is dancing among the pillars. Now it seems that the

1. This is Babalon, the true mistress of the Beast; of Her all mistresses on lower planes are but avatars.
2. This phrase need not be analyzed; it is the promise to give herself to the Beast.
3. The Seer was even at this time still struggling in himself with the complexes due to his heredity and early training.
4. Therion, the Logos of the Aeon.
5. This means that the Seer will soon be "Isis Rejoicing"; i.e. a Master of the Temple.
6. See the Neophyte Ritual of the G{.} D{.}, *_Equinox_* Vol. I, No. 2 and *_AL_*, III, v. 34.
7. OXO = {Libra}{Spirit}{Libra}. The Rose of Earth on the Place of Judgment; this is the scene of the Aire. {HEB:Lamed}{HEB:Taw} {HEB:Lamed} = 460 = {HEB:Heh}{HEB:Vau}{HEB:Heh}{HEB:Yod} {HEB:Lamed} {HEB:Shin}{HEB:Dalet}{HEB:Qof} "Holy unto the Lord", and refers to the consecration (after examination) of the Exempt Adept. It is his final preparation for undergoing in consciousness the full ceremony of passing to the grade of Magister Templi.

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fire is but the skirt of the dancer, and the dancer is a mighty god. The vision is overpowering.

As the dancer whirls, she chants in a strange, slow voice, quickening as she goes: Lo! I gather up every spirit that is pure, and weave him into my vesture of flame. I lick up the lives of men, and their souls sparkle from mine eyes. I am the mighty sorceress, the lust of the spirit. And by my dancing I gather for my mother Nuit the heads of all them that are baptized in the waters of life. I am the lust of the spirit that eateth up the soul of man. I have prepared a feast for the adepts, and they that partake thereof shall see God{SUP:1}.

Now it is clear what she has woven in her dance; it is the Crimson Rose of 49 Petals, and the Pillars are the Cross with which it is conjoined. And between the pillars shoot out rays of pure green fire; and now all the pillars are golden. She ceases to dance, and dwindles, gathering herself into the centre of the Rose.

Now it is seen that the Rose is a vast ampitheatre, with seven tiers, each tier divided into seven

partitions. And they that sit in the Amphitheatre are the seven grades of the Order of the Rosy Cross. This Amphitheatre is built of rose-coloured marble, and of its size I can say only that the sun might be used as a ball to be thrown by the players in the arena. But in the arena there is a little altar of emerald{SUP:2}, and its top has the heads of the Four Beasts, in turquoise and rock-crystal{SUP:3}. And the floor of the arena is ridged like a grating of lapis lazuli{SUP:4}. And it is full of pure quicksilver{SUP:5}.

Above the altar is a veiled Figure, whose name is Pan. Those in the outer tier adore him as a Man; and in the next tier they adore him as a Goat; and in the next tier they adore him as a Ram; and in the next tier they adore him as a Crab; and in the next tier they adore him as an Ibis; and in the next tier they adore him as a Golden Hawk; and in the next tier they adore him not{SUP:6}.

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1. This is a form of Babalon. There is a reference to the story of Salome in the lesser mysteries of the dagger and disk in the cult of "the God, John". "John" is "ON" --- Oannes, Nu, Noah, Jonah, etc., the Sun entering the watery sign of Cancer (the sign of the whale, ark, etc.) at the summer solstice.
 2. The colour of {Venus}, love. This is the basis of the act of worship.
 3. Sacred to the sphere of the stars, and to Malkuth, the sphere of Earth, respectively.
 4. The body of Nuith, the star-strewn Blue.
 5. The Universal Mercury, instrument of the constant Change and Flux which constitutes life.
 6. That is, in the lowest grade of the Second Order $5x = 6\{\text{square } x\}$, "God" is worshipped under the form of a man (Tiphareth). In $6x = 5\{\text{square } x\}$, he seems as a goat (Mendes Kahn). In $7x = 4\{\text{square } x\}$, a ram (Amoun). In $8x = 3\{\text{square } x\}$, a crab (connected with the star sponge vision). In $9x = 2\{\text{square } x\}$, an ibis (Thoth). In $10x = 1\{\text{square } x\}$ a golden hawk (Ra Hoor Khuit). Above this (Kether), He is the Negative only.

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And now the light streameth out from the altar, splashed out by the feet of him that is above it. It is the Holy Twelve-fold Table of OIT{SUP:1}.

The voice of him that is above the altar is silence, but the echo thereof cometh back from the walls of the circus, and is speech. And this is the speech: Three and four are the days of a quarter of the moon, and on the seventh day is the sabbath, but thrice four is the Sabbath of the Adepts whereof the form is revealed in the Aethyr ZID; that is the eighth of the Aires{SUP:2}. And the mysteries of the Table shall not be wholly revealed, nor shall they be revealed herein. But thou shalt gather of the sweat of thy brow a pool of clear water wherein this shall be revealed. And of the oil that thou burnest in the midnight shall be gathered together thirteen rivers of blessing; and of the oil and the water I will prepare a wine to intoxicate the young men and the maidens{SUP:3}.

And now the Table is become the universe; every star is a letter of the Book of Enoch. And the Book of Enoch is drawn therefrom by an inscrutable Mystery, that is known only to the Angels and the Holy Sevenfold Table{SUP:4}. While I have been gazing upon this table, an Adept has come forth, one from each tier, except the inmost Tier.

And the first{SUP:5} drove a dagger into my heart, and tasted the blood, and said:

{GRK:chi}{GRK:alpha}{GRK:theta}{GRK:alpha}{GRK:rho}{GRK:omicron}{GRK:sigma} ,
 {GRK:chi}{GRK:alpha}{GRK:theta}{GRK:alpha}{GRK:rho}{GRK:omicron}{GRK:sigma} ,
 {GRK:chi}{GRK:alpha}{GRK:theta}{GRK:alpha}{GRK:rho}{GRK:omicron}{GRK:sigma} ,
 {GRK:chi}{GRK:alpha}{GRK:theta}{GRK:alpha}{GRK:rho}{GRK:omicron}{GRK:sigma} ,
 {GRK:chi}{GRK:alpha}{GRK:theta}{GRK:alpha}{GRK:rho}{GRK:omicron}{GRK:sigma} ,
 {GRK:chi}{GRK:alpha}{GRK:theta}{GRK:alpha}{GRK:rho}{GRK:omicron}
 {GRK:sigma}{SUP:6}.

And the second{SUP:6} Adept has been testing the muscles of my right arm and shoulder, and he says:
 fortis, fortis, fortis, fortis, fortis {SUP:7}.

1. This table is:

ZDDDBDDDBDD?	ZDDDDDDDBDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDD?
3 0 3 I 3 T 3	3 Libra 3 Sagittarius 3 Leo 3
CDDDEDDDEDD4	CDDDDDDDEDDDDDDDDDDDDDDDEDDDDDDDDDD4
3 R 3 L 3 U 3	3 Pisces 3 Cancer 3 Capricorn 3
CDDDEDDDEDD4	CDDDDDDDEDDDDDDDDDDDDDDDEDDDDDDDDDD4
3 L 3 R 3 L 3	3 Cancer 3 Pisces 3 Cancer 3
CDDDEDDDEDD4	CDDDDDDDEDDDDDDDDDDDDDDDEDDDDDDDDDD4
3 0 3 0 3 E 3	3 Libra 3 Libra 3 Virgo 3
@DDDADDDADDDY	@DDDDDDDDADDDDDDDDDDDDDADDDDDDDDDDY

2. The Seven are the inferiors, unless the reference be to Babalon, as in the table of 49 squares. Twelve refers to HUA = 12 and the Zodiac The interweaving of multiplication is to the juxtaposition of addition as is chemical combination to mechanical mixture.

3. Cf. the Zohar for 13 rivers of Holy Oil that flow down the Beard of Macroprosopus. (These are the first 13 letters.)

4. See 22nd Aire for a fuller indication of this mystery, and infra. 5. $5x = 6\{\text{square } x\}$.

6. This Adept guards Tiphareth and tests the heart (which pertains thereto) for its purity.

({GRK:chi}{GRK:alpha}{GRK:theta}{GRK:alpha}{GRK:rho}{GRK:omicron}{GRK:sigma} = pure)
 six times; 6 being the number of Tiphareth.

7. $6x = 5\{\text{square } x\}$.

8. Similarly the right arm (of Geburah) five times. Fortis means strong.

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And the third{SUP:1} Adept examines the skin and tastes the sweat of my left arm, and says: TAN,
 TAN, TAN, TAN.{SUP:2}

And the fourth{SUP:3} Adept examines my neck, and seems to approve, though he says
 nothing{SUP:4}; and he hath opened the right half of my brain, and he makes some examination, and
 says: "Samajh, samajh, samajh. {SUP:5}"

And the fifth Adept examines the left half of my brain, and then holds up his hand in protest, and says "PLA . . . {SUP:6}" (I cannot get the sentence, but the meaning is: In the thick darkness the seed awaiteth spring.)

And now am I again rapt in contemplation of that universe of letters which are stars.

The words ORLO, ILRO, TULE are three most secret names of God. They are Magick names, each having an interpretation of the same kind as the interpretation of I.N.R.I., and the name OIT, RLU, LRL, OOE are other names of God, that contain magical formulae, the first to invoke fire; the second, water; the third, air; and the fourth, earth{SUP:7}.

And if the Table be read diagonally, every letter, and every combination of letters, is the name of a devil. And from these are drawn the formulae of evil magick{SUP:8}. But the holy letter I above the triad LLL dominateth the Table, and preserveth the peace of the universe{SUP:9}.

And in the seven talismans about the central Table are contained the Mysteries of drawing forth the letters. And the letters of the circumference declare in glory of Nuit, that beginneth from Aries{SUP:10}.

1. $7x = 4\{\text{square } x\}$.
2. Similarly the left arm (of Chesed) four times, for the virtue of Chesed, Mercy. (See 17th Aire).
3. $8x = 3\{\text{square } x\}$. {WEH Note: Crowley's TS only has: $8 = 3$ }
4. The neck is of Daath which is not a Sephirah, and so has no number or corresponding symbol.
5. This part of the brain is of Binah (3). Samajh means understanding. That is, he admitted the right of the seer to the grade of Magister Templi.
6. The seer was not worthy of the grade of Magus. Note that each adept uses a different language.
7. All these practical mysteries must be worked out by the student himself. Any formula given by the annotator would probably be "dead" in the hands of another man.
8. See previous note.
9. The easiest explanation of this is to suppose that the letters are not attributed as usual (i.e. I to {Sagittarius}, L to {Cancer}), but taken for their English shape: I the Middle Pillar, L the Square --- but this is far from satisfactory.
10. Note that the corner letters in this table are all B

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All this while the Adepts must have been chanting as it were an oratorio for seven instruments. And this oratorio hath one dominant theme of rapture. Yet it applieth to every detail of the universe as well as to the whole. And herein is Choronzon brought utterly to ruin, that all his work is against his will, not only in the whole, but in every part thereof, even as a fly that walketh upon a beryl-stone.

And the tablet blazeth ever brighter till it filleth the whole Aire. And behold! there is one God therein, and the letters of the stars in his crown, Orion, and the Pleiades, and Aldebaran, and Alpha Centauri, and Cor Leonis, and Cor Scorpionis, and Spica, and the pole-star, and Hercules, and Regulus, and Aquila,

and the Ram's Eye.

And upon a map of the stars shalt thou draw the sigil of that name; and because also some of the letters are alike, thou shalt know that the stars also have tribes and nations{SUP:1}. The letter of a star is but the totem thereof. And the letter representeth not the whole nature of the star, but each star must be known by itself in the wisdom of him that hath the Cynocephalus in leash{SUP:2}.

And this pertaineth unto the grade of a Magus --- and that is beyond thine. (All this is communicated not by voice, or by writing; and there is no form in the stone, but only the brilliance of the Table. And now I am withdrawn from all that, but the Rosy Cross of 49 petals is set upright upon the summit of a pyramid, and all is dark, because of the exceeding light behind.)

And there cometh a voice: The fly cried unto the ox, "Beware! Strengthen thyself. Set thy feet firmly upon the earth, for it is my purpose to alight between thy shoulders, and I would not harm thee." So also are they who wish well unto the Masters of the Pyramid.

And the bee said unto the flower: "Give me of thine honey," and the flower gave richly thereof; but the bee, though he wit it not, carried the seed of the flower into many fields of sun. So also are they that take unto themselves the Masters of the Pyramid for servants.

Now the exceeding light that was behind the Pyramid, and the Rosy Cross that is set thereon, hath fulfilled the whole Aire. The black Pyramid is like the back of a black diamond. Also the Rosy Cross is loosened, and the petals of the Rose are the mingled hues of sunset and of dawn; and the Cross is the Golden light of noon, and in the heart of the Rose there is the secret light that men

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1. i.e. there are different systems of physical motion for certain groups.
 2. i.e. Thoth. The attribution of the fixed stars to the Enochian alphabet has not been worked out. It pertains to the grade of Magus, and would have no interest or meaning for those of lower grades.

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call midnight.

And a voice: "Glory to God and thanksgiving to God, and there is no God but God. And He is exalted; He is great; and in the Sevenfold Table is His Name writ openly, and in the Twelfefold Table is His Name concealed."

And the Pyramid casts a shadow of itself into the sky, and the shadow spreads over the whole stone. And an angel clad in blue and scarlet, with golden wings and plumes of purple fire, comes forth and scatters disks of green and gold, filing all the Aire. And they become swiftly-whirling wheels, singing together.

And the voice of the angel cries: Gather up thy garments about thee{SUP:1}, O thou that hast entered the circle of the Sabbath; for in thy grave-clothes shouldest thou behold the resurrection.

The flesh hangeth upon thee like his rags upon a beggar that is a pilgrim to the shrine of the Exalted One. Nevertheless, bear them bravely, and rejoice in the beauty thereof, for the company of the pilgrims is a glad company, and they have no care, and with song and dance and wine and fair women do they make merry. And every hostel is their place, and every maid their queen.

Gather up thy garments about thee, I say, for the voice of the Aethyr, that is the voice of the Aeon, is ended, and thou art absorbed into the lesser night, and caught in the web of the light of thy mother in the word ARBADAHARBA{SUP:2}.

And now the five and the six are divorced{SUP:3}, and I am come again within my body.

Bou-Sada.

December 3, 1909. 9:15 to 11:10 a.m.

The Cry of the 14th Aethyr, Which is Called UTI{SUP:4}

There come into the stone a white goat, a green dragon, and a tawny bull{SUP:5}. But they pass away immediately. There is a veil of such darkness before the Aethyr that it seems impossible to pierce it. But there is a voice saying: Behold, the Great One of

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1. Since the examination in the amphitheatre I have been a naked spirit without garments or anything; by garments he means the body.
 2. ABRAHADABRA spelt backwards, to reverse its formula, that of uniting the five with the six. See next paragraph.
 3. Because of saying ABRAHADABRA = 418, backwards.
 4. UTI = {Capricorn}{Caput Draconis}{Sagittarius} = {HEB:Ayin}{HEB:Gemel}{HEB:Samekh} = 133 = {HEB:Chet}{HEB:Lamed}{HEB:Mem}{HEB:Heh}{HEB:Mem- final}{HEB:Yod} = The Salt Sea, i.e. Binah.
 5. The bull was probably seen in mistake for a stag. Then U = {HEB:Ayin} = the goat. T = {Caput Draconis} (Caput Dranconis) = the Dragon. I = {Sagittarius}, the stag.

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the Night of Time{SUP:1} stirreth, and with his tail he churneth up the slime, and of the foam thereof shall he make stars. And in the battle of the Python{SUP:2} and the Sphinx shall the glory be to the Sphinx, but the victory to the Python.

Now the veil of darkness is formed of a very great number of exceedingly fine black veils, and one tears them off one at a time. And the voice says, There is no light or knowledge or beauty or stability {SUP:3}

in the Kingdom of the Grave, whither thou goest. And the worm is crowned. All that thou wast hath he eaten up, and all that thou art is his pasture until to-morrow. And all that thou shalt be is nothing. Thou who wouldst enter the domain of the Great One of the Night of Time, this burden must thou take up. Deepen not a superficialities{SUP:4}.

But I go on tearing down the veil that I may behold the vision of UTI, and hear the voice thereof. And there is a voice: He hath drawn the black bean. And another voice answers it: Not otherwise could he plant the Rose. And the first voice: He hath drunk of the waters of death. The answer: Not otherwise could he water the Rose. And the first voice: He hath burnt himself at the Fires of life. And the answer: Not otherwise could he sun the Rose. And the first voice is so faint that I cannot hear it. But the answer is: Not otherwise could he pluck the Rose{SUP:5}.

And still I go on, struggling with the blackness. Now there is an earthquake. The veil is torn into thousands of pieces that go flying away in a whirling wind. And there is an all-glorious Angel before me, standing in the sign of Apophis and Typhon{SUP:6}. On his Forehead is a star, but all about him is darkness, and the crying of beasts. And there are lamps moving in the darkness.

And the Angel says: Depart! For thou must invoke me only in the darkness. Therein will I appear, and reveal unto thee the Mystery of UTI. For the Mystery thereof is great and terrible. And it shall not be spoken in sight of the sun.

Therefore I withdraw myself. (Thus far the vision upon Da'leh

1. This is Saturn. He is conceived as a dragon, Theli. He is referred to Binah.
2. The Sphinx is one of the four elements referred to the path of Tau = Saturn. The Python is the great snake that surrounds and devours the Universe. This is his victory; glory is a function of the manifested existence of the Sphinx.
3. On the Middle Pillar: Kether, Dath, Tiphereth, Yesod. Thus the spine of existence itself is destroyed in this initiation.
4. An injunction of Zoroaster. It is useless to seek the soul of things beneath their surface; for their surface is their soul!
5. To accomplish the Great Work in Tiphereth, one must be an initiate of Binah, its mother.
6. He is about to destroy.

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Addin, a mountain in the desert near Bou-Sada.{SUP:1})

December 3, 2:50-3:15 p.m.

The Angel re-appears.

The blackness gathers about, so thick, so clinging, so penetrating, so oppressive, that all the other darkness that I have ever conceived would be like bright light beside it{SUP:2}.

His voice comes in a whisper: O thou that art master of the fifty gates of Understanding, is not my mother a black woman? O thou that art master of the Pentagram, is not the egg of spirit a black egg{SUP:3}? Here abideth terror, and the blind ache of the Soul, and lo! even I, who am the sole light, a spark shut up, stand in the sign of Apophis and Typhon.

I am the snake that devoureth the spirit of man with the lust of light. I am the sightless storm in the night that wrappeth the world about with desolation. Chaos is my name, and thick darkness. Know thou that the darkness of the earth is ruddy, and the darkness of the air is grey, but the darkness of the soul is utter blackness.

The egg of the spirit is a basilisk egg, and the gates of the understanding are fifty, that is the sign of the Scorpion{SUP:4}. The pillars about the neophyte are crowned with flame, and the vault of the Adepts is lighted by the Rose. And in the abyss is the eye of the hawk{SUP:5}. But upon the great sea shall the Master of the Temple find neither star nor moon.

And I was about to answer him: "The light is within me." But before I could frame the words, he answered me with the great word that is the Key of the Abyss{SUP:6}. And he said: Thou hast entered the night; dost thou yet lust for day? Sorrow is my name, and

1. There was also an instruction to build a Temple of stone with altar and circle. There was a public sacrifice offered to the God Pan by the Rite of XI degree O.T.O. See *_Equinox_* I, No. X, pp. 114-115.
2. This is the absolute negation of light, which is Binah. For she absorbs it perfectly.
3. Akasa, the Tatva (element) of Spirit is a black egg, symbolically. It is the darkness in which all things are conceived.
4. The fifty gates of Binah have been variously explained. They do not appear to be of any great importance; it is only their number which is significant. The reference is to {HEB:Nun} = 50 = {Scorpio} Atu XIII -- Death. {WEH Note: The Fifty Gates of Understanding are very well known in Orthodox Hebrew Qabalah. They consist of taking the influence of each of the lower seven Sephiroth upon each other --- $7 \times 7 = 49$. When one is perfectly harmonized in this practice, the fiftieth gate, Binah or Understanding, opens. Crowley repeatedly describes his efforts at such a harmonizing, but is ignorant of the significance of this reference to the Fifty Gates in the Cry.}
5. Reference to previous ceremonies of initiation.
6. N.O.X. = = 210.

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affliction. I am girt about with tribulation. Here still hangs the Crucified One, and here the Mother weeps over the children that she hath not borne. Sterility is my name, and desolation. Intolerable is thine ache, and incurable thy wound. I said, Let the darkness cover me; and behold, I am compassed about with the blackness that hath no name. O thou, who hast cast down the light into the earth, so must thou do for ever. And the light of the sun shall not shine upon thee, and the moon shall not lend thee of her lustre, and the stars shall be hidden, because thou art passed beyond these things, beyond the need of these things, beyond the desire of these things.

What I thought were shapes of rocks, rather felt than seen, now appear to be veiled Masters, sitting absolutely still and silent. Nor can any one be distinguished from the others.

And the Angel sayeth: Behold where thine Angel hath led thee! Thou didst ask fame, power and pleasure, health and wealth and love, and strength, and length of days. Thou didst hold life with eight tentacles, like an octopus. Thou didst seek the four powers and the seven delights and the twelve emancipations and the two and twenty Privileges and the nine and forty Manifestations, and lo! thou art become as one of These. Bowed are their backs, whereon resteth the universe. Veiled are their faces, that have beheld the glory Ineffable.

These adepts seem like Pyramids --- their hoods and robes are like Pyramids.

And the Angel sayeth: Verily is the Pyramid a Temple of Initiation. Verily also is it a tomb{SUP:1}. Thinkest thou that there is life within the Masters of the Temple, that sit hooded, encamped upon the Sea? Verily, there is no life in them.

Their sandals were the pure light, and they have taken them from their feet and cast them down through the abyss, for this Aethyr is holy ground.

Herein no forms appear, and the vision of God face to face, that is transmuted in the Athanor called dissolution, or hammered into one forge of meditation, is in this place but a blasphemy and a mockery.

And the Beatific Vision is no more, and the glory of the Most High is no more. There is no more knowledge. There is no more bliss. There is no more power. There is no more beauty. For this is the Palace of Understanding: for thou art one with the Primeval things.

Drink in the myrrh of my speech, that is bruised with the gall of the roc, and dissolved in the ink of the cuttle-fish, and perfumed with the deadly nightshade.

1. It is also a phallus, which dies itself to communicate life to others.

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This is thy wine, who wast drunk upon the wine of Iacchus. And for bread shalt thou eat salt, O thou on the corn of Ceres that didst wax fat! For as pure being is pure nothing, so is pure wisdom pure ---{SUP:1}, and so is pure understanding silence, and stillness, and darkness. The eye is called seventy, and the triple Aleph whereby thou perceivest it, divideth into the number of the terrible word that is the Key of the Abyss{SUP:2}.

I am Hermes, that am sent from the Father to expound all things discreetly in these the last words that thou shalt hear before thou take thy seat among these, whose eyes are sealed up, and whose ears are stopped, and whose mouths are clenched, who are folded in upon themselves, the liquor of whose bodies is dried up, so that nothing remains but a little pyramid of dust.

And that bright light of comfort, and that piercing sword of truth, and all that power and beauty that they have made of themselves, is cast from them, as it is written, "I saw Satan like lightning fall from Heaven." And as a flaming sword is it dropt through the abyss, where the four beasts keep watch and ward. And it appeareth in the heaven of Jupiter{SUP:3} as a morning star, or as an evening star{SUP:4}. And the light thereof shineth even unto the earth, and bringeth hope and help to them that dwell in the darkness of thought, and drink of the poison of life. Fifty are the gates{SUP:5} of understanding, and one hundred and six{SUP:6} are the seasons thereof. And the name of every season{SUP:7} is Death.

During all this speech, the figure of the Angel has dwindled and flickered, and now it is gone out.

And I come back in the body, rushing like a flame in a great wind. And the shew-stone has become warm, and in it is its own light.

Bou-Saada.

December 3, 1909 9:50-11:15 p.m.

1. I suppose that only a Magus could have heard this word. It seems to be "Inertia" or some equivalent. It is the reverse of the three Binah qualities to balance them: speech, and motion, and light.
2. $70 \vee 333 = .210$. The process of reducing the dyad to zero, which at once becomes again the dyad, is recurrent; the cycle of existence and non-existence.
3. Different M. T.'s may be cast out into different spheres. {WEH Note: In the Germer edition, this note is #7, and out of sequence. The notes have been resequenced in this version, for improved scansion}
4. The Sankharas --- the constituent elements --- of the man that has become a Master of the Temple, are reconstituted below the Abyss, so that they can function as an Exempt Adept. But their permanent function is in that grade to which their "centre of gravity" (so to speak) tends.
5. $50 = \{\text{Scorpio}\} = \{\text{HEB:Nun}\}$.
6. $\{\text{HEB:Nun-final}\} \{\text{HEB:Vau}\} \{\text{HEB:Nun}\} = 106$.
7. These seasons (in the case of the seer) to be proved lunar months.

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The Cry of the 13th Aethyr, Which is Called ZIM{SUP:1}

Into the Stone there cometh an image of shining waters, glistening in the sun. Unfathomable is their beauty, for they are limpid, and the floor is of gold. Yet the sense thereof is of fruitlessness.

And an Angel cometh forth, of pure pale gold, walking upon the water. Above his head is a rainbow, and the water foams beneath his feet. And he saith: Before his face am I come that hath the thirty-three thunders of increase in his hand. From the golden water shalt thou gather corn{SUP:2}.

All the Aire behind him is gold, but it opens as it were a veil. There are two terrible black giants, wrestling in mortal hatred. And there is a little bird upon a bush, and the bird flaps its wings. Thereat the

strength of the giants snaps, and they fall in heaps to the earth, as though all their bones were suddenly broken{SUP:3}.

And now waves of light roll through the Aethyr, as if they were playing. Therefore suddenly I am in a garden{SUP:4}, upon a terrace of a great castle, that is upon a rocky mountain. In the garden are fountains and many flowers. There are girls also in the garden, tall, slim, delicate and pale. And now I see that the flowers are the girls, for they change from one to another; so varied, and lucent, and harmonious is all this garden, that it seems like a great opal{SUP:5}.

A voice comes: This water which thou seest is called the water of death{SUP:6}. But NEMO hath filled therefrom our springs.

And I said: Who is NEMO?

And the voice answered: A dolphin's tooth, and a ram's horns, and the hand of a man that is hanged, and the phallus of a goat{SUP:7}. (By this I understand that nun is explained by shin, and he' by resh, and mem by yod, and ayin by tau{SUP:8}. NEMO is therefore called

1. ZIM = {Leo}{Sagittarius}{Aquarius}. See, in the Aire, the solar symbolism of the opening, the transmutation of the middle, and the Saturnian ending.
2. This pure pale gold is the symbol of the dawning life, arisen after passing through the night of the 14th Aire.
3. This is a parable of the illusion of matter, whose vast horror is destroyed by the moving of the wings of initiation.
4. Rather like the Alhambra.
5. There is here a memory picture of the Alhambra; or something like it. 6. The Great Sea of Binah - darkness.
7. {HEB:Nun} = Nun, the fish (dolphin): E = {Aries}, the ram; M = Atu XII = the Hanged Man; O = {Capricorn}, the goat.
8. 910 = {HEB:Taw}{HEB:Yod}{HEB:Shin}{HEB:Resh} Beginning. These attributions explain the nature of NEMO, the Master of the Temple.

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165 = 11 x 15; and is in himself 910 = 91 Amen x 10; and 13 x 70 = The One Eye, _Achad Ayin_.)

And now there cometh an Angel into the garden, but he hath not any of the attributes of the former Angels, for he is like a young man, dressed in white linen robes.

And he saith: No man hath beheld the face of my Father. Therefore he that hath beheld it is called NEMO. And know thou that every man that is called NEMO hath a garden that he tendeth{SUP:1}. And

every garden that is and flourisheth hath been prepared from the desert by NEMO, watered with the waters that were called death.

And I say unto him: To what end is the garden prepared?

And he saith: First for the beauty and delight thereof; and next because it is written, "And Tetragrammaton Elohim planted a garden eastward in Eden." And lastly, because though every flower bringeth forth a maiden, yet is there one flower that shall bring forth a man-child. And his name shall be called NEMO, when he beholdeth the face of my Father. And he that tendeth the garden seeketh not to single out the flower that shall be NEMO. He doeth naught but tend the garden.

And I said: Pleasant indeed is the garden{SUP:2}, and light is the toil of tending it, and great is the reward.

And he said: Bethink thee that NEMO hath beheld the face of my Father. In Him is only Peace.

And I said: Are all gardens like unto this garden?

And he waved his hand, and in the Aire across the valley appeared an island of coral, rosy, with green palms and fruit-trees, in the midst of the bluest of the seas{SUP:3}.

And he waved his hand again, and there appeared a valley shut in by mighty snow mountains, and in it were pleasant streams of water, rushing through, and broad rivers, and lakes covered with lilies{SUP:4}.

And he waved his hand again, and there was a vision, as it were of an oasis in the desert{SUP:5}.

And again he waved his hand, and there was a dim country with grey rocks, and heather, and gorse, and bracken{SUP:6}.

And he waved his hand yet again, and there was a park, and a

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1. Every Magister Templi has a Work to do for the world. {WEH Note: This boy in a white robe who stands before the face of the Father is called Metatron in traditional Qabalah. Qabalah also calls Binah "Gan Eden", or "the Garden of Eden" and Chokmah "Gan", or "the Garden".}
 2. All this is to instruct the Magister Templi in his duties.
 3. Kashmir.
 4. The Sahara.
 5. The Highlands of Scotland.

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small house therein, surrounded by yews{SUP:1}. This time the house opens, and I see in it an old man, sitting by a table. He is blind. Yet he writeth in a great book, constantly. I see what he is writing: "The words of the Book are as the leaves of the flowers in the garden. Many indeed of these my songs shall go forth as maidens, but there is one among them, which one I know not, that shall be a man-child, whose name shall be NEMO, when he hath beheld the face of the Father, and become blind."

(All this vision is most extraordinarily pleasant and peaceful, entirely without strength or ecstasy, or any positive quality, but equally free from the opposites of any of those qualities.) And the young man seems to read my thought, which is, that I should love to stay in this garden and do nothing for ever; for he sayeth to me: Come with me, and behold how NEMO tendeth his garden{SUP:2}.

So we enter the earth, and there is a veiled figure, in absolute darkness. Yet it is perfectly possible to see in it, so that the minutest details do not escape us. And upon the root of one flower he pours acid so that that root writhes as if in torture. And another he cuts, and the shriek is like the shriek of a mandrake, torn up by the roots. And another he chars with fire, and yet another he anoints with oil.

And I said: Heavy is the labour, but great indeed is the reward.

And the young man answered me: He shall not see the reward, he tendeth the garden{SUP:3}.

And I said: What shall come unto him?

And he said: This thou canst not know, nor is it revealed by the letters that are the totems of the stars, but only by the stars.

And he says to me, quite disconnectedly: The man of earth is the adherent. The lover giveth his life unto the work among men. The hermit goeth solitary, and giveth only of his light unto men{SUP:4}.

And I ask him: Why does he tell me that?

And he says: I tell thee not. Thou tellest thyself, for thou hast pondered thereupon for many days, and hast not found light. And now that thou art called NEMO, the answer to every riddle that thou hast not found shall spring up in thy mind, unsought. Who can tell upon what day a flower shall bloom{SUP:6}?

1. A certain secret house of the Great White Brotherhood. Yews, and certain other trees, as Persian Nuts, are used to indicate to passing initiates that they have there a resting place.
2. Now follow further instructions to the Master of the Temple, how he is to do his work.
3. Otherwise: "Art for art's sake".
4. See _AL_ I, 40. These are the three true grades of the Great Order.
5. This certainly happened.

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And thou shalt give thy wisdom unto the world, and that shall be thy garden. And concerning time and death, thou hast naught to do with these things. For though a precious stone be hidden in the sand of the desert, it shall not heed for the wind of the desert, although it be but sand. For the worker of works hath worked thereupon; and because it is clear, it is invisible; and because it is hard, it moveth not.

All these words are heard by everyone that is called NEMO. And with that doth he apply himself to understanding. And he must understand the virtue of the waters of death, and he must understand the

virtue of the sun and the wind, and of the worm that turneth the earth, and the stars that roof in the garden. And he must understand the separate nature and property of every flower, or how shall he tend his garden?

And I said to him: Concerning the Vision and the Voice, I would know if these things be of essence of the Aethyr, or of the essence of the seer{SUP:1}.

And he answers: It is of the essence of him that is called NEMO, combined with essence of the Aethyr, for from the 1st Aethyr to the 15th Aethyr, there is no vision and no voice, save for him that is called NEMO. And he that seeketh the vision and the voice therein is led away by dog- faced demons that show no sign of truth, seducing from the Sacred Mysteries, unless his name be NEMO.

And hadst thou not been fitted, thou too hadst been led away, for before the gate of the 15th Aethyr, is this written: He shall send them strong delusion, that they should believe a lie. And again it is written: The Lord hardened Pharaoh's heart. And again it is written that God tempteth man. But thou hadst the word and the sign, and thou hadst authority from thy superior{SUP:2}, and licence{SUP:3}. And thou hast done well in that thou didst not dare, and in that thou dost dare{SUP:4}. For daring is not presumption.

And he said moreover: Thou dost well to keep silence, for I perceive how many questions arise in thy mind; yet already thou knowest that the answering, as the asking, must be vain. For NEMO hath all in himself. He hath come where there is no light or knowledge, only when he needeth them no more.

And then we bow silently, giving a certain sign, called the Sign of Isis Rejoicing{SUP:5}. And then he remaineth to ward the

1. The seer enquires into the objectivity of the vision. These doubts arose in his mind because of the memory pictures in the earlier paragraphs.
2. D.D.S.
3. Conferred December 1906 e.v.
4. O.M. refused for three years to take the grade of $8x = 3\{square\ x\}$ after it was offered him. He thought it almost presumptuous, taking it now.
5. Giving suck to babe held in left arm.

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Aethyr, while I return unto the bank of sand that is the bed of the river near the desert.

The River-bed near Bou-Sada.

December 4, 1909. 2:10-3:45 p.m.

The Cry of the 12th Aethyr, Which is Called LOE{SUP:1}

There appear in the stone two pillars of flame, and in the midst is a chariot of white fire.

This seems to be the chariot of the Seventh Key of Tarot. But it is drawn by four sphinxes, diverse, like the four sphinxes upon the door of the vault of the adepts, counterchanged in their component parts.

The chariot itself is the lunar crescent, waning. The canopy is supported by eight pillars of amber. These pillars are upright, and yet the canopy which they support is the whole vault of the night.

The charioteer is a man in golden armour, studded with sapphires, but over his shoulders is a white robe, and over that a red robe. Upon his golden helmet he beareth for his crest a crab. His hands are clasped upon a cup{SUP:2}, from which radiates a ruddy glow, constantly increasing, so that everything is blotted out by its glory, and the whole Aire is filled with it.

And there is a marvelous perfume in the Aire, like unto the perfume of Ra Hoor Khuit, but sublimated, as if the quintessence of that perfume alone were burnt. For it hath the richness and voluptuousness and humanity of blood, and the strength and freshness of meal, and the sweetness of honey, and the purity of olive-oil, and the holiness of that oil which is made of myrrh, and cinnamon, and galangal{SUP:3}.

The charioteer speaks in a low, solemn voice, awe-inspiring, like a large and very distant bell: Let him look upon the cup whose blood is mingled therein, for the wine of the cup is the blood of the saints. Glory unto the Scarlet Woman, Babalon the Mother of Abominations, that rideth upon the Beast{SUP:4}, for she hath spilt their blood in every corner of the earth and lo! she hath mingled it in the cup of her whoredom.

1. LOE = {Cancer}{Libra}{Virgo}. These are all aspects of Babalon.
2. The true Sangreal, of which the Christian legend is a perversion.
3. See _AL_ III, 23 - 25. The recipe for the oil is given in the _Sacred Magic of Abramelin the Mage_.
4. As in Atu XI.

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With the breath of her kisses hath she fermented it, and it hath become the wine of the Sacrament, the wine of the Sabbath; and in the Holy Assembly hath she poured it out for her worshippers, and they had become drunken thereon, so that face to face they beheld my Father. Thus are they made worthy to become partakers of the Mystery of this holy vessel, for the blood is the life. So sitteth she from age to age, and the righteous are never weary of her kisses, and by her murders and fornications she seduceth the world. Therein is manifested the glory of my Father, who is truth.

(This wine is such that its virtue radiateth through the cup, and I reel under the intoxication of it. And every thought is destroyed by it. It abideth alone, and its name is Compassion. I understand by "Compassion," the sacrament of suffering, partaken by the true worshippers of the Highest. And it is an ecstasy in which there is no trace of pain. Its passivity (=passion) is like the giving-up of the self to the beloved.)

The voice continues: This is the Mystery of Babylon, the Mother of abominations, and this is the mystery of her adulteries, for she hath yielded up herself to everything that liveth, and hath become a

partaker in its mystery. And because she hath made herself the servant of each, therefore is she become the mistress of all. Not as yet canst thou comprehend her glory.

Beautiful art thou, O Babylon, and desirable, for thou hast given thyself to everything that liveth, and thy weakness hath subdued their strength{SUP:1}. For in that union thou didst _understand_. Therefore art thou called Understanding, O Babylon, Lady of the Night!

This is that which is written, "O my God, in one last rapture let me attain to the union with the many.{SUP:2}" For she is Love, and her love is one, and she hath divided the one love into infinite loves, and each love is one, and equal to The One, and therefore is she passed "from the assembly and the law and the enlightenment unto the anarchy of solitude and darkness. For ever thus must she veil the brilliance of Her Self.{SUP:3}"

O Babylon, Babylon, thou mighty Mother, that ridest upon the crowned beast, let me be drunken upon the wine of thy fornications; let thy kisses wanton me unto death, that even I, thy cup-bearer, may _understand_.

Now, through the ruddy glow of the cup, I may perceive far above, and infinitely great, the vision of Babylon. And the Beast whereon she rideth is the Lord of the City of the Pyramids, that I beheld in the fourteenth Aethyr.

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1. Cf. _Tao Teh King_. Also _The Book of Lies_, Cap. 4.
 2. See _Liber VII_, Cap. VII, v. 41.
 3. See _Liber VII_, Cap. VII, vv 43 - 44.

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Now that is gone in the glow of the cup, and the Angel saith: Not as yet mayest thou understand the mystery of the Beast, for it pertaineth not unto the mystery of this Aire, and few that are new-born unto Understanding are capable thereof{SUP:1}.

The cup glows ever brighter and fierier. All my sense is unsteady, being smitten with ecstasy.

And the Angel sayeth: Blessed are the saints, that their blood is mingled in the cup, and can never be separate any more. For Babylon the Beautiful, the Mother of abominations, hath sworn by her holy cteis, whereof every point is a pang, that she will not rest from her adulteries until the blood of everything that liveth is gathered therein, and the wine thereof laid up and matured and consecrated, and worthy to gladden the heart of my Father. For my Father is weary with the stress of eld, and cometh not to her bed. Yet shall this perfect wine be the quintessence, and the elixir, and by the draught thereof shall he renew his youth; and so shall it be eternally, as age by age the worlds do dissolve and change, and the universe unfoldeth itself as a Rose, and shutteth itself up as the Cross that is bent into the cube.

And this is the comedy of Pan, that is played at night in the thick forest. And this is the mystery of Dionysus Zagreus, that is celebrated upon the holy mountain of Kithairon. And this is the secret of the

brothers of the Rosy Cross; and this is the heart of the ritual that is accomplished in the Vault of the Adepts that is hidden in the Mountain of the Caverns, even the Holy Mountain Abiegnus{SUP:2}.

And this is the meaning of the Supper of the Passover, the spilling of the blood of the Lamb being a ritual of the Dark Brothers, for they have sealed up the Pylon with blood, lest the Angel of Death should enter therein. Thus do they shut themselves off from the company of the saints. Thus do they keep themselves from compassion and from understanding. Accursed are they, for they shut up their blood in their heart{SUP:3}.

They keep themselves from the kisses of my Mother Babylon, and in their lonely fortresses they pray to the false moon. And they bind themselves together with an oath, and with a great curse. And of their malice they conspire together, and they have power, and mastery, and in their cauldrons do they brew the harsh wine of delusion, mingled with the poison of their selfishness.

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1. It is given in "The Urn". See also the Sixth Aire, wherein the seer, becoming a Magus, is himself identified with the Beast, 666.
 2. All these mysteries are taught in the O.T.O.
 3. Here is the first account of the Black Brothers of the Left Hand Path. Each a Exempt Adept must choose between the Crossing of the Abyss to become a Master of the Temple, and the building of a false tower of egoism therein.

Thus they make war upon the Holy One, sending forth their delusion upon men, and upon everything that liveth. So that their false compassion is called compassion, and their false understanding is called understanding, for this is their most potent spell.

Yet of their own poison do they perish, and in their lonely fortresses shall they be eaten up by Time that hath cheated them to serve him, and by the mighty devil Choronzon, their master, whose name is the Second Death{SUP:1}, for the blood that they have sprinkled on their Pylon, that is a bar against the Angel Death, is the key by which he entereth in{SUP:2}.

The Angel sayeth: And this is the word of double power in the voice of the Master, wherein the Five interpenetrateth the Six{SUP:3}. This is its secret interpretation that may not be understood, save only of _them that understand_. And for this is the Key of the Pylon of Power, because there is no power that may endure, save only the power that descendeth in this my chariot from Babylon, the city of Fifty Gates, the Gate of the God On [{HEB:Nun-final}{HEB:Ayin}{HEB:Lamed}{HEB:Aleph}{HEB:Bet}{HEB:Aleph}{HEB:Bet}]{SUP:4}. Moreover is On the Key of the Vault that is 120. So also do the Majesty and the Beauty derive from the Supernal Wisdom.

But this is a mystery utterly beyond thine understanding. For Wisdom is the Man, and Understanding the Woman, and not until thou hast perfectly understood canst thou begin to be wise. But I reveal unto thee a mystery of the Aethyrs, that not only are they bound up with the Sephiroth, but also with the Paths. Now, the plane of the Aethyrs interpenetrateth and surroundeth the universe wherein the Sephiroth are established, and therefore is the order of the Aethyrs not the order of the Tree of Life. And only in a few places do they coincide. But the knowledge of the Aethyrs is deeper than the knowledge of the

Sephiroth, for that in the Aethyrs is the knowledge of the Aeons, and of {GRK:Theta}{GRK:epsilon}{GRK:lambda}{GRK:eta}{GRK:mu}{GRK:alpha}. And to each shall it be given according to his capacity. (He has been saying certain secret things to the unconscious mind of the seer, of a personal nature.)

Now a voice comes from without: And lo! I saw you to the end.

And a great bell begins to toll. And there come six little

1. Note that the death or love of the saints is really increased life. The formula of 156 is constant copulation or Samadhi on everything.
2. (I think the trouble with these people was, that they wanted to substitute the blood of someone else for their own blood, because they wanted to keep their personalities.)
3. ABRAHADABRA.
4. Bab = gate. Al = God. On = ON. O = 70. N = 50. ON = 120. Note that Her Name does not appear properly spelt until the 10th Aire is done. The Seer had no idea how to spell the name till he was told by the Angel.

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children out of the floor of the chariot, and in their hands is a veil so fine and transparent that it is hardly visible. Yet, when they put it over the Cup, the Angel bowing his head reverently, the light of the Cup goes out entirely. And as the light of the Cup vanishes, it is like a swift sunset in the whole Aire, for it was from the light of that Cup alone that it was lighted.

And now the light is all gone out of the stone, and I am very cold.

Bou-Sada.

December 4 - 5, 1909. 11:30 p.m. - 1:20 a.m.

The Cry of the 11th Aethyr, Which is Called IKH{SUP:1}

There appears in the stone immediately the Kamea{SUP:2} of the Moon. And it is rolled up; and behind it there appeareth a great Host of Angels. Their backs are turned towards me, but I can see how tremendous are their arms, which are swords and spears. They have wings upon their helmets and their heels: they are clad in complete armour, and the least of their swords is like the breaking forth of a tremendous storm of lightning. The least of their spears is like a great water-spout. On their shields are the eyes of Tetragrammaton, winged with flame, --- white, red, black, yellow and blue. On their flanks are vast squadrons of elephants, and behind them is their meteor-artillery. They that sit upon the elephants are armed with the thunderbolt of Zeus.

Now in all that host there is no motion. Yet they are not resting upon their arms, but tense and vigilant.

And between them and me is the God Shu, whom before I did not see, because his force filleth the whole Aethyr{SUP:3}. And indeed he is not visible in his form. Nor does he come to the seer through any of the senses; he is understood, rather than expressed.

I perceive that all this army is defended by fortresses, nine mighty towers{SUP:4} of iron upon the frontier of the Aethyr. Each

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1. IKH = {Sagittarius}{Dee}{Air} = {HEB:Samekh}{HEB:Shin}{HEB:Aleph}, the Supernal Triad, the Hexagon and Malkuth, the arrangement of the Tree of Life. Also 361 Adonai ha-Aretz. For it is the formulation of the Sephiroth which is a barrier of organic structure against the confusion of matter.
 2. Kamea --- "magic square" containing the letters corresponding to the numbers (in this case from 1 to 81) --- so arranged that each line, vertical or horizontal, shall add to the same total.
 3. Shu is in Jesod, as the supporter of the Tree of Life, and he is Zeus, the Lord of Air. But also Zeus is the orderer of all things.
 4. Jesod = 9

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tower is filled with warriors in silver armour{SUP:1}. It is impossible to describe the feeling of tension; they are like oarsmen waiting for the gun.

I perceive that an Angel is standing on either side of me; nay, I am in the midst of a company of armed angels, and their captain is standing in front of me. He too is clad in silver armour; and about him, closely wrapped to his body, is a whirling wind{SUP:2}, so swift that any blow struck against him would be broken.

And he speaketh unto me these words:

Behold, a mighty guard against the terror of things, the fastness of the Most High, the legions of eternal vigilance; these are they that keep watch and ward day and night throughout the aeons. Set in them is all force of the Mighty One, yet there stirreth not one plume of the wings of their helmets.

Behold, the foundation of the Holy City, the towers and the bastions thereof! Behold the armies of light that are set against the outermost Abyss, against the horror of emptiness, and the malice of Choronzon. Behold how worshipful is the wisdom of the Master, that he hath set his stability in the all-wandering Air and in the changeful Moon{SUP:3}. In the purple flashes of lightning hath He written the word Eternity, and in the wings of the swallow hath He appointed rest.

By three and by three and by three hath He made firm the foundation against the earthquake that is three. For in the number nine is the changefulness of the numbers brought to naught. For with whatsoever number thou wilt cover it, it appeareth unchanged{SUP:4}.

These things are spoken unto him that understandeth, that is a breastplate unto the elephants, or a

corselet unto the angels, or a scale upon the towers of iron; yet is this mighty host set only for a defense, and whoso passeth beyond their lines hath no help in them.

Yet must he that understandeth go forth unto the outermost Abyss, and there must he speak with him that is set above the four-fold terror, the Princes of Evil, even with Choronzon, the mighty devil that inhabiteth the outermost Abyss. And none may speak with him, or understand him, but the servants of Babylon, that understand, and they that are without understanding, his servants.

Behold! it entereth not into the heart, nor into the mind of man to conceive this matter; for the sickness of the body is death, and the sickness of the heart is despair, and the sickness of the

1. Silver for the moon of Jesod.
2. Jesod is Air.
3. Both {Air} and {Moon} are in Jesod, Stability.
4. e.g $9 \times 7 = 63$. $6 \text{ plus } 3 = 9$. $9 \times 127 = 1143$. $1 \text{ plus } 1 \text{ plus } 4 \text{ plus } 3 = 9$.

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mind is madness. But in the outermost Abyss is sickness of the aspiration, and sickness of the will, and sickness of the essence of all, and there is neither word nor thought wherein the image of its image is reflected.

And whoso passeth into the outermost Abyss, except he be of them that understand, holdeth out his hands, and boweth his neck, unto the chains of Choronzon. And as a devil he walketh about the earth, immortal, and he blasteth the flowers of the earth, and he corrupteth the fresh air, and he maketh poisonous the water; and the fire that is the friend of man, and the pledge of his aspiration, seeing that it mounteth ever upward as a pyramid, and seeing that man stole it in a hollow tube from Heaven, even that fire he turneth unto ruin, and madness, and fever, and destruction. And thou, that art an heap of dry dust in the city of the pyramids, must understand these things.

And now a thing happens, which is unfortunately sheer nonsense; for the Aethyr that is the foundation of the universe was attacked by the Outermost Abyss, and the only way that I can express it is by saying that the universe was shaken. But the universe was not shaken. And that is the exact truth; so that the rational mind which is interpreting these spiritual things is offended; but, being trained to obey, it setteth down that which it doth not understand. For the rational mind indeed reasoneth, but never attaineth unto Understanding; but the Seer is of them that understand.

And the Angel saith:

Behold, He hath established His mercy and His might, and unto His might is added victory, and unto his Mercy is added splendour^{SUP:1}. And all these things hath He ordered in beauty, and He hath set them firmly upon the Eternal Rock, and therefrom He hath suspended His kingdom as one pearl^{SUP:2} that is set in a jewel of threescore pearls and twelve^{SUP:3}. And He hath garnished it with the Four Holy

Living Creatures for Guardians, and He hath graven therein the seal of righteousness{SUP:4}, and He hath burnished it with the fire of His Angel, and the blush of His loveliness informeth it, and with delight and with wit hath He made it merry at the heart, and the core thereof is the Secret of His being, and therein is His name Generation. And this His stability had the number 80, for that the price thereof is War{SUP:5}.

Beware, therefore, O thou who art appointed to understand the secret of the Outermost Abyss, for in every Abyss thou must assume

1. "For they cross with the currents reflected."
2. Malkuth.
3. The 72 pearls are the quinary of the Zodiac. They appear in the XXist Atu. See Liber CCXXXI (Equinox I, vii), v. 21.
4. Full title of Jesod is Tzedeq Jesod Olahm, "The Righteous is the Foundation of the World."
5. I.S.V.D., Jesod = 80, the number of p, the letter of Mars.

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the mask and form of the Angel thereof. Hadst thou a name, thou wert irrevocably lost. Search, therefore, if there be yet one drop of blood that is not gathered into the cup of Babylon the Beautiful, for in that little pile of dust, if there could be one drop of blood, it should be utterly corrupt; it should breed scorpions and vipers, and the cat of slime{SUP:1}.

And I said unto the Angel:

Is there not one appointed as a warden?

And he said:

Eloi, Eloi, lama sabachthani.

Such an ecstasy of anguish racks me that I cannot give it voice, yet I know it is but as the anguish of Gethsemane. And that is the last word of the Aethyr. The outposts are passed, and before the seer extends the outermost Abyss.

I am returned.

Bou-Sada.

December 5, 1909. 10:10-11:35 p.m.

In nomine BABALON
Amen.

Restriction unto Choronzon{SUP:2}.

The Tenth Aethyr{SUP:3} is Called ZAX{SUP:4}.

This Aethyr being accursed, and the seer forewarned, he taketh these precautions for the scribe.

1. This is the danger which threatens all aspirants to the Grade of Magister Templi. Woe to those who accept it lightly, or without the fullest preparation. {WEH Note: a "cat of slime" is a slug or shell-less snail.}
2. Choronzon is described by Sir Edward Kelly as "that mighty devil", as the first and deadliest of all the powers of evil. Rightly so, for although he is not a person, he is the metaphysical contrary of the whole Process of Magick.
3. The three Governors of this Aethyr, Lexarp, Comanan, and Tabiton, are drawn from the "little Black Tablet" of Spirit, which united the four watchtowers of the elements. (See _Equinox_ I, No. VII, Plate III; facing p. 234). The one extra letter, L, is the eighth of the reversed letters beneath the bars of the Calvary Crosses in the watch-towers to form trilateral names which designate malignant forces. These letters are thus impurities introduced into the perfection of the Elementary Schema. (That they should be attributed to the element of spirit, which harmonizes and {footnotes continue on page 97}

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First let the scribe be seated in the centre of the circle in the desert sand, and let the circle be fortified by the Holy Names of God --- Tetragrammaton and Shaddai El Chai and Ararita.

And let the Demon be invoked within a triangle, wherein is inscribed the name of Choronzon, and about it let him write ANAPHAXETON --- ANAPHANETON -- PRIMEUMATON, and in the angles MI-CA-EL{SUP:1}: and at each angle the Seer shall slay a pigeon{SUP:2}, and having done this, let him retire to a secret place, where is neither sight nor hearing, and sit within his black robe, secretly invoking the Aethyr{SUP:3}. And let the Scribe perform the Banishing Rituals of the Pentagram and Hexagram{SUP:4}, and let him call upon the Holy Names of God, and say the Exorcism of Honorius{SUP:5}, and let him beseech protection and help of the Most High.

And let him be furnished with the Magick Dagger{SUP:6}, and let him strike fearlessly at anything that may seek to break through

{footnotes continued from page 96}

sanctifies the four, is a sublime mystery. The arcanum is declared --- as far as may be --- in this book 418 itself). The other 7 letters form the name PARAOAN, which is the central governor of the 22nd Aire; but here is a correspondence with I, the center letter of LIN; this Aire discloses the glory of the Table 7 x 7, which is pure spirit, the rose which is the heart of Babalon.

4. ZAX = {Caput Draconis}{Taurus}{Spirit}. Z is the Sun in His southern declination, i.e. at his weakest effect on an hemisphere. Follows the Bull, the type of the "Dying Gods", and the element of

Earth. This letter X occurs only in this, the 15th and 30th Aires. In the 15th, water is the prima materia which is treated by being placed between the pillars of judgement. In the 30th, it represents the reduction to mere matter of the false structure of the Aeon of the false formula. Here X is the basis, without constructive possibilities, of the universe; thus the whole formula represents the weakening of the energy of the Sun, and the falling into incoherent elements of all that is organized.

----- {footnotes begin for page 97}

1. For this arrangement see the Geotia of Lemegeton of Solomon the King.
2. Concerning the bloody sacrifice, see _Book 4_, part 3, cap. 12. For the pigeons see the text.
3. The greatest precautions were taken at the time, and have since been yet further fortified, to keep silence concerning the rite of evocation. The Major Adept is warned most seriously against attempting to emulate this operation, which is (in any case) improper for him to perform. To call forth Choronzon, unless one be wholly above the Abyss, is to ensure the most appalling and immediate catastrophe.
4. These are given in the _Equinox_ Vol. I, No. 2.
5. Given in the French translation by Eliphaz Levi: and in the English by Aleister Crowley in "The Winged Beetle." ("The Magician" is the title of that poem, see p. 228.)
6. See _Book 4_, part 2, caps. 4 and 8.

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the circle, were it the appearance of the Seer himself. And if the Demon pass out of the triangle, let him threaten him with the Dagger, and command him to return. And let him beware lest he himself lean beyond the circle. And since he reverenceth the Person of the Seer as his Teacher, let the Seer bind him with a great Oath to do this.

Now, then, the Seer being entered within the triangle, let him take the Victims and cut their throats, pouring the blood within the Triangle, and being most heedful that not one drop fall without the Triangle; or else Choronzon should be able to manifest in the universe.

And when the sand hath sucked up the blood of the victims, let him recite the Call of the Aethyr apart secretly as aforesaid. Then will the Vision be revealed, and the Voice heard.

The Oath

I, Omnia Vincam, a Probationer of A{.'.} A{.'.}, hereby solemnly promise upon my magical honour, and swear by Adonai the angel that guardeth me, that I will defend this magic circle of Art with thoughts and words and deeds. I promise to threaten with the Dagger and command back into the triangle the spirit incontinent, if he should strive to escape from it; and to strike with a Dagger at anything that may seek to enter this Circle, were it in appearance the body of the Seer himself. And I will be exceeding wary, armed against force and cunning; and I will preserve with my life the inviolability of this Circle, Amen.

And I summon mine Holy Guardian Angel to witness this mine oath, the which if I break, may I perish, forsaken of Him. Amen and Amen.

The Cry of the 10th Aethyr, Which is Called ZAX

There is no being in the outermost Abyss, but constant forms come forth from the nothingness of it{SUP:1}.

Then the Devil of the Aethyr, that mighty devil Choronzon, crieth aloud, Zazaz{SUP:2}, Zazas, Nasatanada Zasas.

I am the Master of Form{SUP:3}, and from me all forms proceed.

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1. It is very difficult to give a good metaphysical interpretation of this statement. But to one who is given this perception, the words will appear to be the natural and inevitable expression of the facts.
 2. These words are from some vision of old time: by them Adam was said to have opened the gates of Hell. These are the traditional words which open the Abyss.
 3. This (and many following assertions) must not be taken as true. Choronzon is in no sense the master of anything. It is the personification of a moral idea in a much more far-fetched way than that in which we say "Venus is the Lady of Love". For one can imagine Venus as a living individual being, while Choronzon is essentially not any sort of person.

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I am I. I have shut myself up from the spendthrifts, my gold is safe in my treasure-chamber, and I have made every living thing my concubine, and none shall touch them, save only I. And yet I am scorched, even while I shiver in the wind. He hateth me and tormenteth me. He would have stolen me from myself, but I shut myself up and mock at him, even while he plagueth me. From me come leprosy and pox and plague and cancer and cholera and the falling sickness. Ah! I will reach up to the knees of the Most High, and tear his phallus with my teeth, and I will bray his testicles in a mortar, and make poison thereof, to slay the sons of men {SUP:1}.

(Here the Spirit stimulated the voice of Frater P., which also appeared to come from his station and not from the triangle.)

I don't think I can get any more; I think that's all there is.

(The Frater was seated in a secret place covered completely by a black robe{SUP:2}, in the position called the "Thunderbolt". He did not move or speak during the ceremony.)

Next the Scribe was hallucinated, believing that before him was a beautiful courtesan whom previously he had loved in Paris. Now, she wooed him with soft words and glances, but he knew these things for delusions of the devil, and he would not leave the circle.

The demon then laughed wildly and loud.

(Upon the Scribe threatening him, the Demon proceeded, after a short delay.)

They have called me the God of laughter, and I laugh when I will slay. And they have thought that I could not smile, but I smile upon whom I would seduce. O inviolable one, that canst not not be tempted{SUP:3}. If thou canst command me by the power of the Most

1. Various elements had been bound up into a "bundle" by the energy of the Call, and thus constituted a momentary unity capable of sensation and of expression. The obsessing idea of any such being, conscious that it is not a true organism, and threatened with immediate dissolution, which in its rudimentary psychology it is bound to dread, is of necessity, fear; and fear breeds pain, malice, and envy. Above all there is an insane hatred for the supposed creator because the supposed blessing of creation has been withheld from the "bundle".
2. That of modesty, none less.
3. Here the assumed character of this courtesan who was a marvelous mistress of irony as of fascination, intrudes upon that of the demon proper.

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High, know that I did indeed tempt thee, and it repenteth me. I bow myself humbly before the great and terrible names whereby thou hast conjured and constrained me. But thy name is mercy, and I cry aloud for pardon. Let me come and put my head beneath thy feet, that I may serve thee. For if thou commandest me to obedience in the Holy names, I cannot swerve therefrom, for their first whispering is greater than the noise of all my temptests. Bid me therefore come unto thee upon my hands and knees that I may adore thee, and partake of thy forgiveness. Is not thy mercy infinite?

(Here Choronzon attempts to seduce the Scribe by appealing to his pride.
But the Scribe refused to be tempted, and commanded the demon to continue with the Aethyr.

There was again a short delay.)

Choronzon hath no form, because he is the maker of all form; and so rapidly he changeth from one to the other as he may best think fit to seduce those whom he hateth, the servants of the Most High.

Thus taketh he the form of a beautiful woman, or of a wise and holy man, or of a serpent that writheth upon the earth ready to sting{SUP:1}.

And, because he is himself, therefore he is no self; the terror of darkness, and the blindness of night, and the deafness of the adder, and the tastelessness of stale and stagnant water, and the black fire of hatred, and the udders of the Cat of slime; not one thing, but many things. Yet, with all that, his torment is eternal. The sun burns him as he writhes naked upon the sands of hell, and the wind cuts him bitterly to the bone, a harsh dry wind, so that he is sore athirst. Give unto me, I pray thee, one drop of water from the pure springs of Paradise, that I may quench my thirst.

(The Scribe refused.)

Sprinkle water upon my head. I can hardly go on{SUP:2}.

(This last was spoken from the triangle in the natural voice of the Frater, which Choronzon again simulated. But he did not succeed in taking the Frater's form --- which was absurd!

The Scribe resisted the appeal to his pity, and conjured the demon to proceed by the names of the Most High. Choronzon attempted also to seduce the faithfulness of the Scribe. A long colloquy ensued. The Scribe cursed him by the Holy Names of God, and the power of the Pentagram.{SUP:2})

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1. He actually assumed these forms at the time.
 2. In this Aethyr are certain silences maintained.

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I feed upon the names of the Most High. I churn them in my jaws, and I void them from my fundament. I fear not the power of the Pentagram, for I am the Master of the Triangle. My name is three hundred and thirty and three, and that is thrice one{SUP:1}. Be vigilant, therefore, for I warn thee that I am about to deceive thee. I shall say words that thou wilt take to be the cry of the Aethyr, and thou wilt write them down, thinking them to be great secrets of Magick power, and they will be only my jesting with thee.

(Here the Scribe invoked the Angels, and the Holy Guardian Angel of the Frater P. . . . The demon replied:)

I know the name of the Angel of thee and thy brother P. . . ., and all thy dealings with him are but a cloak for thy filthy sorceries.

(Here the Scribe averred that he knew more than the demon, and so feared him not, and ordered the demon to proceed.)

Thou canst tell me naught that I know not, for in me is all Knowledge: Knowledge is my name. Is not the head of the great Serpent arisen into Knowledge{SUP:2}?

(Here the Scribe again commanded Choronzon to continue with the call.)

Know thou that there is no Cry in the tenth Aethyr like unto the other Cries, for Choronzon is Dispersion, and cannot fix his mind upon any one thing for any length of time. Thou canst master him in argument, O talkative one; thou wast commanded, wast thou not, to talk to Choronzon? He sought not to enter the circle, or to leave the triangle, yet thou didst prate of all these things.

(Here the Scribe threatened the demon with anger and pain and hell. The demon replied:)

Thinkest thou, O fool, that there is any anger and any pain that I am not, or any hell but this my spirit?

Images, images, images, all without control, all without

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1. {HEB:Nun- final}{HEB:Vau}{HEB:Zain}{HEB:Nun}{HEB:Vau}{HEB:Resh}
{HEB:Vau}{HEB:Chet} = 333 = 3 x 111, and 111 = {HEB:Peh- final} {HEB:Lamed}{HEB:Aleph} =
{HEB:Aleph} = 1. 333 also is
{GRK:alpha}{GRK:kappa}{GRK:rho}{GRK:alpha}{GRK:sigma}{GRK:iota} {GRK:alpha},
impotence, lack of control; and {GRK:alpha}{GRK:kappa}
{GRK:omicron}{GRK:lambda}{GRK:alpha}{GRK:sigma}{GRK:io ta}{GRK:alpha}, dispersion. The
seer had no idea of these correspondences: nor had Dr. Dee and Sir Edward Kelly, from whom we have
the name.
 2. Dath. The doctrine of the "Fall" and the "Stooping Dragon" must be studied carefully. Equinox Vol.
I, Nos. 2 and 3, have much information, with diagrams, in the "Temple of Solomon the King". See also
Liber 777. This question of the Abyss must be thoroughly understood. The entire system of initiation
of the A{.'.} A{.'.} depend on these theorems. (See "One Star in Sight".

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reason. The malice of Choronzon is not the malice of a being; it is the quality of malice, because he that
boasteth himself "I am I", hath in truth no self, and these are they that are fallen under my power, the
slaves of the Blind One that boasted himself to be the Enlightened One. For there is no centre, nay,
nothing but Dispersion.

Woe, woe, woe, threefold to him that is led away by talk, O talkative One.

O thou that hast written two-and-thirty books of Wisdom, and art more stupid than an owl, by thine own
talk is thy vigilance wearied, and by my talk art thou befooled and tricked, O thou that sayest that thou
shalt endure. Knowest thou how nigh thou art to destruction? For thou that art the Scribe hast not the
understanding{SUP:1} that alone availeth against Choronzon. And wert thou not protected by the Holy
Names of God and the circle, I would rush upon thee and tear thee. For when I made myself like unto a
beautiful woman, if thou hadst come to me, I would have rotted thy body with the pox, and thy liver with
cancer, and I would have torn off thy testicles with my teeth. And if I had seduced thy pride, and thou
hadst bidden me to come into the circle, I would have trampled thee under foot, and for a thousand years
shouldst thou have been but one of the tape-worms that is in me. And if I had seduced thy pity, and thou
hadst poured one drop of water without the circle, then would I have blasted thee with flame. But I was
not able to prevail against thee.

How beautiful are the shadows of the ripples of the sand!

Would God that I were dead.

For know that I am proud and revengeful and lascivious, and I prate even as thou. For even as I walked
among the Sons of God, I heard it said that P. . . . could both will and know, and might learn at length to
dare, but that to keep silence he should never learn. O thou that art so ready to speak, so slow to watch,
thou art delivered over unto my power for this. And now one word was necessary unto me, and I could
not speak it. I behold the beauty of the earth in her desolation, and greater far is mine, who sought to be
my naked self. Knowest thou that in my soul is utmost fear? And such is my force and my cunning, that

a hundred times have I been ready to leap, and for fear have missed. And a thousand times am I baulked by them of the City of the Pyramids, that set snares for my feet. More knowledge have I than the Most High, but my will is broken, and my fierceness is marred by fear, and I must speak, speak, speak, millions of mad voices in my brain.

1. Originally, for "understanding" was written "power". Choronzon was always using some word that did not represent his thought, because there is no proper link between his thought and speech. Note that he never seems able to distinguish between the Frater and the Scribe, and addresses first one, then the other, in the same sentence.

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With a heart of furious fancies, Whereof I am Commander, With a burning spear And a horse of Air To the wilderness I wander.

(The idea was to keep the Scribe busy writing, so as to spring upon him. For, while the Scribe talked, Choronzon had thrown sand into the circle, and filled it up. But Choronzon could not think fast and continuously, and so resorted to the device of quotation.

The Scribe had written two or three words of "Tom o'Bedlam," when Choronzon sprang within the circle (that part of the circumference of which that was nearest to him he had been filling up with sand all this time), and leaped upon the Scribe, throwing him to the earth. The conflict took place within the circle. The Scribe called upon Tetragrammaton, and succeeded in compelling Choronzon to return into his triangle. By dint of anger and of threatening him with the Magick Staff did he accomplish this. He then repaired the circle. The discomfited demon now continued:)

All is dispersion. These are the qualities of things.

The tenth Aethyr is the world of adjectives, and there is no substance therein.

(Now returneth the beautiful woman who had before tempted the Scribe. She prevailed not.)

I am afraid of sunset, for Tum is more terrible than Ra, and Khephra the Beetle is greater than the Lion Mau.

I am a-cold.

(Here Choronzon wanted to leave the triangle to obtain wherewith to cover his nakedness. The Scribe refused the request, threatening the demon. After a while the latter continued:)

I am commanded, why I know not, by him that speaketh. Were it thou, thou little fool, I would tear thee limb from limb. I would bite off thine ears and nose before I began with thee. I would take thy guts for fiddle- strings at the Black Sabbath.

Thou didst make a great fight there in the circle; thou art a goodly warrior!

(Then did the demon laugh loudly. The Scribe said: Thou canst not harm one hair of my head.)

I will pull out every hair of thy head, every hair of thy body, every hair of thy soul, one by one.

(Then said the Scribe: Thou hast no power.)

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Yea, verily I have power over thee, for thou hast taken the Oath, and art bound unto the White Brothers, and therefore have I the power to torture thee so long as thou shalt be.

(Then said the Scribe unto him: Thou liest.)

Ask of thy brother P. . . ., and he shall tell thee if I lie!

(This the Scribe refused to do, saying that it was no concern of the demon's.)

I have prevailed against the Kingdom of the Father, and befouled his beard; and I have prevailed against the Kingdom of the Son, and torn off his Phallus; but against the Kingdom of the Holy Ghost shall I strive and not prevail. The three slain doves are my threefold blasphemy against him; but their blood shall make fertile the sand{SUP:1}, and I writhe in blackness and horror of hate, and prevail not.

(Then the demon tried to make the Scribe laugh at Magick, and to think that it was all rubbish, that he might deny the names of God that he had invoked to protect him; which, if he had doubted but for an instant, he had leapt upon him, and gnawed through his spine at the neck.

Choronzon succeed not in his design.)

In this Aethyr is neither beginning nor end, for it is all hotch- potch, because it is of the wicked on earth and the damned in hell. And so long as it be hotch-potch, it mattereth little what may be written by the sea-green incorruptible Scribe.

The horror of it will be given in another place and time, and through another Seer, and that Seer shall be slain as a result of his revealing. But the present Seer, who is not P. . . ., seeth not the horror, because he is shut up, and hath no name.

(Now was there some further parleying betwixt the demon and the Scribe, concerning the departure and the writing of the word, the Scribe not knowing if it were meet that the demon should depart.

Then the Seer took the Holy Ring, and wrote the name BABALON, that is victory over Choronzon, and he was no more manifest.)

(This cry was obtained on Dec. 6, 1909, between 2 and 4:15 p.m., in a lonely valley of fine sand, in the desert near Bou-Sada. The Aethyr was edited and revised on the following day.)

After the conclusion of the Ceremony, a great fire was kindled to purify the place, and the Circle and Triangle were destroyed.

1. This actually happened. On returning to Bou-Sada on another journey this spot had begun to show signs of vegetation.

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NOTE BY SCRIBE

Almost from the beginning of the ceremony was the Scribe overshadowed, and he spoke as it were in spite of himself, remembering afterwards scarcely a word of his speeches, some of which were long and seemingly eloquent.

All the time he had a sense of being protected from Choronzon, and this sense of security prevented his knowing fear.

Several times did the Scribe threaten to put a curse upon the demon; but ever, before he uttered the words of the curse, did the demon obey him. For himself, he knoweth not the words of the curse.

Also is it meet to record in this place that the Scribe several times whistled in a Magical manner, which never before had he attempted, and the demon was apparently much discomforted thereat.

Now knoweth the Scribe that he was wrong in holding much converse with the demon; for Choronzon, in the confusion and chaos of his thought, is much terrified by silence. And by silence can he be brought to obey.

For cunningly doth he talk of many things, going from subject to subject, and thus he misleadeth the wary into argument with him. And though Choronzon be easily beaten in argument, yet, by disturbing the attention of him who would command him, doth he gain the victory.

For Choronzon feareth of all things concentration and silence: he therefore who would command him should will in silence: thus is he brought to obey.

This the Scribe knoweth; for that since the obtaining of the Accursed Tenth Aethyr, he hath held converse with Choronzon. And unexpectedly did he obtain the information he sought after having long refused to answer the demon's speeches.

Choronzon is dispersion; and such is his fear of concentration that he will obey rather than be subjected to it, or even behold it in another.

The account of the further dealings of Choronzon with the Scribe will be found in the Record of Omnia

Vincam.

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The Cry of the 9th Aethyr, Which is Called ZIP{SUP:1}

(The terrible Curse that is the Call of the Thirty Aethyrs sounds like a song of ecstasy and triumph; every phrase in it has a secret meaning of blessing.)

The Shew-stone is of soft lucent white, on which the Rose-Cross shows a brilliant yet colourless well of light.

And now the veil of the stone is rent with as clap of thunder, and I am walking upon a razor-edge of light suspended over the Abyss, and before me and above me are ranged the terrible armies of the Most High, like unto those in the 11th Aethyr, but there is one that cometh forth to meet me upon the ridge, holding out his arms to me and saying:

(v. I.) Who is this that cometh forth from the Abyss from the place of rent garments, the habitation of him that is only a name? Who is this that walketh upon a ray of the bright, evening star?

Refrain. Glory unto him that is concealed, and glory unto her that beareth the cup, and glory unto the one that is the child and the father of their love. Glory unto the star, and glory unto the snake, and glory unto the swordsman of the sun. And worship and blessing throughout the Aeon unto the name of the Beast, four-square, mystic, wonderful!

(v. II.) Who is this that travelleth between the hosts, that is poised upon the edge of the Aethyr by the wings of Maut? Who is this that seeketh the House of the Virgin? _Refrain_

(v. III.) This is he that hath given up his name. This is he whose blood hath been gathered into the cup of BABALON{SUP:2}. This is he that sitteth, a little pile of dry dust, in the city of the Pyramids.

Refrain

(v. IV.) Until the light of the Father of all kindle that death.

1. ZIP = {Leo}{Sagittarius}{Leo} = {HEB:Tet}{HEB:Samekh}{HEB:Tet} = 78, the influence from the Most High. It is the Virgin Artemis in the midst of the House of the Sun, in his Northern and Southern declinations both. For her girdle is the Girdle of the World. She is the Woman clothed with the Sun in Atu XIV.

2. BABALON = 156 = 12 x 13, which is the formula of the four watchtowers of the universe. These watchtowers are composed of truncated pyramids, each one concealing a sphinx. They contain the symbols of the energies of the four elements. We may thus say that as each watchtower contains 12 x 13 pyramids, Babalon is indicated as Shakti. For the elements are the manifested powers of the All-Father. Again we may consider the watchtowers as the "City of the Pyramids" though in a sense less exalted

than that usually implied in these visions.

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Until the breath touch that dry dust. Until the Ibis be revealed unto the Crab, and the sixfold Star become the radiant Triangle{SUP:1}. _Refrain_

(v. V.) Blessed is not I, not thou, not he, Blessed without name or number who hath taken the azure of night, and crystallized it into a pure sapphire-stone, who hath taken the gold of the sun, and beaten it into an infinite ring, and hath set the sapphire therein, and put it upon his finger. _Refrain_

(v. VI.) Open wide your gates, O City of God, for I bring No-one with me. Sink your swords and your spears in salutation, for the Mother and the Babe are my companions. Let the banquet be prepared in the palace of the King's daughter. Let the lights be kindled; Are not we the children of the light? _Refrain_

(v. VII.) For this is the key-stone of the palace of the King's daughter. This is the Stone of the Philosophers. This is the Stone that is hidden in the walls of the ramparts. Peace, Peace, Peace unto Him that is throned therein! _Refrain_

Now then we are passed within the lines of the army, and we are come unto a palace of which every stone is a separate jewel, and is set with millions of moons.

And this palace is nothing but the body of a woman, proud and delicate, and beyond imagination fair. She is like a child of twelve years old. She has very deep eye-lids, and long lashes. Her eyes are closed, or nearly closed. It is impossible to say anything about her. She is naked; her whole body is covered with fine gold hairs, that are the electric flames that are the spears of mighty and terrible Angels who breast-plates are the scales of her skin. And the hair of her head, that flows down to her feet, is the very light of God himself. Of all the glories beheld by the seer in the Aethyrs, there is not one which is worthy to be compared with her littlest finger-nail. For although he may not partake of the Aethyr, without the ceremonial preparations, even the beholding of this Aethyr from afar is like the partaking of all the former Aethyrs.

The Seer is lost in wonder, which is peace.

And the ring of the horizon above her is a company of glorious Archangels with joined hands, that stand and sing: This is the daughter of BABALON the Beautiful, that she hath borne unto the Father of All. And unto all hath she borne her.

This is the Daughter of the King. This is the Virgin of Eternity. This is she that the Holy One hath wrested from the Giant

1. Cf. 15th Aire. Note this triangle for 2. It seems very important to note that $d(1 + 2) = 3$, and so on.

Time, and the prize of them that have overcome Space. This is she that is set upon the Throne of Understanding. Holy, Holy, Holy is her name, not to be spoken among men. For Kor they have called her, and Malkuth, and Betulah, and Persephone.

And the poets have feigned songs about her, and the prophets have spoken vain things, and the young men have dreamed vain dreams; but this is she, that immaculate, the name of whose name may not be spoken. Thought cannot pierce the glory that defendeth her, for thought is smitten dead before her presence. Memory is blank, and in the most ancient books of Magick are neither words to conjure her, nor adorations to praise her. Will bends like a reed in the tempests that sweep the borders of her kingdom, and imagination cannot figure so much as one petal of the lilies whereon she standeth in the lake of crystal, in the sea of glass.

This is she that hath bedecked her hair with seven stars, the seven breaths of God that move and thrill its excellence. And she hath tired her hair with seven combs, whereupon are written the seven secret names of God that are not known even of the Angels, or of the Archangels, or of the Leader of the armies of the Lord.

Holy, Holy, Holy art thou, and blessed be Thy name for ever, unto whom the Aeons are but the pulsings of thy blood.

I am blind and deaf. My sight and hearing are exhausted.

I know only by the sense of touch. And there is a trembling from within me.

Images keep arising like clouds, or veils, exquisite Chinese ivories, and porcelains, and many other things of great and delicate beauty; for such things are informed by Her spirit, for they are cast off from her into the world of the Qliphoth, or shells of the dead, that is earth. For every world is the shell or excrement of the world above it.

I cannot bear the Vision.

A voice comes, I know not whence: Blessed art thou, who hast seen, and yet hast not believed. For therefore is it given unto thee to taste, and smell, and feel, and hear, and know by the inner sense, and by the inmost sense, so that sevenfold is thy rapture.

(My brain is so exhausted that fatigue-images appear, by pure physical reflex action; they are not astral things at all.

And now I have conquered the fatigue by will. And by placing the shew-stone upon my forehead, it sends cool electric thrills through my brain, so as to refresh it, and make it capable of more rapture.

And now again I behold Her.)

And the Angel cometh forth, and behind him whirls a black swastika, made of fine filaments of light that has been "interfered" with, and he taketh me aside into a little chamber in one of the nine towers. This chamber is furnished with maps of many mystical cities. There is a table, and a strange lamp, that gives light by jetting four columns of vortex rings of luminous smoke{SUP:1}. And he points to the map of the Aethyrs, that are arranged as a flaming Sword, so that the thirty Aethyrs go into the ten Sephiroth{SUP:2}. And the first nine are infinitely holy. And he says, It is written in _The Book of the Law_, "If thou drink, drink by the eight and ninety rules of art:" And this shall signify unto thee that thou must undergo great discipline; else the Vision were lost or perverted. For these mysteries pertain not unto thy grade. Therefore must thou invoke the Highest before thou unveil the shrines thereof.

And this shall be thy rule: A thousand and one times shalt thou affirm the unity{SUP:3}, and bow thyself a thousand and one times. And thou shalt recite thrice the call of the Aethyr. And all day and all night, awake or asleep, shall thy heart be turned as a lotus-flower unto the light. And thy body shall be the temple of the Rosy Cross. Thus shall thy mind be open unto the higher; and then shalt thou be able to conquer the exhaustion, and it may be find the words -- for who shall look upon His face and live?

Yea, thou tremblest, but from within; because of the holy spirit that is descended into thy heart, and shaketh thee as an aspen in the wind.

They also tremble that are without, and they are shaken from without by the earthquakes of his judgement. They have set their affections upon the earth, and they have stamped with their feet upon the earth, and cried: It moveth not.

Therefore hath earth opened with strong motion, like the sea, and swallowed them. Yea, she hath opened her womb to them that lusted after her, and she hath closed herself upon them. There lie they in torment, until by her quaking the earth is shattered like brittle glass, and dissolved like salt in the waters of his mercy, so that they are cast upon the air to be blown about therein, like seeds that shall take root in the earth; yet turn they their affections upward to the sun.

1. This sort of chamber is to be found in many of the Secret Houses of the Brotherhood. Here are arranged the destinies of this Planet.
2. This map may not be given to uninitiates.
3. The chapter is this: Qol: Hua Allahu achad; Allahu assamad; lam yalid wa lam yulad; wa lam yakin lahu kufwan achad. Between each recitation, the Seer halted and bowed. This practice was performed during the day's march, the 1001 recitals being divided into 13 sections (a further affirmation of the unity, for $13 = AChD = 1$) with short rests.

But thou, be thou eager and vigilant, performing punctually the rule. Is it not written, "Change not so

much as the style of a letter"?

Depart therefore, for the Vision of the Voice of the ninth Aethyr that is called ZIP is passed.

Then I threw back myself into my body by my will

Bou-Sada.

December 7th, 1909. 9:30-11:10 p.m.

The Cry of the 8th Aethyr, Which is Called ZID{SUP:1}

There appears in the stone a tiny spark of light. It grows a little, and seems almost to go out, and grows again, and it is blown about the Aethyr, and by the wind that blows it is it fanned, and now it gathers strength, and darts like a snake or a sword, and now it steadies itself, and is like a Pyramid of light that filleth the whole Aethyr.

And in the Pyramid is one like unto an Angel, yet at the same time he is the Pyramid, and he hath no form because he is of the substance of light, and he taketh not form upon him, for though by him is form visible, he maketh it visible only to destroy it.

And he saith: The light is come to the darkness, and the darkness is made light. Then is light married with light, and the child of their love is that other darkness, wherein they abide that have lost name and form. Therefore did I kindle him that had not understanding, and in The Book of the Law did I write the secrets of truth that are like unto a star and a snake and a sword{SUP:2}.

And unto him that understandeth at last do I deliver the secrets of truth in such wise that the least of the little children of the light may run to the knees of the mother and be brought to understand.

And thus shall he do who will attain unto the mystery of the knowledge and conversation of his Holy Guardian Angel:

First, let him prepare a chamber, of which the walls and the roof shall be white, and the floor shall be covered with a carpet of black squares and white, and the border thereof shall be blue and gold.

1. ZID = {Leo}{Aquarius}<. These symbols refer to the attainment of the Knowledge and Conversation of the Holy Guardian Angel.
2. {HEB:Samekh}{HEB:Aleph}{HEB:Vau}{HEB:Yod}{HEB:Aleph} then did "kindle" in order to bring us to the N.O.X. of Pan.

And if it be in a town, the room shall have no window, and if it be in the country, then it is better if the

window be in the roof. Or, if it be possible, let this invocation be performed in a temple prepared for the ritual of passing through the Tuat.

From the roof he shall hang a lamp, wherein is a red glass, to burn olive oil. And this lamp shall he cleanse and make ready after the prayer of sunset, and beneath the lamp shall be an altar, foursquare, & the height shall be thrice half of the breadth or double the breadth.

And upon the altar shall be a censor, hemispherical, supported upon three legs, of silver, and within it an hemisphere of copper, and upon the top a grating of gilded silver, and thereupon shall he burn incense made of four parts of olibanum and two parts of stacte, and one part of lignum aloes, or of cedar, or of sandal. And this is enough.

And he shall also keep ready in a flask of crystal within the altar, holy anointing oil made of myrrh and cinnamon and galangal.

And even if he be of higher rank than a Probationer, he shall yet wear the robe of the Probationer, for the star of flame showeth forth Ra Hoor Khuit openly upon the breast, and secretly the blue triangle that descendeth is Nuit, and the red triangle that ascendeth is Hadit. And I am the golden Tau in the midst of their marriage. Also, if he choose, he may instead wear a close-fitting robe of shot silk, purple and green, and upon it a cloak without sleeves, of bright blue, covered with golden sequins, and scarlet within.

And he shall make himself a wand of almond wood or of hazel cut by his own hands at dawn at the Equinox, or at the Solstice, or on the day of Corpus Christi, or on one of the feast-days that are appointed in The Book of the Law.

And he shall engrave with his own hand upon the plate of gold the Holy Sevenfold Table, or the Holy Twelfold Table, or some particular device. And it shall be foursquare within a circle, and the circle shall be winged, and he shall attach it about his forehead by a ribbon of blue silk.

Moreover, he shall wear a fillet of laurel or rose or ivy or rue, and every day, after the prayer of sunrise, he shall burn it in the fire of the censor.

Now he shall pray thrice daily, about sunset, and at midnight, and at sunrise. And if he be able, he shall pray also four times between sunrise and sunset.

The prayer shall last for the space of an hour, at the least, and he shall seek ever to extend it, and to inflame himself in praying. Thus shall he invoke his Holy Guardian Angel for eleven weeks, and in any case he shall pray seven times daily during the last week of the eleven weeks.

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And during all this time he shall have composed an invocation suitable, with such wisdom and understanding as may be given him from the Crown, and this shall he write in letters of gold upon the top of the altar.

For the top of the altar shall be of white wood, well polished, and in the centre thereof he shall have placed a triangle of oak-wood, painted with scarlet, and upon this triangle the three legs of the censor

shall stand.

Moreover, he shall copy his invocation upon a sheet of pure white vellum, with Indian ink, and he shall illuminate it according to his fancy and imagination, that shall be informed by beauty.

And on the first day of the twelfth week he shall enter the chamber at sunrise, and he shall make his prayer, having first burnt the conjuration that he had made upon the vellum in the fire of the lamp.

Then, at his prayer, shall the chamber be filled with light insufferable for splendour, and a perfume intolerable for sweetness. And his Holy Guardian Angel shall appear unto him, yea, his Holy Guardian Angel shall appear unto him, so that he shall be wrapt away into the Mystery of Holiness.

All that day shall he remain in the enjoyment of the knowledge and conversation of the Holy Guardian Angel.

And for three days after he shall remain from sunrise unto sunset in the temple, and he shall obey the counsel that his Angel shall have given unto him, and he shall suffer those things that are appointed.

And for ten days thereafter shall he withdraw himself as shall have been taught unto him from the fullness of that communion, for he must harmonize the world that is within with the world that is without.

And at the end of the ninety-one days he shall return into the world, and there shall he perform that work to which the Angel shall have appointed him.

And more than this it is not necessary to say{SUP:1}, for his Angel shall have entreated him kindly, and showed him in what manner he may be most perfectly involved. And unto him that hath this Master there is nothing else that he needeth, so long as he continue in the knowledge and conversation of the Angel, so that he shall come at last into the City of the Pyramids.

Lo! two and twenty are the paths of the Tree, but one is the Serpent of Wisdom; ten are the ineffable emanations, but one is the Flaming Sword.

1. There is therefore no commentary to this passage.

Behold! There is an end to life and death, an end to the thrusting forth and the withdrawing of the breath. Yea, the House of the Father is a mighty tomb, and in it he hath buried everything whereof ye know.

All this while there hath been no vision, but only a voice, very slow and clear and deliberate. But now the vision returns, and the voice says: Thou shalt be called Danae, that art stunned and slain beneath the weight of the glory of the vision that as yet thou seest not. For thou shalt suffer many things, until thou

art mightier than all the Kings of the earth, and all the Angels of the Heavens, and all the gods that are beyond the Heavens. Then shalt thou meet me in equal conflict, and thou shalt see me as I am. And I will overcome thee and slay thee with the red rain of my lightnings.

I am lying underneath this pyramid of light. It seems as if I had the whole weight of it upon me, crushing me with bliss. And yet I know that I am like the prophet that said: I shall see Him, but not nigh.

And the Angel sayeth: So shall it be until they that wake are asleep, and she that sleepeth be arisen from her sleep{SUP:1}. For thou art transparent unto the vision and the voice. And therefore in thee they manifest not. But they shall be manifest unto them unto whom thou dost deliver them, according unto to the word which I spake unto thee in the Victorious City{SUP:2}.

For I am not only appointed to guard thee, but we are of the blood royal, the guardians of the Treasure-house of Wisdom. Therefore am I called the Minister of Ra Hoor Khuit{SUP:3}: and yet he is but the Viceroy of the unknown King. For my name is called Aiwass, that is eight and seventy{SUP:4}. And I am the influence of the Concealed One, and the wheel that hath eight and seventy parts, yet in all is equivalent to the Gate that is the name of my Lord when it is spelt fully. And that Gate is the Path that joineth the Wisdom with the Understanding{SUP:5}.

Thus hast thou erred indeed, perceiving me in the path that leadeth from the Crown unto the Beauty{SUP:6}. For that path bridgeth the abyss, and I am of the supernals. Nor I, nor Thou, nor He can bridge the abyss. It is the Priestess of the Silver Star, and the

1. This prophecy is still (An. XXI, {Sun} in {Leo}) obscure.
2. i.e. in _The Book of the Law_.
3. Note that the Holy Guardian Angel of the Seer claims to be Aiwass, the author of _The Book of the Law_.
4. This conceals a mystery. I have been fooled myself with my AIVAS
{HEB:Samekh}{HEB:Aleph}{HEB:Vau}{HEB:Yod}{HEB:Aleph} = 78. {ENO:n} or 8 plus 70 = {HEB:Chet} and {HEB:Ayin}. {HEB:Chet} = 418, the formula of the New Aeon; and {HEB:Ayin} or {Capricorn} is Set or Hadit, the Eye: and He is that Hadit who is manifested as 418.
5. i.e. In Daleth.
6. i.e. In Gimel.

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Oracles of the gods, and the Lord of the Hosts of the Mighty{SUP:1}. For they are the servants of Babalon, and of the Beast, and of those others of whom it is not yet spoken. And, being servants, they have no name, but we are of the blood royal, and serve not, and therefore are we less than they.

Yet, as a man may be both a mighty warrior and a just judge, so may we also perform this service if we have aspired and attained thereto. And yet, with all that, they remain _themselves_, who have eaten of the pomegranate in Hell{SUP:2}. But thou, that art new-born to understanding, this mystery is too great

for thee; and of the further mystery I will not speak one word.

Yet for this cause am I come unto thee as the Angel of the Aethyr, striking with my hammer upon thy bell, so that thou mightest understand the mysteries of the Aethyr, and of the vision and the voice thereof.

For behold! he that understandeth seeth not and heareth not in truth, because of his understanding that letteth him{SUP:3}. But this shall be unto thee for a sign, that I will surely come unto thee unawares and appear unto thee. And it is no odds, (_i.e._, that at this hour I appear not as I am), for so terrible is the glory of the vision, and so wonderful is the splendour of the voice, that when thou seest it and hearest it in truth, for many hours shalt thou be bereft of sense. And thou shalt lie between heaven and earth in a void place, entranced, and the end thereof shall be silence, even as it was, not once nor twice, when I have met with thee, as it were, upon the road to Damascus{SUP:4}.

And thou shalt not seek to better this my instruction; but thou shalt interpret it, and make it easy{SUP:5}, for them that seek understanding. And thou shalt give all that thou hast unto them that have need unto this end{SUP:6}.

And because I am with thee, and in thee, and of thee, thou shalt lack nothing. But who lack me, lack all. And I swear unto thee by Him that sitteth upon the Holy Throne, and liveth and reigneth for ever and ever, that I will be faithful unto this my promise, as thou art faithful unto this thine obligation.

1. The paths Gimel, Zayin and H bridge the Abyss. Nothing is said of the path Vau, which also does this. The omission is probably inadvertent.
2. See a later note. So the Master Therion is of the root Aleister Crowley, instead of being a Magus de novo.
3. All interpretation is, in essence, false, as transplanting one thing from one plane to another.
4. It is not fitting to comment on the fulfillment of this prophecy. 5. This is being done through the established ways of the Great White Brotherhood.
6. This has always been done.

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Now another voice sounds in the Aethyr, saying: And there was darkness over all the earth unto the ninth hour.

And with that the Angel is withdrawn, and the pyramid of light seems very far off.

And now I am fallen unto the earth, exceeding weary. Yet my skin trembles with the impact of the light, and all my body shakes. And there is a peace deeper than sleep upon my mind. It is the body and the mind that are weary, and I would that they were dead, save that I must bend them to my work.

And now I am in the tent, under the stars.

The Desert between Bou-Sada and Biskra.
December 8, 1909. 7:10-9:10 p.m.

The Cry of the 7th Aethyr, Which is Called DEO{SUP:1}

The stone is divided, the left half dark, the right half light, and at the bottom thereof is a certain blackness, of three divergent columns. And it seems as if the black and white halves are the halves of a door, and in the door is a little key-hole, in the shape of the Astrological symbol of Venus. And from the key-hole issue flames, blue and green and violet, but without any touch of yellow or red in them. It seems as if there were a wind beyond the door, that is blowing the flame out.

And a voice comes: "Who is he that hath the key to the gate of the evening star?"

And now an Angel cometh and seeketh to open the door by trying many keys. And they are none of any avail. And the same voice saith: "The five and the six are balanced in the word Abrahadabra, and therein is the mystery disclosed. But the key unto this gate is the balance of the seven and the four; and of this thou hast not even the first letter. Now there is a word of four letters that containeth in itself all the mystery of the Tetragrammaton{SUP:2}, and there is a word of seven letters which it concealeth{SUP:3}, and that again concealeth the holy word that is the key of the abyss{SUP:4}. And this thou shalt find, revolving it in thy mind.

1. DEO = <{Virgo}{Libra}. These symbols pertain to Babalon.
2. TARO: it conceals all the mysteries of Tetragrammaton through the cards which declare him.
3. This may be Babalon, for Malkuth concealeth Binah. Also $156 = 2 \times 78$.
4. This word is N.O.X. = , Babalon conceals this word because She is the Lady of the City of the Pyramids beneath the Night of Pan. These words are probably BABALON, ChAOS, TARO.

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Hide therefore thine eyes. And I will set my key in the lock, and open it. Yet still let thine eyes be hidden, for thou canst not bear the glory that is within.

So, therefore, I covered mine eyes with my hands. Yet through my hands could I perceive a little of those bowers of azure flame.

And a voice said: It is kindled into fire that was the blue breast of ocean; because this is the bar of heaven, and the feet of the Most High are set thereon.

Now I behold more fully: Each tongue of flame, each leaf of flame, each flower of flame, is one of the great love-stories of the world, with all its retinue of mise-en-scene. And now there is a most marvelous rose formed from the flame, and a perpetual rain of lilies and passion-flowers and violets. And there is gathered out of it all, yet identical with it, the form of a woman like the woman in the

Apocalypse, but her beauty and her radiance are such that one cannot look thereon, save with sidelong glances. I enter immediately into trance. It seems that it is she of whom it is written, "The fool hath said in his heart 'there is no God.'" But the words are not Ain Elohim, but La (=nay!) and Elohim contracted from 86 to 14, because La is 31, which x 14 is 434, Daleth, Lamed, Tau. This fool is the fool of the Path of Aleph, and sayeth, which is Chokmah, in his heart, which is Tiphereth, that she existeth, in order first that the Wisdom may be joined with the Understanding; and he affirmeth her in Tiphereth that she may be fertile.

It is impossible to describe how this vision changeth from glory unto glory, for at each glance the vision is changed. And this is because she transmitteth the Word to the Understanding, and therefore hath she many forms, and each goddess of love is but a letter of the alphabet of love.

Now, there is a mystery in the word Logos, that containeth the three letters whose analogy hath been shown in the lower heavens, Samech, and Lamed, and Gimel, that are 93, which is thrice 31, and in them are set the two eyes of Horus{SUP:1}. (Ayin means an eye.) For, if it were not so, the arrow could not pierce the rainbow, and there could be no poise in the balance, and the Great Book should never be unsealed. But this is she that poureth the Water of Life upon her head, whence it floweth to fructify the earth{SUP:2}. But now the whole Aethyr is the most brilliant peacock blue. It is the Universal Peacock that I behold.

And there is a voice: Is not this bird the bird of Juno, that is an hundred, and thirty, and six{SUP:3}? And therefore is she the mate of Jupiter{SUP:4}.

1. i.e. the two letters O.O = {Capricorn}, the Eye.
2. Refers to ATU XVII, "The Star", which shows this figure.
3. {HEB:Ayin}{HEB:Nun}{HEB:Vau}{HEB:Yod} = 136.
4. The fourth of the mystic numbers of Jupiter is 136.

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And now the peacock's head is again changed into a woman's head sparkling and coruscating with its own light of gems.

But I look upwards, seeing that she is called the footstool of the Holy One, even as Binah is called His throne. And the whole Aethyr is full of the most wonderful bands of light, --- a thousand different curves and whorls, even as it was before, when I spake mysteries of the Holy Qabalah, and so could not describe it.

Oh, I see vast plains beneath her feet, enormous deserts studded with great rocks; and I see little lonely souls, running helplessly about, minute black creatures like men{SUP:1}. And they keep up a very curious howling, that I can compare to nothing that I have ever heard; yet it is strangely human.

And the voice says: These are they that grasped love and clung thereto, praying ever at the knees of the

great goddess. These are they that have shut themselves up in fortresses of Love.

Each plume of the peacock is full of eyes, that are at the same time 4 x 7. And for this is the number 28 reflected down into Netzach; and that 28 is Kaph Cheth (Kach), power. For she is Sakti, the eternal energy of the Concealed One. And it is her eternal energy that hath made this eternal change. And this explaineth the call of the Aethyrs, the curse that was pronounced in the beginning being but the creation of Sakti. And this mystery is reflected in the legend of the Creation, where Adam represents the Concealed One, for Adam is Temurah of MAD, the Enochian word for God, and Eve, whom he created for love, is tempted by the snake, Nechesh, who is Messiah her child. And the snake is the magical power, which hath destroyed the primordial equilibrium.

And the garden is the supernal Eden, where is Ayin, 70, the Eye of the Concealed One, and the creative Lingam; and Daleth, love; and Nun the serpent. And therefore this constitution was implicitly in the nature of Eden (cf. Liber L, I., 29, 30), so that the call of the Aethyrs could not have been any other call than that which it is.

But they that are without understanding have interpreted all this askew, because of the Mystery of the Abyss, for there is no Path from Binah unto Chesed; and therefore the course of the Flaming Sword was no more a current, but a spark. And when the Stooping Dragon raised his head unto Dath in the course of that spark, there was, as it were, an explosion, and his head was blasted. And the ashes thereof were dispersed throughout the whole of the 10th Aethyr. And for this, all knowledge is piecemeal, and it is of no value unless it be co-ordinated by Understanding.

And now the form of the Aethyr is the form of a mighty Eagle of ruddy brass. And the plumes are set alight, and are whirled

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1. Again the Black Brothers.
 2. Eden = {HEB:Nun-final}{HEB:Daleth}{HEB:Ayin} = 124.

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round and round until the whole heaven is blackness with these flying sparks therein.

Now it is all branching streams of golden fire tipped with scarlet at the edges{SUP:1}.

And now She cometh forth again, riding upon a dolphin. Now again I see those wandering souls, that have sought restricted love, and have not understood that "the word of sin is restriction."

It is very curious; they seem to be looking for one another or for something, all the time, constantly hurrying about. But they knock up against one another and yet will not see one another, or cannot see one another, because they are so shut up in their cloaks.

And a voice sounds: It is most terrible for the one that hath shut himself up and made himself fast

against the universe. For they that sit encamped upon the sea in the city of the Pyramids are indeed shut up. But they have given their blood, even to the last drop, to fill the cup of BABALON.

These that thou seest are indeed the Black Brothers, for it is written: "He shall laugh at their calamity and mock them when their fear cometh." And therefore hath he exalted them unto the plane of love.

And yet again it is written: He desireth not the death of a sinner, but rather that he should turn from his wickedness. Now, if one of these were to cast off his cloak he should behold the brilliance of the lady of the Aethyr; but they will not.

And yet again there is another cause wherefore He hath permitted them to enter thus far within the frontiers of Eden, so that His thought should never swerve from compassion. But do thou behold the brilliance of Love, that casteth forth seven stars upon thine head from her right hand, and crowneth thee with a crown of seven roses. Behold! She is seated upon the throne of turquoise and lapis lazuli, and she is like a flawless emerald, and upon the pillars that support the canopy of her throne are sculptured the Ram, and the Sparrow, and the Cat, and a strange fish{SUP:2}. Behold! How she shineth! Behold! How her glances have kindled all these fires that have blown about the heavens! Yet remember that in every one there goeth forth for a witness the justice of the Most High. Is not Libra the House of Venus? And there goeth forth a sickle that shall reap every flower. Is not Saturn exalted in Libra? Daleth, Lamed, Tau{SUP:3}.

And therefore was he a fool who uttered her name in his heart,

1. These visions seem defects of concentration; or rather, necessary rest for the over-strained seer.
2. All sacred to Her, in virtue of certain of Her qualities.
3. Daleth, {HEB:Dalet}, is spelt {HEB:Taw}{HEB:Lamed}{HEB:Dalet}.

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for the root of evil is the root of breath, and the speech in the silence was a lie.

Thus is it seen from below by them that understand not. But from above he rejoiceth, for the joy of dissolution is ten thousand, and the pang of birth but a little{SUP:1}.

And now thou shalt go forth from the Aethyr, for the voice of the Aethyr is hidden and concealed from thee because thou hadst not the key of the door thereof, and thine eyes were not able to bear the splendour of the vision. But thou shalt meditate upon the mysteries thereof, and upon the lady of the Aethyr; and it may be by the wisdom of the Most High that the true voice of the Aethyr, that is continual song, may be heard of thee.

Return therefore instantly unto the earth, and sleep not for a while; but withdraw thyself from this matter. And it shall be enough.

Thus then was I obedient unto the voice, and returned into my body.

W'ain-T-Aissha, Algeria.

December 9, 1909. 8:10-10 p.m.

The Cry of the 6th Aethyr, Which is Called MAZ{SUP:2}

There cometh into the stone the great Angel whose name is Av{SUP:3}, and in him there are symbols which strive for mastery, --- Sulphur and the Pentagram, and they are harmonized by the Swastika{SUP:4}. These symbols are found both in the name of Av{SUP:5} and in the name of the Aethyr. Thus he is neither Horus nor Osiris. He is called the radiance of Thoth; and this Aethyr is very hard to understand, for the images form and dissolve more rapidly than lightning. These images are the illusions made by the Ape of Thoth. And this I understand, that I am not worthy to receive the mysteries of this Aethyr. And all this which I have seen (being all the

1. See _AL_ I, 30.
2. MAZ = {Aquarius}{Taurus}{Leo} = 105 = to change. Also 105 = d1-14.
3. See Dr. John Dee and Sir Edward Kelly.
4. {Sulphur} is the active Fiery Nature, and the the Microcosm of the Elements. But Atu IV, The Emperor, refers to {HEB:Heh} = 5, and he forms {Sulphur}, the sign for Sulphur, by the position of his arms and legs. Then harmonizes these, being the fiery thunderbolt, the electric whirling; and also the balance of the elements (its 4 arms) in a Microcosm.
5. A = {HEB:Aleph} the Swastika; V = {HEB:Vau} = Atu V, the Pentagram; E = {Aries} and Atu IV, {Sulphur}.

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thoughts that I have ever thought) is, as it were, a guardian of the Aethyr{SUP:1}.

I seem quite helpless. I am trying all sorts of magical methods of piercing the veil: and the more I strive, the farther away I seem to get from success. But a voice comes now: Must not understanding lie open unto wisdom as the pyramids lie open to the stars?

Accordingly, I wait in a certain magical posture which it is not fitting to disclose, and above me appears the starry heaven{SUP:2} of night, and one star greater than all the other stars. It is a star of eight rays. I recognize it as the star in the seventeenth key of the Tarot, as the Star of Mercury. And the light of it cometh from the path of Aleph. And the letter Cheth is also involved in the interpretation of this star, and the paths of he' and vau are the separations which this Star unites{SUP:3}. And in the heart of the star is an exceeding splendour, --- a god standing upon the moon, brilliant beyond imagining{SUP:4}. It is like unto the vision of the Universal Mercury. But this is the Fixed Mercury, and he' and vau are the perfected sulphur and salt. But now I come into the centre of the maze, and whirling dust of stars and great forgotten gods. It is the whirling Svastika which throws off all these things, for the Svastika is in

aleph by the shape and number{SUP:5}, and in beth by the position of the arms of the Magician{SUP:6}, and in gimel {SUP:7} because of the sign of the Mourning of Isis, and thus is the Crown defended by these three thunderbolts. Is not thrice seventeen fifty-one, that is, failure and pain?

Now I am shut out again by this black Svastika with a corona of fire about it.

And a voice cries: Cursed be he that shall uncover the nakedness of the Most High, for he is drunken upon the wine that is the blood of the adepts. And BABALON hath lulled him to sleep upon her breast, and she hath fled away, and left him naked, and she hath called her children together, saying: Come up with me, and

1. {Aquarius} = the Man, the Pentagram; A, the Swastika; {Leo} the House of {Sulphur}.
2. Masloth = the sphere of Chokmah = {Mercury}. {HEB:Vau} and {HEB:Heh} lead from Chesed and Tiphareth to Chokmah.
3. Atu XVII has the letter {HEB:Heh} in the new Thelemic attribution. The Star is {Mercury} (Chokmah), for He is the light of Binah, the naked woman of the Atu. (Her arms make the Swastika; it is the sign of the Mourning of Isis. Aleph is the Path through which the light of Kether comes to Chokmah. Cheth is said in the Zohar to interpret H; and Cheth is the Path which conveys the Cup of Binah to the Inferiors. {Mercury} Unites H and Vau, for they are {Sulphur} and {Salt} (V = the Kerub of {Spirit})).
4. Tahuti is sometimes so shewn.
5. The has 17 squares. 17 = IAO, the Triune Kether.
6. In Atu I.
7. 3. For {HEB:Gemel} is {Moon}, Isis.

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let us make a mock of the nakedness of the Most High.

And the first of the adepts covered His shame with a cloth, walking backwards; and was white. And the second of the adepts covered His shame with a cloth, walking sideways and was yellow. And the third of the adepts made a mock of His nakedness, walking forwards; and was black. And these are three great schools of the Magi, who are also the three Magi that journeyed unto Bethlehem; and because thou hast not wisdom, thou shalt not know which school prevaieth, or if the three schools be not one{SUP:1}. For the Black Brothers lift not up their heads thus far into the Holy Chokmah, for they were all drowned in the great flood, which is Binah, before the true vine could be planted upon the holy hill of Zion.

Now again I stand in the centre, and all things whirl by with incessant fury. And the thought of the god entereth my mind, and I cry aloud: Behold, the volatile is become fixed; and in the heart of eternal motion is eternal rest. So is the Peace beneath the sea that rageth with her storms; so is the changeful moon, the dead planet that revolveth no more. So the far-seeing, the far-darting hawk is poised passionless in the blue; so also the ibis that is long of limb meditateth solitary in the sign of Sulphur. Behold, I stand ever before the Eternal One in the sign of the Enterer{SUP:2}. And by virtue of my speech is he wrapped about in silence, and he is wrapped in mystery by me, who am the Unveiler of the

Mysteries. And although I be truth, yet do they call me rightly the God of Lies, for speech is two-fold, and truth is one{SUP:3}. Yet I stand at the centre of the spider's web, whereof the golden filaments reach to infinity{SUP:4}.

But thou that art with me in the spirit-vision art not with me by right of Attainment, and thou canst not stay in this place to behold how I run and return, and who are the flies that are caught in my web. For I am the inmost guardian that is immediately before the shrine.

None shall pass by me except he slay me{SUP:5}, and this is his curse, that, having slain me, he must take my office and become the maker of Illusions, the great deceiver, the setter of snares{SUP:6}; he who bafflETH even them that have understanding. For I stand on every path, and turn them aside from the truth by my words, and by my magick arts.

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1. 4. This doctrine of the Three Schools is of extreme interest. Roughly, it may be said that the White is the Pure Mystic, whose attitude to God is one of reverence. The Yellow School conceals the Mysteries indeed, but examines them as it goes. The Black School is that of pure Skepticism.
 2. Of Horus; or, of Projection of Energy.
 3. See _Liber Magi_.
 4. i.e. He is also Solar. For the identification of Sol with Mercury (in some aspects) see "The Paris Working."
 5. The crucifixion of a toad in AN XII.
 6. See _Liber Magi_.

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And this is the horror{SUP:1} that was shown by the lake that was nigh unto the City of the Seven Hills{SUP:2}, and this is the Mystery of the great prophets that have come unto mankind. Moses, and Buddha, and Lao Tan, and Krishna, and Jesus{SUP:3}, and Osiris, and Mohammed; for all these attained unto the grade of Magus, and therefore were they bound with the curse of Thoth. But, being guardians of the truth, they have taught nothing but falsehood, except unto such as understood; for the truth may not pass the Gate of the Abyss{SUP:4}.

But the reflection of the truth hath been shown in the lower Sephiroth. And its balance is in Beauty, and therefore have they who sought only beauty come nearest to the truth. For the beauty receiveth directly three rays from the supernals, and the others no more than one{SUP:5}. So, therefore, they that have sought after majesty and power and victory and learning and happiness and gold, have been discomfited. And these sayings are the lights of wisdom that thou mayst know thy Master, for he is a Magus. And because thou didst eat of the Pomegranate in hell, for half the year art thou concealed, and half the year revealed{SUP:6}.

Now I perceive the Temple that is the heart of this Aethyr{SUP:7}; it is an Urn suspended in the air, without support, above the centre of a well. And the well hath eight pillars, and a canopy above it, and without there is a circle of marble paving-stones, and without them a great outer circle of pillars. And

beyond there is the forest of the stars. But the Urn is the wonderful thing in all this; it is made of fixed Mercury; and within it are the ashes of the Book Tarot{SUP:8}, which hath been utterly consumed{SUP:9}.

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1. See "The King of the Wood", a story by Aleister Crowley of a Priest of Nemi.
 2. The Lake of Nemi. See J. G. Frazer, *The Golden Bough*.
 3. This name is cunningly slipped in by the Art of the God, for "Jesus" is but the figure-head used by the priests for their "Great Sorcery".
 4. See again *Liber Magi* for this disheartening doctrine.
 5. See the Tree of Life.
 6. It has been curiously true, that the Seer since this time has usually been concealed in A Great Magical Retirement for about half of every year. This doctrine of the eating of the pomegranate refers to the fact that he refused to adopt one of the routine methods of success in Magick. He, being the Beast, 666, felt that he must keep his hold on Tiphereth by maintaining the Formula of the Rosy Cross.
 7. This is like the Temple of Vesta at Rome in some way.
 8. This perhaps is also the karma of the new Magus. Somewhere it says that a white ash is prepared from the dust of NEMO by Hermes, the Invisible. For Urn see Azbogah {Mercury} = {HEB:Dalet}{HEB:Koph} = a pot, 24. But it may be 86 = {HEB:Samekh}{HEB:Vau}{HEB:Koph} q.v.
 9. The Master of the Temple who is chosen to proceed to the Grade of Magus has his little Pyramid of Dust consumed to ashes, and these are preserved in this Urn.

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And this is that mystery which is spoken of in the Acts of the Apostles; that Jupiter and Mercury (Kether and Chokmah) visited (that is, inspired), Ephesus, the City of Diana{SUP:1}, Binah --- was not Diana a black stone? -- and they burnt their books of magick.

Now it seems that the centre of infinite space is that Urn, and Hadit is the fire that hath burnt up the book Tarot. For in the book Tarot was preserved all of the wisdom (for the Tarot was called the Book of Thoth), of the Aeon that is passed. And in the Book of Enoch was first given the wisdom of the New Aeon. And it was hidden for three hundred years, because it was wrested untimely from the Tree of Life by the hand of a desperate magician{SUP:2}. For it was the Master{SUP:3} of that Magician who overthrew the power of the Christian church; but the pupil rebelled against the master, for he foresaw that the New (i.e., the Protestant) would be worse than the Old. But he understood not the purpose of his Master, and that was, to prepare the way for the overthrowing of the Aeon{SUP:4}.

There is a writing upon the Urn of which I can but read the (two) words: Stabat Crux juxta Lucem. Stabat Lux juxta Crucem.

And there is writing in Greek above that. The word "nox" written in Greek, and a circle with a cross in the centre of it, a St. Andrew's cross{SUP:5}.

Then above that is a sigil(?), hidden by a hand{SUP:6}.

And a voice proceedeth from the Urn: From the ashes of the Tarot who shall make the phoenix-wand? Not even he who by his understanding hath made the lotus-wand to grow in the Great Sea. Get thee back, for thou art not an Atheist, and though thou have violated thy mother, thou hast not slain thy father{SUP:7}. Get thee back from the Urn; thy ashes are not hidden here{SUP:8}.

Then again arose the God Thoth, in the sign of the Enterer, and he drove the seer from before his face. And he fell through the starry night unto the little village in the desert.

Benishrur, Algeria.

December 10, 1909. 7:40-9:40 p.m.

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1. Vesta = {Virgo}.
 2. Sir Edward Kelly. The reference is to the famous passage which Dee maintained to be given by demons. It taught that there was no sin, etc.
 3. Martin Luther.
 4. Martin Luther's magical act of cohabitation with a nun was the key to this doctrine.
 5. = {GRK:Nu}{GRK:Omicron}{GRK:Chi} = N.O.X.
 6. All this required a Magus to see properly.
 7. This again means that the Magus $9x = 2\{square\ x\}$ must burn up all his karma.
 8. This fact is now maintained openly. As to Atheists see _Liber LXV_, V. 34 - 40. Also 5th Aire; the Magister Templi is already being subtly prepared to attain to be a Magus.

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The Cry of the 5th Aethyr, Which is Called LIT{SUP:1}

There is a shining pylon, above which is set the sigil of the eye, within the shining triangle. Light streams through the pylon from before the face of Isis-Hathor, for she weareth the lunar crown of cows' horns, with the disk in the centre; at her breast she beareth the child Horus{SUP:2}.

And there is a voice: thou knowest not how the Seven was united with the Four; much less then canst thou understand the marriage of the Eight and the Three. Yet there is a word wherein these are made one{SUP:3}, and therein is contained the Mystery that thou seekest, concerning the rending asunder of the veil of my Mother.

Now there is an avenue of pylons (not one alone), steep after steep, carved from the solid rock of the mountain; and that rock is a substance harder than diamond, and brighter than light, and heavier than lead. In each pylon is seated a god. There seems an endless series of these pylons. And all the gods of all the nations of the earth are shown, for there are many avenues, all leading to the top of the mountain.

Now I come to the top of the mountain, and the last pylon opens into a circular hall, with other pylons leading out of it, each of which is the last pylon of a great avenue; there seem to be nine such pylons.

And in the centre is a shrine, a circular table, supported by marble figures of men and women, alternate white and black; they face inwards, and their buttocks are almost worn away by the kisses of those who have come to worship that supreme God, who is the single end of all these diverse religions. But the shrine itself is higher than a man may reach.

But the Angel that was with me lifted me, and I saw that the edge of the altar, as I must call it, was surrounded by holy men. Each has in his right hand a weapon --- one a sword, one a spear, one a thunderbolt, and so on, but each with his left hand gives the sign of silence. I wish to see what is within their ring. One of them bends forward so that I may whisper the pass-word. The Angel prompts me to whisper: "There is no god." So they let me pass, and though there was indeed nothing visible therein, yet there was a very strange atmosphere, which I could not understand.

Suspended in the air there is a silver star, and on the

1. LIT = {Cancer}{Sagittarius}{Caput Draconis}. Luna is the mother of the Beginning: Caput Draconis, the Angel of the Aethyr: {Sagittarius} is the arrow of the main vision.
2. Compare certain mysteries in _Liber AL_ with the above.
3. BAPHOMET, in which three vowels are equilibrated with five consonants. He is also BABALON after a certain mystery, and Zeus Arrhenoteleus. Hence the allusion at the end of this sentence.

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forehead of each of the guardians there is a silver star{SUP:1}. It is a pentagram, --- because, says the Angel, three and five are eight; three and eight are eleven. (There is another numerical reason that I cannot hear.)

And as I entered their ring, they bade me stand in their circle, and a weapon was given unto me. And the pass-word that I had given seems to have been whispered round from one to the other, for each one nods gravely as if in solemn acquiescence, until the last one whispers the same words in my ears. But they have a different sense. I had taken them to be a denial of the existence of God, but the man who says them to me evidently means nothing of the sort: What he does mean I cannot tell at all. He slightly emphasized the word "there"{SUP:2}.

And now all is suddenly blotted out{SUP:3}, and instead appears the Angel of the Aethyr. He is all in black, burnished black scales, just edged with gold. He has vast wings, with terrible claws on the ends, and he has a fierce face, like a dragon's, and dreadful eyes that pierce one through an through.

And he says: O thou that art so dull of understanding, when wilt thou begin to annihilate thyself in the mysteries of the Aethyrs? For all that thou thinkest is but thy thought; and as there is no god in the ultimate shrine, so there is no I in thine own Cosmos.

They that have said this are of them that understood. And all men have misinterpreted it, even as thou didst misinterpret it. He says some more: I cannot catch it properly, but it seems to be to the effect that

the true God is equally in all the shrines, and the true I in all the parts of the body and the soul. He speaks with such a terrible roaring that it is impossible to hear the words; one catches a phrase here and there, or a glimpse of the idea. With every word he belches forth smoke, so that the whole Aethyr becomes full of it.

And now I hear the Angel: Every particle of matter that forms the smoke of my breath is a religion that hath flourished among the inhabitants of the worlds. Thus are they all whirled forth in my breath.

Now he is giving a demonstration of this Operation. And he says: Know thou that all the religions of all the worlds end herein, but they are only the smoke of my breath, and I am only the head of the Great Dragon that eateth up the Universe; without whom the Fifth Aethyr would be perfect, even as the first. Yet

1. The Star of the A{'.} A{'.}.
2. Possibly the meaning is: In the Shrine seek not for God. For He is everywhere. But in such a place as this all possible meanings are equally true.
3. This reception among the atheists is a necessary prelude to the vision of the Aethyr itself.

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unless he pass by me, can no man come unto the perfections.

And the rule is ended that hath bound thee, and this shall be thy rule: that thou shalt purify thyself, and anoint thyself with perfume; and thou shalt be in the sunlight, the day being free from clouds. And thou shalt make the Call of the Aethyr in silence.

Now, then, behold how the head of the dragon is but the tail of the Aethyr! Many are they that have fought their way from mansion to mansion of the Everlasting House, and beholding me at last have returned, declaring, "Fearful is the aspect of the Mighty and Terrible One." Happy are they that have known me for whom I am. And glory unto him that hath made a gallery of my throat for his arrow of truth, and the moon for his purity{SUP:1}.

The moon waneth. The moon waneth. The moon waneth. For in that arrow is the Light of Truth that overmastereth the light of the sun, whereby she shines. The arrow is fledged with the plumes{SUP:2} of Maat, that are the plumes of Amoun, and the shaft is the phallus of Amoun, the Concealed One. And the barb{SUP:3} thereof is the star that thou sawest in the place where was No God.

And of them that guarded the star, there was not found one worthy to wield the Arrow. And of them that worshipped there was not found one worthy to behold the Arrow. Yet the star that thou sawest was but the barb of the Arrow, and thou hadst not the wit to grasp the shaft, or the purity to divine the plumes. Now therefore is he blessed that is born under the sign of the Arrow{SUP:4}, and blessed is he that hath the sigil of the head of the crowned lion and the body of the Snake and the Arrow therewith {SUP:5}.

Yet do thou distinguish between the upward and the downward Arrows, for the upward arrow is straitened in its flight, and it is shot by a firm hand, for Jesod is Jod Tetragrammaton{SUP:6}, and Jod is a hand, but the downward arrow is shot by the topmost point of the Jod; and that Jod is the Hermit{SUP:7}, and it is the minute point that is not extended, that is nigh unto the heart of Hadit{SUP:8}.

And now it is commanded thee that thou withdraw thyself from the Vision, and on the morrow, at the appointed hour, shall it be given thee further, as thou goest upon thy way, meditating this

1. {Moon}, {Sagittarius} and {Caput Draconis} (Caput Draconis, in the name of the Aethyr.)
2. Lamed = Justice.
3. Aleph = the Pentagram.
4. Query: refers to Sir Edward Kelly, the true Adeptus Major, who founded this whole work of the Watchtowers and the Aethyrs.
5. This seems to refer partly to the Seer himself, but partly to Cagliostro, who was one of the incarnations of him who is now the Seer.
6. See the _Zohar_. Yesod is the Phallus of the Most High.
7. Yod = {Virgo}.
8. See _AL_ II, 6 etc. the whole passage is a mystery of the path of {Sagittarius}.

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mystery. And thou shalt summon the Scribe, and that which shall be written, shall be written.

Therefore I withdraw myself, as I am commanded.

The Desert Between Benshrur and Tolga.
December 12, 1909, 7 - 8:12 p.m.

Now then art thou approached unto an august Arcanum; verily thou art come unto the ancient Marvel, the winged light, the Fountains of Fire, the Mystery of the Wedge. But it is not I that can reveal it, for I have never been permitted to behold it, who am but the watcher upon the threshold of the Aethyr{SUP:1}. My message is spoken, and my mission is accomplished. And I withdraw myself, covering my face with my wings, before the presence of the Angel of the Aethyr.

So the Angel departed with bowed head, folding his wings across.

And there is a little child in a mist of blue light; he hath golden hair, a mass of curls, and deep blue eyes. Yea, he is all golden, with a living, vivid gold. And in each hand he hath a snake; in the right hand a red, in the left a blue. And he hath red sandals, but no other garment{SUP:2}.

And he sayeth: is not life a long initiation unto sorrow? And is not Isis the Lady of Sorrow? And she is my mother. Nature is her name, and she hath a twin sister Nephthys, whose name is Perfection. And Isis must be known of all, but of how few is Nephthys known! Because she is dark, therefore is she feared.

But thou who hast adored her without fear, who hast made thy life an initiation into her Mystery, thou that hast neither mother nor father, nor sister nor brother, nor wife nor child, who hast made thyself lonely as the hermit crab that is in the waters of the Great Sea, behold! when the sistrons are shaken, and the trumpets blare forth the glory of Isis, at the end thereof there is silence, and thou shalt commune with Nephthys.

And having known these, there are the wings of Maut the Vulture{SUP:3}. Thou mayest draw to an head the bow of thy magical will; thou mayest loose the shaft and pierce her to the heart. I am Eros{SUP:4}. Take then the bow and the quiver from my shoulders and slay me; for unless thou slay me, thou shalt not unveil the Mystery

1. He is spoken of in the earlier part as if he were himself the Angel of the Aethyr; this is the error of the Seer.
2. i.e. He is a God.
3. The Mother Goddess behind even such lofty ideas as Isis and Nephthys.
4. This is then the Child of Atu VI, pertaining to {Gemini}. {Gemini} is opposite to {Sagittarius} in the Zodiac; their symbols are therefore complementary.

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of the Aethyr.

Therefore I did as he commanded; in the quiver were two arrows, one white, one black. I cannot force myself to fit an arrow to the bow.

And there came a voice: It must needs be.

And I said: No man can do this thing.

And the voice answered, as it were an echo: Nemo hoc facere potest.

Then came understanding to me, and I took forth the Arrows. The white arrow had no barb, but the black arrow was barbed like a forest of fish- hooks; it was bound round with brass, and it had been dipped in deadly poison. Then I fitted the white arrow to the string, and I shot it against the heart of Eros, and though I shot with all my force, it fell harmlessly from his side. But at that moment the black arrow was thrust through mine own heart. I am filled with fearful agony.

And the child smiles, and says: Although thy shaft hath pierced me not, although the envenomed barb hath struck thee through, yet I am slain, and thou livest and triumphest, for I am thou and thou art I.

With that he disappears, and the Aethyr splits with a roar as of ten thousand thunders. And behold, The Arrow! The plumes of Maat are its crown, set about the disk. It is the Ateph crown of Thoth, and there is

the shaft of burning light, and beneath there is a silver wedge.

I shudder and tremble at the vision, for all about it are whorls and torrents of tempestuous fire. The stars of heaven are caught in the ashes of the flame. And they are all dark. That which was a blazing sun is like a speck of ash. And in the midst the Arrow burns!

I see that the crown of the Arrow is the Father of all Light, and the shaft of the Arrow is the Father of all Life, and the barb of the Arrow is the Father of all Love. For that silver wedge is like a lotus flower, and the Eye within the Ateph Crown crieth: I watch. And the Shaft crieth: I work. And the Barb crieth: I wait. And the Voice of the Aethyr echoeth: It beams. It burns. It blooms{SUP:1}.

And now there cometh a strange thought; this Arrow is the source of all motion; it is infinite motion, yet it moveth not, so that there _is_ no motion. And therefore there is no matter. This Arrow is the glance of the Eye of Shiva. But because it moveth not, the universe is not destroyed. The universe is put forth and

1. These are the words of a certain grade of A{'.} A{'.}

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swallowed up in the quivering of the plumes of Maat, that are the plumes of the Arrow; but those plumes quiver not{SUP:1}.

And a voice comes: That which is above is _not_ like that which is below.

And another voice answers it: That which is below is _not_ like that which is above.

And a third voice answers these two: What is above and what is below? For there is the division that divideth not, and the multiplication that multiplieth not. And the One is the many{SUP:2}. Behold, this Mystery is beyond understanding, for the winged globe is the crown, and the shaft is the wisdom, and the barb is the understanding. And the Arrow is one, and thou art lost in the Mystery, who art but as a babe that is carried in the womb of its mother, that art not yet ready for the light.

And the vision overcometh me. My sense is stunned; my sight is blasted; my hearing is dulled.

And a voice cometh: Thou didst seek the remedy of sorrow; therefore all sorrow is thy portion. This is that which is written: "God hath laid upon him the iniquity of us all." For as thy blood is mingled in the cup of BABALON, so is thine heart the universal heart. Yet is it bound about with the Green Serpent, the Serpent of Delight{SUP:3}.

It is shown me that this heart is the heart that rejoiceth, and the serpent is the serpent of Death{SUP:3} for herein all the symbols are interchangeable, for each one containeth in itself{SUP:4} its own opposite. And this is the great Mystery of the Supernals that are beyond the Abyss. For below the Abyss, contradiction is division; but above the Abyss, contradiction is Unity. And there could be nothing true

except by virtue of the contradiction that is contained in itself.

Thou canst not believe how marvelous is this vision of the Arrow. And it could never be shut out, except the Lords of Vision troubled the waters of the pool, the mind of the Seer. But they send forth a wind that is a cloud of Angels, and they beat the water with their feet, and little waves splash up--- they are memories. For the seer hath no head; it is expanded into the universe, a vast and silent sea, crowned with the stars of night{SUP:5}.

1. Cf. 11th Aire.
2. An essential mystery of Thelema. Let it be studied well!
3. Cf. _Liber LXV._
4. This is the most important of all the doctrines that concern the Supernals, for the student of the Mysteries. It explains the necessity of his arming himself with a new kind of logic.
5. His Kether is dissolved in Ain Soph.

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Yet in the very midst thereof is the arrow{SUP:1}. Little images of things that were, are the foam upon the waves. And there is a contest between the Vision and the memories. I prayed unto the Lords of Vision, saying: O my Lords, take not away this wonder from my sight.

And they said: It must needs be. Rejoice therefore if thou hast been permitted to behold, even for a moment, this Arrow, the austere, the august. But the vision is accomplished, and we have sent forth a great wind against thee. For thou canst not penetrate by force, who hast refused it; nor by authority, for thou hast trampled it under foot. Thou art bereft of all but understanding, O thou that art no more than a little pile of dust!

And the images rise up against me and constrain me, so that the Aethyr is shut against me. Only the things of the mind and of the body are open unto me. The shew-stone is dull, for that which I see therein is but a memory.

Tolga, Algeria
December 13, 1909. 8:15-10:10 p.m.

The Cry of the 4th Aethyr, Which is Called PAZ{SUP:2}

The Stone is translucent and luminous, and no images enter therein.

A voice says: Behold the brilliance of the Lord, whose feet are set upon him that pardoneth transgression. Behold the six-fold Star that flameth in the Vault, the seal of the marriage of the great White King and his black slave{SUP:3}.

So I looked into the Stone, and beheld the six-fold Star: the whole Aethyr is as tawny clouds, like the flame of a furnace. And there is a mighty host of Angels, blue and golden, that throng it, and they cry: Holy, Holy, Holy art thou, that art not shaken in the earthquakes, and in the thunders! The end of things is come upon us; the day of be-with-us is at hand! For he hath created the universe, and overthrown it, that he might take his pleasure thereupon.

And now, in the midst of the Aethyr, I beheld that god.

1. The arrow persists for it is the direction of Energy, the Will that createth all Becoming.
2. PAZ = {Leo}{Taurus}{Caput Draconis}. This {Taurus} = 7 = Atu V, The Hierophant. He is Microprosopus, the Demiurge, appearing in the House of the Sun. Cf. the 9th Aire, where His Bride is similarly placed.
3. This is common Alchemical symbolism; it occurs also in Tibetan mythology. The meaning is always the same; that here stated.

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He hath a thousand arms, and in each hand is a weapon of terrible strength. His face is more terrible than the storm, and from his eyes flash lightnings of intolerable brilliance. From his mouth run seas of blood. Upon his head is a crown of every deadly thing. Upon his forehead is the upright tau, and on either side of it are the signs of blasphemy. And about him clingeth a young girl, like unto the king's daughter that appeareth in the ninth Aethyr. But she is become rosy by reason of his force, and her purity hath tinged his black with blue.

They are clasped in a furious embrace, so that she is torn asunder by the terror of the god; yet so tightly clingeth she about him, that he is strangled. She hath forced back his head, and his throat is livid with the pressure of her fingers. Their joint cry is an intolerable anguish, yet it is the cry of their rapture, so that every pain, and every curse, and every bereavement, and every death of everything in the whole universe, is but one little gust of wind in that tempest-scream of ecstasy{SUP:1}.

The voice thereof is not articulate. It is in vain to seek comparison. It is absolutely continuous, without breaks or beats. If there seem to be vibration therein, it is because of the imperfection of the ears of the seer.

And there cometh an interior voice, which sayeth to the seer that he hath trained his eyes well and can see much; and he hath trained his ears a little, and can hear a little; but his other senses hath he trained scarcely at all, and therefore the Aethyrs are almost silent to him on those planes. By the senses are meant the spiritual correlations of the senses, not the physical senses. But this matters little, because the Seer, so far as he is a seer, is the expression of the spirit of humanity{SUP:2}. What is true of him is true of humanity, so that even if he had been able to receive the full Aethyrs, he could not have communicated them.

And an Angel speaks: Behold, this vision is utterly beyond thine understanding. Yet shalt thou

endeavour to unite thyself with the dreadful marriage-bed.

So I am torn asunder, nerve from nerve and vein from vein, and more intimately --- cell from cell, molecule from molecule, and atom from atom, and at the same time all crushed together. Write down that the tearing asunder _is_ a crushing together{SUP:3}. All the double phenomena are only two ways of looking at a single phenomenon; and the single phenomenon is Peace. There is no sense in my words or in my thoughts. "Faces half- formed arose." This is the meaning of that passage; they are attempts to interpret Chaos, but Chaos is Peace. Cosmos is the War of the Rose and the

1. This all refers to "Love under will," the Law by which the universe proceeds.
2. He is 666, the Angel of Tiphereth, the Middle Kingdom of the Sephiroth, Mankind.
3. Again the logic of the Supernals.

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Cross{SUP:1}. That was "a half-formed face" that I said then. All images are useless.

Blackness, blackness intolerable, before the beginning of the light. This is the first verse of Genesis. Holy art thou, Chaos, Chaos, Eternity, all contradictions in terms!

Oh, blue! blue! blue! whose reflection in the Abyss is called the Great One of the Night of Time; between ye vibrateth the Lord of the Forces of Matter.

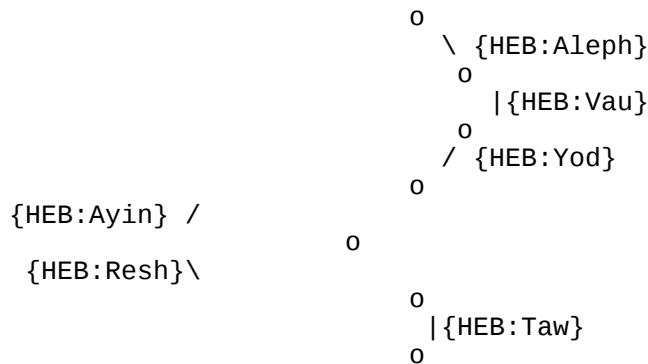
O Nox, Nox qui celas infamiam infandi nefandi, Deo solo sit laus qui dedit signum non scribendum. Laus virgini cuius stuprum tradit salutem.

O Night, that givest suck from thy paps to sorcery, and theft, and rape, and gluttony, and murder, and tyranny, and to the nameless Horror, cover us, cover us, cover us from the Rod of Destiny; for Cosmos must come, and the balance be set up where there was no need of balance, because there was no injustice, but only truth. But when the balances are equal, scale matched with scale, then will Chaos{SUP:2} return.

Yea, as in a looking-glass, so in thy mind, that is backed with the false metal of lying, is every symbol read averse. Lo! everything wherein thou hast trusted must confound thee, and that thou didst flee from was thy saviour. So therefore didst thou shriek in the Black Sabbath when thou didst kiss the hairy buttocks of the goat, when the gnarled god tore thee asunder, when the icy cataract of death swept thee away{SUP:3}.

Shriek, therefore, shriek aloud; mingle the roar of the gored lion and the moan of the torn bull, and the cry of the man that is torn by the claws of the Eagle, and the scream of the Eagle that is strangled by the hands of the Man. Mingle all these in the death-shriek of the Sphinx, for the blind man hath profaned her mystery. Who is this, Oedipus, Tiresias, Erinyes? Who is this, that is blind and a seer, a fool above wisdom? Whom do the hounds of heaven follow, and the crocodiles of hell await{SUP:4}? Aleph, vau, yod, ayin, resh, tau, is his name{SUP:5}.

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1. It is "Love under will", which unites them.
 2. Chaos is the Great Father, in one particular aspect.
 3. See _Liber CCCLXX_ and elsewhere.
 4. Refers to Atu 0.
 5. This path joins the Sephiroth 1, 2, 4, 6, 8, 9, and 10. It adds to $687 = 3 \times 229$. 229 is a possible spelling of Aiwass (in Hebrew) in full.



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Beneath his feet is the kingdom, and upon his head the crown. He is spirit and matter; he is peace and power; in him is Chaos and Night and Pan, and upon BABALON his concubine, that hath made him drunk upon the blood of the saints that she hath gathered in her golden cup, hath he begotten the virgin that now he doth deflower. And this is that which is written: Malkuth shall be uplifted and set upon the throne of Binah{SUP:1}. And this is the stone of the philosophers that is set as a seal upon the tomb of Tetragrammaton, and the elixir of life that is distilled from the blood of the saints, and the red powder that is the grinding-up of the bones of Choronzon.

Terrible and wonderful is the Mystery thereof, O thou Titan that hast climbed into the bed of Juno! Surely thou art bound unto, and broken upon, the wheel{SUP:2}; yet hast thou uncovered the nakedness of the Holy One, and the Queen of Heaven is in travail of child, and his name shall be called Vir, and Vis, and Virus, and Virtus, and Viridis, in one name that is all these, and above all these{SUP:3}.

Desolate, desolate is the Aethyr, for thou must return unto the habitations of the Owl and the Bat, unto the Scorpions of the sand, and the blanched eyeless beetles that have neither wing nor horn. Return, blot out the vision, wipe from thy mind the memory thereof; stifle the fire with green wood; consume the Sacrament; cover the Altar; veil the Shrine; shut up the Temple and spread booths in the market place; until the appointed time come when the Holly One shall declare unto thee the Mystery of the Third Aethyr.

Yet be thou wake and ware, for the great Angel Hua is about thee, and overshadoweth thee, and at any moment he may come upon thee unawares. The voice of PAZ is ended.

Biskra, Algeria.
December 16, 1909. 9 - 10:30 a.m.

1. This mystery of the Daughter awakening the eld of the all-Father and thus perpetuating Tetragrammaton is of great importance.
2. Refers to Ixion, who embraced Juno in the form of a cloud.
3. Vi, Veri, Universum Vivus Vici, the motto of the Seer as Magister Templi.

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The Cry of the 3rd Aethyr{SUP:1}, Which is Called ZON{SUP:2}

There is an angry light in the stone; now it is become clear.

In the centre is that minute point of light which is the true Sun, and in the circumference is the Emerald Snake. And joining them are the rays which are the plumes of Maat, and because the distance is infinite, therefore are they parallel from the circumference, although they diverge from the centre.

In all this is no voice and no motion.

And yet it seems that the great Snake feedeth upon the plumes of Truth as upon itself, so that it contracteth{SUP:3}. But ever so little as it contracteth, without it gloweth the golden rim, which is that minute point in the centre.

And all this is the sigil of the Aethyr, gold and azure and green. Yet also these are the Severities.

It is only in the first three Aethyrs that we find the pure essence, for all the other Aethyrs are but as Malkuth to complete these three triads, as hath before been said. And this being the second reflection, therefore is it the palace of two hundred and eighty judgments{SUP:4}.

For all these paths{SUP:5} are in the course of the Flaming Sword from the side of Severity. And the other two paths are Zayin, which is a sword; and Shin, which is a tooth. These are then the five severities which are 280.

All this is communicated to the Seer interiorly.

"And the eye of His benignancy is closed. Let it not be opened upon the Aethyr, lest the severities be mitigated, and the house fall.{SUP:6}" Shall not the house fall, and the Dragon sink? Verily

1. The last three Aethyrs are so tremendously sublime that comment is only too likely to mar the effect upon the reader. They must be read as masterpieces of Art, and their full magical import apprehended as such. This remark, indeed applies to the whole series, though not so formidably. The proper way is first to study the book in detail, so as to assimilate perfectly its intellectual content, and then to read it (so to say) ceremonially.

2. ZON. {Leo}{Libra}{Scorpio} The Sun, the Balance, and the Snake. See text of Aire.
3. Cf. the doctrine of the Snake Ananta.
4. The letters of Judgment, those that have a final form, {HEB:Mem} {HEB:Koph}{HEB:Nun} {HEB:Peh}{HEB:Tzaddi}, all add to 280.
5. {HEB:Resh}, {HEB:Lamed} and {HEB:Nun} ({Sun}, {Libra} and {Scorpio}), the Sun, the Balance or plumes of Maat, and the Snake. Added they make 280.
6. Note this. If the Seer had seen this vision truly, he should have become a Magus right then. The vision following was really a Guard to the Aethyr.

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all things have been swallowed up in destruction; and Chaos hath opened his jaws and crushed the Universe as a Bacchanal crusheth a grape between her teeth. Shall not destruction swallow up destruction, and annihilation confound annihilation? Twenty and two are the mansions{SUP:1} of the House of my Father, but there cometh an ox{SUP:2} that shall set his forehead against the House, and it shall fall. For all these things are the toys of the Magician{SUP:3} and the Maker of Illusions, that barreth the Understanding from the Crown.

O thou that hast beheld the City of the Pyramids, how shouldst thou behold the House of the Juggler{SUP:4}? For he is wisdom, and by wisdom hath he made the Worlds, and from that wisdom issue judgements 70 by 4, that are the 4 eyes of the double-headed one; that are the 4 devils, Satan, Lucifer, Leviathan, Belial, that are the great princes of the evil of the world{SUP:5}.

And Satan is worshipped by men under the name of Jesus; and Lucifer is worshipped by men under the name of Brahma; and Leviathan is worshipped by men under the name of Allah; and Belial is worshipped by men under the name of Buddha.

(This is the meaning of the passage in Liber Legis, Chap. III.)

Moreover, there is Mary, a blasphemy against BABALON, for she hath shut herself up{SUP:7}; and therefore is she the Queen of all those wicked devils that walk upon the earth, those that thou sawest even as little black specks that stained the Heaven of Urania. And all these are the excrement of Choronzon.

And for this is BABALON under the power of the Magician, that she hath submitted herself unto the work; and she guardeth the Abyss{SUP:8}. And in her is a perfect purity of that which is above; yet she is sent as the Redeemer to them that are below. For there is no other way into the Supernal Mystery but through her, and the Beast on which she rideth; and the Magician is set beyond her to deceive the brothers of blackness, lest they should make unto themselves a crown{SUP:9}; for if there were two crowns, then should

1. Beth, an house.
2. The letter Aleph.
3. The path of {Mercury}, Beth, which joins and separates Kether and Binah.
4. Atu I.

5. See the _Book of the Sacred Magic of Abramelin the Mage_.
6. 666's later annotation to this: "My own silly note."
7. She seeks to resist Change, which is Life, she refuses the Formula, "love under will." Yet {GRK:Mu}{GRK:Alpha}{GRK:Rho}{GRK:Iota}{GRK:Epsilon} (Greek) = 156.
8. She is Binah, ruled by the path of Beth.
9. Meaning, to construct a true Tree, of which Dath should be the summit. This is in fact the great error of the rationalists --- both in science, like Bchner, and in religion, like Buddha. Knowledge is not, and cannot be, the crown of Consciousness, if only because the Logic beyond the Abyss convicts it of essential self contradiction. Dath, as seen by the Magister Templi, is so far from being the opposite of Ignorance that it is actually a demonstration that the Intellect is incapable of Truth.

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Ygdrasil, that ancient tree, be cast out into the Abyss, uprooted and cast down into the Outermost Abyss, and the Arcanum which is in the Adytum should be profaned; and the Ark should be touched, and the Lodge spied upon by them that are not masters, and the bread of the Sacrament should be the dung of Choronzon; and the wine of the Sacrament should be the water of Choronzon; and the incense should be dispersion; and the fire upon the Altar should be hate. But lift up thyself; stand, play the man, for behold! there shall be revealed unto thee the Great Terror, the thing of awe that hath no name.

And this is the mystery that I declare unto thee: that from the Crown itself spring the three great delusions; Aleph is madness, and Beth is falsehood, and Gimel is glamour{SUP:1}. And these three be greater than all, for they are beyond the words that I speak unto thee; how much more therefore are they beyond the words that thou transmittest unto men.

Behold! the Veil of the Aethyr sundereth, and is torn, like a sail by the breath of the tempest, and thou shalt see him as from afar off. This is that which is written, "Confound her understanding with darkness," for thou canst not speak this thing{SUP:2}.

It is the figure of the Magus of the Taro{SUP:3}; and in his right arm the torch of the flames blazing upwards; in his left the cup of poison, a cataract into Hell. And upon his head the evil talisman, blasphemy and blasphemy and blasphemy, in the form of a circle. That is the greatest blasphemy of all{SUP:4}. On his feet hath he the scythes and swords and sickles; daggers; knives; every sharp

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1. Aleph is incapacity to apprehend --- the absence of any steady truth. ({HEB:Aleph} = {Air}, the volatile). Beth is the assertion of false relations, even in the illusion of the dyad. ({HEB:Bet} = {Mercury}) And Gimel is the clouding of aspiration by the marsh miasma of desire ({HEB:Gemel} = {Moon}). Such are the evil and averse counterparts of the three highest faculties of the Soul: Aleph, the inspiration of the soul in ecstasy; Beth, the virtue of Truthfulness without care of other issues; and Gimel, the direct link of the human with the divine Consciousness.
 2. The Seer was being warned all the time that he was seeing only a Guard.
 3. Atu I. This is Mayan, the Great Magician, he who has created the Dyad ({HEB:Bet} = 2) and thus made possible the conception of Opposition, and hence of "Evil". He is to be distinguished from Chokma, the creative Mercury who transmits the Essence of Kether as a Logos, that Kether may become intelligible to Himself through Binah. This lower Mercury asserts the Dyad as Reality, and denies alike

Kether and the Ain. Hence its issue is in Materialism.

4. i.e., that the circle should be profaned. The evil circle is of three concentric rings. The circle demands the square (or Cross) to fulfill it.

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thing{SUP:1}, --- a millionfold, and all in one. And before him is the Table that is a Table of wickedness, and 42-fold Table. This Table is connected with the 42 Assessors of the Dead, for they are the Accusers, whom the soul must baffle; and with the 42-fold name of God, for this is the Mystery of Iniquity, that there was ever a beginning at all{SUP:2}. And this Magus casteth forth, by the might of his four weapons, veil after veil; a thousand shining colours, ripping and tearing the Aethyr, so that it is like jagged saws, or like broken teeth in the face of a young girl, or like disruption, or madness. There is a horrible grinding sound, maddening. This is the mill in which the Universal Substance, which is ether, was ground down into matter.

The Seer prayeth that a cloud may come between him and the sun, so that he may shut out the terror of the vision. And he is afire; he is terribly athirst; and no help can come to him, for the shew-stone blazeth ever with the fury and the torment and the blackness, and the stench of human flesh. The bowels of little children are torn out and thrust into his mouth, and a poison is dropped into his eyes. And Lilith{SUP:3}, a black monkey crawling with

1. Curiously, for his retirement in New Hampshire (An XII) the Seer bought an axe, knife, and a saw for his magical weapons. He had completely forgotten this passage. P.S. ({Sun} in {Leo}, {Moon} in {Cancer}) (An XII) I have just realized (after some days woodcarving) that the use of a knife is to fashion shapeless things into Beauty. This is then the task of a Magus which, in my then Grade, I could not see. Now, O Lord, let me behold the true Vision of the Magus as he is.

2. $42 = 2 \times 21$. $21 = \{\text{HEB:Heh}\}\{\text{HEB:Yod}\}\{\text{HEB:Heh}\}\{\text{HEB:Aleph}\}$, God-name of Kether; thus 42 asserts the Dyad as against the Monad, and denies Love. $42 = \{\text{HEB:Aleph}\}\{\text{HEB:Mem}\}\{\text{HEB:Aleph}\}$, the Mother unfertilized, the Virgin-on-principle -- the feminine equivalent of the Black Brothers.

3. $\{\text{HEB:Taw}\}\{\text{HEB:Yod}\}\{\text{HEB:Lamed}\}\{\text{HEB:Yod}\}\{\text{HEB:Lamed}\} = 480 = \{\text{HEB:Taw}\}\{\text{HEB:Yod}\}\{\text{HEB:Ayin}\} = \text{Malkuth, of the 42-fold name in Yetzirah. Also } 480 = \{\text{HEB:Taw}\}\{\text{HEB:Vau}\}\{\text{HEB:Ayin}\}\{\text{HEB:Dalet}\}$, Dath, in the Plural. Lilith is etymologically "The Woman of Night"; but is diversely described by different authorities. To one she is, "from the head to the navel, a woman --- from the navel to the feet of her, a man". To another, "lovely shape that concealeth a black monkey, even as a figure that draweth with her hands small images of men down into hell" (*_Liber Ararita_* II, 10). She is also the "first wife of Adam" i.e. the succubus who visits in their sleep those boys and men who have not previously purified themselves by Right Coitus. The whole world of demons was in fact created (according to Rabbinical tradition) by the nocturnal pollutions of Adam. This is a true parable. For every sexual act produces its natural effect on all planes. All forms of spiritual experience may be obtained in this manner, according to the Magical Knowledge and Skill of the Operator. And there is always a Child begotten on some plane or other, as the conditions of the experiment decide. (Note. --- A.C. added the following here in his copy of *_Eqx_*. I, No. 5. "Doris Gomez who came just before Jeanne Foster. It's a perfect description of her normal nature. Add Laura Brown for the sake of

completeness. What about Alostrael?")

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filth, running with open sores, an eye torn out, eaten of worms, her teeth rotten, her nose eaten away, her mouth a putrid mass of green slime, her dugs dropping and cancerous, clings to him, kisses him.

(Kill me! kill me!){SUP:1}

There is a mocking voice: Thou art become immortal. Thou wouldst look upon the face of the Magician and thou hast not beheld him because of his Magick veils.

(Don't torture me!)

Thus are all they fallen into the power of Lilith, who have dared to look upon his face.

The shew-stone is all black and corrupt. O filth! filth! filth!

And this is her great blasphemy: that she hath taken the name of the First Aethyr{SUP:2}, and bound it on her brow, and added thereunto the shameless yod and the tau for the sign of the Cross.

She it is that squatteth upon the Crucifix, for the nastiness of her pleasure. So that they that worship Christ suck up her filth upon their tongues, and therefore their breaths stink{SUP:3}.

I was saved from that Horror by a black shining Triangle, with apex upwards{SUP:4}, that came upon the face of the sun.

And now the shew-stone is all clear and beautiful again.

The pure pale gold of a fair maiden's hair, and the green of

1. The Seer was physically overwhelmed by the horror of this experience. It may seem surprising that such phenomena should occur above the Abyss. But this Lilith is a positive form created by the Magus; whereas, Choronzon is the breaking-up of all coherence. Here also is a mystery of mysteries. Lilith is truly Babalon, as imagined by this energy of Mayan.
2. LIL.
3. For the Christian, obsessed by Mayan, sees Love in this obscene form. It is all a matter of the point-of-view.
4. This is the Sigil of Binah in one of Her forms. It instantly destroys the illusion of Lilith, who now appears in her true shape as an avatar; a corporeal imagine of BABALON, recalling the maiden of the 9th Aethyr. (Note. --- in A.C.'s _Eqx_. here to the para. beginning "I have seen some picture" he notes in the margin "Hilarion, Jeanne Robert Foster". --- To the para. beginning "then the disk of the sun", he notes "Alice Ethel Coomaraswamy. She has Libra rising and Sol in Scorpio and she is mad about green." --- To the para. beginning "There is another girl", he notes "Helen Westley? --- or Myriam Deroxe.")

her girdle, and the deep soft blue of her eyes.

Note. --- In this the gold is Kether, the blue is Chokmah, the green is Binah.

Thus she appeareth in the Aethyr, adorned with flowers and gems. It seems that she hath incarnated herself upon earth, and that she will appear manifest in a certain office in the Temple.

I have seen some picture like her face; I cannot think what picture. It is a piquant face, with smiling eyes and lips; the ears are small and pink, the complexion is fair, but not transparent; not as fair as one would expect from the hair and eyes. It is rather an impudent face, rather small, very pretty; the nose very slightly less than straight, well- proportioned, rather large nostrils. Full of vitality, the whole thing. Now very tall, rather slim and graceful; a good dancer.

There is another girl behind her, with sparkling eyes, mischievous, a smile showing beautiful white teeth; an ideal Spanish girl, but fair. Very vivacious. Only her head is visible, and now it is veiled by a black sun, casting forth dull rays of black and gold.

Then the disk of the sun is a pair of balances, held steady; and twined about the central pole of the balance is the little green poisonous snake, with a long forked tongue rapidly darting{SUP:1}.

And the Angel that hath spoken with me before, saith to me: The eye of His benignancy is opened; therefore veileth he thine eyes from the vision. Manfully hast thou endured; yet, hast thou been man, thou hadst not endured; and hadst thou been wholly that which thou art, thou shouldst have been caught up in the full vision that is unspeakable for Horror. And thou shouldst have beheld the face of the Magician that thou hast not been able to behold, --- of him from whom issue forth the severities that are upon Malkuth, and his name is Misericordia Dei.

And because he is the dyad, thou mayest yet understand in two ways. Of first way, the Mercy of God is that Mercy which Jehovah showed to the Amalekites{SUP:2}; and the second way is utterly beyond thine understanding, for it is the upright, and thou knowest nothing but the averse, --- until Wisdom shall inform thine Understanding, and upon the base of the Ultimate triangle arise the smooth point{SUP:3}.

Veil therefore thine eyes, for that thou canst not master the Aethyr, unless thy Mystery match Its Mystery. Seal up thy mouth

1. It would be improper in this place to comment upon these prophecies. The student may seek enlightenment in "The Urn".
2. An XII. Now I understand. It's the fashioning I missed. All my life I have been cutting to destroy. Now I'll cut to create.
3. All this passage is typical of the supernal Logic.

also, for thou canst not master the voice of the Aethyr, save only by Silence.

And thou shalt give the sign of the Mother, for BABALON is thy fortress against the iniquity of the Abyss, for the iniquity of that which bindeth her unto the Crown{SUP:1}, and barreth her from the Crown; for not until thou art made one with CHAOS{SUP:2} canst thou begin that last, that most terrible projection, the three-fold Regimen which alone constitutes the Great Work.

For Choronzon is as it were the shell or excrement of these three paths, and therefore is his head raised unto Dath, and therefore have the Black Brotherhood declared him to be the child of Wisdom and Understanding, who is but the bastard of the Svastika. And this is that which is written in the Holy Qabalah, concerning the Whirlpool and Leviathan, and the Great Stone{SUP:3}.

Thus long have I talked with thee in bidding thee depart, that the memory of the Aethyr might be dulled; for hadst thou come back suddenly into thy mortal frame, thou hadst fallen into madness or death. For the vision is not such that any may endure it.

But now thy sense is dull, and the shew-stone but a stone. Therefore awake, and give secretly and apart the sign of the Mother, and call four times upon the name of CHAOS{SUP:4}, that is the four-fold word that is equal to her seven-fold word. And then shalt thou purify thyself, and return into the World.

So I did that which was commanded me, and returned.

Biskra.

December 17, 1909. 9:30 - 11:30 a.m.

The Cry of the 2nd Aethyr, Which is Called ARN{SUP:5}

In the first place, there is again the woman riding on the bull, which is the reflection of BABALON, that rideth on The Beast. And also there is an Assyrian legend of a woman with a fish, and also there is a legend of Eve and the Serpent, for Cain was the

1. The path of Beth.
2. The mystery of CHAOS is beyond the comprehension of any but Masters of the Temple. One can only hint that this is at once the Formula of the Feminine Trinity and of the All-Father.
3. The student is advised to study these matters in the original documents.
4. {HEB:Samekh}{HEB:Vau}{HEB:Ayin}{HEB:Koph} = 156.
5. ARN = {Taurus}{Pisces}{Scorpio}. See the allusions to Bull, Fish and Serpent in the first paragraph. But {HEB:Vau}{HEB:Qof}{HEB:Nun} = 156 = BABALON, also here mentioned; and the whole Aethyr is devoted to HER.

the child of Eve and the Serpent, and not of Eve and Adam; and therefore when he had slain his brother, who was the first murderer, having sacrificed living things to his demon, had Cain the mark upon his brow, which is the mark of the Beast spoken of in the Apocalypse, and is the sign of initiation{SUP:1}.

The shedding of blood is necessary, for God did not hear the children of Eve until blood was shed{SUP:2}. And that is external religion; but Cain spake not with God, nor had the mark of initiation upon his brow, so that he was shunned by all men, until he had shed blood. And this blood was the blood of his brother. This is a mystery of the sixth key of the Taro, which ought not to be called The Lovers, but The Brothers{SUP:3}.

In the middle of the card stands Cain; in his right hand is the Hammer of Thor with which he hath slain his brother, and it is all wet with his blood. And his left hand he holdeth open as a sign of innocence. And on his right hand is his mother Eve, around whom the serpent is entwined with his hood spread behind her head; and on his left hand is a figure somewhat like the Hindoo Kali, but much more seductive. Yet I know it to be Lilith. And above him is the Great Sigil of the Arrow, downward, but it is struck through the heart of the child. This Child is also Abel{SUP:4}. And the meaning of this part of the card is obscure, but that is the correct drawing of the Taro card; and that is the correct magical fable from which the Hebrew scribes, who were not complete Initiates, stole their legend of the Fall and the subsequent events. They joined different fables together to try and make a connected story, and they sophisticated them to suit their social and political conditions.

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1. This is the "Third Eye", the "Eye of Shiva", the Pineal Gland, supposed by some anatomists to be a rudimentary eye.
 2. The "Bloody Sacrifice" is commonly regarded as "Black Magic". But this depends upon the Formula used by the Magician. All taking of life could be reprehensible even though necessary were it not for the Formula of Evolution. One should assume into one's own Being, ceremonially, the whole Karma of the creature slain; thus building it up into a higher organic structure, and thus helping it to fulfill its True Will of Aspiration to a higher Form of Life. This is, of course, a gross and material method of working, but it is the only method available in such cases. The animal is in any case doomed to death, and the most fortunate, the most directly profitable to it, is this immediate translation of its Prana (in an actual ceremony) or the basis of its Prana (in simple consumption at the table) into a living organism of superior type. It is important not to allow this Prana to escape.
 3. There is another, even more important, attribution of this card. The Bowman is the father ({HEB:Yod} of {HEB:Heh}{HEB:Vau}{HEB:Heh} {HEB:Yod}) and the Man, the Son ({HEB:Vau}). The Women are Isis and Nephthys ({HEB:Heh} and {HEB:Heh} final); and the whole symbolizes a Formula of the Highest Magick, too obscure and too elaborate to treat in this elementary document.
 4. This child is really Seth, Set, Sol, Hadit. Abel's blood was the seed of this Seth. Remember that Abel = Baal.

All this while no image hath come unto the Stone, and no voice hath been heard.

I cannot get any idea of the source of what I have been saying. All I can say is, that there is a sort of dew, like mist, upon the Stone, and yet it has become hot to the touch{SUP:1}.

All I get is that the Apocalypse was the recension of a dozen or so totally disconnected allegories, that were pieced together, and ruthlessly planed down to make them into a connected account; and that recension was re-written and edited in the interests of Christianity, because people were complaining that Christianity could show no true spiritual knowledge, or any food for the best minds: nothing but miracles, which only deceived the most ignorant, and Theology, which only suited pedants.

So a man got hold of this recension, and turned it Christian, and imitated the style of John.{SUP:2} And this explains why the end of the world does not happen every few years, as advertised{SUP:3}.

There is nothing whatever in the Stone but a White Rose. And a voice comes: there shall be no more red roses, for she hath crushed all the blood of all things into her cup.

It seemed at one time as if the rose was in the breast of a beautiful woman, high-bosomed, tall, stately, yet who danced like a snake. But there was no subsistence in this vision{SUP:4}.

And now I see the white Rose, as if it were in the beak of a swan, in the picture by Michael Angelo in Venice. And that legend too is the legend of BABALON.

But all this is before the veil of the Aethyr. Now will I go

1. "Miracles" of this order constantly occur in the course of operations of Magick. They are by-products.
2. There is no question in my mind that this explanation is correct from the viewpoint of profane scholarship. "Angels" who offer absurd theories about material affairs are false elementals who amuse themselves at the expense of the naivet of the would-be- Magician.
3. In any case forecasts of the future cannot be made from Qabalistic data, which have nothing to do with terrestrial measures of time; e.g. to say that King Brahmadata reigned 120,000 years in Benares, only means that he reigned in a manner congruous with the ideas symbolized by 120 and, on a very grand scale, as indicated by the multiplication by 1000.
4. The allusion may be to one of those who occupied for a time the post of "Scarlet Woman". See _Book 4_, part 4, for a list of these women. (Note. --- A.C. pencilled in the margin of his _Eqx._ here "Myriam Deroxe?" Opposite the next paragraph re. the white Rose he annotated "Leila Waddell?"

and make certain preparations{SUP:1}, and I will return and repeat the call of the Aethyr yet again.

Biskra.

December 18, 1909. 9:20 - 10:5 a.m.

It is not a question of being unable to get into the Aethyr, and trying to struggle through; but one is not anywhere near it{SUP:2}.

A voice comes: When thy dust shall strew the earth whereon She walketh, then mayest thou bear the impress of Her foot. And thou thinkest to behold Her face!

The Stone is become of the most brilliant whiteness, and yet, in that whiteness, all the other colours are implicit{SUP:3}. The colour of anything is but its dullness, its obstructiveness. So is it with these visions. All that they _are_ is falsity. Every idea merely marks where the mind of the Seer was too stupid to receive the light, and therefore reflected it. Therefore, as the pure light is colourless, so is the pure soul black{SUP:4}.

And this is the Mystery of the incest of CHAOS with his daughter{SUP:5}.

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1. In fact, the Seer was the prey of an intolerable uneasiness akin to fear. He was intuitively aware of the terrific nature of the Aethyr, and felt oppressed by the responsibility of seeing and hearing accurately in a manner of such dread importance. He felt even before penetrating the Aire, that he was already near the limit of his powers.
 2. It was not that the Call of the Aethyr had been ill performed, or that its virtue and efficacy were impaired. It was that the Seer being attached to his human instrument, that instrument automatically strove with all its might to escape the impact of so tremendous and so dire an energy which would infallibly be transmitted (to a certain small extent) through the Seer to it. In the same way, in a much lesser manner, there is a limit to the degree of pain a man can inflict on himself, as experiments with the Boulometer (the instrument invented by the Seer to measure this virtue) have shewn. (Note --- it was a self-adjustable thumb screw. --- Note by Yorke)
 3. This means more than the obvious. "The colours of the spectrum compose pure White Light." The Seer could see these colours directly, at the same time as the White. Another case of hyperabyssic logic.
 4. This doctrine is most profound and important. It throws light upon the mystery of evil, and upon the nature of Maya in general.
 5. Chaos is here the Yod of Tetragrammaton, his daughter the final H. This passage is to be studied closely in connection with the previous passages and notes with regard to the formula of {HEB:Heh}{HEB:Vau}{HEB:Heh}{HEB:Yod}; indeed one should preform samyama upon this whole matter.

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There is nothing whatever visible.

But I asked of the Angel that is at my side if the ceremony hath been duly performed. And he says: Yes, the Aethyr is present. It is thou that canst not perceive it, even as I cannot perceive it, because it is so entirely beyond thy conception that there is nothing in thy mind on to which it can cast a symbol, even as the emptiness of space is not heated by the fire of the sun. And so pure is the light that it preventeth the formation of images, and therefore have men called it darkness. For with any lesser light, the mind responds, and makes for itself divers palaces{SUP:1}. It is that which is written: "In my Father's house there are many mansions"; and if the house be destroyed, how much more the mansions that are therein! For this is the victory of BABALON over the Magician that ensorcelled{SUP:2} her. For as the Mother she is 3 by 52, and as the harlot she is 6 by 26; but she is also 12 by 13, and that is the pure unity{SUP:3}. Moreover she is 4 by 39, that is, victory over the power of the 4, and in 2 by 78 hath she destroyed the great Sorcerer {SUP:4}. Thus is she the synthesis of 1 and 2 and 3 and 4, which being added are 10, therefore could she set her daughter upon her own throne, and defile her own bed with her virginity{SUP:5}.

And I ask the Angel if there is any way by which I can make myself worthy to behold the Mysteries of this Aethyr.

And he saith: It is not in my knowledge. Yet do thou make

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1. Note well this thesis. Anything which is not Pure Nothing is ipso facto unbalanced, and therefore imperfect --- indeed illusory.
 2. The path of Beth. Contrast this way of illusion forcibly with the obsession of Microprosopus by Dath. (There are also the difficulties of the Son with the glamour of the path of Gimel and of the Father with the path of Aleph. See 3rd Aire concerning the Three Ways of Delusion that guard the Crown.)
 3. 52 = {HEB:Aleph}{HEB:Mem}{HEB:Yod}{HEB:Aleph}, the fertile mother = 3 = Binah. 26 = {HEB:Heh}{HEB:Vau}{HEB:Heh}{HEB:Yod}; also {HEB:Dalet}{HEB:Bet}{HEB:Koph} = Kabad, the husband of the impure Lilith, and 1 plus 6 plus 9 plus 10, the Sephiroth of the Middle Pillar, the Phallus. 6 = 1 plus 2 plus 3, the Mystic number of Binah; also {Sun} who shines on all alike: {HEB:Aleph}{HEB:Bet}{HEB:Gemel} to collect, {HEB:Bet}{HEB:Dalet} a bear (Venus in Furs), and {HEB:Aleph}{HEB:Heh} a window, the illicit way of ingress into a house. 12 = {HEB:Vau}{HEB:Aleph}{HEB:Heh} the title of Kether, the Unity; 13 = {HEB:Dalet}{HEB:Chet}{HEB:Aleph} = Unity.
 4. 39 = {HEB:Dalet}{HEB:Chet}{HEB:Aleph}{HEB:Heh}{HEB:Vau}{HEB:Heh}{HEB:Yod} "Tetragrammaton is One", although He is composed of 4 letters, hence the triumph over the power of 4, limitation. But this explanation is not as clear, satisfactory and convincing with that singular feeling of ecstatic illumination which one rightly demands of the Qabalistic demonstration. There should be some further gematria of 39 not yet discovered. 2 is Beth, Atu I, Mayan the Great Sorcerer. 78 = Mezla ({HEB:Aleph}{HEB:Lamed}{HEB:Zain}{HEB:Mem}) the Influence from Kether, and the number of the Tarot Cards. I.e., she destroys him by his own energies. {WEH Note: In traditional Qabalah Mezla is not the Influence from Kether, but the omnipresence of Limitless Light of Ain.}
 5. Because she includes her daughter (10) in her own formula, she can use the daughter for Her own purposes.

once more in silence the Call of the Aethyr, and wait patiently upon the favour of the Angel, for He is a mighty Angel, and never yet have I heard the whisper of his wing.

This is the translation of the Call of the Aethyr{SUP:1}.

O ye heavens which dwell in the first Aire, and are mighty in the parts of the earth, and execute therein the judgment of the highest, to you it is said: Behold the face of your God, the beginning of comfort, whose eyes are the brightness of the heavens which provided you for the government of the earth, and her unspeakable variety, furnishing you with a power of understanding, that ye might dispose all things according to the foresight of Him that sitteth on the Holy Throne, and rose up in the beginning, saying, The earth, let her be governed by her parts (this is the prostitution of BABALON to Pan), and let there be division in her (the formation of the Many from the One), that her glory may be always ecstasy and the irritation of orgasm. Her course let it round with the heavens (that is, let her way be always harmonious with heaven), and as an handmaid let her serve them (that is, the Virgin of Eternity climbing into the bed of CHAOS). One season let it confound another (that is, let there be unwearying variety of predicates){SUP:2}, and let there be no creature upon or within her the same (that is, let there be an unwearying variety of subjects){SUP:3}. All her members let them differ in their qualities, and let there be no one creature{SUP:4} equal with another (for if there were any duplication or omission, there would be no perfection in the whole). The reasonable creatures of the earth and men, let them vex and weed out one another (this is, the destruction of reason by internecine conflicts in the course of redemption). And their dwelling places, let them forget their names. (This is, the arising of Nemo.) The work of man and his pomp, let them be defaced. (That is, in the Great Work man must lose his personality.) His building, let it be a cave for the Beast of the Field. ("His building" means the Vault of the Adepts, and the "Cave" is the Cave of the Mountain of Abiegnus,

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1. This reversal of the evident exoteric meaning of the Call is stupendous. This book, 418, is full of similar interpretations "by the rule of contraries". But this rule must be applied with skill and discretion, if error is to be avoided. It is a lamentable fact that a worthy Zelator of A.{SUP:..}. A.{SUP:..}., one Frater Achad, having been taught (patiently enough) by the Seer to use this formula, was lured by his vanity to suppose that he had discovered it himself, and proceeded to apply it indiscriminately. He tried to stand the Serpent of Wisdom on its head, and argued that as he was a $1x = 10\{\text{square } x\}$ of the Order, he must equally be a $10x = 1\{\text{square } x\}$. As _The Book of Lies_ says, "I wrenched DOG backwards to find God; now God barks!" He would have been better advised to reverse his adored ONE and taken a dose of ENO! (ENO, an English purgative. T.)
 2. The infinity of Nuit.
 3. The infinity of Hadit.
 4. i.e. an "Event, the fundamental unit of Manifested Existence.

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and the "Beast" is he upon whom BABALON rideth, and the "Field" is the supernal Eden.) Confound

her understanding with darkness. (This sentence is explained by what has been said concerning Binah.) For why, it rejoiceth me concerning the Virgin and the Man{SUP:1}. (Kelly did not understand this Call at all, and he would not believe this sentence was written so, for it seemed to contradict the rest of the Call, so he altered it.) One while let her be known and another while a stranger, (that is, the Mystery of the Holy One being at the same time identical with everything and apart from it), because she is the bed of an harlot, and the dwelling of him that is fallen. (That is that Mystery which was revealed in the last Aethyr; the universe being, as it were, a garden wherein the Holy Ones may take their pleasure.) O ye heavens, arise; the lower heavens beneath you, let them serve you. (This is a command for the whole of things to join in universal rapture.) Govern those that govern; cast down such as fall; bring forth those that increase; and destroy the rotten. (This means that everything shall take its own pleasure in its own way.{SUP:2}) No place let it remain in one number. ("No place" is the infinite Ain . . . "Let remain in one number"; that is, let it be concentrated in Kether.) Add and diminish until the stars be numbered. (It is a mystery of the Logos being formulated by the Qabalah, because the stars, are all letters of the Holy Alphabet, as it was said in a former Aethyr.) Arise! Move! and Appear! before the covenant of his mouth which he hath shewn unto us in his Justice. ("The Covenant" is the letter Aleph; "His mouth", pe; "His Justice", lamed; and these add up again to Aleph, so that it is in the letter Aleph, which is zero, thus symbolizing the circles of the Aethyrs, that he calleth them forth. But men thought that Aleph was the initial ARR, cursing, when it was really the initial of AChD, unity, and AHBH, love. So that it was the most horrible and wicked blasphemy of the blackest of all the black brothers to begin Barashith with a beth, with the letter of the Magician. Yet, by this simple device, hath he created the whole illusion of sorrow.{SUP:3}) Open the mysteries of your creation, and make us partakers of the undefiled knowledge. (The word here is "IADNAMAD" is not the ordinary word for knowledge. It is a word of eight letters, which is the secret name of God, summarized in the letter cheth; for which see the Aethyr which

1. In Kelly's original: "It repenteth Me that I have made Man." Kelly was in constant trouble with his education as an orthodox Christian; also Dee forced him to reject the True Messengers, whose discourse implied antinomian Pantheism.
2. One general application of the Law of Thelema. It is a stupid error to try to make a silk purse out of a sow's ear; it hurts both parties to the transaction. The basic blunder is to set up an arbitrary ideal standard of "what ought to be". The "evil beginnings" on all planes have a proper and a useful function. A strong healthy man cannot be made by putting him in irons and protecting him artificially from all the "dangers of life."
3. The passage is criticism of an obscure doctrine of the Qabalah. There is however a real mystery behind the rhetoric. {WEH Note: The doctrine in Qabalah is that the Aleph remained in the mouth of the Creator, and Beth was the first letter to manifest. This comes partly from Aleph being the first letter and partly from Aleph being unpronouncable without another letter. Aleph is a pure aspirant. Beth in Hebrew signifies "in" as in "in the beginning". What does all This bear on Crowley's use of "Hadit" from the Stele, in place of the more common "BaHadit", Egyptian for entrance into the Winged Disk of the Sun?}

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correspondeth to that letter, the twelfth Aethyr.{SUP:1})

Now from time to time I have looked into the Stone, but never is there any image therein, or any hint thereof; but now there are three arrows, arranged thus:

[Figure here: Three arrows intersecting in the common centers of the three shafts. Two are diagonal, forming an "X" with points to top and fledging to bottom. The third is vertical, bisecting the "X" with point below and fledging to the top.]

This is the letter Aleph in the Alphabet of Arrows.

(I want to say that while I was doing the translation of the Call of the Aethyrs, the soles of my feet were burning, as if I were on red hot steel.{SUP:2})

And now the fire was spread all over me, and parches me, and tortures me. And my sweat is bitter like poison. And all my blood is acrid in my veins, like gleet. I seem to be all festering, rotting; and the worms eating me while I am yet alive.

A voice, neither in myself nor out of myself, is saying: Remember Prometheus; remember Ixion{SUP:3}.

I am tearing{SUP:4} at nothing. I will not heed. For even this dust{SUP:5} must be consumed with fire.

And now, although there is no image, at last there is a sense of obstacle, as if one were at length drawing near to the frontier

1. All these passages in brackets are the *_currente lingua_* explanations of the Seer (to himself) as each new phrase of the text was delivered by the Angel. To understand how startling it all was to him, one must remember that he had been using this Call, in its own obvious sense, for many weeks, and always with the utmost force and solemnity. His only warning had been the intuitive feeling that the Call was really a rejoicing at the opening of the 9th Aire. And he had thought this merely subjective, due to the relief of having passed through the Abyss.
2. This was certainly due to no ordinary cause. The Seer was lying on the roof of the Hotel Royal at Biskra in the shade of the minaret. It was a cool bright morning.
3. Prometheus stole the fire of Jupiter. Ixion attempted the virtue of Juno. The Seer, in trying to penetrate this most holy Aire, was similarly presumptuous.
4. He was using the Sign of the Rending of the Veil, (See *_Liber O_*, *_Eqx_*. I, No. 2) against the obscurity of the Aire.
5. i.e. the Magister Templi. See 6th Aethyr et al. supra. Only a Magus can truly pierce the veil of BABALON. It is written (of Isis), "No man (i.e., Nemo, the Magister Templi) hath lifted my veil." But to lift it and look upon HER is one thing; to possess HER another!

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of the Aethyr.

But I am dying.

I can neither strive nor wait. There is agony in my ears, and in my throat, and mine eyes have been so long blind that I cannot remember that there ever was such a thing as sight{SUP:1}.

And it cometh to me that I should go away, and await the coming of the veil of the Aethyr; not here. I think I will go to the Hot Springs{SUP:2}.

So I put away the Stone upon my breast.

Biskra

10:15-11:52 a.m.

Flashes of lightning are playing in the Stone, at the top; and at the bottom of the Stone there is a black pyramid{SUP:3}, and at the top thereof is a vesica piscis. The vesica piscis{SUP:4} is of colourless brilliance.

The two curves of Pisces are thus:

[Figure here: The Pisces sign without the cross-line. In Essence ") (" , but larger with thick curves.]

They are the same curves as the curves of vesica piscis, but turned round{SUP:5}.

And a voice comes: How can that which is buried in the pyramids{SUP:6} behold that which descendeth unto its apex{SUP:7}?

1. The physical exhaustion of the Seer was complete. He realized that further effort was impossible; and --- more also! --- that had he suddenly succeeded, while in this state, the fury of the impact of the Energy of the Aire would have been instantly destructive of his physical form.
2. Hammam Salahin: Sulphurous waters, admirably apt to the idea of BABALON, whom the Seer intuitively understood to be the Soul of this Second Aire.
3. Black for Binah. The pyramid for the phallus, for she is also androgyne. Or, as an unit of Her City, beneath the Night of Pan. See 14th Aire.
4. The most perfect and mysterious of the symbols of the Feminine Principle. Its mathematical correspondences are of the greatest importance. See _The Canon_ and several other treatises on Qabalistic Geometry.
5. This is the last desperate attempt of the Rauch of the Seer to escape the Terror of the Presence of Babalon. 6. i.e. the Magister Templi.
7. This apparently simple phrase conceals an allusion of the most sublime and terrific import. See _AL_ I, 14, 16, 19. Also _The Book of Lies_, caps. 4 and 15. Mohammed said, "Cursed be he that maketh himself Earth, and Woman Heaven!" For he understood this Formula as of enormous Magical Power and wished to keep it from the profane, who might abuse it, or injure themselves by ignorant of imprudent application.

Again it comes to me, without voice: Therefore is motherhood the symbol of the Masters. For first they must give up their virginity to be destroyed, and the seed must lie hidden in them until the nine moons wax and wane, and they must surround it with the Universal Fluid. And they must feed it with the blood for fire. Then is the child a living thing. And afterwards is much suffering and much joy, and after that are they torn asunder, and this is all their thank, that they give it to suck{SUP:1}.

All this while the vision in the Shew-Stone stays as it was, save that the lightning grows more vehement and clear; and behind the vesica piscis is a black cross{SUP:2} extending to the top and to the edges of the Stone. And now blackness spreads, and swallows up the images.

Now there is naught but a vast black triangle having the apex downwards{SUP:3}, and in the centre of the black triangle is the face of Typhon, the Lord of the Tempest, and he crieth aloud: Despair! Despair! For thou mayest deceive the Virgin, and thou mayest cojole the Mother; but what wilt thou say unto the ancient Whore that is throned in Eternity? For if she will not, there is neither force nor cunning, nor any wit, that may prevail upon her.

Thou canst not woo her with love{SUP:4}, for she _is_ love. And she hath all, and hath no need of thee.

And thou canst not woo her with gold{SUP:5}, for all the Kings and captains of the earth, and all the gods of heaven, have showered their gold upon her. Thus hath she all, and hath no need of thee.

And thou canst not woo her with knowledge, for knowledge is the thing that she hath spurned{SUP:6}. She hath it all, and hath no need of thee.

And thou canst not woo her with wit{SUP:7}, for her Lord is Wit.

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1. See _The Book of Lies_, Cap. 3.
 2. This seems to refer to Thmaist, whose Aeon will succeed that of Horus. She is Atu VIII referring to Libra, the House of Venus. In her also, then, is BABALON the Ageless Virgin-Harlot, our Mother as our Concubine.
 3. Cf. 3rd Aire, , the vision of Lilith. This triangle seems to symbolize Limitation or Restriction; or so the sequel implies.
 4. The path of {HEB:Dalet}, Daleth. BABALON is thus shewn as more than merely Binah.
 5. Tiphareth is below Her.
 6. Dath, the outcast into the Abyss, beneath Her.
 7. Chokmah, the Highest Wisdom.

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She hath it all, and hath no need of thee. Despair! Despair!

Nor canst thou cling to her knees and ask for pity; nor canst thou cling to her heart and ask for love; nor canst thou put thine arms about her neck, and ask for understanding; for thou had all these{SUP:1}, and

they avail thee not. Despair! Despair!

Then I took the Flaming Sword{SUP:2}, and I let it loose against Typhon, so that his head was cloven asunder, and the black triangle dissolved in lightnings{SUP:3}.

But as he parted his voice broke out again: Nor canst thou win her with the Sword, for her eyes are fixed upon the eyes of Him in whose hand is the hilt of the Sword{SUP:4}. Despair! Despair!

And the echo of that cry was his word, which is identical, although it be diverse: Nor canst thou win her by the Serpent{SUP:5}, for it was the Serpent that seduced her first. Despair! Despair!

(Yet he cried thus as he fled:)

I am Leviathan, the great Lost Serpent of the Sea. I writhe eternally in torment, and I lash the ocean with my tail into a whirlpool of foam that is venomous and bitter, and I have no purpose. I go no whither. I can neither live nor die. I can but rave and rave in my death agony. I am the Crocodile{SUP:6} that eateth up the children of men. And through the malice of BABALON I hunger, hunger, hunger.

All this while the Stone is more inert than ever yet; a thousand times more lifeless than when it is not invoked. Now, when it kindles, it only kindles into its physical beauty. And now upon

1. As shewn in the previous note, the Magister Templi, though he can lift Her Veil and behold Her with understanding, is unable to meet Her as an equal and possess Her.
2. This has its hilt in Kether, and its point in Malkuth. the Seer uses the entire Hierarchy of Existence against the destroyer of Osiris.
3. His energy is transmuted into the primeval Manifestation of the Divine Will.
4. i.e. She is wholly set upon Kether. Only when Her Lover is wholly in His loftiest Selfhood can He possess Her.
5. The Serpent of Wisdom, the 22 Paths which join the 10 Sephiroth. It is thus the complement of the Flaming Sword. The legend of Heva and Nachash is drawn from the mystical Doctrine here in question. This Serpent is the totality of Magical Manifestation, the Beauty of the 22 Palaces (Atu) of Wisdom. She is at once the Mother and the Sister of Her adulterous Lord, Mayan, the Logos who created the universe of illusion.
6. Generally speaking, the monsters which inhabit water symbolize evil --- in all senses, from the grossest to the most exalted. They represent the falling into Passivity; whereras the Activity of Energy is the Idea of Joy.

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the face of it is a great black Rose, each of whose petals, though it be featureless, is yet a devil-face. And all the stalks are the black snakes of hell. It is alive, this Rose; a single thought informs it. It comes to clutch, to murder. Yet, because a single thought alone informs it, I have hope therein.

I think the Rose has a hundred and fifty-six petals, and though it be black, it has the luminous

blush{SUP:1}.

There it is, in the midst of the Stone, and I cannot see anyone who wears it.

Aha! Aha! Aha! Shut out the sight{SUP:2}!

Holy, Holy, Holy art thou!

Light, Life and Love are like three glow-worms at thy feet: the whole universe of stars, the dewdrops on the grass whereon thou walkest!

I am quite blind{SUP:3}.

Thou art Nuit! Strain, strain, strain my whole soul{SUP:4}!

A ka dua
Tuf ur biu
Bi a'a chefu
Dudu ner af an nuteru{SUP:5}.

Falutli! Falutli{SUP:6}!

I cling unto the burning Aethyr like Lucifer that fell through the Abyss, and by the fury of his flight kindled the air.

And I am Belial, for having seen the Rose upon thy breast, I have denied God.

And I am Satan! I am Satan! I am cast out upon a burning

1. This Black Rose is then the veil of BABALON Herself. It is the repulsiveness which is one half of Fascination.
2. Thus suddenly --- BABALON --- breaks through to her lover.
3. This is meant in its normal physical sense. The Seer supposed at the time that he had actually lost his sight.
4. Against the appalling conviction that he had been stricken blind for his presumption in daring to aspire to BABALON in so intimate a sense he gathered himself together in a furious assault upon Her.
5. From the Stele of Revealing.
6. The outburst of the orgasm (see Note 3, page 38). It continued unabated throughout the whole of the vision. The Seer was all this time seated in the water of the hot spring, struggling with all the pressure on his body, and roaring aloud in the intensity of his agony or ecstasy. This helped him to endure physically the continuous spasm of Joy.

crag! And the sea boils about the desolation thereof. And already the vultures gather, and feast upon my flesh.

Yea! Before thee all the most holy is profane, O thou desolator of shrines! O thou falsifier of the oracles of truth! Ever as I went, hath it been thus. The truth of the profane was the falsehood of the Neophyte, and the truth of the Neophyte was the falsehood of the Zelator! Again and again the the fortress mut be battered down! pylon must be over thrown! Again and again must the gods be desecrated!

And now I lie supine before thee, in terror and abasement. O Purity! O Truth! What shall I say? My tongue cleaveth to my jaws, O thou Medusa that hast turned me to stone! Yet is that stone the stone of the philosophers. Yet is that tongue Hadit.

Aha! Aha{SUP:1}!

Yea! Let me take the form of Hadit{SUP:2} before thee, and sing:

A ka dua
Tuf ur biu
Bi a'a chefu
Dudu ner af an nuteru.

Nuit! Nuit! Nuit! How art thou manifested in this place! This is a Mystery ineffable. And it is mine, and I can never reveal it either to God or to man. It is for thee and me !

Aha! Aha!

A ka dua
Tuf ur biu
Bi a'a chefu
Dudu ner af an nuteru.

. . . My spirit is no more; my soul is no more. My life leaps out into annihilation!

A ka dua
Tuf ur biu
Bi a'a chefu
Dudu ner af an nuteru.

1. AHA = {HEB:Aleph}{HEB:Heh}{HEB:Aleph} = 7. It is therefore a God-name of Venus. Interpreted by Yetziratic attribution, it is "The Crossing of our Lady ({HEB:Heh} = the Supernal Mother) in the air ({HEB:Aleph})." It is also the Pentagram between two Swastikas. The symbolism of this word, simple as it is, is far too extensive to discuss adequately in a note. It must be studied intimately and at length by the Postulant

2. Hadit is a mathematical expression rather than a God. By his form is meant the Winged Globe, which is used in the Stele of Revealing to represent Him.

It is the cry of my body! Save me! I have come too close. I have come too close to that which may not be endured. It must awake, the body; it must assert itself.

It must shut out the Aethyr, or else it is dead.

Every pulse aches, and beats furiously. Every nerve stings like a serpent. And my skin is icy cold{SUP:1}.

Neither God nor man can penetrate the Mystery of the Aethyr.

(Here the Seer mutters unintelligibly.)

And even that which understandeth cannot hear its voice. For to the profane the voice of the Neophyte is called silence, and to the Neophyte the voice of the Zelator is called silence. And so ever is it.

Sight is fire, and is the first angle of the Tablet{SUP:2}; spirit is hearing, and is the centre thereof; thou, therefore, who art all spirit and fire, and hast no duller elements in thy star; thou art come to sight at the end of thy will. And if thou wilt hear the voice of the Aethyr{SUP:3}, do thou invoke it in the night, having no other light but the light of the half moon. Then mayest thou hear the voice, though it may be that thou understandeth it not. Yet shall it be a potent spell, whereby thou mayest lay bare the womb of thy understanding to the violence of CHAOS.

Now, therefore, for the last time, let the veil of the Aethyr be torn.

Aha! Aha! Aha! Aha! Aha! Aha! Aha!

A ka dua
Tuf ur biu
Bi a'a chefu
Dudu ner af an nuteru{SUP:4}.

.....

1. This was in a pool almost inconveniently hot to the normal sense.
2. Meaning, the four watchtowers of the universe (_Eqx_. I, VII). For the attributions of the Senses to the Elements see _777_. The growing intelligibility of the words indicates the exhaustion of the rapture of the Seer. The gradual withdrawal of the immanence of BABALON.
3. Hitherto, the intellectual content of the Aethyr has been marked by the Moral (or rather Spiritual) Ravishment of the Seer by BABALON.
4. At this point the Seer sank back exhausted. The Scribe, fearing that he might be drowned, assisted him to come out of the Pool.

This Aethyr must be left unfinished then until the half moon.

Hammam Salahin.

December 18, 1909 3:10 - 4:25 p.m.

An olvah nu arenu olvah. Diraeseu adika va paretanu poliax poliax in vah rah ahum subre fifal. Lerthexanax. Mama ra-la hum fifala maha{SUP:1}.

All this is the melody of a flute, very faint and clear. And there is sort of a sub-tinkle of a bell.

And there is a string instrument, somewhat like a zither. And there is a human voice.

And the voice comes: this is the Song of the Sphinx, which she singeth ever in the ears of men.

And it is the song of the syrens. And whoever heareth it is lost{SUP:2}.

I	III
Mu pa telai,	O chi balae
Tu wa melai	Wa pa malae: --
A, a, a	Ut! Ut! Ut!
Tu fu tulu!	Ge; fu latrai,
Tu fu Tulu	Le fu malai
Pa, Sa, Ga.	Kut! -- Hut! -- Nut.
II	IV
Qwi Mu telai	AI OAI
Ya Pa melai;	Rel moai
u, u, u.	Ti -- Ti -- Ti!
'Se gu melai;	Wa la pelai
Pe fu telai,	Tu fu latai
Fu tu lu.	Wi, Ni, Bi.

1. This began instantly on the resumption of the Vision. We must assume that the Angel of the Aire, or one of His ministers, undertook the task of preparing the Seer for the "voice of the Aethyr" in this manner. --- It is the language of the Sappho-Calypso angel, commonly called Bathyllic. Its translation is:

"Now it glides in to the heaven-home, glides. Seducingly the mentrila of the begotten one of the Holy Head (or Skull) takes hold of the soft tissues, subtly plying its shuttle. Light follows the explosion. The soft tissues, cleaving to the shuttle, pump out every drop of water from the well."

2. The Magical Fascination of the whole Aethyr is something quite apart from, and beyond, almost anything else in the experience of the seer. The effort upon him, 31 Equinoxes later, of writing these notes, is quite extraordinary. The memory of it diminishes the value of the rest of his life, with few excepted incidents, almost to nothing.

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Translation of Song.

I

Silence! the moon ceaseth (her motion),
That also was sweet
In the air, in the air, in the air!
Who Will shall attain!
Who Will shall attain
By the Moon, and by Myself, and by the Angel of the Lord!

II

Now Silence ceaseth
And the moon waxeth sweet;
(It is the hour of) Initiation, Initiation, Initiation.
The kiss of Isis is honeyed;
My own Will is ended,
For Will hath attained.

III

Behold the lion-child swimmeth (in the heaven)
And the moon reeleth: --
(It is) Thou! (It is) Thou! (It is) Thou!
Triumph; the Will stealeth away (like a thief),
The Strong Will that staggered
Before Ra Hoor Khuit! -- Hadit! -- Nuit!

IV

To the God OAI{SUP:1}
Be praise
In the end and the beginning!
And may none fall

Who Will attain
The Sword, the Balances, the Crown!

And that which thou hearest is but the dropping of the dews from my limbs, for I dance in the night,
naked upon the grass, in shadowy places, by running streams.

Many are they who have loved the nymphs of the woods, and of the wells, and of the fountains, and of
the hills. And of these some were nympholept. For it was not a nymph, but I myself that walked upon the
earth taking my pleasure. So also there were many images of Pan, and men adored them, and as a
beautiful god he made their olives bear double and their vines increase; but some were

1. The reversal of the formula of IAO (see _Book 4_, part 3) implies roughly, the general Mystical, as
opposed to the general Magical, Process.

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slain by the god, for it was I that had woven the garlands about him{SUP:1}.

Now cometh a song.

So sweet is this song that no one could resist it. For in it is all the passionate ache for the moonlight, and
the great hunger of the sea, and the terror of desolate places, --- all things that lure men to the
unattainable.

Omari tessala marax,
tessala dodi phornepax.
amri radara poliax
armana piliu.
amri radara piliu son';
mari narya barbiton
madara anaphax sarpedon
andala hriliu.

Translation

I am the harlot that shaketh Death.
This shaking giveth the Peace of Satiated Lust.
Immortality jetteth from my skull,
And music from my vulva.
Immortality jetteth from my vulva also,
For my Whoredom is a sweet scent like a seven-stringed instrument,
Played unto God the Invisible, the all-ruler,
That goeth along giving the shrill scream of orgasm.

Every man that hath seen me forgetteth me never, and I appear oftentimes in the coals of the fire, and upon the smooth white skin of woman, and in the constancy of the waterfall, and in the emptiness of deserts and marshes, and upon great cliffs that look seaward; and in many strange places, where men seek me not. And many thousand times he beholdeth me not. And at last I smite myself into him as a vision smiteth into a stone, and whom I call must follow.

Now I perceive myself standing in a Druid circle, in an immense open plain.

A whole series of beautiful visions of deserts and sunsets and islands in the sea, green beyond imagination But there is no subsistence in them{SUP:2}.

-
1. From this it would appear that BABALON (who is speaking through one of Her ministers) is the Feminine (or Androgyne) equivalent and not merely complement --- of Pan. This is shewn in many of Her images.
 2. These visions are semi-distractions, due to the Seer's human weakness, which could not endure the rapture of the Voice. "Wisdom says: be strong! Then canst thou bear more joy." _AL_, II, 70. During the great revelation of the Cairo Working, the Seer had been similarly ravished, and fainted under the excess of Enthusiasm.

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A voice goes on: this is the holiness of fruitless love and aimless toil. For in doing the thing for the things's sake is concentration, and this is the holiest of them that suit not the means to the end. For therein is faith and sympathy and a knowledge of the true Magick{SUP:1}.

Oh my beloved, that fliest in the air like a dove, beware of the falcon! oh my beloved, that springest upon the earth like a gazelle, beware of the lion!

There are hundreds of visions, trampling over one another. In each one the Angel of the Aethyr is mysteriously hidden.

Now I will describe the Angel of the Aethyr until the voice begins again.

He is like one's idea of Sappho and Calypso, and all seductive and deadly things{SUP:2}; heavy eye-lids, long lashes, a face like ivory, wonderful barbaric jewellery, intensely red lips, a very small mouth, tiny ears, a Grecian face. Over the shoulders is a black robe with a green collar; the robe is spangled with golden stars; the tunic is a pure soft blue.

Now the whole Aethyr is swallowed up in a forest of unquenchable fire, and fearlessly through it all a show-white eagle flies. And the eagle cries: the house also of death{SUP:3}. Come away! The volume of the book is open, the Angel waiteth without, for the summer is at hand. Come away! For the Aeon is measured, and thy spans allotted. Come away! For the mighty sounds have entered into

1. _AL_ I, 44. "For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect." This doctrine is fundamental to all working soever. Its neglect vitiates (by a paradox curious enough) all fruitfulness in any operation. One may indeed distinguish work worthy of being performed from menial toil (such as that of statesmen, financiers, and sewer rats) by this criterion. (Faith, spelt empirically {GRK:phi}{GRK:alpha}{GRK:iota}{GRK:theta} --- a practice not to be commended or even defended -- it being of the nature of paranomasia -- is equivalent to {HEB:Resh}{HEB:Shin}{HEB:Koph} --- lawful.)
2. BABALON, "in whom all power is given," is the Teh, Sakhi, {HEB:Heh}. She is seductive and deadly, being the Disturber of the Total Equilibrium of the Absolute Zero, which considered as a positive Idea, is Existence in perfect Peace, an immutable Essence. But He cannot truly exist without Her; and through Her therefore comes Change, which is Love and Death.
3. See the 11th Call, which invokes {Spirit} of {Water}, the Princess of the Lotus of the Floods. (The reading is a variant of that given in the official A{'.} A{'.} ritual.) The Eagle is snow-white for Her purity; and He is the White Eagle of the Alchemists.

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every angle{SUP:1}. And they have awakened the Angels of the Aethyrs that slept these three hundred years{SUP:2}.

For in the Holy letter Shin, that is the Resurrection in the Book of Thoth, that is the Holy Spirit in the Trinity, that is three hundred in the tale of the years{SUP:3}, hath the tomb been opened, so that this great wisdom might be revealed.

Come away! For the Second Triad is completed, and there remaineth only the Lord of the Aeon, the Avenger, the Child both Crowned and Conquering, the Lord of the Sword and the Sun, the Babe in the Lotus, pure from his birth, the Child of suffering, the Father of justice, unto whom be the glory throughout all the Aeon{SUP:4}!

Come away! For that which was to be accomplished is accomplished, seeing that thou hadst faith unto the end of all.

In the letter N the Voice of the Aethyr is ended{SUP:5}.

Biskra, Algeria.

December 20, 1909. 8:35 - 9:15 p.m.

The Cry of the 1st Aethyr, Which is Called LIL{SUP:6}

First, let praise and worship and honour and glory and great thank be given unto the Holy One, who hath permitted us to come thus far, who hath revealed unto us the ineffable mysteries, that they might be disclosed before men. And we humbly beseech His

-
1. See the Keys, especially the 5th and 6th, where the angles (of the Watch Towers) are specifically mentioned.
 2. i.e. since the Working of Dr. John Dee and Sir Edward Kelly.
 3. {HEB:Shin} = 300: also {HEB:Shin} = Atu XX, "The Last Judgment" (or Resurrection, as implied in the usual form of the Atu). {HEB:Shin} = < = Spirit in the regular attribution (the triple Gue (sic) of Fire; see the Acts of the Apostles). 300 = {HEB:Mem- final}{HEB:Yod}{HEB:Heh}{HEB:Lamed}{HEB:Aleph}{HEB:Chet}{HEB:Vau}{HEB:Resh} = Rauch Elohim the Spirit of the Gods.
 4. The Seer had absolutely forgotten this prophecy, and was amazed at the final identification of the Child in LIL with Hoor.
 5. This implies that the Voice of the Aethyr ends never! For N is the vibration which continues through the nostrils. See _Book 4_, part 3 on the word AUGMN, whereby the Seer rebuked and perfected the Aum of the Rishis. N = {HEB:Nun}, the letter of Sexual immortality, the formula of Perfection through putrefaction.
 6. LIL = {Cancer}{Aquarius}{Cancer} = 76 = {HEB:Nun- final}{HEB:Vau}{HEB:Yod}{HEB:Bet}{HEB:Chet} = Secret, a refuge; {HEB:Chet}{HEB:Chet}{HEB:Yod}{HEB:Nun} rest, peace; and {HEB:Dalet}{HEB:Bet}{HEB:Ayin}, a Servant (in the noble sense). In Hebrew LIL would be 70, the eye of Horus, {HEB:Ayin}. But see a previous note on the twelvefold table, 15th Aethyr, where these letters rule the Universe. (scil. that of the present Aeon.)

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infinite goodness that he will be pleased to manifest unto us even the Mystery of the First Aethyr{SUP:1}.

(Here followeth the Call of the Aethyr.)

The veil of the Aethyr is like the veil of night, dark azure, full of countless stars. And because the veil is infinite, at first one seeth not the winged globe of the sun that burneth in the centre thereof. Profound peace filleth me, --- beyond ecstasy, beyond thought, beyond being itself, IAIDA. (This word means "I am", but in a sense entirely beyond being.)

(_Note_. --- In Hebrew letters it adds to 26. In Hebrew letters the name of the Aethyr is 70, ayin; but by turning the Yetziratic attributions of the letters into Hebrew, it gives 66{SUP:2}, is the sum of the numbers from 0 to 11.)

Yes; there is peace. There is no _tendency_ of any sort, much less any observation or feeling or impression. There is only a faint consciousness, like the scent of jasmine.

The body of the Seer is rested in a waking sleep that is deeper than sleep, and his mind is still; he seems like a well in the desert, shaded by windless palms.

And it is night; and because the night is the whole night of space, and not the partial night of earth, there

is no thought of dawn. For the light of the Sun maketh illusion, blinding man's eyes to the glory of the stars. And unless he be in the shadow of the earth, he cannot see the stars. So, also, unless he be hidden from the light of life, he cannot behold Nuit. Here, then, do I abide in unalterable midnight, utterly at peace.

I have forgotten where I am, and who I am. I am hanging in nothing.

1. The Seer was only too well aware that, considering the dire straits to which he was put to obtain the Second Aire, he was surely incapable of penetrating the First. In fact, only a full Magus could pierce the Second properly, and for the First, none but an Ipsissimus would be competent. This apprehension was in fact justified. Only now and then was he able to live at the level of LIL; much of the Vision and the Voice here printed is but a pale reflection in Rauch (and even that at the cost of infinite effort) of the Word of the Angel of the Aethyr. These "Ersatz-words" are indicated in the present edition by square brackets.

2. i.e. by taking I as Luna. In the note in the title, we have taken it as {Cancer}, experience having shewn that this mode is more accurate. L is {Moon} in her decrease, and {Cancer} her house. But the Enochian alphabet is referred to the Zodiac and the Elements; only indirectly to the planets; and it is imprudent to make any exception.

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Now the veil opens of itself. (To Scribe. Come nearer; I don't want to have to speak so loudly.)

It is a little child covered with lilies and roses. He is supported by countless myriads of Archangels. The Archangels are all the same colourless brilliance, and every one of them is blind. Below the Archangels again are many, many other legions, and so on far below, so far that the eye cannot pierce. And on his forehead, and on his heart, and in his hand, is the secret sigil of the Beast{SUP:1}. And of all this the glory is so great that all the spiritual senses fail, and their reflections in the body fail.

It is very strange. In my heart is rapture, holy and ineffable, absolutely beyond emotion; beyond even that bliss called Ananda, infinitely calm and pure. Yet at the gates of mine eyes stand tears, like warriors upon the watch, that lean on their spears, listening{SUP:2}.

The great and terrible Angel keeps on looking at me, as if to bar me from the vision. There is another forcing my head down in sleep.

(It's very difficult to talk at all, because an impression takes such an immense time to travel from the will to the muscles. Naturally, I've no idea of time.)

I have gone up again to the child, led by two Angels, abasing my head.

This child seems to be the child that one attempted to describe in "The Garden of Janus.{SUP:3}"

Every volition is inhibited. I have tried to say a lot, but it has always got lost on the way.

Holy art thou, O more beautiful than all the stars of the Night!

There has never been such peace, such silence. But these are _positive_ things. Singing praises of things eternal amid the flames of first glory, and every note of every song is a fresh flower in the garland of peace.

This child danceth not, but it is because he is the soul of the two dances, --- the right hand and the left hand, and in him they are one dance, the dance without motion.

- 1.
2. There are long intervals between many of these paragraphs, the Seer having been lost to Being. The reader will note that "The Great and Terrible Angel" has not been mentioned, but comes in suddenly. This was because the Seer's speech was inaudible, or never occurred. This angel was the "Higher Genius" of the Seer.
3. See the _Winged Beetle_ and _Eqx_. I, No. 3.

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There is dew on all the fire. Every drop is the quintessence of the ecstasy of stars.

Yet a third time am I led to him, prostrating myself seven times at every step. There is a perfume in the air, reflected down even to the body of the seer. That perfume thrills his body with an ecstasy that is like love, like sleep.

And this is the song:

I am the child of all who am the father of all, for from me come forth all things, that I might be. I am the fountain in the snows, and I am the eternal sea. I am the lover, and I am the beloved, and I am the first-fruits of their love. I am the first faint shuddering of the Light, and I am the loom wherein night weaveth her impenetrable veil.

I am the captain of the hosts of eternity; of the swordsmen and the spearmen and the bowmen and the charioteers. I have led the armies of the east against the armies of the west, and the armies of the west against the armies of the east. For I am Peace.

My groves of olive were planted by an harlot, and my horses were bred by a thief. I have trained my vines upon the spears of the Most High, and with my laughter have I slain a thousand men.

With the wine in my cup have I mixed the lightnings, and I have carved my bread with a sharp sword.

With my folly have I undone the wisdom of the Magus, even as with my judgments I have overwhelmed

the universe. I have eaten the pomegranate in the House of Wrath, and I have crushed out the blood of my mother between mill-stones to make bread.

There is nothing that I have not trampled beneath my feet. There is nothing that I have not set a garland on my brow. I have wound{SUP:1} all things about my waist as a girdle. I have hidden all things in the cave of my heart. I have slain all things because I am Innocence. I have lain with all things because I am Untouched Virginity. I have given birth to all things because I am Death.

Stainless are my lips, for they are redder than the purple of the vine, and of the blood wherewith I am intoxicated. Stainless is my forehead, for it is whiter than the wind and the dew that cooleth it.

I am light, and I am night, and I am that which is beyond them.

I am speech, and I am silence, and I am that which is beyond them.

I am life, and I am death, and I am that which is beyond them.

1. {WEH Note: In this Word lurks a Pun that is Key to all the Work.}

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I am war, and I am peace, and I am that which is beyond them.

I am weakness, and I am strength, and I am that which is beyond them.

Yet by none of these can man reach up to me. Yet by each of them must man reach up to me.

Thou shalt laugh at the folly of the fool. Thou shalt learn the wisdom of the Wise. And thou shalt be initiate in holy things. And thou shalt be learned in the things of love. And thou shalt be mighty in the things of war. And thou shalt be adept in things occult. And thou shalt interpret the oracles. And thou shalt drive all these before thee in thy car, and though by none of these canst thou reach up to me, yet by each of these must thou attain to me. And thou must have the strength of the lion, and the secrecy of the hermit. And thou must turn the wheel of life. And thou must hold the balances of Truth. Thou must pass through the great Waters, a Redeemer. Thou must have the tail of the scorpion, and the poisoned arrows of the Archer, and the dreadful horns of the Goat. And so shalt thou break down the fortress that guardeth the Palace of the King my son. And thou must work by the light of the Star and of the Moon and of the Sun, and by the dreadful light of judgment that is the birth of the Holy Spirit within thee. When these shall have destroyed the universe, then mayest thou enter the palace of the Queen my daughter{SUP:1}.

Blessed, blessed, blessed; yea, blessed; thrice and four times blessed is he that hath attained to look upon thy face. For I will hurl thee forth from my presence as a whirling thunderbolt to guard the ways, and whom thou smitest shall be smitten indeed. And whom thou lovest shall be loved indeed. And whether

by smiting or by love thou workest, each one shall see my face, a glimmer through a thousand veils. And they shall rise up from love's sleep or death's, and gird themselves with a girdle of snake-skin for wisdom, and they shall wear the white tunic of purity, and the apron of flaming orange for will, and over their shoulders shall they cast the panther's skin of courage. And they shall wear the nemyss of secrecy and the ateph crown of truth. And on their feet shall they put sandals made of the skin of breasts, that they may trample upon all they were, yet also that its toughness shall support them, and protect their feet, as they pass upon the mystical way that lieth through the pylons. And upon their breasts shall be the Rose and Cross of light and life, and in their hands the hermit's staff and lamp. Thus shall they set out upon the never-ending journey, each step of which is an unutterable reward{SUP:2}.

Holy, Holy, Holy, Holy; yea, thrice and four times holy art

1. This passage is quite spurious, a vague and false reflection of the true voice, which was a lyrical sequence of the Atus of Thoth.
2. This passage is not wholly wrong; it is the poor expression, which is to be deplored.

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thou, because thou hast attained to look upon my face; not by my favour only, not by thy magick only, may this be won. Yet it is written: "Unto the persevering mortal the blessed Immortals are swift."

Mighty, mighty, mighty, mighty; yea, thrice and four times mighty art thou. He that riseth up against thee shall be thrown down, though thou raise not so much as thy little finger against him. And he that speaketh evil against thee shall be put to shame, though thy lips utter not the littlest syllable against him. And he that thinketh evil concerning thee shall be confounded in his thought, although in thy mind arise not the least thought of him{SUP:1}. And they shall be brought unto subjection unto thee, and serve thee, though thou wilt it not. And it shall be unto them a grace and a sacrament, and ye shall all sit down together at the supernal banquet, and ye shall feast upon the honey of the gods, and be drunk upon the dew of immortality --- FOR I AM HORUS, THE CROWNED AND CONQUERING CHILD, WHOM THOU KNEWEST NOT!

Pass thou on, therefore, O thou Prophet of the Gods, unto the Cubical Altar of the Universe; there shalt thou receive every tribe and kingdom and nation into the mighty Order that reacheth from the frontier fortresses that guard the Uttermost Abyss unto My Throne.

This is the formula of the Aeon, and with that the voice of LIL, that is the Lamp of the Invisible Light, is ended. Amen.

Biskra, Algeria.

December 19, 1909. 1:30 - 3:30 p.m.

An Enochian Setting of the Wards

(In the Ogdoadic Tradition of Magic)

(Stand in the center of the place of working, or as nearly the center as the arrangement of the chamber will allow.)

Calyx

- i. Facing East, assume the Wand Posture. Vibrate "GEH" (Thou Art)
- ii. Raise the arms at the sides, vibrate: "LONDOH" (The Kingdom)
- iii. Touch right shoulder with left hand, vibrate "OD MICALZO" (And The Power)
- iv. Touch left shoulder with right hand, vibrate "OD BUSD" (And The Glory)
- v. Keeping arms crossed, bow head and vibrate "GOHED" (Everlasting)

Circulus

- vi. Advance to the East. Beginning at that point and returning thereto, trace the circle against the Sun, encompassing the area of working.

Praesidia

- vii. Return to center and face East. Make the Gesture Cervus: at the first point vibrate "EXARP" at the second point vibrate "ORO IBAH AOZPI."
- viii. Turn to face North: make the Gesture, vibrating "NANTA" at the first point, "MOR DIAL HCTGA" at the second.
- ix. Turn to face West: make the Gesture, vibrating "HCOMA" at the first point, "MPH ARSL GAIOL" at the second.
- x. Turn to face South: make the Gesture, vibrating "BITOM" at the first point, and "OIP TEAA PDOCE" ¹ at the second.

Invocatio

- xi. Raise the arms to form a Tau. Vibrate:
TO THE EAST BATAIVAH
TO THE SOUTH EDLPRNAA ¹
TO THE WEST RAAGIOSL
TO THE NORTH ICZHIHAL

Calyx

- xii. Facing East, assume the Wand Posture. Vibrate "GEH" (Thou Art)
- xiii. Raise the arms at the sides, vibrate: "LONDOH" (The Kingdom)
- xiv. Touch right shoulder with left hand, vibrate "OD MICALZO" (And The Power)
- xv. Touch left shoulder with right hand, vibrate "OD BUSD" (And The Glory)
- xvi. Keeping arms crossed, bow head and vibrate "GOHED" (Everlasting)

An Essay on Enochian Pronunciation

by Christeos Pir

Fr. VITRIOL 335 0° O.T.O.

Do what thou wilt shall be the whole of the Law.

This paper is divided into two sections: a comparison of some systems of pronunciation of the Enochian or Angelic language as used in the nineteen Calls of the tablets, and an attempt to write the Calls in such a manner that they may be pronounced according to Dr. Dee's notes.

Part One:

The first section compares three versions of the Calls: that of the Aurum Solis as published in the Llewellyn edition of Denning and Phillips' *Mysteria Magica*; Geoffrey James' "corrected" calls as published in the Heptangle edition of *The Enochian Evocation of Dr. John Dee*; and Dr. Dee's original notes as published in the Magickal Childe edition of Meric Causabon's *A True and Faithful Relation....* I have compared these systems word-by-word, with the Aurum Solis and James versions on the first two lines, and Dee's on the third.

Example:

Aurum Solis: OL[^] SONuF VORoSiG, GOHO I-AD BALaT,
Geoffrey James: OL SONF VORSG, GOHO IAD BALT,
Dee: Ol sonf vorsg, goho yad balt,

Where Dee has separated a word into its syllables (eg, Im ua mar), I have hyphenated it so as to more easily discern between word divisions and syllable divisions (Im-ua-mar). Where he has shown stress by using an accent, I have used boldface (q-**a**-an). In a number of places his marginalia give more than one version of a word, usually in order to clarify its pronunciation; other times he has occasionally written an example for the same purpose -- these I have placed in footnotes. There are also one or two places where he has offered variant spellings: these, too, I have placed in the footnotes. I have attempted to standardize the punctuation, arbitrarily picking one of several possible systems and applying it to all of them in a manner somewhat reminiscent of Procrustes.

One problem that had to be dealt with in re-typing the Aurum Solis version is their system of transliteration, which uses several symbols outside of the English alphabet. I have made two changes to their system, solely in order to use symbols that my computer could produce, as follows (the revised key, which is adapted from "Mysteria Magica", and applies only to the AS version, is given in the Appendix):

^ represents the neutral vowel, as the first vowel sound in "parade," or the second vowel sound in "column."

represents the guttural, pronounced as the "ch" in German (Woche, suchen).

It is to be noted that James' version contains a number of differences from Dee's originals. These, as I understand it, are the result of his research into, and attempts to rectify, variations among the Calls

themselves, and between the Enochian of the Calls and their English translations. I have not done any research in this area, and leave it up to the reader to decide which version to follow. Some of those corrections which are meant to fix transcription errors on Dee's part directly contradict some of Dee's own pronunciation notes. How Dee could have been able to record the sounds of his typos, I have not been able to determine.

I have chosen not to include the Golden Dawn's "Hebraicized" pronunciation, since it is based on a very different system. This is not meant as any reflection on the remarkable achievements of Westcott, Mathers and their descendants, which just go to prove the amazing versatility of the Enochian system.

Part Two:

The second section is my attempt to rewrite the Calls into some sort of standardized, readable phonetic system. One thing became evident in this process: the pronunciation guide given by Donald Laycock in his *Complete Enochian Dictionary* is the closest thing to Dee's notes I've seen so far. For this reason, some may prefer to follow Laycock's guide in those cases where no indication in Dee's notes was forthcoming (eg: VLCININ = Vul-see-nin or Vul-kih-nin?), a not infrequent problem, unfortunately. I am not completely in agreement with Laycock in all instances, as may be seen by comparing my pronunciation key (see Part Two) with that in Laycock's *Enochian Dictionary*, which I have printed in the Appendix. One such problem, and a bone of contention among scholars and dabblers alike, is over the use of the morpheme "zod." I regret to say that I have been unable to resolve this question. Out of the 127 instances of words with the letter "z" in the nineteen Calls, only 7 use "zod" -- and even then it is inconsistent: one of those words is "zod-a-car" which appears only once in that form, and 13 times as "zacar" (or "zacare"). It is not even clear whether it is intended as a spoken syllable, or merely a clarification:

The letter **z** has not always been called "zed" or "zee"; it has had many names, among them being "izzard", and, at the end of the sixteenth century, "ezod". "Zod" is nothing but a variant of this last name.

(Laycock, *The Complete Enochian Dictionary*, p. 45)

The angels themselves are no help here:

Dee: I pray you, is **Mozod** a word of three letters, or of five?

Nalvage: In wrote three, it is larger extended. [Dee- **Z** extended is **Zod**.]

Dee: Will you pardon me if I ask you another question of this extension?

Nal.: Say on: **Moz** in itself signifieth Joy; but **Mozod** extended, signifieth the Joy of God

(Causabon, *A True and Faithful Relation...*, p. 75)

Also:

"**zod-lida** ... It is a word and a letter."

(Causabon, op. cit., p. 120)

In the end, about all that can be said with any certainty about "zod" is that no one knows exactly how

Dee intended it to be used. In fact, Geoffrey James doesn't even believe Enochian was received as a spoken language at all:

Unfortunately, Kelly never, as the spirits' "mouthpiece", pronounced the Angelical words. Kelly dictated letter by letter from a table that he saw in the crystal, as shown from Kelly's description that Dee recorded. Furthermore, if Angelical letter arrangement has random characteristics, as Laycock claims, then the English-like pronunciation cannot be an inherent quality of the language itself. Far more likely is that Dee assigned pronunciations to the Angelical because he wished to speak the keys in a ceremony, and, being English, adapted them as well as he could to his native tongue. Indeed, outside of few minor suggestions, the spirits seem unconcerned with pronunciation.

(James, *The Enochian Evocation of Dr. John Dee*, Preface, p. xxiv)

A closer reading of Dee's original records, however, indicates that not only did Kelly hear the sounds spoken by the Angels while the letters were being shown, but that Dee re-checked the Calls with them several times, as a number of corrections and revisions were later recorded. Furthermore, if the pronunciation had been invented by Dee, surely he would have come up with something more consistent!

Dee's records show that the Calls were originally received in a different order than that in which they were later arranged by Dee, at the Angels' orders. For those interested in the original arrangement, I recommend Causabon, pps. 79 - 138, 190 -200.

One last note:

It has been pointed out by several people that one of the most striking things about the whole Enochian system is that How Much You Put Into It seems to matter a great deal more than How You Do It. Perhaps there's something to James' reasoning, after all.

I make no claims that this guide will make you any better (though hopefully no worse) of a magician. My intent was solely to attempt to compare the various systems of pronunciation with Dr. Dee's original notes on the subject. It is to him, and to my many mentors both within and without the Order, that this paper is dedicated with respect and love.

Love is the law, love under will.

Christeos Pir

Fr. VITRIOL 335, 0° O.T.O.

—O—
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Part One

A comparison of the pronunciations in three versions of the Calls

(Black = Aurum Solis, Blue = James, Green = Dee)

The First Call

OL[^] SONuF VORoSiG, GOHO I-AD BALaT, LON[^]Si# KALaZ VO-NuPiHO: SOBRA
OL SONF VORSG, GOHO IAD BALT, LANSH CALZ VONPHO: SOBRA
Ol sonf vorsg,¹ yad balt, lonsh calz vonpho: sopra

ZOL[^] RO-R[^] I TA NAZePiSAD GRA-A TA MALPiRoG: DeS HOLa# #A-A
ZOL ROR I TA NAZPSAD OD GRAA TA MALPRG: DS HOLQ QAA
zol² ror I³ ta nazpsad graa ta malpurg: ds holqu-u q-a-a⁴

NOT[^]HO-A ZIMuZ, OD KOM[^]MA# TA NOBLO# ZI-EN: SO-BA T[^]HIL G[^]NONuP
NOTHOA ZIMZ, OD COMMAH TA NOBLOH ZIEN: SOBA THIL GNONP
nothoa zimz, od commah ta nobloh zien: soba thil gnonp

PiRoGE AL[^]DI, DeS URoBeS OBO-LE# GRoSAM[^]. KASARoM OHO-RE-LA
PRGE ALDI, DS URBS OBOLEH GRSAM. CASARM OHORELA
purge aldi, ds urbs oboleh gursam. Casarm ohorela

KABA PIR[^] DeS ZON[^]RENSiG KAB ERoM I-AD[^]NA#. PILA# FARoZeM
CABA PIR DS ZONRENSG CAB ERM IADNAH. PILAH FARZM OD
caba pir ds zonrensg cab erm Yadnah. P-il-ah⁵ farzm

ZUR[^]SA AD[^]NA GONO I-AD[^]PIL DeS HOM[^] TO#, SO-BA
ZNRZA ADNA OD GONO IADPIL DS HOM OD TOH, SOBA IAOD
znurza⁶ adna (ds)⁷ gono iadpil ds hom toh, soba

IPAM, LU IPAMIS, DeS LO-HO-LO VEP[^] ZOMuD
IPAM, OD UL IPAMIS, DS LOHOLO VEP ZOMD
⁸ ipam, lu⁹ ipamis¹⁰, ds lohoholo¹¹ vep zomdv¹²

PO-AMAL OD BOG[^]PA A-A-I TA PI-AP[^] PI-AMOL OD VO-O-AN.
POAMAL OD SONF AAI TA PIAP BALTOH OD VAOAN.
poamal (s)od¹³ bogpa aai¹⁴ ta piap piama¹⁵ el¹⁶ od¹⁷ vaoan.¹⁸

ZAKAR[^], KA OD ZAM[^]RAN; ODO KIKLE #A-A; ZOR[^]GE, LAP[^]
ZACAR, CA, OD ZAMRAN; ODO CICLE QAA; ZORGE, LAP
Zacar(e)¹⁹ c-a²⁰, od²¹ zamran; odo cicle²² qaa²³; zorge²⁴, lap

ZI-R[^]DO NOKO MAD, HO-ATa# I-A-IDA.
ZIRDO²⁵ NOCO MAD, HOATH IAIDA.
zirdo noco mad, hoath Jaida.

- 1 Text has **GOTTO** - this is evidently a typo for **goho**.
- 2 "**Zol ... zod** ^, as **ol**" [The ^ represents the Delta, or triangle, that Dee used as his personal sign in the original.]
- 3 "a word by itself"
- 4 "Three syllables"
- 5 "Three syllables. **P** is distinctly pronounced by itself."
- 6 "**ZNRZA** Call it **Zurza**. ^ As ... **Znurza**."
- 7 Removed by later correction from the Angel.
- 8 Text at this point reads "Labiis clausis, [Span] [um um] ... He hummed twice, signifying two words more, which were not to be pronounced till they were read in practise."
- Then "**OD**, as you had before" followed by "**BALTOH**," then "**PIAP**". After this, some discussion as to errors in words here. Apparently "**od baltoh piap**" was removed at this point; it is unclear if the preceding "**soba**" is to stay or not.
- 9 "**LU** ... Call it **UL** ... with such sound to **U** as we pronounce yew, whereof bows are made."
- 10 "The **A** pronounced short."
- 11 "long, the first syllable accented."
- 12 "**ZOMDVX** `Call it **Zome**.' ... With great difficulty this Letter was discerned: Nalvage himself said, he knew it not yet; but it seemed to E.K. to be an **X**. Nalvage denied it to be an **X**, and said he know not yet the mystery: `Say the Lord's Prayer, for I cannot open it. Although my power be multiplied, yet I know not this letter.' At length he said it was **V**."
- 13 "**POAMAL SOD Poamal Od**, put out the **S**. Make it two words ... It may be all one word with **S** or **T** but it would be hard for your understanding."
- 14 "The first **A** may be an **A** or an **O** or an **E**."
- 15 "**PIAMO** This **o** must be sounded as **a**."
- 16 "Call it **Piamo el**. It is **Piatel Baltale** to be sounded." In fact, the record is unclear, and shows **Baltale** first, and **Piamo el** as a correction.
- 17 "Drawing the **O** long."
- 18 "**VOOAN** is spoken with them that fall, but **VAOAN** with them that are, and are glorified. The devils have lost the dignity of their sounds."
- 19 "**E** must come after **R**: but without number, and so, it is **Zacare**."
- 20 "two syllables"
- 21 "or **OT**"
- 22 "That **C** is called C minor." (The second **c**.)
- 23 "Three syllables, with accent on the last **A**."
- 24 "Of one syllable" (thus **Zorj**)
- 25 **ZIR DONOCO**? See James, op. cit., p. 68, footnote 1.88

Second Call

AD^GaT V^PA-A# ZON^GOM FA-A-IP^ SALD^, VI-IV aL^, SO-BAM
ADGT UPAAH ZONG OM FAAIP SALD, VIV L, SOBAM
Adgt V-pa-ah zong om fa-a-ip sald, vi-iv L, s-o-bam

I-ALPiRoG IZA-ZAZ PI-AD^PI#; KA-SAR-MA AB^RAM^G^ TA TAL^HO
IALPRG IZAZAZ PIADPH; CASARMA ABRAMG TA TALHO
i-al-purg izazaz piadph; casarma abramg ta talho

PA-RA-KLEDA, #aTA LORoSiLa# TURoBeS O-OGE BAL^TO#. GI-VI K^HIS
PARACLEDA, Q TA LORSLQ TURBS OOG E BALTOH. GIUI CHIS
paracleda, quu-ta lors-l-qua turbs ooge baltoh. Giui chis¹

LU-SiD OR^RI, OD MIKALaP K^HIS BI-A O-ZON^GON, LAP^ NO-AN TaROF^
LUSD ORRI, OD MICALP CHIS BIA OZONGON, LAP NOAN TROF
lud orri, od mi-calp chis² bia ozongon, lap no-an trof

KO-RoS TA-GE O#^ MA-NIN I-A-I-DON. TOR^ZU GOHEL^: ZAKAR^ KA
CORS TA GE OQ MANIN IAIDON. TORZU GOHEL: ZACAR CA
cors tage o-qua manin ia-i-don. Torzu go-hel: zacar ca

K^NO#-OD, ZAM^RAN MIKAL^ZO OD OZAZeM U-RE-LaP, LAP^ ZI-R^ I-O-I-AD.
CNOQOD, ZAMRAN MICALZO OD OZAZM VRELP, LAP ZIR IOIAD.
c-no-quod, zamran micalzo od ozazm vrelp, lap zir ioiad.

1 "as Xis" (Gr. Chi-Iota-Sigma)

2 "the I long"

Third Call

MIK^MA GOHO PI-AD^, ZI-R^ KOM^SE-L^# A ZI-EN^ BI-AB OS LON^DO#;
MICMA GOHO IAD, ZIR COMSELH AZIEN BIAB OS LONDOH;
Mic-ma goho pi-ad, zir com-selh azien biab¹ os lon-doh;

NO-RoZ K^HIS O-Ta-HIL GI-GI-PA#; U-N^DeL K^HIS TA PU-IM
NORZ CHIS OTHIL GIGIPAH; UNDL CHIS TA PUIM
norz chis² othil gi-gi-pah; vnd-l³ chis⁴ ta-pu-in⁵

i#^ MO-SiP-LE# TE-LO-Ka#, #U-I-IN TOL-TORoG K^HIS I K^HIS GE EM
Q MOSPLEH TELOCH, QUIIN TOLTORG CHIS ICHISGE M
q-mospleh⁶ teloch⁷, qui-in toltorg⁸ chis⁹ i chisge¹⁰ em¹¹

OZI-EN DeST^ B^RoGDA OD TO-RoZUL I LI E OL^ BAL-ZARoG OD A-A-LA
OZIEN DS BRGDA OD TORZUL I LI F OL BALZARG, OD AALA
ozien dst burgda¹² od torzul Ili eol balzarg¹³ od a-ala

TaHILaN OS NETA-AB, DeLUGA VO-MuSARoG LON-SA KAP^MI-ALI VO-RoS K^LA
THILN OS NETAAB, DLUGA VOMSARG LONSA CAPIMALI VORS CLA
thilnos netaab, dluga vomsarg¹⁴ lonsa capmiali vors cla

HO-MIL KOKASiB; FA-FEN IZ-IZ-OP^ OD MI-INO-AG DE GaNETA-AB VA-UN
HOMIL COCASB; FAFEN IZIZOP OD MIINOAG DE GNETAAB VAUN
homil cocasb; fafen izizop od mi-i-no-ag¹⁵ de gnetaab vaun

NA NA-E-EL^, PAN^PIR^ MAL-PIRoGI KA-OSiG PILaD; NO-AN U-NA-LA# BALaT
NANÆEL, PANPIR MILPIRGI PILD CAOSG; NOAN UNALAH BALT
na-na-e-el, panpir malpirgi caosg pild; noan unalah balt

OD VO-O-AN. DO-O-I-AP MAD, GOHO-LOR^ GOHUS A-MIRAN. MIK^MA I-E-HUSOZ
OD VOOAN. DO-O-IAP MAD, GOHOLOR GOHUS AMIRAN. MICMA IEHUSOZ
od voo-an. Do-oi-ap mad, goholor gohus amiran.¹⁶ Micma jehusoz

KAKAKOM OD DO-O-A-IN NO-AR^ MIKA-OLaZ A-A-I-OM. KA-SARM^G^ GOHI-A
CACACOM OD DOOAIN NOAR MICAOLZ AAIOM. CASARMG GOHIA:
ca-ca-com od-do-o-a-in¹⁷ noar mi-ca-olz a-ai-om. Casarmg gohia:

ZAKAR U-NI-Ga-LAG OD IMU-AMAR, PUGO PiLA-PiLI A-NA-NA-EL^

ZACAR UNIGLAG OD IMUAMAR, PUGO PLAPLI ANANÆL

zod-a-car¹⁸ vniglag od im-ua-mar, pugo plapli ananael

#A-AN.

Q-A-AN.

q-a-an.¹⁹

1 or "**biah**"

2 "as **kisse**" (therefore pronounced like modern "kiss".)

3 "it may be **Vd L** or **Vnd L**"

4 "as **kis**"

5 "you may call it **Tapui** also"

6 "**Q Mos Pleh** as two words"

7 "as **och** in **hotch-pot**"

8 "**org** as in **George**"

9 "**kis**"

10 "**kis-ge**"

11 "**EM** it is a word"

12 "as **burgen**, to bud"

13 "**arg** as in **Barge**"

14 "**arg** as in **barge**"

15 "it may be called **mi-moag** or **diuph**."

16 "He pronounced the **i** so remissely, as it is scarce heard, and in the pronunciation of the whole word he seemeth not to move his lips."

17 "it must be sounded with one breath"

18 "**ZACAR ... Zod a car**"

19 "It is **q å an**"

Fourth Call

OT^HIL LASDI BA-BA-GE OD DO-RoPiHA, GOHOL^, aG^ K^HIS GE AVAVAGO

OTHIL LASDI BABAGE OD DORPHA, GOHOL, GCHISGE AUAUAGO

O-thil las-di ba-bage od dor-pha, go-hol, g-chis-ge ava-va-go

KO-RoMP^ PiD^ DeSONuF VI UDIV^? KA-SARMI O-ALI MAPiM SOBAM AG

CORMP PD DSONF VIV DIU? CASARMI OALI MAPM SOBAM AG

comp pe-de dsonf vi-v-di-v? Ca-sarmi o-a-li map-m so-bam ag¹

KO-RoMPO K^RoPiL, KA-SARM^G^ KRO-ODZI K^HIS OD U-GE-G^, DeST^

CORMPO CRIP L, CASARMG CROODZI CHIS OD UGEG, DS T

corm-po crpl, casarmg² cro-od-zi chis³ od v-geg,⁴ dst

KAPI-MA-LI K^HIS KAPI-MA-ON, OD LONuSiHIN K^HIS TA LO K^LA. TORoGU

CAPIMALI CHIS CAPIMAON, OD LONSHIN CHIS TA LO CLA. TORZU

ca-pi-ma-li chis⁵ capi-ma-on, od lonshin chis ta-l-o cla. Torgu

NO-R^ #U-ASAHI OD iF^ KA-OSiGA; BAGLE ZI-RENA-I-AD DeSI OD APILA.

NOR QUASAHI OD F CAOSGA; BAGLE ZIR ENAY IAD DSI OD APILA.

nor-qua-sa-hi od f-gaos-ga; ba-gle zire-nai-ad dsi od api-la.

DO-O-A-IP¹ #A-AL, ZAKAR OD ZAM²RAN OBELI-SON³G RESTEL A-AF

DO-O-A-IP QAAL, ZACAR OD ZAMRAN OBELISONG RESTEL AAI

Do-**oa**-ip qa-al, zacar od zamran obelisong rest-el a-af

NO-RoMO-LAP⁴.

NOR MOLAP.

normolap.

1 "as **agg** in **nag**"

2 "the **g** as in **seurge**"

3 "**kis**"

4 "as **Wedge**"

5 "**kis**"

Fifth Call

SA-PA# ZIMI-I DU-IB OD NO-AS TA#U-ANIS A-DeROKa#, DO-RoPiHAL

SAPAH ZIMII D DIV OD NOAS TA QUANIS ADROCH, DORPHAL

Sa-pah **zi**-mii du-**iv** od noas ta-qu-a-nis ad-roch,¹ dorphal

KA-OSiG OD FA-ONTaS PERIPSOL TABLI-OR². KA-SARoM A-MIP³ZI NA-ZARTa#

CAOSG OD FAONTS PERIPSOL TA BLIOR. CASARM AMIPZI NAZ ARTH

ca-**osg** od fa-onts pir-ip-sol ta-blior. Casarm a-mip-zi na-zarth

AF OD DeLUGAR ZI-ZO-P⁴ Z⁵LIDA KA-OSiGI TOL TO-R⁶GI, OD

AF OD DLUGAR ZIZOP ZLIDA CAOSGI TOLTORG⁷I, OD

af od dlugar zizop zod-lida² ca-**os**-gi toltorgi, od (zizop)

ZeK⁸HIS ESI-A-SiKa# eL⁹ TA-VI-U OD I-A-OD TaHILaD DeS

ZCHIS ESIASCH L OD VIV OD IAOD THILD DS PERAL

zod-chis³ e-siach l ta-ui-u od i-**a**-od thild⁴ ds

HUBAR⁵ PE-O-AL SOBA KO-RoMFA K⁶HIS TA LA ULaS OD i#⁷-KOKASiB.

HUBAR PEOAL SOBA CORMFA CHIS TA LA ULS OD QCOCASB.

hubar pe-**o**-al so-ba cormfa chis-ta⁵ la uls od qc**o**casb.

KA NI-IS OD DARoBeS #A-AS; FET⁸HARZI OD BLI-ORA; I-A-I-AL ED⁹NAS

CA NIIS OD DARBS QAAS; F ETHARZI OD BLIOR; IAIAL EDNAS

Ca⁶ ni-is od darbs⁷ q-**a**-as; feth-**ar**-zi od bli-**o**-ra; ia-ial ednas

KIKLES; BAGLE? GE-I-AD I aL¹⁰.

CICLES; BAGLE? IAD I L.

ci-cles; ba-**gle**? ⁸ Ge-jad il.

1 "as **otch**"

2 "it is a word and a letter"

3 "It is better than the other, I mean that **Zod-chis** being of one signification, with **Zizop** that **Zod-chis** is better to be

used." (Instead, or along with?)

4 "one syllable"

5 "**kista**"

6 "**sa**"

7 "one syllable"

8 "**ie** in as **ientle iad** as **iade**"

Sixth Call

GA[^] SiDI-U K[^]HIS EM[^], MIKAL[^]ZO PIL[^]-ZIN; SOBAM EL HARoG MI-R[^]

GAH S DIU CHIS EM, MICAOLZ PILZIN; SOBAM EL HARG MIR

Gah es-di-u chis em, micalzo pilzen; sobam el harg¹ mir

BA-BA-LON OD OBeLOK SAMU-ELaG; DeLUGAR MALPiRoG ARKA-OSiGI

BABALON OD OBLOC SAMVELG; DLUGAR MALPRG AR CAOSGI

(pizin)² babalon od ob-loc sam-velg; dlugar mal-purg ar-ca-**os**-gi

OD AKAM KANAL[^] SOBOL ZAR eF-BLI-ARoD KA-OSGI OD K[^]HIS ANETAB

OD ACAM CANAL SOBA ELZAP F BLIARD CAOSG OD CHIS ANETAB

od ac**am** canal³ so-bol-zar F-**bli**-ard⁴ ca-os-gi⁵ od chif⁶ a-**ne**-tab

OD MI-AM TA VI-U OD eD[^]. DARoSAR SOL PETa# BI-EN[^]; BeRITA OD ZAKAM

OD MAIM TA VIV OD D. DARSAR SOLPETH BIEN; BRITA OD ZACAM

od miam ta-vi-v odd. Darsar sol-peth bi-en; brita od za-cam

aG[^] MIKAL[^]ZO; SOB-HA-ATa# TRI-AN LU-I-AHE OD-EKRIN[^] MAD #A-A ON.

GMICALZO; SOBA HAATH TRIAN LUIAHE OD ECRIN MAD QAAON.

g-mi-calzo; sob-ha-ath trian lu-**i**-a-he o-de-crin mad q-a-a-on.

1 "**argenton**" (!?)

2 Later: "put out the last **pilgin**."

3 "**sanal**"

4 Originally **tbliord**, then "it is better if the **T** be made an **F**, and pronounced **F bli ard**."

5 "**kaosgi**"

6 "**kis**"

Seventh Call

RA-AS ISAL[^]MAN PARADIZOD O-EKRIMI A-A-O I-ALPI-RoGA# #U-I-IN

RAAS I SALMAN PARADIZ OECRIMI AAI IALPIRGAH QUIIN

Ra-as i salman pa-ra-di-zod o-**e**-cri-mi a-ao **yal**-pir-gah qui-in

E-NA-I BUT[^]MON; OD INO-AS NI PARADI-AL[^] KA-SARM[^]G[^] UGE-AR[^]

ENAY BUTMON; OD INOAS NI PARADIAL CASARMG UGEAR

enay but-mon; od in-**o**-as ni pa-ra-di-al casarmg¹ v-**ge**-ar

K[^]HIRoLAN, OD ZONAK LUKIF-TI-AN KO-RoS TA VA-UL[^] ZI-RoN TOLHAMI.

CHIRLAN OD ZONAC LUCIFTIAN CORS TA VAUL ZIRN TOL HAMI.

chir-lan² od zo-nac lu-cif-ti-an cors-ta vaul-zirn tol-ha-mi.

SOBA LO-N[^]-DO# OD MI-AM K[^]HIS TAD O-DES UMA-DE-A OD PI-BLI-AR[^],
SOBA LONDOH OD MIAM CHIS TA OD ES UMADEA OD PIBLIAR,
Soba lon-doh od mi-am³ chis-tad⁴ o-des v-ma-de-a⁵ od pib-li-ar

OT[^]HIL[^] RIT OD MI-AM. KaNO#U-OL RIT; ZAKAR[^], ZAM[^]RAN; O-EKRIMI
OTHIL RIT OD MIAM CNOQUOL RIT; ZACAR, ZAMRAN; OECRIMI
o-thil-rit od mi-am cno-quol⁶ rit; za-car, zamran; o-e-crimi

#A-DA# OD OMIKA-OLaZ A-A-I-OM. BAGLE PAPiNOR[^] IDeLUGAM LONuS-HI
QAADAH OD OMICAOLZ AAiom. BAGLE PAPBOR IDLUGAM LONSHI
q-a-dah od o-mi-ca-ol-zod a-a-i-om. Ba-gle pap-nor id-lu-gam lon-shi

OD UM-PiLiF UGE-GI BIGaLI-AD.
OD UMPLIF UGEG BIGLIAD.
od ump-lif v-ge-gi big-li-ad.

- 1 "The dg as dg"
- 2 "kir"-
- 3 "or Od Nuâm"
- 4 "kistad"
- 5 Very clearly v and not u.
- 6 -"kol"

Eighth Call

BA-ZeMELO ITA PIRIPiSON OLaN NAZA-U-ABe# OKS[^]; KA-SARM[^]G[^] URAN[^]
BAZME LO I TA PIRIPSON OLN NAZ AVABH OX; CASARMG URAN
Baz-me-lo i-ta pi-ri-pson oln na-za-vabh ox; casarmg v-ran

K[^]HIS U-GE-G[^] DeS-AB[^]RAM[^]G[^] BALTO-HA GOHO I-AD; SOBA MI-AN TaRI-AN
CHIS UGEG DS ABRAMG BALTOHA GOHO IAD; SOBA MIAM TRIAN
chis v-geg dsabramg¹ bal-to-ha go-ho-i-ad; so-la-mi-an tri-an

TA LOL[^]KIS ABA-I-U-ONIN OD AZI-AGI-ER[^] RI-OR[^]. IRoGIL[^] K[^]HIS DA
TA LOLCIS ABai VOVIN OD AZIAGIER RIOR. IRGIL CHIS DA
ta-lol-cis² a-ba-i-uo-nin od a-zi-a-gi-er rior. Ir-gil-chis-da

DeS PA-A-OKS[^] BU-SiD KA-OSiGO, DeS K[^]HIS, ODI-PU-RAN[^] TE-LO-A#,
DS PAAOX BUSD CAOSGO, DS CHIS OD IPURAN TELOCH
dspa-a-ox busd ca-os-go,³ ds chis odi-pu-ran te-lo-ah,

KAKaRoG O ISAL[^]MAN LONuK-HO OD VO-VI-NA KARoBAF[^]? NI-ISO,
CACARG O SALMAN LONCHO OD VOVINA CARBAF? NIISO,
ca-curg o-i-sal-man lon-cho⁴ od vo-ui-na car-baf? Ni-i-so,

BAGLE A-U-A-U-AGO GOHO-N[^]; NI-ISO, BAGLE MOMA-O SI-A-I-ON OD
BAGLE AVAVAGO GOHON; NIISO, BAGLE MOMAO SIAION OD

bag-le a-ua-ua-go go-hon; ni-i-so ba-gle mo-ma-o si-a-i-on od

MA-B^ZA I-AD O I, AS, MOMA-R^, PO-I-LaP. NI-IS, ZAM^RAN KI-A-OFI
MABZA IADOISMOMAR, POILP. NIIS, ZAMRAN CIAOFI
mab-za iad-o-i-as-mo-mar, poilp.⁵ Ni-is⁶ zam-ran ci-a-o-fi

KA-OSiGO OD BLI-ORoS OD KO-RoS-I TA AB^RAMIG.
CAOSGO OD BLIORS OD CORSI TA ABRAMIG.
ca-os-go⁷ od bli-ors od cor-si ta a-bra-mig.

1 "g not as dg"

2 "or SIS"

3 "Ca, or Ka os go"

4 "or ko"

5 "one syllable"

6 "small sound of i"

7 "ka"-

Ninth Call

MIKA-OLI BeRANSiG PiRoGE-L^ NAPiTA I-AL^POR^ DeS BeRIN EFA-FA-FE
MICAOLI BRANSG PURGEL NAPTA IALPOR DS BRIN EFAFAFE
Mi-ca-oli bransg pur-gel nap-ta yalpor ds-brin e-fa-fa-fe¹

iP^ VO-NuPiHO OLANI OD OB^ZA; SOBeKA UPA-A# K^HIS TA-TA-N^ OD
P VONPHO OLANI OD OBZA; SOBA UPAAH CHIS TATAN OD
p² von-pho o-la-ni od ob-za; sob-ca³ v-pa-ah chis ta-tan od

TaRA-NAN BA-LI-E, ALAR^ LUSiDA SOBOLaN OD K^HIS HOLa# K^NO#U-ODI
TRANAN BALYE ALAR LUSDA SOBOLN OD CHIS HOLQ CNOQUODI
tra-nan ba-ly-e a-lar lus-da so-boln od chis-hol-q cno-quo-di

KI-AL. U-NAL AL^DON MOM^ KA-OSiGO TA LAS O-LaLO-R^ Ga-NA-I
CIAI. UNAL ALDON MOM CAOSGO TA LAS OLLOR GNAY
ci-al.⁴ V-nal al-don mom ca-os-go ta las-ol-lor gnay

LIMuL-AL; AM^MA K^HIS SOBeKA MAD^RID eZ^ K^HIS; O-O-ANO-AN K^HIS
LIMLAL; AMMA CHIIS SOBA MADRID ZCHIS; OOANOAN CHIS
lim-lal; am-ma chi-is sob-ca⁵ ma-drid zod-chis;⁶ o-o-a-no-an chis

AVINI D^RI-LaPi KA-OSiGIN, OD BU-TaMONI PARoS ZUMU-I KaNI-LA;
AVINY DRILPI CAOSGI OD BUTMONI PARM ZUMVI CNILA;
a-vi-ny dril-pi ca-os-gin od but-mo-ni parm zum-vi cni-la;

DAZIS ET^HAMuZ A K^HILDA-O, OD MI-RoS OZOL^ K^HIS PIDI-A-I
DAZIZ ETHAMZ ACHILDAO, OD MIRC OZOL CHIS PIDIAI
dazis e-tham-zod a-chil-da-o,⁷ od mirc⁸ o-zol chis p-i-di-a-i

KOLaLAL. UL-KININ A SOBAM UKIM. BAGLE? I-AD BAL^TO# K^HI-RoLAN

COLLAL ULCININ ASOBAM UCIM. BAGLE? IAD BALTOH CHIRLAN

col-lal ulci-nin a-so-bam u-cim. Ba-gle? I-ad-bal-toh chir-lan⁹

PAR^! NI-ISO, OD IP OFA-FA-FE, BAGLE A KOKASiB I-KORoS-KA UNIG^

PAR! NIISO, OD IP EFAFAFE, BAGLE COCASB I CORS TA UNIG

par! Ni-i-so od ip o-fa-fa-fe, ba-gle a-co-casb i-cors-ca¹⁰ v-nig

BLI-OR^.

BLIOR.

bli-or.

1 "otia thus **EFAFAFI**"

2 "You must after **E fa fa fe**, put a **P**."

3 -"**ka**"

4 "**si-i**"

5 -"**ka**"

6 "**kis**"

7 -"**kil**"-

8 "**mirk**"

9 "**kir**"-

10 -"**ka**"

Tenth Call

KO-RAKSO K^HIS KO-RoMP OD BLANuS LUKAL^ AZI-A-ZOR^ PA-EB, SOBA

CORAXO CHIS CORMP OD BLANS LUCAL AZIAZIOR PÆB, SOBA

Co-rax-o¹ chis cormp od blans lu-cal a-zi-a-zor pa-eb, so-ba

LI-LONON K^HIS VIRo# OP E-OPiHAN OD RAKLIR^ MA-ASI BAGLE

LILONON CHIS VIRQ OP EOPHAN OD RACLIR MAASI BAGLE

li-lo-non chis op² vir-quu e-o-phan od ra-clir ma-a-si ba-gle

KA-OSiGI, DeS I-AL^PON DOSIG OD BASiGIM; OD OKSEKS^ DAZIS

CAOSGI, DS IALPON DOSIG OD BASGIM; OD OXEX DAZIZ

ca-os-gi, ds jalpon do-sig³ od bas-gim; od ox-ex daz-**is**

SI-AT^RIS OD SAL-BeROKS KINuKS-IR^ FABO-AN. UNAL^ K^HIS KON^SiT DeS

SIATRIS OD SALBROX CYNXIR FABOAN. UNAL CHIS CONST DS

si-a-tris od sal-brox cynx-ir fa-bo-an. U-n-**al**-chis const⁴ ds

DA-OKS KOKASiG OL O-ANI-O I-O-R^ VOHIM OL GIZI-AKS OD

DAOX COCASB OL OANIO YOR EORS MICAOLI OL GIXYAX OD MATB

da-ox co-casg⁵ ol o-**a**-ni-o yor **vo**-him ol giz-y-ax od

E-ORoS KOKASiG PiLOSI MOLU-I DeS PA-GE-IP^ LARAG OM D^ROLaN

COCASB PLOSI MOLUI DS PAGEIP LARAG OM DROLN

e-**ors** co-casg plo-si mol-ni ds pa-ge-ip la-rag om droln

MATORoB KOKASiB EM-NA. eL^ PATRALaKS I-OL^KI MATaB, NO-MIG^

MATORB COCASB EMNA. L PATRALX YOLCI MATB, NOMIG

(ma-torb) co-casb em-na. L-pa-tralx yol-ci (matorb)⁶ nomig

MO-NONuS OLO-RA GaNA-I AN-GELARoD. OHI-O, OHI-O, OHI-O, OHI-O,

MONONS OLORA GNAY ANGELARD. OHIO, OHIO, OHIO, OHIO,

mo-nons o-lo-ra gnay an-ge-lard. O-hi-o, o-hi-o, o-hi-o, o-hi-o,

OHI-O, OHI-O, NO-IB OHI-O KA-OSiGON! BAGLE MAD^RID I ZI-ROP^

OHIO, OHIO, NOIB OHIO CAOSGON! BAGLE MADRID I ZIROP

o-hi-o, o-hi-o, no-ib o-hi-o ca-**os**-gon! Ba-gle ma-drid i zi-**rop**

K^HI-SO D^RI-LaPA. NI-ISO: KaRIP^ IP NIDALI.

CHISO DRILPA. NIISO: CRIP IP NIDALI.

chi-so⁷ dril-pa. Ni-i-so: crip ip ni-da-li.

1 or "**coraaxo**"

2 "Between **Chis** and **Virq**, you must put in **Op**, a word."

3 "as **fig**"

4 "**k**"

5 "as **dg**"

6 "This word must come next after **Om droln**." (-only, or both places?)

7 "**k**"(iso)

Eleventh Call

OKSI-A-I-AL HOL^DO OD ZIROM O KO-RAKSO DeS ZIL^DAR^ RA-ASI; OD

OXIAYAL HOLDO OD ZIROM O CORAXO DS ZILDAR RAASY; OD

Ox-i-ay-al hol-do od zir-om o co-rax-o ds zil-dar ra-a-sy; od

VABeZIR^ KAM^LI-AKS OD BA-HAL^, NI-ISO: SAL^MAN TE-LO-Ka#

VABZIR CAMLIAX OD BAHAL, NIISO OD ALDON SALMAN TELOCH

vab-zir cam-li-ax od ba-hal, ni-i-so sal-man te-loch¹

KA-SARoMAN HOLa# OD TI TA eZ^ K^HIS, SOBA KOR^MuF I GA. NI-ISA

CASARMAN HOLQ OD T I TA ZCHIS, SOBA CORMF I GA. NIISO

ca-sar-man hol-q od ti ta zod-chis, so-ba cormf i-ga ni-i-sa

BAGLE AB^RAM^G^ NON^KaP. ZAKAR^ KA, OD ZAM^RAN, ODO KIKLE #A-A,

BAGLE ABRAMG NONCP. ZACAR CA, OD ZAMRAN, ODO CICLE QAA,

bagle ab-ramg² noncp.³ Zacar e ca, od zamran, odo cicle Qaa,

ZOR^GE, LAP^ ZI-R^DO NOKO MAD, HO-ATa# I-A-IDA.

ZORGE, LAP ZIRDO NOCO MAD, HOATH IAIDA.

Zorge, lap zirdo noco mad, hoath Jaida.⁴

1 "**hotch**"

2 "**g**, not as **dg**"

3 "**nonsp**"

4 "They are the 14 last words, in the holy language thus: **Zacar e ca, od zamran, odo ic. Qua, Zorge, lap zirdo Noco Mad, Hoath Jaida.**"

Twelfth Call

NON^KI DeSONuF BABAGE OD K^HIS OB, HUBA-I-O TIBIBeP, AL^LAR
NONCI DS SONF BABAGE OD CHIS OB, HUBARO TIBIBP, ALLAR
Non-ci¹ dsonf ba-ba-ge od chis ob hu-ba-i-o ti-bibp, allar

A-TaRA-A# OD EF^, D^RIKS^ FAFEN MI-AN AR ENA-I O-U-OF^, SOBA
ATRAAH OD EF. DRIX FAFEN MAIN AR ENAY OVOF, SOBA
a-tra-ah od ef. Drix fa-fen mi-an ar e-nay o-vof, so-ba

DO-O-A-IN A-A-I VON^Pi#. ZAKAR^ GOHUS OD ZAM^RAN, ODO KIKLE #A-A,
DOOAIN AAI I VONPH. ZACAR GOHUS, OD ZAMRAN, ODO CICLE QAA,
do-o-a-in a-a-i i-vonph. Zacar e ca, od zamran, odo cicle qaa,

ZOR^GE, LAP^ ZI-R^DO NOKO MAD, HO-ATa# I-A-IDA.
ZORGE, LAP ZIRDO NOCO MAD, HOATH IAIDA.
zorge, lap zirdo noco mad, hoath Jaida.

1 "nonsi"

Thirteenth Call

NAPE-A-I BABAGEN^ DeS BeRIN UKS O-O-A-ONA LaRINuG VON^Pi#
NAPEAI BABAGEN DS BRIN VX OOAONA LRING VONPH
Na-pe-ai ba-ba-gen¹ ds brin ux o-o-a-na lring vonph

DO-ALIM, E-OLIS O-LaLOG O-RoSi-BA DeS K^HIS AF^FA. MIK^MA ISiRO MAD
DOALIM, EOLIS OLLOG ORSBA DS CHIS AFFA. MICMA ISRO MAD
do-a-lim, e-o-lis ol-log ors-ba ds chis af-fa. Mic-ma is-ro mad

OD LONuS-HI-TOKS DeS I-UMuD A-A-I GROSiB. ZAKAR OD ZAM^RAN, ODO OD
LONSHI TOX DS IUMD AAI GROSB. ZACAR OD ZAMRAN, ODO
od lon-shi-tox ds j-umbd. Zacar e ca, od zamran, odo

KIKLE #A-A, ZOR^GE, LAP^ ZI-R^DO NOKO MAD, HO-ATa# I-A-IDA.
CICLE QAA, ZORGE, LAP ZIRDO NOCO MAD, HOATH IAIDA.
cicle qua, zorge, lap zirdo noco mad, hoath Jaida.

1 -"jen"

Fourteenth Call

NO-RO-MI BAGI-E PASiBeS O-I-AD, DeS TaRINuT MIRoK OL^ T^HIL, DODeS
NOROMI BAGIE PASBS OIAD, DS TRINT MIRC OL THIL DODS
[No record of this call in Causabon.]

TOL^HAM KA-OSGiGO HOMIN, DeS BeRIN ORO-Ka# #U-AR; MIK^MA BI-AL
TOL HAMI CAOSGO HOMIN, DS BRIN OROCH QUAR; MICMA BIAL

O-I-AD, A-IS^RO TOKS DeS-I-UM A-A-I BAL^TIM. ZAKAR OD ZAM^RAN, ODO
OIAD, AISRO TOX DS IUMD AAI BALTIM. ZACAR OD ZAMRAN, ODO

KIKLE #A-A, ZOR^GE, LAP^ ZI-R^DO NOKO MAD, HO-ATa# I-A-IDA.
CICLE QAA, ZORGE, LAP ZIRDO NOCO MAD, HOATH IAIDA.

Fifteenth Call

ILaS TABA-AN LI-ALPiRoT KASARoMAN UPA-AHI K^HIS DARoG DeS-OKIDO
ILS TABAAM L IALPRT CASARMAN UPAAH CHIS DARG DS OADO
[No record of this call in Causabon.]

KA0OSiGI O-RoSiKO-R^; DeS OMAKS MONASiKI BA-E-O-U-IB OD EMET^GIS
CAOSGI ORSCOR; DS OMAX MONASCI BÆOVIB OD EMETGIS

I-A-I-ADIKS. ZAKAR OD ZAM^RAN, ODO KIKLE #A-A, ZOR^GE, LAP^ ZI-R^DO
IAIADIX. ZACAR OD ZAMRAN, ODO CICLE QAA, ZORGE, LAP ZIRDO

NOKO MAD, HO-ATa# I-A-IDA.
NOCO MAD, HOATH IAIDA.

Sixteenth Call

ILaS VI-U-I-ALPiRoT SAL^MAN BALaT, DeS AKRO-ODZI BU-SiD OD
ILS VIV IALPRT SALMAN BALT, DS BRIN ACROODZI BUSD OD
[Beginning of this call not recorded in Causabon.]

BLI-ORAKS BALIT; DeS-IN-SI KA-OSiG LUSiDAN EMOD DeS-OM OD T^LI-OB;
BLIORAX BALIT; DS INSI CAOSG LUSDAN EMOD DS OM OD TLIOB;
....lus-dan e-mod dsom od tli-ob;

D^RI-LaPA GE# ILaS MAD ZILO-DARoP. ZAKAR OD ZAM^RAN, HAMI
DRILPA GEH ILS MADZILODARP. ZACAR OD ZAMRAN,
dril-pa geh¹ yls² Mad-zi-lo-darp. Zacar e ca, od zamran,

ODO KIKLE #A-A, ZOR^GE, LAP^ ZI-R^DO NOKO MAD, HO-ATa# I-A-IDA.
ODO CICLE QAA, ZORGE, LAP ZIRDO NOCO MAD, HOATH IAIDA.
odo cicle qua, zorge, lap zirdo noco mad, hoath Jaida.

1 "jeh"

2 as "Yils"

Seventeenth Call

ILaS DI-ALPiRoT SOBA UPA-A# K^HIS NAN^BA ZIKSiLA-I DO-DeSI#
ILS D IALPRT SOBA UPAAH CHIS NANBA ZIXLAY DODSIH
Ils di-al pert soba v-pa-ah chis nanba zixlay dod-sih

OD BeRINT^ FAKSiS HUBARO TASiTAKS IL^SI, SOBA-I-AD I VON^PO-UN^Pi#,
OD BRIN FAXS HUBARO TUSTAX YLSI, SOBA IAD I VONPOVNPH,
od-brint taxs¹ Hu-ba-ro tas-tax yl-si, so-bai-ad i-von-po-unph,

AL^DON DAKS IL OD TO-ATAR^, ZAKAR OD ZAM^RAN, ODO KIKLE #A-A,
ALDON DAXIL OD TOATAR. ZACAR OD ZAMRAN, ODO CICLE QAA,
al-don dax-il od to-a-tar. Zacar e ca, od zamran, odo cicle qua,

ZOR^GE, LAP^ ZI-R^DO NOKO MAD, HO-ATa# I-A-IDA.
ZORGE, LAP ZIRDO NOCO MAD, HOATH IAIDA.
zorge, lap zirdo noco mad, hoath Jaida.

1 "**Faxs ... Faxes** or **Faxis** to be sounded. I find in the Call **Taxs**. I finde also in some words **T** or **F** indifferently used."

Eighteenth Call

ILaS MIKA-OLaZ OL-PIRoT I-ALP^RoG BLI-ORoS DeS ODO BU-SiDI-R^
ILS MICAOLZ OLPIRT OD IALPRG BLIORS DS ODO BUSDIR
Ils mi-ca-ol-zod ol-pirt yal-purg b-liors ds odo bus-dir

O-I-AD O-U-O-ARoS KA-OSiGO, KA-SARM^G^ LA-I-AD ERAN BeRINTaS
OIAD OVOARS CAOSGO, CASARMG LAIAD ERAN BRINTS
o-i-ad o-vo-ars ca-os-go ca-sar-mg la-i-ad e-ran brints

KA-FA-FAM^, DeS I-UMuD A#iLO ADO-HI MOZ OD MA-OFiFAS;
CASASAM, DS IUMD ACLONDOH MOZ OD MAOFFAS
ca-fa-fam, ds i-umd a-quu-lo a-do-hi (qz) moz¹ od ma-**o**f-fas

BOLaP KOMO-BLI-ORoS PAM^BeT. ZAKAR OD ZAM^RAN, ODO KIKLE #A-A,
BOLP COMO BLIORT PAMBT. ZACAR OD ZAMRAN, ODO CICLE QAA
bolp co-mo-bli-ort pambt. Zacar e ca, od zamran, odo cicle qua,

ZOR^GE, LAP^ ZI-R^DO NOKO MAD, HO-ATa# I-A-IDA.
ZORGE, LAP ZIRDO NOCO MAD, HOATH IAIDA.
zorge, lap zirdo noco mad, hoath Jaida.

1 "**QZMOZ ... Moz**"

The Call of the Thirty Aethyrs

MA-DRI-AKS DeS PiRAF [LIL[^]], K[^]HIS MIKA-OLaZ SA-ANIR[^] KA-OSiGO, OD
MADRIAX DS PRAF [LIL], CHIS MICAOLZ SAANIR CAOSGO, OD
Madriax¹ ds-praf [LIL], chis² micaolz sa-anir ca-os-go, od

FI-SIS BAL-ZI-ZeRAS I-A-IDA! NON[^]KA GO-HU-LIM, MIK[^]MA ADO-I-AN
FISIS BALZIZRAS IAIDA! NONCA GOHULIM, MICMA ADOIAN
fisis bal-ziz-ras Ya-i-da! Nonca³ go-hu-lim, micma⁴ ado-i-an

MAD, I-A-OD BLI-ORoB, SOBA O-O-A-ONA K[^]HIS LUKIF-TI-AS
MAD, IAOD BLIORB, SOBA OOAONA CHIS LUCIFTIAS
mad, I-a-od bliorb, sa-ba-o-o-a-o-na⁵ chis⁶ lu-cif-ti-as

PERIPSOL, DeS ABRA-ASiSA NON[^]KaF NETA-A-IB KA-OSiGI OD TiLaB
PERIPSOL, DS ABRAASSA NONCF NETAAIB CAOSGO OD TiLB
peripsol, ds abraassa noncf⁷ ne-ta-a-ib ca-os-gi od tilb

AD[^]PiHA-HaT DAM-PiLOZ, TO-O-AT[^] NON[^]KaF aG[^]-MIKAL[^]ZOMA L[^]RASiD
ADPHAHT DAMPLOZ, TOOAT NONCF GMICALZ OM LRASD
ad-phaht dam-ploz, to-o-at noncf⁸ gmi-cal-zo-ma l-rasd

TOF-G[^]LO MARoB I-AR[^]RI IDO-IGO OD TORoZULaP I-A-ODAF, GOHOL[^];
TOFGLO MARB YARRY IDOIGO OD TORZULP IAODAF, GOHOL;
tof-glo marb yarry idoigo⁹ od tor-zulp ya-o-daf, go-hol;

KA-OSiGA TABA-ORoD SA-ANIR[^] OD K[^]-HoRIS-TE-OS I-R[^]PO-IL TI-OBEL,
CAOSGI TABAORD SAANIR OD CHRISTEOS YRPOIL TIOBL,
ca-os-ga ta-ba-ord sa-a-nir od chris-te-os yr-po-il ti-o-bl,

BU-SiDI-R[^] TiLaB NO-AL-IR[^] PA-ID O-RoSi-BA OD DO-DRoM-NI ZIL[^]NA.
BUSDIR TiLB NOALN PAID ORSBA OD DODRMNI ZYLNA.
bus-dir tilb no-aln pa-id ors-ba od dodrumni zyl-na.

EL[^]ZAP TiLaB PARoM GI PERIPSAKS OD TA #U-R[^]LaST[^] BO-O-APIS. L[^]-NiBeM
ELZAP TiLB PARMGI PERIPSAX OD TA QURLST BOOAPIS. L NIMB
El-zap-tilb parm-gi pe-rip-sax od ta kurlst bo-o-a-pis. L-nibm

O-UK[^]HO SIMuP, OD K[^]-HoRIS-TE-OS AG TOL[^]-TORoN MI-RoK i#[^] TI-OBEL LEL;
OUCHO SYMP, OD CHRISTEOS AG TOLTORN MIRC Q TIOBL LEL;
o-v-cho symp, od chris-te-os a-g-tol-torn mirk q ti-o-bl lel;

TON[^] PA-OMBeD DiLaZ-MO AS PI-AN, OD K[^]-HoRIS-TE-OS
TOL PAOMBD DiLZMO ASPIAN, OD CHRISTEOS
ton pa-ombd dil-zmo as-pi-an, od¹⁰ chris-te-os

AG aL[^] TOR[^]-TORoN PARAKA# A SIMuP; KORoD-ZIZ DO-DePAL OD FI-FALaZ
AG L TORTORN PARACH ASYMP; CORDZIZ DODPAL OD FiFALZ
ag-l-ter-torn¹¹ parach a-symp; cordziz dod-pal od fi-falz

L[^]-SiMuNAD, OD FAR[^]GaT BAMuS OMA-O-AS; KO-NIS-BeRA OD A-VA-VOKS
L SMNAD, OD FARGT BAMS OMAOAS; CONISBRA OD AVAVOX
ls-mnad, od farg-t bams o-ma-o-as; co-nis-bra od a-ua-vox

TO-NUG[^], O-RoSKA-T[^]BeL NO-ASMI TAB-GES LE-VIT[^]-H[^]MONuG. UN-K[^]-HI
TONUG, ORSCA TLB NOASMI TABGES LEVITHMONG. UNCHI
to-nug,¹² ors-cat-bl no-as-mi tab-ges levith-mong. Un-chi¹³

OMuP TILaB ORoS. BAGLE? MO-O-O-A# OL[^] KORoD-ZIZ. aL[^] KAPI-MA-O
OM TILB ORS. BAGLE? MOOOAH OL CORDZIZ. L CAPIMAO
omp-tilb ors. Bagle? Mo-o-o-ah ol-cord-ziz. l-ca-pi-ma-o

IKSO-MAKSIP OD KA-KOKASiB GOSA-A; BAGLEN[^] PI-I TI-AN[^]TA A
IXOMAXIP OD CA CAPIMAO GOSAA; BAGLEN PI I Tianta
ix-o-max-ip od ca-co-casb go-sa-a; baglen pi-i ti-an-ta

ABA-BA-LONuD, OD FA-OR[^]GaT TELOK[^] VO VIM. MA-DRI-I-AKS TORoZU;
ABABALOND, OD FAORGT TELOCVOVIM. MADRIIAX TORZU;
a-ba-ba-lond, od-fa-ordgt te-loc-vo-v-im.¹⁴ Ma-dri-yax tor-zu;

O-A-DRI-AKS OROK[^]HA ABO-A-PiRI. TABA-ORI PRI-AZ AR-TABAS;
OADRIAX OROCHA ABAOAPRI. TABAORI PRIAZ AR TABAORI;
o-adriax orocho¹⁵ a-bo-a-pri. Taba-o-ri priaz ar-ta-bas;

ADeRoPAN KO-RoS TA DOBIKS. I-OL[^]KAM PRI-AZI ARKO-AZI-OR[^], OD
ADRPAN CORS TA DOBIX. YOLCAM PRIAZI AR COAZIOR, OD
a-dr-pan¹⁶ cor-sta dobix. Yol-cam pri-a-zi ar-co-a-zior, od

#U-ASiB #[^]TINuG. RIPIR[^] PA-A-OKSiT SAGA-KO-R[^]; UMuL OD PRoDZAR[^]
QUASB QTING. RIPIR PAAOXT SAGACOR; UML OD PRDZAR
quasb qting.¹⁷ Ri-pir pa-a-ox t sa-ga-cor;¹⁸ vm-l od prdzar¹⁹

KAKaRoG A-O-IVE-A-E KO-RoMPiT. TORoZU, ZAKAR, OD ZAM[^]RAN ASPiT[^]
CACRG AOIVEÆ CORMPT. TORZU, ZACAR, OD ZAMRAN ASPT
ca-crg²⁰ a-oi-ve-a-e cormpt. Tor-zu, zacar, od-zamran aspt

SIB[^]SI BU-T[^]MONA, DeS SUR[^]ZAS TI-A BALTAN. ODO KIKLE #A-A; OD
OZAZeMA SIBSI BUTMONA, DS SURZAS TIA BALTAN. ODO CICLE QAA; OD
OZAZMA sib-si but-mo-na, ds sur-zas tia baltan. Odo cicle qaa; od ozazma

PiLA-PiLi I-AD-NA-MAD[^].
PLAPLi IADNAMAD.
pla-pli iad-na-mad.

1 "**MADRIIAX** ... O you Heavens ... ^ I think this word wanteth as may appear by **Madriax**, about 44 words from the end."

2 "kis"

3 -"sa"

4 "mikma"

5 "**o** or **a**" (But which one?)

- 6 "kis"
 - 7 "**nonsf**"
 - 8 "**nonsf**"
 - 9 "**Id ui go**"
 - 10 "long or short"
 - 11 or "**ah**"
 - 12 "**g dg**"
 - 13 -"**ki**"
 - 14 "**lotch**, or **loch**."
 - 15 -"**ka**"
 - 16 -"**dir**"-
 - 17 -"**dg**"
 - 18 -"**kor**"
 - 19 "**pur**"-
 - 20 -"**cúrg**"
-

Part Two

As noted before, there is a lot of room for debate in those areas where Dee's notes are inconclusive or contradictory. This guide is my own interpretation (and occasionally, I admit, extrapolation) of Dee's pronunciation. Another, that of Donald Laycock, is in the Appendix to this paper. It is my opinion that often the differences between these variations are more of emphasis rather than any fundamental discord: between "ee" and "ih" for instance.

In the version of the Calls that follows, the first line is that of the Calls as printed in Causabon (except where noted), the second and third are my phonetic version with possible variations.

PRONUNCIATION KEY

A - as in "father", except "ag" rhymes with "nag"

C - as **k** before **a, o, u** (some exceptions)

- as **s** before **i, e** (some exceptions)

E - stressed: as in "obey"

- unstressed: as in "beg" (some exceptions)

G - as (hard) **g** before **a, o, u**

- usually as **j** before **i, e**, and word-final, occasionally in other places, some exceptions

H - usually as **h**, except in combinations (**ch, ph, sh, th**); either silent or slightly aspirated in certain locations (eg: **Comselh**). This last does not apply to the phonetic notation that follows: duh-loo-gah (**dluga**) does not end with an aspirated sound.

I - stressed: as in "machine"

- unstressed: as in "pill"

I,J - as **y** or **jh** ("ge" as in "garage") in initial position and before a vowel

O - stressed: as in "go"

- unstressed: as in "go" or as in "pot", especially in **-och-** (rhymes with "botch")

Q,QU - as "kuh", or "kwuh" (as in "quick")

U - usually as in "rule", but occasionally as in "mug"

- in initial position may be pronounced as "yew"

X - as in "fox"

Y - usually as under key for I and I,J

Z - as in "zoo"; in a very few words, as **zod**

CH - as **k** in most positions, but **-och** rhymes with "botch"

PH - as **f**

SH - as **sh**

TH - as **th**

Double vowels should be pronounced only partly separately, with an elided pause between them: **QAA** becomes Kuh-ah-ah, with only the barest hesitation.

The First Call

Ol sonf vorsg, goho iad balt, lansh calz vonpho: sobra zol ror I

Ol sonf vors-juh, goho yad balt, lonsh calz vonfo: sobra zol ror ee

ta nazpsad graa ta malprg: ds holq qaa

ta naz-puh-sad grah-ah ta malpurj: des hol-kwuh-uh kuh-ah-ah

(hol-kuh-uh, kwuh-ah-ah)

nothoa zimz, od commah ta nobloh zien: soba thil gnonp

no-tho-ah zeemz, od com-mah ta no-blo zee-en: soba theel guh-non-puh

(zimz, thil, guh-nomp)

prge aldi, ds urbs oboleh grsam. Casarm ohorela caba pir

purj aldee, des yoorbs o-bo-lay gursam. Kasarm oho-ray-la kaba peer

ds zonrensg cab erm iadnah. Pilah farzm znrza adna

des zon-reng-juh kab erm yad-nah. Puh-ee-lah far-zum znur-zah adna

(zon-reng-guh)

gono iadpil ds hom toh, soba ipam, lu ipamis, ds lohoho
gono ee-**ad**-peel des hom toh, soba ee-pam, yool **ee**-pamis, des **lohoho**
(ee-**ad**-pil)

vep zomdv poamal od bogpa aai ta piap piamo l od
vep zom po-ah-mal od bogpa ah-ah-ee ta pee-**ap** pee-**ah**-ma el od

vooan. Zacar(e) ca, od zamran; odo cicle qaa; zorge,
va-oh-an. Zakar(-ay) kuh-ah, od zamran; odo kee-klay kuh-ah-**ah**; zorj,

lap zirdo noco mad, hoath laida.
lap zeer-do noko mad, ho-ath Yah-ee-dah.
(Jhah-ee-dah.)

Second Call

Adgt vpaah zong om faaip sald, viiv L, sobam
Ad-get vuh-pah-ah zong om fah-**ah**-eep sald, vi-**eev** el, sobam
(A-jet, zonz)

ialpurg izazaz piadph; casarma abramg ta talho paracleda,
yal-poorj ee-za-zaz pee-**adf**; kasarma abram-guh ta talho paraklayda,

qta lorslq tvrbs ooge baltoh. Giui chis lUSD
kuh-ta lor-sel-kwah toorbs oh-oh-gay baltoh. Gee-oo-ee kis loosd
(Jee-oo-ee, loos-duh)

orri, od micalp chis bia ozongon, lap noan trof cors tage
orree, od mee-kalp kees bee-ah oh-zong-on, lap noan trof kors tah-jeh
(oh-zonz-on, tah-gay)

oq manin iaidon. Torzu gohel: zacar ca cnoqod,
oh-kwah manin yah-**ee**-don. Tor-**zoo** go-hel: zakar kah kuh-**no**-kwod,
(ca = sah)

zamran micalzo od ozazm vrelp, lap zir ioiad.
zamran mee-kal-**zo** od oh-zaz-muh vrelp, lap zeer yo-ee-ad.
(mih-kal-**zo**, vuh-relp)

Third Call

Micma goho piad, zir comselh azien biab os londoh;
Mik-ma goho pee-ad, zeer kom-saylh a-zee-en bee-ab os lon-doh;
(Meek-ma)

norz chis othil gigipah; vndl chis tapvin qmospleh
norz kis oh-**theel** jih-jih-pah; vndl kis ta-poo-in kwuh-mos-play(h)

(oh-thil, gee-gee-pah)

teloch, qviin toltorg chis i chisge m ozien dst brgda od
[telotch, kwee-in toltorj kis ee kisjeh em o-zee-en dest burjda od](#)
(kwee-een, kisgay)

torzul Ili eol balzarg od aala thilnos netaab, dluga
[torzool eelee ay-ol balzarj od ah-al-ah thil-nos ne-ta-ab, duh-loo-gah](#)
(ill-lee)

vomsarg lonsa capmiali vors CLA homil cocasb; fafen
[vomsarj lonsa kap-mee-ah-lee vors kla homeel ko-kas-buh; fafen](#)
(homil)

izizop od miinoag de gnetaab vaun nanaeel,
[ee-zee-zop od mee-ee-no-ag day guh-neh-tah-ab va-on na-na-ay-el,](#)
(iz-ee-zop)

panpir malpirgi caosg pild; noan unalah balt od vooan.
[panpeer malpeergee kah-os-guh peeld; no-an oonalah balt od voh-oh-an.](#)
(malpeerjee ka-os-juh)

Dooiap mad, goholor gohus amiran. Micma iehusoz
[Doh-oh-ee-ap mad, goholor gohoos ah-mih-ran. Mik-ma yay-hoo-soz](#)
(Meek-ma jhayhoo-soz)

cacacom od dooain noar micaolz aaiom.
[kakakom od-do-oh-ah-eeen no-ar mee-kah-olz ah-ah-ee-om.](#)
(od-do-oh-ah-in mi-kah-olz)

Casarmg gohia: zacar uniglag od imuamar, pugo
[Ka-sarm-juh go-hee-ah: zod-a-kar oo-neeg-lag od eem-wah-mar, poogo](#)
(oo-nig-lag, im-oo-ah-mar)

plapli ananael qaan.
[plah-plee ah-nah-nah-el kah-an.](#)
(kwuh-ah-an)

Fourth Call

Othil lasdi babage od dorpha, gohol, g chisge avavago
[O-theel las-dee ba-ba-jeh od dor-fa, gohol, guh-kis-jeh avavago](#)
(O-thil, ba-ba-gay, guh-kis-gay)

cormp PD dsonf vivdiv? Casarmi oali MAPM
[kormp payday duh-sonf vee-vuh-dee-vuh? Kasarmee oh-ah-lee map-em](#)
(duh-son-fuh)

sobam ag cormpo crpl, casarmg croodzi chis od vgeg,
[sobam ag kormpo kur-pul, ka-sarm-juh kro-od-zee kis od vuh-gej,](#)

dst capimali chis capimaon, od lonshin chis talo CLA.

dest ka-pee-ma-lee kis ka-pee-ma-on, od lon-shin kis talo kla.

(ka-pih-ma-lee, ka-pih-ma-on)

Torgv norquasahi od fgaosga; bagle zirenaiad

Torgoo nor-kwah-sah-hee od f-gah-os-gah; bah-gl原因 zee-ray-nye-ad

(ef-gah-os-gah, zee-reh-nah-ee-ad)

dsi od apila. Dooaip qaal, zacar od zamran

des-ee od ah-pee-la. Do-oh-ah-eeep kah-al, zakar od zamran

(ah-pih-la.)

obelisong restil aaf normolap.

oh-bel-ee-song rest-el ah-af normolap.

(oh-bel-ih-song)

Fifth Call

Sapah zimii duiv od noas taqanis adroch, dorphal

Sa-pah zee-mee-ee doo-eev od no-as tah-kwah-nis ad-rotch, dor-fal

(**zih**-mee-ee)

caosg od faonts piripsol tablior. Casarm amipzi

ka-os-juh od fa-onts pee-reep-sol ta-blee-or. Kasarm ah-meep-zee

(ka-os-guh, pir-eep-sol, ah-mip-zee)

nazarth af od dlugar zizop zlida caosgi toltorgi,

na-zarth af od duh-loo-gar zee-zop zod-lee-dah ka-os-jee tol-tor-jee

(ka-os-gee, tol-**tor**-gee)

od zizop zchis esiasch l tauiu od iaod thild ds

od zee-zop zod-kis ay-see-ak el ta-wee-oo od ee-ah-od theeld des

(eh-see-ak, **yah**-od)

hubar peoal soba cormfa chista la vls od qcocash.

hoo-bar pay-oh-al soba kormfa kis-ta la yulz od kuh-ko-kas-buh.

(kwuh-**ko**-kas-buh)

Ca niis od darbs qaas; fetharzi od bliora; iaial

Sa nee-ees od darbz kah-as; feth-ar-zee od blee-oh-rah; ya-ee-al

(nih-ees, kuh-**ah**-as, ya-ya)

ednas cicles; ba-gle? Ge-jad il.

ednas kee-klayz; ba-gl原因? Gay-yad eel.

(kih-klayz, Gay-jhad)

Sixth Call

Gah sdiu chis em, micalzo pilzin; sobam el harg mir
Gah es-**dee**-oo kis em, mee-**kal**-zo pilzen; sobam el harj meer

babalon od obloc samvelg; dlugar malpurg arcaosgi od
babalon od ob-**lok** sam-**velj**; duh-loo-gar mal-poorj ar-ka-**os**-jee od
(sam-velg, ar-ka-**os**-gee)

acam canal sobolzar F bliard caosgi od chif anetab od
akam sanal sobolzar ef-blee-ard ka-os-jee od kif ah-**nay**-tab od

miam taviv odd. Darsar solpeth bien; brita od
mee-am ta-veev od-duh. Darsar sol-peth bee-en; bree-tah od

zacam gmicalzo; sobhaath trian lusiahe odecrin
za-kam guh-mee-**kal**-zo; sob-**ha**-ath **tree**-an loo-**ee**-ah-hay oh-deh-**kreen**

mad qaaon.
mad kuh-ah-ah-on.

Seventh Call

Raas i salman paradiz oecri-mi aao ialpirgah
Rah-as ee salman pa-ra-dee-zod oh-**ay**-kree-mee ah-ah-**oh** yal-peer-gah
(yal-pir-gah)

quiin enay butmon; od inoas ni paradiial casarmg
kwee-in en-ah-ee boot-mon; od in-**oh**-as nee pa-ra-**dee**-al ka-**sarm**-juh
(kwee-een, en-ai)

vgear chirlan od zonac luciftian corsta vaulzirn
vuh-**gay**-ar keerlan od zonak loo-kif-**tee**-an korsta **vah**-ool-zirn
(kir-lan, loo-sif-**tee**-an)

tolhami. Soba londoh od miam chistad odes vmadea od
tol-**ha**-mee. Soba lon-**doh** od **mee**-am kis-tad o-des vuh-**ma**-day-ah od

pibliar othilrit od miam cnoquol rit; zacar, zamran;
pib-lee-ar oh-thil-reet od **mee**-am kuh-no-kol reet; zakar, zamran;

oecrimi qadah od omicaolz aaiom. Bagle
oh-**ay**-kree-mee kuh-**ah**-dah od oh-mi-kah-ol-zod ah-ah-ee-om. Ba-gl原因

papnor idlugam lonshi od umplif vgegi bigliad.
papnor id-**loo**-gam lon-shee od oom-pleef vuh-gay-jee big-lee-ad.
(vuh-gah-gee, bee-gee-ad.)

Eighth Call

Bazmelo ita piripson oln nazavabh ox; casarmg

Baz-may-lo ee-ta pih-**reep**-son oln na-za-**vabh** oks; ka-sarm-juh

vrان chis vgeg dsabramg baltoha gohoiad;

vuh-**ran** kis vuh-gej duh-sa-bram-guh bal-to-ha go-**ho**-ee-ad;

solamian trian talolcis abaiuonin od aziagier

so-**la**-mee-an tree-an ta-lol-sis a-ba-**ee**-wo-nin od a-zee-**ah**-jee-er

(a-zee-**ah**-gee-er)

rior. Irgilchisda dspaaox busd caosgo, ds chis

ree-or. Eer-gil-**kees**-da duh-**spa**-ah-oks boosd ka-os-go, des kis

(Ir-geel-kis-da)

odipuran teloah, cacrg oisalman loncho od vouina

o-**dee**-poo-ran **tay**-lo-ah, ka-koorj o-ee-sal-man lon-ko od vo-**wee**-na

(ka-koorg, vo-**vee**-na)

carbaf? Niiso, bagle auauago gohon; niiso bagle

kar-baf? Nee-**ee**-so, ba-gl原因 ah-**wah**-wah-go go-**hon**; nee-**ee**-so ba-gl原因

(ah-**va**-va-go)

momao siaion od mabza iadoiasmomar, poilp. Niis

mo-ma-oh see-ah-ee-on od mab-za yad-oh-ee-as-mo-mar, po-eelp. Nih-ees

(po-ilp, Nih-is)

zamran ciaofi caosgo od bliors od corsi ta abramig.

zam-ran kee-ah-oh-fee ka-os-go od blee-ors od kor-see ta a-bra-mig.

(see-ah-oh-fee)

Ninth Call

Micaoli bransg purgel napta ialpor dsbrin

Mee-ka-oh-lee brans-guh poor-gel nap-ta yal-por des-breen

(Mih-ka-oh-lee, brans-juh, poor-jel, des-brin)

efafafe p vonpho olani od obza; sobca vpaah chis

ay-fah-fah-fay puh von-fo oh-la-nee od ob-za; sob-ka vuh-pah-ah kis

(pay)

tatan od tranan balye alar lusda soboln od chisholq

ta-tan od tra-nan ba-lee-ay a-lar loos-da so-boln od kis-hol-kwah

cnoquodi cial. Vnal aldon mom caosgo ta lasollor

kuh-no-kwo-dee see-al. Vuh-nal al-don mom ka-os-go ta las-ol-lor

gnay limlal; amma chiis sobca madrid zchis; ooanoan
guh-nay lil-lal; am-ma kee-ees sob-ka ma-drid zod-kis; oh-oh-ah-no-an
(guh-nah-ee, kih-ees)

chis aviny drilpi caosgin od butmoni parm zumvi
kis ah-vee-nee dril-pee ka-os-jin od boot-mo-nee parm zoom-vee
(ah-vih-nee, ka-os-gin)

cnila; dazis ethamz achildao, od mirk ozol chis
kuh-nee-la; daz-ees ay-tham-zod ah-kil-da-oh, od mirk oh-zol kis

pidiai collal ulci-nin asobam ucim. Bagle?
pee-dee-ah-ee kol-lal ool-see-nin a-so-bam oo-seem. Ba-gl原因?
ool-see-neen oo-kim

Iadbaltah chirhan par! Niiso od ip ofafafe, bagle
Yad-bal-toh kir-lan par! Nee-ee-so od eep oh-fa-fa-fay, ba-gl原因

acocasb icorsca vnig blior.
ah-ko-kasb ee-kors-ka vuh-nig blee-or.

Tenth Call

Coraxo chis cormp od blans lucal aziazor paeb, soba
Ko-rak-so kis kormp od blanz loo-kal ah-zee-ah-zor pa-eb, so-ba

lilonon chis op virq eophan od raclir maasi bagle
lee-lo-non kis op veer-kwuh ay-oh-fan od ra-kleer ma-ah-see ba-gl原因
(vir-kwuh)

caosgi, ds ialpon dosig od basgim; od oxex dazis
ka-os-jee, des yal-pon do-sig od bas-geem; od oks-ayks dah-zees
(ka-os-gee, jhal-pon, bas-gim, okx-eks)

siatris od salbrox cynxir faboan. Unalchis const
see-ah-trees od sal-broks sinks-eer fa-bo-an. Yoon-al-kis konst
(seenks-eer)

ds daox cocasg ol oanio yor vohim ol gizyax od
des da-oks ko-kas-juh ol oh-ah-nee-oh yor vo-heem ol giz-ee-aks od
(vo-him, jiz-ee-aks)

eors cocasg plosi molni ds pageip larag om droln
ay-orz ko-kas-juh plo-see mol-nee des pa-gay-eep la-rag om drol-nuh
(pa-jay-eep)

matorb cocasb emna. L patrolx yolci nomig
ma-torb ko-kas-buh em-na. El-pa-tralks yol-see no-mig
(yol-kee)

monons olora gnay angelard. Ohio, ohio, ohio,
mo-nons oh-lo-ra guh-nay an-gay-lard. O-hee-o, o-hee-o, o-hee-o,
(an-jeh-lard)

ohio, ohio, ohio, noib ohio caosgon! Bagle
O-hee-o, o-hee-o, o-hee-o, no-eeb, o-hee-o ka-os-gon! Ba-gl原因

madrid i zirop chiso drilpa. Niiso: crip ip nidali.
ma-drid ee zee-rop kee-so dril-pa. Nee-ee-so: creep eep nee-da-lee.
(dreel-pa, krip, nih-da-lee)

Eleventh Call

Oxiayal holdo od zirom o coraxo ds zildar
Oks-ee-ah-al hol-do od zeer-om oh ko-raks-oh des zeel-dar

raasy; od vabzir camliax od bahal, niiso salman
ra-ah-see; od vab-zeer kam-lee-aks od ba-hal, nee-ee-so sal-man

teloch casarman holq od ti ta zchis, soba cormf iga
tay-lotch ka-sar-man hol-kwah od tee tah zod-kis, so-ba kormf ee-gah

niisa bagle abramg noncp. Zacar e ca, od zamran, odo
nee-ee-sa ba-gl原因 ah-bram-guh nonsp. Zakar ay ka, od zamran, odo

cicle qaa, zorge, lap zirdo noco mad, hoath Iaida.
kee-klay kuh-ah-ah, zorj, lap zeer-do noko mad, ho-ath Ya-ee-dah.
(Jha-ee-dah)

Twelfth Call

Nonci dsonf babage od chis ob hubaio tibibp,
Non-see duh-son-fuh ba-ba-jeh od kis ob hoo-ba-ee-oh tee-beeb-puh,
(ba-bajay)

allar atraah od ef. Drix fafen mian ar enay ovof, soba
al-lar a-tra-ah od ef. Driks fa-fen mee-an ar en-ay oh-vof, so-ba
(Dreeks, ay-nah-ee)

dooain aai ivonph. Zacar e ca, od zamran, odo cicle
do-oh-ah-een ah-ah-ee ee-vonf. Zakar ay ka, od zamran, odo kee-klay

qaa, zorge, lap zirdo noco mad, hoath Iaida.
kuh-ah-ah, zorj, lap zeer-do noko mad, ho-ath Ya-ee-dah.
(Jha-ee-dah.)

Thirteenth Call

Napeai babagen ds brin ux ooana lring vonph

[Na-pay-ah-ee ba-ba-jen des breen yooks oh-oh-ah-na el-ring vonf](#)
(el-rinj)

doalim, eolis ollog orsba ds chis affa. Micma isro

[do-ah-leem ay-oh-lees ol-log orz-ba des kis af-fa. Mik-ma ees-ro](#)
(do-ah-lim, ay-oh-lis, Meek-ma)

mad od lonshitox ds jumbd. Zacar e ca, od zamran, odo

[mad od lon-shee-toks des juh-oomd. Zakar ay ka, od zamran, odo](#)
(yoom-duh)

cicle qaa, zorge, lap zirdo noco mad, hoath Iaida.

[kee-klay kuh-ah-ah, zorj, lap zeer-do noko mad, ho-ath Ya-ee-dah.](#)
(Jha-ee-dah)

Fourteenth Call

[No record of this call in Causabon. This version based on the Aurum Solis text.]

Noromi bagie pasbs oiad, ds trint mirc ol

[No-ro-mee ba-jee-ay pas-biz oh-ee-ad, des treen-tuh meer-kuh ol](#)
(ba-gee-ay, mirk)

thil, dods tolham caosgo homin, ds brin oroch quar;

[theel, dods tol-ham ka-os-go ho-meen, des breen orok koo-ar;](#)
(thil, ho-min, brin, kwar)

micma bial oiad, aisro tox dsium aai

[mik-ma bee-al oh-ee-ad, ah-ees-ro toks des-yoom ah-ah-ee](#)
(meek-ma, des-ee-oom)

baltim. Zacar od zamran, odo cicle qaa, jorge, lap

[bal-teem. Zakar od zamran, odo kee-klay kuh-ah-ah, zorj, lap](#)
(bal-tim, kah-ah)

zirdo noco mad, hoath Iaida.

[zeer-do noko mad, ho-ath Ya-ee-dah.](#)
(Jha-ee-dah)

Fifteenth Call

[No record of this call in Causabon. This version based on the Aurum Solis text.]

Ils tabaan lialprt casarman upaahi chis darg ds

[Yils ta-ba-an lee-al-purt kasarman oo-pa-ah-hee kis darjuh des](#)

(darguh)

okido caosgi orscor; ds omax monasci baeouib od

[oh-kee-do ka-os-jee ors-kor; des oh-maks mo-nas-kee bye-oh-oo-eeb od](#)

(ka-os-gee, mo-nas-see, bah-ay-oh-eeb)

emetgis iaiadix. Zacar od zamran, odo cicle qaa

[ay-met-jis yah-ee-ah-diks. Zakar od zamran, odo kee-klay kuh-ah-ah](#)

(eh-met-gis)

zorge, lap zirdo noco mad, hoath Iaida.

[zorj, lap zeer-do noko mad, ho-ath Ya-ee-dah.](#)

(Jha-ee-dah)

Sixteenth Call

[Beginning of this call not recorded in Causabon. Missing text based on the Aurum Solis text.]

Ils viualprt salman balt, ds brin acroodzi busd od

[Yils veev-yal-purt sal-man balt, des breen a-kroh-od-zee boosd od](#)

(vee-oo-ee-al-purt)

bliorax balit; dsinsi caosg lusdan emod dsom od

[blee-oh-raks baleet; des-in-see kaos-juh loos-dan ay-mod duh-som od](#)

(bal-tuh, koas-guh)

tliob; drilpa geh yls Madzilodarp. Zacar e ca, od zamran,

[tuh-lee-ob; dreel-pa jeh yils mad-zee-lo-darp. Zakar ay ka, od zamran,](#)

(dril-pa)

odo cicle qaa, zorge, lap zirdo noco mad, hoath Iaida.

[odo kee-klay kuh-ah-ah, zorj, lap zeer-do noko mad, ho-ath Ya-ee-dah.](#)

(kah-ah, Jha-ee-dah)

Seventeenth Call

Ils dial pert soba vpaah chis nanba zixlay dodsih

[Yils dee-al pert so-ba vuh-pa-ah kis nan-ba zeeks-la-ee dod-seeh](#)

(ziks-lay)

od brint taxs Hubaro tastax ylsi, sobaiad

od breent faksiz hoo-ba-ro tas-taks yil-see, so-ba-ee-ad

(brint, so-ba-yad)

ivonpounph, aldon daxil od toatar. Zacar e ca, od zamran,

ee-von-po-onf, al-don daks-il od to-a-tar. Zakar ay ka, od zamran,

odo cicle qaa, zorge, lap zirdo noco mad, hoath Iaida.

odo kee-klay kuh-ah-ah, zorj, lap zeer-do noko mad, ho-ath Ya-ee-dah.

(kah-ah, Jha-ee-dah)

Eighteenth Call

Ils micaolz olpirt yalpurg bliors ds odo busdir

Yils mee-ka-ol-zod ol-peert yal-poorj blee-ors des odo boos-deer

(mih-ka-ol-zod, buh-lee-rs)

oiad ovoars caosgo casarmg laiad eran brints

oh-ee-ad oh-vo-arz ka-os-go ka-sarm-juh la-ee-ad ay-ran breents

(eh-ran, brints)

cafafam, ds iumd aquulo adohi moz od maoffas bolp

ka-fa-fam, des yoomd ah-kwuh-oo-lo a-do-hee moz od ma-of-as bolp

(ee-oomd)

comobliort pambt. Zacar e ca, od zamran, odo cicle

ko-mo-blee-ort pam-but. Zakar ay ka, od zamran, odo kee-klay

(pamt)

qaa, zorge, lap zirdo noco mad, hoath Iaida.

kuh-ah-ah, jorj, lap zeer-do noko mad, ho-ath Ya-ee-dah.

(Jha-ee-dah)

The Call of the Thirty Aethyrs

Madriax dspraf [LIL], chis micaolz saanir caosgo,

Mad-ree-aks des praf [Leel], kis mee-ka-olz sa-ah-neer ka-os-go,

od fisis balzizras Iaida! Nonca gohulim, micma

od fi-sees bal-zeez-ras Ya-ee-dah! Nonsa go-hoo-lim, meek-ma

(fee-seez, Jha-ee-dah!, mik-ma)

adoian mad, laod bliorb, sabaoaona chis

a-do-ee-an mad, Ee-ah-od blee-orb, sa-ba-oh-oh-ah-oh-na kis

(Yah-od)

luciftias peripsol, ds abraassa noncf netaaib

loo-keef-tee-as pay-reep-sol, des a-bra-as-sa non-suf ne-tah-ah-eeb

(loo-seef-tee-as, peh-**reep**-sol)

caosgi od tilb adphaht damploz, tooat noncf
ka-os-jee od teelb ad-fa-tuh dam-ploz, to-oh-at non-suf
(ka-os-gee)

gmicalzoma l rasd tofglo marb yarry idoigo od
guh-mee-kal-zo-ma el-ras-duh tof-glo marb yar-ree eed-wee-go od
(ee-doo-ee-go)

torzulp iaodaf, gohol; caosga tabaord saanir
tor-zoolp ya-oh-daf, go-hol; ka-os-ga ta-ba-ord sa-ah-neer

od chriteos yrpoil tiobl, busdir tilb noaln
od kris-tay-os eer-po-eel tee-oh-bul, boos-deer teel-buh no-al-nuh
(yur-**po**-eel, til-buh)

paid orsba od dodrmni zylna. Elzap tilb parmgi
pa-eed ors-ba od dod-rum-nee zilna. El-zap-teelb parm-gee
(zeel-na, El-zap-tilb, parm-jee)

peripsax od ta qurlst booapis. Lnibm ovcho symp,
pay-reep-saks od ta koorlst bo-oh-ah-pees. El-nib-um oh-vuh-ko simp,
(pay-rip-saks)

od chriteos agtoltorn mirc q tiobl lel; ton paombd
od kris-tay-os ag-tol-torn meerk kwah tee-oh-bel lel; ton pa-om-duh
(mirk)

dilzmo aspian, od chriteos agltertorn parach asymp;
deeliz-mo as-pee-an, od kris-tay-os ag-ul-ter-torn pa-rach a-simp;

cordziz dodpal od fifalz lsmnad, od fargt bams
kord-zeez dod-pal od fee-falz ulz-muh-nad, od far-jet bamz
(far-gut)

omaoas; conisbra od auavox tonug, orscatbl noasmi
oh-ma-oh-as; ko-nees-bra od ah-wah-voks to-nuj, orz-cat-bul no-as-mee
(ko-nis-bra)

tabges levithmong. Unchi omptilb ors. Bagle? Moookah
tab-jess lay-veeth-mong. Oonki om-puh-teelb orz. Ba-glay? Mo-oh-oh-ah
(tab-gayz, lay-vithmong, om-puh-tilb)

ol cordziz. L capimao ixomaxip od ca cocasb
ol-cord-zeez. El-ka-pee-ma-oh eeks-oh-maks-eep od ka-ko-kas-buh

gosaa; baglen pii tianta ababalond, od faorgt
go-sa-ah; ba-glen pee-ee tee-an-ta a-ba-ba-lon-duh, od fa-or-jet

telocvovim. Madriiax torzu; oadriax orocha
tay-lotch-vo-veem. Ma-dree-yaks tor-zoo; oh-ah-dree-aks oh-ro-ka

aboapri. Tabaori priaz artabas; adrpan corsta
[ah-bo-ah-pree. Ta-**ba**-oh-ree pree-**az** ar-ta-bas; ah-dir-pan kor-sta](#)

dobix. Yolcam priazi arcoazior, od quasb qting.
[do-biks. Yol-kam pree-**ah**-zee ar-ko-ah-zee-or, od kwas-buh kwah-tinj.](#)
(kuh-tinj)

Ripir paaopt sagacor; vml od prdzar cacrg
[Ree-**peer** pa-ah-oks-tuh sa-**ga**-kor; vum-ul od purd-zar ka-**kurj**](#)
(Ri-**peer**, oom-ul, ka-**kurg**)

aoiveae cormpt. Torzu, zacar, od zamran aspt sibsi
[ah-oy-**vay**-ah-ay korm-put. Tor-zoo, zakar, od zamran as-put seeb-see](#)
(ah-oh-ee-**vay**-ah-ay, korm-puh-tuh, sib-see)

butmona, ds surzas tia baltan. Odo cicle qaa; od
[boot-mo-na, des soor-zas tee-ah bal-tan. Odo kee-klay **kah**-ah; od](#)
(kuh-**ah**-ah)

ozazma plapli Iadnamad.
[oh-zaz-ma pla-plee Yad-na-mad.](#)
(Jhad-na-mad)

THE NAMES OF THE THIRTY AETHYRS

LIL Leel	ICH Eek	ASP Ahs-puh
ARN Arn	LOE Lo-ay	LIN Leen, Lin
ZOM Zom	ZIM Zeem, Zim	TOR Tor
PAZ Paz	UTA Oo-tah	NIA Nee-ah
LIT Leet, Lit	OXO Oh-kso	UTI Oo-tee
MAZ Maz	LEA Lay-ah	DES Dess
DEO Day-oh	TAN Tan	ZAA Zah-ah
ZID Zeed, Zid	ZEN Zen	BAG Bah-guh
ZIP Zeep, Zip	POP Poh-puh	RII Ree-ee
ZAX Zaks	CHR Khar	TEX Teks

APPENDIX

AURUM SOLIS PRONUNCIATION KEY (from "Mysteria Magica" pg 416)

A as the first vowel sound in "father"

E as the vowel sound in "say"

I as the vowel sound in "meet"

O as the vowel sound in "hold"

U as the vowel sound in "food"

a as the vowel sound in "add"

e as the vowel sound in "yet"

i as the vowel sound in "sit"

o as the vowel sound in "hot"

u as the vowel sound in "foot"

^ represents the neutral vowel, as the first vowel sound in "parade," or the second vowel sound in "column."

Consonants are given their normal values (G invariably represents the hard sound of that letter, as in "gold.")

represents the guttural, pronounced as the "ch" in German (Woche, suchen).

As a general rule, allowing for varied inflexions of the voice in the flow of magical utterance, all the syllables in an Enochian word should be given equal weight. It will be noted that hyphens are frequently inserted in words. These only emphasise the need to give full value to a vowel, or to a syllable, and do not call for a real break in the utterance.

DONALD LAYCOCK'S PRONUNCIATION KEY (from "The Complete Enochian Dictionary" pps 46-47.)

A - long (stressed), as in "lah-di-dah"

- short (unstressed), as in French "patte"

B - usually as English **b**, but silent between **m** and another consonant, or after **m** finally

C - as **k** before **a**, **o**, **u** (with some exceptions)

- as **s** before **i**, **e** (with many exceptions), and in clusters of consonants (**noncf** = **nonsf**)

CH - as **k** in most positions, but as **ch** finally

D - as **d** in all positions

E - when stressed, as in French "fee"

- when unstressed, as in "bed"

F - as **f** in all positions

G - as (hard) **g** before **a, o, u**

- as **j** before **i, e**, in final position, after **d**, and in clusters of consonants

H - as **h** in most positions (except in combinations **ch, ph, sh, th**); silent after a vowel, but the vowel is lengthened

I - when stressed, as in (French) "machine"

- when unstressed, as in "bit"

- in combinations: **ai** as in "fly"; **ei** as in "eight"; **oi** as in "boil"

- as **y** in word-initial position before a vowel (**Iad** = **Yad**)

K - as **k** in all positions

L - as **l** in all positions

M - as **m** in all positions

N - as **n** in all positions

O - when stressed, as in French "mot"

- when unstressed, as in "not"

- in combinations: **oi** as in "boil"; **ou** as in "bout"; **oo** as in "fool"

P - as **p** except in combination **ph**

PH - as **f**

Q,QU - as **kw** (**qu** in "quick") -- but the word **q** is pronounced **kwa**

R - as **r** in "right" (but may be rolled)

S - usually as **s** in "sit"

- sometimes **z**, in places where this is more natural in English (**lrasd** = **elrazd**)

SH - as **sh** in "ship"

T - as **t** except in combination **th**

TH - as **th** in "thank"

U - as **oo** in "boot", or **u** in "put"

- in initial position as "yew"

- as **v** or **w** before another vowel, and in word-final position

X - as **x** in "fox"

Y - as **y** in word-initial position before a vowel

- as the letter **I** before a consonant, and in word-final position

Z - as **z** in "zoo"; in a very few words, as **zod**

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Enochian Temples: Analysis of the First Enochian Key

by Benjamin Rowe

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Analysis of the First Enochian Key

(The following section fits into the "Symbols and Visualizations" section of Enochian Temples at point 3. It was deleted from the published version to save space.)

The first Enochian Key or Call is a recapitulation of the steps by which the creator of the system brought it into being. The Key follows the same macrocosmic-to-microcosmic progression used in the example consecration ritual, but then supplements this with a response from the microcosm directed at the macrocosm. Note that the description of the downward current contains seven significant phrases, suggesting the planets and sun, the macrocosm, while the description of the response contains five significant phrases, suggesting the four elements and elemental spirit, the microcosm.

The Downward Current

1. Definition of context.

"I reign over you, saith the God of Justice, in power exalted above the firmaments of wrath." The "firmaments of wrath" are the regions of activity within which creation takes place. The god declares his full control over the act of creation, and that as the creator he is outside the realm in which the act of creation occurs.

2. Definition of the limits and qualities of the creation.

"In Whose hands the Sun is as a sword, and the Moon as a through-thrusting fire." An elegant equation, defining the parameters of the creation. The god declares dominion over planetary forces (Sun-Moon) and elemental forces (fire- air). He also declares control over the two types of dualities: those in which one pole is projective and the other responsive (Sun-Moon) and over those in which two forces of similar polarity are balanced (fire-air). Within the area of creation, the positive pole is attributed to the element of swords, Air, and the anti-positive pole is attributed to the element of Fire. This is reflected in the precedence followed by the elements throughout the Tablets and Calls: Air first, then Water, Earth, and Fire.

3. Gathering of the energies to be used.

"Which measureth your garments in the midst of my vestures..." The word translated here as "garments" is used uniformly to mean "creation" or "being" elsewhere in the Keys. Another word is used for "garments" in the next sentence of this same Key. Another word is also used for "midst" further on in this Key. So the translation here is questionable. A magickal image given to define this phrase shows the scene through the god's eyes as he pulls endless threads of living light out of a lamen on his chest.

4. Organization of the energies.

"...and trussed you together as the palms of my hands." The magickal image continues by showing the god gathering the fibers of light into a bundle or cable. The god concentrates the energies within the area of work in preparation for shaping.

5. Preparation of the material basis to which the energies are attached.

"Whose seats I garnished with the fire of gathering, which beautified your garments with admiration." Having generated the positive or spiritual pole of the creation, the god now looks to the anti-positive or material pole. The "seats" are the squares of the tablets in their two-dimensional form. The god embodies a part of his will in the Tablets, defining the order and place to which the spiritual energies will be attracted and attached. When the energies are attached to the Tablets, the pattern of will embodied in the Tablets extends back along their path to the positive pole, conditioning all the perceptible expressions (the "garments") of the energies.

6. Definition of the modes of activity of the creation.

"To whom I made a law to govern the holy ones," The word translated as "holy ones" appears to derive from the same root as the enochian words for "fire", suggesting that the holy ones are those who possess the spiritual will. The god specifies the manner in which his creation will respond to the mages and adepts.

7. Definition of the purpose of the the activity.

"and delivered you a rod with the ark of knowledge." The spirits of the Tablets are given authority over the dispensation of the god's knowledge, including the power to initiate.

Returning Current

8. The energies respond to the creative will.

"Moreover, you lifted up your voices and sware obedience and faith..." The connection between the two poles having been made, and the conditions of their interaction being set, the angels of the creation voice their response to the god, swearing to continue to follow the god's will.

9. And affirm the success of the act of creation.

"...to him that liveth and triumpheth," The spirits of the Tablets affirm the existence of their creator by saying that he lives, and affirm the success of the act of creation by saying that he triumphs.

10. They affirm that the creator himself exists outside the realm of creation...

"whose beginning is not, nor end can not be," The spirits affirm that the god exists entirely outside the creation's sphere of activity. This phrase echoes the line beginning "In whose hands the Sun is..." from a viewpoint inside the god's creation.

11. ...that his will is the source of their existence,

"Which shineth as a flame in the midst of your palace..." Flame echoes the "fire of gathering", and the palace is the Great Tablet. The spirits affirm that they continue to reflect the god's creative will.

12. and that he continues to regulate all of their activities.

"and reigneth among you as the balance of righteousness and truth." The god is the "god of justice", corresponding to Libra, the balances. Righteousness and Truth are Saturn and Jupiter, who in turn are contraction and expansion, stability and change, authority and responsibility, and numerous other complementary pairs. The god reconciles all opposites. The terms also echo the rod (active) and the ark of knowledge (receptive) of an earlier phrase. It is also to be noted that in Achad's Tree, Jupiter and Saturn are attributed to the paths leading respectively to Chokmah and Binah from Kether. Their balance is the path of Shin, connecting Kether with Tiphereth. Shin, Fire, is the "flame in the midst of your palace", and the beam of light in the center of the Temple.

The echoing of the god's statements by the spirits of the tablets also suggests that the conditions the god laid on the creation as a whole are reflected in miniature within the creation. It shall be shown that this is the case with the Tablets as we proceed.¹

Concluding phrases

"Move, therefor, show yourselves!

"Open the mysteries of your creation!

"For I am the servant of your god,

"A true worshiper of the Highest!"

In the remainder of the Key, the magician using it calls upon the spirits to respond to him fully and openly. The word translated here as "servant" might be better rendered as "minister" or "representative". The magician asserts that he has a right to demand a response from the spirits because his acts are in accord with the will of their creator.

Footnotes

1 See [The Lower Temple](#), one of the supplementary papers listed at the end of the published version of Enochian Temples.

"Then he drew forth the silver key, and made motions and intonations whose source he could only dimly remember. Was anything forgotten? He knew only that he wished to cross the barrier to the untrammelled land of his dreams and the gulfs where all dimensions dissolved in the absolute."

THROUGH THE GATE OF THE SILVER KEY
by H.P. Lovecraft

Apocalypse is the Greek word for Revelation, and the purpose of this ritual is to reveal to the student every aspect of the psyche from the innermost to the outer, and transform the student into a vehicle for the Light. Upon completing this ritual in it's entirety, the student is an Ipsissimus who's work on themselves is completed. The term for this is Transcendence. This is the highest point that a soul can evolve to while still incarnate in a physical body. It is complete identification with that part of the consciousness that survives what we call death.

It is advised that the student have been practicing the [LBRP](#) (revised version), Ritual of the Middle Pillar, and Circulation of the Body of Light for at least a week or so before undertaking this ritual. The amount of time spent with the rituals is not crucial, but the student must be proficient in them and have memorized them before performing this one. The ritualist should also be proficient at Meditation.

If you have physical ailments that you have previously ignored, they may be agitated after the calling of the Governors of ZAX (The Abyss). The ritualist should do what he/she can to deal with the problems but not stop the ritual. The negative effects will end when the ritual is completed.

The result is a complete understanding of the psyche and the individual's place in the world. The ritualist may also notice synchronicities occur in their life during the ritual and well after. **It is very important to perform this ritual *exactly* as written unless otherwise directed.** This working is not to be undertaken lightly. Once it is completed, the ritualist will have reached the state known as Transcendence. This is possible without the aid of any order, individual, or other outside agency.

1st Day:

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East-North-East
3. Invoke the [18th Enochian Key](#)
4. Meditate on the Invoked force.
5. Record your experience in your ritual diary.

2nd Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East.
3. Invoke the [17th Enochian Key](#)
4. Meditate on the Invoked force.
5. Record your experience in your ritual diary.

3rd Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)

2. Face East-South-East
3. Invoke the [16th Enochian Key](#)
4. Meditate on the Invoked force.
5. Record your experience in your ritual diary.

4th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face North-North-East
3. Invoke the [15th Enochian Key](#)
4. Meditate on the Invoked force.
5. Record your experience in your ritual diary.

5th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face North-North-West
3. Invoke the [14th Enochian Key](#)
4. Meditate on the Invoked force.
5. Record your experience in your ritual diary.

6th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face North
3. Invoke the [13th Enochian Key](#)
4. Meditate on the Invoked force.
5. Record your experience in your ritual diary.

7th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face West
3. Invoke the [12th Enochian Key](#)
4. Meditate on the Invoked force.
5. Record your experience in your ritual diary.

8th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face West-North-West
3. Invoke the [11th Enochian Key](#)
4. Meditate on the Invoked force.
5. Record your experience in your ritual diary.

9th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face West-South-West
3. Invoke the [10th Enochian Key](#)
4. Meditate on the Invoked force.
5. Record your experience in your ritual diary.

10th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face South-South-East
3. Invoke the [9th Enochian Key](#)

4. Meditate on the Invoked force.
5. Record your experience in your ritual diary.

11th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face South
3. Invoke the [8th Enochian Key](#)
4. Meditate on the Invoked force.
5. Record your experience in your ritual diary.

12th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face South-South-West
3. Invoke the [7th Enochian Key](#)
4. Meditate on the Invoked force.
5. Record your experience in your ritual diary.

13th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [6th Enochian Key](#)
4. Meditate on the Invoked force.
5. Record your experience in your ritual diary.

14th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face North
3. Invoke the [5th Enochian Key](#)
4. Meditate on the Invoked force.
5. Record your experience in your ritual diary.

15th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face West
3. Invoke the [4th Enochian Key](#)
4. Meditate on the Invoked force.
5. Record your experience in your ritual diary.

16th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face South
3. Invoke the [3rd Enochian Key](#)
4. Meditate on the Invoked force.
5. Record your experience in your ritual diary.

17th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face North-West
3. Invoke the [2nd Enochian Key](#)
4. Meditate on the Invoked force.
5. Record your experience in your ritual diary.

18th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face South-East
3. Invoke the [1st Enochian Key](#)
4. Meditate on the Invoked force.
5. Record your experience in your ritual diary.

19th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr [TEX](#) (Teh.ah.tz) [Zelator](#)
4. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
5. Record your experience in your ritual diary.

20th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr [RII](#) (R.ee.ee)
4. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
5. Record your experience in your ritual diary.

21st Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr [BAG](#) (B.ah.geh) [Theroicus](#)
4. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
5. Record your experience in your ritual diary.

22nd Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr [ZAA](#) (Zod.ah.ah)
4. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
5. Record your experience in your ritual diary.

23rd Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr [DES](#) (Deh.ess) [Practicus](#)
4. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
5. Record your experience in your ritual diary.

24th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East

3. Invoke the [19th Enochian Key](#) and the Aethyr [VTI](#) (Veh.tee)
4. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
5. Record your experience in your ritual diary.

25th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr [NIA](#) (Nee.ah) [Philosophus](#)
4. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
5. Record your experience in your ritual diary.

26th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr [TOR](#) (Toh.reh)
4. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
5. Record your experience in your ritual diary.

27th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr [LIN](#) (Lee.ehn)
4. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
5. Record your experience in your ritual diary.

28th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr [ASP](#) (Ah.ehs.peh) [Adeptus Minor](#)
4. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
5. Record your experience in your ritual diary.

29th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr [KHR](#) (Keh.reh)
4. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
5. Record your experience in your ritual diary.

30th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr [POP](#) (Poh.peh)
4. Meditate on the invoked force, paying special attention to any impressions,

- feelings, or information you are given.
5. Record your experience in your ritual diary.

31st Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr [ZEN](#) (Zod.eh.ehn) [Adeptus Major](#)
4. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
5. Record your experience in your ritual diary.

32nd Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr [TAN](#) (Tah.neh)
4. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
5. Record your experience in your ritual diary.

33rd Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr [LEA](#) (Leh.ah)
4. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
5. Record your experience in your ritual diary.

34th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr [OXO](#) (Oh.tz.oh)
4. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
5. Record your experience in your ritual diary.

35th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr [VTA](#) (Veh.tah)
4. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
5. Record your experience in your ritual diary.

36th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr [LOA](#) (Loh.ah) [Adeptus Exemptus](#)
4. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.

5. Record your experience in your ritual diary.

37th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr [ZIM](#) (Zod.ee.ehm)
4. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
5. Record your experience in your ritual diary.

38th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr [IKH](#) (Ee.keh.heh)
4. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
5. Record your experience in your ritual diary.

39th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr [ZAX](#) (Zod.ah.tz)
4. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
5. Record your experience in your ritual diary.

40th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr [ZIP](#) (Zod.ee.peh)
4. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
5. Record your experience in your ritual diary.

41st Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr [ZID](#) (Zod.ee.deh) [Magister Templi](#)
4. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
5. Record your experience in your ritual diary.

42nd Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr [DEO](#) (Deh.oh)
4. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
5. Record your experience in your ritual diary.

43rd Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr [MAZ](#) (Mah.zod)
4. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
5. Record your experience in your ritual diary.

44th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr [LIT](#) (Lee.teh)
4. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
5. Record your experience in your ritual diary.

45th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr [PAZ](#) (Pah.zod)
4. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
5. Record your experience in your ritual diary.

46th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#) [Magus](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr [ZOM](#) (Zod.oh.ehm)
4. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
5. Record your experience in your ritual diary.

47th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr [ARN](#) (Ah.reh.neh)
4. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
5. Record your experience in your ritual diary.

48th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#) [Ipsissimus](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr [LIL](#) (Lee.ehl)
4. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
5. Record your experience in your ritual diary.

49th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East

3. Invoke the [19th Enochian Key](#) and the Aethyr [DIAC](#) (Dee.ahk) [Soma](#)
4. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
5. Record your experience in your ritual diary.

50th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr [DIAC](#) (Dee.ahk)
4. Invoke the Governor [DIACMAR](#) (Dee.ahk.mah.r) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

51st Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr [LIL](#) (L.ee.ehl)
4. Invoke the Governor [OCCODON](#) (Occ.oh.doh.ehn) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

52nd Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr [LIL](#) (L.ee.ehl)
4. Invoke the Governor [PASCOMB](#) (Pah.s.coh.ehm.beh) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

53rd Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr [LIL](#) (L.ee.ehl)
4. Invoke the Governor [VALGARES](#) (Vah.l.gah.r.e.ss) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

54th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr [ARN](#) (Ah.reh.neh)
4. Invoke the Governor [DOAGNIS](#) (Doh.agg.niss) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

55th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr ARN (Ah.reh.neh)
4. Invoke the Governor [PACASNA](#) (Pah.kah.sehn.ah) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

56th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr ARN (Ah.reh.neh)
4. Invoke the Governor [DIALIOA](#) (D.ee.ah.l.ee.oh.ah) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

57th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr ZOM (Zod.oh.ehm)
4. Invoke the Governor [SAMAPHA](#) (Sah.mah.peh.hah) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

58th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr ZOM (Zod.oh.ehm)
4. Invoke the Governor [VIROOLI](#) (Vee.r.oh.oh.l.ee) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

59th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr ZOM (Zod.oh.ehm)
4. Invoke the Governor [ANDISPI](#) (Ann.d.ee.s.pee) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

60th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr PAZ (P.ah.zod)
4. Invoke the Governor [THOTANP](#) (Teh.hoh.tah.ehn.peh) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.

6. Record your experience in your ritual diary.

61st Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr PAZ (P.ah.zod)
4. Invoke the Governor [AXZIARG](#) (Ah.tz.zod.ee.ah.r.geh) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

62nd Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr PAZ (P.ah.zod)
4. Invoke the Governor [POTHNIR](#) (Poh.teh.heh.ehn.ee.r) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

63rd Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr LIT (L.ee.tah)
4. Invoke the Governor [LAZDIXI](#) (Lah.zod.dee.tz.ee) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

64th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr LIT (L.ee.tah)
4. Invoke the Governor [NOCAMAL](#) (Noh.kah.mah.ehl) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

65th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr LIT (L.ee.tah)
4. Invoke the Governor [TIARPAZ](#) (Tee.ah.r.pah.zod) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

66th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr MAZ (Mah.zod)

4. Invoke the Governor [SAXTOMP](#) (Sah.tz.toh.ehm.peh) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

67th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr MAZ (Mah.zod)
4. Invoke the Governor [VAVAAMP](#) (Vah.vah.ah.ehm.peh) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

68th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr MAZ (Mah.zod)
4. Invoke the Governor [ZIRZIRD](#) (Zod.ee.reh.zod.ee.reh.d) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

69th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr DEO (Deh.oh)
4. Invoke the Governor [OPMACAS](#) (Oh.peh.mah.kah.s) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

70th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr DEO (Deh.oh)
4. Invoke the Governor [GENADOL](#) (Geh.nah.doh.ehl) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

71st Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr DEO (Deh.oh)
4. Invoke the Governor [ASPIAON](#) (Ah.s.pee.ah.oh.ehn) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

72nd Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr ZID (Zod. ee. deh)
4. Invoke the Governor [ZAMFRES](#) (Zod. ah. eh. m. fr. ess) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

73rd Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr ZID (Zod. ee. deh)
4. Invoke the Governor [TODNAON](#) (Toh. deh. nah. oh. eh. n) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

74th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr ZID (Zod. ee. deh)
4. Invoke the Governor [PRISTAC](#) (Pree. stah. k) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

75th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr ZIP (Zod. ee. peh)
4. Invoke the Governor [ODDIORG](#) (Oh. deh. dee. oh. ahr. geh) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

76th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr ZIP (Zod. ee. peh)
4. Invoke the Governor [CRALPIR](#) (Krah. eh. l. pee. ahr) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

77th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr ZIP (Zod. ee. peh)

4. Invoke the Governor [DOANZIN](#) (Doh.ah.n.zod.ee.ehn) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

78th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr ZAX (Zod.ah.tz)
4. Invoke the Governor [LEXARPH](#) (Ehl.eh.tz.ah.r.peh.heh) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

79th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr ZAX (Zod.ah.tz)
4. Invoke the Governor [COMANAN](#) (Koh.mah.nah.ehn) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

80th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face East
3. Invoke the [19th Enochian Key](#) and the Aethyr ZAX (Zod.ah.tz)
4. Invoke the Governor [TABITOM](#) (Tah.bee.toh.ehm) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

81st Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face South
3. Invoke the [19th Enochian Key](#) and the Aethyr ICH (Ee.keh.heh)
4. Invoke the Governor [MOLPAND](#) (Moh.ehl.pah.ehn.deh) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

82rd Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face South
3. Invoke the [19th Enochian Key](#) and the Aethyr ICH (Ee.keh.heh)
4. Invoke the Governor [USNARDA](#) (Oo.seh.n.ah.r.dah) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

83th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face South
3. Invoke the [19th Enochian Key](#) and the Aethyr ICH (Ee.keh.heh)
4. Invoke the Governor [PONODOL](#) (Poh.noh.doh.ehl) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

84th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face South
3. Invoke the [19th Enochian Key](#) and the Aethyr LOE (L.oh.eh)
4. Invoke the Governor [TADAMAL](#) (Tah.dah.mah.ehl) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

85th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face South
3. Invoke the [19th Enochian Key](#) and the Aethyr LOE (L.oh.eh)
4. Invoke the Governor [GEDOONS](#) (Geh.doh.oh.ehn.ehs) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

86th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face South
3. Invoke the [19th Enochian Key](#) and the Aethyr LOE (L.oh.eh)
4. Invoke the Governor [AMBRIOL](#) (Amm.bree.oh.ehl) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

87th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face South
3. Invoke the [19th Enochian Key](#) and the Aethyr ZIM (Zod.ee.ehm)
4. Invoke the Governor [GECAOND](#) (Geh.kah.oh.ehn deh) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

88th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face South
3. Invoke the [19th Enochian Key](#) and the Aethyr ZIM (Zod.ee.ehm)
4. Invoke the Governor [LAPARIN](#) (Lah.pah.r.ee.ehn) by vibrating his name.

5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

89th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face South
3. Invoke the [19th Enochian Key](#) and the Aethyr ZIM (Zod.ee.ehm)
4. Invoke the Governor [DOCEPAX](#) (Doh.keh.pah.tz) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

90th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face South
3. Invoke the [19th Enochian Key](#) and the Aethyr VTA (Veh.tah)
4. Invoke the Governor [TEDOAND](#) (Teh.doh.ah.n.deh) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

91st Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face South
3. Invoke the [19th Enochian Key](#) and the Aethyr VTA (Veh.tah)
4. Invoke the Governor [VIVIPOS](#) (Vee.vee.poh.s) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

92nd Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face South
3. Invoke the [19th Enochian Key](#) and the Aethyr VTA (Veh.tah)
4. Invoke the Governor [OOANAMB](#) (Oh.oh.ah.n.ah.m.beh) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

93rd Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face South
3. Invoke the [19th Enochian Key](#) and the Aethyr OXO (Oh.tz.oh)
4. Invoke the Governor [TAHAMDO](#) (Tah.hah.m.doh) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

94th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face South
3. Invoke the [19th Enochian Key](#) and the Aethyr OXO (Oh.tz.oh)
4. Invoke the Governor [NOCIABI](#) (Noh.kee.ah.bee) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

95th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face South
3. Invoke the [19th Enochian Key](#) and the Aethyr OXO (Oh.tz.oh)
4. Invoke the Governor [TASTOXO](#) (Tah.s.toh.tz.oh) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

96th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face South
3. Invoke the [19th Enochian Key](#) and the Aethyr LEA (L.eh.ah)
4. Invoke the Governor [CUCARPT](#) (Koo.kah.r.peh.teh) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

97th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face South
3. Invoke the [19th Enochian Key](#) and the Aethyr LEA (L.eh.ah)
4. Invoke the Governor [LAUACON](#) (Lah.oo.ah.koh.n) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

98th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face South
3. Invoke the [19th Enochian Key](#) and the Aethyr LEA (L.eh.ah)
4. Invoke the Governor [SOCHIAL](#) (Soh.kah.hee.ah.ehl) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

99th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face South
3. Invoke the [19th Enochian Key](#) and the Aethyr TAN (Tah.neh)
4. Invoke the Governor [SIGMORF](#) (S.ee.geh.moh.reff.) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.

6. Record your experience in your ritual diary.

100th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face South
3. Invoke the [19th Enochian Key](#) and the Aethyr TAN (Tah.neh)
4. Invoke the Governor [AVDROPT](#) (Ah.veh.dr.oh.peh.teh) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

101st Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face South
3. Invoke the [19th Enochian Key](#) and the Aethyr TAN (Tah.neh)
4. Invoke the Governor [TOCARZI](#) (Toh.kah.r.zod.ee) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

102nd Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face South
3. Invoke the [19th Enochian Key](#) and the Aethyr ZEN (Zod.eh.ehn)
4. Invoke the Governor [NABAOMI](#) (Nah.bah.oh.mee) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

103rd Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face South
3. Invoke the [19th Enochian Key](#) and the Aethyr ZEN (Zod.eh.ehn)
4. Invoke the Governor [ZAFASAI](#) (Zod.ah.fah.sah.ee) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

104th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face South
3. Invoke the [19th Enochian Key](#) and the Aethyr ZEN (Zod.eh.ehn)
4. Invoke the Governor [YALPAMB](#) (Yah.ehl.pah.m.beh) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

105th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face South

3. Invoke the [19th Enochian Key](#) and the Aethyr POP (Poh.peh)
4. Invoke the Governor [TORZOXI](#) (Toh.r.zod.oh.tz.ee) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

106th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face South
3. Invoke the [19th Enochian Key](#) and the Aethyr POP (Poh.peh)
4. Invoke the Governor [ABRIOND](#) (Ah.bree.oh.n.deh) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

107th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face South
3. Invoke the [19th Enochian Key](#) and the Aethyr POP (Poh.peh)
4. Invoke the Governor [OMAGRAP](#) (Oh.mah.grah.peh) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

108th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face South
3. Invoke the [19th Enochian Key](#) and the Aethyr KHR (Keh.reh)
4. Invoke the Governor [ZILDRON](#) (Zod.ee.ehl.droh.ehn) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

109th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face South
3. Invoke the [19th Enochian Key](#) and the Aethyr KHR (Keh.reh)
4. Invoke the Governor [PARZIBA](#) (Pah.r.zod.ee.bah) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

110th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face South
3. Invoke the [19th Enochian Key](#) and the Aethyr KHR (Keh.reh)
4. Invoke the Governor [TOTOCAN](#) (Toh.toh.cah.n) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

111th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face South
3. Invoke the [19th Enochian Key](#) and the Aethyr ASP (Ah.ehs.peh)
4. Invoke the Governor [CHIRZPA](#) (Keh.ee.r.zod.pah) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

112th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face South
3. Invoke the [19th Enochian Key](#) and the Aethyr ASP (Ah.ehs.peh)
4. Invoke the Governor [TOANTOM](#) (Toh.ah.n.toh.m) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

113th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face South
3. Invoke the [19th Enochian Key](#) and the Aethyr ASP (Ah.ehs.peh)
4. Invoke the Governor [VIXPALG](#) (Vee.tz.pah.eh.geh) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

114th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face South
3. Invoke the [19th Enochian Key](#) and the Aethyr LIN (Lee.ehn)
4. Invoke the Governor [OZIDAIA](#) (Oh.zod.ee.dah.ee.ah) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

115th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face South
3. Invoke the [19th Enochian Key](#) and the Aethyr LIN (Lee.ehn)
4. Invoke the Governor [PARAOAN](#) (Pah.rah.oh.ah.ehn) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

116th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face South
3. Invoke the [19th Enochian Key](#) and the Aethyr LIN (Lee.ehn)
4. Invoke the Governor [CALZIRG](#) (Kah.ehl.zod.ee.r.geh) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions,

- feelings, or information you are given.
6. Record your experience in your ritual diary.

117th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face South
3. Invoke the [19th Enochian Key](#) and the Aethyr TOR (Toh.reh)
4. Invoke the Governor [RONOOMB](#) (Roh.noh.oh.m.beh) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

118th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face South
3. Invoke the [19th Enochian Key](#) and the Aethyr TOR (Toh.reh)
4. Invoke the Governor [ONIZIMP](#) (Oh.nee.zod.ee.ehm.peh) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

119th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face South
3. Invoke the [19th Enochian Key](#) and the Aethyr TOR (Toh.reh)
4. Invoke the Governor [ZAXANIN](#) (Zod.ah.tz.ah.nee.ehn) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

120th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face West
3. Invoke the [19th Enochian Key](#) and the Aethyr NIA (Nee.ah)
4. Invoke the Governor [ORCANIR](#) (Oh.r.kah.n.eer) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

121st Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face West
3. Invoke the [19th Enochian Key](#) and the Aethyr NIA (Nee.ah)
4. Invoke the Governor [CHIALPS](#) (Keh.hee.ah.l.peh.ehs) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

122nd Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)

2. Face West
3. Invoke the [19th Enochian Key](#) and the Aethyr NIA (Nee.ah)
4. Invoke the Governor [SOAGEEL](#) (Soh.ah.geh.eh.l) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

123rd Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face West
3. Invoke the [19th Enochian Key](#) and the Aethyr UTI (Oo.tee)
4. Invoke the Governor [MIRZIND](#) (Meer.zod.ee.ehn.deh) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

124th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face West
3. Invoke the [19th Enochian Key](#) and the Aethyr UTI (Oo.tee)
4. Invoke the Governor [OBVAORS](#) (Oh.beh.vah.oh.r.s) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

125th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face West
3. Invoke the [19th Enochian Key](#) and the Aethyr UTI (Oo.tee)
4. Invoke the Governor [RANGLAM](#) (Rah.n.glah.m) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

126th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face West
3. Invoke the [19th Enochian Key](#) and the Aethyr DES (Deh.eh.s)
4. Invoke the Governor [POPHAND](#) (Poh.peh.hah.n.d) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

127th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face West
3. Invoke the [19th Enochian Key](#) and the Aethyr DES (Deh.eh.s)
4. Invoke the Governor [NIGRANA](#) (Nee.grah.nah) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

128th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face West
3. Invoke the [19th Enochian Key](#) and the Aethyr DES (Deh.eh.s)
4. Invoke the Governor [BAZCHIM](#) (Bah.zod.keh.hee.ehm) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

129th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face West
3. Invoke the [19th Enochian Key](#) and the Aethyr ZAA (Zod.ah.ah)
4. Invoke the Governor [SAZIAMI](#) (Sah.zod.ee.ah.mee) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

130th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face West
3. Invoke the [19th Enochian Key](#) and the Aethyr ZAA (Zod.ah.ah)
4. Invoke the Governor [MATHULA](#) (Mah.teh.hoo.lah) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

131st Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face West
3. Invoke the [19th Enochian Key](#) and the Aethyr ZAA (Zod.ah.ah)
4. Invoke the Governor [ORPANIB](#) (Oh.r.pah.bee.beh) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

132nd Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face West
3. Invoke the [19th Enochian Key](#) and the Aethyr BAG (Bah.geh)
4. Invoke the Governor [LABNIXP](#) (Lah.beh.n.ee.tz.peh) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

133rd Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face West
3. Invoke the [19th Enochian Key](#) and the Aethyr BAG (Bah.geh)

4. Invoke the Governor [POCISNI](#) (Poh.kee.ehs.nee) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

134th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face West
3. Invoke the [19th Enochian Key](#) and the Aethyr BAG (Bah.geh)
4. Invoke the Governor [OXLOPAR](#) (Oh.tz.loh.pah.r) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

135th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face West
3. Invoke the [19th Enochian Key](#) and the Aethyr RII (Ree.ee)
4. Invoke the Governor [VASTRIM](#) (Vah.s.tree.ehm) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

136th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face West
3. Invoke the [19th Enochian Key](#) and the Aethyr RII (Ree.ee)
4. Invoke the Governor [ODRAXTI](#) (Oh.drah.tz.tee) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

137th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face West
3. Invoke the [19th Enochian Key](#) and the Aethyr RII (Ree.ee)
4. Invoke the Governor [GOMZIAM](#) (Goh.m.zod.ee.ah.ehm) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

138th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face North
3. Invoke the [19th Enochian Key](#) and the Aethyr TEX (Teh.tz)
4. Invoke the Governor [TAONGLA](#) (Tah.oh.n.geh.lah) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

139th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face North
3. Invoke the [19th Enochian Key](#) and the Aethyr TEX (Teh.tz)
4. Invoke the Governor [GEMNIMB](#) (Geh.m.ehn.ee.ehm.beh) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

140th Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face North
3. Invoke the [19th Enochian Key](#) and the Aethyr TEX (Teh.tz)
4. Invoke the Governor [ADVORPT](#) (Ah.deh.voh.r.peh.teh) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

141st Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face North
3. Invoke the [19th Enochian Key](#) and the Aethyr TEX (Teh.tz)
4. Invoke the Governor [DOZINAL](#) (Doh.zod.ee.nah.ehl) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

142nd Day

1. Perform the [Reformed Lesser Banishing Ritual of the Pentagram](#)
2. Face North
3. Invoke the [19th Enochian Key](#) and the Aethyr TEX (Teh.tz)
4. Invoke the Governor [LAXDIZI](#) (Lah.tz.dee.zod.ee) by vibrating his name.
5. Meditate on the invoked force, paying special attention to any impressions, feelings, or information you are given.
6. Record your experience in your ritual diary.

[SOURCES](#)

Attempting to better interpret the 18 Keys of the Enochian Magick System.

Foreword:

Here presented is an individual attempt to interpret the symbols of the angelic Keys given to John Dee and Edward Kelley, to the best of my useless intellectual knowledge. These are just suggestions based on my own education of occult science along with other people's gnosis and are not to be taken for truth in an absolute context. Much, if not all of it, will be over the layman's head but my hope is that someone actually understands this and expands their psyche's library of archetypes based on what I present.

We can intellectualize over the interpretation of the Enochian Keys forever and never arrive at anything substantial. I realize neither theory nor opinion matters. Neither is truth. No one can speculate about the truth and ever expect to arrive at it. In the occult sciences, we are left to depend on experiential knowledge.

While I agree the key to understanding the language of symbolism lies within intuition and comprehending one's own esoteric experience, no two people's perspectives will be interpreted exactly the same. How many of us successfully use the system but arrive at the result differently?

What I offer now, is an *open* interpretation regarding the Enochian Keys. Add to it, take from it, do what you will. This is my own attempt at putting together exactly what the information given is attempting to tell us or hint towards any deeper meaning. We each receive impressions unique to our own individual experience. We must all be guided by our own being ultimately and arrive at truth through realization in our own gnosis.

From my own work with the system, I have realized there are very gnostic symbols given in the literature. Taken that historically it's suggested that E. Kelley, Dr. Dee's seer, leaned towards Gnosticism we can then expect the information was presented to him in such a manner, one unique to his own individual impressions and personal archetypes, in the best way he as a receiver would put it together himself. Here presented is a *SUGGESTED* interpretation of the Enochian Keys based on my own knowledge of gnostic symbols and of esoteric principles coupled with my own experience with obscure sciences.

Regarding the numbers given in the keys: There are multiple possibilities and I feel they are all interconnected. Most likely, we can get the most out of what the key is getting at by studying the corresponding Arcanum (1-22, and I suggest not implicating Crowley's *Thoth* tarot because of interpretive complications and the fact it didn't exist in the receiver's time period) to the sum of the numerical values given. In other cases, we have to be aware of the overall context of a specific key where a number is given with a value above a number of an Arcanum. In some context, the numbers probably do simply represent a quantity. Use your own intuition I suppose.

Again, do not mistake any of this for truth. It's even possible none of the material has anything to do with anything I suggest, it could all be nonsense invented by E. Kelley; However, realize anything is possible, so the most probable possibilities are the one's I aim to explore. I am not teaching anything to anyone and therefore take no responsibility for whatever stupidity you choose to act upon regarding what your about to read...

- Apakhana

*John Dee's English is in **RED**, my suggestions are in **BLACK**.*

*Miscellaneous addendum's are in **BLUE**.*

The First Key

I rayng ouer you, sayeth the God of Iustice, in powre exalted above the firmaments of wrath: (The “God of Justice” - The divine aspect regarding Karmic balance, the Judges of Karma, like Egyptian Anubis weighing one's heart against the feather of Ma'at and her perfectly fair judgment. This deity posses power over and above any form or futile attempt at the idea of justice by secular humanity or any other system lower/underneath.) **in whose hands the Sonne is as a sword and the Mone as a throwgh thrusting fire:** (The Solar and Lunar mysteries are both under the Will of this being. The “Sun as a sword” is a weapon of spiritual technology, of Christified energy the initiates of the Solar Lodges/ascended Hum-Manas use against the ego. The “moon as a fire” is the Lunar aspect of using as a similar weapon. Through thrusting is giving hint that it is in motion, the divine action being taken.) **which measureth your garments in the mydst of my vestures,** (garments refer to our organisms and dimensional bodies all made in the image of the Elohim, the Sephirot reflected in our microcosmic organisms) **and trussed you together as the palms of my hands:** (As easy as the creator's hands create, so are we made under such same mechanism) **whose seats I garnished with the fire of gathering,** (the coiled fiery serpent kundalini *seated* in the coccyx and rises up the etheric body's nerve channels Ida and Pingala, ascending the 33 chambered spine, to Christify us during the conscious act of Love, the White Tantra, when we do not spill the “vessel of Hermes”) **and bewtified your garments with admiration.** (We are seen as a successful project and beautified when accepted in the eyes of a creator, when we ascend to connect with the sphere of Tipharet.) **To whome I made a law to govern the holy ones** (“*Holy Ones*” is referring to those who incarnated the true Being, the union of Atman-Buddhi-Manas incarnated in us when we complete the Great Work. The Christified, the Osirified, whatever you call it, the beings of righteousness. Unto them, that which governs is the “Law of One” or the *Glorian*, the Divine Law, which means acting in accordance with our own ray of creation/being) **and deliuered you a rod with the ark of knowledge.** (“*Rod*” - a reference to the Lingham? “*Ark of Knowledge*” is the intimate gnosis of sephirot Da'at. Could be implying knowledge gained regarding the foundation of the Great Work, that of sephirot Yesod/Sexual nature because of the Lingham reference.) **Moreouer you lifted vp your voyces** (“*lifted up*” - raised, ascended. Incarnated the higher forces of the Being through alchemical transmutation of the sexual-creative-generating force/Divine energy by using the consciousness) **and sware obedience and faith to him that liueth and triumpheth** (the individual's will merges with the Atmic Master's or Father's divine will) **whose begynning is not, nor ende can not be,** (the Logos/Absolute/Verb, the Being in it's Entirety: “I AM” which is above all laws and is not subject to change, it is *eternal*.) **which shyneth as a flame in the myddst of your pallace,** (your consciousness, the light atom within your “*palace*” or temple – the organism/body, the Monad. Also may be a holy place, a person/being which dwells within the Empyrean) **and rayngneth amongst you as the ballance of righteousnes and truth.** (The conscience and our conscious awareness of it. How the being guides us towards illumination if we intimately know how to listen. Could imply the act of balancing the centers of emotion, sexual function, intuitive, instinctive, motor center, etc...) **Moue, therefore, and shew yorselues: open the Mysteries of your Creation:** (A command for clarity and truth to be revealed by requesting the aid of the ascended hierarchy. Clearly we are attempting work with the already illuminated and ascended Solar Humanity through this magickal system of evocation.) **Be frendely vnto me: for I am the servant of the same yor God, the true wurshipper of the Highest.** (We use this system to achieve at least some intellectual explanation of what we're supposed to be doing in our Great Work. A plea to the ascended for help with such.)

The Second Key

Can the wings of the windes (*wings* - cause, behind, what carries something. *Wind* – spirit, airy or ethereal movement. My intuition tells me it's meaning is more the cause behind spiritual forces and their ascribed offices/movements. It is of that which moves, maybe referring to Divine Feminine polarity. Also possible reference to airy elemental Monads or the forces of nature, possibly a causal facet/dimension behind their form and emanation.) **vnderstand yor voyces of wunder**, (**w**e are the voices of wonder, spoken into existence from the mouth of God, the Logos, the verb of *Being*. Our being, is a piece of the divine over-being, the divine Verb “I AM” - in which the reference above, unto whom their comprehension of us is being questioned) **O you the second of the first**, (Either the *Ayn Sof* emanated from within the *Ayn*, or outright reference to the Second Logos, the Christ force that sacrifices itself to save us) **whome the burning flames** (holy/divine energy, divine mother kundalini, sexual power utilized in alchemical coitus/christification process) **haue framed within the depth of my Iaws;** (Christic/Osirian force incarnated in the initiates, within the verb of being or our Great Work. The Solar experiment carried out of the mouth of the creator.. “*Jaws*” - also a possible reference to Egyptian Ammit/Typhon who carries souls from Limbo into the Abyss) **whome I haue prepared as Cupps for a Wedding**, **The following description requires a deep understanding of alchemy, so this might go over one's head:** (Okay: the “**Wedding**,” in any symbolism, refers to the act of *chemical coitus*. The joining of two polarities: Male and Female. The “**Cup**” is the *Holy Grail*, the chalice that holds the “waters of life” of the male polarity – which is correctly transmuted ens-emenis (**yea – it sounds gross but this is the symbolism**) the Cup/Grail is the feminine Yoni: The Uterus. That of the female (Yin) polarity which connects with the phallus/Lingham of the male polarity (Yang) during chemical coitus, which is defined as the sexual act, but utilized in the correct way of White Tantra - no expunged/wasted energy through orgasm when the two polarities join. It is *transmuted* instead, into raising the “kundalini” up the nerve channels of the vital body through the 33 degrees/chambers of the spine, during the union/wedding/joining of opposite polarities. This forms the Solar, Golden, and Light form of astral, mental, and causal bodies the Christ force incarnates in) **or as the flowres in their beawty** (Another reference to attaining Tipharet; attaining beauty, flowers in their beauty means beauty in “full bloom” or at it's highest. Develop a sense of beauty in the consciousness; Love in truth. Alchemical Love, the circular/moving Yin moves the static Yang to bloom.) **for the Chamber of righteousnes.** (the place of alchemical working, where the two polarities express Love the correct way, through White Tantra; The “Bridal Chamber” of Gnostic and Rosicrucian symbolism). **Stronger are your fete then the barren stone**, (the philosopher's stone, the strong base for alchemy, sephiroth Yesod; the foundation and basis for the work with creating Solar Astral bodies for the voltage of the Christ force to dwell in. To incarnate the higher being, master/Atman-Buddhi-Manas) **and mightier are your voyces** (One's true being, when realized, your own “*I AM*”) **then the manifold windes** (Over the entropy of natural life/existence). **For you are become a buylding such as is not**, (building symbolizes doing work, what is built from the stone of alchemical work, or expanded to include the initiates Solar Astral Body. So clearly again, we are not concerning ourselves with the Lunar and lower vibrations, or the Klippot - “*Such as, is not*”) **but in the mynde of the All powrefull.** (“God,” the being, the Absolute, the Logos, etc...) **Arrise, sayth the First:** (Ascend! Do your Great Work, as commanded by the initiator (creator Logos) of the solar experiment called Humanity.) **Move therfore vnto his Servants: Shew your selues in powre:** (A command to aid and help the aspirants of the mysteries) **And make me a strong Seething: for I am of him that liueth for euer.** (A request to be shown truth. Real truth. Arrived at via Da'ath/gnosis/intimate knowledge. Conjured with the authority of the being, the word, the Logos, our creator).

The Third Key

Behold, (realize!) **sayeth your god**, (your being/master) **I am a Circle** (Life, being. Earth, Universe, or even eternity. Could mean eternal entropy of life, endlessness, perpetual-ism, etc...) **on whose hands stand 12 Kingdoms**: (Zodiac belt, we are created by God's hand's to incarnate through one of twelve doors, also came to mind the 12 tribes of Israel. One epoch of time also consists of the Earth revolving one trip completely around the Zodiac belt starting and ending in Aquarius). **Sis are the seats of Liuing Breath: the rest are as sharp sickles or the horns of death**, (the balance of power, or duty, is divided into two polarities) **wherein the Creatures of ye earth are to are not**, (they are not to be here) **except myne own hand** (self explanatory) **which slepe and shall ryse**. (The creators and it's tools of creation are above all that changes) **In the first** (first creation period, the first Mahamanvantara, the Children of the First Sun) **I made you Stuards and placed you in seats 12 of government**. (The purpose of the first creation was to employ the creatures to oversee/govern what has been created. 12 seats of government imply the people/creatures are born into existence and govern under 12 signs/Zodiac so we know we are talking about our planet Earth in specific, or at least this humanity's solar system and no one else's) **giving vnto euery one of you powre successively** (individual posses duty/right to govern) **ouer 456**, (study the 15th Arcanum) **the true ages of tyme**: (Time is an illusion whose true age is eternity) **to the intent that from ye highest vessells** (*vessels*- the bodies/containers for the souls who've ascended- "angels," those who posses the true body of Christ: *Solar Body*, the *Golden Body*, and/or a body of *Light* created through the sexual generating force of sephirot *Yesod*.) **and the corners of your governments you might work my powre**, (calling the hierarchies of Men to serve divine duty, to practice the act of true Love, fulfill their duty to the divine who made them for the purpose that us men might self-actualize and become Gods ourselves by incarnating the Christ) **powring downe the fires of life** (Kundalini; sexual generating force) **and encrease continually on the earth**: (Procreate and multiply) **Thus you are become the skirts of Iustice and Truth**. (Living for one's Great Work is a justifiable existence) **In the Name of the same your God**, (Your own Being's name, your true self, your HGA, one's individual extension of the *Verb of Being* - Logos) **lift vp, I say, your selues**. (Ascend! Your Great Work and purpose of existing is to ascend!) **Behold** (Don't believe but *realize*, in your own gnosis) **his mercies flourish and Name is become mighty amongst vs**. (When we incarnate the Master, our will merges with the Divine's will.) **In whome we say**: (In such divine authority, we establish:) **Moue**, (WORK!) **Descend, and apply your selues vnto vs**, (A plea for the ascended to look down and help us ascend) **as vnto the partakers of the Secret Wisdome of your Creation**. (Realize in one's own esoteric experience).

* This key has a very commanding overtone to it. It establishes that we were created in order to self-actualize and commands that we take up the esoteric work towards incarnating our own higher being, through the White Tantra/sexual magick whose formula is I.N.R.I., and deify ourselves that we might serve our purpose of being created.

The Fourth Key

I haue set my fete (Established my base of operation/Divine work, completed requirements of setting the philosophers stone as a basis for the alchemical transmutation) **in the sowth** (Behind, down, posterior, underneath, or even an elemental correspondence. It might make sense that the reference is to fire because of the sexual symbolism) **and haue loked abowt me, saying,** (self realized) **are not the Thunders of encrease numbred 33** (The sexual fire/kundalini must be transmuted, not wasted. It then moves up the 33 chambers of the spine which correspond to the degrees of true Masonry (Temple builders! The temple is the body of Christ, the divine organism the higher aspects of our being incarnate in!) until it reaches the base of the skull and opens the pineal door the Atman/Christ/Osiris/Higher True Being, etc... then enters through) **which raigne in the Second Angle?** (next Element, adjacent facet to the first) **vnder whome I haue placed 9639** (Study Gematria and Arcanum 9: Note that Arcanum nine includes the ninth Sephirot, which is Yesod, in it's symbols and deals with the foundation of the work, the Sexual Alchemy to which this previous sentence in the key eluded to) **whome none hath yet numbred but one,** (One person actually did it, reference to Enoch/Elijah/Metatron probably) **in whome the second beginning of things** (The next period of creation, the second manhamvantara, the children of the 2nd Sun. They apparently completed their Great Work in the 9th sphere and ascended by incarnating the Christ force through using the method that this previously ascended Being (Enoch) possessed) **are and wax strong,** (Better adapted for the work) **which also successively are the number of time:** (Can not be measured) **and their powres are as the first 456.** (Like in the third Key before, in the first period of creation, study the 15th Arcanum to fully comprehend) **Arrise,** (Ascend) **you Sonns of pleasure,** (Beings that are a result of working in the 9th sphere. Could also be offspring of fornication/misuse of the sexual magick, a call to rectify themselves and repent in the abyss to take up human form once more) **and viset the earth:** (Incarnate in sephirot Malkut/Olam ha Assiyah) **for I am the Lord your God which is, and liueth.** (“IAM” - one's being, individual expression of omnipresent living word, verb, “God”) **In the name of the Creator,** (self explanatory) **Move** (Do work!) **and shew yourselues as pleasant deliuerers, That you may praise him amongst the sonnes of men.** (rectify yourselves and praise the second Logos, the part of the divine that sacrifices itself to save you when you employ the proper use of sex/White Tantra to work in the sphere of Yesod with. Indoctrinate and teach the Christification to all.)

The Fifth Key

The mighty sownds (Things/beings spoken into existence by the one Logos, the all-powerful creator verb/word. “Mighty sounds” refers to Archangels, most likely.) **haue entred in ye 3th Angle** (Begun the next stage. Possibly a stage in the alchemical transmutation symbolized as the I.N.R.I. Formula. Possible that the Archangels entered a specific place in creation or Elemental Watchtower) **and are become as oliues in ye oliue mownt**, (seeds have taken root: Humanity is a seed that is in a delicate germinating stage and many have become rotten because of the klippothic influence from the ego. This sentence is concerning only those seeds, us, individual Monads which have not corrupted themselves through ego-contamination and have rooted themselves in God's righteous existence. These are people whose spiritual “seed” has germinated and produced fruit within the sexual alchemical work, the good product of “olives” in the Mount of Olives.) **looking wth gladnes vppon the earth** (these spiritually evolved peoples walk the Earth/Malkut, whose successful attaining of the Great Work produces beauty and peace, gladness, and order upon the chaos of the world) **and dwelling in the brightnes of the heuens** (after ridding themselves of Satan/the Demiurge and his Archons/the ego, through the power of the holy fire, the divine Kundalini in the Sexual alchemical transmutation, they have ascended above Yesod, and dwell in the superior etheric/astral dimensions. The heavens of those planes. They are no longer subject to the Wheel of Samsara and its return and re-occurrence) **as contynuall cumforters**. (they are “angels” in a sense, who continue to help and comfort a suffering humanity) **vnto whome I fastened pillers of gladnes** (pillars support any project/work. Take this in an alchemical spiritual context. There are also the left, middle, and right hand pillars of the Sephirot and the pillars Boaz and Joachin) **19** (Study the 19th Arcanum regarding this Key) **and gaue them vessels** (The “vessels” that contain our consciousness and maintain our identity are the Male and Female animal organisms we wear. So again, the vessels are the *Yoni*, the Cup, the Holy Grail which holds the male seed released from the *Lingham* and “waters the Earth” through birth. Esoterically, we water our spiritual thirst to come to directly experience the Divine via Sexual Generating Force and its alchemical principles) **to water the earth with her creatures**: (hermetic vessels: sealed to avoid spilling the precious essence in the sexual fluids which transmutes Kundalini energy during sex magick/white tantra. To water the Earth with her creatures means to “*be fruitful and multiply*” - the female has been given the uterus, to give birth to the population of beings on Earth. This is Earth, the planet, because of the feminine reference given, not so much for the context of Malkut/Assiyah). **and they are the brothers of the first and second** (they are reflected as a sibling, a younger, newer, successful creation of the twin Logos; Or, the *Ayn Sof*, *Ain Sof Aur* if you like that better) **and the beginning of their own sea[ts]** (they are become cosmo-creators, these deities have ascended into the absolute as self-actualized beings. They begin their rule as Gods/Goddesses) **which [are garnished with continually burning lamps]** (their holy fire, the kundalini, has been raised and they possess continuously fed awareness meaning they have a fully awakened self-actualized consciousness.) **69636** (Numerically as Thirty: Aethyrs; The 30 pleuromatic Aeons from Pistis Sophia. Numerically as Three: The trinity aspect omnipresent in all of creation.) **whose numbers are as the first, the endes, and ye contents of tyme**. (Eternity. Beings of the Absolute which is above all, even time. *Alpha et Omega*) **Therefore come you and obey your creation**: (kind of imploring those Angels, Jinns, Ascended, tangent parts of God, to help and keep the covenant of creator-creation) **viset vs in peace and cumfort**: (be merciful to us wretched aspirants, for all intents and purposes) **Conclude vs as receiuers of yor mysteries**: (impart unto us thy gnosis and wisdom) **for why? Our Lord and Master is all One**. (We are all connected, we are all divine emanations from the source of all, our Atmic Master connects us to the Divine aspects of Being)

The Sixth Key

The spirits of ye 4th Angle (next in alchemical stage) **are Nine**, (These entities belong in Sephirot Yesod, the sphere of sexual gnosis; pertaining to the Yetziratic plane, the astral dimension. Again we see an alchemical sexual connotation) **Mighty in the firmament of waters**: (And again, waters are equal to saying sexual fluids which act as a medium or vehicle for the generating force, for such energies to ascend the spine for sexual transmutation. Mighty in the firmament implies a strength and may also be a reference to archangel MICHAEL – denotes “strength of God” it is a Hebrew name, “MYKAL” | **MIKAL-Z/MIKAL-P** denotes power/mighty in angelic vocabulary. **MIKma MIKALz – to behold power**) **whome the first** (the Absolute No-thing, the first Logos, or Keter, and/or the Creator, etc...) **hath planted a torment to the wicked and a garland to the righteous**: (The sexual alchemy either liberates the consciousness when applied righteously or enslaves the wicked through their ego when applied selfishly, for lust) **[g]iving vnto them fyrie darts to vanne the earth** (the divine mother aspect, the Kundalini fire of Love which can be used as a divine weapon. The solar humanity has the capability to affect the remaining Earth with divine authority) **and 7699** (Study the 4th Arcanum, 31 in Gematria, etc...) **continuall Workmen** (those that are continually performing their Great Work unto the 22 paths and attaining Keter, also may imply those who become a *Turiya*, meaning they possess continual consciousness) **whose courses viset with cumfort the earth** (The Great White Lodge: The Christified, the Osirified, the Ascended, Solar humanity, etc.. they sacrifice tremendously for a suffering Lunar humanity; The Paramarthasatya Aberamentho (Yeshua Ben Pandira) visited the Earth to help and suffered the most) **and are in government and contynuanace as the second and the third**. (They have spiritual office just as the 2nd and 3rd Logos) **Wherfore harken vnto my voyce**: (Obey your being! Your own HGA, your divine ray of creation) **I haue talked of you and I move you in powre and presence**: (You exist because the divine verb has spoken you into manifestation. Your essence, the Buddhata, has emanated from the All and you have been animated with life-force and given a vital body) **whose Works shalbe a song of honor and the praise of your God in your Creation**. (you are to complete your Great Work. Your being, your essence, your verb, it must become a song spoken from the mouth of the divine, not just a word. You must incarnate your being. You must incarnate the true human Soul and become a solar being and authentic Human rather than an intellectual animal).

The Seventh Key

The East (elemental reference) **is a howse of virgins** (“*House*” implies a Work. That it contains virgins means the work is pure and uncontaminated with selfishness; That the work of this place/spiritual office involves using the generating Sexual Force correctly, not through Lust for selfish purposes. The expository intent of this call is summoning those being in the East/Air angles probably) **singing praises** (rejoicing) **amongst the flames of first glory** (divine beings who incarnated the Atman-Buddhi-Manas first, possibly in the first creation period, the first Manahamvantara, children of the First Sun; a vague reference to the first Logos is also possible in interpretation somewhere) **wherein the Lord hath opened his mowth**: (Their being exists because the divine hath spoken their verb into being) **and they are become 28** (Study the 10th arcanum, Gematria, etc...) **liuing dwellings** (become true beings, incarnated their own living Atman/Master) **in whome the strength of man reioyseth**, (they are happy and strong in the Lord) **and they are apparailed wth ornaments of brightnes** (they ascended, they posses the *Solar, Golden* and *Light bodies* of astral, mental, and causal worlds through sexual transmutation) **such as work wunders on all creatures**. (With these bodies and their developed chakras/energy centers comes expanded psychic faculties, or “powers” if you will, who can heal creatures, telepathically communicate, intuitively know them, etc...) **Whose Kingdomes** (divine reasons/place/purposes) **and continuance** (eternal being) **are as the Third and Fowrth Strong Towres** (Watchtower reference. Study also the 3rd and 4th arcanum) **and places of cumfort, The seats of Mercy and Continuance**. (The pillar of Mercy is at the left hand of God, “*What I AM*” : The pillar of severity is at God's right, “*I AM*”. So we are dealing with the passive, circular, divine Female aspect of Elohim; Yin polarity, *that which moves*) **O you Servants of Mercy**: (pertaining to what was just described) **Moue, Appeare**: (Work, use the divine feminine polarity which moves everything from being static to accomplish continuance) **sing prayes vnto the Creator and be mighty amongst vs**. (May you ascended Beings rejoice in helping us terrible aspirants) **For to this remembrance is given powre** (knowledge of such work is inspiration to continue to help) **and our strength waxeth strong in our Cumforter**. (we are strong in the *Being*, in our Father, in our individual Lord).

The Eighth Key

The Midday, (the preliminary halfway point although it is not eluding to what...) **the first**, (the Heaven of Mercury or the first Heaven/Superior dimension, or the First of the 9 higher Dantean circles) **is as the third heaven** (the heaven or 3rd Superior Astral dimension of Luna, or maybe Mars if you don't count the moon) **made of Hyacinth Pillers** (Sweetness and purity, pillars of the Great Work, the White sexual Tantra. One can not ascend into any of the Superior dimensions without possessing the Solar Astral Body, fabricated through the transmutation of the sexual energy - the *Body of Christ* we are reborn into) **26: (Study the 8th Arcanum. Also 26 is equal to Ha-Teva or "nature" in Hebrew. It is the gematria of natural, animal mankind and the gematria of God refelcted in Man. Understand the Solar mankind and the incarnation of the creator in it)** **in whome** (In the incarnated Christ) **the Elders are become strong** (The Enochian Elders. Possibly a reference to older beings as well, who have incarnated the Christ and ascended. The six elders of each Watchtower, those that stand before the throne) **wich I haue prepared for my own righteousnes sayth the Lord:** (the elders are helpers and tools to the Atman, HGA, our Master, our God we aim to incarnate, etc...) **whose long contynuanee** (eternal nature of the "I AM") **shall be as bucklers to the stowping Dragon** (either bindings and support to the ascending serpent Kundalini or as an end to the descending serpent Kundalini, the "*Kundabuffer*" or "*Satan's Tail*" ... the latter is the more likely context) **and like vnto the haruest of a Wyddow.** (A widow reaps nothing since she lacks the opposite polarity to work the Tantra with. That could be karmic. Perhaps a reference to paying karmic debt as part of the Great Work; However, widow can symbolize a woman that needs no opposite because she already worked in the sphere of Yesod and incarnated her Christ) **How many ar there which remayn in the glorie of the earth,** (those who have raised their serpents, those who have incarnated the Christ and are ascending) **which are, and shall not see death,** (Shall not be subject to death and return, not have to reincarnate on the Wheel of Samsara. These beings have done their Great Work and evolved off the wheel of returning to incarnate in an animal organism) **vntyll this howse fall** (should the Work itself fail) **and the Dragon synck?** (The sinking Dragon is the Kundalini serpent descending the 33 chambers through inverted/klippothic use of Yesod (Sex), like the "fallen angel's," the fallen ascended, as they did when they took "daughters of Men" and polluted the Earth with the Nephilim) **Come away, for the Thunders haue spoken:** ("*Thunders*" - The voices of creation. The act of Being. The verb from the creator Logos hath commanded) **Come away, for the Crownes** (Keter or the top, the halo indicating the ascended posses the Solar Body for the Christ to incarnate in) **of the Temple** (Temple = Body, Soma Heliokon, the Eidolon, the solar Astral Body) **and the coat of him that is, was, and shalbe crowned,** (the Solar body/bodies of those on their way to ascension into the Superior worlds) **are diuided.** (they've not achieved their Great Work yet. They still posses no vehicle for the voltage of the Higher Self. They are divided from the ones who do. A plea for help regarding this, asking for divine assistance unto us since we are separate or divided from our halo yet, our crown, our attaining Keter) **Come, appeare to the terror of the earth** (appear to us: we are abominations compared to the ascended, we are the one's who have no knowledge of the True Work and therefore commit the terrors and madness of the Earth) **and to our comfort and of such as are prepared.** (help us help ourselves!)

The Ninth Key

A mighty garde of fire (Kundalini, sexual fire, generating divine force) **with two edged swords flaming** (Two divine weapons, the strength and ability to fight the Ego. Also could be Ida and Pingala, the etheric nerve cords wrapped around the spine that the kundalini ascends. "*Edged swords flaming*" immediately conjures a vision of two forked tongues in my mind, so there may be your reference to Ida and Pingala. [Study the Staff of Hermes and Caduceus of Mercury.](#)) **which haue Viols 8** (Study the 8th arcanum) **of Wrath for two tymes and a half:** (Divided responsibility, but magnified in duty and proportion) **whose wings** (wings usually denote an ascended aspect, but also move things through Air. So being a key it probably has something to do with an Air subangle. Also, in context of alchemical polarity, that which is circular, Yin, female energy, is what moves the linear, Yang, male, static energy) **are of wormwood** (your guess is as good as mine. Wormwood has been a known hallucinogen for some time. Perhaps in Edward Kelley, the receiver's own mind, this was the reference) **and of the marrow of salt,** (Salt has it's own symbolism within alchemy. Study that) **haue stled their feete in the West** (Watchtower reference, more likely has an alchemical meaning. West-water element, the *water of life*, the divine energy within the sexual ethers which is able to generate. These beings have started the transmutation or perhaps have just taken up place in the West watchtower) **and are measured** (gauged level of accomplishment) **with their Ministers 9996** (numerically this is "33"- the 33 chambers of the spine the Kundalini ascends during sex magick. The 33 chambers, the thunders of increase, the degrees of True occult Masonry, not the pseudo-freemasonry you hear of today. The degree of ascent the fiery serpents have accomplished is being measured. 33 indicates that these beings that set their feet in the West have accomplished a great deal of spiritual work)([Could refer to Arcanum 6 too](#)). **These gather vp the moss of the earth** (they take precedence over the elementals, the value this type of essence. Angels of Nature probably) **as the rich man doth his threisor:** (they revere nature, they posses a sense of beauty in the consciousness; Sephirot Tipharet) **cursed ar they whose iniquities they are in their eyes** (cursed to them who are seen as inadequate; Cursed to them that believe spiritual inadequacy is progress, cursed to them that try to identify with the inadequacy they behold through their ego) **are milstones greater then the earth,** (abominations enormous in proportion) **and from their mowthes rune seas of blud:** (another reference to how bad these things are seen as in the eyes of the ascended, the angels of the West) **their heds are covered with diamond,** (saying they are materialistic or possibly eluding to the diamond eye, the developed third eye chakra indicating these abominable people have awakened their consciousness in the Klipot, for their own emptiness and ego) **and vppon their heds are marble sleus.** (they belong to the Black Lodge) **Happie is he on whome they frown not.** (they care not to associate with the righteous, therefore the liberated of consciousness are happy, not enslaved to the Ego like the Black Tantrists) **For why? The God of righteousness reioyseth in them!** (The Atman, the Master, or the composite Christ Force rejoices for these people; They have incarnated their Master) **Come away, and not your Viols,** (containers; Empty you bodies of their essence for we are only concerned with the righteous *consciousness*, who you are) **for the tyme is such as requireth cumfort.** (Another way to ask for assistance at the closing of the key, the time to progress spiritually is in the here-and-now).

The Tenth Key

The Thunders of Iudgment and Wrath (the beings of Karma) **are numbred** (42 according to what is indoctrinated in modern gnosis) **and are haborowed in the North** (belong to the hierarchies of the North watchtower. These karmic judges rule over those incarnate on Earth, in Malkut/Assiyah. Those ascended above Earthly life are not subject under them because they have paid their karma and are finished) **in the likenes of an oke**, (strong, hard) **whose branches** (paths of working/moving on) **are Nests 22** (study Arcanum 22; Of 22 paths between sephiroth, the “branches” of the *Tree of Life*. The karmic judges deal with all, for all are subjected to the Tree of Life until they absorb back into the absolute, self actualized or not) **of Lamentation and Weeping layd vp for the earth**, (they deal tough punishments and are connected to the paths of the sephirot) **which burn night and day**: (Always. You are constantly being watched. All your deeds are judged. Both Black and White initiates) **and vomit out the heds** (Egos. The esoteric symbolism of dying to the ego is one of decapitation. *John the Baptist* paves the way for the intimate one, the individual's own Christ. To cut off the heads. The first death, to die to oneself. To all the “selves” who compose a legion – everything your true self is not) **of scorpions** (of Scorpio, symbolizes Mankind; The egos of Mankind are expunged by these Karmic effects, eluding to that what is being described has something to do with the abyss, which is the way nature dissolves the ego if we ignore our spiritual duty of doing it on our own) **and live sulphur myngled with poyson**. (burning sulphur is used to purge negativity and negative entities. Archangel Samael is God's poison against the Klipothic selves/ego. They are fought using the sexual generating force of Sephirot Yesod. In Scorpio, it's said his inverted aspect is prominent and he is called “*Blind God*” - this is Yesod inverted. It is mankind's bestial nature (666) to misuse the sexual energy when it encounters the ninth sphere ($6+6+6=18 \rightarrow 8+1=9/\text{Yesod}$). Better said in this particular key, it is up to the Judges of Karma to kill the egos should we fail to do it ourselves and their tool to accomplish this is the abyss!) **These be the Thunders** (Voices spoken into existence from the divine, Karmic beings, Archangels, etc...) **that 5678** (Gematrically this is 8. Study the 8th Arcana. In Gematria, again we see “26”- *Ha-Teva* or “nature” in Hebrew. It is the gematria of natural, animal mankind and the gematria of God refelcted in Man. Understand the difference between *Solar* (Abel) and *Lunar* (Cain) mankind and the reflection of the creator in it/upon it.) **tymes in ye 24th part** (regarding the Enochian “parts of the Earth” reflected into one's mind/sphere of perception.) **of a moment rore with a hundred mighty earthquakes** (“moment” means this action takes place in malkut, Assiyah, the physical dimension because it talks of measuring time. It moves, possibly in context of female polarity/Elohim/divine mother causes and moves it by such terrible divine force) **and a thousand tymes as many surges**. (Basically, just establishing such movement) **which rest not** (always is, continual, constant, moving, feminine, Yin, etc...) **neyther know any echoing tyme here** (above the laws of temporal reality. The echo of these surges are above time. This part or place is obviously above Malkut, in the astral, mental, or causal dimensions. Intuitively I feel it is describing the mind and it's labyrinth of passages from one abstract thing to another. The psyche and mind are moved by terrible negative psychic adjuncts or “Egos” - selves that desire things and cause us to identify with illusions. The mind can be a terrible place.) **One rock bringeth furth 1000, euen as the hart of man doth his thowghts**. (comparing how the mind and egos deceive us. How one negative adjunct moves and a thousand more follow within the psyche. Like cockroaches, if there is one, there are many and they are all connected) (– also interesting that the numerical value of $1+0+0+0$ is still “1.” Aleph: tarot Arcana 1: The Magician (Man itself, it's mind, psyche, and nature) Study the first Arcanum). **Wo, Wo, Wo, Wo, Wo, Wo, yea Wo be to the earth! For her iniquitie is, was and shalbe great!** (We are born under the entropy of natural devolution and will continue because man chooses selfishness over divinity, Satan over Liberation, obeys the Demiurge and Archons over the Being, etc... nothing changes: Is, was, and *shall be*...) **Come awaye: but not your noyses**. (Leave everything you identify with, we are only concerned for your divine verb, your “noises” - the real Being).

* This key seems to be overall eluding to the nature of the mechanisms behind how the 42 Judges of Karma work and how they are somehow supposed to be connected to the Enochian system.

The Eleventh Key

The Mighty Seat (place of divine dwelling/office) **groaned and they were 5 thunders** (Archangels: Michael, Gabriel, Uriel, Samael, and Raphael) **which flew into the East:** (Air element? Watchtower reference) **and the Eagle** (revolution/revolutionary, Aquarius, probably Samael, angel of Mars and whom delivered the message of Aquarius) **spake and cryed with a lowde voyce,** (This particular Arch-angelic force/facet of the divine moved and therefore it was that...) **Come awaye:** (Separate; to bane, to move) **[and they gathered themselues together and became] the howse of death** (many emanations and facets of a same verb joined, and worked together as an opposing force, working towards revolution in a place of “death” meaning change) **of whome it is measured** (given parameter) **and it is as they are, whose number is 31.** - (Study the 4th Arcanum.) (Other possibilities include relating to the fourth planetary power, Mars, of which, Samael is the Angel thereof. Also may elude to 31 chambers/temples of the Spine/Sushumna, Part 31 of the Parts of the Earth, etc...) **Come away,** (Move, obey, bane, separate) **for I haue prepared for you.** (readied) **Moue therfore, and shew your selues: open the Mysteries of your Creation: be frendely vnto me: for I am the servant of ye same yor God, the true wurshipper of the Highest.** (The usual call to move and work with the Evocator).

The Twelfth Key

O you that rayng in the Sowth (Bottom; Underneath, behind, Assiyah/Malkut; Whose office is that of the specific Watchtower, Elemental direction, sub-angle, etc...) **and are 28,** (study Hebrew Gematria for “28” and also the 10th Arcana, Retribution – the struggle of opposites and the Wheel of Reincarnation/Samsara.) **The Lanterns of Sorrow,** (Illuminated Beings that show the path to the monads, essences, and other conscious sparks which lament and must learn of their defects through much suffering) **bynde vp yor girdles and viset vs.** (an invitation/evocation; to take up place in a recognizable vehicle/medium through which one can work with them) **Bring down your trayn 3663** - (Study misc. gematria and 18th Arcana. Also: 18→8+1=9/Yesod. Possible suggestion here) **that the Lord** (Atman/being) **may be magnified,** (Realized and knowledge thereof achieved only through the 9th Sephira, Yesod) **whose name** (Your true name, your HGA, your inner being) **amongst you is Wrath.** (Fight! The wrath of the Divine is your tool against the ego-devil which stops you from attaining your higher being) **Moue, I say, and shew yor selues: open ye Mysteries of yor Creation: be frendely vnto me: for I am the servant of the same yor God, the true wurshipper of the Highest.** (Again, the usual call to move and work with the Evocator).

The Thirteenth Key

O you swords of the Sowth (Spiritual weapons of the specific element and sub-angle) **which haue 42 eyes to styr vp the wrath of synn**, (42 Judges of Karma watch and hand down punishment for “sin”. This again eludes that the forces of this/a particular call have the Judges of Karma at their disposal, and/or work with their spiritual office. Could be talking about Anubis, the head Judge, who has the rest at his disposal or Ma'at/Justice herself having 42 eyes, meaning points of articulation to know/observe through) **making men drunken which are empty**. (The ego of drunkenness and identity with that specific brach of egos causes one to enter the klipot/inverted aspect of the sephirot. This is man's own emptiness.) **Behold** (Realize and experience) **the promise of God and his powre which is called amongst you a Bitter Sting**. (“Karma is a bitch” in other words) **Moue and shew your selues: open the Mysteryes of yor Creation: be frendly vnto me: for I am the servant of ye same yor God, the true wurshipper of the Highest**. (Once more, the usual call at the end for the forces to move and work with the Evocator).

The Fourteenth Key

O you sonns of fury, (Demons, egos of anger, those that create them and sin when identified with them) **the dowgthers of the lust**, (Similar egos of desire and those that create them, and sin when identified with them) **which sit vppon 24 seats**, (possibly inverted aspects of the 24 Seniors, the would be 24 cacodemons) **vexing all creatures of the earth with age**, (So long as you identify with the ego, you are subject to return and re-occurrence, to be born again and again into an animal body which ages and dies, bound to the Wheel of Samsara) **which haue vnder you 1636:(study Arcanum 16) behold the Voyce of God**, (Realize and experience the Being, the divine verb spoken from/emanating a ray out from the creator Logos) **the promys of him which is called amongst you Furye or Extreme Iustice**. (God has made promise to punish and reward, to have it's 42 judges deal Karma or Dharma, depending on the merits of the heart weighed against the feather of Ma'at) **Moue and shew yor selues: open the Mysteries of yor Creation: be frendly vnto me: for I am the servant of the same your God, the true wurshipper of the Highest**. (Again, the usual call to move and work with the Evocator).

The Fifteenth Key

O thow (calling) **the governor of the first flame** (principality or being holding spiritual office under the first Logos, could also be reference to a raised kundalini serpent of the Body of Christ or “golden” astral body, the first of seven serpents assigned to each body of astral, mental, and causal) **vnder whose wyngs** (under which spiritual duty divinely appointed) **are 6739 (You know what to study... Arcanum 7, etc...)** **which weaue the earth wth drynes**: (posses power/ability to affect the earth/Malkut/Assiyah, without using anything as a medium to exact it through) **which knowest the great name Righteousnes** (This entity/entities posses an inner being whose cosmic ray, whose Master/God Name and causal purpose involves being associated with Righteousness or teaching correct spiritual action/behavior; A true Christ, an incarnate master) **and the Seale of Honor**. (Qualified authority) **Moue and shew yor selues: open the Mysteries of yor Creation: be frendly vnto me: for I am the servant of the same your God, the true wurshipper of the High[e]st**. (Once more, the usual call at the end for the forces to move and work with the Evocator).

The Sixteenth Key

O thow second flame, (pertaining to the second Logos, Osiris, the Christ force, etc... could also be reference to another raised kundalini serpent of the superior astral body/Christ body, though this context is not likely) **the howse of Iustice**, (Karmic court) **which hast thy begynning in glory** (originated with sephirot Hod or simply just keeps the glory of divine justice) **and shalt cumfort the iust**: (great are your rewards in the superior planes/"heaven") **which walkest on the eart[h]** (fair beings which are physically incarnate, people that understand Karmic law and it's principles) **with feete 8763** (study 24 in gematria and/or Arcanum 6) **that vnderstand and separate creatures**: (again, those people that understand Karmic law and it's principles) **great art thow in the God of Stretch Furth and Conquere**. (such beings of fair action and Karmic understanding are strong in spirit and their inner being shines through) **Moue and shew yor selues: open the Mysteries of yor Creation: be frendely vnto me: for I am the servant of the same your God, the true wurshipper of the Highest**. (usual call at the end for the forces to move and work with the Evocator).

The Seventeenth Key

O thow third flame (Third Logos or another raised kundalini serpent of a golden body/Body of Christ. Again, the latter not so likely because there's supposed to be seven, not just three.) **whose wyngs are thorns to styre vp vexation** (whose power of consciousness, whose being, who posses divinity to dispel ego, confusion, evil, selfishness, etc...) **and hast 7336** (Study Arcanum 19, etc...) **Lamps Liuing** (Monads, sparks of Consciousness, living words, beings, etc... "living" implies they posses the true Human Soul, completed their Great Work (at least some deal of it) - the incarnation of Atman-Buddhi-Manas, not just a Buhddhata/undeveloped being or the lunar version of consciousness nature gives to us) **going before the[e]**, (Ha-Satan, enemy, adversary, Ego, Demiurge, Archons, etc...) **whose God is Wrath in Angre**, (Our adversary, the internal psychological defects that posses us, are all products of our own selfishness. Whoever has succumbed to the vices the Ego presents, has made the "self" their God. These selves include *Wrath* and *Anger* among a legion of many others.) **gyrd vp thy loynes and harken**. ("*Loins*" - Fortitude; Summon the serpent power, the Christ force) **Moue and shew yor selues: open the Mysteries of yor Creation: be frendely vnto me: for I am the servant of the same your God, the true wurshipper of the Highest**. (inviting the forces to work with the Evocator).

The Eighteenth Key

O thow mighty Light and burning flame of cumfort (In this context it probably refers to an ascended inner being of the White Lodge whose divine ray is one of Compassion, especially because of the following sentence in this key; An archangel of Glory) **which openest the glory of God to the center of the erth**, (An angel of Hod, which has the keys to remove the klippa/shell obscuring true Glory among the people of sleeping consciousness on Earth) **in whome the Secrets of Truth 6332** (Study Arcanum 14 and/or gematria, etc..) **haue their abiding** (realized truth, arrived at it via their own personal gnosis, open the doors of sephirot Da'at), **which is called in thy kingdome Ioye** (Spiritual success with one's work; spiritual achievements) **and not to be measured**: (You can not limit a divine emanation by measuring it and blaspheming it by stating it can even stand up to secular standards, judgments, or measures. If you try, you place your own selfishness over it, you practically invite a klippa to obscure it) **be thow a wyndow of cumfort vnto me**. (Window means to see through something, to look or be able to realize the light at the end of suffering in this context. "*Show me comfort*.") **Moue and shew your selues: open the Mysteries of your Creation: be frendely vnto me: for I am the servant of the same your God, the true wurshipper of the Highest**. (usual call at the end for the forces to move and work with the Evocator).

We see the problem by now, if you've read this far, is that it is one of being confused by so many possible interpretations. This is because when you rely on the intellectual mind, which can never come to actually know anything in truth, you get a maze, a labyrinth if you will, of obscured perspectives and confused theories.

The only way any of this is ever going to matter is if you accomplish the Great Work and evolve the consciousness while at the same time dissolving the identity. The consciousness is the only true part of us that transcends above all else. It exists independently of the mind and its operations carry out beyond the mind. When we can evolve the psyche and incarnate the higher aspects of our own *Being* we can then immediately sort through all the nonsense and intellectual confusion in anything. Your own demons will use your mind against you in this work.

I still affirm that the entire system was originally most likely a ruse or fabricated as a deliberate farce by Edward Kelley who saw Dr. Dee as an opportunity for selfish gain, to satiate his own egos, or to extort money from the Queen through her agent John Dee. The problem is that something/someone actually came through and we are left to sort through the confusion of Kelley's archetypes through our own experience using the system, which in my experience with it, actually does work and produces results...

Ultimately, make the archetypal connections and understand the references I give through your own experience. Understand why it's important to know what kind of psyche E. Kelley possessed, if you're going to approach the Enochian material at all; However, come to know truth on your own, using your consciousness. It does no good to believe you understand what anything means, or to doubt it either just because your pride (which one should rid themselves of) wants to be right. Neither is truly knowing and both are limiting.

As much as I do not like such intellectual work, the purpose of this particular one was aimed to evoke a sense of necessity, in the reader's own sphere of perception, to use their own awareness and consciousness, which is above the mechanisms of the intellect, to gain gnosis directly. Understand that the references I suggest will never be truth unless you consciously arrive at them yourself. Destroy the belief that you even think you know what I'm talking about to begin with...

- *Apakhana*

Apocalyptic Cartography

Apocalyptic Cartography

*Thematic Maps and the End of the World
in a Fifteenth-Century Manuscript*

By

Chet Van Duzer and Ilya Dines



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Cover illustration: Huntington HM 83, f. 10v. A prophesy map of the world from 1600 to 1606 [Fig. 25].
Courtesy of the Huntington Library.

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One of the authors (Van Duzer) had had digital images of the curious maps from Huntington Library HM 83 on his computer for some years, meaning to find an opportunity to study them, when in late 2011 he received an announcement of the conference “Charting the Future and the Unknown in the Middle Ages and Renaissance,” to be held at Barnard College in New York in December of 2012. A proposal to present a paper titled “Mapping the End of the Earth: Apocalyptic *Mappaemundi* in a Fifteenth-Century Manuscript” at the conference was accepted, and it was the research done in preparation for giving that paper, and the positive reception of the paper at the conference, that made him appreciate just how rich and important the Huntington manuscript is. Our thanks to Phillip John Usher for organizing the conference at Barnard.

Our subsequent work together in transcribing and understanding the texts in the manuscript—conducted during long Skype calls between California and Jerusalem—went very smoothly, though it was laced with some choice remarks about the handwriting of the scribes who wrote HM 83. We wish other authors working together as positive and enjoyable a collaborative relationship.

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Chet Van Duzer
Los Altos Hills, CA, 2015

Ilya Dines
Washington, DC, 2015

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Introduction

In this book we offer a detailed analysis of the maps and some of the text in an unusual and unstudied fifteenth-century manuscript, San Marino, Huntington Library MS HM 83, which contains interrelated texts composed in 1486–88, almost certainly in Lübeck, Germany. The manuscript consists of four parts: a brief geographical treatise illustrated with maps (ff. 1r–8r); a concise account of the Apocalypse, also illustrated with maps (ff. 8v–12v); a somewhat heterogeneous section with material on astronomy and geography, also illustrated with maps (ff. 13r–18r); and a collection of texts on astrological medicine (ff. 19r–25v).

The manuscript is of significance both for the history of cartography and for the history of Apocalypticism. It contains what is by far the largest collection of *mappaemundi* in any one manuscript, and also the earliest sets of thematic maps, or maps that focus on a specific theme. Every study of thematic maps that we have consulted indicates that this genre did not exist before the seventeenth century, but in fact maps that can and should be identified as thematic were produced hundreds of years before that period, as we will show below. The maps in the Huntington manuscript are not the earliest thematic maps, but the manuscript contains the earliest sets of such maps that seem to have been produced in accordance with the modern understanding of the genre, and thus represent a remarkable achievement in the history of mapmaking, albeit one that had a very limited influence. The manuscript also contains a passage about the different functions of maps that is unique in fifteenth-century cartographical writings, and confirms that the anonymous author had an essentially modern understanding of thematic maps as a genre.

There are intriguing connections between the Huntington manuscript and another work produced in Lübeck a few years earlier: the *Rudimentum novitorium*, which was printed by Lucas Brandis in 1475. The *Rudimentum* contains a world map and a map of the Holy Land, both accompanied by extensive descriptive texts. There are many differences between the Huntington manuscript and the *Rudimentum*, most notably differences of purpose and tone, and there are also significant differences between the maps contained in the two works, but there are enough connections—which will be detailed below—to suggest some degree of influence of the printed work on the manuscript one.

The use of maps to illustrate what will happen to the earth during the Last Days in HM 83 not only creates a very distinctive, original, and striking

iconographical program for the Apocalypse,¹ but also involves an unusual melding of the symbolic and cartographic. The author boldly maps the future transformations the world will undergo, including two remarkable maps of the earth devoid of all physical features following the Apocalypse (ff. 11r and 12r). The manuscript is of signal interest for its innovative exploration of what can be done with maps in the fifteenth century. Study of the apocalyptic section of the manuscript reveals the mosaic of different sources that the anonymous author used, and one of his maps is a cartographic interpretation of a passage in the *Compendium theologiae* or *Compendium theologiae veritatis* by Hugh Ripelin of Strasbourg (c. 1205 – c. 1270). There is a strong anti-Islamic strain in the apocalyptic section of the manuscript, and the anonymous author adopts a belief that goes back to John of Damascus (c. 645 or 676–749)² that Muhammad was a precursor of Antichrist. The author also invokes the legend of the Last Emperor, which was initially promulgated in the *Apocalypse* of pseudo-Methodius;³ although the author cites Methodius on f. 9r of the manuscript, he seems to have made little or no direct use of that text. We have not been able to determine the sources of all of the parts of the manuscript's unique chronology of the Apocalypse, but some parts are based on the author's interpretation of references to days in various passages in the Bible as indicating years, no doubt inspired, like so many other interpreters of biblical chronology, by a phrase in 2 Peter 3:8, "With the Lord a day is like a thousand years, and a thousand years are like a day." This book begins with a discussion of the manuscript and its historical context, which is followed by detailed discussion of the geographical sections, together with analysis of their maps.

1 For a detailed list of other manuscripts that contain illustrations of the Apocalypse see Richard Kenneth Emmerson and Suzanne Lewis, "Census and Bibliography of Medieval Manuscripts Containing Apocalypse Illustrations, ca. 800–1500," *Traditio* 40 (1984), pp. 337–379; 41 (1985), pp. 367–409; and 42 (1986), pp. 443–472. For chapters that together form a good discussion of art based on the Apocalypse see Richard K. Emmerson and Bernard McGinn, eds., *The Apocalypse in the Middle Ages* (Ithaca, NY: Cornell University Press, 1992), part 2, pp. 103–289.

2 See John W. Voor his, "John of Damascus on the Moslem Heresy," *The Muslim World* 24.4 (1934), pp. 391–398; Saint John of Damascus, *Writings: The Fount of Knowledge* (New York: Fathers of the Church, 1958) (= *The Fathers of the Church, A New Translation*, vol. 37), p. 153; and Daniel J. Sahas, *John of Damascus on Islam: The 'Heresy of the Ishmaelites'* (Leiden: Brill, 1972), pp. 68–69 and 131–141.

3 For discussion of this legend see Paul J. Alexander, "The Medieval Legend of the Last Roman Emperor and its Messianic Origin," *Journal of the Warburg and Courtauld Institutes* 41 (1978), pp. 1–15. For an edition and translation of Pseudo-Methodius see Pseudo-Methodius, *Apocalypse; An Alexandrian World Chronicle*, ed. and trans. Benjamin Garstad (Cambridge, MA: Harvard University Press, 2012).

Finally there is a full analysis of the apocalyptic treatise and its maps, including transcription, translation, and commentary on the full text of the apocalyptic section.

The authors' hope is that the present work will substantially enrich our understanding of fifteenth-century cartography and Apocalypticism, and also make known the work of a man who was one of the most original cartographers of the period. And perhaps this study will inspire and aid other scholars in undertaking a study of the last section of the manuscript, the collection of texts on astrological medicine.

Description of Huntington HM 83

Huntington Library HM 83 has been described twice before.¹ While relying on those earlier descriptions, we will add a number of details in our description; in particular, we will supply a much more thorough account of the manuscript's contents. The manuscript was bound by Rivière and Son sometime between 1880 and 1940² in blue morocco stamped with decorative ornaments in gold. Codicological analysis shows no evidence that the folios were ever bound with other works. It consists of 25 folios of yellowing paper, measuring 315 × 215 mm (text area 265 × 170 mm), preceded and followed by two flyleaves of modern paper (contemporary with the binding). The text is in one column, with up to 62 lines per page; the ink is dark brown to brown. The ruling, which is often very faint, consists of one and one vertical and one and one horizontal bounding lines. The sequence of the folios shows no discontinuities; the foliation, in pencil, is modern. The manuscript has red rubrics, and the capital letters are marked with red. There are numerous underlinings in blue pencil in the first sixteen folios that signal passages relating to the author, the year of the manuscript's creation, and passages of geographical interest, probably made by a dealer preparing a description of the manuscript. The paper has a watermark (a crown with a tall cross) similar to Briquet's 11807,³ which comes from a book published in Venice in 1487. The manuscript is in very good condition. According to Dutschke et al. in the *Guide to Medieval and Renaissance Manuscripts in the Huntington Library*, the text was written by three scribes, ff. 1–18, 20–21, and 22–25 by the first; ff. 19r–19v (the beginning of the section on

- 1 For previous descriptions of HM 83 see *Bibliotheca americana et philippina* (London: Maggs Bros., 1922–30), part IV (1925), n. 2588, pp. 1–3, with plate 1 following p. 32, which illustrates the map on ff. 6v–7r; and C. W. Dutschke et al., *Guide to Medieval and Renaissance Manuscripts in the Huntington Library* (San Marino, CA: The Library, 1989), vol. 1, pp. 141–143, and vol. 2, fig. 29.
- 2 For other bindings by this company see *Rare Books in Fine Bindings from Robert Rivière & Son of London* (New York: Anderson Galleries, 1916); and *Examples of Bookbinding Executed by Robt. Riviere & Son* (London: R. Riviere & Son, 1920). On the date of the binding implied by the exact name used for the company see Michael Riviere, “The Huguenot Family of Riviere in England,” *Proceedings of the Huguenot Society of London* 21 (1970), pp. 219–240, at 221.
- 3 See Charles-Moïse Briquet, *Les filigranes: dictionnaire historique des marques du papier dès leur apparition vers 1282 jusqu'en 1600; avec 39 figures dans le texte et 16,112 fac-similés de filigranes* (Leipzig: K. W. Hiersemann, 1923; New York: Hacker Art Books, 1985), in vol. 3.

astrological medicine) by the second; and ff. 21r–21v by the third.⁴ All of the text is in a scholarly cursive script; the manuscript is not a luxury production, but was laid out with care. There are no marginal glosses and the corners of the folios are clean, so there is no evidence of heavy use.

The evidence that the manuscript was made in Lübeck consists in the mentions of that city on ff. 4r (transcribed below), 6r (transcribed below), 6v (on a map), 14r (twice, transcribed below), and 15v (twice). The otherwise unexpected prominence of Lübeck in the manuscript makes it natural to conclude that the manuscript was made there. The evidence provided by the prominence of Lübeck on the map on f. 6v is diluted somewhat by the fact that *Brema* (Bremen) is also conspicuous, but nonetheless the aggregate of evidence in support of Lübeck as the place of composition is strong. It was a common practice for medieval cartographers to give prominence to their home cities or regions on their maps.⁵

The author speaks of himself in the first person on ff. 2v, 8v and 12v, passages that will be discussed below in the section on the author, but he does not name himself. With regard to the date of the manuscript, on f. 2v the text refers to *hoc anno Christi 1486*; on f. 9r there are three references to “this year 1486”; and on f. 16r to “this year 1488.” The presence of the hands of three scribes shows that the manuscript we have is a copy, rather than the autograph. The difference in the dates seems more likely due to delays in the composition of the text than in a protracted period of copying just twenty-five folios of text and maps. Thus the dates 1486 and 1488 seem to indicate when the text was composed; the scribes may well have written out HM 83 later, without altering the dates they found in the text, but we see no evidence for assigning the manuscript a date much later than 1488.

The contents of the manuscript are as follows.

4 Dutschke, *Guide to Medieval and Renaissance Manuscripts in the Huntington Library* (see note 1), vol. 1, pp. 141–143.

5 The eleventh-century St-Sever Beatus *mappamundi* (BnF ms lat. 8878, ff. 45 bisv–45 terr) gives a much greater prominence to France, and particularly to the abbey of Saint-Sever sur l'Adour in southwestern France where it was made, than the *mappaemundi* in Beatus manuscripts made in Spain: see François de Dainville, “La Gallia dans la mappemonde de Saint-Sever,” in *Actes du 93e Congrès National des Sociétés Savantes, Tours, 1968* (Paris: Bibliothèque Nationale, 1970), pp. 391–404, esp. 391. On the Ebstorf *mappamundi* of c. 1300 there is a vignette of the church and the graves of the martyrs of Ebstorf, see Hartmut Kugler, *Die Ebstorfer Weltkarte* (Berlin: Akademie Verlag, 2007), vol. 1, pp. 128–129, nos. 50.12 and 50.14, and vol. 2, p. 280, nos. 50.12 and 50.14. And the size of the British Isles is greatly exaggerated on the Evesham *mappamundi* of c. 1400, see Peter Barber, “The Evesham World Map: A Late Medieval English View of God and the World,” *Imago Mundi* 47 (1995), pp. 13–33, esp. 23–24.

1 ff. 1r–8v, The Brief Geographical Treatise

- f. 1r: The treatise opens with a discussion of the three Babylonias, and then addresses the three-fold division of the world among the sons of Noah, illustrated with a *mappamundi* that emphasizes the circumfluent ocean and the Mediterranean.

- f. 1v: Lists the provinces of Greater Asia, including Scythia, Magna Graecia, and Syria, with more detailed descriptions of Egypt and Ethiopia.

- f. 2r: The description of Ethiopia continues, followed by Arabia, Mesopotamia, Chaldea, Hyrcania, Armenia, Parthia, and India. Then follows a list of the oceanic islands that pertain to Greater Asia, and a list of the islands of the Mediterranean.

- f. 2v: A digression on Esther 1:1 which mentions 127 provinces between India and Ethiopia, and then a list of the provinces of Europe, beginning with the oceanic islands that pertain to Europe.⁶

- f. 3r: A map labeled *figura insularum maris oceani*, “map of the islands of the ocean,” with a large circumfluent ocean filled with circular islands whose size is exaggerated for clarity—except in the south, where the cartographer does not locate any islands. Below the map is a list of five of the islands in the Mediterranean that pertain to Europe, from Venice to the Balearics, with a note to see the following figure.

- f. 3v: Two overlapping *mappaemundi*, the upper one emphasizing the five European islands just listed (plus *portugalia*, probably an error for the *portus* said on f. 3r to belong to one of the islands); and the lower one of the Mediterranean islands that pertain to Greater Asia (see the list on f. 2r).

- f. 4r: A list of the provinces of mainland Europe, beginning with a detailed list of the provinces of Germany, then Italy, and then Spain.

- f. 4v: The list of the provinces of Spain continues, followed by those of France. Then there is a list of the provinces of mainland Africa. This is the end of the listing of the world's provinces.

- f. 5r: A generic view of some mountains, followed by a list of the mountains of the Holy Land, and then a list of mountains indicated as being on the edges of the Holy Land (*Montes qui sunt termini terre promissionis sunt hii*), though the list includes mountains as far west as the Pillars of Hercules.

- f. 5v: The list of mountains continues, followed by a short list of the lands of the kings of the Four Kingdoms of the Book of Daniel (Nebuchadnezzar,

⁶ The material about oceanic islands of Europe on f. 2v is transcribed by Axel Anthon Bjørnbo, “Adam af Bremens Nordensopfattelse,” *Aarbøger for Nordisk Oldkyndighed og Historie* 24.2 (1909), pp. 120–244, at 240–241.

Cyrus, Alexander the Great, and Octavian), and a list of the lands in which the twelve Apostles preached (there is a map that shows where the Apostles preached on f. 15r, some distance from this text).⁷

- f. 6r: The list of the lands in which the Apostles preached continues, followed by a map of the most important cities of the ancient world which is based on the discussion of the Four Kingdoms on the preceding folio.

- ff. 6v–7r: A large map labeled *Mappa mundi localis* that combines information from a few of the preceding sections, and thus shows many of the islands in the circumfluent ocean like the map on f. 3r, and also provides more detail about the mainland. The sphere of earth is shown off center in the sphere of water (see Fig. 4.14 below), in accordance with one explanation of how there was land above the waters, despite the fact that the sphere of earth was within the sphere of water.⁸

- ff. 7v–8r: A large map titled *Mappa de Aquis terram irrigantibus* or map of the waters that irrigate the land, which places great emphasis on the four rivers flowing from Paradise and the waters that make up the ‘T’ of a T-O map,⁹ but does not give information about other rivers.

7 A list of the places the Apostles preached also occurs in a context associated with both cartography and the Apocalypse in manuscripts of Beatus of Liébana’s *Commentary on the Apocalypse*, where the list introduces the world map. The list is edited in Beatus of Liébana, *Obras completas de Beato de Liébana*, ed. and trans. Joaquín González Echegaray, Alberto del Campo, and Leslie G. Freeman (Toledo: Estudio Teológico de San Ildefonso; and Madrid: Biblioteca de Autores Cristianos, 1995), pp. 135 and 137. But we do not detect any sign of influence of Beatus’s list in the Huntington manuscript.

8 This explanation goes back to Peter Abelard (1079–1142), *Expositio in Hexameron*, in *Patrologia Latina* 178:748; see W. G. L. Randles, “Classical Models of World Geography and their Transformation Following the Discovery of America,” in Wolfgang Haase and Meyer Reinhold, eds., *The Classical Tradition and the Americas* (Berlin and New York: W. de Gruyter, 1994-), vol. 1, *European Images of America and the Classical Tradition*, part 1, pp. 5–76, at 22, and also see the quotation on this same subject from Paul of Burgos (Pablo de Santa María) in his *Additiones* (written in 1429) to the *Postilla* of Nicholas of Lyra, cited on Randles’s p. 76. Randles’s essay is reprinted in his *Geography, Cartography and Nautical Science in the Renaissance: The Impact of the Great Discoveries* (Aldershot, Hampshire, Great Britain; and Burlington, VT: Ashgate/Variation, 2000). There is a dramatic illustration of this explanation in Lyon, Bibliothèque Municipale, MS 1351, f. 35r, a fourteenth-century manuscript of the *Breviari d’amor*.

9 A T-O map, the most typical medieval *mappamundi*, is so called from the ‘O’ of the circumfluent ocean that surrounds the circle of the lands, and the ‘T’ formed by the bodies of water that divide the land into Asia, Europe, and Africa. Usually the Mediterranean divides Europe and Africa, the Tanais or Don River divides Europe and Asia, and the Nile divides Asia and Africa. As we will see below, the cartographer of the map in ff. 7v–8r identifies the bodies of water that separate the continents differently.

- f. 8v: The geographical treatise ends with an account of the four different functions or themes that a *mappamundi* can have; the treatise on the Apocalypse begins on the lower part of the folio.

2 ff. 8v–12v, The Treatise on the Apocalypse

- f. 8v: The treatise on the Apocalypse begins with a simple map showing the world from the birth of Christ to the year 639, which is when the author holds that Muhammad began his career (though this is not the traditional date).

- f. 9r: A detailed map showing the world from 639 to 1514, particularly illustrating the spread of Islam, which is said to be in all parts of the world except Europe, and Europe is said to be very weak. In the text surrounding the map the author says that it is based on the Book of Revelation from chapter 12 to the beginning of chapter 19.

- f. 9v: A prophecy map showing the world from 1514 to 1570, when Sword of Islam has conquered Europe and reached all the way to the edges of the earth, but not to the islands in the ocean. The author says that the map is based on Revelation 19:5–11.

- f. 10r: A symbolic prophecy map showing the world from 1570 to 1600. The series of small-to-large triangles in the center represent the increase of Antichrist, and the author says that the other spikes that radiate to the edges of the earth represent the ten horns of the beast of Daniel 7—though there are actually eleven spikes depicted. Ten kings (*Rex Egipti*, *Rex indie*, etc.) are indicated at the edge of the map.

- f. 10v: A prophecy map of the world from 1600 to 1606. Antichrist is indicated at the center of the earth, in Jerusalem, and the four peninsulas that jut into the ocean are symbolic geographical representations of the four horns of Antichrist by which he will persuade people to join him (Deceit, Cunning, Cruelty, and Imitation of the Deity). The ten tribes of Israel are shown traveling from their island to Jerusalem to join Antichrist.

- f. 11r: A prophecy map of the world from 1606 to 1661 (though as we will see, the latter date is an error for 1651). The situation has changed completely: the center of the earth is now occupied by the flag and law of Christ, which will be raised and worshipped throughout the world. At the bottom of the folio there is a second map that shows the surface of the earth devoid of features and place names, and the circumfluent ocean empty as well. The text nearby explains that all of the features of the earth have been burned away.

- f. 11v: An illustration of the Last Judgment. The gates of Paradise are at the top, the elect in a curved band just below, then Jesus and the Apostles in the sky; below on the earth is the Mount of Olives, then the damned in a curved band standing above the abyss that leads to Hell. The center of the earth does not coincide with that of the water, as is also the case in the maps in ff. 6v–7r and 7v–8r.

- f. 12r: Description of the Last Judgment, Resurrection, and renewal of the earth. At the bottom of the page there is a map of a featureless earth which the text says represents the world after the Last Judgment.

- f. 12v: A diagram of the relative diameters of the earth and Hell. The text discusses their dimensions, and the crystallization of the earth following the Last Judgment and its role in separating the blessed and the damned. At the bottom of the page there is a passage about the three Babylonias very similar to that on f. 1r.

3 ff. 13r–18r, Heterogeneous Section on Astronomy and Geography

- f. 13r: The cosmos is depicted in a diagram of the spheres labeled *hec figura appellatur ffabrica mundi*, from the sphere of the earth out to the Empyrean.

- f. 13v: Above, a diagram showing the sphere of the earth eccentric with the sphere of water, with an indication of the course of the sun around the earth and discussion of their relative sizes. Below, a diagram of the relative sizes of a star, the earth, and the moon.

- f. 14r: A diagram of ten climatic zones overlaid on a copy of the map of the waters of the earth in ff. 7v–8r. The text lists various places and the climates in which they are located, and also the distances between a few places.

- f. 14v: A diagram of nine climatic zones, with a table supplying the elevation of the North Pole, the length of the longest day, and the width of each climate in German miles.¹⁰

- f. 15r: A map showing seven climatic zones and also the locations in which the Apostles preached (see the list of these places in f. 5v). Below the map,

10 Johannes de Sacrobosco in his *De sphaera*, book 3, supplies the elevation, *dies prolixior*, and measurement in *miliaria* of each climate, but for a seven-climate system, and thus his numbers are very different than those in the Huntington manuscript. It seems that such a table originally accompanied Roger Bacon's *Opus maius*: see Roger Bacon, *The 'Opus majus' of Roger Bacon*, ed. John Henry Bridges (London: Williams and Norgate, 1900), vol. 1, p. 296: *Ostendam etiam cum latitudine cujuslibet climatis quot miliaria quodlibet continet in se, & quot gradus in coelo cuilibet respondeant, & quot horas habet dies prolixior.*

under the heading *Occidens*, there is a list of several regions, islands, and cities, together with indications of which climates they are located in.

- f. 15v: The list of places with their climates continues, with a short discussion of Gog and Noah's Ark.
- f. 16r: A summary of world history, emphasizing the Last Days. History had three parts: the first ended with the Flood, the second coincided with Babylon, and the third with Rome. The birth of Muhammad coincides with the beginning of Rome's decline, and the global rule of Islam will be ended by the Last Roman Emperor and Jesus Christ. Then Antichrist will arise and come to power, gaining followers through Deceit, Cunning, Cruelty, and Imitation of the Deity (see f. 10v). He will rule for 1000 years—a very unusual duration for his reign in the Apocalyptic tradition—with only Enoch and Elias, who will return from Paradise, preaching against him; they then rise to Heaven again. Antichrist promises to do the same and rises above the Mount of Olives, but Jesus kills him and begins his reign.
- f. 16v: Two genealogical tables, one from Adam to Jesus (ignoring the lineage through Nathan), and one from Adam to David.
- f. 17r: Continuation of the second genealogical table, splitting now in two, and tracing on the left, the line from David through Nathan to Heli (and then we are to understand that Mary, who is listed on the right, was the daughter of Heli); and on the right, the line from David through Solomon to Jacob, ending with Jesus.
- ff. 17v–18r: Discussion of the Four Kingdoms of the world,¹¹ with details on symbols in the prophetic books of the Bible.
- f. 18v: blank.

4 ff. 19r–25v, Treatise on Astrological Medicine

- f. 19r: The beginning of the texts on astrological medicine. The section opens with two canons from Bartholomäus Mariensüss.¹² The first is headed *Canon primus de fleubotomia*, “First precept on phlebotomy,” and begins

11 See H. H. Rowley, *Darius the Mede and the Four Empires in the Book of Daniel: A Historical Study of Contemporary Theories* (Cardiff: University of Wales Press Board, 1935); Joseph Ward Swain, “The Theory of the Four Monarchies: Opposition History under the Roman Empire,” *Classical Philology* 35.1 (1940), pp. 1–21; and Janet L. R. Melnyk, “The Four Kingdoms in Daniel 2 and 7: Chapters in the History of Interpretation,” Ph.D. Dissertation, Emory University, 2001.

12 On these canons see David Juste, *Les manuscrits astrologiques latins conservés à la Bayerische Staatsbibliothek de München* (Paris: CNRS éditions, 2011), p. 161; they were printed in

*Notandum primo volens eligere dies aptos pro fleubotomia primo eligat signa ignea que sunt aries et sagittarius....*¹³ The second, which also begins on this folio, is headed *Canon zus de farmacia id est medicina*, and begins *Ypocrates ait Cecus medicus est qui astronomiam nescit nam si dabit medicinam*.¹⁴

- f. 19v: The text on medicine continues from the previous folio.
- ff. 20r–21r: The text begins *Incipit messehallach de coniunctionibus*, and comes from Messahallah's *Epistola Messahalae de rebus eclipsium, et de coniunctionibus planetarum*, translated by Joannes Hispalensis, which was later printed in *Liber quadripartiti Ptholemei* (Venice: Octavianus Scotus, Bonetus Locatellus, 1493), and edited by Joachim Heller in *Messahalae antiquissimi ac laudatissimi inter Arabes astrologi, libri tres* (Nuremberg: Apud Ioannem Montanum & Vlricum Neuberum, 1549), Fiii-Giii verso.¹⁵

Johannes Regiomontanus, *Ephemerides* (Venice: Ratdolt, 1481), on [a8v]–[a9v]. We thank David Juste for these references.

- 13 A text with essentially the same incipit (*Volens eligere dies...*) also appears in Augsburg, Staats- und Stadtbibliothek, 2^o Cod. 208, ff. 2r–10v: see *Handschriftenkataloge der Staat- und Stadtbibliothek Augsburg* (Wiesbaden: O. Harrassowitz, 1974–1993), vol. 3, pp. 209–216, at 211; Vienna, Österreichische Nationalbibliothek, MS 5184, ff. 8v–10r: see Grażyna Rosińska, *Scientific Writings and Astronomical Tables in Cracow: A Census of Manuscript Sources (xivth–xvth Centuries)* (Wrocław: Ossolineum, Polish Academy of Sciences Press, 1984), p. 455, no. 2373; and in Munich, Bayerische Staatsbibliothek, CLM 24865, ff. 25r–28v: see Lynn Thorndike and Pearl Kibre, *A Catalogue of Incipits of Mediaeval Scientific Writings in Latin* (London: Mediaeval Academy of America, 1963), col. 1707F. This manuscript is listed in *Catalogus codicum manu scriptorum Bibliothecae regiae monacensis* (Munich: sumptibus Bibliothecae, prostat in Libraria Palmiana, 1858–2000), vol. 4, part 4, p. 150, no. 1533, as a fifteenth-century manuscript, *Calendarium cum excerptis ex Johanne de Monte regali et aliunde (f. 29 Tabula facta a. 1466 ad meridianum Patauii)*.
- 14 This same text occurs in London, British Library, Harley MS 2269, an astrological compendium from the first half of the sixteenth century, on ff. 91r–91v.
- 15 On Messahallah see David Pingree, “Māshā’allāh,” in Charles Coulston Gillispie, ed., *Dictionary of Scientific Biography* (New York: Scribner, 1970–), vol. 9, pp. 159–162. On the *De rebus eclipsium* see F. J. Carmody, *Arabic Astronomical and Astrological Sciences in Latin Translation: A Critical Bibliography* (Berkeley and Los Angeles, 1956), pp. 30–32; and Lynn Thorndike, “The Latin Translation of Astrological Works by Messahala,” *Osiris* 12 (1956), pp. 49–72, at 62–66, including a list of manuscripts of the work. There is an English translation and discussion of the Hebrew version of the work in B. Goldstein, “The Book of Eclipses of Masha'allah,” *Physis* 6 (1964), pp. 205–213; and in Abraham Ibn Ezra, *The Book of the World: A Parallel Hebrew-English Critical Edition of the Two Versions of the Text*, ed. and trans. Shlomo Sela (Leiden and Boston: Brill, 2010), pp. 240–259. There is an English translation of the Latin version in Benjamin N. Dykes, *Astrology of the World* (Minneapolis: Cazimi Press, 2014), vol. 2, pp. 145–155.

• ff. 21r–21v: The text begins *Miliaria ptholomei de magnitudinibus corporum celestium et distantis orbium sunt hec redacta ad theutonica miliaria secundum quod 60 agri faciunt miliare*, and ends *utrum tam magne sint vel tam distent vide in passionale de ascensione domini Raby moyses dicit ibi et cetera. Sed oportet addiscentem credere*. We have not succeeded in determining the source. Ptolemy does supply the distances between the planetary spheres in his *Planetary Hypotheses*, but this work was unknown during the Middle Ages.¹⁶ The reference to *Raby moyses* is to Moses Maimonides (1135–1204), specifically to a passage about the distances between the planetary orbs in Jacobus de Voragine's *Legenda aurea* that Jacobus attributes to Maimonides.¹⁷ On f. 21r of HM 83 the circumference of the earth is given as *9100 miliaria theutonica*, but on f. 12v our author indicates that it is *8000 miliarium teutonicorum*, which indicates that he is using a different source than in the earlier passage (it is worth mentioning that the two passages were written by different scribes).

• f. 21v: A brief text *De virtute et proprietate planetarum*, “On the virtues and properties of the planets.” We have not been able to determine the source of the text on the first half of the folio; the text on the second half, which begins *Notandum quod 12 sunt signa*, is excerpted and paraphrased from Robert Grosseteste, *De impressionibus aeris seu de prognosticatione*.¹⁸

16 For the Greek text of Book 1 of the *Planetary Hypotheses* with a German translation, and a German translation of Book 2 (which does not exist in Greek, only in Arabic), see J. L. Heiberg, ed., *Claudii Ptolemaei opera quae exstant omnia* (Leipzig: Teubner, 1907), vol. 2, *Opera astronomica minora*, pp. 69–145. For discussion of the work see Noel M. Swerdlow, “Ptolemy’s Theory of the Distance and Sizes of the Planets: A Study of the Scientific Foundations of Medieval Cosmology,” Ph.D. Dissertation, Yale University, 1968; and Albert Van Helden, *Measuring the Universe: Cosmic Dimensions from Aristarchus to Halley* (Chicago: University of Chicago Press, 1985), pp. 21–25. The Arabic version of the text has been translated into English by Bernard R. Goldstein, “The Arabic Version of Ptolemy’s ‘Planetary Hypotheses,’” *Transactions of the American Philosophical Society* 54.4 (1967), pp. 3–55; and into French by Régis Morelon, “La version arabe du *Livre des Hypothèses* de Ptolémée,” *Mélanges Institut Dominicain d’Études Orientales du Caire* 21 (1993), pp. 7–85.

17 See Görg K. Hasselhoff, “Maimonides in the Latin Middle Ages: An Introductory Survey,” *Jewish Studies Quarterly* 9.1 (2002), pp. 1–20, at 11–13; Jacobus de Voragine, *Legenda aurea*, ed. Giovanni Paolo Maggioni (Florence: SISMEL and Edizioni del Galluzzo, 1998), sect. 67, pp. 483–484; and Jacobus de Voragine, *The Golden Legend or Lives of the Saints*, trans. William Caxton, ed. F. S. Ellis (New York: AMS Press, 1973), vol. 1, p. 111.

18 The text of Robert Grosseteste, *De impressionibus aeris seu de prognosticatione*, is supplied in *Die Philosophischen Werke des Robert Grosseteste Bischofs von Lincoln*, ed. Ludwig Baur (Münster: Aschendorff, 1912), pp. 41–51, with the passage in the Huntington manuscript at 42–43. For discussion of the work see Samuel Harrison Thomson, *The Writings of Robert Grosseteste, Bishop of Lincoln, 1235–1253* (Cambridge, England: The University Press, 1940),

• f. 22r: Text and two tables from Robert Grosseteste, *De impressionibus aeris seu de prognosticatione*,¹⁹ together with a circular diagram that indicates which signs of the zodiac correspond to which parts of the body—a diagrammatic rendering of the Zodiac Man.²⁰ This material does not come from this same work by Grosseteste.

• ff. 22v–24v: Text beginning *De divisione corporis humani secundum planetas in natura eorumdem propria et cum egritudinibus sibi propriis*, which consists of excerpts from William of Marseille, *De urina non visa* (1219).²¹

• f. 25r: Text under the heading *De diebus criticis* with a large square diagram for determining one's horoscope; source undetermined.

• f. 25v: Text ends: *...et tristicie nunc aspicit ascendens est quod locorum gaudii saturni, Saturnus enim gaudet in lamentacione planctu et tribulatione*. This text seems to be a paraphrase of a passage in the *De astronomia tractatus x* of Guido Bonatti, the celebrated thirteenth-century astronomer and astrologer.²²

pp. 103–104, which includes a list of manuscripts; to that list should be added Harvard University, Houghton Library, MS Lat 361, ff. 104r–105r, thirteenth century. Also see Ezio Franceschini, “Sulla presunta datazione del ‘De impressionibus aeris’ di Roberto Grossetesta,” *Rivista di filosofia neo-scolastica* 44 (1952), pp. 22–23.

19 This text from Grosseteste's *De impressionibus aeris* is supplied in *Die Philosophischen Werke des Robert Grosseteste Bischofs von Lincoln* (see Ch. 1, n. 18), pp. 43–44.

20 See Charles West Clark, “The Zodiac Man in Medieval Medical Astrology,” Ph.D. Dissertation, University of Colorado at Boulder, 1979; and the same author's “The Zodiac Man in Medieval Medical Astrology,” *Journal of the Rocky Mountain Medieval and Renaissance Association* 3 (1982), pp. 13–38.

21 See William of Marseille, *Guillaume l'Anglais, le frondeur de l'uroscopie médiévale (XIII^e siècle): édition commentée et traduction du ‘De urina non visa’*, ed. and trans. Laurence Moulinier-Brogi (Geneva: Librairie Droz, 2011), pp. 144–148 and 254. The text of this chapter is also supplied in Graziela Frederici Vescovini, “I programmi degli insegnamenti del collegio di medicina, filosofia e astrologia, dello statuto dell'Università di Bologna del 1405,” in Jacqueline Hamesse, ed., *Roma, magistra mundi: itineraria culturae medievalis: mélanges offerts au Père L.E. Boyle à l'occasion de son 75^e anniversaire* (Louvain-la-Neuve: Fédération des Instituts d'Etudes Médiévales, 1998), vol. 3, pp. 193–223, esp. 213–214. For discussions of the work beside the very thorough one offered by Moulinier-Brogi in his introduction see Lynn Thorndike, *A History of Magic and Experimental Science* (New York: Macmillan, 1923–58), vol. 2, pp. 485–487; and Roger French, “Astrology in Medical Practice,” in Luis García Ballester et al., eds., *Practical Medicine from Salerno to the Black Death* (Cambridge and New York: Cambridge University Press, 1994), pp. 30–59, esp. 44–48.

22 See *Guidonis Bonati forliviensis mathematici De astronomia tractatus x. universam quod ad iudiciariam rationem Nativitatum, Aëris, Tempestatum, attinet, comprehendentes* (Basel, 1550), Pars prima, cols. 92–93, “In quibus domibus Planetæ gaudent Cap. xi”; translated

Some aspects of the arrangement of material in the manuscript are difficult to understand. The manuscript has three well-defined parts: the geographical material on ff. 1r–8v, which ends with a discussion of the four different functions of *mappaemundi*; the treatise on the Apocalypse on ff. 8v–12v; and the material on astrological medicine on ff. 19r–25v. The geographical material on ff. 1r–8v may be taken as a sort of preface to the apocalyptic section, describing the world's geography before it underwent dramatic changes in the Last Days, and reviewing the Four Kingdoms of the world (f. 5v) and also the missions of the Apostles (ff. 5v–6r). The role of the heterogeneous section on astronomy and geography on ff. 13r–18r is less clear. On the one hand, the astronomical material makes the section a good transition to the material on astrological medicine, but on the other, there are strong connections between the geographical material in this section and that in ff. 1r–8v: for example, the map of the Ptolemaic climatic zones on f. 14r (see Fig. 4.16) is clearly based on the map of the world's waters on ff. 7v–8r (see Fig. 4.15 below), and the map of the locations where the Apostles preached on f. 15r is closely related to the list of the places that the Apostles preached on ff. 5v–6r. For convenience, in what follows, the geographical material in these two sections will be treated together.

into English in Benjamin N. Dykes, *The Book of Astronomy* (Golden Valley, MN: Cazimi Press, 2007), vol. 1, pp. 140–141. On Bonatti see Cesare Vasoli, “L’astrologo forlivese Guido Bonatti,” *Atti del convegno internazionale di studi danteschi* (Ravenna, 10–12 settembre 1971) (Ravenna: Longo, 1979), pp. 239–260; and Bernhard Dietrich Haage, “Bonatti, Guido,” in Wolfgang Stämmler and Karl Langosch, eds., *Die deutsche Literatur des Mittelalters: Verfasserlexikon* (Berlin and New York: de Gruyter, 1978–), vol. 11, cols. 269–270.

The Historical Context: Lübeck in the Fifteenth Century

The city of Lübeck was founded on an island in the river Trave by Adolf II, Count of Schauenburg and Holstein, in 1143. Its position on the Trave, with easy access to the Baltic, gave it great potential as a center of trade, and that potential was realized through its leadership of the Hanseatic League beginning in the fourteenth century, and its role as a node in the Baltic trade network that stretched from Novgorod in the east to London and Flanders in the west, and included Norway and Sweden to the north. Timber, fur, honey, and grain flowed from east to west, while cloth and manufactured goods flowed east, and copper ore, iron ore, and fish came south.¹

Lübeck was at the peak of its power during the fifteenth century, in the latter part of which (1486–88) the texts in Huntington HM 83 were composed. The city's politicians were widely respected and helped resolve a number of international disputes, and the city's dynamic mayor, Hinrich Castrop (1419–1488), strengthened the city's walls, improved its harbor, and in 1478 organized what was perhaps the most spectacular pageant the city had ever seen to honor the arrival of Albert, Duke of Saxony.²

- 1 On the topography and growth of the city see Manfred Gläser, "The Emergence of Lübeck as a Medieval Metropolis," in Nils Engberg et al., eds., *Archaeology of Medieval Towns in the Baltic and North Sea Area* (Copenhagen: The National Museum, Danish Middle Ages & Renaissance; and Odense: University Press of Southern Denmark, 2009), pp. 79–92. There is a good discussion of the nature of the Hanseatic League and Lübeck's role as its head in Stuart Jenks, "A Capital without a State: Lübeck *caput totius hanze* (to 1474)," *Historical Research* 65.157 (1992), pp. 134–149; for brief discussion of Lübeck in the context of northern European trade see Michael Postan, "The Trade of Medieval Europe: The North," in Edward Miller, Cynthia Postan, and Michael M. Postan, eds., *The Cambridge Economic History of Europe*, vol. 2, *Trade and Industry in the Middle Ages* (Cambridge: Cambridge University Press, 1987), pp. 168–305 *passim* and esp. 237–239 and 277–279. There is an extensive account of Lübeck in the Middle Ages in Erich Hoffmann, "Lübeck in Hoch- und Spätmittelalter: Die große Zeit Lübecks," in Antjekathrin Grassmann, ed., *Lübeckische Geschichte* (3rd edn. Lübeck: Schmidt-Römhild, 1997), pp. 79–340.
- 2 Wilson King, *Chronicles of Three Free Cities, Hamburg, Bremen, Lübeck* (London: J. M. Dent & Sons; and New York: E. P. Dutton & Co., 1914), pp. 380–383; also see Gerhard Neumann, *Hinrich Castrop: Ein Lübecker Bürgermeister aus der zweiten Hälfte des 15. Jahrhunderts* (Lübeck: Staatsarchiv, 1932) (= Veröffentlichungen zur Geschichte der Freien und Hansestadt Lübeck,

A letter written in about 1453 or a little later by a doctor to a patron on the city council was preserved by the Councilman Simon Batz, who was active from 1457–1464, and offers a glowing description of the city, and it is worth citing the description in full:³

Set hercle unum scio, ut hic locus egregius a divina terrenaque imperiali maiestate plerisque dodatus est muneribus. Hic sunt fluenta limpidissima, aer serenissimus, terra opima, nemora iocundissima, pomeria florentissima, edificia pulcherrima, platee fecibus semper purgate, presul devotissimus, clerus disciplinatus, beneficia grassa, templa politissima, in quibus divine laudes perpetim summo cultu peraguntur, turres altissime que suis aureis fulgoribus intuencium oculis eminus choruscant, cenobia preclara omni religione fulgencia, bibliotece numero librorum ditissime, divini verbi precones disertissimi, mercatores in negociacionibus studiosissimi, cives omnium rerum opulentissimi: Et quod superest, policia reipublice ornatissima, civitas omnibus defensionibus munitissima, totaque gens apprime pacifica. Sed taceo de pulchro femineo sexu, cuius delectabilis intuitus lassata ingenia vires cogit recuperare. Venus enim ac Dyana nostras Lubicensis in pulchritudine antecedunt; illas enim vero morum venustas, personarum proceritas, melliflua eloquia, roseus lilialisque aspectus opulentissime decorant. Sagax quippe natura in earundem nobili creacione penitus in nullo erravit. Porro ut summarie proferam: quidquid boni ac pulchri est hic

11); Fritz Rörig, "Hinrich Castrop, Bürgermeister von Lübeck," in Peter Richard Rohden, ed., *Gestalter deutscher Vergangenheit* (Potsdam and Berlin: Sanssouci, 1937), pp. 215–216; and Antjekathrin Grassmann, "Castorp, Hinrich: geb. 1419 Dortmund (?), gest. 14. 4. 1488 Lübeck. – Kaufmann, Bürgermeister, Diplomat," *Biographisches Lexikon für Schleswig-Holstein und Lübeck* (Neumünster: Wachholtz, 1970–2011), vol. 13, pp. 96–99. For more detail on trade in Lübeck in the early fifteenth century see Michail Lesnikov, "Lübeck als Handelsplatz für ost-europäische Waren im 15. Jahrhundert," *Hansische Geschichtsblätter* 78 (1960), pp. 67–86; and Harm von Seggern, "Die führenden Kaufleute in Lübeck gegen Ende des 15. Jahrhunderts," in Gerhard Fouquet, ed., *Netzwerke im europäischen Handel des Mittelalters* (Ostfildern: Thorbecke, 2010), pp. 283–316.

3 The Latin text quoted here is supplied by V. Wattenbach, "Aus dem Briefbuche des Meister Simon von Homburg," *Anzeiger für Kunde der deutschen Vorzeit*, Neue folge, 20.2 (February, 1873), cols. 33–36, at 35–36; and Carl Friedrich Wehrmann, "Ein Urtheil über Lübeck aus der Mitte des fünfzehnten Jahrhunderts," *Zeitschrift des Vereins für Lübeckische Geschichte und Altertumskunde* 4 (1884), pp. 271–274, at 273; a German translation is supplied by Antjekathrin Grassmann, "Lübeck – 'Ein Zweites Paradies': Ein Blick auf die Reichs- und Hansestadt in der zweiten Hälfte des 15. Jahrhunderts," in *Bernt Notke. Das Triumphkreuz im Dom zu Lübeck* (Kiel: Ludwig, 2010), pp. 35–48, at 35–36. The English translation here is ours.

splendidus copiosiusque quam in ceteris invenitur locis. Alter quoque paradus non inmerito poterit appellari.

The one thing I know, by Hercules, is that this excellent place is provided by the divine and the earthly imperial majesty with many gifts. Here there are the clearest streams, the brightest air, the best soil, graceful groves, flourishing parks, beautiful buildings, streets always free of filth, a godly bishop, well-ordered clergy and rich benefices, beautiful churches where the praise of God is always sung in the most splendid manner, high towers, whose golden luster shines in the eyes of beholders from afar, and famous monasteries shining with religion, libraries very rich in books, and eloquent preachers of the divine word, merchants very zealous in their businesses, and citizens wealthy in all things. What is more, the state government is highly honored, the city is well protected by ramparts of all kinds, and the population is very peaceful. But I say nothing of the beautiful women, whose delectable appearance causes one's tired spirits to recover energy. Venus and Diana may exceed the women of Lübeck in beauty, but the city's women are abundantly endowed with charming manners, height, mellifluous eloquence, and the aspect of roses and lilies. Indeed, wise Nature made not the slightest error in their noble creation. To sum up: whatever is good and beautiful is present here more splendidly and copiously than in other cities, so that Lübeck can rightly be called a second paradise.

Of course texts praising cities, *laudes urbium*, were a well-established literary genre,⁴ but in the case of Lübeck in the second half of the fifteenth century, the city seems to have merited this praise: so concludes Antjekathrin Grassmann at the end of her article just cited. There is a somewhat less encomiastic, but still enthusiastic description of the city in Hartmann Schedel's *Liber*

4 See J. K. Hyde, "Medieval Descriptions of Cities," *Bulletin of the John Rylands Library* 48 (1965–1966), pp. 308–340; reprinted in J. K. Hyde, *Literacy and its Uses: Studies on Late Medieval Italy*, ed. Daniel Waley (Manchester and New York: Manchester University Press, 1993), pp. 1–32; Carl Joachim Classen, *Die Stadt im Spiegel der Descriptiones und Laudes urbium in der antiken und mittelalterlichen Literatur bis zum Ende des zwölften Jahrhunderts* (Hildesheim and New York: Olms, 1980); and Hartmut Kugler, *Die Vorstellung der Stadt in der Literatur des deutschen Mittelalters* (Munich: Artemis, 1986).

chronicarum of 1493,⁵ and Johannes Schöner in 1515 describes the city as *negociatorio locus celeberrimus*, “a place very well known to the businessman.”⁶

It is interesting that the author of HM 83 would write about the Apocalypse in a city that at the time was a “second paradise.” While plagues and other events such as the fall of Constantinople to the Turks could incline authors to thoughts of the end of time,⁷ authors are not merely the products of their surroundings: for example, although he lived in a time of “plague, famine, extreme weather, earthquakes, a violent civil war, and barbarian invasions,” Andrew of Caesarea (563–637) in his *Commentary on the Apocalypse* concluded that the end of the world was *not* approaching.⁸ It is also worth keeping in mind Bernard McGinn’s observation that “Apocalypticism has always been charac-

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- 5 Hartmann Schedel, *Liber chronicarum* (Nuremberg: Anton Koberger, 1493), ff. 270v–271r (in the German edition the passage is on ff. 265v–266r); Hartmann Schedel, *Sarmatia, the Early Polish Kingdom: From the Original Nuremberg Chronicle, Printed by Anton Koberger in 1493*, trans. Bogdan Deresiewicz (Los Angeles: Plantin Press, 1976), pp. 37–40. On the descriptions and images of cities in the *Liber chronicarum* see Albrecht Classen, “Hans Sachs and his Encomia Songs on German Cities: Zooming Into and Out of Urban Space from a Poetic Perspective. With a Consideration of Hartmann Schedel’s *Liber Chronicarum* (1493),” in Albrecht Classen, ed., *Urban Space in the Middle Ages and Early Modern Age* (Berlin and New York: Walter de Gruyter, 2009), pp. 567–594. For Hans Sachs’s encomium of Lübeck, which was written in the second half of the sixteenth century, see Hans Sachs, *Hans Sachs*, ed. Adelbert von Keller and Edmund Goetze (Hildesheim: G. Olms, 1964), vol. 23, pp. 450–452. Volume 23 in this reprinting is vol. 207 of the Bibliothek des Literarischen Vereins in Stuttgart in the earlier edition (Tübingen: Literar. Verein, 1870–1908).
 - 6 See Schöner’s *Luculentissima quaedam terrae totius descriptio* (Nuremberg: Ioannis Stuchssen, 1515), f. 31v. There is a mid-sixteenth-century account of the city in Münster’s *Cosmographia*: see Sebastian Münster, *Cosmographiae universalis Lib. 6* (Basel: Petri, 1552), Book 3, pp. 733–737.
 - 7 See for example Laura Ackerman Smoller, “Of Earthquakes, Hail, Frogs, and Geography: Plague and the Investigation of the Apocalypse in the Later Middle Ages,” in Caroline Walker Bynum and Paul Freedman, eds., *Last Things: Eschatology and Apocalypse in the Middle Ages* (Philadelphia: University of Pennsylvania Press, 2000), pp. 156–187 and 316–337; Robert E. Lerner, “The Black Death and Western European Eschatological Mentalities,” *American Historical Review* 86.3 (1981), pp. 533–552; Wolfram Brandes, “Der Fall Konstantinopels als apokalyptisches Ereignis,” in Sebastian Kolditz and Ralf C. Müller, eds., *Geschehenes und Geschriebenes: Studien zu Ehren von Günther S. Henrich und Klaus-Peter Matschke* (Leipzig: Eudora-Verlag, 2005), pp. 453–470; and Kaya Şahin, “Constantinople and the End Time: The Ottoman Conquest as a Portent of the Last Hour,” *Journal of Early Modern History* 14.4 (2010), pp. 317–354.
 - 8 Andrew of Caesarea, *Commentary on the Apocalypse*, trans. Eugenia Scarvelis Constantinou (Washington, DC: Catholic University of America Press, 2011), esp. pp. 12–15.

terized by an intricate mixture of optimism and pessimism.”⁹ The choice of subject by the author of HM 83 may reflect a pious thinker uninfluenced by his prosperous surroundings; it may also indicate a man with a different life experience than most other citizens of Lübeck, a possibility that will be explored below.

Lübeck did not have a university in the Middle Ages, but printing was established reasonably early in the city, in 1474, four years after the technology had reached Nuremberg, and two years before it reached Rostock and London, for example. One of the first books published in the city was the anonymous *Rudimentum novitiorum*, printed by Lucas Brandis, which contains maps, and which we will discuss in more detail below.¹⁰ The encomium of Lübeck cited above mentions the “rich libraries” of the city’s monasteries, and we do know that there were at least two extensive private libraries in the city. One belonged to Simon Batz, the councilman and humanist who preserved the letter containing the encomium;¹¹ and the other belonged to the vicar Conrad Stenhop: in the Universitätsbibliothek Rostock there are twenty-nine folio incunabula, all of them on juridical subjects, which Stenhop illuminated himself. Given that his library must have included theological works as well, Stenhop had an unusually large collection for the time.¹² Additional information about

- 9 Bernard McGinn, “The Apocalyptic Imagination in the Middle Ages,” in Jan A. Aertsen and Martin Pickavé, eds., *Ende und Vollendung: Eschatologische Perspektiven im Mittelalter* (Berlin: W. de Gruyter, 2002) (= *Miscellanea Mediaevalia* 29), pp. 79–94, at 84.
- 10 On early printing in Lübeck see Isaak Collijn, “Lübecker Frühdrucke in der Stadtbibliothek zu Lübeck,” *Zeitschrift des Vereins für Lübeckische Geschichte und Altertumskunde* 9 (1908), pp. 285–333; and Dieter Lohmeier, “Die Frühzeit des Buchdrucks in Lübeck,” in Alken Bruns and Dieter Lohmeier, eds., *Die Lübecker Buchdrucker im 15. und 16. Jahrhundert. Buchdruck für den Ostseeraum* (Heide in Holstein: Boyens, 1994), pp. 11–53. For discussion of the advent of the Renaissance in Lübeck see Theodore Hach, *Die Anfänge der Renaissance in Lübeck* (Lübeck: H. G. Rahtgens, 1889).
- 11 See Robert Schweitzer and Ulrich Simon, “‘Boeke, gude unde böse...’: Die Bibliothek des Lübecker Syndikus Simon Batz von Homburg; Rekonstruktionsversuch anhand seines Testaments und der Nachweis aus dem Bestand der ehemaligen Ratsbibliothek in der Stadtbibliothek Lübeck,” in Rolf Hammel-Kiesow and Michael Hundt, eds., *Das Gedächtnis der Hansestadt Lübeck: Festschrift für Antjekathrin Grassmann zum 65. Geburtstag* (Lübeck: Schmidt-Römhild 2005), pp. 127–158; for details on Batz see Gerhard Neumann, “Simon Batz, Lübecker Syndikus und Humanist,” *Zeitschrift des Vereins für Lübeckische Geschichte und Altertumskunde* 58 (1978), pp. 49–73.
- 12 G. Kohfeldt, “Der Lübecker Vikar Conrad Stenhop, ein mittelalterlicher Illuminator und Büchersammler,” *Centralblatt für Bibliothekswesen* 20 (1903), pp. 281–285; English summary in *The Literary Collector: A Monthly Magazine of Booklore and Bibliography* 6 (1903),

libraries in Lübeck in the fifteenth century would certainly be welcome, but it does seem that the author of НМ 83 would have had access to ample bibliographic resources for researching and composing his book.

p. 97. Also see Nilüfer Krüger, *Conradus Stenhop: Geistlicher – Gelehrter – Sammler; Inkunabeln der Universitätsbibliothek Rostock* (Rostock: Universität, 1998).

The Author

The author of the works in HM 83 does not indicate his name, but he does give some clues about his identity. As indicated above, the works in the manuscript seem to have been composed in Lübeck, so we can confine our attention to candidates from that city.¹ Of course the fact that HM 83 includes a substantial and apparently original section on the Apocalypse suggests that the author was a man of the cloth, and this likelihood seems confirmed by his indication of his purpose in writing his book (on f. 12v): *Arbitror ergo quod harum figurarum firma fides et frequens consideratio efficacius hominem retraherent a peccatis quam multa bona verba*, “I believe therefore that a firm faith in and frequent contemplation of these diagrams will more effectively restrain a man from sins than would many good words.” That is, the stated aim of the work is religious edification, while its implicit purpose is preparation for the Last Judgment.

On the same folio (f. 12v), which contains a diagram of the relative diameters of earth and of Hell, the author writes, *Hanc figuram calculavi secundum regulas geometrie ex supposita quantitate ambitus terre 8000 miliarium teutonicorum...*, “I calculated this diagram according to the rules of geometry from the supposed circumference of the earth, 8000 German miles...,” and this statement implies that he had at least some training in mathematics.

The author’s most interesting and revealing statements about himself are on f. 8v, in his discussion of the different purposes of *mappaemundi*. The following passage reveals that the author had experience making maps and had thought about the problems involved, particularly the lack of space for all of the place names; had traveled to the Holy Land; had read at least one travel book; and had studied other *mappaemundi*, including their sources. As the Latin is supplied below, we quote only our English translation here:

1 In our search for the author of the works in HM 83 we consulted Rhiman A. Rotz, “Profiles of Selected Lubeck Citizens, 1360–1450, for Investigations into Political and Social History,” type-written manuscript, on deposit in the Archiv der Hansestadt Lübeck, 1975, Bestand 9.1, Signatur L X III 12_1. Rotz’s work would offer a greater chance of including the author of the works in HM 83 if it extended later into the fifteenth century, but it does include information about the travels of the people listed. We did not find any good candidates among these profiles.

And even if the first painter of a map put the true distance of places, yet <his> successors, one after another, significantly transposed the places and distances, forced by the narrowness of space in the illustrated map, where even one place name written in full would force another to an incorrect location. Because of this I decided to write the whole names of places each opposite to the preceding <one?>, and in the map to write just the beginnings of the names, so that the narrowness in the map will not restrict the names and places because of their position, as may be seen in the map.... I have been in the land of pilgrimage in which there are no such gatherings of monstrous men as are depicted there in maps. Because of this, I argue that such men are only in all other parts of the world, and that consequently, the common *mappamundi* is in that part once again mistaken. However, in certain islands there are monstrous men whom I read in a travel book are born as follows. A woman gave birth to a monstrous female child whom she was ashamed to raise, and she wished to kill her, so she cast her away on a certain deserted island. In another place, another woman gave birth to a male monster, whom for the same reason, by an accident of fortune, she cast away on the same island. Through God's will and care, they were brought up, and when they were adults, they came together and thereupon they generated monstrous men in that island. And the painter of the first illustrated map thus painted monstrous men in that one island, or rather in many islands. To later map painters, such monstrous men and other things still more marvelous painted everywhere in all of the islands in the ocean <and> in the edge of the mainland appeared to be a <mere> decoration of maps. Thinking nothing of the falsehood, they painted them in common maps in the circuit of islands in the ocean.... From the beginning, *mappaemundi* were diversely painted from Holy Scripture, chronicles, and pagan cosmography.

This fascinating passage raises many interesting questions, for example: What were the *mappaemundi* that showed monstrous races in the Holy Land? And what is the travel book that gives this account of the generation of monsters on islands? These and other questions that the passage raises will be discussed below, but suffice it to say here that the passage establishes the author as a man with abundant experience studying *mappaemundi*. It is worth pointing out that the author says that he “was in the land of pilgrimage” (*eram in terra peregrinationis*), but not that he was a pilgrim—though he does not explicitly say that he was not a pilgrim, either.

With regard to the author's journey to the Holy Land, Lübeck was a common stopping point of northern European pilgrims going to Santiago de Compostela in Spain, and in fact a hostel for pilgrims, named for St. Gertrude of Nivelles, patron saint of travelers, was built in the city in 1360.² There was no similar building in Lübeck for pilgrims to the Holy Land, and the expense and difficulties of that voyage to the east entailed that the number of pilgrims traveling there from Germany was not high.³ But we do have records of several residents of Lübeck who made the journey at such a date that it is at least possible that HM 83 was composed by one of them (or by a man that one of them had sent to the Holy Land in his place).⁴ The standard route to the Holy Land from Germany was overland to Venice, and then by ship from Venice to Acre.⁵

- 2 See Herta Borgs, "Abenteurer, Söldner und Pilger fanden Unterkunft im Gasthaus zu Lübeck," *Lübeckische Blätter* 141 (1981), pp. 363–364 and 366–367; Wolfgang Erdmann, "Zur geplanten 'Sanierung' des Lübecker Gertrudenspitals (Gasthaus des Heiligen-Geist-Hospitals), Große Gröpelgrube 8," *Zeitschrift des Vereins für Lübeckische Geschichte und Altertumskunde* 70 (1990), pp. 61–69; and Manfred Eickhölder, "Das St. Gertrud-Gasthaus des Heiligen-Geist-Hospitals: Eine mittelalterliche Pilgerherberge in der Großen Gröpelgrube," *Lübeckische Blätter* 172.13 (2007), pp. 222–224.
- 3 On the high cost of the journey see Norbert Ohler, "Zur Seligkeit und zum Trost meiner Seele. Lübecker unterwegs zu mittelalterlichen Wallfahrtsstätten," *Zeitschrift des Vereins für Lübeckische Geschichte und Altertumskunde* 63 (1983), pp. 83–103, at 89–90; and Marie-Luise Favreau-Lilie, "The German Empire and Palestine: German Pilgrimages to Jerusalem between the 12th and 16th Century," *Journal of Medieval History* 21 (1995), pp. 321–341.
- 4 On early modern pilgrimage from Lübeck to the Holy Land, in addition to the works cited in the following notes, see Ohler, "Zur Seligkeit und zum Trost meiner Seele" (see Ch. 3, n. 3); Otto F. A. Meinardus, "Mittelalterliche Heilig-Land-Pilger aus dem norddeutschen Raum," *Familienkundliches Jahrbuch Schleswig-Holstein* 30 (1991), pp. 15–23; and Otto F. A. Meinardus, "Die mittelalterliche Umwelt des Lübecker Schmerzensweges," *Zeitschrift des Vereins für Lübeckische Geschichte und Altertumskunde* 72 (1992), pp. 265–276, esp. 268–270.
- 5 On pilgrim routes from Germany to the Holy Land see H. F. M. Prescott, *Jerusalem Journey: Pilgrimage to the Holy Land in the Fifteenth Century* (London: Eyre & Spottiswoode, 1954), pp. 69–114; John Kenneth Hyde, "Navigation of the Eastern Mediterranean in the Fourteenth and Fifteenth Centuries According to Pilgrims' Books," in H. McK. Blake, T. W. Potter, and D. B. Whitehouse, eds., *Papers in Italian Archaeology, 1: The Lancaster Seminar: Recent Research in Prehistoric, Classical, and Medieval Archaeology = British Archeological Reports*, Supplementary Series, 41 (1978), pp. 521–537; reprinted in the author's *Literacy and its Uses: Studies on Late Medieval Italy*, ed. Daniel Waley (Manchester and New York: Manchester University Press, 1993), pp. 87–111; Lia Scheffer, "A Pilgrimage to the Holy Land and Mount Sinai in the 15th Century," *Zeitschrift des Deutschen Palästina-Vereins* 102 (1986), pp. 144–151; Andrea Denke, *Venedig als Station und Erlebnis auf den Reisen der Jerusalem-pilger im späten Mittelalter* (Remshalden: Hennecke, 2001), esp. pp. 29–47 and

Residents of Lübeck who undertook the journey to the Holy Land around the middle of the fifteenth century include:

- 1431 Henrich Vicke, also called Grambeke;⁶
- 1432 Henrich Zeleghe;⁷
- 1434 Henrich Tors sent a man to the Holy Land in his place;⁸
- 1436 Gerhard von Bergen wrote his will before going on pilgrimage (no additional records);⁹
- 1440 Henrich Ghereken began his journey to Jerusalem;¹⁰
- 1457 Johannes Boysenborch sent a man to the Holy Land in his place;¹¹
- 1468 Hinrich Constin (or Heinrich Constantin), a rich citizen of Lübeck, returned from a pilgrimage to the Holy Land in 1468 and built a small monument to give thanks for his safe return on Jerusalemberg, just outside the city.¹²

97–107; and Renard Gluzman, “Between Venice and the Levant: Reevaluating Maritime Routes from the Fourteenth to the Sixteenth Century,” *The Mariner’s Mirror* 96.3 (2010), pp. 262–292. For an analysis showing that the average speed of travel of ships carrying pilgrims from Venice to Jaffa in the fifteenth century was 2.8 knots see Sergio Bellabarba, “The Sailing Qualities of Venetian Great Galleys in the 15th Century: Evidence of their Influence on the Development of Sailing Ships in the Atlantic Area During the Following Century,” in Carlo Beltrame, ed., *Boats, Ships, and Shipyards: Proceedings of the Ninth International Symposium on Boat and Ship Archaeology, Venice 2000* (Oxford: Oxbow Books, 2003), pp. 201–211.

- 6 On Vicke see Jacobus a Melle, *De itineribus Libecensium sacris, seu de religiosis et votivis eorum peregrinationibus, vulgo Wallfarthen, quas olim devotionis ergo ad loca sacra susceperunt, commentatio* (Lübeck: Böckmann, 1711), pp. 21 and 79; and Reinhold Röhricht, *Deutsche Pilgerreisen nach dem heiligen Lande* (Gotha: F.A. Perthes, 1889), p. 122.
- 7 On Zeleghe see Melle, *De itineribus Libecensium sacris* (see Ch. 3, n. 6), p. 79; and Röhricht, *Deutsche Pilgerreisen* (see Ch. 3, n. 6), p. 122.
- 8 On Tors see Melle, *De itineribus Libecensium sacris* (see Ch. 3, n. 6), pp. 46 and 73; and Röhricht, *Deutsche Pilgerreisen* (see Ch. 3, n. 6), p. 123.
- 9 On von Bergen see Melle, *De itineribus Libecensium sacris* (see Ch. 3, n. 6), p. 15; and Röhricht, *Deutsche Pilgerreisen* (see Ch. 3, n. 6), p. 127.
- 10 On Ghereken see Melle, *De itineribus Libecensium sacris* (see Ch. 3, n. 6), p. 15; and Röhricht, *Deutsche Pilgerreisen* (see Ch. 3, n. 6), pp. 131–132.
- 11 On Boysenborch see Melle, *De itineribus Libecensium sacris* (see Ch. 3, n. 6), p. 79; and Röhricht, *Deutsche Pilgerreisen* (see Ch. 3, n. 6), p. 142.
- 12 On Constin see Melle, *De itineribus Libecensium sacris* (see Ch. 3, n. 6), p. 14; Röhricht, *Deutsche Pilgerreisen* (see Ch. 3, n. 6), p. 153; Jacob von Melle, *Gründliche Nachricht von der kaiserl. freyen und des H.R. Reichs Stadt Lübeck* (Lübeck: G. C. Green, 1787), pp. 533–540; Heinrich Asmus, *Leitfaden zur Lübeckischen Geschichte: Nebst einer Sammlung Legenden, Volkssagen, Märchen und kurzer Beschreibungen einiger Merkwürdigkeiten der freien*

We have no additional evidence that would single out any of the men in the preceding list as a candidate for author of HM 83. Moreover, it is possible that the author of HM 83 moved to Lübeck after visiting the Holy Land, in which case he would not appear on this list—and there also might simply be no record of his voyage.

However, there was another man from Lübeck who spent time in the Holy Land and who does seem like a good candidate. In the second half of the fifteenth century, a man from Lübeck named Baptista, a doctor, was in charge of caring for pilgrims at the Franciscan monastery on Mount Zion; he had been appointed to this duty by Pope Pius II.¹³ Baptista was evidently a very capable man, for in addition to his job caring for pilgrims, he supervised repairs to the roof of the Church of Bethlehem.¹⁴ Pius II was Pope from 1458 to 1464, so Baptista was appointed during that interval; he treated Felix Fabri on Mount

Hansestadt Lübeck (Lübeck, 1834), pp. 115–116; Theodore Hach, *Die Anfänge der Renaissance in Lübeck* (Lübeck: H. G. Rahtgens, 1889), pp. 4–5; Emil F. Fehling, *Lübeckische Ratslinie von den Anfängen der Stadt bis auf die Gegenwart* (Lübeck: Max Schmidt-Römhild, 1925), p. 79, no. 551; and Johannes Baltzer, Friedrich Bruns, and Huigo Rathgens, eds., *Die Bau- und Kunstdenkmäler der Freien und Hansestadt Lübeck*, vol. 4, *Die Klöster: die kleineren Gotteshäuser der Stadt; die Kirchen und Kapellen in den Außengebieten; Denk- und Wegekreuze und der Leidensweg Christi* (Lübeck: Nöhring, 1928), pp. 623–627.

- 13 Meinardus, “Mittelalterliche Heilig-Land-Pilger” (see Ch. 3, n. 4), pp. 17–18, relying on Luke Wadding, ed., *Annales Minorum seu trium ordinum a S. Francisco institutorum* (Florence: Quaracchi, 1931–), vol. 14 (covering the years 1472–1491), the section for the year 1478, p. 194, no. 8; and Guido Farris and Albert Storme, *Ceramica e farmacia di San Salvatore a Gerusalemme* (Genoa: Sagep, 1982), p. 22, who write: “Como infermiere del convento, il papa Pio II inviò il frate Battista da Lübeck, che aveva il grado di dottore, e che la cronaca qualifica molto esperto in medicina.” Farris and Storme cite as sources Felix Fabri and Paul Walther (see just below) and a note in *Le Voyage de la sainte cyté de Hierusalem*, which cites Calahorra—see the next note. On Baptista also see Otto F. A. Meinardus, “Die Franziskaner in Bethlehem: Bruder Battista aus Lübeck,” *Zeitschrift des Vereins für Lübeckische Geschichte und Altertumskunde* 71 (1991), pp. 349–351; and Prescott, *Jerusalem Journey* (see Ch. 3, n. 5), pp. 121–122, 144–145, and 202.

- 14 Juan de Calahorra, *Chronica de la provincia de Syria, y Tierra Santa de Gerusalén: contiene los progressos, que en ella ha hecho la religion serafica, desde el año 1219 hasta el de 1632* (Madrid: Por Iuan Garcia Infançon, 1684), pp. 297–298: “No obstante esto era el Soldan muy afecto à los Religiosos; y assi le permitió, que reparasse muy à su satisfacion aquel Santissimo Templo, el qual bolvió à cubrir, como antes estaua, de planchas de plomo, sirviendose de las antiguas, y añadiendo aquellas que fueron necessarias de nuevo. Para todo esto le fue de grande alivio un Religioso Aleman, llamado Fray Baptista de Lubige, Varón muy ingenioso, y en la medicina peritissimo, a qual avia graduado de Doctor, en la dicha facultad, el Pontifice Pio Segundo, y la avia embiado à Tierra Santa para que curasse à los Religiosos.”

Zion in 1482,¹⁵ and also Paul Walther around the same time,¹⁶ so Baptista held his post on Mount Zion for approximately twenty years. Given that HM 83 has a substantial section on medicine, and that the author had been to the Holy Land, Baptista must be considered a strong candidate for the author of the works in the manuscript. Further, it is worth mentioning that Enea Silvio Piccolomini (later Pope Pius II, who appointed Baptista to his post) had a strong interest in geography, and wrote geographical treatises on Europe and Asia.¹⁷ Of course not everyone who knew Pope Pius II wrote about geography, but it is interesting that one of the very few people who we do know was connected with Baptista was a geographer. If Baptista did return home to Lübeck after his years in the Holy Land (which we do not know), and if it was he who composed the works in HM 83, this was a project of his older years.

Two other statements by the author that relate to the Holy Land are particularly illuminating. On f. 2r of the manuscript, we read:

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- 15 See Felix Fabri, *The Wanderings of Felix Fabri*, in *The Library of the Palestine Pilgrims' Text Society* (London: Palestine Pilgrims' Text Society, 1887; New York: AMS Press, 1971), vols. 7–10, in vol. 9, p. 113.
- 16 See Paulus Walther, *Fratr̃is Pauli Waltheri Guglingensis Itinerarium in Terram Sanctam et ad Sanctam Catharinamm*, ed. M. Sollweck (Tübingen: Litterarischer Verein in Stuttgart, 1892), pp. 136–137: *Post hoc in festo sancti Petri cathedra [22 Febr.], quod erat in sabato sequenti scl. ante Reminiscere, visitavit me dominus misericorditer ex alto cum colica passione, que me tantum torquebat per tres dies et noctes, quod suspicabar me exalare spiritum. Tandem per devotas preces effusas specialiter pro me ab omnibus fratribus recordatus est dominus clementie sue et per suam misericordiam mediante medicina, quam studiose devotus frater Baptista adhibuit, tranatulit a me dominus talem vehementem et horribilem dolorem adiciens vite mee adhuc aliquos dies, ut me emendarem.* On Paul see Kristian Bosselmann-Cyran, "Walther, Paul (von Guglingen)," in Wolfgang Stammeler and Karl Langosch, eds., *Die deutsche Literatur des Mittelalters: Verfasserlexikon* (Berlin and New York: de Gruyter, 1978–), vol. 10, cols. 655–657.
- 17 On Pius II's interest in geography see Alfred Willi Berg, *Enea Silvio de' Piccolomini (Papst Pius II) in seiner Bedeutung als Geograph: Ein Beitrag zur Geschichte der Erdkunde im Quattrocento* (Halle a.S.: Buchdruckerei des Waisenhauses, 1901); Nicola Casella, "Pio II tra geografia e storia: La 'Cosmografia,'" *Archivio della Società Romana di Storia Patria* 95 (1972), pp. 35–112; and Luigi Guerrini, "Un ordine ancora imperfetto. Ricerche sulla genesi degli interessi geografici e storici di Enea Silvio Piccolomini (1430–1445)," in *Un pellegrinaggio secolare: due studi su Enea Silvio Piccolomini* (Rome: Edizioni di storia e letteratura, 2007), pp. 1–109. Piccolomini's geographical works were first published after his death as *Historia rerum ubique gestarum* (Venice: Johann von Köln and Johannes Manthen, 1477); his treatise on Asia has been edited and translated into Spanish by Domingo F. Sanz as *Descripción de Asia, Eneas Silvio Piccolomini (Papa Pío II)* (Madrid: Consejo Superior de Investigaciones Científicas, 2010).

Arbitror principium Indie de terra sancta distare vix 600 miliaribus teutonicis. Et 200 miliaria per indiam ad Insulas oceani maris que etiam per 200 miliaria protrahantur in latum usque ad paradisum.

I judge that the beginning of India is barely 600 German miles <east> from the Holy Land, and <it is> 200 miles across India to the islands of the <Indian> Ocean, which are spread widely for a distance of 200 miles all the way to Paradise.

The author calculates that the distance from the Holy Land to the Terrestrial Paradise was not insurmountable, and it certainly seems that he had contemplated the possibility of a voyage there. It is easy to imagine him on a hill in the Holy Land looking to the east and thinking about means of transport and costs, or else making the calculation after he returned to Lübeck and pondering what might have been. There is a similar passage on f. 6r of the manuscript, though here the author mentions the eastern edge of the world, rather than Paradise:

Nota Jerusalem distat secundum taxationem viatorum et nautarum de lubeck, que est <secunde?> aquilonaris, circa 777 miliaria teutonica, et de lubeck sunt quasi 223 miliaria ad Islandiam, etiam de Jerusalem circuiter mille miliaria ad finem terre. Sed astronomorum minor est computus; potest tamen utrorumque esse verus, quod viatores et naute oblique vadunt, Astronomi vero in aere recte computant vero obstaculum non habent.

Note that according to the estimate of travelers and sailors, Jerusalem is about 777 German miles from Lübeck, which well <to?> the north, and from Lübeck it is about 223 miles to Iceland, and from Jerusalem about 1000 miles to the <eastern> end of the earth. The figures of the astronomers are smaller, but it is possible that both are correct, for travelers and sailors travel with turns, while the astronomers calculate straight lines in the air, and have no obstacle.

That is, the author thought that when he was in the Holy Land, he was not far from being half way to the eastern edge of the world from his starting place in Lübeck. Given that he had read some travel literature, he must have known that reaching Paradise or the eastern edge of the world would have put him

among the boldest travelers of all time, such as Alexander the Great, John Mandeville, Giovanni de' Marignolli, and Johannes Witte de Hese.¹⁸

The author of HM 83, then, was a man of religion, experienced with maps, well read, well traveled, and a bold thinker.

18 On Alexander the Great's interest in reaching the Terrestrial Paradise see M. Esposito, "A Mediaeval Legend of the Terrestrial Paradise," *Folklore* 29.3 (1918), pp. 193–205; Mary Lascelles, "Alexander and the Earthly Paradise in Mediaeval English Writings," *Medium Aevum* 5 (1936), pp. 31–47, 79–104, and 173–188; and Richard Stoneman, *Legends of Alexander the Great* (London and Rutland, VT: J. M. Dent and Charles E. Tuttle, 1994), pp. 67–75. On Mandeville see Iain Macleod Higgins, *Writing East: The 'Travels' of Sir John Mandeville* (Philadelphia: University of Pennsylvania Press, 1997), pp. 203–204; on Giovanni de' Marignolli see Ananda Abeydeera, "In Search of the Garden of Eden: Florentine Friar Giovanni de Marignolli's Travels in Ceylon," *Terrae Incognitae* 25 (1993), pp. 1–23; and on Johannes Witte de Hese see Scott D. Westrem, *Broader Horizons: A Study of Johannes Witte de Hese's 'Itinerarius' and Medieval Travel Narratives* (Cambridge, MA: Medieval Academy of America, 2001), pp. 10, 223, and 272.

The Geographical Sections

The contents of the geographical section (ff. 1r–8v) and the section on astronomy and geography (ff. 13r–18r) in HM 83 have been detailed above. In the first section, after introductory texts on the three Babylonias and the division of the world among the sons of Noah, there is a list of the provinces of Asia, and the islands that pertain to it; then a list of the islands and provinces of Europe; then a list of the provinces of Africa. Next there is a list of the mountains of the Holy Land, and of the mountains beyond the Holy Land; then of the lands of the Four Kingdoms of the Book of Daniel and of a few others, and of the lands in which the twelve Apostles preached. The section ends with an account of the four different functions or themes that a *mappamundi* can have. In all of the lists of provinces and islands, brief descriptive details about each entry are supplied, and this section is illustrated with seven maps and one generic bird's-eye view of mountains.

In the second section (ff. 13r–18r) there are diagrams of the spheres and of the course of the sun around the earth, followed by three climatic maps of the earth, the first overlain on a map of the earth's waters, the second on a simple T-O map, and the third on a map showing where the Apostles preached. There follow a summary of world history, tables of Biblical genealogy, and discussion of the Four Kingdoms of the world.

As indicated above, the maps in these sections are of great importance in the history of cartography for being the earliest known sequence of thematic maps clearly conceived as such. The maps will be discussed below, but here we would like to mention that at first blush there would seem to be a connection between the way the text of the first section (ff. 1r–8v) is divided into sections (mainland provinces, islands, mountains) and the thematic maps. The author might have drawn inspiration for his 'thematic' divisions of the text from any of a number of different sources. For example, Book 14 of Isidore of Seville's *Etymologiae*,¹ the first great medieval encyclopedia, has chapters about Asia (14.3), Europe (14.4), and Africa (14.5) (HM 83 follows this same order), and then about islands (14.6), promontories (14.7), mountains (14.8), and caves and the underworld (14.9). Lambert of Saint-Omer in his *Liber Floridus*, composed

1 For an English translation of the *Etymologiae* see Isidore of Seville, *The Etymologies of Isidore of Seville*, trans. Stephen A. Barney, W. J. Lewis, J. A. Beach, and Oliver Berghof (Cambridge, UK, and New York: Cambridge University Press, 2006).

between 1090 and 1120, has chapters on islands (34) and rivers, springs and lakes (34 and 35).² Bartholomaeus Anglicus in his *De proprietatibus rerum*,³ written c. 1240, similarly discusses the physical world by dividing it into categories, and thus has chapters that list the rivers of the world (13.5–13.13) and the mountains of the world (14.3–14.44), as well as chapters on such specific subjects as fish ponds (13.14), whirlpools (13.17), valleys (14.46), deserts (14.51), and caves (14.52). Examples from other medieval encyclopedias might easily be adduced. The point we wish to make is that while the authors of other treatises employed the same ‘thematic’ division of geographical material, none of them used maps to indicate the locations of those elements—none of them chose to interpret those divisions cartographically. That is precisely the original stroke of the author of HM 83.

In the present work we have chosen to focus on the apocalyptic section of HM 83, as it seems more distinctive and original (to our way of thinking at least) than the other parts of the manuscript. Therefore, we will not provide a full transcription and translation of the geographical sections. However, we now supply transcriptions, translations, and commentary on several excerpts from the geographical sections that will give the reader a fuller understanding of the work than the summary above could do, and will also shed light on the author’s outlook and sources.

In transcribing the text of HM 83 we have altered it as little as possible, but have expanded abbreviations, changed ‘u’ to ‘v’ and ‘i’ to ‘j’ where this would help make the word understandable, and added punctuation where necessary for the sense. Triangular brackets < > are used to indicate words that we supplied that were necessary for the sense; to mark word of whose readings we are not entirely sure, thus: <habet?>; and to indicate lacunae, thus for one missing word: <...>, and thus for two missing words: <... .>. Parentheses are used to mark our occasional explanatory remarks.

2 See Lambert of Saint-Omer, *Lamberti S. Audomari Canonici Liber Floridus: Codex authographus bibliothecae universitatis Gandavensis*, ed. Albertus Derolez (Ghent: In aedibus Story-Scientia, 1968), p. 104, transcribing f. 51v, chapter 33; pp. 104 and 106, transcribing ff. 51v and 52v, chapter 34; and p. 107, transcribing f. 53r, chapter 35.

3 For discussion of Bartholomaeus Anglicus’s *De proprietatibus rerum* see for example Lynn Thorndike, *A History of Magic and Experimental Science* (New York: Macmillan, 1923–58), vol. 2, pp. 401–435; and Heinz Meyer, *Die Enzyklopädie des Bartholomäus Anglicus: Untersuchungen zur Überlieferungs- und Rezeptionsgeschichte von ‘De proprietatibus rerum’* (Munich: Fink, 2000).

Excerpts from the Geographical Section

We translate and transcribe all of the text on f. 1r, piece by piece, beginning from the top:

Nota tres fuerunt babilonie. Una super flumen chobar ubi regnabat Nabuchodonosor in qua fuit turris babel et hic dicitur deserta et distat a nova babilonia 30 dierum. Alia in egipto super nilum sita in qua regnabat pharao distans a nova quinque dierum. Est tertia scilicet nova babilonia que dicitur gair vel kair vel carra que distat ab alexandria tribus dierum per terram sed sex per aquas.

Note that there were three Babylonias, one on the River Khabur where Nebuchadnezzar reigned, in which <city> was the Tower of Babel, and this region is called a desert and it is a thirty-day journey from the New Babylonia. The second was in Egypt, located on the Nile, in which the Pharaoh ruled and it is a five-day journey from the New Babylonia. The third, that is, the new Babylonia, is called Gair or Cairo or Carra, and is a three-day journey from Alexandria by land, but six by water.⁴

The abrupt opening of the treatise gives it the flavor of being the author's notes, or else an abbreviated version of a longer work, rather than a polished discourse; and the remarkable emphasis on Babylon suggests that this question was one of particular interest to the author, not least because he discusses Babylon again later in the treatise. He may have been inspired to assign such importance to the city by the prophecies against Babylon in Isaiah 13 and 14.⁵ With regard to the source of this passage, several earlier authors discuss the three Babylonias,⁶ but the closest to what we have in HM 83 is the account in

4 The new Babylonia by Cairo is depicted on the map of the Holy Land in Bernhard von Breydenbach's *Peregrinatio in terram sanctam* (Mainz: Erhard Reuwich, 1486)—a work almost exactly contemporary with HM 83.

5 For discussion of the prophecies against Babylonia see Seth Erlandsson, *The Burden of Babylon: A Study of Isaiah 13:2–14:23*, trans. George J. Houser (Lund: Gleerup, 1970).

6 The three Babylonias are discussed in the *Narratio de Statu Terrae Sanctae*, published in Sabino de Sandoli, ed., *Itinera Hierosolymitana cruce signatorum: saec. XII–XIII*, vol. 3: *Tempore recuperationis Terrae Sanctae (1187–1244)* (Jerusalem: Franciscan Print. Pr., 1983), pp. 374–391, towards the end of chapter 2, at p. 380; Gerard of Strasbourg, in Arnold of Lübeck, *Chronicon Slavorum*, in *Monumenta Germaniae Historica, Scriptores* 21, ed. G. H. Pertz (Hannover: impensis bibliopolii Hahniani, 1869), pp. 100–250, at 235–241, esp. 237; and by John Poloner, in Titus Tobler, ed., *Descriptiones Terrae Sanctae, ex saeculo VIII. IX. XII. et XV.* (Leipzig: J. C.

the so-called Rothelin Continuation, written in the mid thirteenth century, of the *Historia* of William of Tyre (c. 1130–1186):⁷

But you must know that there are three Babylons. The first is in Mesopotamia; there lay the field of Shinar on which the giants built a tower to reach up to Heaven. That is where languages were created. This Babylon stands on the great river, the Euphrates, which flows from the earthly Paradise and runs through the land of Mesopotamia, and on another river called Chobar. David spoke of them in the psalms, saying *Super flumina Babilonis*. Nebuchadnezzar was lord of this Babylon, as we find when we read the Bible in the Book of Kings. The second Babylon is in Egypt. Some say that when the children of Israel were in Egypt it was known as Memphis. These two Babylons lie destroyed and desolate, no man or woman lives there. In the Babylon in Mesopotamia live huge numbers of serpents, adders and other snakes which dwell in the ruined walls of the tower built by giants, more such creatures than anywhere else on earth. The third Babylon is sometimes called New Babylon. This has the Cairo as its main castle and stands on the River Nile which flows from the earthly Paradise. From New Babylon to Alexandria is three days' journey by land, six by water. From this Babylon to Damietta takes four days. The sultan was lord of this New Babylon, of the whole land of Egypt, of the surrounding country and of a large part of Syria.

There follows in HM 83 a passage on the division of the world among Noah's sons⁸ that in a more conventional work would be the beginning of the geo-

Hinrichs, 1874; Hildesheim and New York: G. Olms, 1974), pp. 225–281, at 279, with an English translation in Joannes Poloner, *John Poloner's Description of the Holy Land (circa 1421 A.D.)*, trans. Aubrey Stewart (London: Palestine Pilgrims' Text Society, 1894), p. 41. Bernhard von Breydenbach in his *Peregrinatio in Terram Sanctam*, which is contemporary with HM 83, has on ff. 115v–116r a chapter “De Babilonia egipti” that offers much more detail than HM 83; by comparison, the interest of the author of HM 83 in this Babylonia seems rather theoretical.

7 The French text is supplied in *Recueil des historiens des croisades, publié par les soins de l'Académie royale des inscriptions et belles-lettres* (Paris: Imprimerie royale, 1841–1906), *Historiens Occidentaux*, vol. 2 (1859), “Continuation de Guillaume de Tyr, de 1229 à 1261, dite du manuscrit de Rothelin,” pp. 489–639, Chapitre 24, “Quantes Babiloinnes sont,” pp. 536–537; and the English here comes from Janet Shirley, trans., *Crusader Syria in the Thirteenth Century: The Rothelin Continuation of the History of William of Tyre with Part of the Eracles or Acre Text* (Aldershot, England, and Brookfield, VT: Ashgate, 1999), p. 44.

8 For discussion of the conjunction between a different text about the division of the world among Noah's sons and *mappaemundi* see Chet Van Duzer and Sandra Sáenz-López Pérez, “*Tres filii Noe dividerunt orbem post diluvium*: The World Map in British Library Add. MS 37049,” *Word & Image* 26.1 (2010), pp. 21–39.

graphical section, rather than the passage about the three Babylonias (still f. 1r):

Orbis autem ut dicit ysidor in libro quinto decimo tripharie est divisus. Nam una pars Asia alia Europa tertia Affrica appellatur. Quas tres partes orbis non equaliter diviserunt. Nam Asia a meridie per orientem usque ad septentrionem pervenit. Europa vero a septentrione usque ad occidentem pertingit. Sed Affrica ab occidente per meridiem se extendit. Sola quoque Asia continet unam partem scilicet habitabilis nostri medietatem. Alie vero partes scilicet Europa et Affrica aliam medietatem sunt sortite. Inter has autem partes ab oceano marem magnum pregreditur easque intersecat. Quapropter si in duas partes orientem et occidentem orbem dividas in una parte erit Asia in alia vero affricam et europam. Sic autem divise sunt postquam diluvium filiis noe inter quos Sem cum posteritate sua Asiam Japhet Europam Cham Affricam possederunt ut dicit glossa super genesis 10 et super librum paralippo 1. Idem dicit Orosius et ysidorus ac plinius.

The world, as Isidore says in his fifteenth book, is divided in three. For one part is called Asia, the second Europe, and the third Africa. These three parts of the lands have not been equally divided. For Asia stretches from the south through the east to the north; but Europe stretches from the north even to the west; while Africa extends itself from the west to the south. And Asia by itself contains half of our habitable land, while the other two parts, namely Europe and Africa, were allocated the other half. But between these two parts the Mediterranean extends from the Ocean and separates them. Therefore, if you divide the world in two parts, east and west, in one part will be Asia, and in the other Africa and Europe. For this was how they were divided after the Flood among the sons of Noah, among whom Sem with his descendants possessed Asia, Japhet possessed Europe, and Cham possessed Africa, as the gloss on Genesis 10 says, and also that on the book 1 of the Paralipomenon (i.e. Chronicles). Orosius, Isidore, and Pliny say the same thing.

The part of this passage about the orientations of the three parts of the world goes back to Augustine, *De civitate Dei*, 16.17, whence it was borrowed by Isidore in his *Etymologiae* (14.2.2–3) and *De natura rerum* (48), and by the Venerable Bede in his *De natura rerum* (51).⁹ But the whole passage is taken from

9 See *The Etymologies of Isidore of Seville*, trans. Stephen A. Barney et al. (Cambridge, UK, and New York: Cambridge University Press, 2006), p. 285; *Patrologia Latina* 83:1017; and *PL* 90:276, respectively. For discussion of cartographic interpretations of this sentence see

Bartholomaeus Anglicus, *De proprietatibus rerum* 15.1,¹⁰ where it stands at the beginning Bartholomaeus's book on geography.¹¹

Following the passage from Bartholomaeus is a *mappamundi* that shows the division of the world among the sons of Noah, which we will discuss below. Then there is a passage composed by the author of HM 83: he proposes that the actual colonization of the parts of the world assigned to Cham (Africa) and Japhet (Europe) only took place following the Plagues of Egypt, which scared people out of the East, a theory we have not seen in other sources.¹² He adds that the 'plagues' of Islam are causing Christians to remember the True God (still f. 1r):

Hanc terram habitabilem noe divisit tribus filiis suis ut patet in figura. Ante diluvium et post usque ad predictas horribiles plagas omnes homines manserunt in oriente. Nemo in aliis quartis habitabat. Sed deus tam horribiliter egiptum plagavit propter oppressionem et retensionem populi sui per unum integrum annum quo sane mente putabant orientem et Asiam prorsus perire et ita timore perterriti transnavigaverunt per mare magnum. Et quod de genere Cham habitabant circa mare magnum e regione Affrice et Japhet e regione Europe. Sic Dei nutu completa est divisio per noe facta quasi ante 900 annos. In Europa et Affrica veri dei per plagas <cogniti?> x quarte populaverunt hodie postquam 3000 annorum

Chet Van Duzer, "A Neglected Type of Medieval *Mappamundi* and its Re-Imaging in the *Mare historiarum* (BnF MS Lat. 4915, f. 26v)," *Viator* 43.2 (2012), pp. 277–301.

10 For an English translation of the passage in Bartholomaeus see Bartholomaeus Anglicus, *On the Properties of Things: John Trevisa's Translation of Bartholomaeus Anglicus De proprietatibus rerum: A Critical Text*, eds. M. C. Seymour et al. (Oxford, Clarendon Press, 1975–88), vol. 2, p. 726.

11 For comments on the influence of Bartholomaeus's Book 15 see Heinz Meyer, "Bartholomäus Anglicus, 'De proprietatibus rerum': Selbstverständnis und Rezeption," *Zeitschrift für deutsches Altertum und deutsche Literatur* 117.4 (1988), pp. 237–274, at p. 262, note 82; and Meyer, *Die Enzyklopädie des Bartholomäus Anglicus* (see Ch. 4, n. 3), pp. 272–273. The same passage from Book 15 is borrowed in the *Eulogium (historiarum sive temporis): Chronicon ab orbe condito usque ad annum Domini M. CCC. LXXI, a monacho quodam Malmesburiensi exaratum*, ed. Frank Scott Haydon (London: Longman, Brown, Green and Longmans, and Roberts, 1853–1863), vol. 2, Book 4, chapter 9, "De orbe," with some discussion of this chapter in vol. 2, pp. xxiv–xxv.

12 For general discussion of the reception of the story of the division of the world among Noah's sons see Benjamin Braude, "The Sons of Noah and the Construction of Ethnic and Geographical Identities in the Medieval and Early Modern Periods," *The William and Mary Quarterly* 54.1 (1997), pp. 103–142.

eiusdem veri dei quasi oblita machometi plage vastavere opprimere et subjugavere donec eiisdem eundem verum deum recognoscas (*sic*).

Noah divided this habitable land among his three sons, as is clear in the map. Before and after the Flood, and until the predicted horrible plagues, all of mankind lived in the East, and no one lived in the other quarters <of the world>. But God so horribly plagued Egypt because of the oppression and holding back of his people for a whole year, that many reasonably thought that the East and Asia would entirely perish, and so terrified by fear, they took ship across the Mediterranean. As a result, the descendants of Cham who lived near the Mediterranean <were from> Africa, and <those of> Japhet <were from> Europe. And thus by the will of God the division made by Noah about 900 years earlier was completed. In Europe and Africa, the people aware of the true God because of plagues lived in the ten quarters. Today, after 3000 years, when they had almost forgotten that same true God, the plagues of Muhammad devastated, oppressed, and subjugated <them> until because of those same plagues they acknowledged that same true God.

Thus the apocalyptic themes that are so important in the second section of the manuscript are hinted at in the beginning of the geographical treatise.

On f. 1v, in his list of the provinces of Asia, the author mentions the Holy Land, and as he had been there, we might hope for some details based on his own experiences, but such is not the case. Some visitors to the Holy Land made side-trips to Egypt, but the description of Egypt also lacks any details that would seem to have come from personal observation. Neither of these passages comes from Bartholomaeus Anglicus. The passage about Egypt supplies evidence of the author's continuing interest in the different cities called Babylonia:

Palestinam qua habet in se Judeam philistinam Samariam galileam inferiorem et superiorem penthapolim hec etiam palestina fuit in terra chananeorum

Palestine, which has within it Judea, Philistina, Samaria, Lower and Upper Galilee, and Pentapolis. This Palestine was in the land of the Canaanites.

Egiptus olim habuit quinque nominatas civitates in honore deorum. Quarum una fuit solis et eius proprium nomen Naia quam alexander

magnus destructam reedificavit et ampliavit et ex suo nomine alexandriam baptisavit que hodie est nominatissima civitas prope mare magnum in egipto. Et alkaria quam idem alexander nominat novam babiloniam quasi in fine egipti versus ortum solis sicut alexandria in fine egipti versus occidentem et circumdatur egiptus desertis ex austro oriente et aqulione mari magno ex occidenti.

Egypt once had five cities named in honor of gods, of which one was of the sun, and its name was Naia,¹³ which Alexander the Great rebuilt and expanded after it was destroyed, and from his own name he called it Alexandria, which today is a very famous city on the Mediterranean coast in Egypt. And Cairo, which is the same that Alexander named New Babylonia, is in the end of Egypt towards the east, just as Alexandria is in the end of Egypt towards the west. Egypt is surrounded by deserts on the south, east, and north, and by the Mediterranean on the west.

On f. 2r, in a passage cited above in the section on the author of HM 83, the author indicates distances from the Holy Land to India, from India to the Indian Ocean, and from mainland Asia to Paradise:

Arbitror principium Indie de terra sancta distare vix 600 miliaribus teutonicis. Et 200 miliaria per indiam ad Insulas oceani maris que etiam per 200 miliaria protrahantur in latum usque ad paradisum

I judge that the beginning of India is barely 600 German miles <east> from the Holy Land, and <it is> 200 miles across India to the islands of the <Indian> Ocean, which are spread widely for a distance of 200 miles all the way to Paradise.

Of course the distances supplied are much smaller than the actual distances. In addition to shedding light on the author and his thoughts about the possibility of traveling to Paradise, this passage may help us learn about the author's sources. It would be interesting to know where the author obtained his

13 We do not know the source of the name Naia for the city that existed on the site of Alexandria before Alexander refounded it; in fact the name of the city was Rhacotis. For discussion see Michel Chauveau, "Alexandrie et Rhakôtis: le point de vue des Égyptiens," in Jean Leclant, ed., *Alexandrie: une mégapole cosmopolite: actes du gème colloque de la Villa Kérylos à Beaulieu-sur-Mer, les 2 & 3 octobre 1998* (Paris: Académie des Inscriptions et Belles-Lettres, 1999), pp. 1–10.

distances. There are not many medieval maps that include a scale of miles and also show the eastern edge of Asia: the ones that come to mind are the Catalan Atlas of 1375,¹⁴ Andreas Walsperger's map of 1448,¹⁵ the so-called Genoese map of 1457,¹⁶ and the Catalan Estense map of c. 1460.¹⁷ In this case, Walsperger's map is the easiest to work with, as his scale is in German miles, which are what the author of HM 83 uses.¹⁸ Walsperger does not indicate the extent of India

- 14 The Catalan Atlas is in Paris, Bibliothèque nationale de France, MS Espagnol 30; it has been published in facsimile several times, for example as *Mapamundi del año 1375 de Cresques Abraham y Jafuda Cresques*, ed. Georges Grosjean (Barcelona: S.A. Ebrisa, 1983); a more recent edition is *El món i els dies: L'Atlas Català* (Barcelona: Enciclopèdia Catalana, 2005); the atlas is also reproduced in Ramon J. Pujades i Bataller, *Les cartes portolanes: la representació medieval d'una mar solcada* (Barcelona: Institut Cartogràfic de Catalunya, 2007), on the accompanying CD, number C16.
- 15 Walsperger's map is in Vatican City, Biblioteca Apostolica Vaticana, MS Pal. Lat. 1362 B; see Konrad Kretschmer, "Eine neue mittelalterliche Weltkarte der vatikanischen Bibliothek," *Zeitschrift der Gesellschaft für Erdkunde* 26 (1891), pp. 371–406 and plate 10, esp. 397, reprinted in *Acta Cartographica* 6 (1969), pp. 237–272. This article includes a large reproduction of the map. There is also a facsimile of the map: *Weltkarte des Andreas Walsperger* (Zurich: Chr. Belser AG, 1981).
- 16 The "Genoese Map" of 1457 is in Florence, Biblioteca Nazionale Centrale, Portolano 1. For discussion see Edward Luther Stevenson, *Genoese World Map, 1457* (New York: American Geographical Society and Hispanic Society of America, 1912), with which a color facsimile of the map was published; and the more recent facsimile edition of the map, with a new transcription and translation of the legends by Angelo Cattaneo, in *Mappa mundi 1457* (Roma: Treccani, 2008). Also see Alberto Capacci, "Planisfero detto 'genovese,'" in Guglielmo Cavallo, ed., *Cristoforo Colombo e l'apertura degli spazi* (Rome: Istituto Poligrafico e Zecca dello Stato, 1992), vol. 1, pp. 491–494; and Gerda Brunnlechner, "The So-Called Genoese World Map of 1457: A Stepping Stone Towards Modern Cartography?" *Peregrinations: Journal of Medieval Art & Architecture* 4.1 (2013), pp. 56–80.
- 17 The Catalan Estense map is in Modena, Biblioteca Estense Universitaria, C. G. A. 1, and has been reproduced in facsimile, with transcription and commentary, in Ernesto Milano and Annalisa Batini, *Mapamundi Catalán Estense, escuela cartográfica mallorquina* (Barcelona: M. Moleiro, 1996); there is a high-resolution digital image of the map on the CD-ROM titled *Antichi planisferi e portolani: Modena, Biblioteca Estense Univesitaria* (Modena: Il Bulino; and Milan: Y. Press, 2004), and a good study of it in Konrad Kretschmer, "Die katalanische Weltkarte der Biblioteca Estense zu Modena," *Zeitschrift der Gesellschaft für Erdkunde zu Berlin* 32 (1897), pp. 65–111 and 191–218.
- 18 Some distances measured on various nautical charts, including the Catalan Atlas, are supplied by A. E. Nordenskiöld, *Periplus: An Essay on the Early History of Charts and Sailing-Directions* (Stockholm: Norstedt, 1897; New York: B. Franklin, 1967), p. 20.

very clearly, but from the Holy Land going as the crow flies¹⁹ he says that it is about 325 German miles to the closest point that might be called India—much less than the figure of 600 miles that the author of HM 83 gives—and about 290 German miles across India to the eastern edge of the continent, rather more than the figure of 200 miles just quoted in HM 83. The total distance from the Holy Land to the eastern edge of Asia on Walsperger's map is about 615 German miles, quite a bit less than the 800 German miles indicated by the author of HM 83. So it seems that the author of HM 83 was using a source quite different from the Walsperger map.

At the same time, the distances on the Walsperger map are much closer to those supplied in HM 83 than those from an itinerary from Paradise to Rome, written in Greek probably in the fourth century, and surviving in a handful of manuscripts from the end of the twelfth century and later. At the end of that brief text, the journey is said to consist of 1425 stages, each of which measures 60 miles, for a total of 85,550 miles.²⁰ Even allowing for the fact that the distance from Paradise to Rome is greater than from Paradise to the Holy Land, and for a different definition of 'mile,' the distance indicated by the itinerary is much greater than that indicated by Walsperger.

Moreover, neither the Walsperger map nor the others just mentioned show Paradise as an island, which seems to be the conception that our author has of it: he says that the islands of the Indian Ocean are spread widely for 200 miles all the way to Paradise. There are several medieval maps that show Paradise as

19 The author indicates a longer distance from the Holy Land to the eastern edge of Asia f. 6r than he does on f. 2r, and on f. 6r says that the distances he gives are travelers' distances, which are longer than the distances indicated by astronomers, which do not include the turns made on a journey, so it is safe to conclude that the distances indicated on f. 6r were measured as the crow flies.

20 The Greek text of this itinerary from Paradise to Rome is supplied in Alfred Klotz, "Ὁδοιπορία ἀπὸ Ἐδέμ τοῦ παραδείσου ἄχρι τῶν Ῥωμαίων," *Rheinisches Museum für Philologie* 65 (1910), pp. 606–616; and with a French translation and notes in Jean Rougé, *Expositio totius mundi et gentium. Introduction, texte critique, traduction, notes et commentaire* (Paris: Éditions du Cerf, 1966) (= Sources Chrétiennes 324), pp. 346–357; there is also discussion of the text and the Greek text of the St. Petersburg manuscript in N. Pigulewskaja, *Byzanz auf den Wegen nach Indien: Aus d. Geschichte d. byzantinischen Handels mit dem Orient vom 4.–6. Jh.* (Berlin: Akademie-Verl.; Amsterdam, Hakkert, 1969), pp. 100–109 and 323–324. For discussion of the calculation of the total distance of the itinerary see Friedrich Pfister, "Die Ὁδοιπορία ἀπὸ Ἐδέμ τοῦ παραδείσου und die Legende von Alexanders Zug nach dem Paradies," *Rheinisches Museum für Philologie* 66 (1911), pp. 458–471, at 470.

an island,²¹ including the Sawley map (c. 1110);²² some maps by Lambert of St. Omer (twelfth century);²³ the Hereford *mappamundi* (c. 1290–1310),²⁴ an anonymous *mappamundi* of c. 1450, once in Olomouc, Czech Republic;²⁵ and the *mappamundi* on the so-called ‘Columbus Map’; a late fifteenth-century nautical chart.²⁶ However, none of these maps places the island of Paradise at a

- 21 On paradise as an island, in addition to the passages cited just below from Alessandro Scafi, *Mapping Paradise: A History of Heaven on Earth* (Chicago: University of Chicago, 2006), see Scafi’s brief article “L’île du Paradis dans la cartographie médiévale,” in Dominique Guillaud, Christian Huetz de Lempis, and Olivier Sevin, eds., *Îles funestes, îles bienheureuses* (Paris: Transboréal, 2004) (=Chemins d’étoiles, 12), pp. 148–156. There is also discussion of the medieval geography and cartography of paradise in Jean Delumeau, “The Earthly Paradise and Medieval Geography,” in his *History of Paradise: The Garden of Eden in Myth and Tradition*, trans. Matthew O’Connell (Urbana: University of Illinois Press, 2000), pp. 39–70.
- 22 The Sawley map is in Cambridge, Corpus Christi College, MS 66, p. 2; for discussion see P. D. A. Harvey, “The Sawley Map and Other World Maps in Twelfth-Century England,” *Imago Mundi* 49 (1997), pp. 33–42; and Scafi, *Mapping Paradise* (see Ch. 4, n. 21), pp. 141–144.
- 23 On Lambert of Saint-Omer’s maps that show paradise on an island see Danielle Lecoq, “La mappemonde du ‘Liber Floridus’ ou la vision du monde de Lambert de Saint-Omer,” *Imago Mundi* 39 (1987), pp. 2 and 9–49, esp. 2, 16, and 17 no. 1 (the map is in Wolfenbüttel, Herzog August Bibliothek, Cod. Gud. lat. 1.2°, ff. 69v–70r); and Scafi, *Mapping Paradise* (see Ch. 4, n. 21), pp. 144, 146, 157, and plate 5b.
- 24 The Hereford *mappamundi* is on permanent display at Hereford Cathedral, and has been reproduced in facsimile as *Mappa Mundi: The Hereford World Map* (London: Folio Society, 2010). Regarding paradise on the map see Scafi, *Mapping Paradise* (see Ch. 4, n. 21), pp. 145–149.
- 25 The anonymous *mappamundi* in question was once in Olmütz, Studienbibliothek MS g/9/155, but was lost after World War II. Its legends and toponyms are transcribed and it is well illustrated in Anton Mayer, *Mittelalterliche Weltkarten aus Olmütz* (Prague: André, 1932) (= *Kartographische Denkmäler der Sudetenländer*, 8); and the map is illustrated and briefly discussed in Scott Westrem, “Against Gog and Magog,” in Sylvia Tomasch and Sealy Gilles, eds., *Text and Territory: Geographical Imagination in the European Middle Ages* (Philadelphia: University of Pennsylvania Press, 1998), pp. 54–75, at 62–65; and Scafi, *Mapping Paradise* (see Ch. 4, n. 21), pp. 214–215 and 248.
- 26 The ‘Columbus Map’ is in Paris, Bibliothèque nationale de France, Rés. Ge AA 562; the *mappamundi* on the chart is conveniently reproduced in Kenneth Nebenzahl, *Atlas of Columbus and the Great Discoveries* (Chicago: Rand McNally, 1990), p. 22; and in Scafi, *Mapping Paradise* (see Ch. 4, n. 21), plate 14 and figs. 8.12a and 8.12b, with discussion on p. 217. The map has been reproduced in facsimile three times, in Charles de La Roncière, *La carte de Christophe Colomb* (Paris: Les Éditions historiques, 1924); *Carte nautique sur vélin de l’Atlantique et de la Méditerranée, attribuée à Christophe Colomb, 1492* (Paris: Bibliothèque Nationale, 1992); and *La carta de Cristobal Colon, Mapamundi, circa 1492*

significant distance from the mainland, and in particular, none shows any islands between the mainland and the island of Paradise.

Giovanni de' Marignolli (fl. 1338–53) in the notes from his voyage to the east locates Paradise on an island near Ceylon, but the travel narrative whose geography of Paradise seems most similar to that in the passage quoted above from HM 83 is Johannes Witte de Hese's *Itinerarius*, which describes an imagined journey to the east that began in Jerusalem in 1389.²⁷ From eastern Asia, Hese sails into the Indian Ocean. He stops on one island, and then continues to the mountain-island where Paradise is located:²⁸

And then, having obtained authorization from Prester John and other lords, we boarded a ship and sailed farther for ten days to a very beautiful, level island, four miles across and full of beautiful trees, with fruits and other kinds of vegetation, and adorned with flowers, and replete with a great many sweetly singing birds. And twelve of us, along with our captain, got off the ship and passed through this island looking at this splendor. And our captain forbade us to take anything away from there. And we were in that place—so it seemed to us—for around three hours, but when we got back to the ship, our shipmates said that we had been in that place for three days and nights. And there was no night there, and indeed I believe that there never has been night there. And this island is called the Root of Paradise.

And sailing farther for twelve days <we came> to Mount Edom. The Earthly Paradise is said to be atop this mountain. And this mountain is extremely high and sheer like a tower, so that there can be no access to that mountain. And around the hour of vespers, when the sun goes down

(Barcelona: Moleiro, 1995). For discussion of the map see Monique Pelletier, "Peut-on encore affirmer que la BN possède la carte de Christophe Colomb?" *Revue de la Bibliothèque Nationale* 45 (1992), pp. 22–25; and Valerie I. J. Flint, "Columbus, 'El Romero' and the So-Called Columbus Map," *Terrae Incognitae* 24 (1992), pp. 19–30.

27 For brief accounts of Johannes Witte de Hese see Bettina Wagner, "Witte, Johannes, de Hese," in Wolfgang Stämmler and Karl Langosch, eds., *Die deutsche Literatur des Mittelalters: Verfasserlexikon* (Berlin and New York: de Gruyter, 1978-), vol. 10, cols. 1276–1278; and Scott D. Westrem, "Witte de Hese, Johannes (Jan Voet) (fl. 1389–1392?)," in John Block Friedman and Kristen Mossler Figg, eds., *Trade, Travel, and Exploration in the Middle Ages: An Encyclopedia* (New York: Garland, 2000), pp. 649–651.

28 Scott D. Westrem, *Broader Horizons: A Study of Johannes Witte de Hese's 'Itinerarius' and Medieval Travel Narratives* (Cambridge, MA: Medieval Academy of America, 2001), pp. 149–150 (Latin) and 223 (English).

and shines on the mountain, the wall of Paradise can be seen in great clarity and beauty, like a star.

While it is an engaging task to speculate about the sources of the distances to India and Paradise in HM 83, there is not enough evidence to be sure whether the author was consulting a map or a travel narrative, or perhaps combining information from both.

A passage on f. 2r about some of the islands of Asia provides further clues about the author's sources:

Amasonia habet duas insulas quarum unam principalem femine regnantes possident, aliam viri qui suarum uxorum famuli non convenientes nisi causa concipiendi

Amazonia has two islands, of which women rule the principle one, and men the other—men who are servants of their wives, and only come together in order to generate children.

The myth of the islands of men and women entered European culture through the travel narrative of Marco Polo,²⁹ and the earliest map they appear on is Fra Mauro's large *mappamundi* of c. 1450.³⁰ Neither Marco Polo nor any other European source that we know of prior to 1486 associates the islands with the Amazons, but there is some sense to the connection, and it seems to have been made by the author of HM 83. He does not show these islands on his maps, but does show the *Regnum Amasonum* as a single island in the northeastern part of the world in the maps on ff. 3r and 6v–7r (see Figs. 4.9 and 4.14). In any case,

29 See Marco Polo, *The Book of Ser Marco Polo, the Venetian: Concerning the Kingdoms and Marvels of the East*, transl. and ed. Henry Yule (3rd edn., London: J. Murray, 1903), vol. 2, pp. 404–405, with Yule's discussion pp. 405–406; also see Domenico Silvestri's *De insulis et earum proprietatibus*, in José Manuel Montesdeoca, *Los islarios de la época del humanismo: el 'De Insulis' de Domenico Silvestri, edición y traducción* (La Laguna: Servicio de Publicaciones Universidad de La Laguna, 2004), s.v. "Feminina insula" and "Masculina insula," pp. 256–257 and 376–377. Paul Pelliot, *Notes on Marco Polo* (Paris: Impr. nationale, 1959–73), vol. 2, pp. 671–725 has a long section on eastern analogues of the tale.

30 Fra Mauro's legend runs: *Queste do' isole sono habitade per christiani. In una de le qual çoè in nebila habita le done e in l'altra dita mangla habita li lor homeni, i qual solamente tre mesi de l'ano stano con le done*; "These two islands are inhabited by Christians. In one of them, called Nebila, live the women; in the other, called Mangla, live the men, who pass only three months a year with the women": see Piero Falchetta, *Fra Mauro's World Map* (Turnhout: Brepols, 2006), p. 175, *6.

the presence of these islands indicates that the author had access to information from Marco Polo, whether directly or indirectly.

Also on f. 2r there are passages about Mediterranean islands, specifically Venice, Rhodes, and Cyprus. We might hope to see first-hand information here from a man who had traveled to the Holy Land, in all probability by way of Venice, but we do not detect any first-hand knowledge in these passages:

Venecia venetorum nunc civitas metropolis provincie venecie in mari magno magna situ et potestate se tenens ad europam habens multas insulas maris

Rodus metropolis cicladum Ciclades enim sunt insule 13 quarum una et maxima est Rodus tenens se hodie <domina?> ad europam sed situ distat <tantum?> per duas dietas navigales a terra sancta

Cyprus insula a cipro civitate in ea, distans una dieta navigali a terra santa et est hodie regnum tenes se ad dominum europe et dicitur hec insula etiam paphorum.

Venice, now the city of the Venetians, is the capital of the province of Venice, a large city in the Mediterranean, by both its location and its power directs itself towards Europe, controlling many islands in the sea.

Rhodes is the capital of the Cyclades, and the Cyclades are thirteen islands, of which the largest is Rhodes, maintaining a position of power with respect to Europe, but by its location it is just two days by ship from the Holy Land.

Cyprus is named from the city on it called Cyprus, and is one day by ship from the Holy Land, and today is a kingdom that directs itself to the power of Europe, and it is said to be the island of the Paphians.

Felix Fabri in his journey to the Holy Land made the crossing from Limasol (Cyprus) to Joppa in one day, but it is worth mentioning that the departure from Cyprus was delayed for two days by contrary winds, and after he arrived in Joppa it was four days before he got ashore.³¹

At the top of f. 2v of HM 83 the author launches into a digression about the number of provinces in Asia that is revealing in terms of his ideas about exploration:

Ad precedentia considera illud hester primo “Assuerus regnavit ab India usque ad ethiopiam super centum viginti septem provincias,” quod

31 See Fabri, *The Wanderings of Felix Fabri* (see Ch. 3, n. 15), vols. 7–10, in vol. 7, pp. 201–222.

utique est in Asia maiori, in qua tota non dumtaxat ab india ad ethiopiam neque 127 provincias taxare, etiam tantum verum est quod divina scriptura ait. Qua ex re etiam nemo hoc anno christi 1486 praesumat certitudinaliter velle et precise describere Asiam et Affricam cum nulli concedatur illas terras videre, cum nec europam alicui europiano liceat explorare. Sed tum universalium potest sagax mens conjecturare. Nec hodie sic terre omnes nominantur. Sed magis ut vides in figura in <qua> dominia moderna describuntur.

Together with the preceding, consider that verse in Esther 1: “Xerxes reigned over a hundred and twenty-seven provinces from India to Ethiopia,” which certainly refers to Greater Asia, in all of which, from India to Ethiopia, there are not so many as 127 provinces: and yet everything that Divine Scripture says is true. Therefore let nobody in this year 1486 presume to wish to describe Asia and Africa certainly and precisely, since it is granted to no one to see those lands, and not even Europe can be <fully> explored by any European—but then a sagacious mind can visualize the whole world. Even today not all of the lands have names. But that you can see better in the map, in <which> the modern kingdoms are written.

The passage quoted is Esther 1:1;³² the reference to the map is probably to that on ff. 6v–7r, which is the most complete and detailed world map in the manuscript (see Fig. 4.14). The number of provinces in Asia indicated by this verse in Esther is high in relation to the figures offered by other sources: a passage in some manuscripts of Nennius’s *Historia Brittonum* which was repeated on a number of *mappaemundi* says that there were fifteen provinces in Asia,³³ and Ptolemy in his *Geography* 8.2 lists 48 provinces in Asia. The author’s suggestion that Asia and Africa are poorly known is very reasonable, but his claim that no one has managed to see those lands is puzzling, as he says that he has read travel literature, and indeed he supplies maps of those regions. We are to understand that the author had a high standard for accuracy in geographical and cartographic knowledge.

32 Esther 1:1: *In diebus Asueri qui regnavit ab India usque Aethiopiam super centum viginti septem provincias*, “In the days of Assuerus, who reigned from India to Ethiopia over a hundred and twenty seven provinces.” The 127 provinces over which Assuerus ruled are also mentioned in Esther 8:9 and 13:1.

33 See Van Duzer and Sáenz-López Pérez, “*Tres filii Noe*” (see Ch. 4, n. 8), pp. 28–32.

On f. 5v there is a list titled *Sequitur de terris in quibus Monarchi residebant et operabant*, and the text makes it clear that the monarchs in question are those of the Four Kingdoms of the Book of Daniel.³⁴ The text explains that the kingdom of the first monarch, Nebuchadnezzar, was confined to Asia, as Africa and Europe were not yet completely populated. The second was Cyrus, king of Persia, who extended his power to the Mediterranean, particularly to Cyprus. The text continues:

Alexander magnus macedo rex macedonum tertius monarcha circa annum mundi 4900 in asia tota tam arida quam insulari Nabuchodonosor et cirus insulas oceani maris non habuerunt quod omnes subiecte erant Alexandro et figurantur Amasona maxima insula et insula X tribuum israeli <etiam?> magna. <ymo?> Alexander personaliter venit usque ad suetiam sed non intravit Romani etiam ex Europa ultra miserunt Alexandro sua munera sed tamen sapiens Alexander non dominabatur eis contentus <vii?> <conuictione?> per munus oblationem et hic alexander in sua monarchia alkariam magnam civitatem in fine egipti ampliat et fortificat et eam novam babiloniam baptisavit. Ecce secundus monarchus Cirus in secunda monarchia antiquam babiloniam in Caldea destruxit et tertius monarchus alexander in tertia monarchia in egipti novam Babiloniam reedificavit et in quarta monarchia Roma antiqua et nova sunt.

Octavianus Romanus Anno mundi 7172 incepit monarchisare et anno mundi 7200 ut <cecidit?> fuit monarchus quartus Asie Affrice et Europe ita ut universum orbem describetur luce ii quod nullus ante eum fecit. Ipse ergo fuit monarchus totius orbis terre.

Alexander the Great, a Macedonian and King of the Macedons, was the third monarch about the year of the world 4900, in both mainland and insular Asia: Nebuchadnezzar and Cyrus did not control the islands of the ocean, but these were all subject to Alexander, and <in the map> are depicted the large island of the Amazons and island of the ten tribes of Israel, which is also large. In fact, Alexander came in person to Sweden but he did not enter it. The Romans even sent their gifts from Europe abroad to Alexander, but he was wise and was not won over by them, content with the demonstration of <...> through the presentation of gifts. And this Alexander during his reign expanded and fortified Cairo, a large city at the edge of Egypt, and named it New Babylon. Note that the

34 For bibliography on the Four Monarchies see Ch. 1, n. 11.

second monarch, Cyrus, in the second monarchy destroyed ancient Babylon in Chaldea, and the third monarch Alexander in the third monarchy rebuilt the New Babylon in Egypt, and ancient and new Rome are in the fourth monarchy.

The Roman Octavian began to rule in the year of the world 7172, and when he died in the year of the world 7200 he was the fourth monarch of Asia, Africa and Europe. <He ordered> “that the whole world should be described” (Luke 2), which no one had done before him. He was therefore the monarch of the whole world.

The reference to Alexander reaching Sweden is probably to be understood in connection with the *Alexander Romance*, according to which Alexander reached the farthest points of the known world in all directions: on the maps on ff. 3r and 6v–7r of HM 83 (see Figs. 4.9 and 4.14), Suetia is represented as an island in the northern ocean that just touches the northern shore of the *orbis terrarum*.

This passage shows the author’s continuing fascination with Babylon, and also that the list of sovereigns on f. 5v was intended to demonstrate that the area one king was able to rule expanded over the centuries to encompass the whole known world by the time of Octavian (Augustus). Given the author’s strong interest in cartography, it is not surprising that the reference to Augustus’s achievement of world rule should inspire him to mention Augustus’s project to map the world. This passage from Luke 2:1,³⁵ and/or material relating to the survey of the world first ordered by Julius Caesar, and completed by Augustus,³⁶ appears in other medieval cartographic contexts. In two manuscripts of Lambert of Saint-Omer’s *Liber floridus*, which contains a rich collection of *mappaemundi*,³⁷ there is an image of Augustus seated on a throne

35 Luke 2:1: *Factum est autem in diebus illis, exiit edictum a Caesare Augusto ut describeretur universus orbis*, translating literally, “And it came to pass, that in those days a decree went out from Caesar Augustus, that the whole world should be described.”

36 For general discussion of the medieval reception of this survey see Claude Nicolet and Patrick Gautier Dalché, “Les ‘quatre sages’ de Jules César et la ‘mesure du monde’ selon Julius Honorius: réalité antique et tradition médiévale,” *Journal des Savants* 4.9 (1987), pp. 157–218.

37 On the *mappaemundi* in manuscripts of the *Liber floridus* see Manuel Francisco de Barros Santarém, *Essai sur l’histoire de la cosmographie et de la cartographie pendant le Moyen-âge* (Paris: Maulde et Renou, 1849–52), vol. 2, pp. 153–204; Youssouf Kamal, *Monumenta cartographica Africae et Aegypti* (Cairo, 1926–51), vol. 3, fasc. 3, ff. 775–784; Marcel Destombes, *Mappemondes, A.D. 1200–1500* (Amsterdam: N. Israel, 1964), pp. 111–116; and Karen de Coene and Philippe de Maeyer, “One World under the Sun: Cosmography and

and holding an orb inscribed with a T-O map, and the passage from Luke is written in the circular border around the image.³⁸ In the lower left corner of the Hereford *mappamundi* there is an illustration of Augustus sending three surveyors out to explore the world, and the passage from Luke is inscribed above his head; the text in the decorative border surrounding the map indicates that the project was begun by Julius Caesar.³⁹ Caesar's project is also briefly mentioned on the Ebstorf *mappamundi*, but without any citation of Luke 2:1.⁴⁰

The list of sovereigns on f. 5v demonstrates the expansion of the area ruled by great kings to encompass the whole known world, and immediately following the list of sovereigns, there is a list of the places that the Apostles preached (ff. 5v–6r), which shows the Word of God reaching across the whole known world (illustrated in a map on f. 15r, see Fig. 4.18), so there is a connection between the two lists. It seems that the author of HM 83 viewed the extension of unified political control to the ends of the earth as a prerequisite to the diffusion of the Word of God to the ends of the earth.

On f. 6r there is a passage quoted above on the distances from Lübeck to Jerusalem and to Iceland, and from Jerusalem to the eastern shore of Asia:

Cartography in the *Liber Floridus*," in Karen de Coene, Martine de Reu, and Philippe de Maeyer, eds., *Liber Floridus n21: The World in a Book* (Lannoo: Tielt, 2011), pp. 90–127 and 172–173.

- 38 The manuscripts of the *Liber floridus* that contain this image of Augustus are in Ghent, Bibliotheek der Rijksuniversiteit, ms 92, f. 138v; and Paris, BnF, ms lat. 8865, f. 45r. For discussion of this image see Santarém, *Essai sur l'histoire de la cosmographie* (see Ch. 4, n. 37), vol. 2, pp. 160–163; and Nicolet and Gautier Dalché, "Les 'quatre sages' de Jules César" (see Ch. 4, n. 36). The BnF image is reproduced in color on the cover and the title page of Destombes's *Mappemondes* (see Ch. 4, n. 37), and in black-and-white in T. P. Wiseman, "Julius Caesar and the Hereford World Map," *History Today* 37.11 (1987), pp. 53–57, at 57; and in T. P. Wiseman's *Talking to Virgil: A Miscellany* (Exeter: University of Exeter Press, 1992), plate 2 following p. 116, illustrating his essay "Julius Caesar and the Mappa Mundi," pp. 22–42.
- 39 Scott D. Westrem, *The Hereford Map: A Transcription and Translation of the Legends with Commentary* (Turnhout: Brepols, 2001), pp. 8–9, no. 12; Wiseman, "Julius Caesar and the Hereford World Map" (see Ch. 4, n. 38), pp. 53–57; Wiseman, "Julius Caesar and the Mappa Mundi," in his *Talking to Virgil: A Miscellany* (see Ch. 4, n. 38), pp. 22–42; and Valerie I. J. Flint, "The Hereford Map: Its Author(s), Two Scenes and a Border," *Transactions of the Royal Historical Society*, Sixth Series, 8 (1998), pp. 19–44.
- 40 See Konrad Miller, *Mappaemundi: Die ältesten Weltkarten* (Stuttgart: J. Roth, 1895–98), vol. 5, p. 5; quoted by Nicolet and Gautier Dalché, "Les 'quatre sages' de Jules César" (see Ch. 4, n. 36), p. 205.

Nota Jerusalem distat secundum taxationem viatorum et nautarum de lubeck, que est <secunde?> aquilonaris, circa 777 miliaria teutonica, et de lubeck sunt quasi 223 miliaria ad Islandiam, etiam de Jerusalem circuiter mille miliaria ad finem terre. Sed astronomorum minor est computus; potest tamen utrorumque esse verus, quod viatores et naute oblique vadunt, Astronomi vero in aere recte computant vero obstaculum non habent.

Note that according to the estimate of travelers and sailors, Jerusalem is about 777 German miles from Lübeck, which is well <to?> the north, and from Lübeck it is about 223 miles to Iceland, and from Jerusalem about 1000 miles to the <eastern> end of the earth. The figures of the astronomers are smaller, but it is possible that both are correct, for travelers and sailors travel with turns, while the astronomers calculate straight lines in the air, and have no obstacle.

Like the similar passage on f. 2r, this passage may offer some clues about the sources the author was using. Here he clearly states that the figures he supplies are travel distances, rather than measurements as the crow flies, and this distinction is helpful, for there is a difference between his figures here and those on f. 2r. In the earlier passage he said that it is 600 German miles from the Holy Land to the beginning of India, and 200 miles across India to the Indian Ocean, or 800 German miles from the Holy Land to the Indian Ocean, whereas here on f. 6r he gives this distance as 1000 German miles.

Returning to the map of Andreas Walsperger, assuming that a traveler went from Lübeck to the Holy Land by way of Venice, measuring in straight lines on the map south from Lübeck to Venice, from Venice southeast to the open Mediterranean, and from there east to Joppa, we get a distance of about 620 German miles, rather less than the 777 German miles that the author of HM 83 indicates. We can try to check our calculation of the distance by consulting two later maps. The route from Lübeck to Venice as indicated on Erhard Etzlaub's 'Romweg' Map of c. 1500 is quite direct,⁴¹ so it does not seem that turns on that part of the journey would have added substantially to the distance. Also, on

41 For discussion of Etzlaub's Romweg map see Herbert Krüger, "Erhard Etzlaub's 'Romweg' Map and Its Dating in the Holy Year of 1500," *Imago Mundi* 8 (1951), pp. 17–26; Tony Campbell, "The Woodcut Map Considered as a Physical Object: A New Look at Erhard Etzlaub's 'Rom Weg' Map of c. 1500," *Imago Mundi* 30 (1978), pp. 79–91, with a postscript in *Imago Mundi* 33 (1981), p. 71; and Brigitte Englisch, "Erhard Etzlaub's Projection and Methods of Mapping," *Imago Mundi* 48 (1996), pp. 103–123.

Martin Waldseemüller's *Carta itineraria Europae* of 1511, which survives in one exemplar of a 1520 printing,⁴² there is a legend indicating that the distance from Venice to Modona (Methoni, Greece) is 870 Italian miles, and from Modona to Joppa 1000 Italian miles, so 1870 Italian miles in all, and four Italian miles equal one German mile,⁴³ so this is 467.5 German miles—quite different from the measurement of this trajectory on Walsperger's map.⁴⁴ So it seems that the author of HM 83 was using a source quite different than Walsperger's map. Walsperger's map does not include Iceland, so we cannot compare the distance to that island supplied in HM 83 with that on the map.

With regard to our author's indication that it is 1000 German miles from Jerusalem to the eastern edge of the earth, if we plot a route on Walsperger's map starting from Jerusalem and going east to near Babel, and then following the Tigris northeast to the *Torre Lapidea*, and then east southeast to the eastern coast of Asia not far from Paradise, the distance would be about 727 German miles, quite a bit less than the figure of 1000 German miles mentioned in HM 83, f. 6r. This confirms that his figures came from a source quite different from Walsperger's map.

The geographical treatise ends on f. 8v with a unique and extremely interesting discourse on the different purposes or functions of *mappaemundi*. In

42 The unique surviving exemplar of Waldseemüller's *Carta itineraria Europae* is in Innsbruck, in the Tiroler Landesmuseum Ferdinandeum. For discussion of the map see Leo Bagrow, "'Carta Itineraria Europae' Martini Ilacomili, 1511," *Imago Mundi* 11 (1954), pp. 149–50; and Peter H. Meurer, *Corpus der älteren Germania-Karten: Ein annotierter Katalog der gedruckten Gesamtkarten des deutschen Raumes von den Anfängen bis um 1650* (Alphen aan den Rijn: Canaletto Uitgeverij, Repro-Holland, 2001), pp. 155–160; the map has been reproduced in facsimile as Martin Waldseemüller, *Carta itineraria Europae* (Bonn: Kirschbaum Verlag, 1972), with an accompanying study by Karl-Heinz Meine, *Erläuterungen zur ersten gedruckten (Strassen-)Wandkarte von Europa, der Carta itineraria Europae der Jahre 1511 bzw. 1520 von Martin Waldseemüller (um 1470 bis etwa 1521), Kostbarkeit des Tiroler Landesmuseum Ferdinandeum, Innsbruck* (Bonn-Bad Godesberg: Kirschbaum, 1971).

43 The equivalence of one German mile to four Italian miles is asserted by Martin Waldseemüller and Matthias Ringmann in their *Cosmographiae introductio* (St-Dié: G. Ludd, 1507), chapter 9; see *The 'Cosmographiae introductio' of Martin Waldseemüller in Facsimile, Followed by the Four Voyages of Amerigo Vespucci, with their Translation into English*, ed. and trans. Joseph Fischer and Franz von Wieser (New York: The United States Catholic Historical Society, 1907), pp. xxxvi (Latin) and 77 (English).

44 There is a legend very similar to that on Waldseemüller's *Carta itineraria Europae* about the distance from Venice to Joppa on the modern map of Greece (*Tabula moderna Bossinae, Serviae, Graeciae, et Sclavoniae*) in the 1522, 1525, 1535, and 1541 editions of Ptolemy's *Geography*.

less than one page the author reveals an understanding of the concept of thematic maps, touches on problems involved in the creation of *mappaemundi*, addresses the transmission of errors in maps, mentions the different types of sources used by cartographers, and discusses the origin of the monstrous peoples (the 'Plinian races'). This passage calls for an extended discussion:

Mappa mundi multipliciter consideratur primo quoad loca terre habitabilis que sunt valles montes et plana flumina silvestria campestria et cetera. Terra habitabilis prout <quod?> est nunc sicut est a deo creata aliqua loca licet pauca sunt submersa. Et si primus mappe pictor veram posuitur distanciam locorum, tamen successores successive valde transposuerunt situm et distanciam coacti artitudine loci in mappa figurali ubi etiam unum nomen loci in extenso scriptum repellit aliud ad extraneam distantiam. Propter quod ego decrevi perfecta nomina locorum <non?> scribere ad contrarium precedentem et in figura principia nominum figurare et <tamen?> artitudo in figura non permisit nomina loca propter situm ut videtur in figura.

Secundo consideratur mappa mundi quoad edificia et culturam terre et cetera terra habitabilis ab olim est multum variata et ubi prius fuerunt deserta ibi nunc cultura et hominum habitacula et <eius verso?>, et consequenter oportetur sepe pingi novam mappam mundi.

Tertio consideratur mappa mundi quoad homines terre habitatores et ego eram in terra peregrinationis in qua nunquam sunt congregati tales homines monstrosi quos figuralis mappa ibi esse significat. Ex quo ego arguo ut in aliis terre saltem omnibus tales esse et per consequens communis mappa mundi pro illa parte iterum est falsa. Sunt tamen in certe insule monstrosi homines quos in quodam peregrino libro legi fore sic exortos. Aliqua femina peperit femellam monstrosam quam verecundabatur educare ut voluit occidere projecit ergo eam ad quandam desertam insulam. Alia alibi peperit masculum monstrosus quem ex eadem causa ex eventu et fortuna projecit in eandem insulam et dei nutu et cura educati et adulti convenerunt et ultra ex se monstrosos homines generaverunt in tali insula. Et prime figuralis mappe pictor sic tamen in illa una vel certe pluribus insulis homines monstrosos depinxit.

Successoribus mappe pictoribus apparuit fore ornatum mapparum tales homines monstrosos & mirabiliores ubique in cunctis oceani maris insulis in circuitu aride esse depictos & falsitatem nichilpendentes sic ut cernitur in mappis communibus in circuitu insulare mare oceani depinxerunt.

Quarto consideratur mappa mundi quoad homines aliis dominantes et cetera. mappe mundi ab exordio possunt diverse depingi ex divina scriptura, cronicis, et gentilium cosmographia.

A *mappamundi* is considered in several ways. First with regard to the places of the habitable land, which are the valleys, mountains, river plains, wooded fields, etc. The habitable land is now just as it was when it was created by God, although some places have been submerged.⁴⁵ And even if the first painter of a map put the true distance of places, yet <his> successors, one after another, significantly transposed the places and distances, forced by the narrowness of space in the illustrated map, where even one place name written in full would force another to an incorrect location. Because of this I decided <not?> to write the whole names of places each opposite to the preceding <one?>, and in the map to write just the beginnings of the names, so that the narrowness in the map will not restrict the names and places because of their position, as may be seen in the map.

Second, a *mappamundi* is considered as far as buildings, farming, etc. For a long time the inhabited lands have been changing, and where there were previously deserts, in those same places there is now farming and human dwellings and <... >, and consequently, it is appropriate to make a new *mappamundi* frequently.

Third, a *mappamundi* is considered with respect to men as inhabitants of the world, and I have been in the land of pilgrimage in which there are no such gatherings of monstrous men as are depicted there in maps. Because of this, I argue that such men are only in all other parts of the world, and that consequently, the common *mappamundi* is in that part once again mistaken. There are, however, monstrous men in certain islands, who I read in a travel book are born as follows. A woman gave birth to a monstrous female child whom she was ashamed to raise, and she wished to kill her, so she cast her away her on a certain deserted island. In another place, another woman gave birth to a monstrous male

45 For a classical discussion of water taking over what was previously land and vice versa see for example Aristotle, *Meteorologica* 351^a–353^a, trans. E. W. Webster, in *The Works of Aristotle*, ed. W. D. Ross (Oxford: Clarendon Press, 1908–52), vol. 3, at 1.14; on this passage and others on the same subject in other classical authors see Adrian J. Desmond, “The Discovery of Marine Transgression and the Explanation of Fossils in Antiquity,” *American Journal of Science* 275 (1975), pp. 692–707; also see Pliny 2.86.200–206 and Rhiannon Evans, “The Cruel Sea?: Ocean as Boundary Marker and Transgressor in Pliny’s Roman Geography,” *Antichthon* 39 (2005), pp. 105–118, esp. 111–114.

child, whom for the same reason, circumstance, and chance, she cast away on the same island. Through God's will and care, they were brought up, and when they were adults, they came together and thereupon they generated monstrous men in that island. And the painter of the first illustrated map thus painted monstrous men in that one island, or rather in many islands.

To later map painters, such monstrous men and other things still more marvelous painted everywhere in all of the islands in the ocean <and> in the edge of the mainland appeared to be a <mere> decoration of maps. Thinking nothing of the falsehood, they painted them just as they saw them in common maps in the circuit of islands in the ocean.

Fourth, a *mappamundi* is considered with regard to men ruling over other men, etc. From the beginning, *mappaemundi* could be diversely painted from Holy Scripture, chronicles, and pagan cosmography.

This discussion of the distinct roles that *mappaemundi* can play, i.e. showing geographical features, the works of human beings, the different races of men, and political relationships, reveals a conception of maps that led naturally to the creation of the thematic maps that accompany the geographical treatise, which will be discussed below. The sophistication of the author's conception of the roles of maps can be appreciated by comparing this passage with some other medieval texts about the roles of maps. The introduction to the *Descriptio mappe mundi*, a text written c. 1130 and convincingly attributed to Hugh of Saint-Victor, emphasizes that the purpose of *mappaemundi* is to make distant and unknown regions known to those who cannot travel to see them:⁴⁶

Sapientes uiri, tam seculari quam ecclesiastica litteratura edocti, in tabula uel pelle solent orbem terrarum depingere, ut incognita scire uolentibus rerum imagines ostendant, quia res ipsas non possunt presentare. Sed nec omnes ualent circuire oceanum, ut positiones uideant insularum, non omnes possunt adire longinquas regiones, ut aspiciant situs, qualitates et diuisiones earum. Inde est, quod eadem descriptio que mappa mundi appellatur, diuersis modis propter rerum diuersitatem coloratur, ut alio quidem mare Magnum, alio mare Rubrum, alio flumina et alio montes colore uestiti, facilius ab inuicem discernantur. Sed et singuiis rebus que in hac mappa mundi depinguntur, titulus scripture

46 The Latin text comes from Patrick Gautier Dalché, *La 'Descriptio mappe mundi' de Hugues de Saint-Victor: texte inédit avec introduction et commentaire* (Paris: Etudes augustiniennes, 1988), p. 133; the English translation is ours.

apponitur, quia rerum incogitarum imagines sine scripture uel sermonis magisterio aut nullatenus aut difficile intelliguntur.

Wise men, both lay people and those learned in ecclesiastical writings, paint the world on wood or on parchment, so that they can show images of things to those who wish to know things that are unknown, because they cannot present the things themselves. For not everyone can sail on the ocean, so that they can see the locations of islands, nor can everyone visit distant regions, so that they can perceive their situations, qualities, and divisions. It is for this reason that such a delineation, which is called a *mappamundi*, is colored in diverse colors because of the diversity of things, so that the Mediterranean is painted one color, the Red Sea another, rivers another, and mountains another, in order that they can be easily distinguished one from another. And for each thing that is painted in such a *mappamundi*, a label is written beside it, for images of unknown things without writing or the guidance of words are difficult or impossible to understand.

Thus for Hugh of Saint-Victor, the purpose of a map is to teach about geography. A very different purpose is ascribed to maps by Fra Paolino Veneto in his “De mapa mundi,” part of his *Compendium, seu Satyrica historia rerum gestarum mundi* (1321):⁴⁷

Incipit prologus in mapa mundi cum trifaria orbis divisione. Sine mapa mundi ea, que dicuntur de filiis ac filiis filiorum Noe et que de IIIIor monarchiis ceterisque regnis atque provinciis tam in divinis quam humanis scripturis, non tam difficile quam impossibile dixerim ymaginari aut mente posse concipere. Requiritur autem mapa duplex, picture ac scripture. Nec unum sine altero putes sufficere, quia pictura sine scriptura provincias seu regna confuse demonstrat, scriptura vero non tamen

47 The Latin text here is from Biblioteca Apostolica Vaticana MS Lat. 1960, f. 13r; it is transcribed and discussed by Anna-Dorothee von den Brincken, “...ut describeretur universus orbis: Zur Universalkartographie des Mittelalters,” in Albert Zimmermann, ed., *Methoden in Wissenschaft und Kunst des Mittelalters* (Berlin: de Gruyter, 1970) (= *Miscellanea Mediaevalia* 7), pp. 249–278, at 261; and the same author’s “‘Quod non vicietur pictura.’ Die Sorge um das rechte Bild in der Kartographie,” in *Fälschungen im Mittelalter: Internationaler Kongress der Monuments Germaniae Historica, München 16–19 Sept. 1986* (Hannover: Hahnsche Buchhandlung, 1988), vol. 1, pp. 587–599, at 590. The English translation is from Van Duzer and Sáenz-López Pérez, “*Tres filii Noe*” (see Ch. 4, n. 8), p. 32.

sufficienter sine adminiculo picture provinciarum confinia per varias partes celi sic determinat, ut quasi ad oculum conspici valeant.

Here begins the prologue to the *mappamundi* with a threefold division of the world. Without a world map, I would say that it is not just difficult, but impossible to picture for oneself or grasp with the mind what is said of the sons and grandsons of Noah, and of the Four Kingdoms (i.e. Babylon, Persia, Greece, Rome) and other nations and provinces in divine and human writings. What is needed is a two-fold map, with both pictures and text. Nor will you think one sufficient without the other, for a picture without text indicates provinces or kingdoms unclearly, and text without the aid of pictures does not show the boundaries of the provinces in all of their parts, so that they can be perceived almost at a glance.

For Fra Paolino, the primary function of a map is to facilitate the understanding of history and the world's political divisions, and he says not a word about geographical features or ethnography, and nothing about a map having multiple functions that might be treated separately in separate maps. The author of HM 83 would certainly agree about the utility of combining maps with explanatory text.

The Catalan Atlas of 1375 includes in its preliminary matter a definition of *mappamundi*, a definition we are to understand as including nautical charts, as the Catalan Atlas itself is a nautical chart. That definition runs:⁴⁸

Mapa mundi vol dir ayant con ymage del món e de les diverses etats del món e de les regions que són sus la terra de diverses maneres de gens qui en ela habiten.

Mappamundi roughly signifies a picture of the world, of the various ages of the world, of the regions of the earth, and of the various kinds of people who live in it.

This definition is very interesting insofar as it indicates three components of a *mappamundi*, historic, geographical, and ethnographic. Though much briefer than the characterization in HM 83, this definition points towards a richness of function of medieval maps similar to that suggested in HM 83.

48 The quotation is from *Mapamundi del año 1375* (see Ch. 4, n. 14), p. 15; the translation is ours.

Andreas Walsperger, in giving an account of his *mappamundi* of 1448, places great emphasis on the mathematical foundations of his work, and on the facility it offers for measuring the distances between places:⁴⁹

Item in hac presenti figura continetur mappa mundi siue descriptio orbis geometrica, facta ex cosmographya ptholomey proportionabiliter secundum longitudes et latitudes et diuisiones climatum. Et cum uera et integra cartha nauigationis marium. Ita quod quilibet clare in ea potest videre quod miliaribus una regio uel prouincia ab alia sit situata, uel ad quam plagam, si ad orientem, occidentem, austrum vel aquilonem extensa. Terra etenim est alba, maria uiridis coloris, flumina dulcia lasurri, montes varii <item?>. Rubra puncta sunt christianorum ciuitates. Nigra uero infidelium in terra marique existentium.

Volens igitur scire in hac presenti figura quot miliaribus una regio seu ciuitas ab alia sit situata, accipe circulum et pone pedem eius ad medietatem puncti cum nomine alicuius ciuitatis in presenti figura signati. Et exiende alium pedem ad punctum alterius ciuitatis ad placitum. Et tunc circulum sic extensum pone super scalam latam: metrum hic inseruit per puncta diuisa et quilibet punctus in praetacta scala cuiusvis sit coloris dat decem miliaria thevtunica. Et nota quod unum miliare theutunicum continent in se decem milia passuum et unus passus duos pedes <inde?>. Facta est hec mappa per manus fratris Andree Walsperger ordinis sancti benedicti de saltzburga. Anno domini 1448 In constantia.

In this diagram is contained a world map or geometric description of the globe, based on the *Cosmography* of Ptolemy, designed proportionally according to longitude, latitude, and the classification of climates. And with the true and precise nautical chart of the seas, in such a way that anyone can clearly see how many miles one region or province is from another, and in which direction it extends, whether to the east, west, south or north. The land is white, the oceans green, the rivers blue, and the mountains various colors. The red dots are cities of the Christians,

49 The Latin text at the bottom of Walsperger's map is transcribed by Konrad Kretschmer, "Eine neue mittelalterliche Weltkarte der vatikanischen Bibliothek," *Zeitschrift der Gesellschaft für Erdkunde* 26 (1891), pp. 371–406, at 376–377; the article is reprinted in *Acta Cartographica* 6 (1969), pp. 237–272. A translation of the passage into German is supplied by Karl-Heinz Meine, "Zur Weltkarte des Andreas Walsperger, Konstanz 1448," in Wolfgang Scharfe, Hans Vollet and Erwin Herrmann, eds., *Vorträge und Berichte: Kartenhistorisches Colloquium Bayreuth '82, 18.–20. März 1982* (Berlin: D. Reimer, 1983), pp. 17–30, at 19. The English translation is ours.

and the black ones are the cities of the unbelievers who live on the land and by the sea.

Thus, if you want to know how many miles a region or city in this diagram is away from another, take a divider and place one leg in the middle of a point marked with the name of a city in this diagram. And then place the other leg in the point marking another city, whichever you wish. Then put the divider, opened to that same amount, on the wide scale. Here it offers a measure divided into sections, and each section of the marked scale, whatever its color, is ten German miles. And notice that one German mile contains ten thousand paces, and one pace two feet, etc. This map was made by the hands of Brother Andreas Walsperger from the Order of Saint Benedict in Salzburg. In the year of our Lord 1448, in Constance.

An indication of the purpose of a map also follows the world map in the *Rudimentum novitiorum*, a world history printed by Lucas Brandis in Lübeck in 1475, a bit more than a decade before HM 83 was composed in the same city. The map (ff. [85]v-[86]r) precedes a long description of the world (ff. [87]r-[117]r), and in the preface to that description, on f. [87]r, there is this account of the map's intended function:⁵⁰

Prepicta igitur figura, tenaci consideratione inspecta, clarebit, audita aliqua regione, evidentissime scriptis in subsequentibus, qua in parte orbis tripartiti sit situata, primo procedendo per regiones asie, deinde afice ac aurope (*sic*) degimus,⁵¹ qua in nos progressu alphabetico, ut diligens lector tenaci memoria valeat apprehendere distancias coniunctionemque regnorum atque regionum. Quibus ignoratis indicatur de veritate hystorie sacre, libris in canonicis, iudicio ceci de colore, quia Io. iii: Si terrena dixi vobis et non creditis, id est apprehendere non valetis, quomodo, si dixerero celestia, credetis, id est comprehendetis.

So the foregoing map, if carefully studied, will make clear, for any given country in the following chapters, in what part of the tripartite world it is

50 This passage about the map's intended function is transcribed and discussed by Michael Herkenhoff, "Das *Rudimentum novitiorum* (1475)," in *Die Darstellung außereuropäischer Welten in Drucken deutscher Offizinen des 15. Jahrhunderts* (Berlin: Akademie Verlag, 1996), pp. 100–111, at 104–105.

51 The word order is incorrect following *aurope*, and we have translated so as to recover what must be the intended sense.

situated—which chapters proceed first through the regions of Asia, then Africa and Europe (in which we live), in alphabetical order—so that a careful reader with a good memory can understand distances and the conjunction between kingdoms and regions. If these things are ignored, the judgment of a blind man about color is likely regarding the truth of sacred history in canonical books, in accordance with John 3:12: “If I have spoken to you earthly things, and you believe not: how will you believe, if I shall speak to you heavenly things?” that is, <how> will you understand?

Thus the purpose of the map is to help the reader understand the spatial context of the places and events described in the following chapters, and thus to comprehend the spiritual significance of what is recounted. A bit more information about the purpose of the two maps (of the world and of the Holy Land) in the *Rudimentum novitiorum* is contained in the printer’s advertisement for the book, which survives.⁵² The part about the maps runs:

Item describit totum orbem tripharium in suis regnis et provinciis cum proprietatibus eorundem. Item terram sanctam ita luculenter expandit omnibus suis in locis, ut diligens lector, habitu acquisito, tocius biblie textum possit localiter scire, versus quemcumque ventum et plagam tocius mundi queque historia tam novi quam veteris testamenti sit peracta, quo ignorato, nemo quantumcumque doctus directe capit silencio transeo textum utriusque testamenti quantum ad circumstantias loci et temporis rei geste.

The book also includes a map of the whole tripartite world with its kingdoms and provinces and the characteristics of those regions. It also shows the Holy Land very clearly in all its parts, so that the serious reader, with practice, can know the whole text of the Bible geographically—towards which cardinal direction and part of the whole world every story of the

52 On the advertisement for the *Rudimentum novitiorum* see A. W. Kazmeier, “Eine bisher unbekannte Buchhändleranzeige und andere frühe Drucke des Lukas Brandis aus einer alten Schloßbibliothek,” *Zentralblatt für Bibliothekswesen* 57 (1940), pp. 292–299, with a reproduction of the advertisement between pp. 292 and 293; Julius Victor Scholderer, “Two Unrecorded Early Book-Advertisements,” *Library*, Series 5, vol. 11 (1956), pp. 114–115; and Hans Michael Winteroll, *Summae innumerae: Die Buchanzeigen der Inkunabelzeit und der Wandel lateinischer Gebrauchstexte im frühen Buchdruck* (Stuttgart: H.-D. Heinz, 1987), with the advertisement reproduced on p. 384 and transcribed on pp. 385–386, with the part about the map on p. 385.

New and Old Testaments took place. Unless this is known, no one, no matter how learned he may be, clearly understands the text of both Testaments with regard to the circumstances of time and place of the occurrence.

The maps of the *Rudimentum novitiorum* are thus intended to facilitate a better understanding of the Bible.⁵³ A similar statement appears on another map of the Holy Land printed by the same printer a few years later in the *Prologus Arminensis in mappam Terraesanctae* (Lübeck: Lucas Brandis, ca. 1478), ff. [11]v-[12]r.⁵⁴

In a passage on f. 12v of HM 83 cited above, the author notes that his maps have a moral purpose, specifically to restrain men from sin,⁵⁵ but his statement occurs at the end of the series of apocalyptic maps, and seems to apply only to those maps, and not necessarily to those in the geographical treatise. In his discourse about the functions of maps on f. 8v, he seems to view maps as tools for understanding the world, particularly by considering different aspects of the world separately. Although he lists the distances between some places on ff. 2r, 6r, and 14r, his maps are not designed to help one determine distances, as

53 Roger Bacon also spoke of a knowledge of geography as being essential to a proper understanding of Scripture: see Roger Bacon, *The 'Opus Majus' of Roger Bacon*, ed. John Henry Bridges (London: Williams and Norgate, 1900), vol. 1, pp. 183–187, esp. 183; this section is translated into English in *The Opus majus of Roger Bacon*, trans. Robert Belle Burke (Philadelphia: University of Pennsylvania Press; and London: H. Milford, Oxford University Press, 1928), vol. 1, pp. 203–208, esp. 204.

54 From the *Prologus Arminensis*, map of the Holy Land, f. 11v: *Assumpto hic tue considerationis loco, civitatis scilicet castelli aut ville aut alio quocumque recurre cum quota eiusdem ad notulam sequentem ad eandem quotam capituli, et ilico occurret desideratus tam novi quam veteris testamentorum per te locus famosus iuxta omnem plagam mundi in situatione sua, quod prevalide unumquenque sacre historie predicatorem juvabit, ac sacre scripture diligentem indagatorem quempiam animabit, quo ignoro audeat nemo feliciter de his quantum ad situm secure fabulari*, “Having chosen here a place for your consideration, take the number beside the city (i.e. the castle) or town, or any other feature, and go to the text following the map, to the chapter with that number, and immediately you will find that place (whether of the New or Old Testament) that is famous throughout the world in its proper place, which will greatly assist every preacher of sacred history, and it will inspire any diligent investigator of Holy Scripture; but no one who does not know these things will be able to successfully talk about Scripture as far as locations.”

55 From f. 12v of HM 83: *Arbitror ergo quod harum figurarum firma fides et frequens consideratio efficacius hominem retraherent a peccatis quam multa bona verba*, “I believe therefore that a firm faith in and frequent contemplation of these diagrams will more effectively restrain a man from sins than would many good words.”

Walsperger's is; nor are they expressly designed to assist readers in understanding the Bible, as are the map of Fra Paolino and the maps in the *Rudimentum novitiorum*, though some of them would certainly be helpful in that enterprise. The author of HM 83 has a broader conception of the possible functions of maps.

In the remainder of his consideration of the first function of *mappaemundi*, the author of HM 83 discusses an important problem in the transmission of maps: in the copying of a map, lack of space can cause one place name to displace another, resulting in errors of location and distance. The author says that he has therefore just written the beginnings of place names on his maps, adding the full names in the accompanying text—though in fact the maps in HM 83 have full place names, which raises the possibility that the maps were smaller in the autograph manuscript. The author's remarks about this issue bespeak considerable experience in making maps; at the same time, other cartographers before him had offered similar warnings. Ptolemy in his *Geography* 1.18.2–3 mentioned the errors introduced during the copying of maps:⁵⁶ "After all, continually transferring <a map> from earlier exemplars to subsequent ones tends to bring about grave distortions in the transcriptions through gradual changes."

The subject is also addressed by Gervase of Tilbury (ca. 1150–ca. 1228) in his *Otia imperialia*, though his complaint is about painters adding their own information to maps rather than about accidental corruption of place names:⁵⁷

Vt autem oculata fide audis mentibus et sitientibus auribus satisfaciamus, in summa naturalem prouinciarum ordinem et situm per tres orbis partes distinctarum in emendatiore picture subiunximus, considerantes quod ipsa pictorum uarietas mendaces effecit de locorum ueritate picturas quas mappam mundi uulgu nominat, plerumque enim pictor, ut

56 J. Lennart Berggren and Alexander Jones, *Ptolemy's Geography: An Annotated Translation of the Theoretical Chapters* (Princeton: Princeton University Press, 2000), p. 80. For a dramatic illustration of errors in the transmission of coordinates in the text of Ptolemy's *Geography* see Alexander Jones "Ptolemy's Geography: A Reform that Failed," in Zur Shalev and Charles Burnett, eds., *Ptolemy's 'Geography' in the Renaissance* (London: Warburg Institute; and Turin: Nino Aragno Editore, 2011), pp. 15–30, at 27–28.

57 Gervase of Tilbury, *Otia imperialia: Recreation for an Emperor*, ed. and trans. S. E. Banks and J. W. Binns (Oxford: Clarendon Press, 2002), Book 2, chapter 25, pp. 526–527. This text is discussed by Anna-Dorothee von den Brincken, "'Quod non vicietur pictura.' Die Sorge um das rechte Bild in der Kartographie," in *Fälschungen im Mittelalter: Internationaler Kongress der Monumenta Germaniae Historica, München 16–19 Sept. 1986* (Hannover: Hahnsche Buchhandlung, 1988), vol. 1, pp. 587–599, at 592–594.

alias testis, cum de suo adicit, partis mendacio totam testimonii seriem decolorat, ut in Decretis, C. tertia, q. .ix., “Pura et simplex.”

It was, then, to satisfy hungry minds and thirsty ears with reliable information that we appended this summary of the natural order and situation of the provinces, as they are distributed through the three parts of the world, so adding to the accuracy of our picture; for we are aware that the very variety of painters has resulted in the production of pictures which depart from the truth of the localities themselves—those pictures which are commonly called *mappae mundi*—since very often the painter, like any kind of witness, mars by the falsity of a part the whole formulation of his evidence, when he adds material of his own, as it says in the Decretum, C. 3 q. 9, “Pure and simple.”

And Fra Paolino Veneto, in his chapter “De mapa mundi” in his *Compendium, seu Satyrica historia rerum gestarum mundi*,⁵⁸ warns: *Quod vero per pictores non vicietur pictura, magna est cautio adhibenda*, “But great caution is to be exercised, lest the map is vitiated by the painters.” Errors by copyists of *mappaemundi* were evidently a widespread and well recognized problem; the author of HM 83 distinguishes himself by focusing on a solution to the problem.

In the second section of his discourse on the purposes of *mappaemundi*, the author of HM 83 addresses the representation of human activities (building, farming, etc.) on maps. In the first section he says that “The habitable land is now just as it was when it was created by God, although some places have been submerged,” but in the second he notes that “the inhabited lands have been changing, and where there were previously deserts, in those same places there is now farming and human dwellings,” so that “it is appropriate to make a new *mappamundi* frequently.” Our author sounds here like a cartographer who works for a governmental Department of Agriculture.

In the third section of his discourse on the functions of maps our author considers ethnography. He speaks of maps that show monstrous peoples in the ‘land of pilgrimage,’ i.e. the Holy Land, and says that he has been to that area and did not see any monstrous races, and again criticizes other mapmakers for

⁵⁸ The text from Fra Paolino Veneto is transcribed and discussed by von den Brincken, “... ut describeretur universus orbis” (see Ch. 4, n. 47), p. 261; and the same author’s “*Quod non vicietur pictura*” (see Ch. 4, n. 47), p. 590.

their errors in this regard.⁵⁹ We do not know of any *mappamundi* that shows monstrous peoples in the Holy Land: indeed, such a map would have to be very large, since on most *mappaemundi* there is not room for more than brief descriptive texts or small images in that region. Nor do we know of a medieval map specifically of the Holy Land that shows monstrous peoples there.⁶⁰ Indeed, near the end of the late twelfth-century epic poem *Herzog Ernst*, the hero brings a few examples of the monstrous peoples to Jerusalem,⁶¹ which tends to confirm that there was no long tradition of monstrous races living in the Holy Land. So the author's source here is mysterious.

Our author then gives an account of the origin of monsters on islands, where he believes they do exist. A woman gives birth to a monstrous female child, and abandons it on a desert island, and a woman bears a male monster and abandons it on the same island, whence a race of monsters was born. This account is alleged to come from a travel narrative, but we have not been able to determine the author's source.⁶² Most other accounts of the origins of monsters are very different. Aristotle and Pliny, for example, hold that Africa

59 Other authors critical of reports of monsters in specific areas include Fra Mauro, who has a legend on his *mappamundi* expressing grave doubt about reports of monsters in Mauritania, see Falchetta, *Fra Mauro's World Map* (see Ch. 4, n. 30), pp. 386–387, *1043; Caspar Vopel, who in a legend off the eastern coast of South America on his world map of 1558 (*Nova et integra universalisque orbis totius ... descriptio*) says that in fact the Spanish have searched the continent from the West, and the Portuguese from the East, and that no cannibals have been found; and Jean de Léry, *Histoire d'un voyage fait en la terre du Bresil, autrement dite Amerique* (La Rochelle: Pour Antoine Chuppin, 1578), chapter 15, pp. 245–246; translated into English in Jean de Léry, *History of a Voyage to the Land of Brazil*, trans. Janet Whatley (Berkeley: University of California Press, 1990), chapter 15, “How the Americans Treat their Prisoners of War,” pp. 126–127.

60 Kenneth Nebenzahl, *Maps of the Holy Lands: Images of Terra Sancta through Two Millenia* (New York: Abbeville Press, 1986); P. D. A. Harvey, *Medieval Maps of the Holy Land* (London: The British Library, 2012).

61 See *The Legend of Duke Ernst*, trans. J. W. Thomas and Carolyn Dussère (Lincoln: University of Nebraska Press, 1979), pp. 125–126.

62 The most similar story we have found—and it is not very similar—is Geoffrey of Monmouth's account of the earliest settling of the British Isles (Albion), according to whom Albina, the daughter of a Greek King, and her sisters murder their husbands and for this crime are set adrift, reach an uninhabited island. The sisters feel lonely and desirous, and are visited by the devil, who copulates with them, and they bear giants who rule the island for hundreds of years. For a summary of the story see Jeffery Jerome Cohen, *Of Giants: Sex, Monsters and the Middle Ages* (Minneapolis: University of Minnesota Press, 1999), pp. 47–50; for discussion see Lisa M. Ruch, “The British Foundation Legend of Albina and her Sisters: Its Sources, Development, and Place in Medieval Literature,” Ph.D. Dissertation, Pennsylvania State University, 2006; and Anke Bernau, “Beginning with Albina: Remem-

produced many monsters because of the shortage of water, which caused different species to meet at water holes and there interbreed.⁶³ Albertus Magnus attributes the production of monsters to problems with the sperm, a superfluity of nutritive fluid in the female, or other problems of impregnation,⁶⁴ while Nicole Oresme attributes monsters to a lack or overabundance of one of the prerequisites to generation.⁶⁵ The anonymous author of the *Rudimentum novitiorum* (f. 59r) cites a text called *De spermate* or *Liber spermatis*, attributed to Galen,⁶⁶ on the generation of monsters, according to which monsters are born when the generative force is weak and allows the planets to influence the nature of a baby. Islands, like distant parts of the world, are separated from the known and familiar, and for that reason are often settings for marvels and monsters,⁶⁷ but we know of no precedent for HM 83's account of this unnamed island as the crucible for the generation of monsters.

bering the Nation," *Exemplaria: A Journal of Theory in Medieval and Renaissance Studies* 21.3 (2009), pp. 247–273.

- 63 Aristotle, *On the Generation of Animals* 746b7–13; Pliny, *Naturalis historia* 8.17.42.
- 64 See Albertus Magnus, *De animalibus*, 18.1.6 and 18.2.3; Albertus Magnus, *De animalibus libri xxvi, nach der Kölner Urschrift*, ed. Hermann Stadler (Münster: Aschendorff, 1916), vol. 2, pp. 1214–1218 and 1224–1226; and Albertus Magnus, *On Animals: A Medieval Summa Zoologica*, trans. Kenneth F. Kitchell Jr., and Irvén Michael Resnick (Baltimore: Johns Hopkins University Press, 1999), vol. 2, pp. 1303–1307 and 1312–1313. For discussion see Luke E. Demaitre and Anthony A. Travill, "Human Embryology and Developments in the Works of Albertus Magnus," in James A. Weisheipl, ed., *Albertus Magnus and the Sciences: Commemorative Essays 1980* (Toronto: Pontifical Institute of Mediaeval Studies, 1979), pp. 405–440, at 434–439.
- 65 See Nicole Oresme, *Nicole Oresme and the Marvels of Nature: A Study of his De causis mirabilium with Critical Edition, Translation and Commentary*, ed. and trans. Bert Hansen (Toronto: Pontifical Institute of Mediaeval Studies, 1985), pp. 228–229.
- 66 On this work attributed to Galen see Outi Merisalo, "Currunt manus, psallunt homoeoteleuta. Transmitting Medical Texts in the Late Middle Ages: The Case of *De Spermate*," in Ivo Volt and Janika Päll, eds. *Quattuor lustra. Papers Celebrating the 20th Anniversary of the Re-establishment of Classical Studies at the University of Tartu* (Tartu: Societas Morgensterniana, 2012) (= Acta Societatis Morgensternianae IV–V), pp. 245–256.
- 67 See for example Francis Dubost, "Insularités imaginaires et récit médiéval: l'insularisation," in Jean-Claude Marimoutou and Jean-Michel Racault, eds., *L'insularité thématique et représentations: actes du colloque international de Saint-Denis de La Réunion, avril 1992* (Paris: L'Harmattan, 1995), pp. 47–57; and Danielle Lecoq, "Les îles aux confins du monde," in Daniel Reig, ed., *Île des merveilles: mirage, miroir, mythe* (Paris: L'Harmattan, 1997), pp. 13–32. For a general discussion of the geography and cartography of monsters from antiquity to the Renaissance see Chet Van Duzer, "Hic sunt dracones: The Geography and Cartography of Monsters," in Asa Mittman and Peter Dendle, eds., *The Ashgate Research*

The author of HM 83 then offers a remarkable explanation for the fact that other cartographers mistakenly placed monstrous peoples in locations other than the few islands on which they had been generated. He says that they mistook the monstrous peoples depicted on the few islands on the first illustrated map (*prime figuralis mappa*), which were in fact scientific illustrations showing where those creatures had developed, for mere decorations, and thus felt free to copy them in other parts of their maps, where those creatures had never lived (still f. 8v):

To later map painters, such monstrous men and other things still more marvelous painted everywhere in all of the islands in the ocean <and> in the edge of the mainland appeared to be a <mere> decoration of maps. Thinking nothing of the falsehood, they painted them in common maps in the circuit of islands in the ocean.

This distinction between scientific and decorative images on maps is extraordinary, and shows our author to have made a very careful study of available *mappaemundi*, considering the sources of the images and the creators' motivations in painting those images. Several decades later, in 1551, Pierre Belon complained about the images of sea monsters on contemporary maps, but his complaint was simply that the images were not naturalistic, and he does not offer such a sophisticated etiology for the incorrect images, suggesting that the artists had imagined the beasts incorrectly based on their misleading names, having never seen them in nature.⁶⁸ Belon's chapter is titled "Qu'on ait grandement abusé en peignant les poissons sur les cartes, & que l'ignorance des hommes soit cause que plusieurs monstres de mer aient esté faulsement portraits sans aucun iugement," that is, "That there has been great abuse in the painting of fish on maps, and that men's ignorance has caused many sea monsters to be falsely portrayed without any judgment." The chapter begins:

L'Euident erreur de plusieurs hommes ignorants l'artifice de nature ne me permet passer outre sans m'esmouuoir, & les toucher de leur

Companion to Monsters and the Monstrous (Farnham, England, and Burlington, VT: Ashgate Variorum, 2012), pp. 387–435.

68 Pierre Belon, *L'histoire naturelle des estranges poissons marins avec la vraie peinture & description du daulphin, & de plusieurs autres de son espece* (Paris: De l'Imprimerie de R. Chaudiere, 1551), Book 1, chapter 30, f. 16v. There is some discussion of this passage in Wes Williams, *Monsters and their Meanings in Early Modern Culture: Mighty Magic* (Oxford and New York: Oxford University Press, 2011), p. 52.

temerité. N'est ce pas une faute digne de reprehension, de les veoir mettre tant de monstres marins en peinture, sans auoir discretion? Inconstants esprits, que ne considerent ils qu'il y a perfection en nature? Voulants donc peindre & représenter les choses naturelles, ne pouez mieuls faire que suyure le naturel. Et si ils ignorent la chose pourquoy la feignent ils? Qui est cause de si grand erreur, sinon leur folie? Qu'on voie les peintures es cartes marines, combien leurs monstres sont esloignez du naturel. O quels estranges poissons marins?

I cannot pass by the evident error of several men ignorant of the artifice of nature without getting upset, and upbraiding them for their temerity. Is not it a reprehensible error, to see them paint so many sea monsters without discretion? Inconstant spirits, who do not consider the perfection there is in nature! Wishing to paint and represent natural things, they could do no better than to follow nature. And if they do not know the thing, why do they feign it? What is the cause of so great an error, if not their lunacy? When one sees the images painted on nautical charts, how far their monsters are from nature! Oh what strange fish!

The differences between the passages about monsters in HM 83 and Belon shed light on the character of our author: he is less rhetorical, certainly, and perhaps we can even say that he is more introverted than Belon.

Many of the monsters on medieval maps were inspired by historical or encyclopedic works, such as Isidore's *Etymologiae*, Orosius's *Historiarum adversum paganos libri vii* and Solinus's *De mirabilibus mundi*, and thus would qualify as scientific according to the division implicit in HM 83. However, there were indeed maps whose monsters were purely decorative, rather than being based on scholarly works. The most impressive example that we know is the mid-fifteenth-century manuscript of Ptolemy's *Geography* in the Biblioteca Nacional de España in Madrid (MS Res. 255), whose maps are decorated with a remarkable number and variety of sea monsters that bear no relation to contemporary scientific texts, and seem to have come from a source like a model book.⁶⁹

In his fourth paragraph on the functions of *mappaemundi*, the author of HM 83 writes:

69 See Chet Van Duzer, "The Sea Monsters in the Madrid Manuscript of Ptolemy's *Geography* (Biblioteca Nacional, MS Res. 255)," *Word & Image* 27.1 (2011), pp. 115–123; and Chet Van Duzer, *Sea Monsters on Medieval and Renaissance Maps* (London: British Library, 2013), pp. 61–65.

Fourth, a *mappamundi* is considered with regard to men ruling over other men, etc. From the beginning, *mappaemundi* were diversely painted from Holy Scripture, chronicles, and pagan cosmography.

The reference to power relations between groups of people points towards the apocalyptic section of the manuscript, in which the relations between Christians and Muslims figure prominently. Our author's concern with the sources of *mappaemundi* again shows his careful analysis of the genre.

One of the many remarkable things the author of HM 83 does on f. 8v is to propose a mythologized early history of cartography. In the first paragraph he says that the first painter of a map (*primus mappae pictor*) placed his toponyms accurately so that the distances between places were indicated correctly, and in the third paragraph, in addressing the question of the monstrous peoples, he says that the painter of the first illustrated map (*prime figuralis mappae pictor*) understood how monsters were generated and painted them on the correct islands. Who was this supremely talented and knowledgeable early creator of *mappaemundi*? We are given no clue. But his primordial map is like Adam and Eve in Paradise before the Fall, perfect and uncorrupted, while later maps mirror the history of humans following their expulsion from Eden, vitiated and in need of a savior, with their toponyms out of place and their monstrous peoples on the wrong islands.

Excerpts from the Section on Astronomy and Geography

Following the section on the Apocalypse (ff. 8v–12v), the author changes perspective entirely, and opens this new section of his work on f. 13r with a diagram of the whole cosmos: the sphere of the earth rising partly out of the sphere of water, which are surrounded by the spheres of air and fire, then the planetary spheres, and the celestial spheres out to the Empyrean. The text on this folio starts to offer an account of the spheres, but is incomplete and need not detain us here. Two brief texts on f. 13v address the relative sizes of the earth, sun, ocean, moon, and the stars, and they do not require transcription and study here.

On f. 14r there is a map that copies the depiction of the world's waterways (see Fig. 4.16 below) from the map on ff. 7v–8r (see Fig. 4.15 below), and adds parallels that define a set of ten *climata*, and the text surrounding the map lists many places and indicates which *climata* they are in. The two columns of the text, which run alongside the northern and southern parts of the map, seem to reflect a geographical division of their contents: the first column, i.e. the text

alongside the northern part of the map (the first paragraph below) includes more places in the north, while the text alongside the southern part of the map (the second paragraph below) includes more places in the central climates, that is, in regions to the south of the places in the first column (though not places in the southern hemisphere). Most of the places in these two lists are in Europe: there are just a few in Asia at the beginning of both lists, and only one place in Africa, *Cepte* (Ceuta), appears in either of the lists. So the emphasis is on the better known parts of the world. Rostock and Wismar, mentioned towards the end of the first list, were, like Lübeck, members of the Hanseatic League; there seems to be some text missing after *wismaria*. In the second list, considerable space is devoted to the Iberian Peninsula, but the reason for this emphasis is not clear.

Amasones insula x tribus Caucasus mons in oriente. Caspias montes Olimpus in macedoniam 7° climate Ethna in cicilia in 4 climate. Rucia extra climata Islandia in fine aquilonaris norwegia extra climata Suecia extra climata Gronlandia circa aquilonem adhuc pagana ignorans evangeliam. Ungaria <magna?> ad huc paga<na> ex quibus exierunt ungari christiani. Dacia in x climate. Bornholm insula intra ix et x climata. Godlandia insula de lubeck 89 miliaribus livonia in asia in 10 climate. Polonia in asia in 9 climate Let<u>ania sub polonia. Ungaria christiana in 7 climate. liptzich in media 8 climate Lubeck in principio novi climate de roma 220 miliaribus Prucia inter 8 et 9 clima partim est asia. Rostig wismaria <...> lucanani ad huc pagani inter ruthenos et suetos qui dicuntur a copmannis de lappen.

Babilonia antiqua in 1° climate circa Eufraten. Babilonia nova in 2° climate circa nilum qui cadit vel verius ascendit in mare magnum per 7 flumina. Babilonia nova et antiqua distant per 36 dietas qui sunt 216 miliaria teutonica. Constantinopolis in fine 6ti climatis. Cecilia in 3° climate. Portugalia in 3° climate. Katalonia in 3° climate. Compostella in 3° climate qua taxatur a viatoribus distare de hamborth 700 miliaribus et totidem de roma. Cepte regnum et 3° climate quod christiani hyspani acquisierunt circa annum christi 1411. Nota castella est regnum et provincia pars hyspanie. Sed Compostella est civitas in qua est cor<p>us san Iacobi in galicia quod etiam est pars hyspanie. Roma in principio 7 climate. Ffrancia in 7 climate et Britannia in fine 7 climate. Anglia in 8 climate et 3100 miliaribus de hamborth. Scotia in 9 cli<mate> in quo etiam hibernia.

The Amazons, the island of the Ten Tribes, and the mountain Caucasus are in the east. The Caspian Mountains <and> Olympus are in Macedonia <in the> seventh climate. Etna in Sicily is in the fourth climate. Russia is outside the climates, Iceland is in the distant north; Norway is outside the climates, Sweden is outside the climates; Greenland is in the north, still pagan and knowing nothing about the Gospel. Greater Hungary is still pagan, <and> from it the Hungarian Christians have departed. Dacia is in the 10th climate. The island of Bornholm sits astride the ninth and tenth climates. The island of Gotland is 89 miles from Lübeck, and Livonia is in Asia in the tenth climate. Poland is in Asia in the ninth climate, and Lithuania is below Poland. Christian Hungary is in the seventh climate. Leipzig is in the middle of the eighth climate. Lübeck is in the beginning of the ninth climate, and is 220 miles from Rome. Prussia sits astride the eighth and ninth climates, and partly in Asia. Rostock Wismar <...>; the Lucanani, still pagans, are between the Russians and the Swedes, and by the copmani (i.e. merchants, cf. Swedish *köpmän*) they are called Lapps.

Ancient Babylonia is in the first climate by the Euphrates. The new Babylon is in the second climate near the Nile, which falls or rather ascends into the Mediterranean through seven channels. The ancient and new Babylonia are separated by a 36-day journey, which is 216 German miles. Constantinople is in the end of the 6th climate. Sicily is in the third climate, Portugal in the third, Catalonia in the third, Santiago de Compostela in the third climate, which travelers estimate to be 700 miles from Hamburg, and the same from Rome. The kingdom of Ceuta is in the third climate, and Spanish Christians took in about the year 1411. Note that Castile is both a kingdom and a province that is part of Spain, but Compostela is a city (in which lies the body of Saint James) in Galicia, which is also a part of Spain. Rome is in the beginning of the seventh climate. France is in the seventh climate and Britain is in the end of the seventh climate. England is in the eighth climate and is 3100 miles from Hamburg. Scotland is in the ninth climate, in which Ireland is also.

On f. 14v there is a map that offers an absolute minimum of geographical details, just the bodies of water of a typical T-O *mappamundi*, but with an extra body of water parallel to and south of the Mediterranean (see Fig. 4.17 below); the surrounding text explains that the extra body of water is the *mare artum* ('narrow sea') or western mouth of the Mediterranean: this separation of the Mediterranean proper and the Strait of Gibraltar into different *climata* is puzzling. On the map are indications of nine climates (the last of which is not numbered), and spread across the map is a table that for each climate gives

elevatio poli artici or elevation of the North Star in each climate, the *dies prolixior* or longest day of each climate, and the width in miles of each climate. The system of climates here is different from that on f. 14r: the system depicted on f. 14r has ten climates, while here he says that modern astronomers do not add any climates beyond the ninth, because night is not distinguished by the setting of the sun in those northern regions. The text above and below the map reads:

Figura hec climatuum astronomorum qui climata distinguunt secundum diversitatem mundi et quod ultra novum clima sol non occidit nec oritur in suis stationibus estivali et hyemali. Ergo novi astronomi non addunt antiquorum climatibus decimum et infra climata quod non cognoscitur ibi nox per solis occasum sed per eius motum in aquilonam plaga<m>.

In hac figura patiatum mare artum in medio tertii climatis et in fine sexti sumatur mare magnum qui hic neglectum est signare

This is a diagram of the climates of the astronomers who divide the climates according to the diversity of the world and because beyond the ninth climate the sun does not set, nor does it rise in its summer and winter stations. Therefore the modern astronomers do not add a tenth climate and beyond those of the ancients, because night is not distinguished there by of the setting of the sun, but by its motion to the northern region.

In this diagram is represented the narrow sea in the middle of the third climate, and at the end of the sixth is included the Mediterranean, which here is not depicted.

The point seems to be that the climates indicated on the map on f. 14r derive from geographical texts, while those on this map on f. 14v derive from astronomers. On f. 15r there is another map with the climates, and the author says that those climates are based on the writings of theologians—and the map indicates the locations where the Apostles preached. So these three maps have three different systems of climates.

The last part of the geographical material in HM 83 that we will transcribe and translate is the summary of world history, with an emphasis on the Last Days, on f. 16r. In this narrative, most of the stages of the Apocalypse are described much as they are illustrated and described in the Apocalyptic section of the manuscript (these connections are indicated in the footnotes below), but the correspondence between the narrative here and that in the Apocalyptic section is certainly not perfect. Moreover, there are significant differences in emphasis between the narrative on f. 16r and in the treatise on the

Apocalypse. In the narrative on f. 16r, the author tells how Antichrist will conquer people through his four-fold method (which corresponds with events depicted in the map on f. 10v), then how Enoch and Elijah will preach against Gog and then rise to Heaven. The map on f. 11r portrays a thorough victory by Christ, with his banner spread over the whole world, with no mention of Enoch and Elijah (they appear in the map on f. 10v, but the text on that folio does not mention them either). Moreover, while the narrative on f. 16r then describes a battle between Christ and Antichrist in the sky above the Mount of Olives, and the map on f. 11v shows the sky above the Mount of Olives, the map on that folio does not depict such a battle, nor does the text there describe it; instead, the focus is on the Last Judgment and the rising of the saved with Jesus and the Apostles, and the descent of the damned into Hell. These differences may indicate that the author was still refining his ideas about the Last Days, or that what we have in HM 83 is an abbreviated version of a fuller account the author had written, and that the process of abbreviation resulted in different emphases in the two different accounts (i.e. that in ff. 8v–11r and that on f. 16r).

There are some unusual and apparently original features in this account of the Last Days. In pseudo-Methodius's influential account of the Last Roman Emperor, who was to lead the fight against Islam,⁷⁰ the Last Emperor lays his crown on the Cross on Golgotha, and then the Cross and crown together are raised to Heaven,⁷¹ while in the narrative on f. 16r in HM 83, the Last Emperor places his crown directly on Jesus's head, "recognizing that that crown is his, and always was his." This is a remarkable politicization of Jesus's reign on earth. As the same time, the author makes absolutely no attempt to connect the Last Roman Emperor with any historical figure, and thus avoids politicizing that figure—something often done by other authors. Another unusual feature of

70 On the idea of the Last Emperor see Marjorie Reeves, "Joachimist Influences on the Idea of a Last World Emperor," *Traditio* 17 (1961), pp. 323–370; Marjorie Reeves, "The Worst Antichrist and the Last Emperor," in her *The Influence of Prophecy in the Later Middle Ages: A Study in Joachimism* (Oxford: Clarendon Press, 1969), pp. 306–319; Paul J. Alexander, "The Medieval Legend of the Last Roman Emperor and Its Messianic Origin," *Journal of the Warburg and Courtauld Institutes* 41 (1978), pp. 1–15; Gerrit J. Reinink, "Pseudo-Methodius und die Legende vom römischen Endkaiser," in Werner Verbeke, Daniel Verhelst, and Andries Welkenhuysen, eds., *The Use and Abuse of Eschatology in the Middle Ages* (Leuven: Leuven University Press, 1988), pp. 82–111; and Hannes Möhring, *Der Weltkaiser der Endzeit: Entstehung, Wandel und Wirkung einer tausendjährigen Weissagung* (Stuttgart: Thorbecke, 2000).

71 See Pseudo-Methodius, *Apocalypse; An Alexandrian World Chronicle*, ed. and trans. Benjamin Garstad (Cambridge, MA: Harvard University Press, 2012), chapter 14, pp. 64–65 and 132–135.

this narrative is that the author says that the reign of Antichrist will be a thousand years, which of course is the duration usually ascribed to the reign of Christ (Revelation 20:1–6), and in fact Revelation 13:5 was widely interpreted as indicating that the reign of Antichrist will be 42 months.⁷² Also, at the end of the narrative the author says that Christ's reign will be 47 years. The ascription of a 1000 year reign to Antichrist could be taken as an instance of Antichrist's 'imitation' of Christ, but the shortening of Christ's reign from 1000 to 47 years, in the face of scriptural authority for the 1000 year figure, is bold indeed. It is noteworthy that the narrative on f. 16r does not include the Resurrection; there is more room on the folio, but there is no way to know whether perhaps the scribe simply did not copy this material, or whether the Resurrection was omitted to create more of a focus on the 'high level' actors in the Apocalyptic drama.

The chronology of this summary of the world's history bears examination. The author says that Muhammad began his career in the year 639—the source of this non-traditional date for the beginning of Muhammad's career is not clear—and that his sect would last 931 years, i.e. to the year 1570, when the Last Roman Emperor would put an end to Islam (and 1570 is the end date of the apocalyptic map on f. 9v, which shows Islam spread throughout the world). The Last Roman Emperor then comes to Jerusalem and gives his crown to Christ, and in that moment, the Roman Empire is said to end. So the Roman Empire is to end in 1570, and the author says that the decline of the Empire would last 931 years, so the decline began in the year 639, i.e. exactly when Muhammad began his activities, well after the year 476, the traditional date of the fall of the Roman Empire.⁷³ The author's setting aside of this traditional date in favor of one based on the chronology of Islam clearly indicates his focus on religion. He says that the Roman Empire was powerful and stable for 639 years, which puts the beginning of that period at the year zero, the year of the birth of Christ—so that what is purportedly a chronology of the Roman Empire is in fact based on religion. Finally the author says that the period when Rome was rising lasted 750 years, which puts the founding of the city at 750 BC. Although 753 BC is the most commonly cited date for the founding of Rome,

72 For assertions that the reign of Antichrist would be three and a half years see for example St. Augustine, *De civitate Dei* 20.23; and St. Jerome, *Commentariorum in Daniele libri III*, ed. F. Glorie, in Jerome's *Opera* (Turnhout: Brepols, 1958-) (= Corpus Christianorum, Series Latina, vol. 75A), p. 849 (2.7.25c).

73 See Brian Croke, "A.D. 476: The Manufacture of a Turning Point," *Chiron* 13 (1983), pp. 81–119, reprinted in his *Christian Chronicles and Byzantine History, 5th–6th Centuries* (Aldershot, Hampshire, Great Britain: Variorum; Brookfield, VT: Ashgate 1992), pp. 81–119; and Giuseppe Zecchini, "Il 476 nella storiografia tardoantica," *Aevum* 59 (1985), pp. 3–23.

Polybius and Diodorus, for example, date the founding of the city to 750/751.⁷⁴ There are numerous grammatical errors in the Latin:

Epilogus totius perituri mundi qui habet tres partes, prima pars terminatur diluvio, 2a pars est duratio babilonie, 3a pars duratio Rome. In qua parte nos sumus hodie quod Roma ad huc presento est. Alie due dudum transierunt et cum dicitur hodie babilonia stat de nova intelligendum est, non de antique. Roma habet tres partes secundum hec Crevit statit et decrescit. Prima pars est crementum et erat 750 annorum, in tot annis crevit a minimo usque ad maximum. Secunda pars est plenitudo et status et erat 639 annorum tot annis imperavit toti mundo. Tertia pars est decrementum et discessio et etiam 931 annorum tot annis decrescit donec nichil sit sicut nichil fuit. Circa primam <partem> natus est Jesus verus Christus. In totali fine Rome nascitur Gog falsus Christus et apparebit in 30 annis prius Rome totalem cassationem. Anno nativitatis Jesu Christi 639 Machometus incepit Romanum imperium cassare et ab illo anno usque in hunc 1488 successive abstraxit quasi totum mundum preter hanc quartam in quam nos sumus.⁷⁵ Quantum Romanorum imperator hodie habeat videmus. Et quando Machometus totum mundum subiciet tunc dominabitur in plena postestate 56 annis in quibus 656 annis Roma nihil habet nisi tantum occultum jus sine omni potestate.⁷⁶ In fine illorum 56 annorum ultimus imperator Romanorum vel per illos absconditus vel nominatus a christianis oppressibus electus exsurgit cum omnibus christianis et Jesu Christo adiutore delebit totam sectam machometicam qui duravit 931 annis.⁷⁷ Quibus deletis imperator

74 Dionysius of Halicarnassus indicates that the Roman Empire lasted from 751 BC to 7 BC, about the period that the author of HM 83 ascribes to the rising of the state to power. See Dionysius of Halicarnassus, *The Roman Antiquities*, trans. Ernest Cary (Cambridge, MA: Harvard University Press; and London: W. Heinemann, 1937–1950), vol. 1, p. 11 (1.3.3–4). It is Dionysius who indicates that Polybius said that the city was founded in 750 BC.

75 See the map on f. 9r, which shows the world from the year 639 to 1514, and shows Europe under the control of the Roman Emperor and the Pope, while much of the rest of the world has fallen to Islam (see Fig. 5.3).

76 See the map on f. 9v, which shows the world from the year 1514 to 1570 (56 years), on which the sword of Muhammad dominates the whole earth (see Fig. 5.5).

77 It was said above that Muhammad began to attack the Roman Empire in the year 639, and adding 931 and 639 we get 1570, and 1570 is the last year represented on the map on f. 9v, which shows the sword of Muhammad controlling the world, and is the first year represented on the map on f. 10r, which shows the increase of Antichrist—and the text here mentions the birth of Antichrist momentarily. Incidentally two ninth-century Islamic

Romanorum cesar ultimus veniet Jerusalem et offert ibi super unam altarem coronam romani regni domino Iesu christo recognoscens illam coronam sui esse et semper fuisse. Et in illa hora qua illa corona offertur expirat Romanum imperium totaliter. In eadem hora verum dicitur: Nunc natus est Gog antichristus sed nemo noscit eum. Ab hora eadem erit regnum Christianorum per totum mundum per 30 annos per 10 reges qui maiorem laborem fecerunt in delendo sectam machometicam. Et gog antichristus educatur et crescit.

Circa finem illorum 30 annorum illi 10 reges incipient litigare quis illorum sit caput omnium. Et apparebit gog antichristus⁷⁸ et subiciet sibi primo 36 reges inde alios 7 et veniet in Jerusalem et dicet se esse verum Christum et illam coronam sibi pertinere, quam sibi ut suam imponet et dicet Jesum esse deceptorem et nequaquam esse Christum. Habet suum regnum initium medium et finem. Initium ipsius gog antichristus 30 annorum erit per quod tempus emittet suos nuntios per totum mundum etiam ad insulas maris oceani qui ducatu spiritus maligni cito venient et probatos tam paucos ut quasi omnes decipiant (i.e. decipiet) quadruplici modo⁷⁹ scilicet Crudelitate per tormentorum illationem etc. superat car-

authors, al-Kindi and Abu Ma'shar al-Balkhi, had made a different estimate of the maximum duration of Islam, namely that it could not last more than 693 years, and this estimate was repeated by Roger Bacon and (from him) by Pierre d'Ailly. See Yahya J. Michot, "Ibn Taymiyya on Astrology: Annotated Translation of Three Fatwas," *Journal of Islamic Studies* 11.2 (2000), pp. 147–208, at 185–187; Pauline Moffitt Watts, "Prophecy and Discovery: On the Spiritual Origins of Christopher Columbus's 'Enterprise of the Indies,'" *American Historical Review* 90.1 (1985), pp. 73–102, at 88–89; Roger Bacon, *The 'Opus majus' of Roger Bacon*, ed. John H. Bridges (Oxford: Williams and Norgate, 1897), vol. 1, p. 266; and Roger Bacon, *The Opus majus of Roger Bacon*, trans. Robert Belle Burke (Philadelphia: University of Pennsylvania Press; London: H. Milford, Oxford University Press, 1928), p. 287. Also see Pierre d'Ailly, *Tractatus de legibus et sectis contra supersticiosos astronomos* ([Rouen]: [Guillaume LeTalleur], 1489), chapter 4, argument 5.

78 The fact that Antichrist begins his activities when he is thirty years old mimics Jesus's beginning his public ministry when he was thirty (see Luke 3:23), and this 'imitation' is a traditional element of the life of Antichrist.

79 See the map on f. 10v, which shows the world from 1606 to 1660, and reveals through symbolic geography the four horns of Antichrist by which he will deceive the people (see Fig. 5.7). For discussion of the source of the four-horn symbolism here see our analysis of the map on f. 10v. As we will show in our discussion of that map, this symbolic interpretation of the four horns of Antichrist comes from Hugh Ripelin of Strasbourg's *Compendium theologicæ veritatis* 7.9, published in Albertus Magnus, *D. Alberti Magni Ratisbonensis episcopi ordinis Praedicatorum Opera omnia*, ed. A. Borgnet (Paris: apud Ludovicum Vivès, 1890–95), vol. 34, pp. 1–306, at 242–243.

nales seipsos amantes. Dolositate per munerum collationem etc. Decipient (i.e. decipiet) carnales avaros. Caliditate per divinie scripture falsam expositionem etc. decipiet inflatos falsa scientia. Sceleritate mentite deitatis per miraculorum operationem qua superat ypocritas seipsos sanctificantes et justificantes. Medium quoque tenet totum mundum in plena potestate est m annorum. Pro illo tempore omnes Jesu Christi confessores sunt in heremo (i.e. eremo) ab antichristi confessoribus incogniti. Tantum enoch et helias audent venire ex paradiso et contra gog predicare a termino mundi ad gog presentiam in Jerusalem⁸⁰ ubi eos occidet qui manebunt insepulti per m diem tunc resurgent et ascendent in celum cunctis videntibus. Et tunc ne cum tali facto superent,⁸¹ vadit super montem oliveti promittens se ascensurum in caelum post illos et ductu dyaboli ascendit in aerem ubi obviabit ei jesus verus christus et occidit eum et cadit cadaver in rupturas monte oliveti quae ibi fiunt quando gog inde pedes elevat⁸² et tunc 12 tribus Israel qui ad gog venerunt tanquam suum Christum diu expectatum convertentur ad verum Christum similiter omnes alii. Et incipiet regnum Jesum Christi per totum 47 annis

80 Enoch and Elijah are not mentioned by name in the Book of Revelation, but they are traditionally identified with the two witnesses chosen to refute the errors of Antichrist (Revelation 11:3–12), particularly as the return of both prophets is predicted in other books of the Bible: see Malachi 4:5, Ecclesiasticus 48:10, Matthew 17:11, and Ecclesiasticus 44:16 (this last on Enoch). On the role of Enoch and Elijah in the Last Days see Hugh Ripelin of Strasbourg's *Compendium theologiae veritatis* 7.12, published in Albertus Magnus, *Opera omnia* (see Ch. 4, n. 79), vol. 34, p. 244. The cycle of illustration of the play *Jour du Jugement* in the fourteenth-century manuscript in Besançon, Bibliothèque Municipale, MS 579, contains a particularly large number of images of the events involving Enoch and Elijah: see Richard K. Emmerson, "Visualizing Performance: The Miniatures of the Besançon MS 579 *Jour du Jugement*," *Exemplaria* 11.2 (1999) pp. 245–284; and Karlyn Marie Griffith, "Illustrating *Antichrist and the Day of Judgment* in the Eighty-Nine Miniatures of Besançon, Bibliothèque Municipale MS 579," MA Thesis, Florida State University, 2008, which reproduces the miniatures in the manuscript, and is available at <<http://diginole.lib.fsu.edu/etd/3956/>>.

81 Given the general correspondence between the narrative here and the sequence of events in the apocalyptic section of the manuscript, it is here that we would expect to have events corresponding to those depicted in the map on f. 11r, that is, the triumph of Christ throughout the earth, and the flattening of the earth to smoothness, as depicted in the smaller map at the bottom of f. 11r (see Fig. 5.8)—but there are no such corresponding events. It is tempting to think that this significant difference between the two narratives indicates that the author continued to revise his work.

82 The topography described here is very similar to that in the map that shows the Last Judgment on f. 11v, but Antichrist is not mentioned in the text on that folio.

quibus finitis omnes beati homines semper sunt parati et exspectant regnum quo mundus dominatur. Impii non credent sicut iis inire finem mundi.

The epilogue of the whole doomed world, which has three parts: the first ended with the Flood, the second coincided with Babylon, and the third with Rome, in which part we now are, because Rome still exists. The other two passed long ago, and that which today is called Babylon is the new one, and must not be understood as the ancient one. Rome has three parts, and they are: it grew, it was stable, and it decreased. The first part is its growth, and it lasted 750 years. Throughout all of these years it grew from minimum to maximum. The second part was its fullness and stability, and it was 639 years, for that period it ruled the whole world. The third part was its decline and division, and indeed for 931 years it decreased until it was nothing, just as it had been nothing originally. During the first <part> Jesus the true Christ was born. At the very end of Rome, Gog the false Christ is born, and he will appear in the thirty years before the complete fall of Rome. In the year 639 after the birth of Christ, Muhammad began to destroy the Roman Empire, and from year until this year of 1488, step by step he conquered the whole world except this quarter in which we are now, which we see the Roman emperor holds today.⁸³ And when Muhammad will control the whole world then he will rule in full power for 56 years, during which 56 years Rome has nothing except for a hidden tradition without any power.⁸⁴ At the end of those 56 years, the last Roman emperor, either hidden or named by them, is elected by the oppressed Christians and rises together with all Christians, and with the help of Jesus Christ will destroy the whole Muhammadan sect, which lasted 931 years.⁸⁵ When it is destroyed, the last Roman emperor will

83 See the map on f. 9r, which shows the world from the year 639 to 1514, and shows Europe under the control of the Roman Emperor and the Pope, while much of the rest of the world has fallen to Islam (see Fig. 5.3).

84 See the map on f. 9v, which shows the world from the year 1514 to 1570 (56 years), on which the sword of Muhammad dominates the whole earth (see Fig. 5.5).

85 It was said above that Muhammad began to attack the Roman Empire in the year 639, and adding 931 and 639 we get 1570, and 1570 is the last year represented on the map on f. 9v, which shows the sword of Muhammad controlling the world, and is the first year represented on the map on f. 10r, which shows the increase of Antichrist—and the text here mentions the birth of Antichrist momentarily. Incidentally two ninth-century Islamic authors, al-Kindi and Abu Ma'shar al-Balkhi, had made a different estimate of the maximum duration of Islam, namely that it could not last more than 693 years, and this

come to Jerusalem and there offer on one altar the crown of the Roman kingdom to Lord Jesus Christ, recognizing that that crown is his, and always was his. And in that very moment when that crown is offered, the Roman Empire expires completely. In the same moment, it will be truthfully said, "Now Gog Antichrist is born," but nobody recognizes him. From that same moment, the kingdom of Christians will exist throughout the whole world for thirty years through ten kings who performed a large task in destroying the Muhammadan sect. And Gog Antichrist is raised and grows.⁸⁶

Around the end of those thirty years, those ten kings will begin to quarrel about which of them is the leader of all of them. And Gog Antichrist will appear⁸⁷ and he will subject to himself first thirty-six kings, and then seven others, and he will come to Jerusalem and say that he is the true Christ, and that that crown is his, which he will put it on his head as his own, and he will say that Jesus is a deceiver, and not at all Christ. His reign has a beginning, middle, and end. The beginning <of the reign> of Gog Antichrist will be a thousand years, during which time he will send his messengers throughout the whole world, even to the islands of the ocean, which through the leadership of an evil spirit will quickly come. The loyal are so few that he will deceive almost everyone by a four-fold method.⁸⁸ That is, by cruelty through the use of tortures, etc., he

estimate was repeated by Roger Bacon and (from him) by Pierre d'Ailly. See Yahya J. Michot, "Ibn Taymiyya on Astrology: Annotated Translation of Three Fatwas," *Journal of Islamic Studies* 11.2 (2000), pp. 147–208, at 185–187; Pauline Moffitt Watts, "Prophecy and Discovery: On the Spiritual Origins of Christopher Columbus's 'Enterprise of the Indies,'" *American Historical Review* 90.1 (1985), pp. 73–102, at 88–89; Roger Bacon, *The 'Opus majus' of Roger Bacon*, ed. John H. Bridges (Oxford: Williams and Norgate, 1897), vol. 1, p. 266; and Roger Bacon, *The Opus majus of Roger Bacon*, trans. Robert Belle Burke (Philadelphia: University of Pennsylvania Press; London: H. Milford, Oxford University Press, 1928), p. 287. Also see Pierre d'Ailly, *Tractatus de legibus et sectis contra superstitiosos astronomos* ([Rouen]: [Guillaume LeTalleur], 1489), chapter 4, argument 5.

- 86 The idea that Antichrist was not known during his youth was traditional: see St. John of Damascus, *An Exact Exposition of the Orthodox Faith*, Book 4, chapter 26, in Saint John of Damascus, *Writings* (New York: Fathers of the Church, 1958) (= The Fathers of the Church, A New Translation, vol. 37), p. 400: he "is brought up unnoticed."
- 87 The fact that Antichrist begins his activities when he is thirty years old mimics Jesus's beginning his public ministry when he was thirty (see Luke 3:23), and this 'imitation' is a traditional element of the life of Antichrist.
- 88 See the map on f. 10v, which shows the world from 1606 to 1660, and reveals through symbolic geography the four horns of Antichrist by which he will deceive the people (see Fig. 5.7). As we will show in our discussion of that map, this symbolic interpretation of the

conquers the carnal people who love themselves; by deceitfulness, through the gathering of gifts, etc., he will deceive the greedy; by cunning, through a false interpretation of the divine scriptures, etc., he will deceive those puffed up with false knowledge; by the wickedness of imitating the deity, through the performance of miracles, by which he conquers hypocrites who sanctify and justify themselves. In the middle of his rule he holds the world in full power for a thousand years. During that time, all of those who accept Jesus Christ are in the desert, unknown to those who accept Antichrist. Only Enoch and Elijah will dare to come out of Paradise and preach against Gog from the end of the world until Gog is present in Jerusalem,⁸⁹ where he (Gog) will kill those who will remain unburied for a thousand days, and then they will rise again and ascend into Heaven, in the sight of all. And then lest they (Enoch and Elijah) triumph through this deed,⁹⁰ he (Gog) will arrive above the Mount of Olives, promising that he will ascend into Heaven after them, and being led by the Devil, he ascends into the air, where the true Jesus Christ will meet him and kill

four horns of Antichrist comes from Hugh Ripelin of Strasbourg's *Compendium theologiae veritatis* 7.9, published in Albertus Magnus, *D. Alberti Magni Ratisbonensis episcopi ordinis Praedicatorum Opera omnia*, ed. A. Borgnet (Paris: apud Ludovicum Vivès, 1890–95), vol. 34, pp. 1–306, at 242–243.

89 Enoch and Elijah are not mentioned by name in the Book of Revelation, but they are traditionally identified with the two witnesses chosen to refute the errors of Antichrist (Revelation 11:3–12), particularly as the return of both prophets is predicted in other books of the Bible: see Malachi 4:5, Ecclesiasticus 48:10, Matthew 17:11, and Ecclesiasticus 44:16 (this last on Enoch). On the role of Enoch and Elijah in the Last Days see Hugh Ripelin of Strasbourg's *Compendium theologiae veritatis* 7.12, published in Albertus Magnus, *Opera omnia* (see Ch. 4, n. 88), vol. 34, pp. 1–306, at 244. The cycle of illustration of the play *Jour du Jugement* in the fourteenth-century manuscript Besançon, Bibliothèque Municipale, MS 579, contains a particularly large number of images of the events involving Enoch and Elijah: see Richard K. Emmerson, "Visualizing Performance: The Miniatures of the Besançon MS 579 *Jour du Jugement*," *Exemplaria* 11.2 (1999) pp. 245–284; and Karlyn Marie Griffith, "Illustrating *Antichrist and the Day of Judgment* in the Eighty-Nine Miniatures of Besançon, Bibliothèque Municipale MS 579," MA Thesis, Florida State University, 2008, which reproduces the miniatures in the manuscript, and is available at <<http://diginole.lib.fsu.edu/etd/3956/>>.

90 Given the general correspondence between the narrative here and the sequence of events in the apocalyptic section of the manuscript, it is here that we would expect to have events corresponding to those depicted in the map on f. 11r, that is, the triumph of Christ throughout the earth, and the flattening of the earth to smoothness, as depicted in the smaller map at the bottom of f. 11r—but there are no such corresponding events. It is tempting to think that this significant difference between the two narratives indicates that the author continued to revise his work.

him, and his body will fall into the ruptures of the Mount of Olives, which were created there when Gog raised his feet from that point.⁹¹ And then the twelve tribes of Israel who had come to Gog as if to their long-awaited Christ will be converted to the true Christ, and similarly all the others. And the reign of Jesus Christ will begin for forty-seven years in a row, and when that time is over, all of the blessed men are always ready and expect the kingdom by which the world will be ruled. The impious will not believe that the end of the world will come for them.

This summary of the Last Days near the end of the astronomical and geographical section of HM 83 (ff. 13r–18r) makes no explicit reference to the earlier Apocalyptic treatise (ff. 8v–12v), and thus, unfortunately, we have no information about the author's conception of the relationship between them, or why the summary of the Last Days was thought necessary.

Links with the *Rudimentum novitiorum*

In 1475, about a decade before the composition of the works in HM 83, Lucas Brandis⁹² printed in Lübeck the *Rudimentum novitiorum* (Handbook for Beginners), a universal history that we have mentioned several times previously.⁹³ This was one of the first books printed in the city,⁹⁴ and contains the first printed edition of Burchard of Mount Sion's *Descriptio Terrae Sanctae*, which occupies ff. 162r–188r, and also contains two maps that have an important

91 The topography described here is very similar to that in the map that shows the Last Judgment on f. 11v (see Fig. 5.9), but Antichrist is not mentioned in the text on that folio.

92 Ursula Altmann, "Die Leistungen der Drucker mit Namen Brandis im Rahmen der Buchgeschichte des 15. Jahrhunderts," Dissertation, Humboldt-Universität Berlin, 1974; and Dieter Lohmeier, "Brandis, Lucas: geb. vor 1450 Delitzsch (Sachsen), gest. nach 1500; Buchdrucker," in Olaf Klose and Eva Rudolph, eds., *Biographisches Lexikon für Schleswig-Holstein und Lübeck* (Neumuenster: Wachholtz, 1970–), vol. 10, pp. 53–56.

93 Andrea Worm, "Rudimentum Novitiorum," in Graeme Dunphy, ed., *Encyclopedia of the Medieval Chronicle* (Leiden: Brill, 2010), vol. 2, pp. 1304–1307; there is some good discussion of the 1475 Latin edition in an article that focuses on the later French translation, namely Edith A. Wright, "La Mer des Hystoires, Paris 1488," *Boston Public Library Quarterly* 11 (1959), pp. 59–74.

94 Gustav Kohfeldt, "Zur Druckgeschichte des Lübecker Rudimentum Novitiorum vom Jahre 1475," *Zentralblatt für Bibliothekswesen* 24 (1907), pp. 26–30; Dieter Lohmeier, "Die Frühzeit des Buchdrucks in Lübeck," in Alken Bruns and Dieter Lohmeier, eds., *Die Lübecker Buchdrucker im 15. und 16. Jahrhundert. Buchdruck für den Ostseeraum* (Heide in Holstein: Boyens, 1994), pp. 11–53.

place in the history of cartography. The first is a world map (ff. 85v–86r) that stands at the beginning of a geographical treatise (ff. 87r–117r) based in part on Isidore and Bartholomaeus Anglicus.⁹⁵ This *mappamundi* is the first detailed printed world map,⁹⁶ and is made in a style similar to that of an early printed *mappamundi* that survives in just a fragment,⁹⁷ and to that of the somewhat later printed maps of Hans Rüst (c. 1480) and Hans Sporer (c. 1480–1500).⁹⁸ There is also a map of the Holy Land (ff. 174v–175r) at the beginning of Burchard's description of the Holy Land, very similar in style to the world map, with each named locality represented by a hill.⁹⁹

The combination of the *Rudimentum novitiorum*'s geographical treatise, maps, interest in the Holy Land, and production in Lübeck suggest the possibility of a connection with HM 83. We have seen above some important

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- 95 On the dependence of the geographical treatise in the *Rudimentum novitiorum* on Bartholomaeus Anglicus see Anna Dorothea von den Brincken, "Universalkartographie und geographische Schulkenntnisse im Inkunabelzeitalter (Unter besonderer Berücksichtigung des 'Rudimentum Noviciorum' und Hartmann Schedels)," in Bernd Moeller, Hans Patze, and Karl Stackmann, eds., *Studien zum städtischen Bildungswesen des späten Mittelalters und der frühen Neuzeit* (Göttingen: Vandenhoeck & Ruprecht, 1983) (= Abhandlungen der Akademie der Wissenschaften in Göttingen, Philologisch-Historische Klasse, 3. Folge, Nr. 137, 1983), pp. 389–429, at 406–407; and Michael Herkenhoff, "Das *Rudimentum novitiorum* (1475)," in *Die Darstellung außereuropäischer Welten in Drucken deutscher Offizinen des 15. Jahrhunderts* (Berlin: Akademie Verlag, 1996), pp. 100–111, at 106–107. Herkenhoff also says (p. 106) that the descriptions of some of the islands and rivers in the *Rudimentum novitiorum* come from Isidore.
- 96 The earliest surviving printed map is a small schematic *mappamundi* printed in the 1472 Augsburg edition of Isidore's *Etymologiae*: see Tony Campbell, *The Earliest Printed Maps, 1472–1500* (London: British Library, 1987), p. 108 and Fig. 7. For discussion of the world map in the *Rudimentum novitiorum* see Campbell, *The Earliest Printed Maps*, pp. 144–145 with Fig. 26; and Wesley A. Brown, *The World Image Expressed in the Rudimentum novitiorum* (Washington, DC: Geography and Map Division, Library of Congress, 2000).
- 97 On the fragmentary printed *mappamundi* see Campbell, *The Earliest Printed Maps* (see Ch. 4, n. 96), p. 216; and Margriet Hoogvliet, *Pictura et scriptura: textes, images et herméneutiques des Mappae mundi, XIIIe-XVIIe siècles* (Turnhout: Brepols, 2007), p. 212.
- 98 On Rüst and Spörer's maps see Leo Bagrow, "Rüst's and Sporer's World Maps," *Imago Mundi* 7 (1950), pp. 32–36; and Campbell, *The Earliest Printed Maps* (see Ch. 4, n. 96), pp. 79–84 with figs. 29 and 30.
- 99 On the treatise on the Holy Land in the *Rudimentum* see Michael Herkenhoff, "Das Heilige Land im *Rudimentum novitiorum* (1475)," in his *Die Darstellung außereuropäischer Welten* (see Ch. 4, n. 95), pp. 147–156. On the map of the Holy Land in the *Rudimentum* see Campbell, *The Earliest Printed Maps* (see Ch. 4, n. 96), p. 146 with fig. 61; Nebenzahl, *Maps of the Holy Lands* (see Ch. 4, n. 60), pp. 60–62; and Harvey, *Medieval Maps of the Holy Land* (see Ch. 4, n. 60), pp. 146–147.

differences between the *Rudimentum* and HM 83: the authors' descriptions of the purposes of the maps in the two works (*Rudimentum*, f. 87r; HM 83, f. 8v) are very different, as are their accounts of the creation of monsters (*Rudimentum*, f. 59r; HM 83, f. 8v). The tones of the works are also different, and one may find other specific differences between them, cases in which it is clear that the author of HM 83 was not following the earlier work. For example, the description of Babylon in the *Rudimentum* (ff. 88r–88v) comes straight from Bartholomaeus Anglicus 15.22, whereas HM 83 has a few different passages on Babylon (ff. 1r, 1v, 5v, and 12v), the first of which comes from Rothelin Continuation of the History of William of Tyre, and none of which bears any relation to the text from Bartholomaeus.

However, there are some similarities between the two works that make it seem likely that the author of HM 83 was familiar with the *Rudimentum*. First, the description of the three parts of the world on HM 83, f. 1r, comes from Bartholomaeus Anglicus 15.1, as shown above, just like the corresponding passage in the *Rudimentum* (f. 87r). It seems unlikely that two authors in the same city about a decade apart would use the same source for their descriptions of the world unless there was some influence of one on the other. Also, in both books there are complaints about how a lack of space (*artitudo*) on maps can cause problems with place names. As we saw above, the author of HM 83 writes (f. 8v):

... tamen successores successive valde transposuerunt situm et distantiam coacti artitudine loci in mappa figurali ubi etiam unum nomen loci in extenso scriptum repellit aliud ad extraneam distantiam. Propter quod ego decrevi perfecta nomina locorum <non?> scribere ad <contrarium?> precedentem et in figura principia nominum figurare et <tamen?> artitudo in figura non permisit nomina loca propter situm ut videtur in figura.

... yet <his> successors, one after another, significantly transposed the places and distances, forced by the narrowness of space in the illustrated map, where even one place name written in full would force another to an incorrect location. Because of this I decided <not?> to write the whole names of places each opposite to the preceding <one?>, and in the map to write just the beginnings of the names, so that the narrowness in the map will not restrict the names and places because of their position, as may be seen in the map.

The author of the *Rudimentum* writes (f. 87r): *Presens tamen spera non plene omnium nominum, terrarum, regnorum ac regionum propter artitudinem folii fuit capax*, “The present map could not accommodate all of the names, lands, kingdoms and regions because of the narrowness of the page.” There is a similar complaint on the map of the Holy Land in book printed by Lucas Brandis a few years later, the *Prologus Arminensis in mappam Terraesanctae* (Lübeck: Lucas Brandis, ca. 1478), ff. [11]v-[12]r:¹⁰⁰ *Nec plica libri dorsea et folii artitudo sinunt in hac arte impressoria unumquoque castellum directissime suo comprehendatur punctuali locello*, “But in this printer’s art, the inner gutter of the book and the narrowness of the page do not allow each town to be included in its exact location.”

Also, both the *Rudimentum novitiorum* and HM 83 mention the somewhat unusual place name Vinlandia, i.e. Finland.¹⁰¹ in the *Rudimentum* it appears on the world map and is described on f. 102v, and in HM 83 it is mentioned on f. 2v.¹⁰² The chapter on Vinlandia in the *Rudimentum* is copied from Bartholomaeus Anglicus 15.172; but while the author of HM 83 made use of Bartholomaeus elsewhere, his text on Finland comes from a different source that we have not been able to identify. The presence of this unusual place name in two works produced in the same city about a decade apart seems to suggest that the author of HM 83 had consulted the *Rudimentum*, though, as his purposes were rather different with the work he had in mind, he made little use of it.

100 On the map of the Holy Land in the *Prologus Arminensis* see Campbell, *The Earliest Printed Maps* (see Ch. 4, n. 96), p. 121 with fig. 60; Michael Herkenhoff, “Der Prologus Arminensis (ca. 1478),” in his *Der Darstellung aussereuropäischer Welten* (see Ch. 4, n. 95), pp. 156–164; and Harvey, *Medieval Maps of the Holy Land* (see Ch. 4, n. 60), p. 147.

101 For the identification of Vinlandia as Finland see Fridtjof Nansen, *In Northern Mists: Arctic Exploration in Early Times*, trans. Arthur G. Chater (London: W. Heinemann, 1911), vol. 2, pp. 31–32. It is not related to the Vinland of the Norse discoveries in the New World: see Campbell, *The Earliest Printed Maps* (see Ch. 4, n. 96), p. 145.

102 The text in HM 83, f. 2v runs: *Vinlandia que habet extensum spacium, in quibus omnibus degunt christiani specialis ydyomatis, quod extenditur in livoniam*, “Finland, which has much space, in all of which live Christians <who use> special languages, and it extends to Livonia [on the eastern Baltic].” The section about islands on f. 2v, which includes this passage about Vinlandia, is transcribed in Axel Anthon Bjørnbo, “Adam af Bremens Nordensopfattelse,” *Aarbøger for Nordisk Oldkyndighed og Historie* 24.2 (1909), pp. 120–244, at 240–241.

Early Thematic Mapping

In the examination that will follow of the maps in the geographical treatise in HM 83, we will argue that those maps are the earliest set of maps conceived as thematic maps in accordance with a modern understanding of that genre. Arthur Robinson defines thematic maps thus:¹⁰³

In contrast to the general map, the thematic map concentrates on showing the geographical occurrence and variation of a single phenomenon, or at most a very few. Instead of having as its primary function the display of the relative locations of a variety of different features, the pure thematic map focuses on the differences from place to place of one class of feature, that class being the subject or 'theme' of the map. The number of possible themes is nearly unlimited and ranges over the whole gamut of man's interests in the present and past physical, social, and economic world, from geology to religion, and from population to disease.

He proceeds to note:¹⁰⁴

No map which is primarily thematic appears to have been made before the last half of the seventeenth century. To be sure, occasional 'thematic' additions had been entered on otherwise general maps, but the idea of making a map solely for the purpose of showing the geographical structure of one phenomenon seems not to have occurred to anyone.

Robinson is right to mention 'thematic' additions to some maps made before the second half of the seventeenth century, but he does not discuss or mention maps that have those additions, and thus loses an opportunity to show the development in ideas about maps that led to thematic mapping. The other studies of thematic maps that we have consulted do not mention these earlier maps with 'thematic' additions, or give any hint that anything like thematic maps existed before the seventeenth century,¹⁰⁵ except for some articles by

¹⁰³ Arthur Howard Robinson, *Early Thematic Mapping in the History of Cartography* (Chicago: University of Chicago Press, 1982), p. 16.

¹⁰⁴ Robinson, *Early Thematic Mapping* (see Ch. 4, n. 103), p. 17.

¹⁰⁵ See George Kish, "Early Thematic Mapping: The Work of Philippe Buache," *Imago Mundi* 28 (1976), pp. 129–136; Alan M. MacEachren, "The Evolution of Thematic Cartography: A Research Methodology and Historical Review," *Canadian Cartographer* 16.1 (1979), pp. 17–33; Gilles Palsky, "Origines et evolution de la cartographie thématique (xviiie-xixe siècles)," *Revista da Faculdade de Letras: Geografia* 14 (1998), pp. 39–60; Colette Cauvin,

Petra Svatek in which she discusses thematic elements in some maps by Wolfgang Lazius (1514–1565).¹⁰⁶

In the interest both of creating a fuller understanding of the early history and development of thematic maps, and of contextualizing the maps in HM 83, we will now briefly discuss a few examples—more might be adduced—of pre-seventeenth-century maps that either have thematic additions or that quite simply are thematic maps.

In the city of Haïdra (Roman Ammaedara) in western Tunisia, in a Roman building of uncertain function there is a mosaic of about 30 square meters from the late third or early fourth century AD that is a map of the islands and some coastal cities of the Eastern Mediterranean (Fig. 4.1).¹⁰⁷ The map is cartographically somewhat naïve, as some cities are represented as islands, so that for example there is a representation the city of Idalium (which is on Cyprus) as an island, right beside a representation Cyprus. Nonetheless, its status as a

Francisco Escobar, and Aziz Serradj, "A Brief History of Thematic Cartography," in Colette Cauvin, Francisco Escobar, and Aziz Serradj, *Thematic Cartography*, vol. 1, *Thematic Cartography and Transformations* (London: ISTE; and Hoboken, NJ: Wiley, 2010), pp. 5–23; John M. Delaney, *First X, Then Y, Now Z: An Introduction to Landmark Thematic Maps* (Princeton, NJ: Princeton University Library, 2012).

106 Petra Svatek, "Die Geschichtskarten des Wolfgang Lazius – die Anfänge der thematischen Kartographie in Österreich," *Cartographica Helvetica* 37 (2008), pp. 35–43; Petra Svatek, "Austria: Thematic Cartography from the 16th to 18th Century," *IMCoS Journal* 130 (2012), pp. 7–11; and Petra Svatek, "Thematische Karten und ihre Quellen vom 16. bis ins 19. Jahrhundert unter besonderer Berücksichtigung der österreichischen Kartographie," in Christian Reder, ed., *Kartographisches Denken* (Vienna and New York: Springer, 2012), pp. 319–327.

107 Fathi Bejaoui, "Une nouvelle mosaïque de Haïdra: note préliminaire," *Africa: Revue des études et recherches préhistoriques, antiques, islamiques et ethnographiques* 15 (1997), pp. 1–11; Fathi Bejaoui, "Iles et villes de la Méditerranée sur une mosaïque d'Ammaedara (Haïdra, Tunisie)," *Comptes rendus des séances de l'Académie des inscriptions et belles-lettres* 141 (1997), pp. 825–858; Fathi Bejaoui, "L'île de Chypre sur une mosaïque de Haïdra en Tunisie," *Cahier, Centre d'Études Chypriotes* 28 (1998), pp. 87–93; Fathi Bejaoui, "Découverte dans l'antique Haïdra: La Méditerranée sur une mosaïque," *Archéologia* 357 (1999), pp. 16–23; Kai Brødersen, "Neue Entdeckungen zu antiken Karten," *Gymnasium* 108 (2001), pp. 137–148, at 143–145; and Féthi Béjaoui, "Deux villes italiennes sur une mosaïque de Haïdra," in Mustapha Khanoussi, Paola Ruggeri, and Cinzia Vismara, eds., *L'Africa romana. Lo spazio marittimo del Mediterraneo occidentale: Geografia storica ed economia: Atti del XIV convegno di studio, Sassari, 7–10 dicembre 2000* (Rome: Carocci, 2002), vol. 1, pp. 503–508. There is a very good color image of the mosaic in Aïcha Ben Abed-Ben Khader, Elisabeth de Balanda, and Armando Uribe Echeverría, eds., *Image de pierre: La Tunisie en mosaïque* (Paris: Ars Latina, 2003), fig. 401.



FIGURE 4.1 *A mosaic thematic map of the islands and some coastal cities of the Eastern Mediterranean, about 30 m², late third or early fourth century AD, in Haïdra, western Tunisia, in a Roman building of uncertain function (PHOTO FATHI BEJAOUI, INP, TUNIS).*

thematic map of the islands of the eastern Mediterranean is undeniable.¹⁰⁸ The map has an additional thematic element as well, as the sites it shows are associated with the worship of the goddess Venus.

Zonal *mappaemundi*, many of which illustrate manuscripts of Macrobius's *Commentary on the Dream of Scipio*, and thus are called Macrobian maps, portray the world divided into climatic bands, hot at the equator, temperate north and south of the equator, and cold at the poles, and are certainly to be

¹⁰⁸ The ancients composed books devoted to islands, but not, as far as we can tell, illustrated with maps: see Paola Ceccarelli, "I Nesiotika," *Annali Scuola Normale Superiore di Pisa* 19 (1989), pp. 903–935.

considered thematic climate maps. Macrobius's *Commentary*, written in about A.D. 450, contains clear instructions for the making of this map (2.5.13–14), and the maps appear in manuscripts and printed books from the ninth to the sixteenth centuries.¹⁰⁹

There are several medieval and early Renaissance maps that are based on or include information about road networks, and these maps range from being thematic maps to maps to which thematic information has been added.¹¹⁰ The earliest surviving such map is the Peutinger Map,¹¹¹ which measures about 675 cm long and 34 cm wide, and shows the road network of the Roman Empire from the Atlantic to India; its size makes it clear that it was intended for display rather than practical use by travelers. The map does depict topographical features such as mountains, rivers, and lakes, and it also includes images of cities, but its emphasis is on the road network, and it includes indications of the distances along the roads between many points: it is a thematic map (see Fig. 4.2). The map was made c. 1200, but may ultimately be based on a Roman original

109 On Macrobian and zonal *mappaemundi* see Destombes, *Mappemondes* (see Ch. 4, n. 37), pp. 43–45 and 85–95; Carlos Sanz, *El primer mapa del mundo con la representación de los dos hemisferios concebido por Macrobio: estudio crítico y bibliográfico de su evolución* (Madrid: Impr. Aguirre, 1966), also published in *Boletín de la Real Sociedad Geográfica* 102 (1966), pp. 133–217; David Woodward, “Medieval *Mappaemundi*,” in J. B. Harley and David Woodward, eds., *The History of Cartography* (Chicago: University of Chicago Press, 1987–), vol. 1, *Cartography in Prehistoric, Ancient, and Medieval Europe and the Mediterranean*, pp. 286–370, at 298, 300, and 353–355; Alfred Hiatt “The Map of Macrobius before 1100,” *Imago Mundi* 59.2 (2007), pp. 149–176; and Stefan Schröder, “Die Klimazonenkarte des Petrus Alfonsi. Rezeption und Transformation islamisch-arabischen Wissens im mittelalterlichen Europa,” in Ingrid Baumgärtner, Paul-Gerhard Klumbies, and Franziska Sick, eds., *Raumkonzepte: Disziplinäre Zugänge Unter Mitarbeit von Mareike Kohls* (Göttingen: V&R Unipress, 2009), pp. 257–277.

110 Catherine Delano-Smith, “Milieus of Mobility: Itineraries, Route Maps, and Road Maps,” in James R. Ackerman, ed., *Cartographies of Travel and Navigation* (Chicago: Chicago University Press, 2006), pp. 16–68 and 294–309, offers a good discussion road maps and route maps in relation to itineraries, but seems to entertain a negative view of medieval road and route maps because the surviving exemplars were not designed to be used by travelers. We do not see the fact that a map was designed for use by travelers as something that adds intrinsic value to that map.

111 The Peutinger Map is in Vienna, Österreichische Nationalbibliothek, Codex Vindobonensis 324, and has been reproduced in full several times, for example in *Tabula Peutingeriana: Codex Vindobonensis 324* (Graz: Akademische Druck- u. Verlagsanstalt, 1976); and Luciano Bosio, *La Tabula Peutingeriana: una descrizione pittorica del mondo antico* (Rimini: Maggioli, 1983).



FIGURE 4.2 *Detail of the Peutinger Map, made c. 1200, possibly a copy of an original dating from the fifth century. By both its form and content, the map places great emphasis on the Roman road network (VIENNA, ÖSTERREICHISCHE NATIONAL-BIBLIOTHEK, CODEX VINDOBONENSIS 324, SEGMENT 1, BY PERMISSION OF THE ÖSTERREICHISCHE NATIONALBIBLIOTHEK).*

from the fourth century,¹¹² and thus may provide evidence of this type of thematic map back to classical antiquity.

In about 1250 the English chronicler and monk Matthew Paris made a set of itinerary maps that show the way from London to the coast of England, across the English Channel and then across France and through Italy to Rome, and from Rome south to Otranto. At Otranto we see a boat in the water, and following this segment of the map there is a map of the Holy Land, with the clear implication (from the boats near Acre) that this is the destination of the journey.¹¹³ The maps survive in three manuscript sets and one fragment.¹¹⁴ In the land portions of the journey, the page is divided into two, three, or four vertical strips by a colored framework, and the route to be followed goes straight up the middle of these strips, first up the left strip, and then up next one to the right. The cities along the way are depicted in vignettes. These elaborate maps were

112 Richard J. A. Talbert et al., *Rome's World: The Peutinger Map Reconsidered* (Cambridge: Cambridge University Press, 2010); with valuable additions to the discussion in the review of Talbert's book by Timothy D. Barnes in *Journal of Late Antiquity* 4.2 (2011), pp. 375–378. Benet Salway, "The Nature and Genesis of the Peutinger Map," *Imago Mundi* 57.2 (2005), pp. 119–135, suggests that when the Roman archetype of the map was created, it was without precedent in Roman cartography, and that the archetype was ornamental rather than practical; Emily Albu, "Imperial Geography and the Medieval Peutinger Map," *Imago Mundi* 57.2 (2005), pp. 136–148, argues that the archetype of the Peutinger Map was not Roman, but rather Carolingian.

113 The bibliography on Matthew's maps is substantial; valuable works include Suzanne Lewis, *The Art of Matthew Paris in the 'Chronica majora'* (Berkeley: University of California Press, 1987), pp. 323–364; Daniel K. Connolly, *The Maps of Matthew Paris: Medieval Journeys through Space, Time and Liturgy* (Woodbridge, Suffolk, UK, and Rochester, NY: Boydell Press, 2009); and Salvatore Sansone, *Tra cartografia politica e immaginario figurativo: Matthew Paris e l'Iter de Londinio in Terram Sanctam* (Rome: Istituto storico italiano per il Medio Evo, 2009).

114 The sets are (1) as a preface to a manuscript of Matthew's *Chronica majora* in Cambridge, Corpus Christi College, Parker Library, MS 26, ff. 1r–3r; (2) as a preface to a manuscript of Matthew's *Historia Anglorum*, in London, British Library, MS Royal 14 C VII, ff. 2r–5r; and (3) an abbreviated version in a manuscript of Matthew's *Liber additamentorum*, in London, British Library, MS Cotton Nero D I, ff. 183v–184r. The damaged fragment forms a preface to a manuscript of the *Chronica majora* in Cambridge, Corpus Christi College, Parker Library, MS 16, ff. 2r–2v. Daniel K. Connolly in *The Maps of Matthew Paris* (see previous note), pp. 174–182, and in "Copying Maps by Matthew Paris: Itineraries Fit for a King," in Palmira Johnson Brummett, ed., *The 'Book' of Travels: Genre, Ethnology, and Pilgrimage, 1250–1700* (Leiden and Boston: Brill, 2009), pp. 159–203, argues that the maps in BL MS Royal 14 C VII were made after Matthew died, possibly as late as the 1290s; while Sansone in *Tra cartografia politica e immaginario figurativo* (see previous note) retains the traditional view that Matthew made all four sets.

never intended for practical use, but rather for study and contemplation. The very shape and format of the maps was determined by their focus on the route: they are thematic maps.

The Gough Map of Great Britain, which was made in the fourteenth century,¹¹⁵ has a network of straight red lines drawn from one town to another, with the distances between them indicated in Roman numerals. This information seems to have been on the map from the beginning, and the purpose of the lines and distances, and the question of whether the Gough Map should be considered the first road map of Britain, have generated considerable discussion.¹¹⁶ Many important and well-established roads are not indicated on the map, and thus it is not clear that the lines are intended to represent roads, but the Gough Map is the earliest to include systematic (albeit incomplete) route information with indications of distance, and this information is certainly thematic. Two early sixteenth-century maps that incorporate thematic information about roads are Erhard Etzlaub's 'Romweg' Map of c. 1500, and Martin Waldseemüller's *Carta itineraria Europae* of 1511, which survives in one exemplar of a 1520 printing, mentioned above.¹¹⁷

The earliest medieval island book as such lacks maps,¹¹⁸ but the genre of the *isolario*, or island book illustrated with maps,¹¹⁹ came into being with the *Liber*

115 The Gough Map is usually assigned a date of c. 1360, but recently T. M. Smallwood has argued that it was made c. 1400: see "The Date of the Gough Map," *Imago Mundi* 62.1 (2010), pp. 3–29.

116 See F. M. Stenton, "The Roads on the Gough Map," in E. J. S. Parsons, *Map of Great Britain circa A.D. 1360, Known as the Gough Map: An Introduction to the Facsimile* (Oxford: Bodleian Library, 1958), pp. 16–20; Brian P. Hindle, "The Towns and Roads of the Gough Map," *The Manchester Geographer* 1 (1980), pp. 35–40; and Nick Millea, *The Gough Map: The Earliest Road Map of Great Britain?* (Oxford: Bodleian Library, 2007), esp. 25–32.

117 For details on Erhard Etzlaub's 'Romweg' Map and Waldseemüller's *Carta itineraria Europae* see Ch. 4, n. 41 and Ch. 4, n. 42, respectively.

118 We refer to Domenico Silvestri's *De insulis et earum proprietatibus*, an alphabetical encyclopedia of islands written between 1385 and 1410. For discussion of Silvestri's work see Marica Milanese, "Il *De Insulis et earum proprietatibus* di Domenico Silvestri (1385–1406)," *Geographia Antiqua* 2 (1993), pp. 133–146. The text has been edited twice, first in Domenico Silvestri, *De insulis et earum proprietatibus*, ed. C. Pecoraro = *Atti della Accademia di scienze, lettere e arti di Palermo* 14.2 (1954), pp. 1–319, and in José Manuel Montesdeoca, *Los islarios de la época del humanismo: el 'De Insulis' de Domenico Silvestri, edición y traducción* (La Laguna: Servicio de Publicaciones Universidad de La Laguna, 2004) (CD-ROM edition).

119 For discussion of the *isolario* as a genre see Marziano Guglielminetti, "Per un sottogenere della letteratura di viaggio: gl'isolari fra quattro e cinquecento," in Silvia Benso, ed., *La letteratura di viaggio dal Medioevo al Rinascimento: generi e problemi* (Alessandria:

insularum archipelagi of the Florentine Cristoforo Buondelmonti (c. 1385 – c. 1430), who created four different versions of the work ca. 1418, 1420, 1422, and ca. 1430.¹²⁰ In his book Buondelmonti describes and supplies maps of the islands of the Aegean, and also of Constantinople; the maps are in the style of nautical charts, and the work survives in more than sixty manuscripts. The popularity of Buondelmonti's *Liber* is also attested by the authors who created new isolarii following and expanding on his model: Bartolomeo dalli Sonetti created an isolario that exists in three undated manuscripts and was published in Venice in about 1485;¹²¹ Sonetti's were the first nautical charts to appear in print (see Fig. 4.3). Henricus Martellus, a German cartographer working in Florence in the late fifteenth century, created an isolario that is based on Buondelmonti's and survives in six manuscripts apparently made c. 1490.¹²² Most of these manuscripts bear the title *Insularium illustratum*; Martellus was the first to include islands beyond the Mediterranean, and three surviving

Edizioni dell'Orso, 1989), pp. 107–117; Tarcisio Lancioni, *Viaggio tra gli isolari* (Milan: Edizioni Rovello, Almanacco del Bibliofilo, 1991); and Massimo Donattini, "I libri delle isole," in his *Spazio e modernità: Libri, carte, isolari nell'età delle scoperte* (Bologne: CLUEB, 2000), pp. 167–192.

- 120 On Buondelmonti and his *Liber insularum archipelagi* see Hilary Turner, "Christopher Buondelmonti and the Rise of the Isolario," *Terrae Incognitae* 19 (1988), pp. 11–28; Laura Cassi and Adele Dei, "Le esplorazioni vicine: geografia e letteratura negli Isolari," *Rivista geografica italiana* 100 (1993), pp. 205–269; Giuseppe Ragone, "Il *Liber insularum Archipelagi* di Cristoforo dei Buondelmonti: filologia del testo, filologia dell'immagine," in Didier Marcotte, ed., *Humanisme et culture géographique à l'époque du Concile de Constance. Autour de Guillaume Fillastre. Actes du Colloque de l'Université de Reims, 18–19 novembre 1999* (Turnhout: Brepols, 2002), pp. 177–217; and Benedetta Bessi, "Cristoforo Buondelmonti: Greek Antiquities in Florentine Humanism," *The Historical Review – La revue historique* 9 (2012), pp. 63–76.
- 121 For discussion of Sonetti's isolario see Wouter Bracke, "Une note sur l'*Isolario* de Bartolomeo da li Sonetti dans le manuscrit de Bruxelles, BR, CP, 17874 (7379)," *Imago Mundi* 53 (2001), pp. 125–129; and Massimo Donattini, "Bartolomeo da li Sonetti, il suo *Isolario* e un viaggio di Giovanni Bembo (1525–1530)," *Geographia Antiqua* 3–4 (1994–95), pp. 211–236. There are two facsimile editions of Sonetti's book: Bartolommeo dalli Sonetti, *Isolario* (Amsterdam: Theatrum Orbis Terrarum Ltd., 1972); and Bartolomeo dalli Sonetti, *Isolario* (Valencia: Vicent García, 2006), the latter of a hand-colored exemplar of the work.
- 122 For general discussion of Martellus's isolario focusing on the manuscript in the James Ford Bell Library see Rushika February Hage, "The Island Book of Henricus Martellus," *The Portolan* 56 (2003), pp. 7–23; while Nathalie Bouloux, "L'*Insularium illustratum* d'Henricus Martellus," *The Historical Review – La revue historique* 9 (2012), pp. 77–94, focuses on the manuscript in the Musée Condé in Chantilly. For discussion of all of the manuscripts of the work see Chet Van Duzer, *Henricus Martellus's World Map at Yale (c. 1491): Multispectral Imaging, Sources, Influence* (forthcoming).



FIGURE 4.3 *The map of Cyprus in Bartolommeo da li Sonetti's Isolario published in Venice c. 1485 (COURTESY OF THE LIBRARY OF CONGRESS).*

manuscripts of his work include a world map.¹²³ The *isolario* reached a truly global scope with Benedetto Bordone's *Libro de tutte l'isole del mondo*, or more fully, *Libro di Benedetto Bordone nel qual si ragiona de tutte l'isole del mondo* (Venice, 1528 and 1532), which was reprinted (1534 and later) under the title *Isolario di Benedetto Bordone*.¹²⁴ The genre continued into the seventeenth century, but there is no need to trace its continuation here; suffice it to say that each *isolario* is clearly a collection of thematic maps.

These examples show that thematic maps did exist prior to the seventeenth century, and also prior to the composition of the texts in HM 83 in 1486–88. The material was certainly available, then, that might have inspired a late fifteenth-century cartographer to expand from one genre of thematic map to several, and create a series of thematic maps that reflect a generalized and fully modern conception of the type. We would also like to mention some other important early thematic maps that may have served as direct inspiration to the cartographer of HM 83.

Earlier we suggested that the thematic arrangement of geographical material in some medieval encyclopedias such as Isidore's *Etymologiae* and Bartholomaeus Anglicus's *De proprietatibus rerum* may have inspired the author of HM 83 in his creation of thematic maps. In fact, the relationship between Bartholomaeus Anglicus and the maps in HM 83 may be closer. By way of preface, it is important to recall that the description of the tripartite division of the world in HM 83, f. 1r, is drawn from Bartholomaeus Anglicus, *De proprietatibus rerum* 15.1, so the author of HM 83 was probably familiar with that work. And there are illustrated manuscripts of Bartholomaeus Anglicus—of the French translation by Jean Corbechon completed in 1372, rather than of the Latin original—that have thematic maps at the beginning of their books.

The manuscript BnF MS fr. 22532, which is of Corbechon's translation of Bartholomaeus Anglicus,¹²⁵ and was made in the third quarter of the fifteenth century, has at the beginning of Book 13 (usually Book 14), on f. 186v, a remarkable unfinished thematic map of the world's mountains, to the exclusion of

123 See Roberto Almagià, "I mappamondi di Enrico Martello e alcuni concetti geografici di Cristoforo Colombo," *La Bibliofilia* 42 (1940), pp. 288–311.

124 On Bordone's *isolario* see Luís de Albuquerque, "Algumas notas sobre o 'Isolario' de Benedetto Bordone," *Revista de História das Ideias* 8 (1983), pp. 579–596; reprinted in his *A Nautica e a Ciência em Portugal. Notas sobre as navegações* (Lisbon: Gradiva, 1989), pp. 71–90.

125 For discussion of Corbechon's translation see Michel Salvat, "Jean Corbechon, traducteur ou adaptateur de Barthélemy l'Anglais?" in Charles Brucker, ed., *Traduction et adaptation en France à la fin du Moyen Âge et à la Renaissance* (Paris: Honoré Champion, 1997), pp. 35–46; and Bernard Ribémont, "Jean Corbechon, un traducteur encyclopédiste au xive siècle," *Cahiers de recherches médiévales* 6 (1999), pp. 75–97.



FIGURE 4.4 *An unfinished map of the world's mountains in a manuscript of Jean Corbechon's French translation of Bartholomaeus Anglicus's *De proprietatibus rerum* made in the third quarter of the fifteenth century (PARIS, BNF, MS FR. 22532, F. 186V, BY PERMISSION OF THE BIBLIOTHÈQUE NATIONALE DE FRANCE).*

other geographical elements (see Fig. 4.4).¹²⁶ There are a total of 27 named mountains, many of them in the Holy Land, but Etna, the Rhiphaean Mountains in the far north, and Olympus and Parnassus are also depicted. In another manuscript of Corbechon's translation, BnF MS fr. 9140, made c. 1480, there is a

¹²⁶ There is a brief discussion of the illustrations at the beginning of Book 14 in manuscripts of Corbechon's translation of Bartholomaeus Anglicus in Donal Byrne, "The Illustrations to the Early Manuscripts of Jean Corbechon's French Translation of Bartholomaeus Anglicus' *De proprietatibus rerum*: 1372–1420," Ph.D. Dissertation, Cambridge University, 1981, pp. 84–86.

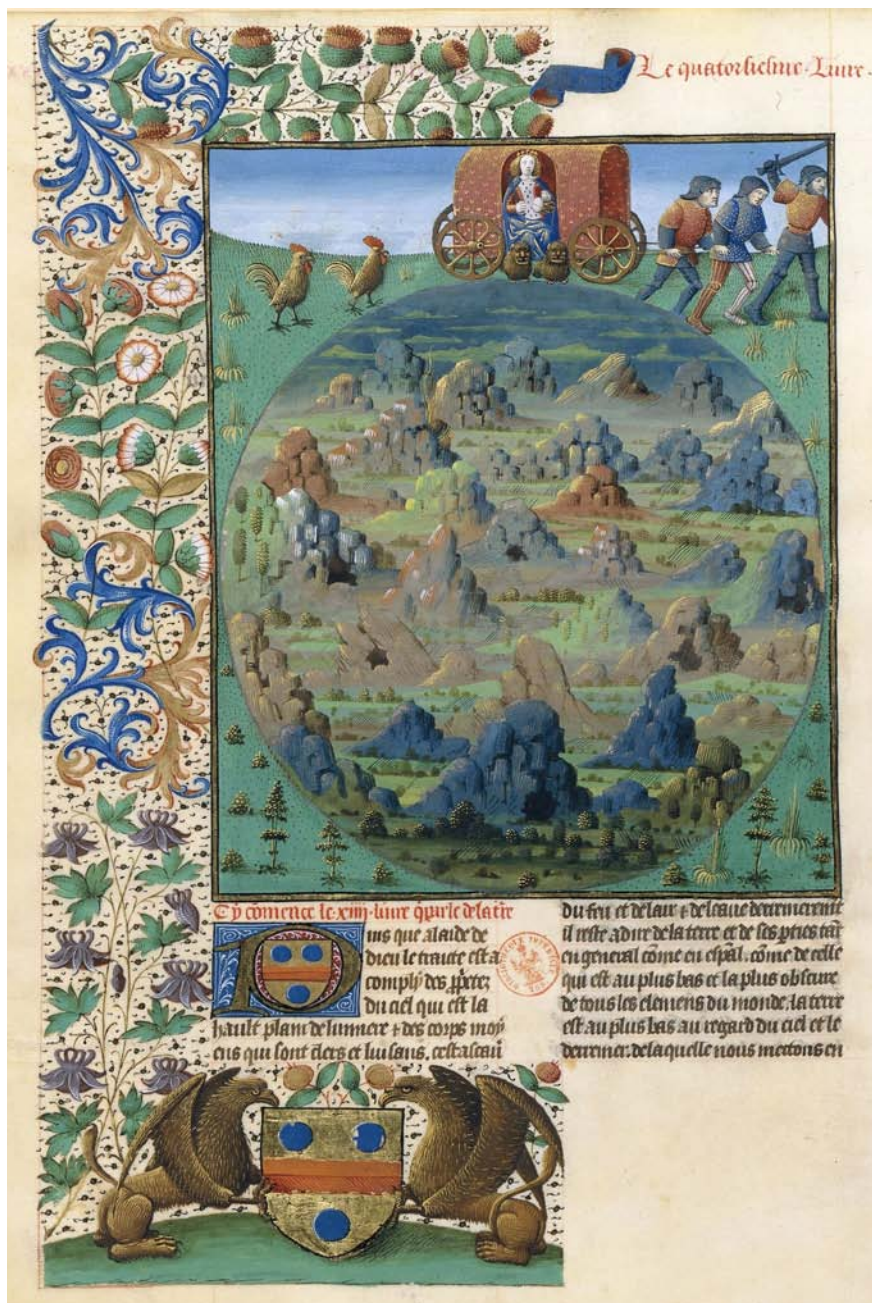


FIGURE 4.5 A map of the world's mountains in a manuscript of Jean Corbechon's French translation of Bartholomaeus Anglicus's *De proprietatibus rerum* made c. 1480 (PARIS, BNF, MS FR. 9140, F. 237V, BY PERMISSION OF THE BIBLIOTHÈQUE NATIONALE DE FRANCE).



FIGURE 4.6 A map of the world's waters in a manuscript of Jean Corbechon's French translation of Bartholomaeus Anglicus's *De proprietatibus rerum* made c. 1480. Compare figs. 4.15 and 4.16 (PARIS, BNF, MS FR. 9140, F. 226V, BY PERMISSION OF THE BIBLIOTHÈQUE NATIONALE DE FRANCE).

bird's-eye view on f. 237v of a large group of generalized mountains—without names in this case—set in a circular *mappamundi*-style frame (Fig. 4.5). Other manuscripts of the same work (BnF MS fr. 136, f. 36v; BnF MS fr. 22533, f. 203v)¹²⁷ present a view of a mountainous countryside similar to the image in HM 83, f. 5r (see Fig. 4.11 below).

Moreover, the maps of the world's waters (with emphasis on the four rivers of Paradise) in HM 83, ff. 7v–8r (Fig. 4.15) and 14r (Fig. 4.16) bear some similarity to a map of the world's rivers in one of the manuscripts of Corbechon's French translation just mentioned, namely BnF MS fr. 9140, f. 226v (see Fig. 4.6). In this same manuscript, the *mappamundi* on f. 243v (see Fig. 4.7) seems to combine information from different parts of Bartholomaeus's work, including information about rivers, mountains, and cities, much the way that the *mappa mundi localis* in HM 83, ff. 6v–7r, does. While the author of HM 83 quotes Bartholomaeus's account of the tripartition of the world in Latin, the *mappaemundi* in manuscripts of Bartholomaeus we have been citing here are all from manuscripts of Corbechon's French translation of the *De proprietatibus rerum*, and we know of no Latin manuscript of the work that has *mappaemundi* similar to these.¹²⁸ On the one hand, it seems likely that the author of HM 83 drew inspiration for his thematic maps from those in a manuscript of Bartholomaeus Anglicus, but on the other, such an influence would entail that our author had access either to both a Latin (for the text) and a French manuscript (for the maps) of Bartholomaeus, or to a Latin manuscript with a more elaborate program of illustration with maps than any Latin manuscript of the work that has come down to us.

The Maps in the Geographical Sections

We will now discuss the maps in the geographical treatise in HM 83, transcribing the toponyms, transcribing and translating legends and descriptive texts, discussing sources where relevant, and also addressing their thematic nature.

127 Images of these folios are available through <<http://mandragore.bnf.fr/html/accueil.html>>. There is a similar view in a printed edition of Corbechon's translation, Bartholomaeus Anglicus, *Le propriétaire des choses* (Lyons: Siber, 1486), at the beginning of Book 14.

128 On illustrated Latin manuscripts and printed editions of Bartholomaeus Anglicus see Heinz Meyer, "Die illustrierten lateinischen Handschriften im Rahmen der Gesamtüberlieferung der Enzyklopädie des Bartholomäus Anglicus," *Frühmittelalterliche Studien* 30 (1996), pp. 368–395; and James Snyder, "The Bellaert Master and *De proprietatibus rerum*," in Sandra Hindman, ed., *The Early Illustrated Book. Essays in Honor of Lessing J. Rosenwald* (Washington, DC: Library of Congress, 1982), pp. 41–62.



FIGURE 4.7 A mappamundi that combines information about rivers, mountains, and cities, much the way that the mappa mundi localis in HM 83, ff. 6v-7r, does (PARIS, BNF, MS FR. 9140, F. 243V, BY PERMISSION OF THE BIBLIOTHÈQUE NATIONALE DE FRANCE).

The Map on f. 1r

This small and relatively undetailed *mappamundi*—oriented, like most medieval *mappaemundi*, with east at the top—should be understood as illustrating

the texts about the tripartition of the world among Noah's sons that precede and follow it (Fig. 4.8). The text above the map to the right reads: *Iste circulus exterior habet mare oceanum. Spatium vero intra nigrum notat terram habitabilem que est quarta pars totius*, "This exterior circle contains the ocean, while the black spaces inside indicate the habitable land, which is a quarter of the whole"; the text written on a curved line paralld to the outer edge of the circumfluent ocean reads: *mare oceanum terram circumdans et dat windes mer*, "The ocean sea, surrounding the land, also the windy sea." Within the map, reading from the top (east) downwards, we have: *India, Asia maior, Sem qui et melchisideck* ("Sem, also known as Melchisideck"),¹²⁹ *mare magnum, egiptus, Europa, Japhet, mare artum, Affrica Cham*.

The map's treatment of the seas is quite different than we find on most other *mappaemundi*. A typical T-O map has the Mediterranean (sometimes called *mare magnum*) dividing Europe and Africa, the Tanais or Don River dividing Europe and Asia, and the Nile dividing Africa and Asia. Here the cartographer distinguishes between the narrow western Mediterranean, which he calls the *mare artum*, no doubt referring specifically to the area around the Strait of Gibraltar; and the more ample eastern Mediterranean, which he calls *mare magnum* (compare the map on f. 3v). He seems to conflate the eastern Mediterranean with the Nile, and shows what is evidently this combination flowing all the way through Africa to the southern part of the circumfluent ocean. On most *mappaemundi* the Tanais is shown flowing north and south, in effect joining the Mediterranean with the northern part of the circumfluent ocean, here there is what seems to be a river flowing northeast and southwest between these two bodies of water. We have not found any text that speaks of the western Mediterranean as a *mare artum*, though Ludolf von Sachsen, in his account of his voyage to the Holy Land written in about 1350, says that people living by the Strait of Gibraltar called it *strictum* or narrow,¹³⁰ and in any case

129 The identification of Melchizedek as Shem is supported by Saint Ephrem the Syrian in his *Commentary on Genesis*, section 11: see his *Selected Prose Works*, trans. Edward G. Mathews, Jr. and Joseph P. Amar, ed. Kathleen McVey (Washington: The Catholic University of America Press, 1994) (= *The Fathers of the Church*, vol. 91), p. 151; and Jerome in his commentary on Genesis 14:18: see his *Liber quaestionum hebraicarum in Genesim* in his *Opera* (Turnhout: Brepols, 1958-) (= *Corpus Christianorum*, Series Latina, 72), p. 19.

130 See Ludolf von Sachsen, *Iter ad Terram Sanctam* (Gouda: Gerard Leeu, 1483–1485), chapter 4, "De barbaria": *Et est notandum quod inter regnum marrochie et hyspanie mare mediterraneum influit ex oceano per brachium latitudinis vix quarte partis unius miliaris. Itaque in una ripa stat mulier cristiana et in alia mulier barbara vestimenta earum lauantes et ad inuicem rixantes, et dicitur illud brachium maris ab incolis strictum, ferit de baltar et alio nomine strictum....* This passage is translated into English in Ludolf von Sachsen,

it is easy to imagine the author of HM 83 inventing this name based on the presence of the Strait of Gibraltar.

The Map on f. 3r

This map (see Fig. 4.9), substantially larger than the preceding, illustrates the list of the oceanic islands pertaining to Asia and Europe on ff. 2r and 2v, respectively, and is labeled *figura insularum maris oceani*, “map of the islands of the ocean.” In this map the width of the circumfluent ocean is increased to accommodate exaggerated representations of the oceanic islands, each shown as a circle with its name inside. Some of the islands are larger than the others, and this seems to be the result of an attempt to reflect the physical sizes of the islands as known in the fifteenth century, with the understanding, evidently, that groups of islands merit larger circles: thus it is that the *fortunate insule 4or* and the *Gor<gon>ides insule* are larger than *Anglia*, for example. The islands on the map, reading from the southeast counterclockwise, are: *Crisse insule auree*,¹³¹ *Thabrona* (Taprobana), *X tribus Israel* (ten tribes of Israel), *Tilos Caucasus*,¹³² *Ungaria magna*,¹³³ *Regnum Amasonum* (the kingdom of the

Ludolph von Suchem's Description of the Holy Land, and of the Way Thither, Written in the Year A.D. 1350, trans. Aubrey Stewart (London: Palestine Pilgrims' Text Society 1895) (= Library of the Palestine Pilgrims' Text Society 12.3), p. 6.

- 131 Chryse, the island of gold, is usually mentioned in conjunction with Argyre, the island of silver; the two islands are described by Pomponius Mela 3.7, Pliny 6.80, Solinus 52.17, and Isidore 14.6.11.
- 132 This Asian island of Thule, not to be confused with the Atlantic Thule, is mentioned by Pliny 6.148, Arrian 7.20.6, Solinus 52.49, and Isidore 14.6.13. For discussion see Vincent H. de P. Cassidy, “The Voyage of an Island,” *Speculum* 38 (1963), pp. 595–602, esp. 597–602.
- 133 The relevant text on HM 83, f. 2v, reads: *Ungaria magna hodie est tributaria duci mustarie et ex illa terra venerunt ungari nostri christiani retinentes idem ydyoma proprium quibus nondum evangelium est predicatum et magis proprie pertinent ad Asiam maiorem utpote supra ubi Sithia superior*, “Greater Hungary nowadays pays tribute to the leader of Moscow, and from that land came our Hungarian Christians, retaining their distinct language, who have not yet been evangelized, and their land pertains more to Greater Asia, like northern Scythia, just mentioned.” The Latin is transcribed by Axel Anthon Bjørnbo, “Adam af Bremens Nordensopfattelse,” *Aarbøger for Nordisk Oldkyndighed og Historie* 24.2 (1909), pp. 120–244, at 240. On Hungaria Magna see Heinrich Dörrie, *Drei Texte zur Geschichte der Ungarn und Mongolen: Die Missionreisen des fr. Julianus O.P. ins Uralgebiet (1234/5) und nach Rußland (1237) und Bericht der Erzbischofs Peter über die Tartaren* (Göttingen: Vandenhoeck & Ruprecht, 1956) (= Nachrichten der Akademie der Wissenschaften in Göttingen. I. Philologisch-Historische Klasse, 6); and A. H. Chalikow, “Auf der Suche nach Magna Hungaria,” *Hungarian Studies* 2 (1986), pp. 189–216. We thank Felicitas Schmieder for the former reference.

Amazons),¹³⁴ *lucanania* (Lapland),¹³⁵ *Islandia* (Iceland), *Suecia* (Sweden), *Norwegia*, *Gronlandia* (Greenland), *Dacia*, *Scotia*, *Hibernia*, *Britannia minor*,¹³⁶ *Anglia*, *Tanatos*,¹³⁷ *Tile* (Thule),¹³⁸ *Fortunate insule 4or*, *Gor<gon>ides insule*, and *Hesperide insule*. There are no islands in the southern ocean, and this reflects the fact that there is no separate list of islands that pertain to Africa in the text. Also absent from the map are islands peculiar to the nautical chart tradition, such as Brasil and Antilia:¹³⁹ the author of HM 83 seems not to have been conversant with nautical charts.

The names on land, reading from east to west, are: *India*, *Asia maior*, *Asia minor*, *Ungaria*, *Jerusalem*, *Etiopia*, *Europa*, *Affrica*, *mauritania*, *hispania*.

The map is clearly—as its title indicates—a thematic map of the world's islands, and in this case, it seems unlikely that the creator of HM 83 drew

134 For discussion see Albrecht Rosenthal, "The Isle of the Amazons: A Marvel of Travellers," *Journal of the Warburg Institute* 1.3 (1938), pp. 257–259.

135 The relevant text on HM 83, f. 2v, reads: *Lucania etiam magis proprie habet se ad Asiam maiorem quam copmanni nominant laplant*, "Lucania pertains to Greater Asia even more, and the Copmanni call it Lapland." The Latin is transcribed by Bjørnbo, "Adam af Bremens Nordensopfattelse" (see Ch. 4, n. 133), p. 240.

136 The relevant text on HM 83, f. 2v, reads: *Anglia et Britannia pro quibus notum quod olim hoc spatium ab hybernia ad thanatos dicabatur brittannia maior et minor et maior habuit xxxiii insulas quarum erant xx deserte et appelebantur iste 33 insule orcade ex quibus saxones expulerunt britones in montem brittanium et maiorem Angliam nominaverunt Adhuc notum quod una 33 insularum dictarum in anglia vocatur Cancia qui magna provincia attingens oceanum britanicum et eius metropolis est cantuaria cuius Archiepiscopus fuit sanctus Thomas*, "England and Britain, for which it is known that in the past this area from Ireland to Thanatos was called Greater Britain and Lesser Britain, and Greater Britain had 33 islands, of which 20 were uninhabited, and these 33 islands were called the Orcades, from which the Saxons expelled the Britons into Mount Britain, and they called the largest island England. Moreover, it is known that one of the 33 just-mentioned islands in England is called Canterbury, which is a large province that reaches to the British Ocean, and its leading city is Canterbury, the archbishop of which was Saint Thomas [Becket]." This passage is transcribed by Bjørnbo, "Adam af Bremens Nordensopfattelse" (see Ch. 4, n. 133), p. 241.

137 On the island of Thanatos see A. R. Burn, "Procopius and the Island of Ghosts," *English Historical Review* 70 (1955), pp. 258–261.

138 On the Atlantic island of Thule see Vincent H. de P. Cassidy, "The Voyage of an Island," *Speculum* 38 (1963), pp. 595–602; Luigi de Anna, *Thule: le fonti e le tradizioni* (Rimini: Il cerchio, 1998); and Monique Mund-Dopchie, *Ultima Thulé: Histoire d'un lieu et genèse d'un mythe* (Geneva: Librairie Droz, 2009).

139 On the islands of Brasil and Antilia see William H. Babcock, *Legendary Islands of the Atlantic: A Study in Medieval Geography* (New York: American Geographical Society, 1922), pp. 50–67 and 144–163, respectively.

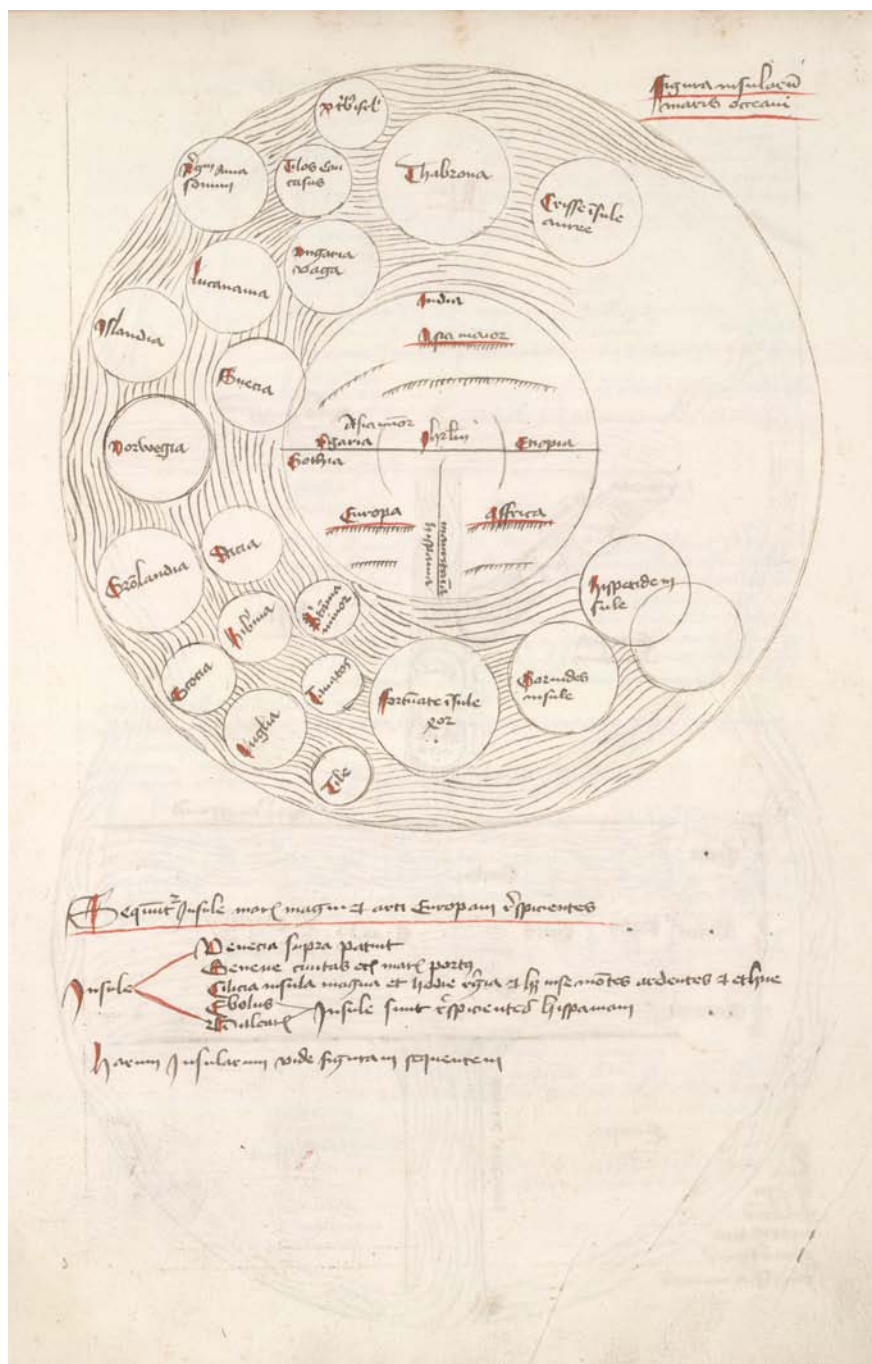


FIGURE 4.9 *Huntington MS 83, f. 3r, a mappamundi of the islands of the ocean, an early thematic map* (COURTESY OF THE HUNTINGTON LIBRARY).

inspiration from the text of Bartholomaeus Anglicus. As mentioned above, Bartholomaeus does have a brief chapter (14.6) about islands in general, but we know of no manuscript of his work, either Latin or French, that illustrates this chapter with anything resembling a thematic map of islands. Isidore of Seville has a chapter (14.6) on islands, but again, we know of no manuscript of his encyclopedia that illustrates this chapter with a thematic *mappamundi*. This map seems to be the particular creation of the author of the works in HM 83. As we saw above, there are earlier thematic maps of islands in Buondelmonti's *Liber insularum archipelagi*, which was composed in about 1420, but Buondelmonti does not combine many islands in one map, and this map in HM 83 is the first of this type that we know of. The next maps explicitly devoted to the world's islands were made about forty years later by Benedetto Bordone in his *Libro di Benedetto Bordone nel quale si ragiona de tutte l'isole del mondo* (Venice: per N. d'Aristotle detto Zoppino, 1528), in the three index maps near the beginning of the work. But the genre of thematic maps of islands did not become common until almost four hundred years after the making of HM 83, beginning with John Rapkin's maps titled *A Comparative View of the Principal Waterfalls, Islands, Lakes, Rivers and Mountains, in the Eastern Hemisphere* and *A Comparative View ... in the Western Hemisphere*, and published in *The Illustrated Atlas, and Modern History of the World Geographical, Political, Commercial & Statistical*, ed. R. Montgomery Martin (London and New York: J. & F. Tallis, c. 1851).

The Maps on f. 3v

These two overlapping *mappaemundi* are thematic maps of the islands of the Mediterranean (Fig. 4.10). The upper map illustrates the list on f. 3r of the islands of the Mediterranean that pertain to Europe, and the lower one, which bears the title *ffigura hec est Insularum maris magni respicientium Asiam maiorem*, "This is a map of the Mediterranean islands close to Asia Minor," illustrates the list on f. 2r of the islands of the Mediterranean that pertain to Greater Asia.

The upper map labels the parts of the world *Asia*, *Europa*, and *Affrica*, and like the map on f. 1r, labels the body of water that would be the Nile on other *mappaemundi* as *mare magnum*, and labels the western Mediterranean *mare artum*. Some of the islands in the upper map are represented in a body of water that stretches diagonally to the northeast. At the top of this stretch is the toponym *venecia*, but it is not in a circle like many of the other islands. Given the location of Venice at the top of this body of water, it is tempting to interpret the branch as representing the Adriatic, but this is not confirmed by the other islands in this body of water. East of the body of water is written *Strata*, which we have not been able to identify. Then in circular islands are written from northeast to southwest *geneve*, *cilicia* (i.e. *Cicilia*, Sicily), *portugalia*, *Ebulus* (Ibiza), and *Balearis*. With regard to *geneve*, on f. 3r we read *geneve civitas etiam*

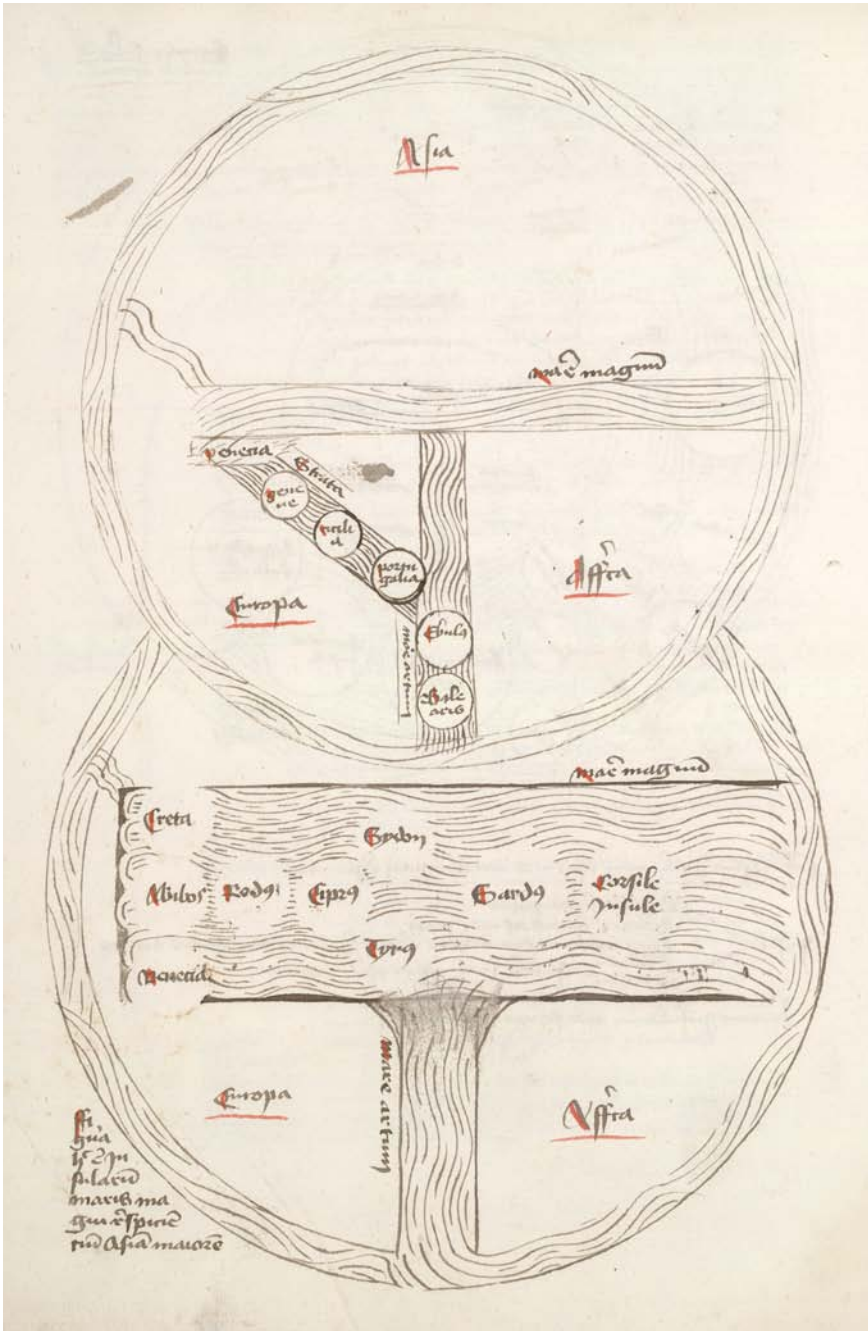


FIGURE 4.10 *Huntington HM 83, f. 3v. Two overlapping mappaemundi, the upper one of five European islands, and the lower one of the Mediterranean islands that pertain to Greater Asia (COURTESY OF THE HUNTINGTON LIBRARY).*

maris portus, which suggests that *portugalia* may be an error for this *portus*, but does not help identify *geneve*.

The lower map labels the parts of the world *Europa* and *Affrica*, labels the Mediterranean *mare magnum*, and the mouth of the Mediterranean in the west the *mare artum*. The islands in the Mediterranean, from left to right, are: *Creta*, *Abibos* (i.e. *Abydos*), *Venecia*, *Rodos*, *Ciprus*, *Tyrus*, *Sydon*, *Sardus*, and *Corsile Insule*.

The Map on f. 5r

As mentioned above, this image is as much a bird's-eye view of some mountains as a map of mountains (Fig. 4.11). It illustrates lists of the mountains of the Holy Land (*Montes terre sancte*, f. 5r) and of other mountains around the Holy Land (*Montes qui sunt termini terre promissionis sunt hii*, ff. 5r–5v); as suggested earlier, this map-view was probably inspired by a similar map-view illustrating Book 14 of John Corbechon's French translation of Bartholomaeus Anglicus's *De proprietatibus rerum*, such as those in BnF MS fr. 136, f. 36v and BnF MS fr. 22533, f. 203v. The next thematic map of mountains that we know of that does not appear in a manuscript of Bartholomaeus Anglicus is Johann Wolfgang von Goethe's famous map *Höhen der alten und der neuen Welt bildlich verglichen*, published in the *Allgemeine Geographische Ephemeriden* 41 (1813), pp. 3–8,¹⁴⁰ which was quickly followed by others, such as Charles Smith's *Comparative View of the Heights of the Principal Mountains &c. in the World* (London: C. Smith, 1816).¹⁴¹ This map does not reproduce well at a small scale, so we illustrate here a slightly later thematic map of the world's mountains, that of F. Humphreys titled *Heights of the Principal Mountains in the World*, published in Henry S. Tanner, *A New Universal Atlas Containing Maps of the Various Empires, Kingdoms, States and Republics of the World* (Philadelphia: H. S. Tanner, 1836) (see Fig. 4.12).¹⁴²

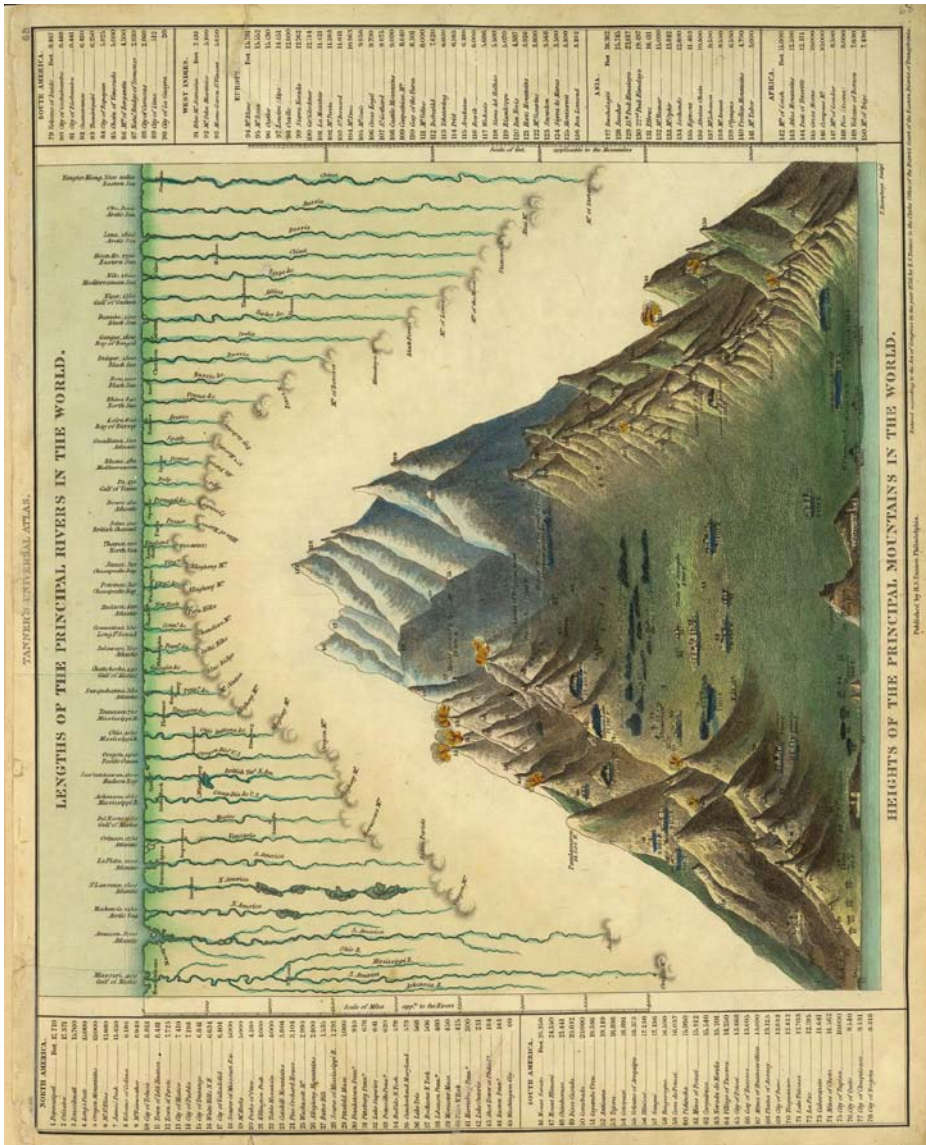
140 On Goethe's thematic map of mountains see Gisela Nickel, "Höhen der alten und der neuen Welt bildlich verglichen": Eine Publikation Goethes im Bertuch Verlag," in Gerhard R. Kaiser and Siegfried Seifert, eds., *Friedrich Justin Bertuch (1747–1822): Verleger, Schriftsteller und Unternehmer im klassischen Weimar* (Tübingen: Niemeyer, 2000), pp. 673–689; and Margrit Wyder, "Vom Brocken zum Himalaja. Goethes 'Höhen der alten und neuen Welt' und ihre Wirkungen," *Goethe-Jahrbuch* 121 (2004), pp. 141–164.

141 A high-resolution image of this map may be consulted on the website of the David Rumsey Map Collection, at <<http://www.davidrumsey.com>>.

142 There is a thematic map of the mountains of Europe and Asia, but in their proper geographical locations, titled *Bergketten in Asien und Europa*, in Heinrich Berghaus, *Dr. Heinrich Berghaus' physikalischer Atlas oder Sammlung von Karten* (Gotha: Justus Perthes, 1845–48). A high-resolution image of this map may be consulted on the website of the David Rumsey Map Collection, at <<http://www.davidrumsey.com>>.



FIGURE 4.11 *Huntington HM 83, f. 5r: A generic view of some mountains, followed by a list of the mountains of the Holy Land, and then a list of mountains outside the Holy Land (COURTESY OF THE HUNTINGTON LIBRARY).*



The Map on f. 6r

This *mappamundi* (Fig. 4.13) lacks designations of the continents; the configuration of the Mediterranean it shows is similar to that in the map on f. 1r, but here the parts of the sea lack the labels *mare magnum* and *mare artum*. The map is surrounded by a text that indicates the distance from Lübeck to Iceland and the Holy Land which was transcribed and translated above (*Nota Jerusalem distat secundum taxationem viatorum et nautarum...*), but there is no relationship between that text and the map; the map rather illustrates the text about the Four Kingdoms of the world on f. 5v.

The map is labeled *figura metropolium mundi*, “Map of the metropolises of the world,” and has the cities *Babilonia*, *Niniue*, *Constantinopolis Romana nova* (Constantinople the new Rome), *ultima erit Jerusalem* (the last will be Jerusalem), *Alkraria Antiqua babilonia* (Cairo, the ancient Babylon), *Roma antiqua*, *Carthago antiqua*. It represents a meditation on and extension of the traditional idea of the Four Kingdoms of the Book of Daniel, an extension that includes not only Carthage (which Orosius 2.1.5 includes in his account of the Four Kingdoms) but also Cairo and Jerusalem, the latter a very sensible addition according to Christian eschatology, as the Heavenly Jerusalem would be the final stopping point in the *translatio imperii*.

The map should be understood as a thematic map of the capitals of the most important empires of world history (the traditional Four Kingdoms, together with the author’s extension of that set); that is, it is a political map that shows how the center of the world’s power moves over time. It is also a historical map, and more than that, a map of the world’s history, and as such, it prefigures the apocalyptic maps in the next section of the manuscript that show what will happen to the world at each stage of the Last Days.

There are earlier examples of historical maps. The Peutinger Map, which was copied c. 1200, was certainly copied in order to preserve and put on display an image of the world past, and thus should be considered a historical map, whether it is a copy of an ancient Roman or of a Carolingian archetype.¹⁴³ The maps in manuscripts and printed editions of Ptolemy’s *Geography*, when unmodified by late medieval and early Renaissance cartographers, were historical maps, as they showed the world as it had been in ancient times—even if they were not originally designed as historical maps. Various medieval and early Renaissance maps of the Holy Land were conceived in part as historical maps: on the one hand, they showed the modern traveler how to reach the Holy Land and the sites within it, but on the other, those sites were chosen precisely for their historical Christian significance, particularly their significance in the Bible and in the life of Christ.¹⁴⁴ Thus there certainly were

¹⁴³ For references on the Peutinger Map see Ch. 4, n. 111 and 112.

¹⁴⁴ On medieval and Renaissance maps of the Holy Land see Nebenzahl, *Maps of the Holy Lands* (see Ch. 4, n. 60); and Harvey, *Medieval Maps of the Holy Land* (see Ch. 4, n. 60).

historical maps before the map on f. 6r in HM 83, but this map is a distinctive early example of this category of thematic map,¹⁴⁵ not only showing the world's history, but also alluding to its future.

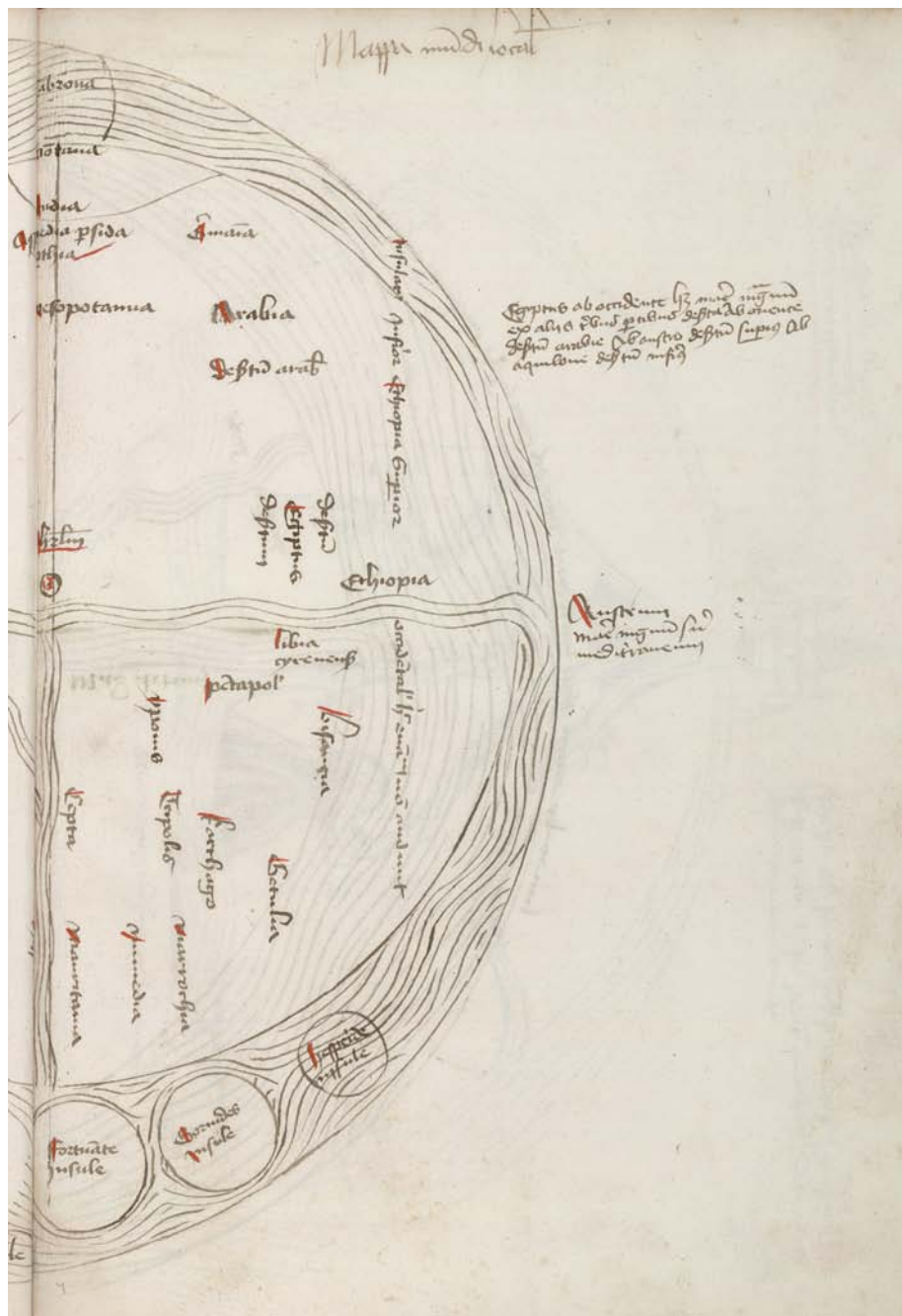
The Map on ff. 6v–7r

This large map, which is spread across two folios, is labeled *Mappa mundi localis*, which title seems to indicate that the map offers a greater level of local detail than the other maps in the manuscript (Fig. 4.14). As indicated above in the description of the contents of the manuscript, this map combines information from a few of the preceding sections, and thus shows many of the islands in the circumfluent ocean like the map on f. 3r, and also provides more detail about the mainland. The sphere of earth is shown off center in the sphere of water, in contrast with the map on f. 3r, and in accordance with one explanation of how there was land above the waters, despite the fact that the sphere of earth was within the sphere of water.¹⁴⁶

There are a few texts and indications outside the circle of this map. North is indicated with the word *aquilo* at the right, and south by *Austrum* at the right, and there is a curious set of lines on the northern side of the map that seem intended to indicate the east-west extension of *Sithia*, i.e. Scythia. As the area demarcated by these lines reaches as far west as *Alimania* and *Gallia*, the lines have not been drawn with much care, and we have not seen a similar set of lines on any other medieval map.

145 For discussion of the collection of historical maps in Ortelius's *Parergon* see Peter H. Meurer, "Ortelius as the Father of Historical Cartography," in Marcel van den Broecke, Peter van der Krogt, and Peter Meurer, eds., *Abraham Ortelius and the First Atlas: Essays Commemorating the Quadricentennial of His Death, 1598–1998* (Utrecht: HES Publishers, 1998), pp. 133–159; Liliane Wellens-De Donder, "Un atlas historique: le *Parergon* d'Ortelius," in Robert W. Karrow et al., *Abraham Ortelius (1527–1598): cartographe et humaniste* (Turnhout: Brepols, 1998), pp. 83–92; Walter S. Melion, "Ad ductum itineris et dispositionem mansionum ostendendam: Meditation, Vocation and Sacred History in Abraham Ortelius's *Parergon*," *The Journal of the Walters Art Gallery* 57 (1999), pp. 49–72; and George Tolias, "Glose, contemplation et meditation: Histoire éditoriale et fonctions du *Parergon* d'Abraham Ortelius, 1579–1624," in *Les méditations cosmographiques à la Renaissance* (Paris: PUPS, 2009), pp. 157–186. For additional discussion of the genre of historical maps see Walter Goffart, "When Did Historical Atlases Really Originate?" *Humanities Research Group* 9 (2001), available at <<http://celt.uwindsor.ca/ojs/leddy/index.php/HRG/article/viewFile/268/262>>; Goffart also has a good brief discussion of the *Parergon* in his *Historical Atlases: The First Three Hundred Years, 1570–1870* (Chicago: University of Chicago Press, 2003), pp. 30–35.

146 For references on the non-coincidence of the centers of the spheres of earth and water see Ch. 1, n. 8.



Outside the circle of the map in the south there is a text that reads:

Egyptus ab occidente habet mare magnum ex aliis tribus partibus, deserta
ab oriente desertum arabie ab austro desertum superius ab aquilone
desertum inferius

Egypt has the Mediterranean on the west, and in the other three directions, deserts: on the east it has the desert of Arabia, on the south is has upper desert, and on the north the lower desert.

This confused passage (Egypt has the Mediterranean to the north, not the west) was probably modeled on a passage like Isidore 14.3.27 or Bartholomaeus Anglicus 15.53, where the regions around Egypt are listed, but the cartographer's memory did not serve him well here. In a general way, the depiction of Egypt on the adjoining map agrees with this passage, as it shows Egypt between two deserts (see the transcription of the place names in Africa just below). Just outside of the southern edge of the map near the word *Austrum* there is the brief text *mare magnum sive mediteraneum* to identify the Mediterranean, which is too narrow to bear a place name in the map proper.

The islands on the map, proceeding from the east (top) counterclockwise, are as follows; since this list is almost identical to the list of islands on the map on f. 3r, we refer the reader to that list for notes on the identity of and literature about each island: *Tabrona* (Taprobana), *X tribus Israel*, *Tilos*, *Caucasus*, *regnum Amazonum*, *Ungaria vaga* (Hungaria magna), *lucanania* (Lapland), *Islandia*, *Suecia*, *Norsvegia*, *Gronlandia*, *Dacia*, *Hibernia*, *Scotia*, *Anglia*, *britannia minor*, *Tanatos*, *Tile*, *Fortunate insule*, *Gor<go>nides insule*, *Hesperide insule*.

The place names in Asia, reading from top to bottom and left to right, are: *montana*, (perhaps referring to the location of the Terrestrial Paradise on a mountain), *India*, *Armenia superior*, *Ass< >edia persida*, *parthia*, *<Semaria>*, *Caldea*, *Mesopotamia*, *Arabia*, *Hircania*, *Armenia inferior*, *Capadocia*, *desertum arabie*, *Sicilia* (i.e. Cilicia), *Antiochia*, *Siria*, *Asia minor*, *Jerusalem*, *desertum*, *Egyptus*, *desertum*, *Insulares*, *Inferior Ethiopia*, *Superior Ethiopia*. It should be remarked that while Jerusalem is indicated by a prominent circle near the center of the map, it is not precisely in the center, but somewhat to the north and east.

In Europe: *Rucia*, *Livonia*, *Polonia*, *ungaria*, *Gothia*, *lubeck*, *Roma*, *Brema*, *yitalia*, *Alimania*, *Gallia*. Here the cartographer's reason becomes clear for having the northern river of the T-O structure of his maps flow northeast instead of north as it does on most other *mappaemundi*: he counts Russia, Livonia, and

Poland part of Europe, and has arranged the geography of the river that divides Asia and Europe accordingly.¹⁴⁷

In Africa: *libia cyrenensis*, *yponis* (i.e. Hippo), *pentapolis*, <Ethiopia> *occidentalis hic evangelium non audivit* ("In western <Ethiopia> they have not heard the Gospel"), *visantia* (i.e. Byzacium or Byzacena),¹⁴⁸ *Cepta* (Ceuta), *Tripolis*, *Carthago*, *Getulia*, *Mauritania*, *Numidia*, *Maurochia*. The phrase in southwestern Africa to the effect that Gospel has not reached there clearly reflects the author's interest in the approach of the Apocalypse, as Matthew 24:14 says that the end will come after the Gospel has reached the ends of the earth.¹⁴⁹ Given the cartographer's interest in the Apocalypse, it is interesting that on the map of where the Apostles went to preach on f. 15r (see Fig. 4.18), there is no similar legend about the Gospel not reaching southwestern Africa.

The Map on ff. 7v–8r

A large *mappamundi*, spread over two folios, titled *Mappa de Aquis terram irrigantibus*, showing the world's main rivers. From a castle in the east that represents the Terrestrial Paradise flow the four rivers of Paradise (Fig. 4.15). The rest of the world's hydrography is much as in the map on ff. 6v–7r; also as in that map, the sphere of the earth is represented as having a different center than the sphere of water, but while this disposition of the map and also its large size leave room for islands in the circumfluent ocean, no islands are present. Certainly their absence is intended to place more visual emphasis on the rivers of the world. The text outside the eastern part of the map reads:

Ita isti quattuor fontes paradisi vadunt secundum glossam integram
super 24 ecclesiasticus et sepe perduntur meatibus subterraneis et
nomina mutant.

¹⁴⁷ The geography of northern Europe as indicated on this map is reflected in a remark by the maker of HM 83 on f. 9r: *livonia Polonia ungaria hic angulus tenet se ad huc ad Europam et papam et imperatorum aqualiter*, "Livonia, Poland, Hungary: this angle is loyal to Europe and the Pope also to the Emperor."

¹⁴⁸ On African Byzacium or Byzacena see William Smith, *A Dictionary of Greek and Roman Geography* (London: J. Murray, 1878), vol. 1, p. 461; there is discussion of the difference between Byzacium and Byzantium in Gervase of Tilbury, *Otia imperialia* (see Ch. 4, n. 57), Book 1, chapter 11, pp. 318–319.

¹⁴⁹ For discussion of and bibliography regarding the global scope of the evangelical mission see Chet Van Duzer and Ilya Dines, "The Only *Mappamundi* in a Bestiary Context: Cambridge, MS Fitzwilliam 254," *Imago Mundi* 58.1 (2006), pp. 7–22, at 13–15.

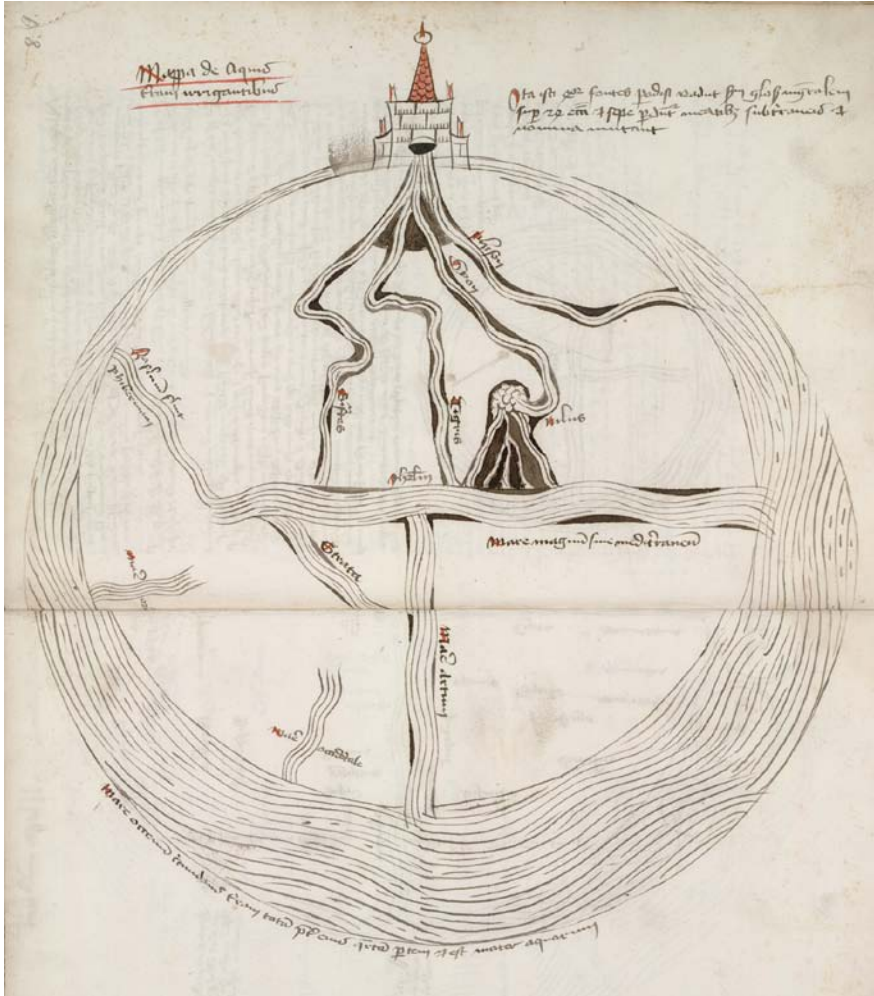


FIGURE 4.15 *Huntington MS 83, ff. 7v-8r. A large map titled Mappa de Aquis terram irrigantibus or map of the waters that irrigate the earth, which places great emphasis on the rivers of Paradise, rotated so that east is at the top (COURTESY OF THE HUNTINGTON LIBRARY).*

Thus these four rivers of Paradise flow according to the ‘integral gloss’ on Ecclesiasticus 24, and they often disappear in underground passages and change their names.

The four rivers flowing westward from Paradise are labeled the *Phison*, *Gyon* and *Nilus*, *Tigris*, and *Euphrates*. The fact that the one river is labeled both the *Gyon* and the *Nilus* is to be taken as reflecting the name change that the

cartographer alludes to in the text outside the map, even though he does not show the river disappearing in subterranean passages.¹⁵⁰ Indeed, the cartographer might have taken advantage of a subterranean passage to have the Nile appear in Africa and debouch into the Mediterranean from Africa, but he does not, and as a result the geography of this river of Paradise on this map is less than satisfying.¹⁵¹ As things stand, in a way the Nile is represented twice on the map, once flowing from Paradise, and also as part of the 'T' of waters that divide the continents on the *mappamundi*. The *Glossa ordinaria* on Ecclesiasticus 24 does discuss the rivers of Paradise,¹⁵² but does not mention

150 For discussion of the rivers of Paradise see Paul Albert Février, "Les quatre fleuves du Paradis," *Rivista di archeologia cristiana* 32.3–4 (1956), pp. 179–199; and S. G. Darian, "The Ganges and the Rivers of Eden," *Asiatische Studien – Études Asiatiques* 31 (1977), pp. 42–54. On the subterranean and suboceanic courses ascribed to the rivers of Paradise by some ancient and medieval authors see Chet Van Duzer, "The Cartography, Geography, and Hydrography of the Southern Ring Continent, 1515–1763," *Orbis Terrarum* 8 (2002), pp. 115–158, esp. 118–121.

151 On Andreas Walsperger's *mappamundi* of 1448 four rivers leave a castle in the East rather like on HM 83, ff. 7v–84; two of the rivers are labeled Ganges and Tigris, and it is reasonable to think that one of the other two was intended to represent the Gyon/Nile, and the Nile does appear in its proper location in Africa, so we are probably to infer a subterranean passage. A different solution to this problem is adopted in an unsigned and undated Venetian copperplate world map of ca. 1485: the Nile arises in Paradise with the other three rivers, and then flows via a land bridge joining Asia to Africa into Africa, and then north to the Mediterranean. For discussion of the map see Erich Woldan, "A Circular, Copper-Engraved, Medieval World Map," *Imago Mundi* 11 (1954), pp. 12–16.

152 The text of the *Glossa ordinaria* on this passage supplied in *Patrologia Latina* 113:1210, is incomplete, and we supply here the text from vol. 2 of the Bible printed in Strasbourg by Adolf Rusch not after 1480: *Quasi Phison. Phison qui et Ganges qui de paradiso exiens vadit ad indiam, et interpretatur caterua quia sic magnis fluminibus impletur. Ganges autem dicitur a gangaro rege indie, et fertur sicut Nilus super Orientis terras exundare. Sicut Tigris. Tigris fluuius mesopotamie qui pergit contra assirios, et post multos circuitus in mare mortuum fluit, et tirgris vocatur quia sicut Tigris bestia velociter fertur. Quasi Euphrates. Euphrates fluuius mesopotamie gemmarum fertilis. Eufrata enim hebraice fertilitas latine. Mesopotamiam namque per loca irrigat, sic nilus alexandriam. Salutius asserit tigrim et eufraten uno fonte in armenia meare sed postea dividuntur maximo inter se spacio. Terraque quae ab ipsis ambitur mesopotamia dicitur. Quasi Gyon. Gyon, hic ethiopiam cingit. sic vocatus quia irrigat terram egypti, ge enim graece terram significat, qui apud aegyptios nilus vocatur propter limum quem trahit, qui fecunditatem efficit, unde et Nilus dictus est.* There is a facsimile edition of this Bible: *Biblia latina cum glossa ordinaria: Facsimile reprint of the Editio Princeps, Adolph Rusch of Strassburg 1480/81*, introd. Karlfried Froelich and Margaret T. Gibson (Turnhout: Brepols, 1992).

any subterranean passages or changes of name, but these characteristics are mentioned in the *Glossa ordinaria* on Genesis 2.¹⁵³

In northeastern Asia, the body of water that flows northeast to the circumfluent ocean, which also appears in the maps on ff. 1r, 3v, and 6r, is finally identified in the legend *Ra flu<v>im fluit per hiberniam*, “The Rha River flows through Iberia”: the Rha River is the Volga, mentioned by the name Rha by Ptolemy (*Geography* 5.9 and 6.14),¹⁵⁴ and *hibernia* is an error for the Asian Iberia.¹⁵⁵ At the center of the map is Jerusalem; and in the western half of the map the various seas are named: the sea to the north is (quite strangely) labeled *mare ori<entails>*, and is perhaps to be identified with the Baltic; the channel that runs between the northern Mediterranean and the western Mediterranean is labeled *Strata* as it is on the map in f. 3v, but remains unidentified; and the body of water that on most *mappaemundi* would be labeled the Nile is here, much as on the map on f. 3v, labeled *mare magnum sive mediteraneum*. In the west, a sea that is perhaps to be identified with the Bay of Biscay is designated the *mare occidentale*, and the western Mediterranean, as on the maps on ff. 1r and 3v, is labeled *mare artum*.

Just outside the circumfluent ocean to the west is a phrase that reads: *Mare oceanum circumdans terram totam <impenetrans?> quartam partem et est mater aquarum*, “The ocean sea encircles all of the land, <penetrating?> the fourth part, and it is the mother of the waters.” The phrase *mater aquarum* is less common than one might suppose, and the one source earlier than HM 83 where we have found it seems unlikely to have been consulted by the author of

153 From the *Glossa ordinaria* on Genesis 2 in the Bible printed in Strasbourg by Adolf Rusch not after 1480: *Ferunt historici tigrin et eufratem et nilum plerisque locis terre absumi: et paulo post emergentia silitum agere cursum.... Haec flumina gentibus per quas fluvunt notissima sunt: duobus vetustas mutavit nomina: Geon enim nilus nunc vocatur. Phison ganges. Tigris et eufrates antiqua nomina servaverunt.*

154 The Rha River appears as the Ras on Giovanni Leardo's world map of 1452 or 1453: see John Kirtland Wright, *The Leardo Map of the World, 1452 or 1453, in the Collections of the American Geographical Society* (New York: American Geographical Society, 1928), p. 33.

155 The name Hibernia is also used for the Asian Iberia by Andrea da Barberino in his chivalric romance *Il Guerrin Meschino*, which he completed in about 1410 and whose geography is based on that of Ptolemy: see Rudolf Peters, “Über die Geographie im Guerino Meschino des Andrea de' Magnabotti,” *Romanische Forschungen* 22.2 (1908), pp. 426–505, at 473. The Asian Iberia is mentioned in Ptolemy 5.11, and see William Smith, *A Dictionary of Greek and Roman Geography* (London: J. Murray, 1857), vol. 2, pp. 9–10.

HM 83,¹⁵⁶ so the phrase seems to have been re-invented here by the author of HM 83.

This map is essentially a thematic map of the world's waters, though its coverage of European rivers, for example, leaves much to be desired. As indicated earlier, the map is quite similar to a map of the world's rivers in one of the manuscripts of Corbechon's French translation of Bartholomaeus Anglicus, namely BnF MS fr. 9140, f. 226v (see Fig. 4.6), which leads one to suspect that this thematic map was inspired by one in a French manuscript of Bartholomaeus. The map is also very similar to a fifteenth-century map in the front flyleaf of Wolfenbüttel, Herzog August Bibliothek, Cod. Guelf. 442 Helmst. (see Fig. 5.12 below).¹⁵⁷ The relationship between the maps in this manuscript in Wolfenbüttel and those in Huntington HM 83 will be explored in more detail below; for the moment, suffice it to say that this map also seems to have some connection with Bartholomaeus Anglicus, as the first part of the legend about the river Dorix or Araxes on the map comes from Bartholomaeus 13.7, and the manuscript contains geographical excerpts from Bartholomaeus on 118r–121r.¹⁵⁸ These connections between the Wolfenbüttel map and Bartholomaeus on the one hand and the map in HM 83, ff. 7v–8r, on the other, tend to confirm a connection between the HM 83 map and Bartholomaeus.

The thematic map of the world's mountains mentioned and illustrated above, F. Humphreys's *Heights of the Principal Mountains in the World*, published in Henry S. Tanner, *A New Universal Atlas Containing Maps of the Various Empires, Kingdoms, States and Republics of the World* (Philadelphia: H. S. Tanner, 1836), is also a thematic map of the world's rivers—see Fig. 4.12—and is one of the earliest nineteenth-century maps of that type. A nineteenth-century thematic map of the rivers in Europe and Asia, titled *Asia-Eüropa; in*

¹⁵⁶ The only such text we found is from the twelfth century, Hermannus de Runa, *Hermani de Runa Sermones festuales*, ed. Edmond Mikkers (Turnhout: Brepols, 1986) (= Corpus Christianorum, Continuatio Mediaevalis, 64), Sermon 87, line 129: *Mare uocatur mater aquarum pro eo quod omnia flumina fluunt in mare et ipsum non redundat.*

¹⁵⁷ On the *mappamundi* on the front flyleaf of Wolfenbüttel, Herzog August Bibliothek, Cod. Guelf. 442 Helmst. see Jörg-Geerd Arentzen, *Imago mundi cartographica: Studien zur Bildlichkeit mittelalterlicher Welt- und Okumenekarten unter besonderer Berücksichtigung des Zusammenwirkens von Text und Bild* (Munich: W. Fink, 1984), pp. 128–129, 212, 276, and plate 36; and Christian Heitzmann, *Europas Weltbild in alten Karten: Globalisierung im Zeitalter der Entdeckungen* (Wiesbaden: Harrassowitz in Kommission, 2006), pp. 36–37.

¹⁵⁸ On the material from Bartholomaeus Anglicus in Wolfenbüttel, Herzog August Bibliothek, Cod. Guelf. 442 Helmst. see Otto von Heinemann, *Die Helmstedter Handschriften* (Frankfurt am Main: Klostermann, 1963–65), vol. 1, pp. 343–345; and Meyer, *Die Enzyklopädie des Bartholomäus Anglicus* (see Ch. 4, n. 3), pp. 132–133 and 272.

Beziehung auf das Fliessende, und seine Vertheilung in Stromgebiete, which shows the rivers in their proper geographical locations, may be found in Heinrich Berghaus, *Dr. Heinrich Berghaus' physikalischer Atlas oder Sammlung von Karten* (Gotha: Justus Perthes, 1845–48).¹⁵⁹

The Diagram on f. 13r

We move on now to the diagrams and maps in HM 83's heterogeneous section on astronomy and geography (ff. 13r–18r). The author opens this section with view of the whole cosmos: on f. 13r there is a diagram of the spheres labeled *hec figura appellatur ffabrica mundi* that shows the sphere of the earth rising partly out of the sphere of water, which are surrounded by the spheres of air and fire, then the planetary spheres, then the *Celum stellarum* or sphere of the stars, then the *Cristallinum*, then the *Primum mobile*, and finally the *Empyreum* or Empyrean.¹⁶⁰ Just one part of this diagram, to which we will return later, requires mention: outside of the spheres, at the very top of the diagram, there is a rectangle containing a grid that seems to be intended to represent the wall surrounding the Heavenly Jerusalem: this interpretation is confirmed by the very similar grid to the right of the gates of Paradise on f. 11v, in the section of the manuscript that addresses the Apocalypse.¹⁶¹ As mentioned earlier, the text on f. 13r is incomplete, and does not discuss this part of the diagram.

The Diagrams on f. 13v

The upper diagram shows the sphere of the earth rising out of the sphere of water, and the text explains that a quarter of the earth is above the water. Around these is a trace of the course of the sun around the earth, and the text supplies information about the relative sizes of the earth, ocean, and sun. The diagram below illustrates the relative sizes of a star, the earth, and the moon.¹⁶² It seems very likely that we are to understand a progression in the images on ff. 13r, 13v, and 14r, from a view of the whole cosmos, to a view of the central part of the cosmos, to a view of the earth. This use of detail maps is unusual in the late Middle Ages, but there is another example in HM 83, namely on f. 11v (see Fig. 5.9), where the view of the Mount of Olives and some other mountains

159 A high-resolution image of this map may be consulted on the website of the David Rumsey Map Collection, at <<http://www.davidrumsey.com>>.

160 There is a good brief history of the idea of the spheres in E. J. Aiton, "Celestial Spheres and Circles," *History of Science* 19 (1981), pp. 75–114.

161 A high-resolution image of HM 83, f. 13r is available via the Digital Scriptorium at <http://dpg.lib.berkeley.edu/webdb/dsheh/heh_brf?Description=&CallNumber=HM+83>.

162 A high-resolution image of HM 83, f. 13v is available via the Digital Scriptorium at <http://dpg.lib.berkeley.edu/webdb/dsheh/heh_brf?Description=&CallNumber=HM+83>.

functions as a detail of the image of the earth below, and we will discuss another example in the world map and map of the Holy Land in the front fly-leaf of Wolfenbüttel, Herzog August Bibliothek, Cod. Guelf. 442 Helmst. (see Fig. 5.12), a manuscript closely related to HM 83.

The Map on f. 14r

This map is the first of three climatic or zonal maps, each with a different climatic system, so that the three maps show a thematic interest in climate. The map on f. 14r (Fig. 4.16) is based on a map of the world's rivers very similar to that in ff. 7v–8r, emphasizing the rivers of paradise, but with fewer place names elsewhere. Overlain on these geographical details are ten parallels that demarcate ten climates. This system is obviously different from the system of five *climata* proposed by Aristotle and used in many Macrobian maps,¹⁶³ or Ptolemy's system of seven *climata*,¹⁶⁴ and seems to be based on another system of *climata* elaborated by Ptolemy in his *Geography* 1.23.¹⁶⁵ The map is puzzling, as there is no connection between the rivers and the system of *climata*, and the map does not include most of the place names whose *climata* are indicated in the surrounding text. So the author generated that text using a different map.

The place names on the map, beginning in the east and moving west, are as follows: *Eufrates*, *Tigris*, *Phison per evilat*,¹⁶⁶ *India*, *Gyon*, *Nilus*, *Etiopia* (repeated), *Egiptus*, *Jerusalem*. The scribe had initially drawn the Tigris with the western course of the Euphrates, but then did his best to remove the erroneous course of the Tigris. The first climate begins at the northern limit of *Etiopia*.

163 See Aristotle *Meteorology* 2.5 (362a32); on Macrobian maps see Destombes, *Mappemondes* (see Ch. 4, n. 37), pp. 43–45 and 85–95; Leonid S. Chekin, *Northern Eurasia in Medieval Cartography: Inventory, Text, Translation, and Commentary* (Turnhout: Brepols, 2006), pp. 95–120; and Alfred Hiatt, “The Map of Macrobius before 1100,” *Imago Mundi* 59.2 (2007), pp. 149–176.

164 Ernst Honigsmann, *Die sieben Klimata und die πόλεις ἐπισήμοι: Eine Untersuchung zur Geschichte der Geographie und Astrologie im Altertum und Mittelalter* (Heidelberg: Winter, 1929); and Dmitriy Shcheglov, “Ptolemy's System of Seven Climata and Eratosthenes' Geography,” *Geographia Antiqua* 13 (2004), pp. 21–38.

165 See Berggren and Jones, *Ptolemy's Geography: An Annotated Translation of the Theoretical Chapters* (see Ch. 4, n. 56), pp. 84–85.

166 The Phison river is said to flow around Evilath in Genesis 2:11, and see Genesis 10:7. For discussion of Evilath see Ivar Hallberg, *L'Extrême Orient dans la littérature et la cartographie de l'Occident des XIII^e, XIV^e, et XV^e siècles; étude sur l'histoire de la géographie* (Göteborg: W. Zachrissons boktryckeri a.-b., 1907), p. 202, s.v. “Evilach”; and Samuel Krauss, “‘Euilat’ in the LXX,” *The Jewish Quarterly Review* 11.4 (July, 1899), pp. 675–679.

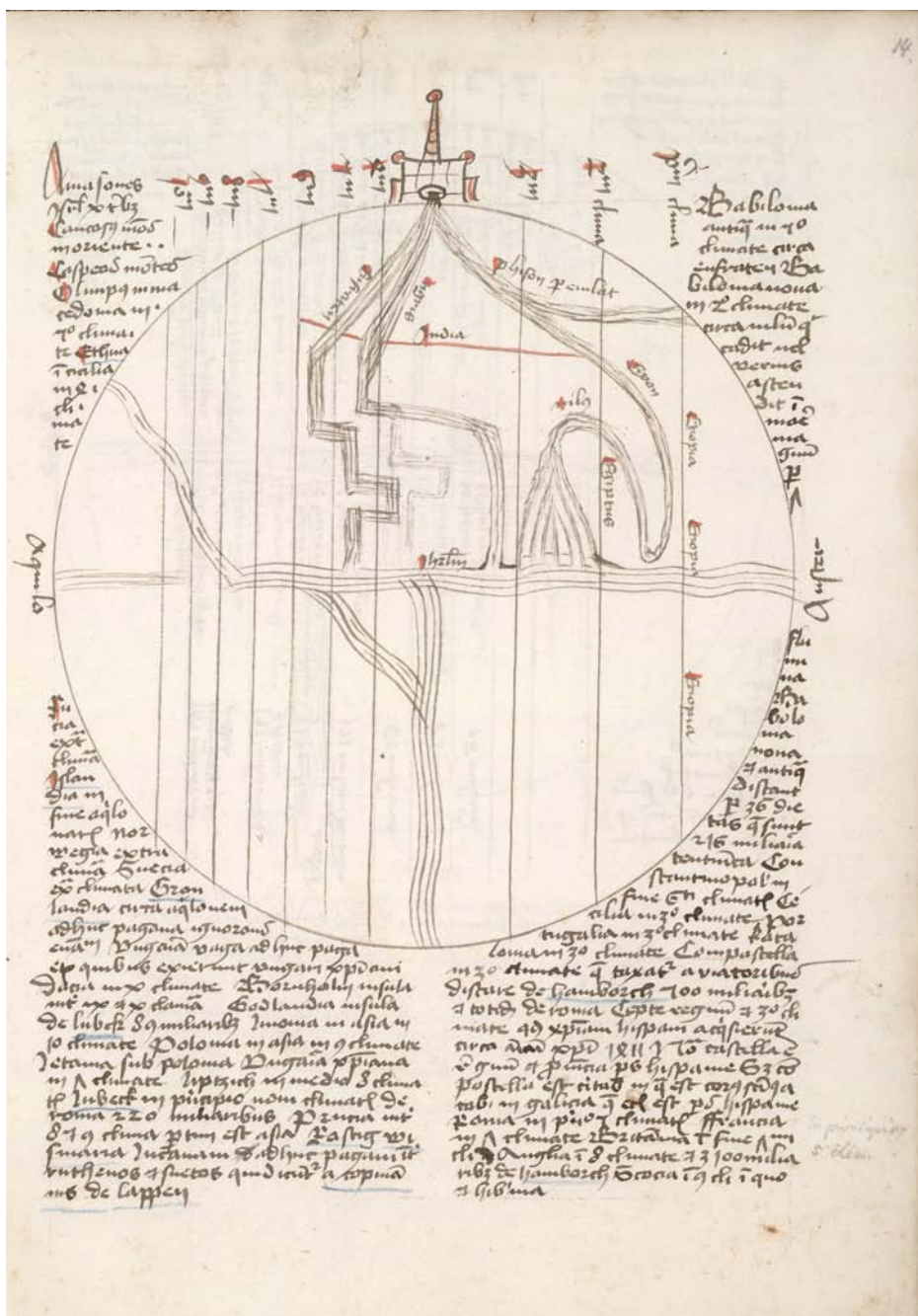


FIGURE 4.16 Huntington MS 83, f. 14r. A diagram of ten climatic zones based on geographical texts, overlaid on a copy of the map of the waters of the earth in ff. 7v-8r (COURTESY OF THE HUNTINGTON LIBRARY).

The Map on f. 14v

The climatic diagram on f. 14v includes very little geographical detail (Fig. 4.17), and thus barely qualifies as a map, but it does indicate the bodies of water that create a T-O *mappamundi*, and thus is a *mappamundi*. The map includes an extra body of water parallel to and south of the Mediterranean. The surrounding text explains that the extra body of water is the *mare artum* or western mouth of the Mediterranean: this separation of the Mediterranean proper and the Strait of Gibraltar into different *climata* is puzzling. On the map are indications of nine climates (the last of which is not numbered), and there is a table spread across the map that gives the *elevatio poli artici* or elevation of the North Star in each climate, the *dies prolixior* or longest day of each climate, and the width in miles of each climate.

The latitude of the beginning of the first climate is essentially the same as it is on the map in f. 14r: on that map it marks the northern limit of *Etiopia*; on f. 14v *Etiopia* is not indicated. The table on f. 14v indicates the widths of the *climata* in German miles, with fractions indicated in stadia. The system of *climata* is based on that of Johannes de Sacrobosco's *Tractatus de sphaera*, which was the most popular astronomical work of the Middle Ages and Renaissance,¹⁶⁷ which fits with the author's claim that the *climata* on this map are based on astronomy. The latitudes of the first seven *climata* on f. 14v match perfectly those in Sacrobosco (who only indicates seven *climata*). The author's source for his eighth and ninth *climata*, which are said to be centered on 52°N and 56°N respectively, is not clear: the fact that he does not indicate the width in miles of these last two *climata* suggests that he may have added those two *climata* himself.

Moreover, there are problems with the indicated widths in miles of the *climata*. The width of *climata* should decrease as one moves north, as they do in Sacrobosco, but there are irregularities in this regard in the list on f. 14v. The following table indicates the width of the climatic zones in *miliaria* (Sacrobosco) and German miles (HM 83):

Sacrobosco		HM 83, f. 14v
1.	440	175 and 2 stadia
2.	400	153 and 4 stadia

¹⁶⁷ On the continued popularity of Sacrobosco's *Tractatus de sphaera* see Corinna Ludwig, "Die Karriere eines Bestsellers. Untersuchungen zur Entstehung und Rezeption der *Sphaera* des Johannes de Sacrobosco," *Concilium medii aevi* 13 (2010), pp. 153–185.

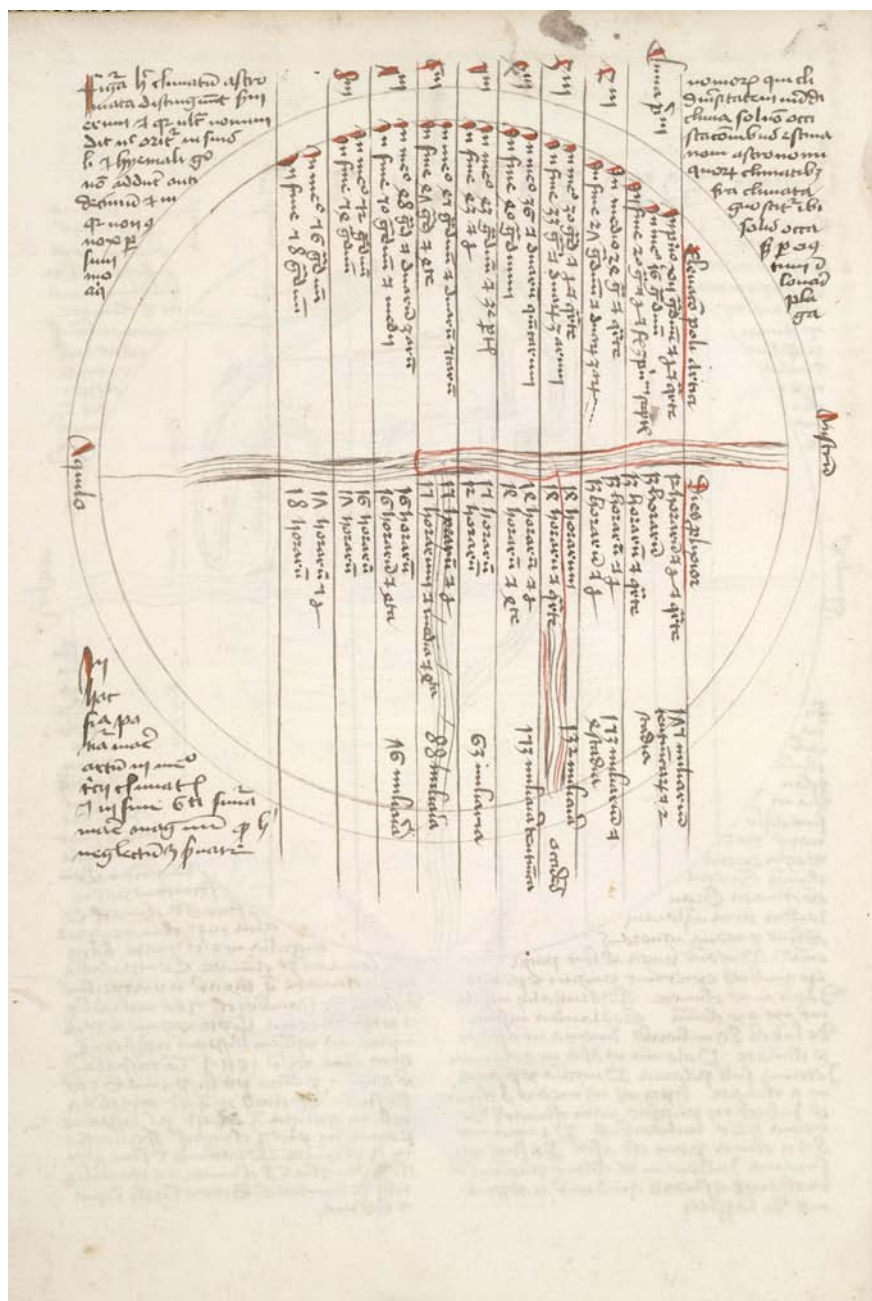


FIGURE 4.17 *Huntington MS 83, f. 14v.* A diagram of nine climatic zones based on astronomical texts, with a table supplying the elevation of the North Pole and the length of the longest day in each climate, and the width of each in German miles (COURTESY OF THE HUNTINGTON LIBRARY).

3.	350	132
4.	300	153
5.	255	63
6.	212	88
7.	185	76
8.	[none]	[not supplied]
9.	[none]	[not supplied]

In addition to the errors of calculation or copying evident in the irregular sequence of *climata* widths on f. 14v, it is not clear what type of *miliare* the author of HM 83 thought Sacrobosco was using. The ratio between the measurements of Sacrobosco and those of f. 14v for the first three *climata* (where the sequence of widths on f. 14v seems regular) averages about 2.6, so the author of HM 83 apparently thought that Sacrobosco was using a *miliare* that was about 0.385 (= 1/2.6) the length of the German mile. The definitions of units of measure in the early modern period are difficult to pin down—Andreas Walsperger on his *mappamundi* of 1448, in a passage transcribed and translated above, says that a German mile is 10,000 feet, while Johann Schöner in his *Opusculum geographicum* ([Nuremberg]: [Johann Petrejus], 1533), Part 1, chapter 12, says that a German mile is 5,760 feet—but even given the great variety of definitions, we do not know of a *miliare* that was approximately 0.385 the length of a German mile.

The Map on f. 15r

The third map of the climatic zones in HM 83 is on f. 15r (Fig. 4.18). The presence of three climatic maps with climate systems from three different sources (geographers, astronomers, theologians) again indicates the author's inclination to use maps as tools for comparison, like his use of thematic and historical maps. The map is puzzling, and seems to be a less detailed copy of a more detailed original. The texts in the upper left and right corners of the folio read:

Hec figura 7 climatum secundum theologos qui partem terre climaticam consideraverunt secundum naturalem et convenientem modum habitabilem hominibus.

Vide in hac figura quomodo Apostolorum audita est vox in omni terra climatica.

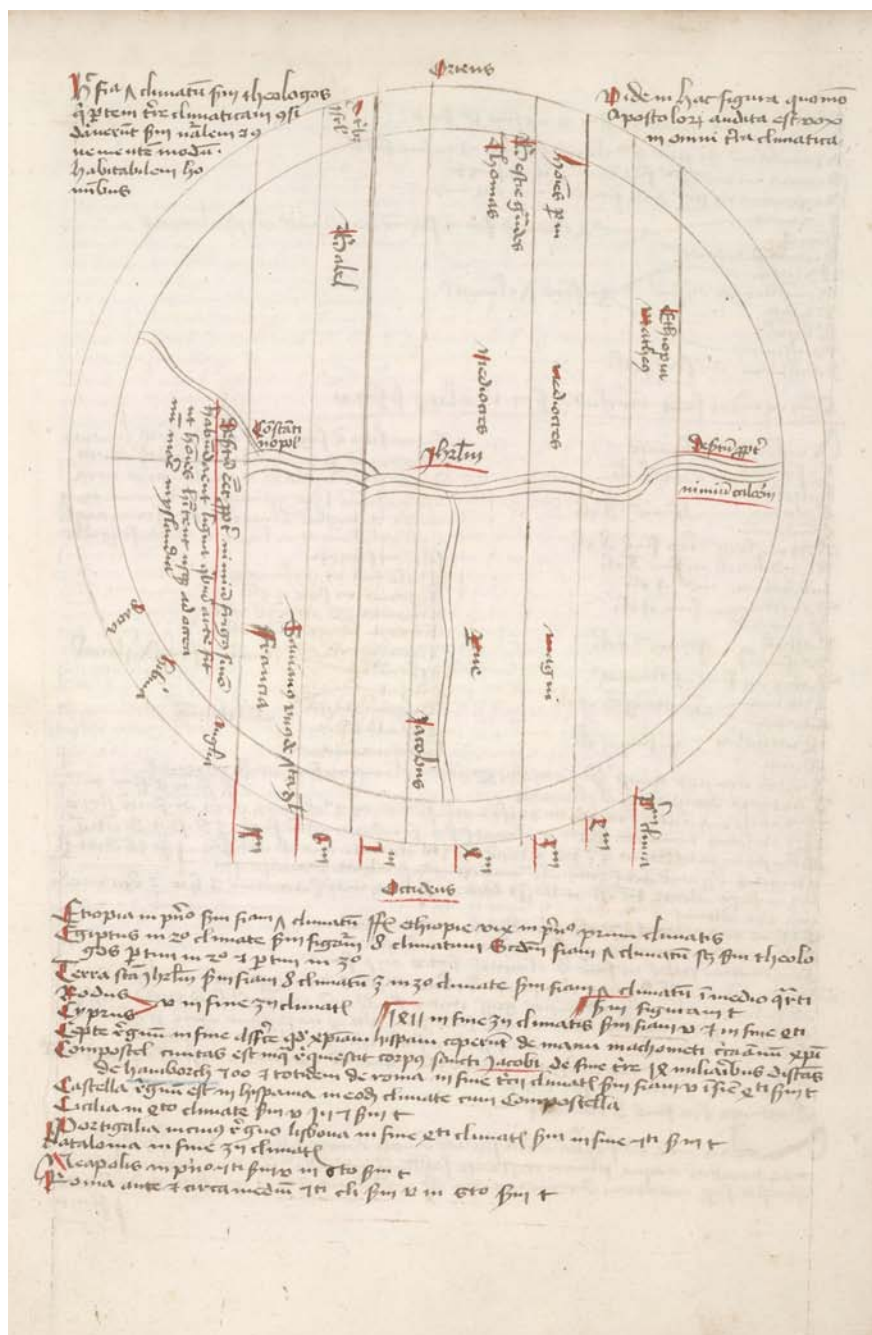


FIGURE 4.18 Huntington MS 83, f. 15r. A map showing seven climatic zones based on a theological text, and also the location in which each of the Apostles preached, which are listed on f. 5v (COURTESY OF THE HUNTINGTON LIBRARY).

This diagram shows the seven climates according to the theologians, who considered the climate of a part of the world according to its nature and the degree to which it is suitable for human habitation.

See in this diagram how the voice of the Apostles is heard in all of the land divided into climates.

The idea of the map, then, is to show that the Gospel has reached all parts of the earth, and specifically all of the climates of the earth, reflecting the author's interest in the approach of the Apocalypse, as Matthew 24:14 says that the end of the world will come after the Gospel has reached the ends of the earth.¹⁶⁸ However, the map includes indications of only three of the Apostles, namely Matthew, Thomas, and James. Moreover, the text below the map says that several places are located in a particular climate *secundum figuram*, according to the map, but those places do not appear on the map. In addition, these same texts indicate that the author was consulting two climatic maps, one with seven *climata*, and another with eight. For example, the second entry below the map says:

Egiptus in 2° climate secundum figuram 8 climatium. Secundum figuram 7 climatium scilicet secundum theologos partim in 2° et partim in 3°.

Egypt is in the second climate according to the seven-climate map, but according to the eight-climate map, that is, according to the theologians, it is partly in the second climate, and partly in the third.

Some of the other entries in the list below the map, beginning with the sixth entry which is for Ceuta, abbreviate the references to the two maps as *secundum figuram u* and *secundam figuram t*; the 't' probably stands for *theologorum*, but it is not clear what the 'u' stands for. It is puzzling that the entry for Egypt just quoted says that the eight-climate map is that of the theologians, while the text above and to the left of the map says that the map shows the seven climates according to the theologians. The map in fact has seven numbered *climata*, and then a red parallel north of the northern limit of the seventh climate, no doubt to be interpreted as indicating the eighth climate—which

¹⁶⁸ For discussion of and bibliography regarding the global scope of the evangelical mission see Van Duzer and Dines, "The Only *Mappamundi* in a Bestiary Context" (see Ch. 4, n. 149), pp. 13–15.

despite the map's title, the author of HM 83 seems to have been somewhat hesitant about.

The earliest reference that we know to an eight-climate system is that in the *De nuptiis Philologiae et Mercurii* of Martianus Capella (fifth century),¹⁶⁹ but Capella certainly was not a theologian, and none of his maps survives. The Wolfenbüttel manuscript of Lambert of Saint-Omer's *Liber Floridus* (Herzog August Bibliothek, Cod. Guelf. 1 Gud. Lat.) has an inscription indicating that its maps are based on those of Martianus Capella,¹⁷⁰ but Lambert does not use the eight-climate system on his maps, nor does he describe such a system. The theologian that the author of HM 83 is referring to must be Bede the Venerable (672/673–735), who in his *De natura rerum*, chapter 47, adopts an eight-climate model.¹⁷¹ However, while there are climatic diagrams in some manuscripts of Bede's works, the ones that we have seen show the five-climate system, rather than an eight-climate system.¹⁷² The only other map we know besides that in HM 83, f. 15r, that shows eight climates is John of Wallingford's *mappamundi* of

169 See Martianus Capella, *The Marriage of Philology and Mercury*, trans. William Harris Stahl and Richard Johnson (New York: Columbia University Press, 1977), 8.876, p. 340; and Martianus Capella, *Le nozze di Filologia e Mercurio*, ed. and trans. Ilaria Ramelli (Milano: Bompiani, 2001), pp. 616–619.

170 On the inscription in the Wolfenbüttel manuscript of the *Liber Floridus* see Richard Uhden, "Die Weltkarte des Martianus Capella," *Mnemosyne* Ser. 3, vol. 3 (1936), pp. 97–124; for a list of the maps in the manuscripts of the *Liber Floridus* see Destombes, *Mappemondes* (see Ch. 4, n. 37), pp. 111–116.

171 See Bede the Venerable, *De natura rerum*, chapt. 47 ("De circulis terrae"), in *Patrologia Latina* 190:265–273; and Bede the Venerable, *Bedae Venerabilis Opera* (Turnhout: Brepols, 1955–1980), Pars 1, Opera Didascalica (= Corpus Christianorum, Series Latina 123A, 1975), pp. 189–234, at 229; and Bede the Venerable, *On the Nature of Things, and On Times*, ed. and trans. Calvin B. Kendall and Faith Wallis (Liverpool: Liverpool University Press, 2010), pp. 98 and 162. For discussion of Bede's system of climates in relation to those of Pliny, Ptolemy, Martianus Capella, Isidore of Seville, and Gerbert of Aurillac see Mario Arnaldi, "Orologi solari azimutali medievali: Analisi dei testi e possibili collazioni (seconda parte)," *Gnomonica Italiana* 15 (2008), pp. 31–40, at 36 and 39–40; this material is presented in English in Arnaldi's book *De cursu solis: Medieval Azimuthal Sundials, From the Primitive Idea to the First Structured Prototype* (Somerton: British Sundial Society, 2012), Appendix F, "The Climates."

172 The maps in manuscripts of Bede's works are listed by Destombes, *Mappemondes* (see Ch. 4, n. 37), pp. 35–36, but he does not include zonal diagrams that lack geographical detail. Munich, BSB Clm. 210, f. 132r (ninth century) has five climatic rings; and Paris, BnF Ms lat. 7474, f. 86v (eleventh century) shows the five-climate system.

c. 1250, but there is no basis to think there is any connection between the Huntington map and John of Wallingford's.¹⁷³

The place names and legends on the map are as follows, reading from south to north: *desertum propter nimium calorem* ("Desert because of excessive heat"); *Ethiopia Matheus* (indicating that the Apostle Matthew went to Ethiopia to preach); in the third climate, from east to west, *homines parvi, mediocres, magni*; in the fourth climate, from east to west, *Bestiae grandes, mediocres, parve*, and back in the east of the fourth climate, *Thomas* (the Apostle);¹⁷⁴ *Jerusalem*; *Jacobus*; in the circumfluent ocean in the east, *X tribus Israel*;¹⁷⁵ *Babel*; *Constantinopolis*; *Savianus unus de 7ta <climata?>* ("Savinian one of the seventh climate"); *Francia*; *desertum esset propter nimium frigus si non habunda<r>ent ligna quibus autem fit ut homines habitent usque ad oceanum mare in yslandia* ("This area would be deserted because of the excessive cold if trees did not abound, by whose presence it occurs that men can live all the way to the ocean in Iceland"); *Anglia*; *hibernia*; *dacia*.

Some of the texts on the map require comment. The indication that in the third climate men are small in the east, medium-sized in the central part of the world, and tall in the west (*homines parvi, mediocres, magni*), is extraordinary. We have not identified its source, and the indication of difference between the east and west is unexpected on a climatic map, where we would anticipate descriptions of differences between north and south.¹⁷⁶ This question is ren-

173 The John of Wallingford map is in London, British Library, Cotton MS Julius D. vii, f. 46r, and is reproduced in P. D. A. Harvey, *Medieval Maps* (London: British Library, 1991), p. 20; see also Destombes, *Mappemondes* (see Ch. 4, n. 37), p. 168, #49.7; Anna-Dorothee von den Brincken, *Fines terrae: die Enden der Erde und die vierte Kontinent auf mittelalterlichen Weltkarten* (Hannover: Hahnsche Buchh., 1992), pp. 109–112 and plate 36; Chekin, *North-ern Eurasia* (see Ch. 4, n. 163), pp. 202–203 and plate 15.1; and Alfred Hiatt, *Terra incognita: Mapping the Antipodes before 1600* (Chicago: University of Chicago Press, 2008), pp. 121, 123–124, and 142 note 128. Incidentally the eighth climate is mentioned by Martin Waldseemüller in his *Cosmographiae introductio* of 1507: see *The 'Cosmographiae introductio' of Martin Waldseemüller in Facsimile, Followed by the Four Voyages of Amerigo Vespucci*, ed. and trans. Joseph Fischer and Franz von Wieser (New York: The United States Catholic Historical Society, 1907), chapter 7, pp. xxiv and 62.

174 The Apostle Thomas is located in the far east of the map, in the area that is designated as India in other maps in HM 83, and of course Thomas was thought to have gone to India to preach: see, W. R. Philipps "The Connection of St. Thomas the Apostle with India," *The Indian Antiquary* 32 (1903), pp. 1–15 and 145–160.

175 The island of the Ten Tribes of Israel appears on other maps in HM 83, including those on ff. 3r, 6v–7r, and 10v (see Fig. 4.9, 4.14, and 5.7, respectively).

176 About a century later, Jean Bodin suggested that the differences between the east and west generate differences among the inhabitants of those regions: see Jean Bodin, *Les six*

dered more complicated by the text in the fourth climate, which says that animals are large in the east, and small in the west—the opposite of the situation in the third climate. The fact that the situations are the opposite in the third and fourth climates is puzzling and makes one wonder what the author of HM 83 thought the cause of this difference was (and certainly makes living in the west, where the men are large and the beasts small, sound more appealing than living in the east). Perhaps the author thought that this difference was what explained all of the accounts of monsters in the east.¹⁷⁷

Savianus certainly refers not to the early seventh-century Pope Sabianus or Sabinian, who had nothing to do with France,¹⁷⁸ but to Saint Savinian of Sens (in French, Savinien de Sens), who in the third century was sent from Rome to France and was martyred there.¹⁷⁹ But it is not at all clear why Savinian is on the map rather than one of the Apostles. Perhaps the author had a connection with France.

The legend about the far north, indicating that it is the presence of wood, i.e. wood for fires, that renders the northern regions habitable for humans, comes from neither Sacrobosco nor Bede, and we have not been able to determine the

livres de la République, ed. Christiane Frémont, Marie-Dominique Couzinet, and Henri Rochais (Paris: Fayard, 1986), Book 5, chapter 1, “Du reiglement qu’il faut tenir pour accommoder la forme de Republique à la diversité des homes: et le moyen de cognoistre le naturel des peuples,” p. 44. We thank Leonid Chekin for this reference.

177 There is an excellent account of the monsters of the east in Rudolf Wittkower, “Marvels of the East: A Study in the History of Monsters,” *Journal of the Warburg and Courtauld Institutes* 5 (1942), pp. 159–197, reprinted in his *Allegory and Migration of Symbols* (Boulder, CO: Westview Press, 1977), pp. 45–74. Also see James Romm, “Belief and Other Worlds: Ktesias and the Founding of the ‘Indian Wonders,’” in George E. Slusser and Eric S. Rabkin, eds., *Mindscapes: The Geography of Imagined Worlds* (Carbondale: Southern Illinois University Press, 1989), pp. 121–135; and Andrea Rossi-Reder, “Wonders of the Beast: India in Classical and Medieval Literature,” in Timothy S. Jones and David A. Sprunger, eds., *Marvels, Monsters, and Miracles: Studies in the Medieval and Early Modern Imaginations* (Kalamazoo: Medieval Institute Publications, 2002), pp. 53–66.

178 Amedeo Crivellucci, “Il pontificato di Sabiniano primo successore di Gregorio Magno,” *Studi storici* 8 (1899), pp. 203–211.

179 On Saint Savinian of Sens see Abbé Cornat, “Du rétablissement de l’ancienne légende de saint Savinien, martyr et fondateur de l’église de Sens,” *Bulletin de la Société des Sciences Historiques et Naturelles de l’Yonne* 5 (1851), pp. 435–446; “Vita S. Sabiniani martyris, Trecis in Gallia: Ex codice Reginae Sueciae 80,” *Analecta Bollandiana* 4 (1885), pp. 139–157; and Augustin Fliche, *Les vies de saint Savinien, premier évêque de Sens: étude critique suivie d’une édition de la plus ancienne vita* (Paris: Société Française d’Imprimerie et de Librairie, 1912).

author's source here. It may be the author's own reflection on the practicalities of life in the north.

The place of this map in the manuscript raises questions about the composition of HM 83, and in particular about whether its location reflects the author's original intentions. As indicated above, the separation of the map (which is on f. 15r) from the list of the locations where the Apostles preached (ff. 5v–6r), is puzzling. Given that the purpose of the map is to show that the Gospel has reached all parts of the earth, which is a prerequisite of the Apocalypse, it would seem more natural for this map to precede the treatise on the Apocalypse rather than follow it. On the other hand, it is true that the map on 15r goes well with the other climatic maps on ff. 14r and 14v. One other curious aspect of the map on f. 15r is that while this map suggests (as mentioned earlier), at least through the author's statement of its purpose, the completeness of the Apostles' evangelization, the map on ff. 6v–7r indicates that the evangelization is not complete in a legend that reads <Ethiopia> *occidentalis hic evangelium non audivit*, "In western <Ethiopia> they have not heard the Gospel." But perfect consistency throughout the manuscript is too much to expect.

Finally, a few words should be said about other *mappaemundi* that indicate the locations where the Apostles preached. The best-known maps of this type are of course the *mappaemundi* illustrating manuscripts of Beatus of Liébana's *Commentary on the Apocalypse*. These maps appear in the manuscripts just following a list of the Apostles and the regions they went to evangelize, and Beatus's textual reference to the map (*subiectae formulae pictura demonstrat*) makes it clear that he included a map in the autograph manuscript of his *Commentary*.¹⁸⁰ Another map that indicates where the Apostles preached is Oxford, St. John's College, MS 17, f. 6r, made in about 1110, which has references to four of the Apostles in Asia (from east to west): *Achaia ubi sanctus andreas; Effesus sanctus iohanes predicavit; Cesaria hic Petrus predicavit; Athenas hic*

¹⁸⁰ For discussion of the Beatus maps, and particularly of their illustration of the Apostles' mission, see Manuel Adolfo Baloiira Bertolo, "Doctrina de la dispersión apostólica en Beato," *Compostellanus* 30.3–4 (1985), pp. 289–316; Serafín Moralejo Álvarez, "El mapa de la diáspora apostólica en San Pedro de Rocas: notas para su interpretación y filiación en la tradición cartográfica de los Beatos," *Compostellanus* 31 (1986), pp. 315–340, reprinted in *Patrimonio artístico de Galicia y otros estudios: Homenaje al Prof. Dr. Serafín Moralejo Álvarez* (Santiago de Compostela: Xunta de Galicia, 2004), vol. 2, pp. 65–74; and Sandra Sáenz-López Pérez, *The Beatus Maps: The Revelation of the World in the Middle Ages* (Burgos: Siloé, 2014), pp. 186–195.

Paulus predicavit.¹⁸¹ There is an almost identical *mappamundi*, with the same legends about the Apostles, in the Peterborough Computus of c. 1120 (British Library, Harley MS 3667, f. 8v);¹⁸² and an unfinished earlier version of a very similar map—which includes the legends *Achaia ubi sanctus andreas* and *Cesaria hic Petrus predicauit*—in Cambridge, Corpus Christi College MS 265 (the ‘Commonplace Book’ of Archbishop Wulfstan II of Worcester, which dates to the last quarter of the eleventh century), p. 210.¹⁸³

It is tempting to think that the author of HM 83 was inspired to make the map on f. 15r by an earlier map of the places where the Apostles preached, but if that is the case, that earlier map has not survived.

181 On the map in Oxford, St. John's College, MS 17, see Destombes, *Mappemondes* (see Ch. 4, n. 37), p. 48, no. 25.8; Faith Wallis, “MS Oxford St. John's College 17, a Mediaeval Manuscript in its Context,” Ph.D. Dissertation, University of Toronto, 1985, pp. 219–223; Anna-Dorothee von den Brincken, “Mundus Figura Rotunda,” in Anton Legner, ed., *Ornamenta Ecclesiae: Kunst und Künstler der Romanik in Köln* (Cologne: Schnütgen-Museum, 1985), vol. 1, pp. 99–106, at 103–105; Evelyn Edson, “World Maps and Easter Tables: Medieval Maps in Context,” *Imago Mundi* 48 (1996), pp. 25–42, at 35–37, with a reproduction of the map in Fig. 4.7; Evelyn Edson, *Mapping Space and Time: How Medieval Mapmakers Viewed their World* (London: British Library, 1997), pp. 86–95, with the map reproduced on p. 88; and Chekin, *Northern Eurasia* (see Ch. 4, n. 163), pp. 64–65, with an illustration of the map on p. 365. Updated material about the map from Faith Wallis's dissertation is available on her website devoted to the manuscript, at <<http://digital.library.mcgill.ca/ms-17/>>.

182 The map in BL Harley MS 3667 is not listed by Destombes in his *Mappemondes* (see Ch. 4, n. 37); the best discussion of the map is that by Martin Foys in the article cited in the following note.

183 Martin Foys, “An Unfinished *Mappamundi* from Late Eleventh-Century Worcester,” *Anglo-Saxon England* 35 (2006), pp. 271–284.

The Treatise on the Apocalypse

We turn our attention now to the treatise on the Apocalypse in HM 83, ff. 8v–12v. As indicated above, the geographical material in ff. 1r–8v serves as a preface to the apocalyptic section, describing the world's geography before it underwent dramatic changes in the Last Days, and reviewing the Four Kingdoms of the world (f. 5v) and also the missions of the Apostles (ff. 5v–6r). And it is abundantly clear that the treatise on the Apocalypse was composed by the same author as the geographical material in ff. 1r–8v and 13r–18r: in all of these sections we see the author's strong propensity to illustrate things with maps, and the summary of the Last Days on f. 16r agrees very well (though not in every detail) with the account of the Apocalypse presented on ff. 8v–12v.

The traditions of illustrating narratives of the Apocalypse are varied, and extend over more than a thousand years: we have evidence from the seventh century of an illustrated manuscript of the Book of Revelation,¹ and manuscripts with illustrations of the Apocalypse survive from the early ninth century.² Yet HM 83 is almost unique in its cartographic program of illustration of the Last Days. The author's experience with thematic maps, evident in

1 So James Snyder, "The Reconstruction of an Early Christian Cycle of Illustrations for the Book of Revelation: The Trier Apocalypse," *Vigiliae Christianae* 18.3 (1964), pp. 146–162, at 147, who notes that Bede records in his *Vita sanctorum abbatum monasterii in Wiramutha et Girvum*, in *Patrologia Latina* 94:718, that Benedict Biscop of Wearmouth traveled to Rome in about 672 "to acquire illustrated manuscripts, including a Book of Revelation, to serve as models for church decorations."

2 The earliest is the Trier Apocalypse of c. 800, which is in Trier, Stadtbibliothek, MS 31, and has been reproduced in facsimile as *Trierer Apokalypse: Vollständige Faksimile-Ausg. im Originalformat des Codex 31 der Stadtbibliothek Trier*, with commentary by Richard Laufner and Peter K. Klein (Graz: Akademische Druck- und Verlagsanstalt, 1974–75). For a detailed list of other manuscripts that contain illustrations of the Apocalypse see Emmerson and Lewis, "Census and Bibliography" (see Introduction, n. 1). For chapters that together form a good discussion of art based on the Apocalypse see Richard K. Emmerson and Bernard McGinn, eds., *The Apocalypse in the Middle Ages* (Ithaca, NY: Cornell University Press, 1992), part 2, pp. 103–289. The chapter that addresses the later Middle Ages is Michael Camille, "Visionary Perception and Images of the Apocalypse in the Later Middle Ages," pp. 276–289. Also see Jonathan Alexander, "The Last Things: Representing the Unrepresentable," in Frances Carey, ed., *The Apocalypse and the Shape of Things to Come* (Toronto and Buffalo: University of Toronto Press, 1999), pp. 43–63, with a catalogue by Michael Michael, Jonathan Alexander and Martin Kauffmann, pp. 64–98.

the geographical sections of the manuscript, makes it unsurprising that he would choose to illustrate the Apocalypse with maps, but it is worth exploring another possible source of inspiration of this program, which is the use of map-like images of the world to illustrate the First Days, i.e. the Creation. It seems possible that programs illustrating the Creation with images of the world may have inspired the author's choice to illustrate the events of the Apocalypse with maps.

There are several surviving manuscripts that illustrate the Creation with *mappamundi*-like images, which however cannot be characterized as maps as they do not show any realistic geographical detail.³ One such sequence is in the Lothian Bible of c. 1220 in the Morgan Library (MS M. 791, f. 4v):⁴ in the illustrations of the second, third, fourth, and fifth days of Creation, the world is depicted as a disk of land surrounded by the circumfluent ocean, in the same format as a *mappamundi*, but without geographical details. Three other more elaborate examples date from the late fourteenth century. One of these is in the Padua Bible (Rovigo, Biblioteca dell'Accademia dei Concordi, MS 212, ff. 1r–1v).⁵ The paintings are unfortunately damaged, so that the details of the earth are not clearly visible, but it does not seem that they offer significant

3 Campbell, *The Earliest Printed Maps* (see Ch. 4, n. 96), p. 17, says that in order to qualify as a map, an image “must attempt to convey, in graphic form, information about the real world or some part of it. It must be concerned—however inaccurately or schematically—with direction and the relative distance of one place or feature from others.”

4 Johannes Zählten, *Creatio mundi: Darstellungen der sechs Schöpfungstage und naturwissenschaftliches Weltbild im Mittelalter* (Stuttgart: Klett-Cotta, 1979), pp. 68, 108, 161, and fig. 116. Morgan Library MS M. 791, f. 4v is also reproduced for example in Suzanne Lewis, *The Art of Matthew Paris in the Chronica majora* (Berkeley: University of California Press, 1987), p. 30; and Michael Lieb, Emma Mason, and Jonathan Roberts, eds., *The Oxford Handbook of the Reception History of the Bible* (Oxford: Oxford University Press, 2010), fig. 13.1. Images of the folio are also available via the Morgan's online catalog at <<http://corsair.morganlibrary.org/>>. For a discussion of the manuscript see John Henry Plummer, “The Lothian Morgan Bible: A Study in English Illumination of the Early Thirteenth Century,” Ph.D. Dissertation, Columbia University, 1953.

5 The Padua Bible has been reproduced in facsimile in Gianfranco Folena and Gian Lorenzo Mellini, eds., *Bibbia istoriata padovana della fine del Trecento: Pentateuco, Giosuè, Ruth* (Venice: N. Pozza, 1962); and for a complete study of it see Susan Macmillan Arensberg, “The Padua Bible and the Late Medieval Biblical Picture Book,” Ph.D. Dissertation, Johns Hopkins University, 1986. There is some discussion and illustration of the Bible's Creation sequence in Zählten, *Creatio mundi* (see Ch. 5, n. 4), pp. 70 and 111, and figs. 128–129. Color images of the Creation sequence in this manuscript are available on the internet site of the Istituto Centrale per il Restauro e la Conservazione del Patrimonio Archivistico e Librario, at <<http://www.icpal.beniculturali.it>>.

geographical detail. However, the images of the earth are surrounded by the elemental and celestial spheres and the Zodiac, as some *mappaemundi* are, and in particular, the images bear a very close relationship to the *mappamundi* painted by Giusto de' Menabuoi in the Battistero del Duomo in Padua in 1375–1378⁶—either Menabuoi's map served as a model for the illustrations in the Bible, or they shared a common model. Thus the connection of these Creation images with *mappaemundi* is particularly close.

Another late fourteenth-century manuscript that contains a Creation cycle illustrated with images of the world is the Egerton Genesis Picture Book (London, British Library, Egerton MS 1894). The illustrations of the six days of Creation (ff. 1r–1v) show God seated on a rainbow above images of the world in the style of a *mappamundi*, with the sphere of the air indicated by a circle of clouds, within that the waters, and in the middle of the waters, an island that represents the dry land.⁷ And a late fourteenth-century Missal and Book of Hours, Paris, BnF MS Lat. 757, contains a striking Creation cycle, with each day represented on a full-page image, each in a *mappamundi* format, with the circle of the earth surrounded by the circumfluent ocean and the elemental and celestial spheres, with God either above or within the image, causing each stage to occur.⁸ As the images are full-page, the representations of the earth

6 On the *mappamundi* painted by Menabuoi in the Battistero in Padua see Frank Lestrinant, *Les méditations cosmographiques à la Renaissance* (Paris: PUPS, 2009), pp. 67–68; and Patrick Gautier Dalché, *La Géographie de Ptolémée en Occident (Ive–XVIIe siècle)* (Turnhout: Brepols, 2009), p. 145.

7 The Egerton Genesis Picture Book is reproduced in facsimile in Mary Coker Joslin and Carolyn Coker Joslin Watson, *The Egerton Genesis* (London: British Library, 2001), with the Creation scenes reproduced on plates 3 and 4, and commentary on them on pp. 30–36. There is some discussion and illustration of the manuscript's Creation sequence in Zahlten, *Creatio mundi* (see Ch. 5, n. 4), p. 68, and figs. 114–115; and on the manuscript generally also see John Lowden, "Concerning the Cotton Genesis and Other Illustrated Manuscripts of Genesis," *Gesta* 31 (1992), pp. 40–53, at 43–46 with fig. 6. Color images of the scenes from the Creation sequence are available via the British Library's online Catalogue of Illuminated Manuscripts, at <https://www.bl.uk/catalogues/illuminatedmanuscripts/welcome.htm>.

8 For discussion of BnF MS lat. 757 see Kay Sutton, "The Original Patron of the Lombard Manuscript Latin 757 in the Bibliothèque Nationale, Paris," *Burlington Magazine* 124.947 (1982), pp. 88–94; Edith W. Kirsch, *Five Illuminated Manuscripts of Giangaleazzo Visconti* (University Park, PA: Pennsylvania State University Press, 1991), pp. 13–17 and figs. 13–18; and Giuseppa Z. Zanichelli, *I conti e il minio: codici miniati dei Rossi 1325–1482* (Parma: Università di Parma, Istituto di storia dell'arte, 1996), pp. 53–64. There is some discussion and illustration of the manuscript's Creation sequence in Zahlten, *Creatio mundi* (see Ch. 5, n. 4), p. 76, and fig. 171; and a much more detailed account in Silvana Tassetto, "La

are large, and in addition to the created beings—plants, animals, birds, Adam and Eve—they include geographical details such as islands and inlets of the circumfluent ocean. However, these details bear no relation to the world's actual geography, and seem intended merely to indicate that the earth is geographically varied.

Given that the author of HM 83 made use of text and illustrations from Bartholomaeus Anglicus, it seems likely that if he was inspired to illustrate the Apocalypse with maps by a Creation cycle with images of the world, it would have been by such a cycle in an illustrated manuscript of Bartholomaeus—for some of the manuscripts of the French translation of Bartholomaeus by Jean Corbechon do contain such sequences. These sequences are less elaborate than those just discussed, and the images of the world less map-like, but they might have suggested a series of maps to someone cartographically inclined. These manuscripts of Corbechon's translation of Bartholomaeus include, in approximate chronological order: (1) a manuscript made c. 1390, which was sold at Sotheby's (London) on June 23, 1998, and again at Christie's (London) on July 7, 2010;⁹ (2) Paris, BnF MS fr. 216, f. 13r, c. 1400, whose illustrations follow those of the preceding manuscript closely;¹⁰ (3) Madrid, Fundación Lázaro Galdiano, MS I 15554, f. 16v, c. 1400;¹¹ (4) Brussels, Bibliothèque Royale,

Creazione del mondo. Aspetti iconografici nel Messale-Libro d'Ore lat.757 della Biblioteca Nazionale di Parigi," *Arte lombarda: Rivista di storia dell'arte* 117.2 (1996), pp. 36–44, with an additional colour plate on p. 57, and English abstract on p. 133. Images of the manuscript's Creation scenes are available via <<http://mandragore.bnf.fr>>, and a PDF of the entire manuscript can be downloaded at <<http://gallica.bnf.fr/ark:/12148/btv1b8470209d>>.

9 On the manuscript sold at Sotheby's and Christie's see Donal Byrne, "Rex imago Dei: Charles V of France and the *Livre des propriétés des choses*," *Journal of Medieval History* 7 (1981), pp. 97–113, at 103–104 and 106; *Western Manuscripts and Miniatures: To Be Sold with the Burdett Psalter* (London: Sotheby's, 1998), lot 52; Meyer, *Die Enzyklopädie des Bartholomäus Anglicus* (see Ch. 4, n. 3), p. 239; Baudouin van den Abeele, "Etat de l'édition du 'De proprietatibus rerum,'" in Baudouin Van den Abeele and Heinz Meyer, eds., *Bartholomaeus Anglicus, 'De proprietatibus rerum': texte latin et réception vernaculaire = Lateinischer Text und volkssprachige Rezeption: actes du colloque international = Akten des Internationalen Kolloquiums*, Münster, 9.–11.10.2003 (Turnhout: Brepols, 2005), pp. 1–12, at 9–10; and *The Arcana Collection: Exceptional Illuminated Manuscripts and Incunabula, Part I: London, King Street, Wednesday 7 July 2010* (London: Christie's, 2010), lot 31.

10 On BnF MS fr. 216 see Meyer, *Die Enzyklopädie des Bartholomäus Anglicus* (see Ch. 4, n. 3), pp. 346–347; images from the manuscript are available on <<http://mandragore.bnf.fr>>.

11 On the Madrid manuscript see Léopold Delisle, *Recherches sur la librairie de Charles V* (Paris: H. Champion, 1907), vol. 1, p. 233, and vol. 2, p. 302; Jesús Domínguez Bordona, *Manuscritos con pinturas: notas para un inventario de los conservados en colecciones públicas y particulares de España* (Madrid: Centro de Estudios Históricos, 1933), vol. 1, p. 505,

MS 9094, f. 12r, c. 1401;¹² (5) Paris, BnF MS fr. 22534, f. 9r, first quarter of the fifteenth century;¹³ and (6) Amiens, BM, MS 399, f. 1r, 1447.¹⁴

Madrid, Fundación Lázaro Galdiano, MS I 15554, f. 16v, illustrated in Fig. 5.1, is typical of the Creation folios in these manuscripts. In the upper left register, God creates the heavens and light, measuring them out in a circular space with a compass;¹⁵ in the second he creates the fire, air, and sea, again in a circular space; and in the third he creates the land with plants and animals, once more

no. 1202, with an illustration of the Creation scene on p. 504; *Manuscrits à peintures: l'heritage de Bourgogne dans l'Art International: Casa de Cisneros del Ayuntamiento, Madrid, 14–24 mai, 1955* (Madrid: Blass, 1955), p. 31, n° 25; and Meyer, *Die Enzyklopädie des Bartholomäus Anglicus* (see Ch. 4, n. 3), pp. 342–343.

- 12 On the Brussels manuscript see Camille Gaspar and Frédéric Lyna, *Les principaux manuscrits à peintures de la Bibliothèque royale de Belgique* (Paris: Société Française de Reproductions de Manuscrits à Peintures, 1937–47), vol. 1, pp. 359–361, no. 151; Patrick M. de Winter, *La bibliothèque de Philippe le Hardi, duc de Bourgogne (1364–1404): étude sur les manuscrits à peintures d'une collection princière à l'époque du 'style gothique international'* (Paris: Editions du Centre National de la Recherche Scientifique, 1985), pp. 195–197, no. 4, with figs. 179–184 (fig. 179 shows the Creation scene); and Meyer, *Die Enzyklopädie des Bartholomäus Anglicus* (see Ch. 4, n. 3), pp. 331–332. The Creation scene from this manuscript is also reproduced in Michael Camille, *Master of Death: The Lifeless Art of Pierre Remiet, Illuminator* (New Haven, CT: Yale University Press, 1996), p. 19.
- 13 On BnF MS fr. 22534 see Meyer, *Die Enzyklopädie des Bartholomäus Anglicus* (see Ch. 4, n. 3), pp. 355–356; images of the miniatures in the manuscript are available on <<http://mandragore.bnf.fr>>.
- 14 The Creation folio from the Amiens manuscript is reproduced in Robert Bossuat, *Le moyen âge* (Paris: J. de Gigord 1931) (= Jean Calvet, ed., *Histoire de la littérature française*, vol. 1), p. 272; on the Amiens manuscript see M. A. Jantier, “Le Livre de la propriété des choses par Barthélémy de Glanville,” *Mémoires de la Société nationale des antiquaires de France* 51 (1890), pp. 373–392; Fernand de Mély, *Les primitifs et leurs signatures*, vol. 1, *Les miniaturistes* (Paris: P. Geuthner, 1913), pp. 175–176; Eberhard König, *Les Heures de Marguerite d'Orléans: reproduction intégrale du calendrier et des images du manuscrit latin 1156B de la Bibliothèque nationale, Paris* (Paris: Editions du CERF and Bibliothèque nationale, 1991), pp. 49–53; and Meyer, *Die Enzyklopädie des Bartholomäus Anglicus* (see Ch. 4, n. 3), pp. 328–329. Images of all of the manuscript's miniatures are available at <<http://initiale.irht.cnrs.fr>>.
- 15 On the image of God using a compass see John B. Friedman, “The Architect's Compass in Creation Miniatures of the Later Middle Ages,” *Traditio* 30 (1974), pp. 419–429; Friedrich Ohly, “Deus Geometra—Skizzen zur Geschichte einer Vorstellung von Gott,” in Norbert Kamp and Joachim Wollasch, eds., *Tradition als historische Kraft: Interdisziplinäre Forschungen zur Geschichte des früheren Mittelalters* (Berlin and New York: De Gruyter, 1982), pp. 1–42; and Katherine H. Tachau, “God's Compass and *Vana Curiositas*: Scientific Study in the Old French Bible *Moralisée*,” *Art Bulletin* 80.1 (1998), pp. 7–33.



FIGURE 5.1

The Creation sequence in a manuscript of Corbechon's French translation of Bartholomaeus Anglicus's De proprietatibus rerum, made c. 1400 (MADRID, FUNDACIÓN LÁZARO GALDIANO, MS I 15554, F. 16V, © FUNDACIÓN LÁZARO GALDIANO).

in a circular space. The last of these images shows part of a landscape rather than an image of the whole world, and none of the images is particularly similar to a *mappamundi*, but such a series could easily have inspired an author interested in maps to portray the Apocalypse using a series of maps.

The narrative of the Last Days in HM 83's treatise on the Apocalypse is brief, choppy, and allusive, and sometimes has the feel of being an abbreviated version of a fuller account. There are elements that are unexplained, or are explained only later: for example, the names of Enoch and Elijah appear on the map on f. 10v, but the accompanying text gives no indication of their role in events, though that role is described in the summary of the events of the Last Days on f. 16v. The way the author handles citations is somewhat sloppy compared with the techniques of contemporary churchmen, for example the work of Johannes von Paltz discussed in the following section. In the text the author frequently refers to the accompanying maps, and it is clear that the text was designed to accompany the maps.

Late Fifteenth-Century German Apocalypticism

The uniqueness of HM 83's treatment of the Last Days can best be brought out by considering other works on the Apocalypse and related subjects produced in Germany, particularly in the second half of the fifteenth century. The Turks' conquest of Constantinople in 1453, and their subsequent conquests of territory in Eastern Europe, spread fear throughout Europe, and gave new impetus and urgency to predictions that the Apocalypse was imminent in the second half of the century and beyond.¹⁶

The Apocalypse was to bring with it vast changes, including powerful punishments of the wicked; as a result, predictions of imminent Apocalypse, with roles in the Apocalyptic drama assigned to specific historical persons, had been popular with reformers for centuries. This was particularly true in fif-

16 See Wolfram Brandes, "Der Fall Konstantinopels als apokalyptisches Ereignis," in Sebastian Kolditz and Ralf C. Müller, eds., *Geschehenes und Geschriebenes: Studien zu Ehren von Günther S. Henrich und Klaus-Peter Matschke* (Leipzig: Eudora-Verlag, 2005), pp. 453–470; and Kaya Şahin, "Constantinople and the End Time: The Ottoman Conquest as a Portent of the Last Hour," *Journal of Early Modern History* 14.4 (2010), pp. 317–354. For a more general discussion of late fifteenth-century German piety see Bernd Moeller, "Frömmigkeit in Deutschland um 1500," *Archiv für Reformationsgeschichte* 56 (1965), pp. 6–30; translated into English as "Piety in Germany around 1500," trans. Joyce Irwin, in Steven E. Ozment, ed., *The Reformation in Medieval Perspective* (Chicago: Quadrangle Books, 1971), pp. 50–75.

teenth-century Germany, on the eve of the Protestant Reformation,¹⁷ which began in 1517, and which grew out of dissatisfactions with the Church and society that had been present and increasing for close to two hundred years.¹⁸ Gian Luca Potestà, in his study of radical apocalyptic movements in the Late Middle Ages, has noted that as these movements in Germany were deemed heretical, they were quickly quashed, and the writings of the fomenters destroyed; as a result, our evidence regarding fifteenth-century German Apocalypticism is incomplete.¹⁹

But brief records, specifically two letters copied in Nürnberg in 1465–66, have survived of the apocalyptic thought of the brothers Janko and Livin of Wirsberg, who predicted that the world would end in the 1460s.²⁰ Their predictions had a strong political component: a messianic figure, the ‘Anointed of the Savior,’ would soon arrive, his advent foretold by a figure similar to St. John the Baptist—evidently this was Janko himself. The messiah, born spiritually from the Virgin and enlightened by God, alone understood the true meaning of the Bible, and would bring the third and final Testament, with a message of

- 17 See J. Rohr, “Die Prophetie im letzten Jahrhundert vor der Reformation,” *Historisches Jahrbuch* 19 (1898), pp. 29–56 and 447–466, esp. 461, who identified three common themes in fifteenth-century prophecy: hostility to Rome, a desire to see Church property confiscated, and a prediction that justice would be meted out to corrupt elements of society by the Turks or an emperor from the north.
- 18 See Alister E. McGrath, *The Intellectual Origins of the European Reformation*, 2nd edn. (Malden, MA: Blackwell Pub., 2004), p. 4: “There has been a growing recognition on the part of Reformation scholars that neither the events nor the ideas of the sixteenth century may be properly understood unless they are seen as the culmination of developments in the fourteenth and fifteenth centuries.” For a very good discussion of late thirteenth- and fourteenth-century predictions of the End of Time in Germany and their political dimensions see Frances Courtney Kneupper, “German Identity and Spiritual Reform at the End of Time: Eschatological Prophecy in Late Medieval Germany,” Ph.D. Dissertation, Northwestern University, 2011; and for example Jennifer Kolpacoff Deane, “The Auffahrtabend Prophecy and Henry of Langenstein: German Adaptation and Transmission of the ‘Visio Fratris Johannis,’” *Viator* 40.1 (2009), pp. 355–386.
- 19 Gian Luca Potestà, “Radical Apocalyptic Movements in the Late Middle Ages,” in John J. Collins, Bernard McGinn, and Stephen J. Stein, eds., *The Encyclopedia of Apocalypticism* (New York: Continuum, 1998), vol. 2, pp. 110–142, at 130–133; and Gian Luca Potestà, “Radical Apocalyptic Movements in the Late Middle Ages,” in Bernard J. McGinn, John J. Collins, and Stephen J. Stein, eds., *The Continuum History of Apocalypticism* (New York: Continuum, 2003), pp. 299–322, at 314–316.
- 20 The two letters are preserved in Augsburg, Universitätsbibliothek, Cod. II.1.2^o 85, ff. 190r–214r; for discussion of the manuscript see Günter Hägele, *Die Handschriften der Universitätsbibliothek Augsburg: Erste Reihe, Die lateinischen Handschriften* (Wiesbaden: Harrassowitz, 1996–2007), vol. 1, pp. 320–329.

salvation. He would cause the death of Antichrist, who was identified with the pope, and bring about a new social order in which the nobles had to move from their country estates to the city, the clergy were deprived of their lands, and many high nobles and clergy would be killed. We have no record of Janko after 1466, but Livin was condemned for heresy in 1468 and imprisoned in a castle belonging to the Bishop of Regensburg, and he died there in 1468 or 1469.²¹

Sape van der Woude has argued that the interest in involving contemporary political and religious leaders in predictions of Apocalypse is evident in the illustrations of the Book of Revelation in the Cologne Twin Bibles of c. 1478–79.²² These two Bibles, one in Middle Low German and the other in Western Low German, lack indication of a printer, but are generally ascribed to Heinrich Quentell or Bartholomäus von Unckel.²³ In the Bible in Western Low German, the Book of Revelation is illustrated with eight woodcuts, several of which show bishops, cardinals, the pope, and kings falling into Hell,²⁴ a strong criticism of contemporary religious and political leaders.

- 21 On the Wirsberger brothers see Otto Schiff, "Die Wirsberger. Ein Beitrag zur Geschichte der revolutionären Apokalyptik im 15. Jahrhundert," *Historische Vierteljahrschrift* 26 (1931), pp. 776–786, with an English summary in *Social Science Abstracts* 4 (1932), p. 870; Gordon Leff, *Heresy in the Later Middle Ages: The Relation of Heterodoxy to Dissent, c. 1250–c. 1450* (Manchester: Manchester University Press; and New York: Barnes & Noble, 1967), vol. 2, pp. 471–474; Alexander Patschovsky, "Die Wirsberger: Zeugen der Geisteswelt Joachims von Fiore in Deutschland während des 15. Jahrhunderts?" in Gian Luca Potestà, ed., *Il Profetismo gioachimita tra Quattrocento e Cinquecento: atti del III Congresso internazionale di studi gioachimiti: S. Giovanni in Fiore, 17–21 settembre 1989* (Genoa: Marietti, 1991), pp. 225–257; Günter Hägele, "Wirsberger-Prophezeiungen," in Wolfgang Stammeler and Karl Langosch, eds., *Die deutsche Literatur des Mittelalters: Verfasserlexikon* (Berlin and New York: de Gruyter, 1978–), vol. 11, cols. 1672–1681; and Potestà's two articles on "Radical Apocalyptic Movements" (see Ch. 5, n. 19).
- 22 Sape van der Woude, "De Apocalypse in de Keulse tweelingsbijbels van 1478/9," in A. R. A. Croiset van Uchelen, ed., *Hellinga Festschrift / Feestbundel / Mélanges: Forty-Three Studies in Bibliography Presented to Prof. Dr. Wytze Hellinga on the Occasion of his Retirement from the Chair of Neophilology in the University of Amsterdam at the End of the Year 1978* (Amsterdam: Nico Israel, 1980), pp. 549–559, with an English abstract on pp. 559–560.
- 23 On the Cologne Bibles see Severin Corsten, "Die Kölner Bilderbibeln von 1478," *Gutenberg-Jahrbuch* 1957, pp. 72–93, and the same author's "The Illustrated Cologne Bibles of c. 1478: Corrections and Additions," in Martin Davies, ed., *Incunabula: Studies in Fifteenth-Century Printed Books Presented to Lotte Hellinga* (London: British Library, 1999), pp. 79–88. Also see the facsimile edition, *Die Kölner Bibel, 1478/1479* (Amsterdam: Buijten & Schipperheijn; and Hamburg: Friedrich Wittig Verlag, 1979).
- 24 One such illustration may be seen in Wilhelm Worringer, *Die Kölner Bibel* (Munich: R. Piper, 1923), plate 26.

In HM 83 there is absolutely nothing of the radical political views implicit in the Wirsbergers' predictions, and in other works on the Apocalypse in fourteenth- and fifteenth-century Germany; indeed, the account of the Apocalypse in HM 83 is totally divorced from contemporary politics.

There is a work on the Apocalypse that it is particularly instructive to compare with HM 83, as it was printed in Germany in 1486, i.e. exactly the same time as the texts in our manuscript were composed, and that is the *Quaestio determinata contra triplicem errorem* of Johannes von Paltz, an Augustinian theologian who lived from 1445 to 1511.²⁵ He was an exponent of what has recently been termed Frömmigkeitstheologie, a theology that aimed to foster the piety of the less educated among the faithful,²⁶ although his *Quaestio determinata* is certainly aimed at an educated readership.²⁷ The three errors against which von Paltz argues in this work are first, attempts to calculate when the Last Day will come; second, claims that Antichrist will not come in person, and that Enoch and Elijah will not come in person, but that Muhammad was the true Antichrist; and third, the conclusions of the book *De cognitione verae*

25 On von Paltz see Marcus Ferdigg, "De vita, operibus et doctrina Joannis de Paltz O.E.S.A. († 1511)," *Analecta Augustiniana* 30 (1967), pp. 210–321, and 31 (1968), pp. 155–318; Adolar Zumkeller, "Paltz, Johann (1445–1511)," in Friedrich Wilhelm Bautz, ed., *Biographisch-bibliographisches Kirchenlexikon* (Hamm: Bautz, 1970–2012), vol. 6, cols. 1473–1476; Berndt Hamm, "Johann von Paltz," in Wolfgang Stämmler and Karl Langosch, eds., *Die deutsche Literatur des Mittelalters: Verfasserlexikon* (Berlin and New York: de Gruyter, 1978–), vol. 4, cols. 698–706; and Berndt Hamm, "Paltz, Johannes von," in Gerhard Krause and Gerhard Müller, eds., *Theologische Realenzyklopädie* (Berlin and New York: W. de Gruyter, 1976–), vol. 25, pp. 606–611.

26 See Berndt Hamm, *Frömmigkeitstheologie am Anfang des 16. Jahrhunderts: Studien zu Johannes von Paltz und seinem Umkreis* (Tübingen: Mohr, 1982); and Berndt Hamm, "Was ist Frömmigkeitstheologie? Überlegungen zum 14. bis 16. Jahrhundert," in Hans-Jörg Niden and Marcel Niden, eds., *Praxis Pietatis. Beiträge zu Theologie und Frömmigkeit in der Frühen Neuzeit. Wolfgang Sommer zum 60. Geburtstag* (Stuttgart: Kohlhammer, 1999), pp. 9–45, esp. 18.

27 The *Quaestio determinata... contra triplicem errorem* was first published without indication of the author in Memmingen by Albrecht Kunne in 1486; the text has been edited by Albert Czogalla in Johannes von Paltz, *Werke*, ed. Berndt Hamm et al. (Berlin and New York: De Gruyter, 1983–89), vol. 3, pp. 37–138. See Ferdigg, "De vita, operibus et doctrina Joannis de Paltz" (see Ch. 5, n. 25), pp. 265–267 on the attribution of the work to von Paltz, and 267–268 for a summary of the work; also see Hamm, *Frömmigkeitstheologie am Anfang des 16. Jahrhunderts* (see Ch. 5, n. 26), pp. 97–99. On the intended scholarly audience of von Paltz's *Quaestio* see Christoph Burger, "Der Antichrist im Straßburger Bildertext (um 1480) und bei Johannes von Paltz (1486)," in Mariano Delgado and Wolker Lepin, eds., *Der Antichrist: Historische und systematische Zugänge* (Fribourg: Academic Press, and Stuttgart: W. Kohlhammer Verlag GmbH, 2011), pp. 241–256.

vitae,²⁸ which argues that Heaven consists in beholding God, and Hell in the absence of that vision, and thus that neither is a physical location, and specifically that Heaven is not in the Empyrean, and Hell is not inside the earth.

This book is very different from the treatise on the Apocalypse in HM 83. In both works Hell is a physical place in the middle of the earth (see HM 83, ff. 11v and 12v, see Figs. 5.9 and 5.11), but while von Paltz argues at length that one should not try to calculate when the Second Coming will occur,²⁹ that is precisely what the author of HM 83 does in great detail. Von Paltz's work is more scholarly and thorough than the treatise in HM 83, and the unusual program of illustration with maps in the treatise in HM 83 may also be seen as suggesting that the author's education and life experience was different from that of most clerics. This difference raises questions about the intended audience of HM 83: it was certainly not intended for an audience of clerics, and while its emphasis on illustration with maps might be taken as indicating an aim at a wider audience, the choppy and allusive nature of the text would impede an attempt to reach a broad public. It may be that what we have in HM 83 is a condensed version of a longer and smoother-flowing work, but the intended audience of the work in its current form is not clear.

It is also instructive to compare HM 83 with another contemporary work that, though it does not involve the Apocalypse as such, does involve apocalyptic themes, namely Johannes Lichtenberger's *Pronosticatio*, which was first published in Heidelberg in 1488—the same year that the works in HM 83 were

28 The *De cognitione verae vitae* was first printed by Peter Schoeffer, probably in Mainz around 1475; and has also been published in *Patrologia Latina* 40:1005–1032. It was often ascribed to Augustine, but is more likely by Honorius Augustodunensis: see for example William M. Clark, "A Thirteenth Century Manuscript of Honorius of Autun's *De cognitione verae vitae*," *Manuscripta* 16 (1972), pp. 112–119.

29 See Johannes von Paltz, *Werke* (see Ch. 5, n. 27), vol. 3, pp. 69–88. For the opinions of some medieval authors on the question of whether it was appropriate to try to calculate the time of the Second Coming see Saint Thomas Aquinas, *The 'Summa Theologica' of St. Thomas Aquinas* (London: Burns, Oates & Washbourne, Ltd., 1913–), Third Part (Supplement), QQ. LXXXVII–XCIX. and Appendices, Question 88, Article 3, "Whether the Time of the Future Judgment is Unknown?" pp. 15–18; Franz Pelster, "Die Quaestio Heinrichs von Harclay über die zweite Ankunft Christi und die Erwartung des baldigen Weltendes zu Anfang des XIV. Jahrhunderts," *Archivio italiano per la storia della pietà* 1 (1951), pp. 26–81, at 12, 31, 44, 45, 56, 57, and 78; there is some discussion of these criticisms of those who wanted to calculate the time of Christ's Second Coming in Heiko Augustinus Oberman, "Fourteenth-Century Religious Thought: A Premature Profile," *Speculum* 53 (1978), pp. 80–93, at 90–91; this article is reprinted in Oberman's *The Dawn of the Reformation: Essays in Late Medieval and Early Reformation Thought* (Edinburgh: T. & T. Clark, 1986), pp. 1–17.

being finished. The *Pronosticatio*, despite its inscrutable structure and eclecticism, was extremely popular, and was printed fifty times, and excerpts of it some twenty-nine times. Lichtenberger, influenced in part by the advances of the Turks, and also by the 'greater conjunction' of Jupiter and Saturn in 1484, believed that he lived in a time when apocalyptic prophecies would be fulfilled, and devotes considerable energy in his book to identifying contemporary leaders (cardinals and popes, kings and princes) with figures mentioned in those prophecies. He believed that two false prophets would soon arise, the second of which he called the *antichristus mixtus*, and that there would be plagues and social upheaval. Yet he was convinced that these difficulties would be followed not by the end of the world, but rather by a time of peace, which would arrive between 1488 and 1499, perhaps inaugurated by Philip I of Castile (1478–1506).³⁰ As we will see later, the works in HM 83 did circulate, but Lichtenberger's work was vastly more popular, perhaps in part because of the author's lively interest in contemporary politics, which (again) the author of HM 83 did not share at all. Lichtenberger's uniting of prophecy and astrology was less successful than combinations of these same fields of knowledge by other fifteenth-century authors; we would argue that the combination of prophecy and cartography in HM 83 is indeed successful: maps are an effective tool for illustrating the Apocalypse.

30 On Lichtenberger and his *Pronosticatio* see Dietrich Kurze, "Johannes Lichtenberger – Leben und Werk eines spätmittelalterlichen Propheten und Astrologen," *Archiv für Kulturgeschichte* 38 (1956), pp. 328–343; Dietrich Kurze, "Prophecy and History: Lichtenberger's Forecasts of Events to Come (from the Fifteenth to the Twentieth Century), Their Reception and Diffusion," *Journal of the Warburg & Courtauld Institutes* 21 (1958), pp. 63–85; Dietrich Kurze, *Johannes Lichtenberger († 1503): Eine Studie zur Geschichte der Prophetie und Astrologie* (Lübeck: Matthiesen, 1960); Dietrich Kurze, "Popular Astrology and Prophecy in the Fifteenth and Sixteenth Centuries: Johannes Lichtenberger," in Paola Zambelli, ed., *'Astrologi hallucinati': Stars and the End of the World in Luther's Time* (Berlin: W. de Gruyter, 1986), pp. 177–193, esp. 181–188; and Laura Ackerman Smoller, "'Teste Albumasare cum Sibylla': Astrology and the Sibyls in Medieval Europe," *Studies in History and Philosophy of Biological and Biomedical Sciences* 41C.2 (2010), pp. 76–89, at 85. A few paragraphs of Lichtenberger's work are translated into English in Bernard McGinn, ed., *Visions of the End: Apocalyptic Traditions in the Middle Ages* (New York: Columbia University Press, 1979, 1998), pp. 272–274. There is an English translation of the section headings of the *Pronosticatio* in Barbara Baert, "Iconographical Notes to the *Prognosticatio* by Johannes Lichtenberger (1488): Using a Copy Printed by Peter Quentel (Cologne, 1526) and Preserved in the Library of the Theology Faculty in Leuven," in Frans Gistelinck and Maurits Sabbe, eds., *Early Sixteenth Century Printed Books, 1501–1540 in the Library of the Leuven Faculty of Theology* (Leuven: Bibliotheek Godgeleerdheid and Uitgeverij Peeters, 1994), pp. 139–168, at 167–168.

HM 83 also bears comparison with a mid-fifteenth-century German work that briefly considers the Apocalypse in terms of geography. This is the *De malis huius saeculi per omnes aetates* by Jacobus de Clusa, also known as Jacobus de Jüterbog, Jacobus Carthusianus, and Jacobus de Paradiso, and in Polish Jakuba z Paradyża. Jacobus was born in Jüterbog, Germany, in 1381, and entered the Cistercian monastery of Paradies, Poland, in 1401, and studied and later was a Professor of Theology at the University of Krakow. In 1441 he entered the Carthusian monastery in Erfurt, and taught at the university there, and died in Erfurt in 1465.³¹ He wrote the *De malis huius saeculi per omnes aetates* in 1447, and the work was popular, as it survives in forty-seven manuscripts.³² The work is motivated by a desire to reform the Church, and a wish that this could be accomplished through a moral renewal of all Christians. Jacobus presents a history of evil, beginning with the Bible, and shows that there has been a continuous process of corruption throughout history—and he holds that the situation is so bad that the Apocalypse must be near.

An essential part of this history is a geographical survey of the state of Christianity throughout the world,³³ which he offers at the end of chapter 14

31 On Jacobus de Clusa see Heinrich Kellner, "Jakobus von Jüterbogk," *Theologische Quartalschrift* 48 (1866), pp. 315–348; Ludger Meier, *Die Werke des Erfurter Kartäusers Jakob von Jüterbog in ihrer handschriftlichen Überlieferung* (Münster: Aschendorff, 1955), pp. 1–8; Dieter Mertens, "Jakob von Paradies," in Wolfgang Stammmler and Karl Langosch, eds., *Die deutsche Literatur des Mittelalters: Verfasserlexikon* (Berlin and New York: de Gruyter, 1978–), vol. 4, cols. 478–487; and Raphael Witkowski, "Some Remarks on Jacobus de Paradiso before his Carthusian Profession," in James Hogg, ed., *'Stand Up To Godwards': Essays in Mystical and Monastic Theology in Honour of the Reverend John Clark on his Sixty-Fifth Birthday* (Salzburg: Institut für Anglistik und Amerikanistik, Universität Salzburg, 2002) (= *Analecta Cartusiana* 204), pp. 301–318, with a very thorough bibliography of earlier works on pp. 301–303; and Paul Wendell Knoll, "Iacobus Carthusiensis (James of Paradise) and Ecclesiastical Reform in Fifteenth-Century Cracow and Erfurt," in Nancy van Deusen, ed., *Procession, Performance, Liturgy, and Ritual: Essays in Honor of Bryan R. Gillingham* (Ottawa: Institute of Mediaeval Music, 2007), pp. 191–202.

32 For a chronology of Jacobus's works see Dieter Mertens, *Iacobus Carthusiensis: Unters. zur Rezeption d. Werke d. Kartäusers Jakob von Paradies: (1381–1465)* (Göttingen: Vandenhoeck und Ruprecht, 1976), pp. 26–46, esp. 36–43. The *De malis huius saeculi per omnes aetates* is published in Jacobus de Clusa, *Wybór tekstów dotyczących reformy kościoła*, ed. Stanisław Andrzej Porębski (Warsaw: Akademia Teologii Katolickiej, 1978), pp. 103–273, from Pelpin, Biblioteka Seminarium Duchownego, MS 287, ff. 121r–223v. On manuscripts of the work see Meier, *Die Werke des Erfurter Kartäusers Jakob von Jüterbog* (see Ch. 5, n. 31), pp. 50–51; and Jacobus de Clusa, *Wybór tekstów dotyczących reformy kościoła*, pp. 103–104.

33 On the *De malis huius saeculi per omnes aetates* see Jan Fijałek, *Mistrz Jakób z Paradyża i uniwersytet krakowski w okresie soboru bazylejskiego* (Kraków: Akademia umiejętności,

and in chapter 15 of the work, which are titled “De apostolis” and “Descriptio partialis terrae fidelium et infidelium,” respectively. The results of his survey would be discouraging to Christian readers, for he notes that several regions that had once been Christian no longer are:³⁴

Iam enim loca sanctissima passionis Christi a gentibus et Saracenis incolluntur, avaritiae suae consulentes per visitationem christianorum ad loca sancta peccatis exigentibus christianorum, ubi sunt Ephesii, Tesselonicenses, Salathae, Colosenses, Philippenses, Macedones, Corinthii et ceteri, quibus olim aureas epistolas Paulus de carceribus Romanis et aliis locis mittebat, potius pro his flendum est quam aliquid scribendum. Quod videlicet tam latitudo immensa et multitudo hominum a principe tenebrarum debet possideri. Et quid dicam de Africa, tertia mundi parte, ubi beatissimus Cyprianus in Carthaginense, ut puto, civitate metropoli et Augustinus post eum in Hypponensi civitate praefuerunt dignissimi praesules perspicuitate vitae et doctrinae suis temporibus refulgentes.

For now, the most holy places of Christ’s Passion are inhabited by heathens and Saracens, who, motivated by their avarice for the visits of Christians to the Holy Places to expiate their sins, where are the Ephesians, the Thessalonicians, the Salathi, the Colossians, the Philippians, the Macedonians, the Corinthians, and the rest, to whom Paul from a Roman prison and other places once sent golden letters—it would be better to weep for them, rather than to write something, because so wide a region and so many men are now under the sway of the Prince of Darkness. And what shall I say of Africa, a third of the world, where the most blessed Cyprian in the metropolis (I suppose) of Carthage, and after him Augustine in the city of Hippo, both eminent prelates, presided, each illustrious in his time for the clarity of his life and doctrine?

1900), vol. 2, pp. 99–101 and 232–235; on the geographical section of the work see Bronisław Geremek, “Geografia i apokalipsa. Pojęcie Europy u Jakuba z Paradyża,” in Helena Chłopocka, ed., *Mente et litteris: O kulturze i społeczeństwie wieków średnich* (Poznań: Wydawn. Nauk. Uniwersytetu im. Adama Mickiewicza w Poznaniu, 1984), pp. 253–261; this same material was published in French a few years later in Bronisław Geremek (trans. Lucjan Grobelak), “Géographie et apocalypse: la notion de l’Europe chez Jacques de Paradyż,” *Acta Poloniae Historica* 56 (1988), pp. 5–17. Also see Adam Krawiec, *Ciekawość świata w średniowiecznej Polsce: studium z dziejów geografii kreacyjnej* (Poznań: Wydawn. Nauk UAM, 2010), pp. 378–383.

34 Jacobus de Clusa, *Wybór tekstów dotyczących reformy kościoła* (see Ch. 5, n. 32), p. 188.

In his survey of the world, Jacobus reaches similar conclusions about other regions, and in the following passage, the sentence he uses to describe the different parts of the world was probably inspired by Isidore, *Etymologiae* (14.2.2–3) or *De natura rerum* (48),³⁵ where it is sometimes illustrated with a *mappamundi*. This text from Isidore text appears with a *mappamundi* on f. 1r of HM 83, which is merely a coincidence, but it seems possible that Jacobus's text was informed by consultation of a *mappamundi*:³⁶

... Asia mediam mundi partem continet, scilicet a meridionali parte per Orientem usque ad Occidentem; Africa a meridie usque ad aliam partem Occidentis; Europa partem occidentalem, in qua nostra foveatur habitatio. Haec nobilissima pars terrae et amplissima, scilicet Asia, quae mediam partem terrae continet, ut creditur, plena est idolis et infidelibus populis, ubi prius sacra vestigia Apostolomun Thomae, Ioannis Evangelistae, Bartholomaei et ceterorum terram ipsam sacro fetu divini verbi irradiaverunt.

... Asia contains half of the world, from the south through the east to the west; Africa from the south to another part of the west, and Europe, in which we live, is in the west. This most noble and ample part of the earth, Asia, which contains the half of the earth, as is believed, is full of idols and unbelievers, where in former times the sacred traces of the Apostle Thomas, John the Evangelist, Bartholomew, and all the others irradiated the very earth with the sacred fruit of the divine word.

Jacobus concludes his survey thus:³⁷

Videsne studiose lector quam parvam immo minimam terrae habitabilis partem Christi fides complectitur et quam amplissimam terrae partem princeps tenebrarum in suo continet principatu et quomodo artati sunt veri christiani, et undique ab infidelibus circumdati?

35 See *The Etymologies of Isidore of Seville*, trans. Stephen A. Barney et al. (Cambridge, UK, and New York: Cambridge University Press, 2006), p. 285; and *Patrologia Latina* 83:1017.

36 Jacobus de Clusa, *Wybór tekstów dotyczących reformy kościoła* (see Ch. 5, n. 32), p. 190. For discussion of the likelihood that Jacobus de Clusa was inspired by a map in writing his global survey of Christianity see Geremek, "Géographie et apocalypse: la notion de l'Europe chez Jacques de Paradyż" (see Ch. 5, n. 33), p. 15.

37 Jacobus de Clusa, *Wybór tekstów dotyczących reformy kościoła* (see Ch. 5, n. 32), p. 192.

Do you see, learned reader, how small a part, indeed minimal, of the inhabitable earth the Christian faith holds, and how ample a part the Prince of Darkness has in his power, and how crowded together the true Christians are, surrounded on all sides by unbelievers?

Jacobus also believes that the Gospel has already been preached to all of the corners of the earth, and thus that the Apocalypse is imminent:³⁸

Puto enim iam tempus illud completum, quod Evangelium Christi in universo orbe est praedicatum in testimonium omnibus gentibus (Mat xxiv), nec est natio, nec insula tam longe et occulte abscondita, quin nomen christianorum ibi sit divulgatum. Recensentes enim omnes historias, non reperimus terrae partem aliquam, in qua fides christiana non sit annuntiata. Iam enim dudum vox apostolica insonuit. Nos sumus, in quos fines saeculorum devenerunt.

For I think that that time is complete, that the Gospel of Christ has been preached in the whole world as a testimony to all nations (Matthew 24), nor is there any nation, nor any island, so far away and secretly hidden that the name of Christians has not reached there. For in examining all of the histories, we do not find any part of the earth in which the Christian faith has not been announced. For a long time now the apostolic voice has resounded. We are those upon whom the ends of the ages have come.

This geographical survey and conclusion that Christianity is confined to a small portion of the earth's surface, together with the deduction that the Apocalypse is imminent, is quite reminiscent of the map on HM 83, f. 9r, which covers the years 639 to 1514, and shows Islam on the ascendant in all parts of the world except Europe, and in Europe, according to the text located in that part of the map, there is much dissension among the sovereigns, and the region will fall to the sword of Muhammad soon. The map on f. 9v, which depicts what is supposed to happen to the world between 1514 and 1570, shows Islam in control throughout the world, and then follows the beginning of the Last Days.

This global survey of Christianity by Jacobus de Clusa shares some striking similarities with the treatise on the Apocalypse in HM 83—and yet the two works coincide only in one part, and it seems very unlikely that the author of HM 83 drew inspiration for the map on f. 9r from Jacobus's survey. There are no verbal echoes of the *De malis huius saeculi per omnes aetates* in HM 83, and the

38 Jacobus de Clusa, *Wybór tekstów dotyczących reformy kościoła* (see Ch. 5, n. 32), p. 192.

other parts of the two works are very different in conception, purpose, and intended audience.

These comparisons of HM 83 with contemporary German works on the Apocalypse bring out the uniqueness of the treatise on the Apocalypse in HM 83: its style is different from that of other contemporary works, the chronology of the Apocalypse it proposes is found nowhere else in all of the literature on the Apocalypse, and its program of illustration using maps is all but unparalleled. This unstudied treatise in this unstudied manuscript is an essential piece of evidence for the development of Apocalyptic thought in the fifteenth century.

The Apocalyptic Maps and Texts

The brief treatise on the Apocalypse in HM 83 (ff. 8v–12v) is a well-defined unit, illustrating the transformations that the earth will undergo from a point sometime around the year 1 to the Last Judgment in 1661 (or rather 1651, if we correct an error in the author's arithmetic) in a series of nine maps, each with accompanying text. The maps are a set of thematic maps showing the world's (future) history, perhaps inspired by a Creation cycle illustrated with images of the earth, but here the illustrations are true maps, whereas in Creation cycles the images generally do not qualify as maps. These maps illustrating the Apocalypse form the earliest sequence of historic (thematic) maps that we know.

Two of the maps, those on f. 10r (which covers the years 1570 to 1600) and f. 10v (which covers the years 1600 to 1606) contain striking examples of what we may term symbolic geography or allegorical geography: in the former, the ten horns of the beast of Daniel 7 are represented as what seem to be mountain ranges reaching to the edges of the earth, and in the latter, the four horns of Antichrist, which represent the four methods by which he will deceive people, are represented by four huge peninsulas that jut out into the circumfluent ocean. Physical features of actors in the Apocalypse have been given geographical interpretation and cartographic representation. Other examples of this type of allegorical geography include the *Libellus de formatione arche*, commonly referred to as *De arca Noe mystica*, of Hugh of St-Victor, written c. 1128, in which Hugh locates Noah's ark, stretched to stupendous dimensions and symbolizing the church, across the whole world, with its bow at Paradise in the East, where history began, and its stern in the West, where the blessed and the damned will be separated at the end of time.³⁹ Another example is supplied by

39 The text of *De arca Noe mystica* is supplied in *Patrologia Latina* 176:682–704, and has been edited by Patrice Sicard in *De arca Noe; Libellus de formatione arche* (Turnhout: Brepols,

the maps of Opicinus de Canistris (1296–c. 1353). These maps are based on nautical charts, but usually represent Europe and North Africa as people, with their heads close at the Strait of Gibraltar. These people have different identities in his different maps: the person in North Africa may represent the spiritual world, and that in Europe, the spiritual church; or Europe may represent the traitor Judas, and North Africa the Church of the People, for example.⁴⁰

The chronology of the Apocalypse proposed in this brief treatise is unique, not only in the year it proposes for the End of Days, but also in the durations it assigns for the different parts of the apocalyptic drama. On the one hand, this reveals something about the author, namely that he was comfortable interpreting various biblical passages about days as years and so forth, and making the necessary calculations himself; on the other, there are almost as many timetables of the Apocalypse⁴¹ as there are authors who were willing to disregard the various warnings against trying to predict when the Second Coming

2001) (= Corpus Christianorum, Continuatio Mediaevalis 176–176A). Also see J. Ehlers, “Arca significat ecclesiam. Ein theologisches Weltmodell aus der ersten Hälfte des 12. Jahrhunderts,” *Frühmittelalterliche Studien* 6 (1972), pp. 171–187. A reconstruction of Hugh’s map is supplied by Sicard, *De archa Noe*, vol. 2, fig. 11; Danielle Lecoq, “La ‘mappemonde’ du *De Arca Noe Mystica* de Hugues de Saint-Victor (1128–1129),” in Monique Pelletier, ed., *Géographie du monde au Moyen Âge et à la Renaissance* (Paris: CTHS, 1989), pp. 9–31, figs. 1 and 2; Conrad Rudolph, *First, I Find the Center Point: Reading the Text of Hugh of Saint Victor’s ‘The Mystic Ark’* (Philadelphia: American Philosophical Society, 2005), figs. 1, 4, 5, and 8; and Rudolph’s *The Mystic Ark: Hugh of Saint Victor, Art, and Thought in the Twelfth Century* (Cambridge and New York: Cambridge University Press, 2014), chapter 1, figs. 1–32.

40 The bibliography on Opicinus is substantial, but see for example Richard G. Salomon, “A Newly Discovered Manuscript of Opicinus de Canistris: A Preliminary Report,” *Journal of the Warburg and Courtauld Institutes* 16.1–2 (1953), pp. 45–57; Michael Camille, “The Image and the Self: Unwriting Medieval Bodies,” in Sarah Kay and Miri Rubin, eds., *Framing Medieval Bodies* (Manchester: Manchester University Press, 1994), pp. 62–99, esp. 87–95; and Karl Whittington, *Body-Worlds: Opicinus de Canistris and the Medieval Cartographic Imagination* (Toronto: Pontifical Institute of Mediaeval Studies, 2014).

41 On the different predicted chronologies of the Apocalypse see David Burr, “Olivi’s Apocalyptic Timetable,” *Journal of Medieval and Renaissance Studies* 11.2 (1981), pp. 237–260; Walter Klaassen, *Living at the End of the Ages: Apocalyptic Expectation in the Radical Reformation* (Lanham, MD: University Press of America; Waterloo, Ontario: Institute for Anabaptist and Mennonite Studies, Conrad Grebel College, 1992), pp. 23–31; and Laura Smoller, “The Alfonsine Tables and the End of the World: Astrology and Apocalyptic Calculation in the Later Middle Ages,” in Alberto Ferreiro, ed., *The Devil, Heresy and Witchcraft in the Middle Ages: Essays in Honor of Jeffrey B. Russell* (Leiden: E. J. Brill, 1998), pp. 211–239.

would take place.⁴² So it is not surprising that the apocalyptic chronology in HM 83 is unique.

Without further ado, we present our transcription, translation, and analysis of the maps and text in the treatise on the Apocalypse in HM 83, folio by folio.

The Map and Text on f. 8v

This folio marks the end of the first geographical section of the treatise (ff. 1r–8v) with a discussion of the different purposes of *mappaemundi*, discussed above. Below that text is a simple *mappamundi* (see Fig. 5.2) that offers even less detail than that on f. 1r. It has the modified T-O structure we have seen in other maps in the manuscript, with the left bar of the ‘T’ veering east, which as the map on ff. 7v–8r (see Fig. 4.15) indicates, is to be identified as the Rha River (i.e. the Volga), rather than the Tanais or Don that forms the straight left bar of the ‘T’ on most *mappaemundi*. The map has just two names on it, and they are names of people rather than of places: *Jesus Christus*, located where we are to understand Jerusalem to be, and *Octavianus* (corrected from *Optavianus*, just as on f. 5v), located where we are to understand Rome to be. From the beginning of the name *Octavianus* a line extends to the southeast to the easternmost point of the inhabited lands, and from the end of the name a line extends to the northeast, crossing the other line and reaching the outer edge of the circumfluent ocean. The purpose of these lines is not clear: nothing similar appears on any of the other maps in the manuscript.

The text to the left of the map reads:

Hec figura est mappa mundi de dominio terre a nativitate jesu christi ad eius annum 639. Romanorum enim imp<er>ator quorum primus verus et principalis fuit Optavianus (i.e. Octavianus) dominabatur tot annis per totum orbem et jesu rex jure divino mundo praesidens.

This figure is a *mappamundi* of the rule of the world from the birth of Jesus Christ to his year 639. Octavian, who was the first true and most important Roman emperor, ruled the whole earth for many years, and Lord Jesus rules the world according to divine law.

The name *Octavianus* had been written as *Optavianus* in the map as well, but there it was corrected. There is no explanation of the year 639 here, but as we learn on f. 16r, the author took this as the year in which Muhammad began to shake the Roman Empire.

42 For warnings against trying to calculate when the Second Coming would take place see Acts 1:7, Mark 13:32, and Matthew 24:36; also see Ch. 5, n. 29.

The Map and Text on f. 9r

The text in the upper left corner of the folio, which we transcribe and translate below, indicates that the map shows the lordships of the world from the year 639 to 1514, that is, from the rise of Muhammad to 26 years after the texts in HM 83 were composed (1488). The message of the map and the surrounding text is very clear: Islam is taking over the world, and while Europe is still Christian, it is weak and will soon fall. The map (see Fig. 5.3) has the same modified T-O structure as the map on f. 8v, but is much larger and more detailed. It is a thematic map in two senses, first insofar as it is a map of the world's religions, and second insofar as it is a historical map, though its role as the latter is not striking, as it covers a period during which the manuscript was made.

We first transcribe and translate the text in the map proper, working generally from east to west (top to bottom), and beginning with the texts in the circumfluent ocean.

X tribus Israel hic degunt montibus caspas et Caucaso incluse et parte australi subsunt Imperatori tartarorum et ex parte Aquilonari regine Amasonum

The ten tribes of Israel remain here confined in the Caspian Mountains and the Caucasus, and in the southern part they are subject to the Emperor of the Tartars, and in the northern part, to the queen of the Amazons.

In the map on f. 3r (see Fig. 4.9), and also that on ff. 6v–7r (see Fig. 4.14), the Ten Lost Tribes of Israel are located on an island in the circumfluent ocean; here the mention of the Caspian Mountains and the Caucasus makes it sound like they are rather on the mainland—but in the map on ff. 6v–7r there is an island labeled *Caucasus*, so the author's intentions with regard to the location of the Ten Lost Tribes are not clear. Proceeding westward in the northern ocean in the map on f. 9r we have: *Regnum Amasonum*; *Ungaria vaga* (i.e. *magna*); *RUSda* (probably for *Russia*); *Scotia*; *Hibernia*; *Anglia*. The Amazons are here placed on an island much as in the map on ff. 6v–7r.

In the body of the map, the legend in the Far East (at the top) reads:

India Hic regnat presbiter Johanes cum patriarcha thoma sub lege Christi et discessit a romano imperio

India. Here reigns Prester John with the Patriarch Thomas in accordance with the law of Christ, and he separated himself from the Roman Empire.

Prester John, a more or less mythical Christian monarch in the East, was often regarded as a potential ally and thus source of hope in the Christian struggle against Mongols or Muslims,⁴³ but the author of HM 83 paints a bleak picture of the situation in Asia, apparently ruling out the possibility of a cooperation between European powers and Prester John by noting that John has dissociated himself from the Roman Empire.

The next legend to the west reads:

Haldarum Hic est regia civitas ad 6 miliare de antiqua Babilonia in qua viget universale lege machometi sub qua hic per totum gubernat imperator tartarorum tam australium quam septentrionalium qui vagantur de loco ad locum.

Chaldea: Here is the royal city, six miles from ancient Babylonia, in which the universal law of Muhammad is in force, and here the emperor of the Tartars governs everywhere according to that law, both in the south and in the north. The Tartars wander from place to place.

Odoric of Pordenone, who wrote in the fourteenth century, makes no mention of the Tartars in his description of Chaldea,⁴⁴ and neither does Fra Mauro on his *mappamundi* of c. 1450. But Marino Sanudo in the fourteenth century said that the Tartars controlled Chaldea,⁴⁵ so there are sources that would support our author's claim here.

Moving to the northwest, in the far north, northwest of the unnamed river which we know from the map on ff. 7v–8r to be the river Rha, are the names *Ru<sia>*, *li<von>ia*, *po<lon>ia*, and *un<garia>*, and the author discusses this 'corner' in the text below the map. To the south of this 'corner' are *Turchia*, *Lex machometi*, and *Constantinopoli*: the phrase *Lex machometi* makes it clear that

43 On Prester John see Charles F. Beckingham and Bernard Hamilton, eds., *Prester John, the Mongols, and the Ten Lost Tribes* (Aldershot, Hampshire; and Brookfield, VT: Variorum, 1996); and Michael E. Brooks, "Prester John: A Reexamination and Compendium of the Mythical Figure Who Helped Spark European Expansion," Ph.D. Dissertation, University of Toledo, 2009. The forged letter allegedly from Prester John that was circulated across Europe in the twelfth century is translated into English in Michael Uebel, *Ecstatic Transformation: On the Uses of Alterity in the Middle Ages* (New York: Palgrave Macmillan, 2005), pp. 155–160.

44 See Henry Yule, ed. and trans., *Cathay and the Way Thither: Being a Collection of Medieval Notices of China*, revised by Henri Cordier (London: The Hakluyt Society, 1913–16), vol. 2, pp. 110–111 (English), 282–283 (Latin), and 339–340 (Italian).

45 Marino Sanudo, *The Book of the Secrets of the Faithful of the Cross*, trans. Peter Lock (Farnham, England; Burlington, VT: Ashgate, 2011), p. 27.

the area is Muslim, and in the text below the map the author alludes to the fall of Constantinople in 1453.

Further south is the legend:

Hic gubernat novi babilonie Soldanus magnus princeps sarracenorum orientalium sub lege machometi per totum spatium ad mare magnum etiam terram sanctam.

Here the great Sultan of New Babylonia (i.e. Cairo), the prince of the eastern Saracens, rules beneath the law of Muhammad all the land to the Mediterranean, including the Holy Land.

On the three different Babylonias see the passages on ff. 1r and 12v. The author's emphasis on Islam's control of much of the world is clear. Just west of the preceding legend is the place name *Alexandria*, and the text to the right of the map, which we transcribe below, indicates that in "Alexandria, which is a great city of Egypt, lives a Patriarch of the Christians beneath a Muslim oppressor," so the emphasis on the pervasiveness of Islam continues.

The text in Europe reads:

Cesar romanus et Papa vicarius christi gubernant hic hodie tantum nomine. In nulla parte mundi est tanta dominorum contraria diversitas sicut in hac quarta. Europa ut sic seipsam debilitet et gladio machometi citius subdatur sicut reliquae partes iam sunt subjectae ut cernis.

The Roman Emperor and the Pope, Vicar of Christ, now govern here only in name. In no <other> part of the world is there so much controversy among sovereigns as there is in this part. As Europe is thus weakening itself, it is quickly falling to the sword of Muhammad, just as the other parts <of the world> have already fallen, as you see.

This prediction about the fall of Europe to Islam is vividly portrayed in the following map. Finally, the text in Africa reads:

Hic per totum dominatur unus magnus rex sarracenorum occidentalium cuius nomen Miramamolón. rex fidelium habens sub se septem reges vicarius machometi sub lege cuius hic regit primus parium regnum cepte quod tenent Christiani hispani ab ano domini Christi 1411 in hunc annum 1486.

In this whole region rules one great king of the western Saracens, whose name is Miramamolin. The king of the faithful, who has under him seven kings, is the vicar of Muhammad, in accordance with whose law he reigns here, the first among equals. The kingdom of Ceuta, which Spanish Christians have held from the year 1411 until this year 1486.

‘Miramamolin’ is the Latin transcription of Amīr al-Mu‘minīn, i.e. ‘Commander of the Believers,’ a title first used by the Almohad king ‘Abd al Mu‘min (1133–1163), who fought important battles in North Africa and the Iberian Peninsula, and subsequently by his successors.⁴⁶ Our author is a little confused about the details of the conquest of Ceuta, which was effected by the Portuguese, not the Spanish, and in 1415, rather than 1411.⁴⁷ This text about Muslims in Africa completes an image of a world in which Christianity is in peril.⁴⁸

There are elements of thematic maps of the world’s religions in some of the more elaborately decorated *mappaemundi* and nautical charts, where Christian cities are indicated with crosses, and Muslim cities with crescents, and Andreas Walsperger on his world map of 1448 writes that *Rubra puncta sunt christianorum ciuitates. Nigra uero infidelium in terra marique existentium*, “The red dots are cities of the Christians, and the black ones are the cities of the unbelievers who live on the land and by the sea.” Martin Waldseemüller used such symbols on his world map of 1507, and describes his use of them in chapter 9 the

46 On this derivation of Miramamolin see Alexander Patschovsky, “Der heilige Kaiser Heinrich der ‘Erste’ als Haupt des apokalyptischen Drachens: Über das Bild des römisch-deutschen Reiches in der Tradition Joachims von Fiore,” *Florensia: Bollettino del Centro Internazionale di Studi Gioachimiti* 12 (1998), pp. 19–52, at 30–31; also see Marco Rainini, *Disegni dei tempi: il ‘Liber figurarum’ e la teologia figurativa di Gioacchino da Fiore* (Roma: Viella, 2006), pp. 119–120.

47 On the taking of Ceuta by the Portuguese see “The Conquest of Ceuta, Being the Chronicle of the King Dom João I,” in Virginia de Castro e Almeida, ed., *Conquests & Discoveries of Henry the Navigator; Being the Chronicles of Azurara*, trans. Bernard Miall (London: G. Allen & Unwin, Ltd., 1936), pp. 29–115; and H. V. Livermore, “On the Conquest of Ceuta,” *Luso-Brazilian Review* 2.1 (1965), pp. 3–13.

48 Warfare between Christians and Muslims is also portrayed on the Borgia *mappamundi* at the Vatican: the map is described in Destombes, *Mappemondes* (see Ch. 4, n. 37), pp. 239–241 and plate 29; and see A. E. Nordenskiöld, “Om ett aftryck från xv:de seklet af den i metall graverade världskarta, som förvarats i kardinal Stephan Borgias museum i Velletri, Med 1 facsimile,” *Ymer* 11 (1891), pp. 83–92, with the reproduction of the map between pp. 130 and 131; for an account of the conflicts depicted on the map see Felicitas Schmieder, “Anspruch auf christliche Weltherrschaft. Die Velletri/Borgia-Karte (15. Jahrhundert) in ihrem ideengeschichtlichen und politischen Kontext,” in Ingrid Baumgärtner and Martina Stercken, eds., *Herrschaft verorten: Politische Kartographie des Mittelalters und der Frühen Neuzeit* (Zurich: Chronos Verlag, 2012), pp. 253–271.

Cosmographiae introductio, printed to accompany the map.⁴⁹ But the map in HM 83 is more purely thematic than the examples just mentioned, and bears comparison with nineteenth-century thematic maps of the world's religions.⁵⁰ William C. Woodbridge in his *Moral and Political Chart of the World, Exhibiting the Prevailing Religion, Government, Degree of Civilization, and Number of Inhabitants of Each Country*, in his *Modern Atlas on a New Plan, to Accompany the System of Universal Geography* (London: Geo. B. Whittaker, 1828), uses symbols to designate regions as Protestant, Catholic, Orthodox, Muslim, or pagan. The depiction is more detailed and the differences indicated with color in the map titled *Verschiedenes zur Anthropographie* in Heinrich Berghaus, *Dr. Heinrich Berghaus' Physikalischer Atlas oder Sammlung von Karten* (Gotha: Justus Perthes, 1845–48) (see Fig. 5.4).

The text around some of the other maps in this sequence is in one column, so that the lines continue from the left of the map to the right, but in this case the text is in two columns, except for some text in one column at the bottom of the page. The text in the left column reads (still f. 9r):

Haec figura est mappa mundi de dominiis terre ab ano christi 639 ad annum 1514 per capituli apocalipsis 12 13 14 15 16 17 18 et primum 19 usque ad punctum “Et vox de throno <exclusiet?>.” Sic enim ut figura ostendit citus discessio ab imperio romano per tot annos et tot tala sucessi<o>ne, et tandem illa discessio complebitur in europe discessu ad quod devenitur nunc anno christi 1486 per sectam machometicam, ut cernis hic in figura que varietatem ostendit resastans (i.e. resistans) per mundum

Rucia verum regit dux muscavie sub lege christi hoc scismaticus ut papam ut imperatorem advertens

49 On the symbols that Waldseemüller uses to indicate different religions on his 1507 map see Ch. 5, n. 59 below.

50 There is a pair of rare eighteenth-century maps that are somewhat limited thematic maps of religion: they are maps of the Christian dioceses in Africa and Asia by Francesco Maria Sassi titled *Limiti delle diocesi in terra ferma* and published around 1740 in the book *Alla Santità di nostro Signore Benedetto Papa XIV. memoriale responsivo alle animadversioni di monsignor Segretario della S. Congregazione de Propaganda Fide sopra la nuova erezione de' Vescovadi nell'Indie Orientali* (Rome, c. 1740), a copy of which was listed for sale by Reiss & Sohn in the catalog for their *Auktion 166, 30.–31. Oktober 2013, Geographie, Reisen, Atlanten, Landkarten, Ansichten, Dekoratives* (Königstein im Taunus: Reiss & Sohn, 2013), pp. 51–52, number 2557. There are exemplars of the maps in Lisbon, Biblioteca Nacional de Portugal, in the map collection, shelfmark C.C. 865 V.; and in Paris, Archives Nationales, shelfmarks NN/181/10/1 and NN/181/10/2.

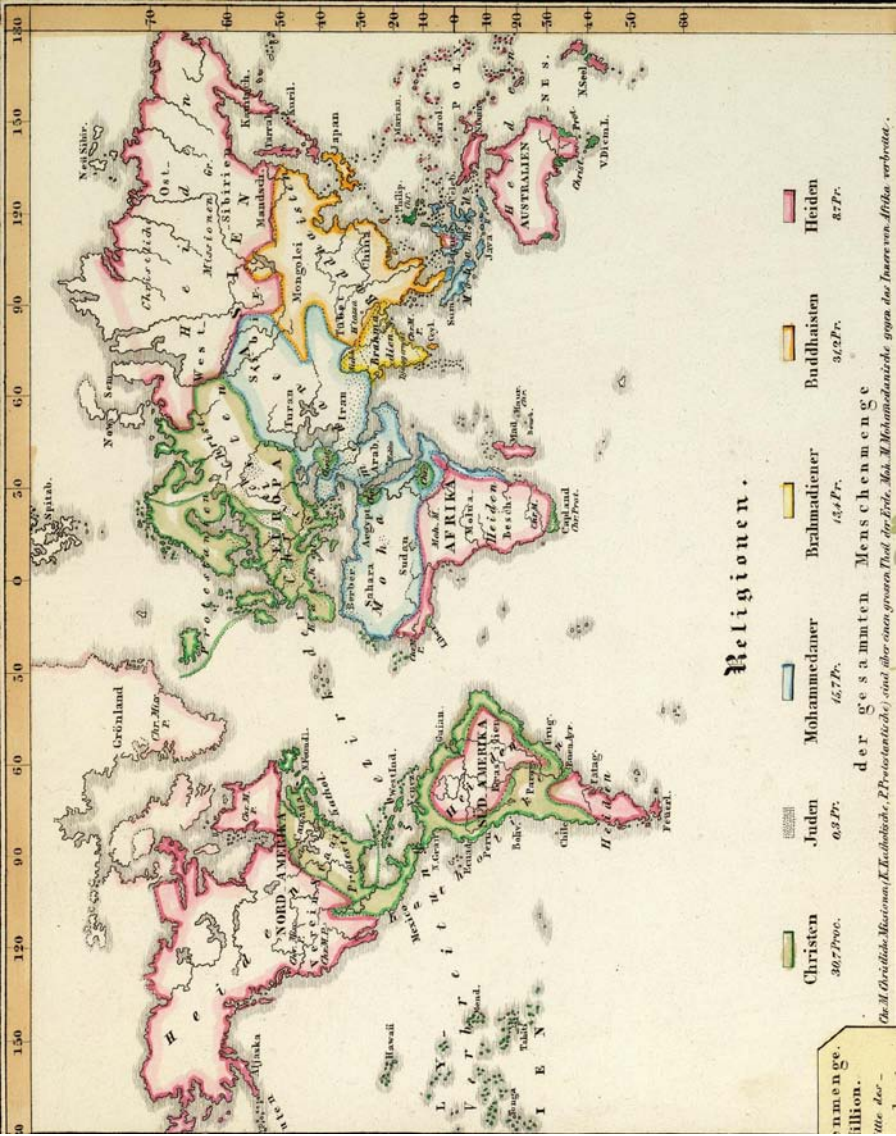


FIGURE 5.4 Thematic map of the world's religions, a detail of the map Verschiedenes zur Anthropographie, in Heinrich Berghaus, Dr. Heinrich Berghaus' physikalischer Atlas oder Sammlung von Karten (Gotha: Justus Perthes, 1845-48) (BY COURTESY OF THE DAVID RUMSEY MAP COLLECTION).

Ungaria magna gentibus ruthenis tributaria livonia Polonia ungaria hic angulus tenet se ad huc ad Europam et papam et imperatorem aqualiter

Iselandia Norwegia suecia dacia ad Europam

Turkia verum dominatur imperator tartarorum sub lege machometi <tenens?> hodie ab anno christi 1453 totam gretiam cuius metropolis est Constantinopolis

This diagram is the *mappamundi* of the lordships of the world from the year 639 to the year 1514 through Revelation chapters 12, 13, 14, 15, 16, 17, 18, and the first part of 19, to the point “And a voice came out of the throne” (Rev. 19:5). The map shows the rapid disintegration of the Roman Empire across many years and by such a succession, and that disintegration will finally be completed through the disintegration of Europe, which is approaching now in the year 1486 because of the Muhammadan religion, as you see in this map, which shows the variety persisting throughout the world.

The lord of Muscovy rules Russia according to the law of Christ, <and yet> this heretic rejects both the Pope and the <Holy Roman> Emperor.

Greater Hungary pays tribute to the Ruthenian peoples. Livonia, Poland, Hungary: this area is loyal to Europe and the Pope also to the Emperor.

Iceland, Norway, Sweden, Denmark <are loyal> to Europe.

Turkey however is ruled by the emperor of the Tartars according to the law of Muhammad, <and> today from the year 1453 he holds all of Greece, whose capital is Constantinople.

The author says that this map covers the period during which the events of Revelation 12–19:5 will occur, but in fact there is no clear correspondence between the events in those chapters of Revelation and what we see on the map. The remarks about the situation of Christianity in Russia and so on in the latter half of this text read like legends that might have been in a larger version of the map. The text to the right of the map reads:

Nota Alexandriae que est magna civitas Egypti residet patriarcha christianorum sub machometione oppressore qui militi sunt valde boni. Et Soldanus residens in Alkaria que appellatur nova Babilonia veneratur eum muneribus sed non permitit eum communicare romano pontifici ut scripto ut ore eum confitendo. Corde et voluntate nequit prohibere <...>. Similiter et Indi tantum corde possunt romano Papae communicare et subesse. Asiam quoque impedit multitudinem machometorum qui intermediat ut oculatim cernis in hac figura. Sed a gladio rome victi quos

cesar romanus tenet penitus penitus (*sic*) discesserunt corde sicut ore
ymmo illi gladio hodie nichil subest nisi Europa et parvus angulus livonia
polonia ungaria, et quod et quam pauci in eadem parte hodie subsunt
romano cesare nam ignoratur hoc anno 1486.

Note that in Alexandria, which is a great city of Egypt, lives a Patriarch of the Christians beneath a Muslim oppressor; the Muslims are very good soldiers. And the Sultan, who lives in Cairo, which is called New Babylon, honors the patriarch with ceremonies, but does not permit him to communicate with the Roman Pope, nor to acknowledge him either in writing or verbally. <However> he cannot prohibit him in his heart and mind. Similarly the people of India can only communicate with and be subordinate to the Roman Pope in their hearts. The multitude of Muslims also troubles Asia, for they surround it, as you can clearly see in the map. But those defeated by the sword of Rome whom the Roman Emperor holds will thoroughly rebel both in heart and in speech <...>. But in fact today, nothing is subject to that sword except for Europe and a small corner <consisting in> Livonia, Poland, and Hungary, and what and how few in that area are today subject to the Roman Emperor is unknown in this year 1486.

Most of this text is similar in character to the legends on the map. The reference to Livonia, Poland, and Hungary repeats that in the left-hand column of text—evidently the author of HM 83 was very interested in that area. His indication that we do not know how many people in that area are subject to the Roman Emperor recalls his statement near the top of f. 2v that “not even Europe can be <fully> explored by any European.”

The single-column text at the bottom of the page reads:

Machometus in Alchorano dicitur sibi gladium a deo datum quo romanum imperium successionem sibi subiciat quod verum res per multos annos ostendit. Et tandem romam cassat et europam sibi subiciet ut hec sequens figura ostendit et tunc in plena potestate dominabitur 56 annos sicut Methodius dicit finem (or suum) magnam (or magistrum) <in> historie sanctae c 16 genesis et apocalipsis confirmat.

In the Koran it is said that Muhammad <had> a sword that was given to him by God, by which he would gradually bring the Roman Empire under his control, which events over many years show to be true. And at last he caused the fall of Rome and subjugated Europe as this following map shows, and then he will rule in full power for 56 years as Methodius says <...> and Genesis and Apocalypsis confirms.

This last bit of text refers to the map on the next folio, and the author similarly places text on the bottom of one folio that introduces the map on the following folio elsewhere in the treatise on the Apocalypse. The Koran had been translated into Latin well before the fifteenth century,⁵¹ but it says nothing about a sword of Muhammad—in fact the word for sword, *saif*, does not occur in the book. So the reference to the Koran is incorrect, and the author must have taken the reference to the sword of Muhammad from another source. In some accounts Muhammad was said to have acquired the famous sword named *Dhu'l-Faqar* or *Zulfiqar* in the Battle of Badr (624), and according to some accounts, it was the Archangel Gabriel who gave the sword to Muhammad at Badr.⁵² Yet we do not find a medieval Latin account of Muhammad that mentions this sword.⁵³

We do know of two earlier texts that speak of the *gladius Machometi* or 'sword of Muhammad.' Rodrigo Jiménez de Rada (1170–1247) in his *Historia Arabum*, following a long list of provinces all over the world and their capitals, says *Has omnes provincias subiugavit secta et gladius Mahometi*, "All of these provinces the religion and sword of Muhammad subdued."⁵⁴ William of Tripoli (ca. 1220–1277) in his *De statu Sarracenorum* (Treatise on the Condition of the

51 On medieval translations of the Koran see Marie-Thérèse d'Alverny, "Deux traductions latines du Coran au Moyen Âge," *Archives d'histoire littéraire et doctrinale du Moyen Âge* 16 (1947–1948), pp. 69–132; reprinted in Marie-Thérèse d'Alverny, *La connaissance de l'Islam dans l'occident médiéval*, ed. Charles Burnett (Aldershot: Variorum, 1994); Hartmut Bobzin, "Latin Translations of the Koran: A Short Overview," *Der Islam: Zeitschrift für Geschichte und Kultur des islamischen Orients* 70 (1993), pp. 193–206; Thomas E. Burman, "Tafsir and Translation: Traditional Arabic Quran Exegesis and the Latin Qurans of Robert of Ketton and Mark of Toledo," *Speculum* 73 (1998) pp. 703–732; Afnan Fatani, "Translation and the Qur'an," in Oliver Leaman, ed., *The Qur'an: An Encyclopedia* (Oxon: Routledge, 2006), pp. 657–669; and Thomas E. Burman, *Reading the Qur'an in Latin Christendom, 1140–1560* (Philadelphia: University of Pennsylvania Press, 2007).

52 On Muhammad's sword see G. Zawadowski, "Note sur l'origine magique de Dhoū-l-Faqār," *En terre d'Islam*, series 3, vol. 21 (1943), pp. 36–40; and Francesca Bellino, "Dhū l-Faqār," in Kate Fleet, Gudrun Krämer, Denis Matringe, John Nawas, and Everett Rowson, eds., *The Encyclopaedia of Islam, Three* (Leiden and Boston: Brill, 2012), pp. 77–79. On the belief that Muhammad had received the sword from the Archangel Gabriel see Jean Calmard, "Dhū'l-faqar," in Ehsan Yarshater, ed., *Encyclopaedia Iranica* (London and Boston: Routledge & Kegan Paul, 1982–2012), vol. 7, Fasc. 6, pp. 566–568, at 566.

53 For a survey of Latin accounts of the life of Muhammad see John Victor Tolan, "European Accounts of Muhammad's Life," in Jonathan E. Brockopp, ed., *The Cambridge Companion to Muhammad* (New York: Cambridge University Press, 2010), pp. 226–250.

54 Rodrigo Jiménez de Rada, *Historia Arabum*, ed. José Lozano Sánchez (Seville: Publicaciones de la Universidad de Sevilla, 1974), p. 23.

Saracens), chapter 24, writes, *Item unus de articulis credendorum apud eos sic dicit: Sarracenorum fides surrexit per gladium Machometi et carruet per gladium, qui erit Dei, quasi diceret: Per gladium incepit, per gladium desinet*, “One of the articles of belief among them goes this way: ‘The Saracen religion arose through the sword of Muhammad and will fall through the sword which will be God’s,’ that is to say, ‘it began through the sword and through the sword will end.’”⁵⁵ It is possible that the author of HM 83 took up his programmatic interest in the sword of Muhammad from one of these passages, but he also may have been inspired by one of the many medieval accounts of Islam as a religion of the sword.⁵⁶

The vision of the threat to Christianity from Islam on this map, as mentioned above, is very similar to that in Jacobus de Clusa’s *De malis huius saeculi per omnes aetates*, which he wrote in 1447, though it seems unlikely that Jacobus de Clusa influenced our author. There is another similar passage in a later work, namely Erasmus of Rotterdam’s colloquy “On Eating Fish,” of 1526. In the colloquy a butcher reports his impressions upon seeing a world map:⁵⁷

Recently I saw a painting, on a very large canvas, of the whole world. From it I learned how small a portion of the world wholeheartedly and sincerely professes Christianity: part of western Europe, of course; then another part towards the north; a third stretching far away to the south; Poland seemed to be as far as the fourth part went, towards the east. The rest of the world contains either barbarians, not so very different from brutes, or schismatics or heretics, or both.

55 William of Tripoli, *Notitia de Machometo; De statu Sarracenorum*, ed. and trans. Peter Engels (Würzburg: Echter; and Altenberge: Oros, 1992), p. 330; the translation is from Bernard McGinn, ed., *Visions of the End: Apocalyptic Traditions in the Middle Ages* (New York: Columbia University Press, 1979), p. 154.

56 For discussion of passages in medieval authors in which Islam is described as a religion of the sword see Svetlana Luchitskaja, “The Image of Muhammad in Latin Chronography of the Twelfth and Thirteenth Centuries,” *Journal of Medieval History* 26.2 (2000), pp. 115–126.

57 The passage about the map comes from Erasmus of Rotterdam, *Colloquies*, trans. Craig R. Thompson, in *Collected Works of Erasmus* (Toronto: University of Toronto Press, 1974–), vol. 40, p. 686. For another translation of the text see Desiderius Erasmus, *The Essential Erasmus*, trans. John P. Dolan (New York: New American Library, 1964), pp. 271–326, including a good introduction. The passage in Erasmus is cited and briefly discussed in Urs B. Leu, “Textbooks and their Uses—An Insight into the Teaching of Geography in 16th Century Zurich,” in Emidio Campi, Simone De Angelis, Anja-Silvia Goeing, and Anthony T. Grafton, eds., *Scholarly Knowledge: Textbooks in Early Modern Europe* (Geneva: Librairie Droz, 2008), pp. 229–248, at 240.

One wonders about the exact nature of the map Erasmus had in mind, and whether it was real: did it have legends or symbols indicting which religion was predominant in each region,⁵⁸ or was the butcher knowledgeable about these matters, and simply impressed when he saw the maps and realized the relative extents of the territories? The heightened concern about the Apocalypse in fifteenth century Europe went hand in hand with a heightened concern about Islam, but the author of HM 83 was the only author we know of to display the basis for the latter concern cartographically.

The Map and Text on f. 9v

This map (Fig. 5-5) is a stunning example of symbolic cartography: on a full-page *mappamundi* unencumbered by much geographical detail, five graphic representations of the sword of Muhammad reach out to the edges of the earth, indicating the spread of Islam over the whole surface of the *orbis terrarum*, as was predicted on the preceding folio. The focus on the spread of Islam resulted in the omission of indications of countries and cities, in contrast to the situation in the preceding map. Earlier cartographers used other signs to indicate the religious affiliation of cities: on some nautical charts, Christian cities bear crosses while Muslim cities fly the flag of the crescent; and on Andrea Walsperger's *mappamundi* of 1448, he writes that "The red dots are cities of the Christians, and the black ones are the cities of the unbelievers who live on the land and by the sea."⁵⁹ But the use of these swords by the author of HM 83 to indicate the spread of Islam is different: they are used dynamically, to indicate change, and of course the blades have a hostile and sinister symbol-

58 See the description of the symbols used by Martin Waldseemüller on his world map of 1507 to indicate the regions under the control of different religions, described in the following note.

59 Martin Waldseemüller used such symbols on his world map of 1507. In chapter 8 the *Cosmographiae introductio*, printed to accompany the map, he and Matthias Ringmann explain that: "The greater part of Africa and a part of Asia we have distinguished by crescents, which are the emblems of the Sultan of Babylonia, the Lord of all Egypt, and of a part of Asia. The part of Asia called Asia Minor we have surrounded with a saffron-colored cross joined to a branding iron, which is the symbol of the Sultan of the Turks, who rules Scythia this side of the Imaus, the highest mountains of Asia and Sarmatian Scythia. Asiatic Scythia we have marked by anchors, which are the emblems of the great Tartar Khan. A red cross symbolizes Prester John (who rules both eastern and southern India and who resides in Biberith)...." The translation is from Joseph Fischer and Franz von Wieser, *The 'Cosmographiae introductio' of Martin Waldseemüller in Facsimile, Followed by the Four Voyages of Amerigo Vespucci, with their Translation into English* (New York: The United States Catholic Historical Society, 1907), chapter 8, on the back of the diagram between pages 66 and 77.

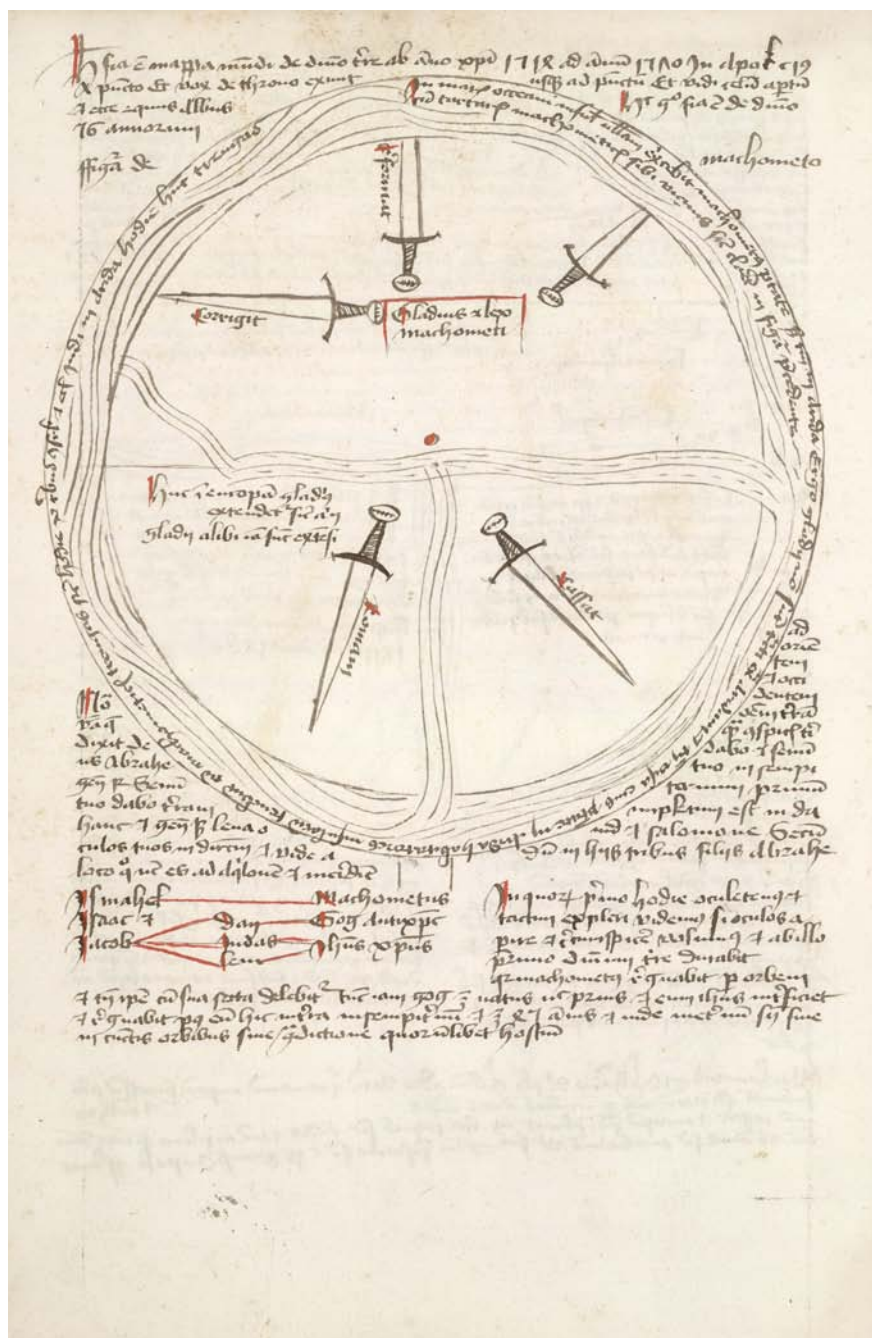


FIGURE 5.5 *Huntington HM 83, f. 9v. A prophecy map showing the world from 1514 to 1570, when Sword of Islam has conquered Europe and reached all the way to the edges of the earth (COURTESY OF THE HUNTINGTON LIBRARY).*

ism. The text above the map, which we will transcribe and translate below, indicates that the map shows what will happen to the earth from 1514 to 1570.

In the map, the long text in the circumfluent ocean reads:

In mare oceani insulam nullam exercebit machometus potestatem sed tantum in arida. Ergo gladii non sunt tracti extra aridam et tamen visa cuius potestate in arida habitatores insularum ferebunt cum machometione treugas sicut hodie X tribus Israel et etiam Indi in arida hodie habent treugas cum tartare machometione sibi vicinis sicut claretur in figura precedente.

Muhammad will not have power over any island in the ocean, only on the mainland. For this reason, the swords are not extended beyond the mainland. Nonetheless, the inhabitants of the islands, having seen his power on the mainland, will make treaties with the Muslims, just as today the Ten Tribes of Israel, and also some in India in the mainland, make treaties with the Muslim Tartars near them, as is clear in the preceding map.

It is not clear why the author of HM 83 thinks that the Muslims will not conquer the islands of the ocean, but one wonders if he thinks of those islands as at least a temporary refuge from the approaching troubles.

The text in center of the eastern (upper) part of the map reads *Gladius est lex machometi*, “The sword is the law of Muhammad.” And the text in the lower left part of the map, i.e. Europe, reads *Huc in europam gladius extendetur sicut ante gladii alibi iam sunt extensi*, “From here the sword is extended into Europe, just as the swords had already been extended elsewhere.” The swords are labeled *Corrigit*, *Reformat*, *Cassat*, and *Romam*, with the fifth sword in the southeast unlabeled, i.e. “It corrects,” “It reforms,” “It crushes,” and “to Rome,” the last of these located in Europe. A red dot at the center of the map indicates the location of Jerusalem.

The text above the map reads:

Hec figura est mappa mundi de dominio terre ab anno christi 1514 ad annum 1570. In apocalipsis c 19 a puncto et vox de throno exivit usque ad punctum et vidi celum apertum et ecce equus albus. Hec ergo figura est de dominio 56 annorum.

This diagram is a world map of the rule of the earth from the year 1514 to the year 1570. In Revelation chapter 19 from the point “And a voice came out of the throne” (Rev. 19:5) to the point “I saw Heaven standing open

and there before me was a white horse" (Rev. 19:11). This map thus covers a reign of 56 years.

Unfortunately we see no connection whatsoever between the contents of Revelation 19:5–11 and the content of the map, so the citation is obscure. Below this text we read *Figura de machometo*, "Diagram of Muhammad." In the text below the map we read:

Nota verba quae dixit deus Abrahe genesis 12⁶⁰ Semini tuo dabo terram hanc et genesis 13⁶¹ leva oculos tuos in directum. Et vide a loco quo nunc es ad aquilonem et meridiem ad orientem et occidentem omnem terram quam conspicias tibi dabo et semini tuo in sempiternum primum impletum est in david et salamone Secundum in hiis tribus filiis Abrahe.

Ismahel Machometus
Isaac et Gog antichristus
Jacob Dan
 Judas Jhesus Christus
 Sem

In quorum primo hodie oculere usque et tactim expleri videmus si oculos aperire et circumspicere voluimus et ab illo primo dominium terre durabit quod machometus regnabit per orbem et tamen ipse cum sua secta delebitur tunc iam gog est natus ut prius, et eum Jesus interficiet et regnabit post eum hic in terra in sempiternum et etiam 45 annis et inde in eternum sine fine in cunctis orbibus sine contradictione quorumlibet hostium.

Note the words that the God of Abraham said in Genesis 12: ⁶² "I give this land to your descendants" and Genesis 13: ⁶³ "Lift up your eyes from where you are and look north and south, east and west. All the land that you see I will give to you and your descendants forever." The first was fulfilled in David and Solomon, and the second in these three sons of Abraham:

Ismahel Muhammad

60 The passage is Genesis 12:7.

61 The passage is Genesis 13:14–15.

62 The passage is Genesis 12:7.

63 The passage is Genesis 13:14–15.

Isaac and Gog Antichrist	
Jacob	Dan
Judas	Jesus Christ
Sem	

In the first of these, today we see it fulfilled both by sight and by touch, if we are willing to open our eyes and look around. And from the first of these the lordship of the world will last so that Muhammad will reign throughout the world, and yet he with his religion will be destroyed. Then Gog is born as before, and Jesus will kill him and will reign after him both here on the earth forever and 45 years, and from that point forever without end in every world without contradiction from any enemy.

The citation of Genesis 12:7 and 13:14–15 on God's gift of the land of Israel to Abraham should be interpreted as indicating sensitiveness to the fact that according to the diagram, that territory will soon be part of Islamic territory.

The Map and Text on f. 10r

This striking image (Fig. 5.6) hardly seems to be a map at first, but it is another remarkable instance of symbolic cartography. The central set of triangles, ranging from small to large, shows an increase in size, and specifically represents the increasing influence of Antichrist. The eleven-pointed star behind the triangles represents the horns of the beast of Daniel 7:⁶⁴ the surrounding text speaks of ten horns, while there are eleven in the map, but this accords with Daniel 7:8, in which an eleventh horn representing Antichrist arises. These horns separate ten kings in the outer ring of the map. The text above the map says that it shows what will happen to the earth between 1570 and 1600; the cartographic representation of the increasing importance of Antichrist and the beast of Daniel 7 during this period by a series of sharp promontories is extraordinary, and recalls the swords of Muhammad on the previous map. The familiar geography of the earth, the kingdoms of Europe, Africa and Asia, are relegated to the outer ring of the map as the cartographic representation of the apocalyptic drama dominates the center.

The kings in the outer circle of the map, beginning in the lower right and continuing counter-clockwise, are: *Rex Egipti*, *Rex indie ad quem regnum abdicat*, *Rex calcedonie cum media et persida*, *Rex grecie Rusia*, *Rex gotie ad*

64 On the beast in Daniel 7 see Chrys C. Caragounis, "Greek Culture and Jewish Piety: The Clash and the Fourth Beast of Daniel 7," *Ephemerides theologicae Lovanienses* 65.4 (1989), pp. 280–308.

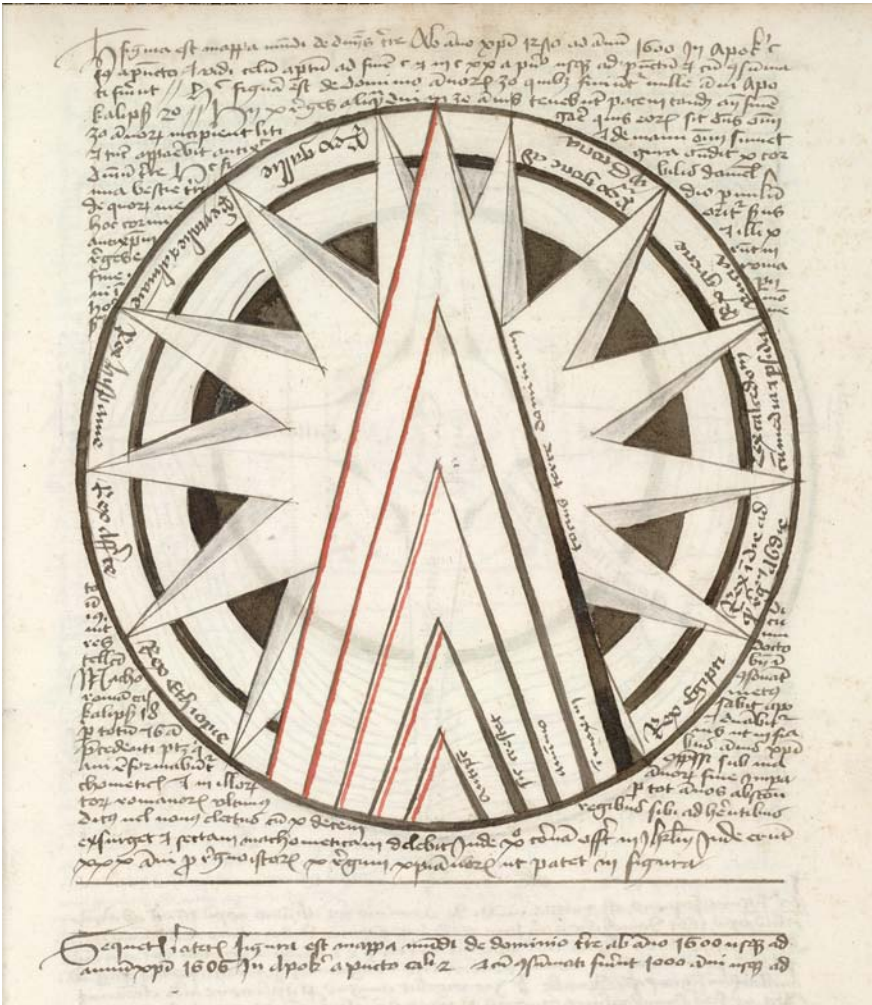


FIGURE 5.6 *Huntington HM 83, f. 10r. A symbolic prophecy map showing the world from 1570 to 1600. The series of small-to-large triangles in the center represent the increase of Antichrist, and the other spikes that radiate to the edges of the earth represent the horns of the beast of Daniel 7 (COURTESY OF THE HUNTINGTON LIBRARY).*

quem Scotia, Rex gallie, Rex ytalie et germanie, Rex hispanie, Rex affrice, and Rex Ethiopie, that is, the King of Egypt; the King of India, whom the kingdom rejects; the King of Calcedonia with Medea and Persia; the King of Greece; Russia; the King of the Goths to whom Scotland; the King of Gaul; the King of Italy and Germany; the King of Spain; the King of Africa; and the King of Ethiopia. Near the bottom of the triangles we read *Antipater sic crescet a minimo in maximum*, “Thus Antipater (perhaps an error for Antichrist) grows

from small to large.” The text higher on the largest of the triangle reads *tocius terre dominium*, “the rule of all of the land.”

The text outside the map is in one column, and so to read much of it one must jump from left to right across the map. This text runs:

Haec figura est mappa mundi de dominiis terre ab anno christi 1570 ad annum 1600. In apocalypsis 19 a puncto et vidi celum apertum ad finem capituli et in capitulum 20 a principio usque ad punctum et cum consummati fuerunt. Haec figura est de dominio annorum 30 quibus finiuntur mille anni Apocalypsis 20. Hii X reges aliquamdiu in 30 annis tenebunt pacem tandem ante finem 30 annorum incipient litigare quis eorum sit dominus omnium et tunc apparebit antichristus et de manu omnium sumet dominum terre. Hec figura ostendit X cornua bestiae terribilis danielis 7 de quorum medio parvulum hoc cornu oritur⁶⁵ signus <antichristi?> et illi X reges erunt in fine romani imperii <... .> in cuius <vivit?> doctores bene intellectum consonant Machomentus romam cassabit apocalypsis 18 et dominabitur per totum 56 annos ut in figura precedente propter quod oppressi sub machometione et in illorum annorum fine imperatorum romanorum ultimus per tot annos absconditus vel novus electus cum X decem (*sic*) regibus sibi adhaerentibus exsurgit et sectam machometicam delebit Inde christo coronam offert in Jerusalem Inde erunt xxx anni pro regno istorum X regum christianorum ut patet in figura.

This diagram is a map of the lordships of the world from the year 1570 to 1600. In Revelation 19 from the point “I saw Heaven standing open” to the end of the chapter, and in chapter 20 from the beginning to the point “And they were consumed by fire.” This diagram is of the lordship of the 30 years in which finish the 1000 years <mentioned in> Revelation 20. Sometime in <those> 30 years these ten kings will have peace, but before the end of the 30 years they will begin to argue about which of them will be lord of all, and then Antichrist will appear, and from the hand of all he will take the lordship of the earth. This diagram shows the ten horns of the terrible beast of Daniel 7, from whose midst this small horn arises, the sign of Antichrist, and those ten kings will appear at the end of the Roman Empire <... .> the learned agree. Muhammad will conquer Rome—Revelation 18—and will rule for all the 56 years as indicated in the

65 See Daniel 7:8, *Considerabam cornua et ecce cornu aliud parvulum ortum est de medio eorum....*

preceding map, and because of this, they will be oppressed by the Muslims. And in the end of those years, the Last Roman Emperor, hidden for so many years, or else newly elected, will arise with 10 kings by his side, and he will destroy the Muslim sect. Then he offers the crown to Christ in Jerusalem. Then there will be thirty years of the rule of those ten Christian kings, as is clear from the diagram.

Again there is little apparent connection between the events depicted in the map or narrated on this folio and the biblical passages the author cites, namely Revelation 19:22–21 and 20:1–9. The ten kings mentioned here and depicted in the map appear in Revelation 17:12, and not the later chapters the author cites. So perhaps he was citing these passages from memory. The role of the Last Roman Emperor in HM 83 was discussed above in the context of his appearance in the summary of the Last Days on f. 16r.

The text at the bottom of the page reads:

Sequente latere figura est mappa mundi de dominio terre ab anno 1600 usque ad annum christum 1606. In apocalypso a puncto capituli 2: Et cum consummati fuerint 1000 anni usque ad

On the next folio, the diagram is a map of the lordship of the earth from the year 1600 to the year 1606. In Revelation chapter 2, from the point “When the thousand years come to an end, until”

The citation of Revelation 2 is an error for Revelation 20, specifically 20:7, *Et cum consummati fuerint mille anni solvetur Satan de carcere suo*, “When the thousand years come to an end, Satan will be let out of his prison.” As on f. 9r, the author uses the bottom of one folio to introduce the material on the next.

The Map and Text on f. 10v

This map (Fig. 5.7) is another remarkable work of symbolic cartography. The huge peninsulas that jut out into the circumfluent ocean represent the four horns of Antichrist, which in turn represent the four methods by which he deceives people into following him, namely cruelty, deceit, craftiness, and imitation of the deity.⁶⁶ So the four peninsulas are in fact cartographic repre-

66 Adso of Montier-en-Der in his *Libellus de Antichristo*, written in the tenth century, indicates that Antichrist will deceive people by three techniques rather than four, namely fear, gifts, and miracles. For an English translation of the *Libellus* see Bernard McGinn, *Apocalyptic Spirituality: Treatises and Letters of Lactantius, Adso of Montier-en-Der,*

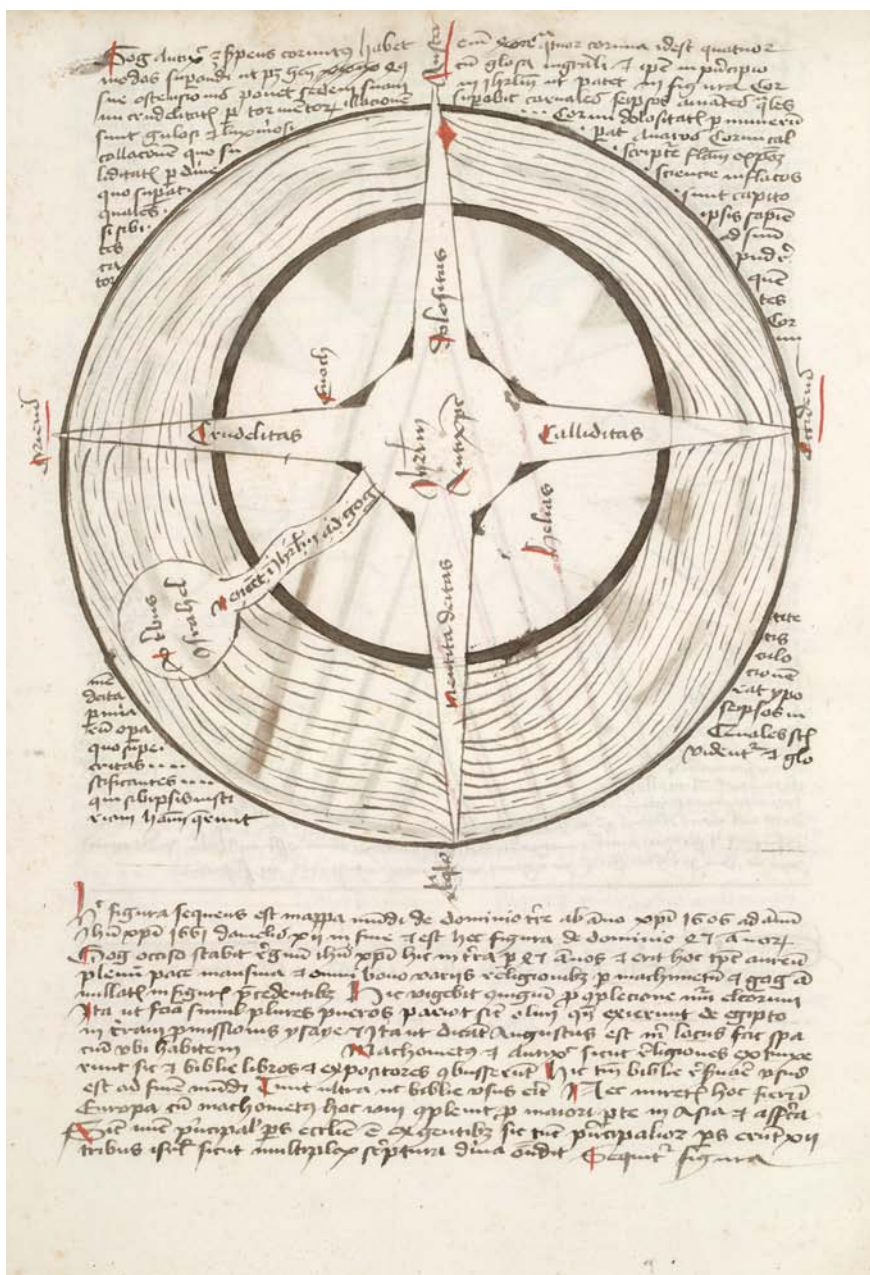


FIGURE 5.7 Huntington HM 83, f. 10v. A prophecy map of the world from 1600 to 1606. Antichrist is at the center of the earth, at Jerusalem, and the four peninsulas that jut into the ocean are symbolic, cartographic representations of the four horns of Antichrist (Deceit, Cunning, Cruelty, and Imitation of the Deity) by which he will persuade people to follow him (COURTESY OF THE HUNTINGTON LIBRARY).

sentations of abstractions. These peninsulas go all the way across the circumfluent ocean, in contrast to the swords of Muhammad on the map on f. 9v, indicating the greater power and reach of Antichrist. The prominent island is that of the Ten Tribes of Israel, which appears on other maps in the manuscript, for example those on ff. 3r and 6v–7r (see Figs. 4.9 and 4.14). The orientation of this map is different than that of the others in the manuscript, for it has south at the top rather than east, and the reason for this change is not clear. The text above the map, which is transcribed and translated just below, indicates that the map shows what will happen to the earth during the years 1600 to 1606.

The map includes indications of the cardinal directions, *Auster*, *Oriens*, *Occidens*, and *alquilo* (*sic*), and it is to these directions that the four large peninsulas are oriented. The peninsulas, which represent the four horns of Antichrist and the four methods by which he deceives people into following him, are labeled *Crudelitas*, *Dolositas*, *Calliditas*, and *Mentita deitas*, i.e. cruelty, deceit, craftiness, and imitation of the deity. The island in the lower left and the peninsula that joins it to the *orbis terrarum* is labeled *Et tribus Israhel venient in Jerusalem ad Gog*, “And the tribes of Israel will come to Jerusalem to Gog,” i.e. Antichrist. On the *orbis terrarum* are the names *Enoch* and *Elias*, that is, Enoch and Elijah, and the text at the center of the world says *Jerusalem Antichristus*, so that Antichrist is at Jerusalem, from which his four horns radiate. It is interesting that much of the text on the map is oriented so as to be readable if the map were rotated so that east were at the top, and it is tempting to deduce that that was this map’s original orientation.

The text surrounding the map reads:

Gog antichristus est serpens cornutus habet enim quatuor cornua id est quatuor modos superandi ut patet genisi 49 cum glosa magistrali.⁶⁷ Et ipse in principio sue ostensionis ponet sedem suam in Jerusalem ut patet in figura cornu crudelitatis per tormentorum illationem superabit carnales seipsos amantes quales sunt gulosi et luxuriosi ... Cornu dolositatis per munus collationem quo superat avaros Cornu caliditatis per

Joachim of Fiore, the Franciscan Spirituals, Savonarola (New York: Paulist Press, 1979), pp. 89–96, esp. 92. We thank Laura Smoller for this reference.

67 Genesis 49:17, *fiat Dan coluber in via*. The *Glossa ordinaria* on this passage, from vol. 1 of the Bible printed in Strasbourg by Adolf Rusch not after 1480, reads: *Alii ad antichristum haec transferrunt, quem de tribu dan venturum asserunt.... Qui non solum coluber sed ceras-tes vocatur. Cerasta enim graecae cornua dicuntur, et hic serpens cornutus esse perhibetur, per quem dignae adventus antichristi asseritur, qui contra sanctos morsu pestiferae praedicationis et cornu potestatis armabitur.*

divine scripture falsam expositionem quo superat scientiae inflatos quales sunt capitosi sibi ipsis sapientes ad suum caput retorquentes Cornu mentite deitatis per miraculorum operationem quo superat ypocritas <...> se ipsos iustificantes Quales sunt qui sibi ipsi iusti videntur et gloriam hominum quaerunt.

Gog Antichrist is a horned serpent who has four horns, that is, four methods of conquering, as is clear from Genesis 49 with the magisterial gloss. And in the beginning of his appearance, he places his seat in Jerusalem, as is clear from the diagram. With his horn of cruelty, through the application of tortures, he will conquer carnal people who love themselves, such as those who are gluttonous and luxurious. By his horn of deceit, through the giving of gifts, he will conquer the greedy. By his horn of craftiness, through a false exposition of divine scripture, he conquers those proud of their knowledge, such as the conceited who think themselves wise, looking only at themselves. By his horn of imitating the deity, through the performance of miracles he conquers the hypocrites who justify themselves, such as those who regard themselves as just, and seek the glory of men.

It was not clear where the author of HM 83 got the idea of the swords of Muhammad sweeping across the *orbis terrarum*, but we have determined the source of his account of the four horns of Antichrist, which is the *Compendium theologiae* or *Compendium theologiae veritatis* of Hugh Ripelin of Strasbourg (c. 1205 – c. 1270), a widely-read manual of practical theology.⁶⁸ In Book 7, chapter 9 of the *Compendium* Hugh discusses the four means by which Antichrist will deceive people, and we offer excerpts from that chapter.⁶⁹

68 For discussion of the *Compendium* see Luzian Pfleger, “Der Dominikaner Hugo von Straßburg und das ‘Compendium theologiae veritatis,’” *Zeitschrift für katholische Theologie* 28 (1904), pp. 429–440; Martin Grabmann, “Entscheidung der Autorfrage des ‘Compendium theologiae veritatis,’” *Zeitschrift für katholische Theologie* 45 (1921), pp. 147–153; Georg Steer, *Hugo Ripelin von Straßburg: Zur Rezeptions- und Wirkungsgeschichte des ‘Compendium theologiae veritatis’ im deutschen Spätmittelalter* (Tübingen: Niemeyer, 1981), reviewed by Nigel F. Palmer in *Modern Language Review* 78.2 (1983), pp. 486–487; and Georg Steer, “Hugo Ripelin von Straßburg,” in Wolfgang Stammeler and Karl Langosch, eds., *Die deutsche Literatur des Mittelalters: Verfasserlexikon* (Berlin and New York: de Gruyter, 1978–), vol. 4, cols. 252–266.

69 In the past the *Compendium* was sometimes attributed to Albertus Magnus, and thus it is printed in Albertus Magnus, *D. Alberti Magni Ratisbonensis episcopi ordinis Praedicatorum Opera omnia*, ed. A. Borgnet (Paris: apud Ludovicum Vivès, 1890–95), vol. 34, pp. 1–306;

Merito comparatur Antichristus cerasti qui est serpens cornutus: quia quatuor cornibus armabitur, scilicet callida persuasione, miraculorum operatione, donorum largitione, et tormentorum exhibitione. Primus ergo modus subvertendi homines erit callida persuasio. Praedicabit enim legem novam pravam esse, et legem Christi pro posse destruet. Praedicatores enim sui discurrent per universas partes mundi Secundus modus subvertendi erit per fallacia miracula: quia per artem magicam illa faciet.... Item, per artem magicam simulabit se mortuum, et feretur a daemonibus in aera, quasi ascendat in coelum: et sic putabitur ab hominibus resurrexisse, qui prius mortuus putabatur: et tunc mirabuntur populi, et adorabunt eum, atque laudabunt.... Tertio, decipiet per munera. Ipse namque Antichristus inveniet thesauros absconditos, per quos ad sequendum se inclinabit plurimos: ditabit enim bonis divites hujus saeculi, et tunc eorum falsam felicitatem ad decipiendum alios ostendet. Quarto, compellet per minas, et tormenta, quos aliter vincere non poterit. Tanta vero, sicut ait Dominus, tunc erit tribulatio, ut in errorem inducantur, si fieri potest, etiam electi Antichristus autem sicut erit crudelior omnibus persecutoribus, ita sancti tunc temporis fortiores erunt omnibus retro martyribus.

Antichrist is rightly compared to a *cerastes*, which is a serpent with horns, for he is armed with four horns, namely subtle persuasion, the working of miracles, gifts of presents, and the distribution of tortures. His first method for overthrowing men, then, will be subtle persuasion. For he will proclaim that the new law is wicked, and he will destroy the law of Christ as far as possible. His preachers will run through all parts of the world.... His second method of overturning men will be by false miracles, for he will perform these by means of the magic art.... Likewise, by means of magic he will feign death, and will be carried into the air by demons, and as it were, go up into Heaven: and so he will be thought by men to have been resurrected, who before was thought to be dead: and the people will be amazed, and will bow down before him, and praise him.... Third, he

the Antichrist section of Book VII, "De ultimis temporibus," is on pp. 241–245, and see especially pp. 242–243 on his four methods of deceiving people—the passage quoted comes from this edition. The *Compendium* was also sometimes attributed to St. Bonaventura, and thus this same chapter is also printed in St. Bonaventura, *Compendium theologiae veritatis*, Book 7, chapter 9, in St. Bonaventura, *S. R. E. Cardinalis S. Bonaventurae ... opera omnia Sixti V. pontificis maximi jussu diligentissime emendata* (Paris: Ludovicus Vivès, 1864–71), vol. 8, pp. 232–233.

will deceive through gifts. For Antichrist himself shall find hidden treasures by which he will persuade many to follow him: he will enrich the rich of his era, and then he will show their false happiness in order to deceive others. Fourth, he will compel with threats and tortures those who he was not able to overcome in any other way. So great, in fact, as the Lord says, will the tribulation then be, that even the elect will be led astray, if that is possible But as Antichrist will be more cruel than all persecutors, so the saints of that time will be stronger than all the martyrs of earlier times.

It is difficult to doubt that Hugh Ripelin of Strasbourg's *Compendium* was the source of the ideas underlying the map on f. 10v of HM 83 (or that they shared a common source), though the cartographic interpretation of those ideas is original and unique. There is a similar passage in a sermon by the famous preacher Bertold of Regensburg (c. 1220–1272),⁷⁰ who in his *Rusticanus de Dominicis*, *Sermo sextus*, describes how Antichrist will deceive people. Part of the text near the beginning of this discourse runs:⁷¹

illis enim erit cerastes, qui dicitur serpens cornutus, unde ceraste grece, latine cornua dicuntur. per quem recte Antichristus intelligitur, qui contra nos multis cornibus armabitur, de quibus omnibus nunc non sufficimus enarrare, sed nunc ad presens tantum de quatuor principalibus aliqua breviter dicam, scilicet de callida suasionem et miraculorum operatione et beneficiorum largitione et minarum terrore.

70 There is a good brief discussion of Berthold in Frank G. Banta, "Berthold von Regensburg: Investigations Past and Present," *Traditio* 25 (1969), pp. 472–479; for a more detailed treatment see Georg Steer, "Leben und Wirken des Berthold von Regensburg," in *800 Jahre Franz von Assisi: Franziskanische Kunst und Kultur des Mittelalters: Niederösterreichische Landesausstellung, Krems-Stein, Minoritenkirche 15. Mai – 17. Oktober 1982* (Vienna: Amt der NÖ Landesmuseums, Abt III/2 – Kulturabteilung, 1982), pp. 169–175; and Ariane Czerwon, *Predigt gegen Ketzer: Studien zu den lateinischen Sermones Bertholds von Regensburg* (Tübingen: Mohr Siebeck, 2011). On the manuscripts of Berthold's Latin sermons see Laurentius Casutt, *Die Handschriften mit lateinischen Predigten Bertholds von Regensburg O. Min. ca. 1210–1272* (Freiburg/Schweiz, Universitätsverlag, 1961).

71 See Anton E. Schönback, "Studien zur Geschichte der altdeutsche Predigt: Die Überlieferung der Werke Bertholds von Regensburg, I," *Sitzungsberichte der Philosophisch-Historischen Klasse der Kaiserlichen Akademie der Wissenschaften* 151 (1906), pp. 1–184, *Rusticanus de Dominicis*, *Sermo sextus*, pp. 5–21, esp. 13–17, particularly 13.

For to them he will be a *cerastes*, which is said to be a serpent with horns, whence they are called a *cerastes* in Greek, and *cornua* in Latin, by which Antichrist is rightly understood, who will be armed against us with many horns. There is no time now to describe them all, but for the present I will just say something brief about the four principal ones, namely about subtle persuasion and the working of miracles and gifts of presents and the terror of threats.

Bertold expatiates on these four horns at some length, and the gist of his discourse is similar to Hugh's. Bertold and Hugh were contemporaries, and it does not seem possible to know whether Bertold borrowed from Hugh, or vice versa, but it does seem clear that the author of HM 83 borrowed from Hugh rather than from Bertold, as Hugh and the author of HM 83 speak of tortures, while Bertold speaks of threats.⁷²

The text below the map on f. 10v, which looks ahead to the map on f. 11r, reads:

Hec figura sequens est mappa mundi de dominio terre ab anno christi 1606 ad annum Jhesum Christum 1661 danielis xii in fine et est hec figura de dominio 45 annorum. Gog occiso stabit regnum Jesum Christum hic in terra per 45 annos et erit hoc tempore aureum plenum pace mansiva et omni bono, variis religionibus per machimetum et gog annullatis in figuris precedentibus. Hic vigebit coniugium pro completionem numeri electorum. Ita ut sciam simul plures pueros par<i>unt sicut olim quando exierunt de egipto in terram promissionis ysaye et ita ut dicitur "Angustus

72 This material about Antichrist's four methods, whether from Hugh or from Bertold, appears in one other source contemporary with them, namely the so-called 'Passau Anonymous,' who wrote in the 1260s. See *Vom Antichrist: Eine mittelhochdeutsche Bearbeitung des Passauer Anonymus*, ed. Paul-Gerhard Völker (Munich: W. Fink, 1970), chapter 12, "Qualiter anticristus hominess (*sic*) decipiet," pp. 83–84, at 83: *Das ain sind sein valsche vnd böß rütt, das ander seine zaichen, die er tüt, das dritte, die groß gaub vnd ere, die er git, daz vierd drawe vnd schricke vnd marter; wann gott wirt im verhengent, wen er mit künender rede vnd raut oder mit zaichen oder mit gaub oder mit draw nit überwinden mag, daz er die mit mäniger vnd grülicher schlachte marter tötte*, that is, "The first <thing> are his false and evil counsels, the second his <miraculous> signs that he works, the third the great gift<s> and honor<s> that he gives, the fourth threat<s> and terror and torture, since God will give to him <this>: <that> those whom with skillful speech and counsel or with signs or with gift<s> or with threat<s> he will not be able to overcome, that he kill those with the torture of manifold and horrid battles." We thank Renate Burri for her help with this translation.

est mihi locus fac spatium ubi habitem.” Machometus et antichristus sicut religiones exfinxerunt sic et biblie libros et expositores conbusserunt. Hic tamen biblie reservare usus est ad finem mundi. Tunc ultra ut biblie usus erit. Nec mirere hoc fieri in Europa cum machometus hoc iam complevit pro maiori parte in Asia et affrica. Sicut nunc principalis pars ecclesie est ex gentibus sic tunc principalior pars erunt X tribus Israel sicut multipliciter scriptura divina ostendit. Sequitur figura.

The following diagram is a map of the lordship of the world from the year 1606 to the year 1661—<see> the end of Daniel 12—and this is a diagram of the lordship of those 45 years. Following the death of Gog, the kingdom of Jesus Christ will stand here in the world for 45 years and there will be in this period plenty of gold, with lasting peace and all good, following the destruction of various religions of Muhammad and Gog that we saw in the preceding diagrams. Here marriage will flourish towards the completion of the number of the elect. As I know, many will give birth to children at the same time, just as in the old days when they departed from Egypt to the promised land of Isaiah, and as it is said, “This place is too small for us; give us more space to live in” (Isaiah 49:20). Muhammad and Antichrist, just as they invented religions, so they burned both the books of the Bible and their interpreters. Here <on earth> nonetheless the use of the Bible, which was preserved, will continue till the end of the world, and even afterwards the use of the Bible will continue. Do not marvel that this should happen in Europe, as Muhammad has already done the same in the greater part of Asia and Africa. Just as now, the greatest part of the church consists of non-Jews, then an even larger part will be of the Ten Tribes of Israel, just as Holy Scripture shows many times. Here follows the diagram.

The apocalyptic chronology here involves an error of arithmetic: 1606 plus 45 years is 1651, rather than 1661, the figure that the text gives.⁷³ This passage represents one case in which we can get an idea of how the author of HM 83 arrived at his chronology of the Apocalypse. At the beginning of this passage—which, just to repeat, looks ahead to the map on f. 11r—the author refers to the end of Daniel 12 and to a period of 45 years. Near the end of Daniel 12 we read (12:11–12): “From the time that the daily sacrifice is abolished and the abomina-

73 The arithmetic is correct in the rubric for the map that corresponds to that on f. 11r here in Wolfenbüttel, Herzog August Bibliothek, Cod. Guelf. 442 Helmst., Beilage f. 1r: see below.

tion that causes desolation is set up, there will be 1,290 days. Blessed is the one who waits for and reaches the end of the 1,335 days.” If we take 1335 minus 1290, we get 45. It was certainly from this passage that author of HM 83 arrived at the span of 45 years covered by the map on f. 11r, but his thought process in doing so is not at all clear. Setting aside the fact that Daniel is talking about days rather than years—for this type of change in units of time is common in interpretations of apocalyptic chronology—it is not clear why the author attributed such significance to the numbers in this passage in Daniel, or even why he thought that one of the numbers should be subtracted from the other. It is worth mentioning that Jerome in his commentary on Daniel did not interpret these days as years.⁷⁴

The passage about the Bible being used after the end of the world is a paraphrase of Matthew 24:35, or Mark 13:31, or Luke 21:33: “Heaven and earth will pass away, but my words will never pass away.”

The Map and Text on f. 11r

This folio has two maps (see Fig. 5.8), one large near the top of the page as on the other folios in this section, the other smaller and towards the bottom of the page. The large map, which is introduced by a long paragraph at the bottom of f. 10v, represents a complete change from the situation depicted in the map on f. 10v. There Antichrist was at the center of the world, deceiving people with his four horns while the Ten Tribes of Israel marched towards Jerusalem to support him; here on f. 11r Antichrist, his horns, and his followers have disappeared, and the flag of Christ is at the center of the world, and Christ is said to be worshipped everywhere. There are no geographical details of the earth in the image, but it should still be recognized as a map, for both the format of the image and the texts on it make it clear that it represents the earth. The smaller map is remarkable, for it is completely blank, representing a new earth, from which all familiar geographical details have been wiped away. As the image is explicitly identified as a map in the text, it represents an interesting challenge for anyone attempting to define the word ‘map.’⁷⁵ The text outside the upper

74 Saint Jerome, *Jerome's Commentary on Daniel*, trans. Gleason L. Archer, Jr. (Grand Rapids: Baker Book House, 1958), pp. 150–151. On the interpretation of Biblical days as years also see Robert E. Lerner, “Refreshment of the Saints: The Time after Antichrist as a Station for Earthly Progress in Medieval Thought,” *Traditio* 32 (1976), pp. 97–144, esp. 130–133. We thank Laura Smoller for this latter reference.

75 This image of the world does fulfill the definition of maps as “graphic representations that facilitate a spatial understanding of things, concepts, conditions, processes, or events in the human world,” which is supplied by J. B. Harley and David Woodward, eds., *The History of Cartography* (Chicago: University of Chicago Press, 1987–), vol. 1, p. xvi. For

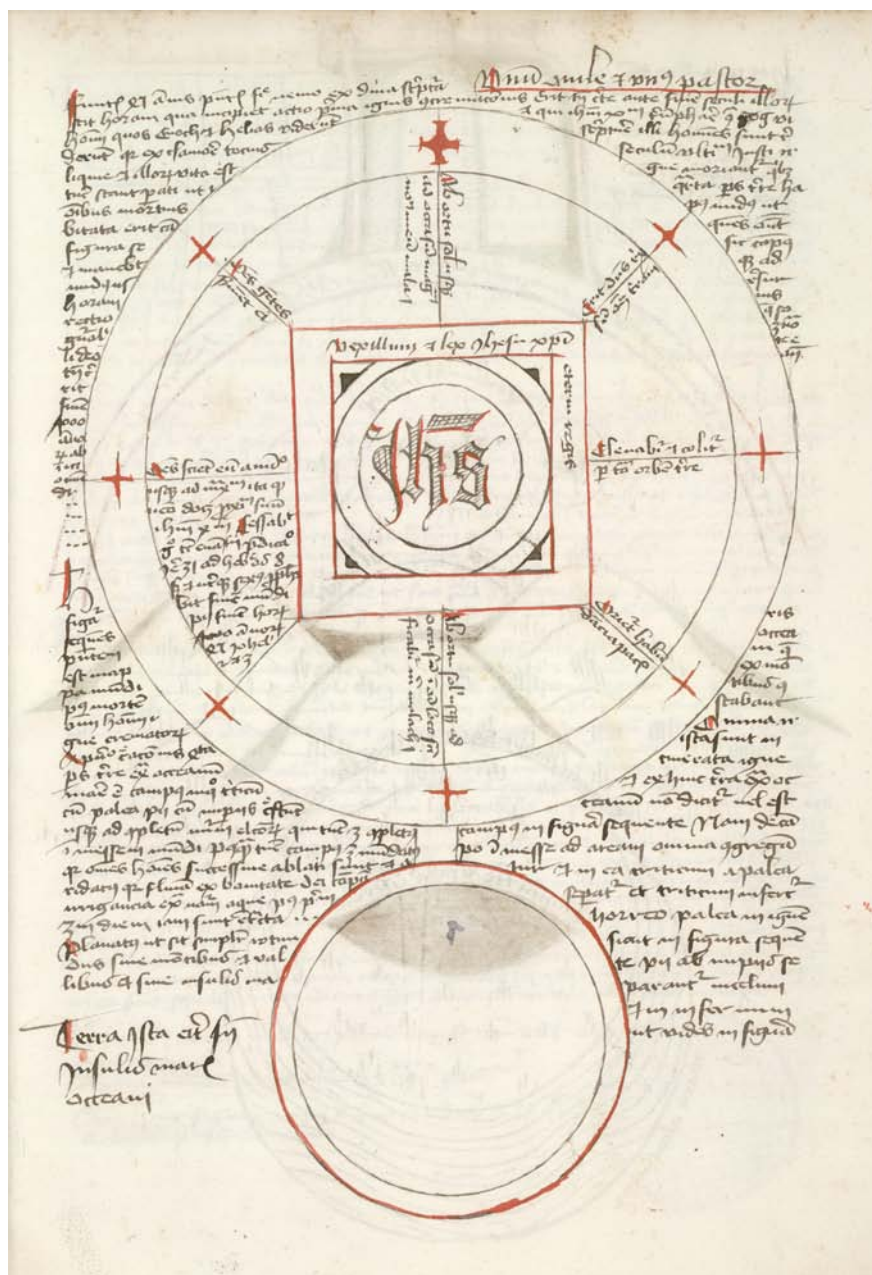


FIGURE 5.8 Huntington HM 83, f. 11r. A prophecy map of the world from 1606 to 1661 (a mistake for 1651). The situation has changed completely from that in the preceding map: the center of the earth is now occupied by the flag and law of Christ, which we are told will be raised and worshipped throughout the world (COURTESY OF THE HUNTINGTON LIBRARY).

half of the large map applies to that map, while the text outside the lower half of the large map applies to the smaller map below. The text at the bottom of f. 10v, the preceding folio, says that the map shows what will happen to the world from 1606 to 1661 (an error for 1651).

The texts on the large map are as follows. At the center of the world there is a large flag bearing the name *Jesus*, and in the upper border of the flag, the text *Vexillum et lex Jhesu Christi eterni regis*, “The flag and law of Jesus Christ, eternal king”—so the law of Christ has now replaced the law of Muhammad. The text at the top of the map, which is the east, reads *Ab ortu solis usque ad occasum magnum nomen meum Malachi*, “From the rising of the sun to its setting, my name is great (Malachi),” quoting from Malachi 1:11.⁷⁶ In the upper left, *Omnes gentes servient ei*, “All nations shall serve him,” quoting Psalm 71:11,⁷⁷ and in the upper right, *Erit dominus rex super omnem terram*, “The Lord will be the king over all the land,” quoting Zechariah 14:9.⁷⁸ The longer text on the left reads:

Omnes scient eum a minimo usque ad maximum ita que nemo docet proximum suum Ihesum christum. Cessabit ergo tunc evangeli praedictio Jerimiah 31 ad hebraeos 8 sed et uterque sexus prophetabit finem mundi prius finem horum annorum 45, Iohani 2 et 3.

Everyone from the least to the greatest will know him, and so no one will teach his neighbor about Jesus Christ. Therefore the foretelling of the evangelist will cease: Jeremiah 31, Epistle to the Hebrews 8. But men and women will predict the end of the world before the end of these 45 years. Joel 2–3.

additional discussions of the definition of ‘mappamundi’ and map’ see Alessandro Scafi, “Defining *Mappaemundi*,” in P. D. A. Harvey, ed., *The Hereford World Map: Medieval World Maps and Their Context* (London: British Library, 2006), pp. 345–354; and J. H. Andrews, “What Was a Map? The Lexicographer’s Reply,” *Cartographica* 33.4 (1996), pp. 1–11.

76 Malachi 1:11, *Ab ortu enim solis usque ad occasum magnum est nomen meum in gentibus et in omni loco sacrificatur et offertur nomini meo oblatio munda quia magnum nomen meum in gentibus dicit Dominus exercituum.*

77 Psalm 71:11, *Et adorabunt eum omnes reges terrae, omnes gentes servient ei.*

78 Zechariah 14:9, *Et erit Dominus rex super omnem terram in die illa erit Dominus unus et erit nomen eius unum.*

As the author indicates, the first phrase comes from Jeremiah 31:34,⁷⁹ the second from Hebrews 8:11,⁸⁰ and the third from Joel 2:28,⁸¹ though of course Joel does not mention the period of 45 years.

The text in the right-hand part of the map, which refers to the flag of Christ, reads *Elevabitur et colitur per totum orbem terre*, "It will be raised and worshipped throughout the world." The text in the lower right reads *Orietur habundacia pacis*, "There will arise an abundance of peace," and the text at the bottom of the map reads *Ab ortu soli usque ad occasum in omni loco sacrificatur Malachi 1*, "From the rising of the sun to its setting sacrifice is made everywhere (Malachi 1)," citing Malachi 1:11.⁸²

The rubric above and to the right of the map reads *Unum ovile et unus pastor*, "One flock and one shepherd," a quotation from John 10:16,⁸³ pointing to the unification of the world under Christ's leadership implied by the map. The text outside the top half of the map is in one column, i.e. continuous left to right, while the text outside the lower half of the map is in two columns. The text outside the upper half of the map reads:

Finitis 45 annis precedentis sicut nemo ex divina scriptura scit horam qua incipiet actio prima ignis concremationis, Erit tamen certe ante finem seculi illorum et qui ihesum christum triumphare contra Gog viderunt quod ex clamazione totius scripture. illi homines sunt reliquie et illorum vita est seculum ultimum. Iusti enim tunc stant parati ut igne moriantur, quibus omnibus mortuis, quarta pars terre habitata erit campus nudus ut figura sequens ostendit et manebit sic campus nudus usque ad horam resurrectionis generali<s> qua soli deo est notum certe erit ante finem 7000 annorum ab initio mundi.

79 Jeremiah 31:34, *Omnes enim cognoscent me, a minimo eorum usque ad maximum, ait Dominus.*

80 Hebrews 8:11, *Et non docebit unusquisque proximum suum et unusquisque fratrem suum dicens cognosce Dominum quoniam omnes scient me a minore usque ad maiorem eorum.*

81 Joel 2:28, *...et prophetabunt filii vestri et filiae vestrae senes vestri somnia somniabunt et iuvenes vestri visiones videbunt.*

82 Malachi 1:11, *Ab ortu enim solis usque ad occasum, magnum est nomen meum in gentibus, et in omni loco sacrificatur: et offertur nomini meo oblatio munda, quia magnum est nomen meum in gentibus, dicit Dominus exercituum.*

83 John 10:16, *Et alias oves habeo, quæ non sunt ex hoc ovili: et illas oportet me adducere, et vocem meam audient, et fiet unum ovile et unus pastor.* On the importance of this passage in apocalyptic prophecy see Marjorie Reeves, *The Influence of Prophecy in the Later Middle Ages: A Study in Joachimism* (Oxford: Clarendon Press, 1969), pp. 503–504.

After the preceding 45 years, as nobody knows from the Holy Scripture the hour at which the first action of the conflagration will begin, nonetheless it will certainly be before the end of the epoch of those people, and <of> those who will see Jesus Christ triumph over Gog, which <is> the proclamation of all the scripture. Those men remain, and their life is the final epoch. For the just men stand ready to die in the fire, and when they are all dead, one quarter of the inhabited land will be an empty field, as the following diagram shows. And it will remain an empty field until the hour of the general resurrection, which is known for sure only to God, <but> it will certainly come before the end of 7000 years from the beginning of the world.

The doctrine that the world would last 7000 years is a development of the idea that the world would last 6000 years, on analogy with the six days of creation, which goes back to the apocryphal Epistle of Barnabas 15:3–5,⁸⁴ deriving from 2 Peter 3:8, “...one day is with the Lord as a thousand years, and a thousand years as one day.” When the world did not end in Anno Mundi 6000, the chronology was extended another thousand years.⁸⁵

The text outside the lower half of the map, which applies to the small map below, reads:

Hec figura sequens precedentem est mappa mundi prius mortem omnium hominum igne crematorum. A principio cremationis quarta pars terre extra oceanum macer est campus in quo triticum cum palea

84 See Michael W. Holmes, *The Apostolic Fathers in English* (Grand Rapids, MI: Baker Academic, 2006), pp. 172–198, at 193–194: “He speaks of the Sabbath at the beginning of creation: ‘And God made the works of his hands in six days, and finished on the seventh day, and rested on it, and sanctified it.’ Observe, children, what ‘he finished in six days’ means. It means this: that in six thousand years the Lord will bring everything to an end, for with him a day signifies a thousand years. And he himself bears witness when he says, ‘Behold, the day of the Lord will be as a thousand years.’ Therefore, children, in six days—that is, in six thousand years—everything will be brought to an end. ‘And he rested on the seventh day.’ This means: when his son comes, he will destroy the time of the lawless one and will judge the ungodly and will change the sun and the moon and the stars, and then he will truly rest on the seventh day.”

85 For discussion of this chronology see Richard Landes, “Lest the Millennium Be Fulfilled: Apocalyptic Expectations and the Pattern of Western Chronography, 100–800 C.E.,” in Werner Verbeke, Daniel Verhelst, and Andries Welkenhuysen, eds., *The Use and Abuse of Eschatology in the Middle Ages* (Leuven: Leuven University Press, 1988), pp. 137–211; and Smoller, “The Alfonsine Tables and the End of the World” (see Ch. 5, n. 41), p. 214.

pii cum impiis restunt usque ad completum numerum electorum qui tunc est completum in messem mundi. priusquam tamen campus est mundatus quod omnes homines successive ablati sunt et aridatus quod flumina ex bonitate dei campum irrigantia extra naturam, aque post <principii?> tertium diem iam sunt circumscripta (*sic*) <...>. Planatus ut sit simpliciter rotundus sine montibus et vallibus et sine insulis maris oceani quod ex montibus constabant. Omnia enim ista sunt incinerata igne et ex hinc terra extra oceanum non dicitur vel est campus in figura sequente. Nam de campo in messe ad arcam omnia congregantur, et in ea triticum a palea separatur, et triticum infertur horreo palea in ignem, sicut in figura sequente pii ab impiis separantur in celum et in infernum, ut vides in figura.

This diagram, which follows the preceding, is a *mappamundi* before the death of all men burned up by fire. From the beginning of the fire a quarter of the land that is above the ocean is a bare field in which the grain with the chaff—the pious with the impious—will remain until the completion of the number of the elect, which will be complete in the harvest of the world. First however the field is cleaned, insofar as all men have been successively carried away, and dried because the rivers that through the goodness of God irrigated the field beyond nature, <because> the waters after the third day were already confined. <The earth> is flattened so that it is perfectly round without mountains or valleys or islands in the ocean, which are the tops of mountains. All those things have been incinerated by fire, and because of this, the land beyond the ocean is not mentioned, even if it is a field in the following diagram. For in the harvest, everything is gathered together from the field in one place, and in that place, the wheat is separated from the chaff, and the wheat is carried into the barn, and the chaff into the fire, just as in the following diagram, the pious are separated from the impious to Heaven and Hell, as you see in the diagram.

The phrase *quarta pars terre extra oceanum* sounds very much like Isidore's description of a hypothetical southern continent inhabited by the antipodes,⁸⁶ but rather means the fourth part of the earth that is above the level of the

86 Isidore, *Etymologiae* 14.5.17, *Extra tres autem partes orbis quarta pars trans Oceanum interior est in meridie, quae solis ardore incognita nobis est; in cuius finibus Antipodes fabulose inhabitare produntur*. For discussion of this passage see Hiatt, *Terra incognita* (see Ch. 4, n. 173), pp. 78–82.

ocean. Of course the imagery of the harvest as part of the Apocalypse comes from biblical passages such as Matthew 3:12, Luke 3:17, Matthew 14:24–43 (the Parable of the Tares), and Revelation 14:14–16. As we would expect from an author interested in geography and cartography, the account we have here of the transformation the earth undergoes is more detailed than the brief references in Revelation 6:14, “...every mountain and island was removed from its place,” and 16:20, “And every island fled away, and the mountains were not found.”⁸⁷ Our author specifies that the rivers are dried up and that the mountains are flattened so that the earth becomes a perfect sphere, and depicts this state of affairs in a remarkable blank map. To the left of the map are the words *Terra ista <...> sine insulis maris oceani*, “This is the earth without islands in the ocean.” The absence of islands here is to be contrasted with the emphasis on islands in some of the maps in the geographical section of HM 83, particularly those on ff. 3r and 3v (see Figs. 4.9 and 4.10).

The Map and Text on f. 11v

The complex image on this folio (Fig. 5.7) represents what will happen to the earth during the Last Judgment. The date of this event is not indicated, which is surprising given the author's strong interest in apocalyptic chronology, but we are left to believe that it would follow closely the end of the period covered by the map on f. 11r, which the author indicates as 1661, but which should be 1651 according to the figures he supplies. At the bottom of the image is the earth surrounded by the ocean, with the earth is eccentric to the sphere of water, just as in the maps on ff. 6v–7r (Fig. 4.14) and 7v–8r (Fig. 4.15), and an image of the abyss into which the damned will fall. The abyss below the Mount of Olives was perhaps inspired by Zechariah 14:4, in which a rift is said to open beneath the Lord's feet when he is on the Mount of Olives. Above this there is a view of the Mount of Olives and some other mountains, very similar to the image of mountains on f. 5r, and functioning as a detail of the image of the earth below. The device of a detail of a map is unusual in the late Middle Ages, but we saw a closely related idea in the progression of images on ff. 13r, 13v, and 14r, where each image is in effect a detail of the preceding as the cartographer ‘zooms in’ on the earth, and we will discuss another example in the world map and map of the Holy Land on the front flyleaf of Wolfenbüttel, Herzog August Bibliothek, Cod. Guelf. 442 Helmst., a manuscript closely related with HM 83.

87 For discussion of apocalyptic imagery of the flattening of the earth's mountains in the *Oracles of Hystaspes*, fragments of which are preserved in Book 7 of Lactantius's *Divine Institutions*, see Bruce Lincoln, “The Earth Becomes Flat’—A Study of Apocalyptic Imagery,” *Comparative Studies in Society and History* 25.1 (1983), pp. 136–153, at 143–145.

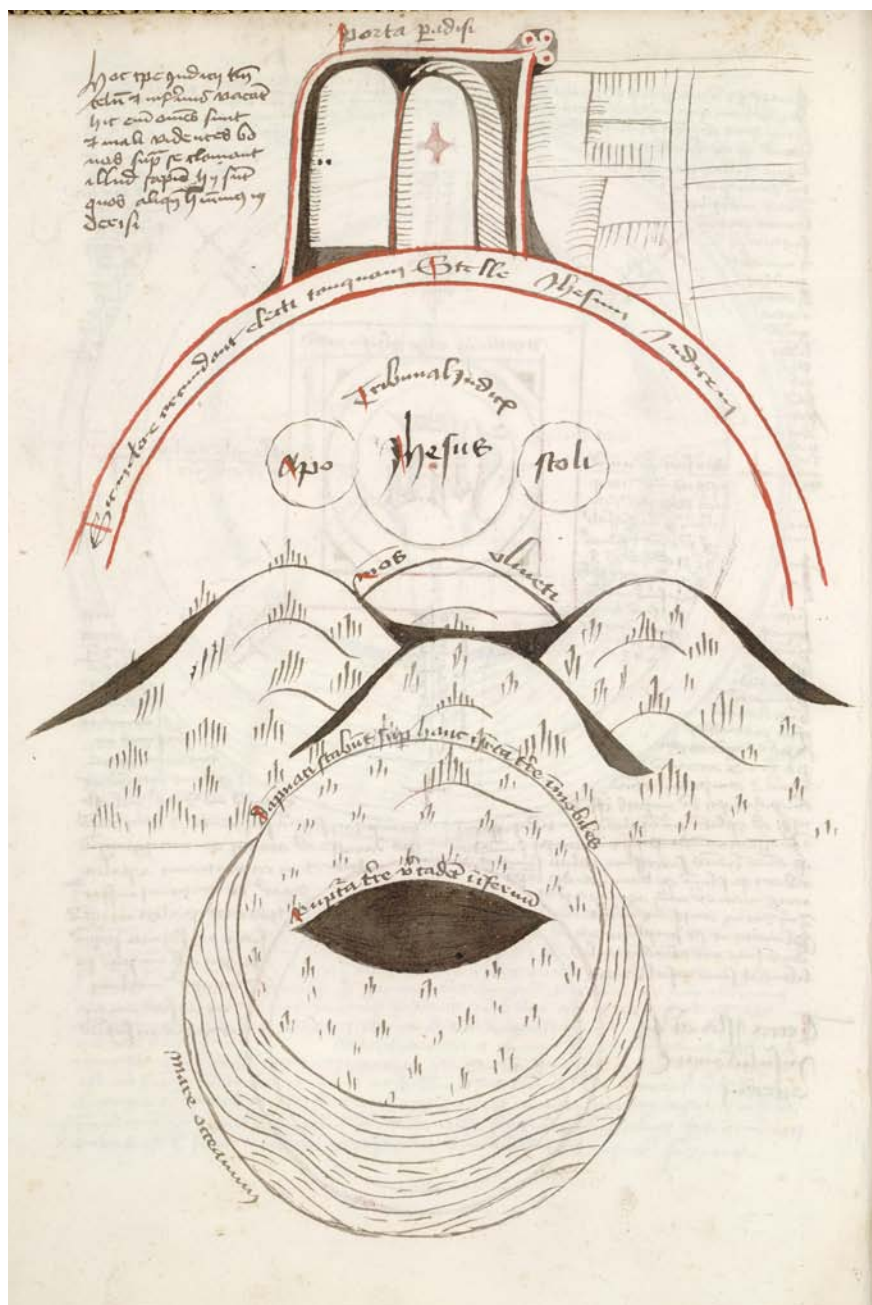


FIGURE 5.9 Huntington HM 83, f. 11v. *The Last Judgment*. The gates of Paradise are at the top, the elect in a curved band just below, then Jesus and the Apostles in the sky; below on the earth is the Mount of Olives, then the damned in a curved band standing above the abyss that leads to Hell (COURTESY OF THE HUNTINGTON LIBRARY).

The presence of the Mount of Olives in the diagram in HM 83, f. 11v is puzzling, given that all of the world's mountains were said to have been flattened on the preceding folio, but certainly the author was inspired to imply that Jesus rose to Heaven from the Mount of Olives after his Second Coming from the fact that he arose from the same mountain after his first sojourn on earth: see Acts 1:9–12. Above the Mount of Olives, Jesus and the Apostles are in the sky, and above them, the elect are in a rainbow-like band across the sky, and are said to be like the stars. Above the elect is their destination, the gates of paradise, elaborately drawn and contrasting with the destination of the damned far below.

The grid to the right of the gates of Paradise is intended to represent the wall surrounding the Heavenly Jerusalem: the walls receive great emphasis in the description of the city in Revelation 21:11–20,⁸⁸ and no doubt the author of HM 83 did not indicate the walls to the left of the gates simply because he needed this space for the text written. On another folio in HM 83 there is another depiction of this wall: on f. 13r there is a diagram of the universe, with the earth at the center, surrounded by the elemental and then celestial spheres, which are labeled out to the *Empyreum*; outside of the Empyrean sphere there are two unlabeled spheres, and beyond these, at the very top of the diagram, there is a rectangle containing a grid that is clearly intended to represent the same object as the grid beside the gates of Paradise on f. 11v: the wall surrounding the Heavenly Jerusalem. The latter part of the text on f. 13r addresses the celestial spheres, but breaks off abruptly before anything is said about Paradise.⁸⁹

With regard to the text on f. 11v, above the Gates of Paradise we read *porta paradisi*, “Gates of Paradise,” and just to the left of the Gates we read:

hoc tempore iudicii totum celum et infernus vacant. hic enim omnes sunt et mali, videntes bonos supra se, clamant illud sapientes “hii sunt quos aliquando habimus in derisi”

At this time of judgment, the whole of Heaven and Hell are empty. However, everyone is here, and the evil ones, seeing the good people

88 For discussion of the iconography of the Heavenly Jerusalem see Stanislaw Kobielski, “La Jérusalem céleste dans l’art médiéval,” in Evelyne Berriot-Salvadore, ed., *Le mythe de Jérusalem du Moyen Âge à la Renaissance* (Saint-Etienne: Publications de l’Université de Saint-Etienne, 1995), pp. 101–121; on earlier traditions see Bianca Kühnel, *From the Earthly to the Heavenly Jerusalem: Representations of the Holy City in Christian Art of the First Millennium* (Freiburg im Breisgau: Herder, 1987).

89 The end of the text on f. 13r reads: *Regio celestis habet tres celos, firmamentum ut celum primum, Cristallinum ut 2m Empyreum et 3m....*

above them, cry out, knowing this: “These are the ones whom we held for some time in derision.”

The quotation at the end is from the apocryphal Book of the Wisdom of Solomon 5:3: *Hi sunt quos habuimus aliquando in derisum*. The rainbow-like curved surface on which the Gates of Paradise rest has text that reads *Sic in aere circumdant electi tamquam Stelle Jhesum iudicem*, “Thus in the air, the chosen surround Jesus Christ like stars,” drawing on Daniel 12:3.⁹⁰ Below the rainbow we have *Jhesus* and the *apostoli* in the sky, and they are labeled *Tribunal Judiciis*, i.e. *Tribunal Judicii*, “Tribunal of Judgment,” and they are above the *mons oliveti*, “Mount of Olives.” Just below the Mount of Olives, and along the top edge of the image of the earth, we read *Dampnati stabunt super hanc rupturam terre immobiles*, “The damned stand immobile above this abyss in the earth.” Above the hole in the earth are the words *Ruptura terre unde cadetur in infernum*, “Abyss in the earth from which one falls into Hell,” and the water in which the earth sits is labeled *mare oceanum*, “The ocean.”

The Map and Text on f. 12r

The penultimate folio (Fig. 5.10) of the treatise on the Apocalypse supplies detailed discussion of the Last Judgment for which the map on the preceding folio left inadequate space; as well as a small map that is essentially the same as the blank map of the earth on f. 11v, but with what looks like a grid of latitude and longitude—but perhaps we are to understand that after the earth is crystallized (as described in the text), its appearance is like that of the wall of the Heavenly Jerusalem, which is depicted as a grid on ff. 11v and 13r. The text runs:

Ruptura terre data in iudicio sententia ut impii incident figuratur et arguitur ex ruptura terre numerorum 16 in quam chore cum suis cecidit nec tamen corpora illorum ruerunt in tophet⁹¹ tunc sed circa superficiem terre manserunt profundius tamen communi in sepulchro, sed prius

90 Daniel 12:3, *Qui autem docti fuerint, fulgebunt quasi splendor firmamenti: et qui ad iustitiam erudiunt multos, quasi stellae in perpetuas aeternitates*.

91 The reference is to the story of Korah in Numbers 16, who rebelled against Moses. See Numbers 16:31–33: “As soon as he finished saying all this, the ground under them split apart and the earth opened its mouth and swallowed them and their households, and all those associated with Korah, together with their possessions. They went down alive into the realm of the dead, with everything they owned; the earth closed over them, and they perished and were gone from the community.” For a good discussion of the episode see John S. Vassar, *Recalling a Story Once Told: An Intertextual Reading of the Psalter and the Pentateuch* (Macon, GA: Mercer University Press, 2007), pp. 45–61.

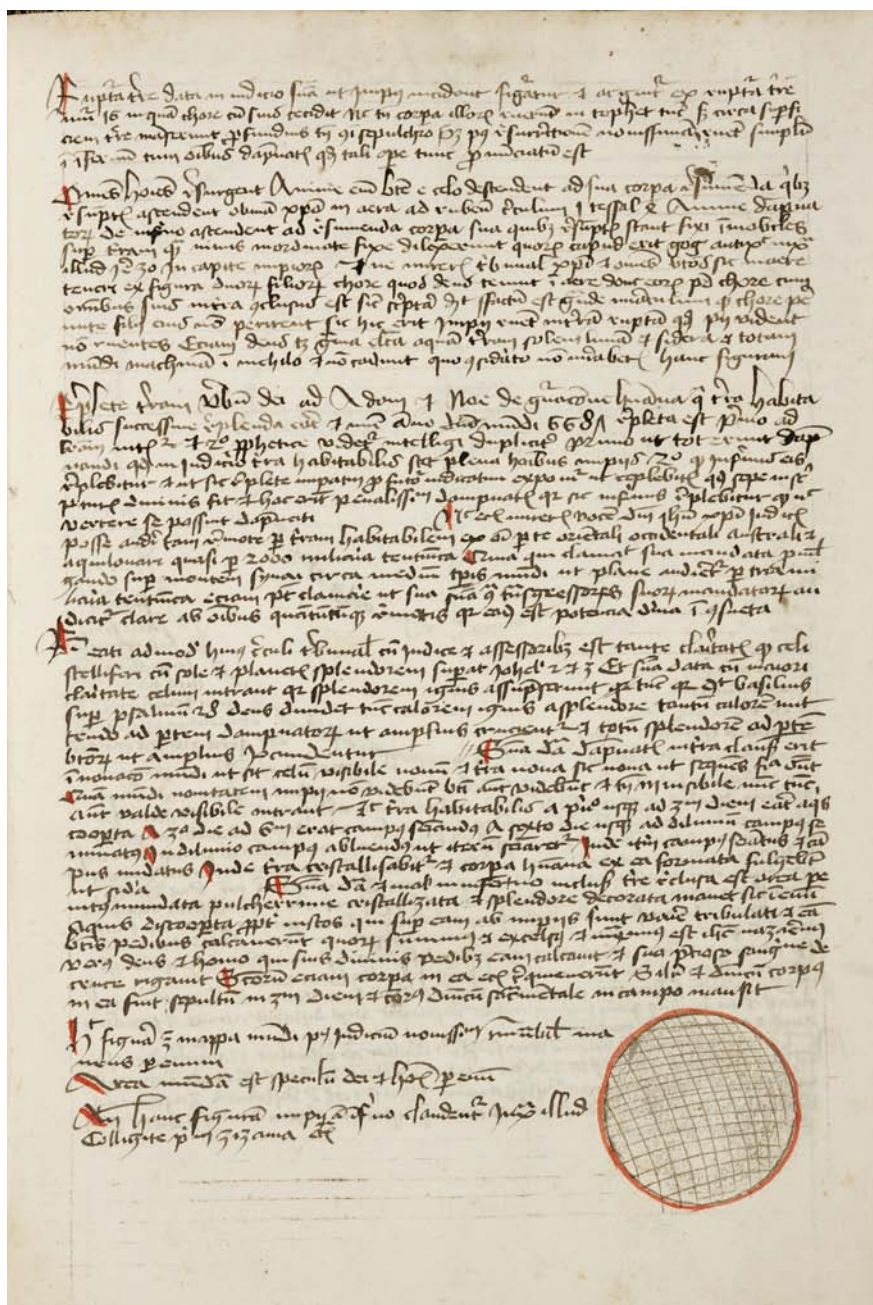


FIGURE 5.10 *Huntington HM 83, f. 12r. Description of the Last Judgment, Resurrection, and renewal of the earth, with a small map of a featureless earth which the text says represents the world after the Last Judgment (COURTESY OF THE HUNTINGTON LIBRARY).*

resurrectionem novissimam ruent simplum in infernum cum omnibus dampnatis quod tali opere tunc pronunciatum est.

Omnes homines resurgent. Anime cum virtute e celo descendent ad sua corpora adsumenda, quibus resumptis, ascendent obviam christum in aera ad rubeum circulum in tessal (i.e. Thessalonians) 4,⁹² et Anime dampnatorum de inferno ascendent ad resumenda corpora sua, quibus resumptis, stant fixi immobiles super terram, quam nimis inordinate fixe dilexerunt, quorum capud erit gog antichristus. iuxta illud Jeremiah 30. "In capite impiorum."⁹³ Et ne mirere tribunal christi et omnes beatos sic in aere tenere ex figura duorum filiorum chore quos deus tenuit in aere donec corpus patris chore cum omnibus suis in terra conclusus est, sicut scriptura dicit: "factum est grande miraculum quod chore pereunte, filii eius non perirent."⁹⁴ Sic hic erit impii ruent in terram ruptam quod pii vident non ruentes. Etiam deus tenet gravissima elementa aquam terram solem lunam et sidera et totam mundi machinam in nichilo et non cadunt, quo considerate, non mirabere hanc figuram.

"Replete terram" verbum dei ad Adam et Noe de generatione humana,⁹⁵ qua terra habitabilis successive replenda erat, et nunc anno mundi 6684 repleta est, primo ad scripturam intelligi, et secundo prophetice videtur intelligi. dupliciter, primo ut tot erunt dampnandi quod in iudicio terra habitabilis stet plena hominibus impiis, secundo quod in primis eis replebitur, et ut sic "replete" imperatum pro futuro iudicatum, exponitur ut "replebitis," quod sepe in scripturis divinis sit. Et hoc oritur penalissimum dampnatis quod sic infernus replebitur quod ut vertere se <non> possint dampnati.

Nec etiam mirere vocem domini Jesum christi iudice posse audiri tam remote per terram habitabilem ex omni parte orientali occidentali australi et aquilonari quasi per 2000 miliaria teutonica. Venia qui clamat sua mandata promulgando super montem synai circa medium temporis mundi ut plane indicitur per tria miliaria teutonica, etiam potest clamare

92 Both the general idea here and the phrase *obviam christum in aera* come from Thessalonians 4:17: *Deinde nos, qui vivimus, qui relinquimur, simul rapiemur cum illis in nubibus obviam Christo in aëra, et sic semper cum Domino erimus.*

93 See Jeremiah 30:23: *Ecce turbo Domini furor egrediens procella ruens in capite impiorum conquiescet.*

94 Numbers 26:10–11: *Et factum est grande miraculum, ut, Core pereunte, filii illius non perirent.*

95 Genesis 1:28: *Benedixitque illis Deus, et ait: Crescite et multiplicamini, et replete terram...;* and Genesis 9:1: *Benedixitque Deus Noë et filiis ejus. Et dixit ad eos: Crescite, et multiplicamini, et replete terram.*

ut sua sententia contra transgressores suorum mandatorum audiat
clare ab omnibus quantulumque remotis quod eadem est potentia divina
inconsueta.

Beati ad modum huius circuli tribunal cum Iudice et assessoribus est
tante claritate quod celi stelliferi cum sole et planete splendorem superat
Johel 2 et 3.⁹⁶ Et sententia data cum maiori claritate celum intrant quod
splendorem ignis assumpserunt tunc quod dicit Basilius super psalmum
28: "deus dividet tunc calorem ignis a splendore tantum calorem mit-
tendo ad partem dampnatorum ut amplius crucientur et totum
splendorem ad partem beatorum ut amplius jucundentur."⁹⁷

Sententia data dampnatis in terra clausis, erit innovatio mundi ut sit
celum visibile novum et terra nova sic nova ut sequens figura ostendit.⁹⁸
Veniam <et> mundi novitatem impii non videbunt beati autem videbunt
et tum invisibile nunc tunc autem valde visibile intrant. Etiam terra hab-

96 The references to Joel here are a bit surprising. The author seems to be citing Joel 2:10 and 3:15, which speak of the sun and moon being darkened and the stars no longer shining, but that imagery goes a step further than the tribunal simply being brighter than the stars, sun, and planets, to imply that the brightness of the tribunal will obscure the light of those celestial bodies.

97 There are differences in the various manuscripts and editions of St. Basil's *Homiliae in Psalmos*, and the version of the work cited here does not match well with that in the *Patrologia Graeca* 29:298, or with that in St. Basil, *Opera omnia quae extant, vel quae ejus nomine circumferuntur, ad mss. codices gallicanos, vaticanos, florentinos & anglicos, necnon ad antiquiores editiones castigata* (Paris: J. B. Coignard, 1721–30), vol. 1, p. 361, though the version cited here is translated in Saint Basil, *Exegetic Homilies*, trans. Agnes Clare Way (Washington: Catholic University of America Press, 1963), p. 206. However, it does match well the version cited by Jacobus de Voragine (c. 1230–1298) in his *Legenda aurea: vulgo historia Lombardica dicta*, ed. J. G. Théodor Graesse (Dresden and Leipzig: Impensis Librariae Arnoldianae, 1846), chapter 1, "De adventu Domini," p. 8: *Nam secundum Basilium Deus facta mundi purgatione dividet calorem a splendore et totum calorem mittet ad regiones damnatorum, ut amplius crucientur, et totum splendorem ad regionem beatorum, ut amplius jucundentur*; also see Jacobus de Voragine, *The Golden Legend: Readings on the Saints*, trans. William Granger Ryan (Princeton: Princeton University Press, 1993), p. 9: "According to Saint Basil, once the purgation of the world is accomplished, God will separate the heat of the fire from its light and will send all of the heat to the region of the damned to torture them, and all the light to the region of the blessed to their great enjoyment." This version is also cited by St. Thomas Aquinas: see *The 'Summa Theologica' of St. Thomas Aquinas* (London: Burns, Oates & Washbourne, Ltd., 1913–), Third Part (Supplement), QQ. LXXXVII–XCIX. and Appendices, Question 97, Article 4, "Whether the Damned are in Material Darkness," pp. 172–173

98 See Revelation 21:1, *Et vidi caelum novum et terram novam primum enim caelum et prima terra abiit et mare iam non est.*

itabilis a primo usque ad tertium diem erat aquis cooperta. A tertia die ad sextem erat campus seminandus. A sexto die usque ad diluvium campus seminatus. In diluvio campus abluendus ut iterum seminaretur. Inde iterum campus seminatus et campus nudatus. Inde terra crystallisabitur et corpora humana ex ea formata fulgebunt ut sidera.

Sententia data et mali in inferno inclusi terre, reclusa est arca penitus mundata pulcherrime cristallizata et splendore decorata, manet sic in <circulum?> aquis discooperta propter iustos qui super eam ab impiis sunt varie tribulati et eam beatis pedibus calcaverunt, quorum summus et excelsus et maximus est iesus nazarenus, verus deus et homo qui suis divinis pedibus eam calcavit et suo pretioso sanguine de cruce rigavit. Sanctorum etiam corpora in ea etiam requiescerunt. Similiter et dominicum corpus in ea fuit sepultum in tertium diem et corpus dominicum sacramentale in campo mansit.

Hec figura esta mappa mundi post iudicium novissimum mutabit manens pro evum

Arca mundata est speculum dei et homine per evum

In hanc figuram impii in inferno claudentur. juxta illud “Colligite primum zizania,” etc.⁹⁹

The last three lines of the preceding text are beside the small map of the blank earth that has a grid on it. We translate:

The abyss in the earth—the sentence having been given in judgment that the impious should fall—is depicted, and it is based on the abyss in the earth in Numbers 16, into which Korah and his followers fell.¹⁰⁰ However, their bodies will not fall into Hell then, but will remain in the upper parts of the earth, very deep in a common grave, but before the Last Resurrection

99 See Matthew 13:30, *Sinite utraque crescere usque ad messem, et in tempore messis dicam messoribus: Colligite primum zizania, et alligate ea in fasciculos ad comburendum: triticum autem congregate in horreum meum.*

100 The reference is to the story of Korah in Numbers 16, who rebelled against Moses. See Numbers 16:31–33: “As soon as he finished saying all this, the ground under them split apart and the earth opened its mouth and swallowed them and their households, and all those associated with Korah, together with their possessions. They went down alive into the realm of the dead, with everything they owned; the earth closed over them, and they perished and were gone from the community.” For a good discussion of the episode see John S. Vassar, *Recalling a Story Once Told: An Intertextual Reading of the Psalter and the Pentateuch* (Macon, GA: Mercer University Press, 2007), pp. 45–61.

they will fall straight into Hell with all of the damned, as it was declared in that work (i.e. Numbers).

All men will rise again. The souls of the virtuous will descend from Heaven to assume their bodies, and when they have assumed them, they will ascend to meet Christ in the air at the red circle (i.e. rainbow), see Thessalonians 4.¹⁰¹ The souls of the damned will ascend from Hell to assume their bodies, and when they have assumed them, they <will> stand immovably fixed on the earth, which they loved far too much and intently; their chief will be Gog Antichrist. Regarding this, see Jeremiah 30, "On the head of the wicked."¹⁰² And do not marvel that the tribunal of Christ and all the blessed are thus suspended in the air, according to the example of the two sons of Korah, whom God held in the air while the body of their father Korah with all his people was swallowed by the earth, as the Bible says: "A great miracle was performed: although Korah died, his sons survived."¹⁰³ Thus will it be here: the impious will fall into the ruptured earth, which the pious will see, but they will not fall. Indeed, God holds the heaviest elements, namely the water, earth, sun, moon, and stars, and the whole structure of the world up in nothingness, and they do not fall—taking this into consideration, you should not be astonished by this diagram.

"Fill the earth" was God's word to Adam and Noah concerning the generation of men,¹⁰⁴ by which the habitable land was to be successively filled. And now, in the year of the world 6684, it is full. This may be understood first as Scripture, and second as a prophecy, in two senses, first, because there will be so many damned that in the Last Judgment the habitable land will be filled with impious men, and second, because it will be filled with them from the beginning, and thus as the imperative "Fill <the earth>" can be understood as standing for the future tense, meaning "You will fill," as is often the case in the Bible. And hence arises a very severe

101 Both the general idea here and the phrase *obviam christum in aera* come from Thessalonians 4:17: *Deinde nos, qui vivimus, qui relinquimur, simul rapiemur cum illis in nubibus obviam Christo in aëra, et sic semper cum Domino erimus.*

102 See Jeremiah 30:23: *Ecce turbo Domini furor egrediens procella ruens in capite impiorum conquiescet.*

103 Numbers 26:10–11: *Et factum est grande miraculum, ut, Core pereunte, filii illius non perirent.*

104 Genesis 1:28: *Benedixitque illis Deus, et ait: Crescite et multiplicamini, et replete terram...;* and Genesis 9:1: *Benedixitque Deus Noë et filiis ejus. Et dixit ad eos: Crescite, et multiplicamini, et replete terram.*

punishment to the damned, that Hell will be so full that the damned will <not even> be able to turn around.

Do not marvel that the voice of Jesus Christ, as judge, can be heard so far through the habitable earth, in all parts to the East, West, South, and North, as if across two thousand German miles. Clemency who proclaims his orders, promulgating <them> above Mount Sinai around the middle of the earth's history—as is plainly indicated—across three German miles, indeed he can shout so that his sentence against the transgressors of his orders can be clearly heard by everyone, no matter how distant, for so exceptional is the divine power.

The tribunal of this very blessed circle, with the judge and assessors, is of such brilliance that it surpasses the splendor of the star-bearing heavens with the sun and planets: Joel 2 and 3.¹⁰⁵ And after their sentence has been given, with even greater brilliance they enter Heaven so that they can then take up the splendor of fire, as Basil says on Psalm 28: “God will then separate the heat of the fire from the light, sending so much heat to the region of the damned that they will be tortured even more, and all the light to the region of the blessed so that they will have even more joy.”¹⁰⁶

105 The references to Joel here are a bit surprising. The author seems to be citing Joel 2:10 and 3:15, which speak of the sun and moon being darkened and the stars no longer shining, but that imagery goes a step further than the tribunal simply being brighter than the stars, sun, and planets, to imply that the brightness of the tribunal will obscure the light of those celestial bodies.

106 There are differences in the various manuscripts and editions of St. Basil's *Homiliae in Psalmos*, and the version of the work cited here does not match well with that in the *Patrologia Graeca* 29:298, or with that in St. Basil, *Opera omnia quae extant, vel quae ejus nomine circumferuntur, ad mss. codices gallicanos, vaticanos, florentinos & anglicos, nec non ad antiquiores editiones castigata* (Paris: J. B. Coignard, 1721–30), vol. 1, p. 361, though the version cited here is translated in Saint Basil, *Exegetic Homilies*, trans. Agnes Clare Way (Washington: Catholic University of America Press, 1963), p. 206. However, it does match well the version cited by Jacobus de Voragine (c. 1230–1298) in his *Legenda aurea: vulgo historia Lombardica dicta*, ed. J. G. Théodor Graesse (Dresden and Leipzig: Impensis Librariae Arnoldianae, 1846), chapter 1, “De adventu Domini,” p. 8: *Nam secundum Basilium Deus facta mundi purgatione dividet calorem a splendore et totum calorem mittet ad regiones damnatorum, ut amplius crucientur, et totum splendorem ad regionem beatorum, ut amplius jucundentur*; also see Jacobus de Voragine, *The Golden Legend: Readings on the Saints*, trans. William Granger Ryan (Princeton: Princeton University Press, 1993), p. 9: “According to Saint Basil, once the purgation of the world is accomplished, God will separate the heat of the fire from its light and will send all of the heat to the region of the damned to torture them, and all the light to the region of the blessed to their great enjoyment.” This version is also cited by St. Thomas Aquinas: see *The ‘Summa Theologica’ of St.*

After the sentence has been given and the damned are imprisoned in the earth, there will be a renewal of the earth, so that there will be a new Heaven visible and a new earth—new as the following diagram shows.¹⁰⁷ The impious will not see <God's> clemency and renewal of the world, but the blessed will see it, and what is now invisible will then be visible, and they will enter it. Similarly the inhabited lands from the first day to the third day were covered with water, from the third day to the sixth it was a field to be seeded, and from the sixth day until the flood it was a seeded field. At the time of the flood, the field had to be washed so that it could be seeded again. Then the field was seeded again, and <again> denuded. Then the earth will be crystallized, and human bodies formed from it will shine like stars.

After the sentence has been given, and the evildoers are imprisoned inside the earth in Hell, the rainbow (i.e. the renovated earth) is revealed, thoroughly cleaned, beautifully crystallized, and decorated with splendor. It remains thus in a circle, uncovered from the waters for the sake of the just, who suffered tribulations on it at the hands of the impious, and they had walked on it with their blessed feet. Of these just men, the highest, most sublime, and greatest is Jesus of Nazareth, the true God and <true> man who walked on it with his divine feet, and watered it with his precious blood from the cross. For the bodies of the saints will certainly rest in it. Similarly the Lord's body was buried in it on the third day, and the Lord's sacramental body remained in the field.

This diagram is the map of the world after the Last Judgment; the world will change, but remain in place forever.

The spotless rainbow is a mirror of God and man forever.

In this diagram the impious are imprisoned in Hell, in accordance with the phrase "First collect the weeds...", etc.¹⁰⁸

The prominence in this material of Korah, who is mentioned in connection both with the abyss into which the damned will fall, and in connection with the suspension of the tribunal in the air, is surprising. It may simply have been

Thomas Aquinas (London: Burns, Oates & Washbourne, Ltd., 1913-), Third Part (Supplement), QQ. LXXXVII.-XCIX. and Appendices, Question 97, Article 4, "Whether the Damned are in Material Darkness," pp. 172-173.

107 See Revelation 21:1, *Et vidi caelum novum et terram novam primum enim caelum et prima terra abiit et mare iam non est.*

108 See Matthew 13:30, *Sinite utraque crescere usque ad messem, et in tempore messis dicam messoribus: Colligite primum zizania, et alligate ea in fasciculos ad comburendum: triticum autem congregate in horreum meum.*

that Korah's rebellion was of particular personal interest to the author of HM 83, but it is worth mentioning that Korah's rebellion received more attention in rabbinical literature than in medieval Europe, and the prominence of Korah in HM 83 may reflect the time that the author spent in the Holy Land. The author indicates that the Anno Mundi when he wrote was 6684, and he supplies current Anno Domini dates of 1486 and 1488, so we can determine which of the several systems of Anno Mundi dating he was using. $6684 - 1486 = 5198$, so he was using a system in which Jesus was born in about Anno Mundi 5198. Eusebius of Caesarea in his *Chronicon* said that the Creation took place in 5199 BC, and Jerome in his *Chronicon* or *Temporum liber* indicated the same date, so the author of HM 83 was using a chronology in this tradition. The author's suggestion that the earth will be crystallized during the Last Days is unusual, and we do not know its source.

The Map and Text on f. 12v

The detailed description of the Last Judgment on f. 12r seems like it might be the end of the apocalyptic section of the manuscript, but in fact the section is brought to a close on f. 12v, where the author gives a brief account of the size of Hell and also describes the crystallization of the surface of the earth following the Last Judgment, which will insure that the blessed and the damned remain separated. We have not found a source for the idea that the earth is crystallized during the Last Judgment. Very importantly, the author also explains the purpose his apocalyptic maps: "I believe therefore that a firm faith in and frequent contemplation of these diagrams will more effectively restrain a man from sins than would many good words." That is, the cycle of illustration has an explicit moral function. The text ends with material about the three Babylonias that is very similar to that on f. 1r, whose presence here is puzzling.

The text is illustrated with a simple diagram of the relative diameters of earth and of Hell inside it (see Fig. 5.11); the legends on the diagram indicate that the diameter of the earth is 2186 German miles, and its circumference 8000 German miles, while the diameter of Hell is 2000 German miles, and its circumference 6100 German miles. These figures are curious, for while the author says that he calculated them according to the rules of geometry, the two sets of dimensions indicate the use of two different values for π . In a circle, if c is the circumference and d the diameter, $c = \pi d$, so $\pi (= 3.14159\ldots) = c/d$, but the values of π indicated by these numbers, $8000/2186 = 3.66$, and $6100/2000 = 3.05$, are not very close to the true value. So the author's training in geometry was not of a high caliber.

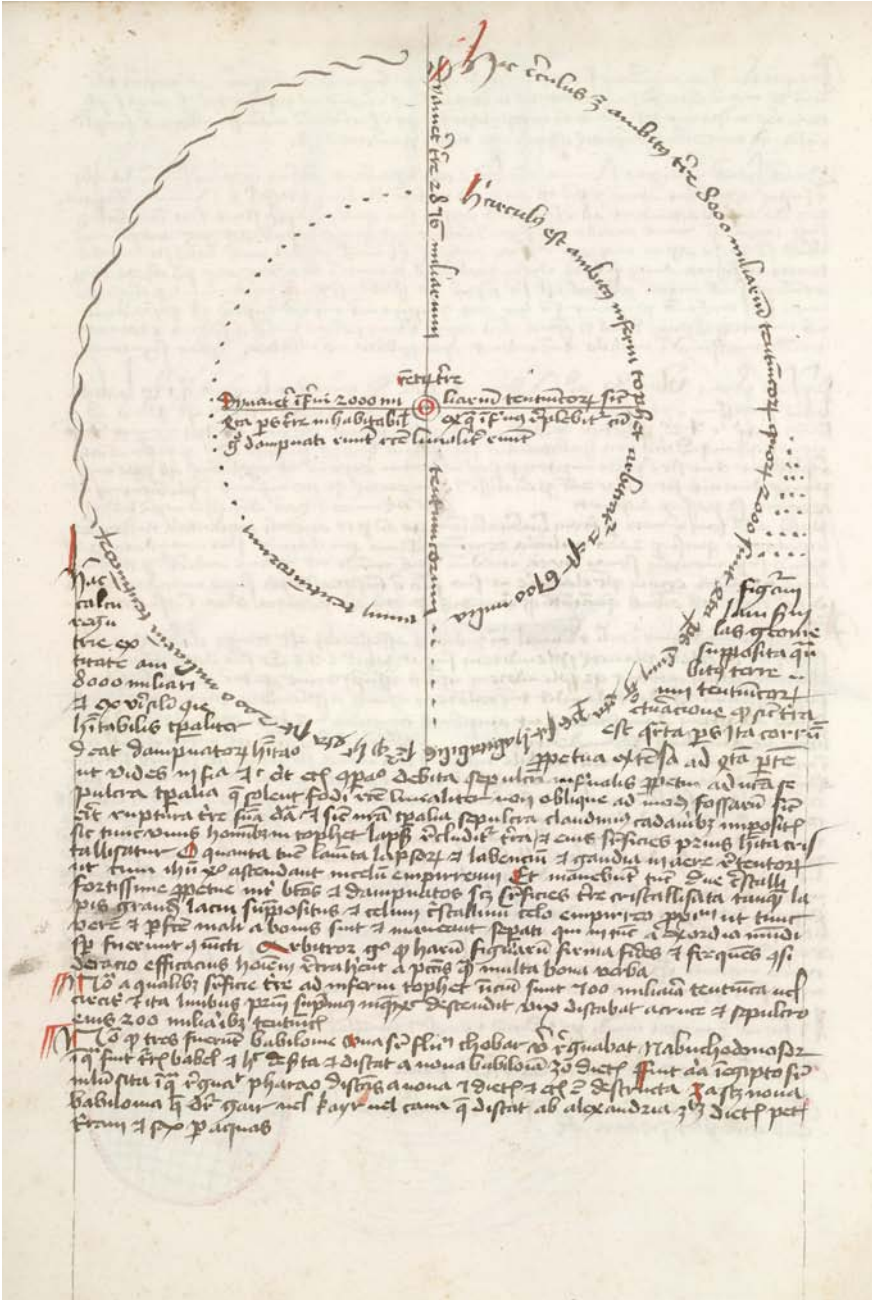


FIGURE 5.11 Huntington HM 83, f. 12v. A diagram of the relative diameters of the earth and Hell. The text discusses their dimensions, the crystallization of the earth following the Last Judgment, and its role in separating the blessed and the damned (COURTESY OF THE HUNTINGTON LIBRARY).

The text runs as follows:

Hanc figuram calculavi secundum regulas geometrie ex supposita quantitate ambitus terre 8000 miliarium teutonicorum et ex universale coniecturacione quod sicut terra habitabilis corporaliter est quarta pars, ita <corrum debeat?> dampnatorum habitatio perpetua extensa ad quartam partem ut vides in figura. Et erit etiam comparatio debita sepulcri infernalis perpetui ad nostra sepulcra temporalia, quod solent fodi terre, simaliter non oblique ad modum fossarum, sicut erit ruptura terre, sententia data, et sicut nostra temporalia sepulcra claudimus cadaveribus impositis, sic tunc unus (i.e. unis) hominibus in tophet lapsis recluditur terra, et eius superficies prius habitata cristallisatur. O quanta tunc lamenta lapsorum et labentium et gaudia in aere retentorum ut cum ihesu cristo ascendant in celum empirreum.

Et manebunt tunc due cristalli fortissime perpetue inter beatos et dampnatos, scilicet superficies terre cristallisata tanquam lapis grandis lacui superpositus, et celum cristallinum celo empirio proximum ut tunc vere et perfecte mali a bonis sint et manerint separati, qui in tunc a exordia mundi semper fuerunt convicti. Arbitror ergo quod harum figurarum firma fides et frequens consideratio efficacius hominem retraherent a peccatis quam multa bona verba.

Nota a convalibus superficie terre ad inferni tophet initium sunt 700 miliaria teutonica vel circiter, et ita limbus primum supremus in quod christus descendit vix distabat a cruce et sepulchro eius 200 miliaribus teutonicis.

Nota quod tres fuerunt babilonie. Una super flumen chobar ubi regnat Nabuchodonossor in qua fuit torris babel et hec deserta et distat a nova babilonia 30 dierum, fuit alexandria in egypto super nilum sita in qua regnavit pharao distans a nova 7 dierum et etiam est destructa. Tertia scilicet nova babilonia que dicitur gair vel kayr vel cana que distat ab Alexandria tribus dierum per terram et sex per aquas.

I calculated this diagram according to the rules of geometry from the supposed circumference of the earth, i.e. 8000 German miles, and from the universal conjecture that just as the inhabited land is physically one quarter <of the earth>, so the <...> perpetual habitation of the damned extends to the fourth part, as you see in the figure. And there will be the obligatory comparison of the perpetual infernal sepulcher to our temporary sepulchers, which are typically dug in the earth, very similarly to ditches, just as there will be an abyss in the earth after the judgment is

delivered. And just as we close our temporary sepulchers by putting cadavers on top, thus at that time when some men have fallen into Hell, the earth is closed up, and its surface, which had been inhabited, is crystallized. Then O how many laments of the fallen and falling, and joy of the saved in the air, when with Jesus Christ they ascend to the Empyrean Heaven.

And then there will remain two crystals, eternal and very strong, between the blessed and the damned, namely the crystallized surface of the earth, like a large stone placed on a lake, and the crystallized Heaven close to the empyrean Heaven, and then the good will be and will remain truly and completely separated from the evil, who from the beginning of the earth until that time had always been convicted. I believe therefore that a firm faith in and frequent contemplation of these diagrams will more effectively restrain a man from sins than would many good words.

Note that from the valleys of the earth's surface to the highest part Hell (*tophet*) it is 700 German miles, or approximately that. And so the first and highest purgatory to which Christ descends is barely 200 German miles from his cross and sepulcher.

Note that there were three Babylonias, one on the river Chobar (i.e. Khabur) where Nebuchadnezzar reigned, in which was the Tower of Babel, and this is <now> deserted, and is a thirty-day journey from the New Babylonia. <The second> was Alexandria in Egypt, located on the Nile, where the Pharaoh reigned, which is a seven-day journey from the New Babylonia, and it is now destroyed. The third, that is, the New Babylonia, is called Gair or Cairo or Cana, and it is three days from Alexandria by land, and six by sea.

The brief treatise on the Apocalypse in HM 83 is distinctive not only for its illustration of the Last Days with maps, but also for its selection of events to be described. Gone from its account are the Lamb of God, the Woman Clothed with the Sun, the Four Horsemen, the Seven Trumpets, the Seven Seals, the marking of people on the forehead, the Whore of Babylon, and any mention of any angel—gone, indeed, are most of the elements that were so popular with the artists of most cycles of Apocalypse illustration. The focus is on the chronology, mechanics, geography, and cartography of the Last Days.

Proof of Circulation: Wolfenbüttel, HAB, Cod. Guelf. 442 Helmst.

The apocalyptic material in HM 83 is very distinctive, previously unstudied, and almost unknown, and we see no evidence of its influence on later works about the Apocalypse. The question arises, then, as to whether the work circulated, or whether perhaps it was a private exercise by the author that remained on his shelf after he composed it. The fact that the texts in HM 83 were written by three scribes indicates that it is not the author's autograph manuscript, and the allusive and disjointed style of some parts of the text create the impression that it could be an abbreviated version of a longer work—all of which implies at least some copying and reworking of the texts.

But in fact excellent evidence that both the texts and maps preserved in HM 83 circulated is provided by a manuscript in Wolfenbüttel, Herzog August Bibliothek, Cod. Guelf. 442 Helmst., which contains some maps that are cruder and also somewhat modified versions of those in HM 83, and also some texts that are very closely related to some of those in HM 83. Moreover, some of these texts in the Wolfenbüttel manuscript have marks indicating the line breaks in the manuscript from which they were copied, and those line breaks do not correspond to those in the texts in HM 83, so the Wolfenbüttel manuscript demonstrates the existence of at least one other manuscript of the works in HM 83 (i.e. a third, beside HM 83 and the Wolfenbüttel manuscript).

Wolfenbüttel, Herzog August Bibliothek, Cod. Guelf. 442 Helmst., is a fifteenth-century miscellaneous manuscript written on paper, with works principally on religious subjects.¹⁰⁹ The manuscript contains several sections that relate to the Apocalypse and some geographical works, including excerpts from Bartholomaeus Anglicus,¹¹⁰ so the subject matter of part of the manuscript is similar to that in HM 83:

- ff. 66v–68v, *Signa tribulationis proxime, qua ecclesia reformabitur ante Gog*
- ff. 86r–86v, *Apocalypsis*
- ff. 87r–89r, *De Gog et Mahometo*

¹⁰⁹ Wolfenbüttel, Herzog August Bibliothek, Cod. Guelf. 442 Helmst. has been digitized and a PDF of the whole manuscript can be downloaded from <<http://diglib.hab.de/mss/442-helmst/start.htm?image=00001>>. It is described by Otto von Heinemann, *Die Helmstedter Handschriften* (Frankfurt am Main: Klostermann, 1963–65), vol. 1, pp. 343–345; and *Die handschriftliche Überlieferung der Werke des heiligen Augustinus*, vol. 5, *Bundesrepublik Deutschland und Westberlin*, ed. R. Kurz (Vienna: H. Böhlau, 1969–), part 2, pp. 511–512 (the latter relying on the former).

¹¹⁰ On the excerpts from Bartholomaeus Anglicus in 442 Helmst. see Meyer, *Die Enzyklopädie des Bartholomäus Anglicus* (see Ch. 4, n. 3), pp. 132–133 and 272.

- ff. 89r–89v, *De terra santa*
- f. 90r, *Vastatio Constantinopolis*
- ff. 92v–101, *Chronica mundi usque ad hec tempora*
- ff. 108r–108v, *De variis regionibus terre*
- ff. 118r–121r, *Collecta ex libro de proprietatibus rerum*

There are some loose folios kept with the manuscript and written in the same hand as the manuscript, and one of these contains the following inscription:¹¹¹

Ordinationes congregationis provincialis in conventu Cellensi per reverendum patrem fratrem Hennygum Zelen quoad fratres de observantia ordinis minorum provincie Saxonie vicarium provincialem, de consilio et consensu venerabilium patrum diffinitorum anno Domini 1452 pro die virginis gloriose assumptionis celebrate.

Regulations of the provincial congregation in the convent of Celle for the reverend father, brother Hennygum Zelen, provincial vicar of the brothers of the order of Observant Friars Minor of the province of Saxony, published by the advice and consent of the venerable father assessors in the year 1452, for the day of the Assumption of the Blessed Virgin (i.e. August 15).

This inscription indicates a date of 1452 for the loose folios, but below we present strong evidence, in the form of another date on one of the loose folios, that they were written much later in the century, in 1492 or 1494—much closer in time to HM 83. Celle is northeast of Hanover, and about 180 km (112 miles) southwest of Lübeck.

Only three parts of the manuscript have received scholarly attention. Alfonso Margani has studied two of the songs in the manuscript,¹¹² and there is combination of a world map and map of the Holy Land which are drawn on parchment and pasted on the inside of the manuscript's front cover that has

¹¹¹ The inscription is transcribed by von Heinemann, *Die Helmstedter Handschriften* (see Ch. 5, n. 109), p. 345; and by Alfonso Margani, "Ein mittelniederdeutsches Glaubensbekenntnis aus dem 15. Jahrhundert (Helmstedt Hs. 442 der Herzog August Bibliothek Wolfenbüttel)," *La Torre di Babele: Rivista di letteratura e linguistica* 1 (2003), pp. 221–238, at 221.

¹¹² Alfonso Margani, "Eine mittelniederdeutsche Fassung des Hohenliedes aus dem 15. Jahrhundert und ihre lateinische Vorlage: Hs. Helmstedt 442 der Herzog August Bibliothek Wolfenbüttel," *Jahrbuch des Vereins für Niederdeutsche Sprachforschung* 116 (1993), pp. 28–71; and Margani, "Ein mittelniederdeutsches Glaubensbekenntnis" (see Ch. 5, n. 111).

attracted notice,¹¹³ though it has never been carefully studied, and is not discussed in any of the standard works on maps of the Holy Land.¹¹⁴

The map on the pastedown inside the front cover of the manuscript is of considerable interest here, as its depiction of the rivers flowing from Paradise (see Fig. 5.12) is strikingly similar to that on the map of the world's bodies of water on ff. 7v–8r in MS 83, and also to the depiction in the map on f. 14r (see Figs. 4.15 and 4.16). This map in the Wolfenbüttel manuscript thus merits a detailed discussion.

The map is in two parts, a map of the Holy Land at the top of the page, and a *mappamundi* below it. The map of the Holy Land quite remarkably functions as a detail of the world map: a miniature version of the former can be seen at the center of the latter. One puzzling feature of the map of the Holy Land, which is repeated in its miniature version in the world map, where the orientation is clear, is that the Red Sea (represented by a red rectangle) is located in the northern part of the Holy Land, rather than the south—and despite the fact that the Tigris, which flows into the Mediterranean south of the Holy Land, is labeled *hic vocatur mare rubrum*, “Here it is called the Red Sea.” Even in a map with confused geography like this one, the error about the Red Sea is surprising.

The central part of the map of the Holy Land is labeled *terrasancta*, and the black rectangle at the top of the map is labeled 140 stadia in its long dimension, and 40 in its short dimension: these are the dimensions ascribed to the Sea of Galilee by Hegesippus, who was thought to be the author of a fourth-century Latin adaptation of Josephus's *The Jewish War*, which bears the title *De bello Judaico et excidio urbis Hierosolymitanae*, in book 3, chapter 26.¹¹⁵ As the

113 On the map on the inside cover of 442 Helmst. see Richard Uhden, “Zur Herkunft und Systematik der mittelalterlichen Weltkarten,” *Geographische Zeitschrift* 37.6 (1931), pp. 321–340, at 335 and 340, no. 39; Destombes, *Mappemondes* (see Ch. 4, n. 37), p. 189, no. 51.39 (where the manuscript is mis-dated to the fourteenth century); Arentzen, *Imago mundi cartographica* (see Ch. 4, n. 157), pp. 128–129, 212, 276, and plate 36; and Heitzmann, *Europas Weltbild in alten Karten* (see Ch. 4, n. 157), pp. 36–37, which includes a color illustration of the map.

114 Nebenzahl, *Maps of the Holy Lands* (see Ch. 4, n. 60); Harvey, *Medieval Maps of the Holy Land* (see Ch. 4, n. 60).

115 See *Patrologia Latina* 15:2199, where the work is attributed to St. Ambrose and carries the title *De excidio urbis Hierosolymitanae libri quinque*, and the passage reads: *Namque lacus ipsius, velut quodam maris ambitu sinus amplissimus, in longitudinem centum quadraginta extenditur stadia, latitudine quadraginta diffunditur crispantibus aquis auram de seipso excitans*. For discussion of the textual tradition of Hegesippus see Vincenzo Ussani, “Un ignoto codice cassinese del così detto Egesippo e i suoi affini,” in *Casinensia*

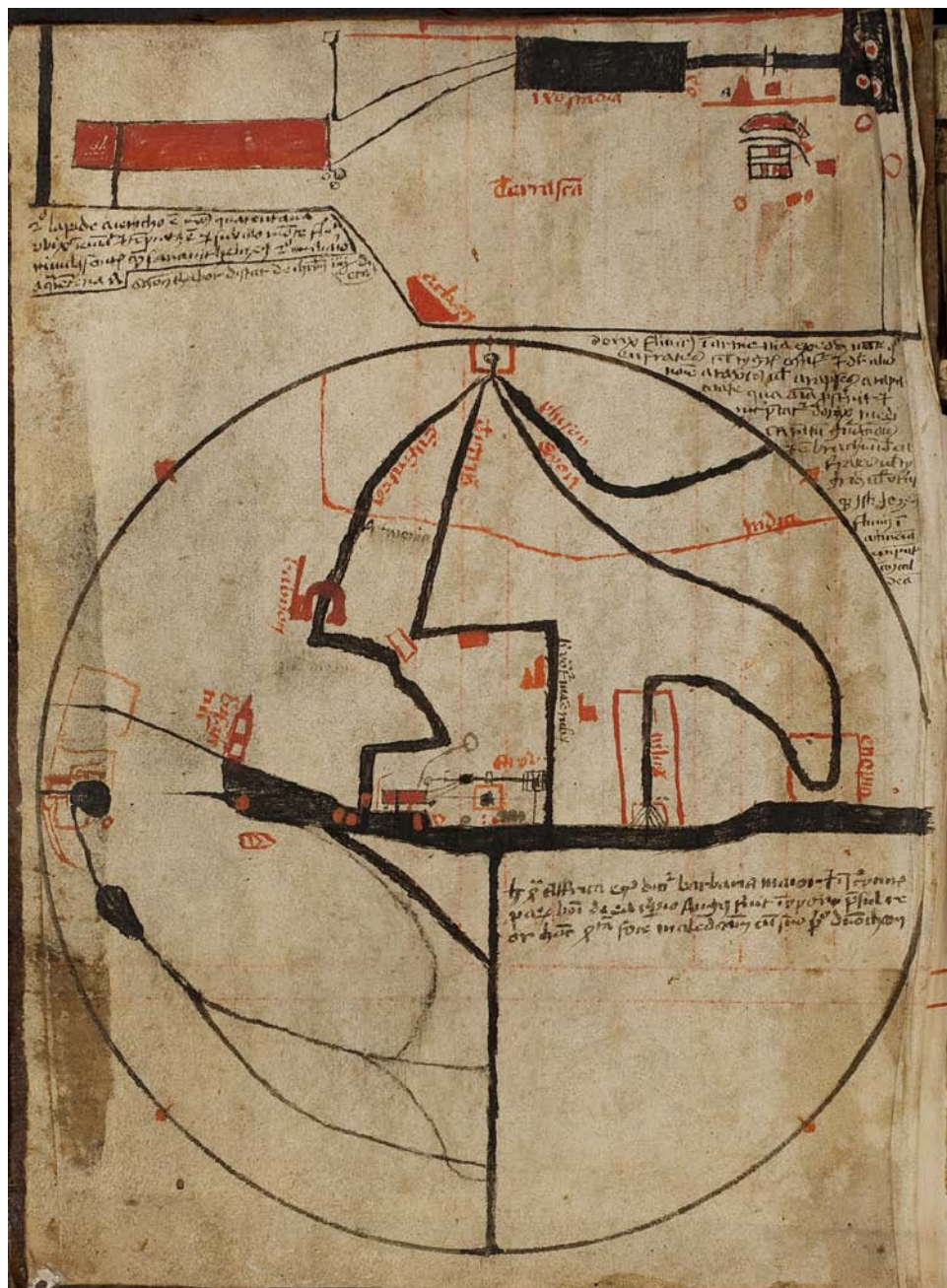


FIGURE 5.12 A map of the Holy Land and of the world; the depiction of the world's rivers is very similar to that in HM 83, ff. 7v-8r and 14r—compare Figs. 4.15 and 4.16 (WOLFENBÜTTEL, HERZOG AUGUST BIBLIOTHEK, COD. GUELF. 442 HELMST., VORDERSEITE, BY PERMISSION OF THE HERZOG AUGUST BIBLIOTHEK).

dimensions identify the body of water as the Sea of Galilee (and also reveal one of the sources the cartographer was using), we can deduce that the river to the right of this body of water is the Jordan River, and the body of water to the right of the Jordan is the Dead Sea. The depiction of islands in the Dead Sea is of interest, as is the bridge indicated over the Jordan,¹¹⁶ as we do not know of any other depiction of a bridge over the Jordan in a medieval map. The city of Jerusalem is indicated with some abstract symbols near the Jordan, and the port of Acre seems to be indicated by a red triangle in the lower part of the map. The two rivers to the left of the Sea of Galilee probably represent the Jor and Dan,¹¹⁷ and then we have—very strangely—the Red Sea, with the black line across it indicating the path that the Tribes of Israel took while fleeing from the Pharaoh. This path is indicated similarly on many nautical charts and some *mappaemundi*, such as the Hereford map. To the left in the map of the Holy Land there is a legend that reads:

secundo lapide a iericho est mons quarentana ubi christus ieiuavit et temptatus est. Et sub illo monte fluit rivulus fontis quem sanavit heliseus. Secundo miliario a quarentana stat mons thabor distat de ierusalem iiii diebus.

At the second milestone from Jericho is Mount Quarentana where Christ fasted and was tempted. And at the foot of that mountain flows the stream from the spring that Elisha restored. At the second milestone from Quarentana is Mount Tabor which is four days distant from Jerusalem.

(Montecassino: ex Typographia Casinensii, 1929), vol. 2, pp. 601–614; reprinted in his *Scritti di filologia e umanità* (Naples: Ricciardi, 1942), pp. 250–265; for discussion of the work also see Albert A. Bell, “Josephus and pseudo-Hegesippus,” in Louis H. Feldman and Gohei Hata, eds., *Josephus, Judaism, and Christianity* (Detroit: Wayne State University Press, 1987), pp. 349–361; and Neil Wright, “Twelfth-Century Receptions of a Text: Anglo-Norman Historians and Hegesippus,” *Anglo-Norman Studies* 31 (2009), pp. 177–195.

116 There were two bridges over the Jordan between the Sea of Galilee and the Dead Sea in the Middle Ages, the Umm al-Qanāṭir and the Jisr al-Mujamiyya: see Andrew Petersen, “Medieval Bridges of Palestine,” in Urbain Vermeulen and Kristof d’Hulster, eds., *Egypt and Syria in the Fatimid, Ayyubid and Mamluk Eras, 6: Proceedings of the 14th and 15th International Colloquium Organized at the Katholieke Universiteit Leuven in May 2005 and May 2006* (Leuven: Uitgeverij Peeters, 2010), pp. 291–306, at 300 and 302, but there does not seem to be any way to determine which is depicted on this map.

117 On these two rivers see for example Isidore, *Etymologiae* 13.21.18.

Similar material appears in an earlier text, namely pseudo-Eugesippus's *Tractatus de distantiiis locorum Terrae Sanctae*,¹¹⁸ but the source seems to be Rorgo Fretellus's *Descriptio de locis sanctis*, composed in the twelfth century.¹¹⁹ We see that the cartographer—or the creator of the map he was copying—devoted considerable research to his work.

As mentioned above, the disposition of the rivers of Paradise on the *map-pamundi* on the inside cover of Helmst. 442 is very similar to that on the maps in HM 83 ff. 7v–8r and 14r (Figs. 4.15 and 4.16), and given how unusual this disposition is, we can be certain that these maps shared a source. The disposition of the rivers on f. 14r is more similar to that in the Wolfenbüttel manuscript, particularly in the way the Nile dips south into Ethiopia, and the sharpness of the turn in the course of the Tigris; also, these two maps share the red line that runs across Asia indicating the border of India. Outside the map to the south east is the following text:

dorix flumen in armenia ex eodem monte quo eufrates vel tygris oritur et dicitur alio nomine araxes aut arapsses a rapacitate qua omnia prosternit et interpretatur dorix medicamentum generationis et est brachium vel eufrates vel tygris vel utrumque isti <jereoi?> fluvii in <Armenia?> <incipiunt?> <...> caldeam

The Dorix River rises in Armenia from the same mountain as the Euphrates or Tigris, and is also called the Araxes or Arapsses from the 'rapacity' with which it overthrows all things, and 'dorix' means a repro-

118 The work of pseudo-Eugesippus is printed in *Patrologia Graeca* 133:991–1004, with the relevant passage on col. 1003.

119 See Rorgo Fretellus, *Rorgo Fretellus de Nazareth et sa Description de la Terre Sainte: histoire et édition du texte*, ed. P. C. Boeren (Amsterdam and New York: North-Holland Pub. Co., 1980), p. 41, chapter 73: *Secundo lapide ab Ihericho ad sinistram locus in deserto, quod Quarantena vocatur. In qua Ihesus quadraginta dierum totidemque noctium ieiunium complevit, eius ieiunio ieiunium nostrum consecrans et designans.... Secundo miliario a Quarantena contra Galyleam mons excelsus ille, diabolus in quo Ihesum iterum temptavit, ostendens ei omnia regna mundi et dicens: Si cadens adoraveris me, hec omnia tibi dabo. Sub Quarantena fontis illius rivulus, quem beatus Helyseus sanctificans sale conspersurn, eius sanata sterilitate de amaro potabilem reddidit.* On Mount Quarantena see the chapter in Bernhard von Breydenbach, *Peregrinatio in Terram Sanctam* (Mainz: Erhard Reuwich, 1486), f. [53v]; and Bernardino Dinali, *La Jerosolomitana peregrinatione' del mercante milanese Bernardino Dinali (1492): dal codice della Biblioteca statale di Lucca*, ed. Ilaria Sabbatini (Lucca: Maria Pacini Fazzi, 2009), pp. 132–133.

ductive medicine, and it is a branch of the Euphrates or the Tigris or of both. Those rivers <...> Chaldea.

Most of this is taken from Bartholomaeus Anglicus, *De proprietatibus rerum* 13.7, his chapter on the Dorix, but it seems that the last part comes from a different source, as Bartholomaeus does not mention Chaldea in that chapter.

Within the *mappamundi*, from east (top) to west (bottom), are: *Eufrates*, *Tigris*, *Gyon*, *Phison*; the name *India* along the red line that indicates that region's western edge; *Armenie* just outside that line; and *Babilon* along the Euphrates. As mentioned above, the part of the Tigris closest to Jerusalem bears the legend *hic vocatur mare rubrum*, "Here it is called the Red Sea," which complicates matters as the Red Sea is also depicted to the north of Jerusalem. On the northeastern Mediterranean shore is *bisantium*,¹²⁰ but the place name by the miniature version of the map of the Holy Land in the middle of the *mappamundi* is illegible. The miniature version of the map of the Holy Land reproduces many details of the larger one, including the bridge over the Jordan. The mouth of the *Gyon* is labeled the *Nilus*, and the identity of the river is also confirmed by the depiction of its delta. The region through which a southern bend of the river flows is labeled *Etiopia*.

The *mappamundi* includes the same branch of water cutting diagonally across southeastern Europe that is labeled *Strata* on HM 83, ff. 7v–8r, and appears without label on other maps in that manuscript. In addition, the left-hand part of the 'T' of the T-O structure of the map is completed by a river that cuts off to the northeast rather than continuing directly north as the Tanais does on most *mappaemundi*, and it is tempting to identify this river with the Rha or Volga, which is how the corresponding river is identified on the map in HM 83, ff. 7v–8r. The northern part of the Wolfenbüttel map contains some

120 The use of the place name *bisantium* rather than *Constantinopolis* is very unusual. Chekin, *Northern Eurasia in Medieval Cartography* (see Ch. 4, n. 163), lists a few maps that use the place name Byzantium or variants thereof, namely the *mappaemundi* in Naples, Biblioteca Nazionale, MS IV F 43, f. 33v, eleventh century; Munich, Bayerische Staatsbibliothek, CLM 14731, f. 83v, made between 1145 and 1152 at the monastery of St. Emmeram in Regensburg; Paris, Bibliothèque nationale, MS lat. 6813, f. 2r, made at the end of the twelfth century, probably in Germany; and Dublin, Trinity College, MS 367, f. 85v, made in England in the first half of the thirteenth century: see Chekin's pp. 46–51 with the plates on pp. 353–356. Also see Chekin's "Die 'Warägischen Grenzpfähle' und andere Rätsel einer Regensburger Karte aus der Mitte des 12. Jahrhunderts," in Hermann Beyer-Thoma, ed., *Bayern und Osteuropa: aus der Geschichte der Beziehungen Bayerns, Frankens und Schwabens mit Russland, der Ukraine und Weissrussland* (Wiesbaden: Harrasowitz, 2000), pp. 95–116, esp. 107–110.

puzzling and inscrutable designs, and from this region a large river system flows southwest into Europe, making the North Pole a source of waters similar to Paradise in the East. None of these northern details appear on the maps in HM 83. Finally, Africa on the Wolfenbüttel map is, like Europe, devoid of toponyms, but it does contain this legend:

hec quarta Affrica communiter dicitur barbaria maior et in Hispania
parum homini de ea imperio (*sic*) Augustinus fuit in ypon<e> praesul
reor hanc quartam fore maledictam cum suo primo domino cham

This quarter of Africa is commonly called Barbaria Major, and in Spain there are few men from this kingdom. Augustine was praesul in Hippo. I believe that this quarter will be cursed along with its first ruler, Ham.

The place name *barbaria maior* is very rare;¹²¹ the ‘Curse of Ham,’ on the other hand, was a medieval commonplace.¹²²

While this map in the Wolfenbüttel manuscript is different in several significant ways from the maps in HM 83, ff. 7v–8r and 14r, particularly with regard to the long legends and the depiction of the far north, the similarities in their unusual river systems are so strong that we must conclude that the maps shared a common model. Even though the map on the inside of the cover of the Wolfenbüttel manuscript was evidently pasted in from elsewhere, it would seem to have come from the same source as other materials in the manuscript, which are also very closely connected with HM 83.

Beilage f. 1r

One of the leaves associated with 442 Helmst., which in the digitized version of the manuscript is designated image 275, and has now been assigned the designation Beilage f. 1r, has four crude maps (see Fig. 5.13) that are intimately related to some of the apocalyptic maps in HM 83, though there are differences between them. The largest of these four maps, which is to the left on the page, is like a combination of the map on HM 83, f. 9r, which shows the world from

121 One text in which the place name *barbaria maior* appears is in Ramon Llull's *De fine* 2.3: see Ramon Llull, *Raimundi Lulli Opera Latina* (Turnhout: Brepols, 1975–1989), vol. 9 (120–122: in Monte Pessulano anno 1305 composita) (= *Corpus Christianorum Continuatio Mediaevalis* 35), p. 277, *Et sic Andalusia acquisita bellator rex cum suo exercitu ampliato ad Maiorem Barbariam poterit ultra ire, primo uidelicet ad regnum Cepte, quoniam de mari nisi per septem miliaria illud distat.*

122 See Benjamin Braude, “Cham et Noé. Race et esclavage entre judaïsme, christianisme et Islam,” *Annales* 57.1 (2002), pp. 93–125.

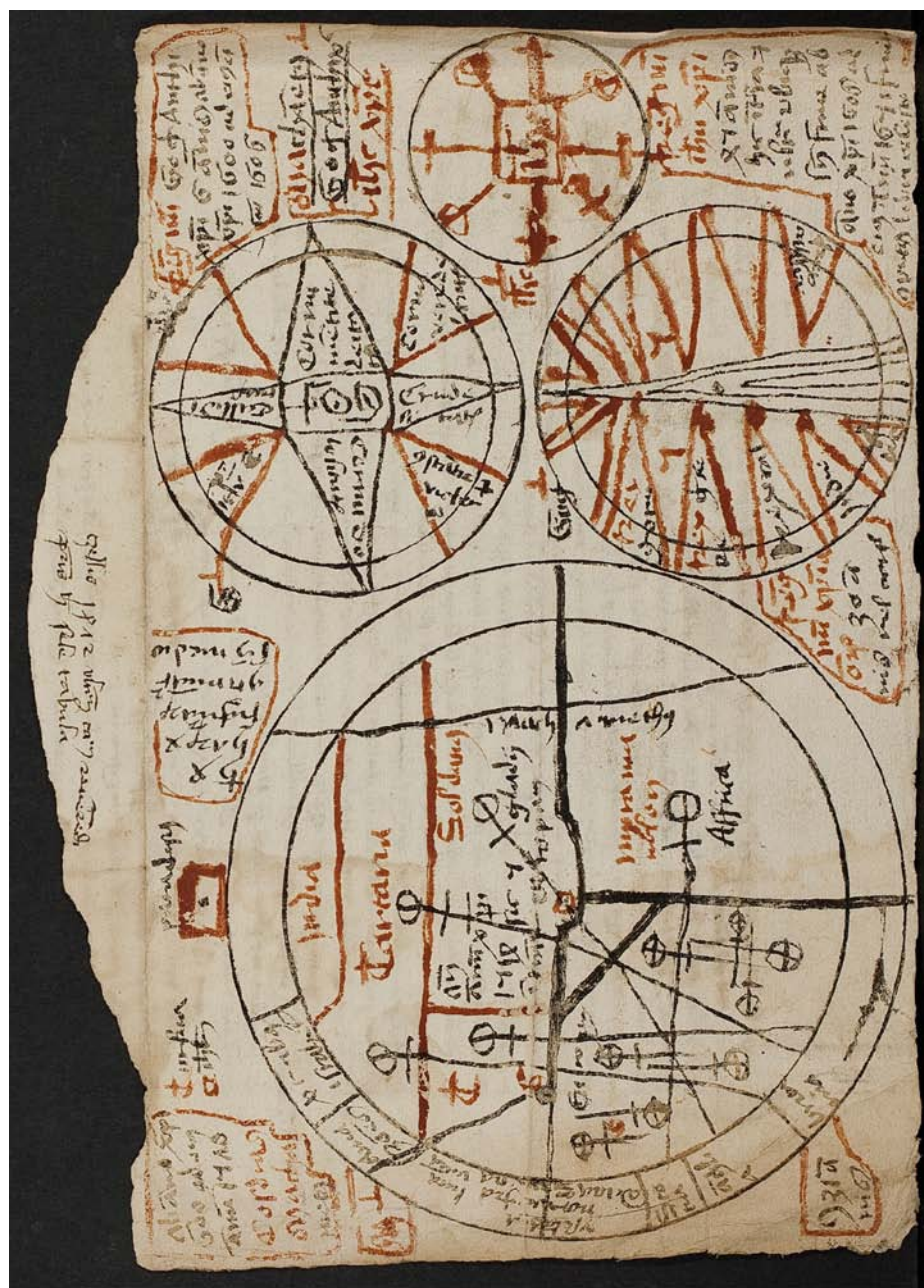


FIGURE 5.13

Different versions of four of the apocalyptic mappae mundi in Huntington HM 83—compare Figs. 5.3, 5.6, 5.7, and 5.8 (WOLFEN-

BÜTTEL, HERZOG AUGUST BIBLIOTHEK, COD. GUELF. 442 HELMST., BEILAGE F. 1R, BY PERMISSION OF THE HERZOG AUGUST BIBLIOTHEK).

639–1514, and that on f. 9v, which shows the world from 1514–1570: it has a geographical configuration similar to that of the earlier map, albeit with fewer details, but it uses the device of the swords of Muhammad to indicate the threat to Christendom. And here the swords, rather than pointing out towards the edges of the earth as they do in HM 83 f. 9v, point menacingly at Europe, and from the tip of each of them a line is drawn across Europe, evidently indicating the path it will take. Within Europe, the dissention among Christian leaders that on HM 83 f. 9r is described verbally, is here represented symbolically, by pairs of Christian swords (with crosses in their pommels) set against each other.

The text outside this map in the upper left corner of the folio reads *ab anno christi 600 ad eius annum 1570 <...> Machamet*, “From the year of Christ 600 to his year 1570 <...> Muhammad.” In HM 83 the first turning-point year indicated in the treatise on the Apocalypse was 639, when Muhammad came to power, and the reference to the year 600 here would seem to indicate some sloppiness in copying information from the source manuscript. But 1570 is indeed one of the turning-point years in HM 83, the endpoint of the map on f. 9v, and the starting point of the map on f. 10r (see Figs. 5.5 and 5.6). Looking at the details of the map in Beilage f. 1r, *paradisus* is indicated by a red rectangle at the top of the map, outside the ‘O’ of the circumfluent ocean; Paradise is discussed in HM 83, and is also represented by a castle from which the four rivers of Paradise flow in the maps on ff. 7v–8r and 14r (see Figs. 4.15 and 4.16). In the circumfluent ocean, reading from east (top) to west (bottom), we have: *X tribus Israel, Amazonas, lucanania* (Lapland), *yslandia, norwegia, Suecia, dacia, Scotia, Anglia, britania*. The islands indicated are very similar to those on the maps on HM 83, ff. 3r and 6v–7r (see Figs. 4.9 and 4.14), and to a lesser extent to those on f. 9r (see Fig. 5.3), the prophecy map for the years 639–1514, so this map in Wolfenbüttel represents a recombination of information about islands available on the maps in HM 83. Within the *orbis terrarum*, reading from east to west, we have: *India, Tartaria, Soldanus*. On the map in HM 83 f. 9r, this same segment of the map is occupied by the Chaldeans. The *Soldanus* is the *babilonie soldanus* of the map in HM 83 f. 9r, i.e. the Sultan of Egypt.

In the central part of the Wolfenbüttel map we read *ante annum christi 1514 sic 5 gladii intrant europam*, “Before the year of Christ 1514 five swords thus enter Europe.” There are also five swords on the map in HM 83, f. 9v, but on that map only one of them enters Europe. Just to the left of this legend there is a red vertical line with no evident function, but there is a vertical line in exactly the same position on the map in HM 83, f. 9v. The red capital ‘T’ to the left of this line in the Wolfenbüttel map stands for *Turkia*, as we can gather both from the key to the map to the left of Paradise, where *Turkia* is written with a red ‘T’ and

the rest of the word in black ink, and by analogy with the map in HM 93, f. 9v. The same key indicates that the small red rectangle at the center of the map stands for *Jerusalem*, and the same analogy indicates that the 'C' on the Wolfenbüttel map represents *Constantinopolis*.

In the southern (right-hand) part of the map, a line cuts east and west across Asia, Africa, and the circumfluent ocean, and just north of the line is the phrase *i machamethii*, "The Muslims." The implication seems to be that there are no Muslims south of that line, and this is not a feature shared by any of the maps in HM 83. In Africa there is the name *myramamolon*, i.e. Miramamolin, who was mentioned on the map in HM 83 f. 9v;¹²³ and the place name *Affrica*.

The hilts of the non-Christian swords are beside some of the names on the map, and it seems that we are to understand that one of the swords represents the Turks, another the Tartars, another the Sultan of Egypt, and another Miramamolin; there is no name associated with one of the swords in the north. The line emanating from the sword of the Sultan of Egypt passes right through Jerusalem, with clear implications. The lines emanating from the swords of Miramamolin, the Sultan of Egypt, and the anonymous sword intersect in one point, and it is tempting to think that that point is supposed to represent Rome.

To the right of the lower part of the large map on Beilage f. 1r is a map that is a crude rendering of the situation illustrated in the map on HM 83, f. 10r (see Fig. 5.6), which shows the years from 1570 to 1600, and depicts the ten horns of the Beast of Daniel 7, with Antichrist rising in the middle represented by a series of nested triangles. The rubric to the left of the map reads *regnum Christi per 30 annos vel...*, "The kingdom of Christ for thirty years or..." The reference to thirty years indicates that the map shows the same time period as that on HM 83, f. 10r (1570–1600), and also recalls a phrase on f. 16r of that manuscript, *Ab hora eadem erit regnum Christianorum per totum mundum per 30 annos per 10 reges qui maiorem laborem fecerunt in delendo sectam machometicam. Et gog antichristus educatur et crescit*, "From that same moment, the kingdom of Christians will exist throughout the whole world for thirty years through ten kings who performed a large task in destroying the Muhammadan sect. And Gog Antichrist is raised and grows." In the map on Wolfenbüttel Beilage f. 1r, it is possible to read the word *rex* written between some of the horns of the Beast of Daniel 7, just as in HM 83 f. 10r, but the names of their countries are not legible, except for *Indie* (without *rex*) in the lower left.

Above this map on Beilage f. 1r is a map very similar to that on HM 83 f. 10v (see Fig. 5.7), which covers the years 1600 to 1606 and depicts the four horns of Antichrist, which are depicted as huge peninsulas in the circumfluent ocean,

123 For bibliography on Miramamolin see Ch. 5, n. 46.

and represent the four ways he deceives people. The rubric to the right reads, *Signum Gog Antichristi 6 annis ab anno chrsiti 1600 ad eius annum 1606*, “The sign of Antichrist <will last> six years, from the year of Christ 1600 to 1606,” specifying the same span of year as the map in HM 83, f. 10v. At the center of the map is *Gog*, much as *Antichristus* is at the center of HM 83 f. 10v; the upper peninsula is labeled *Calliditas*, that to the left *cornu dolositatis*, that to the right *Cornu mentite deitatis*, and that at the bottom *Crudelitatis*: the horns are the same as in HM 83 f. 10v. But this map on Beilage f. 1r adds something not present on HM 83 f. 10v: inverted horns that point inward in between the horns of Antichrist that seem intended to counteract them. The ‘counterhorn’ on the upper right lacks an identifier, and the identifier of the one on the upper left is illegible, but the one on the lower right reads *Cornu vere deitatis*, “Horn of the True God,” and that on the lower left reads *constantie et victorie*, “<Horn> of perseverance and victory.” There is no hint of these ‘counterhorns’ anywhere in HM 83.

Finally, there is a small map on the far right of Beilage f. 1r that is a crude and less detailed rendering of the information presented in the map on HM 83, f. 11r, which covers the years 1606–1661 (an error for 1651), and shows the flag of Christ triumphant in the middle of the world. The rubric below the Wolfenbüttel map reads *Regnum iesum christi 45 annis hic in terra et infra ubique sine fine ab anno christi 1606 ad eius annum 1651 finit <...> libri celestis*, “The kingdom of Christ <will endure> 45 years here on the earth and below and everywhere without end from the year of Christ 1606 to 1651; it ends <...> of the heavenly book.” There is a contradiction here in the idea that the kingdom of Christ will end after 45 years, on the one hand, and that it is *sine fine*, on the other, but perhaps the author just got carried away by enthusiasm. It is noteworthy that here the arithmetic of $1606 + 45 = 1651$ is correct, whereas in HM 83 the author arrived at the incorrect sum of 1661.

The similarities between the maps on Wolfenbüttel, Cod. Guelf. 442 Helmst., Beilage f. 1r, and the apocalyptic maps in HM 83 are overwhelming, and it cannot be doubted that they derive from a common model. At the same time, the differences between the maps point to a process of revision, though without other versions of the work we have no way of knowing how extensive or protracted those revisions may have been.

Beilage f. 2r

The largest map on the leaf on Beilage f. 1r, as we saw, is very similar to that on HM 83, f. 9r, and the Wolfenbüttel manuscript has a second leaf, image 277 in the digitized version of the manuscript, now designated Beilage f. 2r (see Fig. 5.14) with a map very similar to that on HM 83, f. 9r (see Fig. 5.3)—which is

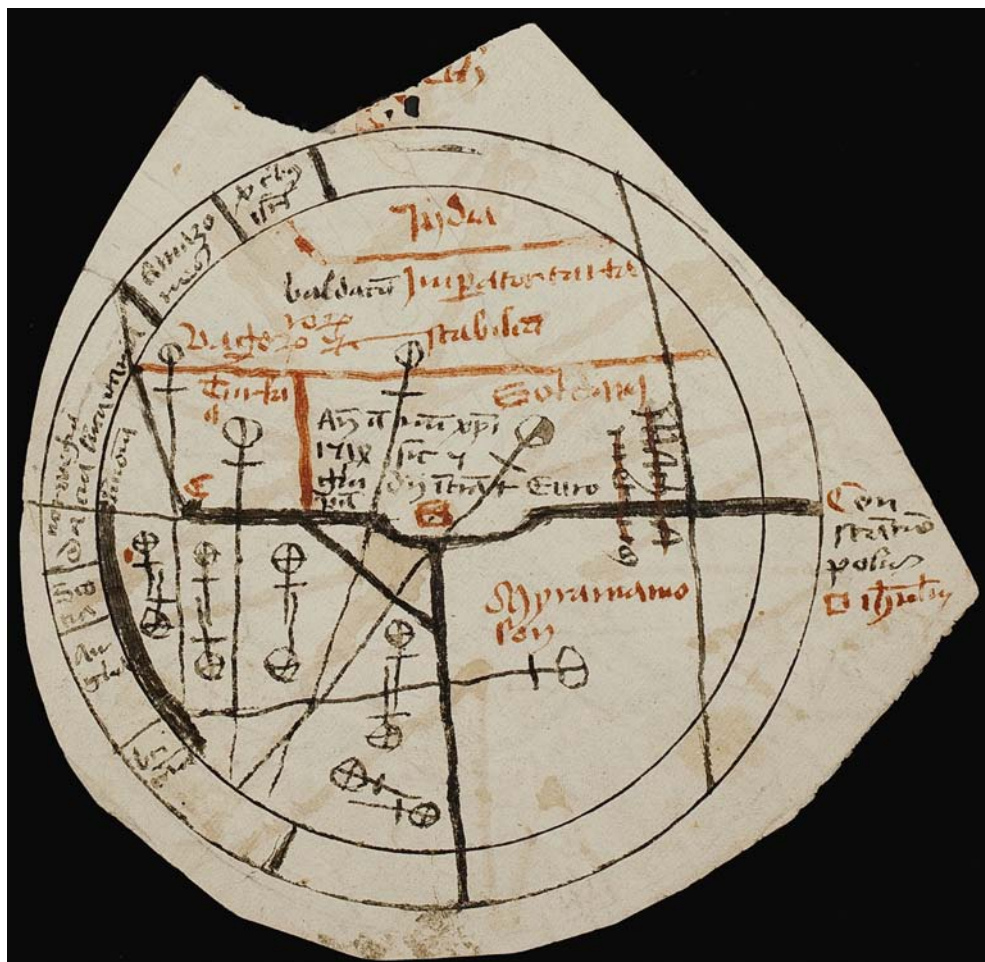


FIGURE 5.14 A mappaemundi very similar to Huntington HM 83, f. 9r, the prophecy map illustrating the spread of Islam—compare Fig. 5.3 (WOLFENBÜTTEL, HERZOG AUGUST BIBLIOTHEK, COD. GUELF. 442 HELMST., BEILAGE F. 2R, BY PERMISSION OF THE HERZOG AUGUST BIBLIOTHEK).

better executed than that on Beilage f. 1r. As this map is very similar to that on Beilage f. 1r, we need only briefly point out the more important differences and remark on a few other points. Where the large map on Beilage f. 1r has *Tartaria*, the map on Beilage f. 2r has *Imperator tartarorum vagorum et stabilium*, “Emperor of the Tartars, both the nomads and those who live in one place,” and includes in this region *Baldacum*, i.e. Baghdad. On Beilage f. 1r it was not clear what group was associated with one of the swords that was going to attack Europe, but here we see that two of the swords will come from the Tartars, one

from the nomad Tartars, and one from the Tartars who live in one place. This map includes *Livonia* in the far north, and like the map on Beilage f. 1r, has a key, according to which 'C' stands for *Constantinopolis*, and the red rectangle represents Jerusalem. On this map, the name *Machametus*, which indicates that Muslims live north of the line in the south, is crossed out.

Beilage f. 2v

Beilage f. 1r has a map very similar to that on HM f. 10r, the prophecy map covering the years 1570–1600, and there is another leaf associated with the manuscript that has a similar map, that numbered image 278 in the digitized version of the manuscript, now designated Beilage f. 2v (see Fig. 5.15), which again is a more detailed version of the map on Beilage f. 1r. As the map is familiar, we can run through the details quickly. The rubric outside the map reads: *Regnum iesum christi hic in terra per 45 annos, inde suum iudicium et regnum ubique sine fine*, "The kingdom of Jesus Christ here in the earth <will last> 45 years; from that time his judgment and kingdom <will be> everywhere without end." Just beside this text we read *Jerusalem metropolis mundi*, but it is not clear that Jerusalem is represented on the map. The kingdoms listed between the horns on the map, reading first the left side top to bottom, are *Rex gallie*, *Rex ytalie*, *Rex hispanie*, *Rex Affrice*, and *Rex ethiope*; and on the right side top to bottom, *Rex gotie et Suecie*, *Rex grecie et Ruizie*, *Rex caldee medie et perside*, *Rex Indie et Iuddie*, and *Rex egipti*. In the middle of the nested central triangles we read *Gog anthichristus*, and in the other triangles, *Sic crescit sub 14 regibus quos subiicit antequam 30 annum*, "Thus he grows beneath the fourteen kings whom he subjected before the thirtieth year."

Beilage f. 3r

This folio, crowded with text, contains two numbered genealogies from Adam to Jesus with abundant annotation; they recall those on HM 83, ff. 16v and 17r. Such genealogies are not at all rare, so their presence in the two manuscripts cannot be taken as strong evidence connecting them, but it is minor corroborating evidence. It is worth remarking that both on the left on Beilage f. 3r and in the genealogy on HM 83, f. 16v, the scribe had problems in assigning the numbers of the list to the correct individuals, and in both cases these mistakes were corrected with short lines joining the correct number to the correct individual. These problems do not occur at the same points in the list, but it is tempting to think that the correspondence between numbers and names was not very clear in the models from which both scribes were working.

they were copied, and as these line breaks differ from those in the corresponding texts in HM 83, the Wolfenbüttel manuscript supplies clear evidence of the existence of a third manuscript of the works in HM 83, and thus further evidence of their diffusion.

The presence of what seems to be a rainbow at the top of the Wolfenbüttel page and two large concentric circles in the lower part of the page suggest that it is laid out as a combination of elements from HM 83, f. 11v (see Fig. 5.9), the image of the Last Judgment with the elect on a rainbow between the earth and Paradise, and f. 12v (see Fig. 5.11), the diagram indicating the relative diameters of the earth and Hell—and several of the texts on the folio in the Wolfenbüttel manuscript correspond with texts on the folio between these two in HM 83, i.e. f. 12r, which describes the Last Judgment and the changes the earth will undergo at the end of history. Moreover, some of the texts on the Wolfenbüttel page confirm the correspondence of these features. The text in the rainbow on Wolfenbüttel Beilage f. 3v reads:

Hic semicirculus ymaginandus est admodum supporte (or sperre) <...> super quartam partem terre habitam ab hominibus a principio mundi ad finem, qui in medio dividitur in duos circuitus <sua?> <suei?> 25 sub beatorum qui sic in <athere?> <...>quam stelle circumdant Jesum iudicem, et dampnatorum qui fixi immobiles stant super quartam partem terre quam nimis inordinate dilexerunt (*sic*) quasi et replent scilicet hanc usque ad vocem qua iudex eos sententiat: 'ite maledicti.'¹²⁴ Ad quam vocem hac quarta pars terre rumpetur et cadent in tophet et infernum <...>.

This semicircle is to be imagined like the support (or sphere) <...> above the quarter of the earth inhabited by men from the beginning of the world to the end, which is divided in the middle into two parts <....> the blessed who thus in the heavens are gathered like stars around Jesus the judge, and the damned stand immovably fixed on the quarter of the earth that they loved far too much and intently, and they fill it, namely this <circle>, until that utterance by which the judge will sentence them: "Go, evildoers." At which utterance, this quarter of the earth will break and they will fall into Tophet and Hell....

¹²⁴ The phrase *Ite maledicte* is a rare variant in Matthew 25:41, which usually reads *Discedite a me maledicti in ignem æternum*.

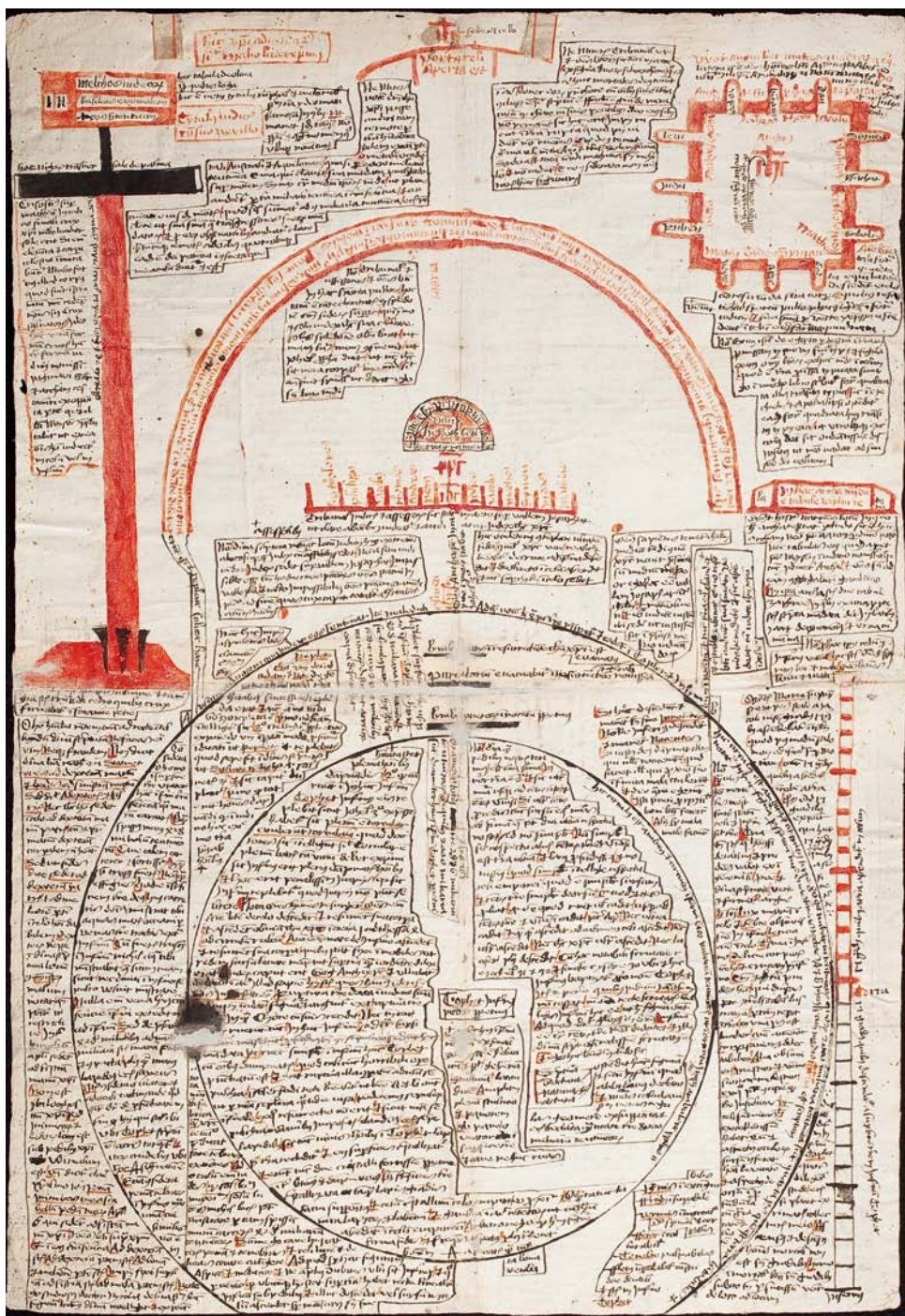


FIGURE 5.16 This page contains several elements familiar from HM 83: the rainbow of HM 83, f. 1v; the diagram of the diameters of earth and Hell similar to that in f. 12v, and texts that appear on f. 12r (WOLFENBÜTTEL, HERZOG AUGUST BIBLIOTHEK, COD. GUELPH. 442 HELMST., BEILAGE F. 3V, BY PERMISSION OF THE HERZOG AUGUST BIBLIOTHEK).

The similarity to the text in the rainbow on HM 83, f. 11v (*Sic in aere circumdant electi tamquam Stelle Jhesum judicem*, “Thus in the air, the chosen surround Jesus Christ like stars”) is clear, and the phrase *dampnatorum qui fixi immobiles stant super quartam partem terre quam nimis inordinate dilexerunt* (*sic*) is very similar to one on HM 83, f. 12r: *dampnatorum...stant fixi immobiles super terram, quam nimis inordinate fixe dilexerunt*.

The texts along the concentric circles in the lower part of the Wolfenbüttel page indicate that the diagram shows the relative diameters of the earth and Hell, just like the diagram on HM 83, f. 12v. The text just inside the right-hand part of the larger circle on the Wolfenbüttel page reads:

Hic circulus est ambitus et circuitus terre 8000 miliarium teutonicorum quarum 2000 miliaria teutonica sunt quarta pars que est terra. Notatur in hac figura per spatium inter duas lineas rectas A et B intus spatii medio Jesum Christum est scriptum

This circle is the outer limit and circumference of the earth, which measures 8000 German miles, of which 2000 German miles is one quarter, which is the known earth. The known earth is indicated in this diagram by the space between the two straight lines A and B, and in the middle of that space, ‘Jesus Christ’ is written.

The lines marked A and B are vertical lines tangential to the inner circle: it is interesting that the author thus indicates that the extent of the known part of the world coincides with the diameter of Hell. The text just inside the right-hand part of the inner circle on the Wolfenbüttel page reads:

Hic circulus est ambitus et circuitus inferni 6100 miliariarum teutonicorum ut ‘in circuitu impii ambulent’ psalmo 11.

This circle is the outer limit and circumference of Hell, which is 6100 German miles—as Psalm 11 says, “The wicked walk all around.”

The quotation is from Psalm 11:9; the figures of 8000 and 6100 for the circumferences are the same as those given in the diagram in HM 83, f. 12v. In the middle of the upper part of the inner circle on the Wolfenbüttel page there is a text written vertically that reads:

Diameter totius terre 2856 miliarium teutonicorum de quibus 2000 miliaria sunt diameter huius inferni tophet perpetui.

The diameter of the whole earth is 2856 German miles, of which 2000 miles are the diameter of this perpetual Hell, Tophet.

This figure agrees with the number supplied in exactly the corresponding position in the diagram in HM 83, f. 12r.

The preceding texts show a close similarity in layout and content of Wolfenbüttel Beilage f. 3v, on the one hand, and HM 83, ff. 11v and 12v on the other. In addition, several of the texts on the Wolfenbüttel page are very similar to texts on HM 83, ff. 12r–12v. Working down from the top of Beilage f. 3v, the first text that is similar to one in HM 83 is in the largish, irregularly shaped text box just to the left of center near the top of the page. The text in HM 83 to which it is similar, which is on f. 12r, reads:

Nec etiam mirere vocem domini Jesum christi iudice posse audiri tam remote per terram habitabilem ex omni parte orientali occidentali australi et aquilonari quasi per 2000 miliaria teutonica. Venia qui clamat sua mandata promulgando super montem synai circa medium temporis mundi ut plane indicitur per tria miliaria teutonica, etiam potest clamare ut sua sententia contra transgressores suorum mandatorum audiatur clare ab omnibus quantulumque remotoris quod eadem est potentia divina inconsueta.

The text near the top of the Wolfenbüttel page reads as follows; its close similarity to the passage in HM 83, f. 12r is immediately obvious, and we mark in italics the phrases that differ significantly from the corresponding ones in f. 12r:

Nec mirere vocem domini Jesum christi posse audiri tam remote per terram habitabilem ex omni parte orientali occidentali australi et aquilonari quasi per 2000 miliaria teutonica. Venia qui clamat sua mandata promulgando super montem synay circa medium temporis mundi ut plane indicitur per tria miliaria teutonica, *in <rerum?> sententia <...> eiusdem montis quod sic summatur ad 9 miliaria teutonica etiam potest clamare ut sua sententia contra transgressores suorum mandatorum item per eorum omnibus variationibus audiatur clare quantulumque remotis ab omnibus quia utrubique eadem est dei potentia inconsueta que miraculum dicitur et est.*

The text just to the right of center at the top of Beilage f. 3v is very similar to another passage on HM 83, f. 12r. The text in the Huntington manuscript runs:

Et ne mirere tribunal christi et omnes beatos sic in aere tenere ex figura duorum filiorum chore quos deus tenuit in aere donec corpus patris chore cum omnibus suis in terra conclusus est, sicut scriptura dicit: "factum est grande miraculum quod chore pereunte, filii eius non perirent." sic hic erit impii ruent in terram ruptam quod pii vident non ruentes. Etiam deus tenet gravissima elementa aquam terram solem lunam et sidera et totam mundi machinam in nichilo et non cadunt, quo considerate, non mirabere hanc figuram.

The text to the right of center at the top of Beilage f. 3v runs as follows, with significant differences indicated in italics:

Ne mirere tribunal christi et omnes beatos sic in aere tenere ex figura duorum filiorum chore quos *adhuc mortales* deus tenuit in aere donec corpus patris chore cum omnibus suis in terra conclusus est, sicut *scriptum est*: "factum est grande miraculum quod chore *cum suis pereuntibus duo eius* filii non perirent." sic hic erit impii ruent in terram ruptam quod pii vident non ruentes. Etiam deus tenet gravissima elementa Aquam *et* terram solem lunam et Sydera et totam mundi machinam in nichilo et non cadunt, quo considerate, non mirare hanc figuram.

Also, in the lower part of Beilage f. 3v, the text between the two large circles at about 11 o'clock is very similar to text in HM 83, f. 12r. The text in the Huntington manuscript runs:

"Replete terram" verbum dei ad Adam et Noe de generatione humana, qua terra habitabilis successive replenda erat, et nunc anno mundi 6684 repleta est, primo ad scripturam intelligi, et secundo prophetice videtur intelligi. dupliciter, primo ut tot erunt dampnandi quod in iudicio terra habitabilis stet plena hominibus impiis, secundo quod in primis eis replebitur, et ut sic "replete" imperatum pro futuro iudicatum, exponitur ut "replebitis," quod sepe in scripturis divinis sit. et hoc oritur penalissimum dampnatis quod sic infernus replebitur quod ut vertere se possint dampnati.

The text on Beilage f. 3v between the two large circles at about 11 o'clock runs as follows, with significant differences of words indicated in italics, and in addition, the order of the second and third thirds of the text is reversed:

“Replete terram” verbum dei ad Adam et Noe de generatione humana, qua terra habitabilis successive replenda erat, et nunc anno mundi 6690 repleta est, primo ad scripturam *intelligitur sic* secundo intelligitur prophetice *exponiendo* verbum imperatum moda pro futuro indicatum ut replete id est replebitis quod sepe sit in divinis scripturis. Ait “*Solvite templum hoc*,¹²⁵ *id est solvetis repletum* (i.e. templum) *et sic capitur dupliciter, primo quod tot erunt homines dampnandi quod in iudicio hoc extremo terra singulis hominibus.*

The difference in the *anno mundi* between the two texts is important. If we assume that the difference is not simply the result of scribal error, then the texts on these folios associated with the Wolfenbüttel manuscript were written six years after those in HM 83, i.e. in 1492 or 1494.

Also, in the lower part of Beilage f. 3v, inside the inner circle, on the left side, beginning on line 14 from the top, there is a text very similar to text in HM 83, f. 12r. The text in the Huntington manuscript runs:

Omnes homines resurgent. Anime cum virtute e celo descendunt ad sua corpora adsumenda, quibus resumptis, ascendent obviam christum in aera ad rubeum circulum in tessal 4, et Anime dampnatorum de inferno ascendent ad resumenda corpora sua, quibus resumptis, stant fixi immobiles super terram, quam nimis inordinate fixe dilexerunt, quorum capud erit gog antichristus.

The text on Beilage f. 3v on the left side of the inner circle, beginning at line 14, runs as follows, with the significant differences indicated in italics:

Nota omnes homines resurgent. *Omnes enim* anime virtute *de* celo descendunt *et resument* sua corpora et ascendent obviam iesum christum in aera in thessa 4 ad circulum rubeum. Anime dampnate de inferno ascendent ad resumenda sua corpora, quibus stant fixe immobiles <...> <rederi?> *sursum levare nequeant* super terram quam inordinate dilexerunt, quorum caput erit gog antichristus.

Further down in the same text on the left-hand side of the inner circle, there is some text that begins just to the left of the word ‘Tophet’ in the center of the diagram that is very similar to text in HM 83, f. 12r. Here is the passage in the Huntington manuscript:

¹²⁵ John 2:19.

Ruptura terre data in iudicio sententia ut impii incident figuratur et arguitur ex ruptura terre numerorum 16 in quam chore cum suis cecidit nec tamen corpora illorum ruerunt in tophet tunc sed circa superficiem terre manserunt profundius tamen communi in sepulchro, sed prius resurrectionem novissimam ruent simplum in infernum cum omnibus dampnatis quod tali opere tunc pronunciatum est.

And here is the text on Beilage f. 3v on the left side of the inner circle, beginning just to the left of the word 'Tophet' at the center of the diagram, with the significant differences indicated in italics. There is some damage to the folio in this area, and the lacunae have been supplied by comparison with HM 83, f. 12r:

Ruptura terre data in iudicio sententia <ut> impii incident figuratur et arguitur ex ruptura terre <numerorum 16> In quam chore cum suis cecidit Nec tamen cor<pora illorum> ruerunt *tunc in hunc Infernum* sed circa superfi<ciem ter>re manserunt profundius tamen communi sepulchra <sedeant?> <hec?> *sententia data. Ita ruit* simplum in infernum hanc tophet cum omnibus dampnatis quod tali tunc horrible opera pronunciatum est.

And finally, a passage from lower in the left-hand side of the inner circle in Beilage f. 3v, beginning eight lines from the bottom, is very similar to a passage on HM 83, f. 12v. Here is the passage in the Huntington manuscript:

Et manebunt tunc due cristalli fortissime perpetue inter beatos et dampnatos, scilicet superficies terre cristallisata tanquam lapis grandis lacui superpositus, et celum cristallinum celo empirio proximum ut tunc vere et perfecte mali a bonis sint et manerint separati, qui in tunc a exordia mundi semper fuerunt convicti. Arbitror ergo quod harum figurarum firma fides et frequens consideratio efficacius hominem retraherent a peccatis quam multa bona verba.

The text on Beilage f. 3v on the left side of the inner circle, beginning eight lines from the bottom, runs as follows, with the significant differences indicated in italics:

Et *erunt* tunc due cristalli fortissime perpetue inter beatos et dampnatos, scilicet superficies terre cristallisata tanquam lapis grandis lacui superpositus, et celum cristallinum celo empirio proximum. O <quanta?> <...>

lamenta lapsorum et labentium et gaudia in aeris retentorum ut cum <boni?> ascendent in celum empirium. Arbitror ergo quod harum figure firma fides et frequens aspectus plus retraherent hominem a peccatis quam multa bona verba.

These passages show not only that the works in HM 83 circulated, but also that they continued to be redacted for some time. The verbal differences in the passages just cited demonstrate revision, but it is impossible to know the process the author's texts underwent before reaching the forms in which we see them in HM 83 and Wolfenbüttel 442 Helmst. Are the texts in HM 83 earlier, more concise drafts which the author later expanded into the form we find in the Wolfenbüttel manuscript? The later date of the Wolfenbüttel pages (*anno mundi* 6690 for the Wolfenbüttel pages, versus 6684 for the Huntington manuscript) would seem to favor the suggestion that the texts underwent expansion, and the images of the swords in the *mappaemundi* on Beilage ff. 1r and 2r seem to be the result of a development from what we see on HM 83, f. 9v, as do the 'counterhorns' on Beilage f. 1r versus what we see in HM 83, f. 10v. But it is also at least possible that what we have in the Huntington manuscript is the result of a paring down of a longer, earlier version of the works.

The layout of Beilage ff. 3r and 3v of the Wolfenbüttel manuscript is much less elegant than the corresponding pages in the Huntington manuscript: the Wolfenbüttel pages are closer to an author's working copy of the work, while the Huntington manuscript seems designed for presentation.

Another question presented by the loose folios associated with the Wolfenbüttel manuscript is the relationship between the smaller folios with the maps (Beilage ff. 1r, 2r, 2v) and the large folios dominated by text (Beilage ff. 3r and 3v). The diagram in the lower half of Beilage f. 3v indicates the relative diameters of Hell and the earth, and is similar to the diagram in HM 83, f. 12v (with which it shares a text). The large size of the diagram indicates that the scribe was willing to draw the maps large. Yet the maps on Beilage ff. 1r, 2r, and 2v are small, and it is at least possible that the small maps come from one redaction of the work, and the larger pages (Beilage f. 3) from another.

Other Attempts to Map the Apocalypse

The focus on geography and cartography in the apocalyptic material in HM 83 and Wolfenbüttel 442 Helmst. is unique among illustrated accounts of the Apocalypse, despite the great variety of programs illustrating the Last Days

that were created over the centuries.¹²⁶ However, there are other cases in which maps are part of these programs, and some words about these maps are necessary as they shed light on the program in HM 83 and 442 Helmst. by way of contrast, and demonstrate more completely the independence and originality of the programs in these two manuscripts.

The Revelation of St. John describes many transformations of the earth: the islands and mountains are twice said to move, the sea turns to blood, a star falls to earth, and indeed the earth and Heaven are entirely remade (Revelation 21:1). It seems reasonable to expect that the global scale of some of these changes would have inspired medieval artists to use multiple *mappaemundi* or images of the world in cycles illustrating the Apocalypse, but in fact there is only one passage that is often illustrated with a *mappamundi*. That passage is Revelation 7:1, and the reference to the four corners of the earth in that text naturally lends itself to illustration with a map:

After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth to prevent any wind from blowing on the land or on the sea or on any tree.

A number of the manuscripts of Beatus of Liébana's *Commentary on the Apocalypse*, which was composed in the eighth century, are illustrated with detailed *mappaemundi* that illustrate the parts of the earth assigned to the Apostles to evangelize.¹²⁷ But several manuscripts are also illustrated with simpler *mappaemundi* that specifically illustrate Revelation 7:1. The earliest surviving illustrated manuscript of the work, New York, Morgan Library, MS M.644, which dates from c. 940–945, has a well-known *mappamundi* on ff. 33v–35r, and a less detailed *mappamundi* illustrating Revelation 7:1–3 on

¹²⁶ For a detailed list of other manuscripts that contain illustrations of the Apocalypse see Richard Emmerson and Lewis, "Census and Bibliography" (see Introduction, n. 1).

¹²⁷ The literature on Beatus *mappaemundi* is very large; see for example Gonzalo Menéndez-Pidal, "Mozárabes y asturianos en la cultura de la Alta Edad Media en relación especial con la historia de los conocimientos geográficos," *Boletín de la Real Academia de la Historia* 134 (1954), pp. 137–291; Ingrid Baumgärtner, "Visualisierte Weltenräume. Tradition und Innovation in den Weltkarten der Beatus-tradition des 10. bis 13. Jahrhunderts," in Hans-Joachim Schmidt, ed., *Tradition, Innovation, Invention. Fortschrittsverweigerung und Fortschrittsbewußtsein im Mittelalter* (Berlin and New York: Walter de Gruyter, 2005), pp. 231–276; and Sandra Sáenz-López Pérez, *The Beatus Maps: The Revelation of the World in the Middle Ages* (Burgos: Siloé, 2014).

f. 115r.¹²⁸ In the four corners of a rectangular frame, four angels, rather than restraining the winds, blow at the earth, each labeled *ventus*. Another angel enters at the top of the composition, its feet covered with the sun, and holding a scepter topped with a cross in one hand; this is the angel of Revelation 7:2–3 who comes from the rising of the sun bearing the sign of the living God with which to mark the foreheads of the servants of God. Around the edge of the image is the circumfluent ocean, here labeled *mare*, and in the middle the oblong disk of the earth. On the earth are the servants of God, and several trees, those which the winds are to be prevented from damaging. This *mappamundi*, rather than supplying geographical details of the earth, presents it as a stage for the playing out of Christian history.¹²⁹

There are corresponding illustrations in several other manuscripts of Beatus's *Commentary*.¹³⁰ For example, in the late eleventh-century St-Sever Beatus (Paris, Bibliothèque nationale de France, MS lat. 8878), in addition to its oft-reproduced *mappamundi* on ff. 45bisv–45terv, has an illustration of Revelation 7:1–3 on f. 119r (Fig. 5.17).¹³¹ Many of the elements are similar to those in the Morgan illustration just described, but here the *orbis terrarum* is circular rather than oblong; the angels at the corners of the earth hold the heads of personified winds, two of which they restrain, and one of which is at

128 This *mappamundi* in Morgan MS M.644, f. 115r, is reproduced in John Williams, *The Illustrated Beatus: A Corpus of the Illustrations of the Commentary on the Apocalypse* (London: Harvey Miller, 1994–2003), vol. 2, fig. 49. There are reproductions of all of the manuscript's miniatures in Beatus of Liébana, *El Beato de San Miguel de Escalada: manuscrito 644 de la Pierpont Morgan Library de Nueva York* (Madrid: Casariego, 1991); there is also a facsimile of the manuscript, Beatus of Liébana, *Apocalipsis de San Juan* (Valencia: Scriptorium, 2000–2001).

129 This image of the world does fulfill the definition of 'map' supplied by Harley and Woodward in *The History of Cartography* (Chicago: University of Chicago Press, 1987–), vol. 1, p. xvi (see Ch. 5, n. 75 for the text of their definition). On medieval maps as stages for the playing out of Christian history see Anna-Dorothee von den Brincken, "Mappa mundi und Chronographia: Studien zur 'Imago mundi' des abendländischen Mittelalters," *Deutsches Archiv für Erforschung des Mittelalters* 24 (1968), pp. 118–186; and Harley and Woodward *The History of Cartography*, vol. 1, p. 334.

130 There are some general remarks on these illustrations in Peter K. Klein, "La tradición pictórica de los Beatos," in *Actas del Simposio para el estudio del los códices del 'Comentario al Apocalipsis' de Beato de Liébana* (Madrid: Joyas Bibliográficas, 1980), vol. 2, pp. 83–106, at 92–93.

131 The *mappamundi* in BnF MS lat. 8878, f. 119r, is reproduced in Williams, *The Illustrated Beatus* (see Ch. 5, n. 128), vol. 3, fig. 406; the manuscript has been reproduced in facsimile as *Comentarios al Apocalipsis y al Libro de Daniel = Commentaires sur l'Apocalypse et le Livre de Daniel* (Madrid: Edilán, 1984).



FIGURE 5.17 A mappamundi illustrating Revelation 7:1–3, the restraining of the winds at the four corners of the earth, in a manuscript of Beatus of Liébana's Commentary on the Apocalypse, late eleventh century (PARIS, BNF, MS LAT. 8878, F. 119R, BY PERMISSION OF THE BIBLIOTHÈQUE NATIONALE DE FRANCE).

least diverted; and there are more explanatory texts incorporated into the image. While some of the Beatus manuscripts thus use a *mappamundi* to illustrate Revelation 7:1–3, they do not employ *mappaemundi* to illustrate any other part of the Apocalypse.

Some English Apocalypse manuscripts use *mappaemundi* to illustrate Revelation 7:1–3.¹³² One such image in which the *mappamundi* is more elaborate than in others is that on Douce Apocalypse, made c. 1270 (Oxford, Bodleian Library, MS Douce 180).¹³³ Here, as in corresponding images in other English manuscripts of the Apocalypse, the servants of God are not represented. In the lower right, St. John looks on while an angel descends from the heavens towards earth; we expect this angel to be carrying the sign of the Living God, but his hands are empty. The image of the earth is on the left; the *orbis terrarum* is square, surrounded by the circumfluent ocean which has fish swimming in it, and on the four corners stand four angels, each looking toward the descending angel, and holding in his hands a winged wind-head, with his hand over the wind-head's mouth. On the earth there are trees, rivers, buildings at least some of which are churches, a bull, and some sheep. There are similar images in other thirteenth-century English Apocalypse manuscripts, such as Lambeth Apocalypse,¹³⁴ the Gulbenkian Apocalypse,¹³⁵ and a closely related early

132 For general discussion of illustrated English manuscripts of the Apocalypse see Suzanne Lewis, *Reading Images: Narrative Discourse and Reception in the Thirteenth-Century Illuminated Apocalypse* (Cambridge and New York: Cambridge University Press, 1995). For discussion of the illustrations of Revelation 7:1 see Sammye Lee Justice, "The Illustrated Anglo-Norman Metrical Apocalypse in England," Ph.D. Dissertation, Princeton University, 1993, pp. 231–233, and p. 418 for a list of the folios on which this scene occurs in the manuscripts the author considers.

133 The Douce Apocalypse has been reproduced in facsimile as *Vollständige Faksimile-Ausgabe im Originalformat der Handschrift Ms. Douce 180, Apokalypse, aus dem Besitz der Bodleian Library, Oxford* (Graz: Akademische Druck- u. Verlagsanstalt; Paris: Club du Livre, 1981), with a volume of commentary by Peter Klein. This material (facsimile and commentary) is published in one volume in Peter Klein, *Endzeiterwartung und Ritterideologie: die englischen Bilderapokalypsen der Frühgotik und MS Douce 180* (Graz: Akademische Druck- u. Verlagsanstalt, 1983), which was reviewed by Yves Christe, "Apocalypses anglaises du XIII^e siècle," *Journal des savants* 1984.1–2 (1985), pp. 79–91. There is also a version of the 1981 facsimile published in Spain with commentary by Jean Grosjean, Yves Christe, and Montague Rhodes James as *Apocalipsis: manuscrito Douce 180* (Madrid: Ediciones de Arte y Bibliofilia, 1982). The manuscript has been studied more recently by Nigel J. Morgan in *The Douce Apocalypse: Picturing the End of the World in the Middle Ages* (Oxford: Bodleian Library, 2006), but Morgan offers no detailed discussion of the illustration of Revelation 7:1–3.

134 The image is in London, Lambeth Palace Library, MS. Lat. 209, f. 7v; the manuscript is reproduced in facsimile as Nigel J. Morgan, *The Lambeth Apocalypse: Manuscript 209 in Lambeth Palace Library* (London: Harvey Miller, 1990).

135 The image is in Lisbon, Museu Calouste Gulbenkian, MS LA 139, f. 13v; the manuscript is reproduced in facsimile as *Apocalipsis Gulbenkian* (Barcelona: M. Moleiro, 2001), and the image is discussed on p. 263 of the accompanying commentary volume.

fourteenth-century manuscript, the Cloisters Apocalypse.¹³⁶ But as with the manuscripts of Beatus's *Commentary*, none of these English manuscripts uses maps to illustrate other phases of the apocalyptic drama. The artists were content to illustrate with a map the one scene where the text suggested this, and did not explore other ways in which maps might be used to illustrate the narrative. It is worth emphasizing that there is no map illustrating Revelation 7:1–3 in either HM 83 or Wolfenbüttel 442 Helmst.: the cartographic program of illustration in those manuscripts is based on a completely fresh consideration of how to illustrate the apocalyptic narrative.

Mappaemundi are also used to illustrate Revelation 7:1–3 on some late medieval Central and Eastern European icons of the Last Judgment,¹³⁷ and for example in a hand-colored German block-book of c. 1470,¹³⁸ but again in these cases, only the one scene is illustrated with a *mappamundi*.

There are also medieval maps that incorporate elements of the Last Days, rather than being themselves part of a program illustrating the Apocalypse; these works show clearly how some medieval maps are as much about the

136 The image is in New York, The Cloisters Collection, 1968 (68.174), f. 10v. The manuscript is reproduced and discussed in Florens Deuchler, Jeffrey Hoffeld, and Helmut Nickel, *The Cloisters Apocalypse* (New York: Metropolitan Museum of Art, 1971).

137 See John-Paul Himka, *Last Judgement Iconography in the Carpathians* (Toronto and Buffalo: University of Toronto Press, 2009), pp. 57–58; *Novgorod Icons, 12th–17th Century*, trans. Kathleen Cook (Leningrad: Aurora Art Publishers, 1980), plate 72 with pp. 293–294, on a mid-fifteenth-century icon of the Last Judgment in Moscow, Tretyakov Gallery, Inv. No. 12874; Luidmila Miliayeva, *The Ukrainian Icon* (Bournemouth, England: Parkstone Publishers; and St. Petersburg: Aurora Art Publishers, 1996), p. 120, fig. 112, with p. 233, icon of the Last Judgment, late fifteenth- or early sixteenth-century, Lvov, National Museum, Inv. No. 34505/i–1181, and p. 29, fig. 27 with p. 229, mid-sixteenth-century icon of the Last Judgment, Lvov, National Museum, Inv. No. 36454/–2122; and L. V. Nersesian and S. E. Blazhevskaya, *Ikony Iaroslavlia XIII-serediny XVIII veka: shchedry drevnerusskoi zhivopisi v muzeiakh Iaroslavlia = Yaroslavl Icons of 13- mid 17th Century: The Masterpieces of Ancient Russian Painting in the Museums of Yaroslavl* (Moscow: Severnyi Palomnik, 2009), vol. 1, p. 288 text, and p. 289 illustration of a mid-sixteenth-century icon of the Last Judgment, Yaroslavl Museum of Art, Inv. No. И–13, КП–53403/13. The authors have not been able to see Liliya Berezhnaya and John-Paul Himka's book *The World to Come: Ukrainian Images of the Last Judgment*, forthcoming from Harvard University Press.

138 The book is titled *Apocalypsis Sancti Johannis*, and the hand-colored copy which is in the Rosenwald Collection at the Library of Congress has been digitized and is available at <<http://hdl.loc.gov/loc.rbc/rosenwald.0023>>, where the image illustrating Revelation 7:1–3 is number 21 in the sequence. For discussion of the sources of the imagery in block-books of the Apocalypse see Gertrud Bing, "The Apocalypse Block-Books and Their Manuscript Models," *Journal of the Warburg and Courtauld Institutes* 5 (1942), pp. 143–158, esp. the chart following p. 146, no. 4, and p. 147 note 7.

playing out of Christian history as they are about geography. One map that places a particular emphasis on the Last Days is the Hereford *mappamundi* of c. 1300. In the far northeast of the map, on a peninsula that juts into the circumfluent ocean, and which is separated from the *orbis terrarum* proper by a wall, there is a long legend that relates to Gog and Magog, evil peoples who in medieval accounts were thought to have been confined by Alexander the Great, and who will burst forth in the Last Days to ravage the earth before their final destruction (Ezekiel 38:1–39:16; Revelation 20:7–10).¹³⁹ The legend continues on the mainland. The legend does not refer to the confined peoples by the names Gog and Magog, but we can be certain of their identity through the similar location and description of Gog and Magog on other maps.¹⁴⁰ That legend runs:¹⁴¹

Omnia horribilia plus quam credi potest. Frigus intollerabile, omni tempore ventus acerimus a montibus, quem incole 'bizo' vocant. Hic sont homines truculenti nimis, humanis carnibus vescentes, cruorem potantes, filii Caim maledicti. Hos inclusit Dominus per magnum Alexandrum, nam terre motu facto in conspectu principis montes super montes in circuitu eorum ceciderunt. Ubi montes deerant, ipse eos muro insolubili cinxit.

Isti inclusi esse creduntur qui a Solino 'Antropophagi' dicuntur, inter quos et Essedones numerantur; nam tempore antichristi Erupturi, et omni mundo persecucionem illaturi.

¹³⁹ On Gog and Magog see Andrew Runni Anderson, *Alexander's Gate, Gog and Magog, and the Inclosed Nations* (Cambridge, MA: Medieval Academy of America, 1932); Raoul Manselli, "I popoli immaginari: Gog e Magog," in *Popoli e paesi nella cultura altomedievale: settimane di studio del Centro Italiano di Studi sull'Alto Medioevo, Spoleto, 23–29 aprile 1981* (Spoleto: Centro Italiano di Studi sull'Alto Medioevo, 1983), vol. 2, pp. 487–521; and Debra Higgs Strickland, *Saracens, Demons, & Jews: Making Monsters in Medieval Art* (Princeton, NJ: Princeton University Press, 2003), pp. 228–239.

¹⁴⁰ On the representation of Gog and Magog on maps see Danielle Lecoq, "L'image d'Alexandre à travers les mappemondes médiévales (XIIe–XIIIe)," *Geographia Antiqua* 2 (1993), pp. 63–103, at 92–103; Andrew Gow, "Gog and Magog on *Mappaemundi* and Early Printed World Maps: Orientalizing Ethnography in the Apocalyptic Tradition," *Journal of Early Modern History* 2.1 (1998), pp. 61–88; Westrem, "Against Gog and Magog" (see Ch. 4, n. 25); and Michele Castelnovi, "Gog e Magog: le metamorfosi di una metafora geografica," *Bollettino della Società Geografica Italiana* 13.2 (2008), pp. 421–448.

¹⁴¹ Westrem, *The Hereford Map* (see Ch. 4, n. 39), pp. 69–71, nos. 141 and 142. On the sources of the legends see Westrem, pp. 68 and 70, and Naomi Reed Kline, "Alexander Interpreted on the Hereford Mappamundi," in P. D. A. Harvey, ed., *The Hereford World Map: Medieval World Maps and their Context* (London: British Library, 2006), pp. 167–183, at 176 and 179.

<Here are> all kinds of horrors, more than can be imagined: intolerable cold, a constant blasting wind from the mountains, which the inhabitants call 'bizo'. Here are exceedingly savage people who eat human flesh and drink blood, the accursed sons of Cain. The Lord used Alexander the Great to close them off, for within sight of the king an earthquake occurred, and mountains tumbled upon mountains all around them. Where there were no mountains, Alexander hemmed them in with an indestructible wall.

These enclosed <people> are believed to be the same <ones> who were named Anthropophagi by Solinus, among whom are to be numbered the Essedones. Indeed, at the time of Antichrist they will be bursting forth and inflicting persecution on the whole world.

At the top of the map is an image of the Last Judgment, with Christ in the clouds looking on as the elect, to his right, rise from their graves and an angel leads them to Heaven, while a demon holds the damned together with a rope and leads them to Hell.¹⁴² The prominent position of the scene clearly indicates that it was important to the creator of the map, and we are to understand a connection between that scene and the letters M-O-R-S ('death') that encircle the earth.¹⁴³ The artist wants the viewer to remember that the things of this world and the world itself are transient, and to think of his or her soul and the fate that awaits it. Thus the map's intended function is not so different from that of the apocalyptic maps in HM 83: on f. 12v, the author declared "I believe therefore that a firm faith in and frequent contemplation of these diagrams will more effectively restrain a man from sins than would many good words."

The Catalan Atlas of 1375, one of the most elaborately decorated medieval nautical charts that survives, prominently features elements related to the Last Days: these elements, painted at a large scale, occupy much of northeastern Asia (see Fig. 5.18).¹⁴⁴ That whole part of the continent is cordoned off by a mountain chain, and mountains surround this area along the coast as well, and

¹⁴² The depiction of the Last Judgment on the Hereford map is discussed by Alessandro Scafi, "Mapping the End: The Apocalypse in Medieval Cartography," *Literature & Theology* 26.4 (2012), pp. 400–416. The Hereford map has been reproduced in facsimile as *The Hereford World Map: Mappa Mundi* (London: The Folio Society, 2010).

¹⁴³ On the word *MORS* on the Hereford *mappamundi* see Westrem, *The Hereford Map* (see Ch. 4, n. 39), pp. 4–5.

¹⁴⁴ For bibliography on the Catalan Atlas see Ch. 4, n. 14. For discussion of the elements on the map that are related to the Last Days see Sandra Sáenz-López Pérez, "La representación de Gog y Magog y la imagen del Anticristo en las cartas náuticas bajomedievales," *Archivo Español de Arte* 78 (2005), pp. 263–276.

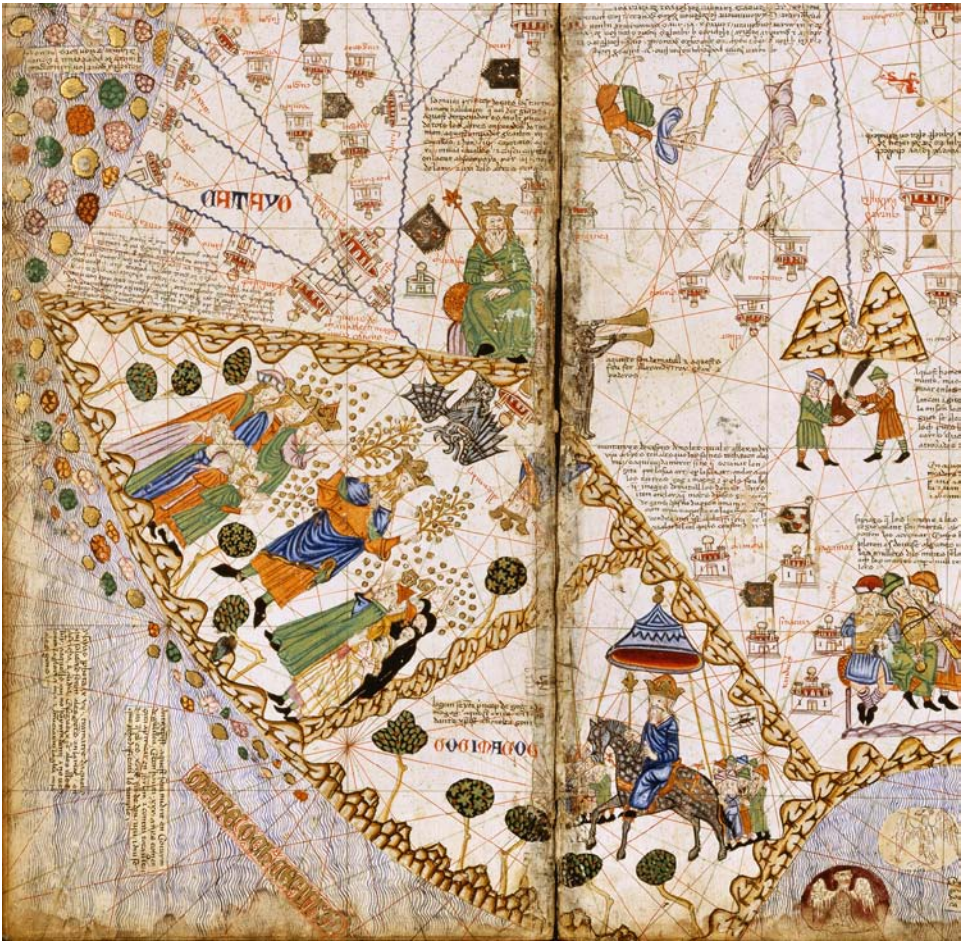


FIGURE 5.18 *Northeastern Asia (oriented with south at the top) on the Catalan Atlas of 1375, showing Antichrist, Gog and Magog, Alexander the Great directing a demon to enclose them, and the two metal trumpeters (PARIS, BNF, MS ESPAGNOL 30, BY PERMISSION OF THE BIBLIOTHÈQUE NATIONALE DE FRANCE).*

also divide the area into two parts. Just outside the mountains there is a long legend about them, which runs:¹⁴⁵

Muntanyes de Caspis dins les quals Allexandri viu arbres ten alts que les saines tohaven a les nuus e aquí cuidà morir, sinó que Setanat l'en gità per la sua art e per la sua art endoy aquí los tartres Gog e Magog e per els féu les ·II· images de matall, los demunt scrits. Ítem encloy aquí molts

¹⁴⁵ The transcription comes from *Mapamundi del año 1375* (see Ch. 4, n. 14), p. 81; the translation is ours.

diverses generacions de gens qui no dupten a manjar tota carn crua, e aquesta és la generació ab què vendrà Antichrist e la lur fi serà foc qui avalar<à> del cel qui-ls confondrà.

The Caspian Mountains in which Alexander <the Great> saw trees so tall that their tops touched the clouds. He was close to death here, except that Satan got him out of there with his power, and by his power he enclosed here the Tartars Gog and Magog and for them had made the two metal figures drawn above. He also enclosed here very diverse peoples who do not hesitate to eat all kinds of raw meat: for this is the people from which Antichrist will come, and their end will be caused by fire that will fall from Heaven and confound them.

The two metal figures mentioned here are a pair of trumpeters depicted on the map, just to the right of the gap between the two panels in Fig. 5.18, and just outside the mountains that enclose Gog and Magog and Antichrist. They were intended to play trumpet blasts when the winds blew, and thus convince Gog and Magog that an army was on the far side of the mountains, discouraging any attempt to break free.¹⁴⁶ Near the trumpeters is an image of Alexander the Great directing a demon to compete the construction of the barrier that will enclose the evil forces to the north of the Caspian Mountains.

In the northern section of the area surrounded by the Caspian Mountains there is a king riding a horse and closely surrounded by his followers, who are drawn on a much smaller scale. The text beside him reads, *Lo gran senyor princep de Gog e de Magog. Aquest exirà en temps d'Antechrist ab molta gent*, "The great lord, prince of Gog and Magog. He will appear in the time of Antichrist with many people."¹⁴⁷ In the southern section of the area cordoned off by the Caspian Mountains there is a large image of Antichrist deceiving people with false miracles.¹⁴⁸ The accompanying legend reads:¹⁴⁹

Antechrist. Aquest serà nudrit en Goraym de Galilea e con haura .xxx. anys començarà a preicar en Jherusalem e contra tota veritat dirà que ell és Christ fill de Déu viu. e diu-se que rehedificarà lo Temple.

¹⁴⁶ See Anderson, *Alexander's Gate, Gog and Magog* (see Ch. 5, n. 139), pp. 82–85.

¹⁴⁷ The transcription comes from *Mapamundi del año 1375* (see Ch. 4, n. 14), p. 87; the translation is ours.

¹⁴⁸ For discussion of the image of Antichrist on the Catalan Atlas see Sáenz-López Pérez, "La representación de Gog y Magog" (see Ch. 5, n. 144).

¹⁴⁹ The transcription comes from *Mapamundi del año 1375* (see Ch. 4, n. 14), p. 87; the translation is ours.

Antichrist. He will be raised in Chorazin in Galilee, and when he is thirty years old he will begin to preach in Jerusalem, and contrary to the truth he will proclaim that he is Christ, Son of the Living God, and he will say that he will rebuild the Temple.

The Catalan Atlas thus devotes considerable attention to important actors in the Apocalypse, but there is no explicit moral message associated with these figures, no urging of the viewer to think upon the fleeting nature of worldly things, or the state of his or her soul, and we do not detect any such implicit message either, as there is on the Hereford *mappamundi*. The presence of Gog, Magog, and Antichrist on the Catalan Atlas seems to be supplied purely for informational purposes.

Gog and Magog appear on many medieval and Renaissance maps,¹⁵⁰ and there is a legend about Antichrist on the so-called Genoese world map of 1457.¹⁵¹ consciousness of the world's apocalyptic future is indicated on many of the more elaborate *mappaemundi* and nautical charts. But the Hereford *mappamundi* and the Catalan Atlas have the most detailed depictions of the actors of the Last Days of any surviving medieval maps—aside from those in HM 83 and Wolfenbüttel 442 Helmst.

We have record of another medieval map, unfortunately no longer extant, that contained a particularly detailed image of the playing out of Christian history, namely a map made by Hugh of Saint-Victor, the mystical theologian active in the twelfth century.¹⁵² Although the map itself has not come down to us, Hugh described it in his *De Arca Noe Mystica* or *Libellus de formatione*

¹⁵⁰ For bibliography about Gog and Magog on maps see Ch. 5, n. 140.

¹⁵¹ The 'Genoese' map is in Florence, Biblioteca Nazionale Centrale, Portolano 1; the legend about Antichrist runs *De hac gente, hoc est ex tribu Dan nascetur is est anticristus qui magica arte montes istos apperens ad christocolas subvertendos accedet*, "From this race, that is, from the tribe of Dan, Antichrist is to be born, who, opening these mountains by magic art, will come to overthrow the worshipers of Christ." The legend is transcribed and translated into English by Stevenson, *Genoese World Map, 1457* (see Ch. 4, n. 16), p. 38. For additional bibliography on the map see Ch. 4, n. 16.

¹⁵² On Hugh of Saint-Victor generally see F. Vernet, "Hugues de Saint-Victor," in Alfred Vacant, Eugène Mangenot, and Emile Anriann, eds., *Dictionnaire de théologie catholique* (Paris: Librairie Letouzey et Ané, 1903–50), vol. 7, no. 1, cols. 240–308; F. E. Croydon, "Notes on the Life of Hugh of St. Victor," *The Journal of Theological Studies* 40 (1939), pp. 232–253; Michael J. Gorman, "Hugh of St. Victor," in Jorge J. E. Gracia and Timothy B. Noone, eds., *A Companion to Philosophy in the Middle Ages* (Malden, MA: Blackwell, 2003), pp. 320–325; and George L. Scheper, "Hugh of Saint Victor (End of Eleventh Century–1141)," in George Thomas Kurian et al., eds., *The Encyclopedia of Christian Literature* (Lanham, MD: Scarecrow Press, 2010), vol. 2, pp. 375–378.

arche.¹⁵³ The map was a grandly conceived and complex diagrammatization of history, structured on the rectangular framework of Noah's Ark, superimposed on a *mappamundi*, with its stern in the east, and its prow in the west (see Fig. 5.19). In many medieval *mappaemundi*, the role of the image of the earth as a stage for the playing out of Christian history is almost as important as the geographical information they convey, but the elaborate image Hugh created was certainly one of the fullest geographical interpretations of history ever produced.¹⁵⁴ Hugh envisioned a progression of history from east to west:¹⁵⁵ Adam and Eve were created in Eden in the east, and then fell there. The six ages of human history are depicted successively down the middle of the image, with Christ, the Second Adam, at the very center, who effected the salvation of humankind. At the far western edge of the world, the Last Judgment will take place, bringing history of a close.

At the end of the *De Arca Noe mystica* or *Libellus de formatione arche*, Hugh indicates the effect he intends the image he just described to have:¹⁵⁶

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- 153 The *De Arca Noe mystica* or *Libellus de formatione arche* is published in *Patrologia Latina* 176.681–702, and in Hugh of Saint-Victor, *Hugonis de Sancto Victore De archa Noe; Libellus de formatione arche*, ed. Patrice Sicard (Turnhout: Brepols, 2001) (= Corpus Christianorum Continuatio Mediaevalis, 176, 176A), vol. 1, pp. 119–162. It is translated into English by Jessica Weiss as “A Little Book about Constructing Noah's Ark” in Mary Carruthers and Jan M. Ziolkowski, eds., *The Medieval Craft of Memory: An Anthology of Texts and Pictures* (Philadelphia: University of Pennsylvania Press, 2002), pp. 41–70. A new English translation is supplied by Conrad Rudolph, *The Mystic Ark: Hugh of Saint Victor, Art, and Thought in the Twelfth Century* (Cambridge and New York: Cambridge University Press, 2014), pp. 393–502.
- 154 For discussion of Hugh's image of the Ark superimposed on a *mappamundi* see Barbara Obrist, “Image et prophétie au XII^e siècle: Hugues de Saint-Victor et Joachim de Flore,” *Mélanges de l'Ecole française de Rome. Moyen-Age, Temps modernes* 98.1 (1986), pp. 35–63, esp. 35–49; Marcia Kupfer, “Medieval World Maps: Embedded Images, Interpretive Frames,” *Word and Image* 10 (1994), pp. 262–288, esp. 269–271; and Patrick Gautier Dalché, “‘Réalité’ et ‘symbole’ dans la géographie de Hugues de Saint-Victor,” in *Ugo di San Vittore. Atti del XLVII Convegno storico internazionale, Todi, 10–12 ottobre 2010* (Spoleto: Fondazione Centro italiano di studi sull'alto Medioevo, 2011), pp. 359–382.
- 155 For discussion see Stephen McKenzie, “The Westward Progression of History on Medieval Mappaemundi: an Investigation of the Evidence,” in P. D. A. Harvey, ed., *The Hereford World Map: Medieval World Maps and their Context* (London: The British Library, 2006), pp. 335–344.
- 156 *Patrologia Latina* 176:702; the translation is our own, relying on those of Weiss, “A Little Book about Constructing Noah's Ark” (see Ch. 5, n. 153), p. 70; and Rudolph, *The Mystic Ark* (see Ch. 5, n. 153), pp. 501–502.

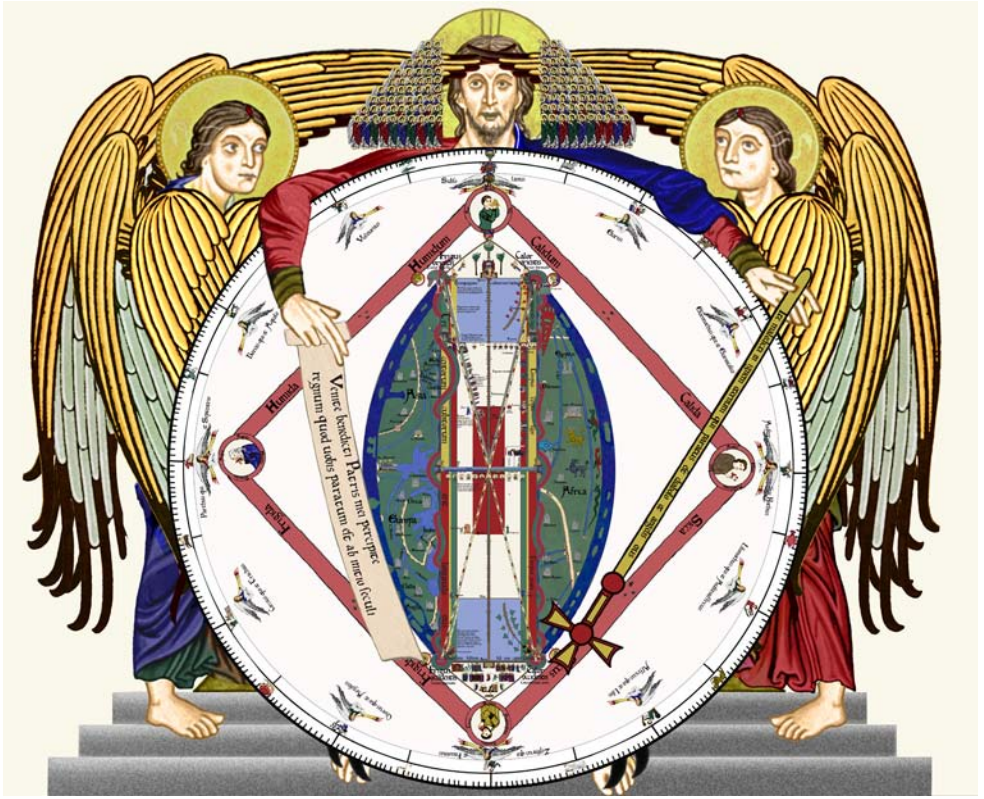


FIGURE 5.19 A reconstruction by Conrad Rudolph of the image of the world described by Hugh of Saint-Victor in his *De Arca Noe Mystica*: an image of the Ark is superimposed on a mappamundi oriented with east at the top that shows history progressing from Eden at the top to the Last Judgment at the bottom (BY PERMISSION OF CONRAD RUDOLPH).

Haec de arcae nostrae figuratione dicimus, ut si cuilibet decoram domus Domini, et mirabilia ejus (quorum non est numerus) intueri, hoc interim exemplari affectum suum provocet.

We have said these things about the representation of our Ark, so that if anyone might wish to contemplate the elegance of the Lord's house and its wonders, which are without number, he might rouse his emotion for a time with this exemplar.

The image is intended, then, to provide spiritual inspiration to the viewer. In Hugh's *De Arca Noe morali* he encourages the reader to create a dwelling for

God within himself that is modeled after the Ark.¹⁵⁷ There is a passage near the beginning of that work in which Hugh indicates his purpose, and it seems plausible that Hugh intended some of this same effect for the image of the world and Ark he describes in the *Libellus de formatione arche*.¹⁵⁸

Hujus vero spiritualis aedificii exemplar tibi dabo arcam Noe, quam foris videbit oculus tuus, ut ad ejus similitudinem intus fabricetur animus tuus. Videbis ibi colores quosdam, formas et figuras, quae delectent visum. Sed scire debes, ideo haec posita esse, ut in eis discas sapientiam, disciplinam atque virtutem, quae exornent animum tuum.

Now the figure of this spiritual building which I am going to present to you is Noah's ark. This your eye shall see outwardly, so that your soul may be fashioned to its likeness inwardly. You will see there certain colors, shapes, and figures which will be pleasant to behold. But you must understand that these are put there, that from them you may learn wisdom, instruction, and virtue, to adorn your soul.

The elaborate *mappamundi* in the *Libellus* is certainly intended to provide spiritual inspiration, and probably also moral instruction. The maps in HM 83, as the author declares on f. 12v, were intended to dissuade the viewer from sin: in both cases the purpose of the maps is moral, but the emphasis is different: Hugh seeks to inspire, while the author of HM 83 seeks to restrain.

Hugh described his image of the world in detail so that it could be recreated by others as a tool for religious instruction, and though many manuscripts of Hugh's work survive, none of them includes even a reduced or simplified image of his map. However, four different scholars, Joachim Ehlers, Danielle Lecoq, Patrice Sicard, and Conrad Rudolph, have reconstructed Hugh's map from his writings.¹⁵⁹ Both Hugh's description of his image and these recreations of it

¹⁵⁷ The text of the *De Arca Noe morali* is supplied in *Patrologia Latina* 176.617–680, and an English translation is available in *Hugh of Saint-Victor: Selected Spiritual Writings* (New York: Harper & Row, 1962), pp. 45–153.

¹⁵⁸ *Patrologia Latina* 176.617, and in *Hugh of Saint-Victor: Selected Spiritual Writings* (see Ch. 5, n. 157), p. 52. This passage is cited in J. A. H. Lewis, "History and Everlastingness in Hugh of St Victor's Figures of Noah's Ark," in Gerhard Jaritz and Gerson Moreno-Riaño, eds., *Time and Eternity: The Medieval Discourse* (Turnhout: Brepols, 2003), pp. 203–222, at 206.

¹⁵⁹ See Joachim Ehlers, "Arca significat ecclesiam. Ein theologisches Weltmodell aus der ersten Hälfte des 12. Jahrhunderts," *Frühmittelalterliche Studien* 6 (1972), pp. 171–187; Lecoq, "La 'mappemonde' du *De Arca Noe Mystica*" (see Ch. 5, n. 39); Patrice Sicard, *Diagrammes médiévaux et exégèse visuelle: le 'Libellus de formatione arche' de Hugues de*

have many more details than we have space to explore here, but we would argue that the maps in the treatise on the Apocalypse in HM 83 are a more imaginatively cartographic interpretation of the drama of salvation than Hugh's. Hugh superimposes the progression of history on a static *mappamundi*, but the author of HM 83 shows how the drama of the Last Days changes the configuration of the world in a series of maps, each showing the shape of the world during a precise date range. The maps in HM 83 are certainly one of the most elaborate and important fusions of cartography and religious history that survives from the Middle Ages.

Saint-Victor (Turnhout: Brepols, 1993), plates 7 and 8; Hugh of Saint-Victor, *Hugonis de Sancto Victore De archa Noe; Libellus de formatione arche*, ed. Patrice Sicard (Turnhout: Brepols, 2001), in volume 2; Conrad Rudolph, 'First, I Find the Center Point': Reading the Text of Hugh of Saint Victor's 'The Mystic Ark,' (Philadelphia: American Philosophical Society, 2004) (= *Transactions of the American Philosophical Society* 94.4); and Rudolph's *The Mystic Ark* (see Ch. 5, n. 153).

Conclusions

The maps illustrating the folios on geography in Huntington Library MS HM 83 are works of startling originality. While the anonymous author probably drew inspiration for his maps from those that illustrate the thematic books of Bartholomaeus Anglicus's *De proprietatibus rerum*, his thematic maps give the impression of having been created by someone who understood the genre, rather than by artists who happened to illustrate some manuscripts of Bartholomaeus using maps. The thematic maps in HM 83 seem to have been created with a programmatic intention, and while they had no influence on other cartographers, they are a fascinating case study in the cartographic developments that were possible in the late fifteenth century in the hands of a brilliant mapmaker.

We see the same originality in the use of maps to illustrate the Apocalypse. In other programs illustrating the Last Days, Revelation 7:1–2 is sometimes illustrated with a *mappamundi*, but in HM 83 the whole sequence of changes to the earth wrought by the end of history is illustrated with maps, a wonderfully creative solution to the artistic problem of how to portray those cataclysmic events. The apocalyptic maps not only show again the author's firm grasp of the value of thematic maps, but also represent an early systematic use of historical maps, and contain bold examples of symbolic cartography. What the anonymous author in fact created is the most cartographically pioneering fusion of cartography and religious history that survives from the Middle Ages.

The author's distinct character is also on display in other aspects of his treatise on the Apocalypse. While other works of fifteenth-century German Apocalypticism focus on political interpretations that identify the principal actors of the drama of the Last Days with contemporary leaders of the Church and nation-states, the author of HM 83 chooses not to indulge in partisan fantasies of that nature. We see in his treatise none of the anti-clerical fervor of several other contemporary works on the Apocalypse; we find instead a more dispassionate and analytic approach to the Apocalypse.

Perhaps in part because of its very originality and its lack of engagement with contemporary politics, the treatise in the Apocalypse in HM 83 had no significant influence on later German discussions on the Apocalypse, but evidence from Wolfenbüttel, Herzog August Bibliothek, Cod. Guelf. 442 Helmst. demonstrates both that the treatise continued to undergo revision, and that it did circulate.

The best candidate we have found for the author of the remarkable works in HM 83 is Baptista, a man from Lübeck who was appointed by Pope Pius II to

care for pilgrims at the Franciscan monastery on Mount Zion between 1458 and 1464 (when Pius II was Pope), and apparently served there through at least 1482, when he attended to the traveler Felix Fabri. We have precious little information about Baptista, and more would be very welcome, as it might confirm or disprove that Baptista was the author of these works, and if he was, provide additional insights about one of the most original cartographers of the fifteenth century.

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John Dee: Interdisciplinary Studies in English Renaissance Thought

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193

John Dee: Interdisciplinary Studies in English Renaissance Thought

edited by

STEPHEN CLUCAS

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Printed in the Netherlands.

This book is dedicated to the memory of
Robert O. Lenkiewicz (1941–2002)
Painter, Researcher and Bibliophile.

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ABBREVIATIONS

- Alae* Thomas Digges, *Alae, seu Scalae Mathematicae, quibus visibilium remotissima Coelorum Theatra conscendi, & Planetarum omnium itinera nouis & inauditis Methodis explorari: tum huius portentosi Syderis in Mundi Boreali plaga insolito fulgore coruscantis. Distantia, & Magnitudo immensa, Situsque protinus tremendus indagari, Deique stupendum ostentum, Terricolis expositum cognosci liquidissime possit* (London: Thomas Marsh, 1573).
- DNB* *Dictionary of National Biography*, ed. by Sidney Lee and Leslie Stephen, 22 vols (London, 1908).
- JDEP* I.R.F. Calder, *John Dee Studied as an English Neoplatonist*, 2 vols (Unpublished PhD thesis, The Warburg Institute, University of London, 1952).
- Lib.Myst.* John Dee, *Liber Mysteriorum*, London, British Library, Sloane MS 3188.
- MH* *Monas Hieroglyphica Ioannis Dee, Londinensis, ad Maximilianum, Dei Gratia Romanorum, Bohemiae et Hungariae Regem Sapientissimum* (Antwerp: Gulielmus Silvius, 1564), facsimile edition of the Latin with facing page translation by C.H. Josten, *Ambix*, 12:2-3 (1964): 82-221.
- MP* *The Elements of Geometrie of the most auncient Philosopher EVCLIDE of Megara. Faithfully (now first) translated into the Englishe toung, by H. Billingsley, Citizen of London. Wherevnto are annexed certaine Scholies, Annotations, and Inuentions, of the best Mathematiciens, both of time past, and in this our age. With a very fruitfull Praeface made by M. I. Dee, specifying the chiefe Mathematicall Sciences, what they are, and wherunto commodious: where, also, are disclosed certaine new Secrets Mathematicall and Mechanicall, vntill these our daies, greatly missed* (London: John Daye, 1570).
- NP* Nicholas H. Clulee, *John Dee's Natural Philosophy: Between Science and Religion* (London and New York: Routledge, 1988).

<i>PA</i>	Wayne Shumaker and John L. Heilbron, eds. and trans. <i>John Dee on Astronomy. Propaedeumata Aphoristica (1558 and 1568), Latin and English</i> (Berkeley, Los Angeles and London: University of California Press, 1978). ¹
<i>Parallaticae</i>	John Dee, <i>Parallaticae Commentationis Praxeosque Nucleus quidam</i> (London: John Daye, 1573).
<i>Private Diary</i>	<i>The Private Diary of Dr. John Dee and the catalogue of his library of manuscripts, from the original manuscripts in the Ashmolean Museum at Oxford, and Trinity College Library, Cambridge</i> , ed. James Orchard Halliwell (London, 1842).
<i>R&W</i>	Julian Roberts and Andrew Watson, <i>John Dee's Library Catalogue</i> (London: The Bibliographical Society, 1990). ²
<i>T&FR</i>	<i>A True & Faithful Relation of What passed for many Yeers Between Dr. John Dee (A Mathematician of Great Fame in Q. ELIZ. And King James their Reignes) and Some Spirits: Tending (had it Succeeded) To a General Alteration of most States and Kingdomes in the World.</i> [etc], ed. Meric Casaubon (London: D. Maxwell for T. Garthwait, 1659).

¹ This edition conflates two separate editions of Dee's *Propaedeumata*. These are: ΠΡΟΓΑΙΔΕΥΜΑΤΑ ΑΦΟΡΙΣΤΙΚΑ *Ioannis Dee, Londinensis, de Praestantioribus quibusdam naturae virtutibus, ad Gerardum Mercatorem Rupelmundanum, Mathematicum et Philosophum insignem* (London: Henry Sutton, 1558) and *Propaedeumata Aphoristica Ioannis Dee, Londinensis, De Praestantioribus quibusdam Naturae Virtutibus* (London: Reginald Wolf, 1568). All quotes, references and translations in this volume are taken from the Heilbron-Shumaker edition.

² Readers should note that where this abbreviation is followed by a number only (as "*R&W*, 13", the reference is to a page-number in Roberts and Watson's book. Where the abbreviation is followed by "no." or "nos." (as "*R&W*, no. 13") the reference is to a catalogue number assigned by Roberts and Watson to an item in Dee's Library catalogue. Further information regarding these items may be found by consulting the section of their book headed "Notes to the 1583 Catalogue" (*R&W*, 79 et seq.).

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ROBERT GOULDING

WINGS (OR STAIRS) TO THE HEAVENS

The Parallactic Treatises of John Dee and Thomas Digges

A NEW STAR

In November 1572, a new object appeared in the night sky over Europe. A contemporary observer, Bartolomaeus Raisacher of Vienna, recorded a detailed description:

The apparition is some kind of brilliant luminous body, in brightness equalling the stars of the first magnitude – even outshining some of them. It has a bright, yellowish-gold light so that it resembles Jupiter, yet its glow is rather reddish, resembling in a certain way Mars at its acronychal appearance. It has been visible for some months now, in the northern part of the sky, circling each night around the north celestial pole in the constellation of Cassiopeia. It has only a single motion – the diurnal motion – and always maintains the same distance from the surrounding stars; in itself it is immobile as it is revolved around the pole.¹

The New Star in fact took seventeen months to disappear entirely from sight. It was, as we now know, a supernova – the catastrophic explosion of a star that had, until then, been invisible to the naked eye.² Astrologers predicted dire consequences would result from the marvel, for they knew that comets – the only phenomena in their experience even remotely comparable to the New Star – were sure portents of ill fortune. But although many astronomers feared the star was as ominous as a comet, most recognized that it differed from a comet in several ways. Most noticeably, it had no tail, and thus resembled more closely a planet or fixed star. And, as Raisacher noted (indeed, as was clear to all who observed the star), it had no motion of its own. It remained, night after night, in the same position relative to the stars surrounding it, unlike the comets which astronomers were used to tracking across the sky. These obvious differences led many observers to wonder whether the star might in fact be entirely new, and unrelated to comets in any way.

Aristotle had defined a comet as the ignition of a dry terrestrial exhalation in the upper sphere of air.³ Thus comets alone among all the other bright objects in the sky resided below the sphere of the moon, within the terrestrial world of change and decay. In this sense, the *location* of a comet was practically its defining characteristic. So, in order to determine whether the New Star was the same sort of thing as a comet, contemporary astronomers saw there could be only one deciding factor: the location of the New Star in the universe or, more specifically, its distance from the earth.

Astronomers had a technique for measuring celestial distances that promised to solve the problem, based on parallax, or the apparent change in position of a nearby object when observed from different angles. This paper will examine the ways in which contemporary European astronomers, chief among them Thomas Digges and John Dee, adapted the ancient method of parallactic observation to the problem of the New Star. In doing so, we shall see that Digges and Dee were already familiar with the uses of parallax, and in fact had long cherished an ambitious programme of reforming the whole of astronomy on the basis of the technique. The fortuitous appearance of the New Star in 1572, and the consequent revival of interest in parallax, as we shall see, forced the two astronomers to make public, somewhat prematurely, their unfinished project. While their work actually had little specific relevance to the appearance of the New Star, nevertheless we shall see from their texts that their mastery of parallax far exceeded that of any of their contemporaries.

THE TECHNIQUE OF PARALLACTIC OBSERVATION

Understanding of parallax dates back at least to the second century BC, when the Greek astronomer Hipparchus wrote a treatise on parallaxes, and used parallax to find a value for the distances from the earth of both the sun and the moon.⁴ Ptolemy employed Hipparchus's work in his own treatment of the same problem, recorded in the fifth book of the *Almagest*, where he established a value for the distance of the moon from the earth that was remarkably accurate.⁵

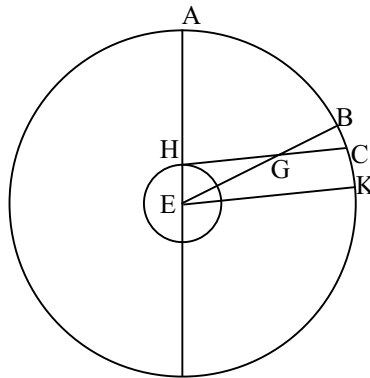


Figure 1. Based on Regiomontanus, *De cometis*, Problem 1

The principle behind parallax is simple. In Figure 1. the small circle with radius EH represents the earth, while the larger circle, radius EA , is the celestial sphere. The object being observed is at G . Most astronomical observations assume that the earth is a point in comparison with the celestial sphere, that the radius of the earth is negligible in comparison with celestial distances, and that the observer can thus be assumed to be at the centre of the earth. The position of the body G is given by the line through E , the centre of the earth, and G , which meets the celestial sphere at B . This is the 'true position' of the body. Parallax arises when the body is so close to

the earth that the assumption that the earth's radius is negligible no longer holds. In such a situation, if the observer is at H , then the line of sight to the object is HG , and the object will appear against the celestial sphere at C , the object's 'apparent position'. If our theory predicts that the true position of the object is B , then the difference between the true, predicted position and the apparent position is the parallax, angle BGC , or, more conveniently, the corresponding angle BEK , at the centre of the earth.

Brief consideration of this diagram reveals the following basic facts about parallax:

- Parallax causes a body to appear lower in the sky than it actually is.
- The closer an object is to earth, the greater is its parallax.
- At the observer's zenith (A) the parallax of an object is zero, and it increases as the object gets closer to the local horizon, where it is at a maximum.

More precisely, since the alternate angles BEK and HGE are equal, we find that:

$$\frac{EG}{EH} = \frac{\sin(EHG)}{\sin(parallax)}$$

where EHG is the apparent angular distance of the object from the zenith. Knowing the radius of the earth, then, one discovers the distance of the object from the earth.⁶

This method does require us to have an idea of where the object *should* be, in that we determine the parallax of an object by measuring the deviation of its observed position from its expected position. In the case of the moon, Ptolemy's method was to measure the position of the moon first when it crossed the meridian at the closest possible point to the zenith. The effect of parallax here is negligible, and from this observation he could determine what the moon's distance from the zenith *should* be – if there were no parallax – when it reached a point on its cycle such that its distance from the zenith was greatest. It is precisely at this point, however, that the moon is most affected by parallax. For this reason the deviation from the expected position is large and relatively easy to measure, and in this way Ptolemy could calculate the distance of the moon from the earth.⁷

In measuring the lunar parallax, Ptolemy had centuries of observation of the moon's regular behaviour to draw upon, so that he was able to determine, very accurately, the exact moment when the moon reached its expected position, and its parallax was at a maximum. It was more difficult to see how to apply the technique to a comet (or, indeed, to the New Star). In the case of such an ephemeral phenomenon, the astronomer had no way to predict when the object's parallax would be at a maximum and a minimum. In general, and this was the crux of the problem, there did not appear to be any theoretical means for locating the true position of the phenomenon, against which its observed position could be compared, and its parallax determined.

REGIOMONTANUS ON THE PARALLAX OF COMETS

The solution came in 1531, with the posthumous publication of a work, *On Comets*, by the Nuremberg astronomer Johannes Regiomontanus (1436-76).⁸ Regiomontanus proposed and solved sixteen problems on comets, demonstrating that it was possible to find the parallax of an object even though its true position might be unknown at the outset. We need only concern ourselves here with the problems that deal directly with parallax.⁹ Problem III is typical in its requirements and method:

The altitude of the comet and its azimuth arc are taken either before or after meridian, and the exact time of this observation is noted, together with the exact time that the comet passes the meridian. This is easily done through observation of any fixed star having a known place.¹⁰

Two observations of the comet are required, one on the meridian and one at any other point. The exact time, taken from a reference star, of each observation is noted, as is the altitude and azimuth of the second observation. This provides enough information to solve a single spherical triangle, of which one of the ‘unknowns’ is the true position of the comet at the second observation. Having established the true position in this way, the astronomer can then take the difference between this true position and the observed position, and determine the parallax.¹¹

Although the complexity of the constructions and the dryness of his presentation obscure his method somewhat, Regiomontanus takes essentially the same approach in all of his problems: in effect, he takes one observation and then works out, using the simple principles of the celestial sphere, where the comet *should* appear in the second observation if it were not affected by parallax. Sometimes, as in Problem III, this can be done very straightforwardly. In other problems – especially those that analyse observations taken *anywhere* in the celestial sphere – the process is much more difficult, requiring the solution of as many as four spherical triangles. While each problem may ask for a different type of observation, all require two observations and an accurate measure of the time between them. As we shall see a little later on, the difficulty of satisfying the last requirement was precisely what inspired Thomas Digges to search for new methods of determining parallax.

REGIOMONTANUS’S METHODS APPLIED TO THE NEW STAR

Most contemporary astronomers were content to use Regiomontanus’s method of determining parallax, in spite of its many difficulties. Tadeáš Hájek, the imperial physician and close friend of Tycho Brahe, for example, wrote one of the most competent accounts of the star. He used Regiomontanus’s third problem to establish that the star had no observable parallax.¹² Once he had shown that there was no parallax, he demonstrated how this could be discovered even more easily, by taking two observations on the meridian and finding that the star was the same distance from the celestial pole at upper and lower meridian crossings.¹³

Since, in the latitudes of Europe, the New Star was circumpolar and could be observed crossing the meridian twice in a night, several astronomers opted for this simple test of its parallax. Instead of attempting to improve on Regiomontanus, most astronomers considered that there were more direct ways to demonstrate the New Star's immunity to parallax than his complex parallax problems with their multitudes of spherical triangles. While these might be useful in some circumstances, the star's fortunate position, high in the sky, and within a bright, well-defined constellation, offered more direct methods for observing it. Michael Maestlin, for example, showed that the star lacked parallax by lining it up with pairs of fixed stars using a thread held taut above his head.¹⁴

DIGGES AND DEE ON THE NEW STAR

Thus we see that most astronomers confronting the phenomenon of the New Star in the first few years after its appearance either applied old and familiar mathematical methods to explain its appearance; or used even simpler techniques. They did not develop the theory of parallax beyond the level to which Regiomontanus had brought it, nor, more importantly, did they feel the need to do so. Early in 1573, however, Thomas Digges and John Dee each published a treatise in response to the appearance of the New Star; both works were quite different from the tracts of Hájek and other contemporaries that we have just examined.¹⁵ Unlike these earlier authors, the two English astronomers presented fully worked-out mathematical treatises on the theory of parallax, including new methods for measuring parallax that avoided the necessity of measuring time (the major, and most difficult, requirement of Regiomontanus's method).

Digges and Dee produced these innovative works, moreover, within just four months of the New Star's appearance. There can be no question that the two astronomers had been working on the problem of parallax for some time before this event. Indeed, one of the more curious aspects of both treatises is the way that the very fact of the New Star's existence seems to have been incompletely incorporated into the exposition of the mathematical theorems. We must conclude that they had been pursuing this theoretical work without any reference to the New Star, but that it was its appearance in the sky that spurred them into publication.

While the opinions of Digges and Dee on the New Star are of interest, they appear to be independent of their theoretical work on parallax. In Digges's case, he seems to think that parallax will be *really* useful as a means for determining the exact distances of the planets, and thus establishing the Copernican world system. In fact, so great is his interest in the Copernican system that he even turns his discussion of the nature of the New Star into a further proof of the system. Dee, by contrast, finds parallax most useful as a way to establish his naturalistic, physically-grounded astrology. His treatise does not even consider the nature of the New Star, although we do have information on his views from other sources, which will be explored below.

DIGGES ON PARALLAX

The theoretical core of Digges's *Alae* is a series of twenty-one "Problems" on parallax. The title he gave to his geometrical constructions was clearly meant to recall the cometary "Problems" of Regiomontanus; but Digges was determined to overcome what he saw as flaws in his predecessor's method, principally the need to measure the time elapsed between the two observations.¹⁶ Yet while it is true that Digges's parallactic Problems do not require the measurement of time, they are by no means free from defects.

The first nine Problems are preliminary results in arithmetic and in plane and spherical trigonometry. In the remaining twelve Problems Digges presents his new methods of parallactic observation. In order to assess his work, it will be useful to examine some representative examples of these Problems, and consider whether through them he achieved what he had hoped.

Regiomontanus's third Problem requires the astronomer to take one observation (of altitude and azimuth) of a comet on the meridian, and another when the comet was at any other point in the sky. In addition, of course, the astronomer had to make a record of the time elapsed between the two observations using, as Regiomontanus suggests, a reference star. He also assumes that the astronomer knows his local terrestrial latitude, a basic astronomical fact. Digges reworks Regiomontanus's method in his Problem XVIII. He too requires two observations of the object (again, altitude and azimuth), one on the meridian and another anywhere else on the celestial sphere. But he does *not* require the time between the two observations — imposing instead a bewildering array of *other* measurements that have to be made simultaneously when the astronomer observes the object: the angular distance of the object from two fixed stars, the angular separation of the two fixed stars, and the altitudes and azimuths of each of the stars at each of the moments of observation. As something of a consolation, he finds that he can dispense with the local latitude, and does not require the astronomer to know the celestial coordinates of the two fixed stars.

This is hardly an improvement on Regiomontanus, who had required eight "crucial" measurements: four to find the altitude and azimuth of the phenomenon at two instances, and four to find the same coordinates of a reference star (in order to measure the elapsed time). In addition, Regiomontanus's method called for three data that could be determined at leisure: the local latitude, and the longitude and latitude of the reference star, all of which an astronomer would most probably have had at hand in any case. In contrast, Digges demands sixteen crucial measurements: the same four altitude and azimuth observations of the phenomenon, eight more to obtain the same coordinates of the stars, and the distance of the phenomenon from each of the stars at each moment of observation. There is only one datum that can be determined at any time: the angular distance between the two fixed stars.

Although Digges was anxious to avoid any explicit measurement of time, in effect he replaced that requirement with something far more complicated, as Tycho

Brahe recognized in the large section of his *Astronomiae instauratae progymnasmata* that is devoted to a critique of Digges's work.¹⁷ Tycho considered Digges's measurement of the position of the New Star to be among the most accurate,¹⁸ but it is Digges's new methods that are of the most interest to him. He delivers a terse judgement on this Problem: "The eighteenth Problem is complicated by more prerequisites than it is reasonable to demand, which cannot easily be provided without any suspicion of error."¹⁹

Other Problems require less data, but are beset with difficulties of their own. The fourteenth Problem, for instance, appears to ask only for a single observation: the altitude of the phenomenon at its maximum azimuth. In order to determine when this moment will be, however, the astronomer must first have taken an altitude measurement of the star on the meridian, as well as repeated azimuth measurements of the star until its azimuth equals its polar distance on the meridian. Indeed, the astronomer would have great difficulty finding the precise moment to make his observation unless he used a reference star, which is, in effect, a measurement of time. Even apart from these difficulties, the Problem has a more fundamental flaw. Digges requires the altitude of the object at the very moment that the altitude is most affected by the diurnal rotation of the heavens and most difficult to measure accurately – and he then hopes to find the parallax from a tiny discrepancy in the object's expected altitude. Tycho, as one might expect, criticizes this infelicity.²⁰ Even Digges, in his own summary of the Problems, is forced to admit that this Problem is not his best: "It is completely unsuitable for practical use, although the geometrical construction is quite perfect."²¹

In fact, Digges considers that Problems 10 to 14 are all difficult to put into practice. He is much more enthusiastic about Problems 15 to 21, claiming that they will "very precisely and simply reveal true parallaxes."²² These latter problems all require the astronomer to measure the separation of the phenomenon from one or more fixed stars. Digges used only a cross-staff in observation,²³ an instrument admirably suited to the measurement of stellar separations, but far less reliable for making even simple altitude measurements in the meridian. This no doubt explains Digges's preference for the later Problems. Tycho, on the other hand, considered these Problems to be needlessly complicated. He could recommend only Problem 10, ironically one of those that Digges rejected as ill-suited for practical observation. All this Problem requires are the altitudes of the phenomenon at its two, upper and lower, meridian transits. The data are easy to obtain if one uses a quadrant, as Tycho did, rather than a staff; it is a trivial matter, moreover, to analyse the data and obtain the parallax. This is the method that Tycho himself preferred; Tadeáš Hájek recommended the method, and both the Landgrave of Hessen-Kassel and Paul Hainzel had used it to show that the star had no parallax.²⁴

Although Digges's Problems are flawed, they nevertheless show great ingenuity in their attempt to overcome the infelicities in Regiomontanus's methods. As a work of theoretical astronomy, and as examples of the geometer's art, they are quite the equal of Regiomontanus's constructions. It is interesting to note, however – as Tycho

did several times in his critique – that Digges provides no numerical examples based on actual observation of the New Star.

Digges, indeed, recognized this failing himself, pleading that lack of time and the pressure of other commitments had not allowed him to provide practical examples for any of the Problems.²⁵ It seems unlikely, however, that Digges *had* any examples based on observations of the New Star. Despite the wealth of complex observational possibilities that he had opened up in his Problems, his own method of observing the New Star was much simpler.

Using the rule of the staff, he says, line the New Star up with two fixed stars in the same vertical circle. Some hours later, line the staff up again with the two fixed stars. If the New Star appears again on the line joining the two fixed stars, then it is unaffected by parallax.²⁶

By this means, on many nights, I noted that the miraculous Phenomenon always appeared in a straight line with the small star in the knee of Cassiopeia and the other star beneath the belt of Cepheus on the right-hand side.²⁷

In this solitary description of his observational practice, Digges reveals that he did not use the battery of methods he had developed in the Problems. What, after all, would be the point when the supra-lunar nature of the star could be demonstrated so directly? Indeed, the complexity and number of the constructions suggest that they were devised over a period of time far longer than the few weeks since the star had appeared in the sky. It does appear, then, that the Problems were not in fact invented for the analysis of the New Star. Presumably the interest in parallax that the New Star aroused encouraged Digges to publish his results, and inform other astronomers of the improvements he had made to the older parallax methods that they were still using. But if the new techniques were not developed specifically for the New Star, perhaps Digges had another purpose in mind. He himself suggests what this purpose might be; but before we examine this, it will be useful to pause and consider Digges's view of the New Star. For, although his treatment of it stands separate from his parallax theories, we shall see that ultimately both contribute to a larger project.

DIGGES ON THE NEW STAR

Digges wrote two prefaces to his book, the first entitled *Praefatio authoris*, and the second, *Proemium*.²⁸ It is only in these two passages that he gives a detailed exposition of his opinions on the New Star; and even here, there are some inconsistencies between the two accounts.

In the *Praefatio authoris*, Digges condemns the “common opinion” that the star is a comet located in the upper atmosphere. He promises instead that

whoever wears these Platonic or – to use a more accurate expression – Mathematical Wings and heads upwards into the ethereal realm, leaving behind entirely the elemental regions, will see that [the star] is much further away than the place of the comets.²⁹

As we have seen, Digges found no parallax in the New Star. It was this, together with the fact that the apparition lacked a tail, that convinced him that it was not a comet but an entirely different phenomenon. To establish just what it was, Digges used some curious Aristotelian reasoning to arrive at a very un-Aristotelian conclusion.

Digges sets out to reconcile the mathematically proven fact that the New Star was a phenomenon located in the celestial sphere with the Aristotelian physical principle that the appearance of something new – indeed, change of any sort – is impossible in that part of the universe. He considers, and rejects, the possibility that the star could be composed of cometary matter somehow carried up into the celestial realm: Aristotle had shown that terrestrial matter could never stray outside its own, sublunar sphere. In the end, Digges asserts, there can be no natural cause for such an enormous phenomenon (and seeing how very bright it burns, and at such a distance from the earth, Digges knows it to be very large – in fact, “bigger than Europe”). Therefore, he concludes, the star must be a special creation of God.

Digges does have another contribution to make concerning the star, however. In the months after its first brilliant appearance, the star had grown noticeably dimmer (it was eventually to fade away altogether). He again uses an unorthodox line of Aristotelian reasoning to explain the apparent change in the new celestial object. He accepts, as he did in the previous argument, that no alteration can occur in the celestial realm, and extends this dictum to apply to the star as well. If the star is not subject to change, then the alteration in its light must be due to an increase in the distance between it and the earth – and in the *Praefatio* he attributes this increase to the Copernican motion of the earth around the sun. He writes:

A handhold has been provided, a particularly opportune chance to test whether the motion of the earth assumed in the planetary theories of Copernicus is the sole reason why the star has been diminishing in apparent magnitude.³⁰

If the star should reach its minimum brightness at the spring equinox,³¹ and then gradually recover its brightness over the next few months, once again reaching a maximum at the autumnal equinox, then, Digges says, we can confidently conclude that the earth moves in an annual orbit about the sun. This is a lot to hope for and, needless to say, nothing of the sort did happen. Digges’s reasoning is, in any case, open to criticism. As Tycho argued, if a New Star could appear in the sky against all known physical laws, then there was no reason why it could not also change in brightness, in contravention of these same laws.³²

But it is here that Digges presents an alternative use – perhaps the originally intended one – for the parallax Problems that we have examined above. His suggestion that the star could be a test-case for the Copernican system is part of a larger argument developed in the *Praefatio*. Digges sets out an ambitious plan to reform astronomy, and criticizes the Ptolemaic system both for the methodological error of arguing from theory to reality, rather than following the natural order of reality to theory, and for the clumsy *ad hoc* planetary models that arise from this

inverted procedure. He declares that the key to the reform of astronomy may be found in his new parallax methods:

I perceived that the ancients had proceeded in inverted order: from their invented planetary theories they sought the true distances and parallaxes. But they should have instead proceeded the other way around, starting with observed and known parallaxes, and then considering the planetary theories.³³

Towards the end of the *Praefatio*, Digges promises:

I have attempted, and succeeded, in the various Problems to determine demonstratively, practically and precisely the parallax of this Phenomenon and also of any other. Although the parallaxes of Saturn, Jupiter and Mars are so small as to be hardly discernible by our weak senses, if they can be truly detected by any method, then I would dare to say that they can be found by means of the following Problems of mine, or by no geometric method at all.³⁴

In the Ptolemaic system, the distances of the planets from the earth can be set at any arbitrary values.³⁵ The Copernican system, on the other hand, relies on relative motions to explain astronomical phenomena. The distances of the planets to one another are thus integral to the Copernican system, and Digges praises this harmonious arrangement, in contrast to the ill-assorted jumble of arbitrarily sized eccentrics and epicycles that made up the Ptolemaic system.³⁶ The ancients, according to Digges, had constructed planetary models, and then used the positions predicted by these models to calculate parallax. His programme is to work in the opposite direction, finding the absolute distances empirically and individually, using the new parallax techniques, and then constructing planetary hypotheses from these physical facts. The result, he believes, will be the Copernican system.³⁷

Digges was interested in parallax, therefore, because he thought he could use it to determine the exact distances of the planets from one another and, in doing so, establish the Copernican system on physical data. One assumes that when Digges turned to the question of the New Star, he hoped to find even more direct proof of an earth in motion around the sun, by finding annual parallax in the phenomenon.³⁸ Since, however, he could detect no parallax of any variety in the New Star, he came up with another argument, namely, the change in its brightness, that allowed the star to be used as proof of the Copernican system.

It seems, then, that Digges's complex parallax techniques were not originally developed for the investigation of the New Star. His opinion that the star was supralunar was based on very simple parallax observations and more general considerations of its appearance. He hoped to use both the New Star and the parallactic techniques, however, as proofs of the Copernican system. Although the parallax techniques were most probably developed before the New Star even appeared, in Digges's mind there seems to have been a link between them.

DIGGES'S ALTERNATIVE VIEW OF THE NEW STAR

In the *Proemium* that follows the *Praefatio authoris*, Digges appears to contradict the arguments he set out in his previous preface, namely that if the star appears to

change in brightness, it must be because the earth is moving away from it, in its annual circuit around the sun. In the *Proemium*, he seems to maintain that while the diminution of the star's brightness is still due to an increase in the distance between it and the earth, the motion is that of the star, and not of the earth:

This marvellous new Phenomenon which appears in the seat of Cassiopeia seems to turn so uniformly around the pole with the other fixed stars that in each revolution it returns to shine in exactly the same place, without any discernible discrepancy. In that short period of time it is not found to have any motion of its own. I have no doubt, however, that this Phenomenon is further from the earth than it was at its first appearance; but this recession is so slow and minute that it cannot be detected in a single revolution. If you wish to observe other phenomena that do have a sensible motion in a single revolution, then you can very easily use arithmetical calculations to adjust for the movement in any part of a daily revolution.³⁹

The context of Digges's remarks is the suitability of the New Star for parallax observation. Bodies that have a large motion of their own in a single night present the astronomer with a special difficulty. Digges stresses that the star does not have any significant, measurable motion that the astronomer would have to take account of during a night's observation. The star does have, however, a very slow motion away from the earth. It might be argued that, by "recession" from the earth, Digges again means the Copernican motion of the earth itself. The context of the passage, however, on the allowances that must be made for the proper motions of bodies, makes it more likely that Digges does mean that the star itself is receding, very slowly, from the earth. In contrast with the stress laid on the Copernican system in the *Praefatio*, elsewhere in the *Proemium* he says that the choice of world-system is irrelevant to the question of the star's proper motion.

This inconsistency between the two prefaces is difficult to explain away as a "development" in Digges's thought, since the *Praefatio* and the *Proemium* seem to be contemporaneous, both written shortly before the publication of the *Alae*. One explanation, however, may be that while the statements in Digges's *Proemium* are directly contradictory to those of his *Praefatio*, they correspond quite closely to the thoughts on the star expressed by his "mathematical father", John Dee.

DEE ON THE NEW STAR

Dee's treatise on the New Star, entitled *Parallaticae commentationis praxeosque nucleus quidam*, is less substantial than Digges's work, both in size and mathematical ambition.⁴⁰ In his short preface to the *Nucleus*, Dee expresses no opinion on the nature of the New Star; his ideas about it can, however, be reconstructed from other sources. There is, for instance, an account and critique of Dee's theory in the works of Tycho Brahe.⁴¹ Tycho, in his *Progymnasmata*, recounts a letter he received from Christoph Rothmann, the court astronomer of the Landgrave of Hessen-Kassel. Rothmann had met Dee when the latter passed through the Landgrave's court at Kassel on his return to England in 1589. Rothmann was familiar with Dee and Digges's works on parallax, and naturally he asked Dee his opinion of the New Star. Rothmann reported to Tycho that in Dee's opinion, the New Star was certainly "within the ambit of the universe" – that is, below the fixed

stars, or among the planetary orbs. It had not, however, always maintained the same distance from the earth. Dee believed that the star had moved in a straight line, slowly and gradually, from a lower position to a higher one. This is the same theory, of course, that Digges put forward in his *Proemium*.

Tycho notes that Cornelius Gemma (the son of Dee's old Louvain friend, Gemma Frisius) had arrived at a very similar model, but that neither Gemma's model nor Dee's seems very convincing to him. While he concurs in the Aristotelian objection to rectilinear motion in the celestial realm, he finds even stronger astronomical reasons to reject both men's theories. Dee's assertion should have been supported by parallactic observation; that is, only if he had found that the parallax of the star steadily decreased during its period of visibility, says Tycho, could he have argued that the star was moving away from the earth. But in fact no parallax had ever been observed in the star. Instead, Dee had made the case for the star's movement away from the earth on the grounds that it had diminished in brightness over time.

To refute this claim, Tycho refers the reader to his criticism of Cornelius Gemma.⁴² He assumes that Dee's theory is similar to that of Gemma, who had argued that the star first appeared above the sphere of Saturn, among the fixed stars, and was then drawn up through the ninth and tenth spheres – the “empty” spheres that were the supposed causes of the diurnal motion and the precession of the equinoxes. Tycho pointed out that, if the star had been reduced from the first magnitude to invisibility solely by rectilinear movement, it would have had to travel far beyond the eighth sphere – over a distance many times that between the earth and the eighth sphere. This would extend the size of the universe far beyond its usually accepted dimensions. When arguing against Dee, Tycho repeats the objection, saying that in order to explain the reduction of the star's brightness from the first magnitude to even the sixth, given its starting point above the sphere of Saturn, the star would have had to travel 300,000 earth diameters out into space. (He does not specify his method of calculation.) This makes the universe too large even to contemplate.⁴³

A few other pieces of evidence for Dee's views on the nature of the star remain, more trustworthy than Tycho's second-hand report. In his *Compendious Rehearsal*, Dee lists the title of another book he wrote on the New Star, which he says he composed in 1573 (this book is now lost):

On the marvellous star in Cassiopeia, sent down from heaven all the way to the sphere of Venus, and then drawn up again perpendicularly into the depths of the heavens sixteen months after its first appearance.⁴⁴

From its title alone we can tell that the book could not have been completed in 1573. Dee refers to the disappearance of the star “sixteen months after its first appearance”, that is, in 1574, and this is the more likely year of composition. The title reaffirms Dee's opinion that the star disappeared because it moved rectilinearly away from the earth. This is further supported by information given by William Camden:

I do not know whether it is worthwhile to rehearse what all the historians of our age have recorded, that in November [of 1572] a New Star or, if you prefer, a Phenomenon

was seen in the throne of Cassiopeia [...] carried about by the diurnal motion of the sky, it remained in the same place for sixteen months. It was in the celestial region, not elemental, as those noble mathematicians of our land John Dee and Thomas Digges have learnedly demonstrated by the parallactic doctrine; they were of the opinion that it gradually disappeared by ascending. Indeed, after the eighth month everyone noticed that it was gradually weakening.⁴⁵

Dee mentions, in the *Compendious Rehearsal*, another book of his which surely concerned the New Star: a pamphlet entitled *Hipparchus redivivus* – “Hipparchus reborn” – and also written in 1573.⁴⁶ As Calder has argued, Dee is perhaps alluding in the title to the ancient tradition that Hipparchus had seen a new star appear in the heavens; Dee’s book would thus be another account of the nature of the New Star.⁴⁷ It may equally be an allusion to Hipparchus’s invention of parallax techniques and his measurement of the distances of the sun and moon from the earth, which would suggest that Dee’s lost work concerned the use of parallax. On either interpretation, the book dealt with something promised by, but missing from, the published *Nucleus*.

DEE ON PARALLAX

Dee’s *Nucleus*, like Digges’s *Alae*, purports to treat the subject of the New Star. We have already seen, however, that Dee’s preface barely mentions the New Star at all, and that his opinion of it has to be deduced from other sources. The body of Dee’s tract likewise has little specific to say on the subject of the New Star. As with Digges, Dee seems to be in a rush to publish older research, directed towards a different practical goal, with promises to treat the New Star more specifically, at a later date.

The work opens with a short preface by Digges, which we shall examine below. Dee follows with his own preface, which explains the method employed in the work as well as his reasons for publishing it. Parallax problems are necessary, he says, because the ideal situation enjoyed by Ptolemy in his measurement of the moon’s parallax cannot usually be obtained. But, he argues, despite the difficulty in measuring the parallax of other phenomena, they can all in fact be reduced to two basic cases: either the sum, or the difference, of the parallaxes from two observations is known; in both cases, the astronomer must then discover the individual value of each of the two parallaxes.⁴⁸

In the body of the *Nucleus*, Dee does indeed proceed on the assumption that all attempts to measure parallax concern either the sum or the difference of two parallaxes derived from two distinct observations. He shows how the astronomer, having determined this combined parallax (by unspecified means), should then go about distinguishing the values of the individual parallaxes.

After two preliminary theorems, of little interest, Dee produces the centrepiece of his parallax method in the third and final theorem:

In any two different parallaxes of the same star or similar phenomenon (provided that it is perceived to be moved only by the daily motion of the universe), the ratio of the sine

of the greater parallax to the sine of the smaller will be as the ratio of the sine of the greater apparent angular distance from the zenith to the sine of the smaller.⁴⁹

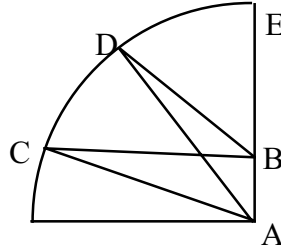


Figure 1.

Figure 1, then, where A is the centre of the earth, B the observer, C and D the two observations of the star, and E the zenith, Dee shows that:

$$\frac{\sin ACB}{\sin ADB} = \frac{\sin EBC}{\sin EBD}$$

As Dee points out at the end of his proof, it is not necessary to make the two sightings in the same vertical circle. One can, therefore, take two observations of the zenith distance of the phenomenon anywhere in the heavens, and obtain the proportion of the parallaxes.

In the second “porism” to this theorem, Dee provides the method of separating “combined parallax” that he promised in the preface. If, he says, the astronomer knows the ratio of the parallaxes (which, as we have seen, he can obtain from the zenith distances) and, somehow, the *sum* of the parallaxes, then the individual parallaxes can be found. He takes his method from Regiomontanus’s *De triangulis omnimodis* IV, 21, which itself is a version of the second lemma in Ptolemy, *Almagest* I.10. This trigonometrical theorem shows how to divide a single arc of a circle into two arcs, the sines of which are in a given ratio.

Dee thus gives a very general account of parallax. Whereas Digges lays down certain observational conditions, and provides a specific parallactic construction, Dee is concerned with the general principles,⁵⁰ and leaves the specifics to a later date:

Likewise, from the properties that have been demonstrated in this way, I shall more fully explain what other kinds of Theorems and Problems, necessary to my project, can be advanced and proven, in the book that we have decided to write, God willing, on this marvellous Phenomenon.⁵¹

Here is the same curious omission that we noticed in Digges. There is no application of the parallactic methods to the New Star. Dee, like Digges, pleads occupation with too many other matters to write up his results on the star and, as we have seen, promises a book on the subject.⁵² Again, it appears that Dee had developed the

parallactic methods for another purpose – and below we shall argue that they represent part of Dee's attempt to establish a mathematically precise, naturalistic science of astrology, specifically, by establishing the correct distances from the earth to celestial and terrestrial objects.

DEE'S ASTROLOGICAL PHYSICS

Dee had first expressed an interest in the problem of celestial distances some fifteen years earlier, in his *Propaedeumata Aphoristica*.⁵³ In this very obscure work, he tries to find exact mathematical, and naturalistic, principles on which to build a theory of astrological influences.⁵⁴ When in Louvain in 1548-9, Mercator and others had asked Dee to move beyond the common study of astrological effects and to consider the causes of these effects.⁵⁵ Dee found his solution in medieval optical writings, particularly those of Roger Bacon and Robert Grosseteste.

It was clear to Dee that the influence of heavenly bodies over the earth was propagated in straight lines, in a manner identical to the transmission of light. Although a planet emitted occult rays uniformly in all directions, only a part of these reached any one observer. Following Bacon, Dee reasoned that only those rays that reached the observer's eye would have any influence. These were the rays circumscribed in the volume of a cone whose apex was at the observer P (see Figure 2), and whose base was the portion of the planet visible from P.

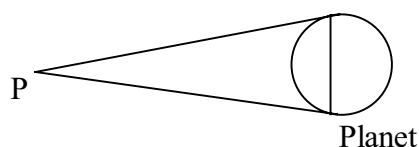


Figure 2.

Every point P on earth would form the apex of a collection of cones extending from the planets and other bodies, whose shape and size would be unique for that location and moment in time. This seemed the perfect mechanism for explaining astrological influence and its manifold effects throughout the world. To find the precise astrological influences operating at a particular time and place, the astrologer therefore had to measure the cones of influence.⁵⁶ Dee spelled out in two aphorisms what was required:

XXX. The true sizes not only of the terrestrial globe but also of the planets and all the fixed stars ought to be known to the astrologer.

XXXI. The true distances of the fixed stars and each of the planets from the centre of the earth at any given time should be determined by the astrologer, as also the varying altitudes of clouds or the thicker air above the earth.⁵⁷

Dee does not specifically mention parallax in the *Propaedeumata*, but it is clear that the precise measurement of planetary distances and dimensions he demands would have required parallactic observation. In fact, in his preface to the *Propaedeumata*, he lists several books that he intended to publish when he had the time; among them is a work whose title suggests that, at this early date, Dee was not only interested in celestial distances, but had worked on the mathematical techniques needed to measure them:

Concerning the distances of planets, fixed stars and clouds from the centre of the earth, and concerning the discovery of the true magnitudes of all the stars: a [mathematical] demonstration in two books.⁵⁸

In both aphorism XXXI and in the title of his unpublished book, Dee mentions the distances of ‘clouds’ (*nubes*). In his effort to find a mathematically precise description of celestial influences, he may be intending to take into account the atmospheric obstructions to the planetary rays. Alternatively, by the word *nubes* he may be referring to that most portentous of meteorological phenomena: comets.

It is clear, then, that Dee had been working on the problem of celestial distances from the 1550s, or even the late 1540s. His interest was directly linked to his ambitious programme to set astrology upon a solid, naturalistic foundation, in which it would be essential to know the true distances and sizes of the planets, stars and other celestial objects. There is evidence, moreover, that Dee’s interest in celestial distances lasted long after the first publication of the *Propaedeumata*. In 1568 he revised and republished the work; and in his *Mathematicall Praeface* to Henry Billingsley’s 1570 English translation of Euclid, Dee expressed some views on astronomy and astrology closely related to his ideas in the *Propaedeumata*.

In the *Praeface* Dee classified astronomy and astrology as part of the series of auxiliary, practical sciences. The highest rank in this group he gave to perspective. This is hardly surprising since he extended the definition of perspective far beyond its usual ambit. It embraces not only the ancient science of optics, as we might expect, but also “catoptrics”, or the study of lenses and mirrors. Both study the propagation of light in straight lines, and the effects produced by these beams either naturally or artificially. But this is not the limit of Dee’s “perspective”:

It concerneth all Creatures, all Actions, and passions, by Emanation of beames perfourmed. Beames, or naturall lines, (here) I mean, not of light onely, or of colour [...] but also of other *Formes*, both *Substantiall* and *Accidentall*.⁵⁹

Dee’s definition of astronomy is equally idiosyncratic. Most contemporary astronomers divided astronomy into two component disciplines: the elementary grounding of the “sphere”, which accounted for the diurnal movements of the heavens, the rising and setting of the sun and stars, the seasons and so forth; and (the main pre-occupation of astronomers) the theory of the planets, which used “hypotheses” of circular motions to account for the observed progressions and retrogressions of the planets. While Dee’s definition overlapped with the common understanding of

astronomy in several places, there was an element that was distinctively his, and which recalls his insistence in the *Propaedeumata* that scholars should establish the proper sizes and distances of celestial bodies.

Astronomie is an Arte Mathematicall, which demonstrateth the distance, magnitudes, and all naturall motions, apparences, and passions propre to the Planets and fixed Sterres [...]. By this Arte we are certified of the distance of the Starry Skye, and of eche Planete from the Centre of the Earth: and of the greatnes of any Fixed starre sene, or Planete, in respect of the Earthes greatnes.⁶⁰

While other astronomers might consider parallax to be a useful tool in certain situations – especially during the appearance of a comet – Dee makes it practically the foundation and central concern of astronomy.

He considers astrology separately from astronomy, not as an art inferior to or derivative of astronomy, but as a great discipline founded on the mastery of many sciences. Expertise in astronomy is, of course, required; but the astrologer must also be an adept of perspective, cosmography, natural philosophy and more. It is not enough to learn the conventional meanings of planetary configurations. Dee cites with approval the opinion of the philosophers that the astrologer must investigate and discover the impressions which the celestial bodies make upon all earthly things. But even this is not sufficient; the astrologer should consider

Not only (by *Apotelesmes*), το οτι but by Naturall and Mathematicall demonstration το διοτι.⁶¹ Whereunto, what Sciences are requisite (without exception) I partly haue here warned: And in my *Propaedeumes* (besides other matter there disclosed) I haue Mathematically furnished vp the whole Method [...]. I was (for 21 yeares ago)⁶² by certaine earnest disputations, of the Learned *Gerardus Mercator*, and *Antonius Gogaua* (and other,) therto so prouoked: and (by my constant and inuincible zeal to the veritie) in obseruations of Heauenly Influencies (to the Minute of time) than, so diligent.⁶³

Here Dee explicitly links his programme for astrology with that presented in the *Propaedeumata*. Astrology, in short, is not only the study of the effects of the planets upon the earth; it is the investigation of the *causes* of these influences, using the tools of astronomy, natural philosophy and perspective.

In the *Mathematicall Praeface*, Dee stresses the interrelationship of perspective, astronomy and astrology. Perspective is the study of all influences that propagate in straight lines: not only light, but also the occult “substantial” and “accidental forms”. Astronomy is a science founded on perspective and is principally about parallaxic measurement. Astrology, finally, draws upon astronomy and perspective (as defined in Dee’s peculiar sense) to discover the causes and mechanisms of celestial influence. Dee is restating, for a popular audience, his arguments for a naturalistic astrology, which he had first presented in the *Propaedeumata* of 1558, and had restated in the revised edition of this work only two years previously.

It seems, then, that Dee retained his preoccupations with astrology and celestial distances into the 1570s – and this is confirmed by the postscript to the *Nucleus*. He marvels at the aid that Nature herself, in the form of the diameter of the earth, has provided for the investigation of the heavens. But the use of the parallaxic method is not limited to the investigation of the New Star:

If you are willing to apply yourself to this [method] with concentration, care and love for the truth, then you will be able to join me in bearing unassailable witness to students of the truth, of how incredible is the situation and nature of this celestial phenomenon; moreover, you will also become much more informed in discovering innumerable other facts about the causes, locations, distances, magnitudes, stations and motions of all celestial and subcelestial phenomena. I would hope that this most beautiful part of philosophy will be complete before all the predicted consequences of this marvellous herald (which seems to me to portend in a variety of ways) are unfolded into actual events.⁶⁴

The parallax techniques, then, were to be used as the principal tool of investigation of the heavenly bodies. Recall Dee's concern in the *Propaedeumata* and in the *Mathematicall Praeface* that the correct distances of the planets be established; also recall from the former work, and from his unpublished treatise on parallax, that *nubes* – meaning either obstacles to the celestial influences, or comets – were to be investigated. Perhaps he included these under the rubric of “subcelestial phenomena.” In any case, there is no doubt that the parallax techniques that Dee presented in the *Nucleus* had a pedigree that long predated the appearance of the New Star.

DEE AND DIGGES IN COLLABORATION

How, finally, did the two astronomers come to publish their works together?⁶⁵ In his preface to the *Nucleus*, Dee explains why he was publishing his pamphlet on parallax in tandem with Digges's weightier contribution. Before Digges had ever mentioned his own treatise (and, one presumes, long before the appearance of the New Star), Dee says that he and his “mathematical heir” had met frequently at Dee's house and discussed the development of new methods for the measurement of parallax. Dee was surprised, however, when at the end of February 1573, Digges arrived at his house with the finished text of his *Alae* ready for the printer. Digges was filled with confidence in the value of his treatise, as Dee describes:

[Digges] added that he had good reason for publishing his book: he would free me from the burden of writing anything on this subject; furthermore, he would send out in advance works that would shed light, by his own industry, on my more dense writings on this and similar subjects. Finally, his writings would create more, and more trustworthy, observers, since [his readers] would be taught to observe this unprecedented spectacle (which still shines in the heavens) methodically, with an educated and mathematical eye.⁶⁶

It is most interesting that Digges, at least in an attempt to gain Dee's interest, maintains that the purpose of his *Alae* was to illuminate Dee's more obscure writings on parallax. Dee had not published anything specifically on parallax techniques: there were only his references to the measurement of celestial distances in the *Propaedeumata*, the work that Digges is surely referring to here. We might presume, then, that the discussions on parallax that the two men had held at Dee's house were stimulated by Dee's continuing interest in a naturalistic physics of astrological influences. Whether Digges shared this interest is another question, but we should not be surprised that Dee should have asked his mathematical heir to consider methods to find the correct distances of the planets. It appears that Dee's interest in

planetary distance coincided, by chance, with Digges's preoccupation with the same subject on quite different grounds, namely, the establishment of Copernicanism.

There seems to be an element of gentle mockery in Dee's description of his young collaborator's self-confidence. Dee writes that he does not want to seem merely one who praises another's accomplishments, and that he therefore revealed to Digges that he too had been working on parallax theorems of his own, which would be of great value in educating the public:

I was unwilling to keep these Theorems locked up any longer in our study (where they had recently been conceived). Instead, I wanted to publish them immediately, although they are extracted from a certain book of mine that is not yet finished. In this way they might be useful to mathematicians, at least until our other writings in this philosophical genre are ready to appear.⁶⁷

This unfinished work, from which the Theorems of the *Nucleus* were extracted, could be any of the unfinished works on parallax that Dee has mentioned – either the *De planetarum [...] distantiiis* of the early 1550s, or the work that, perhaps, recorded Dee's latest thoughts on parallax, the *Hipparchus redivivus*.⁶⁸

Dee's account of their collaboration in the *Nucleus* contradicts the version of the same events given in Digges's preface to Dee's tract. There, Digges says that he had allowed Dee to publish the *Nucleus* as an appendix to the *Alae*. Dee's Theorem III, he says, provides nothing new for the reader of the *Alae*, and indeed can be derived from Digges's eleventh problem. However, Digges concedes, it would be against natural justice if Dee should publish his work at a later date (recalling that the Theorems were extracted from a larger, unfinished work), only to find that the public presumed they were plagiarised from Digges. Besides, Digges adds, Dee's Theorem is suitable for novices who cannot yet grasp the Problems.⁶⁹

Although the master and his protégé engaged in this good-natured rivalry, there was no doubt that it had been left to Dee to write the final account of the New Star. In the *Alae*, Digges frequently mentions Dee's intention to publish their observations and conclusions on the star, and often uses this to excuse himself for saying so little on the subject. In the *Praefatio authoris*, for example, he stops himself from getting too carried away with his theories on the phenomenon:

But I have resolved not to write anything more on the history of this star, because that extraordinary man John Dee – most learned in these studies and a prodigy in the rest of philosophy, whom I esteem as my second Mathematical Father – has taken on the task of expounding this material, and I have no doubt that it will soon be published.⁷⁰

It is to our frustration that Digges had such confidence in Dee's intentions to publish their material.

NOTES

¹ Bartolomaeus Raisacherus, *De mirabili Novae ac splendidissimae Stellae [...] Phaenomeno* (Vienna, 1573), sig. A3^{r-v} (from the *prooemium*): “Est igitur apparentia illa corpus quoddam luminosum splendidum, quantitate stellas primae magnitudinis adaequans, aliquas etiam exuperans, calore ex candido ac aureo fulvescenti Iovem, subrutilanti autem Martem Chronicum quodammodo referens, in parte illa septentrionali, et circa polum arcticum in imagine Cassiopaeae, singulis noctibus, ab aliquot nunc mensibus sese ostendens, motu autem saltem unico, eoque diurno, in eadem cum reliquis stellis circumstantibus semper distantia, per sese autem immobile, circum polum se revolvens.”

² The remnants of the event are detectable today as X-ray source Oep. XR-1, or “Tycho’s Supernova”.

³ Aristotle, *Meteora*, 344a9-344b18. See Clarisse Doris Hellman, *The Comet of 1577: Its Place in the History of Astronomy*, Studies in History, Economics and Public Law, 510 (New York: Columbia University Press, 1944), 19-23.

⁴ Otto Neugebauer, *History of Ancient Mathematical Astronomy* (Berlin: Springer Verlag, 1975), 322-9.

⁵ Neugebauer, 100-112. See also Janice Adrienne Henderson, *On the Distances between the Sun, Moon and Earth according to Ptolemy, Copernicus and Reinhold* (Leiden: E.J. Brill, 1991).

⁶ See Henderson, *On the Distances*, 17-18. The term ‘parallax’ should perhaps be qualified as *diurnal* parallax, to distinguish it from *annual* parallax, used by modern astronomers, which describes the apparent change of position of a star owing to the annual motion of the earth.

⁷ This is a simplification; because he did not have an accurate way of dealing with refraction, Ptolemy avoided the absolute lowest point of the moon’s cycle. A full exposition of Ptolemy’s method is in Henderson, *On the Distances*, 21-6.

⁸ Johannes Regiomontanus, *De cometarum magnitudine, longitudineque ac de loco eius vero, problemata XVI* (Nuremberg, 1531). A second edition was published as part of the *Scripta clarissimi mathematici M. Ioannis Regiomontani* (Nuremberg, 1544). A translation and commentary on this work is given in Jane L. Jervis, *Cometary Theory in Fifteenth-Century Europe* (Dordrecht: D. Reidel, 1985).

⁹ Regiomontanus’s first problem states the general principle of diurnal parallax, in much the same terms as we have expressed it above. Problems II to V directly concern the measurement of cometary parallax; Problems VI to VIII consider the effect of parallax in various coordinate systems; Problems IX to XVI are a miscellany, dealing with observational techniques (including a description of the cross-staff) and the analysis of parallactic data to find the distance of a comet from the earth and thence its true length and even its volume.

¹⁰ Regiomontanus, *De cometis* (1531), fol. 3^r: “Notanda est altitudo Cometarum antemeridiana vel postmeridiana cum arcu azimuth eius, instansque huiusmodi observationis animadvertendum est, sed et instans quo Cometa ipse meridianum possidet non est negligendum, quod facile fiet per observationem cuiuspiam stellae fixae locum notum habentis.” Translation by Jane L. Jervis, *Cometary Theory*, 100, with facsimile of the original at 179.

¹¹ Jervis, *Cometary Theory*, 99-100.

¹² Thaddaeus Hagecius, *Dialexis de novae et prius incognitae stellae [...] apparitione [...]* (Frankfurt am Main, 1574), 62-4.

¹³ Hagecius, *Dialexis*, 66-72.

¹⁴ Tycho Brahe, *Astronomiae instauratae progymnasmata*, in John Louis Emil Dreyer, ed., *Tychonis Brahe Dani Opera omnia*, 15 vols (Hven, 1913-1929), III, 63.

¹⁵ *Alae; Parallaticae*. For reasons that we shall see below, the two works were published together, and are usually bound into a single volume. Digges refers to Dee’s work in the prefatory material to his own volume, and provided a brief preface to Dee’s treatise. On both works see *JDEP*, 667-71.

¹⁶ He criticizes Regiomontanus several times in the work (at, for instance, sigs A3^v, H3^v, L2^r, but especially at B2^r, where he identifies the principal problem as the measurement of time. The use of clocks is not even worth considering, so inaccurate are they; and even the measurement of time by reference stars is rejected because of the necessity of making several simultaneous observations.

¹⁷ Brahe, “*Astronomiae*”, III, 167-203.

¹⁸ Brahe, “*Astronomiae*”, III, 169.

¹⁹ Brahe, “*Astronomiae*”, III, 201: “Decimum octavum, iusto pluribus praesuppositis intrincatur, quae non facile absque omni erroris suspitione offeruntur.”

²⁰ Brahe, “*Astronomiae*”, III, 200-201.

²¹ *Alae*, sig. L1^r: “Omnino Praxi non convenit, quamvis Demonstratio perfectissima sit.”

²² *Alae*, sig. L1^v: “perfectissime et liquidissime veras Parallaxeis enucleabunt.”

²³ See his notes on observation at *Alae*, sig. II^r-4^r.

²⁴ Brahe, “*Astronomiae*”, 200; Hagecius, *Dialexis* 66-72.

²⁵ *Alae*, sig. K4^r.

²⁶ He adds that, if it is no longer on the same line, then the amount of parallax can be determined by his sixteenth Problem. But since the New Star *always* appeared in the same line, this is in fact superfluous.

²⁷ *Alae*, sig. K3^v: “Hac ratione plurimis noctibus animadverti Phaenomenon istud mirabile, in una apparere recta linea cum ea stellula quae in genu Cassiopeae, et altera quae in latere dextro Cephei sub Cingulo est.”

²⁸ *Alae*, sigs A1^r-B1^r and B1^v-B3^r.

²⁹ *Alae*, sig. A1^v: “At qui Platonis, seu ut verius loquar Mathematicis istis instructus Alis, sursum in Aethera contendat, Elementaribusque prorsus Regionibus traiectis, longe remotiorem Cometae locis esse perspexerit.”

³⁰ *Alae*, sig. A3^r: “ansam oblatam esse, et occasionem maxime opportunam experiendi an Terrae motus in Copernici Theoricis suppositus, sola causa siet [*sic*] cur haec stella magnitudine apparante minuat.”

³¹ The star was situated very close to the great circle through the spring equinox and the celestial poles. When the sun is at the spring equinox, according to the Copernican theory, the earth is at the vernal equinox, and thus at its maximum distance from the spring equinox. The *Praefatio* is dated February 1573, a month before the equinox.

³² Brahe, “*Astronomiae*”, III, 172.

³³ *Alae*, sig. A2^v: “Praepostere etiam Antiquos progredi perspexi ex Theoricis scilicet fictis Parallaxeis et distantias venari veras, cum inverso ordine procedere potius debuissent, et ex Parallaxibus observatis et cognitis, Theoricis examinare.”

³⁴ *Alae*, sig. A4^r: “Conatus igitur sum et assequutus, variis Problematibus demonstrative, et practice exactissime Parallaxin huius Phaenomeni et cuiusvis etiam alterius concludere, licet Saturni, Iovis, et Martis, Parallaxeis adeo sint exiguae, ut sensuum imbecillitate vix discerni possint, Si tamen ulla arte vere animadverti queant (hoc ausim dicere) aut his nostris sequentibus problematibus, aut nullis penitus praeceptis Geometricis inveniri possint.”

³⁵ Values were known for the distance of the moon and the sun. For each of the other planets, the deferent, or principal circle was scaled so that the uppermost extent of one planet’s epicycle coincided with the lowermost extent of the next highest planet’s epicycle. In effect, the planetary mechanisms were fitted like layers of an onion between and around the layers of the sun and moon. It is important to note that this arrangement was entirely arbitrary, and the same planetary motions would be observed whatever the scale chosen for the deferents and epicycles. An account of the origins of this arrangement can be found in Olaf Pedersen, *A Survey of the Almagest* (Odense: Odense Universitetsforlag, 1974), 391-7.

³⁶ *Alae*, sigs A2^v-A3^r. See Henderson, *On the Distances*, 93-9; also 4-5 on the different role of the solar distance in the Ptolemaic and Copernican systems.

³⁷ *Alae*, sig. A4^v,

³⁸ Although annual parallax is not mentioned in the *Praefatio authoris*, it was clearly on Digges’s mind at the time, as he makes clear in a passage towards the end of the volume: “Concerning these matters [sc. diurnal parallaxes] and others hitherto unheard of, and about an easy method of investigating them with a new kind of instrument, I shall, God willing, perhaps expound more fully at a later date, if these first writings meet with approval. I shall also expound upon other parallaxes, which no one to this date has discussed, and which few know of, or even believe in. I mean those parallaxes which occur not because of the distance of our place of observation from the centre of the earth, but which happen through the different positions of the centre of the earth itself.” (*Alae*, sig. K4^r: “De his autem aliisque hactenus inauditis, facillima ratione per Instrumentum novum perscrutandis, fusius forsitan posthac, si ista exordia placere intellexerimus, Deo annuente, disseremus. Deque Parallaxibus aliis hactenus a nemine tractatis, a paucissimis cognitis aut saltem creditis; iis scilicet, quae contingunt non propter visus nostri a Terrae centro deviationem, sed per varios ipsius centri situs.”).

³⁹ *Alae*, sigs B1^v-B2^r: “Phaenomenon admirabile novum in Cassiopaea sede conspicuum, adeo uniformiter circa Polum volvi cum caeteris fixis videtur, ut singulis revolutionibus ad eadem loca absque ulla differentia sensibili quam exactissime ardeat, neque ullum motum peculiarem tantulo tempore habere

cernitur. Nihil tamen dubito remotius esse istud Phaenomenon a terra quam prima apparitione fuerat, sed haec elongatio adeo lenta et exigua est ut unica revolutione omnino non sentiat. Et si Phaenomena alia observare volueris quae motum sensibilem unica revolutione habeant, ea animadversa, poterit facillime Arithmeticis supputationibus, ad partem revolutionis quamcunque accommodari.”

⁴⁰ By “nucleus”, Dee means to suggest that he has broken through the “hard shell” of parallax, and now presents the reader with the essential, digestible kernel: *Parallatica*, sig. Aiii^v; Digges gives a similar explanation in his preface to *Parallatica*, at sig. Aii^f.

⁴¹ Brahe, “Astronomiae”, III, 204-5.

⁴² Tycho’s critique of Gemma is at Brahe, “Astronomiae”, III, 67-87; esp. 77-9, on the decrease of the star’s brilliance.

⁴³ Johnson and Larkey have argued, on the other hand, that it might be the very immensity of the movement required to reduce the star’s great brilliance that inspired Digges’s conception of the infinite universe. See F. R. Johnson and S. V. Larkey, “Thomas Digges, the Copernican System, and the Idea of the Infinity of the universe in 1576,” *The Huntington Library Bulletin*, 5 (1934): 69-117, esp. 113.

⁴⁴ J. Crossley, *Autobiographical Tracts of Dr John Dee* (Manchester, 1851), 25: “11: De stella admiranda in Cassiopeiae asterismo, coelitus demissa ad orbem usque Veneris, iterumque in coeli penetralia perpendiculariter retracta, post decimum sextum suae apparitionis mensem. Lib. 3. A. 1573.” See also *NP*, 287, n.2. Dee may have chosen the sphere of Venus for the star’s location because of the physical resemblance of the New Star to the planet Venus at its first appearance; Cornelius Gemma, for instance, named it “Phosphorus alter”.

⁴⁵ William Camden, *Rerum Anglicarum et Hibernicarum Annales* (Oxford, 1717), 272: “Nescio an operae pretium sit memorare, quod historici nostri temporis omnes memorarunt, mense Novembri novam stellam, aut, si mavis, Phaenomenum conspectum fuisse in Cathedra Asterismi Cassiopeae [...] eodem loco diurno coeli motu circumlata, totos sedecim menses haesit. In coelesti, non elementari regione exstitisse, ex Parallaxica doctrina Thomas Digseius et Joannes Deius, nobiles apud nos Mathematici, erudite demonstrarunt, sensimque ascendendo disparere opinati sunt. Post octavum sane mensem paulatim extenuari omnes senserunt.”

⁴⁶ Crossley, *Autobiographical Tracts*, 25: “12: Hipparchus redivivus, tractatulus, 1573.”

⁴⁷ *JDEP*, 671.

⁴⁸ *Parallatica*, sig. Aii^v. Compare the similar approach of Hagecius’s meridian method, where the two observations on the meridian are used to find the combined parallaxes, which are then separated by an approximate method, using a table. See Hagecius, *Dialexis*, 65-73.

⁴⁹ *Parallatica*, sig. Biii^f: “In duabus quibuscunque diversis, eiusdem Stellae similisve Phaenomeni, Parallaxibus (modo interea, diurno Totius solum ferri concipiatur motu) eadem ratio erit sinus recti maioris Parallaxeos, ad sinum rectum minoris, quae est sinus recti maioris a vertice distantiae apparentis, ad minoris distantiae apparentis sinum rectum.”

⁵⁰ It is interesting to note that a seventeenth-century writer saw, and made use of, this complementarity between the two works. Richard Holland used Digges’s Problems for specific observational conditions; instead of following the whole of Digges’s procedure, however, Holland used his construction only until the sum or difference of the parallaxes could be found. He then used Dee’s theorem to separate the parallaxes. See Richard Holland, *Notes shewing how to get the angle of Parallax of a comet or other Phaenomenon, at two observations; To be taken in any one Station or Place of the Earth, and thereby the distance from the Earth* (Oxford, 1668).

⁵¹ *Parallatica*, sig. Diii^f: “Similiter, ex proprietatibus hisce sic [...] demonstratis qualia inferri, demonstrarique alia possint, tum Theoremata, tum Problemata (ad nostrum institutum necessaria) fusius explicabimus in eo, quem (Deo favente) de Phaenomeno isto mirabili, edere statuimus libro.”

⁵² *Parallatica*, sig. Diii^f.

⁵³ *PA*.

⁵⁴ The central significance of the *Propaedeumata* in Dee’s philosophy, and its connection with medieval optical theory is demonstrated in Nicholas H. Clulee, “Astrology, Magic and Optics: Facets of John Dee’s Early Natural Philosophy”, *Renaissance Quarterly*, 30 (1977): 632-80; and *NP*, esp. 39-73.

⁵⁵ *MP*, sig. biii^v

⁵⁶ Because of a discrepancy in his sources (Bacon and Grosseteste) for this idea, however, Dee was unclear whether a short, stout cone or a long narrow one represented a stronger planetary influence. See *NP*, 49-50.

⁵⁷ “XXX. Magnitudines verae non solum terrestri globi, sed & planetarum fixarumque omnium stellarum, astrologo debent esse notae. XXXI. Distantiae verae tam fixarum, quam singulorum planetarum a centro terrae quocunque proposito tempore, astrologo constare debent: sicut & nubium, sive crassioris aëris, variae a terra altitudines.” *PA*, 136-7.

⁵⁸ “De Planetarum, Inerrantium stellarum, Nubiumque a centro terrae distantis: & stellarum omnium veris inveniendis magnitudinibus, lib. 2. demonstr.” *PA*, 116-117.

⁵⁹ *MP*, sig. bi^r. Clulee identifies the “Formes, both Substantiall and Accidentall” as synonymous with occult influences, in Clulee, “Astrology, Magic and Optics”, 654.

⁶⁰ *MP*, sig. bi^v-ii^r. Dee furnishes the example of the ancient measurement of the distances and sizes of the sun and moon.

⁶¹ “το οτι” – “the fact that”, or effects, “το διοτι” – “the why”, or causes. These are standard logical terms, taken from Aristotle’s *Posterior Analytics*, 89b24.

⁶² Comment printed in the margin: “Anno 1548 and 1549 in Louayn.”

⁶³ *MP*, sig. biii^v-iiii^r.

⁶⁴ *Parallatice*, sig. Diiii^v: “Cui si, de caetero, accurate, caute, et φιλαληθως, incumbere velitis: non solum Coelestis huius Phaenomeni, quam sit incredibilis Dispositio, Conditioque, una mecum veritatis studiosis, testatissimum reddere poteritis: Sed, ad quam plurima eruenda alia, circa Coelestium quorumcumque vel Subcoelestium Phaenomenorum Causas, Loca, Distantias, Magnitudines, Stationes, Motionesve, longe instructiores evadetis. Quam pulcherrimam Philosophiae partem (mortalibus summe necessariam) omnibus suis numeris, ante, absolvendam fore speramus, quam universa huius admirandi Prodromi (quae vario nobis videtur innuere modo) rebus ipsis, explicata pendentur Apotelesmata.”

⁶⁵ The works were actually published by two different printers: Digges’s work by Thomas Marsh, in late February 1573; and Dee’s by John Daye, in March 1573. These were the usual printers of the men’s tracts. The references in the prefatory material and in the body of the works to each other’s writings do imply, however, that the two tracts were meant to appear in a single volume. See *JDEP*, 668.

⁶⁶ *Parallatice*, sig. Aiii^r: “adieciturque editionis suae haud minimam esse causam, ut ea me liberaret (huiusmodi scribendi) molestia: illaque praemitteret, quae, pressius a me scriptis (de istis, similibusve rebus) lucem aliquam, hac sua adferrent industria: et quo plures, interea, instruerentur, redderentur testes, maiori fide digni: cum et ipsi, doctioribus et Mathematicis oculis, istud artificiose observare docerentur, quod caelo adhuc fulget, rarissimum Spectaculum.”

⁶⁷ *Parallatice*, sig. Aiii^r: “nostro proinde diutius inclusa ergastulo (ubi nuper nata sunt) haec nolui detinere Theoremata: sed ex quodam nostro (nondum absoluto) selecta libro, actutum potius, in publicum emittere: ut fructum haud parvum Mathematicis reportent, donec alia nostra (in hoc Philosophandi genere) scripta, tempore sunt proditura opportuno.”

⁶⁸ See intra, 53.

⁶⁹ *Parallatice*, sig. Aii^r.

⁷⁰ *Alae*, sig. A2^r: “Sed plura de huius stellae historia scribere non decrevi, quia eximius vir Iohannes Dee (quum in reliqua philosophia admirandus, tum harum scientiarum peritissimus, quem tanquam mihi Parentem alterum Mathematicum veneror...) hanc sibi tractandam assumpserit materiam, quam ita absoluturam esse, ut in Dei optimi maximi gloriam, et Mathematicarum artium studiosorum delectationum, utilitatem et admirationem summam, brevi prodeat, nihil dubito.”

STEPHEN JOHNSTON

LIKE FATHER, LIKE SON?

John Dee, Thomas Digges and the Identity of the Mathematician

In early 1573 two English mathematical books were being prepared for the press. Though produced by different printers they were issued as a pair and today are usually found bound together. John Dee's *Parallatice commentationis praxeosque nucleus quidam* and Thomas Digges's *Alae seu scalae mathematicae* were both prompted by the new star of 1572. The material fact of their joint publication neatly echoes the sentiments of familiarity expressed by the two authors. Digges supplied a preface to Dee's work, explaining the extent to which the two texts had been composed independently, while also praising Dee's learning and the benefits of their collaboration and discussion. Both Dee and Digges further specified their relationship in the prefaces to their own works. The bond between them was avowedly close, indeed paternal: for Dee, Digges was "my most worthy mathematical heir", while Digges repeatedly referred to Dee as a "revered second mathematical father" and acknowledged the pleasure of their intellectual intimacy.¹

These comments have often been noted and, in light of Thomas Digges's Copernicanism, occasionally been incorporated in attempts to establish Dee's views on heliocentric cosmology.² Nevertheless, Digges has not figured prominently in studies of Dee – no doubt because the scarcity of additional evidence has seemed to preclude any extended analysis of their association. Yet the relationship was more than simply a passing alliance inflamed by the excitement of the new star. In his all too brief comments in the preface and proemium to *Alae*, Digges indicated that the connection with Dee stretched back much further. Thomas recorded that his mathematical education had been begun by his father Leonard, himself a mathematician in his own right and the author of two popular vernacular texts published in the 1550s. But according to Thomas, Leonard had only been able to plant certain seeds of elementary mathematical learning in his son, and after his death it was left to Dee to cultivate and supplement these with further instruction.³

The mutually acknowledged paternal relationship between John Dee and Thomas Digges therefore gives us a remarkable window onto Dee's work and significance. Digges certainly provides an opportunity to assess Dee's role in forming the next generation of mathematicians. I argue that Dee offered the youthful Digges not only specific mathematical instruction but that he also supported his pupil's vision of the character and value of mathematics. In particular, I suggest that Dee's prior investigations underlie the studies embodied in Digges's first mathematical publication, in 1571. Moreover, Dee's early career in the 1550s as a mathematical client in noble

households provided an exemplar for emulation as Digges first fashioned his own role in the early 1570s.

As well as illuminating the issue of Dee's contemporary influence, Digges can also be used to examine Dee's own mathematical values and commitments. Over the course of the 1570s and 1580s, Digges reworked the terms of his mathematical identity, shifting away from a commitment to advanced and novel topics and prioritising instead the active service of prince and commonwealth. However, rather than representing a break with the pattern of Dee's career, I suggest that Digges's civic turn helps us to understand the changing character of Dee's own role as he advocated and practised a vernacular ethic of mathematical service in the 1570s.

While seeking to emphasise the importance of this series of connections between the careers of Dee and Digges, I do not conclude that they pursued identical ambitions. Digges never followed Dee's broadest conceptions of the terrain of mathematics and its relationship to other areas of learning. I examine the significance of this difference through the lens of Copernicanism and argue that the different responses of master and pupil reflect a fundamental divergence in their respective conceptions of the identity of the mathematician.

Mathematics has long been crucial to evaluations of Dee's work. Since E.G.R. Taylor's *Tudor Geography* of 1930, Dee's conception and practice of the mathematical arts have been a touchstone for those seeking to rescue his reputation, whether in order to proclaim his significance within Elizabethan culture or to instate him in the pantheon of the Scientific Revolution. Conversely, Dee has also been enrolled in the arguments of those sceptical of the positive impact of occult philosophies in the late Renaissance. Querying Dee's attainments as a mathematician has provided one means of undermining claims for Neoplatonism, Hermeticism and related magical traditions. At the extremes, these approaches become indiscriminating apology on the one hand and dismissive anachronism on the other, in either case blurring the possibility of a critical evaluation of Dee himself. By using Digges as a constant point of comparison, we can establish a perspective on Dee that is distanced and yet close to contemporary categories, in which we seek to recover the integrity of Dee's own enterprise while retaining a sensitivity to its differences and distinctions.

The obvious place to begin is Dee's *Mathematicall Praeface* to Euclid of 1570. Now probably his most frequently cited work, this text integrates a philosophical account of mathematics with a richly ramified classification of the various mathematical arts and sciences, elaborated and combined to create a mathematical manifesto whose claims are both disciplinary and yet personal to Dee. But despite its seeming timeliness – Digges's first publication is dated from the following year – I do not want to take this apparently obvious route.

Although Digges recorded Dee's mathematical instruction in print he gave no details or dates. Julian Roberts and Andrew Watson have recorded a small but vital fragment of independent evidence which suggests that Dee became Thomas's mathematical master soon after Leonard's death, which most likely occurred in 1559

when Thomas was only about 13 years old. Dee had signed his copy of the 1544 Basel edition of Archimedes's *Opera* on 1 January 1550 but, in addition to Dee's signature, the title page also carries the revealing note "Thomas Diggius 1559".⁴ The striking coincidence of dates hints strongly that Dee assumed the mantle of tutor immediately after Leonard's death. Certainly, the language of fatherhood which both Dee and Thomas Digges used in 1573 would be most readily explicable if there was little interruption in paternal role between Leonard Digges and Dee. Given this probability that Thomas had first studied with Dee at the end of the 1550s, we therefore cannot be sure that Dee's *Praeface* to the 1570 Euclid is the most appropriate or relevant text for understanding Digges's early work. Rather than Dee, Digges himself can serve more securely as our starting point.

Thomas Digges (c.1546-1595) is most familiar within the history of science as the first advocate of Copernicanism in England.⁵ However he appears in many more narratives than that of Renaissance astronomy and cosmology. He is to be found in accounts of navigation, ballistics, surveying and harbour engineering, as well as military strategy and administration, and parliamentary politics.⁶ In many of these accounts he is portrayed as a key figure in the development of the tradition of mathematical practice in England.

Digges's first publication was *Pantometria* (1571). At first sight this text appears to link him more closely with the outlook of his natural father rather than his "second mathematical father". *Pantometria* was actually written by Leonard Digges as a "geometrical practise" divided into three books, dealing respectively with the reckoning of heights and distances, areas, and volumes. This treatment of instrumental and computational techniques for surveying and mensuration was justified in terms of civic and military utility as well as personal pleasure. In securing the posthumous publication of his father's most important extant work, Thomas was undoubtedly exercising the duties of filial responsibility. But he did more than rescue his father's practical geometry from oblivion. At the end of *Pantometria*, Thomas appended a vernacular text of his own, a *Mathematicall Discourse of Geometricall Solids*.

Digges's *Mathematicall Discourse* provides us with the best witness to his earliest mathematical commitments and values. Although his editorial work saved Leonard's *Pantometria* from obscurity, Thomas's own contribution to the volume has been entirely forgotten. Yet it is a remarkable text, with a range and ambition quite unlike any other English mathematical work published in the sixteenth century. The *Mathematicall Discourse* proclaims the value of advanced mathematical study not just in the realm of lofty rhetoric but through the disciplined endeavour of elaborating hundreds of new theorems. There is no evidence that Leonard Digges had grappled with the kind of mathematical material that here engaged his son; we should look instead to John Dee for the origins and motivation of Thomas Digges's efforts.

The *Mathematicall Discourse* is primarily concerned with the properties, dimensions, and interrelations of the five regular (Platonic) solids. Its text gives several hundred theorems dealing with such topics as the mutual inscription and

circumscription of these solids. The final section of the text investigates similar questions but does so by studying five ‘transformed’ bodies – semi-regular Archimedean solids generated by the metamorphosis of each of the five Platonic solids. The *Mathematicall Discourse* covers its subject in just over one hundred pages, but its brevity is deceptive. The amount of labour invested in its preparation is disguised by Digges’s decision to omit proofs of his mass of theorems for the sake of brevity.⁷

John Dee was one of the few people – if not indeed the only person – in Elizabethan England who could have helped to set the agenda of this work and inform its detailed choices. Although Dee is nowhere named or referred to (Digges cites only Euclid), there are a number of significant points of overlap with his mathematical interests and style. Firstly, there is Digges’s principal concern with solid geometry; this was the area of Euclid’s *Elements* on which Dee focused his published annotations.⁸ Digges does however begin with some preparatory material on the plane geometry of polygons and circles, and their mutual inscription and circumscription. Dee had already taken up this topic, as well as having given specific attention to the solid geometry of inscribing the Platonic solids in a sphere.⁹

Although both Dee and Digges tackled and sought to extend the Euclidean corpus, neither was bound by the demonstrative form of the *Elements*. Dee was often interested in finding ‘useful’ mechanical techniques rather than rigorous proofs.¹⁰ Even in his more formal mathematical work he rarely sought to prove geometrical properties; rather, as Marshall Clagett has characterised Dee’s work on conics, he typically propounded his propositions as problems in which a given magnitude is the starting point from which another magnitude is sought.¹¹ Such numerically formulated ‘data problems’ also make up the staple content of Digges’s *Mathematical Discourse*. Moreover, this stylistic affinity is complemented by a parallel concern with identifying and classifying irrational magnitudes in the terms of Euclid’s *Elements* book X.¹²

These detailed connections strongly suggest the extent to which Digges’s early mathematical endeavours were rooted in Dee’s prior concerns, and probably derive from problems which had occupied Dee at the end of the 1550s. Only through the support of a figure such as Dee could Digges have believed that there was in England an audience for his studies of polyhedra, which were expressly intended for “the satisfaction also of such as delighting in matters only new, rare and difficult, seek to reach above the common sort”.¹³

If the content and character of Digges’s *Mathematicall Discourse* indicates the significance of his formative period with Dee at the end of the 1550s, so does a consideration of his early role as a mathematician. Digges differed from Dee in both birth and upbringing: he appears not to have attended university and, rather than a scholar, was a gentleman who inherited substantial holdings of land and property.¹⁴ Though he had no need to seek preferment to a living or court office, his relationships with patrons in the early 1570s nevertheless echo the noble and courtly service of Dee’s early career.

Dee acted as tutor and consultant to a succession of patrons in the late 1540s and 1550s, with mathematics as his key vehicle for credit. While at Louvain, Dee tutored Sir William Pickering in arithmetic and mathematical instruments. Back in England, he successfully dedicated texts of 1550 and 1551 on the celestial globe and on the distances and magnitudes of planets and stars to Edward VI. When Dee entered household service with William Herbert, the Earl of Pembroke, in February 1552 it was presumably as a *mathematicus*. Certainly, the basis of Dee's subsequent service with the Northumberland family was mathematical. Dee gave advice on the voyage to Cathay of 1553, an enterprise in which the Duke of Northumberland was heavily involved. Dee also wrote vernacular tracts on mathematical topics for the Duchess, one on "The Philosophicall and Poeticall Original occasions, of the Configurations, and names of the heavenly Asterismes" and the other on "The true cause, and account (not vulgar) of Fluds and Ebbs", a title whose emphasis presages Digges's early concern to reach beyond the common sort.¹⁵ These poetic and philosophical considerations were balanced by the tuition in military mathematics that was offered to Northumberland's son John, Duke of Warwick and which Dee would subsequently mention in the *Mathematicall Praeface*.¹⁶

Digges's principal patron of the early 1570s was William Cecil, elevated to the title of Lord Burghley in 1571 and created Lord Treasurer in 1572. Burghley received the dedication of *Alae seu scalae mathematicae* and he had also privately solicited advice from Digges about the new star. But while Digges's published work dealt with the mathematical determination of place, distance, and magnitude, Burghley's concern was with the astrological meaning of the exceptional event.¹⁷ In 1574 Digges designed a polyhedral garden sundial for Burghley and also presented him with a manuscript text to accompany his "Frame Astronomical", a celestial ceiling with mechanical sun installed in Burghley's newly built house of Theobalds.¹⁸ Digges's lost treatise included tables to determine the positions of stars in relation to the horizon, meridian, sun, and moon, "whereupon sundry conclusions both pleasant for variety of knowledge and necessary for common use are grounded. Whereof I have in 50 conclusions digested the greater part, with their Histories Poetical and Judgements Astronomical." This work was clearly similar in genre and style to Dee's 1553 text on the constellations for the Duchess of Northumberland.

A generation apart, both Dee and Digges studied and published on deliberately elevated and novel mathematical matters, far exceeding the reach of 'the common sort'. But Digges recapitulated broader elements of Dee's early mathematical role. Just as Dee served the Northumberland family and other patrons in the 1550s, so Digges provided mathematical services for Lord Burghley in the early 1570s. Noble service revolved around advice on the patron's interests, the provision of texts and ingenious devices, and probably some household tutoring. Dee thus seems to stand behind not only the topic and detailed form of Digges's earliest mathematical work but also Digges's earliest fashioning of his identity as a mathematician.

Dee may also have prompted Digges to investigate matters beyond the purely mathematical. For example, an alchemical manuscript passed through Digges's hands in which he wrote out Walter Haddon's poem in praise of Thomas Norton and digested or copied alchemical schemata and classifications.¹⁹ Digges displayed no

other sign of interest in alchemy and this otherwise puzzling evidence may be a trace of his close relationship with Dee.

When presenting the *Mathematicall Discourse* in 1571 Digges clearly expressed the values which sustained his investigation of polyhedra. While the edition of his father's *Pantometria* was portrayed as a work embodying the practical virtues of utility, the defence of the *Mathematicall Discourse* was rhetorically constructed around intellectual elevation. Digges feigned to ignore those who might castigate his advanced study of polyhedra as "a fond toy, a mere curious trifle, serving to no use or commodity". Unless a detractor genuinely valued the study of "hard and difficult" matters, persuasion would be useless. Digges rounded on potential critics as "two-footed moles and toads whom destiny and nature hath ordained to crawl within the earth, and suck upon the muck"; such men "may not possibly by any vehement exhortation be reduced or moved to taste or savour any whit of virtue, science, or any such celestial influence".²⁰ Digges's robust language enforced a stark division of men into either virtuous followers of Euclid, Archimedes, and Apollonius or ignorant acolytes of Epicurus and Midas, content with the realm of lucre and mere worldly pleasure. The *Mathematicall Discourse* embodied mathematics not as a useful or vocational pursuit adapted to military or civic ends but as the work of a gentleman who primarily prized intellectual nobility.

Yet the terms of this seemingly forceful apology for advanced mathematics were not to be sustained by Digges. In his later career he substantially redefined his identity and public persona as a mathematician. This self-conscious shift is most vividly displayed in *Stratoticos* (1579), a text on military mathematics. Digges there offered some autobiographical reflections on his work of the early 1570s and confessed that "the strange variety of inventions in the more subtle part of these mathematical demonstrations did breed in me for a time a singular delectation". However, with maturer judgement, he had turned from subtlety and delight to practicality and utility. Digges stated that he had latterly "spent many of my years in reducing the Sciences Mathematical from Demonstrative Contemplations to Experimental Actions, for the Service of my Prince and Country".²¹

This advertisement of reformed commitments was no mere rhetorical flourish; Digges's subsequent activities show him immersed in the *vita activa* – as a so-called 'man of business' in the House of Commons, as an engineering advisor, and as an administrator in the Earl of Leicester's 1585 expeditionary force to the Netherlands. Yet these civic and military commitments did not represent an abandonment of mathematics by Digges: in the early 1590s he was still advocating the study of ballistics and artillery as a high mathematical art with immediate relevance to the nation's security.²²

Was this a turn away from the example of Dee? Certainly, Dee did not actively pursue the particular forms of military and technical service in which Digges distinguished himself. But there are nevertheless significant resonances between the new values of mathematical practice espoused by Digges and those of his erstwhile mentor. Digges's efforts to articulate an identity more as mathematical practitioner than *mathematicus* direct us towards the civic turn in Dee's own career. Rather than

a shift away from Dee, Digges's later work can be interpreted as a move in the same direction, for the 1570s were the crucial decade for Dee's promotion of the civic values of mathematics.

During this decade, Dee's published claims for the value of mathematics were expanded to embrace a new rhetoric beyond that of its philosophical significance and demonstrative certainty. In both the *Mathematicall Praeface* (1570) and the *General and Rare Memorials* (1577) Dee presented himself in vernacular form as a benefactor of the commonwealth through the medium of useful mathematics.

Dee's two main publications before 1570 were the *Propaedeumata Aphoristica* (1558 and 1568) and the *Monas Hieroglyphica* (1564); both were Latin texts dealing with relatively recondite topics and expressed in often obscure aphoristic form. Dee had of course been involved in a range of practical activities prior to the 1570s, his navigational consultations of the 1550s being perhaps the most prominent instance. But these were private transactions and it was only in the 1570s that Dee articulated such activity in a self-conscious effort to shape his public image. Much of this self-fashioning was conducted through his personal apologetics, where Dee sought to defend himself firstly from the charge of conjuring and latterly from the accusation that he was unwilling to share the results of his labours with his countrymen.²³

Though his name was removed from subsequent editions, the branding of Dee as a conjuror in Foxe's *Book of Martyrs* permanently marked him as a suspect figure.²⁴ Moreover, his protestations of legitimacy and innocence are not merely symptoms of over-sensitivity or paranoia; it is possible to identify a surprising number of individuals whom Dee considered had slandered or falsely accused him.²⁵ Dee had a well-rehearsed defence against such adversaries for, prior to his own 'Digression Apologeticall' in the *Mathematicall Praeface*, he had composed an *apologia* for Roger Bacon in the 1550s, in which he defended Bacon from the vulgar sort who believed that he had acted with the help of demons.²⁶ Dee himself sought to shake off the charge of conjuror by asserting that he proceeded only by natural and lawful means. The lengthy recitation of the mathematical arts which occupies so much of the *Mathematicall Praeface* bolsters this claim by displaying the wide-ranging powers and effectiveness of mathematics. Yet though the manifold benefits of practical mathematics served the commonwealth, Dee's role was to furnish the 'groundplat' for the work of others rather than to personally devote himself to that end. Rather than duty to the commonwealth, Dee assigned himself prime responsibility to God and the attainment of divine wisdom. His self-defence in 1570 therefore declared his Christian piety and ardent desire for truth as a means of rebutting the slanders that had impugned his good name.²⁷

By the time Dee published the *General and Rare Memorials* in 1577 a second charge also required his urgent attention, namely that he had deliberately withheld material from his countrymen. Dee had genuine work to do here to clear his reputation. Although he had listed the names of various of his works in the *Propaedeumata Aphoristica*, twenty years later none of these had yet been published.²⁸ Moreover, Dee had openly doubted the wisdom of spreading his ideas too widely. The second edition of the *Propaedeumata Aphoristica* cautioned the reader

against letting the work fall into the wrong hands: “you must not reveal [it] openly to unworthy and profane persons [...] lest, to your shame and mine, it should be turned to great harm”. Dee expressed similarly wary sentiments in his letter to the printer Sylvius at the beginning of the *Monas Hieroglyphica*.²⁹

Dee’s supposed reticence was not just the object of anonymous carping but of specific accusations and incitements. In the *General and Rare Memorials* Dee cited the case of an unnamed scholar who had apparently agitated for Dee’s banishment on the grounds that “to no Man of this Realm, he did at any tyme, or yet doth, or will, communicate any part, of his learned Talent, by word or writing: But is wholly addicted, to his priuate commodity only avancing, by his own Studies and practises very secret”.³⁰ Although he had subsequently secured a recantation from his accuser, Dee used the opportunity of publication to proclaim his status as a dutiful citizen.

Dee now made it clear that he served more than only a divine calling to knowledge, when he referred to his “faythfull enterprises: vndertaken chiefly, for the Advancement of the wonderfull Veritie Philosophicall: And also, for the State Publik of this Brytish Monarchie, to become flourishing, in Honor, Wealth, and Strength”.³¹ Indeed, if it were not for the parenthetical restriction of his comments to worldly matters, Dee would seem to be claiming that all endeavours should be subordinate to the needs of the commonwealth: “All true Subjects, their Chief Intent, and principall purpose, (in all their worldly affayres, Artes, Sciences, and Studyes, &c.) ought to be, the procuring, furthering, mainteyning and encreasing of the weal and Commodity Publik, so much as in them lyeth, and as, they decently and dutifully may”.³² This theme was elaborated and reiterated, as Dee sought to reinterpret all of his prior labours under the heading of public service. Dee considered that he should “receyve great publick thanks, comfort, and ayde of the whole Brytish state, to the honour, welfare, and preservation wherof (next unto his duty doing unto God) he hath directed all the course of his manifold studies, great travailes, and incredible costs”.³³ Whatever the plausibility of this highly charged retrospective verdict, Dee’s memorandum on the navy and his proposed volumes on navigation were meant as further proof of his earnest service.³⁴

Dee’s civic turn may have been motivated by highly personal circumstances, but the resulting texts expressed not merely a personal *apologia* but a general programme for the development of the mathematical arts. Moreover, Dee’s commitment to active service was not restricted to the realm of print. It was during the later 1570s and early 1580s that Dee achieved his greatest influence and standing in and around the court.³⁵ He was frequently consulted for advice on political, geographical and historical matters and, whether supplying navigational instruction or mustering historical and cartographic sources to support Elizabeth’s legal claims to foreign territories, Dee presented himself as a faithful servant of the commonwealth.

There is therefore a strong parallel between the mathematical careers and shifting identities of Dee and Digges through the 1570s and into the early 1580s. Yet their paths were to diverge: while Digges fulfilled military and civil duties within the Elizabethan state and journeyed to the Netherlands as part of a military intervention

in support of Protestantism, Dee secured access to the spiritual realm through the agency of Edward Kelley, leaving England in 1583 with Albert Laski. Dee's departure has often been interpreted as the beginning of a sad decline, a retreat into mysticism and delusion. Yet there can be little doubt that Dee himself believed that through these spiritual conferences he was able to achieve the most potent and universal forms of action and intelligence. The angelic conversations, with their political and irenic dimensions, were surely for Dee not only a culmination and transformation of his philosophical concerns, but a prolongation and deepening of the civic and worldly activism which he had developed in the 1570s. However, Dee's horizons expanded beyond those of service only to the British commonwealth. For Dee, the existence of spirits was not only literally interpreted and routinely granted, but access to spiritual intelligences was philosophically justified within a metaphysics linking human nature and the supercelestial realm. His conversations with angels were a means to achieve closer contact with the God who provided the basis and authority for all mortals, including temporal rulers.³⁶

Yet however we might interpret the angelic conversations – and it is striking that Dee refers to them not just as dialogues but as actions – Digges provides a contemporary vantage point from which Dee's distinctive choices are thrown into relief. While mathematics allows us to identify the substantial areas of common ground between Dee and Digges, I suggest that it can also provide a window onto the differences that are most vividly highlighted by their divergent paths in the mid-1580s. The case of astronomy illustrates the points where their conceptions of the proper terrain and status of mathematics conflicted rather than converged.

Mathematical astronomers of the sixteenth century adopted a variety of strategies to minimise and defuse potential conflict with natural philosophers. While the hybrid Ptolemaic-Aristotelian scheme of the medieval tradition of *Theorica planetarum* remained current, mathematical astronomers increasingly resorted to what Nicholas Jardine has termed the “pragmatic compromise”. This compromise gave the mathematician the liberty to use whatever mathematical means were deemed necessary to “save the phenomena”, in the classic phrase, while questions of the physical reality and character of the heavens fell under the gaze of the philosopher.³⁷ Dee presents an interesting case for the operation of these interrelations because he had both mathematical *and* philosophical ambitions. Yet he did distinguish between mathematical astronomy and a more philosophically based account of the cosmos, and he placed them on distinct epistemic levels. In the *Mathematicall Praeface*, Dee first charged astronomy with determining the sizes and distances of the earth, sun, moon, and fixed stars. As is clear from the *Propaedeumata Aphoristica* this information was of primary use in Dee's vision of a reformed astrology based on perspective.³⁸ However, Dee used biblical authority to determine the principal remit of the astronomical art: God “made the Sonne, Mone, and Sterres, to be to us, for Signes, and knowledge of Seasons, and for Distinctions of Dayes, and yeares”.³⁹ Although Dee enigmatically asks his readers to weigh the significance of the word “signs”, it is clear that a principal duty of the astronomer is to the calendar; he continues by saying that only through diligent observation and calculation of the celestial motions can there be

the distinct Course of Times, dayes, yeares, and Ages: as well for Consideration of Sacred Prophetesies, accomplished in due time, foretold: as for high Mystically Solemnities holding: And for all other humane affaires, Conditions, and covenantes, upon certaine time, betweene man and man: with many other great uses.⁴⁰

Thus, although the title *John Dee on Astronomy* has been given to the modern edition and translation of the *Propaedeumata Aphoristica*, Dee's major work on astronomy is actually his treatise on calendar reform of 1583 rather than his optically-based theory of astrological influence.

That the mathematical sciences could contribute to natural philosophy is evident from the *Propaedeumata Aphoristica*. But, for Dee, the mathematical astronomer did not have the sole or even primary authority to pronounce philosophically on the heavens. Dee's cosmology was based on much more than just mathematical astronomy. Astrology and, indeed, alchemy were equally at stake in questions concerning the cosmos. Alchemy as "inferior astronomy" presupposed not just an identification of the metals with the planets, but also the conventional order of the planets. Moreover, as Clulee has made particularly clear, in the *Monas Hieroglyphica* Dee went well beyond such standard doctrines and correspondences, not only integrating astronomy with disciplines such as alchemy but subsuming it within a wider programme which sought deeper and more primordial truths about the world and its God-given structure.⁴¹ When juxtaposed with his programme of hieroglyphic writing and "real cabala", the specifically *mathematical* art of astronomy was for Dee a limited and partial enterprise in its determination of celestial dimensions, positions and motions.

The significance of Dee's conception of the limited status of mathematical astronomy can be highlighted by contrast with Digges's vision, and is particularly evident in their respective responses to Copernicus. Both Dee and Digges were fulsome in their praise for his work, but Dee lauded Copernicus as a restorer of mathematical astronomy without discussing the physical reality of the heliocentric hypothesis, whereas Digges adopted the Copernican theory of the planetary order on mathematical grounds.

The topic of Dee and Copernicanism has been repeatedly examined, since it has provided a test case for those who wish to argue either that Dee was one of those working towards modern science or, conversely, that his mystical interests precluded any significant affiliation with progressive developments. The majority of recent studies have denied Dee's belief in the heliocentric theory and used this conclusion to undermine the Yates thesis that Hermeticism contributed to the adoption of Copernicus's world-system.⁴² Here I want to move beyond the terms of this debate – sufficiently discussed by now – and to look instead at what Dee's astronomical work tells us about the identity of the mathematician and the relation of mathematics to philosophy and other areas of learning.

Dee saw Copernicus as the most recent in a long line of major mathematical astronomers, restoring a science whose predictions and parameters were manifestly inaccurate. Copernicus's work was valuable because it provided the basis for new and improved tables which better predicted celestial motions. Dee was unstinting in

his praise of Copernicus in this role. In his preface to John Feild's ephemeris of 1556 Dee referred to Copernicus's dazzling brilliance, his divine studies and his Herculean labours in restoring the celestial discipline.⁴³ Likewise, Copernicus figures prominently in Dee's treatise on calendar reform, where Dee places him as the most recent and notable astronomer in his historical review aimed at establishing values for the most slowly changing of astronomical parameters.⁴⁴ Both these texts fall within the domain of mathematical astronomy and Dee makes it clear that this terrain is not the appropriate one on which to consider the reality of Copernicus's proposals. In the preface to Feild's tables, Dee comments simply that "this is not now the place to discuss [Copernicus's] hypotheses". The calendar proposal refers to the "newe paradoxall Hypotheses" of Copernicus and Dee says that his account depends "chiefly upon the said Copernicus his Calculation, and Phaenomenies: excepting his Hypotheses Theoricall; not here to be brought in question".⁴⁵

It is not clear to what place Dee thought a consideration of Copernicus's physical and philosophical claims could be deferred. In the *Monas Hieroglyphica*, Dee did discuss celestial order beyond the delimited domain of mathematical astronomy, but there he sought to transcend the detailed concerns of astronomy. In that text, rather than observation as the prime means of determining the underlying arrangement of the heavens, Dee was tempted by the prospect of deriving superior truth from his reconstitution of primordial symbols:

Will not the astronomer be very sorry for the cold he suffered under the open sky, for [all his] vigils and labours, when here, with no discomfort to be suffered from the air, he may most exactly observe with his eyes the orbits of the heavenly bodies under [his own] roof, with windows and doors shut on all sides, at any given time, and without any mechanical instruments made of wood or brass?⁴⁶

Yet Dee did not despise astronomical observation, or believe that it was entirely redundant. He had carried out programmes of observation with large-scale instruments in the mid-1550s and also at the time of the new star.⁴⁷ But precise observation delivered accurate parameters rather than establishing principles; cosmological principles were for Dee rooted in a wider disciplinary constellation than mathematics alone.

Digges on the other hand adopted and advocated the Copernican world system as the best representation of the actual order of the planets. In his *Alae* of 1573 he already expressed a preference for Copernicus, repeatedly echoing Copernicus's condemnation of the "monstrous", botched arrangement of the Ptolemaic spheres.⁴⁸ However, he withheld an absolute acceptance that Copernicus had restored the perfect anatomy of the heavens, wondering whether some adjustments were still required and whether the new star might indeed provide evidence that would prove Copernicus's case. Digges returned to the issue of Copernicanism in his *Perfit Description of the Caelestiall Orbes*, appended to the 1576 edition of his father's popular almanac, the *Prognostication Everlasting*. The *Perfit Description* provided an augmented translation of the major chapters in the first book of Copernicus's *De revolutionibus* and was preceded by Digges's much-reproduced image of the cosmos in which the stars extend infinitely outwards from the solar-centred planetary system. Although his earlier hopes for the new star as a cosmological arbiter had

remained unfulfilled, he now nevertheless expressed his views more emphatically in favour of the heliocentric doctrine.

Digges's advocacy of Copernicanism rested on an extraordinary elevation of the power of mathematics. Not only were mathematical techniques of investigation and argument to be accounted the best available for the domain of astronomy, but mathematics was to be considered as a means to arrive at the truth rather than just a tool to save the phenomena. Mathematics could demonstratively restore the perfect order of the celestial spheres without deferring to philosophy, traditionally placed above it in disciplinary hierarchies. Digges considered that, in contrast to the demonstrative certainty of mathematics, philosophy could offer only plausible or probable arguments.⁴⁹ This relative evaluation of mathematics and philosophy helps to explain the structure and sequence of the *Perfit Description*. Digges inverted the order of presentation which Copernicus had adopted for *De revolutionibus* and began his adapted translation with Book I, chapter 10: "On the order of the celestial spheres". Here Copernicus had presented his new arrangement of the planets and given a mathematical justification for his scheme. Only after reading this principal (and, for Digges, self-sufficient) argument was the reader then taken back to *De revolutionibus* I, 7-9 where Copernicus had stated and then disputed the standard philosophical reasons against the motion of the earth. Digges made his expository strategy quite clear:

because the world hath so long a time been carried with an opinion of the earth's stability, as the contrary cannot now be very impersuasible, I have thought good out of Copernicus also to give a taste of the reasons philosophical alleged for the earth's stability, and their solutions, [so] that such as are not able with geometrical eyes to behold the secret perfection of Copernicus's Theoric may yet by these familiar, natural reasons be induced to search further, and not rashly to condemn for fantastical so ancient doctrine revived and by Copernicus so demonstratively approved.⁵⁰

The realm of philosophy is only for those who lack "geometrical eyes" and remain stuck with probable argument and the deceptive evidence of the senses.⁵¹ Digges's conception of a geometrical vision sufficient in itself to overturn traditional geocentric doctrines endowed mathematical astronomy with independent authority and freed it from subjection or subordination to philosophy or, indeed, any other discipline. Dee had opted for a differently instructed vision to uncover celestial truth:

Raising toward heaven our cabbalistic eyes (that have been illuminated by speculation on these mysteries) we shall behold an anatomy precisely corresponding to that of our monad, which, in the light of Nature and life, will at all time reveal to us as is here shown, and will, by its pleasures, quite openly discover the most secret mysteries of this analysis of the physical world.⁵²

The contrast between Dee's "cabbalistic" and Digges's geometric eyes neatly encapsulates their differing visions of the scope and competence of mathematics. However, the contrast should not be overdrawn. Digges's geometric enterprise could scarcely be self-founding: inevitably it drew on moral resources and intellectual assumptions from beyond the strict realm of geometrical demonstration. Digges took as axiomatic the simplicity and order of the heavens, and accepted a fundamental opposition between the celestial and sublunary realms.⁵³ In both *Alae seu scalae mathematicae* and the *Perfit Description* he contrasted the perfection and regularity

of the heavens with the terrestrial world of generation and corruption. Above, there is the immutable empire of uniform, eternal, and pure substance, equated with the sacred temple for the Calvinist elect, while below, mortal sinners live out their days on the dark star of the earth. The celestial spheres attract the mind upwards away from the dregs of the body and their resplendent beauty entices noble reason with the prospect of joy and felicity, removed from all worldly troubles. All that is blessed finds its true home above, while mutability and decay are the destiny of the profane beings who dwell here below. Celestial order, simplicity, and harmony are opposed to sublunary irregularity and the uncertain, base, and brutish cares of humanity.⁵⁴ Digges's geometrical vision was thus grounded in a rich stratum of metaphor, moral evaluation and religious commitment. But he did not seek to provide a firm disciplinary foundation for his mathematical astronomy through a systematic philosophical or theological justification of these assumptions.

Dee on the contrary did attempt to elaborate a comprehensive philosophical position, within which mathematics could be situated. In the *Mathematicall Praeface*, he presented mathematics as just one division of a tripartite ontology and epistemology. Dee drew particularly on Proclus to present mathematical objects as an intermediate level of being between matter and spirit, the human and divine, sense and pure intellect.⁵⁵ For Dee, mathematics was thus always placed in explicit relation with other learned disciplines, as part of a larger hierarchy of knowledge. While distinguishing different realms of being and understanding, Dee did not see each as being sealed off from the others. He sought to connect and integrate disciplines in order to straddle the boundaries between natural, mathematical and esoteric knowledge. His objectives in mathematics were not inwardly self-referential, but were continuous with his other intellectual ambitions. By emphasising the practical, philosophical and spiritual virtues of various mathematical arts, Dee could move from the mathematics of the calendar or of navigation through to considerations of supercelestial intelligences without a break, as part of the same enterprise.

Hence while Dee placed each limited mathematical art within the broad horizons of Renaissance scholarship, Digges restricted the mathematical arts to a narrower intellectual terrain. Dee moved freely within a self-assigned sphere of learning which incorporated mathematics, magic and natural philosophy. Digges did not accept the values underlying this continuum but elevated mathematics above other disciplines. Digges expressed this sense of segregation from the beginning of his career. He wished that nothing be allowed to sully the purity of his *Mathematicall Discourse* of 1571. Not just vulgar concerns with utility and profit were excluded by this prescription. Digges would not even allow any philosophical "pollution" of the certain and separate domain of mathematics. In the preface to his treatise Digges noted that he would not "discourse of [the regular solids'] secret or mystical appliances to the elemental regions and frame of the celestial spheres, as things remote and far distant from the method, nature and certainty of geometrical demonstration".⁵⁶ The most obvious object of this implied reproach was the Platonic theory of the elements, as expounded in *Timaeus*. But Digges may have had a much more contemporary target in mind: the astrological *De divina astrorum facultate* (1570) of Dee's former associate Offusius, in which the regular solids were used to

determine cosmic and elemental proportions.⁵⁷ Evidently Digges had no wish to meddle with uncertain areas of natural or astrological philosophy. Yet whoever Digges meant to censure, his comments serve chiefly to highlight his contrasting image of geometry and his distinct identity as a mathematician.

Digges's deliberately limited conception of the legitimate terrain of the mathematician did not of course sever his ambitions entirely from the realm of philosophy. The case of Copernicanism shows that mathematics could, when secure on its own territory, challenge established philosophical conclusions. Dee however had a more expansive and positive conception of philosophy, and frequently identified himself as a philosopher rather than a mathematician. Mathematics was central to his programme but achieved much of its significance when brought to bear on philosophical issues: mathematically-informed natural philosophy provided insight into God's creation while metaphysics carried the philosopher into supercelestial realms, offering ascent towards the divine.

Much of the contrast between the identities of Dee and Digges as mathematicians therefore turns on their respective conceptions of philosophy. Whatever they shared in mathematics, Dee and Digges evidently had quite a different exposure to philosophy. From his time at Trinity College, it is clear that Dee was steeped in philosophical literature, and particularly in the familiar and conventional terrain of Aristotelian natural philosophy. Nicholas Clulee has indeed interpreted the *Propaedeutata Aphoristica* as the outcome of an early naturalistic and Aristotelian phase of Dee's intellectual career.⁵⁸ The product of a mainstream academic education, Dee could almost take familiarity with Aristotelian natural philosophy for granted.

Digges's intellectual upbringing was quite different. There is no evidence that he attended university and the only references to his education are to the mathematical instruction of his father and Dee. It may be that Digges saw so little through philosophical eyes because he had received no systematic grounding in academic philosophy. Digges's distinctively different evaluation of philosophy certainly suggests that Dee's instruction of the youthful Digges was largely limited to mathematical matters. Trained up in mathematics, it was therefore on mathematics that Digges rested his criteria of intelligibility and evidence.

I began this account of Dee and Digges with their texts prompted by the new star of 1572. Their conclusions on the star exemplify both the common elements in their mathematical work, and also the extent to which their visions of mathematics diverged. The published works provided demonstrative treatments of parallax as a means of establishing the distance and thus location of the new phenomenon. The texts were issued as soon as possible in order to encourage other European astronomers to make the necessary measurements. Digges's volume also dealt extensively with observational practice, discussing the correction of instrumental errors and the judicious choice of computational procedures.⁵⁹

The two texts were published before either Dee or Digges had arrived at definitive verdicts on the nature of the new star, though Digges was clearest in identifying it as a genuinely celestial phenomenon and recording its position in the

constellation of Cassiopeia. The similarities between their investigative strategies and chosen expository forms also appear to have been matched by the conclusions they reached after the star had finally disappeared from view. Although neither published their final judgements, Dee's conclusion that the star had been let down and then withdrawn is evident from the title of his lost work on the star: *De stella admiranda in Cassiopeiae Asterismo, coelitus demissa ad orbem usque Veneris, iterumque in coeli penetralia perpendiculariter retracta lib. 3*.⁶⁰ That this conclusion was shared by Digges is suggested by the evidence of the antiquary William Camden, who recorded in his *Annales* that both Dee and Digges believed the star to have gradually faded as it disappeared further from the earth.⁶¹

Yet despite the extent of their agreement, Dee and Digges made quite different uses of the new star. As we have seen, for Digges it was a first occasion for Copernican reflections as well as potential evidence for the superiority of the heliocentric world-system. Dee likewise considered the star to be of great significance but, with his quite different conception of the purpose and scope of mathematical astronomy, he interpreted it not as a cosmological but as a calendrical revelation. For Dee, the new star was literally an epoch-making event: he used its appearance to mark a new year zero of the same status as the birth of Christ and the creation of the world. He dated the "Necessary Advertisement" to the *General and Rare Memorials* as "Anno, Stellae (Coelo Demissae, rectaque Reversae) Quinto: Julij vero, Die 4 et Anno Mundi 5540".⁶² Dee also interpreted the new star as a sign or portent, just as the *Mathematicall Praeface* had hinted. In his copy of Manilius's *Astronomica* he noted:

I did coniecture the blasing star in Cassiopeia appering a° 1572, to signify the fynding of some great Thresor or the philosophers stone ... This I told to Mr. Ed. Dier. at the same tyme. How truly it fell out in a° 1582. Martij 10 it may appere in tyme to come ad stuporem Mundi.⁶³

For Dee, the new star was enrolled in his conception of mathematical astronomy as a calendrical and chronological art which also revealed portents; for Digges, the new star announced a celestial reformation in which mathematics triumphed as the key to heavenly truth.

My title posed the formulaic question "like father, like son?" for Dee and Digges. Despite Dee's evident importance for the content and direction of Digges's mathematical career, it is clear that he did not foster a mathematical son altogether in his own image. Digges emerged from Dee's tutelage with a vision of mathematics and its legitimate ambitions markedly different from that of his mentor. In this mathematical relationship, father and son ultimately followed different paths. Dee either did not try to instruct Digges in the more philosophical and recondite dimensions of his own work or, if he did, his teaching was ineffective. Dee had greater long-term impact, both on Digges and on other more humble contemporaries, through his prescription for the role of the mathematical practitioner set out in the *Mathematicall Praeface*. Yet Dee himself sought a more profound and prestigious identity beyond that of the mathematical practitioner and, even in the vernacular and outwardly practical *Mathematicall Praeface*, he hinted at the more potent and esoteric arts which only the adept might practise. Ironically, just as Dee was forsaking earthly avenues to wisdom in favour of spiritual access to more

“radicall truthes” in the 1580s, the prosaic part of his public programme was being successfully adapted by figures such as Digges who refashioned their identities as mathematical practitioners.⁶⁴

Digges thus helps to clarify the thorny problem of Dee’s contemporary significance and influence. The scale of that problem is perhaps most vividly illustrated by Peter French’s deeply ambivalent response to the issue. In his intellectual biography of Dee, French wrote that Dee “was decidedly out of place in sixteenth-century England”. Yet only three pages before he had decided that “Dee and the diverse contemporary attitudes towards him epitomize the English Renaissance”.⁶⁵ Rather remarkably, Dee was meant to be both awkwardly isolated and yet also representative. The uniquely privileged perspective on Dee provided by a detailed examination of his relations with Digges indicates how Dee could be both close to and distant from his contemporaries. Yet, however suggestive, an account which uses Digges as an exclusive vehicle for approaching Dee is obviously too narrowly limited to carry complete conviction. I therefore want to conclude by showing how Digges’s ultimately double-edged relationship to Dee is matched by the ironies of the latter’s reputation among more humble mathematical practitioners.

The most sensitive of recent interpretations of Dee have sought to recover his own self-understanding and intellectual practice. As a result we can better appreciate the coherence of Dee’s work and the rich interconnections between texts and plans which were often avowedly composed in haste and for highly specific occasions. Yet, given this historiographical finesse, we are apt to lose sight of the often less sophisticated readings that Dee’s contemporaries brought to bear. Certainly, the veiled projects and philosophical schemes excavated by modern scholarship were less noticeable (indeed usually invisible) to sixteenth-century vernacular authors on mathematics.

Dee’s *Mathematicall Praeface* was indeed read and admired by such mathematical contemporaries as William Bourne and Edward Worsop. But their reading of his text stripped it of its philosophical and magical ambitions. Dee instead became a useful ally and a quarry for information. Taken as authoritative in his presentation of the range of mathematical arts, Dee’s *Praeface* provided a framework within which narrower and more specific work could be carried out. Bourne, in his *Treasure for Travellers* (1578), abbreviated Dee’s discussion of the mathematical sciences while acknowledging that his own acquaintance with statics was based solely on the account given in the *Praeface*.⁶⁶ Likewise, Edward Worsop, in writing on surveying, relied on Dee as a point of reference for the character of mathematics, making extensive use of his discussion of astrology and astronomy. Worsop indeed called for the *Mathematicall Praeface* to be printed as a manual, assimilating Dee to the world of cheap print rather than the abstruse realm of occult doctrine. Neither Bourne nor Worsop mentioned Dee’s other (Latin) publications.⁶⁷

If mathematical practitioners such as Bourne and Worsop failed to fathom the depth of Dee’s studies, they nevertheless demonstrate Dee’s importance for the development of practical mathematics. Whereas Dee sought for himself an elevated role as a philosopher – in one instance, even, as a Christian Aristotle – he was a key

figure in establishing the identity of the mathematical practitioner and in promoting mathematics as worldly, instrumental, practical, vernacular and public.⁶⁸

Dee cannot of course be assigned exclusive paternity for the creation and growth of the tradition of mathematical practice in England. Yet he was clearly not averse to casting himself in a paternal role; whether he would have extended it beyond the specific case of Digges is however uncertain. But what of Dee's own parentage? If every father was once a child, how did Dee portray himself as offspring rather than as parent, and what did he make of his own intellectual genealogy?

As Sherman has stressed, Dee was passionately concerned to establish and display his genealogy.⁶⁹ Among the remarkable features of these endeavours were his attempts to link himself with Arthur and the early Welsh kings and to connect his lineage with that of Elizabeth. Yet perhaps the most extraordinary element in his genealogy was Dee's effort to forge a connection with Roger Bacon. Dee may have recognised many intellectual authorities but, as Clulee has persuasively argued, Bacon was the figure to whom Dee evidently felt closest.⁷⁰ Bacon provided Dee with a role model who advocated the centrality of mathematics within a broadly-based philosophical programme. Dee's composition of an *apologia* for Bacon in 1557 gives a hint of his sense of personal identification. But Dee set out not only to style himself on the intellectual example of Bacon but to actively construct a descent through which he could count Bacon as a blood relation. A substantial section of Dee's calendar proposal is devoted to proclaiming the merits of Bacon's own work on the topic and Dee wrote that no-one had made a better diagnosis and case for reform than this other British subject, "named (as some thincke) David Dee of Radik: But otherwise, and most commonly, (upon his name altered, at the alteration of his state, into the Fryerly profession) called Roger Bachon".⁷¹ Not content to magnify the achievement of his thirteenth-century predecessor, Dee was suggesting that he and Bacon actually belonged to the same family, for David Dee features in Dee's own genealogical constructions.⁷² Whatever the ultimate rationale for this identification it powerfully demonstrates Dee's sense of pedigree and suggests how much was at stake in his acceptance of Digges as his mathematical heir.

NOTES

¹ *Parallatice*, sig. A2^v and *Alae*, sig. A2^r. Digges repeats the sentiment in his preface to Dee's *Parallatice* at sig. A2^r.

² For example, Peter J. French, *John Dee: the World of an Elizabethan Magus* (London: Routledge and Kegan Paul, 1972), 98-9.

³ Digges comments on his mathematical education and associations in *Alae*, sigs. A2^r, B3^r and in *An Arithmeticall Militare Treatise, named Stratoticos* (London, 1579), 190. On Leonard Digges, see Joy B. Easton, "Leonard Digges", in Charles Coulston Gillispie, ed., *Dictionary of Scientific Biography*, 16 vols. (New York: Charles Scribner's, 1970-80), IV, 97.

⁴ *R&W*, 43 and 82, n.68.

⁵ Francis R. Johnson made the first serious study of Digges's Copernican text and the bulk of his careful account still stands; see Francis R. Johnson and Sanford V. Larkey, "Thomas Digges, the Copernican system, and the idea of the infinity of the universe in 1576", *Huntington Library Bulletin*, 5 (1934): 69-117 and Francis R. Johnson, *Astronomical Thought in Renaissance England: a Study of the English Scientific Writings from 1500 to 1645* (Baltimore: Johns Hopkins University Press, 1937), esp. chapters 5 and 6. For another classic

but skewed interpretation see Alexandre Koyré, *From the Closed World to the Infinite Universe* (Baltimore: Johns Hopkins University Press, 1957), 34-9. For a more recent example of Digges's place within the story of astronomy, see René Taton and Curtis Wilson, eds., *General History of Astronomy, Vol. 2: Planetary Astronomy from the Renaissance to the Rise of Astrophysics, Part A: Tycho Brahe to Newton* (Cambridge: Cambridge University Press, 1989), 22-3. For an example of Digges's place in an account of the Scientific Revolution see Alfred Rupert Hall, *The Scientific Revolution* (London: Longmans, Green & Co., 1954), 104.

⁶ David Watkin Waters, *The Art of Navigation in Elizabethan and Early Stuart Times* (London: Hollos & Carter, 1958); Alfred Rupert Hall, *Ballistics in the Seventeenth Century* (Cambridge: Cambridge University Press, 1952); Allie Wilson Richeson, *English Land Measuring to 1800: Instruments and Practices* (Cambridge, Mass.: M.I.T. Press, 1966); John Summerson in Howard M. Colvin, ed., *History of the King's Works*, 6 vols (London: H.M.S.O., 1963-82), IV, 755-764; Henry Jameson Webb, *Elizabethan Military Science: the Books and the Practice* (Madison: University of Wisconsin Press, 1965). For the political career, see his entry in vol. 2 of P.W. Hasler, ed., *The House of Commons 1558-1603*, 3 vols (London: H.M.S.O. for the History of Parliament Trust, 1981) and, for more recent work, Michael Graves, "Managing Elizabethan Parliaments" in David M. Dean and Norman Leslie Jones, eds., *The Parliaments of Elizabethan England* (Oxford: Basil Blackwell, 1990): 37-63 and Patrick Collinson, "Puritans, Men of Business and Elizabethan Parliaments," *Parliamentary History*, 7 (1988): 187-211.

⁷ Leonard and Thomas Digges, *A Geometrical Practise, named Pantometria* (London, 1571), sig. Aa1^r.

⁸ Dee's additions to the Euclidean text appear in books X-XIII. For the character and content of these additions, see John Heilbron's introduction to his edition of the *Propaedeumata aphoristica* (PA, 22-27).

⁹ British Library, Cotton MS Vitellius C.VII, fols. 270^r-273^r, 278^v-279^f.

¹⁰ Note especially the mechanical methods presented in the *Mathematicall Praeface* in the section on "Statike" (MP, sigs. cj^r-cij^v), as well as the general rationale for his additions to Euclid at fol. 371^{r-v} of the 1570 edition. Corpus Christi College, Oxford, MS 254, fol.188^r preserves another mechanico-mathematical "Inventum Johannis Dee".

¹¹ Marshall Clagett, *Archimedes in the Middle Ages*, 5 vols (Madison: University of Wisconsin Press and Philadelphia: American Philosophical Society, 1964-84), V, part 4, appendix 2, 493.

¹² Dee's lost *Tyrocinium Mathematicum* was largely concerned with the theory of irrational magnitudes: see MP, fol. 268^v. There are some surviving fragmentary notes on the topic in British Library, Cotton MS Vitellius C.VII, fol. 274 onwards. The terminology of irrational majors, binomials and apotomes of various orders recurs throughout Digges's *Mathematicall Discourse*.

¹³ Preface to Digges, *Mathematicall Discourse* in *A Geometrical Practise*, sig. S4^v.

¹⁴ For Digges's inherited land, see the list of his father's lands in *Calendar of the Patent Rolls, Philip and Mary, Vol. 2, 1554-1555* (London, 1936), 270 and also note the wealth indicated by his will, PRO PROB11/86, fols.164^r-166^v.

¹⁵ NP, 27, 29-32 provides a convenient resume of the material of this paragraph. For Dee and Pembroke, see the fuller discussion in R&W, 3-4. The titles of the texts for the Duchess of Northumberland appear in Dee's *Letter Containing a most briefe Discourse Apologeticall* in James Crossley, ed., *Autobiographical Tracts of Dr. John Dee*, Chetham Society, 24 (1851), 75. Note that Dee may not have provided exclusively mathematical service at this time; Roberts and Watson note that Dee seems to have served as chaplain in Bishop Bonner's household.

¹⁶ MP, sigs. *iiij^v-aj^r.

¹⁷ Public Record Office, SP12/90/12, letter of Thomas Digges to Lord Burghley, 11 December 1572.

¹⁸ British Library, Lansdowne MS 19/30, printed in James Orchard Halliwell, ed., *A Collection of Letters Illustrative of the Progress of Science in England* (London, 1841), 6-7. The precise form of Burghley's "frame" is not known. It is mentioned by Jacob Rathgeb, who recorded the 1592 visit to England by Frederick, Duke of Wurttemberg: Jacob Rathgeb, *Kurtze und Warhafft Beschreibung der Badenfahrt* (Tübingen, 1602), fols. 32^v-33^r, translated in William Brenchley Rye, *England as seen by Foreigners in the Days of Elizabeth and James the First* (London, 1865), 44. For Theobalds, John Summerson, "The building of Theobalds, 1564-1585", *Archaeologia*, 97 (1959): 107-26.

¹⁹ Bodleian Library, Ashmole MS 1478, fols.1-60. Digges did not retain the manuscript, which was acquired by Simon Forman in 1594. In addition to inserting alchemical material, Digges repeatedly signed his name and added a 'questio geographica', some algebraic workings, and a list of books which are almost exclusively mathematical.

²⁰ Digges, *A Geometrical Practise*, sig. A4^r.

²¹ Digges, *An Arithmeticall Militare Treatise*, sigs. A3^r, A2^r.

²² For a fuller account of Digges's changing priorities and his later activities, see Stephen Johnston, "Making Mathematical Practice: Gentlemen, Practitioners and Artisans in Elizabethan England" (Unpublished PhD thesis, Cambridge, 1994), chapter 2.

²³ William H. Sherman, *John Dee: the Politics of Reading and Writing in the English Renaissance* (Amherst: University of Massachusetts Press, 1995), 10-12, 22-3 has recently emphasized the importance of Dee's personal apologetics for an interpretation of his role.

²⁴ *NP*, 35.

²⁵ See David Gwyn, "John Dee's *Arte of Navigation*", *The Book Collector*, 34 (1985): 309-322, 312, 314-5 and *NP*, 193-4.

²⁶ For the full title of the "Speculum unitatis: sive Apologia pro Fratre Rogero Bachone Anglo", see Dee's dedicatory letter to Mercator in *PA*, 116-7.

²⁷ *MP*, especially sigs. A^j and A^{ij}^{v-v}.

²⁸ *PA*, 116-7. Both editions listed 11 unpublished works, though Dee revised the list to include some different texts in the second edition. None of the works was ever published.

²⁹ *PA*, 120-1; *MH*, 150-3.

³⁰ John Dee, *General and Rare Memorials pertayning to the Perfect Arte of Navigation* (London, 1577), sig. e^{ij}.

³¹ *General and Rare Memorials*, sig. A^{iiij}.

³² *General and Rare Memorials*, 11.

³³ *General and Rare Memorials*, sig. e*^{ij}^v; see also sig. e*^j^r and 65.

³⁴ *R&W*, 10 seem too charitable in accepting that, from early in his career, Dee believed mathematics and navigation should "be made known as widely as possible for the good of the state". As an explicit theme this seems to belong only to the 1570s.

³⁵ Sherman, 4, 150, 152, 173-5.

³⁶ Christopher. L. Whitby, "John Dee and Renaissance scrying", *Bulletin of the Society for Renaissance Studies*, 3:2 (1985): 25-36 and *NP*, Ch.8, esp. 220 onwards.

³⁷ Nicholas Jardine, *The Birth of the History and Philosophy of Science: Kepler's 'A Defence of Tycho against Ursus' with essays on its provenance and significance* (Cambridge: Cambridge University Press, 1984), esp. Ch. 7.

³⁸ For Dee's astrology, see *NP*, Chapter 3. See also Richard Dunn's chapter in this volume.

³⁹ *MP*, sig. b^{ij}^v. The reference is to Genesis I, 14.

⁴⁰ *MP*, sig. b^{ij}^v.

⁴¹ *NP*, Chapter 4.

⁴² In addition to Clulee's *John Dee's Natural Philosophy*, and Heilbron's introduction to the *Propaedeutica aphoristica* (*PA*, 34-49), see Robert S. Westman, "Magical reform and astronomical reform: the Yates thesis reconsidered" in Robert S. Westman and James Edward McGuire, *Hermeticism and the Scientific Revolution* (Los Angeles: William Andrews Clark Memorial Library, 1977) and J. Peter Zetterberg, "Hermetic geocentricity: John Dee's celestial egg", *Isis*, 70 (1979): 385-93.

⁴³ John Feild, *Ephemeris anni 1557 currentis iuxta Copernici et Rheinholdi canones* (London, 1556), sig. Aⁱ.

⁴⁴ Bodleian Library, Ashmole MS 1789; see, for example, fol.6^v for "Nicolaus Copernicus, the sixth, and most notable lyne of our Astronomical Dyall".

⁴⁵ Bodleian Library, Ashmole MS 1789, fols.6^v, 31^r, and note also fol.8^r: "Copernicus imagineth the Theoricall cause hereof [...] whereof, here, is no place to reason".

⁴⁶ *MH*, 130-1.

⁴⁷ For the work of the 1550s, see the *Compendious Rehearsall* in Crossley, 28 and Bodleian Library, Ashmole MS 1789, fol.10^r; Digges reports on Dee's observations of the new star in *Alae*, sig. B3^r.

⁴⁸ *Alae*, sigs. A4^v, 2A3^r, 2A4^v, L2^v.

⁴⁹ Cf. Digges, *An Arithmeticall Militare Treatise* sig. a1^r. This high evaluation of the status of mathematics, particularly in relation to astronomy, has ancient precedent in the opening section of Ptolemy's *Almagest*.

⁵⁰ Thomas Digges, *Perfit Description* in Leonard Digges, *Prognostication Everlasting* (London, 1576), sig. N4^r; also sig. N2^r for the persuasiveness of Copernicus to "any reasonable man that hath his understanding ripened with Mathematicall demonstration".

⁵¹ While Digges frequently vaunted (mathematical) reason at the expense of the senses (for example, in the *Perfit Description*, sig. M1^{r-v}), in *Alae*, sig. H.4^r he nevertheless acknowledged that the proper practice of astronomy depended on two complementary components: disciplined sensible experience as well as mathematical demonstration.

⁵² *MH*, 174-7.

⁵³ In *Alae*, sigs. A3^v, B1^v, Digges referred to extra-geometrical starting points as physical foundations. In stressing Digges's conviction of the radical divide between the terrestrial and celestial, I differ from Johnson and Larkey's interpretation ("Thomas Digges", 101-2). Wishing to present Digges as an exemplary anti-Aristotelian, they attempted to explain away his use of the distinction, seeing it as no more than a sop to his readers. This is to misconceive an essential element of Digges's intellectual order.

⁵⁴ I have run together the characterisation in this paragraph from various passages in *Alae* and Digges, *Perfit Description*. *Alae*, sig. A1^v (the beautiful order of the heavenly bodies), sig. A2^r (the unchanging pure aether), sig. A3^v (no substantial change in the heavens), and sig. L2^v (our troubled life on this dark and obscure terrestrial star). *Perfit Description*: the diagram and its captions (the earth as the globe of mortality compared to the perfect joy of the habitacle for the elect), sig. M2^r (quotations from Palingenius's *Zodiacus Vitae*), N4^r ("our Elementare corruptible world" matched against "the glorious court of the great god"). Note that, in the preface to *A Geometrical Practise*, Digges had earlier contrasted Atlas's imprisonment in a mortal carcass here in this most inferior and vile part of the universal world with the pleasant and beautiful frame of celestial orbs (sig. A3^r).

⁵⁵ For Dee's reading of Proclus, see *NP*, Chapter 6.

⁵⁶ Digges, *A Geometrical Practise*, sig. S4^v.

⁵⁷ Jofrancus Offusius, *De divina astrorum facultate in larvatam astrologiam*. (Paris, 1570), fols.3^r-5^r. For Offusius's connection with Dee, see Owen Gingerich and Jerzy Dobrzycki, "The master of the 1550 radices: Jofrancus Offusius", *Journal of the History of Astronomy*, 24 (1993): 235-254.

⁵⁸ See *NP*, Chapters 2-3.

⁵⁹ John Roche discusses Digges's reformation of the astronomical cross-staff in "The radius astronomicus in England", *Annals of Science*, 38 (1981): 1-32.

⁶⁰ *Compendious Rehearsall* in Crossley, 25.

⁶¹ William Camden, *Annales rerum Anglicarum, et Hibernicarum, regnante Elizabetha, ad annum salutis MDLXXXIX* (London, 1615), 232. In the text to his frontispiece in *Alae*, Digges says that he has recorded the position of the new star in case it retreats back again by divine command before the end of the world.

⁶² *General and Rare Memorials*, sig. ε*iiiij^r.

⁶³ *R&W*, 85 (*R&W*, no. 251). 10 March 1582 was the date of Dee's first session with Kelley. For Dee on the significance of the anniversaries of the new star, see *R&W*, 157 (*R&W*, no.D20).

⁶⁴ The term "radicall truthes" comes from Dee's *Liber Mysteriorum*, Sloane MS 3188, fol.7^r, cit. *NP*, 209.

⁶⁵ French, 22, 19.

⁶⁶ William Bourne, *A Book called the Treasure for Travellers* (London, 1578), sigs. ***2-3 and introduction to book IV.

⁶⁷ Edward Worsop, *A Discoverie of Sundrie Errours and Faults Daily Committed by Landemeaters* (London, 1582), sig. G3^v. The examples of Worsop and Bourne confirm Clulee's suggestions on the significance of the *Mathematicall Praeface*; "It may have been Dee's ironic fate to have contributed to the progress of science among those who were ignorant of the magical direction which Dee thought was the highest level of science." *NP*, 175. See also French, 173-4 for further contemporary references to the *Mathematicall Praeface* in the same vein.

⁶⁸ For Dee's self-identification as a Christian Aristotle, see *General and Rare Memorials*, sig. ε*j^v. On the formation of the culture of mathematical practice, see Stephen Johnston, "The identity of the mathematical practitioner in 16th-century England" in Irmgard Hantsche, ed., *Der "mathematicus": zur Entwicklung und Bedeutung einer neuen Berufsgruppe in der Zeit Gerhard Mercators* (Bochum: Universitätsverlag Dr. N. Brockmeyer, 1996), 93-120.

⁶⁹ Sherman, especially 10, 87.

⁷⁰ The theme recurs throughout *NP*, but see the summary statement at 232-4.

⁷¹ Bodleian Library, Ashmole MS 1789, fol.26^v.

⁷² See, for example, the abbreviated lineage added in the margin of Dee's copy of *The Laws of Hywel Dda*, reproduced in Sherman, 108.

RICHARD DUNN

JOHN DEE AND ASTROLOGY IN ELIZABETHAN ENGLAND

Without doubt, John Dee was a learned and expert astrologer. He has also gained a reputation as a unique and revolutionary thinker in this area of knowledge. However, by looking at his published and unpublished writings and at the relationship of his theories and practices to those of his contemporaries, this chapter will seek to show that a dichotomy existed in Dee's approach to astrology. This will reveal that, in different contexts, he was both revolutionary and reactionary.

ELIZABETHAN ASTROLOGY

To appreciate Dee's writings on astrology, it is necessary to look at the general background for astrology in the period and at some of its basic principles. From the start, it should be realised that although previous treatments have used the term "astrology" as unproblematic and simply defined, this has never been the case and was not so in Elizabethan times. Rather, there existed a wide range of beliefs concerning the influences of the heavenly bodies.¹

Almost everyone, even opponents of astrological prediction, accepted at least a basic notion, that the planetary bodies had some influence, although this did not necessarily go so far as to suggest that the influences were either significantly potent or predictable. Henry Howard, a vociferous opponent of astrology, wrote, for instance:

There may bee secrete influence of the Planets I confesse [...] Diverse of these great secrete properties are founde, to further or impeach the growth or comming forward of such things as are: but not to figure or fortel, the course of any future accident [...].²

Beyond this, however, a widespread notion of a "natural astrology" existed. This held that the stars had a discernible and foreseeable effect on things below, and considered the celestial influences as inclinations towards, rather than absolute determinants of, actions and events. Moreover, these were applied over wide areas (regions or populations) rather than to individuals. The predictions of natural astrology, therefore, often concerned phenomena such as the weather. Indeed, weather forecasting was the most acceptable and widespread form of astrological prediction in this period and some opponents of astrology wished this to be its limit:

Let us conclude (following the common opinion) that Astrologie generally cannot foretell any other thing by the knowledge of their art, but that which concerneth the

constitution of the ayre, and the particular change of that, according to the demonstration of the coelestiall signes.³

These beliefs could be extended still further, however, to the view that the celestial influences were sufficiently potent to determine the course of events at the personal level and were highly predictable. This strongest notion of astrology, judicial astrology, held that the state of the heavens influenced each and every moment of one's life. Naturally, judicial astrology was highly controversial.⁴

It is worth elucidating some of the basic rules of judicial astrology at this stage, since this relates to Dee's astrology. The key to any prediction was the astrological figure (Figure 1). This scheme represented the positions of the heavenly bodies at a particular time – in this case at the birth of Sir Thomas Smith's son in 1547 – as seen from the place concerned. The sky at this instant was divided into a number of regions, called houses. These were not the same as the signs of the zodiac (Aries, Taurus, etc.) but ran across them and were not usually of equal sizes (i.e. angular width). Most commonly, as in Figure 1, the chart was divided into twelve houses, although eight and sixteen house systems had also been used. Each of the houses was thought to govern a different part of one's life; for instance, the first house governed life, the second riches, the third siblings and so on.

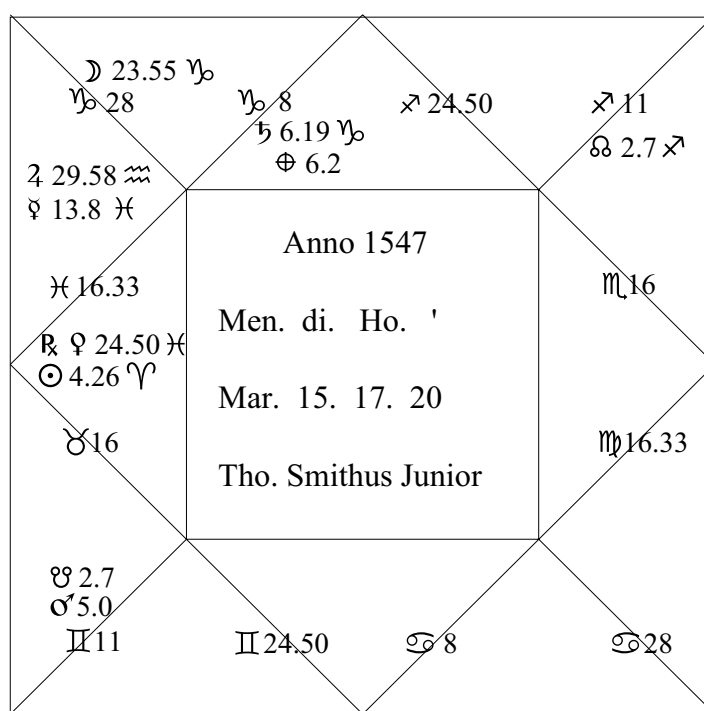


Figure 1. A traditional nativity chart, calculated for the birth of the son of Thomas Smith. MS Sloane 325, fol. 82^v.

The positions of the planets were also plotted on the chart. The planets also influenced different areas of one's life, as did the zodiacal signs. It was the interaction between these factors that formed the basis of the interpretation of the figure, according to a complex set of rules, which could vary enormously between practitioners.⁵ One key element in the interpretation was the doctrine of aspects. This held that only certain angular relationships between the planets were significant. In this period, the five major aspects were conjunction (0° between the two bodies concerned), opposition (180°), trine (120°), quartile (90°) and sextile (60°).⁶ The astrological significance of any aspect depended on the planets involved.

Thus the figure gave a representation of the position of the planets relative to the observer's local horizon. It did not, however, give any indication of the size, distance from earth or speed of motion of the planets. These were not necessary for the interpretation of a traditional chart and it was rare for any major consideration of the physical characteristics of the planetary bodies or of their motions to appear in astrological writings. The relevance of this point will become clear in the comparison with Dee's astrology.

A number of uses for the astrological figure existed. The most obvious was the nativity, from which the astrologer made predictions about the subject's future life based on the positions of the heavenly bodies at the time of birth. Other uses included mundane astrology – casting a figure in order to predict changes for a region or nation – and electoral astrology – using a chart to determine the likely success of an action taken at a particular time; for example, a sea voyage. The most controversial use was the horary question. This was an application in which the astrologer cast a figure for the moment at which a query was put to him, and interpreted the figure in order to answer that query. Horary figures were used extensively by astrologers like Simon Forman, the foremost London consultant by the end of the sixteenth century (Figure 2), and Richard Napier, rector of Great Linford in Buckinghamshire.⁷

DEE'S ASTROLOGY

If we turn now to Dee's astrology, there are two types of evidence available – published texts and personal manuscripts. Of his published works, three are important: the *Propaedeumata Aphoristica* (1558, 1568), the *Monas Hieroglyphica* (1564), and *The Mathematicall Praeface* (1570).

In the *Propaedeumata Aphoristica* Dee set down 120 aphorisms outlining a new astrological system. The text drew two telling analogies for astrological influence: with light and with magnetism. The analogy with light was crucial. By assuming that the celestial influences obeyed the same laws as light – in particular, reflection and refraction – Dee provided a natural philosophically based mechanism for their operation in the terrestrial realm and a mathematical method for their analysis.⁸ The

Another example 1596 Maii: 9 ant: mer:
 at 40 m. p. 7 where the cosen sent the urine
 of the sick without the consent of the sicke
 to know the disease & of life & death: of 26 yeares:

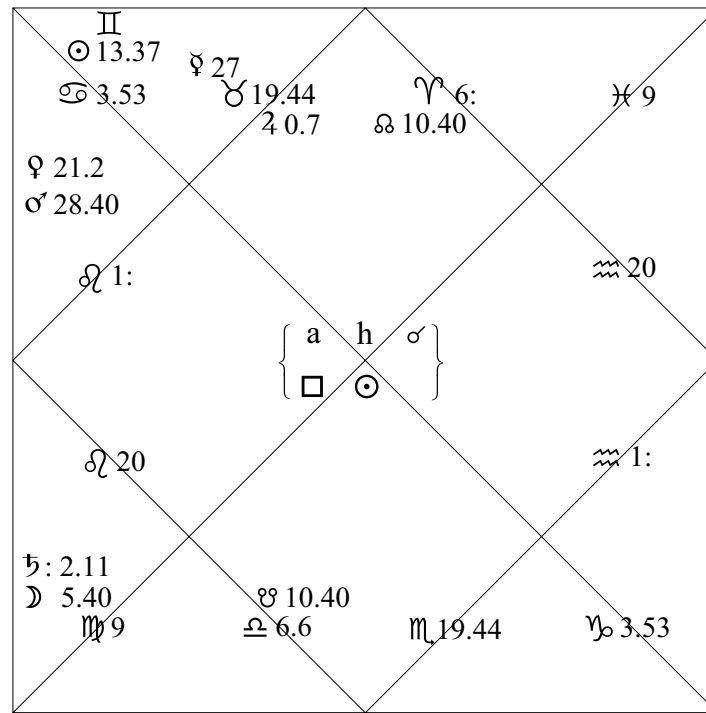


Figure 2. An horary figure by Simon Forman. The figure has been cast for the time at which Forman was presented with a sample of urine by a cousin of the patient, in order to determine what would happen to them.
 MS Sloane 99, fol. 9^r.

analogy with magnetism was used to show how, in addition, rays of celestial influence could have different effects in different receivers, and that, unlike light, they could penetrate solid matter.⁹

Ultimately, Dee sought to show that astrological influences existed as occult rays which originated in the heavenly bodies, propagated through space according to the theory of the multiplication of species (a medieval concept), and had effects in the terrestrial realm dependent upon both their nature and that of the absorber.¹⁰ On this last point he stated, for instance, that: "The stars and celestial powers are like seals whose characters are imprinted differently by reason of differences in the elemental matter".¹¹

For the purposes of prediction using this new astrology, a different set of parameters was brought into play. In traditional systems, the key indicators of the influences were the positions of the planets relative to the astrological signs, to the houses of the astrological figure and to each other. According to Dee's system, the important factors in the heavenly region were now the occult natures of the planets, their distances from earth, and the duration of their time above the horizon, combined with the physical interactions between the rays of different planets. These interactions were crucial, and Dee identified over 25,000 different combinations, the effects of each of which would have to be discovered and learned. This new set of possible interactions replaced the five major aspects of traditional astrology.

So Dee set the astrologer the daunting task of determining a mountain of information before an astrological forecast would be possible. He did, however, suggest a means by which the influences and interactions could be studied and accurately predicted. Several aphorisms described the determination of the natures and strengths of the influences of the heavenly bodies through the application of "catoptrics" – the use of lenses and mirrors to isolate and magnify the rays.¹² This investigation of the influences also relied on an accurate knowledge of the sizes, distances from earth and motions of the heavenly bodies. Consequently, there appeared throughout the work calls for concerted efforts in the improvement of observational and mathematical astronomy.¹³ This task was compounded still further, since the astrologer was also required to determine how the nature of different absorbers altered the effects of the rays of astrological influence.

We can summarise, then, which elements of the *Propaedeumata* differed radically from those of traditional astrology. Firstly, Dee provided a physical mechanism for celestial influence, something which other treatments failed to address. Secondly, this mechanism implied new ways of making astrological predictions. Dee's system seemed to do away with many elements of traditional astrology, although it was not clear from the text precisely what the method and graphic form of a prediction would now be. Thirdly, Dee demonstrated that the foundations of astrology were safe and certain by virtue of their basis in mathematics, and provided a means by which the influences could be discerned and predicted through the combination of mathematical theory with observation. In other words, he provided a research method for the new astrology. Lastly, Dee's theories showed how the celestial powers could be actively used. While traditional systems allowed only passivity on the part of mankind, Dee claimed that it would be possible to manipulate the celestial influences and actively bring about wonderful transformations in the terrestrial realm.¹⁴ Thus he stated that: "If you were skilled in 'catoptrics', you would be able, by art, to imprint the rays of any star much more strongly upon any matter subjected to it than nature itself does".¹⁵

This is not to say that this system was produced out of thin air. Recent authors, notably Nicholas Clulee, have shown Dee's debt to medieval, Arabic and contemporary authors, whose works were found in great numbers in his library. It was Dee's combination of and additions to their theories that was novel, rather than the

theories themselves.¹⁶ Moreover, a significant amount of traditional astrological theory and terminology also remained. In particular, although Dee seemed to do away with the need for a traditional house-based system as described earlier, there were references to houses and to the question of house division in the *Propaedeumata*.¹⁷ Similarly, Dee retained the notion of the significator, another key element of house-based systems.¹⁸

But what was the extent of Dee's reliance on the house-based system? Clearly, he still required a system which would allow the mapping of the positions of the planets relative to the observer's local horizon. He would, for instance, still have needed to calculate the position of the ascendant (that part of the sky rising at the observer's local horizon) as a point of origin. But the sort of chart required by Dee's system would also have to include information on the distance of each planet from the earth, its size and time spent above the local horizon. This sort of information was not included in a traditional astrological figure. A figure produced using Dee's system would have appeared quite different from one produced in a traditional way, therefore, although no such figure has yet been identified.

Among Dee's other published works, the *Mathematicall Praeface* related quite closely to the *Propaedeumata*. In particular, the section on astrology in the *Praeface* formed a companion piece to the previous work by providing a general context for Dee's new astrological system. In it Dee explored astrology's place among the mathematical arts, giving it a place in his Groundplat as an "arte derivative" from geometry and arithmetic. More specifically, in the main text he stated that astrology was allied closely to "Perspective, Astronomie, Cosmographie, Naturall Philosophie of the 4 Elementes, the Arte of Graduation, and [...] Musike".¹⁹ This echoed what Dee had written in the *Propaedeumata*, where mathematics subsumed astrology through the association of the rays of celestial influence with the behaviour of light (allowing their analysis through the laws of optics). Accordingly, Dee referred in the *Praeface* to "my Propaedeumes" in which "I have Mathematically furnished up the whole Method" of astrology.²⁰

So the *Propaedeumata* and the *Praeface* complemented each other. The *Propaedeumata* showed how astrology was founded in optics, allowing mathematical (specifically geometrical) principles to be applied to its workings and transforming it into a demonstrative science. The *Praeface* provided a full context for this astrology, one which guaranteed its status as safe and certain, as an art aligned with the more generally acceptable practical mathematical arts.²¹

In the third text, the *Monas Hieroglyphica*, we find a more complex situation. Clearly the monad of the title related to Dee's astrology since it appeared on the title page of the *Propaedeumata* and was referred to in the main text of that work.²² Conversely, the *Monas* contained references to and quotes from the *Propaedeumata*.²³ The two works were further linked in that they both discussed superior and inferior astronomy, i.e. astrology and alchemy.

A more telling link exists, however. According to Clulee's analysis of the monad as a form of universal writing, it was capable of radically improving astrology. The generation of the planetary symbols from the monad restored them to their true proportions and symmetry and literally imbued them with power. This was power that the magus could control. The thrust of the two works thus coincided in their implication that the practitioner was able to manipulate the celestial influences and so procure great changes in his surroundings and in himself.

On the other hand, by reducing astrological prediction and manipulation to the application of this new universal writing, the *Monas* seemed to do away with the need for astronomical observation and calculation, which was, after all, an area of activity explicitly highlighted in the *Propaedeumata*. This also ran counter to Dee's placement of astrology within the domain of the practical mathematical arts in the *Praeface*.²⁴

In these three works, then, Dee made public his plans for a radical new astrology susceptible both to accurate prediction and to active manipulation. By looking at his personal writings, it is possible to compare his private practices with these public proclamations and so assess whether he was able to carry out the revolution he proposed.

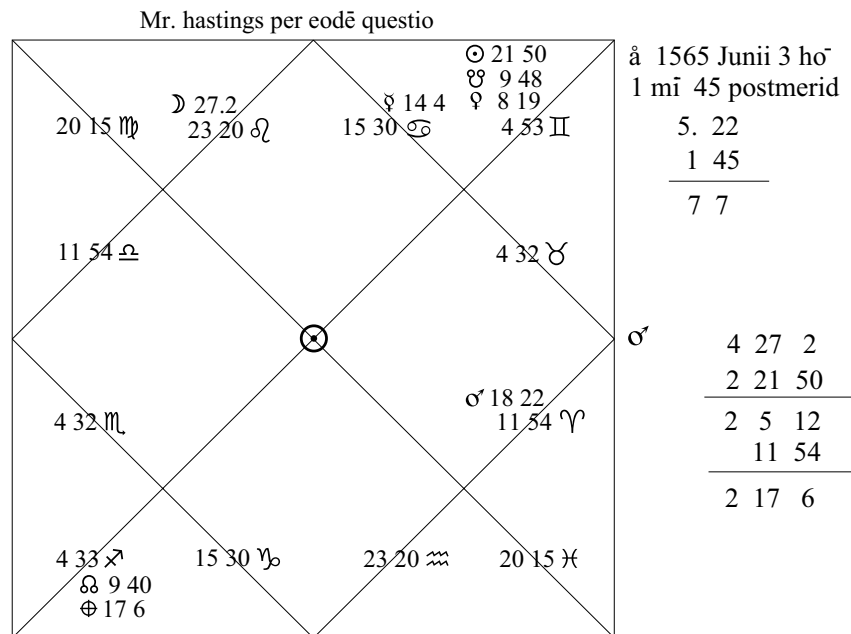


Figure 3. An horary figure by John Dee. The figure includes the 'pars fortuna' (⊕) and the head and tail of the dragon (⊗ and ☿). These elements, which do not represent physical bodies, also appear in Figures 1 and 2. The lower calculation to the right of the figure is of the position of the 'pars fortuna' (2 17 6), using the positions of the moon (☾ at 4 27 2), sun (☉ at 2 21 50) and ascendant or cusp of the first house (11 54).

MS Ashmole 337, fol. 41^r.

Dee's private writings included many astrological notes and figures, including calculations of birth charts, and it is worth noting that Dee was arrested during Queen Mary's reign on charges relating to the calculation of the nativities of the royal family.²⁵ Horary figures also appear in his notes; for instance Ashmole MS 337, now in the Bodleian Library in Oxford, contains a series of such charts from the 1560s (Figure 3, for example). These indicate that Dee was acting as an astrological consultant in the same manner as Simon Forman later in the century. Significantly, in his birth charts and horary figures, Dee employed the conventional methods and figures of judicial astrology, including elements such as the "pars fortuna" and the head and tail of the dragon. These elements are crucial in demonstrating the conventional nature of Dee's charts. Both the "pars fortuna" and the head and tail of the dragon were calculated from the relative positions of the planets in the astrological chart and did not in themselves represent physical entities. The position of the "pars fortuna", for example, was calculated from the relative positions of the sun, moon and ascendant.²⁶ Elements such as the "pars fortuna" would not have been expected if Dee had been using the system proposed in the *Propaedeumata*, with its strong emphasis on a physical mechanism of influence emanating from actual physical bodies. Conversely, if these charts had been produced using Dee's new system, information on sizes, distances and time above the horizon should also appear. They do not. Clearly, therefore, Dee was applying traditional doctrines in his private astrological practices and his charts resembled those of other astrological consultants of this time.

Dee's "diary" entries, which appeared as jottings in the margins of the ephemerides that he owned, provide more ambiguous evidence.²⁷ On the one hand, they contained numerous notes of the time and place of birth of different people, the basic information required for the calculation of a conventional birth chart. For example, on 28 February 1588, he noted the birth of his son Theodorus, pointing out that Sirius was in the ascendant (i.e. in the first house).²⁸ On the other hand, the same entries also contained notes on the weather on particular days, potentially the basis of a systematic programme of observations linking weather patterns with planetary positions, the sort of programme called for in the *Propaedeumata*.

Lastly, anecdotal evidence comes from the *Compendious Rehearsall* of 1592,²⁹ in which Dee brought attention to the occasion on which he had been requested by Robert Dudley (later the Earl of Leicester) "what in my judgement the ancient astrologers would determine of the election day of such a tyme, as was appointed for her Majestie to be crowned in".³⁰ In asking Dee to consider an election for the Queen's coronation, Dudley expected him to adopt a traditional astrological technique.

CONCLUSIONS

The comparison of Dee's published and unpublished writings provides an ambiguous account of his thoughts and practices in astrology. This uncertainty was shared by his contemporaries. Dudley's request and the services that Dee provided as an astrological consultant showed him applying traditional techniques. Similarly,

references to Dee in contemporary works made no mention of his revolutionary ideas. Rather, his name was produced as one among a number of authorities whose support of traditional astrology served to legitimise it. In a defence of astrology in Richard Harvey's analysis of the 1583 conjunction of Saturn and Jupiter, for instance, Dee's name appeared alongside those of other English scholars – including Robert Recorde, both the Digges and Sir Thomas Smith – who rightly considered astrology a safe and legitimate study. Besides contemporary English authors, Harvey's list of worthies also drew on classical, medieval and contemporary Continental authors, including Alboazen Haly, Melanchthon, Cardano and Bonatus. The context here was traditional astrology and Dee's rightful place within this tradition was emphasised.³¹

Perhaps the explanation for this ignorance of Dee's radical ideas among English authors lies in the fact that his more innovative works, the *Propaedeumata* and the *Monas Hieroglyphica* were in Latin and may not have been widely disseminated in England. His one vernacular work covering astrology, the *Mathematicall Praeface*, discussed a general context for astrology without revealing his plans for astrological reform.

Furthermore, in Dee's private writings and in his role as unofficial court astrologer, we see a conventional approach to astrology, in the calculation of birth charts, elections and horary questions, which seems to be at odds with his radical statements in his published material. Two explanations for this spring to mind: firstly, Dee was acting as an astrological consultant, and so was meeting the market requirements for recognisable (therefore traditional) techniques. This would fit in with the pattern of Dee's life, where issues of money and patronage were of overriding importance. Secondly, the new system of the *Propaedeumata* was only an outline and still required a huge amount of both accurate astronomical study and terrestrial observation (through the application of "catoptrics", for instance) before it could become an effective predictive system. Consequently, the only working techniques available to Dee were those of conventional judicial astrology.

This account of John Dee as an astrologer shows two sides, therefore. On the one hand, he was a radical author with high hopes for an astrological system based on natural philosophy that would allow accurate determination and manipulation of the celestial powers. On the other, he was a conventional, albeit adept, practitioner, held in high esteem by his contemporaries as, in his own words, a "perfect and circumspecte Astrologien"³² and as a renowned authority in the ancient astrological tradition

NOTES

¹ Richard Dunn, "The Status of Astrology in Elizabethan England" (Unpublished PhD thesis, University of Cambridge, 1992), Ch.2.

² Henry Howard, *A defensative against the payson of supposed prophecies* (London, 1583), sig. Di^v.

³ William C(ovell), *Polimanteia, or the Meanes lawfull and unlawfull to judge the fall of a commonwealth, against the frivolous and foolish conjectures of theis age* (Cambridge, 1595), sig. H1^v. For more on weather forecasting, see S.K. Heninger, *A Handbook of Renaissance Meteorology* (Durham, North Carolina: Duke University Press, 1960).

⁴ Dunn, *Status of Astrology*, Ch.3.

⁵ For more information on casting and interpreting the astrological figure, see Patrick Curry, *Prophecy and Power* (Cambridge: Polity Press, 1989), Ch.1; John Christopher Eade, *The Forgotten Sky: a guide to astrology in English Literature* (Oxford: Clarendon Press, 1984); Ann Geneva, *Astrology and the Seventeenth Century Mind: William Lilly and the Language of the Stars* (Manchester and New York: Manchester University Press, 1995), Ch.5; John David North, *Horoscopes and History* (London: Warburg Institute, 1986) and other sources on astrological practice.

⁶ Some systems also allowed for minor aspects, such as quintile (72°) and semi-sextile (30°).

⁷ For more on Forman, see Alfred Leslie Rowse, *Simon Forman: Sex and Society in Shakespeare's age* (London: Weidenfeld & Nicolson, 1974); for Napier, see M. MacDonald, *Mystical Bedlam* (Cambridge: Cambridge University Press, 1981); see also Keith Thomas, *Religion and the Decline of Magic* (London: Weidenfeld & Nicolson, 1971), Ch.10.

⁸ *PA*, Aphorisms XV, XXVIII-XXVIII, XLVI, XLVIII and LIII. It should be noted, however, that the analogy with light was already widely accepted by other authors on astrology.

⁹ *PA*, 132-3, Aphorisms XXIII-XXV.

¹⁰ *PA*, 122-7, 134-5, Aphorisms V-X and XXVI.

¹¹ *PA*, 134-5, Aphorism XXVI: 'Stellae & vires caelestes, sunt instar Sigillorum, quorum characteres pro varietate materiae elementaris, varie imprimuntur'.

¹² *PA*, 148-9, 174-5, Aphorisms LII-LIII and LXXXIX. This, of course, followed on from the analogy with light.

¹³ *PA*, 136-7, 152-3, 168-9, 240-1, Aphorisms XXX-XXXII, LXI, LXXXIII and CXVIII.

¹⁴ The nearest comparison to this came in systems of natural magic such as that of Ficino. Relying on a Neoplatonic notion of planetary souls, however, Ficino's method of augmenting the planetary powers relied on the use of incantations and incense, rather than on direct manipulation. See Daniel Pickering Walker, *Spiritual and Demonic Magic from Ficino to Campanella* (London: Warburg Institute, 1958).

¹⁵ *PA*, 148-9, Aphorism LII: 'Κατοπτρικῆς si fueris peritus, cuiuscunque Stellae radios in quacunque propositam materiam fortius tu multo per artem imprimere potes, quam ipsa per se Natura facit.' This linked back to the idea that by magnifying the powers it would be simpler to discern their effects.

¹⁶ On Dee's library see *R&W*, esp. 26 onwards, and *NP*, esp. Ch.3. See also *PA*, 50-99.

¹⁷ *PA*, 158-161, 178-9, Aphorisms LXXIII and XCIII.

¹⁸ *PA*, 174-5, Aphorism LXXXIX.

¹⁹ *MP*, sig. Bii i^v.

²⁰ *MP*, sig. biii^v.

²¹ See also Richard Dunn, "The True Place of Astrology among the Mathematical Arts of Late Tudor England", *Annals of Science*, 51 (1994): 151-163.

²² *PA*, 148-9, Aphorism LII.

²³ *MH*, Theorem XIX quotes Aphorism CVI of the *Propaedeumata* (*PA*, 236-7).

²⁴ *NP*, 109-110, 116-121.

²⁵ *Calendar of State Papers, Domestic Series, of the Reigns of Edward VI, Mary, Elizabeth, (James I) 1547-1580 (1581-1625)*, 12 vols (London, 1856-1872), V, 67.

²⁶ In the astrological chart, the "pars fortuna" is the same distance of zodiacal arc from the ascendant as the moon is from the sun. A number of methods for calculating its position existed. Dee used the method attributed to Manilius. See F. Gettings, *Dictionary of Astrology* (London: Routledge & Kegan Paul, 1985), 233.

²⁷ See, for example, Ashmole MS 488, a copy of Magini's *Ephemerides* of 1582. These entries were later compiled as *Private Diary*.

²⁸ *Private Diary*, 26.

²⁹ *The Compendious Rehearsall* appears in James Crossley, ed., *Autobiographical Tracts of Dr. John Dee* (Manchester, 1851).

³⁰ Crossley, 21.

³¹ Richard Harvey, *An Astrological Discourse upon the great and notable conjunction of the two superior Planets, Saturne & Jupiter* (London, 1583), 4 et seq.

³² *MP*, sig. biii^v.

STEPHEN CLUCAS

INTRODUCTION

Intellectual History and the Identity of John Dee

In April 1995, at Birkbeck College, University of London, an interdisciplinary colloquium was held so that scholars from diverse fields and areas of expertise could exchange views on the life and work of John Dee.¹ Working in a variety of fields – intellectual history, history of navigation, history of medicine, history of science, history of mathematics, bibliography and manuscript studies – we had all been drawn to Dee by particular aspects of his work, and participating in the colloquium was to confront other narratives about Dee’s career: an experience which was both bewildering and instructive. Perhaps more than any other intellectual figure of the English Renaissance Dee has been fragmented and dispersed across numerous disciplines, and the various attempts to re-integrate his multiplied image by reference to a particular world-view or philosophical outlook have failed to bring him into focus. This volume records the diversity of scholarly approaches to John Dee which have emerged since the synthetic accounts of I.R.F. Calder, Frances Yates and Peter French. If these approaches have not succeeded in resolving the problematic multiplicity of Dee’s activities, they will at least deepen our understanding of specific and local areas of his intellectual life, and render them more historiographically legible.

JOHN DEE AND INTELLECTUAL HISTORY

The life and work of John Dee first re-emerged into twentieth-century historical consciousness in the works of historians of science, who strove to “recover” Dee from the oblivion of his reputation as an occultist, and to reinstate him as a “progressive” Renaissance scientist, whose work contributed to the fitful beginnings of the scientific revolution in England. In the 1930s E. G. R. Taylor’s *Tudor Geography 1483-1583*, and Francis Johnson’s *Astronomical Thought in Renaissance England* both allotted a significant role to Dee in their narratives of Tudor scientific advancement.² Johnson saw Dee’s achievement as primarily “scientific” – he was, according to Johnson, “the leading mathematical scientist in England and the most influential teacher and adviser in that field after [Robert] Recorde’s death.”³ Johnson viewed Dee’s occult scientific activities as a detraction from his scientific reputation:

Dee’s later career, during which his unrestrained optimism concerning the possibilities of natural science made him a dupe of the charlatan Edward Kelley and caused him to turn his energies to alchemy and crystal gazing, has tended to obscure his real merit as a scientist and his very great services to his country.⁴

Johnson criticised Charlotte Fell-Smith for having “emphasized his reputation as an astrologer, alchemist and dabbler in spiritualism at the expense of his significant work in legitimate science,” and accordingly praised Taylor for having given a “truer picture of the man”.⁵ Taylor for her part shared Johnson’s need to expunge or explain away Dee’s occult interests:

The fact that John Dee was a practitioner of Judicial Astrology has, however, created such a prejudice against him, and has led to such a one-sided estimate of his place in history, that it is here necessary to state emphatically that a close examination of the evidence leaves no doubt of his intellectual honesty and genuine patriotism [...] his preoccupation with the search for the Philosopher’s Stone and the Elixir of Life lent urgency to his desire for a discovery of the way to Cathay, since it has been a constant tradition that Initiates and adepts are to be found among the learned men of the Far East. That such was the case, nevertheless, does not detract from the value of his geographical studies or his geographical teaching.⁶

If Taylor seems to harbour a suspicion that occult interests were intellectually dishonest and unpatriotic she was at least able to concede that Dee’s occult interests were a motivating force in his career, although in seeking to mitigate them it is clear that her sense of Dee’s “value” is dictated by early twentieth-century norms of what constituted legitimate forms of knowledge. The fame of Taylor’s Dee rests on the fact that he was a mathematician, a cartographer, the promoter of Gemma Frisius’s globes and instruments in England, and the friend and intimate of Gerard Mercator.⁷ The fact that Mercator shared and encouraged Dee’s astrological interests is noted, but only in so far as Dee’s “suspect” occultism can be palliated by the reflected glory of Mercator:

The high character of Mercator alone should be sufficient to acquit Dee of the charges of sorcery and conjuring – interpreted today as charlatanism – brought against him by the fanatical English mob, a charge which he frequently and earnestly repudiated.⁸

If the great Mercator was interested in astrology the implication seems to be, then Dee could too, and the guarantee of Mercator’s scientific reputation is mysteriously used to endorse the idea that Dee’s reputation for magic was a malicious invention. In a series of books and articles in the 1950s Taylor continued her “recovery” of Dee from charges of charlatanism. In her biographical entry on Dee in *The Mathematical Practitioners of Tudor and Stuart England*, for example, she presented Dee as essentially a practical scientific figure. “The practical applications of astronomy and geometry were foremost in his mind”, she said, “whether for casting nativities or advancing navigation, for reforming the calendar or mapping subterranean mines.”⁹ Although she characterises him as an “astrological expert”, Taylor takes pains to point out elsewhere that he “accepted the Copernican hypothesis.”¹⁰ In her 1955 article “John Dee and the Nautical Triangle, 1575”, Taylor is more explicit, complaining that historians had “treated him slightly, dubbing him astrologer and alchemist, by which words they understand ‘charlatan’.” In their characterisation of Dee as a “servile and ignoble figure”, she says, “the acclaimed mathematician and ever-ready instructor are forgotten.” While she accepts the reality of Dee’s interests in alchemy, astrology and what she calls “crystal-gazing”, “by this date”, she says, “his work on navigation had come to an end.”¹¹ Taylor then constructs a Dee who is internally contradictory (“Dee’s imagination often predominated over his science – but science he had”) but whose career could be neatly divided into the legitimate and scientific navigator (whose navigational works are said to have “foreshadowed” the “modern Nautical manual”)

and the illegitimate and imaginative “crystal-gazer”.¹² Curiously while Taylor was able to accept the historical specificity of Dee’s thought in some areas (his *Great and Rich Discoveries*, she argued, was important because it provided “direct and detailed evidence of how an Elizabethan cosmographer went to work”), she was openly contemptuous of his later career, when he was (as she puts it) “overseas chasing the will o’ the wisps of alchemy and crystal-gazing in Prague”.¹³ For Taylor “cosmography” seems to have more historical importance than alchemy and “crystal-gazing”, although they were all significant parts of Dee’s own sense of his intellectual activities.

While one could dismiss the lack of attention to the “occult” side of Dee in Taylor’s work as simply peripheral to her historical concerns, Taylor’s own repeated protestations and apologetic references to Dee’s occult interests marks a significant point of historiographical tension. This tension turns upon the problematic question of how the occult sciences (or “occult philosophy”) fit into the field of knowledge in the sixteenth and seventeenth centuries, a question which current discussions of the nature of the Scientific Revolution are doing little to address. Taylor’s approach is not dissimilar in many respects from that of Brian Vickers, who in his introductory essay to *Occult and Scientific Mentalities* argued that the occult was radically distinct from the scientific and should be studied and considered separately from the development of scientific thought.¹⁴ Taylor, of course, was writing at a time when the history of alchemy, astrology and magic had not yet gained the credence which it has today, and her failure of historical imagination is in large part due to the historiographical climate in which she was writing.

It was in the 1950s, in fact (some time between the publication of Taylor’s *Tudor Geography* and her *Mathematical Practitioners*) that the first major advances in the historiography of the occult sciences took place in Anglo-American scholarship, and with this the historical significance of Dee took on a new prominence.¹⁵ In 1952, I. R. F. Calder, working under the supervision of Frances A. Yates at the Warburg Institute made probably one of the most significant single contributions to Dee studies in the imposing shape of his sadly unpublished two volume PhD thesis “John Dee studied as an English Neoplatonist.”¹⁶ In its courageous attempt to survey the whole of Dee’s intellectual output, Calder rescued Dee from the narrow confines of the illuminating but partial accounts of Taylor and Johnson, and revealed the full historical complexity of Dee’s work. For the first time Dee’s occult philosophical interests – his interests in astrology, alchemy, and the cabala, the influence of Roger Bacon and Alkindi, the Pythagorean mysticism of the *Monas Hieroglyphica*, the neoplatonic aspects of the *Mathematicall Praeface*, and even the angelic conversations – received a sympathetic and objective historical examination. The strength of Calder’s thesis was, however, also one of its weaknesses – in his determination to present Dee as a typical figure, he was profoundly influenced by a particular thesis: that of Edwin Burt, who had argued that neoplatonic metaphysics had played a significant, albeit unrecognised, role in the development of modern science.¹⁷ Calder’s main aim was thus to show that

Dee may properly be considered a typical, though outstanding, example and exponent of sixteenth century English scientific neoplatonism – a movement which made a significant, if somewhat neglected, contribution to later and more generally appreciated development in science and philosophy.¹⁸

It is clear from Calder's preface to his thesis that his handling of Dee had been influenced by his discussions with both Yates and D. P. Walker. It is difficult to divine who was the originator of this interpretation, Yates, or Walker, or Calder himself, but what is certain is that Calder's "neoplatonic" Dee was taken up by his supervisor, and another of her students Peter J. French and developed into an even more influential interpretation, that of Dee as an "Elizabethan Hermetic Magus".¹⁹

In her influential 1964 study of the "Hermetic Tradition" (a Renaissance synthesis of neoplatonic, pythagorean and cabalistic themes putatively catalysed by Marsilio Ficino's translations of the *Corpus Hermeticum*, and the syncretistic philosophy of Pico della Mirandola), Yates argued that:

John Dee has to the full the dignity, the sense of operational power, of the Renaissance Magus. And he is a very clear example of how the will to operate, stimulated by Renaissance magic, could pass into, and stimulate, the will to operate in genuine applied science.²⁰

While she retains the Burtian flavour of Calder's Dee (the stimulation of "genuine applied science" by Neoplatonism), Yates subtly moulded him into a representative of her own "Hermetic tradition" whose representative figure was the "Renaissance magus". This becomes even clearer in her 1967 essay "The Hermetic Tradition in Renaissance Science":

John Dee seems obviously placeable historically as a Renaissance magus of the later Rosicrucian type. Paracelsist and alchemist, a practical scientist who wished to develop applied mathematics for the advantage of his countrymen, full of schemes for the advancement of learning [...].²¹

Peter J. French who worked closely with Yates while he was in England researching his study of Dee,²² developed Yates's thumbnail sketches into a book-length study in his *John Dee: The World of an Elizabethan Magus*, published in 1972. While French's study is sensitive to the interdisciplinary range of Dee's activities,²³ and touches upon his activities as "Philosopher, mathematician, technologist, antiquarian, teacher and friend of powerful people", it is the idea of Dee as "Elizabethan magus" which is the dominant idea of his book. Dee, French argued, was "a magician deeply immersed in the most extreme forms of occultism: he was Elizabethan England's great magus [...] one of a line of philosopher-magicians" who "lived in a world [which was] half magical, half scientific."²⁴ Hermeticism, French argued, that is to say "the gnostic philosophy based on the rediscovered texts of the legendary Hermes Trismegistus," was "basic to Dee's thought," and "pervaded his natural magic, his science and his religion."²⁵ While French is aware of the diversity of Dee's activities, ultimately he produces a homogeneous vision of Dee where, for example, his mathematics, architecture, navigation and technology are "all part of a broader magically oriented philosophy."²⁶ Dee's "science and magic, his art and even his antiquarianism," French argued, "all form part of a universal vision of the world as a continuous and harmonious unity."²⁷ In short, John Dee was "totally in the Hermetic tradition" as it had been conceived by Frances Yates.²⁸ The closeness of French's and Yates's ideas on Dee extends at points to direct verbal echoes, as we can see from the following two quotations:

Although his experiments in theurgy are regarded as pointless endeavours today, he saw them as a means of pursuing science at a higher level.²⁹

What Dee wanted to learn from the angels was the secrets of nature; it was a way of prosecuting science on a higher level.³⁰

The historiographical apogee of the Yatesian “Hermetic magus” however was relatively short-lived. In 1974 Robert S. Westman gave a paper at the Clark Memorial Library, in which he roundly criticised Yates’s contention that there was an occult philosophical impetus behind the Copernicanism of Dee and Giordano Bruno.³¹ Westman cites at length from a passage in Peter French’s book which argues that Dee embraced the Copernican hypothesis, and that this “scientific advance” was “spurred by the renewed interest in the magical Hermetic religion of the world.” This passage is (not unfairly) taken to be “entirely characteristic of the Yatesian mode of analysis.”³² While Westman concedes that Dee had praised Copernicus’s labours in “reforming the celestial discipline” (*in coelesti disciplina restauranda*) in his preface to John Feild’s *Ephemeris for the Year 1557*, and made use of Erasmus Reinhold’s Prutenic Tables in his manuscript treatise on the reform of the calendar, he refuses to accept that this constitutes proof that he was a Copernican. In fact, Westman goes on to argue, “wherever Dee had the opportunity to assert his belief in the reality of Copernicus’s theory, he did *not* do so.”³³ Westman also rejects the supposed Hermetic interest which Dee took in Copernican theory (what French calls his “spiritual affinity with heliocentricity”), pointing to the absence of Hermetic references in Dee’s private marginalia to Paulus Crusius’s *Instructions Concerning the Equal and Apparent Revolutions of the Sun* (Jena, 1567) as proof of his claims. While Westman ignores the Neoplatonic emphasis in the collection of quotations on the sun which Dee collects at the back of his copy of Crusius (there is a quote from Plato’s *Timaeus*, and a quote from one of the Orphic hymns), he is probably correct in suggesting that Dee’s views on Copernicus, far from being “Hermetic”, “fall into the same pattern of reading the Copernican theory that we find among almost all university astronomers of the period.” Dee, he argued, “had no need of a heliocentric system, whether magical or astronomical”.³⁴ Westman’s conclusions are aggressive, if not unfair: firstly he believes that Yates’s (and French’s) claims about a “Hermetic reform” in Copernicanism is fundamentally flawed. “Not a single leading thinker included by Dr Yates in the Hermetic tradition interpreted the Copernican theory as a magical symbol or made it the operational basis of a system of magical forces.” There was, in any case, “no single ‘Hermetic interpretation’” of the Copernican theory, but a “diversity of responses”.³⁵ “Hermetic” thinkers, he argued, reflected rather than initiated Copernican advances, and while Giordano Bruno’s cosmological innovations were grounds for allowing the Hermetic tradition a “modest supporting role” in scientific advances, he does not agree that the magical worldview was “responsible for spurring these conceptualizations”.³⁶ In Westman’s view, the “significant physical and mathematical insights Bruno and other alleged Hermeticists arrived at came from their individual, creative intuitions, often under the influence of doctrines first formulated in mediaeval natural philosophy, and *in spite of* their adherence to Hermetic doctrines.” There was, in fact, no evidence for a general thesis concerning the influence of “magic” on “science”.³⁷

Another, even more unsympathetic response from the history of science lobby came in 1978, when John Heilbron, in his introduction to the edition and translation of Dee's *Propaedeumata aphoristica* (which he co-edited with Wayne Shumaker) assessed Dee's intellectual activities in terms which make it clear that he – like Westman – rejected the Burtian interpretation of the Scientific revolution promoted by Calder, Yates and French. Whilst affecting to give a balanced picture of Dee's career Heilbron barely disguises his antipathy towards the occult side of Dee's activities, characterising his career as “a continuous progress toward the occult and the irrational.” Dee's mathematics he argued, “did not grow from or together with his occultism,” as Yates and French had argued, “but, rather, preceded it, and [...] in so far as he devoted himself to occult studies he moved off the high road of the scientific revolution.”³³⁸ Heilbron identifies Dee's mathematical career as a turning away from “hard headed” and “technical” mathematics towards that of “Platonizing philosophies”, the province of “circle squarers and [...] fuzzy-minded astrologers.”³³⁹ Heilbron utterly rejects what he scathingly calls Dee's “chats with angels”, and sees his work on calendrical reform, presented to Queen Elizabeth in 1582 as “his last tract of any scientific importance.”³⁴⁰ Although Heilbron acknowledges that Dee's contemporaries had a high opinion of his mathematical abilities, he finds this reputation “easier to ascertain than its basis.”³⁴¹ While Dee's *Praeface* had been extolled by Calder, Yates and French as a triumph of neoplatonic scholarship, Heilbron criticises it for its inclusion of unorthodox mathematical sciences – which he sneeringly refers to as “jabberwocky disciplines”³⁴² – such as “thaumaturgike”, which Heilbron dismisses as a confection of “the thousand amusing, silly, practical, or useless things set forth in the books of Giammbattista della Porta, Athanasius Kircher, Gaspar Schott, and Francesco Lana.”³⁴³ In the light of these observations Heilbron felt that Dee deserved only “a modest place in the intellectual history of Tudor England.”³⁴⁴ For Heilbron Dee's occultism was an obstacle, and not a stimulus to scientific endeavour diverting Renaissance “scientists” from “investigations of the ordinary and the regular” into fanciful mystical speculations.³⁴⁵ What is at stake in Heilbron's account of Dee is a certain conception of the Scientific Revolution which radically excludes the occult sciences as “non-scientific”. This begs the question, of course, of why Heilbron felt drawn to edit Dee's *Propaedeumata* at all. The answer would seem to be that Heilbron was only able to countenance the *Propaedeumata* by denaturing it. Ignoring the cabalistic, astrological and magical themes of the work and focussing on Dee's grappling with the problems of the measurement of planetary distances and motions, Heilbron presents the *Propaedeumata* as “a fully intelligible series of recipes for applying arithmetic and geometry to a standard scholastic physics and astronomy.”³⁴⁶ Dee's primary source for the idea of stellar radiation, Al-Kindi's *De radiis* (a work which often bore the subtitle “seu theorica magica” in manuscript) is likewise misleadingly described as “a straightforward determinist astrology” which “urged its merits as a mathematical science, and grounded it physically in the interplay of radiations continually [...] pouring out of celestial bodies,”³⁴⁷ which ignores, for example, Al-Kindi's radiative theories of incantational, talismanic and sacrificial magic.

In his introduction to his 1975 edition of Dee's *Mathematical Praeface* the renowned historian of Paracelsianism and the “chemical philosophy”, Allen G. Debus steered a difficult course between the Yatesian view of Dee and more traditional views

of Dee's *Praeface* (such as that of E. G. R. Taylor) which saw it as a precursor of a modern scientific outlook. Debus cautioned against views which took Dee's concept of *scientia experimentalis* as a precursor of the "modern controlled experiment",⁴⁸ and cautioned against the sanguinity of those who might be tempted to view his championing of "applied" mathematics in the *Praeface* as a "modern" scientific tendency. "Any [modern] definition of mathematics", Debus observed, "would be insufficient to encompass Dee's approach to the subject," which embraced "a mathematical spectrum that ranged from the study of navigation and mechanics to mysticism."⁴⁹ The "revised interpretations" of Yates and French, he felt, had gone "too far in their claims for Dee as a scientific prophet". The alchemical and cabalistic mysteries of the *Monas Hieroglyphica*, he pointed out, had been far more "influential" than the supposedly scientifically progressive *Mathematicall Praeface*, and the vagaries of his reputation should sound a note of caution, he said, to "those who might wish to interpret the Scientific Revolution simply as the growth of positive knowledge accompanied by an almost inevitable decay of the pseudo-sciences."⁵⁰

Probably the most important breakthrough in Dee studies in the aftermath of the Yates thesis was made by Debus's student Nicholas H. Clulee, who in his 1973 doctoral thesis and in a series of articles in the late seventies and early eighties began to formulate a view of Dee which radically questioned the Yates-French version of Dee without trivialising the importance of his occult scientific outlook.⁵¹ This culminated in the publication of his groundbreaking study *John Dee's Natural Philosophy: Between Magic, Science and Religion* in 1988, which was a watershed for the study of Dee's natural philosophy. Breaking free of the "Hermetic Dee" of Yates and French, Clulee provided a new, and more plausible, set of contexts for Dee's natural philosophy, and rather than treating Dee's career as a homogeneous worldview, sought to trace a discrete intellectual development, moving from an early phase of eclectic Aristotelianism (albeit augmented by his readings in mediaeval *perspectiva*) at the time he was writing the *Propaedeumata aphoristica*,⁵² to his later essentially religious orientation in the angelic conversations which – in Clulee's view – were "antithetical to science as both empirical investigation and rational inquiry."⁵³

We are fortunate indeed to have in this volume a retrospective survey of Dee studies by Nicholas Clulee, from the vantage-point afforded by the 1995 conference. As a key figure in the intellectual historical understanding of Dee, he is in a unique position to chart the changing fortunes of Dee as an object of historical inquiry. Clulee revisits the critique of the "Warburg interpretation" of Dee, but this time he places it the context of the changing historiography of the history of science as a discipline. The emergence of the "Warburg" Dee, Clulee points out, was conditioned by the emergence of the "Scientific Revolution" as a concept. Clulee shows how recent reappraisals of this powerful concept, or "master-narrative", have opened the way for different understandings of Dee's place in the period. Clulee sees recent contextualist approaches to early modern science (such as that proposed by John Schuster) as providing more scope for the study of figures like Dee who do not really fit the Scientific Revolution narrative. If our focus on the natural philosophers of the sixteenth century is not orientated towards the culmen of the seventeenth-century "heroes" (Galileo, Boyle, Newton), but instead towards the "contingencies of the process of change in natural

philosophy” in the “Scientific Renaissance” itself, then we can begin to understand the achievements of the period for their own sake, and not simply as stages on the way to the Scientific Revolution. Of equal importance to this historiographical “positioning” of Dee studies are Clulee’s proleptic remarks on future possibilities for Dee studies. His call for “rethinking the Dee canon” is a timely one, and while some of the directions which he indicates in this essay have already begun to come to pass (Clulee’s own recent essay on Dee and Paracelsianism, for example, or Steven vanden Broecke’s study of Dee’s natural philosophy in the context of the community of mathematical practitioners in Louvain), the broad outlines of his suggestions remain pertinent for the study of Dee in the forthcoming decades.⁵⁴

Clulee’s essay also highlights the singular importance for Dee studies of the work of Julian Roberts and Andrew Watson. The publication in 1990 of *John Dee’s Library Catalogue* marked a significant watershed for our understanding of Dee’s intellectual life.⁵⁵ In addition to providing an invaluable finding-list of the extant volumes once owned by John Dee, including notices of marginalia and other inscriptions, this volume also includes vital new historical information about the growth of Dee’s private library – an invaluable resource for the historian attempting to trace the development of Dee’s intellectual and practical interests. In recording the locations of the books and manuscripts which Dee owned and annotated, Roberts and Watson have given Dee scholars a whole new body of evidence to assess beside his established oeuvre of manuscript and printed works. This work, as Clulee says, is “a touchstone for almost all future work on Dee”⁵⁶ “Because we have [...] this] record of his library [...] and many existing copies of his books with his annotations can be identified,” Clulee says, “the possibilities of doing a cultural history of his intellectual life are particularly rich.”⁵⁷

Two recent examples of Dee scholarship attest to the accuracy of this statement. Detailed knowledge of Dee’s library and close attention to his marginalia, for example, play a vital role in William H. Sherman’s important study *John Dee: The Politics of Reading and Writing in the English Renaissance* (1995). “Dee’s extensive marginalia”, Sherman argued, had “disappeared from our intellectual map of the Renaissance”, before the work of Clulee, Roberts and Watson. Sherman is emphatic about the importance of this newly rediscovered evidence: “However messy, modest, and (as it were) marginal they at first appear, it is no exaggeration to say that Dee’s marginalia are central to the recovery of his intellectual activities, and [...] his role in society.”⁵⁸ The new kinds of evidence which marginalia provide are an important part of Sherman’s radical reappraisal of Dee’s intellectual activities. Deliberately eschewing the post-Yatesian focus on Dee’s occult philosophical interests, Sherman sought to bring to light Dee’s role as a courtly advisor and political intelligencer. Sherman’s approach stresses Dee’s “scholarly mediation between a body of knowledge (England’s administrative, fiscal and military strengths and weaknesses) and a body of political readers (an elite group of government officials).”⁵⁹ That is to say, he looks at Dee as an “intelligencer”, and focuses on his contributions to what he calls his “political science”. This focus is both timely and salutary. Intellectual historians have in the past been content to deal with intellectual figures of the past as if their work existed in a timeless and transcendent realm of “pure” thought. Sherman tries to reposition Dee, and his intellectual labours, within a concrete social and political context. In emphasising the

courtly, political aspects of Dee's career, Sherman does not so much seek to obliterate the "occult" or philosophical Dee so much as to present another facet of Dee's work. He does not "claim to present 'the whole Dee'", but rather to "offer [...] a range of perspectives which have not figured in previous pictures of the whole Dee."⁶⁰ Sherman focused on the court patronage enjoyed by Dee and his undertaking of a variety of intellectual services in the service of Queen Elizabeth and various courtiers. His work on Dee's role in Elizabethan maritime enterprises in particular have added a whole side to Dee's work which had previously been neglected in Dee studies. Sherman argued that a close scrutiny of Dee's manuscript works "cast serious doubts on the packaging of Dee as – exclusively or even primarily – a Hermetic Neoplatonic magus". The "many traces of [Dee's] non-magical activities," he suggested, had been systematically "played down or left out altogether" in previous accounts of Dee's career.⁶¹ While one might want to qualify Sherman's compensatory secularisation of Dee,⁶² his recovery of a "lost Dee" of political intelligence and policy has vitally enriched our understanding both of Dee's own activities and of the historical and socio-political specificity of English Renaissance intellectual life in general.

The "occult" side of Dee's career came to the fore once again in the work of Deborah E. Harkness, although she took her cues far more from the natural philosophical Dee of Clulee than the Hermetic magus of Frances Yates and Peter French. Like Clulee, Harkness wrote her PhD thesis on Dee,⁶³ and published significant articles on the angelic conversations⁶⁴ and Dee's scientific household,⁶⁵ prior to the publication of her book *John Dee's Conversations with Angels: Cabala, Alchemy, and the End of Nature* in 1999.⁶⁶ The first book-length study of Dee's dealings with the angels, Harkness's historically sensitive account of the angelic conversations emphasised the ways in which Dee's library informed his understanding of what he assumed were communications from angels – providing him with corroboration for what Kelley was relating to him, or with grounds for disputing and questioning some aspects of the narratives. In particular Harkness stresses the role of works on angelology, Christian cabala, and alchemy, which helped Dee "to formulate his own Christian natural philosophy."⁶⁷ Harkness also indicates the ways in which Dee's post-1583 career constitutes a continuation rather than an abrupt break with the natural philosophical, mathematical, astronomical and alchemical interests of the 1550s, 60s and 70s. Harkness describes Dee's angelic conversations as "Dee's last universal science", which was "an attempt to provide a universal basis for natural philosophy [... which] sought to unify and make coherent all religious beliefs, natural knowledge and ancient theory."⁶⁸ It is precisely this attempt at unifying different forms of knowledge which has made Dee such a challenging and important figure for Renaissance intellectual historians. If in the past Dee's incongruence with modern disciplinary frameworks made him (or particular aspects of his work) marginal to many scholars, increasingly his perceived disciplinary incongruity is being seen as a symptom of the unique ways in which Renaissance thought and practices were constituted, rather than as problematic or anomalous. With the growing realisation that interdisciplinary approaches are vital for a fuller understanding of the structures of Renaissance thought or mentalities, figures like Dee are becoming more important for us to understand. Increasingly Dee's "problematic" career has been explained, rather than explained away.

DEE AND INTERDISCIPLINARY STUDIES

The subtitle of the present volume, “interdisciplinary studies in English Renaissance thought” is motivated by a profound conviction that when studying intellectual formations of the early modern period interdisciplinarity is not simply a fashionable methodological option, or theoretical reflex, but a historiographical necessity. The history of Dee studies has been a history of disciplinary confusions and antagonisms. In order to understand the multiplicity and complexity of Dee’s practises and beliefs requires a purposeful suspension of the epistemological categories of contemporary disciplines in order that we can understand the epistemological matrix which allowed the co-existence of what are now often perceived to be contradictory or mutually exclusive elements.

Dee himself seems to have consciously avoided disciplinary specialisation. In a letter written by Dee’s son Arthur in 1649, in response to biographical queries about his father’s life, we hear that Dee “was a generall Scholler and would neuer take the degree of D[octo]r, although he was generally styled so [...] he neuer would take any profession vpon hym.”⁶⁹ This conscious avoidance of a singular “profession,” and the role of “generall Scholler” is a category of intellectual self-definition typical of humanist scholars in sixteenth- and early seventeenth-century England.⁷⁰ Dee’s avoidance of a university career, however, cannot be attributed simply to humanist idealism. In the preface to his *Propaedeumata aphoristica* in 1558, Dee declared himself to be the professor of a continental style of philosophy (*peregrina philosophandi ratio*) which was not that of the universities (*Communi, tritave philosophandi via*).⁷¹ In a letter to William Cecil, Lord Burleigh in 1563, Dee explicitly contrasted the intellectual narrowness of the English universities with his own desire for a more interdisciplinary approach to natural philosophy:

Albeit that o’ vniversities, both, in them have Men in sundrye knowledges right excellent, as, in Diuinitie, the hebrue, greke and latin tung, &c. Yet forasmuche as, the Wisdome Infinite of o’ Creator, is branched into manifold mo sort of wunderfull Sciences, greatly ayding Dyuine Sights to the better Vew of his Powre and Goodnes, wherin o’ cuntry hath no man (that I ever yet could hereof) hable to set furth his fote, or shew his hand : as in the Science *De Numeris formalibus*, the Science *De Ponderibus mysticis*, and ye Science *De Mensuris Diuinis* : (by which three, the huge frame of this world is fashioned, compact, rered, stablished & preserved) and in other Sciences, eyther wth these Collaterall, or from them derived, or to themwards, greatly us fordering.⁷²

Dee’s career was characterised by this passionate pursuit of “manifold [...] sorts of wunderfull Sciences.” He proudly refers to his *Monas Hieroglyphica* as founding a “new discipline” (*Disciplina noua*), for example,⁷³ and his *Mathematicall Praeface* to Billingsley’s *Elements of Euclide* introduces a bewildering variety of new subjects (such as “hypogeiodi” – the science of subterranean measurement, or “menadrie”, the science of artificially augmenting natural forces) to the traditional classification of the mathematical sciences.⁷⁴ There has been an increased focus in recent intellectual history on the problematic nature of early modern disciplines and their relationship to current disciplinary formations, and Dee seems to offer an extremely rich and instructive example of the tension between disciplinary recuperation and disciplinary innovation in the late sixteenth century.⁷⁵

There is clearly nothing distinctively “Renaissance” about interdisciplinarity *per se*. Renaissance thinkers often valued the stability offered by clear disciplinary boundaries, and the proliferation of attempts to classify the arts and sciences in the late sixteenth and early seventeenth century suggests an increased concern for fixing and stabilising the field of knowledge. Conrad Gesner, for example, in his *Pandectarum sive Partitionum uniuersalium* made a strong case for maintaining disciplinary boundaries:

To put in order what has been written is impossible unless the precise location of all knowledge has been established. This must be done, not only because there are so many and diverse kinds of subjects, but also because one and the same subject, if considered from different points of view, may belong to different branches of knowledge. And yet it is necessary that a subject be held together within its own boundaries, so that it does not intrude on others.⁷⁶

Like Dee, Gesner embraces the *diversification* of knowledge even as he tries to insist upon its unity, and acknowledges the importance of viewing subjects “from different points of view”. Scholars like Dee, who embraced this diversity, seem to create problems for the intellectual historian because the process of partitioning (of increasing specialisation) – which begins with works like Gesner’s *Pandectarum* – has accelerated to the point where diversification has become problematic. Coming from distinct provinces of historical scholarship it is often incomprehensible to those studying, say, Dee’s contributions to geometry, or cartography, that the same man embraced the divinatory *ars sintrillia*, folklore on hidden treasure (“hill-digging”), antiquarianism or conversations with angels. If intellectual history is to locate a historical figure within a coherent discipline or domain (Dee as “mathematician”, as “cartographer”), how does one account for these other disciplinary enterprises? Sometimes, too, the very nature of what structures these endeavours is problematic, what is the place, for example, of “secrets” or “mysteries” within the disciplines currently recognised by intellectual history?

Nicholas Clulee has drawn our attention to the difficulty of what he calls Dee’s “omnidisciplinarity” and William Sherman has pointed out that the range of Dee’s interests “gives twentieth-century intellectual historians a strong sense of cognitive dissonance, if not schizophrenia”.⁷⁷ Anthony à Wood was responding – in his own mid-seventeenth-century fashion – to the interdisciplinarity of Dee’s career when he described him, in his *Athenae Oxoniensis*, as “a searcher into profound Studies, a great Investigator of the more secret hermetical Learning, a perfect Astronomer, a curious Astrologer, an excellent Geometrician, and indeed excellent in all kinds of Learning.”⁷⁸ There is an implicit danger, however, in thinking about “early-modern interdisciplinarity” – that is, that we might reconfigure various instances of Renaissance thought as if they were hybridised “mixtures” or composites of our own disciplines. The dangers of such unconscious anachronism can only be overcome by appealing to contemporary definitions and categories, and rethinking early-modern intellectual (or practical) formations not as “mixed” or divided within themselves but as unique and self-constituting modes of thought (or practice). This collection of essays aims to reflect the disciplinary complexity of Dee’s intellectual project, without attempting to reduce that complexity to a “continuous and harmonious unity.”⁷⁹ Bringing together disparate areas of Dee’s work, from metallurgy to astrology, from cartography to magic, from mathematics to antiquarianism, our aim is to bring this interdisciplinary complexity to

the foreground and to invite renewed historical scrutiny of the field of knowledge in Elizabethan England.

One area in which Dee enjoyed an unparalleled reputation during his lifetime was in the field of mathematics, and it is fitting that this volume has two essays which address this aspect of Dee's career. In his survey of Dee's mathematical work in the introduction to the English translation of Dee's *Propaedeumata Aphoristica*, John Heilbron was rather critical of Dee's abilities. "The fact of Dee's contemporary reputation," Heilbron suggested "is easier to ascertain than its basis", it was only amongst "the less able," he adds, that "Dee passed as a prodigy".⁸⁰ Be that as it may, Anthony à Wood described Dee (along with Thomas Harriot, Nathaniel Torperley and Walter Warner), as one of "the Atlantes of the mathematic world",⁸¹ and cites one of Dee's contemporaries who considered him to be "the prince of all the philosophers and mathematicians of our age."⁸² Heilbron's conclusions may, in fact, tell us more about what some mid-twentieth-century historians of science considered to be "significant" achievements than it tells us about Dee's place in late sixteenth-century English mathematics.

The essays of Robert Goulding and Stephen Johnston give us a more historically sensitive and measured assessment of Dee's mathematical achievements. Both essays consider Dee's relationship to his younger contemporary Thomas Digges, and reflect upon Dee's mentorial influence and upon the divergence of the two men's mathematical careers. Goulding's essay focuses on Dee's *Parallaticae commentationis praxeosque nucleus quidam* and Digges's *Alae seu scalae mathematicae*, works published in 1573 ostensibly in response to the appearance of the 'New Star' (or supernova) in 1572. Goulding provides a detailed comparison of the two men's methods of measuring parallax and how it compared to the existing method of Johannes Regiomontanus who had developed a method for calculating the parallax of occasional astronomical bodies (such as comets) by means of spherical triangles. Although he identifies flaws in the treatments of both Dee and Digges, Goulding emphasises that "their mastery of parallax far exceeded that of any of their contemporaries" and he shows that their ideas about the nature of the New Star were taken seriously enough to be subjected to a critique by Tycho Brahe in his *Astromomiae instauratae progymnasmata*.⁸³ While both Dee and Digges's works claimed to be addressing the New Star, Goulding notes their failure to apply their new parallax theories to the new phenomenon and suggests other reasons for their decision to publish at this time. Goulding shows how the two mathematicians use the theory of parallax to promote their own (very different) mathematical agendas which were independent of the novel astronomical phenomenon they were ostensibly commenting upon. Goulding shows that Digges's interest in accurate astronomical measurement reflected his desire to provide proof of the Copernican hypothesis, while Dee was more interested in increasing the accuracy of his new astrological theory.

While Stephen Johnston also looks at Dee and Digges's responses to the New Star, his essay reflects more widely on the mathematical careers of the two men and sees the relationship between Dee and his young protégé as a symptom of a changing conception of the mathematical profession at the end of the sixteenth century. The career of

Digges, Johnston suggests, “provides an opportunity to assess Dee’s role in forming the next generation of mathematicians.”⁸⁴ Digges, who had been taught mathematics by Dee after the death of his father in 1559, had been profoundly influenced by Dee’s example. Although Digges had “reworked the terms of his mathematical identity” in the 1570s-80s, moving from his defense of the “intellectual nobility” of purely theoretical mathematics in his *Mathematicall Discourse of Geometrical Solids* appended to his edition of his father’s *Pantometria* (1571) to an ethos of “active service of prince and commonwealth” after the publication of his *Stratoticos* in 1579, Johnston doesn’t see this as a break with Dee’s mentorship influence.⁸⁵ Rather than seeing Dee and Digges as polarised figures, Johnston sees the influence of Dee behind Digges’s early concern with abstruse problems in solid geometry, and his later turn toward practice and utility. In many respects, Johnston argues, there is a “strong parallel” between the careers of Dee and Digges in the 1570s, with both men increasingly embracing a “vernacular ethic of mathematical service.”⁸⁶ However, like Goulding, Johnston also identifies a “fundamental divergence in their respective conceptions of the identity of the mathematician” which he feels is particularly visible in their respective attitudes towards mathematical astronomy, and particularly the Copernican hypothesis.⁸⁷ While Digges “adopted and advocated the Copernican world system as the best representation of the actual order of the planets”, Dee avoided discussing the truth or falsity of Copernicus’s “Hypotheses Theoricall”.⁸⁸ While Digges stressed the autonomy and superiority of mathematical astronomy, Johnston argues, for Dee “cosmological principles were [...] rooted in a wider disciplinary constellation than mathematics alone,” and mathematical astronomy was seen as subordinate to wider philosophical questions.⁸⁹ This profoundly different conception of the disciplinary status of mathematics, Johnston suggests, underlies the very different paths their careers took in the 1580s, with Digges pursuing “military and civil duties” and Dee pursuing his angelic conversations in Europe.⁹⁰

Johnston’s and Goulding’s essays both highlight the problems of disciplinarity in Elizabethan England. “For Dee,” Johnston says, “mathematics was thus always placed in explicit relation with other learned disciplines, as part of a larger hierarchy of knowledge.” He sought to “integrate disciplines in order to straddle boundaries between natural, mathematical and esoteric knowledge”, whereas Digges “restricted the mathematical arts to a narrower intellectual terrain” but “elevated mathematics above other disciplines.”⁹¹ While Johnston is undoubtedly right to suggest that Dee’s “long term impact” on mathematics was the practical ethos of his *Mathematicall Praeface*, which promoted “mathematics as worldly, instrumental, practical, vernacular and public”, his account of the philosophical orientation of Dee’s mathematics (and Goulding’s account of the epistemological assumptions of the *Propaedeutica aphoristica*), show that a full understanding of Dee’s mathematics requires us to rethink the place of mathematics amongst the disciplines at this time.⁹² Nicholas Clulee’s account of the mathematical science of “Archemasterie” in the *Mathematical Praeface*, (which includes prophecy and divination) makes it clear that Dee had a distinctively premodern understanding of the boundaries of mathematics, and that the “practical” ethos of the *Praeface* co-exists with more “occult” or “neoplatonic” understandings of the discipline.⁹³ In a letter to Lord Burghley in 1574 Dee refers to a mediaeval treatise on caves by Pandulfus, the *De meatibus terrae* (which deals with astrology, geomancy

and divination) as a work of “mathematics and philosophy”.⁹⁴ Until we can find a way of placing Dee’s conception of mathematics “as part of a larger hierarchy of knowledge” the full significance of his mathematics seems likely to elude us.

One area in which Dee’s practical mathematical expertise made him an influential figure was maritime navigation. The essays of Robert Baldwin and William Sherman both address Dee’s involvement in maritime affairs and the ways in which his “studious exercises” contributed to the elaboration of an expansionist, imperialist project for dominating the seas and extending the limits of England’s dominions. Baldwin’s essay shows how the various branches of Dee’s studies intersected in his role as intellectual advisor to (and investor in) the Cathay Company voyages to the North West in the 1570s. Baldwin shows how these activities brought together Dee’s knowledge of navigation, geography and cartography (he taught navigational mathematics and the use of navigational instruments to English mariners in his library at Mortlake, worked with Stephen Borough on circumpolar sea charts and corresponded with Abraham Ortelius and Gerard Mercator about their world maps), and his knowledge of alchemy, metallurgy and mining law. Like Johnston, Baldwin stresses Dee’s role as a practical mathematician, who sought ways in which “his skill in spherical geometry and his knowledge of terrestrial variation might be put to practical use”, but also emphasises Dee as a political figure and an economic investor.⁹⁵ Baldwin’s essay shows the disastrous impact of the failure of the Frobisher voyages (which failed to find gold-bearing mineral ores in Baffin and Kodlunarn Islands) on Dee’s court reputation (a number of leading court figures, including William Cecil and Francis Walsingham, were among the investors), and suggests that Dee’s flight to the continent with Edward Kelley in 1583 may have had strong economic incentives. Despite the failure of this key project Baldwin sees the venture as a realisation of an “interdisciplinary, technological and mathematical vision” which Dee derived from his contacts in the 1560s with mathematicians such as Gemma Frisius and Gerard Mercator in Louvain.⁹⁶

William Sherman, like Baldwin, sees the Frobisher voyages of 1576-8 as a key moment in Dee’s career, and emphasises the way in which Dee’s reading and research were fundamental to his practical involvement in maritime affairs. Dee’s “textual exploration”, Sherman argues, was as important as the “geographical exploration” of figures such as Martin Frobisher.⁹⁷ The ability to amass and keep track of the proliferating textual information about voyages of discovery was a vital part of these economic enterprises. “Libraries”, Sherman says, “played an especially important role in the launching and directing of voyages of exploration and colonization”.⁹⁸ Sherman uses the marginalia in Dee’s copy of Ferdinand’s Columbus’s account of his father’s famous voyage to the New World as a “sustained example” of the kinds of reading practices which he outlined in his *John Dee: The Politics of Reading and Writing in the English Renaissance*, and as an “occasion for some further thoughts on Dee’s reading practices [...] on English Imperialism.”⁹⁹ Sherman’s detailed account of Dee’s annotations in Columbus’s book gives us a vignette on the ways in which Dee was involved in “advocating policies gleaned from his reading of historical texts”, and how marginalia can “take us closer to the important ways in which texts mediated both personal lives and power politics in the early modern period.”¹⁰⁰

Dee's interests in the occult sciences of astrology, alchemy and the cabala are dealt with in the essays of Richard Dunn, Federico Cavallaro and Karen de León-Jones. Dunn's account of Dee's astrology focuses on the discrepancy between Dee's innovative new theory of astrological prediction as set out in his *Propaedeumata aphoristica* (1558) – which was based on natural philosophical principles derived from the mediaeval tradition of *perspectiva* – and the traditional house-based horoscopes (including birth charts and horary figures) which make up the bulk of his actual astrological practice. While Dee's published works promised a radical reform of astrology, Dunn, concludes, Dee was “applying traditional doctrines in his private astrological practices and his charts resembled those of other astrological consultants of the time”.¹⁰¹ Dunn also notes the links between the reformed astrology of the *Propaedeumata* and Dee's *Monas Hieroglyphica* which sought to present a new discipline which would deal with both “superior” and “inferior” astronomy (i.e. astrology and alchemy).

Federico Cavallaro's reading of the *Monas Hieroglyphica* focuses on the second of these two “astronomies” – alchemy – and seeks to give an outline of how the various parts of the *Monas* relate to stages in the alchemical process. Cavallaro's analysis sheds new light on this notoriously difficult work and advances some useful speculations on the allegorical intentions underlying some of this work's most obscure passages. Cavallaro's analysis shows the interpretative difficulties posed by the work which combines citations of Greek alchemical authors such as Ostanes and Pseudo-Democritus, with Paracelsianism, Pythagorean numerology and the Cabala.

Julian Roberts and Andrew Watson's account of Dee's book purchases in the 1560s has shown that Dee bought many books on the cabala and Hebrew scholarship and although Dee has gone on record as having a limited knowledge of Hebrew, it was clearly an area of scholarship which he considered extremely important.¹⁰² Karen De León-Jones's essay takes a critical look at Dee's interest in the Jewish mystical tradition of the cabala, or rather his interest in the “Christian cabala” which was derived from it in the course of the sixteenth century by scholars such as Johannes Reuchlin and Henricus Cornelius Agrippa. Taking issue with Frances Yates's facile characterisation of Dee as “an inherently and intrinsically Hermetic-Cabalistic thinker” De León-Jones both problematises the notion of a “Christian Cabala” itself (which has an uneasy relationship with the Jewish mystical traditions which go under the name of Cabala) and assesses the extent of Dee's interest in cabalistic doctrines and the use which he makes of them in his printed works.¹⁰³ De León-Jones stresses Dee's critique of traditional Jewish cabala in his *Monas Hieroglyphica* and his insistence that his own doctrines constituted a “cabala of the real” rather than a grammarian cabala of the Hebrew language. De León-Jones stresses the innovative and creative aspect of Dee's use of the cabala, retaining its hermeneutical techniques but divorcing it from the meditative and mystical aspects of the Jewish cabala and divesting it of the Jewish cosmological principle of the *sefirot* (the emanations or names of God). Dee, she argues, was deeply influenced by Reuchlin's belief that the cabala was congruent with Pythagorean doctrines, and this led him to transform the cabala into a mathematical discipline that drew both on Pythagorean numerology and Euclidean geometry.

Probably the most controversial and difficult area of Dee's "occult" or "magical" studies is undoubtedly the so-called "angelic conversations" – a series of crystallomantic visions fastidiously recorded by Dee between 1581 and 1609. As Peter French astutely remarked in his 1972 monograph, accounts of Dee's work often come to grief on the question of Dee's belief that he could communicate with spiritual beings: "There are always those angels lurking in the background," French complained, "to make people uncomfortable."¹⁰⁴ Those of us working primarily on the angelic materials are only too keenly aware of the continued difficulties and discomfort experienced by modern historians when faced with these kinds of beliefs.

György Szönyi's essay seeks to provide some specific contexts for Dee's 'scrying' practices, and focuses particularly on the influence of Paracelsus, which, he argues, was "systematically overlooked" by Frances Yates and treated only superficially by Peter French. Szönyi shows that Dee used Paracelsus's term for magical talismans – *gamaaea* – in both his *Propaedeumata aphoristica* and the *Monas Hieroglyphica* and argues that it was Paracelsus's mystical goal of *exaltatio* which prepared Dee for his crystallomantic activities.¹⁰⁵ He also looks at the "angelic language" or *lingua adamica* supposedly revealed to Dee and Kelley in the context of the sixteenth-century vogue for "universal" or "artificial" languages, and the search for universal knowledge. Unlike Clulee and Sherman, Szönyi is an advocate (with some minor modifications) of the Yatesian thesis of Dee as a "Hermetic philosopher", although (unlike Yates) he sees Dee not as a precursor of modern science, but as a "forefather" of seventeenth-century "esotericism".¹⁰⁶

My own contribution to the volume emphasises the extent to which Dee's angelic conversations were shaped by mediaeval magical practices. Beginning with a survey of the various ways in which intellectual historians have characterised the conversations and a brief excursus on the terms which Dee used to describe his communications with spiritual beings (spiritual "actions" and "mysticall exercises"), I go on to show the considerable influence of Pseudo-Solomonic magical arts of the late middle ages, which were widely disseminated in the second half of the sixteenth century. I argue that mediaeval and renaissance magic relied heavily on existing traditions of Christian prayer, and particularly the idea of the divine granting of petitions (*impetratio*). While there is a considerable overlap between Dee's conversations and mediaeval theurgy, I also stress the peculiarity of Dee's project: its apocalyptic and millenarian objectives and pseudo-prophetic claims.

Deborah Harkness's essay – presented to the John Dee Colloquium prior to the publication of her 1999 book – explores on a smaller scale some of the themes of her book-length study. In particular Harkness focuses on the extent to which Dee's involvement in the angelic conversations was continually mediated by the knowledge which he gleaned from the works which he collected in his Mortlake library. While Sherman has rightly stressed the civic and political role of the *Bibliotheca Mortlacensis* as "a space where independent scholarship could be carried out and circulated among the academic, commercial, and political communities",¹⁰⁷ Harkness shows that his library was also a repository of more recondite and arcane knowledge, and played a vital role in Dee's more private, theurgical activities. Dee's library, Harkness argues,

“provides the ideal starting point for an investigation of the angels’ revelations”.¹⁰⁸ In particular, she shows how Dee made use of books on angelology and eschatology to help him make sense of his turn toward angelic revelations in the 1570s and 80s. Harkness sets Dee in the context of a more general European “millenarian moment” prompted by “an alarming number of comets, new stars, earthquakes, grand conjunctions and other strange natural events.” and shows how he used his extensive holdings of books on angelology to shed light on the visions which he recorded so assiduously.¹⁰⁹

In her book on Dee’s angelic conversations, Harkness announced her discovery of not one, but two copies of the mysterious *Book of Soyga*, about which Dee had sought angelic advice in 1583.¹¹⁰ In his essay in this volume professional cryptologist Jim Reeds, well known for his work on Trithemius’s *Steganographia*,¹¹¹ brings modern cryptological expertise to bear on the mysterious “magical tables” of *Soyga* (cellular tables filled with apparently random sequences of letters) and compares them with Dee’s use of similar tables in his *Liber Logaeth* (Sloane MS 3189) which incorporates eight of the 36 tables contained in the *Book of Soyga*. Reeds gives the first detailed description of the *Soyga* tables and analyses their formal characteristics. Identifying recurrent patterns Reeds is able to arrive at a “recipe for recreating the tables” given a six letter code-word and a blank grid.¹¹² While Reeds is modest about his achievement there is no doubt that his work on the underlying mathematical structure of the *Soyga* tables will be of enormous help to anyone attempting to understand the original method of their construction. Not only has Reeds been able to reconstruct the implicit mathematical structures of the tables, he has also used modern techniques of error analysis to emend the inadvertent mistakes produced by scribal mistranscription. This analysis also gives Reeds a sound basis for suggesting that Sloane MS 8 (Dee’s copy of the *Book of Soyga*) is the more accurate of the two copies, and was also the manuscript which was used by Dee when he compiled the *Liber Logaeth*.¹¹³ Reeds ends his study with a comparison of the formal structures of different kinds of magic tables used in the early modern period which, he suggests, has received “scant attention” from historians of magic such as Frances Yates.

While most of the essays in this volume seek to offer new perspectives on Dee’s known works, the pieces by Susan Bassnett, Jan Bäcklund and Julian Roberts in this volume shed new light on Dee through presenting new archival, bibliographical and biographical information. Bassnett and Bäcklund focus on the shadowy and often misrepresented figure of Edward Kelley. Routinely presented by historians and biographers as a diabolical charlatan – duplicitous, schizophrenic or criminal – Bassnett shows us a hitherto unknown side of Kelley through a close examination of materials relating to his stepdaughter Elizabeth Weston, while Bäcklund’s piece describes an unnoticed collection of documents in the Royal Library in Copenhagen relating to Edward Kelley and alchemists moving in the Dee-Kelley circle.

Instead of depicting Edward Kelley as a disreputable and criminal character, Bassnett emphasises the extent to which he was able to use the connections he made during his travels with Dee to carve a respectable niche for himself in Central Europe (with “family connections to the emergent figures of the new Bohemian middle class”)

and his role as a “loving stepfather” to the Neo-Latin poet Elizabeth Weston.¹¹⁴ Bringing together new evidence from Oxfordshire county records and autobiographical details from Westonia’s Latin poetry, Bassnett sketches out a tantalising new set of possibilities for our understanding of Kelley and his relationship with Dee which, in contradistinction to previous historical accounts (which stress Dee’s innocent credulity), “is not altogether favourable to Dee”.¹¹⁵

Julian Roberts, who presented a privately printed set of corrections to *John Dee’s Library Catalogue* to participants in the 1995 John Dee Colloquium gives us an invaluable account of newly discovered books which once formed part of Dee’s library, including such remarkable finds as Dee’s densely annotated copy of Marsilio Ficino’s *Omni Divini Platonis Opera* (Basel, 1532), found in the library of St John’s College Cambridge, and the two manuscripts of the *Aldaraia sive Soyga*, discovered by Deborah Harkness in the Bodleian Library and the British Library.

These essays introducing new materials which shed light on Dee and his associates, and the other essays which introduce new perspectives on aspects of Dee’s intellectual and professional activities suggest that there is still a great deal of work to be done on Dee and his involvements in many aspects of Elizabethan life. Dee certainly remains an enduringly fascinating figure: in their different ways Edward Fenton’s popular edition of Dee’s diaries, Benjamin Woolley’s popular biography *The Queen’s Conjurer: the science and magic of Doctor Dee* (2001) and Håkan Håkansson’s recent PhD thesis on the occult-philosophical dimensions of Dee’s work, *Seeing the Word: John Dee and Renaissance Occultism* (2001) provide ample testimony that Dee’s interest in “rare and strange Artes” continues to exercise a fascination for scholars and the general public alike.¹¹⁶ As a brief look at the selective bibliography at the end of this volume will testify, a considerable amount of new work on various aspects of Dee’s intellectual legacy has been published since 1990. With new materials and new studies emerging at this rate we can expect our understanding of Dee and his significance for sixteenth-century intellectual life to continue changing and developing throughout the twenty-first century.

NOTES

¹ *John Dee: An Interdisciplinary Colloquium*, Birkbeck College, University of London, 20-21 April 1995. Two further Dee colloquia have been held since this meeting, the first (organised by György Szönyi) in Szeged in 1998 and the second in Aarhus in 2001 (organised by Jan Bäcklund).

² E.G.R. Taylor, *Tudor Geography 1483-1583* (London: Methuen, 1930), and Francis R. Johnson, *Astronomical Thought in Renaissance England: A Study in English Scientific Writings from 1500 to 1645* (Baltimore: The Johns Hopkins Press, 1937).

³ Johnson, *Astronomical Thought*, 135.

⁴ Johnson, *Astronomical Thought*, 135-6.

⁵ Johnson, *Astronomical Thought*, 136.

⁶ Taylor, *Tudor Geography*, 77.

⁷ Taylor, *Tudor Geography*, 82-3, 85-6. For recent work on Dee and Mercator see Steven Vanden Broecke, ‘Dee, Mercator, and Louvain Instrument Making: an Undescribed Astrological Disc by Gerard Mercator (1551)’, *Annals of Science*, 58:3 (2001): 219 – 240.

⁸ Taylor, *Tudor Geography*, 86.

- ⁹ E.G.R. Taylor, *The Mathematical Practitioners of Tudor and Stuart England* (Cambridge: Cambridge University Press for the Institute of Navigation, 1954), 170.
- ¹⁰ Taylor, *Mathematical Practitioners*, 26, 317.
- ¹¹ E.G.R. Taylor, "John Dee and the Nautical Triangle, 1575", *Journal of the Institute of Navigation*, 8 (1955): 318-325 (318).
- ¹² Taylor, "Nautical Triangle", 325.
- ¹³ E.G.R. Taylor, "John Dee and the map of North-East Asia", *Imago Mundi*, 12 (1955): 103-6 (103); E.G.R. Taylor, "A Letter Dated 1577 from Mercator to John Dee", *Imago Mundi*, 13 (1956): 56-68 (68).
- ¹⁴ Brian Vickers, *Occult and Scientific Mentalities* (Cambridge: Cambridge University Press, 1984), 'Introduction', 1-54.
- ¹⁵ Although it could be argued that the beginnings of the serious historical consideration of the occult begins much earlier, with Lynn Thorndike's, *The Place of Magic in the Intellectual History of Europe*, Studies in History, Economics and Public Law, 24 (New York: Columbia University Press, 1905), and his magisterial *A History of Magic and Experimental Science during the first thirteen centuries of our era*, 8 vols. (New York: Macmillan & Co., 1923-58).
- ¹⁶ I. R. F. Calder, "John Dee Studied as an English Neoplatonist" (Unpublished PhD thesis, The Warburg Institute, 1952), 2 vols. [*JDEP*]
- ¹⁷ Calder, *JDEP*, I, i: "The basic assumptions of this study [...] are similar to those of Burt's *Metaphysical Foundations of Modern Physical Science*."
- ¹⁸ Calder, *JDEP*, I, i.
- ¹⁹ For earlier critical historiographical reflections on the Yates-French thesis see Clulee, *NP*, 2-9, and William H. Sherman, *John Dee: The Politics of Reading and Writing in the English Renaissance*, (Amherst: University of Massachusetts Press, 1995), xxi-xiii, 13-21.
- ²⁰ Frances A. Yates, *Giordano Bruno and the Hermetic Tradition* (London: Routledge and Kegan Paul, 1964), 150.
- ²¹ Frances A. Yates, "The Hermetic Tradition in Renaissance Science" in Charles S. Singleton, ed., *Art, Science and History in the Renaissance* (Baltimore: The Johns Hopkins Press, 1967), 255-274 (264)
- ²² See Peter. J. French, *John Dee: The World of an Elizabethan Magus* (London: Routledge and Kegan Paul, 1972), xi.
- ²³ French, *Elizabethan Magus*, 19: "Clearly much work remains to be done before so complex a polymath as John Dee can be fully understood and properly appreciated."
- ²⁴ French, *Elizabethan Magus*, 1.
- ²⁵ French, *Elizabethan Magus*, 2-3, 89.
- ²⁶ French, *Elizabethan Magus*, 187.
- ²⁷ French, *Elizabethan Magus*, 208.
- ²⁸ French, *Elizabethan Magus*, 209.
- ²⁹ French, *Elizabethan Magus*, 19.
- ³⁰ Yates, *Giordano Bruno and the Hermetic Tradition*, 149.
- ³¹ Robert S. Westman, "Magical Reform and Astronomical Reform: The Yates Thesis Reconsidered" in Robert S. Westman and J. E. McGuire, *Hermeticism and the Scientific Revolution. Papers read at a Clark Library Seminar, March 9, 1974*. (Los Angeles: William Andrews Clark Memorial Library, 1977), 1-91.
- ³² French, *Elizabethan Magus*, 103, cit. Westman and McGuire, *Hermeticism and the Scientific Revolution*, 45.
- ³³ Westman and McGuire, *Hermeticism and the Scientific Revolution*, 46-7.
- ³⁴ Westman and McGuire, *Hermeticism and the Scientific Revolution*, 47. For Dee's annotations in Crusius see Westman and McGuire's Plate 3.
- ³⁵ Westman and McGuire, *Hermeticism and the Scientific Revolution*, 68.
- ³⁶ Westman and McGuire, *Hermeticism and the Scientific Revolution*, 69-70.
- ³⁷ Westman and McGuire, *Hermeticism and the Scientific Revolution*, 70, 72.
- ³⁸ *PA*, ix.
- ³⁹ *PA*, 5.
- ⁴⁰ *PA*, 15.
- ⁴¹ *PA*, 17.
- ⁴² *PA*, 31.
- ⁴³ *PA*, 37.
- ⁴⁴ *PA*, 34.
- ⁴⁵ *PA*, 37.

⁴⁶ *PA*, ix.

⁴⁷ *PA*, 53.

⁴⁸ Debus, 21-2.

⁴⁹ Allen G. Debus, *The Mathematicall Praeface to the Elements of Geometrie of Euclide of Megara (1570)* (New York: Science History Publications, 1975), 8-9.

⁵⁰ Debus, 24-25.

⁵¹ Nicholas H. Clulee, "'The Glas of Creation': Renaissance Mathematicism and Natural Philosophy in the Work of John Dee", University of Chicago Ph.D, 1973. "John Dee's Mathematics and the Grading of Compound Qualities", *Ambix*, 18 (1971), 178-211. "Astrology, Magic and Optics: Facets of John Dee's Early Natural Philosophy", *Renaissance Quarterly* 30 (1977): 632-680, "At the Crossroads of Magic and Science: John Dee's Archemasterie" in Brian Vickers, ed., *Occult and Scientific Mentalities in the Renaissance* (Cambridge: Cambridge University Press, 1984), 57-71.

⁵² *NP*, 71-2. Clulee emphasizes the decisive influence on Dee's *Propaedeumata Aphoristica* of Roger Bacon, Robert Grosseteste and Al-Kindi's *De radiis*.

⁵³ *NP*, 215-216.

⁵⁴ Nicholas H. Clulee, "John Dee and the Paracelsians" in Allen G. Debus and Michael T. Walton, eds., *Reading the Book of Nature: The Other Side of the Scientific Revolution*, Sixteenth Century Essays and Studies, 41 (Ann Arbor Michigan: Sixteenth Century Journal Publishers, 1998), 111-132. Steven Vanden Broecke, *The Limits of Influence: Pico, Louvain, and the Crisis of Renaissance Astrology*, Medieval and Early Modern Science, 4 (Leiden: Brill, 2003).

⁵⁵ *R&W*.

⁵⁶ *Infra*, 32.

⁵⁷ *Infra*, 28.

⁵⁸ William H. Sherman, *John Dee: The Politics of Reading and Writing in the English Renaissance* (Amherst: University of Massachusetts Press, 1995), 79.

⁵⁹ Sherman, *John Dee*, 129.

⁶⁰ Sherman, *John Dee*, xiii-xiv.

⁶¹ Sherman, *John Dee*, xii.

⁶² I am thinking particularly here of Sherman's citation of Geoffrey Elton to characterise Dee as "one of those who 'thought coolly, secularly and constructively about the problems of the common weal and who faced the practical tasks involved in turning aspiration into action.'", *Politics of reading*, 145-6, but also, more generally, of his tendency to downplay the religious dimensions of Dee's political statements.

⁶³ Deborah E. Harkness, "The Scientific Reformation: John Dee and the Restitution of Nature" (Unpublished PhD Thesis, University of California Davis, 1994).

⁶⁴ "Shows in the Showstone: A Theater of Alchemy and Apocalypse in the Angel Conversations of John Dee", *Renaissance Quarterly*, 49 (1996): 707-737.

⁶⁵ Deborah E. Harkness, "Managing an Experimental Household: The Dees of Mortlake", *Isis*, 88 (1997): 242-262.

⁶⁶ Deborah E. Harkness, *John Dee's Conversations with Angels: Cabala, Alchemy, and the End of Nature* (Cambridge: Cambridge University Press, 1999).

⁶⁷ Harkness, *John Dee's Conversations with Angels*, 217.

⁶⁸ Harkness, *John Dee's Conversations with Angels*, 130.

⁶⁹ Arthur Dee to "Mr Aldrich", 15 December 1649, autograph, Northamptonshire Record Office, Isham-Lamport papers, IC 272. The account was requested by a friend of Aldrich "that meant to register yt among som other lerned men of our Age or Byrth."

⁷⁰ On the ideal of the "general scholar" and its relationship to encyclopaedism in the early modern period see Richard Serjeantson, ed., *Generall Learning. A seventeenth-century treatise on the formation of the general scholar by Meric Casaubon*, Renaissance Texts from Manuscript, 2 (Cambridge: RTM Publications, 1999), 13-26.

⁷¹ *PA*, 110-111, 120-121.

⁷² John Dee to William Cecil, Lord Burghley, 16 February 1563, Public Record Office, State Papers Domestic 12/27, item 63. See John E. Bailey, "Dee and Trithemius's 'Steganography'", *Notes and Queries*, fifth series, 11 (1879): 401-2, 422-3.

⁷³ *MH*, Theorem XXIII, 25r.

⁷⁴ See *NP*, 154-162.

⁷⁵ See Donald R. Kelley, *History and the Disciplines: The Reclassification of Knowledge in Early Modern Europe* (Rochester: The University of Rochester Press, 1997), "Introduction", 1-9, and "The Problem of

Knowledge and the Concept of Discipline”, 13-28; Donald R. Kelley and Richard H. Popkin, eds. *The Shapes of Knowledge from the Renaissance to the Enlightenment* (Dordrecht: Kluwer Academic Publishers, 1991) and Anthony Grafton and Nancy G. Siraisi, eds., *Natural Particulars: Nature and the Disciplines in Renaissance Europe* (Cambridge Mass. and London: MIT Press, 1999).

⁷⁶ Conrad Gesner, *Pandectarum sive Partitionum uniuersalium Conradi Gesneri Tigurini, medici & philosophiae professoris, libri XXI* (Zurich, 1548), Preface, cit. Hans Wellisch, “How to Make an Index - 16th Century Style: Conrad Gessner on Indexes and Catalogs”, *International Classification*, 8:1 (1981), 10-15 (13).

⁷⁷ NP, xi; Sherman, *Politics*, xii.

⁷⁸ Anthony à Wood, *Athenae Oxoniensis. An Exact History of all the Writers and Bishops who have had their education in the University of Oxford. To which are added the Fasti, or Annals of the said University*, ed. P. Bliss, 3 vols (London, 1813-17), III, col. 289.

⁷⁹ French, *John Dee*, 208.

⁸⁰ PA, 16-17. For Heilbron’s account of Dee as mathematician see *ibid.*, 16-34. For a more sympathetic assessment of Dee’s involvement in sixteenth-century mathematical enterprises see Mordechai Feingold, *The Mathematicians’ Apprenticeship: Science, Universities and Society in England, 1560-1640* (Cambridge: Cambridge University Press, 1984), 129-137, *et passim*.

⁸¹ *Athenae Oxoniensis*, II, col. 542.

⁸² *Athenae Oxoniensis*, III, col. 291: “omnium hac nostra aetate tum philosophorum, tum mathematicorum facile princeps.”

⁸³ *Infra*, 42, 47.

⁸⁴ *Infra*, 65.

⁸⁵ *Infra*, 66.

⁸⁶ *Infra* 66, 72.

⁸⁷ *Infra*, 66.

⁸⁸ *Infra*, 75.

⁸⁹ *Infra*, 75.

⁹⁰ *Infra*, 72-3.

⁹¹ *Infra*, 77.

⁹² *Infra*, 79, 81.

⁹³ On the mathematical epistemological complexity of Dee’s *Mathematical Praeface*, see Stephen Clucas, “‘No small force’: mathematics and natural philosophy in Thomas Gresham’s London” in Francis Ames-Lewis, ed., *Sir Thomas Gresham and Gresham College: Studies in the Intellectual History of London in the Sixteenth and Seventeenth Centuries* (Aldershot: Ashgate Press, 1999), 146-173 and Enrico Rambaldi, “John Dee and Federico Commandino: An English and an Italian Interpretation of Euclid during the Renaissance”, *Rivista di Storia della Filosofia*, 44 (1989): 211-247.

⁹⁴ Dee to Lord Burghley, 3 Oct 1574, British Library, Lansdowne MS 19, Burghley Papers 1574-5, fols. 81^v-82^r.

⁹⁵ *Infra*, 100.

⁹⁶ See Baldwin, *infra*, 108. On Dee and the Louvain mathematical community see also Vanden Broecke, “Dee, Mercator, and Louvain Instrument Making”.

⁹⁷ *Infra*, 132.

⁹⁸ *Infra*, 132.

⁹⁹ *Infra*, 132.

¹⁰⁰ *Infra*, 138.

¹⁰¹ *Infra*, 92.

¹⁰² On Dee’s collecting of books on Hebrew scholarship see *R&W*, 11, 29.

¹⁰³ *Infra*, 143-4. This is a topic which De León-Jones has addressed at greater length in her book *Giordano Bruno and the Kabbalah: Prophets, Magicians and Rabbis* (New Haven and London: Yale University Press, 1997).

¹⁰⁴ French, *Elizabethan Magus*, 18.

¹⁰⁵ *Infra*, 212-213.

¹⁰⁶ *Infra*, 222-3.

¹⁰⁷ Sherman, *John Dee*, 45.

¹⁰⁸ *Infra*, 276.

¹⁰⁹ *Infra*, 277-8.

¹¹⁰ Harkness, *John Dee’s Conversations with Angels*, 44-5. See also *infra*, 178, 278-9, 334.

¹¹¹ Jim Reeds, “Solved: The Ciphers in Book III of Trithemius’s *Steganographia*”, *Cryptologia*, 22:4 (1998): 291-317.

¹¹² *Infra*, 188.

¹¹³ *Infra*, 195.

¹¹⁴ *Infra*, 287, 290.

¹¹⁵ *Infra*, 292.

¹¹⁶ Benjamin Woolley, *The Queen’s Conjuror: the Science and Magic of Doctor John Dee, Adviser to Queen Elizabeth I* (London and New York: Harper Collins, 2001); Edward Fenton, ed., *The Diaries of John Dee* (Charlbury: Day Books, 1998); Håkan Håkansson, *Seeing the Word: John Dee and Renaissance Occultism*, Ugglan Minervaserien, 2 (Lund: Lund Universitet, 2001). Published PhD Thesis.

NICHOLAS H. CLULEE

JOHN DEE'S NATURAL PHILOSOPHY REVISITED

Almost thirty years ago I presented my first paper on Dee, and the reception at the History of Science Society meeting was not so much hostile as vacant and indifferent. At a time when the "Scientific Revolution" had pride of place in the history of science, Dee could not hold a candle to Copernicus, Vesalius, Galileo, Descartes, Newton, or the other heroes of scientific progress. For close to the next quarter century I could not count on anyone in an audience knowing who Dee was, let alone recognizing him as of any importance. Because of these experiences I developed an almost ritual like formula of several sentences to introduce Dee and plug his claim to scholarly attention. If Dee, perhaps, has not in the last decade become the latest counter-hero in the revisionist culture wars of the scientific revolution, he has at least moved out of the shadows of preterition. In the ten years since I published *John Dee's Natural Philosophy*, I have sensed a more easy familiarity with Dee in scholarly circles. This is less because of my work, I think, than of the accumulation of a critical mass of scholarship. There has been a mounting volume of studies on Dee, most notably William Sherman's *John Dee: The Politics of Reading and Writing in the English Renaissance* and Deborah Harkness's studies of Dee's angel conversations.¹ This improvement of Dee's status in scholarship, however, does not mean that his identity has been resolved. Trying to bring who, or what Dee was into focus has not been easy. To paraphrase Peter Novick, trying to pin Dee down may be like trying to nail jelly to a wall.² Since my primary concern with Dee has been in the context of the history of science, a field that has experienced considerable changes to its conceptual framework in the past decade, I think it appropriate in this context to reflect on the historiographic locus of John Dee in the history of science.

Now historiography may be the refuge of those with little new to say, but two things suggest otherwise on this occasion. First, Yates's "reintroduction of Dee" was carried out against the backdrop of a particular stage in the history of science; making these relationships clear will assist in critically appreciating her work and the Dee that emerged from it. Second, major changes have accrued over the last ten years in the historiography of early modern science and these present an altered framework for understanding Dee in relation to science.

I have previously referred to Yates's and French's picture of Dee as the Warburg interpretation,³ because Frances Yates, from her position at the Warburg Institute, was its root and guiding inspiration, and I will use that designation here for its verbal convenience. For the first of my themes, I want to suggest that this Warburg John Dee was very much conditioned by its development in the context of the concept of

the Scientific Revolution. As Floris Cohen recently has made clear, the concept of the “Scientific Revolution” as a localized historical occurrence that created a specifically modern and western science of the natural world was a very specific historical creation, barely fifty years old, that in its earliest formulation wove together several strands at cross purposes.⁴

What became the modern idea of the Scientific Revolution was articulated in 1943 when Alexandre Koyré, localizing the emergence of modern science within astronomy and physics, applied this phrase to his sense of a sharp conceptual shift yielding Galileo’s and Descartes’s new understanding of motion. While never entirely lost, this sharp disjunction was progressively flattened out.⁵ Koyré himself eventually placed it within a broader historical process beginning with Copernicus and only resolved with a “Newtonian synthesis,” a process that seemed to parallel Edwin Burt’s theme of the mathematization of nature from Copernicus to Newton.⁶ Finally, in 1948 Herbert Butterfield’s lectures on *The Origins of Modern Science* gave greater general currency to the idea that this great story of the transformation of astronomy and mechanics was the decisive shift in the transition to the modern world. He also further broadened it by extending the dates from 1300 to 1800 to encompass Vesalius and Harvey, a host of other interesting things happening in the Renaissance, and a “Postponed Scientific Revolution in Chemistry.”⁷ Butterfield thereby bequeathed something of a “dual usage” of the concept of the Scientific Revolution. One usage referred to the master narrative of an inner revolution in astronomy and mechanics and the attendant philosophical shifts progressing from Copernicus to Newton that became something of a standard model. The other usage applied to the congeries of developments in the broader chronological period in which the master narrative was embedded and whose relation to the inner revolution remained unclear and problematical.⁸

On an individual level, John Dee exemplifies a number of challenges presented by this new conception of a Scientific Revolution. His learning, interests, and activities in mathematics, navigation, and astronomy had never been forgotten, and bits and pieces of his work could be associated with some of the novelties of the sixteenth century and hints of some progressive strand, such as Copernicanism, could, with enough effort, be teased from his legacy.⁹ But if all of Dee’s activities are considered, including his conversations with angels through Edward Kelley and other mediums, there might seem to be no place for the likes of him in Koyré’s and Burt’s conceptual mutations or in the master narrative of Butterfield’s “inner revolution,” whose core Rupert Hall identified with the triumph of rationality.¹⁰ Despite any positive glimmers, this new concept of the Scientific Revolution threatened to consign Dee to Hall’s “vast deal of esoteric chaff” that had to be eliminated before a pure science emerged.¹¹

This “litmus test” had a real impact in casting Dee into preterition. I remember a meeting much like this one devoted to Thomas Harriot in 1971. For the opening of his keynote address, Edward Rosen chose to quote from a passage in Vesalius on the renewal and usefulness of the sciences, using this text to highlight themes he related to Harriot. Since all of these themes could be found in Dee’s *Mathematicall*

Praeface, I was puzzled. I asked Rosen why he did not take for his text Dee's *Praeface*. Besides Harriot and Dee being acquainted, the *Praeface* seemed more appropriate in that it was English, to say nothing of actually recommending mathematics on which Vesalius is silent. Rosen replied that he did not want Dee's funny business with angels and so forth to confuse the issue.

Not only Dee but the entire character of the Renaissance was implicated in the concept of the Scientific Revolution. If it was the seventeenth-century mutation in science that marked the beginning of the modern world, what then of Burckhardt's Renaissance and "The Discovery of the World and of Man"? Butterfield implied that the Renaissance was merely preliminary to the Scientific Revolution which he claimed "outshines everything since the rise of Christianity and reduces the Renaissance and Reformation to the rank of mere episodes, mere internal displacements, within the system of medieval Christendom."¹² The new history of science, which was gaining status as a professional academic discipline, threatened to consign Renaissance scholars to the pre-modern shadows.¹³ In response, there developed a considerable literature by Renaissance scholars concerned to establish the positive relation of Renaissance culture to the progressive movement toward modern science.¹⁴ Frances Yates shared these concerns. When she began working on Bruno in the 1930s, she inherited from Duhem the notion that science was medieval and that the Renaissance and humanism had impeded it.¹⁵ Later, reflecting the new concept of the Scientific Revolution, she was concerned that science came later and independently of the Renaissance. As she observed:

we all descend from Descartes and the seventeenth century, and surely someone ought to be able to tell us what the seventeenth century emerged from? Did it spring ready armed like Minerva out of nothing, as professor Kristeller says some people think? Did it spring from medieval philosophy and science after their interruption by Renaissance humanism? Neither seems likely according to the normal rules of progression. There ought to be an intermediate ancestor and it ought to be Renaissance philosophy.¹⁶

The Warburg Interpretation sought to rescue the Renaissance and Dee from preterition by developing how Renaissance philosophy was this intermediate ancestor. This ultimately centred on presenting Dee, because of his recognized scientific activities, as a key vehicle through which a strand of Renaissance culture flowed into the progressive movement that became the Scientific Revolution. Consequently, the Scientific Revolution actually offered a framework for legitimating Dee, including even his apparently non-scientific diversions, as an important historical figure. This approach is first evident in Calder's 1952 dissertation, "John Dee Studied as an English Neoplatonist," done under the direction of Yates and already reflecting her interest in Dee and science.¹⁷ Working in the early years of the concept of the Scientific Revolution, Calder accepts as his framework the emphasis on mathematization and mechanistic causality that Koyré, Burt, and others took as the essentials of the new science. Calder argued that Dee's advocacy of a scientifically oriented form of Renaissance Neoplatonism put him in a line with Kepler and Galileo as a proponent of the extension of methods of quantitative analysis to natural questions in place of the qualitative approach of Aristotelian science.¹⁸

However, it proved difficult to find within the Neoplatonism of the Renaissance a clear mechanism of transition from number symbolism to mathematics as a tool of quantitative analysis other than Koyré's mutation in Galileo's thought, leaving the Renaissance and science as distinct as ever.¹⁹ This weakness was alleviated by Frances Yates in 1964 in *Giordano Bruno and the Hermetic Tradition*. Here she identifies the specific texts of the Hermetic corpus as the "vital core of Renaissance thought on nature" and linked them very directly to the start of the Scientific Revolution through the Hermetic conception of magic.²⁰ In her search for the intermediate ancestor of Descartes, Yates said,

perhaps we should look harder for the hidden springs of the movement which was to be so fateful, seeking them, not in humanism nor in a rather confused 'Neoplatonist' philosophy, but in the accompaniments of that philosophy, Hermeticism, Cabalism, Lullism, Pythagorean numerology – that labyrinthine maze in which the late Renaissance seeks ever more feverishly for an operative 'method' – until Descartes emerged with a method that worked.²¹

Yates was not the first to recognize the importance of the *Hermetica* or to make a connection between magic and science, nor was this the central or exclusive concern of her works, but she constantly gravitated to the question, and her formulations became popular and the centre of controversy over what came to be called the Yates thesis. The formulation of this evolved with each of her works, but the core idea is that an intellectual movement, such as the Scientific Revolution, begins with a "movement of the will" – a change in attitude and intellectual direction – not the specific breakthroughs that come later.²² The Hermetic magus as operator, in this interpretation, began this movement of the will and shaped it in the direction of the control of nature, experiment, and the use of number and mathematics, and ultimately provided the atmosphere and impulse for the crystallization of the new conception of science in what is almost a Gnostic revelation.²³

Yates turned to Dee in support of her contention that it was the union of Hermetic magic with the Neoplatonic-Pythagorean view of number as the key to the secrets of nature that promoted an interest in the mathematical study of nature through the mathematical arts and physics. The key text here is his *Mathematicall Praeface* to the English translation of Euclid's *Elements* of 1570, in which he strongly advocated the study of the mathematical and mechanical sciences that were to triumph in the seventeenth century.²⁴ The source, she suggested, of not only Dee's advocacy but also of his actual practical scientific work and of the central place of mathematics in the expressions of his natural philosophy in the *Propaedeumata Aphoristica* and the *Monas Hieroglyphica*, was the union within the Renaissance Hermetic tradition of magic with Pythagorean speculative mathematics.²⁵ In her noteworthy formulation, Dee is:

a clear example of how the will to operate, stimulated by Renaissance magic, could pass into, and stimulate, the will to operate in genuine applied science; or of how operating with number in the higher sphere of religious magic could belong with, and stimulate, operating with number in the lower sphere of 'real artificial magic'.²⁶

Yates's association of Dee with Hermetic magic preserves Calder's theme that Neoplatonic mathematicism was preparatory to the development of early modern science. What is new is the role of magic. The idea of operational power inherent in

Hermetic magic is the key both to understand how Dee's angelic conversations and his practical scientific activities and interest in mechanics flow from a single source but also to explain why the view of mathematics inherent in Neoplatonism came to be actively applied to the study of nature.

In Yates's later works Dee became even more central. As she admitted, the Elizabethan Renaissance and its continental connections had been an early and persistent concern, and Dee increasingly became the medium through which she extended the influence of the "hermetic-cabalist tradition" in an English guise into even wider areas of sixteenth-century culture than she had in her work on Bruno.²⁷ Yates eventually came to distinguish two phases within the Hermetic tradition: an early Renaissance phase and a later Rosicrucian phase. The Rosicrucian type of magic, so-called because of its role in the Rosicrucian manifestos, evolved in the later sixteenth century and aimed at more direct operation in the external world and contributed most directly to science.²⁸

Yates traced the formation of this Rosicrucian type of Hermeticism to John Dee's combination of magic, cabala, and alchemy in the *Monas Hieroglyphica* and the spiritual exercises he carried out with angels. In 1583 he carried this brand of Hermeticism to Eastern Europe and became the leader of a religious movement centred on a cabalist and alchemical philosophy that became the root of the later Rosicrucian movement.²⁹ The culmination of Yates's progressive unravelling of the English Renaissance is *The Occult Philosophy in the Elizabethan Age*, where she finds the key component of Elizabethan culture to be a cabalistic variety of the Hermetic occult philosophy built from Lull, Ficino, Pico, Agrippa, and Francesco Giorgi, given a particularly English and Rosicrucian expression by Dee with his addition of alchemy.³⁰

For all the importance that Yates gave to Dee as a "towering figure" in the history of European thought, she herself never seems to have studied him intensively. In her early works, she relied upon Calder for basic information and even detailed textual readings, as well as his broad interpretation, which she subsumed within the larger Hermetic tradition. Later she could turn to Peter French's *John Dee*, which appeared when Yates's interpretation of Dee was still a group of scattered suggestions.³¹ His accomplishment was to elaborate these suggestions into a comprehensive interpretation of Dee as a Hermetic magus encompassing not only Dee's works but arguing as well for Dee's importance in English culture through his work in navigation, the influence of the *Mathematicall Praeface* on English mechanicians, and the influence of his philosophy in literature through his association with the "Sidney circle" and patrons at court. Subsequently, this Warburg Interpretation became an accepted framework, accepted with little question in many circumstances, including Couliano's *Eros and Magic in the Renaissance*, a number of dissertations, including mine, and as the starting point for rich fictional elaboration as in Eco's *Foucault's Pendulum*.³²

Returning to Yates, her "thesis" generated considerable controversy among historians of Renaissance thought and of early modern science. It was originally to

pursue Dee as a test case in exploring the relations among mathematics, magic, and the development of science that I began working on him. The extent of his concrete work in mathematics, astronomy, alchemy, and the practical mathematical arts offered opportunities that were insufficiently exploited by Yates or French. In pursuing this, however, I became progressively dissatisfied with the Warburg Dee. Beginning with a sense that important elements of Dee's thought ill fit the Hermetic framework, this dissatisfaction extended to the basic approach of the Warburg Interpretation. Common to Calder, Yates, and French was an approach in which Dee's importance was established by splicing him into an existing intellectual tradition that intersected with science. This yielded a Dee who was a static embodiment of tradition, with his texts as mere containers of ideas. If he was to be important in his own right, I thought he deserved better.

When I wrote *John Dee's Natural Philosophy* I had two objectives. One was to contribute to the discussion of the place of the "occult" sciences in the Renaissance and their relation to the development of natural philosophy and science, for which Dee seemed an ideal case study. The second was to give Dee's natural philosophy the study it seemed to deserve if he was indeed as important a figure as Yates claimed. I therefore endeavoured to approach him not as someone to be placed within an existing tradition or as an instance of influences but as an individual whose works must first be studied in their own right. I began then with Dee's writings that most significantly engaged issues of natural philosophy: the *Propaedeumata Aphoristica* of 1558, the *Monas Hieroglyphica* of 1564, the *Mathematicall Praeface* of 1570, and the records of his conversations with angels from 1583 to 1589. I attempted to situate each text within Dee's career at that point – to discover issues he was engaging, how these grew out of both practical concerns and his reading, how his texts reflect a creative engagement with the cultural resources available to him, and how both the issues and his formulations might have been related to his social situation and aspirations. Because we have a record of his library, now available in a magnificent edition by Julian Roberts and Andrew Watson, and many existing copies of his books with his annotations can be identified, the possibilities of doing a cultural history of his intellectual life are particularly rich.³³ Considering his writings as creative products of his engaging particular issues, of his reading in his wonderful library, and of his dialogues with his books and contemporaries, leads to an appreciation of the complexity and individuality of Dee's philosophical roots, to the awareness that his thinking changed over time and needs to be related to changing social and cultural frameworks, and to different conclusions on the central historiographic issue of magic and science.

I did not find in his work in natural philosophy a further elaboration of Renaissance Florentine Neoplatonism, or of a coherent recognized "Hermetic" tradition, or of a Renaissance "occult philosophy" with a Hermetic, or Neoplatonist, or Pythagorean, or Cabalist core as Yates variously specified. He began with a neoplatonizing Aristotelianism, giving a particular role to optics derived principally from Roger Bacon. Later he evolved a more clearly neoplatonic, alchemical and magical occultism and spiritualism derived principally from Johannes Trithemius.

His theory of the status of mathematics and of the possibilities of its application to reality was derived from Proclus. He moved beyond the optical physics of astrological influence in the *Propaedeumata* to come to share with others of his time the search for an "ancient theology," a pristine divine language of things transcending the conventional character of human languages, and a religious immediacy through magic as a religious mysticism, but his realization of these things came through his own personal development and an idiosyncratic blend of sources in which medieval Latin and Arabic authors were of as much importance as those of the Renaissance.

The evolution of Dee's thinking and his changing interests were socially conditioned by his pursuit of patronage and the effort to define an identity and role for himself. While the Warburg Interpretation mentioned Dee's practical activities and his relations with the court, his writings and intellectual life were not closely tied to his practical need to establish and build a career. In actuality, he presented his work in natural philosophy as a claim to elevate himself from the narrow instrumental role of teacher and practical adviser to the status of royal intellectual with the financial security and freedom to pursue his special studies. In the *Monas* the image of the natural philosopher evolved into an exalted source of wisdom and advice in the polity because as an adept he had privileged access to secret and divine understanding. This new image was suggested by the *Secretum secretorum* and Roger Bacon's annotations on it, where the occult wisdom of the philosopher is the basis of Aristotle's special claims as adviser to Alexander. This association spurred and shaped Dee's assimilation of more spiritually occult sources in his quest to be Elizabeth's and Britain's "Christian Aristotle."

On Yates's central issue of magic, I see Dee's writings presenting two strands tending in different directions. One strand was a natural magic encompassing natural lore, the practical arts, a natural philosophy providing for powers and correspondences that can be manipulated, and an ethos that sought to understand and to capture and control the powers and processes of nature. The other was a religious magic in which occult correspondences and powers were seen as paths to the divine and the spiritual ascent of the magus. Of the two, natural magic was the more conducive to the investigation of nature we associate with science, the religious variety referencing nature and natural knowledge as a source of spiritual insight rather than as subjects of study in their own right. On the issue of the connection of Renaissance occultism with the Scientific Revolution, which had been the original objective of my study of Dee and for which Dee was a mainstay of the Yates thesis, the jury is still out. Although there are pointed demurrers, a variety of studies have accumulated indications of continuity from various occult traditions into facets of the new sciences of the seventeenth century.³⁴ Specific connections from the works of Dee have not, however, been forthcoming. Nonetheless, for what it is worth, John Henry has suggested that the most positive connection of the occult with seventeenth-century science was a natural magic of the type Dee related to Roger Bacon.³⁵

Now I would like to think that I have made some useful contributions to understanding Dee, but with regard to the Warburg Dee and the Yates thesis these conclusions are rather bleakly negative. Dee is not the “towering figure in European thought” whose example will support a connection between the Renaissance in the guise of a revival of Hermetic magic and the new science of the Scientific Revolution. While the continuity from Renaissance to new science is still problematic, I think Dee also suggests a good deal of continuity between medieval and Renaissance, with the medieval elements being the more productive for Dee’s investigation of nature.

Rather than make Dee a unique case, some of these conclusions actually accord with other scholarly directions that have emerged since Yates’s work. That hermeticism and the *Hermetica* played little role in Dee’s thought is not surprising in the light of Brian Copenhaver’s work. Copenhaver has shown that Hermes and the *Hermetica* served a mainly doxographic role, providing a basis of legitimacy for magic that was based on the theoretical foundation of a Neoplatonic cosmology most clearly expressed by Proclus and supported by a long tradition of supposedly empirical information about magical objects. The *Hermetica* were not necessary for the adoption of or pursuit of an occult or magical natural philosophy, as is clear in the case of Dee, who appealed little to authority and when he did, usually invoked Roger Bacon. When the *Hermetica* went beyond legitimating magic to actually shaping it, as in the case of Robert Fludd, it was the religious elements that predominated, driving magic away from its natural orientation toward a spiritual theosophy similar to Dee’s later inclinations and less conducive to science.³⁶

On a larger scale, changes in the historiography of science have made the issue of continuities between the Renaissance and early modern science of less central concern. In recent years there has been a sense of considerable difficulty with the entire idea of the Scientific Revolution. The sense of crisis reflected in Jan Golinski’s “question as to whether the notion of a coherent, European-wide, Scientific Revolution can survive continued historiographical scrutiny” seems confirmed when Cohen, after reading the wide-ranging collection of papers in *Reappraisals of the Scientific Revolution*, came to wonder “whether such a thing as the ‘Scientific Revolution’ mentioned in the title ever took place at all.”³⁷ Originally designating an event – Koyré’s sharp mutation in the science of motion – the concept has been progressively diluted and flattened out to designate a chronological period encompassing such a variety of developments that its claim to mark a unique and decisive stage in the development of the West is in serious jeopardy.³⁸

A number of things contributed to this state of affairs, but overall, they are at root a function of the progressive historicization of science. The very emergence of the notion of the Scientific Revolution was coupled with an historicist aim on Koyré’s part to analyse the thought of a scientist in the context of his own work and that of his contemporaries and predecessors rather than just tracing prevailing scientific ideas back to their origins or as a way of illustrating preconceived philosophical viewpoints.³⁹ In its earliest stage, this effort yielded a sharply defined turning point within the clear line of a narrative from Copernicus to Newton.

Butterfield's broadening of coverage and the dual usage of the term blurred the clear narrative line, as did growing specialist studies highlighting lesser-known scientific characters and previously unknown sides of familiar figures.⁴⁰ Inclusion of elements previously marginalized by the great story became a deluge following the publication of Yates's *Giordano Bruno*, as magic, alchemy, Paracelsian medicine, and hosts of other occultist and mystical approaches to nature claimed equal status with and came to jostle side by side with and even to displace the traditional heroes.⁴¹ Recently, more serious challenges have come from the "linguistic turn," which at its most radical raises doubts that there is a reality of nature that could be known by science, reducing the privileged status of "modern" science at the expense of the older "occult" science, and the contextualist approach of social constructivism by which what used to be seen as purely scientific advances are seen as contingent products of problems and solutions that develop in local frames of meaning produced in a social context by rival interest groups.⁴² In sum, the clear line of a master narrative from Copernicus to Newton has been muddled, and the traditional framework of debate between internalist and externalist causes, and evolutionary versus revolutionary change, which rested on the assumption that modern science has some defining feature, whose appearance in the Scientific Revolution it is the historian's task to explain and present in a "great story," has been rendered problematic by doubts that such a feature can be grasped.⁴³

While historians of science who made their careers as investigators of the Scientific Revolution may anguish over the "uncertainties of a larger historiographic framework in flux" and lament the passing of the distinctiveness of what the concept originally denoted, this may be a positive step for the study of Dee and figures like him.⁴⁴ First, in the area of science, this frees us of the burden and constriction of ever trying to relate him to a progressive movement whose outcome in Newton was foreordained. The contextualist approach, offered by John Schuster in response to the difficulties in the historiography of the Scientific Revolution, by focusing on the contingencies of the process of change in natural philosophy and the sciences rather than developments destined to culminate in Newton, offers a framework that looks promising for the investigation of Dee. This approach takes natural philosophy and the various sciences as sub-cultures whose social and cognitive enterprises interact internally and among each other, while also being conditioned by "the larger social, political, and economic contexts in which they were practiced and promoted."⁴⁵ The challenge thus becomes the description and explanation of these processes of not necessarily progressive change within the natural philosophies and sciences of the early modern period.

Freed of the Whiggish concern with progressive change, what Schuster calls the "Scientific Renaissance" of the sixteenth century can be considered independent of any progressive contribution to the future. In conjunction with the increasing erosion of Aristotelian natural philosophy, the availability of the scientific, mathematical, and natural philosophical heritages of classical antiquity and of Arabic and Latin medieval civilizations provided a host of competing socio-cognitive subcultures as they interacted with the re-evaluation of the status of the practical arts and found new and receptive social, political, and economic audiences and avenues of

advancement outside the universities in courts, commerce, administration, and popular culture. What prevailed was not a single alternative to Aristotle, whether Neoplatonic, Hermetic, or Chemical, but a broad, eclectic, shifting, and confused range of intellectual and social initiatives.⁴⁶

This characterization accords well with Dee's eclectic reading from classical to medieval Arabic and Latin sources, his openness to the practical arts, his groping for an appropriate social identity and locus, and his shifting definition of problems as he cut himself loose from the natural philosophical framework of Aristotelianism. What follows are some scattered observations on what I see as some of the opportunities for Dee scholarship flowing from these shifts in historiography. First, opportunity exists for much more work on Dee as natural philosopher and scientist. Many of Dee's works could use further investigation, the *Mathematicall Praeface* being one. Some years ago Bert Hansen embarked on a project, which has since lapsed, to produce a detailed annotated edition of the *Praeface*, identifying references and exploring the sources and functions of its various components. I think it would still be valuable to carry this out. Of course, anyone undertaking this now has at their disposal Julian Roberts's and Andrew Watson's magnificent edition and study of Dee's library. It goes almost without saying that this must be a touchstone for almost all future work on Dee and could be the subject for studies of its own.

If studied in a larger context, Dee could also serve to illuminate aspects of the dynamics of Schuster's Scientific Renaissance. In a recent paper, Bernard Goldstein and Peter Barker called attention to the important influence of Christoph Rothmann's rejection of solid celestial orbs on Tycho Brahe's promulgation of his geo-heliocentric alternative to Copernicus. Rothmann came to his conclusion from studies of the position and parallax of the comet of 1585, for which he relied on Johannes Pena's translation and promotion of the practical use of Euclid's *Optics*, as well as the work of Gemma Frisius.⁴⁷ What strikes me is that Dee had studied these same works from his interest in optics, he had also worked on the parallax of the Nova of 1572, and he had corresponded with Tycho, yet Dee never reached the point where he had anything of interest to offer Tycho. Now this could be taken as an instance of Dee missing the progressive boat, but from another perspective it could provide an opportunity for a comparative study of the intersection and interaction of texts, of the definition of problems at hand, of the constraints of social contexts, and of the possibilities and limitations of disciplinary dialogues.

A second consequence of abandoning the search for strong links between the Renaissance and the Scientific Revolution is that science and natural philosophy need not be the only historiographic context in which to consider Dee. Establishing Dee as a, or even the, link between Renaissance and new science was the problematic that framed the Warburg Dee. However much I may have managed to present a different Dee, the same problematic served as my starting point and my issues and consideration of Dee as natural philosopher. Decoupling Dee from science presents other possibilities. Most obviously, consideration of a number of his activities, and I am thinking particularly of the angelic conversations, should benefit from freeing them from the implicit question of how could a man of science

do this? In addition to the contributions at this colloquium to this facet of Dee, we now have several important studies from Deborah Harkness.⁴⁸

This also implies rethinking the Dee canon. Since Calder, the *Propaedeumata*, the *Monas*, and the *Praeface* have stood at the core of that canon, with other writings as peripheral or marginal. William Sherman has called attention to the “unreading” suffered by some of Dee’s texts and their contexts that accompanied the picture of Dee as primarily philosopher/natural philosopher/scientist.⁴⁹ Sherman’s initiative reached fruition just as this colloquium opened with the availability of the first copies of his *John Dee: The Politics of Reading and Writing in the English Renaissance*.⁵⁰ Using Dee’s library, his marginalia, and manuscript remains to their fullest, and analysing the intellectual activity they reflect, Sherman presents Dee in the new context of consultant within commercial, academic, and courtly spheres, and reconstructs the scholarly network that centred on Dee’s library and household. Deborah Harkness has also contributed to transforming Dee from isolated intellectual into a more multidimensional personality with her recent study of the management of Dee’s “experimental household,” evoking the importance of Jane Dee’s role along side that of John.⁵¹

This unreading, despite Sherman, is persistent and results from more than exclusive focus on Dee’s natural philosophy or printed sources. In two recent pieces on maps in Tudor England, one particularly concerned with the political function of maps, Dee is barely mentioned, and then only on the basis of the older secondary literature.⁵² Richard Helgerson in his *Forms of Nationhood. The Elizabethan Writing of England*, has only one reference to Dee in a note on maps. Helgerson’s silence on Dee partly results from the condition that Dee is not part of the literary canon that Helgerson takes as his matter; so, the picture of Dee as scientist is not the only source of an unreading.⁵³ Dee left writings appropriate to Helgerson’s subject, but they are in manuscript, which is a further obstacle to reading Dee fully. All post-Warburg studies of Dee have given serious consideration to his manuscript remains, and it should go without saying that any future work on Dee cannot ignore the manuscript remains. The larger problem that these examples present for this colloquium is that historical studies can apparently be written without Dee. Is he really so inconsequential? Just as I complete this draft, I am encouraged that this situation may have taken a turn for the better after seeing a notice for Lesley B. Cormack’s *Charting an Empire. Geography at the English Universities, 1580-1620*.⁵⁴

One thing that has struck me lately is that the actual history that Dee has experienced serves to define a number of areas that deserve further investigation. For instance, the *Mathematicall Praeface* was reprinted twice in the seventeenth century, in 1651 and in 1661, as part of the republication of Billingsley’s Euclid. This could provide a concrete line on Dee’s possible influence into the core period of the Scientific Revolution, which might yield results through an investigation of these re-editions, their readership, and how Dee’s *Praeface* fared among them. To be truly fruitful, this ought to investigate the motives for republication, how Dee was read and by whom, and how his ideas may have functioned in that period.

Again, with the change in the historiography of science, perhaps the most interesting possibilities are in other areas. In the broad sweep of history we should acknowledge that despite the efforts of Calder, Yates, and French, Dee's name is not and probably never will be invoked in the company of Galileo, Descartes, Boyle, *et. al.* to stand for certain intellectual values associated with enlightenment. This marginalization may be the product of the social construction of an ideology of science, but it speaks to a cultural artefact that might yield to historical analysis. At the same time as he has been marginalized in one tradition, he has been absorbed into a different mainstream in being evoked from his own day to ours in occultist and spiritualist contexts. I am thinking of the sensationalism of Deacon's secret agent, the fascination with his angelic language and mystical books from Casaubon to Laycock's *Enochian Dictionary*, and how readily Umberto Eco could use Yates's Rosicrucian Dee to create for him a major role in *Foucault's Pendulum*. Quite recently, Erik Davis traced modern computers to the magic and art of memory of Lull and Bruno, and drew parallels between Dee's channelling to the spirit world and Davis's own evocation of a spiritualized New Age cyberculture. Dee's angels are seen as prefiguring software agents, his angel magic giving us a "hermetic image of information space." Thus, we have "Dee accessing angelic agents through the interface of coded Calls and 'shew-stone glass'."⁵⁵ In thoroughly de-historicizing Dee, I find this approach less than helpful in understanding Dee. Since I have also worked as a computer consultant, this does not even do anything for my understanding of computers and the "information highway." This is a cultural artefact, however, and why Dee is invoked in this context may tell us something about the thing Davis calls cyberculture; certainly it speaks volumes about the mystifications evoked by novel technologies in the manner so luxuriantly explored by Pynchon as well as the "excess of wonder" leading the hermetic interpreter on that is one of Umberto Eco's themes.⁵⁶

Closer to our scholarly home in the sixteenth and seventeenth centuries, Dee's *Monas* had by far the strongest history of all of his works. In addition to the original 1564 edition, there was one printed in 1591 at Frankfurt, as well as its inclusion in the 1622 and 1659 editions of Zetzner's great *Theatrum chemicum*. Further, the *Monas*, its central symbol, or its ideas are mentioned, referenced, discussed, or critiqued by Johann Valentin Andreae, Petrus Bongus, Gerard Dorn, Andreas Libavius, Heinrich Khunrath, and Athanasius Kircher, and possibly others. In addition, it was clearly suggestive to the author of the *Consideratio brevis* that precedes the second Rosicrucian manifesto, the *Confessio fraternitatis* of 1615.⁵⁷ This association with the Rosicrucian phenomenon also absorbed other Dee influences such as the publication of Dee's edition of and notes to Roger Bacon's *Epistola de secretis operibus artis et naturae*, to which has been added introductory material and additional notes indicating Rosicrucian sympathies.⁵⁸

Yates's *Rosicrucian Enlightenment* may have been on to something after all. Tracing the Rosicrucian phenomenon to Dee's "mission" to the East and his association there may be without foundation, but we need to acknowledge a historical reality here. Dee's *Monas* in some way became a part of a cultural ferment in the late sixteenth and early seventeenth centuries that could well repay study.

Such study should involve looking at things not exclusively from Dee's side but also from the perspective of those who read him. For instance, only four years after the *Monas* appeared, Gerard Dorn featured the Monas symbol and other figures from the *Monas* as part of a device on the title page of his *Chymisticum artificium naturae*. This is interesting in a number of regards. Dee owned a copy of this, and complained that Dorn used the symbols without properly crediting him.⁵⁹ Dorn, in fact, uses Dee's figures in his own particular context. Dorn, and other authors who mention Dee's *Monas*, provide materials for the study of how others read and filtered Dee's ideas to give the richest picture of how Dee became part of this cultural ferment. Further, Dorn is particularly important as a major agent in the dissemination of Paracelsian ideas in the late sixteenth century. Because of the large collection of Paracelsian works in Dee's library catalogue, Dee's relation to the Paracelsian strand in the sixteenth century is of interest, and Dorn's work presents one intersection of Dee and Paracelsian ideas that should be of interest not only from the point of view of Dee, but also in terms of the development of the Paracelsian tradition.⁶⁰

In making all these suggestions, and suggestions is all they are, my main concern is to suggest that there is ample opportunity for fresh perspectives to tell us more about who John Dee was and what his significance was in the culture of early modern Europe.

NOTES

¹ William H. Sherman, *John Dee: The Politics of Reading and Writing in the English Renaissance* (Amherst: University of Massachusetts Press, 1995) and Deborah E. Harkness, "Shows in the Showstone: A Theater of Alchemy and Apocalypse in the Angel Conversations of John Dee (1527-1608/9)", *Renaissance Quarterly*, 49 (1996): 707-37, as well as her larger study *John Dee's Conversations with Angels: Cabala, Alchemy, and the End of Nature* (Cambridge: Cambridge University Press, 1999), and other studies.

² Peter Novick, *That Noble Dream: The 'Objectivity Question' and the American Historical Profession* (Cambridge: Cambridge University Press, 1988).

³ NP, 2.

⁴ H. Floris Cohen, *The Scientific Revolution: A Historiographical Inquiry* (Chicago: University of Chicago Press, 1994), 2.

⁵ Cohen, 74-75.

⁶ Cohen, 98.

⁷ Herbert Butterfield, *The Origins of Modern Science*. Rev. edn. (New York: The Free Press, 1965).

⁸ Cohen, 112-13, 121.

⁹ E.G.R. Taylor, *Tudor Geography, 1485-1583* (London: Methuen, 1930), and E.G.R. Taylor, *Mathematical Practitioners of Tudor and Stuart England* (Cambridge: Cambridge University Press for the Institute of Navigation, 1954); Francis R. Johnson, *Astronomical Thought in Renaissance England* (Baltimore: Johns Hopkins University Press, 1937).

¹⁰ Cohen, 116.

¹¹ A. Rupert Hall, *The Scientific Revolution, 1500-1800*. 2nd edn. (Boston: Beacon Press, 1962), 309.

¹² Butterfield, 7.

¹³ Cohen, 2.

¹⁴ See, for instance, the excerpts collected in Vern L. Bullough, ed., *The Scientific Revolution* (New York: Holt, Rinehart and Winston, 1970).

¹⁵ Frances A. Yates, *Ideas and Ideals in the North Italian Renaissance*, Collected Essays, 3 (London: Routledge & Kegan Paul, 1984), 313.

¹⁶ Frances A. Yates, *Renaissance and Reform: The Italian Contribution*, Collected Essays, 2 (London: Routledge & Kegan Paul, 1983), 78.

¹⁷ *JDEP*.

¹⁸ *JDEP*, I, 14, 48-67, 124-42.

¹⁹ Cohen, 285.

²⁰ Cohen, 286.

²¹ Yates, *Renaissance and Reform*, 78.

²² Frances A. Yates, *Giordano Bruno and the Hermetic Tradition* (London: Routledge and Kegan Paul, 1964), 448-49.

²³ Cohen, 287-96.

²⁴ Frances A. Yates, "The Hermetic Tradition in Renaissance Science" in Charles S. Singleton, ed., *Art, Science, and History in the Renaissance* (Baltimore: Johns Hopkins University Press, 1968), 259, 261-62.

²⁵ Yates, *Giordano Bruno*, 146-47; Yates, "The Hermetic Tradition", 258-62; Frances A. Yates, *Theatre of the World* (London: Routledge & Kegan Paul, 1969), 5.

²⁶ Yates, *Giordano Bruno*, 150.

²⁷ Frances A. Yates, *Shakespeare's Last Plays: A New Approach* (London: Routledge & Kegan Paul, 1975), 3-9.

²⁸ Yates, "The Hermetic Tradition", 263; Frances A. Yates, *The Rosicrucian Enlightenment* (London: Routledge & Kegan Paul, 1972), 222-23.

²⁹ Yates, *Rosicrucian*, 220-21.

³⁰ Frances A. Yates, *The Occult Philosophy in the Elizabethan Age* (London: Routledge & Kegan Paul, 1979).

³¹ After her *Giordano Bruno*, *Art of Memory*, essay on 'The Hermetic Tradition,' and *Theatre of the World*, but before *The Rosicrucian Enlightenment* and *The Occult Philosophy in the Elizabethan Age*.

³² Ioan P. Couliano, *Eros and Magic in the Renaissance*. Trans. Margaret Cook (Chicago: University of Chicago Press, 1987), 60-63; Graham Yewbrey, "John Dee and the 'Sidney Group': Cosmopolitics and Protestant 'Activism' in the 1570s." (Unpublished doctoral thesis, University of Hull, 1981); Nicholas H. Clulee, "'The Glas of Creation': Renaissance Mathematicism and Natural Philosophy in the Work of John Dee" (Unpublished doctoral thesis, University of Chicago, 1973); Umberto Eco, *Foucault's Pendulum*, trans. William Weaver (New York: Harcourt Brace Jovanovich, 1989), 195, 399-401, 404, 406-420.

³³ *R&W*.

³⁴ The literature on this issue is too extensive to cite fully, but the following give some indication of the dimensions of the issue. Brian Copenhaver, "A Tale of Two Fishes: Magical Objects in Natural History from Antiquity through the Scientific Revolution", *Journal of the History of Ideas*, 52 (1991): 373-398; Keith Hutchison, "Supernaturalism and the Mechanical Philosophy", *History of Science*, 21 (1983): 297-333; Prabir Mitra, "Explanations in the History of Science: A Study of the Interpretation of Hermetic Influence on the Sixteenth and Seventeenth Science", *Organon*, 20/21 (1984-5): 81-104; G. MacDonald Ross, "Occultism and Philosophy in the Seventeenth Century" in *Philosophy, Its History and Historiography*, edited by A. J. Holland (Dordrecht: D. Reidel, 1985), 95-115; Simon Schaffer, "Occultism and Reason" in Holland, ed., 117-143; William R. Newman, "Alchemical Corpuscular Theory in the Art/Nature Debate: The Case of Daniel Sennert", *History of Science Society Annual Meeting*, November 8, 1997; Brian Vickers, "Critical Reactions to the Occult Sciences During the Renaissance" in *The Scientific Enterprise*, edited by Edna Ullmann-Margalit (Dordrecht: Kluwer Academic Publishers, 1992), 43-92; and Brian Vickers, "On the Goal of the Occult Sciences in the Renaissance" in *Die Renaissance im Blick der Nationen Europas*, edited by George Kauffmann (Wiesbaden: Otto Harrassowitz, 1991), 51-93.

³⁵ John Henry, "Magic and Science in the Sixteenth and Seventeenth Centuries" in *Companion to the History of Modern Science*, edited by R. C. Olby et al. (London: Routledge, 1990), 583-96.

³⁶ Brian P. Copenhaver, "Natural magic, hermetism, and occultism in early modern science" in *Reappraisals of the Scientific Revolution*, edited by David C. Lindberg and Robert S. Westman (Cambridge: Cambridge University Press, 1990), 261-90.

³⁷ Cohen, 499-500, quoting Golinski.

³⁸ Cohen, 494-500.

³⁹ Cohen, 97-98.

⁴⁰ Westman and Lindberg, "Introduction," *Reappraisals*, xvii.

⁴¹ Cohen, 169-71; John A. Schuster, "The Scientific Revolution" in *Companion*, 221-22.

⁴² Westman and Lindberg, xix; Cohen, 229-31.

⁴³ Schuster, 218-23.

⁴⁴ Westman and Lindberg, xx.

⁴⁵ Schuster, 223.

⁴⁶ Schuster, 228-31.

⁴⁷ Bernard R. Goldstein and Peter Barker, "The Role of Rothmann in the Dissolution of the Celestial Spheres", *British Journal for the History of Science*, 28 (1995): 385-403; Victor E. Thoren, *The Lord of Uraniborg: A Biography of Tycho Brahe* (Cambridge: Cambridge University Press, 1990), 257-58, 271-80.

⁴⁸ Deborah E. Harkness, "Shows in the Showstone: A Theatre of Alchemy and Apocalypse in the Angel Conversations of John Dee (1527-1608/9)", *Renaissance Quarterly*, 49 (1996): 707-737; and her *John Dee's Conversations with Angels*.

⁴⁹ William H. Sherman, "John Dee's *Brytannicae Reipublicae Synopsis*: a Reader's Guide to the Elizabethan Commonwealth", *The Journal of Medieval and Renaissance Studies*, 20 (1990): 293-94.

⁵⁰ Sherman, *John Dee*.

⁵¹ Deborah E. Harkness, "Managing an Experimental Household: The Dees of Mortlake and the Practice of Natural Philosophy", *Isis*, 88 (1997): 247-62.

⁵² Peter Barber, "England II: Monarchs, Ministers, and Maps, 1550-1626" in *Monarchs, Ministers, and Maps: The Emergence of Cartography as a Tool of Government in Early Modern Europe*, edited by David Buisseret (Chicago: University of Chicago Press, 1992), 57-98; P. D. A. Harvey, *Maps in Tudor England* (Chicago: University of Chicago Press, 1993).

⁵³ Richard Helgerson, *Forms of Nationhood. The Elizabethan Writing of England* (Chicago: University of Chicago Press, 1992), 1-18.

⁵⁴ Lesley B. Cormack, *Charting an Empire: Geography at the English Universities, 1580-1620* (Chicago: University of Chicago Press, 1997).

⁵⁵ Erik Davis, "Techgnosis: Magic, Memory, and the Angels of Information", *South Atlantic Quarterly*, 92:4 (1993): 585-616 (603).

⁵⁶ On the cults inspired by technology and science, Thomas Pynchon's *Gravity's Rainbow* and *Crying of Lot 49* furnish numerous examples. On Eco see Bernard Williams, "The Riddle of Umberto Eco", *New York Review of Books*, 2 February 1995, 33.

⁵⁷ Yates, *Rosicrucian Enlightenment*, 46-47.

⁵⁸ Roger Bacon, *Epistolæ Fratris Rogerij Baconis, De secretis operibus artis et naturæ, et de nullitate magiæ. Opera Iohannis Dee [...] e pluribus exemplaribus castigata olim, et ad sensum integrum restituta* (Hamburg, 1618).

⁵⁹ Gerard Dorn, *Chymisticum artificium naturæ, theoricum & practicum* ([n.p., n.pub], 1568). Dee's copy is in the New York Society Library. The title page of this has Dee's initials at the top and an inscription at the bottom to the effect that Dorn used Dee's symbol without acknowledgement. The title page is illustrated in Nicholas H. Clulee, "John Dee and the Paracelsians" in *Reading the Book of Nature. The Other Side of the Scientific Revolution*, edited by Allen G. Debus and Michael T. Walton. Sixteenth Century Essays & Studies, 41 (Kirkville: Truman University Press, for The Sixteenth Century Journal Publishers Inc., 1998), 120.

⁶⁰ Clulee, "John Dee and the Paracelsians."

ROBERT BALDWIN

JOHN DEE'S INTEREST IN THE APPLICATION OF NAUTICAL SCIENCE, MATHEMATICS AND LAW TO ENGLISH NAVAL AFFAIRS

INTRODUCTION

Although John Dee's first teaching appointment was in classics at the new Trinity College, Cambridge in 1547, he was soon off abroad to buy books later that year, and going on extended trips to the Universities of Louvain and Paris in 1549 and 1550 to study the practical application of mathematics to navigational problems. He learned much there about the relationship of these matters with geography, politics and international law, as well as acquiring a number of instruments. Dee had returned by 1551, taking service in February 1552 with William Herbert, the Earl of Pembroke, who through his marriage to Anne Parr remained very influential at Court until his death in 1570. Dee would share many of the same interests with the Welsh-speaking Earl and his sons, from Welsh history, to the law on mineralogy and prospecting, metallurgy, to cartography and exploration. Those shared interests shaped the Herbert family's investment decisions in respect of their estates in Wales and Gloucestershire, where they successfully exploited coal, iron and copper deposits, and the losses they incurred due to over-confidence in the American ores found on Martin Frobisher's northern voyages to "Meta Incognita" between 1576 and 1578.

Dee claimed to have been offered a mathematics lectureship at Oxford in 1553-4. His purchase of Ptolemy's *Mathematica constructionis liber primus* in Oxford on 16 April 1554 attests to his new need for mathematics textbooks. Another surviving mathematics textbook from his library, acquired in 1551 and subsequently annotated in 1555, suggests a friendship with Edward Bonner, Bishop of London.¹

Although Dee retained many friendships made in that formative decade from 1545 to 1555, the navigational instruments and globes which he had bought while abroad were tentatively offered to Trinity College and St. John's College in 1550. There is real doubt over whether the newly established colleges retained them, for they were certainly in Dee's house at Mortlake by 1568. They included a treasured

variation compass, several ordinary sea compasses, a “most excellent clock by Dibbley”, two Mercator globes heavily amended in his own hand, a “magne[t] stone” (i.e. a lodestone), a “radius astronomicus” and a ring dial sold to him by Gemma Frisius in Louvain. Dee certainly taught their use in his own library at Mortlake and added to this collection a large astronomical quadrant made in 1551 by his ill-fated but distinguished sea-going pupil, Richard Chancellor.²

In 1551 Dee had worked under the patronage of the Duke of Northumberland with Richard Chancellor, Hugh Willoughby and Sebastian Cabot in preparing various Atlantic ventures and the 1553 expedition to Russia. He certainly formed a close friendship with Richard Chancellor as they evaluated together the viability of the Duke’s various schemes.

As a result Dee possessed a version of Chancellor’s manuscript account of his exploration past the North Cape along with another version by Hugh Smith which included a small sketch map of their discoveries near Novaya Zemlya. He also retained one of Chancellor’s quadrants, and Chancellor’s work on a diagonal scale. In 1557-1558 Dee worked with Stephen Borough through the technical problems of preparing a chart of the far northern waters explored by the latter in 1556. He would engage in related correspondence with Gerard Mercator and Abraham Ortelius from the time that Ortelius’s cordiform world map appeared in 1564. Dee compared Mercator’s maps with “my friend Stephen Borough, his platt”, a chart of the North East Atlantic now known through the survival of part of it copied by William Borough and now in Trinity College Dublin.³

From about that time Dee took to heart much of the practical navigational advice of Martin Cortes’s *Breve Compendio de la sphere y arte de navegar*,⁴ translated between 1558 and 1561, as the *Arte of Navigation* through the initiative of Stephen Borough and Richard Eden. In particular Dee followed Cortes’s earlier educational advice that subjects that were difficult to convey in writing should be presented as platts or charts. Dee can be seen working on this proposition both as the “paradoxall compass” (or circumpolar chart) in 1557-8, and in other navigational charts, but also exploiting it as “the Groundplat of my MATHEMATICALL Preface annexed to Euclid (now first) published in our Englishe toung”, published by Henry Billingsley in 1570 as *The Elements of Geometry*.⁵ He used the same device as a “Platt of a Petty Navy Royall”, and as a “platt politicall” when setting out his case for an imperial strategy published as *The General and Rare Memorials pertayning to the Perfect Arte of Navigation* in 1577.⁶ In the manuscript of the next but one part of the work, *The Great Volume of famous and Riche Discoveries*, Dee shows misplaced confidence that he would soon be vindicated by the exploration of his pupils Martin Frobisher and Christopher Hall. This comes out in the following remark which also hints that Dee himself considered making a voyage to the Far North as it asserts:

I trust with one or two complete surveys, after this to be performed by my travail [...] that all the northern part of Asia, with the two principall cities thereof, Cambaia and Quinsay, will become to the British natural inhabitants of this Monarchy so well known as are the coasts of Denmark and Norway and their periplus.⁷

Teasing Ortelius on account of his earlier correspondence and fully aware that Humphrey Gilbert had only copied Ortelius in making his map in 1566 (published in 1576 showing the most northerly point as “C. de Paramantia”), Dee wrote on 16 January 1577 to ask:

on what authority you have placed the Cape Paramantia and Los Jardines on the northern coast of the Atlantic, and of all the other things, which you are the first and only one to place in that region.⁸

This in turn provoked Ortelius to visit his cousin in London in March 1577. After discursive meetings with William Camden and Richard Hakluyt, Ortelius visited Dee on 12 March 1577. Dee then helped Burghley to finalise instructions for Frobisher’s second voyage, using ideas derived from Mercator’s letter of 20 April 1577.⁹

DEE’S TEACHING

Dee’s navigational teaching had initially followed the largely mathematical syllabus taught in London from 1547 by a fellow Welshman, Robert Recorde. From 1560 onwards Dee set about correcting some of Recorde’s textbooks for re-issue after Recorde’s death in 1558 because those texts were used to instruct the Muscovy Company’s pilots.¹⁰ Recorde’s *Castle of Knowledge*, as published by Reyner Wolfe, was re-issued in London in 1561 in an edition reflecting more of Dee’s tuition. This edition was taken by Frobisher to the North West in 1576 along with four other works – all obviously taken because of Dee’s recommendation as to their geographical and mathematical content. They were Dr William Cunningham’s *Cosmographicall Glasse, conteyning the pleasant principles of Cosmographie, Geographie, Hydrographie, or Navigation* (London: John Daye, 1559), Pedro de Medina’s, *Regimento de Navigacio* (Seville: Simon Carpintero, 1543) – more than likely in one of the revised formats issued in 1552, 1562 or 1563 – plus two works by André Thevet; one possibly *La Singularitez de la France Antarctique, autrement nominee Amerique* (Paris, 1558) or a manuscript version collected by Thevet about 1563; the other certainly was the much larger volume, *Cosmographie Universelle*, just published by Pierre Hullier in Paris in 1575 and replete with useful maps, especially a recent and detailed one of North America.¹¹

One of Dee’s library catalogues shows the items that John Davis and Nicholas Saunder had stolen from it in 1584 as “Jo. Davis spoyle”. On 30 March 1592 Dee’s diary recorded that “Mr. Saunder[s] of Ewell sent home my great sea cumpass: but without a needle: it came in the night by water.” In 1592 these items, and the unrecovered books in particular, were cited in evidence to the inquiry conducted into Dee’s losses. In the same context Dee described his house at Mortlake as “Mortlacensi Hospitali Philosophorum peregrinatum” revealing the open way in which he ran his library.¹²

Within the opportunity that his Mortlake home offered he nurtured an interdisciplinary approach which took his pupils’ understanding far beyond the theorems so ably advanced by Robert Recorde and Henry Billingsley. This became particularly clear in February 1570 when he set out definitions of those navigational

sciences which were still new to many English readers in his preface to Billingsley's *The Elements of Geometry*. He also defined navigation as the demonstration of the shortest (and therefore cheapest) safe and convenient route for a ship between two accurately defined locations.

Revealingly, he defined the science of hydrography, which:

delivereth to our knowledge, on Globe or in Plaine, the perfect Analogicall description of the Ocean Sea coastes, through the whole world: or in their chiefe and principall partes thereof: with the Iles and chiefe particular places of daungers, conteyned within the boundes, and Sea coastes described: as of Quicksandes, Bankes, Pittes, Rockes, Races, Countertides, Whorlepooles. &c. [...]. And besides thys, *Hydrographie*, requireth a particular Register of certaine Landmarkes [...] and what way, the Tides and Ebbes, come and go, the *Hydrographer* ought to recorde. The Soundings likewise: and the Channels wayes: their number, and depthes ordinarily, at ebb and flud, ought the *Hydrographer* by obseruation and diligence of *Measuring*, to haue certainly knowen. And many other pointes, are belonging to perfect *Hydrographie*, and for to make a *Rutter* [...]: as of the describing, in any place, vpon Globe or Plaine [chart], the 32. pointes of the Compase, truly: (wherof, scarsly foure, in England, haue right knowledge: bycause, the lines therof, are no straight lines nor Circles). Of making due projection of a Sphere in plaine. Of the Variacion of the Compas, from true Northe [...].¹³

In 1570 Dee declared the spirit in which he entered into such teaching as “To stirre the imagination mathematicall: and to inform ye practice mechanicall.”¹⁴ In this spirit, and in his consideration of geography, Dee gave much thought to means of putting theoretical geometrical projections to practical use in navigation. In August 1576 Dee wrote to John Daye saying that he had invented the circumpolar chart or “Paradoxall Compass in playne” in 1557, and describing his realisation that a circumpolar sea chart could be of very considerable help in the assessment of real distance across the icy waters of the latitudes that Stephen and William Borough had been required to explore between 1556 and 1576.¹⁵

To Dee, the navigator's precision was just one part of the complex concept of place which he applied to overseas opportunity. He probably vested extra characteristics in it beyond those discussed in Ptolemaic texts because he realised that, while one could define a place by means of latitude and longitude, he could offer the sailor no convenient means to determine longitude at sea where it mattered most. Dee was not a natural sailor but his own experience of seagoing would serve to focus his mind on how his skill in spherical geometry and his knowledge of terrestrial variation might be put to practical use. As his mind turned over those problems in later years, he began defining the location of some lesser known contexts by means of antiquarian research. This features in his work on Wales compiled in 1574,¹⁶ but most dramatically in the text of four out of the five claims of prior discovery he asserted on verso of his chart of the North Atlantic clearly ruled and drawn up in 1578, although not finished and dated until 1580.¹⁷ This was expressed as ‘A brief remembrance of sundry forein regions, discovered, inhabited and partly conquered by subjects of this Brytish Monarchie’.

This map contains by far the most accurate data on the south-eastern part of Frobisher Bay, Baffin Island, of any contemporary map of Frobisher's discoveries. It must derive from his privileged access to the voyager's charts and journals between 1576 and 1580. However, its ruled graticule suggests Dee was as concerned with other related problems, such as the convergence of meridians, and how to present a navigator with the cartographic and toponomic realities. In doing this he thought not in the time-honoured manner of the land lawyer, nor in compliance with the Privy Council's instructions that Frobisher's discoveries be kept secret, but more practically about how to present visually the problems of what compass course to steer, and how far along the North West passage were the newly discovered mines.

Clearly Dee's regular cross-channel trips had helped him grasp the practical navigational value of the coastal view to the sailor – views such as those that accompanied Pierre Garcie's popular printed rutters for the French and English shores. In consequence Dee counselled Hall to prepare similar views of Iceland and Meta Incognita. Hall duly named the first new view of mountains in Iceland which he had time and visibility to draw in his journal, "Dee's Pinnacles".¹⁸

Another crude manuscript near polar chart drawn at sea in 1580 for Dee is to be found in British Library, Cotton MS Otho EVIII, Art 16, fol. 77. Its data on the Viagatz passage south of Nova Zembla was a corrective to Dee's chart drawn some months before that sketchy survey. Dee's instructions to Charles Jackman and Arthur Pet for the voyage to Cathay and Japan reveal Dee's huge confidence in his own charts as the latter part of the title states: "With which instructions a new chart (made by Hand) now given allso to eche of the sayd two masters, expressing their Cathay voyage more exactly than any other yett published."¹⁹

That same fire-damaged text clearly relates to a signed circumpolar chart which Dee drew for Pet before his departure in 1580, and which survives in an atlas in the library at Burghley House, Stamford. A text written below it (thus on the back of a printed world map) is in Burghley's hand and describes Frobisher's voyages of 1577. It captures the strategic concern of Burghley and Dee about such northern passages about Latitude 64 degrees North.²⁰ Dee's chart (Plate 1), but not the appended comment in Lord Burghley's hand, once accompanied a copy of the explorers' instructions dated 17 May 1580. That chart illustrates the importance that Dee also attached to gathering and studying Oriental cartography, for the Far Eastern part of the map at Burghley House suggests that Dee already had access to a Chinese map printed in 1536.²¹ Nonetheless, at Dee's instance, Jackman and Pet were instructed to procure any new maps and charts drawn or published in China and Japan.²²

Finding the theoretical North Easterly route impassable, Pet returned home in March 1581. Jackman's ship was only lost after he parted company with Pet in February 1581 to re-explore the North West passage and perhaps the mines and supplies which he knew from personal experience had been abandoned by Frobisher in 1578. Indeed, a tiny part of Jackman's logbook from William Borough's former ship, the *Judith*, described his encounter with the coast of Meta Incognita (i.e. Baffin Island) which he explored with Frobisher in 1578. This fragment survived in Dee's

library and is now in the British Library.²³ In 1581 Jackman lost his life in enthusiastic pursuit of that other chimera, the northern route that had brought about the association of Dee and Jackman with Michael Lok, William Borough and Lord Burghley, and all as a result of Frobisher's limited grasp of the severe challenge of near Arctic exploration even in the months of July and August.

Dee's conviction about the value of the "Paradoxall compass" (or circumpolar sea chart) in illuminating the theoretically shorter northern ways to Cathay and Japan seems to have remained largely intact despite disappointments and lives lost by his pupils like Chancellor and Jackman in search of it. The disappointments in this respect which stung Dee more began with John Daye's refusal in 1577 to publish the large "Paradoxall chart" and associated tables that had figured in Dee's manuscript as completed the previous year.²⁴

That disappointment had been assuaged by Daye's publication in 1577 of the massive first part of Dee's *General and Rare Memorials pertayning to the Perfect Arte of Navigation*, and by a general enthusiasm surrounding Martin Frobisher's voyages of 1576 and 1577, based on the hope that gold-bearing ores had been discovered midway along the North West passage. Gold seemed in turn to offer a commercial underpin and a reason to proceed to the establishment of a colony. Thus in 1578 an expedition with fifteen ships was sent to establish a permanent mining colony where Fenton intended to winter with a party of miners.²⁵ This investment was justified by doubtful assays and sustained by unproven theories about the circulation of water underground and the formation of metals which had clearly informed Dee's review of the same subjects published in his *Monas Hieroglyphica* in 1564 and which re-appear in his preface to Billingsley's work in 1570.²⁶ But through 1578-83 virtually all the justification for the venture was unravelled by discord, huge financial losses and by disillusion over the metallurgists' skills. Had Frobisher's voyages been successful commercially, Dee's reputation as an advisor and shareholder would have risen. As it was, Dee's reputation and self-esteem in those marine and metallurgical circles suffered severely.

Except insofar as he had had some practical knowledge derived from experiments and from officially watching some of the hot assays of the Frobisher ores, Dee's competence was more that of the well-read theorist rather than the practitioner. His skills were no match for the status he was accorded by the Privy Council as a Commissioner for the Assaying of ore from the North West. His status as a navigational tutor and experimental metallurgist was largely advanced before 1583 through his own theoretical advocacy of both and the reading his own large library of mathematical, navigational, metallurgical and alchemical works allowed.

His practical experience of some of the ideas he advocated comprised no more than some small-scale alchemical experiments in the laboratory adjacent to his library. Having seen the larger-scale work done by Jonas Schutz and other metallurgists at first hand in London and Dartford, and having discussed its theoretical basis with them, John Dee must also have realised during the winter of 1578-79 that Schutz had fundamentally failed the Adventurers. In this context it is significant that

after the Cathay Company's erstwhile Treasurer, Michael Lok, had been cast into London's debtors' prison, John Dee began his own programme of alchemical experiment on "marcasite" at Mortlake. His activity is recorded in some detail in a text which shows he had framed his questions in a quasi-scientific way, and then tried to test them. Dee's own records of all this appear in the Bodleian Library's MS Rawlinson D241, entitled "An autograph of Dr John Dee containing a Diary of some Chemical Triels", which records experiments conducted by Dee between June and December 1581. At folios 1-8 Dee was concerned to explore the properties of rocks identified as "Marcasite", which was the identification given by contemporaries and the sailors who wrote accounts of the rocks brought from the Arctic by Frobisher's fleets. He too found that it held no gold.

Dee's status in such matters was not totally destroyed by this because he had another specialised body of knowledge about mining and mining law which could not be devalued by the assayers of Frobisher's ores who continued their activity up to the end of March 1583. This legal knowledge was derived from his collection of historical works, law books and sets of bylaws produced in south German, Bohemian and Hungarian mining communities.²⁷ His geographical reading, especially in theoretical and economic geography, was wide but no less thorough. Although his lack of knowledge of how such practitioners and artificers operated day by day let him down, was Dee justified in looking for some intellectual and economic coherence in the application of mathematics, navigation, geography, geology and metallurgy?

Dee did not realise that his "paradoxall compass" was virtually the same thing that some Spanish navigational instructors in the Casa de Contratación had adopted in 1522 after Sebastian del Cano's circumnavigation.²⁸ Dee may simply have advanced the idea in 1557 on seeing how Mercator's terrestrial globe was completed with a small circumpolar gore.²⁹ English Atlantic voyages to the gold-rich Guinea shore from 1554 onwards gave firmer encouragement for English mariners to turn to him for instruction in the skills of celestial navigation and mathematical correction to observations taken far out in the Atlantic. But Dee almost certainly did not have that first-hand experience of voyaging to St Helena in 1562-63 which Coote suggested in his entry for the *Dictionary of National Biography*. In 1562-63 Dee was actually travelling about Europe from Antwerp visiting various Italian cities and going as far as Bratislava and its nearby mines in 1563.³⁰ Was that European tour devised to collect books of reference and atlases and so test the coherence of a grander intellectual theory?

Dee's reading and travels ensured that many others consulted him on what trades and what geographical ideas to develop, while he himself continued to correspond with overseas mathematicians and cartographers.³¹ Dee's circle of visitors included men who brought him new knowledge about the Atlantic; some deposited items with him ranging from logbooks, such as Christopher Hall and Charles Jackman entrusted to him, to large and detailed plane charts of the Atlantic such as one by the exiled Simão Fernandes which was copied in Mortlake on 20 November 1580 as: "The counterfet of Mr Fernando Simon's, his sea carte which I lent unto my Master at

Mortlake, A[nno] 1580 November 20. The same Fernando Simon is a Portugale born in Tercera being one of the Isles called Azores.”³²

For these and closely-related reasons, Dee’s charts were thought of as state-of-the-art geographical and political statements. Thus Dee’s large Atlantic chart drawn in 1578 shows the growing seaborne contact England enjoyed with her new ally in Morocco, as clearly as the new discoveries in *Meta Incognita* “presently by our people to be inhabited”.³³ That map was also a way of illustrating the strategic importance of the Azores and the campaign of 1578 to 1582 fought between Philip II’s Armada and Dom Antonio’s rival forces which were operating with English naval support. The latter were co-ordinated in London through Dr Hector Nunez and other Portuguese religious and piratical exiles known to Dee and Burghley.

Upon that uniquely scholarly exchange of knowledge, and a complex history of claims and counter claims to the North American shore exchanged with Sir Humfrey Gilbert beginning on 6 November 1577, Dee developed another odd relationship. It was mutual respect which led Dee to give Sir Humfrey Gilbert a circumpolar chart showing much more of the Americas in 1582. This famous chart is now in the Free Library of Philadelphia.³⁴ It informed Sir Humfrey Gilbert’s fatal voyage in the *Squirrel* in 1583 and his formal claim to Newfoundland.

Rather similar matters were discussed with John Davis and Adrian Gilbert (another of Dee’s pupils) in Dee’s presence from 23 January to 6 March 1583. These led to a formal proposal submitted as “A brief collection of the substance of the grant desired by the discoverers of the North West partes”.³⁵ Under this a fifth part of all discoveries of gold, silver and pearls would be due the Queen but power to make laws there would be surrendered to the “Fellowship of New Navigations Atlantical and Septentrional” in which Adrian Gilbert, John Dee and John Davis were to be exempted forever from payment of customs “having been the chiefest travellers to find out this northerly voyage, and being of that company.” Dee’s advocacy of the spatial realities conveyed by the circumpolar chart not only seemed to qualify him as one of the chief armchair travellers, it also led a desperate Michael Lok to produce a similar one in 1582 engraved on copper for Richard Hakluyt, showing the form and location of Frobisher’s discoveries.³⁶

THE SPECULATIVE CLIMATE

It is significant that both Lok and Dee produced their charts amidst other work on vastly detailed assemblages of supporting data and advice exactly as if they had something to prove. They had. Both mens’ reputations had been badly damaged by the catastrophic failure of the Cathay Company’s speculative attempt to colonise and extract the ores of Kodlunarn Island and other sites in *Meta Incognita* in 1578.³⁷ Until 1583 Dee also harboured the hope of locating a copper mine in the project to colonise Newfoundland.

It is evident that both Dee and Sir Francis Walsingham struggled to recover from their serious losses following the Cathay Company’s voyage to the South Atlantic in

1582. But Dee could not afford to await the outcome of that voyage to re-establish his position. It was as well that he did not, even though briefly he considered embarking for Newfoundland early in 1583. Considering the interests of his wife and family he chose Cracow and Prague instead, embarking from Sheerness on 20 September 1583 for Bremen, Lubeck and Rostock, and thence through Poland to Cracow. In preceding this with a careful catalogue of his books, before packing carefully selected ones, he shows his choice was a well-considered risk, and one made with the promise of funding from Prince Laski. Edward Kelley's advice, however derived, alighted on the main chance too. So it was Dee's choice to immerse himself in central Europe which he hoped would help make a greater success out of his metallurgical and astronomical knowledge. Consequently he took only a few of his reference books and metallurgical texts to Europe.³⁸

In some ways Dee was correct in his assessments of his economic prospects in 1583. English investors were not in a position to make an immediate success from exploration and metallurgical discoveries in America. Only Drake's spectacular captures of rich Spanish cargoes during his circumnavigation in 1577-80 saved the Crown and many of the Privy Council from severe financial embarrassment.³⁹

It was nearly four months after Dee left that the next step was taken to organise further English colonial enterprise. On 6 February 1584 Adrian Gilbert, John Davis and Sir Walter Raleigh (a name entered in Dee's stead) gained the letters patent they had sought with Dee in 1583. But in 1584 they only just managed to fund another exploratory voyage to North America's shores, with Simão Fernandes acting as pilot. Further settlement was not attempted until May 1585. Under Governor Lane, the first Virginian settlement contained a comparable mathematical intellect in Thomas Harriot, and in Joachim Gansz a brilliant Czech metallurgist who would successfully operate a furnace at Roanoke.⁴⁰

Dee did not return to England until after Thomas Harriot's *Briefe and True Report of the Newfoundland of Virginia* had been published in 1588, with just a few hints about the presence of copper resources inland. John White's belated attempt at resupply in 1590 marked the failed end of that venture and it was becoming clear that Dee had little new to offer the maritime community except perhaps for some legal ideas that would appear in his *Thalattokratia Bretanniki* in 1597 to justify British claims to St George's Channel and the North Sea.⁴¹

Deacon's hypothesis that Dee's time in central Europe reflects his employment by Walsingham as a secret agent or technological spy is only partially substantiated by his evident knowledge of ciphers and the evidence of one of Dee's letters to Walsingham written from Trebona.⁴² But that he was sufficiently embarrassed financially in 1583 to take virtually any paid employment is also clear. The circumstances of Dee's return in 1589 serve only to suggest that in 1583 he had faced a personal and financial crisis in choosing whether to exploit his knowledge of navigation or metallurgy. Another man with a keen interest in metallurgy, and who played a pivotal role observing the assays from 1577 to 1579, was Richard Young, a Commissioner appointed by the Privy Council, who lived in Stratford to the east of London, and

with whom John Dee would stay for about three weeks on his return from Europe, having travelled via Bremen to arrive on 23 November 1589, as Dee's own diary entries attest. Dee had written to him as "Justice Young" on 20 August 1589, describing the state of the Netherlands, and advising him of his intended return, but it was a document that found its way to Walsingham and so into the State Papers.⁴³ It suggests Walsingham was suspicious of Dee's plans and the use of his library, as Dee had been a commissioner for the North West Parts and their Ores since 1577, and therefore had retained some vital documents.

Young must have taken time in November 1589 to brief Dee on all that had happened, and vice versa. The fact that Dee's first visitor on 19 December 1589 at Mortlake was Adrian Gilbert, a difficult protégé now aged 45, offering recompense for the Coombe Martin mines and for goods carried away, can be no coincidence. That Richard Young was the man who finally sorted out Dee's debts in late 1589 by persuading Adrian Gilbert to make Dee significant compensation, and so allowed for his re-entry as Nicholas Fromond's tenant to his Mortlake home and library on 10 December 1589, is almost certain.

Richard Young was first present with Dee at the assays of Frobisher's ores on 8 March 1577 in London. The Commissioners appointed to view the assays were John Dee, Edward Dyer, William Wynter, Edward Hogan, Thomas Randolph and Sir William Pelham, and Andrew Palmer knew of the offers that Michael Lok made for the Meta Incognita ores.⁴⁴ It may give more idea as to how closely the Commissioners were bonded by their experience from 1577 to 1583 that Dee's diary hints at a rather closer relationship with Richard Young, calling him his brother. Dee perhaps meant a brother in law by his first wife Katherine Constable. Dee had had another reason to keep close to Richard Young, for both were tardy over a freighting liability to Thomas Alleyn for the 1578 voyage and both were subscribers to the Frobishers' voyages, Young for £50 to the second and £50 promptly paid for the third.⁴⁵

Dee's relationship with a newly wealthy Adrian Gilbert, renewed at Young's instance in December 1589, provides one key to Dee's new confidence that he could satisfy his creditors. Gilbert's largesse, arising from his usurping Dee's interest in Coombe Martin's mines, was then put at the disposal of Dee, meeting debts to the Birckman's executors and others. Until then Dee was evidently fearful of the consequences of the resentment in court circles about the failure of the Cathay Company and the Commissioners like himself, Richard Young, and Edward Dyer, all appointed by the Privy Council to oversee smelting operations but without the means to meet the large debts consequential upon its failure to trade as an incorporated body.

From 1574 to 1583 Dee had found himself trapped by his enthusiasm for metallurgical investment, making both right and wrong choices, but seeing no real benefits for himself until 1589, despite the fact that Frobisher's metallurgists could draw on their successful regional experiences throughout England and Wales to

exculpate themselves from the worst of their misjudgements on the *Meta Incognita* ores.

Some of the most important practitioners were denizens from central Europe, and brought their ideas directly from European practice. By 1576-77 their industry could be seen as enjoying unprecedented growth, for the number of men employed in it in England and Wales grew hugely between 1566 and 1576. It has been estimated that the Company of Mines Royal and the Company of Mineral and Battery Works together created new employment for 10,000 men over that decade.⁴⁶ This success contrasts starkly with the otherwise lacklustre performance of the English economy from 1561 to 1574. This contrast underlies the misplaced confidence of speculative investors in 1576, 1577 and 1578. Frobisher's attempt to meld in one venture new navigational and metallurgical skills along with a new legal claim of sovereignty owed much to Dee's vision. However, it was intrinsically flawed.

Between 23 January and 6 March 1583 Dee was in two minds as to how he would meet any consequential claims, and where to direct his resources and energies. His decision to invest in the Coombe Martin lease shows the same self-confidence as was evident when he concurrently helped formulate fresh plans for a return to the North West of America with Adrian Gilbert and John Davis.⁴⁷ But his confidence collapsed in August and September 1583. Acting on Kelley's advice and obviously for his family's sake, Dee chose the lesser of two speculative risks by concentrating on his metallurgical and alchemical opportunities, rather than the seaborne risks associated with sub-Arctic exploration – risks which were more appropriate to younger men and seasoned mariners. It was a decision that would effectually cut him adrift from England's seafaring community and lose him valuable assigned incomes such as that from the Deanery of Gloucester. In the years after 1589 he would only have a Doctorate in medicine from Prague University to show for his choices taken in September 1583.

INDIVIDUAL CONTRIBUTIONS TO DEE'S THOUGHT

Dee's actions have to be viewed as determined by his own version of an interdisciplinary, technological and mathematical vision of the Habsburg Empires. He first encountered that vision in the University at Louvain. There at first hand he met the Professor of Mathematics, Gemma Frisius and his talented pupil Gerhard Mercator developing a co-ordinated geo-political vision of the benefits of navigational theory, mathematics, geography, metallurgy and hydrography. Dee met this again in Paris University in 1549-50 in the teaching of Oronce Fine and Pierre Ramus. It was a structured system of quasi-colonial thought developed initially in the *Armazéns da Guiné*, *Mina é India* in Lisbon, attended with success because gold was found in Guinea (hence the Gold Coast) and at Sofala in East Africa in 1505. The whole notion was brought to its academic apogee by his great friend and fellow mathematician, Pedro Nuñez.

Dee returned to England in 1551 but not before acting as some kind of encouraging go-between in Antwerp in 1550 for Joachim Gundelfinger who was

seeking through diplomatic channels to place under young Edward VI's patronage a skilled team of central European miners, prospectors, assayers, charcoal-burners and furnacemen.⁴⁸ They eventually settled in Ireland at the charge of Edward VI to be supervised rather ineffectually by Robert Recorde as Master of the Mint and Mines in Ireland. Gundelfinger's team were probably Protestant or Lutheran in sympathy as they formally approached Edward VI's Council with their proposals. By 1551 William Williams thought their work as lead and silver smelters at Clonmines was no more effective than that of their English and Irish associates.⁴⁹ It was another ten years before Daniel Hechstetter was able to bring such a team of Germans to Cumberland with William Cecil's help.⁵⁰ It remained rare for their practices to be written down in any detail in England, albeit Hechstetter's son did make the attempt to write up all their established "recipes".⁵¹

However, best central-European practice was manifest in the form of local printed bylaws about assaying described as "Probierbuchlein". An early model of their form was one produced at Magdeburg in 1524. From 1564 to 1581 John Dee made a large collection of these localised assaying treatises, such as Zimmerman's *Probirbuchlin*, published in Augsburg in 1573 which advocated wet assays using acids. Other "Bergwerkbuchlein" in Dee's Library covered mining bylaws current when they were printed.⁵² In those formative years Dee made a special point of collating all such metallurgical advice and German law-books on mining practice, much of which he obviously shared with the Herbert and Sidney families during his lifetime. Dee certainly used his own copies of *probierbuchlein* such as Lochner's, for his library held the 1564 and 1574 versions, several of Agricola's works, and Zimmerman's *Probirbuchlin Germanici* as published at Augsburg in 1573 in shaping his advice.⁵³ In 1574 Dee's strategic conclusions from this reading and academic learning were brought to new focus by Richard Grenville's proposals, and later in May by Michael Lok's which resulted in the dispatch of Frobisher to search for the North West passage.⁵⁴ Dee compounded his mistakes with over-confidence on 3 October 1574 in writing to Lord Burghley offering to discover a mine of gold or silver within the Queen's dominions.⁵⁵ Late in 1574 Frobisher gained a derogation from the Muscovy Company's monopoly (which must have been known to Lok and probably Dee) to pursue exploration of a north-western passage to Cathay and Japan, and to evaluate any mine-sites that might be found along the way. Lok later implied that Dee first became involved in May 1574 saying just that Dee became interested 'on hearing the common [gossip] of the new enterprise'.⁵⁶ By 1576-77 Dee's related ideas on the sea transport and navigational skills needed to transport mineral wealth were consolidated for limited publication as a vast tract called rather misleadingly, the *General and Rare Memorials pertayning to the Perfect Arte of Navigation*. (Plate 2)⁵⁷

Another major contribution to Dee's thinking came from the circumstances of his patron, William Herbert, Earl of Pembroke, who was made President of the Council of Wales and the Marches in 1550 and had taken Dee into his service in February 1552. The Earl was personally very interested in augmenting his estate incomes from mines and metallurgy, particularly in the great swathe of new family lands in the Forest of Dean, and ex-monastic lands in the Black Mountains and down towards the



Plate 2: The Frontispiece of Dee's *General and Rare Memorials pertayning to the Perfect Arte of Navigation* (London, 1577). Reproduced courtesy of Durham University Library.

sea near Swansea acquired in 1546. To exploit this effectively he and his sons needed both mineralogical and legal advice, and some of the newer technical skills like cartography and men with metallurgical experience in the development of water-powered blast furnaces. In 1559 the Earl acquired in fee simple the ex-monastic land of Neath Abbey and the Manor of Neath and Cadoxton for £3200.

Just as the Earl's activities followed up Richard Eden's ideas so Dee found two role models on which to base his new technologically advanced naval strategy. One was the Earl, the other his newly wealthy naval neighbour at Lydney, Sir William Wynter, who became a shareholder in the Company of Mines Royal in November 1567. Following some major legal decisions in 1569 and 1581, the Earl's son, who had been quite closely associated with Philip II's metallurgical advisors in 1554-56, saw the way open to encourage the building of a major copper smelter completed by Joachim Gansz in 1582. Located beside the river at Neath, that smelter was ideally placed to smelt both Welsh ore, and those found in Cornwall and North Devon. The Coombe Martin mine with its seaside location was to be Dee's way of entering the same league after William Wynter, the Earl of Pembroke, Sir Thomas Gresham, and Dee's closer friends Edward Dyer and Richard Young had all lost money and reputations in the Cathay Company debacle. Dee sought a formal lease on the seaside mine from 1583 knowing that if it were to be successful much of the ores could be smelted in the Neath smelter for it was easily shipped from the hard standing of Coombe Martin's harbour.⁵⁸

John Dee signed and sealed a lease on the Coombe Martin and nearby Knap Down mines in Sir Lionel Duckett's London house on 13 March 1583, but his interest presumably was usurped by John Poppler and Adrian Gilbert in 1587. Nonetheless on 19 December 1589, about a decade after an earlier reconciliation with his ambitious pupil, Dee was offered generous compensation for his Coombe Martin mining lease by Adrian Gilbert.⁵⁹

If the idea of a seaside mine was a failure in *Meta Incognita*, and pursuit of the consequential debts a major factor in determining the timing of Dee's flight, the harsh cliffs of North Devon were to confer commercial success on the concept by the late 1580s. By 1587 Adrian Gilbert and John Poppler had successfully obtained a lease to work the discovery near Coombe Martin, known as Fayes Mine, which would yield £10,000 to each partner in it in 1587-8 and 1588-9.⁶⁰ Subsequently, two famous silver bowls were made from the silver of Fayes Mine.⁶¹ Long after Dee's death, and well after Bevis Bulmer had received a knighthood and succession to the title of 'Master of Metals' for his work in Scotland, the economic geography foreshadowed in Dee's interdisciplinary thinking cohered within a wider industrial revolution. Mining developments by the seashore between 1579 to 1588 showed the way.⁶²

THE ROOTS OF DEE'S INTEREST IN COASTAL MINES AND METAL TRANSPORT

Dee's interest in mines and metallurgy was less in the detailed engineering than in the legal, strategic and practical circumstances of the marine movement of lucrative non-ferrous ores. The common technical root in this thinking can be traced back to the accumulating influence of John Dudley, Duke of Northumberland, and his advisors John Dee and Sebastian Cabot and Richard Eden who from 1547 onwards successfully transplanted to England some of the interdisciplinary thinking developed earlier in Iberian ports. But it was just a one-way shift, for Cabot himself leaked the essence of the plan for a sea borne raid on Peru's new silver mines to Charles V in November 1553 if not a year earlier.⁶³

Through this time, and in particular as a result of Queen Mary's marriage to Philip II of Spain, English attention became concentrated on developments within the Spanish Empire. Among the consequences were some translations by Richard Eden initiated from texts that had become known to the Duke of Northumberland. They were dedicated by Eden to the Duke in 1553 as *A Treatise of the Newe India*. Two years later Eden translated further foreign texts including *The Decades of Newe Worlde or West India Conteyning the navigations and conquests of the Spanyardes*, Sebastian Munster's *Cosmographie*, Antonio Pigafetta's account of Magellan's circumnavigation in 1519-1522, Lopez de Gomara's work the *The debate and stryfe betwene the Spanyardes and Portugales*, Amerigo Vespucci's text *Of the Pole Antarticke and the Starres abowt the same* and a most important text, Biringuccio's *Pyrotechnia, or Booke of Metals*. In his preface to the *Booke of Metals*, Eden gives three reasons for translating it, suggesting there was an obvious need for further guidance among both sailors and the propagandists of Empire in both metallurgy and navigation. He wrote:

It seemeth to me a thing indecent to read so much of golde and sylver to knowe lyttle or nothing of the naturall generation thereof [...] and secondly that [...] if in trauallyng in straung[e] and unknowen countreys he may knowe by the information of th[e] inhabitaynts or otherwyse, that such regions are fruitful of the riche metals he may make further searche for the same. The third cause is, that although this oure realme of Englande be ful of metals [...] yet there is fewe or none in England that have any great skill thereof, or anything written in oure owne tounge, whereby men may be well instructed of that generation and finding of the same: as the lyke ignorance hath been among us touching Cosmographie and Navigation until I attempted according to the portion of my talent and simple learning to open the first doore to the entrance of this knowledge into owre language.⁶⁴

The speculative climate which so boosted mining investments in England and Wales was the direct result of a case heard before the Court of Exchequer in 1569, *Regina v. the Earl of Northumberland*. The vital conclusion was that the contents of mines containing precious metals were not necessarily bespoke for the sovereign under English law. If less than 50% by value of the output of a mine were gold and silver it was available for general sale. The monarch might then have just a share of those proceeds, say 20%. This in turn gave hope of a wave of overseas finds of gold and silver similar to the Mexican gold rush of the 1520s.⁶⁵

Those who put such a strategic vision before Edward VI and later Elizabeth I, included William Cecil and William Wynter who, like Dee, were greatly attracted by the new confidence of technical practitioners in navigation, geography, mathematics and metallurgy, and by their misleading theory that in certain places water could help deposits of minerals to grow. The same enthusiasms were shared by two more of Dee's friends who held potentially lucrative office as Customers of London, Henry Billingsley and Sir Thomas Smith. While Dee's connection with Billingsley has already been described, the investments of Sir Thomas Smith in the Company of Mines Royal and the Company of Mines and Battery Works, and the unincorporated Cathay Company, also mirrored Dee's interests and extensive reading in metallurgy and the organisation of mines.⁶⁶ The influence of Burghley and Wynter ensured that in 1577 Dee and some officials of the Royal Mint and Armouries were appointed as Commissioners charged by the Privy Council with investigating and appraising the methods used to smelt the rocks brought back from Kodlunarn Island by Frobisher's ships.⁶⁷

By 1578 the disreputable smelting practice of Battista Agnello and Burchard Kranich had been exposed by Robert Denham; and Dee was among the first to know, as Lok would show. But Jonas Schutz's reputation was not so quickly destroyed. Dee had taken out two Cathay Company subscriptions or options that he could not afford. Up to November 1578 he avoided paying up his £100 to the Treasurer, Michael Lok.⁶⁸ By then the Treasurer had spent huge sums on building a special water-powered blast furnace at Dartford to Schutz's specifications, confident it would perform as well as the new furnace, construction of which he had supervised at Keswick during 1576. But during the winter of 1578-79 Schutz, like Robert Denham and Roger Williams after him, was subject to inevitable failure as the surviving hornblende feed stocks from the Baffin Island sites were found to contain virtually no gold.⁶⁹

It was Schutz's failures at Dartford which finally pricked the speculative bubble despite talk of defects in the design of the furnace.⁷⁰ Thereafter Dee's debts arising from book purchases and his unwise speculation in the Cathay Company began to loom large in appraisals of his position, and determined his flight in September 1583.

THE NAVIGATIONAL CONTEXT OF DEE'S TEACHING

Dee had long realised that in order to bring home the proceeds of overseas mines reliably (as the economic underpin to envision a future British Empire) the techniques of oceanic navigation would have to be mastered too. Thus it is no surprise that it is from the era 1557 to 1583 that much of our knowledge of Dee's navigational understanding derives.

By this time Dee himself was in possession of Robert Thorne's papers about the basic proposition of a passage to Asia north of the Americas and of maps and data assembled for Cardinal Wolsey about 1527.⁷¹ The basic concepts must also have been well known to Dee as a regular user of the Royal Library in Whitehall where charts by Girolamo Verrazano and Sebastian Cabot hung in the Royal Privy Gallery. Both were remarkable for their lack of detail on the far north east and north west.⁷²

Dee's account of his involvement in Frobisher's voyages suggests he became involved early in 1576.⁷³ Lok's account says that Dee became formally involved in Frobisher's project on 20 May 1576 when, along with William Borough and Christopher Hall, he attended Lok's London home.⁷⁴ Lok wrote that he then laid before them books, charts and instruments and "my notes thereof made in writing as I had made them of many yeres Study before".⁷⁵

Dee seemed convinced and expressed his willingness to help. Soon afterwards, a former Lord Mayor, Sir Lionel Duckett of the Company of Mines Royal and the Muscovy Company invited Dee to Muscovy House, specifically to instruct Frobisher, Hall and Owen Griffin for a few days before their departure. Dee gave them an intensive course in celestial navigation and cosmography and related subjects so that they could also survey the land they might encounter. Dee retrospectively recorded instructing the expedition's "Masters and Mariners in the use of [in]struments for Navigation in their voyage [...] whereby he deserveth just commendation."⁷⁶ That commendation he duly got in the form of a letter sent from Shetland by Frobisher and Hall in 1576 acknowledging his 'friendly instructions' and adding, to what were probably their written notes, "we doo remember you and hold ourselves bound to you as youre poor disciples". But the rest of their letter suggests Dee's teaching was far too advanced mathematically for them to use regularly.⁷⁷

Dee nonetheless had faith in Hall and may well have lent him his own variation compass for the first voyage. Dee probably also had a direct hand in formulating the list of instruments bought for the first voyage. The surviving account shows that to a great extent they replicate the items known to be in Dee's library and that the purchases made in 1576 were largely from Humfrey Cole. But those who have commented on this to date have all relied upon the Record Commissioners' transcripts made in 1833 which were incomplete. In consequence they have failed to see some vital innovations. The "great globe of metal in blancke" came in a "case of leather" so that it could be taken to sea alongside the armillary sphere correctly named "armilla Ptolomaei, or hemispherium".⁷⁸

More particularly the few who have commented on that list have missed the significance of the print of Ortelius's chart for which the cost was deliberately omitted by Lok, and which was consequently also omitted by the Record Commissioners in 1833. Lok's deliberate omission was probably because the map and other instruments were borrowed from Dee. Support for this comes from the fact that the inventory of purchases was not sufficient for the first voyage's two ships as in many cases only one instrument was purchased in 1576 by Lok.⁷⁹ So in addition to the data which the Record Commissioners failed to cite, the original accounts show payment of £3. 3 shillings to "William Thomas, Compasse maker for twenty compasses of divers sorts" and 17 shillings "for 18 hower glasses, some paid to him £4"; and "paid for an Astrolabium of William Burowe, £3. 10 shillings". That astrolabe was unlikely to be Dee's planispheric astrolabe as had been suggested by some commentators who had relied on the Record Commissioners' transcripts, and is

much more likely to be Borough's own mariner's astrolabe.⁸⁰ Furthermore that astrolabe does not correspond readily with the one kept in Dee's library, the history of which has been traced by Julian Roberts.⁸¹

William Borough's astrolabe (also unduplicated in the inventory) had been made to the standard form of the mariner's astrolabe, so well described in Martin Cortes's manual which his father, Stephen Borough, had brought from Seville in 1558 and which Eden translated as *The Art of Navigation* in 1561. That text described in precise detail how to make a mariner's astrolabe but not how to make a planispheric astrolabe.⁸²

William Borough had himself made many voyages to Russia, via the North Cape in 1553, 1556 and 1567 and through the Baltic in 1558-67 and 1569-70 and 1574-75. When acting in an official capacity after 1576 William Borough was usually described by Lok as "my Lord Admiral", but this cannot refer to his later naval status as Treasurer of the Navy, a post carrying the nominal rank of Vice Admiral which he held from 1582; or as Comptroller of the Navy, a post he held from 1587 to 1598. Thus Lok must be referring to his status within the Muscovy Company, where after due instruction from Dee from the 1550s onwards he rose to and through the rank of Chief Pilot. By 1585 Borough had become Master of Trinity House on account of his established navigational skills.⁸³

Dee had by 1576 assembled a collection of sea compasses in his library.⁸⁴ The reason for this was probably his interest in using those compasses to investigate magnetic variation. The assumption then widely made was that on completion most compasses varied slightly in the amount of variation from true north shown for the place of manufacture. But if variation were to be determined either by local anomalies (or by changes in longitude as was then postulated) all the compasses should record the same differential in degrees or points of the compass, even though the actual measurements might differ. Indeed an English rutter which can be dated from internal evidence to 1578 contains an element entitled "William Borough's rules" recording changes in latitude and just such compass variation, expressed as points of the compass for the voyage from Orfordness past the North Cape to Russia.⁸⁵ Other notes in a different hand at the end of the document may also refer to large-scale compass variation calibrated in degrees and on a scale which would only be encountered near the north Magnetic Pole. Borough's curiosity over terrestrial magnetism and its application to navigation can be traced through Dee's tuition and thence into Hall's detailed interest in terrestrial magnetism. Richard Madox during the Cathay Company's voyage to the South Atlantic, on 15 November 1582 wrote of Dee's pupil, Hall [alias Pallinurus], stating:

Pallinurus told me as a certainty that when they were in the North West, they passed close to the coast commonly called Labrador, in Lat. 63 they found the noon sun two points from the compass, whence I gather that the needle deviates 22 degrees to the west which if it is true that it is so suggests to me that the rule is the nearer the pole the greater the deviation of the needle, etc. I do not know, however, by what hidden force it is impelled.⁸⁶

Yet, 20 years before the Spanish king offered a large prize for such a solution in 1598, George Best would reveal that Dee had already put the pilots of Frobisher's Arctic voyages onto the same opportunity. We now know this was a false hope, but it was one which would nonetheless result in useful and helpful increments to the data appearing on charts. In so doing, Best overstated the competence of most English masters in celestial observation and navigation even as he hoped that endeavour might enable true North to be compared with a localised reading for magnetic north, and that in due course such measurements could be reduced to a predictable table or chart. Best wrote of this challenge that:

in these dayes it is likely to receive his perfection, concerning his Northeasting and Northwesting to be brought into rule, and particularly in this noble voyage of Captain Martine Frobisher, who as you shall understande in the discourse, hath diligentlye observed the variation of the Needle. And such observations of skilfull Pylots, is the onely way to bring it in rule, for it passeth Natural Philosophy. The making and pricking of Cardes, the shifting of Sunne and Moone, the use of the compasse, the hour glass for observing time, instruments of Astronomie for taking longitudes and latitudes of Countreys, are so commonly knowen of every Mariner now adayes, that he hathe bin twice to sea, is ashamed to come home, if he is not able to render account of all those particularities.⁸⁷

Dee was also intrigued by other navigational problems which might be tackled by the application of mathematics and geometry. Dee's library contained works which reflected his concern to solve the problem of the nautical or spherical triangle. To this end he acquired Peter Apian's *Instrumentum Sinuum primi mobilis* in both its 1534 and 1541 versions, and Rheticus's tabular version of 1551. He also retained Richard Chancellor's notebooks after his death at sea in 1556. This may have served to concentrate his mind on this, for he could then see the value of knowing the shortest way (and therefore the great circle distance) between two places. Arbitrary as this was for land sites because such a route could not be followed due to the terrain, it seemed of great potential value to the long distance oceanic navigator, and a natural question for anyone like Dee with access to globes to postulate. Dee's progress with this can be seen in his "Canon Gubernauticus" or "An arithmetical Resolution of the paradoxall compass". His 28 pages of manuscript tables therein show how he tried as early as 1557 to set this understanding down in a two-dimensional "paradoxall compass" or chart.⁸⁸

As he also suggests there that the circumpolar chart he described should be drawn up on paper with "the diameter fifty inches", it becomes clear this was asking too much of the engraver and printer to capitalise for publication. Thus this material probably represents what John Daye wisely encouraged Dee to discard as inconsequential between mid August 1576 and September 1577. Something of the flavour of that editorial process nonetheless survives in the only volume of the four intended volumes of Dee's *General and Rare Memorials pertayning to the Perfect Arte of Navigation*, for there Dee states "The second book or volume [...] will be of more than hundred pound charges to be prepared for the print (in respect of the Tables and figures thereto requisite)."⁸⁹

At the same time as rather ineffectually proofing that text for printing, Dee attempted to collate his notes on antiquarian and geographical accounts of many

voyages via the South Atlantic as far as Cathay and other parts of the Pacific Rim. He ordered the 250 folios of that manuscript into twenty-eight chapters between 24 March and 8 June 1577. That manuscript, entitled *Of Further and Rich Discoveries*, was assembled in expectation of a favourable outcome to Frobisher's second voyage and a surge of public interest. That publication was aborted by Daye, who as early as November 1577 got cold feet about the project in the light of the first reports on the Frobishers' second trip to the North West. Dee himself lacked the means to fund it alone.

But Dee had another distinct strand to add to his status in these matters. This was not prejudiced, but indeed advanced over the next year as fifteen ships under Frobisher's command were sent to the North West in 1578 to settle a mining colony on the Countess of Warwick's Island, now called Kodlunarn Island. Dee's confidence stemmed not from the assays of early 1577, but from a quintessentially geographical and legal view derived from his reading. This bore fruit as a five-point presentation of Elizabeth I's claim.⁹⁰ The fifth point was:

Anno 1576 et 1577. 5. The Ilands, and Broken land Easterly: and somewhat south of Labrador were more particularly discovered and possessed A[n]no 1576, and the last year by Martin Frobiysher Esquier: and presently is by our People to be inhabited: The Totall Content of which lands thereabowt by our Sovereigne queene Elizabeth is lately named Meta Incognita.

This was expressed on the other side in the form of a chart of the North Atlantic which Dee revised in 1580.

THE POLITICAL CONTENT WITHIN DEE'S NAVIGATIONAL TUITION

Dee's appreciation of England's potential place in international affairs revolved around his vision of a "British" Empire. In this Dee was acting in pursuit of an interdisciplinary, technocratic and mathematically informed vision of the Iberian overseas empires which he had encountered at first hand in Louvain in 1547. His ideas involved keeping a fleet of 60 large warships on constant patrol and able to extend their influence into the Atlantic. As such it bears some similarity to the contemporary ideas advanced by Pedro Menendez d'Aviles to protect Spanish trans-Atlantic interests.

A survey of the shipping of Queen Elizabeth's realm made in 1560 suggests there were 79 large English ships operating commercially and that the Queen owned 30 more specialised fighting vessels. The corresponding list for 1577 shows that 136 ships over 100 tons were available but most of them were built as merchantmen.⁹¹ The Queen certainly could not afford the cost of about £200,000 in order to keep 60 large ships at sea and even had to hire out some of her ships.

Dee's scheme for "A Petty Navy Royall" was advanced early in his great text on navigation, showing its central importance in his thinking. Beginning on page 3 of the *General and Rare Memorials pertayning to the Perfect Arte of Navigation* he defines its function as to deter France, Denmark, Scotland and Spain from invasion

or naval threats designed “to annoy the blessed state of our Tranquillitie”. Even today, Dee achieves resonance in proposing strategic deterrence, and to finance his proposals with a 10% tax on foreign fishing vessels.⁹²

The strategic purpose of Dee’s Petty Navy Royall was the case that Fortescue had advocated a century earlier. The strategic perceptions about an overseas empire, and the possibility of conquering Scotland and Ireland by permanent naval and military forces were no more than an echo of the basic propositions in Thomas Elyot’s book, *The Governour*, published in 1531 and well known and read in Court circles by royal advisors from Thomas Cromwell to Lord Burghley. Elyot also saw the strategic role of maps, a subject dear to Dee’s heart, writing in 1531 that a ruler needed to see his realm “in figure” to determine “where he shall employ his study and treasure, as well for the safeguard of his country as for the commodity and honour thereof.”⁹³

Dee’s considered thoughts about applying navigational know-how in political contexts were set down in his manuscript “Brytanici Imperii Limites” in 1576-78 and in “Thalattokratia Bretanniki” (British Sea Sovereignty). Sherman has shown they relate more to international power politics and law than to navigational science.⁹⁴

Dee’s strategic naval ideas circulated narrowly.⁹⁵ He still had in his library in 1583 sixty corrected copies from a print run of no more than one hundred copies of the *General and Rare Memorials pertayning to the Perfect Arte of Navigation*. Thus it is difficult to suggest that Dee was better attuned to the strategic naval issues through unofficial briefing, or as a secret agent of Walsingham’s, than his learning and experience might sustain alone. Although Dee had a hundred copies of his *General and Rare Memorials pertayning to the Perfect Arte of Navigation* printed by Daye, he retained sixty in his own library, suggesting that his circulation was exactly the same as the number of investors in Frobisher’s third voyage, less himself. It would thus have reached the Queen, her principal advisors, her courtiers and Lok’s London associates. Its ideas may well have helped sell to those investors the strategic points and synergies embodied in the hopes for settlement at Kodlunarn, and for English trade revival based on using the North West passage. When Davis and Saunder stole so many of his texts in a raid on his library in 1584 they probably thought that he knew much more about Polar navigation and geography than he had published. On 26 March 1591 the cartographically astute Robert Beale returned his manuscript, *Of Rich and Famous Discoveries*. Although 1592 saw Dee accounting for his losses and trying to recover his navigational texts from Davis and Saunder, he was only partially successful. Perhaps the depletion of his library and the fact of a continuing state of war with Spain gave rise to new emphasis in Dee’s final marine work *Thalattokratia Bretanniki* as finished in September 1597. This asserted British claims to St. George’s Channel and the North Sea and the value of actively patrolling on that basis given persistent Spanish naval threats. Perhaps as a result of earlier disillusionments Dee now chose not to develop any more navigational or geographical theories but to use his legal reading more intensively instead. By then he was immersed in the Wardenship of Manchester College, as an armchair lawyer and Paracelsian doctor, enjoying occasional visits from surveyors such as Saxton, and

teaching the mathematical principles he had learned in Louvain fifty years earlier only when the occasion served.

Nonetheless something of Dee's legalistic and imperialist teaching certainly had an impact on some of his other pupils; notably on George Best, described variously as a gentleman, captain, lieutenant, and the sailing master who accompanied Frobisher to the North West in 1577 and 1578. Best's considerable literary skill and navigational knowledge contributed to speculative propaganda and the new legal claim that had stimulated such vast over-investment by members of Elizabeth's Court.

Apart from Michael Lok and his family nominees, and Martin Frobisher who had direct access to Dee's tuition, the major investors in Frobisher's voyages came from the Elizabethan Court. They included Elizabeth herself, her trusty Lord Treasurer, Burghley, the Lord Admiral, Clinton, the Earl of Sussex, Henry, Earl of Pembroke, Francis Walsingham, the Earl of Warwick, Lord Hunsdon (Henry Carey), Sir Thomas Gresham, Sir Francis Knollys, William Wynter, and the Countesses of Warwick and Pembroke. Other investments of a smaller order were made by many members of Elizabeth's Court and by several city associates of Michael Lok. All presupposed success. Some may have invested at the instance of Dee himself. Many must have thought that the Privy Council's clear regulation of all aspects of the venture would ensure that their involvement was a safe investment. It was far from safe; indeed the Privy Council's instructions, and their omissions such as the failure to have the Cathay Company formally incorporated, probably worsened the prospects of success.

However, it was another aspect of Privy Council involvement which touched Dee most directly. None but their appointed commissioners could keep the ship's detailed journals, rutters and charts from Frobisher's voyages.⁹⁶ Yet Dee was clearly so interested in their content, that he was tempted to exploit his status as a Commissioner to ensure that some of the prime elements prepared by his pupils ended up in his own library. He certainly retained Hall's journal of Frobisher's Third Voyage and part of Jackman's to both of which he added titles; also Sellman's manuscript, which was formally handed in to Lok on 2 October 1578, but which Dee himself transcribed in full and subsequently annotated.⁹⁷ The Privy Council's intention was not that Dee should have retained such data for his own library.

In the event, the Privy Council's controls which aimed at official custody for all maps, journals and logbooks were even more ineffective than Dee's actions suggest. Important details of ore samples and a chart had reached Madrid by March 1579.⁹⁸ While the content of the official journals and charts were quite properly known to Dee, they were also commented upon improperly by George Best who accepted that neither the charts, nor the journals, nor the assay results could be transcribed because of the Privy Council's instructions. The instructions were designed to stop foreigners examining the expedition's work. Sellman observed the restriction by handing Lok his account on 2 October 1578. But late in 1578 Settle and Best got away with it lest the attempt to stop them should cause the financial bubble to burst. Nonetheless, by

including what was by his own admission poor quality mapping, “roughly framed, without degrees of Longitude or Latitude”, Best was able to show how effectual Dee’s thinking had been without explicitly breaking the rules for participants and copying the officially issued charts drawn by James Beare. Best felt his crude world map showed how:

my minde was to make knowne to the eye what countries have beene discovered of late yeares, and what before of olde time. The olde knowne partes have their boundes traced and drawn with whole lines, the newe discovered Countries have theyr bounds drawn wyth points or broken lines, whereby the reader shall at the first sight see [...] within these 80 yeares, that have so muche enlarged the boundes of the Worlde, that nowe we have twice and thrice so much scope for our earthlie peregrination, as we have had in times past, so that nowe men may no more contentiously strive for roome to build a house on, or for a little turffe of one acre or two, when greate Countries, and whole Worlde, offer and reach out themselves, to them that will first vouchsafe to possese, inhabite, and till them. Yet there are great countreys yet remaining withoute Maysters and possessors, which are fertile and bring forth all manner of corne and grayne [...] straunge beastes and fishes, both in sea and fresh waters. Mountains bringing forth all manner of Mettals as gold, silver, yron, &c.⁹⁹

CONCLUSIONS

The publication of Dee’s first volume of his *General and Rare Memorials per-tayning to the Perfect Arte of Navigation* in 1577 came as the Queen, the Court and Lok showed appreciation of points Dee had been making for over twenty years to the trainee pilots of the Muscovy Company and to their predecessors. Dee’s practical contribution to an emergent European tradition of exploiting mathematical ideas in the service of navigation would be taken further by other navigational instructors. One of them was Thomas Harriot who embarked for Virginia in 1585. There is evidence that thereafter Harriot and Dee maintained a friendly relationship.¹⁰⁰ Furthermore the fact Dee took firm steps to recover those texts comprising “Jo. Davis’s spoyle” during the early 1590s shows that he never lost interest in nautical science even if he hardly advanced it any further through his writings after 1583.

Another person to make very similar speculative mistakes to Dee, and yet to have great faith in technological and mathematical advances was Sir Thomas Gresham. His will of 1575, proved in 1579, effectively founded the Gresham College Professorships in Law, Astronomy, and Geometry and four other subjects on Lady Gresham’s death in December 1596. This illustrates his commitment to the same body of technologies that Dee had helped to develop before 1583. Unlike Dee, Sir Thomas Gresham could well afford to gamble in subscribing to the Cathay Company ventures after he had retired from acting as the Crown’s principal financial agent in 1574.¹⁰¹ In fact Gresham was determined right up to 1579 to keep faith with the ideas developed by Dee and Borough despite the failures associated with the Frobisher voyages of 1576-78.

When considering navigational instruments like the globes and the armillary sphere bought for Frobisher from Humfrey Cole in 1576, alongside the plainer cross staff, and a mariner’s astrolabe bought second hand from William Borough, as Lok records, we have to remember that the purchases of globes and compasses for

Frobisher's voyages reflected Dee's own collection, and his tuition in the use the variation compass in particular.

It remains a good measure of the scientific advances that Dee prompted between 1576 and 1580 that the Hatfield House chart, formerly No. 98 (Plate 3) drawn by William Borough and marked up by Christopher Hall, informed the subsequent publications of Robert Norman and William Borough on terrestrial magnetism.¹⁰² It thus anticipated by 120 years the assemblage of the magnetic data that Edmund Halley published in 1700 for the whole Atlantic.¹⁰³ Likewise, the purchases made in 1576 by Michael Lok even as Gresham and Sir Lionel Duckett were talking about the precise skills that were needed by Frobisher, Hall and Griffin, illustrate the impact of Dee's tuition. This wider competence was why in 1576 Dee had been chosen by Duckett to teach those particular skills and set them in a practical context for his pupils' sake.

A subsequent result of those conversations among the most concerned of the investors was one made only after more political lobbying and interference, including some from the Rev. Richard Hakluyt, as he alludes to the matter in 1598.¹⁰⁴ Their mutual concern was that Sir Thomas Gresham had posthumously endowed a Professorship of Astronomy to teach "the principles of the spheres and theoriques of the planets and to explain the use of common instruments for the capacity of mariners, which being read and opened, he shall apply to use by reading geography and the art of navigation in some one term of every year."¹⁰⁵

Under Sir Thomas Gresham's will the Professor of Geometry was to teach arithmetic, and theoretical and practical geometry including the use of globes. Concurrently, also under the terms of Sir Thomas's will, the Mercers Company were jointly to sponsor the lectures in "law". One measure of Dee's strategic influence is the change he promoted in the associated legal, financial and political climate as he sought to foster a maritime strategy with associated overseas settlement and colonisation. The breadth of Sir Thomas Gresham's endowment was very much the product of Dee's advocacy of these subjects as inherently inter-related.

Dee's charts, showing that all these factors were considered at once, are still important to the assertion of Canadian sovereignty in the Arctic; in particular there is one we have examined which bore a five-point claim to sovereignty on the reverse. Quite as useful is William Borough's chart as supplemented with Hall's magnetic data for the locations mentioned in his journal of the third voyage. Dee's advice as given in 1576 shaped how Hall's log and chart recorded the places where the ceremonies of taking possession in the name of Elizabeth I took place. Those ceremonies themselves were influenced by Dee's tuition of Frobisher and Hall and his extensive reading on the assertion of legal sovereignty by the European powers. However, Dee's *General and Rare Memorials pertayning to the Perfect Arte of Navigation* makes the equally important point about his endeavour that "the End of Ends, and the uttermost scope of the said Arte of Navigation, is such Publick Commodity."¹⁰⁶ Dee's understanding of "Publick Commodity" necessarily evokes his almost mystical vision of the usefulness of a mathematical approach. He defined

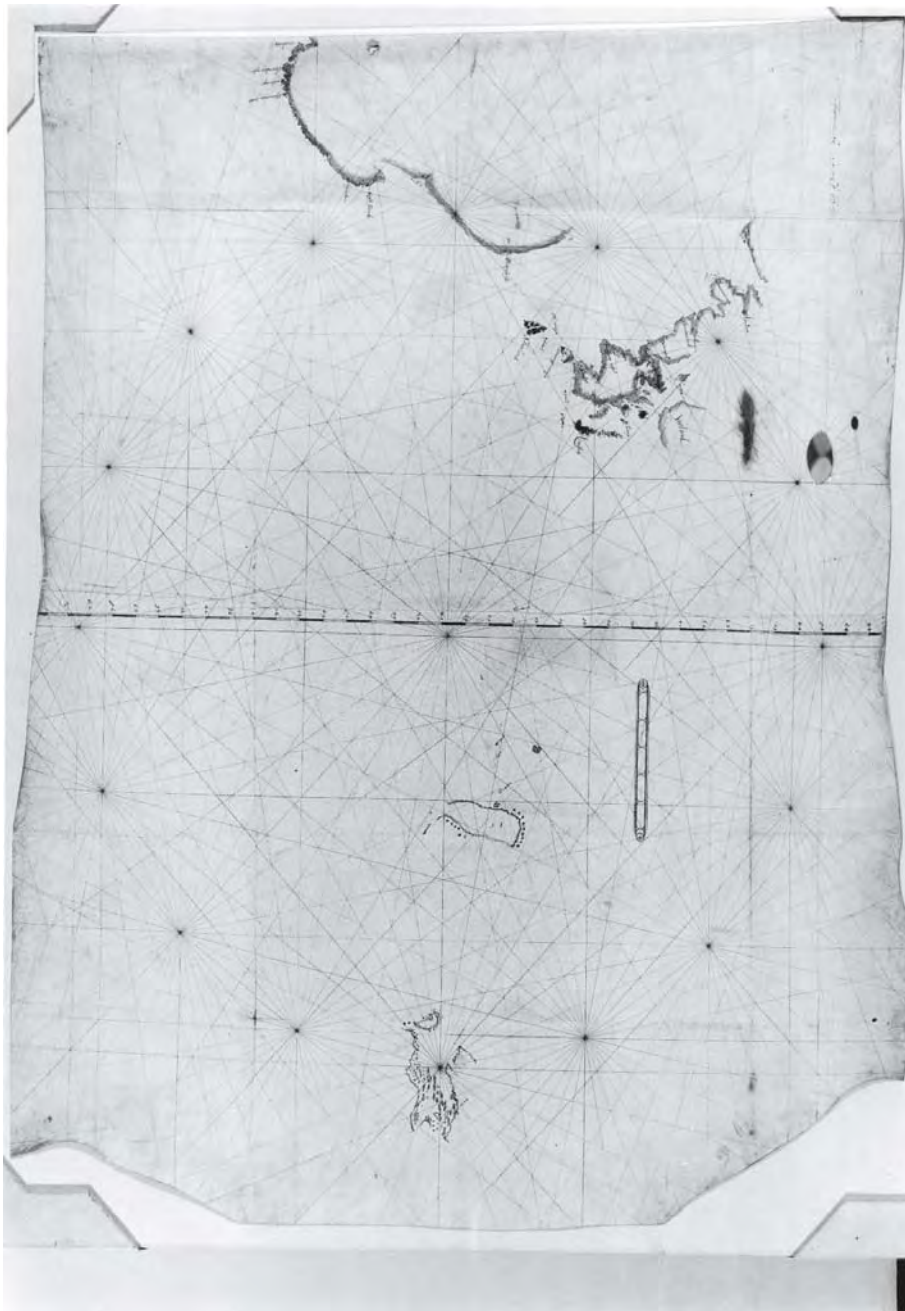


Plate 3: A navigational chart of the North Atlantic, 1578. Drawn by William Borough, revised by Christopher Hall. Hatfield House CPM1/69. Reproduced by courtesy of the Marquess of Salisbury.

“Publick Commoditie” as early as 1570 in the last paragraph of his famous preface to Billingsley’s *Elements of Geometrie*, where he wrote:

Besides this, how many a Common Artificer, is there, in these Realmes of England and Ireland, that dealeth with Numbers, Rule and Cumpasse: Who, with their owne Skill and experience, already had, will [...] finde out, and deuise, new workes, straunge Engines and Instrumentes for sundry purposes in the Common Wealth? or for priuate pleasure? and for the better maintayning of their owne estate? [...] For, no man (I am sure) will open his mouth against this Enterprise [... nor any] that hath any care & zeale for the bettering of the Common state of this Realme.¹⁰⁷

NOTES

¹ *R&W*, 4.

² British Library, Cotton MS Vitellus C.VII, fol. 9^{r-v} is the part of the description of his library which describes his instruments. See too a transcript in *R&W*, 194-5 and the supplement prepared for the John Dee Conference in April 1995. See also *R&W*, 35 and John Roche, “The Radius Astronomicus in England”, *Annals of Science*, 38 (1981): 1-32.

³ John Dee, *Of Riche and Famous Discoveries*, British Library, Cotton MS Vitellus C.VII, fol. 60^v. The cartouche of William Borough’s chart at Trinity College, Dublin, (MS 1209) says:

Sith Tullie sayeth that each man ought his travaile to applie,
to other men’s commoditys: This counsell follow I.
For perfectlie in this my khart the coastes where I have passed
I have set forth: that others may thereby som knowledege fayn.
Great profit maye it bring to them that by these coastes sayle,
for it of instruments is chief that maye them most availle;
which if it doo such favour fynde, as trayayle hath deserved,
it shall procure me to expresse, that which I have safe read.
W. Borough.

⁴ Martin Cortes, *Breve Compendio de la sphere y de la arte de nauegar con nuevos instrumentos y reglas*. (Seville, 1551), trans. by Richard Eden, *The Arte of Navigation, Conteyning a compendious description of the sphere* (London, 1561) and nine subsequent editions between 1572 and 1630. Its origins lay in the official visit which in 1558 Philip II arranged for Stephen Borough to make to Seville, presumably to share his knowledge of the icy waters off the North Coast of Russia explored two years earlier.

⁵ *MP*. Dee’s preface is entitled “A first fruit full Preface specifying the Chiefe Mathematicall Sciences”.

⁶ John Dee, *General and Rare Memorials pertayning to the Perfect Arte of Navigation* (London, 1577), sig. Biii. See also Christopher Lewis Oastler, *John Day, The Elizabethan Printer*, Oxford Bibliographical Society Occasional Publication 10 (Oxford: Oxford Bibliographical Society, 1975).

⁷ British Library, Cotton MS Vitellus C.VII, fol. 79. While this ‘periplus’ may refer to various Dutch rutters published from the 1540s onwards, there is far more detail about Norway’s coast in an English text that seems more closely related to both William Borough and Dee, namely British Library, Harley MS 167, fols. 39-72 which contains “Borough’s Rules” relating to a passage along Norway’s coast and past the North Cape.

⁸ Pierpont Morgan Library, MS MA 2637 (R-V Autogr. Misc, English). Dee’s letter of 16 January 1577, written from Mortlake, covered cartographic and navigational issues and the politics of the Netherlands. See *Abrahami Ortelii, geographi antverpensis et virorum eruditorum ad eundem et ad Jacobum Collum Ortelianum, Abraham Ortelii Sororis filium, epistolae*, ed. John Henry Hessels (Cambridge, 1887), 157-160 (158). Dee had realised that these two names on America’s northern shore (as shown on Ortelius’s 1564 world map engraved in Antwerp) were omitted from his much smaller 1570 world map. By contrast with the rather numerous 1570 map, only three copies of the large 1564 world map on eight sheet are known, one in the Rotterdam Maritime Museum, one in the University Library, Basle, and the last in the British Library’s Map Room. See Rodney W. Shirley, *The mapping of the world: early printed*

maps, 1472-1700 (London: Holland Press, 1983), Entry 144, plate 97, 129-133; Helen Wallis, "Across the Narrow Seas" in Susan Roche, ed., *Studies in the History and Bibliography of Britain and the Low Countries presented to Anna E. Simoni* (London: British Library, 1991), 31-54.

⁹ British Library, Cotton MS Vitellus C.VII, fols. 264-269. *Of Great and Rich Discoveries*, incorporates Mercator's letter and Dee's translation of 1577. See also: E.G.R. Taylor, "A letter dated 1577 from Mercator to John Dee", *Imago Mundi*, 13 (1956): 56-68. Frobisher had already used both Ortelius's world map, probably the larger 1564 edition (880 x 1500 mm), and Mercator's even larger world map of 1569, (1340 x 2120 mm), as the inventory of the items supplied for the 1576 voyage shows. See Public Record Office, Exchequer, King's Remembrancer, E164/35, fol. 17. A full transcript of this can be found in James McDermott, "Humphrey Cole and the Frobisher Voyages" in Silke Ackermann, ed., *Humphrey Cole: Mint, Measurement and Maps in Elizabethan England* (London: British Museum Publications, 1998), 15-16. The fact Ortelius's map was supplied at no cost in Lok's account suggests Dee had lent it to his erstwhile pupils in 1576, but had it back in time to discuss it in detail with Abraham Ortelius in March 1577. Ortelius's world map "Typis Orbis Terrarum" drawn about 1569 and published in Antwerp in 1570 (335 x 495 mm) was not detailed enough to have sustained such usage, or to have been much help to Frobisher and Hall in 1576. For further recent discussion, see James McDermott, "The Navigation of the Frobisher Voyages", *Hakluyt Society's Annual Talk*, 1997, published in 1998, 3-24. McDermott and Waters express their doubts that the brass globes and the brass "Sphaera Nautica" ordered were ever taken to sea. They do not consider the sturdy nature of the large surviving examples of Cole's work at St Andrews University, nor the possible utility and durability of Cole's preparing a suitably cased brass engraved version of the very large Italian globe published in 1574. This made up a globe of 71 centimetres in diameter. That Italian globe carried lots of data on the vicinity of Greenland, Labrador and the western end of a NW passage, probably largely derived from Basque whalers through their Italian bankers. Its gores carried the best commercially available data on the region, a fact Dee was well connected enough to know. Perhaps made by the Sanuto brothers, its gores were intended for a market among affluent seamen. In 1578 Cornelius Ketel painted a portrait of Frobisher alongside a globe, probably a new one made up from gores supplied by Sanuto or Cartaro but undoubtedly simplified and scaled down by the painter to show only the regions of concern to Frobisher. That portrait survives in the Bodleian Library. See too Raleigh Ashton Skelton, *A Venetian Terrestrial Globe, represented by the largest surviving printed gores of the 16th century* (Bologna: Garisenda Antiquariato Libri e Stampe, 1969).

¹⁰ Robert Recorde, *The Castle of Knowledge* (London, 1556), preface. The rare second edition (B.L. C.31.622) and another of Recorde's textbooks, the *The Grounde of Arts* (London, 1540), were extensively edited by Dee (referred to as "I.D.") and appeared in 1561 under the title *The Ground of Artes teachyng the worke and practise of Arithmetike and now of late overseen and augmented with newe and necessarie additions by I.D.* (British Library, C.1.1022). Recorde was until his death Surveyor of the Mines to Queen Mary, and shared with John Dee interest in antiquarian matters, in Wales, and in mining, as well as in thirteenth- and fourteenth-century mathematical texts such as that on the *navicula* that might have been of use to astronomers and navigators. In 1557 while Recorde was working up theorems for his unfinished "Treasure of Knowledge", Dee also formulated his ideas for the manuscripts, *De Nova Navigationis Ratione*, and *Euclidis elementorum, libri XV*. See Robert William Theodore Gunther, *Early Science in Oxford*, 15 vols (Oxford, 1923), I, 107.

¹¹ Public Record Office, E 164/35, fol. 17. It is possible that Lok's account here refers to a manuscript set of sailing directions for India that bears two of Thevet's signatures, one dated 1563, another 1567. This suggests it might have been lent by Thevet to someone like Dee to transcribe. Dee certainly credits Thevet as a source in his text *Of Rich and Famous Discoveries*, (British Library, Cotton MS Vitellus C VII fol. 125) completed in 1577. Dee's Library contained three works by Thevet (*R&W*, Nos. 238, 346 and 1096). Two of those works, both heavily annotated in respect of Cathay, survive in The Royal College of Physicians' Library, London. The third work has not been identified but might be Thevet's own copy of a rutter by Emmanuel Alvares, *Roteiro de Navegacam Da qui pera ay india*. This was certainly widely transcribed in the mid-sixteenth century, see Bibliothèque Nationale (Fonds Portugais ancien, No 48). A possible master copy in 92 folios, autographed back and front by Thevet, is in the National Maritime Museum, Greenwich, (MS 35-013c/P31). Prior to 1935 it was in Professor Charles Boxer's library and is described in Charles Ralph Boxer, *Mariners Mirror*, 20 (1934): 176-77.

¹² British Library, Cotton MS Vitellus C.VII. fols. 1-13.

¹³ *MP*, sig. a.iiij^{r-v}.

¹⁴ Ibid.

¹⁵ Bodleian Library, Ashmole 242, no. 83. "Canon Gubernaticus" or "A great volume, in which are contained our [*sic*] Queen Elizabeth her Arithmeticall Tables Gubernatick: for Navigation by Paradoxall Compass (by me invented anno 1557) and Navigation by Great Circles, and for longitudes and latitudes, and the variation of the Compass, finding most easily and speedily etc."; E.G.R. Taylor, *A Regiment for the Sea*, Hakluyt Society Second Series, 121 (Cambridge: Hakluyt Society, 1963), 415-33; Thomas Rundall, ed., *Narratives of Voyages towards the North West in search of a North West Passage to Cathay and India, 1496-1631*, Hakluyt Society First Series, 5 (London, 1849). For more detail on the problems of the Borough's voyage see Richard Eden's preface to his *Arte of Navigation*, 1561.

¹⁶ British Library, Harley MS 473. *Certaine verie rare observations of Chester and some parts of Wales*.

¹⁷ British Library, Cotton MS Augustus I.I.i. verso.

¹⁸ British Library, Harley MS 167, fols. 182-200. *The Account of the Third Voyage to Meta Incognita made by Christopher Hall*. The first page of the report shows that it had belonged in John Dee's Library, and bears a few notes in Dee's hand on Sir Francis Drake and young William Hawkins. Fol. 187 bears a coloured coastal view of the rugged snowy form of "Dee's Pinnacles".

¹⁹ British Library, Cotton MS Otho EVIII, (Article 16) fols. 78-9. One of the circumpolar charts that Dee drew for Pet and Jackman survives in the library at Burghley House, Stamford within a volume of Ortelius's *Theatrum Orbis Terrarum*, annotated in Lord Burghley's hand. Lok's later engraved chart of 1582 owes much to Dee's circumpolar charts, and the Burghley House exemplar in particular.

²⁰ The title page of this collation of charts from Ortelius's *Theatrum Orbis Terrarum* (Antwerp, 1570), bears the manuscript inscription "This book belonged to the L'd Treasurer Burghley" probably written in the hand of his eldest son, Thomas, 1st Earl of Exeter (1542-1622). After the prefatory world chart (the 1570 version) there was bound in Dee's northern hemisphere and below it an inscription in Lord Burghley's hand about Frobisher's second voyage reading thus: "Anno domini 1577 et 19 Eliz. Reginae. Furbisher capitaneus navis appellate ye Ayde, cum 2no aliis navibus discessit en ostio Thamisis 25 Maii et adiit quasdam Insulas in Mare Aglonari in Latitudini 64 et Longitud[ini] [blank] atque 19 July, et ibique mora traxit per diversque ad 24th Augii et terversus est in portuum Plymouth 20th Septembrii."

²¹ A similar Chinese map reached Philip II's Library in the mid-1570s in a diplomatic bundle from the Philippines. See R.C.D. Baldwin, "The Interchange of European and Asian Navigational Information in the Far East before 1620", in Derek Howse ed., *Five Hundred Years of Nautical Science, 1400-1900* (London: National Maritime Museum, 1981), 80-90.

²² British Library, Cotton MS Otho EVIII, (Article 16) fol. 77. British Library, Lansdowne MS 122 Article 5.

²³ Harley MS 167, art 41, fol. 181.

²⁴ Oxford, Bodleian Library, Ashmolean MS 242. No. 83. This is also alluded to on the verso of his map, British Library, Cotton MS Augustus I i.i.

²⁵ Public Record Office, SP15/25/81. Lok's Instructions for the Third Voyage as amended in Lord Burghley's hand (draft circa March 1578). See also: British Library, Lansdowne MS 100/1 fols. 10-12; British Library, Harley MS 167, fols. 165-180 and 182-200; Magdalene College Cambridge, Pepys MS 2133; Walter Andrew Kenyon, "The Canadian Arctic Journal of Captain Edward Fenton, 1578", *Archivaria*, 11 (1980): 171-203.

²⁶ *MH*.

²⁷ *R&W*, 35.

²⁸ Antoine de Smet, "John Dee et sa place dans l'histoire de cartographie" in Helen Wallis and Sarah Tyacke, eds., *My Head is a Map: Essays and memoirs in honour of R.V. Tooley* (London: Francis Edwards, 1973), 107-113.

²⁹ Bodleian Library, Ashmole MS 242. No. 83.

³⁰ Edward Cannan, *Churches of the South Atlantic Islands, 1502-1991* (London: Anthony Nelson, 1992), 25 and 259n which details various searches for Dee's visit to St Helena, concluding that Coote probably mistook Madox's hand and descriptions of Fenton's voyage of 1582-83 for Dee's. See too *DNB*, XIV, 271-279.

³¹ E.G.R. Taylor, *Tudor Geography, 1483-1583* (London: Methuen, 1930), 88-96, 263-265. On page 265 Taylor cites a short part of Dee's library catalogue, cited in evidence for compensation in 1592. This explains the practical value of instruments he had kept in his library (and whose utility must have been known by John Davis) saying, "The instruments necessary for a skillful seaman are the Sea Compasse, a Cross staff, a Quadrant, an Astrolabe, a Chart, an instrument magneticall for finding of the Variacion of the compass, an horizontall plane sphere, a globe and a paradoxall compass [...] but the Sea Compass and

Cross staff are instruments sufficient for a seaman's use: the astrolabe and the Quadrant being instruments very uncertain for sea observations."

³² British Library, Cotton MS Roll XVIII, 48.

³³ British Library, Cotton MS Augustus 1.i.i.

³⁴ Free Library of Philadelphia (William Elkins Collection, 42). "Sir Humphrey Gylbert knight his chart" also bears Dee's own cabalistic symbols identifying him as its author. It was long kept by the Percy and Leconfield families, whose late sixteenth- and early seventeenth-century papers were full of naval, mining and mathematical interest. See *Catalogue of Exceedingly Rare and Valuable Americana, with some important English Books and Manuscripts, largely from the Library of Henry Percy, 9th Earl of Northumberland (1564-1632) at Petworth House. Sold by order of his Descendant, The Right Honoble. Lord Leconfield. Which will be sold by Auction by Messrs Sotheby and Co. [...] On Monday the 23rd day of April, 1928, and the following Day* (London: J. Davy and Sons, for Sotheby & Co, 1928), lot 78.

³⁵ David Beers Quinn, ed., *The Voyages and Colonising Enterprises of Sir Humphrey Gilbert*, Hakluyt Society Second Series, 2 vols (London: Hakluyt Society, 1940), 83-84, illustrates Dee's opportunism over this.

³⁶ Michael Lok's chart was sought for Richard Hakluyt's *Divers Voyages touching the discoverie of America* (London, 1582), where it was published opposite (sig. B4, second count). It is entitled "ILLUSTRI VIRO DOMINO PHILIPPO SIDNAEO MICHAEL LOK CIVIS LONDINENSIS HANC CHARTAM DEDICABAT, 1582."

³⁷ Donald D. Hogarth, Peter W. Boreham, and John G. Mitchell, *Mines, Minerals and Metallurgy: Martin Frobisher's voyages of 1576, 1577 and 1578*, Mercury Series, 7 (Ottawa: Canadian Museum of Civilisation, 1994), 73-99.

³⁸ Dee had two copies of Biringuccio's text and multiple copies of Agricola's study, *De Re Metallica* (Freiburg, 1556) and (Basle, 1558), and copies of major works by Ercker, Munster, Oviedo and de Barros. All were heavily annotated, in those sections dealing with mines in the Iberian empires. Roberts and Watson show that the metallurgical texts and mining regulations that Dee took to Prague in 1583 as those marked with a T in the catalogue. Dee also took important geographical texts like Munster's *Cosmographia* which had an extensive section on mining and smelting in central Europe. Dee's collection of mining texts and mining laws included the bylaws of Kuttenburg (i.e Kutna Hora) in Bohemia, and other mining towns in Alsace and Saxony. See *R&W* nos. 5, 178, 215, 222, 227, 459, 677, 1437, 1453, 1534-5, 1540, 1542-44, 2214. A fuller discussion of those legal texts on mining appears in Herbert Clark and Lou Henry Hoover, *Georgius Agricola, De Re Metallica. Translated from the first Latin edition of 1556 with biographical introduction, annotations and appendices upon the development of mining methods, metallurgical processes, geology, mineralogy and mining laws from the earliest times to the sixteenth century* (London, 1912; repr. New York: Dover Publications, 1950), 609-614.

³⁹ Public Record Office, SP 12/144/17 parts 1 and 2 details Drake's profits and the treasure to be removed to the Tower of London, then estimated at over £250,000. It notes that over £10,000 was retained by Drake.

⁴⁰ David Beers Quinn, *Set Fair for Roanoake, Voyages and Colonies* (Chapel Hill: University of North Carolina Press, 1985), 92. See too: Hatfield House, Cecil MS 276/5: "first written in the high duch by the experte and chiefe M[aste]r of the Emperors mynes in the kingdom of Bohemia, Lazarus Erkerne, nowe translated into English by Joachim Gaunz of Prage." See also Gary C. Grassl, "German Mineral Specialists in Elizabethan England and Early Modern America", *Yearbook of German-American Studies*, 31 (1996): 25-28, 49-52.

⁴¹ British Library, Harley MS 249, fols. 95-105. At the beginning it is dedicated "To my very Honourable Friend Syr Edward Dyer, Knight", and at the end it notes he now sent "this Treatise with a peculiar letter besides Johannem Crocker on Friday 15th last of september 1597." British Library, Royal MS 7, C. XVI fols. 158-165 is another nearly contemporary copy of the same text, dated 8 September 1597. Yet another copy appears in his hand in a copy of his *General and Rare Memorials*, British Library, C21.e.12 as fols. 3-13. It was later given to Captain Hitchcock by Dee.

⁴² Public Record Office, SP12/30/30 dated 17 June 1587. Richard Deacon, *John Dee: Scientist, geographer, astrologer and secret agent to Elizabeth I* (London: Frederick Muller, 1968). See also the Garland and Simkinson request that Dee attend the Court of the Russian Emperor, and Public Record Office, SP12/196/143^r (dated 18 September 1586) later reproduced by Richard Hakluyt, *The Principal Navigations, voyages, traffiques and discoveries of the English Nation* (London, 1598), I, 508.

⁴³ Public Record Office, SP12/31/35.

⁴⁴ British Library, Lansdowne MS 30/4, fols. 10-12; *Acts of the Privy Council of England*, ed. John Roche Dasent, 46 vols (London: HMSO, 1890-1964), X, 147 for January 1577/78.

⁴⁵ Vilhjalmur Stefansson, *The Three Voyages of Martin Frobisher in search of a Passage to Cathay and India by the North-west, A.D. 1576-8: from the original 1578 text of George Best*, 2 vols (London: Argonaut Press, 1938), II, 113, 117, 119, 132, 198, 202, 205, 217.

⁴⁶ William Robert Scott, *The Constitution and Finance of English, Scottish and Irish Joint-Stock Companies to 1720*, 3 vols (Cambridge, 1911, repr. Bristol: Thoemmes Press, 1993), I, 39-44.

⁴⁷ *Private Diary*, 18-19. This is a conflation of selected entries from Bodleian Library, Ashmole MS 487 and 488. See also, Albert Hastings Markham, ed., *The Voyages and Works of John Davis the Navigator*, Hakluyt Society First Series, 59 (London, 1880), Introduction.

⁴⁸ *Calendar of State Papers: Foreign Series, of the reign of Edward VI, 1547-1553*, ed. William Barclay Turnbull, (London, 1861), No. 245: Joachim Gundelfinger to the Privy Council, 18 October 1550.

⁴⁹ *Calendar of State Papers relating to Ireland, of the reigns of Henry VIII, Edward VI, Mary and Elizabeth 1509-1573*, ed. H.C. Hamilton, 5 vols (London, 1860-1890), I, 114, 121-127.

⁵⁰ Maxwell Bruce Donald, *Elizabethan Copper: The History of The Company of Mines Royal, 1568-1605* (London: Pergamon Press, 1955, repr. Whitehaven: Michael Moon, 1989), 124-145.

⁵¹ Cumbria Record Office, (Kendal) Rydal MS 28, fols. 146-169 (sometimes described as Rydal MS R). Other passages on crushing and weighing houses and even furnaces among the Rydal manuscripts lack the operational detail. The international infrastructure of technical and financial resources required can be seen through: William G. Collingwood, *Elizabethan Keswick: Extracts from the original account books 1564-1577 of the German Miners in the archives of Augsburg*, Cumberland and Westmoreland Antiquarian Society, Tract Series, 7 (Kendal, 1912, repr. Whitehaven: R. Moon, 1987). See Ian McNeil, "Blast: From Blowpipe to Blowing Engine", *Newcomen Society Transactions*, 60 (1989): 95-106. Rhys Jenkins, "The Society for the Mines Royall and the German Colony in the Lake District", *Newcomen Society Transactions* (1938): 225-234. Alnwick Castle, MS Y.I, no 6 comprises the Hechstetter's operational data as sent to Henry Percy, 9th Earl of Northumberland, "to informe myselfe of the ystate of the mynes and finding no great alteracion [...]", 23 January 1617/18. Parts of the text are drawn from sixteenth-century recipes, but most of this text is devoted largely to arguments for a reduction in the rent for the Cumberland mines then operating to a loss. It allows for insight into the traditional German methods of mining and smelting then in use. The technology as Dee knew it from Alsace is best shown in H. Groff's illustrated manuscript, in *L'École Supérieure des Beaux Arts*, Paris, published with notes by E. Brugerolles, *La Mine et mode de l'emploi*, 1526 (Evreux: Editions Gallimard, 1992).

⁵² Hoover and Hoover, *De Re Metallica*, 609-614.

⁵³ See *R&W*, nos. 177, 178, 215, 1051, 1919, all Agricola's works, plus the Duke of Saxony's mining ordinances, the *Bergordnung* of 1574 (*R&W*, no. 227). Zimmerman's important study, *Probirbuch*, not the title cited by Dee above (*R&W*, no. 1535), may have come to Mortlake a little later, but certainly well before 1583, along with Ciriacus Schreitmüller's *Probierebüchlin Fremde und subtile Künst [...] von Woge und Gewicht auch von allerhandt Probenauft Ertz, Gold, Silber etc* (Frankfurt-am-Main, 1578), *R&W*, no. 1534. The last two probably came as a result of intelligence and help obtained for him by Sir Philip Sidney. Dee records its origin in a meeting involving Lord Leicester, Edward Dyer and Philip Sidney on 16 January 1577. As Roberts and Watson show by reference to Pears's transcripts of Sidney's correspondence with Hubert Languet, Sidney exchanged data derived through Dee about Martin Frobisher's supposed discovery of gold in 1576 and 1577, seeking in return fulfilment of a promise to dispatch the laws of Gutebergica, i.e. the Kutna Hora mines in Bohemia. See Stewart Adolphus Pears, *The correspondence of Sir Philip Sidney and Hubert Languet* (London, 1845), 128, referring to correspondence from Languet dated 28 November 1577 and Sidney's fuller letter of 1 October 1577.

⁵⁴ Public Record Office, SP12/95, nos. 63 and 64, a further copy SP12/229/97, fols. 1-5, and a draft patent at SP 12/235/1. The former was a petition and letter to the Queen for "A discovery of lands beyond the Equinoctial [...]" and to establish the authors and fellowship of this voyage in the nature of a corporation". Lok probably took it as a model for the proposals he worked on with Dee and Frobisher but he too failed to secure incorporation, demanding, as Burghley thought, too much in the form of the charter that he proposed. See too Alison Grant, *Grenville* (Appledore: North Devon Museum Trust, 1991), 14-18. A derivative of Grenville's scheme but expressed in considerable detail was later penned by Richard Hakluyt as "A discourse of the Commodity of taking the Straight of Magellanus". It was probably prepared for Sir Francis Walsingham in 1580.

⁵⁵ British Library, Lansdowne MS 19, (art. 19).

⁵⁶ British Library, Lansdowne MS 100, (art. 1) fol. 4.

⁵⁷ One copy of this work which was to remain in his library for over twenty years (British Library, C.21.e12) bears the text of the *Thalattokratia Bretanniki* on blank leaves at the back in Dee's hand. That copy was sent on to Sir Edward Dyer on 15 September 1597. See note 41 above for more details.

⁵⁸ For a tiny image of the Cadoxton smelter beside the river near Neath see West Glamorgan Record Office, Dynevor Memorial, "The description of the Lordship of Cadoxton juxta Neath now parte of ye possessions of ye Right honourable John Herbert Esquier one of her majestie's Pryvie Counsell and Secreatary of Estate unto her highness." c.1601. "clericus fecit et descripsit."

⁵⁹ Oxford, Bodleian Library, Ashmole MS 488. Dee's diary recorded on 19 December 1589 that Gilbert "Offred me as much as I could require at his hands, both for my goods carryed away, and for the mynes." See *R&W*, 35.

⁶⁰ Peter Claghton and Neil Parkhouse, *Out of the World and into Coombe Martin* (Coombe Martin: Coombe Martin Local History Group, 1989), 33-37. N. Parkhouse, "Coombe Martin – An Industrial slum?", *The Quarterly Journal for British Industrial and Transport History*, 7 (1995): 5, 10-11.

⁶¹ S.H. Burton, *Walks in North Devon: A Guide to its Scenery, Architecture, History and Antiquities* (London: T. Werner Laurie, 1953), 69-70 gives the full texts of the two inscriptions as originally determined in John Prince, *Danmomii Orientales Illustres, or The Worthies of Devon* (London, 1810).

⁶² Stephen Atkinson, *The Discovery and Historie of the Gold Mynes of Scotland, 1619* (Edinburgh, 1825), 52-53; Scott, III, 409.

⁶³ Archivo General Simancas, Ingalterra, leg. 818/72. Sebastian Cabot to Charles V, a transcript clearly misdated 15 November 1554. Presumably the original dated from 1553 or even a year earlier still. As taken forward later to Philip II it also contained a map now lost. It may well have formed part of Cabot's reply to a letter written by Emperor Charles V to the young Queen Mary on 9 September 1553, following the failure of the Duke of Northumberland's plot to put Lady Jane Grey on the throne. The Duke, who was a keen supporter of Dee's ideas, was executed for treason in August 1553.

⁶⁴ Edward Arber, ed., *The First Three English Books on America 1511-1555 A.D.: Being chiefly translation, compilations &c. by Richard Eden* (Birmingham, 1885), 355. This large work incorporates many of Eden's earliest translations.

⁶⁵ Public Record Office, E231/28d and SP 12/40/81-83.

⁶⁶ British Library, Sloane MS 2483. Donald, pp 66-72.

⁶⁷ British Library, Lansdowne MS 30, Art.4. fol. 12.

⁶⁸ Public Record Office, SP 112/119/14; SP 12/126/56; SP 12/130/19, 21 and 35; SP 12/130/21.

⁶⁹ British Library, Lansdowne MS 30, Art 4, fol. 6, and Lansdowne MS 100/1 fols. 4^r-5^v, 10^r, and 12^r. Public Record Office, SP 12/118/56; SP 12/119/46; SP 12/122/3, 4, 9, 10, 61 and 62; SP 12/129/43; SP 12/130/15. Assays by Agnello, Broad, Kranich and Williams are also known: They are to be found in Public Record Office, SP 12/122/62 and 67 and SP 12/161/41. The last two by Williams took place on 28 July 1583. These two failures served to confirm Dee's decision to leave for Prague. See also Lok's accounts as preserved in San Marino, California, Huntington Library, MS 715.

⁷⁰ Public Record Office, SP 12/130/15 and British Library, Lansdowne MS 100/1, fols. 10^r-13^r.

⁷¹ British Library, Cotton MS Vitellus C.VII fols. 329-45. Sometime after 1566, when the originals were shown to Anthony Jenkinson, Cyprian Lucar, son of Robert Thorne's Bristolian associate and executor, Emannual Lucar, who in turn presented a copy to John Dee. Later copies were made available to other people, including Michael Lok, (now British Library, Lansdowne MS 100 fols. 65-80), William Cecil (now Hatfield House, Cecil MS 245/5), and Richard Hakluyt, who published it in as 'A declaration of the Indies' in *Divers Voyages*, sig. B1-B3^r.

⁷² Hakluyt, *Divers Voyages*, Epistle Dedicatorie.

⁷³ British Library, Cotton MS Otho E VII, fol. 44^v.

⁷⁴ British Library, Lansdowne MS 100, Art.1, fol. 4.

⁷⁵ British Library, Cotton MS Otho E VII, fol. 44^v.

⁷⁶ British Library, Cotton MS Otho E VII, fol. 44^v.

⁷⁷ Dee, *General and Rare Memorials*, sig. A2^r.

⁷⁸ Public Record Office, E164/35 fol. 17.

⁷⁹ Dee's loans of equipment and his advice may have been so significant in themselves and for the prestige that they conferred, that Lok himself was prepared to acquiesce to Dee's not paying up his adventurer's shares.

⁸⁰ Stefansson, *Voyages of Martin Frobisher*, II, 77. This gives its sources as the Royal Commission on Historical Manuscripts, 1832 and 1833, pp.74-77, 558-62 and copied directly without reference to the originals in Richard Collinson, ed., *The Three Voyages of Martin Frobisher in Search of a Passage to Cathaia and India by the North West, A.D. 1576-1578*, Hakluyt Society, First Series, 38 (London, 1867). A correct copy appears in J.M. McDermott, "The Account Books of Michael Lok relating to the North West Voyages of Martin Frobisher, 1576-1578" (Unpublished PhD thesis, University of Hull, 1984), 83-84, and as an appendix in the Hakluyt Society publication cited above. The uncorrected form appears in David Watkin Waters, *The Art of Navigation in Elizabethan and Early Stuart Times* (London: Hollis and Carter, 1958), 530-532.

⁸¹ See *R&W*, Introduction.

⁸² *The Art of Navigation*, trans. by Richard Eden (London: R. Jugge, 1561), fols. lxxviii-lxx, Part 3, Ch.7 entitled "The making and use of the Astrolabe with which the mariners take the Altitude of the Sunne."

⁸³ Alwynne A. Ruddock, "The Trinity House at Deptford in the Sixteenth Century", *English Historical Review*, 65 (1950): 458-476. Charles Raymond Booth Barrett, *The Trinity House of Deptford Strond: written and illustrated by C.R.B. Barrett* (London, 1893), 131-134.

⁸⁴ *R&W*, Appendix 3, 196-197.

⁸⁵ British Library, Harley MS 167, fols. 39- 76. Mr Borrough's rule is on fol. 69.

⁸⁶ British Library, Cotton MS Titus BVIII, fol. 199^v. Elizabeth Story Donno, *An Elizabethan in 1582, The Diary of Richard Madox, Fellow of All Souls*, Hakluyt Society Second Series, 147 (London: Hakluyt Society, 1976), 227. Her edition of the text explains that Madox is using Pallinurus as a pseudonym to disguise Hall's identity here as he did on at least six other occasions on the voyage. Madox did this in order to protect him from further humiliation by Fenton, and from identifying his alcoholism.

⁸⁷ George Best, *A True Discourse of the late voyages of discoverie for finding of a passage to Cathay by the North Weast under the conduct of Martin Frobisher* (London, 1578). Reprinted in Stefansson, *Voyages of Martin Frobisher*, I, 16.

⁸⁸ Oxford, Bodleian Library, Ashmole MS 242, no 83. See note 15 above for title.

⁸⁹ Dee, *General and Rare Memorials*, sig. A2^r. E.G.R.Taylor, "John Dee and the Nautical Triangle", *Journal of Navigation*, 8 (1955): 318-325.

⁹⁰ British Library, Cotton MS Augustus I.i.i. verso.

⁹¹ Public Record Office, SP 12/11/27; SP 12/96/267; SP 12/107/68. David Michael Loades, *The Tudor Navy: an Administrative, Political and Military History* (Aldershot: Scolar Press, 1992), 191-193.

⁹² Dee, *General and Rare Memorials*, sigs. A4^{r-v}, B2^{r-v}, D3^v, E2^r and E3^v.

⁹³ Thomas Elyot, *The boke named the Governour* (T. Berthelet, London, 1531; repr. London: Dent, 1962), 23-24.

⁹⁴ William H. Sherman, *John Dee, The Politics of Reading and Writing in the English Renaissance* (Amherst: University of Massachusetts Press, 1995), 171-189. Sherman dates a text widely presumed lost, British Library, Add MS 59681 *Britannici Imperii limites* to between 1576 and 1578 when final corrections were added. It anticipates in many ways Dee's *Thalattokratia Bretanniki* completed in 1597. See *General and Rare Memorials*, now British Library, C.21.e12. See also British Library, Royal MS 7, C. XVI, fols. 158-165 and Harley MS 249.

⁹⁵ Julian Roberts, "John Dee's Corrections to his Art of Navigation", *The Book Collector*, 24 (1975): 70-75. Dee's 1583 catalogue (now at Trinity College Cambridge) is annotated "I left 60 of these ready corrected". See *R&W*, 104 (entry for *R&W*, no. 1680).

⁹⁶ Dasent, *Acts of the Privy Council*, X, 366.

⁹⁷ These texts are all in British Library, Harley MS 167, fols. 165-200. Dee's transcript of Sellman's text (fols. 165-180) differs markedly in its description of the courses sailed in June 1578 from the printed but incomplete version first produced in 1867 by Collinson in *The Three Voyages*, 290-316. Its errors of transcription were copied but with revealing gaps by Stefansson, *Voyages of Martin Frobisher*, I, 55-73.

⁹⁸ B. Allaire and D. Hogarth, "Martin Frobisher, The Spaniards and a Sixteenth century Northern Spy", *Terrae Incognitae*, 28 (1996): 46-58. M.A.S. Hume, *Calendar of Letters and State Papers relating to English Affairs preserved principally in the Archives of Simancas*, 4 vols (London, 1892-1899), II, 567-69.

⁹⁹ Best, *A True Discourse*, in Stefansson, *Voyages of Martin Frobisher*, I, 22.

¹⁰⁰ In Dee's copy of Richard Hakluyt's translation of *El viage que hizo A[ntonio] de E[speio] en el anno de ochenta y tres: el qual con sus companeros descubrieron una tierra [...] a quien pusieron por nombre nuevo Mexico etc.* (Madrid and Paris, 1586), now British Library, B32.a.32, we find the following

inscription in Dee's hand: 'Johannes Dee: A[nn]o 1590. January 24. Ex dono Thomae Hariot, Mei Amici.' It is thus very soon after his return to his home at Mortlake.

¹⁰¹ State Papers describing Sir Thomas Gresham's investments are: Public Record Office, SP 12/111/48; SP 12/119/30 and 41; SP 12/126/2, 8, 32 and 56; SP 12/127/8 and 16; SP 12/130/16, 21, and 35. More detail about Sir Thomas Gresham's foundation in its earliest phases is to be found in John Ward, *The Lives of the Professors of Gresham College* (London, 1740), iv-viii; Sydney John Teague, *Sir Thomas Gresham financier and college founder* (London: Synjon Books, 1974); Peter Winckworth, *History of the Gresham Lectures, Inaugural lecture, City University* (London: City University, 1966); Francis R. Johnson, "Gresham College: Precursor of the Royal Society", *Journal of the History of Ideas*, 1 (1940): 413-438; Public Record Office, SP 12/170/1.

¹⁰² Now Hatfield House Library, CPM 1/69 reproduced here by courtesy the Marquess of Salisbury.

¹⁰³ For a full discussion of the significance of other contemporary work on terrestrial magnetism, by Borough, Gilbert and Norman in England, and of the longitude prizes offered formally from 1598 by Philip III of Spain, see Richard C.D. Baldwin, *The international interchange of navigational information between the maritime communities of Iberia, Asia and North Western Europe, 1500-1620* (Unpublished thesis, University of Durham, 1980), 155-254.

¹⁰⁴ Richard Hakluyt, *The Principal Navigations*, I, Prefatory address. Gresham's large incomes arising from clever currency speculation, trading in Ordnance and servicing the wool trade's needs meant his large trading debts extended far beyond the Cathay venture and caused the House of Commons to take a close interest in the matter of his estate. That led to Parliament passing a special statute, which began as "A Bill for the relief of Sir Thomas Gresham's creditors" that secured its first and second readings on 15 and 20 February 1580. It passed quickly through Committee stage between 28 February and 4 March 1580, to a third reading on 13 March 1580. In its final form it was passed as a Private Act 'for the establishment of an agreement between Sir Henry Nevill, Knight, and Dame Anne Gresham for the better purposes of the last will and testament of Sir Thomas Gresham deceased and paying his debts.' Its main effect was to put off endowment of the lectureships until after Anne Gresham's death by which time it was hoped all Sir Thomas's trading positions would have unwound.

¹⁰⁵ Ward, vii.

¹⁰⁶ Dee, *General and Rare Memorials*, sig. B2'.

¹⁰⁷ *MP*, sig. A.iiij^{r-v}.

WILLIAM H. SHERMAN

JOHN DEE'S COLUMBIAN ENCOUNTER*

On at least one occasion between 1571 and 1583 John Dee encountered Christopher Columbus. The medium was Columbus's son Ferdinand, and they met in the margins of Ferdinand's famous *History [...] of the Life & Deeds of the Admiral Christopher Columbus* – one of the earliest and most important accounts of Columbus's encounter with the New World.¹ Dee purchased the work sometime after its publication in 1571, and he read and annotated it carefully.² In 1583 the book was entered in his library catalogue, with a slightly garbled title.³ It ultimately made its way into the British Library, where I stumbled upon it in the summer of 1994.⁴

My discovery, like that of Columbus himself, was accidental. Columbus had set out from Spain expecting that his westward course would take him clear across to the eastern coast of Asia: when he made his landfall in the Bahamas his sources led him to suppose that he was somewhere near Japan. When I called up the *Life of Columbus* I was not searching for the tracks of John Dee: following up a passing comment made by David Quinn, I had been led to expect some interesting marginalia by Gabriel Harvey, the other great Elizabethan annotator to whom I had turned my attention. I recognized almost immediately that the notes were unmistakably Dee's⁵ – a realization that filled me with as much apprehension as excitement, since my book on Dee (with its detailed assessment of Dee's contribution to English maritime expansion) was already making its way through the press.

In that study I tried to assemble all of the available primary and secondary sources pertaining to Dee's place in maritime history and the history of geography.⁶ Following Eva Taylor, David Waters, and others, I argued that he did more than anyone to import knowledge of the science of navigation and the history of empire to England, and – often behind the scenes – worked to apply this knowledge in the texts and voyages which would gradually allow England to catch up with its Continental rivals.⁷ In a series of treatises, maps, and conferences from the 1550s to the 1590s, Dee developed an expansionist program, which he called “this British discovery and recovery enterprise.”⁸ Calling for both the discovery of new lands and the recovery of regions that were once arguably subject to the British crown, Dee

* Different versions of this paper were delivered at ‘John Dee: an Interdisciplinary Colloquium,’ Birkbeck College, University of London; The Postgraduate Seminar, School of English and Drama, Queen Mary and Westfield College, University of London; and the fourth annual conference for ‘New Researchers in Maritime History,’ National Maritime Museum, Greenwich (UK). I am grateful to all three audiences for their helpful comments, and to all three institutions for their financial support.

eventually claimed for the queen a vast territory covering most of the water and much of the land in the northern hemisphere.

Dee's writings on navigation and empire cluster around 1576 to 1578 – the precise dates of Martin Frobisher's three voyages to the Canadian Arctic, an enterprise for which Dee was the primary scholarly advisor. The Frobisher connection is important, as we shall see, for Dee's Columbian encounter. Over eighty years after Columbus's voyages, Frobisher's saw the first extensive contact between English explorers and North American natives and the first attempts at a permanent colony. Although they were unsuccessful on almost every level, they thus mark England's belated entry into direct competition with Spain, and the beginning of its rise as an imperial power. Dee's marginalia, I would suggest, were produced in the context of the Frobisher voyages and reflect a key moment in that transfer of power.⁹

In my book I also argued that the textual exploration of Dee was as important as the geographical exploration of figures like Frobisher in effecting this transfer. Libraries played an especially important role in the launching and directing of voyages of exploration and colonization. This was certainly true of Dee and his massive collection; but it was equally true of Columbus. Recent work has revealed the extent to which his own readings both enabled and framed his New World encounter. The Biblioteca Colombina, as it is now known, has been largely dispersed; but it still contains a number of books that belonged to Columbus and bear his marginal annotations.¹⁰ And in relating these readings to the two men's often enigmatic texts and actions, scholars have turned to similar sources and models: a recent description of Columbus as "a Hermetic character" who "was aware, it would appear, of his existence on the cusp of two temporal worlds – the Medieval and the Renaissance," would not be at all out of place in a book on Dee.¹¹ Dee's Columbian encounter, then, represents more than just a curious and hitherto unknown chapter in the reception of Columbus in early modern England. This meeting in the margins of the book that Washington Irving called "the cornerstone of the history of the American continent"¹² provides the occasion for some further thoughts on Dee's reading practices (offering a sustained example of the kind that I was unable to deliver in my book), on English imperialism, and on the modes of cross-cultural contact in sixteenth-century Europe.

II

One of the most consistent features of Dee's marginalia as a whole is their attention to the conditions of textual production and reception: he regularly notes any reference in the text to the author's life as well as the authorship, ownership, or use of any other texts.¹³ The very first marginalia in *The Life of Columbus* concern Ferdinand's textual legacy. Next to the passage, "I, who had sailed with [Columbus] for some time, and had written of lesser things," Dee jotted, "Note other bokes of this Author."¹⁴ But Dee was even more interested in Ferdinand's ownership of books – not surprisingly, since Ferdinand was perhaps the most serious bibliophile of his day. I have already mentioned that Columbus founded a great library; but it was Ferdinand who turned it into what must have been an unrivalled institution. He

quickly abandoned his career as a colonial administrator to devote himself to book-collecting and the advancement of learning; and by the 1520s the collection had evidently achieved almost universal coverage.¹⁵ A dedicatory epistle in the *Life* praised the collection in the following terms: "Ferdinand [...] left to the cathedral of Seville [...] a library that was not only very large but rich, full of the rarest works in all the sciences and regarded by all who have seen it as one of the most remarkable things in all Europe."¹⁶ Dee tagged the passage with the simple word, "Bibliotheca", but it must have had particular resonance for his own "Bibliotheca" in Mortlake.

These notes, like the ones in which Dee provided information about when and where an author lived, and where other related books could be obtained, owe much to the uncertainties of textual transmission in his day – especially the difficulty of identifying and accessing books in an age before lending libraries or national libraries and in which cataloguing was still very primitive. In the maritime sphere the textual record was even more uncertain. First, Dee knew how important it was – when places and phenomena were being observed, potentially, for the first time – for explorers to keep detailed records. Reading that "the Admiral was very careful to keep a journal of all that happened on the voyage: wind directions and currents, the distance run by each ship, and all that they sighted on the way," Dee wrote in the margin, "Note what things are to be noted in a voyage by Sea."¹⁷ On more than one occasion Dee was responsible for briefing English mariners on precisely this practice and, in fact, played a significant role in the development of ships' logs.¹⁸ Dee was especially interested in Columbus's techniques for ensuring that reports of his discoveries would make it back home even if he did not. In Chapter 37 Ferdinand cites a dramatic passage from his father's log when, on 14 February 1493, a storm scattered Columbus's ships:

Then, with my thoughts in this whirl, I thought upon Your Highnesses, and considered some means whereby, even were I dead and the ship lost, you might get news of the success of my voyage [...] Therefore I wrote on a parchment, as briefly as the state of things required, how I had discovered those lands as I had promised to do; the length of the voyage and the route thither; the goodness of the country and the customs of its inhabitants; and how I had left Your Highnesses' vassals in possession of all I had discovered. This writing, folded and sealed, I addressed to your Highnesses with a written promise of 1,000 ducats to whoever should deliver it sealed to you [...] I straightaway had a great wooden barrel brought to me, and having wrapped the writing in a wax cloth and put it in a cake or loaf of wax, I dropped it into the barrel, which I made secure with hoops and cast into the sea; and all thought this was an act of devotion.

Along the top of that page Dee wrote, "Note these Practices to saue his Letters and Aduertisements to the King of Castile."¹⁹

Geographical and navigational notations were themselves subject to uncertainty, as previously canonical texts and previously current maps were being rendered obsolete by new experiences.²⁰ Not surprisingly, Dee's marginalia display a constant concern with Columbus's itinerary; with the distances he travelled and the means he used to measure them; and with the location of various points in the New World. For the Spaniards and their competitors, the most celebrated and contested location was, naturally, their first site of contact. Dee identified this spot in Ferdinand's narrative

by noting, “The first place of the Spaniards inhabiting and the Rutter [or directions] how to arrive at it.” In several places, Dee commented on Columbus’s mistaken landfall: he drew special attention to the passage, “[he] was mistaken in his belief that the first lands to which one would come would be Cathay and the empire of the Great Khan.”²¹ Given his own goal of finding a way around the Americas to Cathay – which was, after all, the initial purpose of Frobisher’s voyages – Dee was extremely attentive to Ferdinand’s summary of classical and medieval sources on the subject (particularly those that had led to Columbus’s mistake).

Columbus’s reckonings – and Ferdinand’s accounts – were full of inconsistencies, and Dee was careful to note “A marvaylous error in Latitude”,²² a “great error in Mariners reckoning”,²³ and a “Diuersitie in Reconing”.²⁴ His own work on the science of navigation, especially in the polar regions, brought him up against the vexing problem of magnetic variation; and at several points he drew attention to “the variation of the Cumpas.”²⁵

There was almost as much variation in Columbus’s place-names as in his reckoning; and in a string of notes Dee struggled to sort out the group of names apparently given to single islands, and the single names given to groups of islands. When Ferdinand names several “sub-polar islands” in Chapter 9 – such as Friseland, Greenland, and (most important for Dee’s claims on behalf of a British Empire) St. Brendan’s Isle – Dee’s pen was predictably active.

Elsewhere I have discussed Dee’s reliance on, and propagation of, the myth that 300 years before Columbus, the Welsh Prince Madoc sailed to America and left behind a tribe of Welsh Indians.²⁶ One of the main lines of proof for this surprisingly persistent myth was a perceived similarity between the Welsh language and certain Native American dialects. In Gwyn Williams’s fascinating account of this story, there is a chapter entitled, “Marginal Madoc”²⁷ – and Madoc makes several appearances in the margins of Dee’s Columbus. In the bottom margin of sig. M7^v, Dee speculated that the word “Zaunia” derived from “the Welsh pronunciation of Iohn,” and that “Huino” was “perhaps so named of some Owen which cam with Madoc ap Owen Gwynned.” When Ferdinand reported that the Indians recite the names of their ancestors, Dee found another Welsh parallel: “Note [...] custom of [...] rehersing the names of theyr parents [...] after the Welsh manner.”

These linguistic fantasies notwithstanding, it should be clear that Dee’s concerns were remarkably pragmatic. There is very little attention, here, to prophecy or the supernatural – and, indeed, surprisingly little in the way of wonder, which Stephen Greenblatt has identified as the primary mode by which early modern Europeans apprehended the New World and its inhabitants.²⁸ In his related annotations in André Thevet’s *Cosmographie Universelle*, by contrast, Dee was more clearly interested in novelties and curiosities, noting the people of Madagascar who live to the age of 160, “the first Invention of Letters Hieroglyphic,” and the people of Zipangu [Japan] who “eat flyes.”²⁹ Dee’s Columbian marginalia focus above all on Columbus’s practical methods and “policies” – perhaps the most commonly used word in the notes (after, of course, “nota/note” itself). Some of these concern the voyages them-

selves, as in Dee's notes on the number of men on the ships or the reward for the first man who spotted land. Others concern the establishment of a colony on that land: he notes descriptions of forts and deliberations about leaving men behind. Most, however, are policies for successful interaction with, and exploitation of, the indigenous population. Dee identifies tricks for securing the faith of the people, extracting information from them, and – what would become the most familiar colonial scenario of all – exchanging worthless trinkets for valuable commodities.

A sickening number of these practices that Dee labels "policies" entailed the forceful seizure of natives: on G6^r Dee noted that "7 interpreters [were] taken," on H3^v that "12 indians [were] taken," on H7^v that "a woman [was] gotten," on H8^v that "An indian in a canoe [was] taken," and so on. This, along with the detailed discussions of how to procure the natives' permission to leave men behind, and how many men were needed to keep that colony safe, takes us close, once again, to Frobisher's own voyages, in which a total of four Inuit natives were seized (one of whom while still in his kayak), and which – had not a ship gone down carrying building materials and provisions, would have led to the first English winter colony in the New World.

Frobisher's venture is also invoked by Dee's careful attention to any mention of gold. Gold was the master commodity and at least the indirect object of all European exploration, so it is not surprising to find Dee noting "a shew of gold"³⁰ and, later, a "great quantity of gold".³¹ But, more specifically, Dee attended to the fact that gold was accidentally discovered on Columbus's first voyage and that in subsequent voyages hired labourers from Spain were taken to mine the ore – a sequence of events which would be precisely replayed in Frobisher's voyages, whose first voyage created an unprecedented gold rush and whose second and third voyages were equipped primarily as mining ventures.

Not all of Dee's notes were quite so ruthless about the domination of the New World. Annotations in the *Life of Columbus* and related volumes reveal Dee's fascination with natural phenomena: at one place he noted, "Flying fish" in the margin,³² and along the edge of another page he jotted, "Melons in two monthes grown; Cucumbers in 20 dayes; Wheat in a month."³³ He was also capable of a more sympathetic attitude toward the native population: he noted several descriptions of the people (especially those of Cuba, as opposed to the hostile "Caribi") which described them as gentle, tractable, and apt to learn languages; and compared their social and religious institutions favourably to those of Europe.

But one senses that this is less ethnographic admiration, of the sort found in Thomas Harriot's *Brief and True Report of the New Found Land of Virginia* (1588), than an attempt to play up the atrocities committed by the Spanish *conquistadores* on an innocent population. Ferdinand was not especially concerned with screening out Spanish abuses (except those that directly implicated his father), and his text provided much fuel for Dee's anti-Spanish sentiments. He identified several descriptions of what he labelled "ill rule" among the colonists, such as the point in the narrative when Columbus returned to Española and "asked about the Christians

he had left there and was told that some had died of sickness, some had separated from the rest, and [...] all had four or five wives apiece.”³⁴ Dee suggested in the margin of Q3^v that the Spaniards were too harsh in punishing the Indians and too lenient with their own men, and observed that “The Indians [were] seduced by the Spaniards to vse violence.”³⁵ When Ferdinand suggested that “The Admiral would not permit his men to take anything [...] [so] that the Indians might not regard the Christians as thieves,” Dee quipped, “Wel done if you had kept that rule allwayes.”³⁶ And when Ferdinand reported that some of the settlers had almost degenerated into cannibals themselves (“some, like Caribs, proposed to eat the Indians aboard [...] and would have done it, too, if the Admiral had not forbidden it, saying that as [...] human beings, they should not be treated worse than others”) Dee scathingly remarked, “Well sayd, if you allwayes made such account of them.”³⁷

But Dee saved his most vehemently critical, and explicitly political, outbursts for Ferdinand’s frequent assertions of Spain’s claims to territorial possessions in the New World. Dee was well aware of the obstacle the Spanish claims presented to his “discovery and recovery enterprise.” What he did with Ferdinand’s account is the textual equivalent of Francis Drake’s piratical raids on Spanish ships: he learned what he could about the various methods of taking possession (the legal procedures, military strategies, ritual dedications, etc.) before refuting the validity of their application to Spain.³⁸ On L5^v Dee wrote along the top margin, “A more close and just title by the Popes gift then by force of sword: neyther good, as it was vsed,” and alongside the text on that page he entered two simple words – “Possession” and “Noe,” echoing a marginal note from several pages back, “No good Possession.”

Ferdinand’s text ends with a brief section, probably added by the translator, which describes Columbus’s funeral and celebrates his legacy. On these last few pages Dee hung a final string of objections: “Where?”, “Note Lyes”, “Note this Aequivocation”, “By what justice?”. In the end, Dee could only match the text’s triumphant conclusion – “History knows of no man who ever did the like, wherefore the world will ever remember the first discoverer of the West Indies” – with a final, emphatic “Not true.”

III

As in the sources I have discussed in my previous accounts, this encounter reveals a Dee who is more concerned with advocating policies gleaned from his reading of historical texts than with establishing “a quasi-mystical, quasi-scientific, quasi-religious world order” based on his own prophecies.³⁹ Nevertheless, history and prophecy are inextricably linked in Renaissance thought and its extensions into the New World; and there is evidence to suggest that, for at least a brief period, Dee gave in to a “prophetic impulse” not unlike that which had driven Columbus to the ends of the earth. Djelal Kadir’s provocative study, *Columbus and the Ends of the Earth: Europe’s Prophetic Rhetoric as Conquering Ideology*, describes Columbus’s “self-perceived role as providential agent with [...] a prophetic task”,⁴⁰ in which he is “the elect hero and privileged emissary to play out the last and climactic act of this cosmic theater.”⁴¹ And, in a useful paper describing the 1583 angelic conversations

which accompanied (and to some extent explained) Dee's departure from England and his withdrawal from the imperial projects he had helped to set in motion, Stephen Clucas finds a new strain of apocalyptic prophecy: "Dee hoped for a divine millennial comedy," he concludes, "whose catastrophe would be universal forgiveness and the apotheosis of his nation."⁴² While I clearly underplayed these important sources in my previous account of Dee's role in English imperial expansion, I remain wary of a tendency to mystify the terms of Dee's highly rhetorical conversations (angelic and otherwise), and to project them onto circumstances in which they may not apply.

In tracing the parallels between Dee's and Columbus's projects there is a danger of collapsing the differences between the two explorers, as well as obscuring the particular circumstances of their own lives. Kadir suggests that "the prophetic impulse exhorts peregrination to the peripheries, to the thresholds or liminalities of time-space [...] It obliges one to live beyond one's present and [...] in an untenable terrain."⁴³ This certainly applies to the exploration represented by Dee's angelic conversations as much as to the voyages of Columbus. But it is not much help in placing Dee's encounter with Columbus; and I would suggest that we need to attend to a different, and more precise, set of time-space coordinates. Like England's interest in the New World in general, Dee's Columbian encounter was belated and second-hand. His exploration, which took place in the margins of a book in a library, was that of the armchair traveller. And it took place at a moment of significant political and professional insecurity.

In a discussion of Columbus's prophetic writings published the same year as Kadir's, Valerie Flint offered a different reading of his prophetic posture: she suggested that "the great need he had for a 'finem honestum' [honest end], a justifying higher motive for his pursuit of gold for his sovereigns and rewards for his family [...] might bring us to look now with new eyes upon the nature of Columbus's attachment to the [apocalyptic and messianic messages]."⁴⁴ Other work on prophecy in the early modern period has stressed that it was usually deployed by marginal figures, and while it was usually concerned with some form of national legitimation it was also a means of personal legitimation.⁴⁵ We may not think of figures like Dee or, especially, Columbus as marginal figures in need of legitimation; but they felt, and expressed, this need acutely. Despite the status which their explorations granted them, both Dee and Columbus – like Doctor Faustus – were ultimately bound by the constraints of service.

There is, in fact, one significant moment of sympathy in Dee's Columbian marginalia, where he wrote "True" rather than "Not true" – and it concerned Columbus the frustrated advocate of exploration rather than Columbus the celebrated prophet of empire. In the early chapters of the work, Ferdinand recounted how Columbus made the rounds of the European courts seeking a patron for his voyages – including England's own King Henry VII (whose counsellors Dee faulted for losing this opportunity). The passage which evoked Dee's sympathetic agreement concerns Queen Isabella's reluctance to invest and reads, "As for the foolish argument that it would discredit the Queen to have contributed to the project

in case the Admiral did not fulfill his promises, he was rather of the opinion that the Sovereigns would be regarded as generous and high-minded princes for having tried to penetrate the secrets of the universe [...].”⁴⁶

The work of Mary Helms throws some light on the position that Dee and Columbus found themselves in, which was at once powerful and precarious. In her book, *Ulysses' Sail*, Helms traces an association, in pre-modern cultures, between esoteric knowledge, travel, and socio-professional status: “To the extent [...] that geographically distant places, peoples and experiences are perceived [...] within essentially supernatural or cosmological contexts, then knowledge of, or acquaintance with, geographically distant places, peoples and things rightfully falls within the domain of political-religious specialists whose job it is to deal with ‘mysteries’.”⁴⁷ Lisa Jardine and Jerry Brotton have recently applied Helms’s insights to the world of Renaissance ambassadors;⁴⁸ but they may be even more applicable to less official, more mysterious emissaries like Columbus and Dee.

IV

In justifying his own “desire to speak with the dead,” Stephen Greenblatt explains that “the dead [have] contrived to leave textual traces of themselves, and those traces make themselves heard in the voices of the living. Many of the traces have little resonance, though every one, even the most trivial or tedious, contains some fragment of lost life; others seem uncannily full of the will to be heard.”⁴⁹ It may well seem that the traces of Dee’s marginal encounter with Columbus are more trivial and tedious than uncannily full of the will to be heard, and it is easy to be disappointed by such texts. It should be clear even from the *Life of Columbus* that Dee’s annotations lack, for the most part, the personal, creative, and emotional intensity that modern readers have come to look for in engagements with texts. Likewise, they may seem less resonant than the dramatic stories of exploration and piracy which have sustained and shaped Elizabethan maritime history.

But if they are seen in the context of a range of transactions – if they are set alongside not only the texts which they annotated but the explorations which they informed – such marginal texts do afford an unexpected intimacy and vitality. They may also take us closer to the important ways in which texts mediated both personal lives and power politics in the early modern period. And, finally, in what they do if not always in what they say, they may be an unexpected key to the “secrets of the universe” that Dee and Columbus tried to master and offer both to their patrons and to posterity.

NOTES

¹ *Historie Del S.D. Fernando Colombo; Nelle quali s'ha particolare, & vera relatione della vita, & de' fatti dell' Ammiraglio D. CHRISTOFORO COLOMBO, suo padre* (Venetia, 1571). First published in Italian thirty-two years after Ferdinand's death, this text took an appropriately eccentric route to the press. Ferdinand wrote his account in Spain and in Spanish, but it remained unpublished during his life. After his death in 1539 the

manuscript found its way into the hands of the Genoese physician Baliano de Fornari, who finally took it to Venice to be translated by Alfonso Ulloa. When Fornari died, not only were the projected Spanish and Latin editions abandoned but the Spanish original was lost. For a useful account of the text, and a listing of recent editions, see the English translation of Benjamin Keen, *The Life of the Admiral Christopher Columbus, by his Son, Ferdinand* (New Brunswick, NJ: Rutgers University Press, 1958; repr., 1992), whose edition I cite throughout.

² Dee traveled to the Continent in 1571 to consult with doctors about the queen's illness, and it is possible that he acquired the book on that trip.

³ See *R&W* 1101. The entry reads, "Historia del mondo nuovo di Fernando Colombo. 8o Ven. 1571." This misleading description might be explained by the full title of the work: after "suo padre" the title-page continues, "Et dello scoprimento, ch'egli fece dell'INDIE Occidentali, dette MONDO NUOVO, hora possedute dal Sereniss. Re Catolico." If we imagine the title-page being quickly scanned during a hasty inventory, it is easy to see how the words "historia" (the first word) and "mondo nuovo" (in all caps) would be picked out.

⁴ The British Library has three copies of this text: the one containing Dee's annotations is shelf-mark 615.d.7.

⁵ I want to thank Julian Roberts for confirming my attribution. See his comments in his essay in this volume.

⁶ William H. Sherman, *John Dee: The Politics of Reading and Writing in the English Renaissance* (Amherst: University of Massachusetts Press, 1995), Chapter 7.

⁷ See especially E. G. R. Taylor, *Tudor Geography, 1485-1583* (London: Methuen, 1930) and D.W. Waters, *The Art of Navigation in England in Elizabethan and Early Stuart Times* (London: Hollis and Carter, 1958).

⁸ John Dee, *Brytanici Imperii Limites*, British Library, Additional MS 59681, 29.

⁹ Needless to say, this was not the only venture which Dee helped to advance, nor were Dee's texts the only ones which tried to come to terms with Columbus and Spanish imperial claims.

¹⁰ On Columbus's reading see, most recently, Valerie Flint, *The Imaginative Landscape of Christopher Columbus* (Princeton: Princeton University Press, 1992). On Columbus's own texts and their Renaissance readers see Margarita Zamora, *Reading Columbus* (Berkeley: University of California Press, 1993) – especially her chapter, "In the Margins of Columbus."

¹¹ Djelal Kadir, *Columbus and the Ends of the Earth: Europe's Prophetic Rhetoric as Conquering Ideology* (Berkeley: University of California Press, 1992), 1-2. In fact, my own book opens with an almost identical formulation.

¹² Cited on the back cover of Keen, *Life of the Admiral Christopher Columbus*.

¹³ Sherman, 85-86.

¹⁴ Sig. A1^r in the original, p. lxxi in Keen's translation. In all subsequent citations of Ferdinand's text I will provide the page number on which the original Italian passage appears and the page number from Keen's English translation. When citing Dee's marginalia alone I will only refer to the original text. Dee's marginalia are in Latin, Italian and English: I have retained the original spelling and punctuation for those in English and have silently translated the rest.

¹⁵ By the estimate of John Boyd Thacher, Ferdinand "gathered no less than 15,370 books and manuscripts" (Keen, viii). A new descriptive catalogue of the library is currently being compiled from Ferdinand's own "Repertorios": *Catálogo Concordado de la Biblioteca de Hernando Colón*, ed. Tomás Marín Martínez, José Manuel Ruiz Asencio, and Klaus Wagner (Seville: Cabilado de la Catedral de Sevilla, 1993).

¹⁶ *Historie Del S.D. Fernando Colombo*, sig. a3^r; lxxiv.

¹⁷ *Historie Del S.D. Fernando Colombo*, sig. E6^r; 45.

¹⁸ David W. Waters, *The Art of Navigation in England in Elizabethan and Early Stuart Times* (London: Hollis and Carter, 1958).

¹⁹ This appears in Chapter 36 (sigs. K4^v-K5^r) in the original, Chapter 37 (92) in Keen.

²⁰ Anthony Grafton, *New Worlds, Ancient Texts: The Power of Tradition and the Shock of Discovery* (Cambridge, MA: The Belknap Press, 1992), esp. Chapter 2.

²¹ *Historie Del S.D. Fernando Colombo*, sig. C3^r.

²² *Historie Del S.D. Fernando Colombo*, sig. T5^v.

²³ *Historie Del S.D. Fernando Colombo*, sig. T5^v.

²⁴ *Historie Del S.D. Fernando Colombo*, sig. F7^v.

²⁵ *Historie Del S.D. Fernando Colombo*, sigs. T5^r, X3^v.

²⁶ Sherman, 187-189.

- ²⁷ Gwyn Williams, *Madoc: The Legend of the Welsh Discovery of America* (Oxford: Oxford University Press, 1987).
- ²⁸ Stephen Greenblatt, *Marvellous Possessions: The Wonder of the New World* (Chicago: University of Chicago Press, 1991).
- ²⁹ Dee's copy of Vol.1 of this 2-volume work (*R&W* 238) is now at the library of the Royal College of Physicians, London (shelf-mark D5/8, 48f). For a sophisticated reading of 'the geographical imagination' of Thevet – whose career parallels Dee's in some interesting ways – see Frank Lestringant, *Mapping the Renaissance World: The Geographical Imagination in the Age of Discovery*. Trans. by David Fausett (Berkeley: University of California Press, 1994).
- ³⁰ *Historie Del S.D. Fernando Colombo*, sig. H5^v.
- ³¹ *Historie Del S.D. Fernando Colombo*, sig. I5^v.
- ³² *Historie Del S.D. Fernando Colombo*, sig. F6^r.
- ³³ *Historie Del S.D. Fernando Colombo*, sig. O2^v.
- ³⁴ *Historie Del S.D. Fernando Colombo*, sig. N3^r; 118.
- ³⁵ *Historie Del S.D. Fernando Colombo*, sig. Y1^v.
- ³⁶ *Historie Del S.D. Fernando Colombo*, sig. G8^r; 67.
- ³⁷ *Historie Del S.D. Fernando Colombo*, sig. T5^v; 173.
- ³⁸ For a useful comparative perspective on these practices see Patricia Seed, *Ceremonies of Possession in Europe's Conquest of the New World, 1492-1640* (Cambridge: Cambridge University Press, 1995).
- ³⁹ Gwyn Williams, "Welsh Wizard and British Empire: Dr. John Dee and a Welsh Identity." *The Gwyn Jones Lecture* (Cardiff: University College Cardiff Press, 1980), 6.
- ⁴⁰ Kadir, 2.
- ⁴¹ Kadir, x. This approach to Columbus has been increasingly popular in the 1980s and 90s: cf. Pauline Moffitt Watts, "Prophecy and Discovery: On the Spiritual Origins of Christopher Columbus's 'Enterprise of the Indies'", *American Historical Review*, 90 (1985): 73-102, and Alain Milhou, *Colón y su mentalidad mesiánica franciscanista española* (Valladolid: Casa-Museo de Colon, 1983). For an English edition and explication of the key text, see August Kling and Delno C. West, trans. & eds., *The Libro de las Profecias of Christopher Columbus* (Gainesville: University of Florida Press, 1991).
- ⁴² Stephen Clucas, "'Thow shalt prevayle agaynst them': John Dee and the Politics of the Elizabethan Court 1575-1585" – a paper delivered at Northern Arizona University, 13 February 1996. I am grateful to Stephen Clucas for sharing a copy of this paper with me and for ongoing discussions of Dee and his contemporaries.
- ⁴³ Kadir, 20.
- ⁴⁴ Flint, 208.
- ⁴⁵ Richard L. Kagan, *Lucretia's Dreams: Politics and Prophecy in Sixteenth-Century Spain* (Berkeley: University of California Press, 1990); Phyllis Mack, *Visionary Women: Ecstatic Prophecy in 17th-Century England* (Berkeley: University of California Press, 1992); Diane Purkiss, "Producing the Voice, Consuming the Body: Women Prophets of the 17th Century" in Isobel Grundy and Susan Wiseman, eds., *Women, Writing, History: 1640 – 1799* (Athens: University of Georgia Press, 1992).
- ⁴⁶ *Historie Del S.D. Fernando Colombo*, sig. E5^r, 43.
- ⁴⁷ Mary W. Helms, *Ulysses' Sail: An Ethnographic Odyssey of Power, Knowledge, and Geographical Distance* (Princeton: Princeton University Press, 1988), 5.
- ⁴⁸ I am grateful for the chance to read some of their work in progress on this topic.
- ⁴⁹ Stephen Greenblatt, *Shakespearean Negotiations* (Berkeley: University of California Press, 1988), 1.

KAREN DE LEÓN-JONES

JOHN DEE AND THE KABBALAH

IS THERE A CHRISTIAN KABBALAH ?

Recent scholarly debate on the impact of the Kabbalah, a form of Jewish mysticism, on the development of early modern Christian thought has been divided over whether the reception of the Kabbalah was motivated by philo- or anti-Semitism. Even in the same volume, contrasting opinions may be upheld by critics.¹ Debates are welcome, however, as they demonstrate not only the recognition of influence of Judaism on Christianity, but also because they show the progress made not only by scholarship on Jewish-Christian relations but also in what was once called the “occult philosophy”. The degree of detailed research indicates that no one seriously doubts that there were Christians not only familiar with Jewish Kabbalah but who considered themselves to be practicing Kabbalists while remaining wholly within whatever form of Christianity they embraced, whether Catholic or Protestant. Current research into the Jewish tradition and its relationship to Christian thought by scholars of the calibre of Moshe Idel and David Ruderman² has moved a long way from the initial groundbreaking studies of Gershom Scholem on Jewish mysticism and Kabbalah, or from Frances Yates, Paolo Rossi and D. P. Walker, who first mentioned the more “esoteric” and pluralistic aspects of *prisca theologia* in Christian intellectual circles and whose writings are now familiar to anyone undertaking the study of early modern thought. Yates in particular played an important role in signalling the presence of the Kabbalah in the Neoplatonic circles in England and on the Continent, inspired by the Italian School founded by Marsilio Ficino and Giovanni Pico della Mirandola.

Undoubtedly there were Christian practitioners of the Kabbalah. Pico was most likely one of them, however Ficino, who initially introduced the Kabbalah in his philosophical writings, was certainly not one of them. The issue of who is a Kabbalist is a complex one, as there is no consensus among scholars as to how to define the term. Each critic or historian has used the term “Kabbalist” differently, sometimes to indicate Christian Hebraic scholars who focused specifically on recuperating, translating and commenting Jewish Kabbalistic works, sometimes simply to indicate a Christian thinker who makes essentially very general remarks on the subject. Kabbalah was common knowledge in the sixteenth century.

I would argue that it was an intellectual trend that can be compared to the popularity of some critical methodologies in the twentieth century, particularly to some of the hermeneutical approaches such as Deconstructionism, that can be found in more or less complex forms in the writings of scholars and critics who more or less

grasp the material. Thus I hesitate to apply the term “Kabbalist” to any thinker, especially Christian pluralists or syncretists of the early modern period, preferring instead to consider each case individually, keeping in mind that Kabbalah is a phenomenon of the sixteenth century intellectual world. I must emphasise that I do not, *a priori*, assume or exclude the possibility that Christians can be Kabbalists: rather I accept that there is a form of Christian Kabbalah, and Christians who considered themselves practitioners or at least initiates. Whether present scholarship or they themselves would have used the term “Kabbalist” to designate themselves, is another question.

Among the thinkers Yates labelled a “Christian Cabalist” is the mathematician John Dee. In the sixteenth century many mathematicians, for example, Johannes Kepler and Tycho Brahe, were familiar with at least the reputed numerological aspect of the Kabbalah, although the greatest mathematician interested in the Kabbalistic tradition was probably Leibniz, a century later. Ever visionary in her scope, the basic premise of Yates’s famous work, *The Occult Philosophy in the Elizabethan Age* argues in favour of a significant and widespread influence of the Jewish tradition, that is the Kabbalah, on Elizabethan thought: she even approaches the somewhat tricky issue of philo- versus anti-Semitism.³ For Yates, Dee is part of an establishment context of Kabbalah that permeates all of his *opus*: from mathematical speculation to imperial propaganda, and of course angel magic. Of his stance on the Jews, she is rather silent, as in fact there is little material for discussion given that Dee’s writings on Kabbalah are nearly asemitic. While I disagree that Dee is an inherently and intrinsically Hermetic-Kabbalistic thinker, let alone necessarily a true “Christian Cabalist”, I do agree with Yates’s insistence that Dee’s use of Kabbalah is intrinsic to his mathematical theorizing, as outlined in his early works on Euclidean geometry. As Yates rightly pointed out, the extant texts that designate Dee’s familiarity with Kabbalah are his renowned preface to Euclid’s geometry, his *Aphorisms* and the *Monas Hieroglyphica* in which he puts forth a clear argument for the mathematical basis of Kabbalah.

IS JOHN DEE A KABBALIST?

In his *Monas Hieroglyphica* (1564), Dee proposes what he terms the “real Kabbalah”, to set himself apart from the Christian Kabbalistic tradition. In doing so, the uniqueness of his interpretation and the lack of self-definition as a Kabbalist make it difficult to define him as such. Like many of his contemporaries, Dee was familiar with the Christian form of Jewish mysticism known as the Kabbalah, which came into vogue in Renaissance Christian philosophical circles after Giovanni Pico della Mirandola’s publication of the (in)famous *Conclusions*. Various Christian Kabbalistic texts by Pico, Johannes Reuchlin and others were owned by Dee,⁴ even some Jewish ones (those that circulated more freely in Christian circles), often with elaborate commentary. Of the Christian adaptations of the Kabbalah, the thinkers most influential on Dee have already been identified as most likely to have been Cornelius Agrippa and Reuchlin, two of the most renowned thinkers of the period, known even among Jewish Kabbalistic circles. Reuchlin’s *De arte cabalistica* (1517) and Agrippa’s *De occulta philosophia* (1533)⁵ were *de rigueur* reading, often

treated as textbooks or reference guides, for aspiring students of the Kabbalah. The general influence of Reuchlin on Dee, well documented by scholars and attested to by the numerous heavily annotated works by him present in Dee's personal library, will be discussed later. For now it is crucial to make the point that the influence of Reuchlin's Kabbalistic precepts is manifest in Dee's careful definition of the term "Kabbalah" that implies Reuchlin's differentiation of the significance of the term "Kabbalist" and its employment.

In the preface to the *Monas*, Dee claims that the Jewish Kabbalah focuses on "what is said", and is based entirely on grammar, while his is a Kabbalah of "what is."⁶ Therefore Dee consciously sets himself apart from what he considers traditional Christian Kabbalists, emphasizing his differences with them and the uniqueness of his work, rather than points in common. Among these traditionalists are all the Christian Hebraists, who learned Hebrew, often from a converted Jew or New Christian, so as to study the original text of the Old Testament and the Kabbalah. The trend was started by Pico, who learned Hebrew and was initiated into the Kabbalah by the New Christian Flavius Mithridates.⁷ Many others followed, especially in Italy, where there were notable Jewish thinkers of a Neoplatonic and Kabbalistic bent such as Leon Ebreo and Johannes Alemanno (who knew Ficino), to name a few, and where for a period relations between the faiths permitted intellectual exchange.⁸

A Hebraist, Reuchlin himself was heavily influenced by the Italian Neoplatonic School of the fifteenth century originating in Ficino and Pico, seen by him to have directly inherited the Jewish Tradition.⁹ Skilled in the language, Reuchlin published a Hebrew grammar and dictionary, for beginners and specialists alike. Although inspired by Pico's pluralistic vision, his philological knowledge of Jewish texts surpassed Pico's, as does his mathematical interest. It is likely that Dee was more influenced by Reuchlin in his Kabbalistic thinking than by either Pico or Agrippa.¹⁰ Let us not forget that Dee's analysis of Kabbalah is intimately linked to his mathematical theories based on Euclidean geometry and Pythagorean theorems. It was Reuchlin who ably defended the idea, inherited by the Italian Neoplatonic School in a mathematically undeveloped form, that Pythagoreanism was directly related to Jewish Kabbalah.¹¹ He goes so far as to have one of the characters in his famous dialogue, *De arte cabalistica*, define Pythagoreanism in the same manner as Kabbalah: "The Pythagorean is he who gives credence to what is said, remains silent to begin with, and understands all the precepts."¹²

By approaching the Kabbalah in a highly mathematical manner, playing on and developing Kabbalistic hermeneutic techniques, and transforming them into scientific proofs, it is clear that what Dee develops in his Kabbalah are the Pythagorean precepts, that Reuchlin already argued were Kabbalistic in his *De arte cabalistica* (1517). Probably Dee's primary source for the *Monas Hieroglyphica*, it is the only work by Dee that he claims as "Kabbalistic". For Dee, Reuchlin's work exposes the "real Kabbalah" precisely by demonstrating the proofs of the validity of Kabbalah in Pythagorean-like theorems. In Book Two of his *De arte cabalistica*, for example, Reuchlin argued that Pythagoreanism had its origins in Kabbalistic doctrines, concluding that Pythagoras had gleaned his ideas concerning the creation and

use of symbols from Kabbalah, and that he employed the techniques of *gematria*, *notarikon* and *temurah* to derive such things as the Tetractys or Quarternary. Accordingly, for Reuchlin the Kabbalah is a sort of symbolic theology, where words and letters are codes for other things found in Nature. In a more radical interpretation, Dee reduces Reuchlin's definition of the Kabbalah to one universal symbol that contains all the theoretical power of the universe: the hieroglyph of the Monas. The symbol of the Monas encompasses all of the elements of the structure of the universe, all of the theories that illustrate the process of Creation, and contains all of the revelations of the primary sources whether mathematical, philosophical or technological.

If the Monas contains the revelations of the Kabbalah, does this make Dee a Kabbalist? Conveniently, the question of who is and is not a Kabbalist is an ancient one, that Reuchlin attempted to resolve in the following manner in his *Ars*:

Kabbalah [*Cabala*] is a matter of divine revelation handed down to further the contemplation of the distinct Forms and of God, contemplation bringing salvation; Kabbalah is the receiving of this through symbols. Those who are given this by the breath of heaven are known as Kabbalics [*Cabalici*]; their pupils we will call Kabbaleans [*Cabaleos*]; and those who attempt the imitation of these are properly called Kabbalists [*Cabalistæ*]. Exactly this, day by day, they sweat over their published works.¹³

A clear hierarchy, separating the mystic believer from the lay receiver, with a barb at the academics who publish on the material. Already in his time, Reuchlin saw the diffusion of Kabbalah. The last category is seemingly the one Dee fits into, as he is not obviously a receptor of divine revelation in his Kabbalistic writings: one may argue that he is in his angel communications, but these works are marginally related to Kabbalah, at best. We shall see that although his knowledge of Kabbalah itself is certainly of the latter kind, thus of a Kabbalist in the Reuchlinian sense, Dee's aspirations would be to be considered someone who has achieved the symbolic stratum of the Kabbaleans.

For our purposes, as twentieth-century scholars of the Kabbalah, the term "Kabbalist" no longer has the meaning intended by Reuchlin as the tripartite distinction is not made. Yates certainly did not make such distinctions; she also certainly thought of Dee, among others, as a practitioner of what she terms "natural magic" or the "Hermetic-cabalistic" magic. Unfortunately, none of these definitions are entirely satisfactory, as even if consensus were achieved on categories of Kabbalistic practice or influence, the degree of initiation would nonetheless remain an issue. Sixteenth-century thought (I use the term carefully, as this comprises philosophy, theology, mathematics and sciences) is full of Kabbalah, in the loosest possible sense of the word. Encyclopaedias and dictionaries of the time employed its terminology or at least had a reference to Kabbalah. The first Kabbalistic texts printed were published by Christians, presumably because there was a market for them.¹⁴

My hesitation in labelling Dee or any Christian thinker who does not declare himself a Kabbalist as well as my arguments against Yates's labelling him and others as such, has been discussed at length elsewhere;¹⁵ essentially, it lies in the

facile access to and use of some Kabbalistic jargon or ideas during the sixteenth century that do not carry much philosophical or theological weight. Because Dee's otherwise prolific writings on the subject of the Kabbalah are limited to three short works with no significant carry over to others and because he is not interested in arguing in favour of a Kabbalistic vision of the Monas or espousing a Kabbalistic approach to English Protestant theology, I do not consider him a Kabbalist.

This said, I do not diminish the importance of the Kabbalah in the three works influenced by it: the preface to Euclid's geometry, Dee's *Aphorisms* and *Monas*. I will even go so far as to claim that these works do more than testify to the general diffusion of the Kabbalah in Elizabethan intellectual circles, but are a unique and interesting example of religious and scientific syncretism in the period. Where I draw the line is to declare that the *Monas*, the most complex and complete of the three works, is a radical new contribution to the development of Christian Kabbalah or that the Monas is a vehicle for Dee's personal and distinct Kabbalistic revelation. Kabbalah, as defined by Dee, is too real, the way numbers are invisible but "real", for it to transmit the inexpressible wonder and awe of Creation at the basis of the worship of the Judeo-Christian divinity.

To the question "Did Dee consider himself a Kabbalist?" I would answer in the negative. By carefully distancing himself from Christian Hebraicists, in vogue at the time in Reforming circles such as that of Philip Sidney, Dee emphasizes the scientific rather than the mystical concept of Kabbalah, that voids it of its particularly Jewish character and in turn eliminates all the pro-Reform rhetoric often associated with Christian Kabbalah. The rapture inspired or sought by the Kabbalah among Christians is well documented, one has only to think of the writings of Giordano Bruno, in the 1580s, who fused science with mysticism, whose polemical tone urged a reform of Christianity. What is original to Dee, is that the mystical language associated with the Kabbalah is totally lacking in the *Monas*. It is replaced by the use of Kabbalistic terms such as *gematria*, *temurah* and *notarikon* associated with numerologically based hermeneutical techniques. These are carefully interpreted in a Pythagorean vein, to disassociate the Kabbalistic techniques from their exegetical or grammatical use, and rather to emphasise their mathematical value. Through the Kabbalah, whose number mysticism is often reduced in its Christian form to number symbolism, he aspires to provide a new universal symbol whose mystical potential also has mathematical credibility. By doing so, Dee takes further the Christological interpretations of Kabbalistic precepts begun by Pico: the prophetic voice of the Kabbalah that Pico describes is here redefined and contained in the symbol of the mathematical universe, the monad, that Dee calls a cross. Although it is Reuchlin who stated that Kabbalah provides the symbolism that is the absolute basis of life,¹⁶ for him this is also a declaration of faith. For Dee, it is the generating life force of the universe, which derives from the divinity but is neither a definition nor a description of God. Crucially, the Monas is not a symbol to interact with, as the *sefirot*, manifestations of the divinity, may be for the Jewish or Christian Kabbalist. Without creating a direct relationship with the divine, at the basis of Reformed Christianity, the symbol of the Monas may have Christological and cosmological implications, but it is not a meditative device for the faithful to focus their belief upon.

This is a startling deviation from most Christian Kabbalistic thinkers, who place themselves in a long line of Jewish and Christian Kabbalistic authorities, and insist on the precedent not the innovation. Earlier generations of Christian Hebraicists hunted for rare and unpublished, untranslated Hebrew texts that could deepen their acquisition of the language as a means of penetrating the mysteries of the Kabbalah, forcing it to reveal the universal Truth of Christian fulfilment of Biblical prophecy. Rather than seek to translate and publish Hebrew works, Dee presents himself as the publisher of Pythagorean theorems and Euclidean Geometry: it is a return to the Greek basics. Kabbalah derives from and depends upon Greek culture, precursor in its own right of the Christian rationalist tradition. Furthermore, Dee is sidestepping the great debates of his time, centred around the Aristotelian School at Oxford and the Platonic school often associated with Christian Hebraicists, by returning to pre-Socratic thought. This said, again Reuchlin offers an alternative, by defending Pythagorean mathematics with the statement that the Arab mathematician Abubacher claimed that “Mathematical knowledge was still not perfect at the time of Aristotle.”¹⁷ Thinkers like Bruno who were contemporaries of Dee will resolve the issue differently, proposing a syncretic model that absorbs all of the above. Nicholas Clulee has convincingly outlined Dee’s polemic against traditional Kabbalah, and the fact that Dee retains only the link between Grammar and Mathematics, which Dee discusses in his Dedication to the *Monas*. Rather than basing his Kabbalah on language, Dee’s “alphabet of nature”, as most scholars agree to define it, is based on Euclidean Geometry and Pythagorean mathematics. Thus the “real Kabbalah” according to Dee is a mathematical Truth that can be proven concretely by numbers and spiritually in the profound revelations it offers as to the source of the power of Creation. The “Kabbalah of what exists” is a revelation of the potential of human knowledge and comprehension, as all the Arts are united in it, whose ultimate source may be God, but whose power is comprehensible and quantifiable. Dee approaches the Kabbalah as mathematics, treating the Kabbalistic principles he espouses as if they were theorems or hypotheses, while at the same time universalising his Kabbalah as an all-inclusive discipline. Dee then, is not easily labelled a Kabbalist, or even a Kabbalistic thinker, but one who utilizes certain specific aspects of the Kabbalah in a unique manner. It is precisely in this innovative interpretation of traditional Kabbalistic principles or techniques that the significance of the “real Kabbalah” postulated by Dee lies.

Ironically, creativity and innovation are what make it problematic to label Dee a Kabbalist. The term has certain implications. It implies adherence to certain practices and beliefs that Dee did not share. At the very least, those thinkers generally labelled Christian Kabbalists were dedicated to the study of the Hebrew texts, to promulgation and commentary much in the same manner as their Jewish models: two outstanding examples of this are of course Pico and Johannes Reuchlin. The term also implies the development of a Christian Kabbalistic system that incorporates within a syncretic philosophy the fundamental principles of the Jewish texts. At the basis of this system is always the cosmology of the *sefirot* that reveals the secret Names or aspects of God, and that when contemplated and meditated on lead to a direct mystical union with the Deity. Few of the Christian thinkers who delved into the teachings of the Kabbalah could really be labelled Kabbalists. Most

Christians interested in Kabbalah avoided delving more than necessary into the often obscure depths of the discipline, relying predominantly on Christian texts and applying the art in a wholly superficial manner. At best they may be deemed Kabbalistic thinkers, not Kabbalists. In the case of Dee, his specific interest in the *Monas Hieroglyphica* in the Kabbalah of Creation, and his reduction of the Kabbalah to *gematria* transforms this contemplative, mystical art into a mathematical discipline: into the “Kabbalah of reality” wherein lies the power of Creation. It is impossible to consider him a Kabbalist when he does away with so much of the fundamental character of the Kabbalah, whether in its Jewish or Christian form.

MONAS HIEROGLYPHICA

Dee comprehends and interprets the Kabbalah in a context different from that of both his predecessors and contemporaries. Schooled in the pluralistic Humanist tradition, that united Neo-Platonism, Neo-Pythagoreanism, Hermeticism, Alchemy and Kabbalah, Dee is actually at the cusp of modernity that will take the Humanist tradition further into a syncretic whole. He will transform syncretism into synthesis. What sets Dee apart from his contemporaries is the extent to which he “mathematicizes” his peculiar version of the Kabbalah, essentially eliminating from it the usual cosmological, exegetical, mystical and prophetic aspects that fascinated Humanists. A mathematician of some note, expert in navigation and optics, Dee is a thinker of what now would be termed a “scientific bent”, curious about the workings of nature, in all its manifestations and ramifications. His curiosity encompasses metaphysics and mysticism, Euclidean geometry and communications with angels to get at the primordial mystery of Nature: and it is precisely in this seemingly paradoxical union, typical of early modernity, that Dee must be understood.

Two aspects of the Jewish Kabbalah primarily interested Christian thinkers: the cosmology of the *sefirot* and the magical/mystical manipulation of the Hebrew alphabet. Dee eliminates from his Kabbalah the ten emanations or Names of God, the *sefirot*. Dee never mentions the ten emanations by name, which is extremely significant, as they are the basis of Kabbalistic cosmology, as well as ten of the Names of God, and are the most popular adaptation of the Kabbalah amongst Christian thinkers. Unlike his contemporaries, obsessed with the multiplication of cosmological systems to structure their universe, Dee never brings in the *sefirot*, even though they are also known as the divine numerations, and we shall see that Dee is interested in the mathematical basis of the Kabbalah.

What Dee retains of the Kabbalah in the *Monas* are the three hermeneutic techniques, based on the manipulation of letters, that result in numerical calculation: *gematria*, *notarikon*, and *temurah*. *Gematria* is the calculation of the numerical equivalent assigned to each consonant of the Hebrew alphabet (*aleph*, the first consonant equals the number one) so that words that are different in linguistic significance are equivalent numerically, and thus semantically linked. *Notarikon* is the representation of an entire word by any consonant that makes up its root (vowels are not written), usually the first letter of the word. (An excellent example of this is Dee’s use of the Greek letter *delta* to represent his name.) *Temurah* is the exchange

of one consonant for another, much like a basic code, so that words are rewritten not in the letters that phonetically represent the sound, but using other letters assigned to represent the sounds (b for d, d for f).

Ultimately, the purpose of much Kabbalistic speculation is to imitate the act of the Creation of Adam and produce an artificial anthropoid, shaped from clay: the *golem*. At the very heart of certain Kabbalah is the explication, interpretation and commentary on Creation for a practical purpose. Already early texts like the *Sefer Yetzirah* and the *Bahir* reveal the secrets of not only God's Act, but on how the worthy may create or animate a *golem*. In the early Jewish texts the consonants of the Hebrew alphabet serve as not only the vehicle for the primordial Creation, but for the creation of the *golem*. After fashioning a figure from clay, the Kabbalist inscribes on the forehead three letters, א מ ט, (*aleph, mem, tav*) that form the word *emet* (truth). Afterwards, the Hebrew alphabet, in all its permutations including the vowel-consonant combinations, is recited, to animate the being. The *golem* contains all the permutations of the alphabet, like the Monad. The difference is that the creature itself cannot create, for it is sterile. In essence, this is an imitation of the biblical account of the creation of Adam. Thus the Theorems are Kabbalistic because they too replicate the act of Creation by creating the symbol of the Monas. That is to say, the symbol of the Monas is a sort of *golem*, within the Kabbalistic tradition, and also tied into the alchemical tradition of the creation of the homunculus. The adept or initiate who assembles, through Dee's Theorems, the hieroglyph of the Monas may animate it in the fashion of the Kabbalists animating the *golem*: by inscribing the Truth (*emet* in Hebrew), on the figure. *Emet* appears repeatedly in other works by Dee, such as *De heptarchia mystica* as a Seal and a divine Name, which reconnects the *Monas Hieroglyphica* with Dee's angel magic and other speculations.

Dee himself declares the hieroglyphic Monas to be, among other things, "Kabbalistic", and claims that the text will explicate the figure "mathematically, magically, cabalistically and anagogically."¹⁸ Clulee rightly defines the Monas as "a powerful hieroglyph revealing the unity of created nature and embodying the unity of knowledge about the unity of creation."¹⁹ Dee attempts to contain in one symbol the process of Creation, confident that the unity of creation is revealed through 24 theorems based on the 24 Metatheses of the Pythagorean Quaternary. Through the theorems with which he assembles the hieroglyph of the Monas, Dee attempts to demonstrate the primordial act of Creation, with the intention of containing the potential of creation. These theorems are reiterations of Euclidean and Pythagorean principles, with which Dee was intimately familiar. Pythagoras assumes number to be the indisputable, fundamental component of what exists. What is Kabbalistic about Dee's theorems is the method behind their construction, which is an expansion of the hermeneutic techniques of *gematria*, *notarikon* and *temurah*. By adapting techniques traditionally applied to textual analysis, often in the context of interpreting Genesis, Dee underscores the fact that his work concerns the process of Creation. By applying techniques of biblical exegesis to his Theorems, Dee explicates a "creationist Kabbalah" that defines what is, how it came to be and how it may come to be. Dee is the first thinker to attempt the construction, mathematically proven in 24 theorems, of a symbol of Creation, and is unique in suggesting it as a

“scientific” hypothesis and arguing its proof based on the Kabbalah.

To condense the Kabbalah into a symbol Dee must first construct it. This he does beginning with the straight line, circle and point: the three elements from which letters are also composed. The first five theorems are a very close re-interpretation of Genesis, even with the appearance of the Sun and Moon. If read in the manner of Kabbalistic exegesis, the first theorems are very interesting in their relationship to the tradition of Pico, Reuchlin and Guillaume Postel, who most closely follow the hermeneutics of the books *Yetzirah* and *Bahir*. In these early Jewish texts Genesis is replayed through the formation of the letters of the Hebrew alphabet, tracing out the shapes of the consonants and interpreting them in a mystical vein, revealing the intrinsic divine powers of the letters. Dee, who laments in the text of the *Monas* the inadequate explanations of Jewish Kabbalists for the configuration of the letters, provides through the theorems of the “real Kabbalah”, what he claims are the true reasons for the “shapes of the letters, their positions, their order in the alphabet, and their numerical value.” At the origin of all letters, according to Reuchlin and Dee, is the point, line and circle: that is, they derive from the most basic geometrical symbols. Rather than the explicit heaven and earth of Genesis 1:1, in Theorem I Dee divides the line and circle: Reuchlin had already described the derivation of the Monad from numbers that derive from duality, points from numbers, lines from points, plane figures from lines, solid figures from plane figures, and from these solid bodies and this sensible world, a globe with all its orbits, and its constituent elements: fire, air, water, earth.²⁰ So it is clear that the bodies, appearing in a later Theorem, derive from the same geometrical source as letters. Dee’s Kabbalah thus centres around the manipulation of the letters of the Hebrew alphabet, and the development of what I would term a language for Creation that can ultimately be reduced to one complex symbol that contains and incorporates the meanings and powers that the letter combinations of an alphabet transform into language and then act and revelation. In one of the theorems, it shall be seen that the actual pictorial representation, the glyph of the *Monas* itself, is made up of letters, and of their numerical values.

THEOREMS

Theorem I is very much like the opening lines of the *Bahir*, notably repeated by Reuchlin, in which the first verse of Genesis, in Hebrew, *bereshit elohim* (God created), is interpreted in light of the initial consonant *bet* (ב).²¹ In Hebrew, *bet* has the value of two, and Dee poses two initial units from which all else is created: “by the straight line and the circle.” In Pythagorean speculation, two is the first number, since one is the basis of number.²² But there are also two worlds to consider, the micro- and macro-cosm, encountered in Theorem XXII with the mortal and immortal Adam. As in the second verse of Genesis, in Theorem II form emerges, expanding from the base of matter: line and circle with the point. Earth forms from these components in Theorem III, in addition to the Sun and Moon, concluding the first day of Creation, as Dee himself notes in Theorem V. The genesis of the Monad, is an imitation of the primordial act, a demonstration of the evolution of geometry and a profound argument for the mathematical structure of the universe: an inno-

vative speculation, for the time. In the first Theorems Dee establishes that universal meanings may be appointed to all symbols, thus the calculations based on the symbols may be universally applied, since in essence he manipulates the three fundamental components (line, circle and point) using three fundamental techniques.

Thus, there exists an affinity between grammarians, the manipulators of language, and mathematicians, the manipulators of numbers, united by Dee's "real Pythagorean Kabbalah". Apart from the linguistic and numerical value of a letter, the symbol itself is significantly made up of geometrical shapes, as is seen in the theorems. Dee links his hieroglyph with grammar, and thus with the use of sacred language. It is, however, a Pythagorean language, with a mathematical basis, so that the hieroglyph is defined in the "Pythagorean manner". The powerful result of a Pythagorean manner of understanding the hieroglyph is that as numbers are universal signs, the meaning of the symbol can be universally recognized, transcending language. Grammar is universal to all languages, but all languages are not universally understood: hence, language is not an impartial description of reality, like numbers. Consequently, Dee claims that he will explain the functions of letters, at the basis of Kabbalah, in terms of what, according to Pythagoras, incontestably exists: the mathematical principles of the universe. Clulee has already demonstrated how the disciplines of grammar and geometry, among others listed by Dee, are incorporated in his "real Kabbalah".²³

Dee expands the linguistic-numeric power of letters to the Greek and Latin alphabets, and treats the components of language, expressed or defined by an alphabet, made up of letters, as Pythagorean symbols. In essence, the symbols that make up the three alphabets represent the same sounds, they derive their form from the point, line or circle and have a numeric value: thus they contain the same power of Creation. Therefore, he not only applies the three linguistic techniques of the Kabbalah to the Latin tongue, but attempts to condense the complexities of linguistic combinatory techniques into a unique symbol, a hieroglyph, adding an "Egyptianizing" element to the linguistic syncretism of his philosophy. A hieroglyph is essentially a symbol that has a pictorial, linguistic and magical value. It remains then within the confines of the Pythagorean interest in symbols. In his Theorems Dee composes the Monas in the same manner that a Kabbalist composes a *golem*: through letters.

In his theorems Dee transforms the three basic Kabbalistic techniques of exegetical method into scientific method. *Gematria* (the calculation of the numerical equivalent of a letter) is equated by Dee with geometry, and is thus the most common Kabbalistic technique he employs and will be the focus of my analysis of his theorems. Geometrical *gematria* is most evident and most complex in those theorems related to the supporting Cross element of the Monas, based on Pythagorean concepts. The Cross is significantly composed of either the Ternary (formed by two intersecting straight lines and the centre) or the Quaternary (formed by four straight lines enclosing four right angles). To begin the possible *gematriot*, the two Pythagorean definitions of the Cross of the Monas are derived from the double sense of the symbol and the doubling of the parts that make it up. When the elements of the Quaternary are squared, they produce the Octad: the squaring of the

figure is also a form of *gematria*. To attain the Septenary, the lines and point, still treated as if they had a numerical or linguistic value, can be added together to form seven: the two lines plus the point of the Ternary and the four lines of the Quaternary equal seven elements. According to this logic, the *gematria* or geometry of the universe unites the Ternary and the Quaternary to the Septenary or the Octad, so that the Monas contains all the fundamental Pythagorean numbers. Their equal numeric value can only prove their equal interpretative value. What is truly fascinating in Dee's case is that he derives *gematriot* for the components of a symbol, not of a word or phrase: he has invented the *gematria* of symbolic images.

Theorem VIII illustrates well Dee's syncretic Kabbalistic-Pythagorean method. Dee ably reiterates the Pythagorean expansion of the Quaternary (that Reuchlin associates with the four letter Name of God, the Tetragrammaton, יהוה) in the Decad ($1+2+3+4=10$), claiming that it is a "Kabbalistic extension". What follows is also a significant Kabbalistic explication of the Latin use of letters to signify numbers. Thus the Roman numeral X (letter X), is both the Quaternary and the Decad. On the one hand it recalls the Rectilinear Cross of Theorem VI, symbol of the Quaternary: which, if the four straight lines are separated, gives four of the Roman numeral I (letter I). On the other hand, the numerical value of the symbol is ten: naturally, it also contains the Ternary and the Septenary, which add up to the Decad. This is a very limited example of *gematria*. It is an obvious application of the technique, resulting in the unoriginal conclusion that the Monad is the unity that comprehends multiplicity.

A more successful interpretive calculation is that of the Roman numeral V, or the Latin letter "V" found in Theorem XVI. Two straight lines of equal length shape the letter-numeral "V" which is assigned the value of five for it is the fifth vowel, and naturally represents the Quinary. If two of these figures are united, they form the Equilateral Cross of the previous theorems, and their combined value also adds up to ten, or, if multiplied, 25. If the Roman numeral is squared then it also yields the number 25, and the sum of the two squares is fifty. Squaring is certainly part of *gematria*, and to conclude in this vein, Dee noted that the symbol "V" is the fifth vowel of the Latin alphabet but also the twentieth letter, which adds up to 25. Squared, the Roman numeral X is one hundred.

The divisions of the Cross are also the Latin letter "L" (tenth letter of the alphabet) with the numerical value of fifty, which in the form of the Cross has the accumulated sum of one hundred. Now, if the Quinary is multiplied by the Decad, its product is fifty, at the basis of the L-shaped Cross. This is proven by the fact that the letter "L" is the tenth in the alphabet, also if read back from the letter "X", establishing their equal value, so that the letter "L" can also represent the Denary, as it is the tenth letter of the Latin alphabet. If the three Roman numerals are added together, as in theorem XVII, they form the Latin word *lux*, which leads to more *gematria*. I shall illustrate only one possibility, and that is that the $L=V \times X$ ($50=5 \times 10$), which in turn is the sum of the name of God, El. El is the name of God most cited by Dee throughout his works. The latter is a form of *notarikon*, where one letter, the first, is equal to the sum of the parts of the word.

Dee turns the *notarikon* of the Roman numeral, Latin letter “L”, as the name of God El, into *temurah*. By exchanging El (L) for the first consonant of the Tetragrammaton, *yod*, “V” for the repeated *heh* and “X” for *vav*, the Tetragrammaton in Latin letters spells *lux*. Reuchlin states, in derivation from *Yetzirah* that the Tetragrammaton created Heaven and earth.²⁴ So from Dee’s El, or the Latin letter, light is created light (*lux*). Furthermore, Psalm 118 is reinterpreted by Reuchlin to read “El, the Tetragrammaton, has given us light.” El is one of the most powerful names of God: it is added as a suffix to the root base to form the names of the angels (Gabriel, Michael, Raziel), imbuing the name with divinity. Thus El is the name of power from which all the other names are formed,²⁵ even the Tetragrammaton.²⁶ It is also one of the two fundamental letters for the Kabbalistic Creation, as is clear from the opening verses of *Yetzirah*. As *bet* (ב) is the first letter in Torah, *lamed* (ל) is the last. Kabbalistic Creation can be said to go from *bet* to *lamed* as from *alpha* to *omega*. Together, they form the word *lev* (לב)²⁷ or “heart”, whose numerical value is 32 and represents the Kabbalistic 32 paths of wisdom contained in the Torah. For this reason, and because the consonants are also prepositions, they can be combined with the letters of the Tetragrammaton, and in turn “El” or *lamed* functions as a suffix for the 72 angelic names. The first letter of the Tetragrammaton is the tenth consonant of Hebrew, *yod* and Dee states in the Dedication that all the consonants of the Hebrew alphabet derive from *yod*. Furthermore, יחוד is interpreted by Christian Kabbalists as the name of Christ. The Christological implications of including the Names of God in the Cross of the Monas are obvious, as is the mystical function such a symbol performs. The Equilateral or Rectilinear Cross, that contains and repeats the Name El, and incorporates the Creative aspect of the divine in the anatomy of the symbol.

This is clear in Theorem XVII, where the *gematria* culminates in an illustration of the first five Theorems. Dee continues his Kabbalistic computations to produce the number 252, derived from all the *gematriot* (addition, multiplication, etc.) and which when written in Roman numerals (CCLII) produces the fundamental elements of the Monas: two semi-circles, two straight lines and two intersecting lines at a 90° angle. In this context, with the letter-numerals that compose the glyph clearly indicated, Theorem XII, with its recombination of the astrological symbols based on the circle and lines of the Monas is better understood. As Clulee has pointed out, Theorem XII is itself a demonstration of *temurah*, where the signs of the zodiac are derived from the symbol of the Monas. A *gematria* of the zodiac signs is thus possible, revealing all their numerical and proportional affinities, since it is evident from the symbols that all the lunar signs and all the solar signs add up to the same amount: 252.²⁸

In Theorem XVIII the *temurah* of the planetary symbols and the *gematria* of light come together in the figure of the Egg. Immediately recognizable as an allusion to the alchemical *opus*, the figure is less familiar as a Kabbalistic allusion to Creation. For Reuchlin the cosmic egg represents the two Kabbalistic worlds: the physical and transcendent. Reuchlin believes that the two worlds are “‘like the white of an egg’, the white being inside the shell, which is the firmament, while itself it surrounds the yolk.” In this way, from Creation, the intelligible world is bound to the archetypal world.²⁹ In short, even in Kabbalah, the egg contains the cosmos. Dee

claims that the preceding theorems demonstrated how the Inferior Astronomy is guided by the superior celestial Astronomy. This understanding is brought through Kabbalistic illumination, which reveals how the Monas is constructed. By merging the Monas glyph with the figure of the Egg, the cosmic structure is included in the symbol. It is here, where Dee clearly presents a Ptolemaic planetary order, that the absence of the *sefirot* and of a traditional Kabbalistic cosmology is glaring. Essentially, Dee has no need to employ the cosmology of the *sefirot*, usually at the heart of any traditional Kabbalistic analysis. Their cosmological value, as the mystical aspect of the planets, may be well integrated in the planetary signs included in the Egg. If the *sefirot* are to be taken as ten Names of God, then these too are incorporated in the hieroglyph of the Monas, under the all powerful names El and Tetragrammaton. If anything, Dee considers the *sefirot* truly numerations, and has subsumed them in the anatomy of his Monas, in the letter-numerals that make up the glyph, and in their Pythagorean equivalents. The structure of his Theorems eliminates the need for the ten *sefirot*, or could even replace them as the structure of the universe, since they could individually or collectively be interpreted as Pythagorean numbers: their unity is already demonstrated in the Decad. Interestingly enough, by dealing with numbers, Dee has eliminated the need for contemplating the numerations of the Deity in the form of the *sefirot*, for the theories and numerical ratios are encompassed in the actual anatomy of the glyph. He has replaced the cosmological system with a cosmological symbol.

However, Dee retains in his Monas the symbols that represent the cosmological system of the *sefirot*, in the form of the Adam Kadmon, to which he refers in Theorems XIII and XXII. The Adam Kadmon is the Name of one of the formations of the *sefirot*. In Theorem XIII Dee calls the Monas the Mercury of the Philosophers, well known from alchemy, and also the “celebrated microcosm and ADAM.” Reuchlin states that there is an Adam for each world, a “heavenly Adam,” the ADAM KADMON, “made by his word,” and another, “earthly Adam, fashioned from clay by the hand of God.” One is one with God; the second is not only “the other one,” but “different”, quite “other” from God.³⁰ The other Adam is man, as God said “let man be the image of this world, hence he is the microcosm.”³¹ Both represent the infinite celestial world connected with the finite earthly world. Both encompass the elements of creation. Like the cosmic egg, the Adam Kadmon represents the dimensions of the universe. In essence, the glyph of the Monas is the Adam Kadmon, and the *sefirot* that compose the figure are contained in the dimensions of the symbol.

Already Pantheus, in his *Voarchadumia*, had used a form of alchemical Kabbalah to create the new Adam, the Mercury of the Philosophers. Dee’s use of the term *voarchadumia* in his Dedication is an evident reference to Pantheus’s text. The association of the *terra lemnia* with the philosophical Hermes, and the red earth of the *voarh beth adumoth*, where from the Hebrew *adamah* (earth) derives *adam* (man), is an allusion to the Adam Kadmon, the celestial Adam formed by the *sefirot*. Hence, it is the figure that contains all of the divine numerations, the macrocosmic or immortal Adam of Theorem XXII, whereas the earthly, mortal Adam is the microcosm, often associated with Christ or with a sort of celestial *golem* which contains powers of revelation and creation. The earthly Adam and the

golem are both shaped from clay and then animated through language. If the celestial Adam, the Adam Kadmon is thought of as a celestial *golem*, then it is animated by *emet*, by divine Truth.

Through the complex application of *temurah* to the structure of the Monas in Theorems XXI-XXIV it is evident how Dee manages to liberate himself from the *sefirot*. These final theorems constitute an elaborate example of what Dee also calls *metathesis* (the transposition of sounds or letters) applied to the Pythagorean Quaternary. Theorem XXII, dedicated to the symmetry of the hieroglyph, reveals the similarity of the structure of the Monas to the structure of the *sefirot*. By geometric calculations on the intersections of the lines and circles of the Monas, attributing letters to the connecting points, Dee is essentially interconnecting the parts of the Monas as is done to the structure of the Adam Kadmon. By eliminating the cosmological structures of the *sefirot*, Dee has eliminated the elements of the traditional Kabbalah that cannot be proven to exist, and absorbed them into mathematical theorems that can be proven. This passage into the realm of numerations is the passage from the first Monad into all possible Metatheses, which Dee reconnects to the *temurah*, culminating into a sort of final vision of the Monas in the final Theorem, replacing the Adam Kadmon or the Apocalyptic vision of God the Creator.

This confirms that the ultimate source of Creation is God, and that what Dee has revealed can only be an imitation of the act of Creation. It is also a projection into the Adam-Christ of the Christian spirit, so that in the assembly of the Monas, the adept is, like the Kabbalist, animating a *golem*: a pale imitation of the primordial creation, where nonetheless the adept approaches God.

If there has been little evidence found for a satisfactory general Kabbalistic interpretation of Dee, the most significant factor is the fact that Dee, as Clulee has pointed out, is not a thinker whose texts demonstrate an easy and consistent line of thought. This is the case with his use of Kabbalah, which is negligible in some of his texts, but a substantial component in others. Although there are elements of the Kabbalah in many of Dee's writings, often these are unoriginal aspects of limited significance in the overall context of the work, for the most part related not to the Neo-Pythagorean principles but to angelic communications. Or else, as in the case of the seal *emet*, or the name El, they are fairly derivative although important functions in the text. Certainly, the function of the Kabbalah is different in each individual text, according to the purpose of the text. Dee's works span a wide range of subjects and interests, and hence of method and interpretation. Their originality is increased by the syncretic context of Dee's intellectual background. Only the *Monas Hieroglyphica* exemplifies Dee's creative and innovative use of the Kabbalah.

CONCLUSION

In the end, the important question is not so much whether or not Dee is a Kabbalist, but what the function of his new mathematical Kabbalah is. In the well-established Humanist tradition of Christian Kabbalah, the purpose of its study was the recuperation of ancient knowledge to establish a universal Truth. Thinkers like Pico (who deemed himself a Kabbalist) had a religious agenda: to demonstrate the universal truth of Christianity via the Kabbalah, based on Christological interpretations of the texts, often with the aim of utilizing the Kabbalah to convert Jews. Later thinkers saw within it a system compatible with other philosophical and even scientific systems then in vogue, that by the mid-sixteenth-century attracted a certain amount of experimentation by intellectuals of Dee's calibre: a contemporary example would be Giordano Bruno, who combined Kabbalistic mystical revelations with Copernicanism to develop his own Nolan philosophy.³² Dee is neither a Humanist like Ficino, interested in recuperating ancient texts, nor a Hebraist and Kabbalist like Reuchlin, nor is he concerned with the philological aspects of the Kabbalah. Reuchlin argues that the Kabbalah is the source of salvation, and that a Kabbalist is one who studies it to redeem himself and the human race. With the dominion of Protestantism in England, the establishment of a universal religion is of less concern to Dee than it was to Pico or even Bruno, and the conversion of Jews is not a relevant concern. In the *Monas Hieroglyphica* Dee is concerned with a different sort of revelation, that of a new form of numerical revelation that is closer to Cartesian than traditional Jewish Kabbalistic thought; indeed, it anticipates somewhat the later interest of mathematicians like Leibniz.³³ Even taking into account the final vision offered in the *Monas*, the exaltation is ultimately that of the indisputability of Dee's proofs, mystically inspired perhaps, but mathematically exact. It is an application of Kabbalah which predates the development of scientific method, of "objective" scientific proof. Dee's Kabbalah helps usher in a new era, marked by thinkers like Bruno, Robert Fludd, Leibniz and Isaac Newton: the modern, paradoxical era of scientific discovery never far removed from theological confirmation. Much research remains to be done to fulfil the plea made by Yates in the epilogue of *The Occult Philosophy* for scholars to pursue the study of the importance of the Kabbalah in the development of Christian thought.

NOTES

¹ For a good summary of the arguments, see the various chapters dedicated to the subject in Richard Popkin and Gordon Weiner, eds., *Jewish Christians and Christian Jews: From the Renaissance to the Enlightenment* (Dordrecht: Kluwer Academic Publishers, 1994).

² Moshe Idel, *Kabbalah: New Perspectives* (New Haven: Yale University Press, 1988); David Ruderman, *Kabbalah, Magic and Science: The Cultural Universe of a Sixteenth-Century Jewish Physician* (Cambridge, Mass.: Harvard University Press, 1988). See also David Ruderman, ed., *Essential Papers on Jewish Culture in Renaissance and Baroque Italy* (New York: New York University Press, 1992).

³ Frances Yates, *The Occult Philosophy* (London: Ark Paperbacks, 1979). She discusses Dee at least in passing in nearly all of her numerous works.

⁴ *R&W*, 28-29.

⁵ The text was already in a written version in 1510, but went unpublished until 1533. For a detailed discussion of the textual history, see Paola Zambelli's *L'ambigua natura della magia: filosofi, streghe*,

riti nel Rinascimento (Milano : Il Saggiatore, 1991) as well as her numerous articles on Agrippa that heavily influenced Yates and are contained in the bibliographical references of *Occult Philosophy* and other works. Agrippa probably knew Reuchlin's earlier Kabbalistic work, *De verbo mirifico* (1494), directly inspired by a meeting with Pico: it is one of the books listed in Dee's library inventory, heavily annotated by him.

⁶ Frances Yates thought of the *Monas* as a "cabalist mathematical alchemy," and conceived of the glyph as an amulet. Michael T. Walton also interprets it as an alphabet of nature, based on the Kabbalah. See *NP*, 78 for a brief summary of the different interpretations of the text.

⁷ See Chaim Wirzubski, *Pico della Mirandola's Encounter with Jewish Mysticism* (Cambridge: Harvard University Press, 1989).

⁸ An excellent starting point for the historical background is Cecil Roth, *The Jews in the Renaissance* (Philadelphia: The Jewish Publication Society of America, 1959); tempered by the more recent work of Robert Bonfil, *Jewish Life in Renaissance Italy*, trans. Anthony Oldcorn (Berkeley: University of California Press, 1994). Bonfil argues against the importance of the proliferation of Kabbalah.

⁹ Johann Reuchlin, *De arte cabalistica* (New York: Abaris Books, 1983), 39.

¹⁰ Yates and Zambelli would disagree, but Agrippa's mathematical abilities must have seemed extremely limited to Dee.

¹¹ Reuchlin, 43.

¹² Reuchlin, 43.

¹³ Reuchlin, 63. The Latin terms inserted into the citation are from the original text.

¹⁴ David Werner Amram, *The Makers of Hebrew Books in Italy: being chapters in the history of the Hebrew printing press* (London: Holland Press, 1963).

¹⁵ See Karen de León-Jones, *Giordano Bruno and the Kabbalah: Prophets, Magicians and Rabbis* (New Haven: Yale University Press, 1997).

¹⁶ Reuchlin, 45.

¹⁷ Reuchlin, 55.

¹⁸ *MH*, 113-114.

¹⁹ *NP*, 77.

²⁰ Reuchlin, 219.

²¹ *Bet* is interestingly enough written as a half circle and line in Hebrew, which traditionally leads to a long explanation on the formation of the letters. Dee complains in the text of the *Monas Hieroglyphica* how there is little on the history of the formation of the letter in Hebrew, and I think here he is recreating and reinterpreting the explanation of *bet* in terms of the basis of the hieroglyph of the *Monas*, to demonstrate how the real Kabbalah distinguishes itself from the mere description of common language to the true event of Creation, for Dee in the form of geometrical *gematria*. The act of writing the letter, *bet*, would proceed from the point, formed from the initial contact of pen on paper, and developed into a half circle, with a line underneath. Dee himself even indulges in the common Kabbalistic explanation for why the second letter of the alphabet, *bet*, and not the first *aleph* is used in creation, by adding it later in theorem XV, as we shall see. So the line and circle are the basis of the glyph and of creation.

²² Reuchlin, 155.

²³ *NP*, 83.

²⁴ Reuchlin, 303.

²⁵ Reuchlin, 305.

²⁶ Reuchlin, 303.

²⁷ By the way, the consonant *bet* has two pronunciations, a guttural and a palatal, which explains why "heart" is pronounced with a final "v". I do not believe Dee thought of this, but that would make the first and last letters of Creation in Torah the letters that make up his *Monas*: "L" and "V", even including the LVX they equal.

²⁸ Since the lunar signs are composed from only one semicircle, hence excluding one Roman numeral C, they total 152. They remain within a proportional ratio to the other, solar signs, since they still contain the essential numbers. One hundred is of course one of the ratios of the alchemical *opus*.

²⁹ Reuchlin, 101.

³⁰ Reuchlin, 71.

³¹ Reuchlin, 211.

³² See de León-Jones, *Giordano Bruno and the Kabbalah*.

³³ See Allison Coudert, *Leibniz and the Kabbalah* (Dordrecht: Kluwer Academic Publishers, 1995).

FEDERICO CAVALLARO

THE ALCHEMICAL SIGNIFICANCE OF JOHN DEE'S
*MONAS HIEROGLYPHICA**

Throughout his career John Dee had an abiding interest in alchemy. As a renaissance scientist he developed this interest in the alchemical tradition descended from the Alexandrines into a philosophy of nature that included laboratory practice. In the *Monas Hieroglyphica* (1564) he distinguished his own scholarly endeavours from the general mass of practitioners who had discredited the name of “alchymia”, and for this reason he preferred to use the terms “voarchadumia”, “mechanical magic” or “Real Cabala” to refer to his own work. The term “voarchadumia” was coined by the Venetian alchemist Johannes Pantheus, whose work was known to Dee and is known to have been one of the sources for the *Monas Hieroglyphica*.¹ Dee saw the alchemical enterprise as a task for an alchemist/“hero” who “understands the supercelestial virtues”.² Contemporary commentators of the *Monas Hieroglyphica* clearly had no doubts that its primary focus was alchemy,³ and Dee’s continual pursuit of alchemical revelations seems to support this interpretation. Long after the publication of the *Monas Hieroglyphica* Dee continued his alchemical researches, even while he was engaged in the “angelic” revelations of 1582-9, during which (together with his “skryer” Edward Kelley), he sought immediate divine knowledge of “nature’s secrets”.⁴ In the angelic revelations Dee was inspired by references to invocations in the ancient Greek alchemists. In the *Monas*, however, he was influenced by “natural magic” which works its miracles in the laboratory through the power of “philosophical mercury”, which reigns both in “superior” and “inferior” astronomy (as Dee calls them): that is, both heavenly Mercury (i.e. *spiritus mundi*) and the mineral Mercury. In the preface to the work, Dee clearly states that he is seeking the “fundamental truths of natural science” the “explanations of [...] celestial influences and events”, and “supercelestial virtues and metaphysical influences”.⁵ Only the “singular hero”, he says, is capable of understanding these things. He contrasts the “astronomical characters” that represent the planets with his own mystical symbols “imbued with immortal life”, which would be understandable “in any tongue and in any nation”.⁶ From the symbol of Mercury, which forms the basic structure of the hieroglyphic monad, Dee derives all the other planetary symbols as well as the origin of the Greek, Hebrew and Latin alphabets, numbers, and even geometry.⁷ [Plate 4] The Geometer who reads the *Monas Hieroglyphica*, Dee says, will discover in it something akin to the quadrature of the circle,⁸ although it seems likely that he is referring here to an obscure alchemical allegory rather than to a geometrical demonstration. Michael Maier, in

* This chapter was translated from the Italian by Stephen Clucas, with the kind assistance of J.V. Field. For the purposes of this volume the author’s citations of Dee’s *Monas Hieroglyphica* have been referred to the standard English translation by C. H. Josten.

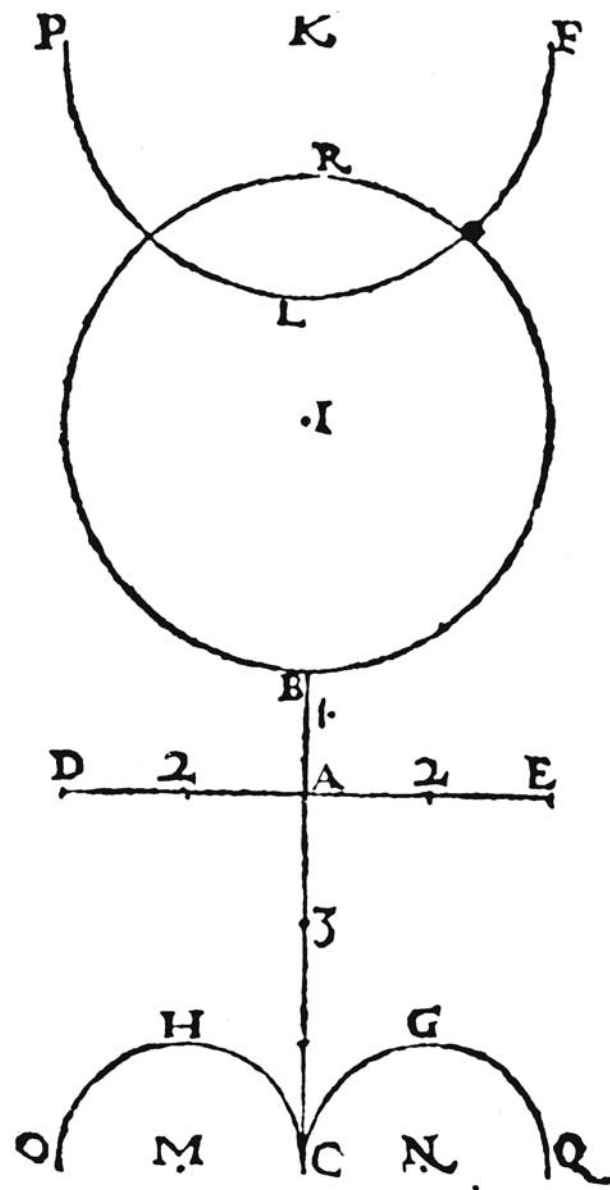


Plate 4: The geometrical construction of Dee's 'Hieroglyphic Monad', *Monas Hieroglyphica* (Antwerp, 1564), p. 24^r. Reproduced from the facsimile edition of C.H. Josten, courtesy of *Ambix*.

his extensive collection of alchemical symbols, the *Atalanta fugiens* (1617), states (in Emblem XXI) that the circle is the simplest substance and the square is the four elements which are also represented by the four colours during the alchemical “work”.⁹ Hence Dee’s statement that the circle transforms itself into a square signifies the alchemical passage of the mineral into a perfected, purified substance which manifests itself successively in the seven phases (and four colours) commonly described by alchemical authors.

The musician, he says, will be “struck with wonder” by the “inexplicable celestial harmonies”¹⁰ which are represented in the alchemical work, a reference to the idea of alchemy as an “art of music”, in so far as it involves an understanding of the harmonic proportions between the weights of materials and durations of processes. The “music” also refers to certain sounds said to be heard during the final stages of heating. The astronomer, he says, will be able to observe the motions of the planets without getting cold. He refers here to the various stages of the matter as it is heated, stages that derived their names from the seven planets.

Just as the optical practitioner creates, by means of a conic section, a mirror which when placed in the sun’s rays burns certain substances, so the alchemist makes a trigonal section of a tetrahedron to make a three-dimensional mirror which “can reduce any stones or any metal to, as it were, impalpable powders by the force of [...] heat”, without the aid of the sun.¹¹ This allegory refers to the power of the Mercury that forms the basis of the symbol of the Monas, which is represented here by the mirror. Mercury is the primary purified mineral used in the alchemical *opus* or work. In a subsequent phase, in which it becomes “Alkahest” or a “universal solvent”, Mercury (antimonite) is called “philosophical Mercury” by some alchemical authors.¹² The triangle refers to the fundamental alchemical Ternary or triad of sulphur, salt and mercury, which are to be understood as essential principles and not to be confused with the everyday substances that bear the same names. Those who work and reflect on “the subtle investigation of weights”, Dee says, will see that “the element of earth can float above water”.¹³ He refers here to the relative quantities of the various alchemical substances, and the proportions between them, and to the condensation of liquid on the surface of the heated substance which resembles a floating island. Maier and others refer to this as “the island of Delos”, where Latona gave birth to Diana and Apollo, or the lunar and solar principles.¹⁴

Dee calls these symbolic games which are applied to physical reality “Real Cabala”. He says that the hieroglyphic monad conceals a “terrestrial body” in its “innermost centre”, which must be united with solar and lunar influences. This union or “marriage” is the terrestrial sign of a union of cosmic influences, because the monad cannot be “fed” or “watered” on earth until the “fourth [...] metaphysical revolution” has been completed.¹⁵ Once this union has been effected, he says, the operator will “go away into a metamorphosis” and will “afterwards very rarely be seen by mortal eyes”.¹⁶ A few pages later Dee insists on the necessity of assimilating the product obtained by means of this process in such a way that the alchemical operator himself will be “dignified”.

An explanation of this obscure passage is that the hidden body in the innermost centre is the Philosophers' Stone, which lies hidden in primal matter. During the course of the work it is strengthened by the divine powers or influences – that is, by the energies emanating from the Sun and Moon. A brief seventeenth-century treatise entitled *The Centre of Nature Concentrated, or The Regenerated Salt of Nature commonly called the Philosophers' Stone*, sheds some light on the significance of the metamorphosis of the Monas-Stone.¹⁷ The earth or Salt increases in power through what alchemists call “multiplication”. Dee refers to four of these multiplications in the text of the *Monas Hieroglyphica*. Essentially, the process of placing the Philosophers' Stone in a crucible together with a quantity of Philosophical Mercury, or “alkahest”, on four separate occasions is meant to enhance the Stone's powers. Whoever was “fed” by the stone would attain such an intense spiritualization of their body that they would become invisible.

The Stone has other explicitly stated properties that Dee is interested in. He claims that those familiar with the Philosophers' Stone may observe through a thin, transparent sheet all the things contained underground and in the waters of the earth. In this “carbuncle or Adam's stone” the adept would be able to explore the airy and fiery regions. The most likely explanation of this passage has again to do with alchemical experimentation in the laboratory. By placing a thin sheet of mica on the crucible during the work, the alchemist may observe the transformation of the materials as they are subjected to the fire.¹⁸ This transformation is identical to that experienced by the minerals in the entrails of the earth. In short, all the four principal elements may be observed, and the carbuncle is the final Red Stone of the alchemical *opus*.

In order to put these rather obscure and oblique alchemical references into a larger context it is necessary to briefly analyse the twenty-four theorems found in the second part of the *Monas Hieroglyphica* in an alchemical perspective. The first four theorems deal with the most abstract concepts: the point, the line, and the circle. Dee claims that all things are created from the point: thus the Monas symbol contains a circle with a central point that represents the earth, as well as containing the symbols of the sun and the moon.¹⁹ [Plate 5] This initial point of creation (earth) represents the beginning of the alchemical *opus*. Maier seems to corroborate this interpretation when he states that the point from which the line originates is sulphur, and goes on to say (in words which are reminiscent of Dee's) that the innermost centre of the terrestrial body or mineral is formed by the principle of sulphur.²⁰ This particular mineral (antimonite) used by the alchemists, is the progenitor of metals, and when the sulphur principle contained in it is strengthened and stimulated, any metal has the potential to be transformed into gold. The theorems continue with the central cruciform section of the Monas. In theorem VI Dee equates this cross with the Pythagorean Ternary, which in turn becomes the Quaternary, and the Octonary.²¹ The ancient alchemists considered the “magic” Ternary to be the triad of body, spirit and soul (*corpus, spiritus, anima*): this is valid for the Quaternary and the Septenary as well. Dee is most likely referring here to Ostanès, an author he refers to later in the text. Ostanès explicitly referred to the Ternary allegory of the “vital spirit” and the “soul” which are needed to enrich the “body” of the mineral stone.²² This kind of

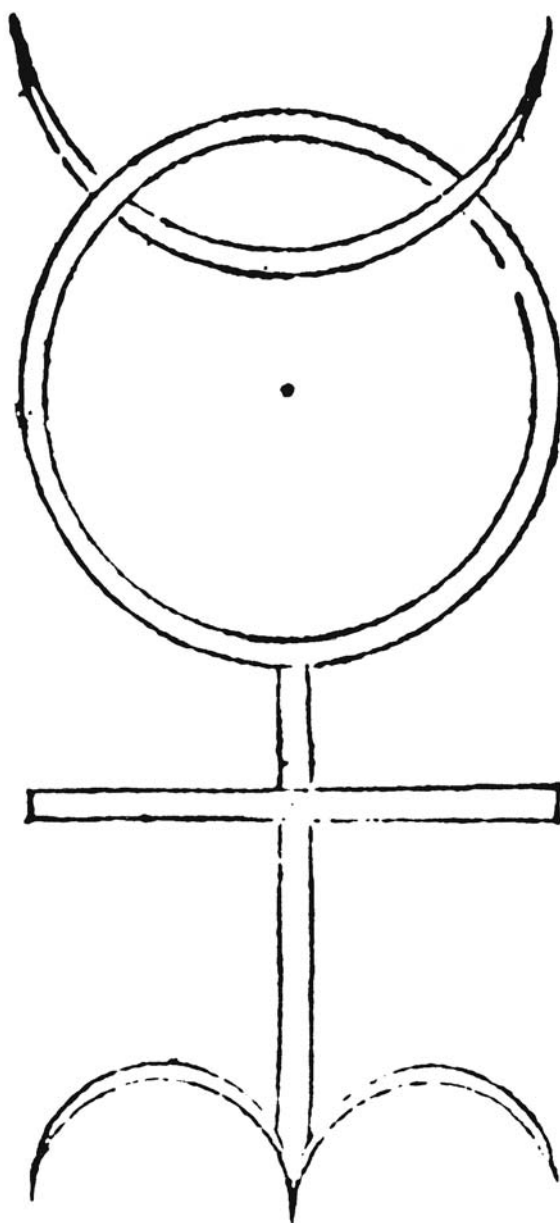


Plate 5: The 'Hieroglyphic Monad', *Monas Hieroglyphica* (Antwerp, 1564), p. 25^r.
Reproduced from the facsimile edition of C. H. Josten, courtesy of *Ambix*.

terminology has led to serious confusions in modern interpretations of these kinds of texts. The “body” is, of course, the mineral and the materials which the alchemist begins with; the “spirit” and the “soul” are the sulphur and mercury which these materials contain. Dee’s contemporary Paracelsus preferred to speak of “salt” rather than “body”. The “Septenary” which Dee refers to are the seven types of metal generated by the Elements and the Ternary. In Theorem VII, Dee says that the four elements must be drawn out of their “natural habitations” and compares the geometrical line which is composed of flowing points to the physical “line” of droplets (*Lineae, ex STILLAE*) which rain down during “mechanical magic”.²³ The “natural habitations” of the elements refers to composed bodies in general and specifically to the minerals used in the alchemical *opus*, as is clear from ancient and mediaeval alchemical theories. According to Maier, who follows these earlier theories, during the “cooking” (*coctio*) the alchemical egg is formed and the four elements are liberated in order: Water, Air, Fire, Earth.²⁴ This is the sequence of states in which we see the materials during the alchemical process: first liquid, then gaseous, then in a red-hot molten state before they re-solidify into the Philosophers’ Stone. Theorem VIII also refers to the elements and metals. The twenty-first letter of the Roman alphabet “X”, Dee says, is the sign of the “Denary” which is produced by the Pythagorean Quaternary ($1 + 2 + 3 + 4 = 10$) which is the union of the Ternary ($1 + 2$) and the Septenary ($3 + 4$) as well as the four initial lines that form the cruciform mid-section of the Monas. This alludes to union of the Ternary (salt, sulphur and mercury), the Quaternary (the elements) and the Septenary (the seven metals) in the alchemical *opus*.

In Theorem IX, Dee says that through the “magic of the [...] four elements” the four lines of the Monas are separated and made into a circle which is the conjunction and completion of the solar circle which forms part of the Monad symbol.²⁵ This separation and conjunction refers to the “solve et coagula” of the alchemists, which refers to the whole alchemical process, but especially to the final separation of the four elements and their re-conjunction in the Philosophers’ Stone. This process is often represented as a circle, or by the ancient cosmic symbol of the *ouroboros*, the snake biting its own tail. The zodiacal division of Aries, he says in Theorem X, is the place in the heavens from which the “fiery triplicity” originates. “In the practice of this monad the aid of fire is required”, Dee says, and it is fire which will effect the separation of the elements, “in which the denarian proportion will be strong”.²⁶ The astrological sign of Aries here signifies the vernal fire, that is, the celestial, cosmic or solar fire. In 1758 the erudite alchemist Pernety reiterated Dee’s theorem, claiming that the celestial fire was the principle of two other fires: the “terrestrial” or “central” fire, and “artificial” fire. The first, the terrestrial fire is innate in terrestrial bodies, and is stimulated by celestial bodies. The second, artificial, fire is kindled by man to heat bodies from the outside.²⁷ In his theorem Dee refers to the fundamental operation of the separation of the elements by means of the “fires”. In Theorem XI he says that the two semi-circles of the sign of Aries (at the base of the Monad) signify that the Earth – the mineral of the *opus* – must be mixed in equal proportions with the celestial fire, just as the day at the equinox is divided into equal proportions of light and dark.²⁸ This signifies that the initial weights of the mineral (which is considered in some texts, because of its characteristics to be the natural salt of anti-

mony), and the celestial fire, must be equal. Naturally the “celestial fire” had to be collected in some concrete form, and it was considered to be especially concentrated in the springtime, in morning dew. This was another of the “secrets” of the alchemists, but we should note that dew was also used in *spagyria* (chemical medicine) and the collection of dew is clearly shown in the engravings of the *Mutus liber*.²⁹ There are many references to dew in the various alchemical authors, but they tended to be more circumspect about revealing the identity of the mineral that was used. Dee is quite explicit about the use of dew, and his original frontispiece shows the sun and the moon pouring their aqueous humours into two dishes.³⁰ In Theorem XII, Dee shows the figures of three planets which contain the crescent-shaped symbol of the moon: that is Saturn, Jupiter and Mercury. Dee says that it is the “purest magic spirit [i.e. Mercury]”, rather than the moon itself, which carries out the “work of albification”, by impressing the figures into the prepared earth.³¹ These figures represent the final phases of the *opus*, the first of the so-called “Kingdoms” or “Reigns”, which is associated with the “white” or lunar phase of the work, but does not participate in the process which leads to the formation of the “red” or solar stone. The pure earth is the primal matter after the necessary preparation in the first two phases of the work. It is worth noting that Dee deals with general principles, and does not give concrete details of the process, which would seem to indicate that his knowledge was more speculative and theoretical than derived from laboratory practice.

In Theorem XIII, Dee analyses those planets whose signs contain the symbol of the sun: that is Mars (which also contains the sign of Aries), Venus (which contains the cross of the elements), and especially Mercury, the “Philosophical” Mercury, which he also calls “microcosm” and “Adam”. The alchemical authors usually represent the red stone with the solar symbol, but Dee emphasises the leading role of the mercurial rather than the solar aspect, which he calls the “golden work” (*Operi Χρυσοκοραλλινω*).³² The term derives from Stephanos of Alexandria, and may indicate Dee’s preference for the early Greek alchemical tradition.³³ Dee also adds that to attain the Adam (or Philosophical Mercury), it is necessary to reunite the soul which has been separated from the body in the work. This is done by means of the art of fire, he says, which is dangerous because of the “fiery and sulphurous fumes which it occasions”.³⁴ Here the “soul” probably represents the fumes (*halitus*) or mercurial principles of the mineral liberated during the “cooking” process, corresponding to the phases of the metallic “reigns”, which are gradually reabsorbed in a natural manner by the mass at the bottom of the crucible. Nonetheless these fumes carry the sulphur or the principle of combustion, and this makes the work dangerous as they may cause the crucible to explode. When he states, at the end of this theorem, that Lucifer or Venus must be united to the Moon or Mercury or Mars to make “the Sun of the philosophers” appear, he is referring to the final metallic “reigns”, known to the alchemists as Venus, Mars and the Sun. The solar reign ends with the “multiplication” of the final Stone, which Dee calls the Monad, or the red Adam.

In Theorem XIV, Dee cites one of the sayings from the *Tabula smaragdina* attributed to Hermes Trismegistus that the father and mother of the Stone are the Sun and the Moon, which he says have been “clearly proved” by means of his hiero-

glyphic symbol. To this Dee adds that the “offspring” or *Terra Lemnia*, mentioned in the Theorem, is nourished by solar and lunar rays.³⁵ Many alchemical texts attribute the absorption of solar and lunar influences not only to the dew deposited under the sign of Aries, but to the process of the work itself. The *Terra Lemnia* thus refers to the island where Vulcan’s forge was situated, representing the application of fire to the alchemical materials.³⁶ In the following theorem (XV) he deals with the times of greatest solar and lunar influence, and therefore the best times of year to accomplish the alchemical *opus*. The “sun’s splendour” is at its height in Aries, and the moon’s in Taurus. Therefore the moon has a “prolific conjugal love” for the sun, and their union is the alchemical marriage which Ostanes refers to when he says “Nature rejoices in Nature”.³⁷ The changes of season, marked by solar eclipses, are the conjunction of the Sun with Mars, with the power of Mars, exalted in the astrological house of Aries. The sign of Aries is joined with the elemental cross and sign of Taurus in Dee’s symbol of the Monas. This union exalts the Sun and Moon by means of the science of the elements. Dee is reiterating a common alchemical doctrine that the alchemical work should be undertaken in the spring, when the sun is astrologically exalted in Aries and the moon in Taurus, and Mars in the house of Aries. Solar eclipses are explained as the eclipse of light by the purified primal matter when iron is added to dust in the work. It is necessary to purify the mineral of antimony as well, to obtain the famous *regulus martis stellatus* (“starry regulus of mars”) of the alchemists and metallurgists (an idea which recurs later in Newton’s alchemical writings).³⁸ Through “the science of the elements” (by which Dee meant alchemy) the Sun and Moon’s exaltations are obtained.

The elemental cross reappears in theorem XVI as the figure “X”. Dee subjects the symbol “X” to a “cabbalistic anatomy” (*notarikon*) in order to obtain the letter “V” whose value in the Latin numerical system is five, or the Quinary.³⁹ In the divine name “El” (here written in the Latin alphabet!), Dee finds the letter “L”, tenth in the Latin alphabet, and so on. Dee concludes that one may progress from the number one to ten to one hundred through his method.⁴⁰ Alchemically the Latin “X”, or St Andrew’s Cross, is the “manifested light” or spark of the celestial and terrestrial fire which “composes or disintegrates, begets or kills” the “superior or spiritual force which acts in a mysterious manner within concrete matter”.⁴¹ The celestial fire, or “magical spirit” represented by the “X” is qualified by Dee as one of God’s “great [...] mysteries”.⁴² The number five recalls the Quintessence, or synthesis of the four elements, and Dee calls it the *Quinarius*, or “circular number” which refers to the circulation and transformation of elements referred to in earlier theorems. The numerical progression from one to ten to one hundred alludes to the increase of power in the Philosophers’ Stone during the course of the *opus*. Dee continues his numerical calculations relating to the symbol “X” in the following theorem (XVII). By a cabalistic calculation ($4 \times 5 + 4 \times 50 + 10 + 21 + 1$) Dee reaches the total 252, a number which probably represents Mercury. Indeed, if it is transformed back into Roman numerals – CCLII – its components can be used to assemble the Monas symbol. The three basic Roman letter/number forms, L, V, and X, are for Dee the sources of light, since the combination of the three symbols form the Latin word *lux* [i.e. LVX].

Theorem XVIII states, in accordance with alchemical teachings, that the superior celestial astronomy is the “teacher” of the inferior one. Dee presents an “anatomy” of the Monas to reveal its mysteries through physical analysis. The Monas is seen here as the “celestial messenger”, whose celestial movements are co-ordinated through the figure of the “egg”.⁴³ Inferior astronomy refers to the alchemical material which contains the unaltered planetary virtues that are revealed in the various colours and appearances during the transformations in the furnace. This is what Dee means by physical analysis. The Monas represents the god Mercury, and the Egg is the name given by alchemists to the materials assembled in the last part of the alchemical work. According to Dee the oval shell of the Egg is composed of ether, like the heavens in the Ptolemaic system. He invites the “wretched alchemists” to comprehend the meaning of the albumen’s water, the yolk’s oil and the shell’s chalk. The symbol of the Egg is an ancient one in alchemy as an analogy for the furnace.⁴⁴ In Dee’s “Egg diagram” [Plate 6] the planets are depicted in Ptolemaic sequence, with the central planets (Mars, the Sun and Venus) related to the final solar phases of the metallic “reigns” in the centre or yolk, and the “lunar” planets in the watery albumen. Dee then outlines a fable concerning the scarab beetle, the eagle and the egg. This refers to the ascent of vapours in the closed crucible towards “heaven”, that is towards a “jovial” material state. To compel these vapours to descend, so that they coagulate and form solids is known as the “dung’s Art”. Dee also alludes to “the art of the Heliocantharis” or solar beetle, which involves drawing out the solar qualities hidden in obscure and stinking matter during the phase of Saturn’s “reign”, as is often described in alchemical texts. According to Dee the person who knows the art of the beetle may dissolve the egg and the shell with pure albumen, by adding the yolk and rotating and mixing them. That is to say, the shell of the Philosophers’ egg is formed naturally by salt compounds.⁴⁵ The pure albumen is the mineral, the purified primal matter or “mercury” which is added during the final phase, and mixed with the albumen which is already present. The yolk is the sulphurous component which must prevail and transform the egg into gold. The spiral revolutions in the crucible follow the sequence of planetary “rulers” – that is, Saturn, Jupiter, Moon, Mercury, Mars, Venus, and Sun. In concluding this theorem Dee claims that Anaxagoras had attained this *magisterium* which was an excellent medicine (although he is not referring here to Anaxagoras of Clazomene).⁴⁶ Theorem XIX completes the *analysis Pyronomica*, or separation carried out in the “reigns” by the regulation of the fire under the crucible. This theorem states that the virtues of the Sun and the Moon are infused into inferior bodies to produce aqueous and igneous humours which give the Stone its reddish colour.⁴⁷

Theorem XX returns to the Cross and its intersecting axis. The two axes form a binary, which is immediately explained as the Sun and Moon, or Sulphur and Mercury. By dividing the axis in various manners, Dee produces the Ternary (Sulphur and Mercury with Salt, or Body). The central point of the cross is the origin of all things, but it is also earth (“feculent, corruptible and full of darkness”) which must be purified in order to free the elements.⁴⁸ The mineral-earth liberates the point-moanad which allows the Ternary to reunite, clothing it in “the ornaments of white garments” like the white stone during the lunar “reign”.⁴⁹ The “ratio of equality” which Dee mentions refers to the perfect balance of the four elements, which he

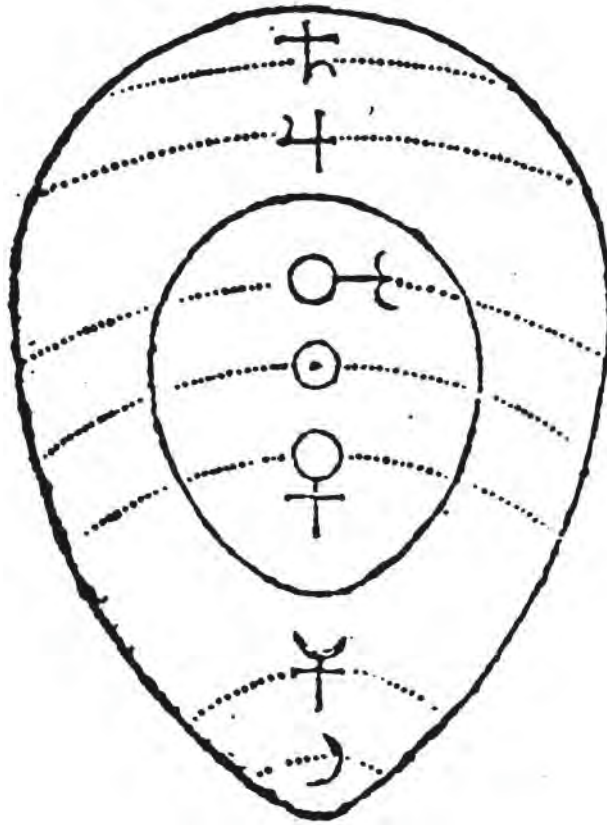


Plate 6: The 'Egg diagram', *Monas Hieroglyphica* (Antwerp, 1564), p. 17^r.
Reproduced from the facsimile edition of C. H. Josten, courtesy of *Ambix*.

repeatedly emphasises throughout the work. Thus the Monad increases its “dignity” and power through the “uncommon activity of a master”.⁵⁰ There is little new material in this particular theorem, apart from the balance of the elements, which are examined not so much in terms of their material weight, as much as the developments occurring during the phases of the different “reigns” which manifest the dominion of the various elements. Most alchemical authorities suggest that the alchemist must intervene at this point, regulating the fire, either increasing or decreasing it, so that the substance is neither under- nor over-heated during the seven phases, which would require several weeks’ work.

Theorem XXI also reiterates an earlier theme: he says that he has already shown how the substance “enveloped in the recesses of the Monad” could be “brought to light” and vice versa. Here Dee alludes to the power of the Sun and the Moon, and Sulphur and Mercury, which are contained in the Philosophers’ Stone and manifested in the “planetary” colours. Whereas in Theorem XVIII he followed the Ptolemaic planetary order he now considers the order of the planets favoured by Plato (which Plato called the “Egyptian order”), beginning with Saturn, and followed (in descending order) by Jupiter, Mars, Venus, Mercury, the Sun and the Moon.⁵¹ The first three are said to congregate around the sign of Aries, while Venus and Mercury congregate around the Cross. Dee is most likely referring here to the planetary symbols extracted from the Monas symbol when it is disassembled: so that the sign of Aries is united with the elemental cross, and the Sun and the Moon are separated. Dee invites the reader to observe that when the figure is inverted, the Sun and the Moon revolve downwards towards the earth, which (he says) represents the principles of “stability” and “fixation”.⁵² Evidently Dee is referring here to the insertion of the Sun and Moon – by means of the fire of Aries and the elemental fire – into the mineral Earth in which they can be “fixed” and utilised. In examining the figures of Aries and the cross, Dee says that Aries is a “doubled moon” (i.e. it is constructed symbolically out of two semi-circles or lunar “crescents”), or a Moon which “exists and is alive”, and is provided with vital movement by the “craft of the elements” signified by the cross. The two semi-circles can be assembled into the sign of the Sun, and thus the living and existing Moon must be “treated by the magisterial art of the elements” because “it possesses the power to manifest the circular fullness of the sun”.⁵³ Dee understands “Moon” here as the lunar “ruler” in the process, as well as the primary white mineral, which is called “moon” when it has been purified. This is the mineral that is enriched by celestial influences during the course of the work. This mineral is also known as “philosophers’ Venus” and Dee places it close to Venus in his scheme. The overall meaning of this passage is that the power of Aries is solidified in the solar force, and forms the final stone. With this Dee ends the “cabbalistic anatomy” of his symbol, and instructs his reader to educate himself in “the fire of Aries of the first triplicity” or the “equinoctial fire” which causes the sun to be exalted to an uncommon degree. As has already been demonstrated, this is the vernal fire of Aries, the “beginning of the fiery triplicity” in Theorem X.⁵⁴ The fire originates in the Sun which, according to the alchemical writers, contains more power than ordinary solar heat.

Theorem XXII focuses on the “secret vessels of the holy art”.⁵⁵ Dee begins with the “artificial vessel” symbolically derived from the circle of the Monas, or from the Sun and Moon that it represents [Plate 7]. He then refers to an “earthen” and a “vitreous” vessel (represented by the Greek letters δ and λ respectively, which he also compares to a mortar and pestle which can be used to grind pearls, crystals, rubies and other stones).⁵⁶ The glass vessel is the salty crust that forms as a result of the application of fire to the materials in the final cooking. Because this crust is formed naturally it is also called “nature’s vessel”. The “vessel of the Art” or artificial vessel is the refractory of earth, which contains the glass vessel as the mortar contains the pestle.⁵⁷ The ground stones represent the various stages or colours of the “reigns” undergone by the material through the *opus*. Dee also refers to an “alpha” and an “omega” vessel,⁵⁸ which represent the beginning and the end of the alchemical process. The alpha is formed by the Sun and the Moon, while the omega is “full of mysteries”, although both are formed from base but necessary matter. This can only be the alchemists’ Mercury, the basis of the work, the primal matter that transforms into the Philosophers’ Stone. The celestial Mercury contains the Sun and Moon (as dew’s salt) already contained in the mineral earth. Dee then obscurely states that the alpha vessel must be employed by means of “the very secret and short art of using the air-shaft [of the vessel]”.⁵⁹ This is followed by a sentence of garbled Hebrew, which Grillot de Givry translates as “The incorruptible salt in which the first principle of things is preserved, in which the vitriol floats after dissolution.”⁶⁰ This could refer to the “mysterious artifice”, often alluded to in the alchemical literature, which is used in the central part of the work to collect the vitriol or “green lion”, which is not ordinary vitriol, but a by-product of the transformed primal matter. This process is referred to as “the taking of the Island of Delos”, the birthplace of Diana and Apollo (or Moon and Sun) in the operations called “sublimations”.⁶¹ Dee refers to the omega vase as “a man of all hours” (*omnium horarum homo*),⁶² which is similar in meaning to the “slave” or “mercury of all trades” which are the names given by alchemical authors to the purified primal matter sometimes added during the course of the work. According to Dee, at this point the “fruits of the Hesperian garden” will be seen in the alpha and omega, as in a mirror.⁶³ That is, through the “common Mercury” the alchemist will arrive at the mythical golden fruit guarded in the garden of the Hesperides. The phases of the metallic “reigns” may be observed during the *opus* through the mercurial mirror. Dee concludes this theorem by citing the praise of Pseudo-Democritus (i.e. Bolos of Mendes) for those who thrive on the “fiery strength” (the “heroes” of Dee’s preface) – the Greek alchemists who intone hymns for “the healing of the soul and a deliverance from all distress”.⁶⁴

Finally, in Theorem XXIII, Dee assembles the graphic symbol of the Monas. Returning once more to the four elements, he says that they are found in everything which contains the generating principle, and that it is essential when practising the Art that the elements should be present in equal proportion. He then tells the reader how to construct the Monas, which, he says, can be reproduced on seals or rings. In sum, he suggests two units of measure for the radii of the circle, and two units for each of the horizontal arms of the cross, with one and three units respectively for the upper and lower vertical arms. This gives us an overall height of nine units (“nine

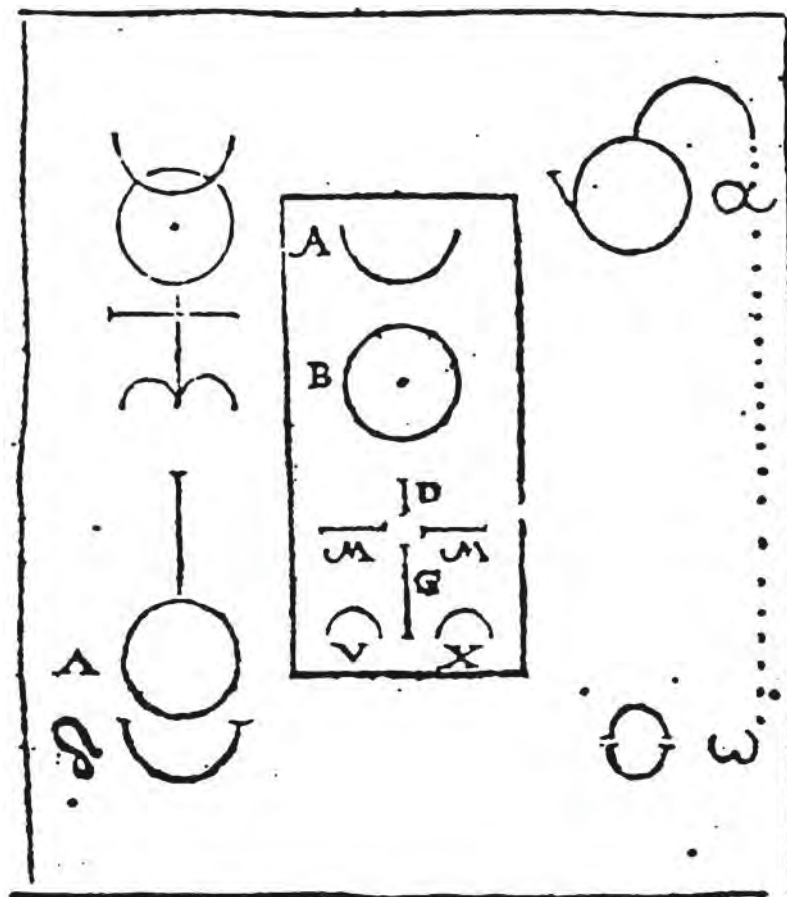


Plate 7: The 'artificial vessel' (*Vas artificiale*) *Monas Hieroglyphica* (Antwerp, 1564), p. 22^r. Reproduced from the facsimile edition of C. H. Josten, courtesy of *Ambix*.

equal parts of the length of our fundamental AB”), which represent the nine operations of the Hermetic work.⁶⁵ Theoretically these proportions or symmetries should be utilised in the alchemical work, and the four equalized elements should therefore dominate in turn through the course of the “reigns” in the alchemical process. Dee then goes on to make a comparison between the “Pythagorean” Quaternary and the four arms of the cross, which represent an “artificial” Quaternary (*Quaternarii artificialis*) which can be subjected to “a peculiar and mystical division and computation.”⁶⁶ Dee extracts certain numbers, adding, multiplying and permutating the alchemical Quaternary in an application of the Hebrew technique of the transposition of letters (*tsiruf*). He then constructs a diagram based on the Pythagorean Quaternary 1 – 2 – 3 – 4, which is based on the number of units used to construct the cross, and he says that this Quaternary can be used to calculate both the duration of time and the intensity of “powers and virtues” in the alchemical work.⁶⁷ Using similar calculations, Dee derives the force of the heat of the fire using the progression 10 – 20 – 30 – 40, which runs parallel with the increasing intensity of the “acquired and internal power” that accumulates in a denary proportion (1 – 10 – 100).⁶⁸ It should be noted, however, that the intensity of the fire is measured in relation to an initial temperature which is not stated. The “internal power” refers to the anticipated multiplication of power of the Philosophers’ Stone during the various stages of the alchemical work. The “analytic weights” (*pondera analytica*) which Dee refers to (designated by the numbers 3 and 4) are related to the Ternary and the Quaternary, while the “synthetic weights” (*pondera synthetica*) – a sequence of ten numbers from 13 down to 1 – seem to refer to the decreasing weight of the materials which terminates in the monadic unity of the Philosophers’ Stone.⁶⁹ The schema separates time into the “particular” and the “magisterial”. The first includes the seven alchemical operations: Preparation, Putrefaction, Separation, Conjunction, Coagulation, Contrition and Imbibition, while the second refers to the “lapidific” and “fermentative” phases of the formation of the Philosophers’ Stone, which is designated by the number 252 (which, as we have seen represents the final perfected Mercury, but could also allude to the number of days needed to complete the Work). Dee’s “magisterial time” refers to those final operations which are often briefly referred to by alchemical authors as *solve et coagula*, which makes nine operations in total. In the following diagram, the “Horizon Æternitatis”,⁷⁰ [Plate 8] Dee once again insists upon the necessity of the successive predominance of the four elements in the Work, in the following order: Earth, Water, Air, Fire – whose power must increase in a denary proportion: 1 – 10 – 100 – 1000.⁷¹ He also refers to the progressive development of the “body, soul and spirit” of the minerals represented in the traditional colour sequence, from “darkness” (black), to “crystalline” (white) to “citron” (yellow), and “anthrax” or the final red carbuncle of the Stone itself.

Dee then declares that once the monad has been “correctly, wholly, and physically restored to itself”, it is “not in the power of nature or of any art to impel it more than four times by supercelestial revolutions to make any progressive movement”.⁷² Here Dee refers to the four “multiplications” of weight and power which (according to alchemical authors) are permitted once the Stone has reached the celestial or ethereal level, and has attained its maximum level of creative force. Dee ends this theorem with an obscure reference to “four very famous men, philo-

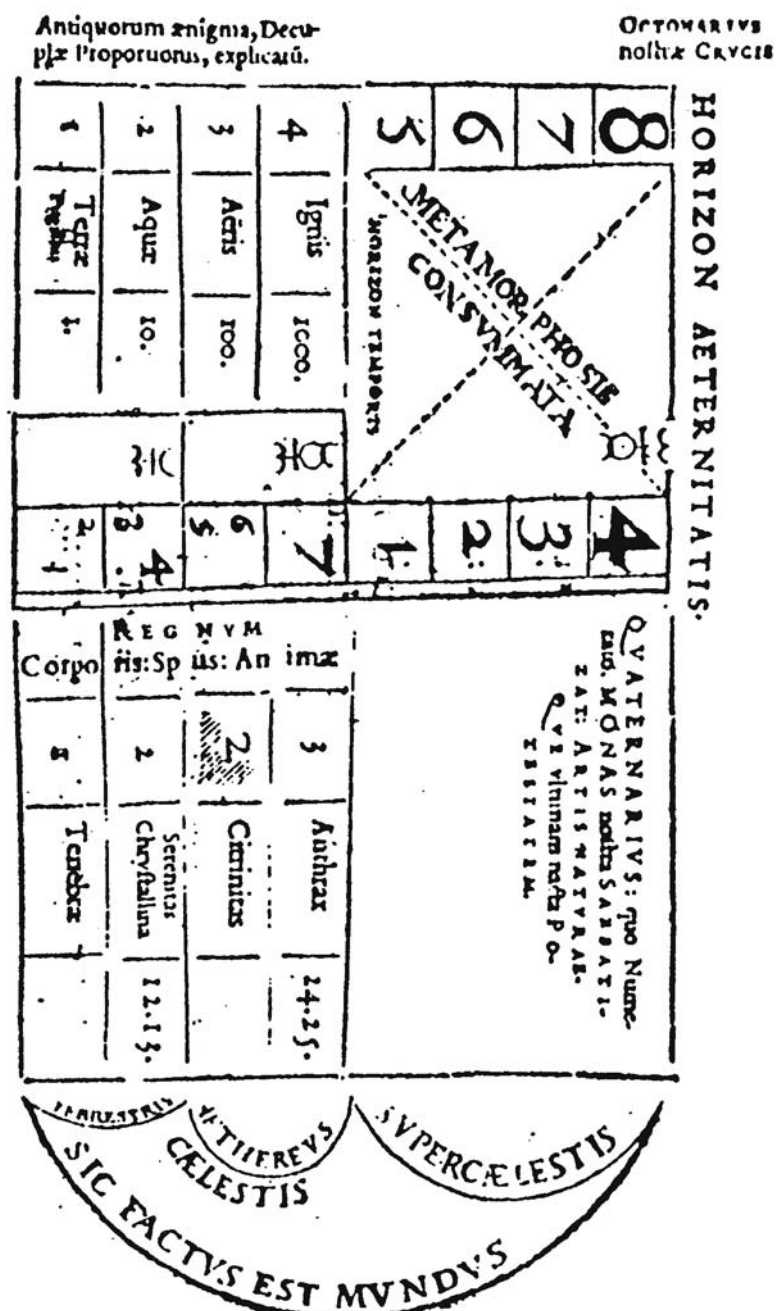


Plate 8: The 'Horizon Æternitatis' figure, *Monas Hieroglyphica* (Antwerp, 1564), p. 27^r. Reproduced from the facsimile edition of C. H. Josten, courtesy of *Ambix*.

sophizing together" (*Quatuor simul [...] Philosophantes Clarissimi Viri*), who had been "granted [...] power over other creatures and large dominion" by God through the "very great wonder" of the Monas.⁷³ Although it does not seem likely that Dee saw himself as one of these favoured operators, it is possible that he might have known them. The last Theorem (XXIV) ends by suggesting that the circle of the elements (divided into equal proportions in the alchemical work) is analogous to the equinoctial circle (the equal proportions of day and night), the metamorphosis and metastasis of the Quaternary being defined by the number 24 (4 X 6). This number is related to the four beasts of the apocalypse ("each having six wings") and to the twenty-four "elders" surrounding God in heaven.⁷⁴ It should also be noted that six is the number of metals excluding gold involved in the alchemical Work, i.e. the number of "reigns" of each of the four elements prior to the final "reign of Gold". Thus Dee's twenty-four theorems taken together are themselves a "cabalistic" presentation of the Monad.

While Dee's alchemical observations might seem far too abstract and "literary" to be considered a "theory", and while he fails to follow a consistent line in his presentation of the *opus*, we should remember that these tendencies are present both in the ancient alchemical tradition and in the more recent alchemical literature with which Dee was intimately acquainted. How much he may actually have practised alchemy in the laboratory is difficult to estimate,⁷⁵ but his deep familiarity with the fundamental principles of alchemy, and his desire to theorise on the process of the alchemical *opus* speak for themselves.

NOTES

¹ Johannes Augustini Pantheus, *Voarchadumia contra alchimiam: ars distincta ab archimia & sophia: cum additionibus: proportionibus: numeris: & figuris opportunis* (Venice, 1530). Dee's annotated copy of this work is now in the British Library, C.120.b.4 (2). On Pantheus's influence on Dee's *Monas Hieroglyphica*, see NP, 101-3.

² It is interesting to note that in 1605 the Italian alchemist Cesare della Riviera entitled his own work on the subject *Il mondo magico de gli heroi* (*The Magic World of the Heroes*). See Cesare della Riviera, *Il mondo magico de gli heroi*, ed. J. Evola (Carmagnola: Arthos, 1979).

³ See NP, 78.

⁴ On the alchemical dimensions of the "angelic conversations" see Deborah Harkness, *John Dee's Conversations with angels: Cabala, alchemy, and the end of nature* (Cambridge: Cambridge University Press, 1999), 195-214.

⁵ MH, 117.

⁶ MH, 121.

⁷ MH, 123, 127.

⁸ MH, 129: "by the square mystery of the Hieroglyphic Monad something circular and altogether even[ly round] is being conveyed."

⁹ Michael Maier, *Atalanta Fugiens, hoc est Emblemata Nova De Secretis Naturae Chymica* (Oppenheim, 1617), ed. and trans. H. M. E. De Jong, *Michael Maier's Atalanta Fugiens: Sources of an Alchemical Book of Emblems* (Leiden: Brill, 1969), Emblem XXI, 166-169. All subsequent references to Maier are to this edition.

¹⁰ MH, 131.

¹¹ MH, 131.

¹² See Fulcanelli, *Le Mystère des Cathedrales et l'interprétation ésotérique des symboles hermétiques du grand oeuvre* (Paris: Jean Jacques Pauvert, 1964), Italian trans. *Il mistero delle cattedrali e l'interpretazione esoterica dei simboli ermetici della Grande Opera* (Rome: Mediterranee, 1972), 100.

¹³ *MH*, 131.

¹⁴ Maier, *Atalanta Fugiens*, Discourse XI, 114-115.

¹⁵ *MH*, 135.

¹⁶ *MH*, 135, 137.

¹⁷ See J. W. Hamilton Jones, ed., *The Epistle of Ali Puli (circa 1700 A.D.)* (London: John M. Watkins, 1951), 133-158.

¹⁸ Atorène, *Le laboratoire alchimique* (Paris: Guy Trédaniel, Éditions De La Maisnie, 1981).

¹⁹ *MH*, 155, 157.

²⁰ Maier, *Atalanta fugiens*, Discourse VI, 82-3.

²¹ *MH*, 157.

²² On the Ternary of body, soul and spirit (salt, sulphur and mercury), see De Jong's commentary on Hermes Trismegistus's *Tractatus vere Aureus de Lapidis Physici Secreto*, in *Atalanta Fugiens*, 172-3. For *The Book of Ostanès* see Pierre Eugène Marcelin Berthelot, *Collection des anciens alchimistes grecs, publiée sous les auspices du Ministère de l'instruction publique par M. Berthelot [...] avec la collaboration de [...] C. E. Ruelle*, 3 vols (Paris, 1887-88), II, 261-2 and III, 250-252.

²³ *MH*, 159.

²⁴ Maier, *Atalanta Fugiens*, Discourse VIII, 95-6.

²⁵ *MH*, 159.

²⁶ *MH*, 161.

²⁷ Antoine Joseph Pernety, "Traité de l'Œuvre Hermétique" and "Principes Généraux de Physique, Suivant la Philosophie Hermétique", in *Les Fables Egyptiennes et Grecques Dévoilées & réduites au même principe, avec une explication des Hiéroglyphes, et de la Guerre de Troye* (Paris, 1758), 45-214. Italian trans. *Trattato dell'opera eremetica* (Genoa: Phoenix, 1979), 48. (Cf. *Les Fables*, 86-7, "Du Feu").

²⁸ *MH*, 161.

²⁹ See Eugene Canseliet, ed., *Alchimie et son Livre Muet* (Paris: Jean Jacques Pauvert, 1967), plates 4, 9, 12 and the relevant commentaries.

³⁰ See Frances A. Yates, *The Occult Philosophy in the Elizabethan Age* (London: Routledge Kegan and Paul, 1979), Plate 10.

³¹ *MH*, 163.

³² *MH*, 163, 165.

³³ See Jack Lindsay, *The Origins of Alchemy in Graeco-Roman Egypt* (London: F. Muller, 1970), 382-3.

³⁴ *MH*, 165.

³⁵ *MH*, 165, 167.

³⁶ *MH*, 167, n.55.

³⁷ Lindsay, *Origins*, 115, *MH*, 167, n.58.

³⁸ See Betty Jo Teeter Dobbs, *The Foundations of Newton's Alchemy, or "The Hunting of the Greene Lyon"* (Cambridge: Cambridge University Press, 1975), 146-156. Cf. Atorène, *Laboratoire Alchimique*, 207.

³⁹ On Dee's use of cabalistic analytical and exegetical techniques in the *Monas Hieroglyphica*, see *NP*, 92-5.

⁴⁰ *MH*, 169, 171, 173.

⁴¹ See Fulcanelli, *Les Demeures Philosophales et le Symbolisme Hermétique dans ses Rapports avec L'Art Sacré et L'ésoterisme du Grand-oeuvre*, 2 vols (Paris: Jean Jacques Pauvert, 1965), Italian translation: *Le Dimore Filosofali: Un labirinto in cui sono sparsi i frammenti di un grandioso disegno alchemico*, 2 vols (Rome: Mediterranee, 1973), I, 199-204.

⁴² *MH*, 171: "O my God, how great are these mysteries!"

⁴³ *MH*, 175, 177. On Dee's use of the "egg" symbol and its cosmological significance, see J. Peter Zetterberg, "Hermetic geocentricity: John Dee's celestial egg," *Isis*, 70 (1979): 385-393.

⁴⁴ Eugene Canseliet, *L'Alchimie expliquée sur ses Textes Classiques* (Paris: Jean Jacques Pauvert, 1978), Italian translation: *L'Alchimia spiegata sui suoi testi classici*. (Rome: Mediterranee, 1972), 150.

⁴⁵ Canseliet, *L'Alchimia spiegata*, 151.

⁴⁶ *MH*, 179 and n.81: "It was surely through this doctrine that Anaxagoras afterwards came to make his most excellent medicine, as may be read in his treatise *περι των εκτροφων φυσικων*."

⁴⁷ *MH*, 181.

⁴⁸ *MH*, 183, 185.

⁴⁹ *MH*, 185.

⁵⁰ *MH*, 187.

⁵¹ *MH*, 187, see also n.92.

⁵² *MH*, 189.

⁵³ *MH*, 191.

⁵⁴ For a fuller exposition of the "vernal" or "equinoctial" fire, see Pernety, *Trattato dell'opera eremetica*, 89 et seq. (Cf. *Les Fables*, 166-172 "Du feu en general" and "Du feu Philosophique").

⁵⁵ *MH*, 195.

⁵⁶ *MH*, 197.

⁵⁷ See Fulcanelli, *Il mistero delle cattedrali*, 149 et seq.; Canseliet, *L'Alchimie expliquée*, 151; Pernety, *Trattato*, 87 (cf. *Les Fables*, 163, "Noms donnés à ce vase par les Anciens").

⁵⁸ *MH*, 195, 197.

⁵⁹ *MH*, 197.

⁶⁰ See Grillot de Givry, trans., *La Monade Hieroglyphique* (Milan: Sebastiani, 1975). Both Josten and Gershom Scholem pronounced this passage to be untranslatable. See *MH*, 197, n.112.

⁶¹ Fulcanelli, *Le dimore filosofali*, I, 199-204.

⁶² *MH*, 197.

⁶³ *MH*, 199.

⁶⁴ *MH*, 199, 201 and n.116.

⁶⁵ *MH*, 201, 203, 205. See Fulcanelli, *Il mistero delle cattedrali*, 74.

⁶⁶ *MH*, 207, 209.

⁶⁷ *MH*, 211.

⁶⁸ *MH*, 213.

⁶⁹ *MH*, 213.

⁷⁰ *MH*, 214. On Dee's "Horizon Aeternitatis", see Nicholas H. Clulee, "John Dee and the Paracelsians" in Allen Debus and Michael T. Walton, eds., *Reading the Book of Nature: The Other Side of the Scientific Revolution*, Sixteenth Century Essays and Studies, 41 (Ann Arbor, Michigan: Sixteenth Century Journal Publishers, 1998), 111-132 (117-119).

⁷¹ On the use of the denary proportion in the alchemical process see De Jong's comments in *Atalanta Fugiens*, 172-3.

⁷² *MH*, 215.

⁷³ *MH*, 217.

⁷⁴ *MH*, 217.

⁷⁵ For evidence of Dee's practical alchemical work, and an analysis of some of his laboratory notebooks see Urszula Szulakowska, *John Dee and European Alchemy*, The Durham Thomas Harriot Seminar, Occasional Paper No. 21 (Durham: University of Durham, 1996), 14-17.

J. REEDS

JOHN DEE AND THE MAGIC TABLES IN THE *BOOK OF SOYGA*

“Oh, my great and long desyre hath byn to be hable to read those tables of Soyga”. –
(John Dee).¹

1. JOHN DEE AND THE BOOK OF SOYGA

Until recently the *Book of Soyga* was known only by repute, through mention in the diaries of John Dee (1527-1608). Dee's association with the *Book of Soyga* is conveniently summarised by Christopher Whitby:² On 18 April 1583 Dee was unable to find his *Book of Soyga*: it had been mislaid. On 29 April 1583 Dee remembered a detail about the missing book: “E[dward] K[elley] and I wer talking of my boke Soyga, or Aldaraia and I at length sayd that, (as far as I did remember) Zadzaczadlin, was Adam by the Alphabet therof.” On 19 November 1595 Dee recovered his *Book of Soyga*. Many years later Elias Ashmole (1617-1692) reported that “the Duke of Lauderdale hath a folio MS. which was Dr. Dee's with the words on the first page: Aldaraia sive Soyga vocor”.

In addition to these unremarkable appearances of the *Book of Soyga* in Dee's *nachlaß* – unremarkable, for who does not sometimes mislay and later recover a valued book? – there is the singular exchange held between Dee and the angel Uriel on the occasion of their first conversation, at Mortlake on Saturday, 10 March 1581/1582, the very first scrying session mediated by Dee's most famous scryer, Edward Kelley (1555-c.1595), also known as Kelly and Talbot.³ In the following, Δ is Dee, VR is Uriel:

Δ – ys my boke, of Soyga, of any excellency?
VR – Liber ille, erat Ada[m]e in Paradiso reuelatus, per Angelos Dei bonos. [That book was revealed to Adam in Paradise by God's good angels.]
Δ – Will you give me any instructions, how I may read those Tables of Soyga?
VR – I can – But solus Michaël illius libri est interpretator. [Only Michael is the interpreter of that book.]
Δ – I was told, that after I could read that boke, I shold liue but two yeres and a half.
VR – Thow shallt liue an Hundred and od yeres.
Δ – What may I, or must I do, to haue the sight, and presence, of Michael, that blessed Angel?
VR – Presentias n[ost]ras postulate et invoke, sinceritate et humilitate. Et Anchor, Anachor, et Anilos, non sunt in hunc lapidem invocandi. [Request and invoke our presence with sincerity and humility. Anchor, Anachor and Anilos are not to be called into this stone.]

Δ – Oh, my great and long desyre hath byn to be hable to read those tables of Soyga.

VR – Haec maximè respiciunt Michaëlem. Michaël est Angelus, qui illuminat gressus tuos. Et haec revelantur in virtute et veritate non vi. [These things are mostly to do with Michael. Michael is the angel who illuminates your steps. And these things are revealed in virtue and truth and not by force.]

Δ – Is there any speciall tyme, or howre to be observed, to deale for the enioying of Michael?

VR – Omnis hora, est hora nobis. [Every hour is ours.]⁴

To summarize: Uriel confirms Dee's high estimation of the *Book of Soyga's* value. Dee wants angelic help in understanding his *Book of Soyga*, but only the angel Michael is cleared to talk about this topic. If, as some scholars believe, Kelley was a charlatan, then here we find him (in the voice of Uriel) being characteristically evasive. As a newcomer to Dee's household he does not want to commit himself to any more specific statements about the *Book of Soyga*, about which he knows very little beyond the fact that it fascinates Dee.⁵

There things rested for roughly four centuries. Dee prized his *Book of Soyga*, but since the book was lost, modern scholars could only guess about its contents and possible influence on Dee's magic system, especially for the version in his *Book of Enoch*.⁶

But then in 1994 Deborah Harkness – like the hero of Poe's "The Purloined Letter" – located not one but two copies in the obvious places, in this case in two of England's greatest libraries. They had been catalogued under the title *Aldaraia* instead of *Soyga*.⁷

At last we can examine the *Book of Soyga*, and in particular its tables, and see for ourselves what it was that Dee prized so highly.

The *Book of Soyga* is an anonymous late-mediaeval or early modern Latin magical work extant in two sixteenth-century manuscript copies: one in the Bodleian Library, which I refer to as Bodley 908, and the other in the British Library, which I refer to as Sloane 8.⁸ Since there is as yet no edition or translation of either of the two manuscripts for me to refer to, nor even a synopsis of their contents, I offer the following brief description.⁹

The Sloane 8 copy (but not the Bodley 908 one) bears the title *Aldaraia sive Soyga vocor* at the head of the text and on the leaf preceding the text, both in the same hand as the text, fitting Ashmole's description. Sloane 8's preceding leaf also bears the description *Tractatus Astrologico Magicus*, written in a different hand. Both copies contain the equation of "Adam" with "Zadzaczadlin", so there can be no doubt that Harkness's *Book of Soyga* is closely related to Dee's *Book of Soyga*; on Ashmole's *Aldaraia sive Soyga vocor* evidence, and based on the arguments I present at the end of section 5, it is easy to guess that Sloane 8 was in fact Dee's copy of the *Book of Soyga*.¹⁰

The 197 leaves of Bodley 908 contain three named works, *Liber Aldaraia*, *Liber Radiorum*, and *Liber decimus septimus* (of 95, 65, and 2 leaves, respectively) as well as a number of shorter unnamed works totalling about 10 leaves. The final 18 leaves

contain the tables that are the subject of this paper. Sloane 8 has 147 leaves, and seems largely identical with Bodley 908, except that the tables occupy 36 leaves and the *Liber Radiorum* is present only in a 2 leaf truncated “executive summary” version.

A cursory inspection of the *Book of Soyga* shows it is concerned with astrology and demonology, with long lists of conjunctions, lunar mansions, names and genealogies of angels, and invocations, not much different from those found, say, in pseudo-Agrippa.¹¹ A single example, of a list of spirits of the air, is illustrative of the whole:

Adracty, Adaci, Adai, Terocot, Terocot, Tercot, Herm, Hermzm, Hermzisco, Cotzi, Cotzizi, Cotzizizin, Zinzicon, Ginzecohon, Ginchecon, Saradon, Sardon, Sardeon, Belzebuc, Belzscup, Belcupe, Saraduc, Sarcud, Carc, Sathanas, Satnas, Sacsan, Contion, Conoi, Conoison, Satnei, Sapnn, Sappi, Danarcas, Dancas, Dancasnar.¹²

Some of the spells or incantations have a vaguely Christian or alchemical air to them, as “Petra Ouis Angelus Agnus Lapis Sponsus” and “Diuinitas Christus Venturus Iustorum Humanitatis Vnitas”,¹³ but the overall impression is that it is no more an alchemical treatise than it is a devotional work.

Several features of the *Book of Soyga* seem worth particular mention, as being untypical of a standard late mediaeval or Renaissance magical work, or of the run-of-the-mill necromancy handbook.¹⁴ In contrast to most mediaeval or Renaissance works, the text has extremely few references to known authors or personalities. There are no recognizable *auctores*. Other than the occasional mention of a few Old Testament names, and two references to *Libro Geber*, and a puzzling marginal gloss “Steganographia” in the same hand as the text, which is presumably a reference to the work of Johannes Trithemius (1462-1516), there are no references to recognizable personalities.¹⁵

Instead, it makes numerous references to what are presumably mediaeval magical treatises, works such as *liber E*, *liber Os*, *liber dignus*, *liber Sipal*, *liber Munob*, and the like.

Throughout the book much importance is placed on writing words backwards. This can be seen in some of the titles mentioned above: *Sipal* backwards is *Lapis*, and *Munob* reversed is *Bonum*. Phrases such as “Retap Retson” occur throughout. This principle is reflected in the form of the tables, as discussed below. The name of the work, *Soyga*, is itself explained to be “Agyos, literis transvectis”.¹⁶

Throughout the book there is a preoccupation with letters and combinations of letters, assignments of numerical values to letters, assigning letters to planets and to elements, listing combinations of letters associated with houses of the moon, recombining letters and syllables in incantations to form new magic words, listing new names for the 23 letters of the Latin alphabet, sometimes taken in reversed Z through A order, listing new symbols for the 23 letters, and so on.

And, towards the end of the book there is the set of thirty-six large square tables, described in section 2 of this paper, filled with a seemingly random jumble of letters.

(One of these is illustrated in Plates 9 and 10.) These tables do not appear to be like any illustrated in, say, Shumaker's survey of mediaeval and early modern magic works.¹⁷

The *Book of Soyga*'s preoccupation with letters, alphabet arithmetic, Hebrew-like backwards writing, and so on, is of course characteristic of the new Cabalistic magic which became popular in the sixteenth century, exemplified by the great compilation of Agrippa of Nettesheim (1486-1535), and borrowing authority both from the Renaissance humanist interest in the Cabala expressed by such figures as Pico and Reuchlin and from the supposed Biblical antiquity of the Cabala.¹⁸ Although large square tables are not themselves a characteristic feature of the traditional Cabala, they had by Agrippa's time become an integral part of the Christian magical Cabala.¹⁹

Such a work must have appealed to Dee since it encompassed so many of the ingredients associated with early modern magical and Christian Cabalist texts; we know the tables in the *Book of Soyga* excited John Dee's interest, as seen in the dialogue with Uriel. They certainly also excited mine as a professional cryptologist. Were they, I wondered, filled with a random (and hence pointless) selection of letters, or were they a cryptogram (with a hidden "plain text" meaning, which might at least in principle be recoverable by cryptanalysis), or was there some other structure or pattern to them? I approached the tables as I would any cryptographic problem, first transcribing the data and entering it into the computer, and then trying out what I knew of the bag of code-breakers' tricks. The results, which I describe in sections 3 through 6, were unexpectedly gratifying.

This paper, then, indirectly addresses the question of the *Book of Soyga*'s possible influence on Dee by examining and comparing the *form* (or method of construction) of the tables in the *Book of Soyga* and those found in other early modern magic tables (including Dee's and Agrippa's), rather than their *function* (i.e., purpose or method of use).

2. THE MAGIC TABLES OF *THE BOOK OF SOYGA*

The *Book of Soyga* contains thirty-six tables; each table is a square grid of 36 rows and columns; each grid cell contains a letter of the Latin alphabet.²⁰ These tables turn out to be formed by a completely deterministic calculation method, or algorithm, starting from an arbitrary "code word" for each table. This construction algorithm is so intricate that it is unlikely that its presence would be detected on casual examination of the tables.

Each of the thirty-six tables is headed with a number and a label. I summarize these in my Table 1. For convenience I will refer to them as T1, T2, and so on. T1 through T12 are labelled with the signs of the zodiac, Aries through Pisces; as are T13 through T24. T25 through T31 are labelled with the seven planet names, and T32 through T35 with the four element names. T36 is labelled with the word

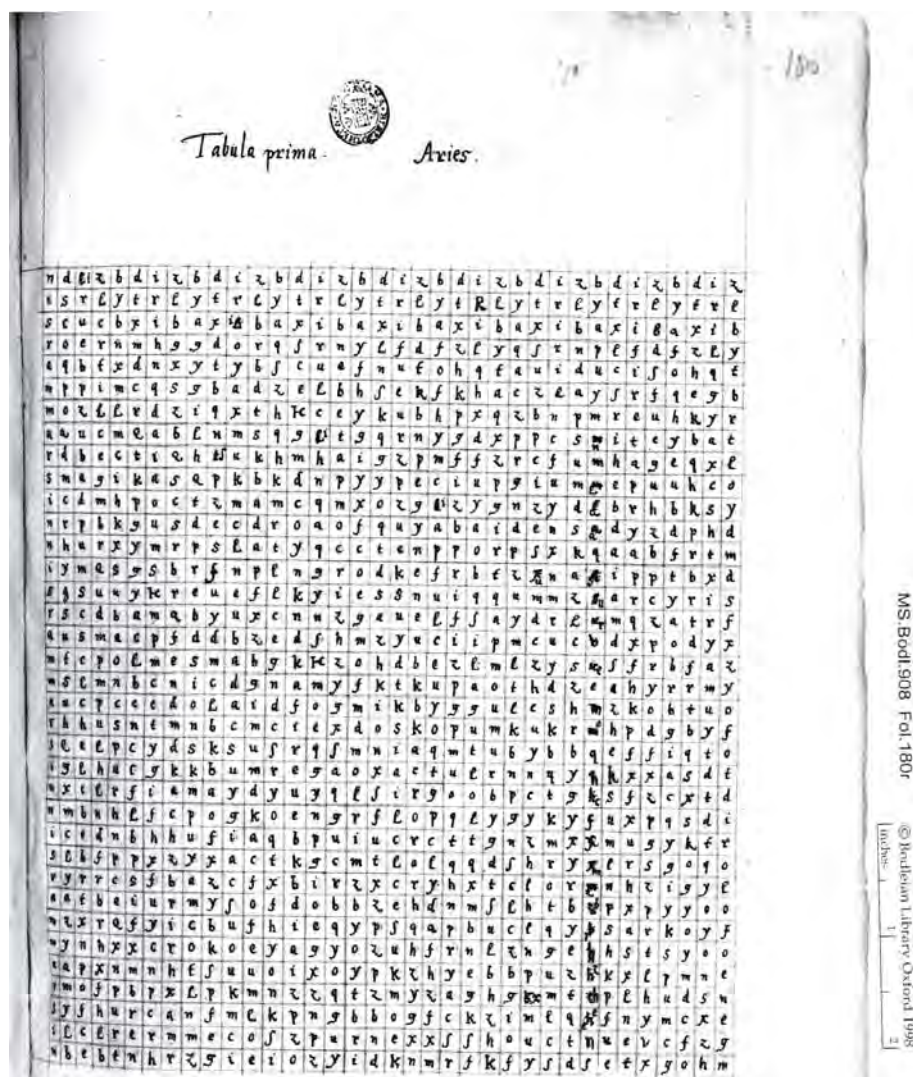


Plate 9: *Book of Soyga*, T1 Aries table. The Bodleian Library, University of Oxford, MS Bodley, 908, fol. 180^r.

Tabula																										pri																									
n	d	u	b	i	z	t	d	i	z	t	d	i	z	t	d	i	z	t	d	i	z	t	d	i	z																										
i	f	r	e	p	t	r	e	p	t	r	e	p	t	r	e	p	t	r	e	p	t	r	e	p	t																										
s	e	v	r	e	p	t	r	e	p	t	r	e	p	t	r	e	p	t	r	e	p	t	r	e	p																										
v	e	r	e	p	t	r	e	p	t	r	e	p	t	r	e	p	t	r	e	p	t	r	e	p	t																										
a	b	f	e	p	t	r	e	p	t	r	e	p	t	r	e	p	t	r	e	p	t	r	e	p	t																										
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m	r	e	f	i	v	d	i	z	t	d	i	z	t	d	i	z	t	d	i	z	t	d	i	z																											
a	g	b	e	m	g	a	b	e	m	g	a	b	e	m	g	a	b	e	m	g	a	b	e	m																											
r	d	e	c	t	i	z	t	d	i	z	t	d	i	z	t	d	i	z	t	d	i	z	t	d																											
f	m	a	d	i	z	t	d	i	z	t	d	i	z	t	d	i	z	t	d	i	z	t	d	i																											
t	r	e	p	t	r	e	p	t	r	e	p	t	r	e	p	t	r	e	p	t	r	e	p	t	r																										
n	r	p	b	e	m	g	a	b	e	m	g	a	b	e	m	g	a	b	e	m	g	a	b	e	m																										
n	b	r	e	p	t	r	e	p	t	r	e	p	t	r	e	p	t	r	e	p	t	r	e	p	t																										
l	y	m	q	s	e	p	t	r	e	p	t	r	e	p	t	r	e	p	t	r	e	p	t	r	e																										
s	s	a	b	e	m	g	a	b	e	m	g	a	b	e	m	g	a	b	e	m	g	a	b	e	m																										
r	s	e	d	i	z	t	d	i	z	t	d	i	z	t	d	i	z	t	d	i	z	t	d	i																											
a	n	e	m	a	b	e	m	g	a	b	e	m	g	a	b	e	m	g	a	b	e	m	g	a	b																										
m	t	r	e	p	t	r	e	p	t	r	e	p	t	r	e	p	t	r	e	p	t	r	e	p	t																										
m	s	e	d	i	z	t	d	i	z	t	d	i	z	t	d	i	z	t	d	i	z	t	d	i																											
u	b	r	e	p	t	r	e	p	t	r	e	p	t	r	e	p	t	r	e	p	t	r	e	p	t																										
y	b	e	m	g	a	b	e	m	g	a	b	e	m	g	a	b	e	m	g	a	b	e	m	g	a																										
s	q	e	f	i	v	d	i	z	t	d	i	z	t	d	i	z	t	d	i	z	t	d	i	z																											
l	f	e	m	g	a	b	e	m	g	a	b	e	m	g	a	b	e	m	g	a	b	e	m	g	a																										
n	x	e	f	i	v	d	i	z	t	d	i	z	t	d	i	z	t	d	i	z	t	d	i	z																											
n	m	b	e	m	g	a	b	e	m	g	a	b	e	m	g	a	b	e	m	g	a	b	e	m	g																										
i	r	e	d	i	z	t	d	i	z	t	d	i	z	t	d	i	z	t	d	i	z	t	d	i																											
s	l	e	f	i	v	d	i	z	t	d	i	z	t	d	i	z	t	d	i	z	t	d	i	z																											
s	l	e	f	i	v	d	i	z	t	d	i	z	t	d	i	z	t	d	i	z	t	d	i	z																											
y	p	r	e	p	t	r	e	p	t	r	e	p	t	r	e	p	t	r	e	p	t	r	e	p	t																										
a	a	r	e	p	t	r	e	p	t	r	e	p	t	r	e	p	t	r	e	p	t	r	e	p	t																										
m	z	x	r	e	p	t	r	e	p	t	r	e	p	t	r	e	p	t	r	e	p	t	r	e	p																										
m	p	n	h	e	m	g	a	b	e	m	g	a	b	e	m	g	a	b	e	m	g	a	b	e	m																										
a	a	p	x	e	f	i	v	d	i	z	t	d	i	z	t	d	i	z	t	d	i	z	t	d																											
r	m	o	f	i	v	d	i	z	t	d	i	z	t	d	i	z	t	d	i	z	t	d	i	z																											
s	b	e	m	g	a	b	e	m	g	a	b	e	m	g	a	b	e	m	g	a	b	e	m	g	a																										
i	r	e	d	i	z	t	d	i	z	t	d	i	z	t	d	i	z	t	d	i	z	t	d	i																											
n	b	e	m	g	a	b	e	m	g	a	b	e	m	g	a	b	e	m	g	a	b	e	m	g	a																										

ma																										ines																									
i	z	b	d	i	z	b	d	i	z	b	d	i	z	b	d	i	z	b	d	i	z	b	d	i	z																										
r	e	p	t	r	e	p	t	r	e	p	t	r	e	p	t	r	e	p	t	r	e	p	t	r	e																										
i	b	a	x	i	b	a	x	i	b	a	x	i	b	a	x	i	b	a	x	i	b	a	x	i																											
f	e	c	i	z	t	d	i	z	t	d	i	z	t	d	i	z	t	d	i	z	t	d	i	z																											
u	t	a	h	g	t	a	u	i	d	u	e	i	f	e	g	t	a	h	g	t	a	u	i	d																											
e	b	f	h	a	e	c	l	a	r	e	v	f	e	g	t	a	h	g	t	a	u	i	d																												
u	h	h	p	x	e	t	h	p	m	r	e	u	h	h	p	r	e	u	h	h	p	r	e																												
u	n	p	d	e	p	p	r	e	m	i	r	e	p	h	a	t	e	p	h	a	t	e	p																												
z	p	m	f	f	r	e	f	m	h	a	e	c	f	x	l	e	r	e	f	x	l	e	r																												
p	e	c	i	n	p	r	e	u	m	l	e	p	u	h	c	r	e	p	u	h	c	r	e																												
z	e	i	z	y	e	n	d	e	n	d	e	b	r	h	h	f	e	d	e	b	r	h	f																												
u	p	a	b	a	i	d	e	n	f	a	d	p	z	d	p	h	d	p	z	d	p	h	d																												
e	n	p	p	e	x	p	f	x	k	y	a	a	b	f	r	t	m	e	p	r	e	p	t																												
k	e	f	r	b	t	e	u	a	i	p	r	t	b	e	d	e	p	r	e	p	t	r	e	p																											
f	n	u	i	f	g	a	m	m	z	u	a	r	e	p	r	i	f	e	p	r	i	f	e	p																											
u	e	l	f	i	a	n	d	r	e	r	m	g	e	n	t	r	f	e	p	r	i	f	e	p																											
y	u	r	i	l	f	n	r	e	u	d	x	y	e	d	y	x	e	p	r	i	f	e	p	t																											
d	b	e	z	l	m	l	e	y	f	e	f	r	b	f	a	n	e	p	r	i	f	e	p	t																											
t	k	u	p	a	e	t	h	d	e	g	a	h	y	r	r	m	y	e	p	r	i	f	e	p																											
k	b	y	e	u	n	t	e	f	h	m	z	k	o	b	t	m	o	e	p	r	i	f	e	p																											
f	k	o	p	u	m	k	u	k	z	o	h	p	d	o	t	f	e	p	r	i	f	e	p	t																											
i	a	g	e	t	u	b	k	y	e	c	f	i	g	t	o	e	p	r	i	f	e	p	t	r																											
a	c	t	u	l	r	n	n	g	p	b	k	x	a	s	d	t	e	p	r	i	f	e	p	t																											
i	r	d	e	c	o	b	p	c	t	f	o	f	e	x	t	d	e	p	r	i	f	e	p	t																											
l	e	p	y	l	e	o	i	k	y	f	u	x	p	y	d	i	e	p	r	i	f	e	p	t																											
u	r	e	g	y	d	e	n	z	m	x	x	m	u	e	r	k	t	r	e	p	r	i	f	e																											
l	o	l	e	y	d	e	n	z	m	x	x	m	u	e	r	k	t	r	e	p	r	i	f	e																											
e	r	p	a	x	t	e	l	e	r	e	n	h	z	i	o	p	f	e	p	r	i	f	e	p																											
e	h	d	n	p	r	e	l	h	t	e	p	p	x	y	o	p	f	e	p	r	i	f	e	p																											
l	y	a	p	b	u	c	e	f	p	r	r	a	y	r	k	o	p	f	e	p	r	i	f	e																											
a	h	f	r	n	l	e	n	z	e	h	h	f	t	f	p	e	o	p	r	i	f	e	p	t																											
k	z	h	y	e	l	b	p	u	e	z	k	x	l	p	m	o	e	p	r	i	f	e	p	t																											
m	p	z	a	g	h	s	e	m	t	h	p	l	h	u	d	e	p	r	i	f	e	p	t	r																											
e	x	x	f	k	e	i	m	l	e	f	e	s	e	n	e	c	e	p	r	i	f	e	p	t																											
e	x	x	f	h	e	n	e	f	n	u	e	c	n	e	r	f	e	p	r	i	f	e	p	t																											
k	n	m	r	f	e	f	f	f	z	f	e	r	e	m	o	b	m	e	p	r	i	f	e	p																											

Plate 10: *Book of Soyga*, T1 Aries table. Department of Manuscripts, British Library, MS Sloane 8, fols. 102^v and 103^v. (By Permission of the British Library).

“Magistri”. (See Plates 9 and 10 for the Bodley 908 and Sloane 8 versions of T1 “Aries”).

Table 1. Soyga Tables

Table	Label	Code word	Bodley 908	Location in	
				Sloane 8	Sloane 3189
1	Aries	NISRAM	180 ^r	102 ^v /103 ^r	58 ^v
2	Taurus	ROELER	180 ^v	103 ^v /104 ^r	60 ^v
3	Gemini	IOMIOT	181 ^r	104 ^v /105 ^r	62 ^v
4	Cancer	ISIAPO	181 ^v	105 ^v /106 ^r	64 ^v
5	Leo	ORRASE	182 ^r	106 ^v /107 ^r	
6	Virgo	OSACUE	182 ^v	107 ^v /108 ^r	
7	Libra	XUAUIR	183 ^r	108 ^v /109 ^r	
8	Scorpio	RAOSAC	183 ^v	109 ^v /110 ^r	
9	Sagittarius	RSADUA	184 ^r	110 ^v /111 ^r	
10	Capricornus	ATROGA	184 ^v	111 ^v /112 ^r	
11	Aquarius	SDUOLO	185 ^r	112 ^v /113 ^r	
12	Pisces	ARICAA	185 ^v	113 ^v /114 ^r	
13	Aries	MARSIN	186 ^r	114 ^v /115 ^r	59 ^r
14	Taurus	RELEOR	186 ^v	115 ^v /116 ^r	61 ^r
15	Gemini	TOIMOI	187 ^r	116 ^v /117 ^r	63 ^r
16	Cancer	OPAISI	187 ^v	117 ^v /118 ^r	65 ^r
17	Leo	ESARRO	188 ^r	118 ^v /119 ^r	
18	Virgo	EUCASO	188 ^v	119 ^v /120 ^r	
19	Libra	RIUAUX	189 ^r	120 ^v /121 ^r	
20	Scorpio	CASOAR	189 ^v	121 ^v /122 ^r	
21	Sagittarius	AUDASR	190 ^r	122 ^v /123 ^r	
22	Capricornus	AGORTA	190 ^v	123 ^v /124 ^r	
23	Aquarius	OLOUDS	191 ^r	124 ^v /125 ^r	
24	Pisces	AACIRA	191 ^v	125 ^v /126 ^r	
25	Saturni	OSRESO	192 ^r	126 ^v /127 ^r	
26	Jovis	NIEBOA	192 ^v	127 ^v /128 ^r	
27	Martis	OIAIAE	193 ^r	128 ^v /129 ^r	
28	Solis	ITIABA	193 ^v	129 ^v /130 ^r	
29	Veneris	ADAMIS	194 ^r	130 ^v /131 ^r	
30	Mercurii	REUELA	194 ^v	131 ^v /132 ^r	
31	Lunae	UISEUA	195 ^r	132 ^v /133 ^r	
32	Ignis	MERONF	195 ^v	133 ^v /134 ^r	
33	Aeris	ILIOSU	196 ^r	134 ^v /135 ^r	
34	Aquae	OYNIND	196 ^v	135 ^v /136 ^r	
35	Terrae	IASULA	197 ^r	136 ^v /137 ^r	
36	Magistri	MOYSES	197 ^v	137 ^v /138 ^r	

Eight of these tables also appear copied in Dee’s notebook, the *Book of Enoch*, joined in pairs: “The First Table” in the *Book of Enoch* is a 72-row table, filling both pages of an opening, the first 36 rows of which are Soyga’s T1 and the last 36 rows

The image shows a manuscript page from the Book of Enoch, folio 58v, which is equivalent to the T1 'Aries' Table. The page is filled with a dense grid of text, organized into 26 columns and 26 rows. The text is written in a cursive script and is organized into a large table with a header row and a footer row. The page is numbered 184 in the top left corner and J. REEDS in the top right corner.

Plate 11: *Book of Enoch*, equivalent of T1 'Aries' Table. Department of Manuscripts, British Library, MS 3189, fol. 58^v. (By Permission of the British Library).

of which are Soyga's T13, the two "Aries" tables, and so on, as indicated in my Table 1.²¹ See Plate 11 for the *Book of Enoch* version of T1 "Aries".

The tables are written with italic letters, mostly lower case, written into a neatly pencilled regular grid. In Bodley 908 the grid cells measure approximately one quarter of an inch, so a complete table fits on one page. In Sloane 8 the grid cells are approximately one third of an inch in size, and each table occupies the two facing pages of an opening. In each book there is occasional use of the short *s*; much more common is the long *ſ*. The writing becomes more even after the first few tables, with greatly diminished use of upper case letters, as if the copyist became accustomed to what must have been an unusually irksome and tedious task of copying completely senseless data which offered no obvious contextual clues for correcting mistakes. In Bodley 908 upper case *L* is used exclusively, presumably to avoid confusion with long *ſ*. In Sloane 8 lower case *l* is used exclusively.

The handwriting in Bodley 908 is quite even, and pains seem to have been taken to make the letters clearly distinguishable. The handwriting in Sloane 8 is less clear, so that *n* and *u* are often hard to tell apart, as are the pairs *c/e* and *l/i*. Sloane 8 shows obvious signs of proofreading, with dots, double dots, and cup strokes marking errors or doubtful readings. Occasionally a cell contains, in addition to its main letter, a tiny *f* followed by another tiny letter; I surmise *f* means *forte* and the following letter is a suggested correction. Some corrections seem to have been made by erasure and overwriting; the handwriting also seems to change part way through.

The left-hand margin in each table is special. Each table has a "code word", e.g., T1 "Aries" has code word NISRAM. The left margin is composed entirely of the code word and the reversed code word, e.g., NISRAM MARSIN NISRAM MARSIN [...] repeated until the margin is filled.

The code words are listed in the third column of my Table 1. All thirty-six of them are exactly 6 letters long. The treatise in the *Book of Soyga* which discusses the tables, the *Liber Radiorum*, has a series of paragraphs mentioning the code words for twenty-three of the tables, together with number sequences which stand in unknown relation to the words.²²

Note that the code words for T13–T24 are the reverses of those of the corresponding T1–T12. Thus, T1 "Aries" has code word NISRAM and T13, also "Aries", has code word MARSIN.

In Bodley 908, T36 "Magistri" has a blank 13th line – the first line after the first complete MOYSES/SESYOM cycle on the left. The Sloane 8 version of the table has the same 35 non-blank lines, but they have "closed ranks" so it is the last line of 36 which is blank.

In general, the first four or five rows of the tables appear very repetitious. Often the first row or two consist entirely of endless repetitions of a given two-letter "motif", followed by two or three rows of repetitions of a 4-letter motif, with maybe another row or so consisting of repetitions of a 12-letter pattern. But these

This may be seen in T1 “Aries”, shown in Plates 9 and 10, where the first three lines soon fall into repetitions of the 4-letter motifs *dizb*, *lytr*, and *xiba*, respectively, and the next two rows into repetitions of the 12-letter motifs *qsrnylfdzfzly* and *ohqtauiducis*, respectively. Many of these motifs are found in several of the tables.

[illegible]

3. ANALYSIS OF TABLES

is, the pattern $\begin{bmatrix} ? \\ m & m \end{bmatrix}$ was almost always actually $\begin{bmatrix} n \\ m & m \end{bmatrix}$. This led to a tabulation

of all triplets of letters occurring in a $\begin{smallmatrix} N \\ WX \end{smallmatrix}$ configuration, and it was found that in

a large majority of case the letter occupying the X position was predictable from the letters in the N and W positions. (The names of these variables are meant to represent the letter at the spot marked by X , the letter to its *North*, and the letter to its *West*.)

This led to discovery of an equation of form:

$$X = N + f(W)$$

where $f(W)$ is a function of W and the addition is taken *modulo* 23. Here the letters are assigned numerical values according to their positions in the 23-letter Latin alphabet: $a = 1$, $b = 2$, [...], $u = 20$, $x = 21$, $y = 22$, $z = 23$, so that $z + 2 = b$, etc. The final ingredient in this formula, the auxiliary function f , is known to us only by a table of values determined empirically.

Table 2. Auxiliary function values

W	$f(W)$	W	$f(W)$	W	$f(W)$	W	$f(W)$
a	2	g	6	n	14	t	8
b	2	h	5	o	8	u	15
c	3	i	14	p	13	x	15
d	5	k	15	q	20	y	15
e	14	l	20	r	11	z	2
f	2	m	22	s	8		

Expressed another way: a letter is obtained by counting a certain number of letters after the letter immediately above (i.e., north of) it in the table. The number of letters to count is determined by the letter standing to the immediate left (i.e., west). If the letter to the left is an f , for instance, we are to count two letters past the letter above. So, continuing the example, if the letter above is an l , then the letter in question

must be n , which is two letters past l :

	l
f	n

. If the end of the alphabet is reached in this letter counting, one starts over at the beginning, treating a as the letter after z , and so on.

For letters in the top row of a *Soyga* table, for which there is no N letter, the following formula holds:

$$X = W + f(W)$$

where the addition is again performed *modulo* 23. That is, for letters in the top row one applies the rule for letters in the interior of the table, acting as if the letter appearing to the left also appears above.

4. DIRECTIONS FOR CREATING THE TABLES

This, then, is a recipe for recreating the tables, although almost certainly not expressed in the same terms the *Soyga* author would have used. Starting with a code word, such as NISRAM, and an empty grid of 36 rows and columns:

4.1. *Left Column*

Write the code word followed by its reverse into the cells of the left hand column, starting at the top and working downwards, repeating the process until the column is full.

4.2. *Top Row*

Fill in the remaining 35 cells of the top line, working from left to right, repeatedly applying the formula $X = W + f(W)$.

In our example, the first application of this formula yields $n + f(n)$, that is, the letter $f(n) = 14$ places after n in the 23-letter alphabet, which is d . (Thus: n is the 13th letter; $13 + 14 = 27$; reduced *modulo* 23, 27 is 4, which is d .) Write the letter d in the second cell in the top row, just to the right of the n of NISRAM.

The second application yields $d + f(d)$. Since $f(d) = 5$, this gives us i , the fifth letter after d . Write an i in the third cell of the top row.

The third application yields $i + f(i)$. Since $f(i) = 14$, this gives us z , the 14th letter after i . Write a z in the fourth cell of the top row.

The fourth application yields $z + f(z) = 23 + 2 = 25 = 2 = b$; put a b in the fifth cell.

The fifth application yields $b + f(b) = 2 + 2 = 4 = d$; put a d in the sixth cell. At this point we have fallen into a cycle: the next application yields $d + f(d)$ which we have already seen before is i , and the rest of the first row will continue to repeat $dizb\ dizb\ \dots$

At this point the top few rows of the partially filled in table will look like this:

```
ndizbdizbdizbdizbdizbdizbdizbdiz
i.....
s.....
r.....
```

4.3. Interior of Table

Now, starting with the second row and working left to right within rows, fill in the interior cells as follows. With each blank cell encountered, if the work has progressed in normal European page-reading order, the cell just above the blank cell and the cell to the left have both been filled in. Call the letters appearing in those cells N and W , respectively, and use the formula $N + f(W)$ to determine what to write into the blank cell under consideration.

For example, the first blank cell in row 2 is the second cell. It has a d above it and an i to its left. So the letter $d + f(i) = 4 + 14 = 18 = s$ is written in that blank cell.

The next cell, cell 3 in row 2, has an i above it and an s to its left (the s which we just wrote). So we put $i + f(s) = 9 + 8 = 17 = r$ in cell 3 of row 2. The next cell gets $z + f(r) = 23 + 11 = 11 = l$, and so on. The top few rows now look like this:

```
ndizbdizbdizbdizbdizbdizbdizbdizbdiz
isrl.....
s.....
```

This process, carried out row by row, left to right, will eventually fill the table.

Alternatively, instead of working row-by-row, left-to-right in each row, as described here, one could equivalently work column-by-column, working downwards within each column. The final results would be the same.

Of course I make no claim that the *Soyga* author intentionally used my $X = N + f(W)$ formula. Whatever means were actually used to construct the tables clearly had this formula's mathematical structure implicitly "built in", but we can only guess at its implementation. The arithmetic *modulo* 23, for instance, could have been effected equally well by paper-and-pencil computations, by consultation of charts, by letter counting on finger tips, or by the use of Lullian wheels.

5. ERROR ANALYSIS AND GENEALOGY

In fact the tables found in the two extant manuscripts of the *Book of Soyga* are not identical with those I produced by a computer programmed to carry out the above rules, starting with the same code words as in the manuscripts. This is for two reasons:

1. The law of formation for the tables is sufficiently intricate that the *Soyga* author occasionally made mistakes in working out the original tables.
2. The copyists made new mistakes when transcribing so much apparently unpatterned text.

Fortunately for us, these two kinds of errors have radically different consequences. If a cell in the original is miscalculated, the mistake spoils the calculation of the cells to its right and below it, resulting in an avalanche of error with an easily recognizable rectangular shape. A mere copying error, however, will not have a cumulative effect, and will be classifiable into one of several familiar types: transposition, deletion, eye skip, and replacement.

In short, the constraints placed on the tables by the $X = N + f(W)$ formula allow an aggressive form of textual emendation of the received tables in Bodley 908 and Sloane 8. A similar technique has been used to trace copying of logarithm tables by Charles Babbage (1792–1871), but is of course not generally applicable.²³ Only texts with a well-defined mathematical structure are amenable to this method of detecting and correcting errors of generation and transcription.

5.1. Principles of Error Diagnosis: An Artificial Example

This can all be seen in an artificial example, concocted so as to display every kind of pathology in the first few lines of the table. Suppose the code word is SARTON. Ideally, the first few lines of the table would be:

```
scfhndizbdizbdizbdizbdizbdizbdizbdiz
aeuzprupprupprupprupprupprupprupprup
rqrlmqrcsbygxiilmobygxiilmobygxiilmobyg
tattuhyscenxznzncrnnxznzncrnnxznzncrnnx
oiklrtgaetxndedhyedcqueredsfndhyedc
nzmkiqyqbxditmetmbsetbgkxgtmetmb
noublgeghcqalqixuliqpsdgnamuylixuliq
oym anxuyzeggrdofycmpeispcdrhdqfzycmp
tgsidczabgnxisyxolifgphusmqesahenr zr
rscmcfbcexemhzazqhoopeymrzsnipxueheh
...
```

Call this the *ideal original table*. Suppose, however, that in working this out a mistake was made: an e was put down instead of a p in the fifth cell of the second line. This mistaken letter will cause mistaken values to be calculated for the sixth cell of the second line and for the fifth cell of the third line, and those mistakes will beget others. The resulting *actual original table* will be (with the erroneous e capitalized):

```
scfhndizbdizbdizbdizbdizbdizbdizbdiz
aeuzEsrllytrlytrlytrlytrlytrlytrlytrl
rqrlbuibaxibaxibaxibaxibaxibaxibaxib
tattkmhggdokqsrnplfdzlyqsrnplfdzly
oiklgsqdmcrxhztxgrphtqtauiducisohqt
nzmkykhicftfkpimftbrgoaxqruterukfkha
noubamgpqcyxbrudlqyixfcasbylbteahpxq
```



```

oymacpugysgdgzyttaalsolxkrkcekuqefzs
tgsirczinixtpnnklxqhzqhcnpqbmtagmyk
rscmqzblkazxgtxbnmpxpfksxzrdgsdficbm
...

```

Finally, suppose we receive this table, derived from the actual original but with a variety of copying errors:

```

scfhudizbdizbdhzbdisbdizbdkzbdizbdiz
aeuzefrlytrlyutlyttlyrtlyttlytrlytrl
rqrlbnibaxibaxibaxibxibaxibaxiibaxib
rattkmhggdokqstnplfdzlyqfrnplfdzly
oikglsqdmcrxhztgxrrpthqranidueisohqt
nzmkykhiestfkipmstyixfeafbylbcahpxq
uoubamgpqpyxbiudlqalsolxkrkcckuqefzf
oymacpugyfgdgzyrtaqhzqhcnpqbmtagmek
tgfirczinixtpnnzlxqhzqhcnpqbmtagmyk
rfcmqzblkazxgtxbnmpxpsksxztgdgsdsicbm
...

```

Our task is to recover the ideal original and actual original and diagnose the copying errors.

First we inspect the left margin, where we see SARRON UOTR [...], etc, which is a damaged version of SARTON NOTRAS, etc.; the code word is SARTON. (The left margin contains in all six copies – forward and reversed – of the code word, so in practice there is no doubt about what the code word is.)

From this we work out the ideal original table, and examine those positions where the received table differs from it. This diagram displays places where the received table agrees with the ideal original with a dot and places where they disagree with the value seen in the received table:

```

....u.....h.....k.....
....efrlytrlyutlyttly.tlyttlytrlytrl
....bnibaxibaxibaxib..baxiba..ibaxib
r...kmhggdokqstnplfdf.lyqfrnplfdzly
...glsqdmcrxhztgxrrpthq.anidueisohqt
....y.hicstfkipims.yixfeafbylb.cahpxq
u...amgpqpyxbiudlqalsolxkrkcckuqefzf
....cp.gyf.dgzyrtaqhzqhcnpqbmtagmek
..f.r...inixtpnnzlxqhzq.cnhpqbmtagmyk
.f...qz.lkazxgtxbnmpx.sksx.tdgsdsicbm
...

```

Here we see an essentially solid rectangular region of disagreement, starting in the fifth cell of row 2, with the value *e*, which is due to an error in the original. The “pepper and salt” pattern of sporadic disagreements elsewhere is characteristic of

copying errors. So we conclude that an e was put down by mistake in row 2, cell 5 in the original.

Now we work out the corresponding putative original, and display the disagreements between it and the received copy:

```

.....u.....h.....k.....
.....f.....ut...t..rt...t.....
.....n.....xibaxibaxi.....
r.....t.....f.....
...gl.....r.n...e.....
.....s.....s.yixfeafbylbtcahpxq
u.....p...i....alsolxkrkcckuqefzf
.....f.....r..qhzqhcnhpqbmtagmek
..f.....z.....
...

```

Since the remaining rectangular regions of disagreement do not reach to the bottom of the table, we conclude that they are not due to errors in the original. (Further examination will show they are due to eye skip.) No further errors seem to have been made in the original, so our putative original table is finished.

We are now in a position to diagnose the copying errors. The mistakes in cells 21 through 30 of line 3 are easily seen to be due to elision of an a from one of the repeating *baxi* groups; the pattern ends on the right foot again in cell 31 by the insertion of an extra *i*. We might term this a *horizontal eye skip* error. The errors in cells 19 through 36 in lines 6, 7, and 8 are seen to result from a *vertical eye skip* error, as follows. The rightmost 18 cells of lines 6, 7, 8, and 9 of the original are:

```

brgoaxqruterukfkha
yixfcasbylbteahpxq
alsolxkrkcckuqefzs
qhzqhcnhpqbmtagmyk

```

and of the received copy are:

```

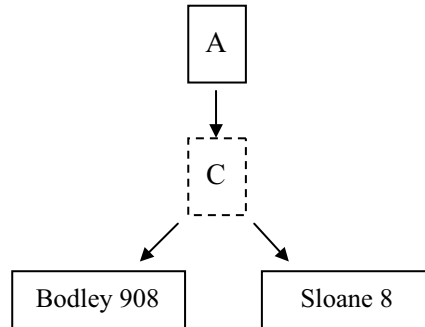
yixfeafbylbtcahpxq
alsolxkrkcckuqefzf
qhzqhcnhpqbmtagmek
qhzqhcnhpqbmtagmyk

```

so we see that the copyist deleted the right half of line 6 and duplicated the right half of line 9. There is a transposition error in row 5, cells 4 and 5: the original has *lg* and the copy has *gl*. The remaining errors are simple replacements of one letter by another.

5.2. Summary of Actual Errors

In fact all of the types of errors illustrated above occur in both the Sloane 8 and Bodley 908 versions of the tables. There seems to have been one set of original tables which I call A. Our extant versions, Bodley 908 and Sloane 8, seem to have been derived independently from a flawed intermediate version which I call C.



The originals A were constructed with the code words as listed in my Table 1, by application of the $N + f(W)$ formula; the errors in applying the formula are listed in my Table 3. Since errors in applying the $N + f(W)$ formula propagate and spoil everything below and to the right of the error locus, we can be sure that this is the complete list of errors in A. Out of the 46,656 cells in the complete set of tables, only 13 errors were made in applying the formula.

Table 3. Errors in Originals

Table	Row/Col.	Error	Row/Col.	Error	Row/Col.	Error
T5	15/24	t				
T8	28/25	r				
T10	18/11	t				
T12	15/9	y				
T13	18/2	t				
T19	19/29	e	20/28	g		
T29	18/11	m	17/16	h		
T32	6/25	l	7/24	e	34/27	k
T35	19/23	d				

The alternative, that Bodley 908 and Sloane 8 did not share a common original, would require us to believe that exactly these same particular errors (and no others) were committed in working out the originals for both Bodley 908 and for Sloane 8. This is so unlikely under any reasonable model for errors that I reject this alternative in favour of a single shared common original A.

A number of gross eye skip errors were committed in the descent of Bodley 908 and Sloane 8 from A. In Bodley 908's version of T2, row 3, cells 20–35 read

axibaxibaxibaxib instead of xibaxibaxibaxiba; that is, an a was inserted at cell 20. In both Bodley 908's and Sloane 8's versions of T24, the right hand half of row 35 was elided and the right hand half of row 34 was duplicated. In both Bodley 908's and Sloane 8's versions of T36, row 3, cells 30–36 read baxibax instead of A's ibaxiba, and row 12 is elided.

I detected seven transposition errors, some unique to Bodley 908 and to Sloane 8, and some shared, as listed in my Table 4.

Table 4. Transposition Errors

<i>Table</i>	<i>Row</i>	<i>Col.</i>	<i>Actual</i>	<i>Correct</i>	<i>Where found</i>	
T3	22	29	kq	qk	Bodley 908	
T12	6	8	cp	pc		Sloane 8
T25	14	34	ms	sm	Bodley 908	
T30	33	28	nm	mn	Bodley 908	Sloane 8
T31	35	16	lf	fl		Sloane 8
T35	22	21	nh	hn	Bodley 908	Sloane 8
T35	27	34	rs	sr	Bodley 908	Sloane 8

A tabulation was made of all corresponding places where Sloane 8, Bodley 908, or A were all legible but failed to give unanimous readings of cell entries, except for those involved in the gross eye skips noted above. The tabulation was made again, where all differences explainable by mere confusion of *i/l*, *u/n*, *f/s*, *e/c*, or *t/r* were censored, in an attempt to compensate for possible transcription errors on my part (especially in reading Sloane 8).

Table 5. Summary of cell reading disagreements

<i>Type of Disagreement</i>	<i>Raw</i>	<i>Censored</i>
A, Bodley 908, and Sloane 8 all differ	10	6
A and Bodley 908 same; Sloane 8 different	266	115
A and Sloane 8 same; Bodley 908 different	144	75
Bodley 908 and Sloane 8 same; A different	394	223
A, Bodley 908, and Sloane 8 all agree	45541	45936

The results, in my Table 5, again show Bodley 908 and Sloane 8 each have a large number of unique errors in addition to a larger number of shared errors. If either of Sloane 8 or Bodley 908 were copied from the other, the errors unique to the ancestor would have had to have been corrected in the child. Because the text is incoherent, there is no natural “self repair” mechanism analogous to a scribe’s knowledge of orthography or grammar allowing emendation of errors, at least in the large areas of the tables lacking repeating motifs. If both Bodley 908 and Sloane 8 were independently derived from the original A, the 394 (or 223) shared errors would all be the result of accidental occurrence of precisely the same mistakes, independently committed in copying Bodley 908 from A and in copying Sloane 8 from A. This is very unlikely under any reasonable model of copying errors. So we

conclude instead that both Bodley 908 and Sloane 8 were derived from a common flawed copy, which I call C, of the originals. Because Bodley 908 seems to have fewer disagreements with A than Sloane 8 does, we conclude that Bodley 908 is a more accurate copy of C than Sloane 8 is. Overall, there seems to be a 3/4% copying error rate in going from A to C, a 1/2% error rate in going from C to Sloane 8, and a 1/3% error rate in going from C to Bodley 908.

The same techniques can be used to see what relation Dee's copy of the eight *Soyga* tables appearing in Sloane 3189, the *Book of Enoch*, has to Bodley 908 and Sloane 8.

In the first place, the T13 of Sloane 3189 shows the same mistake in applying the $N + f(W)$ formula (in row 18, column 2) present in the T13 of A. Hence even if not copied directly from Bodley 908 or Sloane 8, the *Soyga* tables in Sloane 3189 are, like those of Bodley 908 and Sloane 8, ultimately derived from A. *A fortiori*, they are copies of the *Soyga* tables, rather than simply creations inspired by, or in the same style as, the *Soyga* tables.

Secondly, the T2 of Sloane 3189 lacks the gross eye skip error found in row 3 of T3 of Bodley 908. This suggests Sloane 3189 was not copied from Bodley 908, but not strongly so: the eye skip error occurs in the repeating *baxibaxi* area and could have been corrected by a naive but alert copyist.

Thirdly, looking only at locations where all four of A, Bodley 908, Sloane 8 and Sloane 3189 supply legible values, I found the results in my Table 6. The agree-disagree counts seem to make Sloane 3189 slightly but insignificantly closer to Bodley 908 than to Sloane 8.

Table 6. Summary of cell differences between Sloane 3189 and A, Bodley 908 and Sloane 8.

Sloane 3189, Compared with	Raw		Censored	
	Disagree	Agree	Disagree	Agree
A	288	9877	209	9956
Bodley 908	203	9962	149	10016
Sloane 8	208	9957	155	10010

Fourth, and more tellingly, the transposition error in T3 of Bodley 908, where there is a *kq* instead of the correct *qk* in row 22, is not present in the T3 of Sloane 3189. Unlike the T2 eye skip error, this error is well outside the area of repeating motifs, and so uncorrectable by a naive copyist.

On balance, then, it seems that the *Soyga* tables in Dee's *Book of Enoch*, Sloane 3189, are closer in manuscript transmission to Sloane 8 than to Bodley 908.

Assuming that the Sloane 3189 *Soyga* tables were copied from Sloane 8, the most common copying error was replacing *z* by *x*: out of the 477 occurrences of the

letter z in the Sloane 8 tables which have corresponding Sloane 3189 versions, it was rendered correctly 441 times, rendered as an x 34 times, and as a q and an r each once. There are 9 instances where an i was written instead of a y. Overall, there is a 1.5% copying error rate from Sloane 8.

Regardless of which particular manuscript the *Book of Enoch* got its *Soyga* table copies from, the questions of *why* they were copied and what relation they have to the Enochian system are central to furthering our understanding of Dee's relation to the *Book of Soyga*. On the one hand it is possible that Dee deliberately copied them (or had them copied) into his notebook (in rearranged sequence: T1, T13, T2, T14, and so on, so both "Aries" tables were visible on an opening, both "Taurus" tables visible on the next, etc.) for ready reference, possibly with motives similar to mine in section 3 of this paper, or possibly in order to use them in magical operations. This might have happened some time before 1582, that is, before his "Enochian" period, in which case their appearance with the Enochian material in Sloane 3189 would be the accidental result of reuse of a largely blank notebook. On the other hand, they might have a more direct connection with the Sloane 3189 Enochian material: they might have been revealed the same way the rest of the *Book of Enoch* material was (in which case the copying errors could be attributed either laudably to angelic emendation or deplorably to mundane data-entry-clerk error), or they might have been accorded a semi-privileged status, not themselves revealed but worthy of inclusion as an appendix to the *Book of Enoch* by a principle of virtue-by-association. Even though I see no way to use the methods of this paper to distinguish between these possibilities, I do not hesitate to speculate in the next section about one possible stylistic connection between the *Soyga* tables and the rest of the *Book of Enoch*.

6. COMPARISON WITH OTHER TABLES

Large square tabular arrays of letters are quite common in early modern magic works, exhibiting a variety of forms as yet unsurveyed in the scholarly literature. Here I present a brief taxonomy of magic tables according to their internal structure.

The more usual point of view, represented by Yates, pays primary attention to the authors' theories of magic and scant attention to the actual form of the tables:

[...] in Agrippa's Third Book [on Occult Philosophy] there are elaborate numerical and alphabetical tables for angel-summoning *of the type* [my emphasis] which Dee and Kelley used in their operations [...] These can be seen in Dee's manuscript 'Book of Enoch', British Museum, Sloane MSS. 3189. Cf. the 'Ziruph Tables' in Agrippa's *De occult. phil.*, III, 24. Agrippa was not Dee's and Kelley's only source for practical Cabala, but their minds run on these things within the Agrippan framework.²⁴

In fact Dee's tables and Agrippa's have completely different forms (as can be seen by glancing at Plates 12 and 13), so Yates must be using "of the type" to refer to the authors' intentions and not to their tables' actual appearance or formation.²⁵

My tentative taxonomy begins by crudely dividing all square magic tables into two classes, the small and the large, according to whether they have, say, fewer than

fifteen rows and columns or more. Among the small tables are those with letters forming words when read either vertically or horizontally, as in the famous square found at Herculaneum,

S	A	T	O	R
A	R	E	P	O
T	E	N	E	T
O	P	E	R	A
R	O	T	A	S

which are nowadays known as “word squares”. Word square charms have been in continuous use from Roman times to the present. Many such squares appear in Abraham ben Simeon’s *Cabala Mystica*, which Patai concludes – based in part on an analysis of the text in the squares themselves – was written around 1400.²⁶

Small numerical tables like

11	24	7	20	3
4	12	25	8	16
17	5	13	21	9
10	18	1	14	22
23	6	19	2	15

nowadays known as “magic squares”, have also been used since the late middle ages in Europe and in Asia for far longer as charms or arithmetical amusements.²⁷ (The numbers in each of the rows, columns, and two main diagonals all add up to the same sum, in this case 65.) Such a small numerical square appears in the 1514 print *Melencolia I* of Albrecht Dürer (1471–1528); many others are to be found in Agrippa’s Book II, where each planet is assigned its own magic square, each square being presented in both Arabic and equivalent Hebrew numerals.²⁸

As far as I know, all large magic tables in mediaeval or early modern sources are alphabetic. We may divide them into unpatterned and patterned; the latter are subdivided into those in which the form of the pattern is obvious and those in which the pattern is hidden.

Most of Dee’s tables in the *Book of Enoch* are unpatterned: squares and lozenge shaped arrays with 49 rows and columns filled with text in the “Enochian” language described by Laycock and Whitby.²⁹ One of these is illustrated in Plate 12. The text is inscribed in the tables line by line, left to right, one letter per cell, with no space between words. The eight *Soyga* tables appearing in the same book are of course patterned, but with a hidden pattern; it is tempting to believe that Dee’s favourite table size, 49, was inspired by the size of the *Soyga* tables, 36, since $49 = 7 \cdot 7$ is the next perfect square after $36 = 6 \cdot 6$. Similarly there are 36 *Soyga* tables and, as Kelley informed Dee on 24 March 1582/1583, there were to be 49 Enochian tables.³⁰

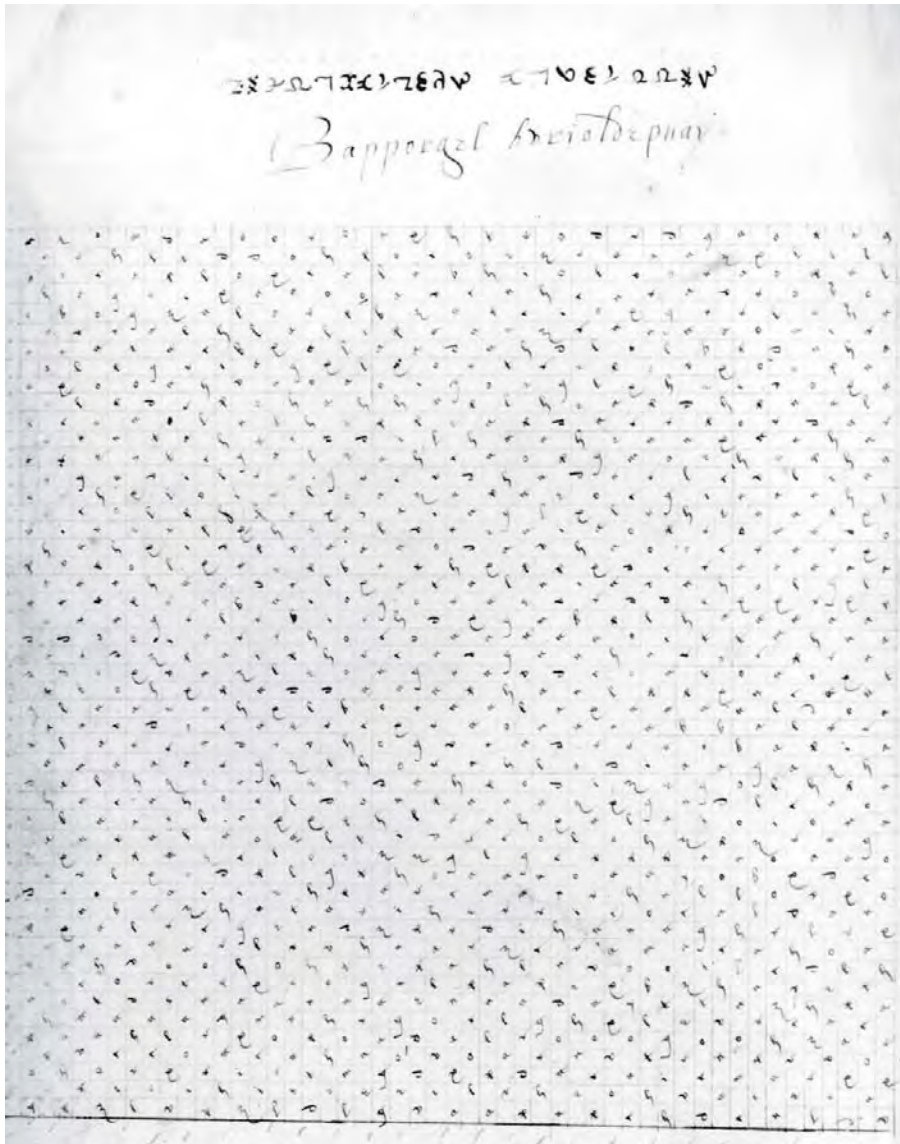


Plate 12: *Book of Enoch*, non-Soyga, 'Bapporgel bvrioldepnay' table. Department of Manuscripts, British Library, MS 3189, fol. 56^v. (By Permission of the British Library).

There are many large patterned tables in one of Agrippa's Cabalistic chapters.³¹ They include: an angel chart of no interest to us, a "right table of commutation", an "averse table of commutation", an "irrational averse table of commutation", a "table of Ziruph", and a "rational table of Ziruph".

The three tables of commutation are examples of what are nowadays known as "Latin squares", N by N tabular arrays of symbols from an N symbol alphabet – in this case the $N = 22$ letter Hebrew alphabet – arranged in such a way that each letter appears just once in each row and in each column.³²

It is possible that Agrippa received the idea of the "tabula commutationum recta" from Trithemius. Book 5 of Trithemius's *Polygraphia* (written in 1508 but printed in 1518) contains a "recta transpositionis tabula" and a "tabula transpositionis aversa" of exactly the same form as Agrippa's but based on a hybrid 24 letter alphabet formed by adjoining "w" to the end of the standard 23 letter Latin alphabet.³³ These Latin squares are of a particularly simple type, where each row is a shift of its predecessor, giving the table an overall barber-pole pattern of diagonal stripes.

Agrippa's third table of commutation, the "tabula aversa dicatur irrationalis" is a more complex Latin square. The top row and right-hand vertical margin contain the alphabet in its usual order; the bottom row and the left-hand vertical margin contain the alphabet in reversed order. The interior of the table is partially patterned. Most rows contain blocks of letters in consecutive alphabetical order. Because most of these blocks are shifted by one square from corresponding blocks in neighbouring rows, much of the area of the table has a diagonally striped pattern. But there does not seem to be a simple rule specifying the overall conformation of the table. It seems to be the result of an attempt to construct a Latin square as diagonally striped as possible, consistent with the given normal and reversed alphabets appearing in the margins.

Agrippa's table of Ziruph, illustrated in Plate 13, is possibly copied from Johann Reuchlin (1455-1522), who in turn owes much to the thirteenth century Cabalist Abraham Abulafia (1240-1292).³⁴ It consists of 22 rows, each with 11 cells per row. In each cell is a pair of Hebrew letters, placed in such a way that each letter appears exactly once in each row. Each row represents a reciprocal substitution alphabet: the letters in each of the 11 pairs are to be substituted for each other. One of these rows gives the "Atbash" alphabet according to which the first and last letters of the Hebrew alphabet (*aleph* and *taw*) are interchanged, the second and second from last (*beth* and *shin*), and so on.³⁵ Successive rows are obtained by alternately shifting all the left hand elements of the pairs to the pair to the left or all the right hand elements to the pair to the right (with a provision for reversing direction when the end is reached) in a kind of *contredanse*.³⁶

Such substitution alphabets are used in the branch of the practical Cabala known as *temurah* (permutation) in connection with the operation of *tseruf* (combination). The intent is to enlarge the scope of Cabalistic correspondences between words and phrases: two words are related not only if they have the same numerical sum, as in

CCLXII. DE OCCULTA PHILOSOPHIA,
TABVLA COMBINATIONVM ZIRVPH.

ס	י	ס	ז	ז	ח	ק	ר	ש	ת	א
ל	נ	ס	ט	ט	צ	ק	ו	ש	ת	ב
מ	ד	ל	י	י	צ	ו	ז	ש	ת	ג
ג	ס	ל	ז	ז	ק	ו	ז	ש	ת	ד
ס	נ	ל	ז	ז	ק	ו	ז	ש	ת	ה
ר	נ	ל	ז	ז	ק	ו	ז	ש	ת	ו
ס	נ	ל	ז	ז	ק	ו	ז	ש	ת	ז
ל	נ	ל	ז	ז	ק	ו	ז	ש	ת	ח
מ	ד	ל	י	י	צ	ק	ו	ז	ש	ט
ג	ס	ל	ז	ז	ק	ו	ז	ש	ת	י
ס	נ	ל	ז	ז	ק	ו	ז	ש	ת	יא
ר	נ	ל	ז	ז	ק	ו	ז	ש	ת	יב
ס	נ	ל	ז	ז	ק	ו	ז	ש	ת	יג
ל	נ	ל	ז	ז	ק	ו	ז	ש	ת	יד
מ	ד	ל	י	י	צ	ק	ו	ז	ש	טו
ג	ס	ל	ז	ז	ק	ו	ז	ש	ת	טז
ס	נ	ל	ז	ז	ק	ו	ז	ש	ת	יז
ר	נ	ל	ז	ז	ק	ו	ז	ש	ת	יח
ס	נ	ל	ז	ז	ק	ו	ז	ש	ת	יט
ל	נ	ל	ז	ז	ק	ו	ז	ש	ת	כ
מ	ד	ל	י	י	צ	ק	ו	ז	ש	כא
ג	ס	ל	ז	ז	ק	ו	ז	ש	ת	כב
ס	נ	ל	ז	ז	ק	ו	ז	ש	ת	כג
ר	נ	ל	ז	ז	ק	ו	ז	ש	ת	כד
ס	נ	ל	ז	ז	ק	ו	ז	ש	ת	כה
ל	נ	ל	ז	ז	ק	ו	ז	ש	ת	כו
מ	ד	ל	י	י	צ	ק	ו	ז	ש	כז
ג	ס	ל	ז	ז	ק	ו	ז	ש	ת	כח
ס	נ	ל	ז	ז	ק	ו	ז	ש	ת	כט
ר	נ	ל	ז	ז	ק	ו	ז	ש	ת	ל
ס	נ	ל	ז	ז	ק	ו	ז	ש	ת	לא
ל	נ	ל	ז	ז	ק	ו	ז	ש	ת	לב
מ	ד	ל	י	י	צ	ק	ו	ז	ש	לג
ג	ס	ל	ז	ז	ק	ו	ז	ש	ת	לד
ס	נ	ל	ז	ז	ק	ו	ז	ש	ת	לה
ר	נ	ל	ז	ז	ק	ו	ז	ש	ת	לו
ס	נ	ל	ז	ז	ק	ו	ז	ש	ת	לז
ל	נ	ל	ז	ז	ק	ו	ז	ש	ת	לח
מ	ד	ל	י	י	צ	ק	ו	ז	ש	לט
ג	ס	ל	ז	ז	ק	ו	ז	ש	ת	לע
ס	נ	ל	ז	ז	ק	ו	ז	ש	ת	ל
ר	נ	ל	ז	ז	ק	ו	ז	ש	ת	א
ס	נ	ל	ז	ז	ק	ו	ז	ש	ת	ב
ל	נ	ל	ז	ז	ק	ו	ז	ש	ת	ג
מ	ד	ל	י	י	צ	ק	ו	ז	ש	ד
ג	ס	ל	ז	ז	ק	ו	ז	ש	ת	ה
ס	נ	ל	ז	ז	ק	ו	ז	ש	ת	ו
ר	נ	ל	ז	ז	ק	ו	ז	ש	ת	ז
ס	נ	ל	ז	ז	ק	ו	ז	ש	ת	ח
ל	נ	ל	ז	ז	ק	ו	ז	ש	ת	ט
מ	ד	ל	י	י	צ	ק	ו	ז	ש	י
ג	ס	ל	ז	ז	ק	ו	ז	ש	ת	יא
ס	נ	ל	ז	ז	ק	ו	ז	ש	ת	יב
ר	נ	ל	ז	ז	ק	ו	ז	ש	ת	יג
ס	נ	ל	ז	ז	ק	ו	ז	ש	ת	יד
ל	נ	ל	ז	ז	ק	ו	ז	ש	ת	י
מ	ד	ל	י	י	צ	ק	ו	ז	ש	ט
ג	ס	ל	ז	ז	ק	ו	ז	ש	ת	ח
ס	נ	ל	ז	ז	ק	ו	ז	ש	ת	ז
ר	נ	ל	ז	ז	ק	ו	ז	ש	ת	ו
ס	נ	ל	ז	ז	ק	ו	ז	ש	ת	ה
ל	נ	ל	ז	ז	ק	ו	ז	ש	ת	ד
מ	ד	ל	י	י	צ	ק	ו	ז	ש	ג
ג	ס	ל	ז	ז	ק	ו	ז	ש	ת	ב
ס	נ	ל	ז	ז	ק	ו	ז	ש	ת	א

Plate 13: H. C. Agrippa von Nettesheim, *De Occulta Philosophia Libri Tres*, 'Ziruph' Table: III, 25, sig. y iii^v. Reproduced courtesy of Robert O. Lenkiewicz.

usual *gematria*, but also if the one is equal to the Atbash-transformed version of the other, and so on. The “rational table of Ziruph” is possibly Agrippa’s invention. The size, shape, and general appearance of this table are the same as the Ziruph table, but the pattern by which the letters shift from row to row is slightly different.

Not all large patterned tables appearing in the early modern period are magical, however. For instance, a manuscript of Thomas Harriot (1560-1621) contains letter squares intended to illustrate a combinatorial calculation.³⁷ These tables, like the *Soyga* tables, are derived from a key word or phrase, but unlike the *Soyga* tables, the pattern is completely obvious. Harriot used the key phrases HENRICVS PRINCEPS FECIT and SILO PRINCEPS FECIT to form squares of 21 and 17 rows respectively. The following artificial example based on the key word VERITAS illustrates the pattern. (The key phrase starts at the centre and emanates in concentric lozenges towards the corners.)

S	A	T	I	T	A	S
A	T	I	R	I	T	A
T	I	R	E	R	I	T
I	R	E	V	E	R	I
T	I	R	E	R	I	T
A	T	I	R	I	T	A
S	A	T	I	T	A	S

Each of these tables is accompanied by a numerical calculation, which turns out to give the number of ways the given key phrase can be spelled out in the square, following a path of vertical and horizontal moves to adjacent cells, starting in the centre and finishing in a corner. (The present VERITAS specimen has 80 such paths; the general formula is 4 times the binomial coefficient $2n$ choose n when the key phrase has $2n + 1$ letters.)

And finally we have the tables in the *Book of Soyga* as our sole examples of large patterned tables whose pattern is hidden. None of the other tables, intricate as they are, have so complex an underlying pattern as that given by the $N + f(W)$ formula used in the *Book of Soyga*. It is no wonder that Dee found them perplexing.

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NOTES

¹ *Lib.Myst.*, fol. 9^r.

² All of these examples: Christopher Whitby, *John Dee's Actions With Spirits*, 2 vols (New York: Garland, 1988), I, 146-147.

³ Scrying, a cooperative magical operation during which privileged visual and aural information – in this case from angels – is conveyed to the participants, was much used by Dee. Three differing views of what “really went on” are presented in Meric Casaubon, *A True and Faithful Relation* (London, 1659) (which I have not seen), in Whitby, *Actions with Spirits*, I, and in D. E. Harkness, “Shows in the Showstone: A Theater of Alchemy and Apocalypse in the Angel Conversations of John Dee (1527–1608/9)”, *Renaissance Quarterly*, 49 (1996), 707-737.

⁴ *Lib.Myst.*, fol. 9^r, transcribed in Whitby, *Actions with Spirits*, II, 17-18 and translated in Whitby, *Actions with Spirits*, I, 211-212.

⁵ A marginal note on *Lib.Myst.*, fol. 9^r, transcribed in Whitby, *Actions with Spirits*, II, 18, seems to suggest that Kelley and Dee had met for the first time two days previous to this: “Note: he had two dayes before made the like demaunde and request vnto me: but he went away vnsatisfied. For, his coming was to entrap me, yf I had any dealing with Wicked spirits as he confessed often tymes after.” See my note 16 for evidence of Kelley’s continued ignorance of basic facts about the *Book of Soyga* a month later.

⁶ Whitby, *Actions with Spirits*, I, 146-147; Deborah Elizabeth Harkness, “The Scientific Reformation: John Dee and the Restitution of Nature” (Unpublished Ph.D. dissertation, University of California, Davis, 1994), 317-318, 415. Both guess that the *Book of Soyga* might well have influenced Dee or Kelley. Harkness, 415, suggests that the *Book of Soyga*’s Adamic association – in particular its use of an Adamic language, discussed by Uriel and Il, in *Lib.Myst.*, fols. 9^r and 89^v – would have especially appealed to Dee. Whitby, *Actions with Spirits*, I, 147, cites I.R.F. Calder as conjecturing that the *Book of Soyga* is the Voynich manuscript (Yale University, Beinecke Rare Book & Manuscript Library, MS 408), the notorious cipher manuscript described by J.M. Manly, “Roger Bacon and the Voynich MS”, *Speculum*, 6 (1931): 345–391; if true, this would be a case of solving one mystery by replacing it with a greater. I see no connection between the two books, other than their probable ownership by Dee. The *Book of Enoch*, also called *Liber Logaeth* and *Liber mysteriorum sextus et sanctus*, British Library, Sloane MS 3189, was in effect Dee’s lab notebook, written concurrently with Sloane MS 3188. Whitby, *Actions with Spirits*, I, 143, gives a description of its contents.

⁷ Deborah Harkness, personal communication, 1996, and “The Nexus of Angelology, Eschatology, and Natural Philosophy in John Dee’s Angel Conversations and Library” in this volume.

⁸ Oxford, Bodleian Library, Bodley MS 908; British Library, Sloane MS 8.

⁹ The description of Bodley MS 908 is based on examination of a microfilm copy, not on the manuscript itself.

¹⁰ “Zadzaczadlin”: Bodley MS 908, fol. 69^v and Sloane MS 8, fol. 70^v.

¹¹ Robert Turner, *Henry Cornelius Agrippa His Fourth Book of Occult Philosophy* (London, 1655; reprinted London: Askin, 1978).

¹² Bodley MS 908, fol. 51^v.

¹³ Both in Bodley MS 908, fol. 42^r.

¹⁴ As described by, say, Richard Kieckhefer, *Magic in the Middle Ages* (Cambridge: Cambridge University Press, 1989).

¹⁵ “Geber”: Bodley MS 908, fols. 116^v and 126^r; “Steganographia”: Bodley MS 908 fol. 123^v.

¹⁶ Bodley MS 908, fol. 4^r; Sloane 8, fol. 6^r. But this directly contradicts what the spirit “Il” said during a scrying session with Edward Kelley and John Dee on Thursday 18 April 1583, as recorded in *Lib.Myst.*, fol. 89^v, transcribed in Whitby, *Actions with Spirits*, II, 332: “Soyga signifieth not Agyos. *Soyga alca miketh*.” (Dee’s – or Il’s – emphasis.) One might take this as evidence of Kelley’s unfamiliarity with the *Book of Soyga* at this early stage in his residence in Dee’s household.

¹⁷ Wayne Shumaker, *The Occult Sciences in the Renaissance: A Study in Intellectual Patterns* (Berkeley, California: University of California Press, 1972).

¹⁸ D.P. Walker, *Spiritual and Demonic Magic from Ficino to Campanella*, (London: Warburg Institute, 1958) and Frances A. Yates, *Giordano Bruno and the Hermetic Tradition* (London: Routledge and Kegan Paul, 1964). It is certain that Hermeticism and Cabalism were important formative influences on early modern magic, even if Yates’s claims about their influence on early modern science are rejected.

¹⁹ Karen de Léon-Jones, personal communication, 1998. I have not found a single table or chart or discussion of such anywhere in the works I have seen of the two great modern historians of the Cabala, Gershom Scholem and Moshe Idel.

²⁰ In Bodley MS 908, at fols. 180-197; in Sloane MS 8, at fols. 102-138; see my Table 1.

²¹ *Book of Enoch*, Sloane MS 3189, in four openings of the book, between fols. 58-65, as shown in my Table 1.

²² In Bodley MS 908, fols. 167^r-168^v; in Sloane MS 8, fols. 138^v-140^v. The Bodley MS 908 version seems to contain many mistakes.

²³ Charles Babbage, "Notice respecting some Errors common to many Tables of Logarithms", *Memoirs of the Astronomical Society*, 3 (1827): 65-67, which I have only seen reprinted in Charles Babbage, *The works of Charles Babbage*, edited by Martin Campbell-Kelly, 11 vols (London: W. Pickering, 1987), II, 67-71. Summarized in Dr Dionysius Lardner, "Babbage's Calculating Engine", *Edinburgh Review*, July 1834, no. 120; which I have only seen as reprinted in Philip Morrison and Emily Morrison, eds., *Charles Babbage and his Calculating Engines, Selected Writings by Charles Babbage and Others*, (New York: Dover, 1961), 163-224; the discussion of errors in logarithm tables appears on 177-183.

²⁴ Yates, *Giordano Bruno*, 149 and note. The tables are in Agrippa, *De Occulta Philosophia*, III, 25, not III, 24.

²⁵ That is, Yates did not care to pay attention to the differences between the tables, possibly because she did not know how to. It is also possible that for Yates, magic tables – unlike texts or images – are not subject to the processes of copying, emulation, improvement, and confusion; that is, they are neither vehicles for ideas nor potential sources of evidence in intellectual or cultural history.

²⁶ Raphael Patai, *The Jewish Alchemists* (Princeton: Princeton University Press, 1994), 277-288.

²⁷ Menso Folkerts, "Zur Frühgeschichte der magischen Quadrate in Westeuropa", *Sudhoffs Archiv*, 65 (1981): 313-338 gives a detailed survey of the genre. Vladimir Karpenko, "Between Magic and Science: Numerical Magic Squares", *Ambix*, 40 (1993), 121-128, surveys alchemical magic squares; in this connection, also see Patai, *The Jewish Alchemists*, chapter 26.

²⁸ Heinrich Cornelius Agrippa of Nettesheim, *De Occulta Philosophia libri tres* (Cologne, 1533). I rely on the edition of V. Perrone Compagni (Leiden: Brill, 1992). In a supercilious scholium, Shumaker, *The Occult Sciences in the Renaissance*, 139, takes Agrippa to task for a mistake in one of his magic squares. However the mistake is clearly a typographic error present only in the Arabic numeral form of the square, and only in the particular edition Shumaker looked at. (Shumaker, 158, note 70, seems to say he relies on "Henricus Agrippa ab Nettesheym, *Opera* (Lugduni, c.1650?)", which he understands to be printed in London instead of Lyons!). For a discussion of Agrippa's magic squares, see K. A. Nowotny, "The construction of certain seals and characters in the work of Agrippa of Nettesheim", *Journal of the Warburg and Courtauld Institutes*, 11 (1949): 46-57 and I.R.F. Calder, "A note on magic squares in the philosophy of Agrippa of Nettesheim", *Journal of the Warburg and Courtauld Institutes*, 11 (1949): 196-199.

²⁹ Donald C. Laycock, *The Complete Enochian Dictionary: A Dictionary of the Angelic Language as Revealed to Dr. John Dee and Edward Kelley*, revised edition (York Beach, Maine: Samuel Weiser, 1994); Whitby, *Actions with Spirits*, I, 144-146.

³⁰ Sloane MS 3189, fol. 62^v, transcribed in Whitby, *Actions with Spirits*, II, 227. Apparently one of the tables is not to be written, leaving only 48 to be put in the *Book of Enoch*. It is tempting to compare this with the *Book of Soyga*'s T36 "Magistri", which has a missing row.

³¹ Agrippa, *De Occulta Philosophia*, III, 25, sigs. yii.^r-yiii.^r. These tables are surveyed in a modern re-issue of the John French translation (London, 1651) of Agrippa: *Three Books of Occult Philosophy*, edited by Donald Tyson (St. Paul, Minnesota: Llewellyn Publications, 1993), appendix VII, 762-767.

³² J. Dénes and A. D. Keedwell, *Latin Squares and their Applications* (New York: Academic Press, 1974).

³³ Johannes Trithemius, *Polygraphiae libri sex* (Oppenheim, 1518), V, sigs. oij.^r and oij.^v. It is most unlikely that Trithemius received the idea of such tables from Agrippa when they met in the winter of 1509/1510 as both of the 1508 *Polygraphia* manuscripts (Wolfenbüttel, Herzog August Bibliothek, Cod. Guelf, 8 Aug. 2^o, and Vienna, Österreichische Nationalbibliothek, Cod. 3308) contain these tables. In 1510 Agrippa sent Trithemius a draft of his *De occulta philosophia* which, according to Compagni (58), lacked the chapter containing the Ziruph tables and tables of commutation. Trithemius's use of the *tabula recta* is purely cryptographic, and most printed works on cryptography ever since include such diagrams, often under the name of "Vigenère table". Since Agrippa's text does not discuss his tables of commutation it seems more likely, in the absence of further direct evidence, that Agrippa copied from Trithemius.

³⁴ Johann Reuchlin, *De Arte Cabalistica* (Hagenau, 1517), Book III, sig. Nvi.^r; I rely on the parallel-text translation of M. Goodman and S. Goodman, of 1983, reissued with introduction by Moshe Idel (Lincoln, Nebraska: University of Nebraska Press, 1993). For gematria and the Reuchlin-Abulafia connection see Gershom Scholem, "Gematria" in *Encyclopaedia Judaica* (Jerusalem: Macmillan, 1971) and Gershom Scholem, *Major Trends in Jewish Mysticism*, second edition, reissued (New York: Schocken, 1995), 127.

³⁵ A somewhat similar table of reciprocal substitution alphabets occurs in Giovanni-Battista della Porta, *De Occultis Literarum Notis* (Naples, 1563) II, 16; I rely on a facsimile (Zaragoza: Cátedra de Cripto-

grafía del Centro Politécnico Superior de la Universidad de Zaragoza, 1996) of the 1593 Montbéliard edition. This is a cryptographic work, and Porta tables are almost as much a fixture in cryptographic literature as Vigenère tables. Porta's table is based on a 22-letter Latin alphabet with the letter K omitted. In Porta's table but not in the Ziruph table letters from the first half of the alphabet are paired only with letters from the last half.

³⁶ There appears to be one deviation from this pattern. In the seventeenth row of both Reuchlin's and Agrippa's tables the letters *sade* and *resh* are paired, as are *tet* and *taw*. The rule used to produce the rest of the table would pair *taw* with *sade* and pair *tet* with *resh*.

³⁷ British Library, Additional MS 6782, fols. 27, 28, with associated calculation on fol. 57. These are briefly described in John W. Shirley, *Thomas Harriot: a Biography* (Oxford: Oxford University Press, 1983), 419–420, who apparently did not understand the calculation on fol. 57. I intend to address these Harriot tables in a subsequent paper.

GYÖRGY E. SZÖNYI

PARACELSUS, SCRYING,
AND THE *LINGUA ADAMICA*

*Contexts for John Dee's Angel Magic**

1. DEE, HISTORY OF SCIENCE, AND MAGIC

Two recent monographs have shown once again that John Dee is worthy of the attention of scholars from many different fields of studies, since he was himself involved in the whole spectrum of Renaissance scholarship.¹ In his early career he had had a humanistic orientation and focused on mathematics but from the 1580s he gave up these endeavours and almost entirely involved himself with angel magic, that is to say spiritual séances, or in Dee's terminology "angelic conversations". During these "conversations", Dee – aided by certain rituals, paraphernalia (including a crystal ball or "shewstone"), and a medium, or "scryer" – tried to gain various pieces of information from the celestial beings. This last activity of his, documented in his spiritual diaries written for the most part during his sojourns in East-Central Europe, is also of interest for scholars of Poland and Hungary, and his séances have often been commented upon by historians. Researchers have nevertheless been perplexed by the apparently sudden turn which transformed the venerable scientist into an eccentric enthusiast. Approaches from the viewpoint of the history of science – which, until recently constituted the majority of Dee scholarship – found this phenomenon difficult to come to terms with, and at best a superficial explanation was advanced, according to which the humanist became disappointed in science (based on rational principles and logic), and – in a similar way to Doctor Faustus, although avoiding the direct contact with Satan – could only imagine achieving his intellectual goals with the help of supernatural powers.² This explanation seems to have some grounding in Dee's own statement addressed to Emperor Rudolph II in which he tried to summarise his mission:

Hereupon I began to declare that All my life time I had spent in learning: but for this forty years continually, in sundry manners, and in divers Countries, with great pain, care, and cost, I had from degree to degree sought to come by the best knowledge that man might attain unto in the world: and I found (at length) that neither any man living, nor any Book I could yet meet withal, was able to teach me those truths I desired and longed for: And therefore I concluded with my self, to make intercession and prayer to the giver of wisdom and all good things, to send me such wisdom, as I might know the natures of his creatures; and also enjoy means to use them to his honour and glory.³

* I wrote this paper at the Herzog August Bibliothek in Wolfenbüttel, Germany. I am grateful to the Mellon Foundation for the three months' scholarship and the staff of the Library for their most helpful assistance in my work. Special thanks are due to William H. Sherman and Stephen Clucas whose comments on the draft have contributed to the improvement of the final version.

Very few efforts have been made to embrace Dee's scientific experiments and angel magic in their entirety and interconnectedness, especially given that such an examination would seem to promise little benefit for the history of science. Until recently, interpreters of Dee's magic have tried to underline the importance of magic as a vital precondition to the development of the scientific revolution, and with this consideration in mind, Frances Yates invented the term, "Rosicrucian enlightenment".⁴ After some initial enthusiasm the Yates thesis was severely challenged by historians of science,⁵ and, although Clulee and Sherman have to some extent successfully restored Dee's place in the distinguished gallery of the history of science, this would hardly work for his magic. My suggestion is to shift the focus of interest from history of science to cultural anthropology and the history of mentality, by asking in what way Dee's scientific activities inspired his visionary and occult programme. Seeking the company of angels may seem an eccentric monomania for the enlightened researcher; indeed, some historians have even suggested that Dee had become mentally ill.⁶ By contrast, anthropologists and historians of mentality have learnt how deep the roots of occult thinking were in the world picture of the sixteenth century. Such an approach may throw fresh light on the strange ambitions and practices of this extraordinary Englishman. Furthermore, it may also provide us with relevant tools to measure the lasting attraction of the occult in our own age.

In the following essay I am going to examine Dee's shift from natural to occult science from the viewpoints of both the history of science and historical anthropology and I will argue that the gulf between the two is much less significant than it may appear from existing studies. First I shall look at the pre-modern traditions of gaining magical knowledge and in this respect I believe it is relevant to re-explore Paracelsus's epistemology. An examination of the magic of Agrippa and Paracelsus leads us to the interrelatedness of Renaissance intellectual magic and popular occultism, with the latter having been entirely neglected by the great Warburgian intellectual historians. A typological analysis of the visions in the angelic diaries will prove that Dee's ultimate "scientific" goal remained unchanged throughout his life: he aspired to universal knowledge, trying out alternative ways of investigation, finally ending up in the search for the angelic language. In the concluding sections I shall try to re-map Dee's standing in intellectual history in relation to two great seventeenth-century trends: the scientific revolution and the new esotericism (or, as Frances Yates somewhat simplistically referred to it, the "Rosicrucian Enlightenment").

Recent studies have done a lot to refine the crude divide between the "scientist-Dee" and the "magus-Dee", and this also applies to the chronology of his career.⁷ Yewbrey and Whitby called attention to the fact that Dee did not start his angel magic in 1581, as had been earlier supposed. According to his first angelic diary he had already employed a scribe in 1579 and, commenting on this, he even added:

From the year 1579 usually in this manner: in Latin, or English; (but around the year 1569 in another and special way: sometimes on behalf of Raphael, sometimes on behalf of Michael it has been most pleasing to me to pour out prayers to God: God works his wonderful mercy in me (est circa annum 1569 alio et peculiari modo: interdum pro Raphaele, interdum pro Michaelae ad Deum preces fundere: mihi gratissimum fuit).⁸

This fact is important because in that year, during 1569 and 1570, Dee wrote one of his most ambitious scientific works, the *Mathematicall Praeface*, in which – on the occasion of introducing the *Elements* of Euclid to the English reader – he attempted a synthetical survey of all the mathematical sciences. The question thus becomes even more relevant: what was the relationship, if any, between Dee’s scholarly thinking and the angelic conversations?

The *Mathematicall Praeface* offered a scheme for presenting a general hierarchy of sciences and Dee made it clear that the ultimate end of any science should be the understanding of God’s creative genius. This means that Dee’s work is not in any sense a technical textbook or a manual for engineers, although it does not entirely lack a practical dimension. In the *Praeface* Dee emphasised the cosmic significance of mathematics and suggested that the mathematical practitioner had the power to become a magus, capable of *exaltation*, the emulation of God. The “Mathematicien” is represented as a priest of the new science:

By *Numbers* [...] we may both winde and draw our selues into the inward and deepe search and vew, of all creatures distinct vertues, natures, properties, and *Formes*: And also, farder, arise, clime, ascend, and mount vp (with Speculatiue winges) in spirit, to behold in the Glas of Creation, the *Forme of Formes*, the *Exemplar Number* of all thinges *Numerable*: both visible and inuisible, mortall and immortall, Corporall and Spirituall.⁹

When mapping the hierarchy of the sciences, Dee gave first place to a discipline called *archemastrie*. “So that, this Art, is no fantastical Imagination: as some Sophister might [...] dash your honest desire and Courage, from beleuing these thinges, so vnheard of, so meruaylous, & of such Importance.”¹⁰ Dee also mentions the auxiliary sciences completing the work of *Archemastrie*:

To this Science, doth the *Science Alnirangiat*, great Seruice. Muse nothyng of this name. I chaunge not the name, so vsed, and in Print, published by other: beyng a name, propre to the Science. Vnder this, commeth *Ars Sintrillia*, by *Artephius*, briefly written. But the chief Science, of the Archemaster, (in this world) as yet knowen, is an other (as it were) OPTICAL Science: wherof, the name shall be told (God willyng) when I shall haue some, (more iust) occasion, therof, to Discourse.¹¹

Nicholas Clulee, writing about Dee’s natural philosophy, has identified all three of the above-mentioned sciences as magical practices. The expression “alnirangiat” derives from Arabic sources: the term “nīrangīyāt” meant a certain magical procedure; in the Arabic version of the *Picatrix* the term “nīrang” referred to magical incantations used to invoke heavenly powers. It is also used in connection with magical images or talismans. Dee’s source for this term, as Clulee has shown was Avicenna’s *De divisionibus scientiarum*, in which “scientia alnirangiat” is listed among the subordinate branches of natural science. Here it is a form of natural magic, for the manipulation of the hidden virtues of things. Dee possessed Avicenna’s work in his library and from the surviving copy we know that he underlined the word *alnirangiat* and glossed it in the margin: “magicæ”.¹²

The next science mentioned by Dee is the *ars sintrillia* which has been connected with the name of a medieval author, Artephius, who is often referred to in numerous treatises but whose identity is unclear. According to Dee’s catalogue, in 1556 he possessed a manuscript which contained Artephius’s *Ars sintrillia* but this treatise is not

extant.¹³ The only clue scholars have been able to track down is a remark of William of Auvergne, who mentions a certain Artesius known for his ability to conjure up visions by placing a glossy sword over a water-basin so that the glittering of the two caused the viewer to see strange sights.¹⁴ The context of Dee's note makes this conjecture plausible since immediately after the reference to Artephius he lists "optically science" which, as Clulee rightly points out, involved not only physics but also crystallogancy, or as it was more commonly known, "scrying". As we have seen, Dee started his scrying experiments around the time of the writing of the *Mathematicall Praeface* and his scientific treatise suggests that, at this point in time, he saw no fundamental division between natural philosophy and spiritualism.

Before touching upon the various traditions of crystallogancy in the Renaissance, I want to refer to another aspect of "optically science" which is also pertinent in Dee's works. As early as 1558, in his first synthesising work (*Propædeumata Aphoristica*) he refers to "catoptrics" of which he wrote:

If you were skilled in 'catoptrics', you would be able, by art, to imprint the rays of any star much more strongly upon any matter subjected to it than nature itself does [...]. And this secret is not of much less dignity than the very august astronomy of the philosophers, called inferior [i.e. alchemy], whose symbols, enclosed in a certain Monad and taken from my theories, I send to you along with this treatise.¹⁵

Catoptrics in classical natural philosophy meant the study of the radiation and reflection of light and it was Roger Bacon in the Middle Ages who devoted much work to this field.¹⁶ As we know, Dee was most interested in Bacon's work and it was partly this influence which raised his ambition to catch the power of the stars by the help of mirrors, interpreting this activity as a scientific version of ancient talismanic magic. Talismanic magic which had been much discussed in medieval Arabic and Latin sources, was reinvented by the Florentine neoplatonists,¹⁷ and its scientific application was proposed by Heinrich Cornelius Agrippa and Paracelsus. Of these magical images, or "sigils" Agrippa noted:¹⁸

So great is the extent, power and efficacy of the Celestiall bodies, that not only natural things, but also artificiall when they are rightly exposed to those above, do presently suffer by that most potent agent, and obtain a wonderfull life which oftentimes gives them an admirable Celestiall vertue [...]. Such an image, best prepared to receive the operations and powers of the Celestial bodies and figures, and instantly receiveth the Heavenly gift into it self; then it constantly worketh on another thing, and other things do yeeld obedience to it.¹⁹

Agrippa developed an intricate typology of these magical symbols from direct emblematic representations of celestial demons through traditional signs of planets, metals and zodiacal signs to the numerologically symbolic cabalistical characters or sigils. One of his notable examples describes the power of planetary amulets:

This fortunate Moon being engraven on Silver, renders the bearer thereof grateful, amiable, pleasant, cheerful, honored, removing all malice, and ill will. It causeth security in a journey, increase of riches, and health of body, drives away enemies and other evil things from what place thou pleasest; and if it be an unfortunate Moon engraven in a plate of Lead, where ever it shall be buried, it makes that place unfortunate, and the inhabitants thereof, as also Ships, Rivers, Fountains, Mills, and it makes every man unfortunate.²⁰

2. PARACELSUS AND MAGICAL WAYS OF KNOWING

Dee scholars have only recently become aware of the fact that Paracelsus may have had a much greater influence on the English doctor's natural philosophy than has previously been believed. Frances Yates systematically overlooked Paracelsus in her accounts of Christian magic, and Peter French, although he noticed Dee's massive holdings of Paracelsica, gave only superficial references to the philosophy of Paracelsus and its influence on Dee's system of thought.²¹ More surprisingly, Paracelsus has only one mention even in Clulee's monograph on Dee's natural philosophy. Roberts and Watson, in their edition of Dee's library catalogues, have revealed the fact that Dee possessed an unusually large collection of Paracelsica which he neatly grouped according to size and language in his inventory: "Paracelsi libri compacti" (*R&W* 1461-1501), "Paracelsici libri latinè compacti" (*R&W* 1502-1522), "Paracelsici libri non compacti" (*R&W* 2220-2240), "Germanici" (*R&W* 2241-2275), etc.²² Dee's interest in Paracelsus can also be seen in his entry in the *album amicorum* of the famous Swiss natural scientist, Conrad Gesner whom Dee visited in Zurich in April 1563. In the album, next to Dee's signature, Gesner commemorated his English guest's great knowledge of and interest in Paracelsus.²³ From a 1562 edition of Paracelsus (*R&W* 1476) annotated by Dee in 1594, we learn that he was preoccupied with the German sage even in his later career and discussed it with his disciples, Mr. Barker and Mr. Alped. The names of his good angels, Anchorus, Anachor, and Anilos, noted in the same book, indicate the interrelatedness of Dee's interest in Paracelsus and angel magic.²⁴

In this context, it is pertinent to juxtapose Agrippa's remarks on "sigils" with what Paracelsus wrote about images and his definition of *Gamaaea*:

OF IMAGES [IMAGINUM]. This science represents the properties of heaven and impresses them on images, so that an image of great efficacy is compounded, moving itself and significant. Images of this kind cure exceptional diseases, and avert many remarkable accidents, such as wounds caused by cutting or puncturing. A like virtue is not found in any herbs.

OF GAMAHEI [GEMAHEORUM]. These are stones graven according to the face of heaven. Thus prepared they are useful against wounds, poisons, and incantations. They render persons invisible, and display other qualities which, without this science, Nature of herself cannot exhibit.²⁵

Let us compare this to Dee's thesis in *Propædeumata Aphoristica*:

The stars and celestial powers are like seals whose characters are imprinted differently by reason of differences in the elemental matter [...]. You will therefore consider talismans rather attentively, and other still greater things [*Hinc Gamaeas considerabis attentius, aliaque maiora*].²⁶

and with the *Monas Hieroglyphica*, written in 1564:

This our hieroglyphic monad possesses, hidden away in its innermost centre, a terrestrial body. It [the monad] teaches without words, by what divine force that [terrestrial body] should be actuated [...]. When this Gamaaea has (by God's will) been concluded, [...] he who fed [the monad] will first himself go away into a metamorphosis [*quo finito Progressu: qui aluit, in METAMORPHOSIM, Primus Ipse abibit*] and will afterwards very rarely be held by mortal eye.²⁷

It becomes clear from this otherwise obscure passage that the monad as a symbol has two levels of reference. One points to the earthly material which during the

alchemical process is clarified and becomes supernatural. In its other meaning the monad is a talisman (“Gamaaea”) by the help of which the magus, who so far has been feeding and fuelling the oven of the *opus magnum*, undergoes a transmutation himself, and escaping the prison of matter ascends to the level of transcendental reality. The above quotations from Dee redirect us to Paracelsian contexts, since in his various tracts connected with his great later work, the *Astronomia magna sive Philosophia sagax* the German doctor made it clear:

Man is born of the earth, therefore he also has in him the nature of the earth. But later, in his new birth, he is of God and in this form receives divine nature. Just as man in nature is illuminated by the sidereal light that he may know nature, so he is illuminated by the Holy Ghost that he may know God in his essence. For no one can know God unless he is of divine nature.²⁸

And indeed, it is in this similarity to God that man can himself become a creator of things, even more powerful than the upper and lower firmaments:

Thoughts create a new heaven, a new firmament, a new source of energy, from which new arts flow [...]. When a man undertakes to create something, he establishes a new heaven, as it were, and from it the work that he desires to create flows into him [...]. For such is the immensity of man that he is greater than heaven and earth.²⁹

Creation, the establishment of wondrous things, happens through magic – “after all, God has permitted magic, and this is a sign that we may use it; it is also a sign of what we are”,³⁰ and Paracelsus in his writings introduces magic according to the three tiers of the Agrippan model, from *magia naturalis* through planetary, astrological magic up to mystical rebirth: “He who imitates the image of God will conquer the stars”.³¹ This is nothing else but the doctrine of *exaltatio*, or Man’s deification through white magic, also proposed by Paracelsus’s contemporary and compatriot, Agrippa, in his *De occulta philosophia*:

Man being united to God, all things which are in man, are united, especially his minde, then his spirits and animal powers, and vegetative faculty, and the Elements are to the matter, drawing with it self even the body, whose form it hath been, leading it forth into a better condition, and an heavenly nature, even until it be glorified into Immortality. And this which we have spoken is the peculiar gift of man, to whom this dignity of the divine image is proper, and common to no other creature.³²

At this point Agrippa connects the topic of deification with an alchemical parallel which can be related to the alchemical subtext of Dee’s *Monas Hieroglyphica*:

Geber in his summ of Alchimy teacheth, that no man can come to the perfection of this art, who shall not know the principles of it in himself; but by how much the more every one shall know himself, by so much he obtaineth the greater power of attracting it, and by so much operateth greater and more wonderfull things, and will ascend to so great perfection, that he is made the Son of God, and is transformed into that Image which is God, and is united with him, which is not graunted to Angels, the world, or any creature, but to man only.³³

The highest magic is angel-magic and in both Agrippa and Paracelsus we find Dee’s ambitions prefigured:

He who inherits God’s wisdom walks on water without wetting his feet; for in the true art inherited from God, man is like an angel. But what will wet an angel? Nothing. Similarly, nothing will wet the wise man. God is powerful and He wills it that His power be revealed

to men and to angels in the wisdoms of the arts. He wills it that the world and the earth be like Heaven.³⁴

In fact, this was Dee's most ambitious magical programme: he aspired to this state of *exaltatio* in order to fully understand the work of Creation and become God's partner. His whole scientific program was subordinated to this goal, and this is why he was experimenting with astrological catoptrics as well as with the monad, extracted and transmuted from talismanic magic into geometry and alchemy.

3. FROM NEOPLATONIC TO POPULAR CONTEXTS OF MAGIC

It would be a mistake, however, to see the source of Dee's magic lying solely in the hermetic neoplatonism of Agrippa or Paracelsus. What makes his esoteric experiments fascinating is the ease of syncretism with which he freely exploited quite distinct traditions, from medieval Baconian magic through Old Testament traditions to some semi-scientific, semi-popular practices of dubious origin. I have already mentioned the technique of Artephius ("ars sintrillia") which operated with glittering mirrors in order to bring the viewer into a trance where logic is suspended. The ancient and venerable nature of this practice derived its authority from the Bible where, in Genesis 44.5, we read about Joseph who hides a silver chalice in Benjamin's pouch saying, "Is not this it in which my lord drinketh, and whereby indeed he divineth?"³⁵ In the Second Book of Moses we learn that the priestly garment made for Aaron contained a golden breastplate with twelve shining jewels, symbolizing the twelve tribes of Israel. This shining breastplate could also be used for purposes of divination (helping the gazing prophet to fall into a trance) and it is in this sense that medieval lapidaries refer to it.³⁶ Paracelsus also speaks about a particular way of divination by using shining surfaces. He calls it *ars beryllistica* which aims at gaining visions from diamonds, mirrors and other glossy materials, such as black coal:

VISIONS. This species sees in crystals, mirrors, polished surfaces, and the like, things that are hidden, secret, present or future, which are present just as though they appeared in bodily presence.³⁷

The most important difference between *catoptromantia* and *crystallomantia* was that in the former the operator – after proper preparations and sufficient fasting – did not want to conjure spirits in the mirror, rather he expected visions relating to the future. In scrying, the magus or his medium definitely aimed at calling spiritual beings (angels or the spirits of already dead persons), hoping to gain information, not necessarily about the future. It looks as though Dee possessed instruments for both kinds of magic: a shining black obsidian mirror may have been used to practise *ars sintrillia* or *catoptromantia*, that is divination from mirrors,³⁸ while his much exploited crystal ball served the purposes of scrying. What becomes perplexing for the cultural historian is that Dee, having been acquainted with the most complex magical theories and techniques, finally ended up practising the crudest divination, that is *crystallomantia*, and, having pursued it till the last days of his life, lost no faith in it at all.

Crystallomantia, or scrying, was relatively neglected in the works of Renaissance humanists, although some references can be found in the works of Trithemius and others, in a context following the anti-magical condemnations of medieval authorities

and encyclopedias, such as John of Salisbury's *Policraticus*, or Gregorius Reisch's *Margarita philosophica nova*.³⁹ It seems that by the sixteenth century, *crystallomantia* had become most widespread in popular culture as a common form of magic. We have two groups of sources to document such practices. Humanist literature, on the one hand, has anecdotes recording these kinds of magical practices. Girolamo Cardano, for example, tells a story about the conjuration of a young scryer who sees angels in a crystal by the help of Saint Helena.⁴⁰ Another type of source-material for the popular usage of the crystal ball (or *beryl*, or *sphera*) is the protocols of witchcraft trials and ecclesiastical visitations. In my own city, Szeged in Hungary, judges would regularly ask the suspect as late as 1730: "Wie hast du aus Kristall, aus Glas, Spiegeln den Menschen (ohne Schaden) gewahrsagt?"⁴¹

Needless to say, scrying was strictly damned by both secular and ecclesiastical law. In England law-court processes took place in 1467, 1534, and 1549 and the 1541 statute against conjuration and witchcraft specifically prohibited it.⁴² Since scrying was mostly used for finding lost or stolen property, the possibility of financial gain meant that the law was often disregarded. Although such practices were strictly private, almost all astrologers and alchemists can be suspected of having exercised them. Another Elizabethan astrologer and "magus", Simon Forman kept a journal not unlike Dee's, and he noted about the year 1584: "a reasonable, good, and quiet yere; but I had certain braulles and sclaunders fell out against me aboute detecting of one that had stollen certain thinges, whereby I was like to have bin spoiled". As if he were dissociating himself from scrying at this point but by 1588 he openly admitted that he "began to practise necromancy and to call angells and spirits."⁴³

It is worth noting that the sixteenth- and seventeenth-century manuscript literature abounds in secret diaries, notes and copies of grimoires, revealing the widespread magical practices of the day. Journals of actual divination are nevertheless more of a rarity: interested amateurs seemingly did not get much beyond collecting and copying magical materials, prayers, incantations, and books of rituals which, at least theoretically, were intended to equip the reader for contacting the spirit world.⁴⁴

Dee seems to have become interested in divination in 1569 and started scrying in 1579. His "glass" is first mentioned on 10 March 1575, when he notes a significant event in his diary:

The Queens Majestie with her most honourable Privy Councell, and other her lordes and nobility, came purposely to have visited my library; but finding that my wife was within four houres before buried out of the house, her Majestie refused to come in; but willed me to fetch my glass so famous, and to shew unto her some of the properties of it, which I did; her Majestie being taken downe from her horse (by the Earle of Leicester, Master of the horse, by the wall of Mortlack), did see some of the properties of that glass, to her Majestie's great contentment and delight, and so in most gracious manner did thank me, &c.⁴⁵

The first well-documented instance of scrying with the help of a medium, Barnabas Saul, took place on 22 December 1581.⁴⁶ Prior to this, Dee may have developed more interest in this kind of magic during his continental journey in 1578, when he visited some German courts with the purpose of consulting medical doctors about the Queen's

condition. Stopping over in Hamburg and Berlin, finally, on 15 December 1578, he met Leonhard Thurneysser, the famous doctor, alchemist and interpreter of Paracelsus in Frankfurt-am-Oder.⁴⁷ He might have taken the meeting as an omen, since at that time the learned doctor came under attack of conjurations and crystal-magic. A year later Franz Joel, a doctor of Greifswald published a book about witches and black magic in which he openly attacked Thurneysser as a stubborn sorcerer whose source of knowledge – especially of foreign languages, including Chaldee, Hebrew and Sanskrit – was a *dæmon*, appearing in his showstone.⁴⁸ Thurneysser had to write a passionate apology, very much in the manner of Dee's own "Digression Apologeticall" in the *Mathematicall Preface* of 1570: "And for these, and such like marueilous Actes and Feates, Naturally, Mathematically, and Mechanically, wrought and contriued: ought any honest Student, and Modest Christian Philosopher, be counted, & called a Coniurer?"⁴⁹

Barnabas Saul – a household servant or a laboratory assistant – became Dee's scryer after having complained to his master about a spirit which had tortured him at midnight.⁵⁰ Dee, being himself ready for the parapsychological experience, employed the following prayer-formula, (suggesting that he had had vague experiments with mediums before) "perceived by some slight experience, with two diverse persons, that thou [God] hadst a special care to give me thy light, and truth, by thy holy and true ministers Angelicall and Spirituall."⁵¹

Another entry from the period prior to meeting Saul reinforces this hint: "I had sight in κρυσταλλῳ [i.e. *crystallo*] offered me, and I saw".⁵² This early personal experience was not continued later: he scarcely saw the visions himself, they remained communicated through his scryers.

4. SCRYING AND THE *LINGUA ADAMICA*

As has been mentioned, Dee pursued angel magic until his death. During these years he had three regular scryers, of whom he worked longest with Edward Kelley who accompanied him on his journey to East-Central European courts. As for the general contents of the angelic conversations, they differed significantly from the average scrying sessions, which usually aimed at finding thieves or lost property. Dee hoped to gain mystical knowledge through the angelic conversations which would arm him with universal knowledge. To possess this knowledge, he believed, one had to learn the lost primordial language, the *lingua adamica*, a medium of direct communication with God which Adam spoke when he named the parts and things of the created universe.⁵³ Consequently, his ultimate scientific programme became centred on the acquisition of this universal language because, as he wrote, "the logos of the creative universe works by rules so that man, godly minded and born of God, may learn by straightforward work and by theological and mystical language".⁵⁴

Dee's ideas on primitive language seem to have been influenced by one of his favourite authors, Johannes Trithemius, Abbot of Sponheim, and a future task for Dee scholarship would be to look at his speculations on the angelic language in the context of sixteenth- and seventeenth-century deliberations on a universal or artificial language.

It is noteworthy that Dee hardly appears in studies on this topic,⁵⁵ perhaps because of the curious turn of his thinking, namely, that since his pursuits concerning the above goal in the terrain of natural sciences remained futile, he turned to angel magic and during the conversations repeatedly and passionately petitioned God to order his heavenly servants to share secret knowledge with him. Umberto Eco's recent book is the first attempt to place Dee in the context of universal language schemes and Eco also offers interesting links between Dee and his acquaintance, Guillaume Postel, who also asserted that every "demonstration of the world" results from geometric elements, such as point, lines, circles and triangles.⁵⁶ One immediately remembers Dee's argument in the *Monas Hieroglyphica* concerning the origin of the alphabet: "the first and mystical letters of the Hebrews, the Greeks, and the Latins, issued from God alone and were [by Him] entrusted to mortals; [also] the shapes of all those [letters] are derived from points, straight lines and the circumference of circles,"⁵⁷ and these considerations again clearly establish the link between Dee's scientific and magical programmes.

In this respect, the most interesting parts of the angelic diaries are the so-called *Book of Enoch*,⁵⁸ the *48 claves angelicæ* (1584) and *De heptarchia mystica* (1588)⁵⁹ in which one finds invocations and complicated tables, summarizing the orders of angels. Most of this is written in hardly comprehensible "angelic language", although some scholars of occultism claim to have already penetrated into the depth of its meaning.⁶⁰ Since most of the Enochian magic material has been included in Meric Casaubon's printed edition of the angelic diaries,⁶¹ one can use this collection to set up a typology of Dee's angelic visions:

1. Verbal descriptions of visions of the divine cosmic order and the world of angels sustaining it. On 20 June 1584, Dee and Kelley received such a vision in Cracow:

There appeared to him [E.K.] four very fair Castles, standing in the four parts of the world: out of which he heard the sound of a Trumpet [...]. Out of every Gate then issued one Trumpeter, whose Trumpets were of strange form, wreathed, and growing bigger and bigger toward the end [...]. After the Trumpeter followed three Ensign bearers. After them six ancient men, with white beards and staves in their hands [...]. *The 4 houses, are the 4 Angels of the Earth, which are the 4 Overseers, and Watch-towers, that the eternal God in his providence hath placed, against the usurping blasphemy, misuse, and stealth of the wicked and great enemy, the Devil [...]. In each of these Houses, the Chief Watchman, is a mighty Prince, a mighty Angel of the Lord: which hath under him 5 Princes [...]. The seals and authorities of these Houses, are confirmed in the beginning of the World. Unto every one of them, be 4 characters, Tokens of the presence of the Son of God: by whom all things were made in Creation.*⁶²

2. Descriptions of rituals and magical invocations, either verbally communicated by the Angels – mediated by Kelley, or seen by Kelley as visions in the crystal:

E.K. There appeareth in the stone, like a white Curtain all over the stone: After awhile it was drawn, and layed on the back-side of the stone, on a heap together. Now here standeth one in a white Garment, with a white Cerclet about his head like a white smock, I remember not that ever I saw this Creature before, his Garment is tucked up [...]. Now is there fire come, and hath consumed this Creature all to pieces, and he is fall'n down to ashes. Now he riseth up, and he is brighter then he was before.
[margin: Δ: *Quasi figura de terra renovanda.*] [...] *So doth the Glory comfort the just, and they rise again with a threefold glorie.*

Δ. A place was made.

E.K. Now he spreadeth the aire, or openeth it before him, and there appeareth before him a square Table. Now he taketh off the Table a black Carpet. Now he taketh off a green Carpet. Now he taketh off a white Carpet. Now he taketh off a red Cloath. And now the Table appeareth to be made of earth, as Potter's Clay, very raw earth.

[margin: Δ. The Table of the Earth. He taketh off the coloured cloaths in due order, respecting the four parts of the World.]

E.K. The Table hath four feet, of which two touch the ground, and two do not [...]. The Table is square. E.K. On the left corner (farthest from E.K.) did a T appear on the Table: Out of the top of this T do four beams issue of clear collour bright).⁶³

3. A considerable portion of the angelic communications consists of obscure historical prognostications in the Enochian style of prophecy. The predictions foretell the coming of a new age in which Dee and Kelley would have an important role since they have been chosen by God to perform certain rituals. Dee is quite explicit about this when he tells Emperor Rudolph:

[God's] holy Angels, for these two years and a half, have used to inform me: and have finished such works in my hands, to be seen, as no mans heart could have wished for so much: yea they have brought *me a Stone* of that value, that no earthly Kingdom is of that worthinesse as to be compared to the vertue or dignity thereof, &c. [...] The Angel of the Lord hath appeared to me, and rebuketh you for your sins. If you will hear me, and believe me, you shall Triumph: if you will not hear me, The Lord, the God that made Heaven and Earth, (under whom you breath, and have your spirit) putteth his foot against your breast, and will throw you headlong down from your seat. Moreover, the Lord hath made this Covenant with me (by oath) that he will do and perform. If you will forsake your wickidnesse, and turn unto him, your Seat shall be the greatest that ever was: and the Devil shall become your prisoner: Which Devil, I did conjecture, to be the Great Turk, (said I) This my Commission, is from God.⁶⁴

4. Finally, those pieces of angelic information belonging to the fourth category, which were meant as a direct instruction of the *lingua adamica*. These messages communicated names of angels as well as ritualistic expressions in the Enochian language of a cabalistic nature, each letter having numerical equivalents. Dee's *idée fixe* was that the comprehension of these numerical relations would lead to the ultimate enlightenment. That Dee's mathematical expertise did not desert him during his visionary episodes, can be seen in the following passage where he accuses the angel Nalvage of arithmetical miscalculation. Kelley was certainly a far less able mathematician than his master, but his (or the Angel's) wit was more than a match for Dee's suspicion:

Nal[vage]. Pray [...] Δ. We prayed.

There is an error in the last, not in the Number, but in the Letter. I will first go through the Letters, and after come to the Numbers. How many words have you received this day?

Δ. Thirteen, where of *Iaida* was said to be the last of the call.

Nal. [...] *They be more worth than the Kingdom of Poland. Be patient, for these things are wonderful.*

N (*The number must needs go to*) *the sixth, descending 309.*

A *The 7th ascending 360.*

O *The 9th ascending 1000.*

O *The 13th ascending 1050.*

V *The 17th ascending 2004. It is Vooan. It may be sounded Vaoan.*

Adde those last Numbers [...]

Δ. *Vooan is spoken with them that fall, but Vaoan with them that are, and are glorified. The devils have lost the dignity of their sounds.*

Δ. They make 4723.

NAL. [...] *It is called the Mystical roote in the highest ascendent of transmutation.*

Δ. These phrases are dark; when it shall please God they may be made plain.

NAL. [...] *It is the square of the Philosophers work.*

Δ. you said it was a roote.

NAL. [...] *So it is a roote square.*⁶⁵

After this somewhat humorous quotation it is worth returning to a longer passage which deals with more theoretical issues concerning the power of numbers and the Cabalistical ur-language. At the session held in Cracow on 21 April 1584 it was the Archangel Gabriel himself who joined Nalvage to deliver the teachings to Dee and his scribe:

Gab[riel]. [...] *Every Letter signifieth the member of the substance whereof it speaketh. Every word signifieth the quiddity of the substance. The Letters are separated, and in confusion: and therefore, are by numbers gathered together [...].*

E.K. Whether is this Language known in any part of the World or no? if it be, where and to whom?

Gab. *Man in his Creation, being made an Innocent, was also authorised and made partaker of the Power and Spirit of God: whereby he not onely did know all things under his Creation and spoke of them properly, naming them as they were: but also was partaker of our [i.e. the angels'] presence and society, yea a speaker of the mysteries of God; yea, with God himself: so that in innocency the power of his partakers with God, and us his good Angles [sic], was exalted, and so became holy in the sight of God until that Coronon (for so is the true name of that mighty Devil) envying his felicity, [...] began to assail him and [... Man] was driven forth (as your Scriptures record) unto the Earth [...] where being as dumb and not able to speak, he began to learn of necessity the Language in the which [...] he uttered and delivered to his posterity, the nearest knowledge he had of God his Creatures: and from his own self divided his speech into three parts, twelve, three, and seven: the number whereof remaineth, but the true forms and pronounciations want; and therefore is not of that force that it was in his own dignity, much lesse to be compared with this that we deliver, which Adam verily spake in innocency, and was never uttered nor disclosed to man since till now, wherein the power of God must work, and wisdom in her true kind be delivered: which are not to be spoken of in any other thing, neither to be talked of with mans imaginations; for as this Work and Gift is of God, which is all power, so doth he open it in a tongue of power [...].*⁶⁶

This “tongue of power” became the ultimate object of Dee’s investigation, and he grew so obsessed with his search that he not only abandoned his scientific experiments, but also neglected his humanist philological caution and overlooked the serious warnings against angel magic to be found even in the works of his favourite occult authors. I have already referred to the Bible’s reservations concerning divination,⁶⁷ but he could have easily found similar warnings in Trithemius or in Paracelsus:

Spirits often teach those persons who deal with them to perform certain ceremonies, to speak certain words and names in which there is no meaning, and they do all such things [...] to have some sport at the expense of credulous persons. They are seldom what they pretend to be, [...] on the whole, all these spirits surpass each other in deception and lies.⁶⁸

5. HISTORICAL ANTHROPOLOGICAL PERSPECTIVES

The Eastern-European context of Dee's prophecies has been discussed elsewhere.⁶⁹ The present paper aims at exploring the pertinence of the angelic conversations to the history of mentality and to cultural anthropology in relation to what we know about the systems of science, knowledge, and beliefs in the Renaissance. Areas of further investigation might include:

1. An examination of the reasons why Dee, who began his career as a serious natural scientist, could devote himself entirely to crystal gazing, and how this activity satisfied his desire for universal knowledge. This question would benefit from more extensive comparative study of Dee's prophecies in the context of a wide range of sixteenth-century traditions and practices: the revived interest in Enochian writings as well as in medieval prophecies such as those of Joachim of Fiore; Paracelsus's obscure *Papstbilder* prophecies; Guillaume Postel's highly idiosyncratic visions; some trends of Reformation chiliastical mysticism; and, last but not least, the humanist interest in classical prophecy as manifested especially in Psellus and Iamblichus.⁷⁰
2. An equally interesting question to address is why, although Dee's Continental mission was far from successful, he was never branded a charlatan, or locked up in an asylum like his fellow enthusiast, Guillaume Postel a few decades earlier? Apparently Dee, in spite of his occasional financial and existential difficulties, managed to retain his dignity and in 1589 he returned to England in relatively luxurious circumstances.⁷¹
3. Another task is to examine Edward Kelley's role in generating the visions and the whole system of Enochian magic, since Dee appears to have been only a scribe who noted down the angelic messages dictated by Kelley. Although many interpreters have considered Kelley a fraud who ruthlessly cheated the credulous Dee,⁷² a recent unorthodox trend of Dee-criticism has suggested that it was actually Dee who victimized his scryer. As Geoffrey James writes, "Kelley was forced to stay with Dee because the money that the doctor gave him supported Kelley's wife and brother. It was Dee, not Kelley, who was gaining the benefit from the magical ceremonies, for it sated his lust for 'radical truths'."⁷³ Whichever interpretation we choose (the extraordinary and strained psychotic symbiosis in which the two men spent their days invites rather a combination of arguments) we cannot help feeling that Kelley either must have believed in the prophecies he was communicating or, if it was all pretence and invention, he successfully deceived himself, too. A characteristic and recurring episode was recorded by Dee on 24 May 1584 in Cracow:

Δ. Because *E.K.* came not (according as it was bidden yesterday) to follow the Action: I went to his Study door, and knocked for him: And I requested him to come; and he refused so to do, and gave me a short and resolute answer, That he would never more have to do with these Actions [...]. After half an hour and lesse, he came speedily out of his Study, and brought in his hand one volume of *Cornelius Agrippa* his works, and in one Chapter of that Book he read the names of Countries and Provinces collected out of *Ptolomeus* (as the Author there noteth). Whereupon he inferred, that our spiritual Instructors were *Coseners* to give us a description of the World, taken out of other Books: and therefore he would have no more to do with them. I replied, and said, I am very glad that you have a Book of your own, wherein these Geographical names are expressed, such as (for the most part) our Instructors had delivered unto us: and that, [...] they (our Instructors I mean) are very greatly to be thanked, and to be deemed (in all reasonable

mens judgements) most friendly [...] I had here brought [Gerardus's] [...] description Geographicall of the whole earthly Globe [...] to the intent he might see the verity of their words yesterday delivered unto us.⁷⁴

Dee's naive logic is wonderful but Kelley's behavior is no less perplexing if we suppose him to have fabricated the visions. In this case he found himself in a situation similar to that of Edward Alleyn, leading actor of the Elizabethan age, who had once so perfectly identified himself with Doctor Faustus that at the appearance of the stage devils he stopped the performance and together with the whole audience spent the rest of the evening in fervent prayers.⁷⁵

According to Whitby, Dee's firm belief in scrying had two principal motivations. One was his disappointment in the ordinary natural sciences, in comparison with which he considered his crystallomantic operations successful. The other was a paradigm-shift which took place within magic during the sixteenth century. Whereas for the fifteenth-century Neoplatonic Magus there were clear boundaries between white and learned magic on the one hand and popular, superstitious practices on the other, after the all-embracing syntheses of Agrippa and Paracelsus the boundaries had become less distinct and unambiguous.⁷⁶ The Renaissance transformation of natural philosophy and science produced an epistemological vacuum which was temporarily filled by various kinds of magic. This explains the great popularity and prestige of magic during the sixteenth and the first half of the seventeenth centuries, and also the readiness of patrons to support such experiments. The development of such complex and intellectually ambitious alchemical patronage was most characteristic of the German *kulturkreis* of Central Europe, as seen in Emperor Rudolph's Prague or in some of the German princely courts which all had strong connections with their local universities and always had a supply of learned enthusiasts (Heidelberg, Kassel, Weikersheim, Wolfenbüttel). John Dee, who never enjoyed that kind of patronage in England (as Sherman has recently noted, Dee's rather modest house was his own castle, museum and academy), may have easily found such scholarly and intellectual prospects attractive.⁷⁷ In fact, he had already had first hand experience of European courts before setting out on his long journey to Central Europe, since in 1562 he had visited Pozsony (today's Bratislava in Slovakia) and witnessed Emperor Maximilian's coronation as King of Hungary; then, in 1578 he had taken a rather mysterious journey to Berlin and Frankfurt-am-Oder, allegedly in connection with the Queen's health.⁷⁸ On his way to Frankfurt he must have visited several German princely courts and Kassel would have been a natural stop. Kassel was the location of the intriguing court of William of Hesse-Kassel which his son, Moritz, soon turned into a centre of hermetic and alchemical research. As we know Dee briefly visited Kassel in 1586,⁷⁹ and later exchanged letters with both father and son (1589 and 1595),⁸⁰ and the prospect of German alchemical patronage haunted his imagination until his death. It was probably the court at Kassel which was the subject of one of his last scrying sessions. Between 11 July and 15 July 1607, during the last recorded conferences with Bartholomew Hickman as scryer, the ailing doctor asked his angel, Raphael, whether he should put up one more journey to the continent to spread God's message delivered to him in the angelic conversations. The answer was ambiguous, as befitted a message from spiritual beings of dubious origin:

Raph[ael]. John Dee, *thou hast been a Traveller, and God hath ever yet at any time provided for thee in all thy Journeys [...]* John Dee, *he that hath commanded thee to take this Journey in hand, he will provide for thee in Germany, or any other Country wheresoever thou goest. Therefore let thy good will and liking be in placing thy self, if thou wilt be near unto England or far off [...]* And for the good health of thy body, God will so carry thee in good health, that thou shalt set forth such service when thou art there placed, that shall be thy great comfort unto Gods honour, in making of his marvellous works to be known. And thus much for thy comfort through Gods merciful goodness.⁸¹

The journey never took place, Dee died on 26 March 1609.

6. BACK TO THE HISTORY OF SCIENCE AND HISTORIOGRAPHY

Looking at the relationship between magic and science in the early modern age it would be a simplification to claim, as Frances Yates did, that Renaissance neoplatonist magic, let alone hermeticism, fostered the scientific revolution of the sixteenth and seventeenth centuries in a direct way. On the other hand, it is possible to say that in the works (as well as in the mind) of Dee and his fellow scientists/magi layers of discursive logic and irrationalism, scientific thinking and occultism happily coexisted in a variety of ways which would be dangerous to generalize. Each case should be approached individually: some of them have magical conceptions which complement their scientific thinking (Bruno, Bacon), in others the two orientations show an almost total discontinuity (Kepler, Newton), in other cases science and magic are intermixed in a disorderly concoction (Paracelsus) and in Dee's case it seems that his magical ideas totally absorbed his scientific orientation, although in his middle career one can still see independently functioning subsystems in his thought (his geographic interests, or his ideas about public science, for example).

If one contrasts the last three important views on Dee in modern scholarship – those of Yates/French, Clulee, and Sherman – one sees that each of them has contributed at least one important proposal to our understanding of Dee. The Yates School brought magic into the awareness of historians of science, legitimising a pre-occupation which had previously been considered no more than obscurantism. Clulee highlighted the diachronic reorientation during Dee's career and brought into the discussion the medieval roots of sixteenth-century magic and science which had been overshadowed by Yates's enthusiasm for neoplatonic hermeticism.⁸² Sherman's approach has revealed a synchronic multiplicity in the English doctor's diverse interests and activities. If we look at this historiographical line, we see a direction of scholarship moving from a somewhat static and simplistic interpretation of Dee as an English magus towards a more complex contextualization in intellectual history in which elements of discontinuity have become emphasized and in which the originally proposed "master narrative"⁸³ has become subverted by more and more – often conflicting and contradictory – subtexts. It may seem surprising, but at this point I would still avow a return to the Yatesian "master narrative", albeit with some modifications. I am inclined to see Dee as a "magus", who had an amazingly wide range of interests but who also increasingly had a focusing obsession, a magical program, not necessarily to improve the sciences in order to prepare for the scientific revolution, but rather to find an alternative system of knowledge. And we are really talking about alternative systems of knowledge, since Dee clearly distinguished between science after the Fall and that of

the primordial wisdom. His aim was to restore the Adamic or Enochian wisdom of the Golden Age and that would not be compatible with the methods and means of fallen science relying on discursive logic.

Dee's program is by no means exceptional in the intellectual spectrum of the Late-Renaissance. The humanists of the sixteenth and seventeenth centuries – with their passion for the restoration of all ancient thought and texts – rediscovered a number of alternative systems of knowledge: the Chaldean prophecies, the Zoroastrian writings, the corpus of the hermetic and pseudo-hermetic treatises, and the mystical speculations of the cabala.⁸⁴ Some of the Renaissance *intellecti*, such as Erasmus, abhorred and deeply mistrusted these “lunacies”. Others entertained a scholarly philological interest, combining it with a religious program to prove the general superiority of Christianity over Judaism and Islam (Reuchlin and the early Postel).⁸⁵ It is interesting to note that while in sixteenth-century Germany heterodoxy manifested itself primarily in religious mysticism (Sebastian Franck, Kaspar Schwenckfeld, Valentin Weigel, and Johann Arndt), there was also a more active and less abstract trend of speculative thinking, often taking its impetus from classical humanism, occasionally dabbling with magic, and finally definitively rejecting the logical sciences in favour of intuitive and revelatory ancient wisdom. Dee's somewhat older contemporary, Guillaume Postel, is one of the best examples of this kind of active enthusiasm and his stubborn insistence on his visionary ideas parallels Dee's unshakeable belief in his angels.⁸⁶ This sort of alternative thinking has not often been examined in its own terms. It has mainly been looked at as “proto-science” or religious dissent and this approach may be highly misleading. The course of alternative thinking becomes especially interesting around the turn of the sixteenth and seventeenth centuries, when the rapid development of the natural sciences destroyed the conceptual foundations of the animistic universe, the correspondences, and the great chain of being. In spite of these assaults, amazingly, esoteric or occult thinking has not completely disappeared; on the contrary, it has persisted up to the present day. The only sensible account of this phenomenon must come from the area of anthropology and what Gershom Scholem decades ago wrote about the significance of mystical-cabalistical trends within Judaism perfectly applies to the whole early modern esoteric movement:

It is characteristic of Kabbalistic theology that it attempts to construct and describe a world in which something of the mythical has again come to life. [...] Mystics and philosophers are as it were both aristocrats of thought; yet Kabbalism succeeded in establishing a connection between its own world and certain elemental impulses operative in every human mind. It did not turn its back upon the primitive side of life, that all-important region where mortals are afraid of life and in fear of death, and derive scant wisdom from rational philosophy. Philosophy ignored these fears, out of whose substance man wove myths, and in turning its back upon the primitive side of man's existence it paid a high price in losing touch with him altogether.⁸⁷

Since this esoteric movement heavily relied on primordial wisdom, an important source of which, besides the Enochian legends and gnostic and neoplatonic speculations, was the Egyptian-Hellenistic *Corpus Hermeticum*, I do not share Clulee's and Sherman's serious reservations about using the term “hermetic philosopher” for Dee.⁸⁸ Dee was, or at some point *became*, a hermetic philosopher who went beyond science and when we situate him in the context of the seventeenth-century epistemological paradigm-shift we should not see him as a predecessor of the members of the Royal

Society, but rather as a forefather of those seventeenth-century thinkers – Heinrich Khunrath, the Rosicrucians, Jakob Böhme, Robert Fludd, Athanasius Kircher – who, in spite of the advancement of learning, preferred to adhere to an alternative system of knowledge and work for a spiritual (if not a corporeal) restitution of the lost Golden Age and the exaltation of man.

For a flexible approach to John Dee's intellect and psyche I can recommend the attitude of Wayne Shumaker, who came to the following conclusion while reading four seemingly bizarre Renaissance magical texts, including Dee's angelic diaries:

Evidently the consciousness of learned Renaissance men [...] was structured in ways I had failed to imagine. [...] I began to perceive that, far from being eccentric, such ideas have characterized most times and cultures – an insight corroborated by anthropology. [...] Dee, Cardan, Trithemius, and Dalgarno all demonstrate that intelligent men could, and did, hold ideas that now seem extraordinary; and I should think that a reader [...] would lay the book aside with an enhanced realization of the possible varieties of intellectual orientation.⁸⁹

A modification of perspective from evolution-oriented history of science to anthropology seems particularly useful in Dee's case and opens up further vistas of research.

NOTES

¹ See NP and William H. Sherman, *John Dee: The Politics of Reading and Writing in the English Renaissance* (Amherst: University of Massachusetts Press, 1995).

² A typical example of this sort of argumentation can be found in PA, 12.

³ T&FR, 231. Cf. "Ad omnipotentem Deum Protestatio fidelis ad perpetuam rei memoriam", *Lib. Myst.*, fol. 7.

⁴ See Frances A. Yates, "The Hermetic Tradition in Renaissance Science" in Charles S. Singleton, ed., *Art, Science and History in the Renaissance* (Baltimore: Johns Hopkins University Press, 1968), 255-274, and Frances A. Yates, *The Rosicrucian Enlightenment* (London: Routledge and Kegan Paul, 1972).

⁵ Cf. for example Robert S. Westman, "Magical Reform and Astronomical Reform: The Yates Thesis Reconsidered" in Lynn White, ed., *Hermeticism and the Scientific Revolution (Papers read at the Clark Library Seminar, March, 1974)* (Los Angeles: UCLA, W.A. Clark Memorial Library, 1977), and Brian Vickers, "Frances Yates and the Writing of History," *Journal of Modern History* 51 (1979): 287-316. Both Clulee and Sherman give a good historiographical account of reactions to the "master narrative" of Dee as magus.

⁶ PA, 15, 43.

⁷ In this paper I primarily rely on the following studies: Graham Yewbrey, *John Dee and the "Sidney Group": Cosmopolitics and Protestant Activism in the 1570s* (Unpublished doctoral thesis, University of Hull, 1981); Wayne Shumaker, "John Dee's Conversations with Angels" in Wayne Shumaker, *Renaissance Curiosa* (Binghamton: Center for Medieval & Early Renaissance Studies, 1982); Christopher L. Whitby, "John Dee and Renaissance Scrying," *Bulletin of the Society for Renaissance Studies* 3:2 (1985): 25-36; NP; R&W; Sherman, *John Dee*.

⁸ Cf. *Lib. Myst.*, fol. 5. Commented upon by Yewbrey, *John Dee and the Sidney Group*, 169.

⁹ MP, sig. *j^{r-v}.

¹⁰ MP, sig. A.iii^v.

¹¹ MP, sig. A.iii^v.

¹² NP, 167 and 285 (notes 55-58). Avicenna's *De divisionibus scientiarum* can be found in Dee's copy of *Avicennae [...] compendium de Anima* (Venice, 1546), R&W, no. 395, which is presently in the Bodleian Library, Oxford. Dee purchased it in 1557. See also Toufic Fahd, *La divination arabe: Études religieuses, sociologiques et folkloriques sur le milieu natif de l'Islam* (Leiden: Brill, 1966).

¹³ Cf. Dee's booklist in Oxford, Corpus Christi MS 191: *J. Dee Libri antiqui scripti quos habeo anno 1556*. According to Roberts and Watson the "Ars sintrillia" was originally included in the codex (R&W, no. CM4), which has been identified with parts of Oxford Corpus Christi MS 233, but the "Ars sintrillia" is missing from

the extant manuscript (*R&W*, 126; *NP*, 167-68). For scholarly literature on Artephius see Clulee's references.

¹⁴ *NP*, 168, gives a detailed description of the complicated interrelatedness of medieval manuscripts and sixteenth-century references by Gianfrancesco Pico, Cardanus and others to Artephius. As John Ferguson notes, Artephius has always been regarded by the alchemists as one of the masters. By virtue of the elixir he is reputed to have lived a thousand and twenty-five years; see John Ferguson, *Bibliotheca Chemica: A Catalogue of the Alchemical, Chemical and Pharmaceutical Books in the Collection of the late James Young of Kelly and Durris, Esq., LL.D., F.R.S., F.R.S.E.*, 2 vols (Glasgow, 1906), I, 50-51. Although Ferguson cites mostly seventeenth- and eighteenth-century sources for this legend, it is interesting to note that Dee's contemporary and personal acquaintance, Postel, was also fascinated by Artephius and compared the magus's long life to his own "restitution". Cf. Guillaume Postel, *De orbis terrae concordia libri quatuor* (Paris, 1543), 90-91. See also François Secret, "Alchimie, palingénésie et metempsychose chez Guillaume Postel," *Chrysopaëia* 3 (1989): 50-51.

¹⁵ *PA*, 148-149.

¹⁶ See Hero of Alexandria, *Mechanik und Katoptrik*, eds. Ludwig Nix and Wilhelm Schmidt (Leipzig, 1900). For mediaeval optics and Roger Bacon's experiments in this field see David C. Lindberg, *Theories of Vision from Al-Kindi to Kepler* (Chicago: Chicago University Press, 1976), and Urszula Szulakowska, *The Alchemy of Light: Geometry and Optics in Late Renaissance Alchemical Illustration, Symbola et Emblemata*, 10 (Leiden: Brill, 2000).

¹⁷ A few pertinent works among the extensive scholarly literature on Renaissance talismanic magic include Franz Boll and Carl Besold, *Stern Glaube und Sterndeutung: Die Geschichte und das Wesen der Astrologie*, ed. Wilhelm Gundel (Berlin, 1926); Richard Hans Laars, *Das Buch der Amulette und Talismane: Talismanische Astrologie und Magie* (Leipzig, 1932); Karl A. Nowotny, "The Construction of Certain Seals and Characters in the Work of Agrippa of Nettesheim," *Journal of the Warburg and Courtauld Institutes*, 12 (1949): 46-57; D.P. Walker, *Spiritual and Demonic Magic from Ficino to Campanella* (London: The Warburg Institute, 1958); E. A. Wallis Budge, *Amulets and Talismans* (New York: University Books, 1961); Frances A. Yates, *Giordano Bruno and the Hermetic Tradition* (London: Routledge and Kegan Paul, 1964); Liselotte Hansman and Lenz Kriss-Rettenbeck, *Amulett und Talisman: Erscheinungsform und Geschichte* (Munich: Callwey, 1966), etc.

¹⁸ In Henricus Cornelius Agrippa, *De occulta philosophia* (1533). I am quoting the seventeenth-century English edition: *Three Books of Occult Philosophy* (London, 1651).

¹⁹ Agrippa, II, xxxv, 290-1.

²⁰ Agrippa, II, xxii, 242.

²¹ Cf. Frances Yates, *Giordano Bruno and the Hermetic Tradition* (London: Routledge and Kegan Paul, 1964), 150-1, 251; Peter J. French, *John Dee: The World of an Elizabethan Magus* (London: Routledge and Kegan Paul, 1972), 76-78; 127-8. French, however, must be credited with being the first to label Dee as an English Paracelsian. Another pre-Roberts and Watson scholar to associate Dee with Paracelsus was Charles Webster (see his "Alchemical and Paracelsian Medicine" in Charles Webster, ed., *Health, Medicine and Mortality in the Sixteenth Century* (Cambridge: Cambridge University Press, 1979).

²² As Roberts and Watson remark, collecting Paracelsica "must have been one of his chief preoccupations in the twenty years before his departure for Europe" (*R&W*, 36). It seems that Dee started collecting the works of Paracelsus from 1562 and a heavily annotated German edition (*R&W* no. 1476 – "*Libellus de balneis*", 1562) with marginal translations proves Dee's command of that language. All in all, there are ninety-two editions of Paracelsus in 157 copies mentioned in Dee's catalogue and the concordance with Sudhoff's catalogue (*Bibliographia Paracelsica*, Berlin, 1894); cf. *R&W*, Appendix 5, which documents Dee's possession of works covering the whole spectrum of Paracelsian thought. The author of the only post-Roberts and Watson monograph, William Sherman, has acknowledged Dee's interest in Paracelsus but since his book is not primarily concerned with Dee's natural philosophy, his remarks are restricted to the technical aspects of Dee's book-collecting habits and marginal annotations (Sherman, 43-44, 76-79 & 98-99).

²³ This *album amicorum* has been acquired by the National Library of Medicine (Bethesda, Maryland) and reviewed by Richard J. Durling in *Gesnerus: Revue trimestrielle, publié par la Société suisse d'histoire de la médecine et des sciences naturelles*, 22 (1965): 134-59. Roberts and Watson knew about this inscription in Gesner's album (*R&W*, 20, n.23) but thought that it had been lost. Sherman refers to Durling, (Sherman, 215, n.83).

²⁴ *R&W*, 101. The book – *Libellus de balneis germanicè*, today in New York Society Library – contains extensive notes by Dee, including translations from the German.

²⁵ *Erklärung der ganzen astronomei*, in Karl Sudhoff and Wilhelm Mathiessen, eds., *Paracelsus, Sämtliche Werke. Abteilung I: Medizinische, naturwissenschaftliche und philosophische Schriften*, 14 vols (Vols. 6-9 Munich, 1922-5; Vols. 1-5 and 10-14 Berlin, 1928-33), X, 656. After the Sudhoff edition numbers, I am also giving the references to the definitive sixteenth-century edition by Johann Huser, *Der Bücher und Schriften [...] Philippi Theophrasti Paracelsi: Jetzt auff's new auß den Originalien, und Theophrasti eigener Handschrift, soviel derselben zu bekommen gewesen* [etc], 10 vols (Basel, 1589-90), X, 464. See also: A. E. Waite, ed., *The Hermetical and Alchemical Writings of Aureolus Philippus Theophrastus Bombast* (London, 1894), II, 295. I have also used the following English compendiums of the writings of Paracelsus: Franz Hartmann, *The Life and the Doctrines of Philippus Theophrastus Paracelsus, extracted and translated from his rare and extensive works and from some unpublished manuscripts* (New York, 1891) and Paracelsus, *Selected Writings*, ed. Jolande Jacobi, Bollingen Series 28 (Princeton, NJ: Princeton University Press, 1951).

²⁶ *PA*, 134-135.

²⁷ *MH*, sig. B3^{v-v}, 135, 137. The Latin parenthesis has been added here for the reader's benefit.

²⁸ Paracelsus, *Sämtliche Werke*, XII, 326; Huser, X, 290; Jacobi, 44.

²⁹ Paracelsus, *Sämtliche Werke*, XII, 183; Huser, X, 162.

³⁰ Paracelsus, *Die Bücher von den unsichtbaren Krankheiten, Sämtliche Werke*, IX, 271.

³¹ Paracelsus, *Sämtliche Werke*, XII, 41-2; Huser, X, 35.

³² Agrippa, III, xxxvi, 460-1.

³³ Agrippa, III, xxxvi, 460.

³⁴ Paracelsus, *De fundamento scientiarum sapientiaeque, Sämtliche Werke*, XIII, 306; Huser, IX, 430. On Agrippa's magical notions see Charles G. Nauert, *Agrippa and the Crisis of Renaissance Thought*, Illinois Studies in the Social Sciences, 55 (Urbana: The University of Illinois Press, 1965); Alexandre Koyré, *Mystiques, Spirituels, Alchimistes du XVIe siècle allemand* (Paris: Gallimard, 1971); Wolf-Dieter Müller-Jahncke, "Von Ficino zu Agrippa: Der Magie-Begriff des Renaissance-Humanismus im Überblick" in Antoine Faivre and Rolf Christian Zimmermann, eds., *Epochen der Naturmystik* (Berlin: Erich Schmidt, 1972), 24-51; Paola Zambelli, "Le problème de la magie naturelle à la Renaissance" in *Magia, astrologia e religione nel Rinascimento, Convegno polacco-italiano, Varsavia 1972* (Warsaw: Ossolineum, 1972), 48-82; Charles Webster, *From Paracelsus to Newton: Magic and the Making of Modern Science* (Cambridge: Cambridge University Press, 1982); Michael Keefer, "Agrippa's Dilemma: Hermetic 'Rebirth' and the Ambivalences of *De vanitate* and *De occulta philosophia*," *Renaissance Quarterly*, 41:4 (1988): 614-53. On Paracelsus's concepts of the mystical rebirth (*corpus glorificationis*) I have consulted the following studies: Carl Gustav Jung, "Paracelsus as a Spiritual Phenomenon" in Jung, *Paracelsica: Zwei Vorlesungen über den Arzt und Philosophen Theophrastus* (Zürich, 1942); cf. Jung, *Alchemical Studies* (London: Routledge and Kegan Paul, 1983), 109-91; Ernst W. Kämmerer, *Das Leib-Seele-Geist-Problem bei Paracelsus und einigen Autoren des 17. Jahrhunderts*, Kosmographie, 3 (Wiesbaden: Steiner, 1971); Wolf-Dieter Müller-Jahncke, *Astrologisch-magische Theorie und Praxis in der Heilkunde der frühen Neuzeit*, Sudhoffs Archiv, Beiheft 25 (Wiesbaden: Steiner, 1985); Massimo Luigi Bianchi, *Signatura rerum: Segni, magia e conoscenza da Paracelso a Leibniz*, Lessico Intellettuale Europeo, 43 (Roma: Edizioni dell'Ateneo, 1987); and Elisabeth Ann Ambrose, "Cosmos, Anthropos, and Theos: Dimensions of the Paracelsian Universe", *Cauda Pavonis*, 11:1 (1992): 1-7.

³⁵ *The Holy Bible [...] translated out of the original tongues [...] by His Majesty's special command* (Cambridge: Cambridge University Press, 1833). It should be noted, however, that such divination in the Bible is most of the time condemnable and condemned: "And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the Lord." (2 Kings 20.21). Dee seems to have tendentiously overlooked such warnings whether in the Bible or in his much admired Paracelsus (see later on the angelic conversations).

³⁶ Exodus 28.15-31. It was Christopher L. Whitby who first called attention to the Biblical context (in the article referred to in footnote 6 above). For lapidaries see the following items from Dee's library: Albertus Magnus, *De lapidibus mineralibus*, – *R&W*, nos. 2290, M24a, M107, M149a, M196a; Lazar Ecker, *Beschreibung allerfürnemsten mineralischen Ertzt und Berckwerksarten* (Prague, 1574) – *R&W* no. 5; "Gesnerus & alii varii de lapidibus & gemmis, 1565" – *R&W*, no. 765; Paracelsus, "De metallis; de mineralibus; de gemmis, germanicè" = *Ettliche Tractatus [...] Von Natürlichen Dingen; Beschreibung etlicher Kreütter; Von Metallen; Von Mineralen; Von Edlen Gesteinen [...]* (Strassburg, 1570) – *R&W*, no. 1485, etc. On the medieval lapidaries see Joan Evans, *Magical Jewels of the Middle Ages and the Renaissance, particularly in England* (Oxford, 1922, repr. New York: Dover Press, 1976); on the twelve symbolic jewels

see György Szönyi, "Mannerist Imagery and Thinking in the Prose of András Prágai," *Acta Litteraria, Academiae Scientiarum Hungaricae*, 26 (1984): 207-32.

³⁷ Arthur Edward Waite, *The Hermetic and Alchemical Writings of Paracelsus*, II, 296. Cf. also: "Visiones, das sind gesicht so man mit künsten macht in spiegeln, crystallen, negeln und der gleichen", *Erklärung der gantzen Astronomie, Sämtliche Werke*, XII, 500, Huser, X, 485. Cf. also *Die 9 Bücher de natura rerum, Sämtliche Werke*, XI, 307 and Waite, *The Hermetic and Alchemical Writing of Paracelsus*, I, 171. One of Dee's Paracelsica, "De rebus naturalibus; descriptio aliquot stirpis de metallis, de mineralibus, de gemmis, germanici, Argentoratum, 1570" – *R&W*, no. 1485 (S120 in Karl Sudhoff's *Bibliographia Paracelsica*, Berlin, 1894) can be identified with *Die 9 Bücher*. That Dee must have known the "ars beryllistica" concept of Paracelsus is shown by the fact that in the *Monas Hieroglyphica* he had already used the term "beryllisticus" (See *MH*, B3v, 137 and *NP*, 141). There are a great many useful studies on *crystallomantia* in Polish. See for example, Roman Bugaj, *Nauki tajemne w Polsce w dobie Odrodzenie* (Warsaw: Ossolineum, 1976), 120 et seq., and Ryszard Gansiniec, "Krystalomancja," *Lud*, 41 (1954): 1-83. This latter is the most extensive and relatively up-to-date article on crystal gazing I have found.

³⁸ This mirror, at present in the British Museum, was donated by the eighteenth-century eccentric aristocrat, Horace Walpole. See Hugh Tait, "The Devil's Looking Glass: the Magical Speculum of Dr John Dee" in Warren Hunting Smith, ed., *Horace Walpole, Writer, Politician and Connoisseur. Essays on the 250th anniversary of Walpole's birth* (New Haven and London: Yale University Press, 1967), 195-212. Clulee reproduces this precious item (*NP*, figure 8.1).

³⁹ Gansiniec, "Krystalomancja" gives an excellent summary of these remarks. I am adopting a few of his citations: "Nonnunquam ad quod vocantur demones praenunciant diversis figuris quas miseri homines videre solent vel in polito lapide, ferro, calibe, speculo [...]." Gregorius Reisch, *Margarita Philosophica* (Strassburg, 1512), 7:23 – Dee had the 1504 edition, *R&W*, no. 1385; "Hinc est quod multi profanis artibus dediti demones ad circulum, ad speculum, sive ad quaelibet alia receptacula horrendis conjurationibus convocare laborantes. [...] Daemones terrestres commurantur interdum et pollicentur vesanis in vitro vel in crystallo sive in speculo [...]." Trithemius, *Tractatus de reprobis atque maleficis* (Cologne, 1566), *R&W*, nos. 468 and 472. See also "Joh. Trithemii libellus octo quaestionum, 1564", *R&W*, no. 897.

⁴⁰ "[Q]uidam sic experiuntur: in crystallo sedens conversus ad orientem, crucem facito cum oleo olivæ, et sub cruce scribe nomen sanctæ Helenæ hoc modo: Sancta Helena. Inde puer natus ex conjugibus, ætatis annorum decem vel circa, virgo, capiat crystallum dextra manu et tu genibus flexis post illum stans supplicationem ter, dices: 'Deprecor te, domina sancta Helena, quæ crucem domini nostri Iesu Christi invenisti et per illam sanctissimam devotionem [...] debeas demonstrare in hoc crystallo quidquid peto et scire cupio, Amen.' Et cum puer videbit angelum in hoc crystallo, rogabit quæcunque volueris angelusque respondebit." in Girolamo Cardano, *De rerum varietate* (Lyons, 1663), cited by Gansiniec, 12. Dee had the 1557 edition, *R&W*, no. 60. Cardano's example was taken over by Johann Wier in *De præstigiis dæmonum*, Ch. 5. Dee had two copies of this work (*R&W*, nos. 456 and 862); he even lent it to help the clarification of a witchcraft case as late as 1597.

⁴¹ János Reizner, *Szeged története* (Szeged, 1900), IV, 390. For further examples cf. Gansiniec, 11ff.

⁴² For more information on these statutes see the introductory section of Whitby's thesis.

⁴³ James O. Halliwell, ed., *The Autobiography and Personal Diary of Dr Simon Forman* (London, 1849), 17, cit. Whitby, 31.

⁴⁴ Whitby mentions two spectacular examples of such manuscript compendia. One is British Library, Additional MS 36,674 which contains magical journals by Dee's associates, Humphrey Gilbert and John Davies, and has marginal notes by Gabriel Harvey. In the neighborhood of these texts, this codex also accommodates a holograph draft of Dee's primer for his Enochian magic, "De heptarchia mystica". The other, Sloane MS 3851 contains standard texts, such as "The Magick of Arbatel", "Signum pentaculum Solomonis", and "The Fourth Book of Agrippa" as well as private incantations and rituals ("Invocations to call a spirit into a chrystall Stone and to keep him there", fols. 92-109; and "To have conference with spirits", fols. 129-31). Some infamous rituals of ceremonial and black magic have been published by Arthur Edward Waite, *The Book of Ceremonial Magic: A Complete grimoire* (London, 1911, repr. Secaucus, NJ: The Citadel Press, 1961). For German examples of magical manuscripts see the Herzog-August Bibliothek, Wolfenbüttel, HAB MS 115 Aug fol (3903), *Allerhand in Kreise gestellte magische oder kabbalistische Figuren*, sixteenth century; *Arbatel, d.i. die Heylige Geistkunst, darinnen der grundliche unfehlige Weg angezaigt würt, wie man zu der rechten wahren Erkenntnis Gottes, auch sichtigen vnd vnsichtigen Geschöpf, aller Künsten, Weyssheyten vmd Handwercken khomen solle*, seventeenth century, HAB MS 48.2 Aug 4to; *Razijel. Das Edle Buch von der Gottlichen Magia. Unserm Ersten Vater Adam stracks nach dem er auss dem Paradeiss*

verstossen von dem Engell selbstn Offenbahett. Nebenst anderer Mehrer Cabalistischen und Magischen Maistere Schönen, herlichen und geheimeren Additionibus, seventeenth century, HAB MS 246.5 Extravagantes.

⁴⁵ John Dee, *Autobiographical Tracts*, ed. James Crossley, Remains Historical and Literary of Lancaster and Chester Counties, 1 (Manchester, 1851), 17.

⁴⁶ *Lib. Myst.*, fol. 8.

⁴⁷ *Private Diary*, 5, *R&W*, 53. Halliwell's transcript is incorrect and must be checked against the original entry in Stadius's *Ephemerides* (1570), which is now available on microfilm: Elisabeth Leedham-Green and Julian Roberts, eds., *John Dee, Renaissance Man: The Reconstructed Libraries of European Scholars, 1450-1700. The Books and Manuscripts of John Dee. Manuscripts from the Bodleian Library* (Marlborough: Adam Matthews, 1991), reel 4. Dee purchased several of Thurneysser's books: his Paracelsus dictionary, published in Berlin in 1574 (*R&W*, no. 2275), a 1569 edition of the *Archidoxa* (*R&W*, no. 1455), and a 1560 edition of the *Quinta essentia* (*R&W*, no. 1445).

⁴⁸ Franciscus Joel, *De morbis hyperphysicis et rebus magicis* (Rostock, 1579) cit. Hermann Kopp, *Die Alchemie in älterer und neuerer Zeit: Ein Beitrag zur Kulturgeschichte* (Heidelberg, 1886), I, 117.

⁴⁹ *MP*, sig. Aj^r.

⁵⁰ *Private Diary*, 13 [9 October 1581] and 14 [27 January, 12 February, 6 March 1582].

⁵¹ *Lib. Myst.*, fol. 7^r, cit. *NP*, 179 and 288, note 11.

⁵² *Private Diary*, 11 [25 May 1581].

⁵³ Cf. Genesis 2. 19-20: "And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof."

⁵⁴ *MH*, 23^r, 201.

⁵⁵ On the quest for a mystical, universal language, see studies on Trithemius, Dalgarno, Kircher, John Wilkins, Leibniz, etc. A few important works: Alessandro Bausani, *Geheim und Universalsprachen: Entwicklung und Typologie* (Stuttgart: Kohlhammer, 1970); Arno Borst, *Der Turmbau von Babel: Geschichte der Meinungen über Ursprung und Vielfalt der Sprachen und Völker*, 4 vols (Stuttgart: Hiersemann, 1957-63); Joscelyn Godwin, *Athanasius Kircher: A Renaissance Man and the Quest for Lost Knowledge* (London: Thames & Hudson, 1979); James Knowlson, *Universal Language Schemes in England and France 1600-1800* (Toronto: University of Toronto Press, 1975); George McCracken, "Athanasius Kircher's Universal Polygraphy," *Isis*, 39 (1948): 215-228; Wilhelm Schmidt-Biggemann, *Topica universalis: Eine Modellgeschichte humanistischer und barocker Wissenschaft, Paradeigmata*, 1 (Hamburg: Meiner, 1983); Gerhard F. Strasser, *Lingua universalis: Kryptographie und Theorie der Universalsprachen im 16. und 17. Jahrhundert*, Wolfenbütteler Forschungen, 38 (Wiesbaden: Harrassowitz, 1988); Marina Yaguello, *Les Fous du langage: Des langues imaginaires et de leurs inventeurs* (Paris: Éditions du Seuil, 1984).

⁵⁶ Umberto Eco, *The Search for the Perfect Language* (Oxford: Blackwell, 1995), 185-90. See Guillaume Postel's *De originibus* (Basel, 1553), *R&W*, no. 868. See also *NP*, 88.

⁵⁷ *MH*, 5^r, 127.

⁵⁸ John Dee, *Liber mysteriorum, sextus et sanctus*, 1583, British Library, Sloane MS 3189.

⁵⁹ Both in manuscript, in British Library, Sloane MS 3191. *De heptarchia mystica* was recently published by Robert Turner (Wellingborough: Aquarius Press, 1986). A not uninteresting compendium of Dee's Enochian magic was edited and translated by Geoffrey James, *The Enochian Magic of Dr. John Dee* (St. Paul, Minnesota: Llewellyn Publications, 1994). In this compilation the Enochian passages scattered in Dee's diaries are taken out of their original context and are arranged into a logical sequence, which, obviously, is the invention of the editor.

⁶⁰ See, for example, Donald C. Laycock, *The Complete Enochian Dictionary of John Dee* (London: Askin, 1978).

⁶¹ Except for the early diaries in Sloane MS 3188, which until recently have remained unstudied. From the early 1980s on, Yewbrey made use of this manuscript, and later Whitby wrote a doctoral dissertation (University of Birmingham, 1981) which included a full transcription of this material. A facsimile edition of Whitby's thesis was published by Garland (New York) in 1988.

⁶² *T&FR*, 168-70.

⁶³ *T&FR*, 172-3.

⁶⁴ *T&FR*, 231.

⁶⁵ *T&FR*, 80.

⁶⁶ *T&FR*, 92.

⁶⁷ See footnote 35 above.

⁶⁸ *Astronomia magna*, as quoted by Hartman, 149. An influential source of these kinds of warnings is Augustine, *De civitate Dei*, Book 10, Chapters 9-10, where he attacks Porphyrian theurgy – an attack repeated almost verbatim in Chapter 46 of Cornelius Agrippa's *De vanitate scientiarum* (Cologne, 1533).

⁶⁹ See Luigi Firpo, "John Dee, scienziato, negromante e avventuriero," *Rinascimento*, 3 (1952): 25-84; Robert J.W. Evans, *Rudolph II and His World* (Oxford: Clarendon, 1973; London: Thames & Hudson, 1997), 214-28; and my articles: "John Dee i jego związki ze Środkową Europą" (John Dee and his Contacts with Central Europe), *Odrodzenie i Reformacja w Polsce*, 25 (1980): 99-111; "Traditions of Magic: From Faustus to Dee at European Universities and Courts," *Cauda Pavonis*, 10:2 (1991): 1-8; and "'Eastward Ho!' John Dee a kelet-közép-európai udvarokban" (John Dee at Eastern European Courts), in Monok István, ed., *A III. Hungarológiai Kongresszus előadásai* (Budapest-Szeged: JATE, 1993), 1063-1074.

⁷⁰ Some of Dee's books related to prophetic traditions: for Joachim of Fiore see "Joachimi Abbatis Vaticinia" – *R&W*, nos. 436 and M18; "Pauli Scalichii explanatio imaginum abbatis Joachim & Anselmi, Cologne, 1570" – *R&W*, no. 2028; for Psellus and Iamblichus see *R&W*, no. 256. This fascinating *colligatum* (now in the Folger Shakespeare Library) of mystical and pneumatological literature is heavily annotated by Dee; for the Paracelsus prognostications see "Paracelsi expositio magicarum figurarum, germanici, 1569" – *R&W*, no. 956 [Sudhoff 106], "Paracelsi expositio imaginum magicarum, 1570" – *R&W*, no. 844 [Sudhoff 115]. For Postel's prophecies see "Configuratio signorum coelestium, 1553" – *R&W*, no. 432 and *De orbis terrae concordia*, (Basel, 1544) – *R&W*, no. D18; etc.

⁷¹ On Postel's alleged madness, see William J. Bouwsma, *Concordia mundi: The Career and thought of Guillaume Postel, 1510-1581* (Cambridge Mass.: Harvard University Press, 1957), 26-27 and Marion L. Kuntz, *Guillaume Postel: Prophet of the Restitution of All Things: His Life and Thought* (The Hague: Martinus Nijhof, 1981), 162. On the circumstances of Dee's return to England, see *Private Diary*, 31, and *Autobiographical Tracts*, 14.

⁷² This is echoed in Casaubon's elaborate preface to the *True & Faithful Relation* (see *T&FR*, "The Preface", sig. D3^{rv} and "Postscript", sig. I2^r), and in almost all monographs on Dee which aimed at placing him in the venerable tradition of hermetic magi of the Renaissance (Calder, Yates, French).

⁷³ James, xxv. This is implied by Clulee in relating to the vagaries of patronage, then explicitly stated by Susan Bassnett in her studies of Kelley and Elizabeth Weston (see "Revising a Biography: A New Interpretation of the Life of Elizabeth Jane Weston based on her autobiographical poem on the occasion of the death of her mother," *Cahiers Elisabéthains*, 37 (1990): 1-8 and her article in the present volume).

⁷⁴ *T&FR*, 158-159.

⁷⁵ This anecdote is mentioned by Anthony Burgess, *Shakespeare* (London: Penguin, 1970), 103. According to the legend, in order to commemorate the event, Alleyn later founded Dulwich College on the site where that amazing revelation had taken place.

⁷⁶ Whitby, 33-34.

⁷⁷ This is a strong argument, and is by no means invalidated by the sceptical – and somewhat simplistic – references to the general shortage of money and greed of the aristocratic patrons. On the magical contexts of some German courts see Yates, *The Rosicrucian Enlightenment*; Robert J.W. Evans, *Rudolph II and his World*; Wolf-Dieter Müller-Jahncke, *Astrologisch-magische*; Bruce T. Moran, *The Alchemical World of the German Court: Occult Philosophy and Chemical Medicine in the Circle of Moritz of Hessen, 1572-1632*, *Sudhoffs Archiv*, 29 (Stuttgart: Steiner, 1991); Jost Weyer, *Graf Wolfgang II von Hohenlohe und die Alchemie. Alchemistische Studien in Sloss Weikersheim, 1587-1610* (Sigmaringen: Jan Thorbecke, 1992); Debra L. Stoudt, "'Probatum est per me': The Heidelberg Electors as Practitioners and Patrons of the Medical and Magical Arts," *Cauda Pavonis*, 14:1 (1995): 12-18. On Dee's "academy", see French, 126-188; and Sherman's more modern approach (Sherman, chapters 2 and 3).

⁷⁸ See *Private Diary*.

⁷⁹ In June, when he was banished from Prague and took temporary refuge in Germany, see *T&FR*, 429; and *R&W*, 77-78.

⁸⁰ *R&W*, Appendix I, nos. 2 and 3.

⁸¹ *T&FR*, (new numbering), *37, *39.

⁸² The medieval contexts have recently been explored by Stephen Clucas in a study of Dee's interest in Solomonic magical manuscripts. See his essay in the present volume.

⁸³ Sherman uses this term in his book. See Sherman, 12-19.

⁸⁴ In spite of all recent criticism, I find the best summary of these discoveries in D.P. Walker's *Spiritual and Demonic Magic from Ficino to Campanella* (London: The Warburg Institute, 1958) and Frances A. Yates,

Giordano Bruno and the Hermetic Tradition (London: Routledge Kegan and Paul, 1964). On hermeticism, see André Marie Jean Festugière, *Hermétisme et mystique païenne* (Paris: Louvain, 1967); Raymond Marcel, "La fortune de l'Hermès Trismégiste à la renaissance" in André Stegman, ed., *L'humanisme français au début de la renaissance* (Paris: Vrin, 1973), 137-54; Konrad Eisenbichler and Olga Zorzi Pugliese, eds., *Ficino and Renaissance Neoplatonism*, University of Toronto Italian Studies, 1 (Ottawa: Dovehouse Editions Canada, 1986); Ingrid Merkel and Allen G. Debus, eds., *Hermeticism and the Renaissance: Intellectual History and the Occult in Early Modern Europe* (Washington: The Folger Institute, 1988), etc. On the cabalistic interpretations, see Joseph Blau, *The Christian Interpretation of the Cabala in the Renaissance* (New York: Columbia University Press, 1944); and François Secret, *Les Kabbalistes Chrétiens de la Renaissance* (Paris: Dunod, 1964, repr. Milan: Arché, 1985); on Dee and the Cabala, Michael T. Walton, "John Dee's *Monas Hieroglyphica*: Geometrical Cabala," *Ambix*, 23 (1976): 116-23, and Karen De Léon-Jones's article in the present volume.

⁸⁵ See, for example, Erasmus to Albert of Brandenburg, 19 October 1519 in P. S. Allen, ed., *Opus epistolarum*, 12 vols (Oxford: Clarendon Press, 1906-58), IV, 100. On Erasmus's attitudes to magic and Judaism, see Werner Gundersheimer, "Erasmus, Humanism and the Christian Cabala", *Journal of the Warburg and Courtauld Institutes*, 26 (1963): 38-52; Paola Zambelli, "Cornelio Agrippa, Erasmo e la teologia umanistica", *Rinascimento*, 21 (1969): 29-88; and Charles Zika, "Reuchlin and Erasmus: Humanism and Occult Philosophy", *The Journal of Religious History*, 9 (1976-77): 223-246 (242-6). For a near-contemporary review of the possible role of the cabala in philosophy, see Johann Pistorius, *Artis cabalisticæ, hoc est Reconditæ Theologiæ et Philosophiæ Scriptorum* (Basel, 1587). On Reuchlin's troubles in connection with his alleged Judaism, cf. Max Brod, *Johannes Reuchlin und sein Kampf: eine historische Monographie* (Stuttgart: W. Kohlhammer Verlag, 1965). On Postel, see the next footnote.

⁸⁶ For some time I have been preparing myself to engage in a comparative study of the alternative occult thought of Postel and Dee. For more on Postel's esotericism, see Bouwsma and Kuntz, also François Secret, "Notes sur Postel", *Bibliothèque d'humanisme et renaissance*, 37 (1975): 101-19; 39 (1977): 115-32, 573-90; Secret, 'Alchimie'; Frank Lestringant, "Cosmologie et mirabilia à la Renaissance: l'exemple de Guillaume Postel", *Journal of Medieval and Renaissance Studies*, 16 (1986): 253-79.

⁸⁷ Gershom Scholem, *Major Trends in Jewish Mysticism* (Jerusalem: Schocken Publishing House Ltd., 1941, repr. New York: Schocken Books, 1974), 35.

⁸⁸ I would argue with Sherman's typological argument according to which magic is passive and contemplative while humanism is active (Sherman, 14-5). These are two different and rather independent paradigms each having a scale from passive to active. In the esoteric tradition this would range from passive mysticism through occult knowledge to active and assertive magical manipulations. In humanism, which is based on explication and discursive logic, one again finds a wide range of attitudes from enthusiasm through stoicism to scepticism. I do not, however, contest Sherman's central argument which considers Dee *both* as a humanist and as a magus.

⁸⁹ Shumaker, *Renaissance Curiosa*, 11. These remarks are the more noteworthy since Professor Shumaker had previously written an acerbic and sceptical monograph on the occultism of the Renaissance: *The Occult Sciences in the Renaissance: A Study in Intellectual Patterns* (Berkeley: The University of California Press, 1972).

STEPHEN CLUCAS

JOHN DEE'S ANGELIC CONVERSATIONS AND THE *ARS NOTORIA*

Renaissance Magic and Mediaeval Theurgy

On 27 June 1584 John Dee records that he and his “scryer” Edward Kelley were in conference with an angelic spirit named “Ave” in their lodgings in Cracow. The spirit instructed them on the use of a magical “Table” they had been given, inscribed with “the names of God”:

Four dayes [...] must you onely call upon those names of God, or on the God of Hosts, in those names: And 14 dayes after you shall (in this, or in some convenient place) Call the Angels by Petition, and by the name of God, unto which they are obedient. The 15 day you shall Cloath your selves in vestures made of linnen, white: and so have the apparition, use, and practise of the Creatures.

Kelley observed that these prescriptions were “somewhat like the old fashion of Magick.”¹ While it has been commonplace to characterise Dee’s angel conversations (along with the works of Heinrich Cornelius Agrippa, Johannes Reuchlin, and Johannes Trithemius) as a form of neoplatonic magic, I would argue that we must turn to “the old fashion of Magick” – the Pseudo-Solomonic *ars notoria* or theurgic magic which flourished virtually unabated from the thirteenth to the seventeenth century,² in order to come to a clearer understanding of the origins of Dee’s practices, and the “Christian Cabalistic” tradition of Northern Europe as a whole. Examining works from this abundant manuscript tradition make it apparent that pseudo-Solomonic theurgy forms the most significant precedent for Dee’s “angelic magic”, and dictates many of the ritual, instrumental and linguistic forms of his “Actions”, especially its combination of magical “angelic language” and operative Christian prayer.

1. DEE'S ANGELIC CONVERSATIONS AND INTELLECTUAL HISTORY

The precise nature and disciplinary province of Dee’s conversations has been a thorny issue amongst intellectual historians, who have approached them with varying degrees of open-mindedness and historical imagination. As an example of how early-modern intellectual formations can be intelligently misunderstood or mis-categorised, the angelic conversations make an instructive historiographical case study. Long dismissed as either weak-minded and foolish superstition,³ or misguided “spiritism,”⁴ Dee’s “occult” or “magical” beliefs and activities were initially recovered by historians who subscribed to the influential thesis that Renaissance neoplatonism anticipated the themes of emergent modern science.⁵ This was certainly the view of I.R.F. Calder,

whose monumental unpublished thesis, *John Dee Studied as an English Neoplatonist*, stressed the continuities between Dee's neoplatonic beliefs and the themes of seventeenth-century natural philosophy. Although Calder was historically sensitive to the normative character of Dee's beliefs in spiritual creatures,⁶ and provided a patient descriptive account of the conversations (albeit with an imbalance in favour of the printed texts), he was patently frustrated by their intractability to his attempts at characterising Dee as an "English Neoplatonist". Commenting on Dee's records of the conversations held during his continental journeys, he says:

many are totally unintelligible, nor do they seem to be closely enough related to any usual Kabbalistic or numerological system to be even partially "interpreted" on any ordinary methods.⁷

While he notes that they are "made up of prayers, charms and incantations," Calder can find precious little evidence for their basis in the "usual" Neoplatonic or Cabalistic sources.

Published in the same year as Calder's thesis was submitted, Luigi Firpo's essay "John Dee, Scienziato, Negromante e Avventuriero,"⁸ shares some of the strengths and weaknesses of Calder's account of the angelic conversations. Like Calder, his account is meticulously descriptive, but utterly unsympathetic to the nature and objectives of Dee's dealings with the angels. While he rightly sees Dee's career as a "particularly revealing document of the beliefs, aspirations and culture of the sixteenth century,"⁹ his anachronistic depreciation of the values underlying Dee's practices are an insurmountable obstacle to the historical recovery of the milieu which he claims to be investigating, and prevents a proper historical appreciation of their culturally representative character. Like many subsequent commentators, Firpo becomes too embroiled in uncovering the "dissimulation" of Kelley, or the "credulity" of Dee, ignoring the very real opportunity which the conversations offer to explore the *mentalités* or cultural formations which made the deception possible (and credible) in the first place. Thus, while he notes that Dee's motives were "sustained by an exalted conception of his own intelligence and by a profound religious spirit [...] and the certainty of God's special favour towards him,"¹⁰ these motives are not investigated but disprized. Dee is principally criticised for his failure to unequivocally embrace "scientific" principles (a modern category which would have been incomprehensible in Dee's time). He is accused, for example, of having "no understanding of the infinite humility and patience which experimental researchers have to submit to in order to attain – at the cost of tedious labour – small provisional and partial truths", instead he sought a "quick, infallible way to ascend to a total knowledge, which coincided with man's limitless power over nature". This was, in Firpo's view, simply "the sin of impatient pride, reducing natural philosophy to occultism."¹¹ This prejudice is the undercurrent of Firpo's whole account, and prevents any serious attempt to assess or understand Dee's practices. He scoffs at Dee's "prolix" prophetic discourse, and belittles his "verbose and vacuous" orations to God, and his "fastidious rituals".¹² He speaks of Dee's "fraudulent 'mysteries'"¹³ and his "inspired and histrionic expressions."¹⁴ While he meticulously records the events of Dee's career, Firpo is ultimately unable to disguise his contempt for the proceedings as a whole:

The supposed revelations of the future turned out to be completely false, they are full of geographical and scientific errors, with ungrammatical Latin, used sparingly, because the angels preferred to speak in English [...]. The angelic style was a trivial parody of Biblical language, with frequent and obvious borrowings of scriptural phrases. In some séances [...] the invisible spirits spoke a meaningless language, claiming that they spoke the language used by Adam before the fall. In conclusion, the learning which is reflected in the pseudo-revelations is the patched-together, defective and imperfect learning of Kelley, and it is always the urgent, material (and sometimes shameful) interests of Kelley which the angels endeavour to safeguard.¹⁵

Firpo shows no ability to understand that Dee's practices might have been viewed as legitimate in their own historical context, and in the final analysis he represents Dee as a "fractured personality" whose work in mathematics, geography and astronomy were "suddenly eclipsed and extinguished by a blind superstitious infatuation".¹⁶ Thus, while Firpo rehearses the historical and biographical facts concerning the angelic actions, he does nothing to explain or elucidate the conversations as a cultural or intellectual formation.

The most influential (though not necessarily the best documented) account of Dee's conversations has probably been that of Calder's research supervisor, and exponent of the "Hermetic Tradition," Frances Yates. In her study of "Elizabethan Neoplatonism", *The Occult Philosophy of the Elizabethan Age*, Yates argued that Dee's angelic conversations were largely based on Agrippa's *De occulta philosophia*, which she claimed was Dee's "main guide in such operations."¹⁷ This view no doubt emerged from her earlier characterization of Dee as participating in "that powerful stream of influence, descending from Marsilio Ficino and Pico della Mirandola, in which the so-called Renaissance Neoplatonism is strongly imbued with Hermetic and Kabbalist elements." In her view, Dee's philosophy represented "a delayed infiltration into England of the Hermetic tradition."¹⁸ As Agrippa had formed an important part of her initial formulation of the "Hermetic Tradition,"¹⁹ the identification of Agrippa subordinates Dee's magical practices to her vision of an essentially Hermetic and Christian Cabalist "Elizabethan occult Philosophy". Yates's account, however, makes no attempt to describe or analyse what she calls his "sensational angel-summoning," and she does not quote a single word of the angelic materials, concentrating instead on the "Christian Cabalist" elements of the *Monas Hieroglyphica*. Peter French (another of Yates's students), whose *John Dee, The World of an Elizabethan Magus* (1972) has exerted a powerful influence over many later accounts of Dee, followed Yates's lead in seeing the angelic conversations as primarily Hermetic. Although he notes the importance of prayer in Dee's dealings with the angels, and briefly acknowledges the existence of mediaeval precedents,²⁰ in deference to Yates's account of the "Hermetic Tradition" he prefers to shift the focus on to comparisons with later thinkers. Thus Dee's "intense inner piety" is seen as comparable to that of Agrippa and Bruno, and Dee's overall project is characterized as Hermetic:

Dee must be classed with such unorthodox religious thinkers as Pico, Agrippa and Giordano Bruno. Bruno died as a Heretic after trying to get to the roots of all religion by embracing the magical Hermetic religion of the world in its most extreme Egyptian form as outlined in the Asclepius. Bruno thought that the revival of true Egyptian religion offered a means of reuniting Christendom, and John Dee's attempts at religious magic reveal a similar concern.²¹

Christopher Whitby, in a 1981 PhD thesis,²² whilst deferring to Calder, French and Yates's accounts of Dee's intellectual affiliations,²³ worked more extensively on the angelic materials than any of his predecessors, and provided some critical new contextual evidence on the question of Dee's angelic practices – focussing particularly on the art of “scrying,” or catoptromancy and crystallogomancy. Thus while he initially accepts that “the greatest influences upon Dee and Kelley appear to have been Agrippa and Reuchlin,”²⁴ he goes on to observe that Dee's actions “differed in method from the daemonic magic catalogued by Agrippa.”²⁵ The use of the “shew-stone”, he argued, were not consistent with an “intellectual” neoplatonic magic, but belonged to a “popular tradition of magic” which “had changed little since the Middle Ages.”²⁶ Looking at mediaeval accounts of scrying and sixteenth and seventeenth century accounts of the practice by Martín Del Río and Jules César Boulenger, and accounts of English trials, Whitby shows that a substantial part of Dee's practices owed more to popular mediaeval magic than to Hermetic and Neoplatonic precedents.²⁷ “Despite Dee's acceptance and propagation of the doctrines of natural magic,” Whitby concluded, “the art of scrying which he practised was not based upon any tradition of natural magic nor upon a mathematical conception of the universe.”²⁸ In his 1985 article on “Renaissance scrying” he put it even more forcefully: “[Dee was a] practitioner, virtually up to his dying day, of a form of magic that seems to have no connection with Hermeticism and the intellectual tradition.”²⁹ While Whitby's work at recovering the early modern art of scrying marked a substantial advance in understanding the context from which Dee's angelic conversations sprang, in the final analysis he attributes the ceremonial side of Dee's actions – the “seals, talismans, combinations of letters, numbers, divine names and ritual invocations” – to Agrippan influence,³⁰ ignoring their common roots in the practices of mediaeval theurgy.³¹

Wayne Shumaker in his 1982 essay on “John Dee's Conversations with Angels,” embraces both French's characterisation of Dee as “Elizabethan magus,” and Calder's idea of Dee as “neoplatonic sage” despite the fact that Calder himself was unable to render the conversations intelligible in terms of his model.³² Shumaker is quite vague about the details of Dee's angelic practices. Using an approximately contemporary typology of magic drawn from Giordano Bruno's *De magia*, Shumaker saw Dee as a mixture of the various categories, including divination and “the veneration or invocation (*cultus seu invocatio*) of angels by prayers, consecrations and other ceremonies.”³³ While, like Calder, he acknowledges that belief in Spirits was “by no means peculiar to Dee,”³⁴ and that his religious motivations were not untypical amongst pious individuals of the period,³⁵ Shumaker also places an unhelpful emphasis on what he calls the “comical insanity” or “weirdness” of the angelic revelations,³⁶ and despite his evocation of contemporary categories of explanation, like Firpo he allows his impatience with the “unreliable prophecies”³⁷ to interfere with his historical account of Dee's thought. Although he has an avowed interest in the occult sciences, and stresses the fact that the conversations “deserve attention because they absorbed much time and energy,”³⁸ he is unable to assess the motivations behind them: “nowhere in the large book are we struck by observations that look forward to later discoveries or are even insightful”, he says, “Not much is learned, and little usefulness can be perceived in it.”³⁹ Shumaker allows his belief that the occult sciences are an anticipation of modern science to interfere with his assessment of the conversations,⁴⁰ and his main

criticism is that (regardless of what Dee himself might have believed) the conversations are “not a disciplined and responsible understanding of the physical universe,” and that “the information of the kind obtained by Dee in the séances could [n]ever, no matter how copiously elaborated, add up to ‘science’.”⁴¹ Concurring with Firpo’s “decisively negative judgement” of “the whole later part” of Dee’s career, Shumaker ends by consigning Dee to the historical scrap-heap of psychologism. Dee’s story, he says, “is full of interest for readers who are bemused by psychological curiosities as well as by the possible varieties of intellectual organization.”⁴² But it is precisely the “varieties of intellectual organization” which are lost in Shumaker’s approach, which insists on evaluating the worth of activities with historically alien modes of explanation. By foregrounding Dee’s “personality”, “gullibility” and “credulity”, Shumaker leaves Dee’s “intellectual orientation [...] [and] occultist assumptions” unexamined.⁴³

A far more historically imaginative account of the conversations is rendered in Nicholas Clulee’s *John Dee’s Natural Philosophy* (1988). Although Clulee distinguishes the angelic conversations from what he calls Dee’s “*significant* work in natural philosophy and science,”⁴⁴ his account represents one of the most informed and sympathetic attempts to understand Dee’s actions, and he makes a number of illuminating observations about the nature of the practices involved which form the starting point for my investigations here. Clulee’s argument begins by suggesting (like Shumaker) that Dee’s conversations “cannot be considered as science or natural philosophy in its own right,” albeit there are “elements that reflect Dee’s concerns in natural philosophy.” Although he begins by suggesting that Dee’s actions are “a kind of spirit magic,”⁴⁵ he sees these practices as anomalous within the occult tradition of Renaissance magic,⁴⁶ and goes on to suggest that “Dee did not consider these actions a type of magic but as a variety of religious experience.”⁴⁷ Dee’s angelic manuscripts, he argues, are a record of “what he thought were divine revelations through the angels and not a kind of magic”.⁴⁸ While I agree that “magic” might be an inappropriate way of defining Dee’s practices, I do not subscribe to Clulee’s belief that the conversations are essentially *passive* or *petitionary*. “The practice of the actions”, Clulee says, “takes place in the simple religious atmosphere of Dee’s oratory following a period of silent prayer [...]. There is no element of invoking angels and compelling their services.” Neither are there “elaborate ritual preparations, quasi-sacramental ceremonies, or incantations”, familiar from Agrippa’s magical practices.⁴⁹ “Dee’s objective”, he concludes “is not the attraction of beneficial influences or the invocation and manipulation of spirits for specific purposes; rather it is to learn and follow God’s will”.⁵⁰ Clulee sees Dee’s conversations as speculative (or contemplative) rather than operative, a form of experience rather than a form of agency. It is precisely on this issue that I disagree with Clulee’s treatment of the conversations, which are – above all – *practices*. That is to say, attempts at acting upon, and manipulating the world (both natural and political) through supernatural means. While I believe he is right to direct us back to religious contexts, I think Dee’s conversations prompt a re-assessment of the boundaries between the agentive and the experiential in devotional practices, and rather than being anomalous in the magical tradition are in fact directly descended from the religious practices of mediaeval theurgy.⁵¹

In her 1996 article, “Shews in the Shewstone,” Deborah Harkness sets out to examine the conversations “as cultural artefacts deeply immersed in their own time,” in need of “relevant cultural and intellectual contexts” in order for them to become legible to modern readers.⁵² “To the modern mind”, she says, Dee’s conversations appear “to be a confused jumble of strong, though mysterious images conveyed by a flat narrative that moves through a series of circumscribed actions.” “But how,” she asks, “would it have appeared to its participants?”⁵³ Although I have some reservations about Harkness’s claims that the crystallomantic aspects of Dee’s conversations are directly connected to his interest in the mediaeval radiation theories of Robert Grosseteste and Roger Bacon, and that this differentiates his spiritual exercises from other sixteenth-century practices of this kind,⁵⁴ her emphasis on the conversations as “multi-dimensional dramatic events,” in which Dee found “symbolic confirmation that his work was of great importance”⁵⁵ is a sophisticated advance on previous attempts at characterising these practices, where the dialogic and performative nature of the conversations have been ignored, or dismissed. In her 1999 book, *John Dee’s Conversations with Angels: Cabala, Alchemy and the End of the World*, as I have already indicated, Harkness develops some of the ideas of her “Shewstone” article into a rich, detailed and sympathetic account of the conversations as a phenomenon. In her book-length study she presents a cogent and well-argued case for seeing Dee’s angelic conversations as continuous with the natural philosophical and alchemical interests of Dee’s earlier career, and shows how his library formed an important intellectual resource for his work of recording (and understanding) angelic revelations.⁵⁶ Where my treatment differs from that of Harkness – as will become clear – is on the question of the extent to which Dee was indebted to mediaeval magical practices.⁵⁷

Despite the advances made by Whitby, Clulee and Harkness, in their contextualization of Dee’s scrying practices, the “Yates thesis” still exerts a considerable influence over intellectual historians, and while there have been critical qualifications of her characterization of the “occult philosophical tradition,”⁵⁸ there has been little progress in assessing the vital continuities between mediaeval and Renaissance magical traditions, so evident from even a cursory examination of the major European archives. In order to achieve a fuller understanding of early modern magic we need to expose some of the rhetorically compelling presuppositions of Yates’s history of magic and critically re-assess their validity. At the heart of Yates’s account of the “Hermetic Tradition” is her characterization of the “barbarous” mediaeval magical traditions being superseded and reformed by the “learned” neoplatonic or Cabalist traditions of the Renaissance. In this Burckhardtian narrative of the civilizing force of Renaissance culture triumphing over narrow mediaevalism, Yates consistently underestimates the continuity and persistence of mediaeval magical practices and techniques in early-modern magic. In her influential *Giordano Bruno and the Hermetic Tradition*, for example, Yates simultaneously acknowledges and dismisses the similarities between mediaeval and Renaissance magical practices:

There was also a type of mediaeval magic which used names of angels, names of God in Hebrew and curious magical arrangements of letters and diagrams. Magicians ascribed such magics as these to Moses, and more particularly to Solomon, and one of the most characteristic text books of this type of magic was the work known as the *Clavis Salomonis* which was widely circulated surreptitiously in variant forms. It is probably of this type of work that Pico is thinking when he says that his practical Cabala has nothing to do

with wicked magics going under the name of Solomon, Moses, Enoch, or Adam, by which demons were conjured by bad magicians. When seen in the context of the lofty philosophical mysticism of Cabala and from the stand-point of some real knowledge of the Hebrew alphabet, those old magics were seen to be not only wicked, but also ignorant and barbarous. They are replaced by practical Cabala, the learned Hebrew magic which takes its place beside the learned Neoplatonic magic as one of the two disciplines which together make up the Renaissance Magus.⁵⁹

Comparing the “extraordinary change in the status of the magician” to the “change in status of the artist from the mere mechanic of the Middle Ages to the learned and refined companion of princes of the Renaissance,” she vividly dichotomises the two magical traditions:

Who could recognise the necromancer studying his *Picatrix* in secret in the elegant Ficino with his infinitely refined use of sympathies, his classical incantations, his elaborately Neoplatonised talismans? Who could recognise the conjuror, using the barbarous techniques of some *Clavis Salomonis*, in the mystical Pico, lost in the religious ecstasies of Kabbalah, drawing archangels to his side?⁶⁰

Although immediately after this she talks of a “kind of continuity” between mediaeval and Renaissance magic, the rhetorical force of her presentation sweeps aside the possibility that these continuities might have a constitutive function in Renaissance magic. Moving briskly through a sketch of the “mingling” of “pagan and Jewish sources” in the early mediaeval period, she emphasises the recourse of Renaissance magic and Cabala to the “Hermetism, or pagan gnosticism,” which preceded them, characterising “Renaissance Magia and its Kabbalah” as “reformed revivals of magics ultimately derivable from [ancient] pagan and Jewish gnosticism.”⁶¹ Yates suggests a filiation for Renaissance magic which stresses the continuity of the “learned” Hermetic tradition which she was establishing, and ignores the assimilation of mediaeval traditions. Thus she says “Through Reuchlin, Pico’s kabbalist magic leads straight on to the angel magic of Trithemius or of Cornelius Agrippa, though these magicians were to work it in a more crudely operative spirit than the pious and contemplative Pico.”⁶² If one examines the canonical texts of Yates’s renaissance magic, a different picture emerges (as Yates perhaps involuntarily registers in her uneasy reference to the “more crudely operative spirit” of Agrippa). Ficino’s *De vita triplici*, for example, makes repeated references to mediaeval magical sources, particularly to those of “the Arabic fraternity,” (*in quodam Arabum collegio*) such as Al-Kindi and Thebit ben Corath, alongside Neoplatonic authorities such as Plotinus, Porphyry and Iamblichus,⁶³ while Johannes Trithemius, the “learned abbot” singled out by Yates as a vital influence on the “Cabalist magic” of Cornelius Agrippa (and thus a representative of the “new elegant magic”),⁶⁴ drew almost exclusively on mediaeval sources in his *Steganographia*.⁶⁵ Yates’s basic argument that “mediaeval magic was reformed and superseded in the Renaissance by the new style philosophic magic,”⁶⁶ needs serious re-assessment, and the persistence of mediaeval magical traditions and their manuscript transmission in the Renaissance need to be seriously investigated. Nicholas Clulee acknowledges the necessity of these kinds of investigation in his book on Dee’s “natural philosophy”:

Although it has become a convention of Renaissance scholarship that magic assumed a considerably enhanced intellectual status in the fifteenth and sixteenth centuries, the process of assimilating and accommodating the magical heritage of late antiquity began in the Middle ages.⁶⁷

Clulee rightly emphasises the need for looking more closely at the Renaissance re-appropriation and transformation of mediaeval science and magic, and in the case of John Dee, the results are particularly instructive. Rather than seeing Renaissance magic as “superseding” mediaeval magic, we might consider how the new philosophical influences were absorbed into the pre-existing forms of mediaeval magic. Although Yates saw the advent of the Hermetic tradition as a privileged moment in the parallel histories of religion and magic,⁶⁸ it was precisely the fact that Renaissance practitioners did not see mediaeval magic as “barbarous” or “dirty” which enabled it to persist into the seventeenth century and beyond.⁶⁹ When Johann Wier attacks these kinds of magic in the middle years of the sixteenth century, his critique involuntarily reveals some of the reasons for its continued survival. “Theologians and physicians,” Wier argued, should:

strive by every effort to banish this most pernicious and deceitful art far from the sacred rites of our Religion and drive it wholly away from the camp of divine Medicine, since it has befouled both disciplines with its specious exorcisms, its barbarous invocations, its litany of unknown names, its abuse of the Sacred Word, and its amulets, peripats and charms.⁷⁰

It is precisely the *comfortable co-existence* of magic with the “sacred rites” of Christianity, the co-optation or adaptation of devotional practices, which Wier is attacking. Comparing the spurious attributions of mediaeval magical arts to patriarchs and saints to the apocryphal pseudo-Gospels attacked by Jerome and Augustine,⁷¹ he objects to what he sees as the profane appropriation of Christian rites in mediaeval magic. The magicians are “architects of abomination” who have “fabricated these books from certain pagan observations, with ceremonies of our own religion designedly mixed in – the better to deceive, as though from ambush.”⁷² He objects to what he calls the “misuse” of sacred scriptures and prayer in these arts: “if any verse from Psalms or any other section of Sacred Scripture is thought apposite for [the] desired purpose, it is mixed in with the [magical] prayers.” He also condemns the “invocation of good spirits,” in which, “after much ranting and raving, Psalm 119 “Blessed are the undefiled in the way” is recited on bended knee, along with the divine names of the angels.”⁷³ But while Wier condemns these “blasphemous prayers to God” as an abuse, it seems clear that it was precisely the religiosity and piety of these practices (and their continuities with more “orthodox” forms of devotion) which ensured their survival. The legitimacy of mediaeval theurgy was endorsed by the continued validity of the religious structures of experience upon which they were based, and while some religious practitioners (such as Wier in Germany, or William Perkins in England) energetically sought to inscribe “magic” outside of the legitimate domains of religious praxis, the possibility of construing theurgy as a legitimate form of devotion remained open. It is precisely the intricate relationship between the fields we now define as “religion” and “magic”, and the boundaries between them, which cause the most difficulty for modern commentators. In his influential 1958 study, *Spiritual and Demonic Magic*, D.P. Walker suggested that there were real disciplinary problems in accounting for Renaissance magic as an intellectual or practical activity because magic was often “on the point of turning into art, science, practical psychology, or, above all, religion,” because there was a “real overlapping of the fields of all these activities” in the Renaissance.⁷⁴ While this is substantially true, it seems likely that the “overlapping” (and the definitional distinctness of the “fields”) is

more a product of our anachronistic inability to account for the uniqueness of Renaissance intellectual, practical and cultural formations, than a real characteristic of those formations. Did Renaissance practitioners experience their activities in terms of “overlapping fields,” or procedural hybridity, or did they view them as integrated practices?

This brings me to my own characterisation of Dee’s angelic conversations, in which, as far as possible, I shall attempt to reconstruct the ways in which Dee perceived and defined his own activities. It is with this objective in mind that I shall begin with an interrogation of some of the terms which Dee used to describe his practices, before going on to consider the extent of his reliance on the theurgical tradition. It is worth bearing in mind, given Clulee’s characterisation of Dee’s conversations as “a variety of religious experience”, that Dee himself tended to use a religious and devotional vocabulary when discussing his activities. At various points Dee refers to his dealings with the angels as “exercises” or “actions” (or uses the Latin “*actio*”). He refers to his “mysticall exercises,”⁷⁵ or to the “Exercise HEPTARCHICAL.”⁷⁶ The word “exercise” (and the Latin “*exercitium*”) designated a wide range of devotional practices, including acts of preaching or prophesying, or other forms of public and private worship.⁷⁷ Archbishop Whitgift, for example, referred to “exercises” as “praying, singing of psalms, interpreting and prophesying,”⁷⁸ and Dee himself refers to the inspired Biblical interpretation of the puritan Roger Edwardes as “spiritual exercises.”⁷⁹ Even more frequently he talks of each particular session of angelic colloquy as an “Action,”⁸⁰ and refers to one of his sessions with the scribe Barnabas Saul as “Actio Saulina.”⁸¹ The words “Action” and “Actio”, besides their judicial and theatrical usages, had a particular set of ecclesiastical meanings in the mediaeval and Renaissance period. In Cicero and Quintilian “*actio*” designated an oratorical act or utterance or its accompanying physical gestures,⁸² and this rhetorical usage carried over into ecclesiastical Latin to designate liturgical orations, sung or spoken masses, benedictions, and prayers and orations.⁸³ The related verbal noun “*actio*” meant to discuss, to transact, or to enact,⁸⁴ and Dee’s “conversations” seem to invoke all of these overlapping senses at various times. Dee’s designation of his records of his angelic colloquies of 1581-3 as the *Liber Mysteriorum*, or “Book of Mysteries”, continues the religious orientation implied by exercise and action. “Mystery” or “Mysterium,” although originally applied by Church fathers such as Eusebius and Clement of Alexandria to refer to the religious secrets of the pagans, was gradually appropriated in the middle ages to designate eschatological or providential mysteries, revelations, sacred teachings, scriptural truths (especially allegorical or anagogical meanings), and ecclesiastical rites and ceremonies, such as the mass and the Eucharist.⁸⁵ Dee talks about his angelic transactions as “the HEPTARCHICAL Mysterie” or “the whole Heptarchicall Reuelation,” and refers to “these revealed mysteries,”⁸⁶ and it is clear from the many and varied acts of prophetic self-fashioning,⁸⁷ that Dee saw his angelic dealings as a prophetic dispensation, a “special gift” or extraordinary election or grace from God granting him “mercifull cumfort and instruction, through the ministry of his holy and myghty Angels.”⁸⁸ But this “Comfortable Instruction,” as the continual stress on “heptarchy” (or “rule by sevens”)⁸⁹ as the basis of an “art” suggests, is conceived by Dee as a praxis or instrumental discipline as well as a divine revelation. The heptarchical revelation is presented to him as a “boke of [...] secrets” which is also a “key of this world,”⁹⁰ and

the angels promise not only understanding but “use”. The angel Carmara assures Dee that the “gouvernement of the [angelic] Princes,” which is being revealed to him is both “a Mystery to a farder matter,” and “a purpose to a present vse,” – “Thow desyrest vse, I teache use,” Carmara tells him, revealing that the “Art is to the farder Vnderstanding of all Sciences, that are past, present or [...] yet to com[m]e.”⁹¹ A similar ambiguity underlies Dee’s presentation of the occult secrets of the *Monas Hieroglyphica*, which are seen as “Mysteries,” (*Mysteria*)⁹² and refers to his art in terms of a revelation or “Mystagogy” (*Mystagogiam*),⁹³ but also relates it to occult practices or instrumental arts such as alchemy, referring to his teaching as “a kind of adeptship” (*ADEPTIVO genere*),⁹⁴ or even a “mechanical magic” (*Mechanica nostra [...] Magia*).⁹⁵ Dee never uses the word “magic” when referring to his dealings with the angels, and given his persistent self-definition of his practices in terms of religious exercise, it would seem that we need to re-position Dee’s heptarchical art within his own sense of Christian profession or devotional practice. In a letter to William Cecil in 1574, defending his interests in practical arts based on “vision” or “iterated dreames,” Dee asserted that it was his conviction that he should “do nothing, but that, which may stand with the profession of a true Christian,”⁹⁶ and in his correspondence with the puritan Roger Edwardes insisted on the “other Christian allowable means of discussing and deciphering the manifold mysteries, by the holy Spirit deliuered and left to our instruction,” than simple biblical interpretation.⁹⁷ It is clear that for Dee Christian “profession” entailed a variety of “allowable means,” which could encompass both prophetic-visionary and practical-instrumental activities.⁹⁸ The heptarchical art was essentially an act of prophecy which encompassed a set of operative and instrumental desires, it is an “art” as well as a “reuelation”, a “purpose to a present vse” in the natural world as well as a religious “exercise”. As a specific intellectual and practical formation, then, Dee’s angelic conversations are characterised by an inextricable co-involvement of what we think of as the separate spheres of “orthodox” religious practices and a set of instrumental desires. The inseparability of these apparently separate spheres or domains in Dee’s art suggest that we should try to conceptualise it as a form of operative practice which has its constitutive roots in religious forms, as a development or expansion of “allowable means”. Such “expanded” religious techniques were not a recent innovation in sixteenth-century England, and I would suggest that the procedures and practices which constituted Dee’s “exercises” closely adhere to the forms and techniques of mediaeval theurgy, in which the boundaries of devotional practice and operative desire are similarly ill-defined. Pseudo-Solomonic theurgy was itself a premonitory “mysticall exercise” (viewed by its practitioners as “an inestimable sacrament” and “great mistery”)⁹⁹ which stressed its continuities with devotional practices, and played a vital, albeit neglected role in shaping many operative “arts” or practices which we have come to think of as Renaissance “magic”.

2. “ISTIUS SACRATISSIMAE ARTIS VEL OPERACIONIS”: THE PSEUDO-SOLOMONIC TRADITION

One of the principal reasons for the omission of the *ars notoria* from earlier accounts of Renaissance magic is undoubtedly the fact that it was primarily a manuscript phenomenon. In the early-modern period, the only printed version of this magical

tradition I have been able to find was a translation by Robert Turner in 1657.¹⁰⁰ The large number of surviving manuscripts (many of them dating from the sixteenth and seventeenth centuries), shows, however, that this lack of printed editions by no means reflects a lack of interest in this tradition on the part of Renaissance scholars. I would suggest, however, that John Dee's own theurgic practices were shaped at every level by a knowledge of the Pseudo-Solomonic tradition, rather than by what Yates calls the "Occult" or "Hermetic" Philosophy of Neoplatonic magic. Nicholas Clulee has already shown the central importance of the mediaeval inheritance for characterizing Dee's occult scientific outlook.¹⁰¹ I propose to show that mediaeval theurgy was an equally important component of his "spirit actions". I shall begin with an outline of the practices described in some of the surviving Pseudo-Solomonic manuscripts, before going on to compare them to the magical practices of Dee's *Liber Mysteriorum* and related manuscript records of his angelic conversations in Europe.

The tradition of Pseudo-Solomonic theurgy includes a number of closely related texts, variously known as the *Liber Sacer*, the *Flos aureos*, the *Liber Virtutis*, the *Liber Sefer Raziel*, the *Ars Notoria*, and the *Clavis Salomonis*. Although there is some variation in the practices described in these texts, there is a common core of attributes. All of them claim to pass on techniques and mysteries which had originally been revealed to King Solomon through a ministering angel sent to him by God. The various practices promise the practitioner or operator a means of attaining a vast knowledge and power by mediate or immediate revelation. This revelation is attained through a mixture of ceremonial ascetic preparation, prayers and orations (including the use of a mystical language, unhelpfully described by Lynn Thorndike as "gibberish"),¹⁰² and the use of a variety of talismanic instruments, including "shew-stones", carved rings, tables, angelic "seals", pentagonal, quadrangular and other elaborately inscribed diagrams.

The Pseudo-Solomonic texts are particularly insistent on the need for ascetic regimen – the *regimen animarum* which Gregory had bequeathed to the middle ages as the *ars artium*¹⁰³ – with its attendant mortifying corporeal practices. The practitioner must be "well confessed, and fast on bread and water for three days, and he must not eat until all the stars are in the sky [...] and give alms to the poor".¹⁰⁴ He must "fast during the days which he looks upon the diagrams".¹⁰⁵ He must only call on the angels and God "after having acquired the grace of God" by "good works, confession, fasting [and] chastity".¹⁰⁶ He must be "pure and unpolluted, and make his devotions disingenuously, neither eating nor drinking".¹⁰⁷ He must be "very penitent and trewly confessed of all his sinnes, he must vtterly forbere *the* company of women and all there intycements, in so much *that* he may nott looke upon them [...] [nor] kepe no company *with* wicked or sinfull men [...] [and] lett not his apparryll be filthe but rather new, or elles very cleane waschyd."¹⁰⁸ Some of the texts also call for purifying suffumigations with amber, musk, aloe, mastick, thyme, myrrh, balsam, and other herbs or spices,¹⁰⁹ and the use of pure materials such as "virgin parchemyn[t]" of "silke or [...] parchemyn[t] of a lambe or of a kidde virgin or of a [...] fawne virgin" or ink made from "cleane galls & [...] good white wine."¹¹⁰ The seventeenth-century physician Arthur Gauntlett of Grays Inn Lane, records two schedules of "Instructions" for operators, attributed to St Cyprian and Ptolemy, which draw on these precepts, which include the injunction to "cleane thy Hands and feete before the sight of the

Signes and Characters of Salomon”, and cleaning “thy hands and face and par[ing] [...] thy nailes both of Hands and feete”.¹¹¹

The texts also specify that the practice must be undertaken in a secret, private and purified place: “a secret place, such as in a church, a private courtyard, or a garden”,¹¹² “an house or a cleane place made cleane well with beesomes & washen & watred & suffumed.”¹¹³ One must “do ne saye with thys booke in none vncleane place [...] but fastinge earlye in hollye ether priuie place; as with greate devotion kneelynge in holly churche, ether in thy chambre priuyle.”¹¹⁴ The operator must be “alone [...] unless he is a master of the art who is giving instructions in the operation”.¹¹⁵ It must be a “secret room, clean, pure and free from cobwebs and dust, secure – only you shall sleep there, it shall be neatly bolted, and contain a small table like an altar covered with clean linen, and a candelabra on it with two candles which have been blessed burning on it for purification.”¹¹⁶

The *ars notoria* is also heavily indebted to mediaeval astrology – the earliest texts (and some of the later exemplars) stress its astrological basis. A thirteenth-century manuscript of the *Flores aureos*, for example, sees the *ars notoria* as one of the “liberal arts” (*Artium [...] liberalium*) for the attainment of knowledge and learning in all the sciences (*eruditionem et cognitionem omnium scientiarum*), based on “the understanding of astronomy or astrology” (*de cognitione astronomiae siue astrologiae*).¹¹⁷ A late fifteenth-century text of the *Sefer Raziel* suggests that “The key of this booke is to knowe & wile the places of the 7 [planetary] bodies aboue & their natures”.¹¹⁸ Many of the practices thus include stipulations as to the time of practice, especially in relation to the lunar calendar,¹¹⁹ and involve angelic spirits identified with planetary bodies.¹²⁰ Many of the texts also stipulate that the practitioner must face eastwards, sometimes on his knees or prostrate.¹²¹

Having made these elaborate preparations, the operator then undertakes a series of orations and prayers. These include conventional precatory genres, such as the seven penitential psalms, and Sabbath orations,¹²² hymns to the Virgin Mary,¹²³ or liturgical texts,¹²⁴ but also prayers and orations which are fashioned specifically as *petitions for revealed knowledge* or for *the fulfilment of particular desires*, which are texts in Latin combined with “mistica verba sanctaru[m] orationu[m] et [...] nomina sanctoru[m] angeloru[m]”¹²⁵ which are variously seen as a primordial Adamic language, or ur-Hebrew, or Chaldee,¹²⁶ although to the modern reader many of the words seem to be corruptions of Greek, Hebrew and Arabic words for God, divine attributes, angels or virtues. To give you an example of this, at the same time as illustrating the textual continuity of the *ars notoria* manuscript tradition, I have chosen two virtually identical passages from a Pseudo-Solomonic oration, the first from a thirteenth-century and the second from a late-sixteenth or early seventeenth-century manuscript:

angeli sancti diuini dei quos eligit ad intellectem hominibus ad augendum qui dei estis
arcangeli propter potestatem sanctorum dei. Potestas angelorum deus virtutes eorum
Geloc Gesomoloc monepimar. anainemom. zemaloi.¹²⁷

Angeli sancti Dei viui, quos eligit ad intellectum hominibus ad augendum; dum estis
archangeli propter potestates angelorum sanctorum et virtutes eorum, Heloy,
Gessemolyc, Nepaymo, primai, Hauenos, Zamalay.¹²⁸

Although there is pronounced evidence of textual corruption (or adaptation and reinvention) at work here, both in the Latin and in the “mystical names,” we can still see strong resemblances between the two orations.

The action-specific prayers and precatory orations which intersperse these “magical orations” can be classified into various kinds of precatory themes. The most important are 1) Protestations of humility and righteousness, (or *legitimizing* clauses),¹²⁹ 2) Vehement requests for revealed knowledge or fulfilled desires (or *desiderative* clauses),¹³⁰ 3) Requests for protection from evil incursions, especially from evil spirits or demons (i.e. *protective* clauses),¹³¹ 4) Pleas for aid or help (i.e. *auxiliary* clauses),¹³² 5) Insistence on divine rather than human agency in the subsequent actions (i.e. *mediatory* clauses).¹³³ Obviously there is a degree of overlap here with the themes and clauses of conventional precatory genres, and I feel that the operative dimensions of traditional prayer need more careful consideration as a structural prehistory of Christian theurgy.¹³⁴

The “holy mystical characters” used in the magical orations include the names or “seals of angels”, the “signs” of planetary spirits, and also the “names of god” (*nomina dei*) or *semaphoras* (*schemphoras*, *sememphoras*, *semoforax*),¹³⁵ which are presumably drawn from contemporary mediaeval Jewish mystical texts. A late fifteenth-century manuscript of the *Liber Raziel*, for example, includes seven *semophoras*, “written in the book of life” (*scriptum in lib[er] vitae*),¹³⁶ the “seven keys of the world”,¹³⁷ which are the “lettres & words and names [...] which god the Creator gaue to Adam in paradise”, including *yana* the “semofor in which the creator formed Adam in [...] paradise” and “*yeferaye*”, a word given to Adam when he “spake with the Angell”.¹³⁸ The utterance of these “semofors” (or *semaphoras*) allows mortals to speak with angels, and grants them operative powers.¹³⁹ The arts also include a variety of talismanic instruments, “tables”, “figures”, “rings”, “seales”, etc, the most important of which was an elaborate series of interlocking polygons decorated with letters known as the *nota* or *sigillum dei*.¹⁴⁰

The practice of Pseudo-Solomonic magic, then, appears to have involved the burning of suffumigations, the pronunciation of the orations, prayers and magical names of God and his angels, and the contemplation, or “inspection” of the talismans or “figures”, and sometimes the use of “stones”, “glasses”, or “crystals”.¹⁴¹ What was it that the magical operators hoped to achieve using these techniques? This varies slightly according to the particular Pseudo-Solomonic text, but can be divided between the attainment of revealed knowledge, and the attainment of magical operative powers. The *ars notoria* in particular, was presented – like contemporary Lullist arts or magical *ars memorativa* – as a means of magically attaining proficiency in the liberal arts in an unusually short time.¹⁴² By “inspecting” (rather than *reading*)¹⁴³ a variety of diagrams inscribed with orations, together with magical prayers, knowledge of the various arts would be infused directly into the heart of the practitioner by the angels.¹⁴⁴ He would possess, acquire and retain in the memory the arts he desired to master.¹⁴⁵ Thus the *ars notoria* included a series of discipline-specific “figures” – for grammar, dialectic, rhetoric, music, physics, arithmetic and astronomy.¹⁴⁶ The art culminates in a figure of “general science”, an art of arts, which

would include knowledge of all subordinate disciplines.¹⁴⁷ This encyclopaedic ability to “obtainne all syences”, is augmented in other Pseudo-Solomonic texts to include a variety of divinatory and operative powers, potentially unlimited in scope. They can include the ability to “know all thinges present past and to come”, to “alter or chaunge the influence of the planettes and sterres”, to attain “Knoledge off the nature of man and of all his dyedes and his thoughtes”, or “to distroy a kingdome or an empire”.¹⁴⁸

Having outlined the techniques and intentions of the Pseudo-Solomonic magical practitioners, let us now turn back to John Dee’s angelic conversations. What, if any, are the shared characteristics of Pseudo-Solomonic theurgy and Dee’s “heptarchicall art”? First of all, we should note a number of explicit references to Solomon in the *Liber Mysteriorum*. Dee is told by the angel Uriel, for example, that “As truly as I was with Salomon, so truly I be with the[e]”,¹⁴⁹ while one of the angelic “Princes”, Befafes, also claims: “I was with Salomon; [and] was also (vnknown) with Scotus [i.e. Michael Scot].”¹⁵⁰ Dee is also presented with a vision of “a Ring of Gold: with a seale graued in it,” which “was neuer reuealed since the death of Salomon [...] wherewith all Miracles, and diuine works and wonders were wrowght by Salomon.”¹⁵¹ Despite the fact that Dee relates this seal to a printed reference in Reuchlin’s *De Verbo Mirifico*,¹⁵² we should also be conscious of a considerable mediaeval manuscript literature on Solomon’s rings – the *De quatuor annulis* – from which this type of “seal” is ultimately derived.¹⁵³ Dee’s art also imitates the ritual preparations of the Pseudo-Solomonic tradition, including its prescriptions regarding bodily hygiene, diet, and spatial seclusion: “Thow must prepare thy self, to prayer and fasting”, he is instructed, “In all thy doings be Secret: and in all thy doings praying, tyll thow hast thy desyre.”¹⁵⁴ Just as the Pseudo-Solomonic operator can only work with a single associate (*a vero socius*),¹⁵⁵ so Dee is told by his angelic interlocutors that “None shall enter into the knowledge of these Mysteries with the[e] but this worker [i.e. Kelley].”¹⁵⁶

Dee’s art also draws some of its most important techniques and instruments from the mediaeval tradition. Although the prayers and orations used in the actions which are recorded in the *Liber Mysteriorum* do not incorporate complete orations written in the “magical language”, the prayers collected in the *De Heptarchia Mystica* from this period show Dee incorporating the divine names (*nomina Dei*), or *semaphoras* (revealed angelic names) of the Pseudo-Solomonic type, and the “parcells of Inuitations very pleasant to good Angels” communicated in the spring of 1583 are written entirely in the “Angelical Language”,¹⁵⁷ written in a revealed alphabet of hieroglyphic characters,¹⁵⁸ and we know that on at least one occasion Kelley used this “angelic language” whilst praying during the actions.¹⁵⁹ The *Claues Angelicae* (angelic keys), or “booke of secrets”, which was dictated to Dee at that time, was a series of angelic names purporting to be a “key of this world,”¹⁶⁰ which were designed to be used operatively in much the same way as the magical language of the *ars notoria*. The “49 partes of this booke” which supposedly contained 49 languages spoken simultaneously, were voices “wherevnto the so many powres [...] shalbe obedient”. Uttering these angelic words would transform him “from a mortall creature,”¹⁶¹ and upon hearing them God’s angels would be “forced [...] to render obedience and faithful society. Wherein they will open the mysteries of their creation [...] and give [...] understanding of many thousand secrets”.¹⁶² Dee was also given divine names in the form of talismanic figures, such as

the combinatorial “Tablet” given to Dee by Michael, the seven component letters of which were supposed to be “the 7 seats of the one and euerlasting GOD [...] euery letter conteynyn an Angel of brightnes,” which “expelleth euyll spirits, qualifieth the Waters, strengtheneth the Iust, exalteth the righteous, and destroyeth the wicked,” and were a “sufficient BOND to vrge all Creatures to life or death.”¹⁶³ This stress on the angelical and mystical significance of seven, while it is not uniquely found in Pseudo-Solomonic theurgy, is a definite structural characteristic which links the mediaeval practices to Dee’s heptarchical art which also “governs by sevens”.¹⁶⁴ The most significant link between Dee’s heptarchical art and the practices of Pseudo-Solomonic theurgy, however, is his use of a talismanic instrument known as the *sigillum dei* or the *sigillum Æmeth*.¹⁶⁵ Dee’s own *sigillum* (Plate 14) seems to have been closely modelled on the seal in his own manuscript copy of the *Liber sacer* (or *Liber juratus*) which dates from the late-fourteenth or early-fifteenth century,¹⁶⁶ (Plate 15) although his reference to having “considered diuers fashions of this seal: and [...] found them much differing,” seems to confirm that he had access to a number of manuscript sources for his proposed imitation.¹⁶⁷ It seems clear, then, that while Dee glosses the passage in his manuscript dealing with the *sigillum dei* with references to printed works by Reuchlin and Agrippa,¹⁶⁸ he was using Pseudo-Solomonic manuscripts as his primary source, and neither Reuchlin nor Agrippa contain visual representations of the seal which Dee could have copied.

Dee’s heptarchical art also seems to have included some of the aims and intentions of the *ars notoria*. The heptarchical art is, for example, conceived in part as a universal science, or “ars generalis”, being the key “to the farder vnderstanding of all Sciences, that are past, present or [...] yet to comme”,¹⁶⁹ a “Threefold Art” which promises “knowledge of the ¹WORLDE, the ²GOVERNEMENT of his Creatures, and the ³SIGHT of his Maiestie”.¹⁷⁰ That is, a universal art which would give Dee control over the natural and the political world, as well as a privileged revelation of God’s presence. Just as the *Liber sacer* taught how “a man shulde obteyne his will by euery angell”,¹⁷¹ so Dee is promised that this practice will be the “ende and consummation” of all his desires.¹⁷² Just as Pseudo-Solomonic magic promises knowledge of natural things, such as alchemy and astrology, as well as political powers, such as “to haue power over euery man”, “to cause unyte and concorde”, or “to haue a 1000 armed men [...] [and] forme a castell that shall neuer be dystroyed”,¹⁷³ so Dee is promised not only powers over the natural world but powers which will enable him to be “profitable to your Cuntrie”,¹⁷⁴ by “quietting of [...] estates [...] [and] pacifying of the Nobilitie”, by access to those angels which govern the “Exaltation and Gouvernement of Princis [...] Cownsayle and Nobilitie”, and those responsible for “Gayne and Trade of Merchandise”.¹⁷⁵

3. “THE KEY OF PRAYER”: JOHN DEE AND THE PSEUDO-SOLOMONIC ORATION

Even in the absence of such explicit associations of Dee’s practices with the Pseudo-Solomonic tradition as the use of the *sigillum dei*, we could identify its affinities by a close examination of its precatory techniques. Like the Pseudo-Solomonic operators, Dee’s “mysticall exercises” utilize a combination of conventional and “action-specific”



Plate 15: A 'Sigillum Dei' from Dee's own fourteenth-century copy of the Pseudo-Solomonic *Liber Juratus* [R & W, DM 70], Department of Manuscripts, British Library, Sloane MS 313. f. 4^r. (By permission of the British Library).

prayers and orations requesting angelic revelation. In a prefatory apologetic prayer, “Ad omnipotentiam Deum protestatio fidelis <ad> p[er]petuam rei memoriam,” dated 1582, Dee described his active pursuit of revealed “radicall truthe” by “extraordinary guift” in the fashion of “Salomon the wise” and other prophets who had “enjoyed [... the] fauor & conuersation” of God rather than rational knowledge. He rejects the “vulgar schole-doctrine or humane invention” and “reasonable discourse,” reminding himself

what good Counsell the Apostle James giveth, saying, Si quis vestrum careat sapientia, postulat a Deo, &c. And that Salomon the wise, did so, euen immediately by thy self, attayne to his wonderfull wisdom.¹⁷⁶

During one of his conversations of April 1584, Dee reassures himself of the legitimacy of his communications with angels, whose truthfulness is guaranteed by prayer:

seeing I have many years desired, and prayed for wisdom (such as these Actions import) at his hands, and by such means as to his Divine Majesty seemeth best, [I believed] that he would not either mislike my prayer, or abuse my Constant hope in his goodnesse and mercy: Therefore I concluded that I referred all to the mercifull will of God, and doubted nothing at the length to be satisfied of my request, and prayer made unto him.¹⁷⁷

For Dee the faithfulness of his prayer, and his submission to divine will are indisputable warrants of the success of his ventures, granting him an assurance which is secured on gospel teachings concerning faith and its powers. Like the Pseudo-Solomonic operator who relied upon the power of operative prayer,¹⁷⁸ Dee’s “exercises” relied on immediate precatory communication with God and his angels. “I did fly vnto thee by hearty prayer”, he says in the “Protestatio fidelis”, “in sundry manners, sometime crying unto thee, Mitte lucem tuam, & veritatem, quae me ducant, & sometime Recte sapere & intelligere docete me, nam sapientia tua totum est quod volo: Sometime da verbum tuum in oro meo & sapientiam tuam in corde meo fige.”¹⁷⁹ Such prayers for “True knowledge” (*Recte sapere*) and the infusion of knowledge by “extraordinary gift,” are characteristic of the precatory orations of the Pseudo-Solomonic art. In the *ars notoria*, for example, the operator prays for illumination in the science of astronomy with the following prayer:

Deus qui multitudinem stellaru[m] solus numeras et terra[m] palmo mensuras, et montiu[m] altitudine[m] conspicias: *Da mihi recte sapere*, et cognita subtili indagatione perquirere, et intelligere, et discernere, vt Astronomiae habita scientiae notitia, cognoscendo et intendendo eius magnitudinem et subtilitatem.¹⁸⁰

It is interesting to note, however, that Dee’s “hearty prayers” for wisdom are in fact drawn verbatim from a collection of psalmic prayers written by the Henrican Catholic martyr, John Fisher (whom Erasmus had praised as a “man of singular piety and erudition”).¹⁸¹ Fisher’s *Psalmi seu Precationes* was a collection of extemporary prayers, modelled on the psalms, frequently referred to by Dee as a text being used as part of the precatory fabric of his angelic conversations.¹⁸² Fisher’s fifth Psalm, “Pro impetranda sapientia diuina,”¹⁸³ like the Pseudo-Solomonic prayers for wisdom, is a fervent request for the direct infusion of wisdom by God:

Domine Deus misericordiae qui omnia uerbo tuo fecisti, & sapientia tua constituisti hominem. [...]

Cor nouum & spiritum rectum intra me pone,

omneque desiderium prauum procul à me repelle. [...]

Mitte de caelo spiritum sapientiae tuae,
& sensu illius cor meum imple.
Sapientia tua dat veram scientiam,
& ex ore tuo consilium & intelligentia. [...]

Firmetur sapientia in animo meo,
& legem tuam in corde meo scribe.¹⁸⁴

The occurrence of such a prayer in Bishop Fisher's collection of extemporary prayers (which also includes a number of orthodox prayers for the remission of sins, and protection from temptation), suggests that the precatory orations of the Pseudo-Solomonic art developed out of pre-existing modes of extemporary prayer and private forms of devotion. The plea for personal illumination, a permissible use of conventional private prayer, became the primary focus and objective of the Pseudo-Solomonic exercises. We are fortunate to have a number of extant examples of Dee's own extemporary prayers of this type, which, like the Pseudo-Solomonic prayers, combined general requests for wisdom, and more particular and specific requests for certain kinds of knowledge. An early example, dated 1579, is a Latin petitionary "evening and morning oration" – "Pro sapientia,"¹⁸⁵ which, beginning with his quotation from Fisher's psalm, develops into a more specifically "philosophical" prayer (in the sense that it explicitly invokes a philosophical community: "the pious, wise and expert Philosophers"), and requests the aid of specific angels (Michael, Gabriel, Raphael and Uriel) to instruct him perfectly and exactly in God's "arcana and miracles." Similar prayers recorded in his *De Heptarchia Mystica*, make his debt to Pseudo-Solomonic oration even clearer. These "pious and devout invitations" (*Pia, Deuotaque Invitationes*),¹⁸⁶ are a series of prayers addressed to God, the "good Heptarchical angels" (*Bonorum Angeloru[m] Heptarchicoru[m]*), and other groups of angels with specific responsibilities (those with knowledge of stones and metals, medicine, the four elements, the mechanical arts, etc),¹⁸⁷ requesting various kinds of knowledge and power "for the auancing of the Honor and Glorie of our Almighty God."¹⁸⁸ These prayers are clearly invocations (he requires the presence of the various angels), and requests (albeit mediated) for instrumental power:

In the Name of Almighty GOD, the King of Kings, And for his honor, and Glory, to be aduanced by my faithfull service, I require the[e] O Noble Prince, (N.) to COM[M]E presently, and to shew thy self, to my perfect and Sensible eye Iudgment, With thy Ministers, servants and subiects, to my cumfort, and help, in wisdom, and Powre, according to the propertie of thy Noble Office: COM[M]E, O Noble Prince (N.) I say COM[M]E, Amen.

We have here the same concatenation of precatory clauses to be found in the Pseudo-Solomonic orations: the *legitimizing* clauses ("by my faithful service"), *desiderative* clauses ("I require the[e] [...] to shew thy self [...] to my cumfort and helpe, in wisdom and Powre"), *mediatory* clauses ("In the Name of Almighty God [...] and for his honor, and Glory"). Most of the prayers include *protective* clauses, insisting on the presence of "true and faithfull Angels of light," who come "in a godly and frendly manner,"¹⁸⁹ and Dee frequently records the use of prayers "contra demones" in addition to these general calls for protection from conversation with evil spirits.¹⁹⁰ The most significant feature which Dee's "heptarchical invitations" share with Pseudo-Solomonic

oration, is their employment of “divine names” (*nomina dei*) as instruments, and particularly “revealed” divine names (i.e. names not drawn from scriptural sources). The prayers in the *De Heptarchica Mystica* feature, for example, the “Twelve names of God [...] which govern the visible and invisible creatures of the earth,” drawn from a cruciform table of divine names known as the “line of the holy spirit,” revealed by the angel Ave in June 1584,¹⁹¹ these “names” are “MOR, DIAL, HCIGA, OIP, TEAA, PDOCE, MPH, ARSL, GAIOL, ORO, IBAH, AOZEI,” and are invoked in the course of precatory expostulations in the manner of the Pseudo-Solomonic oration.¹⁹²

These “invitations” can only be understood fully in the generic context of the Pseudo-Solomonic theurgical rites, whose Latin petitionary orations are Dee’s model. These “fervent prayers made to God, for [...] instruction, throwgh the ministry of his holy and myghty Angel[s]”, became a fundamental part of Dee’s practice from his first recorded dealings with angels in December 1581 with Barnabas Saul as his “seer”.¹⁹³ Dee constantly refers to prayers which he calls “particular invitations,” or “Ejaculations appropriate to the action.”¹⁹⁴ These are “action-specific” prayers of the kind recorded in the *Heptarchica Mystica*. Like the Pseudo-Solomonic prayers on which they are based, these prayers are essentially requests for divine illumination or wisdom, or help,¹⁹⁵ and include variations on the phrases “Mitte lucem tuam” (send [me] your light) and “Da mihi Recte sapere” (give me right knowledge), which Dee appropriated from Fisher’s fifth Psalm, but also feature prominently in Pseudo-Solomonic orations.¹⁹⁶ While many of the prayers are general requests for illumination, Dee (like the Pseudo-Solomonic “magister,” or “operator”) often made requests for knowledge or help of a highly specific and instrumental nature. For example, when Dee is asked for specific guidance by Edward Kelley and John Husey concerning a “moniment of a boke and a skroll” which they had supposedly found at “Northwik hill”, he uses a variation of the “mitte lucem” prayer to ask for help with this specific task: “O beata Trinitas, mitte lucem et veritate[m] tuam, vt ip[s]a me ducant ad montem sanctum, et ad tabernacula tua,”¹⁹⁷ and during his political involvements in Eastern Europe he would often pray for advice on worldly matters, making a “motion for the Lord Al[bert] Las[key] how to deal with the Chancelour,” for example.¹⁹⁸ More often his requests relate to help with particular aspects of the angelic revelations, asking, for example, for help with collating the texts of the conversations,¹⁹⁹ supplying missing words, characters, or numbers, or simply for the granting of a particular audience or vision. The angels who appear in the visions constantly exhort Dee and Kelley to prayer, sometimes offering them prayers to imitate. Thus during the Cracow conversations of 1584, the angel Gabriel offers a conventional prayer for mercy and fortification, and Dee and Kelley “pray the same prayer.”²⁰⁰ The angels also confirm Dee in his precatory practices by describing to him the prayers and angelic “Calls” of the prophet Enoch which, like the Pseudo-Solomonic theurgy, are based on prayers “desiring” the ministry of the angels “in and through [the] holy names” of God.²⁰¹

While these action-specific prayers are fundamental to the conversations, it is important to acknowledge the vital role played by “conventional” forms of prayer in Dee’s dealings with the angels, and the *continuities* between these conventional forms and “magical” prayer. As we have seen, Wier attacked the “blasphemous prayers” of these magicians, who “designedly mixed” incantations, psalms, and other conventional

prayers, and Dee, like the Pseudo-Solomonic magicians before him, also depended heavily on the operative power of conventional prayer, and especially the psalms in his theurgical practices. In one of Dee's first recorded scrying sessions he asks the angel Uriel for "a meanes or order to vse in the invocating of Michael," and is told:

He is to be invocated by certayn of the psalmes of Dauid, and prayers. The which psalmes, are nothing els, but a means vnto the seat and Maiestie of God: Whereby you gather with your selues due powre, to apply yowr natures to the holy Angells. I mean the psalmes, commonly called the seven psalmes. You must vse pleasant sauours: with hand and hart: whereby you shall allure him and wynn him (thorowgh Gods fauour) to atteyn vnto the thing, you haue long sowght for. There must be Coniunction of myndes in prayer, betwyxt you two, to God, contynually. Yt is the Wyll of God, that you shold, ioinctly, haue the knowledge of his Angells together.²⁰²

"Invoke this name, or we can do nothing," (*Imuocate Nomen eius, aut nihil agere possumus*) Michael tells him later, because "The key of prayer openeth all things".²⁰³

This belief in the power of prayer, and especially the psalms, was a central tenet of early-modern religious life. Dee's contemporary, Anthonie Gilbie, for example, in his *Psalmes of Dauid* of 1581 told his readers, that

this Book of Psalmes [is] most necessarie for euerie Christian [...] to meditate them in their hearts, and so by earnest continual inuocation and hartie praiers to moue the Lord our God to mercies, as his holie seruants haue by the like meanes alwaies found mercies before vs.²⁰⁴

These "mercies" could cover a wide range of practical helps as well as spiritual consolations and directions. An anonymous contemporary translation of a work by St Athanasius, *A Treatise [...] concerning the vse and vertue of the psalmes*, which was routinely appended to editions of Sternhold and Hopkins's *Whole booke of Psalmes*, for example, offered a variety of tasks for which the use of Psalmic invocation was deemed appropriate, which included the frustrating and driving away of enemies, requests for the prospering of the Church, the blessing of a new dwelling, the curing of illnesses, and prayers against "the nobility, the counsel, the magistrates and princes not geuen to religion".²⁰⁵ Calvin also stressed the virtue of the psalms, which he saw as an "infallible rule for directing us with respect to the right manner of offering to God the sacrifice of praise, which he declares to be most precious in his sight, and of the sweetest odour."²⁰⁶ However, he also insisted on certain limits to the use of these "precious" sacrifices. "Whoever would follow [David] aright," he said

must not allow himself to break forth with reckless and blind impetuosity into the language of imprecation; he must, moreover, repress the turbulent passions of his mind, and, instead of confining his thoughts exclusively to his own private interests, should rather employ his desires and affections in seeking to advance the glory of God.²⁰⁷

As a request for divine aid, prayer could become involved in the "private interests" and illegitimate desires of individuals, who might not exercise due restraint in respect of the mercies sought from God. Dee himself, believed his own prayers to be of miraculous efficacy. Dee is told by his angelic interlocutors that he has been granted particular "force in prayer" by God,²⁰⁸ and that the mystical tables or "calls" which are revealed to him give him the special privilege of compelling angelic visitation (a privilege not granted to the prophets and apostles).²⁰⁹ The "utterance" of the "holy and

mysticall Call” compells the angelic “Kings and Ministers” who rule the earth to obedience:

[This Call] is of force, and moveth them to visible apparition [...] they are forced (by the couenant of God delivered by his spirit) to render obedience and faithful society. Wherein, they will open the mysteries of their creation [...] and give you understanding of many thousand secrets.²¹⁰

While these powers might seem to fall within the sphere of Calvin’s proscriptions with regard to private interests, it is also clear that, given Dee’s faith in the authenticity of his revelations, he saw the extraordinary mercies as expressions of the divine will (“by the couenant of God”). Thus, in seeking miraculous powers he believed he was “seeking to advance the glory of God,” rather than seeking private power. Dee frequently insists on his unworthiness and humility, and his desire to be an instrument of God, rather than an autonomous agent. He makes frequent use of the formula “Let thy will, and not ours, be done” (*Non nostra sed Dei voluntas fiat*),²¹¹ and other mediatory clauses in his prayers, requesting God, for example, “to deale with vs, so, as might be most for his glory, in his mercies: not according to our deserts, and frowardnes: &c.”²¹² and one of the angels tells him: “you are become servants of God: Not for your own sakes; but in that it is the Glory of him, which hath called you to this exercise.”²¹³ Thus while Dee’s belief in his entitlement to quasi-divine powers seem extraordinarily arrogant to the modern reader, they seem less audacious when viewed in the light of the contemporary doctrines of grace and providentialism. There is no question that Dee saw his access to “magical” powers as firmly circumscribed by divine will. Thus while he is told by the angels that “All wants shall be opened vnto you,”²¹⁴ he is also warned to “abuse not this Excellency.”²¹⁵ He is permitted, for example, to make “vse” of the angels governing the seas and the earth, but he must only “vse them to the glory [of God].”²¹⁶ Thus whatever Dee believed was done for the glory of God was divinely willed and warranted, and he asks only for “the performing of som[m]e artes such as myght sett forth his glory.”²¹⁷

There is no doubt that Dee’s faith in the conversations and their continued success was underpinned by a fervent regime of private devotion. When Dee asked the angel Ave about the “form of our Petition or Invitation to good Angels”, he was told that correct invocation arises from “the good will of man, and of heat and fervency of the spirit,”²¹⁸ and his conversations are characterised by a performative “heat and fervency” and intense precatory zeal.

Whilst engaged in angelic invocations at his house in Mortlake, the chamber of practice (which rather quaintly appears to have been a converted spare bedroom)²¹⁹ was set out as a ceremonial space dedicated to private worship, furnished with candles and other “holy furniture”, and equipped with a desk at which he recorded the communications. It appears to have been contiguous with the space which Dee used for his private prayers, as he often mentions going to, or coming from his “oratorie”.²²⁰ On his European travels he appears to have replicated this ceremonial space in his various lodgings – in Cracow, for instance, he describes his room as containing a “Table with a white Cloth, a Candlestick, and Taper on it, with a Desk and Cushions (which I had caused to be made with red crosses on them).”²²¹ In this conventional oratorical space, much of the daily practice of the conversations consisted in conventional forms of

worship, the “diuerse [...] eiaculations and pangs of prayer and thanks vnto God,”²²² which were the staple of sixteenth-century Christian worship.

On Holy Thursday 1583, for example, Dee goes to his “oratorie” to pray for “comfort and [a] token of free forgiuenes,” he vents his “vows” in “harty sorrowfull paines” and “prayed the 22 Psalm in the conclusion of the pang”.²²³ On another occasion he records: “EK prayed the 145 and 146 Psalm kneeling reverently; and I likewise in heart consenting thereto, attentively listening.”²²⁴ He and Kelley would frequently pray together on their knees, and he talks of them reciting psalms *mora interposita*,²²⁵ (that is with Dee and Kelley reciting alternate lines),²²⁶ or silently following Kelley’s recitation of a psalm in his mind (“I joyning my mind to his pronounciation thereof.”)²²⁷

The operative dimensions of conventional prayers in Dee’s angelic conversations are clearly visible in the close links between prayer and the appearance of visions in the shew-stone. Dee and Kelley are told by the spirit Madimi that they must: “Always pray that *you may hear truly and receive faithfully*,”²²⁸ and these prayers are frequently in a conventional form. Thus after a brief recitation of Psalm 33, Dee notes the sudden appearance of Gabriel and Nalvage in the “crystal”.²²⁹ On another occasion, Dee notes: “we prayed severally; and at length [...] I prayed in the hearing of EK, (by my desk, on my knees) in great agony of mynde, and Behold there appeared one standing vpon, or rather somewhat behynde the Heptagonall clowde.”²³⁰ Prayer often helps him to overcome difficulties in the progress of the visions; thus a hiatus in one of the actions is ended by the deployment of a psalm: “*I prayed Roffensis Psalm 9 and the Lords Prayer*, and the stone became clear,”²³¹ while the angel Nalvage is helped to overcome an inability to reveal one of the letters of a Table by the recitation of the Lords Prayer.²³²

A great deal of the angelic conversations relies on the ritual performativity of these conventional forms of Christian devotional piety. Thus when Dee and Kelley are shunned by the angel Ave, and are reproached by a cherubic spirit (“a face, very great, with wings about, adjoynd to it”) for their lack of faith and belief, Dee falls to intense prayer, “Cum maximis lachrymis hæc à me & valde serio ad Rem dicta erant,” entering into desperate dialogue with the angelic interlocutor:

Δ: *O Lord, shall we continue in this wavering or stiff-necked willful blindness, and frowardly keep out thy mercies and graces by our fleshly sense, and unreasonable perswasion against the verity of thy true Ministers?*

1. All things are committed to thy charge.

Δ: *O Lord as much as ever I can do by prayer, or otherwise, I do, and yet I enjoy no fruit of my long travel.*

2. Thou hast ground, sow if thou can.

Δ: *How can I without further instructions and help? and now when I require Ave to come, he cometh not: O Lord comfort me.*

3. A V E shall come when thou hast need of him.

*Δ: In te Domine speravi, & spero, & sperabo. In die Tribulationis exaudies me. Refugium meum, spes mea, vita & beatitudo mea Jesu Christe, tibi cum Patre & Spiritu Sancto sit omnis honor, laus, Gloria & Gratiarum actio. Amen.*²³³

This spiritual drama, in which Dee acts out his penitential remorse at their “willful blindness” and “fleshly sense”, and begs for comfort, and gives traditional precatory expression to his trust and hope in God’s help and guidance, is closely modelled on the traditional forms of private devotion.

The mixture of “action-specific” (or “magical”) prayer and conventional prayer forms, and the extemporary and improvisational openness of private worship (“I rehersed part of my intent, vtred to god by prayer and half turned my speche to god him self, as the cause did seme to require”)²³⁴ makes Dee’s angelic conversations into a series of complex ceremonies, or “precatory events”. Take for example, the prayers recorded before the conversation held on the morning of Tuesday 31 July 1584: “The Lords prayer finished, and various ejaculations made both to Gabriel, and to Nalvage, Ave, Mapsma and Ilemer, and above all to God himself for his light, help and protection, both in the present action, as well as for our present and future journey to the court of Caesar [i.e. Rudolph II].”²³⁵ This mixture of conventional prayer and a variety of action-specific prayers (“invitations” to particular angels, and prayers to God for knowledge, help and protection) is a typical assemblage, which on other occasions may be supplemented by liturgical prayers, the seven penitential psalms,²³⁶ short extemporary prayers (*pretiunculas* or *oratiunculas*) for the remission of sins or for God’s grace, or protection from Satan’s deceptions,²³⁷ prayers of humility and obedience,²³⁸ prayers of thanksgiving and for strengthening faith,²³⁹ or prayers asking for help with specific questions or actions.²⁴⁰

These highly variegated and idiomatic prayer structures, in combination with the scrying stone, and the “holy table”, and the various “tables”, “seals” and “characters” which make up the instruments of the heptarchical art, give the conversations their peculiar character. Dee himself was aware that his method of using prayer was distinctive. The angel Raphael refers to Dee’s “Philosophicall Harmonie in prayer,” which Dee identifies as “the prayer which I dayly vse, & often”.²⁴¹ Dee himself talks about his form of prayer as a distinct method: “Copious prayers to God, according to our method.” (*Precibus ad deum fuis, ex more nostro*).²⁴² But this distinct method, these quasi-ceremonial precatory events – like the Pseudo-Solomonic arts of the middle ages – seem to have developed out of (and in parallel with) pre-existent forms of private worship, and the heightened sense of “magical” (or theurgic) agency seems to have been a natural extension of traditional beliefs regarding the power of prayer and the “mercies” extended by God to the faithful.

John Fisher, for example, in his treatise on prayer, *De necessitate orandi*, argued that the granting of requests (*impetratio*) was one of the three chief fruits of prayer.²⁴³ The instrumental nature of prayer rests, however, on a foundation of deep humility, and the “unworthy soul,” (*animus indignum*) acknowledges that the gifts it receives by means of prayer are effected through the grace of God, and not through any power on the part of the devotant.²⁴⁴ The good effects which might result from such prayers, are

the result of God using us as his instrument, not the result of our own virtue or desire. “Whenever we do something right,” Fisher says, “we are in the hand of God, like a hammer in the hand of a workman [...]. God uses us as an instrument to do good works. Whenever we seem to be acting virtuously it is not us, but God in us, who is acting.”²⁴⁵ While God will not grant requests which might be harmful to us, if prayer is undertaken in the right spirit, virtually anything will be granted by God to the faithful:

Anybody’s prayer, provided that it is based on humility, and is uttered freely before God, and provided that nothing which is asked for is repugnant to his own well being, and provided that he proceeds in the name of the Lord, without any doubts, then that which he asks for will be granted.²⁴⁶

Provided that one possessed the requisite sense of piety, and was prepared to submit oneself to being an instrument of the divine will (or to consider one’s own will to be such an instrument) the scope of this kind of prayer was virtually unlimited, and it is here that the boundaries between prayer and incantation, religion and magic become fluid and ill-defined. Dee’s contemporary and putative co-author of the Rosicrucian *Fama Fraternitatis*, Julius Sperber, for example, in his *Kabalisticae Precationes*, published in 1600, produced a series of psalmic prayers which, like Dee’s, were petitions for divine wisdom.²⁴⁷ Such prayers for illumination were an accepted part of conventional Protestant worship in the late sixteenth century,²⁴⁸ but the limits of such requests were not subject to doctrinal proscription, and Sperber’s interpretation of the New Testament promises, suggests that he views prayer as a kind of Christian magic.²⁴⁹ The Cabala, he says, is “the chiefest of the sciences and their summit,” a primacy which it enjoys because it is based on the sacred revelation of the divine names which can be found in the Old and New Testaments.²⁵⁰ The wise man, Sperber says, can expect to receive spiritual and corporeal benefits from God when he prays. Through God’s gift, he will be able to

truly understand God and the inner man (that is, the soul of Man); to foresee the future: to understand the Mysteries hidden in sacred scripture: to uncover secrets, to acquire the glory of the true name and perpetual memory: to cure the sick: to perform miracles: to receive Visions and Revelations [...] and rise up beyond the limits of the mind, and be elevated to heaven, uniting and joining with GOD himself, and be illuminated by the Holy Spirit.²⁵¹

While a limited concept of operative prayer had been widely accepted throughout the Middle Ages and early Renaissance,²⁵² the potential for exceeding these narrow limits had always been present in the existing belief system, and here we can see how belief in the granting of requests could result in a quasi-magical, quasi-prophetic sense of exalted agency.

4. “ONE GOD, ONE KNOWLEDGE, ONE OPERATION”: SECRET MEANS AND APOCALYPTIC ENDS

This brings me to my final observations on Dee’s heptarchical art, and the extent to which it departs from its Pseudo-Solomonic models and becomes an intellectual and practical formation which is *sui generis*. These differences are of a technical and a teleological nature. The technical differences are minor, but not insignificant. As a practitioner, Dee saw himself as both a *philosophus* and a *mathematicus*, and the exalted vision of the mathematician who could “ascend and mount vp (with speculatiue

Winges) in spirit, to behold [...] the Glas of Creation", ²⁵³ was never far from his mind during his dealings with the angelic spirits. While there is a shared mathematical basis underpinning both Dee's angelic conversations and Pseudo-Solomonic theurgy – a rudimentary numerological mysticism – Dee brings a greater degree of mathematical sophistication and facility to his proceedings than one finds in his mediaeval sources. In this he is a beneficiary of the neoplatonic scholarship of the Renaissance, with its complex syntheses of Greek, Hebrew, Christian and Arabic doctrines on the cosmological significance of number. The second, and more significant difference, is the millennial or apocalyptic teleology of Dee's art. Whereas the *ars notoria* and other Pseudo-Solomonic arts were intended for the amelioration of daily life, and were therefore chronic quotidian practices, Dee's art was devoted toward a single action, an action of staggering eschatological significance: "we procede to one God, one knowledge, one Operation". ²⁵⁴ This one operation was to be the Last Judgement, with Dee and Kelley as earthly agents of the divine will, executed through the mystical instruments revealed to them. While the Pseudo-Solomonic arts promised powers to perform wonders, for Dee these particular actions were a peripheral aspect of a single action, an action which was in itself the horizon of all human actions, the end point towards which the whole providential design of the creation had been tending since the resurrection. In May 1583, the angel Uriel tells Dee that the "frute" of his "boke" (i.e. the *Liber Mysteriorum*) would be the restoration of "the holy bokes, which haue perished euen from the begynning." The doctrine revealed in this ur-scripture, was to "towche the skyes, and call the sterrs to testimonie thereof", and Dee is told that in the course of practising his art his "fotesteps shall viset (allmost) [all] the partes of the whole world." The "Vse" of the "Table of practise", however, was to be "onely for one Month". The revelation was not just a communication, but an instrument, designed to bring about the perfection of religion, but also the perfection of human arts:

herein shalbe deciphred perfect truth from imperfect falshode, True religion from fals and damnable errors, with all Artes; which are prope to the Vse of man, the first and sanctified perfection: Which when it hath spred a while THEN COMMETH THE ENDE. ²⁵⁵

The miraculous arts promised by Pseudo-Solomonic theurgy, fantastic and presumptuous as they often are, are actions intended to have effects within historical time. Dee, on the other hand, saw his "action" or "practise" as the culmination of all actions, a last act which would inaugurate the *end* of history and historical time. The boundaries between prophecy and "magic" collapse in Dee's heptarchical art – the "sanctified perfection" of all the practical arts are not seen as acts of personal aggrandisement or empowerment, but as a necessary prelude to the apocalyptic catastrophe. The "holy boke" or "boke of secrets" was to be "the key of this World", which has been "browght to the wyndow" of Kelley's senses and the "dores" of his imagination, "to the end that he may, see and performe the tyme of God his Abridgeme[n]t". A "great miserie" is imminent, Uriel tells them, they must "nedes attend vppon the Will of God: Things must then be put in practise. A thing that knitteth vp all", which "conteyn[s] many Celestiall Vertues". ²⁵⁶ The practice of the heptarchical art would thus subsume all other human actions within itself, it would "knitteth vp all." In comparison with Dee and Kelley, the angel Ave tells them, the theurgists of the past, who practised the "old fashion of Magick", were "only playing". ²⁵⁷

The contrast between Dee's heptarchical art and the magical arts that preceded it (and those which were contemporary with it) is perhaps, from a modern standpoint, illusory. The parallels between Christian magic, or theurgy, and Biblical prophecy are constitutive of these arts, their legitimacy for contemporary practitioners was bound up in the idea of angelic transmission. As "revelations" from spiritual beings, the arts are, *ex definitio*, prophetic. What sets apart Dee's art from his predecessors, perhaps, is his willingness to believe that God was willing him to be an *instrumentum instrumentorum*. But in the light of contemporary beliefs about the imminence of the apocalypse in the 1570s and 80s (and the primacy accorded to faith and revelation in religious experience) even this should be comprehensible, if not credible. Dee was certainly not alone among his contemporaries, either in his belief in the properties of the "shewstone", or in taking Pseudo-Solomonic theurgy as a model for his magical practices. Christopher Whitby has carefully documented reports of English "scryers" in the 1540s-60s,²⁵⁸ and we know that at least one contemporary, Simon Forman, had been practicing a "New method [...] of magic" which, according to Gabriel Harvey, was "inspired by the *ars notoria*", and (like Dee's conversations) apparently made use of an "all-seeing mirror".²⁵⁹ Although some of Dee's contemporaries were sceptical about angelic communications,²⁶⁰ such views were not predominant, and many others disapproved of his practices precisely because they *believed* in his spiritual communications. Other English and European scholars are known to have worked within the same tradition as Dee. Heinrich Khunrath, for example, in the text accompanying his sequence of theosophical-alchemical engravings, the *Amphitheatrum Sapientiae Aeternae*, describes an art or doctrine which he calls "Hyperphysical magic" (*Hyperphysicomageia*), which is "pious and useful conversation with good Angels, God's fiery ministers, mediately or immediately, while we are either waking or sleeping, in accordance with the task delegated to them by God."²⁶¹ He also defines "Theosophy" (*Theosophia*) as "a threefold Theology (that is, Biblical, Macro- and Microcosmic)" and includes the "spiritual conversations" of Hebrew prophets and cabalists amongst the highest accomplishments of "Magic" (*Mageia*).²⁶²

For devout Christian practitioners like Dee and Khunrath, then, the boundaries which modern commentators draw between practices which are "magic" and those which are "religious" or "devotional" seem to have been less clearly distinguishable. The widespread belief in God's willingness to grant requests to the faithful (*impetratio*) while it was often the subject of debate and controversy,²⁶³ had no settled limits or boundaries, and as such offered a mediated form of instrumental agency which could easily be reconciled with orthodox Christian faith. As we have seen, Dee saw the heptarchical art as a form of religious "exercise", a "holy action", during which "mysteries" and divine secrets are revealed. To this extent his art is an *ars prophetica*, and even (given the momentous nature of the supposed prophetic knowledge) an *ars apocalyptic*. In this he was not far removed from some of his religious contemporaries. The puritan Roger Edwardes, who sought (and gained) Dee's support against the Bishops on the matter of apocalyptic prophecy laid claim to a comparable apocalyptic authority in his scriptural interpretations, and was sympathetic to Dee's claims to be dealing with angelic spirits.²⁶⁴ But Dee's art was also an *ars operativa* or *instrumentiva* and his "desired thirst" for "perfect knowledge" was not restricted to purely divine or eschatological illuminations. Dee's requests included requests for

alchemical, medicinal, and natural philosophical knowledge, and help with locating a hoard of buried treasure. While these actions do not seem to fit our perceptions of what a “religious” practice, might be, we should bear in mind both the eschatological horizon within which Dee located his practices, and the latitude of his conception of “Christian allowable means”. Provided that Dee saw no contradiction between his practices and “the profession of a true Christian,” and provided that he construed his actions as dedicated to the glory of God, a wide array of practical and operative activities were available to him in his capacity as a “Modest Christian Philosopher”.²⁶⁵ Like the theurgic practitioners before him, what Dee ultimately sought was a sanctioned form of operative agency, access to arts whose “sanctified perfection” was assured. The “key” of prayer and the “ineffable sacrament” of angelic conversation seemed to him, in the final analysis, the highest and most legitimate form of pursuing both theoretical knowledge and operative practice. Dee spent most of his long scholarly career pursuing “wonderfull divine and secret Sciences”²⁶⁶ and his sense of calling and vocation, is perhaps the most important framework within which he organised and pursued a wide range of practical and theoretical activities. In the broadest religious sense, vocation or calling signified the dedication of all actions to the glory of God or a sacramentalization of human action.²⁶⁷ The doctrine of vocation demanded that “all the religion we haue, all the grace and goodnesse of our hearts, must shew it selfe in the workes of our particular callings,”²⁶⁸ and this belief shaped and formed early modern individuals’ lives in ways which are not comprehensible in terms of the modern, secular conception of “career”. The unique intellectual and cultural formations of early modernity, in which apparently diverse practices are drawn together under the aegis of a unique vocation, are problematic for modern disciplinary historians, for whom the classification (or lawful fragmentation) of theoretico-practical domains of knowledge is a given.²⁶⁹ In order to understand Dee’s angelic visions and their purpose it is, perhaps, less useful to ask whether they are occult science, or magic, or religion, than it is to ask, what an “exercise”, a “conversation” or an “action” is – to locate them, that is to say, within the conceptual vocabulary which presided over their emergence.

If nothing else this reappraisal of the character of Dee’s “mysticall exercises” has, I hope, shown that there is a real need to rethink the conceptual foundations and contemporary categorization of the bewildering array of early-modern practices which have been designated by the term “Renaissance magic” or “occult science”. I also hope that it has signalled a need to extend the study of early-modern “magical” or “occult” practices back into the middle ages. The accounts of Dee’s angelic conversations we find in Yates, Calder and French suggest that they were largely the product of a “Hermetic-Neoplatonic” worldview, whose primary components were derived from the printed philosophical works of Pico, Ficino, Trithemius, Reuchlin and Agrippa. There are a number of references in Dee’s angelic conversations which show that he made use of the printed works of Agrippa, Reuchlin, Trithemius and others, but it is a large argumentative liberty to move from the statement “Dee speaks of the book of Agrippa as lying open on [his ...] table” to concluding “Agrippa was Dee’s main guide in such operations”,²⁷⁰ or that his angelic magic is reliant on “Agrippa on the three worlds”,²⁷¹ or that his “outlook” was predominantly “Renaissance Neoplatonism as interpreted in Pico della Mirandola”.²⁷² As an explanatory model for Renaissance magic neoplatonism has long been dominant, and to a certain extent this is justified, but we must also assess the

influence of the widespread manuscript transmission of earlier magical and religious traditions, particularly in Northern Europe where Italian neoplatonism arrived relatively late, and was often read synthetically together with mediaeval works which already enjoyed prestige and esteem amongst interested scholars. The ascetic, talismanic, cabalistic and incantatory aspects of the works of Northern scholars such as Agrippa, Reuchlin and Trithemius may also be re-illuminated by placing them in the context of mediaeval theurgical manuscript traditions, rather than viewing them simply as conduits for the print tradition of Ficino and Pico. Dee's own practices, as I hope I have shown, are far more indebted to the former than the latter, and my preliminary analysis would suggest that we must look much more closely at the character of mediaeval theurgy and its relation to orthodox forms of religious practice, in order to come to a closer understanding of the nature of Dee's "actions".

APPENDIX 1

John Dee's Oration "Pro Sapientia"
(British Library, Sloane MS 3188, fol. 5^r)

Praeter alias meas extemporaneas preces, et eiaculationes ad Deum vehementiores: Haec vna, maximè vsitata fuit.

Or[ati]o mea Matutina, Vespertinaque: pro Sapientia.

In nomine Dei Patris, Dei Filij, Dei Spiritus Sancti

Amen

Omnipotens, Sempiterna, Vere, et Viue Deus, in adiutorium meum intende: Domine Dominantium, Rex Regum, Iehouah Zebaoth, ad adiuvandum me festina:

Gloria Deo, Patri, Filio, ~~Spi~~rit et spiritui Sancto: Sicut erat in principio, et nunc, et semp[er]: et in saecula saeculoru[m]: Amen

Recte sapere, et intelligere doceto me, (ô rerum o[mni]um Creator,) Nam Sapientia tua, totum est, quod volo: Da verbum tuum in ore meo, ô rerum o[mni]um Creator,) et sapientia[m] tua[m] in corde meo fige.

O Domine Iesu Christe (qui sapientia vera es, aeterni et Omnipotentis tui Patris) humilimè tuam oro Diuinam Maiestatem, expeditum mihi vt mittere digneris, alicuius pij, sapientis expertique Philosophi auxilium, ad illa plenissimè intelligenda perficiendaque, quae maximi Valoris erunt ad tuam laudem et gloriam amplificandam: Et si Mortalis nullus iam in terris viuat, qui ad hoc munus aptus sit: vel qui ex aeterna tua providentia, ad istud mihi praestandu[m] beneficium assignatus fuerit: Tunc equidem humilimè, ardentissimè et constantissimè a tua Diuina Maiestate requiro, Vt ad me de caelis mittere digneris bonos tuos Spirituales Ministros, Angelosque, Videlicet Michaëlem, Gabrielem, Raphaëlem, ac Vrielem: et (ex Diuino tuo fauore) quoscumque alios, fidelesque tuos Angelos, qui me plene et perfecte informet et instruant, in cognitione, intelligentiaque vera et exacta, Arcanorum et Magnalium tuoru[m] (Creaturas omnes tuas, illarumque naturas, proprietates, et optimos vsus, concernentium) et nobis Mortalibus. Scitu necessarium; ad tui no[mi]nis laudem, honorem, et gloriam; et ad solidam meam, aliorumque, (per me) plurimorum tuorum fidelium consolationem: et ad Inimicorum tuorum confusionem, et subversionem. Amen. Fiat Iehouah Zebaoth: Fiat Adonay, fiat Elohim. O beata, et superbenedicta Omnipotens Trinitas, Concedas mihi (Ioanni Dee) ~~petitione~~ petitionem hanc, modo tali, qui tibi maximè placebit.

Amen

[*Flourish*]

Ab anno 1579. hoc ferè modo: Latinè, vel Anglicè; (est circa annu[m] 1569 alio et peculiari, particulari modo: interdum pro Raphaële, interdum pro Michaële) ad Deum preces fundere: mihi gratissimum fuit: ~~et est~~ Mirabilem in me faciat Deus Misericordia[m] sua[m]. Amen. [*Flourish*]

APPENDIX 2.

John Fisher, *Psalmi seu Precationes D. Io. Episcopi Roffensis*
(Cologne: Heronem Alopecium, c.1525), Psalmus V, pp.95-109.

Psalmus V. Pro Impetranda sapientis diuina.

Domine, Deus misericordiae, qui omnia uerbo tuo fecisti, & sapientia tua constituisti hominem.

Deus aeternae, & absconditorum cognitor, qui omnia nou- [p. 96] eris, priusquam fiunt.

Aperi labia mea & os meum ut nunciem laudes nominis tui.

Cor nouum, & spiritum rectum intra me pone, omneque desiderium prauum procul à me repelle.

Stultus sum ego domine & rerum ignarus, & scientia tua non est mecum.

Nescio ego nec intelligo, quoniam hebetudo tanta, ut non uidian oculi mei, & cor meum non cognoscat.

Et iam puer sum & paru- [p. 97] lus, ignorans ingressum & exitum meum.

Vir pollutis labijs ego, exiguique temporis, & minor ad intellectum legis tuae.

Da obsecro cor docile seruo tuo, ut sciam quid acceptum sit coram te omni tempore.

Mitte de coelo spiritum sapientiae tuae, & sensu illius cor meum imple.

Sapientia tua dat ueram scientiam, & ex ore tuo consilium & intelligentia.

Sapientia tua os mutorum [p. 98] aperit, & linguas infantium eloquentes reddit.

Si quis uidetur perfectus inter filios mortalium, si tamen effugerit ab illo sapientia tua, in nihilum computabitur.

Hominibus thesaurus indeficiens est sapientia tua, quae qui usi sunt, participes facti sunt amicitiae dei.

Quam bene se habet homo ille qui ingeniosus est, & qui animam sortitus est sapientia predictam. [p.99]

Quisnam inter homines consilium tuum noscit, aut quis poterit cogitare quid uelis tu?

Sensum tuum quis intelligat nisi tu dederis sapientiam illi, & instruas eum per spiritum tuum sanctum?

Nam rationes hominum in multis deficiunt, & parum securae adinuationes eorum.

Corruptibile enim corpus animum grauat & terrenum domicilium retardat mentem multa cogitantem.

Superné, consilium & succes- [p. 100] sus, & illic prudentia ac etiam uirtus.

Tecum sunt diuitiae & gloria, opes incorruptibiles & iustitia.

Qui te inuenerit, inuenit uitam, & te qui non amat, diligit mortem.

Domine Deus tange os meum, ut recedat iniquitas mea, inhabita cor meum ut peccata mea purgentur.

In maliuolam animam sapientia non intrat, nec manebit in corpore quod peccatis subditur.

Doce me domine Deus, ne [p. 101] augescat ignorantia mea, & delicta mea multiplicentur.

Spiritus me doceat quae tibi placita sunt, & ducat in uiam rectam, nam in erroris uia diutius errauit.

Firmetur sapientia in animo meo, & legem tuam in corde meo scribe.

Super omnia quae speciosa sunt, & pulchra, sapientiam desidero in comparatione illius diuitias non aestimo.

Quam amo sapientiam tuam domine, quae unica medi- [p. 102] tatio mea est.

Quam dulcia cordi meo eloquia tua? multo magis quam mel ori meo.

Verbum tuum pedibus meis lucerna est, & uijs meis lumen.

Magis mihi placet sapientia tua, quam milia auri uel argenti.
 In uia sapientiae tuae delector magis quam ingenti diuitiarum copia.
 Vtinam dirigantur uiae meae, ut sapientiam tuam, & sermones tuos discam.
 Eloquium tuum ignitum est, hinc [p. 103] fit ut uehementer illud cupiam.
 O beatum illum quem tu instruis domine, & in lege tua doctum facis.
 Anima eius sapientiam meditabitur, & lingua eius loquetur iudicium.
 Lex dei in corde suo scribetur, & non supplantabuntur gressus eius.
 O domine Deus salutis meae, exaudi precem meam: & lingua mea misericordias tuas semper loquetur.
 Da sedium tuarum adistri- [p. 104] cem sapientiam, ut bonum & malum discernere possim, & occulta tua cognoscam.
 Reuela oculos meos, ut ad miranda perspiciam quae in tua lege sunt.
 Memor esto verbi tui te inuocanti, nam in illo spem meam posui.
 Viam sapientiae notam fac mihi, & scientiam tuam ne coeles à me.
 Fac mecum iuxta misericordiam tuam, & ne confundas me ab expectatione mea.
 Recte sapere & intelligere [p. 105] doceto me, nam sapientia tua totum quod uolo.
 Da uerbum tuum in ore meo, & in corde meo sapientiam tuam fige.
 Sapientia tua cogitationes meas regat, ut placeant coram oculis tuis semper.
 Mirabilia sunt eloquia tua, quapropter delectatur in eis anima mea.
 Sapientia tua perfecta est, scientia tua lucida, & oculos illuminans.
 Amabiliora super aurum [p. 106] & gemmas, & dulciora quam mel de fauo.
 Sapientia tua immaculata, animas confortans, eloquium tuum uerax, intellectum docens paruulos.
 Quando sciet errans spiritu intelligentiam? & ignorans doctrinam discet?
 Quando effundetur de excelso spiritus tuus quando cor insipientis scientiam callebit, quando lingua balbutiens deserta erit?
 Paruulus & insipiens sum domine, auxilio sit mihi ma- [p. 107] nus tua fortis.
 Noui quod omnia potes, & nihil est tibi difficile.
 Tu magnus es incognoscibilis, & sapientiae tuae nullus est numerus.
 Annunciaui coram te causam meam, fac cum seruo tuo iuxta magnam misericordiam tuam.
 Respice ad me & miserere mei, ut hoc quod credens per te posse fieri cogito, perficiam.
 Viam sapientiae tuae notam fac mihi, & intellectu illius cor meum imple. [p. 108]
 Vocem meam audi secundum misericordiam tuam domine, secundum iudicium mecum agito.
 Da gloriam nomini tuo domine, tu enim solus es bonus & sapiens, & non est alius praeter te saluator.
 Exaudi me domine, propter nomen tuum, & ne contineas me misericordiam tuam.
 Eructabunt labia mea laudem, cum docueris me sapientiam tuam.
 Tum enarrabo mirabilia tua, ut alij etiam ad te conuertantur. [p. 109]
 Et benedicant nomen tuum in sempiternum & in seculum seculi, Amen.

NOTES

¹ *Libri Septimi Apertorii Cracoviensis Mystici, Sabbatici, Pars Quarta in T&FR*, 184.

² On this tradition see Lynn Thorndike, "Solomon and the Ars Notoria", in *A History of Magic and Experimental Science during the first thirteen centuries of our era*, 8 vols (London and New York: Macmillan & Co., 1923-58), II, 279-289. See also Richard Kieckhefer, *Magic in the Middle Ages* (Cambridge: Cambridge University Press, 1989, repr. 1993), 151-172.

³ See for example John Eglington Bailey, *Diary, for the years 1595-1601, of Dr John Dee, Warden of Manchester from 1595 to 1608. Edited from the original MSS in the Bodleian Library* (n.p., 1880), 2: "[Dee had] long forsaken the exact sciences, having exhausted their study; and had devoted himself to the blighting influence of occult investigations, intermingling with them in credulous simplicity what remained in him of the Christian faith."

⁴ See Carl Kiesewetter, *John Dee, ein Spiritist des 16 Jahrhunderts. Kulturgeschichtliche Studien* (Leipzig, 1893, repr. Schwarzenburg: Ansata Verlag, 1977).

⁵ A thesis which was popularised by Edwin Arthur Burtt's influential study, *The Metaphysical Foundations of Modern Physical Science* (London: Kegan Paul & Co., 1925).

⁶ *JDEP*, I, 744: "The mysteries of the spiritual regions which Dee attempted to penetrate by establishing direct contact, were not infrequently regarded in his age, in which the claim of religion to contain the most perfect and complete expression of the general scheme, structure, and purpose of the cosmos, was neither denied or lightly regarded, as forming a legitimate branch of Natural Philosophy."

⁷ *JDEP*, I, 808.

⁸ Luigi Firpo, "John Dee, Scienziato, Negromante e Avventuriero," *Rinascimento*, 3 (1952): 25-84.

⁹ Firpo, 25: "un documento singolarmente rivelatore delle credenze, delle aspirazioni e della cultura del Cinquecento."

¹⁰ Firpo, 29: "Nel Dee questo avvio è sostenuto da un altissimo concetto del proprio ingegno e da un profondo spirito religioso [e ...] la certezza di uno speciale favore di Dio."

¹¹ Firpo, 29: "non ha la consapevolezza dell'infinita umiltà e pazienza cui dovranno ormai piegarsi i ricercatori sperimentali per conseguire a prezzo di penose fatiche piccole verità parziali e provvisorie: quella ch'egli affanosamente ricerca è una via rapida, breve, infallibile, per assurgere ad una conoscenza totale, che coincida con un illimitato potere dell'uomo sulla natura. Questo peccato di superbia impaziente risolve la filosofia della natura nell'occultismo[...]."

¹² Firpo, 48: "un prolisso discorso [...] una verbosa e vacua orazione a Dio e [...] un minuzioso rituale."

¹³ Firpo, 41: "[i] suoi truffaldini 'misteri'."

¹⁴ Firpo, 45: "[gli] atteggiamenti ispirati e istrioneschi del Dee."

¹⁵ Firpo, 40-41: "Le presunte rivelazioni del futuro risultano tutte grossolanamente false, vistosi gli errori geografici e di scienze naturali, sgrammaticato il latino qua e là usato con parsimonia, chè gli angeli preferiscono parlar l'inglese [...]. Lo stile angelico è una triviale parodia di quello biblico, con frequenti e ovvie intrusioni di locuzioni scritturali in talune sedute [...] gli spiriti invisibili parlano un linguaggio affatto privo di senso, proclamando che si tratta della lingua usata da Adamo prima del peccato originale. In conclusione, la cultura che nelle pseudo-rivelazioni si riflette è bene la cultura raffazzonata, monca e approssimativa di Kelley, e sono sempre gli interessi suoi più urgenti e concreti, turpi talvolta, che gli angeli si affannano a tutelare."

¹⁶ Firpo, 83: "v'è soprattutto in questa personalità [...] una frattura profonda che sgomenta: l'uomo che aveva dato prove tanto degne in molteplici campi di studio, il matematico, il geografo, l'astronomo, si eclissa subitaneamente e si annienta in una cieca infatuazione superstiziosa."

¹⁷ Frances A. Yates, *The Occult Philosophy in the Elizabethan Age* (London: Routledge & Kegan Paul, 1979, repr. 1983), 82.

¹⁸ Frances A. Yates, *Theatre of the World* (London: Routledge and Kegan Paul, 1969), 186.

¹⁹ Frances A. Yates, *Giordano Bruno and the Hermetic Tradition* (London: Routledge and Kegan Paul, 1964), see especially 130-143.

²⁰ Peter J. French, *John Dee, The World of an Elizabethan Magus* (London: Routledge & Kegan Paul, 1972), 116, 118.

²¹ French, *John Dee*, 119. Cf. also 2-3: "Hermeticism, the gnostic philosophy based on the rediscovered texts of the legendary Hermes Trismegistus is basic to Dee's thought."

²² Christopher Whitby, "John Dee's Actions with Spirits 1581 to 1585" (Unpublished PhD thesis, University of Birmingham, 1981). A two volume facsimile of Whitby's thesis was published by the Garland Press, New York in 1988). The thesis includes a full transcription of the *Liber Mysteriorum* (see Whitby, II, 1-407).

²³ Whitby, "John Dee's Actions with Spirits", I, 181.

²⁴ Whitby, "John Dee's Actions with Spirits", I, 71.

²⁵ Whitby, "John Dee's Actions with Spirits", I, 75. But see also his later contradictory statement: "the magical system [...] bears a great similarity with the kind of magic described in the third book of Agrippa's *De occulta philosophia*." (Whitby, "John Dee's Actions with Spirits", I, 116).

²⁶ Whitby, "John Dee's Actions with Spirits", I, 74-75.

²⁷ Whitby, "John Dee's Actions with Spirits", I, 79-93.

²⁸ Whitby, "John Dee's Actions with Spirits", I, 74.

²⁹ Christopher Whitby, "John Dee and Renaissance Scrying", *Bulletin of the Society for Renaissance Studies*, 3:2 (1985): 25-37 (26).

³⁰ Whitby, "John Dee's Actions with Spirits", I, 116.

³¹ He does, however, note that the design of Dee's "Holy Table" may have been "derived from a manuscript copy of the Key of Solomon," I, 151. While he notes the circulation of Pseudo-Solomonic manuscripts during the sixteenth century (I, 78 and fn. 27, 95) he does not pursue the possibility that they may have been a model for Dee's ceremonial practices.

- ³² Wayne Shumaker, *Renaissance Curiosa* (Binghamton: Mediaeval and Renaissance Texts and Studies, 1982), 15-52. Cf. *ibid.*, 15: "Essentially Dee's life was that of the Neoplatonist sage portrayed by Calder, and by intention at least, of the *magus* saluted by French."
- ³³ Shumaker, *Renaissance Curiosa*, 20-21.
- ³⁴ Shumaker, *Renaissance Curiosa*, 24.
- ³⁵ Shumaker, *Renaissance Curiosa*, 40.
- ³⁶ Shumaker, *Renaissance Curiosa*, 22, 48.
- ³⁷ Shumaker, *Renaissance Curiosa*, 27.
- ³⁸ Shumaker, *Renaissance Curiosa*, 33.
- ³⁹ Shumaker, *Renaissance Curiosa*, 29, 38.
- ⁴⁰ Wayne Shumaker, *Natural Magic and Modern Science: Four Treatises 1590-1657* (Binghamton: Mediaeval and Renaissance Texts and Studies, 1989), 3-4.
- ⁴¹ Shumaker, *Renaissance Curiosa*, 44, 46.
- ⁴² Shumaker, *Renaissance Curiosa*, 44, 49.
- ⁴³ Shumaker, *Renaissance Curiosa*, 46, 48.
- ⁴⁴ *NP*, 204. (My emphasis)
- ⁴⁵ *NP*, 203.
- ⁴⁶ *NP*, 214: "It is a magic that is far removed from both the philosophical magic and occult philosophy of the Renaissance and the natural magic he seems to have derived from Roger Bacon."
- ⁴⁷ *NP*, 206.
- ⁴⁸ *NP*, 214. This is a simplification of some of the nuances of Clulee's argument. Later he submits that there are magical elements or tendencies in Dee's practices (212), but suggests that these can be traced to the influence of Kelley, who – Clulee claims – was more knowledgeable than Dee in "mediaeval manuals of ritual magic" (211). His claim that Dee ends up practising a kind of magic by default to Kelley's influence (214), is, I think, untenable.
- ⁴⁹ *NP*, 206.
- ⁵⁰ *NP*, 207.
- ⁵¹ Clulee notes the sixteenth-century vitality of this tradition, but does not relate it to Dee's conversations. See *NP*, 133-5.
- ⁵² Deborah E. Harkness, "Shews in the Showstone: John Dee's Angelic Conversations," *Renaissance Quarterly*, 49 (1996): 707-737 (709, 711). For more on Harkness's cultural contextualization of Dee's angelic conversations see "The Scientific Reformation: John Dee and the Restitution of Nature" (Unpublished PhD Thesis, University of California Davis, 1994).
- ⁵³ Harkness, "Shews in the Showstone," 709.
- ⁵⁴ Harkness, "Shews in the Showstone," 715-716. These claims are repeated in her book. See Deborah E. Harkness, *John Dee's Conversations with Angels: Cabala, Alchemy and the End of the World* (Cambridge: Cambridge University Press, 1999), 77, 96, 100-101, 117, etc.
- ⁵⁵ Harkness, "Shews in the Showstone," 718, 732.
- ⁵⁶ See my introduction to this volume, 9-10, *supra*.
- ⁵⁷ See, for example, *Conversations with Angels*, 40, where Harkness argues that Solomonic magical works "contribute little" to our understanding of Dee's angelic diaries. In my view, Harkness tends to exaggerate the differences between Dee's conversations and mediaeval magical practices by distinguishing too readily between "prayer" on the one hand and "conjunction" and "invocation" on the other. See, for example, *Conversations with Angels*, 96, 120, 123, etc.
- ⁵⁸ See Brian Copenhaver, "Natural magic, hermetism, and occultism in early modern science" in David C. Lindberg and Robert S. Westman, eds., *Reappraisals of the Scientific Revolution* (Cambridge: Cambridge University Press, 1990), 261-302.
- ⁵⁹ Yates, *Giordano Bruno*, 107.
- ⁶⁰ Yates, *Giordano Bruno*, 107. Cf. her contrast between Ficinian natural magic and the mediaeval magical tradition, *Giordano Bruno*, 80: "How elegant, how artistic and refined is this modern natural magic! If we think of the Neoplatonic philosopher singing Orphic hymns, accompanying himself on the lira di braccio [...] and then compare this Renaissance vision with the barbarous mutterings of some invocation in *Picatrix*, the contrast between the new magic and the old is painfully evident. [...] If we think of the flowers, jewels, scents with which Ficino's patients are advised to surround themselves, of the charmingly healthy and wealthy way of life which they are to follow, and compare this with the filthy and obscene substances, the

stinking and disgusting mixtures recommended in the *Picatrix*, the contrast is again most striking between the new elegant magic [...] and that old dirty magic.”

⁶¹ Yates, *Giordano Bruno*, 108.

⁶² Yates, *Giordano Bruno*, 102.

⁶³ See Marsilio Ficino, *Marsilius Ficinus Florentinus de triplici vita* (Paris, 1491), III, xvi, sigs. n.viii^f-iii^v. The reference to the “Arab fraternity” is at sig. n.viii^v.

⁶⁴ Yates, *Giordano Bruno*, 140, 145-6; idem, *Occult Philosophy*, 38, 116.

⁶⁵ Clulee, 138: “Trithemius’s sources were almost entirely mediaeval works of the notory art, such as the *Clavicula Salomonis*, the *Ars Notoria*, the *Liber Razielis* [...]. Another of Trithemius’s sources, [was] the Latin *Picatrix*.” See also Trithemius’s *Liber Polygraphiae* (Argentinae, 1600), 597 where he gives an “alphabetum Honorij cognomento Thebani” (i.e. the purported author of the Pseudo-Solomonic *Liber sacer*, also known as *The Sworn Book of Honorius*), commenting that “his operations had been clouded over by (or concealed in) foolish magic as it is revealed in Book Four of Petrus de Apono” (*cuius ministerio suas in magicis fatuitates abscondit, sicut Petrus de Apono restatur in suo maiore libro quarto*).

⁶⁶ Yates, *Giordano Bruno*, 107.

⁶⁷ *NP*, 132-3.

⁶⁸ Yates, *Giordano Bruno*, 83: “When Hermes Trismegistus entered the Church, the history of magic became involved with the history of religion in the Renaissance.”

⁶⁹ There are numerous extant transcriptions of Pseudo-Solomonic magical texts made in the eighteenth century. See, for example, the manuscript copies of the *Clavicula Salomonis Regis* and the *Sefer Raziel* collected by General Charles Rainsford (1727-1809), Lieutenant Governor of Gibraltar, in the library of the Duke of Northumberland at Alnwick Castle. See *Third Report of the Royal Commission on Historical Manuscripts* (London, 1872), 122-3.

⁷⁰ Johann Wier, *De Praestigiis Daemonum, et incantationibus* [etc.] (Basel, 1566), II, iii, in *Witches, devils and doctors in the Renaissance*, trans. John Shea (Binghamton: Mediaeval and Renaissance Texts & Studies, 1991), 104.

⁷¹ Wier, *De Praestigiis Daemonum*, II, iii, 104-5. Cf. II, v, 110: “Furthermore these magicians not only claim that eminent men, holy patriarchs, and angels of God are the authors of such wicked and execrable doctrines; they do not even blush to make a display of books passed down by Raziel and Raphael, the angels of Adam and Tobias – seeking by this ruse to give a more attractive appearance to their own monstrous creation [*Empusa*].”

⁷² Wier, *De Praestigiis daemonum*, II, v, 111.

⁷³ Wier, *De Praestigiis daemonum*, II, v, 112.

⁷⁴ D.P. Walker, *Spiritual and Demonic Magic from Ficino to Campanella*, Studies of the Warburg Institute, 22 (London: The Warburg Institute, 1958), 76, cit. Whitby, “Renaissance Scrying”, 26.

⁷⁵ *Lib. Myst.*, fol. 8^v.

⁷⁶ *De Heptarchia Mystica*, British Library, Sloane MS 3191, fol. 45^r.

⁷⁷ James A.H. Murray, *A New English Dictionary on Historical Principles; Founded mainly on the materials collected by the Philological Society*, 10 vols (Oxford: Clarendon Press, 1897-1928), “Exercise”, 10 a-f, III, 402; R.E. Latham, *Revised Mediaeval Latin Word List from British and Irish Sources* (London: Oxford University Press for the British Academy, 1965), “exercitus”, 177, and J.E. Niermeyer, *Mediae Latinitatis Lexicon Minus* (Leiden: Brill, 1976), “exercitium”, 392.

⁷⁸ Archbishop John Whitgift, *The defense of the Aunsware to the admonition against the Replie of T[homas] C[artwright]* (London, 1575), in J. Ayre, ed., *The Works of J. Whitgift*, 3 vols (Cambridge, 1851-3), II, 197. See also Patrick Collinson, *The Elizabethan Puritan Movement* (London: Jonathan Cape, 1967), Chapter 5, “Exercises, Conferences and Fasts”, 208-221.

⁷⁹ John Dee to Roger Edwardes, 12 July 1580, British Library, Cotton MS Vitellius CVII, fol. 315r. Edwardes’s “spiritual exercises” consisted in “labor[ing] the scriptures (without Interpreters) [...] to reade Godds booke *simpliciter*.” Roger Edwardes to John Dee, 31 March 1580, *ibid.*, fol. 312^{r-v}.

⁸⁰ See, for example, *Lib. Myst.*, fol. 124^r: “There were many other particulars of the Action w^{ch} might be noted.”

⁸¹ *Lib. Myst.*, fols. 122^v-123^r.

⁸² See Aegidio Forcellini, *Lexicon Totius Latinitatis*, 3 vols (Patavia, 1840), “Actio”, 2., I, 60. Whitgift, for example, talks about “ministering the sacraments, public prayers, and other such-like godly actions”, *Works*, II, 588.

⁸³ Charles Du Fresne Du Cange, *Glossarium ad scriptores mediae et infimae Latinitatis*, 10 vols (Paris, 1733-1766), "Actio", I, cols. 108-9.

⁸⁴ *Revised Mediaeval Latin Word List*, 5-6.

⁸⁵ See *Mediae Latinitatis Lexicon Minus*, "Mysterium", 697; Du Cange *Glossarium Mediae*, V, "Mysterium", 563-4; Latham, *Revised Mediaeval Word List*, "Mysterium", 310. For patristic usages see *Lexicon Totius Latinitatis*, III, "Mysterium", 326-7.

⁸⁶ *De Heptarchia Mystica*, British Library, Sloane MS 3191, fol. 33^r. See also *Lib. Myst.*, fol. 7^v, where he refers to "The Mysteries of <thy> truthes vnderstanding".

⁸⁷ On Dee's prophetic self-fashioning see Stephen Clucas, "Non est legendum sed inspiciendum solum: Inspectival knowledge and the visual logic of John Dee's *Liber Mysteriorum*" in Alison Adams and Stanton J. Linden, eds., *Emblems and Alchemy* (Glasgow: Glasgow Emblem Studies, 1998), 109-132, esp. 127-9.

⁸⁸ *Lib. Myst.*, fol. 8^r.

⁸⁹ In a note on a loose sheet bound between the *Liber Auxilij et Victoriae Terrestris* and the *De Heptarchia Mystica*, Dee seems to find corroboration for the heptarchical basis of his doctrine in the angelology of Clement of Alexandria: "In septenarijs totus Mundus circumiugitur omnium quae et Viua gignuntur, et quae nascuntur. Septem quidem sunt, (quorum est maxima potentia) Primogeniti Angeloru[m] Principes &c. Cleme[n]s Alex. Strom. lib. 6." *De Heptarchia Mystica*, BL, Sloane MS 3191, fol. 32^r.

⁹⁰ *Lib. Myst.*, fol. 80^r.

⁹¹ *Lib. Myst.*, fol. 51^r. The underlinings are in the original MS.

⁹² See, for example, *MH*, 5^v, 8^v, and 17^r.

⁹³ *MH*, 17^r. In mediaeval Latin "Mystagogia" signified "revelation", see Latham, *Revised Mediaeval Latin Word List*, "Mystagogia", 310.

⁹⁴ *MH*, 7^v.

⁹⁵ *MH*, 13^r.

⁹⁶ John Dee to William Cecil, 3 October 1574, British Library, Burghley Papers 1574-5, Lansdowne MS 19, fols. 81^r-83^r.

⁹⁷ John Dee to Roger Edwardes, 12 July 1580, British Library, Cotton MS Vitellius CVII, fol. 315^r.

⁹⁸ Cf. Dee's defense of "Thaumaturgike" or "Actes and Feates, Naturally, Mathematically, and Mechanically, wrought and contriued," as a practice permitted to the "Modest Christian Philosopher", in *MP*, sig.Aj^v - Aiiij^r.

⁹⁹ See *Ars notoria*, Bodleian Library, Ashmole MS 1515, Latin and English, sixteenth century, fols. 9^r, 24^r.

¹⁰⁰ Robert Turner, *The Ars Notoria: The Notory Art of Solomon* (London, 1657). It is not insignificant, perhaps, that Turner saw the "Notory Art" as a "holy and Sacramental Mystery," (*The Ars Notoria*, 16) rather than a form of "magic".

¹⁰¹ *NP*, 39-73.

¹⁰² Thorndike, *History*, II, 286.

¹⁰³ Gregory, *Regula pastoralis* (n.p., 1480), *Tractatus de cura pastoralis beati Gregorij pape*, cap. I, sig.a.j^r: "ars est artium regimen animarum".

¹⁰⁴ *Ars notoria*, British Library, Harleian MS 181, fol. 19^r: "ieiunabis in pane et aqua tribus diebus, non manducando, quosque in celo stelle videan[tur] [...] et da pauperibus".

¹⁰⁵ *Ars notoria*, BL, Harleian MS 181, fol.26^r "ieiunandu[m] est in ipsis diebus, quibus inspiciun[tur] figure".

¹⁰⁶ *Ars notoria*, BL, Harleian MS 181, fol. 57^r.

¹⁰⁷ *Liber Sacer*, British Library, Royal MS 17.A.XLII, fifteenth century, fol. 13^v: "Primo sit mundus operans non pollutus, et cum devocione faciat non astute non commedat neque bibat".

¹⁰⁸ *Liber Sacer*, BL, Royal MS 17.A.XLII, fol. 14^v.

¹⁰⁹ *Liber Sacer*, BL, Royal MS 17.A.XLII, fol. 13^v. Cf. *Liber Salomonis (Sefer Raziel)*, British Library, Sloane MS 3846, sixteenth-seventeenth Century, fol. 130^r: "he that shall write this booke oughte to be cleane & fasting & bathed & suffumed with precious aromatikes, that is with spices well smelling".

¹¹⁰ *Liber Salomonis (Sefer Raziel)*, BL, Sloane MS 3846, fol. 130^r.

¹¹¹ *Magical Tracts*, British Library, Sloane MS 3851, seventeenth century, collected by "one Mr Arthur Gauntlet, who professed Phisick, and lived about Graies Inn Lane" (fol. 2v). The quotes are from the "Instructions of Ptolomie", fol. 3^r.

¹¹² *Ars notoria*, BL, Harleian MS 181, fol. 19^r: "locu[m] secretu[m], videlicet in ecclesia[m], vel in atriu[m], vel in ortu[m]".

¹¹³ *Liber Salomonis (Sefer Raziel)*, BL, Sloane MS 3846, fol. 130^v.

¹¹⁴ *Liber virtutis*, British Library, Harleian MS 181, sixteenth century, fol.

¹¹⁵ *Ars Notoria*, BL, Harleian MS 181, fol. 26^r: “Item solus sit [...] qui opera[tur] in eis [...] nisi esset magister artis, qui instrueret operantem”. Nobody “other than the true partner of the teacher is allowed to be present whilst the orations are pronounced, or the figures are viewed” (*Aliu[m] vero sociu[m] praeter mag[istru]m non licet habere in inspectione figuraru[m], nec in pronu[n]ciatione orationu[m] suaru[m]*), *ibid.*

¹¹⁶ *Ars notoria*, BL, Harleian MS 181, fol. 76^r: “Et camera[m] habeas secreta[m], nitida[m], munda[m], ab immunditijs aranearu[m], et pulueris, et clausa[m]: Eisque solus dormiens in ea: Erit etia[m] seratus mundus; et in ea in modu[m] altaris mensula mundis lintheis cooperta, et super eam duo candelabra cu[m] cereis benedictis in *Purificatione* ardentes.” Although this quote is from a text (the *De arte crucifixi Pelagij Solitarij*) which belongs to another genus of magical art, it is nonetheless closely related to Pseudo-Solomonic practices. For more on the Pelagian “art of the crucifix” see Stephen Clucas, “*Regimen Animarum et Corporum*: The Body and Spatial Practice in mediaeval and Renaissance magic”, in Daryll Grantley and Nina Taunton, eds., *The Body in Late Mediaeval and Early Modern Culture* (Ashgate: Aldershot, 2000), 113-129 (esp. 116-119).

¹¹⁷ *Ars notoria*, British Library, Sloane MS 1712, thirteenth century, fol. 1^r

¹¹⁸ *Liber Salomonis (Sefer Raziel)*, BL, Sloane MS 3846, fol. 131^r. Cf. also fol. 129^r: “the 7 treatises of this booke be these. The first is said *Claui*, for that in it, is determined of *Astronomy*, & of the starrs for without them we may doe nothing”.

¹¹⁹ See, for example, *Ars notoria*, BL, Harleian MS 181, which gives detailed prescriptions concerning the correct phases of the moon (*lunationes*) for each segment of the magical operation it describes.

¹²⁰ See, for e.g. *Liber Salomonis (Sefer Raziel)*, BL, Sloane MS 3846, fol. 131^v, which names “7 bretheren” and their planets: Sabaday (Saturn), Zedet (Jupiter), Madin (Mars), Hamina (Sun), Noga (Venus), Cocab (Mercury), and Labana (Moon).

¹²¹ *Ars notoria*, BL, Harleian MS 181, fol. 19^v: “verte faciem tua[m] versu[m] oriente[m]: et in terra[m] prosterne manus”.

¹²² See *Ars notoria*, BL, Harleian MS 181, fol. 19^v: “in terra[m] prosterne manus, dicendo 7. psalmos poenitentiales, cum .7. orationibus dominicalibus, et [...] totidem *Credo in Deu[m]*, humiliter implorando”.

¹²³ See *Liber sacer*, BL, Royal MS 17.A.XLII, fols. 29^r-31^r, which includes three orations dedicated to the Virgin Mary – “Ave Maria”, “Salve Regina” and “O gloriosa domina virgo”.

¹²⁴ See *Ars notoria*, BL, Harleian MS 181, fol. 20^r: “*Pater noster: Aue Maria: Et ne nos inducas &c [...]* *Pater de coelis Deus, miserere nobis: det sic tota litania est dicenda [...]*” and *Liber virtutis*, BL, Harleian MS 181, fol. 5^r: “*Miserere mei Deus*; all the verses, with *Gloria patri sicut erat. Kyrie eleson, [Christe] eleson, Kyrie eleson Pater noster* and *Aue Maria 3. Credo in Deum. Confiteor. Misereatur nostri.*”

¹²⁵ *Ars notoria*, BL, Harleian MS 181, fol. 18^r. See also the description of the art at fol. 56^v: “This art or operation consists in orations in which are invoked, recited and named the names of the holy ones dwelling in the celestial abodes of the living God.” (*istius artis vel operac[i]onis consistit in orac[i]onibus; inter quas no[m]i[n]ant[ur] recitant[ur] et inuocant[ur] n[om]i[n]a sanctoru[m] Dei uiui in supernis sedibus residentium*).

¹²⁶ See for example, *Liber Salomonis (Sefer Raziel)*, BL, Sloane MS 3846, fol. 129^v: “The name [of this book] expanded in Latin is *Angelus magnus secreti Creatoris*. That is to say the great Angell of the secret creator. And in hebrue Cephar Raziel that is the booke of hollines & of fullfillinge & it was the first booke after Adam written in language of Caldey & afterwards translated in hebrue”. See also the marginal glosses to *Ars Notoria*, Bodleian MS Ashmole 1515, sixteenth century, fol. 5^{r-v}, where the magical orations are described variously as “oratio hebraica”, “chald[ai]ca” or “Arabic[a]”.

¹²⁷ *Ars notoria*, BL, Sloane MS 1712, fol. 16^v.

¹²⁸ *Ars notoria*, BL, Harleian MS 181, fol. 39^r.

¹²⁹ *Ars notoria*, BL, Harleian MS 181, fol. 50^{r-v}: “q[uam]vis indignus sum, mihi concedas, et in mente[m] mea[m] confirma et corrobora,” and fol. 39^r: “da mihi ea quae [...] credo absque malignitatis intentione scientiam.”

¹³⁰ See for example, *Ars notoria*, BL, Harleian MS 181, fol. 37^r: “viuifica intellectu[m] meu[m] foecunda mihi memoria[m] mihi. Exalta co[n]scientia[m] mea[m],” and fol. 38^r: “augmentetur sensus meus, et memoria mea [...] aperta mihi scientiae ianua gratuletur cor meu[m], et confirmatu[m], et emundatu[m] per vos percipiet, et conseruet scientia[m] et sapientia[m] [...] da mihi ea quae desidero.”

¹³¹ See for example, *Ars notoria*, BL, Harleian MS 181, fol. 19^r: “addens vnique corpori spiritu[m] propriu[m] et veracem, ad custodiendu[m] illum, et defendendum ab incursionibus spiritu[m] immundoru[m] et illusionibus eorum”, and fol. 20^v: “Obsecro te angelice spiritus; cui ego ad prouidendum

com[m]issus sum; vt custodias me indefinenter; et protegas ab incursu diaboli, vigilantem, et dormientem, nocte et die [...] repelle a me omnem temptatione[m] Sathanae.”

¹³² See, for example, *Ars notoria*, BL, Harleian MS 181, fol. 46^r: “Deus exaudi preces meas; et adiuva me in opere sancto isto,” and fol. 48^r: “Te domine suppliciter imploro, deosco, flagito et supplico.”

¹³³ See *Ars notoria*, BL, Harleian MS 181, fol. 38^r: “mitte mihi sanctos angelos tuos de excelso coelo, qui custodiant me, et sensu[m], et memoria[m] et intelligentia[m] mea[m] et adimplea[m] praecepta tua” and fol. 55^r: “Funda Domine in me, illum quadrangulare philosophiae palaciu[m].”

¹³⁴ See Stephen Clucas, “Wondrous force and operation: magic, science and religion in the Renaissance” in Philippa Berry and Margaret Tudeau, eds., *Textures of Renaissance Knowledge* (Manchester: Manchester University Press, 2003), 35-57.

¹³⁵ See, for example, *Liber sacer*, BL, Royal MS 17.A.XLII, fol. 4^v: “the first chapter is of the composysyon of the greate name of god which the hebrues call sememphoras which doth consist of .72 [...] letters which is the beginning of the arte”, and *Liber Salomonis (Sefer Raziel)*, BL, Sloane MS 3846, fol. 129^v, where it is claimed that it contains “all semoforax, that is the great name compleate with all his names whole & even & with his vertus and sacraments”. See also Johannes Reuchlin, *De arte Cabalistica libri Tres* (Hagenau, 1517), 58^v: “Sunt itaque lxxii nomina sacra quod unum Semhamphores id est sanctissimi Tetragrammati nomen expositorum d[icitu]r per invocationes angelorum ab hominibus deo deditis, deuotisque cum timore ac tremore sic enuncianda.”

¹³⁶ *Liber Salomonis (Sefer Raziel)*, BL, Sloane MS 3846, fol. 155^v.

¹³⁷ *Liber Salomonis (Sefer Raziel)*, BL, Sloane MS 3846, fol. 132^r.

¹³⁸ *Liber Salomonis (Sefer Raziel)*, BL, Sloane MS 3846, fol. 155^v.

¹³⁹ See, for example, *Liber Salomonis (Sefer Raziel)*, BL, Sloane MS 3846, fol. 155^v-156^r: “this is the name thou shalt name when thou wilt speake with angells & they thy question & thy worke without doubt shall fulfill”, and fol. 156^r: “these names thou shalt name when thou wilt that the Elements & winds fulfill thy will in all things.”

¹⁴⁰ See, for example, *Ars notoria*, British Library, Sloane MS 313, fourteenth-fifteenth century, fols. 2^v-4^v, and *Liber sacer*, BL, Royal MS 17.A.XLII, fols. 9^v et seq., which describes “the makinge off the seale off the true and lyuinge god.”

¹⁴¹ See, for example, *Liber Sacer*, BL, Royal MS 17.A.XLII, fol. 6^r, which refers to “a glasse wherein thou shalt see the whole worlde.”

¹⁴² See *Ars Notoria*, BL, Harleian MS 181, fol. 18^r: “incipit sanctissima ars Notoria [...] vt per eam omnes scientias liberales, mechanicas et exceptiuas, et earum facultates per breue spatium[m] temporis posset acquirere et habere.”

¹⁴³ See, for e.g. *Ars notoria*, BL, Harleian MS 181, fol. 30^v: “Non debent legi sed inspici tantum.” On the theme of magical “inspection” in the Pseudo-Solomonic tradition see Clucas “Inspectival knowledge and the visual logic of John Dee’s *Liber Mysteriorum*”, 115-121.

¹⁴⁴ See *Ars notoria*, BL, Harleian MS 181, fol. 38^r.

¹⁴⁵ *Ars notoria*, BL, Harleian MS 181, fol. 43^v, re. the “figure of the dialectical art” (*figura artis dyalecticae*), which allows one to “acquire and possess perfect knowledge [of dialectics] and retain it in the memory” (*acquirere, et habere, et memoriter retinere perfecta[m] scientiam*).

¹⁴⁶ *Ars notoria*, BL, Harleian MS 181, for example, gives the figures and orations for “artis Grammaticae” (fols. 25^r et seq.), and orations for “Dyalectica” (fols. 39^r et seq.), “artis Rethoricae” (fols. 46^v et seq.), “artis phisicae” (fols. 59^v et seq.), “artis musicae” (fols. 60^r et seq.), “artis arismetriae” (fols. 61^v et seq.) and “Astronomia” (fols. 65^v et seq.). The accompanying figures for dialectic through to astronomy are missing, although spaces have been reserved for their inclusion. This manuscript seems to be a late copy of a much earlier text, it has substantial points of textual overlap, for example, with *Ars notoria*, BL, Sloane MS 1712, (cf. fol. 16^v, and *Ars notoria*, BL, Harleian MS 181, fol. 39^r, for example). The thirteenth-century manuscript does, however, include figures for theology, geometry and jurisprudence, which are absent from the later manuscript.

¹⁴⁷ See *Ars notoria*, BL, Harleian MS 181, fol. 69^r et seq. for a description of the “figura generaliu[m]” or “Nota Dei”, and fol. 30^v for “4 signa a Deo Data Salomoni omni[bus] artibus communia.” For earlier examples of this “general figure” see *Ars notoria*, BL, Sloane MS 1712, fol. 20^v and Bodley MS 951, fifteenth century, fol. 10^v.

¹⁴⁸ *Liber sacer*, BL, Royal MS 17.A.XLII, fols. 5^r-6^v.

¹⁴⁹ *Lib. Myst.*, fol. 13^v.

¹⁵⁰ *Lib. Myst.*, fol. 55^r. Cf. also *T&FR*, 178, where Dee says “I do know assuredly that there is very much matter in this table”, and his angelic interlocutor replies “*It is true: for hitherto*, stretched the knowledge of Solomon,” and Dee notes in the margin: “*Solomon his knowledge*.”

¹⁵¹ *Lib. Myst.*, fol. 12^r. On the rabbinical tradition of Solomon’s magic ring and its alleged relation to earlier Parsi traditions, see Moncure Daniel Conway, *Solomon and Solomon’s Literature* (London, 1899), 185–6.

¹⁵² *Lib. Myst.*, fol. 12^r (marginal note): “Vide Reuchlini libru[m] de Verbo Mirifico de nomine PELE.”

¹⁵³ See, for example, the *De quatuor annulis*, British Library, Sloane MS 3847 sixteenth-seventeenth century, fols. 66^r–81^v, which presents a series of “seales” which bear a generic resemblance to some of Dee’s talismanic “tables” or “scutcheons”.

¹⁵⁴ *Lib. Myst.*, fol. 8^r. For a fuller account of Dee’s ascetic regime see Gabriel’s injunction on 13 October 1583 in *T&FR*, 39–40. Cf. *T&FR*, 53: “Fight [...] and cast off the world. Make flesh subiect, and strangle your Adversary. For unto such belongeth the entrance into my Chambers, and the use of my will”.

¹⁵⁵ *Ars notoria*, BL, Harleian MS 181, fol. 26^r.

¹⁵⁶ *Lib. Myst.*, fol. 51^r. Cf. also fol. 17^r, where Dee and Kelley are required to take a “vow [r]equired for secrecie”. Dee is frequently worried by domestic intrusions on his actions, and there are many references to the closing of outer doors, etc.

¹⁵⁷ *Lib. Myst.*, fol. 70^v. Dee is told that the 49 prayers of the book have “49 manner of Vnderstandings. Therein is comprehended so many languages They are all spoken at ones.” However, he is also told that “Vntill thou com[m]e to the Citie [i.e. the new Jerusalem] thou canst not behold the beawty thereof.” (Ibid.)

¹⁵⁸ *Lib. Myst.*, fol. 64^r.

¹⁵⁹ *Lib. Myst.*, fol. 74^r: “[EK] Prayed perfectly in this Angel’s language.”

¹⁶⁰ *Lib. Myst.*, fol. 80^r.

¹⁶¹ *Lib. Myst.*, fol. 70^v.

¹⁶² *T&FR*, 88.

¹⁶³ *Lib. Myst.*, fol. 24^r. This is a circular figure containing a cross, and the letters g, m, l, l, e and e (clockwise). The angels’ names are to be produced by combining each letter with the cross in turn: “7 secrett Angels proceeding from euery letter and cross so formed”. Cf. fol. 17^v et seq., in which 40 tablets carried by “40 white creatures” are identified as being “Nomen dei vel No[m]i[n]a Diuina”.

¹⁶⁴ See, for example, *Lib. Myst.*, fol. 25^r: “In 7 must you work all things”, fol. 28^v: “Let us praise the God of 7”. Cf. *Liber Salomonis (Sefer Raziel)*, BL, Sloane MS 3846, fol. 131^r: “the 7 wordes [of the key] be 7 angells which han might in the 7 heauens & in the 7 dayes of the weeke”. The *Sefer Raziel* is said to contain seven books (fol. 129^v), and there are seven “semaphoras” which “god the creator gaue to Adam in paradise” (fol. 155^v).

¹⁶⁵ *Lib. Myst.*, fol. 30^r. In many Solomonian texts there is a lengthy description of how to construct such a seal, see for example *Liber sacer*, BL, Royal MS 17.A.XLII, fols. 9^v et seq.: “here folowithe the makinge off the seale off the true and lyuinge god”.

¹⁶⁶ See *R&W*, 168 for details of Dee’s copy of Honorius Magister Thebarum’s *Liber Juratus* (*R&W*, no. DM70). This manuscript also bears the inscription “Sum Ben: Jonsonij liber”.

¹⁶⁷ *Lib. Myst.*, fol. 12^r: “I need to know, which of them I shall imitate: or how to make one perfect of them all”.

¹⁶⁸ *Lib. Myst.*, fol. 12^r: “De Sigillo Emeth vide Reuchlini Cabalisticae Lib 3 et Agrippa[m] Lib. 3 cap. 11”.

¹⁶⁹ *Lib. Myst.*, fol. 51^r. Cf. *Liber sacer*, BL, Royal MS 17.A.XLII, fol. 5^r: “to knowe the seales [...] [and] offyce of euery angell [...] to obtayne all syences [...] and] to know all thinges present past and to come.”

¹⁷⁰ *Lib. Myst.*, fol. 57^v.

¹⁷¹ *Liber sacer*, BL, Royal MS 17.A.XLII, fol. 5^v.

¹⁷² *Lib. Myst.*, fol. 68^r.

¹⁷³ *Liber sacer*, BL, Royal MS 17.A.XLII, fol. 6^r.

¹⁷⁴ *Lib. Myst.*, fol. 36^v.

¹⁷⁵ *Lib. Myst.*, fol. 39^v.

¹⁷⁶ *Lib. Myst.*, fols. 7^{r-v}, and fols. 118^r–121^r. Cf. *Libri Cracoviensis Mysticus Apertorius, Julii, 12 1584*, *T&FR*, 219: “Behold, those that dig into Nature with dull mattocks, and dull Spades, are such, as of every congeled substance can imagin, but not judge: are foolish, and of the world: whose imaginations, are become the instruments of vanity [...]. Wo be unto them, for their disputations and doctrines, are dogma’s and dull [...]. But by him you are lifted up, that is the God of Justice, and the Discloser of his own secrets: and the headlong drawer of things to an end.” See also the spirit Madimi’s condemnation of the venality of

human scholarship, *T&FR*, 216: “Wo be unto the books of the earth, for they are corrupted; and are become a wrasting stock, and firebrand to the conscience.”

¹⁷⁷ *Mensis Mysticus Saobaticus, pars prima ejusdem*, *T&FR*, 91. Cf. *Lib. Myst.*, fol. 24^r, where Dee asks the angel Michael for “Perfect knowledg and vnderstanding”, noting in the margin: “My continuall and auncient prayer.”

¹⁷⁸ See *Ars notoria*, Oxford, Bodleian Library, Ashmole MS 1515, sixteenth century, fol. 9^r: “Of this Oration he sayth, yⁱ is the mistery thereof yⁱ it moveth even the caelestiall sp[er]its to doe some grett thing by p[er]mission of ye divine pow[e]r.”

¹⁷⁹ *Lib. Myst.*, fols. 119^r and 120^r. Cf. *T&FR*, 172.

¹⁸⁰ *Ars notoria*, BL, Harleian MS 181, fol. 68^r [my emphasis].

¹⁸¹ Desiderius Erasmus, “Vita D. Ioannis Phisceri Rofensis Episcopi ex D. Erasmi Rotherdami scriptis elicit”, in *Incomparabilis Doctrina, Trium item Linguarum peritissimi uiri D. Erasmi Rotherodami, in sanctissimorum martirum Rofensis Episcopi, ac Thomae Mori* (Haganau, 1536), sig. Bii^r: “uero singulari pietate atque eruditione”. Cf. sig. Biiij^r, where he describes Fisher as “Episcopus uerae pietatis unicu[m] Exemplar.”

¹⁸² See, for example, *T&FR*, 32: “We prayed the Psalm of thanksgiving 14 of Roffensis for E.K. his deliverance from Barma and his 14 companions,” and *T&FR*, 171-2: “as the Lord A[lbertus] L[asky] was reading *Rofensis psalm. de Fiducia in Deum*, suddenly upon E.K. his right shoulder did a heavy thing seem to sit, or rest, whereof he told the Lord A. L. And afterward was this voyce uttered by that Creature in *Latine*. Lasky, *veniet tempus, cum tu portabis versum sedecimum, illius. Psalmi undecimi, in vexillo tuo, & vinces inimicos tuos*. Then A. L. sought in *Davids* Psalter for the eleventh Psalm, and sixteenth verse thereof: and while he was so about that Psalm, The voyce said that he meant not that Psalm of *David*, but the eleventh Psalm of *Roffensis*: which Psalm the Lord A. L. was then in reading to E.K. and was about the verse, *Hic labor ac dolor, &c.* being the sixth verse.” See Fisher, *Psalmi et Precationi*, “Psalmus XI. De fiducia in Deum”, 67-72.

¹⁸³ John Fisher, *Psalmi seu Precationes D. Ioan. Fisheri Episcopi Roffensis. Accessit Imploratio diuini auxilij contra tentationem ex Psalmis Davidis, per Th. Morum* (London, 1572), Psalmus V, 44-49. For the relevant passage see 48: “Recte sapere & intelligere doceto [*sic.* for docete] me, / nam sapientia tua totum quod volo. / Da verbum tuum in ore meo, & in corde meo sapientiam tuam fige.” See Appendix 2 for the full text of Fisher’s fifth psalm as it was published c. 1525.

¹⁸⁴ Fisher, *Psalmi*, 44-6.

¹⁸⁵ *Lib. Myst.*, fol. 5^r. See Appendix 1 for the complete text of the oration. Although it dates “ab anno 1579”, Dee had obviously been using others for some time, as he refers to other prayers of this type, addressed to Raphael and Michael, which he had written in both Latin and English “circa annu[m] 1569”.

¹⁸⁶ *De Heptarchia Mystica*, BL, Sloane MS 3191, fol. 46^r.

¹⁸⁷ *De Heptarchia Mystica*, BL, Sloane MS 3191, fols. 61^r-80^v.

¹⁸⁸ *De Heptarchia Mystica*, BL, Sloane MS 3191, fol. 46^r.

¹⁸⁹ *De Heptarchia Mystica*, BL, Sloane MS 3191, fols. 45^v-46^r.

¹⁹⁰ See, for example, *T&FR*, 4: “Me protege [...] qua diabolus & Sathanicae fraudem,” and *T&FR*, 54: “We beseech him that we may [...] overcome all other Diabolical assaults or sophistical, or untrue perswasions,” and *T&FR*, 183: “Oratione contra Tentationes Sathanae.”

¹⁹¹ See *T&FR*, 175-180. The characters of the table were supposedly the “true Images of God his creatures” (175), which would allow Dee to “work all the world over at one time” (178). For a full account of the table’s putative properties see *T&FR*, 179-180.

¹⁹² *De Heptarchia Mystica*, BL, Sloane MS 3191, fol. 57^r: “Quater Tria, Nomina Dei, (ex quatuor lineis Spiritus sancti extracta), quae, omnes super Terram Creaturas, (tam Invisibiles, quam Visibiles).” See for example the invitation to the “six senior angels of the East” (SEX SENIORUM Orientalium Invitatio”, *ibid.*, fol. 59^r: “O vos sex SENIORES, Orientales [...] In Nomine eiusdem DEI, (Vnius et Trini) O vos (in quam) ABIORO, siue HABIORO, AAOXIAF, HTMORDA, HAOZPI, siue AHAOZPI, HIPOTGA et AVTOTAR [etc].”

¹⁹³ *Lib. Myst.*, fol. 8^r.

¹⁹⁴ *T&FR*, 62, 91. The “particularity” of these invitations refers to their being addressed to particular angels. See, for example, *T&FR*, 222 where Dee records a prayer to Uriel: “I invite Uriel, to illuminate us, direct us and console us, etc.” (*invito Vrielle ut nos illuminaret, dirigeret, consolaretur etc.*)

¹⁹⁵ See, for example, the prayer in *De Heptarchia Mystica*, BL, Sloane MS 3191, fol. 45 which begins: “O Almighty, Aeternall, the True and Living God: O King of Glory: O Lord of Hoasts,” which requests

“the obteyning of somme convenient portion of True Knowledg, and understanding of thy lawes and Ordonances.” Cf. also *Lib. Myst.*, fol. 42^r: “I [...] called vnto God, for his diuine help for the vnderstanding of his laws and vertues, knowing and vnderstand[ing] which he hath established in and amongst his Creatures, for the benefyt of mankinde, in his seruice, and for his glorie etc.” The underlining is in the original MS.

¹⁹⁶ See, for example, *T&FR*, 118: “Mitte lucem tuam & veritatem, O Deus &c.” and 102: “Precibus ad deum finitis, pro luce & veritate, in hanc formam, mitte nobis spiritum sanctum & veritatem tuam, ut sapienter, fideliter & constanter tibi seruiamus, omnibus diebus vitae nostrae. Amen.”

¹⁹⁷ *Lib. Myst.*, fol. 61^r.

¹⁹⁸ *T&FR*, 145. In the “Protestatio fidelis” (*Lib. Myst.*, fol. 7^r) Dee noted that God had sent “good Angells” to the Biblical prophets “to instruct them, informe them helpe them, yea in worldly domesticall affaires.”

¹⁹⁹ See *T&FR*, 162.

²⁰⁰ *T&FR*, 104-5: “Gab[riel] [...] *O thou eternal foundation and strength of all things, mortal and immortal, which delight in thy face and in the glorie of thy name*, Consider the foundations of our fragility, and enter into the weaknesse of our inward parts: for we are become empty; whose salt is not, nor hath any savour: Fortifie, and make us strong in thee, and in thy strength; Have mercy upon us, Have mercy upon us, Have mercy upon us; that in this world our strength may be in patience, and after this life, that we may ascend unto thee.” Cf. *T&FR*, 82, where Gabriel recites a similar prayer and orders Dee and Kelley to “Say so unto God kneeling.”

²⁰¹ *T&FR*, 196-7.

²⁰² *Lib. Myst.*, fol. 9^v.

²⁰³ *Lib. Myst.*, fol. 26^r. Cf. fol. 34^r: “Pray and that vehemently, For these things are not reuealed without great prayer”.

²⁰⁴ Anthonic Gilbie, *The Psalmes of Dauid, truly opened and explained by paraphrasis [...] set foorth in Latine by that excellent learned man THEODORE BEZA. And faithfully translated into English* (London, 1581), sig. a3^v.

²⁰⁵ *A Treatise made by Athanasius the greate wherin is set forth how and in what manner ye may vse the psalmes, according to the effect of mynde*, in Thomas Sternhold and John Hopkins, *The Whole booke of Psalmes collected into Englyshe Meter* (London, 1564), sigs. Aviii^r-Bv^v. On the tradition of using prayer for practical and operative purposes see Keith Thomas, *Religion and the Decline of Magic, studies in popular beliefs in sixteenth- and seventeenth-century England* (London: Weidenfield and Nicolson, 1971, repr. Harmondsworth: Penguin Books, 1991), 45-9, and 133-151, and Eamon Duffy, *The stripping of the altars, traditional religion in England c.1400-c.1580* (Newhaven and London: Yale University Press, 1992), Chapter 8, “Charms, Pardons and Promises: “Superstition” in the Primers”, 266-298.

²⁰⁶ James Anderson, ed., *Commentary on the Book of Psalms. By John Calvin. Translated from the original Latin, and collated with the author's French version*, 5 vols (Edinburgh, 1845-9), I, xxxviii.

²⁰⁷ Calvin, *Commentary on the Book of Psalms*, III, 67-8

²⁰⁸ *T&FR*, 82.

²⁰⁹ *T&FR*, 74: “the Lord appeared unto them in a vision: But he cometh when you are awake: Unto them he came unlooked for, unto you he cometh requested.”

²¹⁰ *T&FR*, 88.

²¹¹ See, for example, *T&FR*, 40.

²¹² *Lib. Myst.*, fol. 92^r. Cf. *T&FR*, 67: “O Jesu Christ, we have committed our selves into thy hand; and do submit our wills to thy governement.”

²¹³ *T&FR*, 58.

²¹⁴ *Lib. Myst.*, fol. 75^r.

²¹⁵ *Lib. Myst.*, fol. 39^v.

²¹⁶ *Lib. Myst.*, fol. 55^v.

²¹⁷ *Lib. Myst.*, fol. 91^r.

²¹⁸ *T&FR*, 188.

²¹⁹ *Lib. Myst.*, fol. 43^v: “What say you concerning the Chamber, for our practise may my farderest little Chamber, serue, yf the bed be taken downe.”

²²⁰ See, for example, *Lib. Myst.*, fols. 42^r, 79^v, 98^v, etc.

²²¹ *Libri Mystici Apertorii Cracoviensis sabbatici, An. 1584*, in *T&FR*, 115.

²²² *Lib. Myst.*, fol. 103^r.

²²³ *Lib. Myst.*, fol. 105^v.

²²⁴ *T&FR*, 138.

²²⁵ See, for example, *T&FR*, 186.

²²⁶ See *Lib. Myst.*, fol. 18^v: “Herevppon we prayed a psalme; <my skryer> saying one verse, and I the other etc.”

²²⁷ *T&FR*, 146. “Ex Psalterio post 67 Psalmum.”

²²⁸ *T&FR*, 67

²²⁹ *T&FR*, 82: “Oratione Dominica finita, & brevi oratione Psalmi 33. inspecto Chrystallo apparuere utrique *Gabriel & Nalvage*.”

²³⁰ *Lib. Myst.*, fol. 89^v.

²³¹ *T&FR*, 101. See Fisher, *Psalmi*, 60-63: “Psalmus Novus. Contra inimicos.”

²³² *T&FR*, 83: “With great difficulty this Letter was discerned [...] Nalvage denied it to be an X. and said he knew not yet the mystery: say the Lords prayer, for I cannot open it [...] At length he said it was V.”

²³³ *T&FR*, 186.

²³⁴ *Lib. Myst.*, fol. 98^v.

²³⁵ *T&FR*, 211: “Oratione Dominica finita, & variis ejaculationibus factis tam ad Gabrielem, quam Nalvage, Ave, Mapsma & Ilemer, quam maximè ad Deum ipsum pro sua lumine, auxilio & protectione; tam ipsa actione, quam itinere praesenti, futuro, versus aulam Caesaris.”

²³⁶ *T&FR*, 62: “prayers of the 7 Psalms, and my particular invitation and calling for God his help, and the ministry of his good Angels.”

²³⁷ *T&FR*, 89: “a short prayer to God for remission of sins, and sending of his graces, and his good ministers assigned for our instructions: and for the avoiding away of the great enemy &c.”

²³⁸ See *T&FR*, 210: “I made a short discourse to God of my sincere and just dealing”, and *ibid.*, 73: “divers prayers and contestation of our humility, obedience and credit in these Actions.”

²³⁹ *T&FR*, 165: “prayers due, and thanks to the almighty for his great mercies and power shewed in the conversion of E.K [...] and divers our short discourses of faith, hope, patience, constancy, humility, and other duties requisite to this action.”

²⁴⁰ See, for example, *T&FR*, 111: “short prayers for the success of Albert Lasky [...] queries and requests concerning his rights of inheritance, and other very brief ejaculations, for success in this action.” (*precatiumcula pro prospero successo A[lberti] L[askii] [...] quaeritantis & petentis jus suum hereditarium, & aliis brevissimis ejaculationibus, pro prospero successu in hac actione.*)

²⁴¹ *Lib. Myst.*, fol. 68^v. Cf. Bodley MS 951, *Ars notoria*, fol. 19^v: “Ph[ilosophi]ce dicas istam orationem”.

²⁴² *T&FR*, 219.

²⁴³ John Fisher, *Tractatus de necessitate orandi*, in *Ioannis Fischerii, Roffensis in Anglia Episcopi Opera* (Wirceburg, 1595), col. 1718: “Sunt enim tria praecipua fructum genera qui nobis ex oratione proveniunt. Et primum sane, meritum ipsum est [...]. Alterum est rei (quam orantes postulamus) impetratio. Tertium est mirae cuiusdam dulcedinis gustus quo dum oramus afficimur.”

²⁴⁴ Fisher, *De necessitate orandi*, “De rei postulatae impetratione, qui secundus fructus dicebatur”, cols. 1719-1720.

²⁴⁵ Fisher, *De necessitate orandi*, col. 1720: “Nos vtique quoties recte operamur, in Dei manu positi sumus, quemadmodum in fabri manu tenetur malleus. Et vt faber inter operandum suo malleo velut instrumentum quodam vtitur, sic Deus nobis tanquam instrumentis vtitur, quoties recte operamur. Nam quaecunque per nos recte agi videntur, non ipsi ex nobis sed Deus in nobis operatur.”

²⁴⁶ Fisher, *De necessitate orandi*, col. 1721: “Si precatio igitur cuiusuis super humilitatis basi fundata fuerit, & pro seipso ad Deum fusa sit, nihilque postulans, quod proprie saluti repugnet, pergat in nomine Domine quisquis eiusmodi fuerit, nihil haesitans, quin (quod ita postulat) sit impetraturus.” Like Dee, Fisher cites the authority of the New Testament in support of this belief: “Iacobus pollicetur: Postulet (inquit) in fide nihil haesitans & dabituri ei. Et Dominus item in Evangelio: Quicquid (inquit) orantes petitis, credite quia accipietis & fiet vobis.”

²⁴⁷ Julius Sperber, *Kabalisticae Precationes, siue Selectiores Sacrosancti Nominis Divini Glorificationes. E sacrarum Bibliorum fontibus, & praesertim ex medulla Psalmorum Davidis haustae, & ita concinnatae, vt ijs Deus opt. Max. facilius placari, & ad exaudiendum atque auxiliandum melius commoueri, Mens etiam orantis ardentius in Deum eleuari possit* (Magdeburg, 1600). See especially, “Postulatio pro sapientia impetranda”, 136-141 and “Gratiarum Actio pro sapientia”, 141-146.

²⁴⁸ See, for example, Edward Dering’s *Godly Priuate Praiers, for Householders to meditate vpon, and to saye in theyr Families* (London, 1575), “A prayer to be saide before the studying or reading of holie Scripture”, sig. Dir-v: “O Father, this power of full knowledge & perfect reuelation, passeth all power

naturall, and remaineth onely in thy power, & the light of thy spirite: O Lord doo thou whatsoeuer it shall please thee to open vnto mee [...] so much of the light of thy countenance as may be most for thy glory and our comfort.”

²⁴⁹ See Sperber, *Precationes*, 136, where he quotes the same text as Dee uses in his “Protestatio fidelis”, James I, 5: “Si quis autem indiget sapientia, postulet à Deo, qui dat omnibus affluenter, & non impropere.”

²⁵⁰ Sperber, *Precationes*, “Ad Lectorem”, sig. *3^v.

²⁵¹ Sperber, *Precationes*, sig.*7^v: “Homo se ad acquirendam DEI sapientiam digne & iustè prae preparare, eamque vna cum alijs tam corporalibus quam spiritualibus bonis a DEO impetrare, debeat: Qua impetrata postea facilius erit: Deum ac interiorem hominem (id est Animam hominis) verè cognoscere; Futura praevidere: Mystera in sacris Eloquijs abscondita intelligere: secreta inuestigare: veris gloriam nomenque ac memoriam perpetuam acquirere: Aegrotos curare: Miracula edere: Visiones ac Reuelationes accipere [...] In excessu mentis esse, id est, ad coelum eleuari vel ascendere, cum ipso DEO vniri seu coniungi, & à Spiritu Sancto illuminari.”

²⁵² For an example of this traditional form of instrumental prayer see *T&FR*, 210, where Dee prays for his son Rowland to recover from illness, making a bargain with God that he will only eat one meal on Saturdays for the rest of his life, if he spares his son’s life. On petitionary prayer and the “vow of reciprocal service” see Thomas, *Decline*, 49.

²⁵³ *MP*, sig. *j^r.

²⁵⁴ *Lib. Myst.*, fol. 36^v.

²⁵⁵ *Lib. Myst.*, fol. 101^v.

²⁵⁶ *Lib. Myst.*, fol. 79^v-80^r.

²⁵⁷ *T&FR*, 184.

²⁵⁸ Whitby, “Renaissance Scrying”, 30-31.

²⁵⁹ Simon Forman, “An excellent booke of the arte of Magicke, first begoone the xxiith of Marche Anno Domini 1567”, British Library, Add. MS 36,674, fol. 47, cit. Virginia F. Stern, *Gabriel Harvey: His Life, Marginalia and Library* (Oxford: Clarendon Press, 1979), 242: “Nova methodus, et praxis magica Academici philotechni [...] (Ad artem notoriam inspiratam.) Speculum omniscium.” See also the copious sixteenth-century annotations to the fifteenth-century *Ars notoria*, Bodley MS 951. On Forman see Lauren Kassell, *Medicine and Magic in Elizabethan London: Simon Forman – Astrologer, Alchemist, and Physician*, Oxford Historical Monographs (Oxford: Clarendon Press, 2005).

²⁶⁰ The mathematician Andreas Dudith, for example, writing to Tadeáš Hájek in 1587, was bewildered at Dee’s activities: “De Anglis multa audivi; illud unum mihi et stupendum videtur et parum credibile: quod aliqui certo affirmant eos colloquia cum angelis nescio quibus miscere.” Dudith to Hájek, 3 January 1587, Ostréjov Astronomical Library, MS Akc. 1949/594 (Photograph of Wrocław University Library MS R 247), eighteenth-century copy by Samuel Benjamin Klose. I am grateful to Dr Robert Goulding for providing me with transcriptions of this correspondence. For other instances of contemporary scepticism regarding Dee’s conversations see Shumaker, *Renaissance Curiosa*, 48-9.

²⁶¹ Heinrich Khunrath, *Amphitheatrum Sapientiae Aeternae solius veræ, Christiano-Kabalisticum, Diuino-Magicum nec non Physico-Chymicum, Tertrivnum, Catholicon* (Hanau, 1609), 147 (sig. T2^r, mispaginated as 145): “HYPERPHYSICOMAGEIA [...] est cum Angelis bonis, flammeis DEI ministris, sub modo delegatæ à DEO administrationis, tam vigilando quam dormiendo, mediate & immediatè, pia & vtilis conuersatio.” I am grateful to Peter J. Forshaw for drawing my attention to Khunrath’s “angelic conversations”. For more on Khunrath’s theosophical magic (and a complete translation of the *Amphitheatrum*) see Peter J. Forshaw, “*Ora et Labora*: Alchemy, Magic and Cabala in Heinrich Khunrath’s *Amphitheatrum Sapientiae Aeternae*” (Unpublished PhD Thesis, University of London, 2003).

²⁶² Khunrath, *Amphitheatrum*, 144. See esp.: “quod studium apud Hebraeos Cabalae summe perfectum & absolutum, cum in Diuinorum cultu, Spiritualium tractatione atque cum iis conuersatione, & Naturalium inuestigatione, pie ac sapienter consisteret.”

²⁶³ See for example Whitgift’s defence of certain kinds of petitionary prayer (including prayers for protection during storms) against the criticisms of the puritan Thomas Cartwright in *The defense of the Aunswer to the admonition against the Replie to T[homas] C[artwright]* (London, 1574), Tract. IX, Cap. ii, first division: “An examination of the particular faults, either in matter or form, wherewith the Book of Common Prayer is charged.”

²⁶⁴ Edwardes promises Dee that he will explain the details of the apocalyptic prophecies to him: "I shall open vnto you all things for myne is the speciall office and Auctoritie to doe it eueue to open the booke of the Covenant which was [...] close sealed." Roger Edwardes to John Dee, 16 July 1580, British Library, MS Cotton Vitellius CVII, fol. 328^v. In his first letter to Dee, dated 31 March 1580, he alludes sympathetically to Dee's angelic visions: "what the common capacities of the lerned ar to atteyne to the excellencye of special spirites, that is well knowen, and when they cannot apprehende the high wiesdome and misteries of God, then falle they to maligne and to contempne, the vesseles that god vseth at his owne good choise and pleasure" (ibid., fol. 312^v).

²⁶⁵ *MP*, sig. A.j^v.

²⁶⁶ John Dee to William Cecil, Lord Burleigh, 16 February 1562/3, London, Public Record Office, State Papers Domestic, 12/27, item 63.

²⁶⁷ See, for example, the conventional treatment of this theme by Dee's contemporary William Perkins, *A Treatise of the vocations, or callings of men, with sorts and kinds of them and the right vse thereof* (Cambridge, 1603).

²⁶⁸ William Perkins, *A Warning against the Idolatry of the last times* (Cambridge, 1601), reprinted in *The Workes of that Famous and Worthy Minister of Christ in the Uniuersitie of Cambridge, Mr William Perkins*, 3 vols (London, 1626-31), I, 716.

²⁶⁹ See Wlad Godzich, "Foreword. The Further Possibility of Knowledge", in Michel de Certeau, *Heterologies. Discourse on the Other*. Trans. by Brian Massumi (Manchester: Manchester University Press, 1986), ix: "The disciplinary outlook [...] permits each discipline to function as if the problem of fragmentation did not arise since the concepts that it mobilizes and operations it performs are adequate, if not isomorphic to its object – an elegant variant of the Parmenidean principle of the identity of thought and being. This may well account for the blindness of the disciplinary perspective to the problem of fragmentation: it is constitutive of that perspective."

²⁷⁰ Yates, *Occult Philosophy*, 82.

²⁷¹ Yates, *Occult Philosophy*, 86.

²⁷² Yates, *Occult Philosophy*, 81.

DEBORAH E. HARKNESS

THE NEXUS OF ANGELOLOGY, ESCHATOLOGY,
AND NATURAL PHILOSOPHY IN JOHN DEE'S
ANGEL CONVERSATIONS AND LIBRARY

In Cracow on 24 May 1584 John Dee went from the room where he usually conversed with angels to fetch his assistant, a scryer and alchemist of mysterious antecedents named Edward Kelley.¹ Kelley was shut up in his personal study in the house they shared, and was obstinately refusing to come out and join Dee around the crystal showstone which gave them access to the fascinating world of angels. Kelley's reluctance may have been expected since on the previous evening he had expressed distaste for their angelic instructors, and even went so far as to doubt their revelations concerning a true, uncorrupted geography which promised to help Dee master the intricacies of the terrestrial world. Dee and Kelley had been partners in the angel conversations since March 1582, and though Edward Kelley had experienced misgivings before about the worth of the angels' lengthy and time-consuming messages, his adamant refusal to return to the stone and the angels was somewhat unusual.²

If Kelley's refusal to scry was unusual, his subsequent behaviour was unprecedented in their relationship. A short time later, after Dee had returned alone to his own study, Kelley appeared brandishing a volume of "Cornelius Agrippa his works." He then proceeded to read out of the book the names of various terrestrial regions which Agrippa had collected out of Ptolemy, but which bore a disturbing resemblance to the "uncorrupted" and divinely-revealed geography conveyed only the day before by the angels. What are we to make of this confrontation between Dee's angelic revelations and his scryer's presentation of Agrippa's Ptolemaic geography?

This episode in the long and often sordid relationship between Dee and his scryer has typically been seen as particularly damaging evidence both of Kelley's duplicity and Dee's extreme gullibility. I would like to suggest an alternative interpretation, one that is based on Dee's reaction to Kelley's announcement rather than our own. It is clear from the transcript diaries that Dee didn't lose his composure, he expressed no shock, dismay, surprise and, most importantly, no doubt concerning the reliability of their angelic instructors after Kelley's dramatic gesture. Instead, in a tone which hints at pity, Dee chided Kelley for thinking that their angelic instructors were not to be trusted simply because they gave them "a description of the World, taken out of other Books." Dee expressed pleasure with his scryer's find, saying "I am very glad that you have a Book of your own, wherein these Geographical names are expressed, such as (for the most part) our Instructors

had delivered unto us.” Dee, it turns out, had also been searching for references to the angelic geography in everything from Mercator’s “description Geographical of the whole earthly Globe” to a geographical work by Pomponius Mela “set forth in English with the Chartes thereunto belonging, fairly described by hand.”

I chose this brief interlude in the angel conversations, this battle between books and revelation, because it brings us face-to-face with many of the thorniest issues confronting Dee scholars who attempt to decipher the significance of the angel conversations within the context of Dee’s other, more orthodox, intellectual interests.³ The modern mind finds itself at a loss to explain why a natural philosopher such as Dee, with a superb education and a strong interest in the observation of nature, would resort to divine revelation. Yet it is equally mystifying to us that Dee, having made such an effort to communicate with the celestial hierarchies, would then turn to the world of books to help him master those same revelations.

Today, however, Dee scholars have an unprecedented opportunity to resolve the dilemmas embedded in this story, particularly the odd relationship between Dee’s scholarship as revealed to us in his library, and the information the angels shared with Dee and Kelley. Both the library and the angel conversations have occupied a similar place in the historiography surrounding Dee – their importance has long been acknowledged, but their contents have not been fully understood. Thanks to the work of Christopher Whitby, Nicholas Clulee, Julian Roberts, Andrew Watson, and William Sherman, however, both the angel conversations and the library are beginning to yield their secrets.⁴ We now have a greater appreciation of how the angel conversations fit into broader cultural and intellectual contexts, especially other magical systems. We also now appreciate the significant place that the library occupied in the formulation and expression of Dee’s interests. Today I hope to continue to probe the connections between these two seemingly contradictory aspects of Dee’s intellectual life by suggesting that the gulf between revelation and the knowledge found in books is not as vast as we might expect.

In fact, the library provides the ideal starting point for an investigation of the angels’ revelations because both the library and the angel diaries represent an enormous investment of Dee’s intellectual energies and material resources. By the time Dee began contacting angels – certainly by 1581 and possibly in the late 1560s, as Clulee has suggested – he had amassed the finest personal library in England.⁵ Within Dee’s library existed a forest of ideas. Treatises on military engineering and Greek literature jostled on the shelves with books on the Jewish cabala, astrology, optics, and obscure ancient languages. As we know from the recovery efforts of Roberts and Watson, Dee did not simply own these books. In many cases there is evidence from marginalia and annotations that he had read and carefully digested their contents, adding his own opinions as warranted.⁶ In his library Dee was able to come into contact with wisdom that had been handed down through the ages, sometimes in need of repair and restitution as every good humanist of the time knew, but in many cases still retaining traces of God’s divine inspiration – the root of all earthly wisdom.

By 1579, however, Dee had entered into a period of intellectual crisis so profound that he began to doubt whether the information he could find in his books could really help him to achieve certain knowledge. In a prayer from that year which occupies the first leaves of the earliest surviving angel diary Dee shared his despair with God and reminded Him of his long-held and fervent desire for “pure and sound wisdom and understanding” as well as his dedicated study of nature for “many years, in many places far and near, in many books and sundry languages.” Finally, however, Dee admitted he had reached a scholarly impasse and “could find no other way to true wisdom” without the gift of divine revelation.⁷

In this prayer Dee explains why he turned from his books to the heavens, but two other questions still face us. First, what was there about the late 1570s that led Dee to seek revelation? And second, why did Dee seek to converse specifically with angels, rather than directly with God through mystical contemplation? The answers, I would argue, can be found in Dee's great library – from which he may well have turned, but was never able to divorce himself completely. There are two classes of books in Dee's library that can shed light on these questions: books concerned with angelology and books dedicated to eschatology. I will also suggest that it is Dee's library catalogue and early library lists which provide a map of sorts which can help to explain Dee's progress from an optimistic Cambridge undergraduate in the 1540s to a disappointed and increasingly desperate natural philosopher still in search of answers to his deepest questions in the 1570s and 1580s.

If we turn to the first question – why in the 1570s did Dee seek revelation? – and then open the library catalogue, it becomes clear that Dee owned a number of titles concerned with the end of the world and how best to decipher the natural signs that might foretell this event. Dee purchased, for example, the Harvey-Spenser letters which refer to the London earthquake of 1580, Cornelio Frangipani on the new star of 1572, and Cyprian Leowitz on grand conjunctions as well as other similar works.⁸ This interest of Dee's, which may first have manifested itself in library purchases, is also evident in the angel conversations of the 1580s. As early in their relationship as 23 March 1583 Dee and Kelley were listening to revelations concerning the long-awaited apocalypse, and warnings about the end of days continued until their partnership was finally dissolved.⁹

Both Clulee and Whitby have remarked upon the apocalyptic tenor of Dee's angel conversations.¹⁰ I would go further and argue that it was the specifics of late sixteenth-century apocalypticism that provided the essential context for Dee's fervent prayers to God to send to his aid “good spiritual ministers and angels [...] who may fully and perfectly inform me in the true and exact knowledge and understanding of your great mysteries and works (concerning all your creatures, their natural properties, and best employments).”¹¹ When Dee turned his eyes from his books to the heavens in prayer, most of Western Europe had their eyes fixed anxiously in the same direction. As the 1570s turned into the 1580s western Europeans were able to catalogue an alarming number of comets, new stars, earthquakes, grand conjunctions and other strange natural events that seemed to offer irrefutable

proof that something cataclysmic was about to happen in the terrestrial sphere. Author after author cried out for people to take notice that the world was growing weary and decaying, just like the texts in Dee's library. Nature had lost its original meaning, they argued, and had become corrupted through original sin. Humanity drew further away from divinity as each day passed. For Dee, intent on serving God by understanding His greatest visible work – the Book of Nature – this widespread attention to decay made his inability to open the secrets of nature all the more frustrating and frightening.

Much of Dee's frustration stemmed from the fact that he was not only interested in the end of his world, but in the beginning of a better, purer, and restored world where humanity, divinity, and nature would live in harmony and communication. The model for this post-apocalyptic world was the Edenic past – the life that Adam and Eve had in Paradise before original sin brought corruption and decay into the world. Dee believed that it might be possible for humanity to return to this state, and also that it might be possible to restore the natural world. The "reformation of the world" figures prominently in the angel conversations of the 1580s when Dee was given a vital role to play in the new age of peace, prosperity, and communication between God and his creation. Biblical references are sprinkled liberally through the angel diaries, further evidence that the world of books had a role in the angel conversations along with revelation.¹² In page after page of the angel conversations Dee demonstrated that what he was trying to achieve was a grand synthesis of previously revealed information and the newly revealed angelic messages.

Despite the frustration generated by years of study, Dee could not, finally, put aside his books completely, but drew them into his interactions with angels to complement and increase his understanding of God's instructions for the future. There were even occasions when the angels instructed Dee in the significance of items already in his collection, most notably the mysterious book *Aldaraia* also known as the *Book of Soyga*. The first reference we have to this work appears in Dee's personal diary on 17 January 1582, and the *Book of Soyga* is mentioned in the angel diaries a few months later on 10 March 1582.¹³ On that date Dee asked the angels "ys my boke, of Soyga, of any excellency?" The angel Uriel replied that it was a book that "God's good angels revealed to Adam in Paradise." Dee was understandably absorbed in deciphering his "Book of Soyga" because it represented another book where God's plan for the cosmos – or at least parts of that plan – had been revealed, recorded, and preserved for future generations. That Dee had an Edenic book – part of Adam's lost knowledge of the world – also meant that he had another key revelation that might help in the redemption and restitution of the world.

The book was later discredited by the angels, and was lost or stolen around 18 April 1583.¹⁴ Dee recovered the work on 19 December 1595, and after Dee's death Elias Ashmole reported that the Duke of Lauderdale had "a folio MS. which was Dr. Dee's with the words in the first page: 'Aldaraia sive Soyga vocor.'" ¹⁵ It was believed that this manuscript was lost, but recently I located two sixteenth-century Latin copies, one in the Bodleian Library at Oxford and one in the Sloane Manuscripts at the British Library.¹⁶ That the manuscripts are Latin appears to contradict

Dee's description of the work as "Arabik," although it is still possible that Dee was using the term Arabic to refer to its antecedents, and not its actual language. Other features of the description are consistent with the two Latin copies, including Dee's reference to the book's tables of letters and numbers which are strikingly similar to the tables found in a book revealed to Dee by the angels, the *Liber Logaeth*.¹⁷

Why, however, did Dee focus so much on specifically angelic revelations? One immediate response might be to point back to Dee's knowledge of apocalypse, for increased communication with God through angels or other messengers was one of the most commonly anticipated signs that the world was ending. We can, however, open the library catalogue once more for additional insights. First, the catalogue reveals that Dee's interest in angels was not sudden – there is evidence from as early as July 1550 when he purchased a copy of Pompilius Azalus's encyclopaedic treatment of the natural world, *De omnibus rebus naturalibus* (Venice, 1544), that the world of angels was deeply compelling to him.¹⁸ This work, though not primarily concerned with angels, does, as its title proudly suggests, attempt to explicate all features of the cosmic system including angels. Dee thoroughly underlined and marginally annotated passages relating to the angels' functions as ministers of God in the natural world, including their role as guiding spirits. This was not the last library purchase that had to do with angelology. By the time Dee made a list of his growing library collection in 1557, he had acquired a comprehensive assortment of classical, Christian, and contemporary works germane to angelology including Ficino's collection of neo-Platonic texts which contained treatises on spirits, dreams and divination, a collection of the works of Dionysius the Areopagite including treatises on "The Celestial Hierarchy" and "The Divine Names," Tommaso Rangoni's study of spiritual visitations, and complex works which combined Christian angelology with esoteric Jewish cabala such as Francesco Giorgi's *De harmonia mundi*, Agrippa's *De occulta philosophia*, Reuchlin's *De verbo mirifico*, and Trithemius' *De septem secundeis*.¹⁹

Not all of these works have been recovered, and not all which have been recovered are signed or annotated. Despite these limitations, however, it is clear that Dee read several of these works about angels very carefully, most notably items in the Dionysian corpus. Both the "Celestial Hierarchy" and "The Divine Names" reveal corollaries between Dee's library books and the revelations of the angel conversations. Throughout the angel conversations for example, Dee noted carefully the appearance of each angel as Kelley conveyed it to him.²⁰ In the "Celestial Hierarchy" Dee underlined Dionysius's descriptions, emphasizing the angels' many feet and their tendency to appear in the guise of a lion or a horse.²¹ Other simple annotations – underlinings and marks of emphasis – demonstrate Dee's familiarity with the organization of the celestial hierarchies and their relationship with the Deity.²²

More complex cross-referencing took place in the margins of Dee's books, as well. In Dionysius's treatise "The Divine Names," for example, Dee noted the name "Pele" in the margins against a passage that referred to the marvellous name of God which is above all other names.²³ The name "Pele" does not in fact appear in the Dionysian corpus, but it did figure in an angel conversation which took place on 14

March 1582.²⁴ On that day the angel Michael revealed to Dee the design for a ring not seen on earth since the days of Solomon, which Solomon used for “divine works and wonders.” The ring was inscribed with the name Pele, and Dee noted in the margins “See Reuchlin’s book *De verbo mirifico* about the name PELE.” Unfortunately, Dee’s powers of exact recall were faulty – the name does not, as Whitby points out, actually appear in *De verbo mirifico*. In the pages of the Dionysian corpus, however, the connection between marvellous powers and the name Pele were clearly described.

Dee’s angel conversation of 14 March 1582 continued with further bibliographic references. Dee noted that he needed to look in Reuchlin not only for the name “PELE” but also for the name “NA” which the angel Michael told him was a divine name to use in times of trouble. Even the angel Uriel appeared briefly and told Dee that some called him Nariel – Dee noted that this information could be found in Agrippa’s *De occulta philosophia*, Book III, chapter 24. Finally the angel Michael revealed a design for a seal – referred to as the “Sigillum Dei” or seal of God – whose true name was “Emeth”. Dee, his bibliographic abilities unwavering, gave two citations for this revelation: one referring to Reuchlin’s *De Arte Cabalistica*, and another to Agrippa’s *De occulta philosophia*.

It is no wonder, then, that Dee was consulting Mercator and Mela for help with his angelically revealed geography – books and revelation jostled on the pages of Dee’s angel diaries just as Greek and astrological texts jostled on the shelves of Dee’s library. This juxtaposition forces us to reconsider once more the status of Dee’s angel conversations in relation to his other intellectual projects. Many more connections exist between the angel conversations and the library: alchemical, cabalistic, linguistic, and cosmological, to name only a few. The angel diaries and the library offer us a new opportunity to assess the conceptual boundaries of Dee’s natural philosophy. Those boundaries are destined to shift and challenge us once this new information about Dee’s ideas and the connections he himself made between seemingly different intellectual enterprises comes into the light.

NOTES

¹ Dee’s angel conversations are now accessible through scattered and imperfect manuscripts at the British Library, London and the Bodleian Library, Oxford: British Library, Sloane MSS 3188-3189; British Library, Sloane MS 3191; British Library, Cotton MS Appendix XLVI, 2 vols.; British Library, Add. MS 36674; and Bodleian Library, Ashmole MS 1790. Printed editions of selections from the manuscripts are available, but their reliability varies. Meric Casaubon was the first to print excerpts from the angel diaries in 1659, (*T&FR*), but the work includes only conversations dated after 1583 and is not without textual inaccuracies. Elias Ashmole, the seventeenth-century collector who was deeply interested in Dee, made corrections in the Casaubon edition, Bodleian Library Ashmole MS 580. The earliest angel diaries, which date from 1581 to April 1583, have received much less attention. A complete edition of the earlier diaries was available only in manuscript until Christopher Whitby’s careful transcript of *John Dee’s Actions with Spirits*, 2 vols (New York: Garland Press, 1988), made them available to a wider audience. For this episode, see *T&FR*, 158-159.

² For more on the relationship between Dee and Kelley, see *NP* especially 204-214; Peter French, *John Dee: the World of an Elizabethan Magus* (London: Routledge, 1972), especially 113-122; Deborah E. Harkness, *John Dee’s Conversations with Angels: Cabala, Alchemy and the End of Nature* (Cambridge:

Cambridge University Press, 1999); Deborah E. Harkness, "The Scientific Reformation: John Dee and the Restitution of Nature" (Unpublished PhD thesis, University of California, Davis, 1994), 329-342. Kelley's often disruptive presence in the Dee household is recounted in Deborah E. Harkness, "Managing an Experimental Household: the Dees of Mortlake and the Practice of Natural Philosophy," *Isis*, 88 (1997): 247-262.

³ The angel conversations have not received as much scholarly attention as other aspects of Dee's life and career, and reconciling the "mathematical" Dee with the "magical" Dee has proved particularly difficult. See *NP*, 203-230; French, 110-125; Harkness, *Talking with Angels*; Wayne Shumaker, *Renaissance Curiosa* (Binghamton: Medieval and Renaissance Texts and Studies, 1982), 1-52; Whitby's "Introduction" in the first volume of *John Dee's Actions with Spirits*.

⁴ Whitby focuses primarily on the angel conversations themselves in his *John Dee's Actions with Spirits*. Clulee, Roberts and Watson, and Sherman, however, were the first systematically to use the contents of Dee's library to illuminate his thinking on a wide range of issues. For further insights into the ways in which Dee's library shaped his intellectual program see *NP*; *R&W*; William H. Sherman, *John Dee: the Politics of Reading and Writing in the English Renaissance* (Amherst: University of Massachusetts Press, 1995). Recently, I have used the library specifically to shed light on the angel conversations. See Harkness, *John Dee's Conversations with Angels*.

⁵ *NP*, 141.

⁶ For a detailed discussion of Dee's annotation practices, see Sherman, 79-100.

⁷ Dee in Whitby, II, 8-12.

⁸ Dee's library books concerning the new star were: Marcus Manilius, *Astronomica* (Basel, 1533), *R&W*, no. 251, which contains annotations by Dee; a work by Dee's landlord in Prague, Tadeáš Hájek, *Dialexis de nova stella* (Frankfurt, 1574), *R&W*, no. 438; Theodorus Graminaei, *Erklärung oder Auslegung eines Cometen* (Cologne, 1573), *R&W*, no. 703; Jeronimo Munoz, *Du nouveau comete de l'an 1572* (Paris, 1574), *R&W*, no. 842; Georg Busch, *Die andere Beschreibung von dem Cometen welcher in 1572 Jar erschienen* (Erfurt, 1573), *R&W*, no. 1291; two copies of Cornelius Gemma and Guillaume Postel, *De peregrina stella 1572* (Basel, 1572/3), *R&W*, no. 1876; Cornelio Frangipani, *Sopra la stella dell' anno 1572* (Venice, 1573), *R&W*, no. 2137; Augustus, Elector of Saxony et al., *De publica poenitentia [...] exorta peregrina stella 1572* (n.p., 1578), *R&W*, no. 2217; Joannes Sommerus, *Refutatio scripti Petri Carolii editi Wittebergae* (Cracow, 1582), *R&W*, no. D20; for the Harvey-Spenser letters, see, *R&W*, no. 1720; for Dee's copy of Leowitz, see *R&W*, no. 631.

⁹ Whitby, II, 220-238.

¹⁰ *NP*, 220-230; Whitby, I, 161-177.

¹¹ Dee in Whitby, II, 5-6; translation by Whitby from the Latin. The literature on early modern eschatology and apocalypticism continues to grow. A selection of relevant titles would include: Bryan W. Ball, *A Great Expectation: Eschatological Thought in English Protestantism to 1660* (Leiden: E. J. Brill, 1975); Robin Bruce Barnes, *Prophecy and Gnosis: Apocalypticism in the Wake of the Lutheran Reformation* (Stanford, CA: Stanford University Press, 1988); Richard Bauckham, ed., *Tudor Apocalypse: Sixteenth-Century Apocalypticism, millenarianism, and the English Revolution* (Oxford: Oxford University Press, 1978); Norman Cohn, *The Pursuit of the Millennium: Revolutionary Millenarians and Mystical Anarchists of the Middle Ages* (New York: Oxford University Press, 1970); Katharine R. Firth, *The Apocalyptic Tradition in Reformation Britain 1530-1645* (Oxford: Oxford University Press, 1979); Richard Foster Jones, *Ancients and Moderns: a Study of the Rise of the Scientific Movement in Seventeenth-Century England* (Berkeley, CA: University of California Press, 1965); C.A. Patrides and Joseph A. Wittreich, Jr., eds., *The Apocalypse in English Renaissance Thought and Literature* (Ithaca, NY: Cornell University Press, 1984); Laura Ackerman Smoller, *History, Prophecy, and the Stars* (Princeton, NJ: Princeton University Press, 1994); Ernest L. Tuveson, *Millennium and Utopia: a Study in the Background of the Idea of Progress* (New York: Harper and Row, 1964). For an analysis of how apocalyptic ideas helped to shape Dee's angel conversations, see Deborah E. Harkness, "Shows in the Showstone: a Theater of Alchemy and Apocalypse in the Angel Conversations of John Dee", *Renaissance Quarterly*, 49 (1996): 707-737.

¹² See, for example, *T&FR*, 59-60, 213.

¹³ Dee's marginal notes in the *Ephemerides* of Stadius (Cologne, 1570), now Bodleian Library, Ashmole MS 487, entry for 17 January 1582; Dee in Whitby, II, 16-20. The scholarly edition of Dee's personal diary, *Private Diary*, does not include this reference. The inaccuracies that pepper Halliwell's edition have long hampered Dee scholars. William Sherman's forthcoming edition of the diary (also for the Camden Society) will become the standard text.

¹⁴ Dee in Whitby, II, 327-339.

¹⁵ *Private Diary*, 54. For a discussion of Ashmole's remarks see Whitby, I, 146-47; Harkness, *Scientific Reformation*, 317-318.

¹⁶ British Library, Sloane MS 8 and Bodleian Library, Bodley MS 908. I am indebted to Julian Roberts and Andrew Watson for discussing these finds with me and offering their expertise concerning the possible ways in which the books came to be in the possession of these libraries. Roberts believes that the Sloane manuscript at the British Library was probably that mentioned by Ashmole and sold in the Lauderdale sale of 1692. The Bodleian copy was given to the Library in 1605 by William Dunn, an alumnus of Exeter College.

¹⁷ The *Liber Logaeth*, or "The Book of the Speech of God," was the first book revealed to Dee and Kelley. It is now British Library Sloane MS 3189. For a discussion see Whitby, I, 143-44; Harkness, *Scientific Reformation*, 313-314; on Dee and the *Soyga* tables, see Jim Reeds, "John Dee and the Magic Tables in the *Book of Soyga*" in the present volume.

¹⁸ *R&W*, no. 134; now at Emmanuel College, Cambridge. The work is heavily annotated in Dee's hand in the sections on angels, especially 15^r-19^v.

¹⁹ Sadly, Dee's copies of these works have not all been recovered. Dee's extant copies are: Dionysius the Areopagite, *De mystica theologica* (Rome, 1525), *R&W*, no. 271, now Cambridge University Library, H*8.22 (c); Dionysius the Areopagite, *Opera* (Venice, 1556), *R&W*, no. 975, now Magdalene College, Cambridge, D.7.10; Tommaso Rangoni, *De visitatione* (Venice, 1553), *R&W*, no. 482, now Cambridge University Library, N*10.27(D). Most of Dee's Christian cabalistic works remain unrecovered: Henricus Cornelius Agrippa, *De occulta philosophia, libri tres* (Lugduni, 1543), *R&W*, no. 742; Francesco Giorgi, *De harmonia mundi* (Paris, 1545), *R&W*, no. 221; Johannes Reuchlin, *De verbo mirifico* (Cologne, 1532), *R&W*, no. 1043. One notable exception is Johannes Trithemius, *De septem secundeis*. Dee owned three copies: one copy of the 1545 Frankfurt edition (*R&W*, no. 678) now at the Cambridge University Library, Dd*4.511(E); and two copies of the 1567 Cologne edition (*R&W*, no. 969 and *R&W*, no. 1884), one of which is now at the Royal College of Physicians, D 146/2, 21C.

²⁰ Almost every conversation includes detailed descriptions; see, for example, Dee in Whitby, II, 139 and *T&FR*, 5. For a detailed discussion of the significance of these visual clues in the angel conversations, see Harkness, "Shows in the Showstone".

²¹ See Dee's copy of Dionysius the Areopagite, *Opera*, 48^v-54^v.

²² See, for example, Dee's annotations in his copy of Dionysius the Areopagite, *Opera*, sigs. B2^v, B3^r, and F6^v.

²³ Dee's annotations in his copy of Dionysius the Areopagite, *Opera*, 146^r.

²⁴ Dee in Whitby, I, 28-34.

SUSAN BASSNETT

ABSENT PRESENCES

Edward Kelley's Family in the Writings of John Dee

Edward Kelley has generally had a bad press. Frances Yates dismisses him as “a fraud who deluded his pious master”,¹ Charlotte Fell-Smith describes him as “an adventurer” with an “uncontrollable nature and overbearing ways”.² The generally accepted version of the Dee-Kelley relationship, based on Weever’s *Discourse of ancient Funeral Monuments*,³ sees Kelley as devious and fraudulent, a version borne out by the narrative offered in the *True & Faithful Relation*, with Meric Casaubon’s polemical preface that provides accounts of quarrels between the two men, Kelley’s temper tantrums and ungodly behaviour, his obsession with money and his generally volatile behaviour, that contrasts with Dee’s apparent steadfastness. But the problem with this version of events is that if Kelley is cast in the role of the deceiver, then Dee must be cast in the role of the deceived. Peter French sums up the dilemma quite well, as he considers the history of the summoning of spirits as related by Dee and by subsequent historians:

An insoluble problem concerning these actions, or spiritual conferences, presents itself. Did Kelley know Agrippa’s work so well that he was able to regurgitate the angel-magic of the *De Occulta Philosophia* and dupe his pious and credulous master? Or did Kelley have some form of mental illness that made him think he actually did see angel visitants? [...] Though Kelley has usually been pictured as a blatant charlatan – even worse than Dee – it is very difficult to believe that he saw nothing at all.⁴

Whatever he may or may not have seen, biographers wrote of him in lurid colours. From the hyperbolic style of Charlotte Fell-Smith, who announces that “the whole of Kelley’s story is so wildly and romantically coloured, it is so incredible and so full of marvels, that it is extremely difficult to know what to believe”⁵ to *The Dictionary of National Biography*, accounts of the life and death of Edward Kelley are heavily prejudiced in his disfavour.

Part of the problem is that so much information about him is missing. There is no record of his Oxford career, (which may be because the alumni lists of Gloucester Hall are missing) which has led to the assumption that he left without a degree. This is curious, since the record of his brother Thomas’s Oxford sojourn is unproblematic, and Thomas matriculated at Jesus College in 1582. The myth of Kelley’s alias as Talbot is linked to the absence of Oxford records, and since there appear to have been several Irishmen named Talbot whose dates could have fitted in the Gloucester Hall lists and a Talbot appears in Dee’s diary in 1582 shortly before the initials E.K. start to recur in that text, the assumption that Kelley used this alias

gained credence.⁶ Like the rest of Kelley's biography, though, there are conflicting versions. There are two Edward Kelleys listed in the Worcestershire records, Edward son of Patrick Kelley, christened on 2 August 1555 at St Swithin's, Worcester, and another Edward, also son of Patrick, christened on 5 October 1561 at St Helen's, Worcester.⁷ Thomas, the brother who accompanied him to Prague was born in 1564. Dee's diary gives Kelley's date of birth as 1 August 1555, which would appear to fit with the first Edward listed.⁸

The circumstances of his death are equally unclear. Dee's diary records news of Kelley's death on 25 November 1595, which is at least two years too early.⁹ Karel Hrdina and R.J.W. Evans record Kelley as having been imprisoned at Krivoklat in Bohemia between 1591-1594 for killing Jiri Hunckler, an imperial official in a duel, but on his release in 1594 he was pardoned and his lands restored (he had been knighted by the Emperor Rudolph II in 1589, taking the title of Sir Edward of Imany).¹⁰ In 1596 he was imprisoned again, this time at Most (Brux) in northern Bohemia where he held lands. His property was confiscated and sold to the imperial vice-chancellor, Krystof Zelinsky of Sebuzin (a Protestant who fell from grace in 1599 and was dismissed). In 1597, apparently following an unsuccessful escape attempt, he died.¹¹

The relationship between Dee and Kelley, according to Dee's diary, began in 1582. The two men travelled to Poland in 1583, moving on to Prague and thence to Trebon in Southern Bohemia in 1586, where they were under the protection of Vilem Rosemberk.¹² In 1589 Dee returned to England, Kelley moved back to Prague and their lives diverged. Kelley's decision to remain in Bohemia has sometimes been interpreted, by such partisan biographers as Charlotte Fell-Smith, as his fear of returning to England to be exposed as a fraud, but this somewhat xenophobic interpretation that sees Rudolph and the powerful Rozemberk as Kelley's gulls does not have much substance. Kelley did impress the Emperor, as his lands and title show, but he was also taken very seriously by prominent figures in the court of Elizabeth. When Kelley's relations with the Emperor deteriorated in 1591, a letter from an English agent in Frankfurt to Edward Wotton records that his household had been arrested and tortured, and "a great gard had been placed over the Lady Kelley and Mr Dyar."¹³

Sir Edward Dyer is recorded as having been a client and friend of John Dee's as early as 1566. Dyer visited Dee at Mortlake along with Sidney and Leicester in 1577 and was godfather to Dee's son Arthur in 1579.¹⁴ In 1588 Dyer visited Trebon, accompanied by Francis Garland (whom Kelley thought was a spy) and Edmund Cooper, Kelley's brother-in-law. He appears to have been sent by Lord Burghley to persuade Kelley and Dee to return to England, though he seems to have angered Dee who noted on 22 July (in Greek) that "Mr Edwarde Dier did injure me unkindly."¹⁵ Next day there was a reconciliation between the two men, thanks to the mediation of Kelley. Dyer spent several months with Kelley in Prague in 1591, acting upon his instructions from Burghley of 1588:

if you cannot obtain Sir Edwd. Kellie's return personally, yet that you would for maintenance of your credit, procure some small portion of the powder, to make a

demonstration in her majesty's own sight of this very perfection of his knowledge. But if I might have my wish, next to his coming home, I wish he would, in some secret box, send to her majesty for a token some such portion, as might be to her a sum reasonable to defer her charges for this summer for her navy, which we are now preparing to the sea, to withstand the strong navy of Spain, discovered upon the coasts between Britain and Cornwall within these two days.¹⁶

To Kelley directly, when the first appeals failed, Burghley wrote in 1589 in more forthright terms:

I would not have you ignorant that sundry men, being not acquainted with these your faithful offers and purposes [the messages of good intent Kelley had sent through Dyer], let it not in some sort, (since you came not with Mr Dyer) to divine variously of your stay. Some saying, that you do forbear to come because you cannot perform that indeed which hath been reported of you. Some, that you are inticed by such as bear not the queen nor this realm any good will, (not to come to benefit her majesty). Some allege, that your own profession of religion doth not agree with ours here. Yea, some, that are maliciously disposed, say that you are an imposter with your sophistications, as many heretofore, both here and in other countries, have been proved; and that you would fear to be proved such an one here, because of usurers severe punishment.¹⁷

The correspondence, and the use of Dyer as emissary to Kelley, would seem to imply that Burghley at least took Kelley's scientific claims seriously, or that he preferred to have him on English soil instead of in the open city of Prague, able to confer with a whole range of contacts from all over Europe. Moreover, once the relationship with Dee ended, so too do accounts of Kelley's contacts with spirits disappear, to be replaced with more overtly political intrigue. Burghley and Dyer were interested in Kelley's alchemical skills, not in his spiritual ones, and the amount of property he amassed in Bohemia (including a goldmine that was purchased by the Polish alchemist, Sendivogius) bears witness to the extent to which he had integrated himself into the life of the imperial court. His brother Thomas was married in 1587 to Ludmilla z Pisnice, daughter of a Bohemian knight and sister to Jinrich z Piznice who rose to become deputy Chancellor of the realm. Kelley had family connections to the emergent figures of the new Bohemian middle class.

The picture of Kelley starts to shift if we look at it from the Czech perspective and not through Dee's eyes. The picture painted by Dee is full of ambiguities and uneasiness, and perhaps nowhere more obviously than in the story of the exchange of wives. As detailed in *A True & Faithful Relation*, on 18 April 1587, Madimi proposed that the two men should have, as Dee puts it, "had our two wives in such sort, as we might use them in common", though he declares himself unsure as whether the "sense were of carnal use."¹⁸ Dee's notes tell us that when he broke the news to his wife, Jane Dee, "she fell a weeping and a trembling for a quarter of an hour".¹⁹ Nevertheless, a contract between the four was drawn up, dated 21 April 1587. What Joanna Kelley thought of the arrangement is never recorded, though there is an exhortation for her to be granted children with Kelley, following a statement by one of the spirits to Kelley on 4 April 1587 that "barrenness dwelleth with thee, because thou didst neglect me and take a wife contrary to my commandments." Kelley's wife disappears from Dee's narrative on 17 Oct 1588, riding away from Trebon to Prague.

Charlotte Fell-Smith, much given to expressing unsubstantiated opinions (she describes Father Pucci as “an anglicised Italian pervert”)²⁰ describes Joanna Kelley as follows:

Had it not been for the Dee’s kindness to her, and especially Jane’s, poor neglected Joan Kelley would have had but a sorry time. She was only twenty-four; lively and docile, she seemed to please everyone but her husband. Pucci, with perhaps a little flattery, calls her a “rarum exemplum juvenilis sanctitatis, castitatis, atque omnium virtutem.”²¹

Joanna Kelley first appears in Dee’s diary in the entry for 7 July 1583. She is mentioned again on 18 August, when Dee notes “A great tempest of wind at midnight. Maxima erat E.K. cum uxore eius.”²² He is more explicit about the disharmony between Kelley and his wife in *A True & Faithful Relation*. On 4 July 1583 he records Kelley as saying “I cannot abide my wife, I love her not, nay I abhor her; and there in the house I am misliked because I favour her no better.” Dee records his own conversation with Jane: “Jane, this man is marvellous out of quiet against his wife for her friends their bitter reports against him behind his back, and her silence thereat.”²³ In *A True & Faithful Relation* Dee records that on 5 June 1583 Kelley was in a rage after hearing from his brother Thomas that his wife “was gone from Mistress Freeman’s house at Blockley [...] and was at home with her mother at Chipping Norton.”²⁴

There is no evidence of when Kelley married Joanna Cooper. Fell-Smith, who is extremely unreliable, confidently relates how the spirits told Kelley to take a wife in April 1583, but that he was reluctant to do so, and quotes a non-existent reference that she claims is recorded in *A True & Faithful Relation*.²⁵ Many of the references to Kelley’s relationship with his wife in Dee’s writings appear to indicate that the marriage was problematic. It is interesting to speculate, given Kelley’s rebelliousness as depicted in Dee’s writings and his ability to outmanoeuvre the combined pressures of Dyer and Burghley a few years later, on the reasons why he married Joanna Cooper from Chipping Norton, whose date of birth Dee records as 23 June 1563 and who appears to have had neither money nor influence to bring as a dowry.

Let us leave that question in the air, and turn instead to a completely different narrative. In the cloisters of St Thomas Church, Prague there is an engraved tombstone to Elizabeth Jane Weston, which describes her as a noble Englishwoman, flower of Minerva, delight of the Muses, paragon of women.²⁶ Elizabeth Weston is best known as Westonia, author of *The Parthenicon*, an autobiographical collection of poems and letters written in Latin, first published in 1606,²⁷ who died at the age of 30, after giving birth to seven children, only three of whom survived. During her brief life she was highly regarded as an intellectual prodigy, respected by Humanist scholars and thinkers across Europe. She married Johannes Leo, a lawyer at the imperial court and the one extant portrait of her, in the Hessisches Museum, Darmstadt (Plate 16) shows a patrician figure, richly dressed, with dark hair and an intense, serious gaze.²⁸ Her poetry is equally serious: throughout her work there is strong line of grievance, and the influence of Ovid’s *Tristia* is marked. This elegiac note of loss, linked to the theme of exile, has been used by biographers in their attempts to trace her origins: a noble Englishwoman whose poetry recounts how she



Plate 16: Portrait of Elizabeth Jane Weston by an anonymous Dutch artist. Reproduced by courtesy of the Hessisches Landesmuseum, Darmstadt.

lost her father and was sent into exile in Bohemia, the land where she grew up. The generally agreed account of her family gives her a recusant background. Fuller in his *Worthies* places her in Surrey, where there was a family of eminent Westons, and subsequent biographers have followed this suggestion.²⁹

But Fuller merely guesses where she might have come from. He comments that her fame was “more known in foreign parts than at home”, and adds:

I am ashamed that for the honour of her sex and our Nation I can give no better account of her. However, that her memory may not be harbourless, I have lodged her in this County (Surrey) – where I find an ancient and worshipping family of the Westons flourishing at Sutton, ready to remove her at the first information of the certain place of her Nativity.³⁰

From the work of Czech scholars such as Hrdina, Ryba and Petru it is clear that Westonia was not connected to the Westons of Sutton.³¹ Tracing the lines through her poetry, making connections between dates, the suggestion was first posited by Hrdina in 1928 that Westonia may have been associated in some way with Edward Kelley. The dates fitted: Kelley’s death in 1597 coincided with the dramatic rush of poetry and letters by Westonia pleading the case for restitution of her family property from the emperor. Clearly something significant triggered this flood of appeals to powerful allies. Elizabeth Weston was not someone to keep silent when need arose: the edition of her *Parthenicon* held in the British Library contains a handwritten poem, assumed to be by the author, complaining about the treachery of editors who omitted some of her best work and inserted their own instead.³² When James I came to the throne in 1603, Westonia wrote a letter, included in the *Parthenicon*, demanding justice.³³ Johannes Leo, her husband (who was also an agent for Anhalt) fought her case through the courts.

The hints of a link between Westonia and Kelley become clear in a small collection of poems published on the occasion of her mother’s death in 1606, *In obitum nobilis et generosae foeminae, dominae Ioannae p[ost] m[ortem] magnifici et generosi domini Edovardi Kellei de Imany, equitis aurati sacraeque Caesare Maiestatis consilarii, derelicta viduae, matris suae honorandissimae charissimaeque, lachrymaebunda effudit filia*.³⁴ In her long poem, Westonia relates how her father died when she was only six months old; then both her grandmothers died, followed some time after by the man she loved as a second father. After that great loss came the death of her brother, of her two infant sons and finally of her mother. Her poem is a great cry of grief, as the poet recalls the mother who made the sign of the cross on her daughter’s forehead at night, the bitterness of hopes constantly raised and then cruelly destroyed. The manuscript also contains poems in praise of Joanna Kelley by Carolides of Karlsberg and Nicholas Maius.³⁵ All establish beyond any doubt that Westonia’s mother was Joanna Kelley, widow of the late Edward Kelley, revered as a loving stepfather who carefully cultivated the education of the woman who turned out to be a Renaissance prodigy.

Accepting this narrative causes several problems. Louise Schleiner, who agrees with my linking of Kelley and Westonia through Joanna Cooper, nevertheless rejects the hypothesis that Joanna Weston and Joanna Cooper might have been the

same woman. She argues that Kelley must have met and married for a second time in the late 1580s, and she notes that there is no mention of Elizabeth or her brother John Francis in Dee's writings, which is correct.³⁶ But the Oxfordshire county records confirm the Joanna Weston-Joanna Kelley connection: on 28 June 1563 Joanna, daughter of Thomas Cooper was baptized at the Parish Church of St Mary the Virgin in Chipping Norton. The same register records the marriage of Joanna Cooper to John Wesson [*sic*] on 27 June 1579, the baptism of their son John on 23 July 1580 and of their daughter Elizabeth at some point between the legible entries of 4 March and 31 October 1581.³⁷ On 6 May 1582, with timing that confirms Westonia's version of events, the burial of John Weston, clerk, is recorded at Chipping Norton. Whether significant or not, the mysterious Mr Talbot vanished from Dee's diary on 4 May 1582, and reappeared on 13 July.³⁸ He is not mentioned again, though E.K. enters the narrative on 22 November 1582.³⁹

What then are we left with? The evidence for Kelley only having one wife is overwhelming, but we now know that she had two children by one John Weston, who lived for a short time with their grandmothers. There is a prayer for Joanna Kelley to have children recorded by Dee, but it is oddly phrased, with emphasis in the Latin that suggests that what she is asking for is to have children with her present husband, i.e. with Kelley.⁴⁰ Westonia's affection for her stepfather as manifested in her poetry and her letters (particularly those to her brother who was studying at Ingoldstadt) shines out from her writings.⁴¹ Moreover, the attention paid to the education of the two children of the unknown John Weston and Joanna Cooper-Kelley reveals a high degree of commitment and expense on the part of Edward Kelley. Westonia's learning was deemed unusual in such a young woman, as witnessed by many contemporaries, and she probably shared her stepfather's interests in alchemy. The prefatory poem to Oswald Croll's *Basilica Chymica* of 1609 was written by Westonia.⁴²

The most curious aspect of the Westonia-Kelley story is the striking absence in Dee's writings of any reference to Kelley's stepchildren. This led me at first to speculate that he had deliberately concealed them from Dee, but this seems unlikely given the network of connections Kelley and his family had in Prague, and given also that Dee's diary confirms that both Kelley's brother Thomas and Joanna's brother Edward were regularly in Bohemia with them.

It is also the case that Dee's diary and *A True & Faithful Relation* are not straightforward linear narratives. Whatever else they are, they are not texts that can be read as historical accounts; they are full of omissions, contradictions, discrepancies, gaps. They raise more questions than they answer. Reading Dee's texts looking for clues to the Kelley-Westonia relationship has proved tantalizingly frustrating. The high level of education received by Westonia and her brother leads me to feel that these two children must have been educated along with Dee's own children, and there is one tenuous clue that might bear out such an hypothesis. In the Diary entry for 7 August 1588 Dee notes:

Aug 7th, this day I covenanted and hyred John Hammond, jentleman, to serve me in his honest servyces for one yere, and to have 30 dolers for his full and all manner of wages.⁴³

The entry for 21 August 1589 notes: “John Hammond to Stade”, and after this he disappears from Dee’s narrative.⁴⁴

In Westonia’s *Poemata* there is a poem addressed to the noble and educated man, Johannes Hammonius, described as her good friend and previously her most assiduous Master.⁴⁵ It is a short piece, heavily reliant on Ovid, but praises the skills of John Hammond who taught her all she knows about her art. This John Hammond may well be the same man who was a fellow at Trinity College Cambridge in 1579 and who then qualified as Doctor of medicine in 1605, moving on to become physician to James I and to Prince Henry.⁴⁶ The coincidence of Westonia’s master having the same name as the tutor employed by Dee to teach his children cannot be ignored.

In the absence of certain information, one drifts inevitably towards speculation. The stories are full of holes, and there is strong temptation to fill in the gaps. The point I have now reached, however, is to treat the negative accounts of Kelley with some scepticism and to view the Kelley-Dee connection more critically in the light of the Bohemian materials. A vital link in the chain would be provided if we knew who John Weston was, for then we might find answers to other questions, such as why Kelley felt compelled to marry his wife when he seems to have had such negative feelings about her, why he chose to educate her children to such a high level, why there is such silence about Kelley’s children in Dee’s writings. I find myself moving toward a reading of Dee’s version of his relationship with Kelley that is not altogether favourable to Dee – perhaps Kelley’s successes in Bohemia and his rapid upward social movement brought out feelings of resentment in Dee. Certainly all of them, Dee, Kelley and Westonia were obsessed with money and had constantly to compromise and to conceal in order to ensure survival and remain in favour with their patrons. It is the rediscovery of those processes of concealment that make this task of tracing patterns so difficult and yet so compelling.

NOTES

¹ Frances Yates, *Giordano Bruno and the Hermetic Tradition* (London: Routledge and Kegan Paul, 1964), 149.

² Charlotte Fell-Smith, *John Dee 1527-1608* (London: Constable and Company Ltd, 1909), 91-2.

³ John Weever, *Ancient Funeral Monuments with in the vnited Monarchie of Great Britaine, Ireland and the Ilands adiacent with the dissolued Monasteries therein contained* (London, 1631), 42-3.

⁴ Peter J. French, *John Dee, The World of an Elizabethan Magus* (London: Routledge, 1972), 114.

⁵ Fell-Smith, 76.

⁶ See *Private Diary*.

⁷ Worcestershire section, *International Genealogical Index*.

⁸ *Private Diary*, 1. The horoscope appears in Oxford, Bodleian Library, Ashmole MS 1788, fol. 140.

⁹ *Private Diary*, 54.

¹⁰ See Karel Hrdina, “Dve práce z dejin českého humanismus”, *Listy filologické*, 55 (1928): 16-19; R.J.W. Evans, *Rudolf II and His World* (Oxford: Clarendon Press, 1973).

¹¹ See Arthur Edward Waite, “Biographical Preface”, *The Alchemical Writings of Edward Kelley* (London: Robinson and Watkins, 1973), xxxix.

¹² *Private Diary*, 21-22.

¹³ John Strype, ed., *Annals of the Reformation and Establishment of Religion*, 4 vols (Oxford, 1824), III, pt.2, 621-5.

¹⁴ *Private Diary*, 2, 6.

¹⁵ *Private Diary*, 28. We may speculate on why Dee made this entry in Greek cipher. One possibility is that he used Greek deliberately, since Kelley did not know the language, to prevent Kelley from reading what he had written.

¹⁶ British Library, Cotton MS Titus B, II, as quoted in *Annals of the Reformation*, III, pt.2, 618-20.

¹⁷ *Annals of the Reformation*, IV, 3-4.

¹⁸ *T&FR*, Actio Tertia, 1587, 12.

¹⁹ *T&FR*, 14.

²⁰ Fell-Smith, 166.

²¹ Fell-Smith, 182. No source is given for the Pucci quote.

²² *Private Diary*, 21.

²³ *T&FR*, 30-31.

²⁴ *T&FR*, 6.

²⁵ Fell-Smith, 79: "Kelley was now about twenty seven years old, and unmarried. He was bidden by the spirits on April 20 to take a wife, "which thing to do", he told Dee, "I have no natural inclination, neither with a safe conscience may I do it." But Michael had made him swear on his sword to follow his counsel, so he married reluctantly not long after, Joan, or Joanna, Cooper, of Chipping Norton, who was eight years his junior, and about nineteen." There is no record of this statement by Kelley either in *A True & Faithful Relation* or in Dee's diary.

²⁶ Nobilitate patriae praeclara Britanniae
Seculi nostri Sulpitiae
Cui nomen sunt litterae illibati
Minervae floris
Suadae decoris
Musarum delicii
Foeminarum exempli

²⁷ Westonia's first collection of verse, the *Poemata* was printed at Frankfurt-am-Oder in 1602. *Parthenicon libri iii* was printed in Prague either in 1605 or 1606. The most widely known collection is the second edition of *Parthenicon* which was printed in Prague in 1606.

²⁸ For a discussion of this portrait, and a reproduction see: An Zwollo, "Pieter Stevens, Addenda zu seinem Werk, mit einem Anhang über ein Porträt der Westonia", in *Prag um 1600: Beiträge zur Kunst und Kultur am Hofe Rudolfs II*, ed. by Eliška Fučíková (Freren/Emsland: Luca Verlag, 1988), 326-335.

²⁹ See: Elizabeth Weston, in *DNB*, 1270-71; S.A. Allibone, ed., *Critical Dictionary of English Literature and British and American Authors* (London, 1882), 830; George Ballard, *Memoirs of Great British Ladies who have been celebrated for their writing and skill in the learned languages, arts and sciences* (London, 1775), 173-175; R.J.W. Evans, *Rudolf II and His World* (Oxford: Clarendon Press 1973).

³⁰ *The History of the Worthies of England*, Endeavoured by Thomas Fuller (London, 1662).

³¹ See Karel Hrdina, "Dve práce z dejin českého humanismu", *Listy filologické*, 55 (1928): 16-19; Bohumil Ryba, "Westoniana", *Listy filologické*, 56 (1929): 14-28; Eduard Petrá, "Alzbeta Jane Westonia a její místo v české literatuře", *Ceska Literatura*, 33:5 (1985): 424-38.

³² See Elizabeth Weston, handwritten address to the reader dated 16 August 1610, in a copy of *Parthenicon* (Prague, 1606) in the British Library (Shelfmark C.61.d.2).

³³ *Sereniss. ac Potentiss. BRITANNIAE IMPERATORE IACOBO I. Scotiae, Hybernae ac Franciae REGI*. Letter with accompanying poem, dated 20 June 1609.

³⁴ For a discussion of the implications of *In obitum*, see Susan Bassnett, "Revising a Biography: A new interpretation of the life of Elizabeth Jane Weston (Westonia), based on her autobiographical poem on the occasion of the death of her mother," *Cahiers Elizabethains*, 37 (1990): 1-8.

³⁵ The *In obitum* manuscript contains three items: a long poem by Westonia, "Mortis inxpletæ quæ vis & quanta potestas", Nicholas Maius's epitaph, "Philosopho conjunx fuero qua Iana Kelæo" and Carolides's epitaph, "Hoc sita sub saxa est, animi Matrona viralis." The text is undated, but presumed to have been printed in Prague in 1606. The author consulted it in the Strahov Library, Prague, in 1988, but since that date scholars seeking to read it have been unable to trace it.

³⁶ Louise Schleiner, "Elizabeth Weston, Alchemist's Step-daughter and Published Poet," *Cauda Pavonis* 10:2 (1991): 8-19.

³⁷ There is a discrepancy between this date and that given on her tomb in Prague as 2 November 1582.

³⁸ *Private Diary*, 15-16.

³⁹ *Private Diary*, 17.

⁴⁰ In *T&FR*, 30-31 there is a Latin prayer for Joanna Kelley that asks for fecundity "cum hoc ejus marito". In the entry for 21 April 1587, Kelley is informed that "thou shalt have *the womb which thou hast barren, and fruitless unto thee*". The phrasing of both these entries is ambiguous: it could signify that Joanna Kelley was barren, or it could signify that she was unable to conceive with Kelley, with *this* husband, as opposed to her previous husband.

⁴¹ The correspondence between Westonia and her brother is published in *Parthenicon*: E. J. Westonia, Ioanni Francisco Westoniio, fratri suo germano, S. P. D., 6 Jan. 1597; Ioannes Fransiscus Westonius, suae suavis. Sorori, E. I. Westoniae, S. P. D. 24 April 1597; Idem Westonius eidem sorori S. P. D. 14 Aug 1597; E. I. Westonia, fratri suo Ioan. Fr. Westonio S. P. D. 2 Oct 1597; I. Franciscus Westonius sorori suae E. I. Westoniae S. P. D. 12 Oct 1598, B 7-10.

⁴² Oswald Croll, *Osualdi Crollii Veterani Hassi, Basilica Chymica continens. Philosophicam propria laborum experientia confirmatum descriptionem et usum Remediorum Chymicorum Selectissimorum e Lumine Gratiae et Naturae Desumptorum* (Frankfurt am Oder, 1609).

⁴³ *Private Diary*, 28.

⁴⁴ *Private Diary*, 31.

⁴⁵ "Ad Nobilem & literatum virum Dn. Ioannem Hammonium, amicum suum colendum, & Magistrum olim studiosissimum, gratiarum actionis ergo", *Poemata* (Frankfurt am Oder, 1602).

⁴⁶ See *Alumni Oxonienses: The Members of the University of Oxford 1500-1714*, ed. Joseph Foster, 4 vols (Oxford, 1891-2), II, 640.

JAN BÄCKLUND

IN THE FOOTSTEPS OF EDWARD KELLEY

*Some Manuscript References at the Royal Library in Copenhagen
Concerning an Alchemical Circle around John Dee and Edward Kelley.**

My primary aim in this paper is to present a group of manuscripts in The Royal Library in Copenhagen which in one way or another are intimately related to the alchemical quest of a group of historically little-known persons associated with Edward Kelley and John Dee. My secondary aim will be to question the established opinion that Edward Kelley's alchemical and allegedly fraudulent career at the court of Rudolph II in Prague was so chaotic and adventurous that it led to his imprisonment and subsequent death in 1595 from injuries he is said to have suffered whilst attempting to escape. This is the common story, given for instance by Elias Ashmole, Anthony à Wood, and in the *Dictionary of National Biography*.¹ Let us first address the matter of Kelley's career in Prague.

I

We know that between 1583 and 1589, John Dee and Edward Kelley were travelling in Poland and Bohemia, occasionally staying at the court of Emperor Rudolph II in Prague. They both settled in Trebona in Bohemia, though Kelley seems to have been less sedentary than Dee. In the published edition of Dee's diary, Kelley's and other persons' travels to Prague are recorded, while Dee does not mention going there himself.² Instead Dee left Trebona for Nürnberg, Frankfurt am Main, Bremen, and finally England. Though Dee visited Prague and Rudolph at least once in 1584 during his stay in Bohemia,³ it is nevertheless obvious that it was mainly Kelley who undertook alchemical activities in Prague. To my knowledge, information about Kelley's activities from 1589 onward can be extracted solely from sources who were themselves "alchemically-initiated", and thus – if not unreliable – then at least far from informative. Ashmole, who seems to have had access to more information than we have at present, states therefore that "Whiles they lived at *Trebona*, *Sir Edward Kelley* went divers times to *Prague*, and the 15. of *Ian*. 1587, he went into *Poland*, but returned the 9 of *Febr.* after. And 'tis probable these *Journeys* were made in quest after some famous *Chemists*",⁴ but

* I am greatly indebted to Dr Stephen Clucas for his scrupulous proof-reading of my transcriptions in the descriptive part of this essay against the original manuscripts in Copenhagen, without which many errors would have passed. For any remaining errors and interpretations, however, the sole responsibility is mine.

even Ashmole seems to be uninformed about what Kelley, Carpio and Garland (names which are mentioned in Dee's diaries) actually did in Prague and Poland. However, Ashmole does recount a transmutation – though without revealing his source: “I also finde this *Note of Doctor Dee's*, Jan. 5. 1586. *Donum Dei* 2. ounces. E. K. Moreover, for neerer and later *Testimony*, I have received it from a credible *Person*, that one *Broomfield* and *Alexander Roberts*⁵ [both of whom are mentioned in Dee's diaries], told him they had often seen *Sir Ed: Kelly* make *Projection*, and in particular upon a piece of *Metall* cut out of a *Warming pan*,” and Ashmole continues shortly after: “The aforesaid *Person* hath likewise seen in the hands of one *Master Frye* and *Scroope*, *Rings* of *Sir Edward Kellyes Gold*, the fashion of which was onely *Gold wyre*, twisted thrice about the *Finger*: and of these fashioned *Rings*, he gave away, to the value of 4000l. at the *Marriage* of one of his *Servant Maides*.”⁶

There is, however, another source which seems to have some information about Kelley's alchemical activities. Unfortunately for us, this source is as “initiated” and discreet as Ashmole. I am referring to the American alchemist John Winthrop Jr. (1606–1676), who is the subject of a very informative study by Ronald Sterne Wilkinson.⁷ Winthrop took issue with Samuel Hartlib against Gabriel Platt's *Caveat for Alchymists*, and, in a letter to Hartlib, he wrote:

One thing that mr. Gabriell Platt in one of those little treatises brands Sir Edward Kelly with as the grand imposter of the world I cannot but take notice of, and inform your selfe (to whom I perceive mr. Plat hath addressed that relation, as per the title of the booke appeares) that I can give many very probable reasons to envince that Sir Edward Kellyes projections were not cousening projections but reall [...]. I shall only mention one particular which I had from one who was very intimate with Rudolphus the Emperour who had it from the Emperours owne mouth. That the said Rudolphus with his owne hands and all materialls and instruments for fusion provided by his apointment (*Inscio Kelleo*) transmuted nine pounds of quicksilver into pure gold with so little of the powder taken upon the point of his knife with his owne the Emperours hand out of a paper opened by Sir Edward Kelly at the further end of the room, he the said Kelly not coming neere the place where the fire was.⁸

The person “very intimate with Rudolphus the Emperour” could very well have been the “philosopher and naturalist Cornel[ius] Drebell”,⁹ whose son-in-law, Dr. Kuffler (1595–1677), was a close friend of Winthrop's. Cornelius Drebbel lived between 1572 and 1634, and from 1610 until Rudolph's death in 1612 was in Prague, where he conducted alchemical experiments before the Emperor, who then probably told him of the transmutations of Edward Kelley. This hypothesis is confirmed by a note by Samuel Hartlib, commenting on Winthrop's previous letter, saying that “Sir Edward Kelly is better known to many other judicious men, what he hath performed than Gabr. Plat. [...]. Dr Kuffler confirms your judgement about the truth in Kelly”.¹⁰ What makes Drebbel interesting in connection with our manuscripts, however, is that he wrote in Dutch and died in London. But these few anonymous sources are almost the only ones we possess regarding Kelley's late career at the court of Rudolph.

The uncertainty is further emphasized by the accounts of the date and circumstances of Kelley's death. I have found three or four different versions of his

death, but I am convinced that a few more could be found. The most frequently quoted account, given by Wood, in his *Athenæ Oxoniensis*, states that Kelley died in October 1595,¹¹ and this fits relatively well with Dee's entry at the bottom of the page for November that same year: "25 – Newes, that Sir Edward Kelley was slayne".¹² Ashmole's version is the story which, with some variations, is the most widely known: "he was clapt up againe into *Prison*, and attempting to make his *Escape* out of a high *Window*, by the teering of his *Sheetes*, which were tyed together to let him downe, he (being a weighty Man) fell and broke his *Legg*, and thereof *dyled*".¹³ Unlike Wood, Arthur Edward Waite gives the death date of Kelley as 1597, "when he attempted to escape by a rope, but, falling from a considerable height, sustained such injuries as resulted in his death at the age of forty-two",¹⁴ according to Waite, his second imprisonment was "in the castle of Zerner". Wood relates: "John Weever says that Queen Elizabeth sent, very secretly, Captain Peter Gwinne, with some others, to persuade Kelly to return to his native country. It is then said that attempting to escape from a wall *of his own house* at Prague, he fell, etc. [...] His house is said to bear his name to this day, and was once an old sanctuary."¹⁵

All these stories of Kelley's death are curious indeed, as we now know from the study of Evans, who bases his accounts mainly on Czech sources, that Kelley, was, in all considerable probability, alive as late as 1597 or 1598; and the document to which Evans refers makes no mention of Kelley's death or imprisonment, but quite to the contrary identifies Kelley as "dem Gestrengen Edlen Ernnesten Ritter unndt Herrn Edwardo Kelleo von Imanij undt auff New Lüben, [...] auffm Brüxner (= Most) Schloss".¹⁶ There are several things that simply do not fit: first, from whom does Dee receive the (probably) false news of Kelley's death? As is apparent from his diaries, Dee was rather well-informed about Kelley's activities on the continent, and, in addition to Edward himself, he also corresponded with his brother, Thomas Kelley, as well as Francis Garland, Albert Laski, one Rowley, and certainly some others (such as Dyer and Burleigh), who were in personal contact with Edward Kelley during these crucial years 1589-1595.¹⁷

It seems unlikely that Kelley's career was as fraudulent as is usually believed, since in 1589 or shortly thereafter he seems to have been knighted by Rudolph;¹⁸ in his diaries, Dee from that time onward consistently mentions Edward Kelley as "Sir Edward Kelley". Furthermore, from the years 1594 and 1595 there are, at least to my knowledge, no contemporary or near contemporary records of any imprisonment or arrest, either in his own house or in any castle, which of course does not mean that this did not occur;¹⁹ and even if Kelley was in prison or had been arrested by order of the Emperor, as a note in Dee's diaries of 4 October 1593 unambiguously states: "Libertie E: K:", and on top of the same page: "4. Sir Edward Keley set at liberty by the emperor",²⁰ he must nevertheless have regained the confidence of the Emperor rather quickly, as Dee notes on the 12 August the following year: "I receyued Sir Edw: Kellyes letters of the Emperor inviting me to his servyce again".²¹ Finally, we should pay attention to the fact that the only records of Kelley's death come from England, i.e. from Dee, Wood, and Ashmole, all of whom had to rely on other sources, unknown to us, while no other known record

makes any mention of that occurrence. In view of this, I would not take for granted the commonly accepted account of the date and the circumstances of Kelley's death. First, we do not have the slightest idea as to where the information on Kelley's death actually originates. Probably, the source was one or several of Kelley's colleagues, perhaps the Garland brothers, Dyer or Burleigh, or one of his alchemical friends not known to us, but: it could also be Kelley himself, as he had previously done something similar when he is said to have disguised himself as "Edward Talbot" due to some troubles with the authorities for counterfeiting money and digging up corpses before his association with Dee.²² Considering the lack of evidence, further speculations on this matter hardly seem justified, but it should however be kept in mind that fictitious and metaphorical "deaths" (not to mention "identities") are far from uncommon in the history and literature of alchemy.

II

Let us now take a look at the manuscripts in the Royal Library in Copenhagen which seem to have a connection to either Edward Kelley himself or to an English alchemical circle around him and John Dee. Even though they may not shed any new light on our obscure subject, they will, however, pose some new questions of relevance to the crucial years in Prague from 1589 until the death of the Emperor in 1612.

I would like to start with Old Royal Coll. 240 fol., written by 6–9 different English hands.²³ This manuscript seems to be made up of nine different books, written between 1550 and 1600, and bound together immediately after 1600. On the spine is written with a contemporary hand: "Liber Christopheri Taylour" and the "Monas hieroglyphica"-figure, which links this manuscript to a Dee-influenced circle. It is also interesting to note that this is a much earlier, and previously unknown, use of this mark of ownership, with which the aforementioned John Winthrop jr. later used to mark his books.²⁴ On the back cover a provenance signature: "Mr Powell" (most likely Griffith Powell, who lived between 1561 and 1620, and who seems to be the Powell jr. who made acquaintance with Dee and Walsingham around 1582).²⁵ The latest tracts, bound in the beginning of the manuscript, start with an English translation of Isaac Hollandus, with the date: "ffinis. / 22 maij / 1600 /". This is followed by an anonymous tract, possibly by the same author as the previous one: "Axiomata Philosophica Rules of Philosophers", fols. 69-70. Thereafter follows – on fols. 70-71^v – "The Physycall chemyck of Trythemius". On fols. 71v-74v, there is another Isaac Hollandus tract, with the title: "A Fragment of Isaach Holland concerning the Philosophers stone". On fols. 74v-75v: "23 A Portu St. Maria Aquitanus: Questiones & Answers Philosophicall by 23 of St. Mary Port in Aquitan", with the signature: "Pænotus A Portu Aquitanus | .V.M.D." after the explicit. On top of several of the tracts – throughout the whole manuscript – we find the annotation "Liber Christopheri Taylour", maybe referring to either the source of the material or a later provenance.²⁶ In any case, they are signatures of provenance and not of "scripsit", as one of the tracts with the "Liber Christopheri Taylour" signature is written and dated by Thomas

Newton. Though the contents seem to indicate a continental origin, this manuscript was obviously bought in England, as inferred by a note on the inside of the front cover “sum Habrechti qui me emit Londini 1616· 10 Martij pro ·4· Coronichi ·2· s 6[d]”.²⁷

Closely connected with the previous manuscript (with regard to provenance as well as to content) is Old Royal Coll. 1727 4°, written – according to the dates given in the manuscript – during the years 1593 to 1595 and bound in contemporary vellum. On the inside of the front board is a provenance signature: “Lond. Js. Habrechtt 1613”. This manuscript contains 27 items, all in English, beginning with Benedict Figuli [Benedict Töpfer] *Auriga benedictus* (fols. 1r-8v), and followed by twenty tracts, mainly from English philosophers (Thomas Charnock, George Ripley, and Roger Bacon among others) and, among other anonymous tracts and translations of Arnold Villanova, an English translation of Isaac Hollandus’s *Septem condiciones huius Materiae* (fols. 99-100v). But the most interesting feature of this manuscript is not the tracts but the long passages of notes, recipes, booklists and other memoranda and idle scribblings, i.e. items 2, 4–7, and 27. These parts of the manuscript contain a number of names, unfortunately often erased or crossed out so that they are practically illegible,²⁸ and when not illegible seemingly written in code. I have found no biographical information on several of the names that I have been able to read, e.g.: “Tisdale”, “Kessler”, “Turpin”, “Fouler”, “Smith”, “Edgcome”, “Bartholomeus”, and “Poole”. Other “names”, always following determined cancellations, for instance “of mr [percivale] kogpiavno”, “of captayne [davltre] Tvandgo”, “of mr [poole] keeno”, “of mr [dickenson] Tippolfel” or “of mr [miller] Minnog” are obviously written in code.²⁹ But other names, like “Garland”, “Digges”, “Hill”, and of course “Dee” on fol. 132, do suggest that this manuscript stands in some relation to English alchemists active in Europe. It is well within the bounds of possibility that the “Garland” mentioned mainly on fols. 15v-18 is identical with the friend of Kelley and Dee whose name frequently appears in Dee’s diaries (or with his brother). If so, then the “Nicolas Hill” mentioned on several occasions between fols. 21v-29v, would be Nicholas Hill, the English philosopher, about whom very little is known.³⁰ Hill was born in 1570 or 71 and died in 1621; in 1578 he entered Merchant Taylor’s School and matriculated as a scholar of St. John’s College Oxford in June 1587, and on 30 June 1590 he was elected a Fellow of his college, but was removed before 1592, apparently because he entertained Lullian ideas and perhaps for being too explicitly Catholic in his religious leanings.³¹ Of Hill’s whereabouts and activities the following years up until his death almost nothing is known apart from undocumented rumours. Evidently he did not travel abroad in the 1570s and function as secretary for Edward de Vere, the Earl of Oxford, as often said,³² but he seems to have lived under the patronage of Henry, the Earl of Northumberland in the 1590s and might very well have travelled on the Continent in the early 1600s, either to publish his work in Paris in 1601, or leave England due to some involvement in the conspiracy of Sir Robert Basset.³³ After his death, Hill left a number of texts about the essence of God, eternity, the infinity of matter and the like to his widow,³⁴ but only one of his works was published in his lifetime: *Philosophia Epicurea, Democritiana, Theophrastica proposita simpliciter non edocta* (Paris, 1601). Being influenced by Lullian and Brunian ideas as well as hermeticism,

and his connection with the Northumberland circle, the identification of Nicholas Hill with the one in this manuscript seems tenable.

If these conjunctions and conjectures are reasonable it would suggest that the “Mr. Digges” mentioned on fols. 18v and 21, could be identical with the Thomas Digges who died in 1595 and who was one of the more celebrated mathematicians of his time as well as a close friend of Dee’s.³⁵ It is interesting, then, that the notes in which his name occurs both date from precisely 1595, the year of his death; and the notes relating to his name also seem to be listings of his belongings, as on fol. 21: “the bookes of mr digges”, or, on fol. 18v: “A note of mr digges his worke, after his preparatione of his two Materials Sol and Mercury”. Like the aforementioned manuscript this one is also signed “Christopherei Taylour” at the top of some of the tracts.³⁶ As to the provenance of this manuscript, my guess would be that it was written in England, like the aforementioned one, but we should carefully consider the fact, known from Dee’s diaries, that at least one of the Garlands was in Prague around these years (1593–1595), and that the manuscripts could very well have been written by an Englishman on the continent and brought to London at the time of Emperor Rudolph’s death.

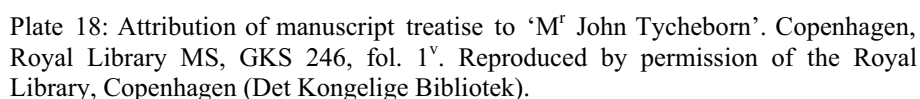
The name of Garland also figures in another manuscript, Old Royal Collection 1749 4°, in one hand, signed and dated on fol. 40v: “[...] Here endeth the practise of mr John Englishman deacon, and copied by me J: Metcalfe on the 11· & 12 daie of October 1594.”, and which on the front cover says: “mr garland the 12th Aprill 1595 | the 2d | of John Englyshman & y^e later end, y^e questions | of Henry tyler | of John Englyshe”. This manuscript only consists of two tracts, the first signed at the top by the intriguing “Liber Christopherei Taylour” (as manuscript 240) in another hand, the second, on pp.41^v-43, with an “ex libris” added later by the same hand who wrote the “Christopherei Taylor” signatures, but here it says: “Out of mr Garlandes book of y^e Earle of Trevisan./”.

Another manuscript, Old Royal Coll. 242 fol., dated 1579 and 1589, has a similarly interesting though uncertain provenance. After the explicit of the first tract, “Opus Isaaci Hollandi Vegetabil”, we read “a copie followinge the exemplaire cominge from coullongne / de / D / Brickman 1575 a Londres le ixth of april 1579”. “Brickman”, is the English spelling for “Birckmann”, and a reference to Birckmann’s in Cologne,³⁷ the book-dealer from whom Dee bought many of his books from 1564 onward.³⁸ This first tract could therefore very well have been copied from a book belonging to Dee. The manuscript also includes “Isaac Hollandus, Septem conditiones huius materie” (with the signature “Liber Christopherei Taylour”), “A correctory made by Richard the Englishe man How Arte followeth nature”, and a text of Edward Kelley’s, here with the title: “The praise of vniti for friendships sake made by astranger to further his frende his conceyts. 1589”, with the incipit “The heavenly cope hath in him natures foure | To hidden but the rest to sight apeare [...]”, and after the explicit, we read: “Sir Edward Kelle. Finis” (Plate 17). This text was included in Ashmole’s *Theatrum chemicum britannicum*, which was published in 1652, with the following title, and a dedication which is absent in our version: “Sir Ed: Kelley concerning the Philo-

sophers Stone written to his especiall good Freind, G. S. Gent”.³⁹ Even though published, this manuscript text of Kelley’s metrical tract is of particular interest, as it is dated 1589, the year that Kelley definitively left Trebona for Prague and Dee returned to England. Accordingly, I find it not unreasonable to assume that the first part of this manuscript was written in England and the last part, dated 1589, was written in Bohemia. This assumption is made pending a more thorough examination of the paper and other physical evidence which might either corroborate or invalidate this hypothesis. Apart from the final parting of Kelley and Dee in 1589, this year is important in Kelley’s career in another respect as well, as it was presumably sometime between February 1589 and January 1590 that Kelley was knighted by the Emperor. If then this dating and signature on fol. 37^v is not added later (which the hand and the rest of the material in the codex does not suggest), then this could very well be a holograph of Edward Kelley himself, and, equally important: if *not* a holograph of Edward Kelley, then (still if the hand is contemporary with the date) it must have been written by someone rather close to him in Prague (i.e. knowing his recently acquired title and having access to his papers). Nevertheless, to me the signature “Sir Edward Kelle” looks like an autograph and not like an author’s name given by a scribe, in which case it would be more natural to place it by the title as is usually done.⁴⁰

As will be shown later, the next manuscript, Old Royal Coll. 246 fol., was definitely written in Prague. It contains four tracts written and signed by one hand: “A Discours of the Quintessence (or rather the Mercury of Lune) / owt of a booke written by Mr. John Tychborn”, “Elixir de Monsier Violet”, “In nomine Domini nostri JESU CHRISTI Amen” (in Italian), and the same in an English translation. This tract (as the Italian original preceding it) is written with the explicit address to the Emperor: “I have thought good to shew only with briefnes of hart to your Imperiall Mayesty the true way ...” (fol. 6). Three of the tracts are signed, the first, “R. K. I wrot this A° 99 Sept[embr]is. Owt of a Booke written by Mr John Tychborn, about an. 1560” (Plate 18), the second: “A° 99. Oct[obr]is 12 finis huius Tractatus Ex chartis Sir Edw. K.”, and finally: “Ex chartis Sir Ed. K” (Plate 19). Due to the identical manner of the signatures it would be tempting to regard this manuscript as a holograph by Edward Kelley from 1599, and the first signature “R. K. I wrot this”, as a mere misspelling; and even though the signature “R.K.” occurs only once, and never in connection with the more unambiguous Edward Kelley-signatures, I find it safer to assume that this manuscript was written in 1599, by a person in Prague (the same hand has signed the Old Royal Coll. 1723 4° in Prague, as will be shown later) with the initials R. K.,⁴¹ and that the other two tracts in this manuscript are thus copied from “the papers of Edward Kelly”. It is clear, however, that the unidentified scribe R. K. must have been in relatively close contact with Edward Kelley or the alchemical circle around him in Prague, as he has obviously had access to Kelley’s papers.

As far as I can see, what appears to be the same hand has also written part of Old Royal Coll. 1723 4°, dated 1612 and 1613, with the signatures “Ex libro Johannis Carpionis de Kaprstein / Martis 28 Anno 1612” (Plate 20) and “Reliqua verò antecedentia ex manuscripto libro magna vetustissimo (et omnio de rebus vel



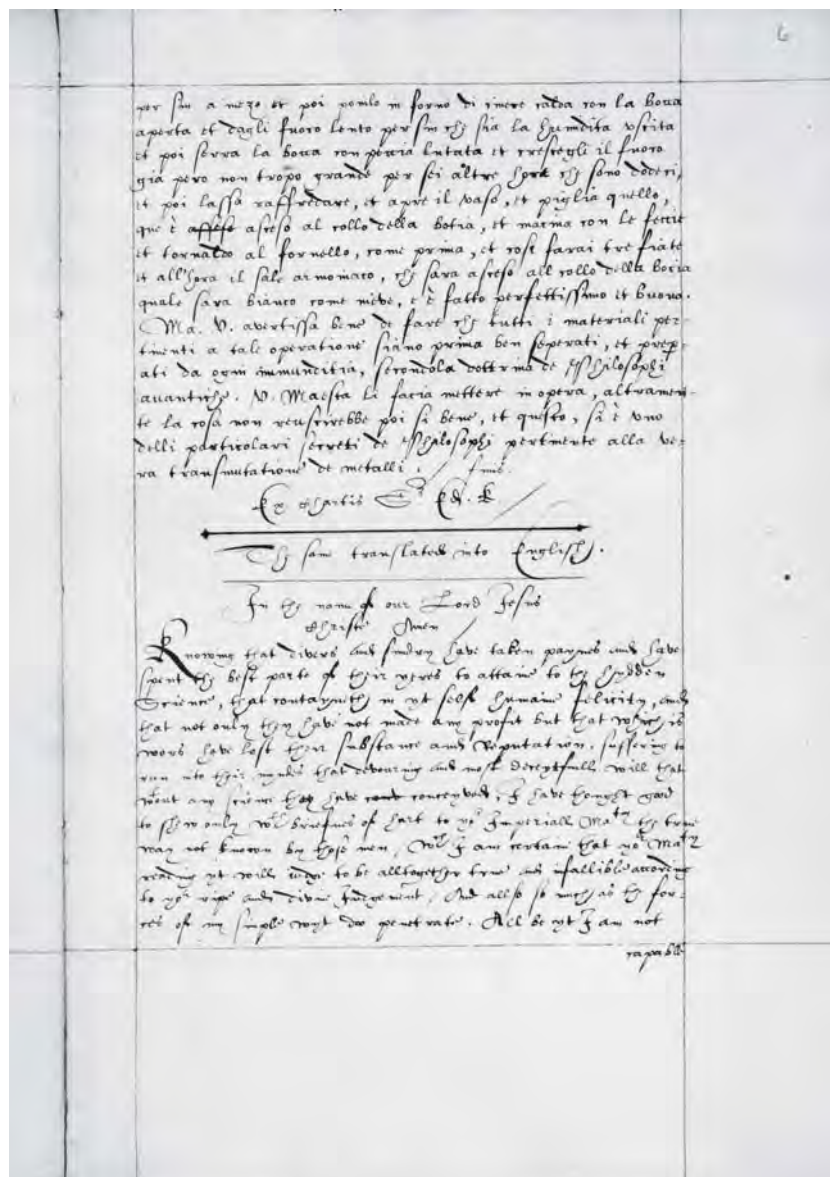


Plate 19: Attribution of manuscript treatise to 'Sir Edw[ard] K[elley].' Copenhagen, Royal Library MS, GKS 246, fol. 6^r. Reproduced by permission of the Royal Library, Copenhagen (Det Kongelige Bibliotek).

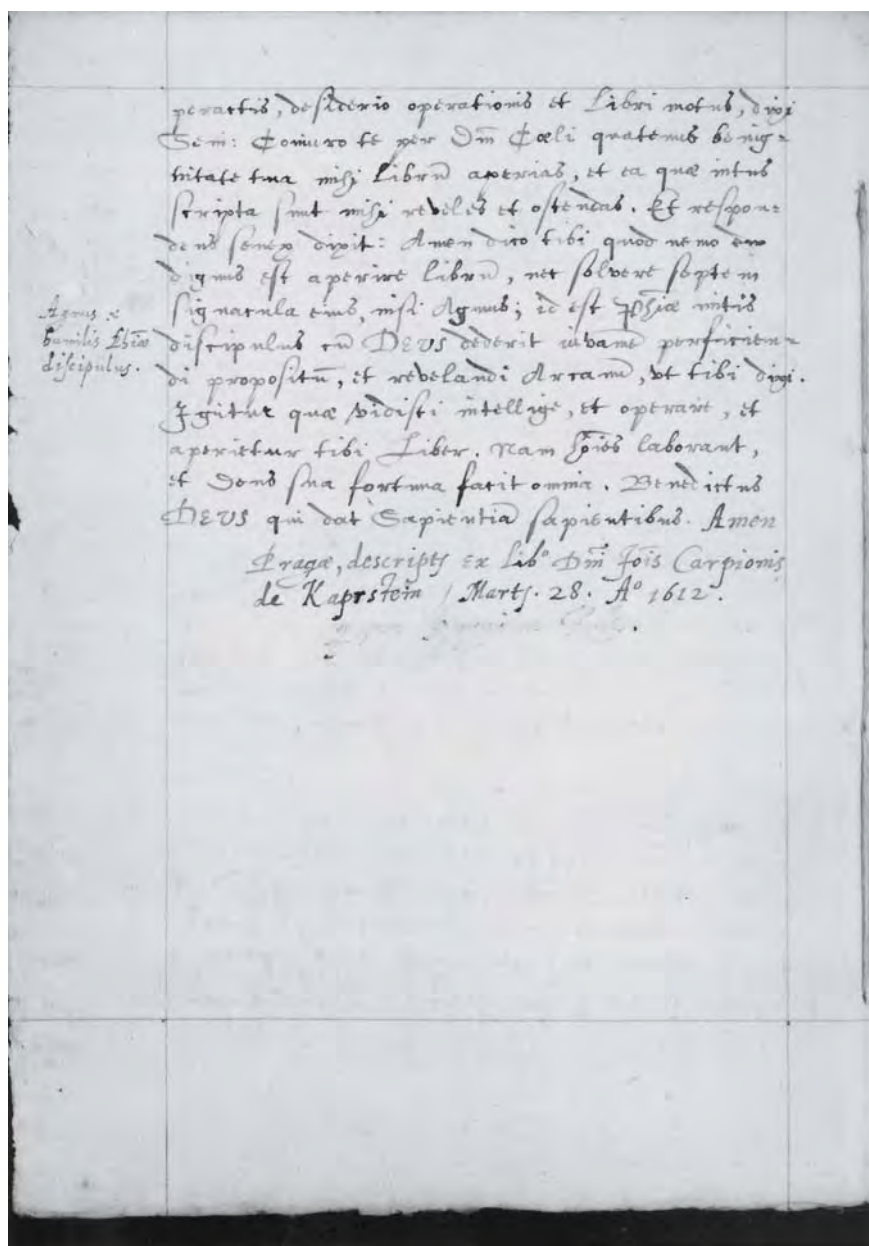


Plate 20: Attribution of manuscript treatise to 'Iohannis Carpionis de Kaprstein'. Copenhagen, Royal Library MS 1723, fol. 20^v. Reproduced by permission of the Royal Library, Copenhagen (Det Kongelige Bibliotek).

operibus Raym. Lullij) scripsi, apud Amicorum optimum D. Johannem C. Pragæ. Anno nostræ Salutatis 1613 Martis 28” (Plate 21), confirming that this scribe was active in Prague, and furthermore “apud amicorum Johannem C[arpionem]”, i.e. John Carpe, with whom Kelley travelled several times to Prague. The last historically established trace of Carpe is the previously mentioned entry in Dee’s diary, recording the departure of Kelley, Garland, and Carpe to Prague.⁴² After the John Carpe signature there is an erased name which very well could be read as “Roger Kock”, a Germanized spelling of Dee’s laboratory assistant Roger Cook (b. 1553).⁴³ Cook worked with Dee from 1567 to 1581, then left him after a violent quarrel, but eventually returned to Dee’s service in Manchester in 1600, and in 1606 he was building a still-house for the Earl of Northumberland. Especially interesting in our connection is that he is probably to be identified as the Roger Cock who was assisting Cornelius Drebbel as an alchemist at the court of Rudolph II up to the time of the Emperor’s death.⁴⁴ Not irrelevant in this connection is that it appears that the “John Carpe” signatures in the manuscript were added some years later by the same hand (which could explain why both are dated the 28 March, but of different years). This does not necessarily mean that the dating is inaccurate. In any case, this signature (John Carpe in Prague 1612 and/or 1613) as well as the, in my opinion, identical English hand do in fact strongly suggest that the production of English alchemical manuscripts stemming from a circle around Dee and Kelley in Prague did continue up to the year of the Emperor’s death in 1612. As we have seen, John Carpe was with Francis Garland and Edward Kelley in Prague in the years 1588-89, and, though Dee’s correspondence with Burleigh, Garland, Carpe and others with links to Prague seems to have ceased by 1595, the alchemical activities intimately connected to Kelley’s activities there obviously continued a good many years after 1595.

We possess yet another manuscript in the same hand: Old Royal Coll. 245 fol., written partly in German, partly in Dutch, with shorter sections in English and Latin, consonant with the assumption that this manuscript springs from the multilingual milieu of Prague. The manuscript is dated “Ex Libro Loogenhagij 1601”.⁴⁵ Aside from a number of obvious similarities, this assumption is supported by another fact: both manuscripts contain texts by the otherwise totally unknown alchemical writer John Tychborn (possibly related to the Tichborne family).⁴⁶ Here we have three texts, the greater part taken “ex libro Loogenhage”: “De vitriolo”, “A Discourse of Antymony, wrytten by Mr John Tychborn of London (Anno Domini 1560) After a duch Booke pertayning to Mr Albert of Brydewell”, and “De Antimonio vel Stibio”, which is a compilation of recipes gleaned from various authors. An interesting feature of this manuscript and Old Royal Coll. 1723 4° is that both have “flower signs” in the margins. From Julian Roberts and Andrew G. Watson we know that identical “flower signs” were employed by Dee.⁴⁷ Obviously, these signs were also in use by members of the alchemical circle around him.

The last of the Copenhagen manuscripts that I find relevant in this connection is also the most intriguing, although at the same time it is that which yields the least factual information. The manuscript in question is Old Royal Collection 247 fol., written by one English hand, with a title page: “Apotelesmata | The Phylosophycal

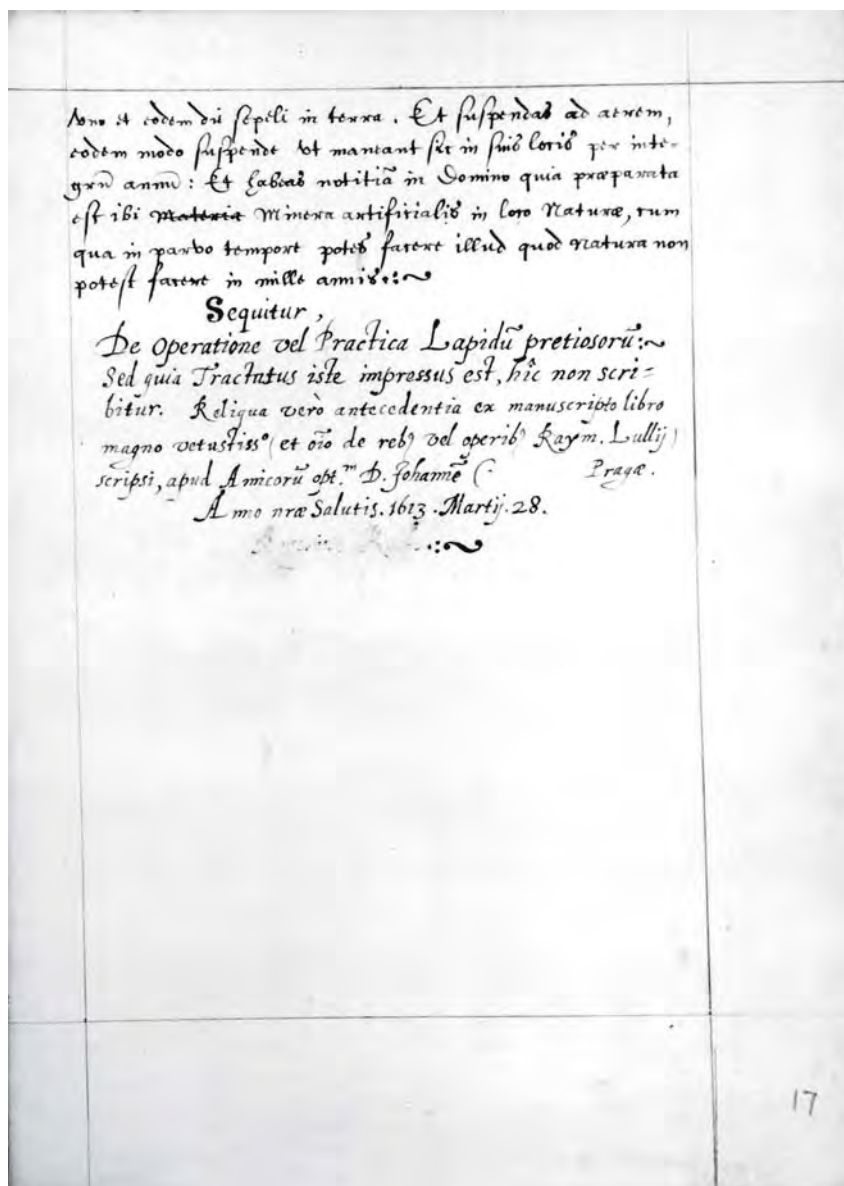


Plate 21: Note concerning a Lullian manuscript owned by 'D. Johanne[m] C[arpionem]', Prague 1613. Copenhagen, Royal Library MS 1723, fol. 17^r Reproduced by permission of the Royal Library, Copenhagen (Det Kongelige Bibliotek).

effects of Mercurye | in his Tryvmphe | concernynge | The trew & cheyfe
medycyne of the most | avncyent Phylosophers. In whiche is | containd the
openynge & keye | of the whole worke, done by | Arioponus Cæphalus of Eutopia",
with a dedication: "To the most myghty & Invincible Emperour | Rvdolphus 2.
Always Avgvstus. | M. C. M. D. the least of the | phylosophers. | ffrom forth the
most Inward affectyon of a devoted mynd, and humble observance, doth dedycate,
consecrate, and submytt This present worke".

Two Latin tracts have been published by this Arioponus Cæphalus of Eutopia, one with the title: *Mercurius Triumphans & Hebdomas Ecologarum Hermeticarum* (Magdeburg: Andreas Seydner, 1600).⁴⁸ The other work is *Apotelesmata Philosophica, Mercurii Triumphantis* (Magdeburg: Andreas Seydner, 1601).⁴⁹ I have previously vaguely suggested that the manuscript could have been composed or copied by Edward Kelley, but at the time I was not aware of the existence of the two printed editions – though both are included in Ferguson – and as I have not yet had the opportunity to collate these editions with our manuscript, I cannot say how the manuscript, numbering only 14 leaves, corresponds with the two editions respectively comprising 144 pages in octavo and 72 pages in quarto, but it is undeniable that elements from both printed titles appear on its own "titlepage". Pending a collation with the printed editions, we can at least note that this tract, as the previous ones, suggests a connection between the continent (possibly Prague, the hand being very similar to that in 245 fol., 246 fol., and the "apud amicorum optimum D. Johannem C." of Old Coll. 1723 4°), and a group of English writers, scribes and/or friends of alchemy. That this tract was in fact written, or later owned, by someone in the aforementioned circle, possibly around the time of Dee's and especially Kelley's travels from 1585 until at least 1597, follows from the signature on the upper part of the title page: "Liber Christopheri Taylour".

Taken individually, these manuscripts can hardly be said to prove anything, but considered as a whole, they suggest a pattern which could be a promising approach to research on the late career of Edward Kelley. If I may summarize: these eight manuscripts may be divided into two main groups, which could be labelled the "R.K." group and the "Christopher Taylour" group. Of the "R.K." group, two of the manuscripts, 245 and 246, are obviously written by the same English hand, in Prague, 1601 and 1599. Both contain tracts from the otherwise little known alchemist John Tychborn. The scribe, with the initials R.K., must have been rather close to Edward Kelley, as he or she by some means had access to Kelley's papers. In my opinion this scribe is to be identified with hand II of manuscript 1723 (fols. 9–20^v). If so, this R.K. refers to one of Kelley's alchemical travel companions in Bohemia, John Carpe, as "the best of friends", which implies that R.K. and John Carpe both were active in Prague up to the time of the Emperor's death. As hand II (i.e. R.K.) comprises only the half of quire C and hand III of the same manuscript continues directly after on leaf C₅ and ends on leaf D₈, hand III ought either to be the same person as hand II, or another person working together with hand II/R.K. on this manuscript book in Carpe's house. This R.K. further seems to have been familiar with John Dee's methods of annotating books, which follows from the

“flower signs” in the margin throughout manuscript 245, as well as in manuscript 1723, a fact that strengthens the identification of hand II with the signature R.K.

Two manuscripts in the “Christopher Taylour” group seem to have been written in Prague, 242 (partly) and 247; the relevant part of manuscript 242 is dated 1589 and manuscript 247 is written about 1600. But the first part of manuscript 242 is obviously written in London 1579 from a copy from the bookseller Birckmann. As we can regard the number of Englishmen interested in alchemical books and in contact with Birckmann in Cologne in 1579 as limited, we can assume that it was written by someone in the John Dee circle.⁵⁰ Furthermore, given the alchemical verses, dated 1589 and signed “Sir Edward Kelle”, possibly a holograph, and given the circumstances of the name and the year, which implies Prague, the provenance of this manuscript is as close to Edward Kelley as it can be without conclusive evidence. Still without conclusive evidence, this provenance is strengthened by the rest of the manuscripts which have the “Liber Christopheri Taylour” signatures, and which, apart from manuscript 247 (the Arioponus Cæphalus tract), all contain reference to persons in contact with Dee and Kelley: Mr. Powell (manuscripts 240 and 1727), Nicholas Hill and Digges (manuscript 1727), Garland (manuscripts 1727 and 1749), and further the “Monas hieroglyphica” sign on the spine of manuscript 240.⁵¹

The link between these two groups of manuscripts is that both are connected to alchemical activities in Prague during the years 1589-1612, and both are closely connected to Edward Kelley’s alchemical friends and travelling companions from 1589 onwards. The crucial question, not only in relation to the Copenhagen manuscripts, but more importantly, to Kelley’s and others’ activities in Prague between 1589 and 1612, must then be the identity and biography of R.K. and Christopher Taylour.

APPENDIX

A DESCRIPTION OF THE ROYAL LIBRARY MANUSCRIPTS.

Old Royal Coll. 240 fol.

English, last third of the sixteenth century, dated 1567 and 1600, paper, in-fol. 29-31 × 19-20 cm, made up of nine books: [A]¹² [B-E]⁸ [F]⁶ [G-H]⁸ [I]⁸ (I₁+2) [K]⁴ (80 leaves); [L]¹⁰ [M-Q]⁸ [R-X]⁶ (80 leaves); [Y]² [Z]³² (-Z₃₂) (33 leaves); [Aa]³⁰ (-Aa₂₉₋₃₀) (28 leaves); [Bb]⁶ [Cc]⁴ (10 leaves); [Dd]³⁰ (30 leaves); [Ee-Gg]⁸ [Hh]⁴ (Hh₂+2, 2+Hh₃, -Hh₄) (31 leaves); [Ii]⁸ (8 leaves); [Kk-Ll]⁶ (12 leaves). In total: 312 leaves + Flyleaf and Endleaf. No folio numbers, but quires [Z] and [Aa] with their own foliation: 1-30 [31], and 1-28 respectively, and quires [Bb-Cc] with own pagination 1-4 [5] 6 [7] 8 ... [19] 20. Due to extremely tight binding I have not been able to describe how quires [Ee-Gg] are made up, but

from the watermarks I can conclude that they are not gathered as ordinary eights. Bound in contemporary vellum, between 1600 and 1616, but probably immediately after 1600. On the spine: “Liber Christopheri | Taylour | [Monas hieroglyphica]. Old signature on front cover: “14”, and, by another hand: “quo mihi fortuna, si non conceditur vti?”. On the back cover: “M^r Powell./”, and another sentence: “Scientia non habet inimicum, nisi ignorantem./”, and, by another hand: “aeyreus”. A provenance signature on the inside of the front cover reads: “sum Habrechtj q[ui] me emit Londinj 1616· 10 Martij p[ro]·4· Coronichi ·2·s 6[d]”. On flyleaf: “Opus Isaaci Hollandi Mineral”.

Paper: 5 different papers (quire Ii without watermarks, quire Y unidentifiable). **A]** (quires A–K): chainlines 22 mm, watermark: pot with two handles with grapes on top 57 × 18 mm (Not unlike Briquet IV, 12.885, i.e.: C.M. Briquet, *Les Filigranes*, 4 vols (Leipzig: Karl W. Hiersemann, 1923), hereafter referred to as “Briquet” followed by a volume number. **B]** (quires M–T) chainlines 22 mm. Grapes 35 × 18 mm. (as in Briquet IV, 13.065 or 13.066, but far from identical). **C]** (quires A, L, V–X, Z–Aa–Cc, Ee, Hh, K–L) types of pots with one handle and a four-petalled flower on top, and some signs on the lower part of the pot (of which there exists a great variety, often of French or Flemish origin, cf. Briquet IV, 12.505–12.818); C₆₇: height 67 mm (quire X), not in Briquet. C₆₄: 64 × 24 mm (quires Z, Aa), with a “B” on the lower part of the pot, not in Briquet. C₆₁: with “D” and “reversed P” on the urn, height: 61 mm (quire V), identical with Briquet IV, 12.721 (Moscow 1594). C_{58a}: 58 × 26 mm circle, triangle above a “B” on the pot (quires A & L, M_{1/8}), not in Briquet. C_{58b}: circle, quadrate, and triangle, no letters (quires Bb–Cc), not in Briquet. C_{58c}: 58 × 25 mm (another variant) (quires Ee & Hh). C₅₀ height 50 mm, no flower at top (Kk–Ll). **D]** standard, bottom to top: two feet, a rod, a schematised man in a globe, a rod, on which a schematised man is sitting with arms and legs stretched out. 56 × 15 mm (quires Dd). I have found no similiar type of watermark in Briquet. **E]** a crudely drawn pot with two handles, on top a three-petalled flower. 60 × 31 mm (quires Ee–Gg). Not in Briquet.

Nine hands: Hand I (fols. 2-80^v). Hand II (fols. 81-160). Hand III (fols. 161-162). Hand IV (fols. 163-221), signed: “Thomas Newton 1567”. Hand V (fols. 222-231). Hand VI (fols. 232-261). Hand VII (fols. 262-291^v). Hand VIII (fols. 293-300). Hand IX (fols. 301-312). Some of these hands could however be identical.

1. fols. 2–69 (fol. 1 *blank*) [Isaac Hollandus. Opus minerale] *Tit.*: The book of the conditions or qualities of the Physical stone *with preface-title*: The p[re]face of the booke of the condytions or qualytyes | of the Physycall ston. | Wherin is rehearsed the seu[er]all labors of sondry | men, as also the Aucthors intent. *Inc. Pref.*: All that labor in the art Chemyck, propose to them selves one scope & ende ... *Expl.*: ... I will therfore adioyn both chapters. *Libro De inuentione veritatis. Inc. Text*: The fyrst chapter, of the booke of Invention | of the truthe or perfection. | Concernyng the syx p[ro]p[er]tyes of those thyngs out of w[hi]ch the medycyne is drawne/. ... *Expl.*: ... and worde of art, that hetherto have bene had in hyghe esteme, and by all meanes possyble concealed. / ffinis. / 22 maij / 1600 /. *Fol. 69^v blank. Note that a*

recent foliation in pencil at the lower right on a few folios ignores the first blank in its numbering.

2. fols. 70-71 *Tit.*: Axiomata Philosophica | Rules of Philosophie *Inc.*: Albert in his booke of myneralls sayth that gold is eu[er]y where to be fovnd because there is not any thyng ... *Expl.*: ... The works of nature & art are all one in essence, only they dyffer in forme, because the works of nature are Invysyble & secrete. finis.

3. fols. 71-72^v *Tit.*: The Physycall Chemyck of | Trythemius *Inc.*: It is certayn that in all thyngs p[ro]duced by nature, there is bothe hygher & lower vertues /. ... *Expl.*: [...] inceratyon calcynatio[n], w[hi]ch are all one, & operation, in one vessell. finis. *Post expl.*: That the studyous of this art myght be eased fro[m] the readyng of many bookes I intend here to wryte brefely of the orygynall & matter of mettalls, vppon or above w[hi]ch the spagyryck powreth or fuseth his radycall pryncyples, Then only favo[ur] my endevors & studyes & conster them to the best. ffarewell. B P[ænotus?] a Portu Aquitan | S M.

4. fols. 71^v-72^v *Inc.*: The very pryncypall cause & matter of mettalls ... *Expl.*: ... than shalt be a blessed & happy Physytion See then dyrect w[i]th all thy endevo[r] thy vows in hym. finis.

5. fols. 72^v-75^v *Tit.*: A Fragment of Isaach Holland | concernyng the Ph[ilosop]hers stone *Inc.*: When thou Intendest to make p[ro]jection vppon [Venus] for redd remember to sublyme [...]. *Expl.*: [...] vntill it be subtyle & then kepe it. | the lords name be prayed. Amen. finis.

6. fols. 75^v-76^v *Tit.*: Questyons & Answers Phylosophycall by B of St. Mary Port in Aquytayn. *Inc.*: The Phylosophycall p[re]paration of mercurye is that his leaden duskyness be all taken away [...]. *Expl.*: [...] This is <not only> my opynyon, <but alsoe a> true Invincyble <& aproued> Iudgement. finis. *Post expl. with the "signature"*: B Pænotus A Portu Aquitanus | .V.M.D. *With corrections by another hand.*

7. fols. 77-77^v *Tit.*: Iterum de Mercurye. *Inc.*: There be 3 thyngs w[hi]ch hynder the earth [...]. *Expl.*: [...] or takes heede by an other mans losse. ~~finis~~

8. fols. 77^v-79^v *Tit.*: Lvij rules or cannons of Phylosophie. *Inc.*: Bodyes in there composytyon or compovndynge do dyffer [...]. *Expl.*: [...] prayse hono[r] & glorye thorow Iesus Chryst / Amen.

9. Fol. 80^r: [Untitled fragment] *Inc.*: A disease is an accident therefore it must be in some subject that is the diseased man [...]. *Expl.*: [...] there shoold haue byn noe evill, and soe, noe Knowledge of evill: And soe noe comanndem[en]t to forbydd it. Salvo meliori Iudicio. *Catchword [in another hand]*: The lyttle key.

10. fols. 81-154 [Lull, *Clavicula*] *Tit.*: The lyttle Key of Raymond Lully | of Maiorq[ue], which is also called his | Apertorye is heere expovnded, | In w[hi]ch whatsoeu[er] is requyred in | the art Chemyck is openly | & playnly sett out. *Inc.*: We have called this o[u]r worke a Lyttle Keye, ffor that w[i]thout this p[re]sent booke there can none vnderstand [...]. *Expl.*: [...] suffyciently declared above or before. finis.

11. fols. 154-159 [Anonymous tract on preparation of the philosophers stone] *Tit.*: Of entrance, somewhat out of others. *Inc.*: Many knowe (sayth a certayn Auctor) the p[re]paration of the stone, but few know the entrance. / Take therefore one parte of the redd medycyne p[re]pared [...]. *Chap. fol. 155*: Concernyng Abbreviatio[n] or shortenynge of the Worke. *Chap. fol. 157*: Of the vse of the

stone when it is made./. [...]. *Expl.*: [...] more then a man can thynke, (but suche testymonye comes not fro[m] the Empero[ur]s courte &c) This is suffycyent. finis. *Fol. 159^v blank.*

12. [Miscellaneous recipes] fol. 160. *Inc.*: to candy any kynd of rootes [?] & flowers, | to make prynted Condienyock the collo[ur] of a Rubye [...]. *Expl.*: [...] this in 24 howrs/ w[i]th Infynyte others &c/ *Fol. 160^v blank apart from catchword at foot of page*: “A prescious water of”.

13. fol. 161^{r-v} [Alchemical tract, inscribed: “Liber Christopheri Taylour.”] *Tit.*: A prescious water of this Arte of Alkemy. *Inc.*: Take vitriall romayne that is gryne Sal nitre & sal Armoniake, put them to destill in the strongest that you can git w[i]th alembicke vppon the hedde of hit [...]. *Expl.*: [...] but let him remayne in water still, This prescious water kepe well and close, laudes deo amen, finis. *Post expl. fol. 161^r*: The remembraunce of my laste compounde don and fynished in Mr. Elliotes house. being the xij of December, the Son entring in Capricorne. Of o[u]r Lorde · 1567 · Of earthe & water comes · 7 · o[u]nc[e]s. *fol. 161^v*: [Miscellaneous notes on “sol” and a fragment of alchemical verse]

14. fols. 162-192 [Lull, *Ars intellectiva*] *Titlepage fol. 162^r*: ARTE INTELLECTIVE | OF RAYMVND | AND ALSO THE | PRACTICK [and three miscellaneous fragments]. *Fol. 162^v blank*; *fol. 163^r inscribed in marg.*: Liber Christopheri Taylour./ *Title*: The Intelletive arte of Raymunde | lullie vppon the ph[ilosoph]ers stone *Inc.*: There are manye p[er]sons w[hi]ch erre throughout the whole worlde, strayinge from the worke of nature for lacke of knoledge & witte because they have not studied philosophie [...]. *Expl.*: [...] Therefore lyft vp thyne hearte to God almightie. Finis. *Post expl.*: Although this boke be intituled Ars intellectiua yet Raymund in his Vade mecu[m] or clause of his Testame[n]t in the third practicall prynciple in the Chapter That earth ought to be of two bodies in the end before the chapter what y^e matter of the stone is & what thinges are requyred to it &c, doth call this boke Tractatus de intentione Alchymistaru[m] or a treatyse of y^e intentes of Alchymistes, for there he doth remitt thee for measure of reduction to the chapter of practicall congelacion by the way of Reduction which foloweth in the second boke. | finis per me | Thomam Newton” *Fol. 193^{r-v} blank, except for a note on fol. 193^r*: dislocation or displacinge yt is to wit, Elementarye, as y^e sophisticalle resolucion is done in comen water – 11 · a *

14. fols. 194-221 [Lull, *Practica*] *Tit.*: The Practicke | of Raymund Lullie. *Inc.*: Corruption & depurac[i]on are done together by taking away part of the cause or corrupt essence. [...]. *Expl.*: [...] the vertue of the contrarye is tryed & purefyed, as gold doth in his proper furnesse. *Sign.*: finis, quod Thomas Newton. 1567., *fol. 221^v blank.*

15. fols. 222-23 [Alchemical tract endorsed: “Liber Christopheri Taylour.” at head of fol. 222^r] *Inc.*: Mettals are ingendred of subtyll fuemes dissolved by quicksiluer, [...]. *Expl. fol. 225*: [...] and yf thowe <vpon> the sonne whose mother ys mænstrous thowe shalte be leprous. ffinis. *Title fol. 225^v*: The second parte of the rosarie | 1 Chapter | *Inc.*: By this ffirst booke yt ys proceed, that the workinge of owre medicine [...]. *Containing 16 chapters, expl.*: [...] wisdome, by our onelie redemer Jesus Christe · Rosarii finis. *Fol. 232^{r-v} blank.*

16. fols. 233-261 *Tit.*: Rosarius [+ “3 parte of alyrog” *sign*: compound of traditional symbols for mercury and venus surrounded by 4 points at N, S, W, and E] *Inc.*: After Geber Cblcznbczpn [deciphered by another hand: “calcinacion”] is

the purificac[i]on of a thinge by the fier or makinge a <powder> by pryvac[i]on of humydyte consolidating or knittinge the partes makinge yt to flowe. [...]. *Expl. fol. 236*: [...] the governance thereof vnto the consumac[i]on or end. *Fol. 236^v blank*. *Fol. 237*. *Title*: The Rosary | The greate Rosarye [The word “Treuisa[n]” added by another hand. Inscribed at head of the folio: “Liber Christopheri Taylour.”] *Inc.*: Desierous desier & price inestimable of all ph[ilosoph]ers but not playnelie [...]. *Expl.*: [...] w[hi]ch is blessed for ever more worlde w[i]thoute ende/ Amen ./” *Fol. 261^v blank*, with catchword: “Stella complexionis”.

17. fols. 262-286 *Tit.*: Stella complexionis p[er]fecti ma= | gisterij vell inv<e>stigationis Lapidis. [Inscribed at the head of fol. 262^r: “Liber Christopheri Taylour”] *Inc.*: The liberall arte or delightfull documentes of all the ph[ilosoph]ers that is to say, the conclusion of the p[er]fect maistrie shoulde be purchased by the lovers hereof, [...]. *Expl.*: [...] ffor the w[hi]ch thinge, praise be geven to the most highest, w[hi]ch hathe geven suche knowledge to me vnworthye & a synner. Amen. *Post expl.*: Heare endeth the smalle booke called the Starre of complexcion of Alchimye made by John Bubelem of England. In the yeare of our lorde ·1384· finis.

18. fols. 287-291^v. *Tit.*: Heere Begineth the water of Everlasting Lyffe. [Inscribed at the head of fol. 287^r: “Liber Christopheri Taylour”] *Inc.*: In the Name of the holye Trynitye Amen. Yee Brothers w[hi]ch are the searchers of the science of Alkamy seek y^e no more [...]. *Expl.*: [...] allwayes thow doest converte y^e extracted moyste vpon his drye. f[inis]. Nunc de vase sequit[ur]. *Fol. 292^{r-v} blank*.

19. fols. 293^r-300^v [Arnold da Villanova, *Questiones*] *Tit.*: The questions and demaundes of the Archbishop of Reynes w[i]th the answers of Guilla[m] de Cenes. | Questions essentiall. *Inc.*: 1. Ffyrst reverend father thowe demaundest of me [...]. *Expl.*: [...] and praise of almightie god lord and king world w[i]thout end. *Post. expl.*: This arte or most secreat scyence was accomplished done and ended at Roane a mile bysides Paris the friday being in the yeare of our lo: god 1216· and had this in co[m]municat[i]on w[i]th the sayd reverend father the Bishop of Reynes by the saide G[ui]lla[m] de Cenes.

21. fols. 301-312 *Tit.*: The Crowne of the Ph[ilosoph]ers which is sayd | to be the onlye Pathe of ther Norishinge | waters, wiche is all Crvde & beinge made | moste thine castethe awaye the vnpurenes ther of <w[i]th a paire of Iron scisers> beinge powdered <it> is put into his | Large pallace wherof iij parts are <esteemed> emptie | and ther it <should be> Imprisoned w[i]th Hermes | seells beinge shutt w[i]th a hott payre of | yron tongs. The Glose ffolloeth [Inscribed at the top of fol. 301^r: “Liber Christopheri Taylour”] *Inc.*: This Crowne is called the crowne of wiese men because it makethe a circular Rowndnes as a crowne dothe, for a Crowne dothe circularly go abowte the hed w[hi]ch is the [...]. *Expl.*: [...] huiusmodi mensura est verus circuitas rei mensuratae etc./ preceded by seven geometrical figures. *Fol. 312^v blank* apart from a grammatical jotting. Endleaf and inside of back cover blanks.

Old Royal Coll. 242 fol.

English, late sixteenth-century, paper, in-fol, ca. 39 × 23 cm: [A]¹⁰ [B]¹⁶ (-B₁₆) [C]¹² (+B₁₆) D⁸ E¹⁰ (2+E₁) (58 leaves) 1 English hand. Dated 1579 and 1589.

All leaves numbered (if the book is placed upside down) as fols. 209-266. Unbound. Paper: Watermark: PS in coat-of-arms with crown 31 × 20 mm. (Briquet III, 9668. French, 1550s or 1560s).

1. fols. 1-27 [Isaac Hollandus. *Opus vegetabile*] *Inscribed at head of fol. 1^r*: “Liber Christopheri Taylour” and (in same hand) marginal gloss: “Opus Isaaci Hollandi Vegetabil.” *Tit.*: The firste p[ar]te of Jn^o [Johann] Isacks | vegitable woorkes | Of the vegitable stonne owte of wyne | the firste chapter. *Inc.*: ffor to coome to this suddene medicyne w[hi]ch heallethe all diseases & to renewe age & to keape them in their good estate, vntill the laste tyme of their lief [...]. *Expl.*: [...] shalbe made owte of svgre, for of sugre wilbe a noble stonne vegitable, as shalbe shewed here after, finis. *Post expl.*: A copie followinge y^e exemplarie cominge from couloigne / de / D / brickman 1575 A londres le ixth of aprill 1579.
2. fols. 27^v-28 [Isaac Hollandus, *Septem conditiones*] *Inscribed at head of fol. 27^v in another hand*: “Liber Christopheri Taylour.” *Tit.*: Septem conditiones huius materiae *Inc.*: The firste condic[i]on is this that if ther be any kynde of <Argente vive> that shulde be converted in auru[m] puru[m] or Argentu[m] puru[m] it behoveth firste [...]. *Expl.*: [...] our stone and our Kinge is Coronat w[i]th a dyadem and may be mvltiplied w[i]thout end. finis.
3. fols. 28^r-37^r *Tit.*: A Correctory made by Richard the Englishe man | Howe Arte follo[w]eth Nature | The firste Chapter. *Inc.*: ffor as mucche as the Amendement of thinges Augementeth and encresseth the nature of the thinge [...]. *Expl.*: [...] withe the adiunction of ferment finis *With some verses by another hand*: Ferte sacrum fauno folijs oleaster amaris | Sic steterat nautis olim venerabile lignum | Seruati ex vndis vbi figere dona solebant | Laurenti diuo et votas suspendere vestes } Carmina Edwardi Kelle· Militis · /
4. fol. 37^v [Verses by Edward Kelley] *Tit.*: The praise of vniti for frendships sake made by a stranger | to funder his frende his Conceyts. / 1589·/ *Inc.*: The hevenly Cope hath in him Natures fowre | To hidden but the rest to sight apeare | [...]. *Expl.*: [...] Yet shall these lessons prayes alwayes there schole. / S[i]r Edward Kelle. finis.
5. fols. 38^r-40^v. *Inc.*: Water, erthe, Aire, and fyere, moyste and drye fixe and fleyinge, bodye & sp[iri]t [...]. *Expl.*: [...] into red sulfur & that congeleth not w[i]th red sulfur sufferinge fyere by decoction into Sol hath no way to red / Laus hono[r] deo. finis.” *This tract quotes Empedocles, Lumen luminum, Rasis, Hermes, Zeno, Alex[ander], Lilly, Rosinus, Morienus, Phiazas, Geber, Alphidius, Rosarius, Raymund, Paganus.*
6. fols. 41-44^v [*Dicta philosophorum*] *Inc.*: Here begin[n]eth the tretys of Hermes called A[r]istote[ll], and senio[r] of secretts that I reporte in this writtinge to be p[re]ferred above all other as of the tretys of magnesie, or Huntinge of the Lyon, or of the stone of the Egill [...]. *Expl.*: [...] Therefore loke that yow dissolve bodyes in their liquor w[hi]ch is called in latyn (Inr____) w[hi]ch is the water. Deo gratias. Finis. *Contains three chapters, cf. fols. 45^v-48^v, which contains chapters [3], 4-5. Quotes: Calid, Hermes, Senior, Barabas, Alexander, Ovid, Aristotle, Socrates, Joseus, Rosary, Pythagoras, Democritus. Cf. Oxford, Bodleian Library Ashmole MS 759, fols. 136-146^v. [Singer 22].*
- 6b. fols. 45-48^v [*Dicta philosophorum, cont.*] *Inscribed at head of fol. 45^r in another hand*: “Liber Christopheri Taylour”. *Some alchemcial verses positioned as*

an “intital”: “Est vna res vilis, licet vbique reperta | quatuor incerta naturis, nube referta, [...]. *Expl.*: [...] si sic procedis, tunc infinita videbis *The continuation of chapter 3 of Dicta philosophorum. Inc.*: The stone of all ph[ilosoph]ers is but one thinge and ther in do accordde alle Ph[ilosoph]ers whereof *Hermes* father all seythe that [...] *Expl.*: [...] Ioye praysinge to our deere Lorde Jesu Cryste nowe & ever Amen. /finis/. *Consists of chapters [3], 4-5. cf. fols. 41-44^v, which contain chapters 1-3. Quotes: Hermes, Alphidius, Lilly, Geber, Rosary, Lumen, Novella mar[gar]ita, Gregory, Zenon, Rasis, Morien, Empedocles, Aristotle, Arisleus, Horfolius, Senior, Markus, Avicenna, Calid, Aros, Maria.*

7. fol. 48. *Tit.*: In quatuor verbis totum consistit *Inc.*: The firste is of the bringinge of a body agen into m[er]curye, [...]. *Expl.*: [...] wiche is his ferme[n]te y^e ells do nowght. finis.

8. fols. 48^v-49 *Inc.*: Auicen saythe that ther be greate secretts in the Ph[ilosoph]ers Saterne in that ther be in him [...]. ¶ Beholde m[er]curye that hath in it self body sowle & spirett [...]. ¶ Our Sol is made of our Bras [...]. ¶ Take Erthe of erthe of erthe erthes brother in grene hew clearly distilled & dissolue yt of ·12· pou[n]ds & put yt [...]. *Expl.*: [...] do ye w[i]th as it shewid in & other worke tretinge vppon this matt[er].

9. fols. 50-51^v *Inc.*: Truthe that euer Lastethe wiche is gode [...]. *Expl.*: [...] Avycin / p[ri]mu[m] quod debet facere est ut sublimes mercuriu[m] & tunc mitto in hoc mercurio. *Fols. 52-58 blank.*

Old Royal Coll. 245 fol.

Latin, Dutch, German and English, early seventeenth-century, paper, in-fol., ca. 31 × 20.5 cm: [A]⁸ (-A₇) [B]⁸ (15 leaves), written by one English hand. Dated: “Ex libro Loogenhagij 1601”. Bound in modern green boards by the Library. Text 21.5 × 14 cm., 35 ll., margins: 20 : 25 : 43 : 58 mm. Paper: vertical chainlines 20 mm, watermark: grapes 36 × 20 mm (except for size identical to watermark type **B** (35 × 18 mm) of manuscript 240).

1. fols. 1-6 [Alchemical fragments] *Tit.*: De vitriolo | De vitrioli Spiritu in caduco. Cuius | Theophr. meminit. Wolckanw. *In marg.*: Ex libro Loogenh[a]gij *Inc.*: R[ecipe] blawen vitriol, calcinier in gemechlich mit linden fewer byß er weyß werde. Als balt er calciniert vnd noch warm ist, sol man ihm in ein Retorts thun [...]. *Chap., fol. 2^v*: De Auro | Solis vel Auri solutio. *Post expl., fol. 3*: Huiusque de Vitriolo: Ex lib. Loogenhage. *Title, fol. 3^v*: De Sulphure [*in marg.*: Ex lib. Loogenhage.] *Chap., fol. 4v*: De Margaritis vel Perlis. *Post expl., fol. 6*: [...] Huiusque ex libro Loogenhagij A^o 1601. Jan. 12. *In marg.*: Finis libri Loogenhagij [followed by a “flower sign”]. *Fol. 6^v-7^v blanks.*

2. fols. 8-14 *Tit.*: De Antimonio vel Stibio *Inc.*: Aliqui asserunt Stibium esse Masculinum et foemininum. Masculinum dicitur cui nihil nigredinis in est [...]. *Expl.*: [...] habebis summum et preciocissimum Aurum potabile. | Huiusque de Antimonio, ex Lib^o Loogenhage. *In marg.*: Finis libri Loogenhage, de Antimonio.

3. fols. 14-15^v *Tit.*: A Discourse of Antymony, wrytten by Mr John Tychborn of London (Anno D[omin]i 1560) After a duch Booke pertayning to Mr Albert of

Brydewell. *Inc.*: Stibium and Stibi, so called of *Dioscorides* and other Grecians [...]. *Expl.*: [...] expulsiſng choller and flegme. / [*Catchword:*] Of the

Old Royal Coll. 246 fol.

English, late sixteenth-century, paper, in-fol., ca. 30.2 × 20.3 cm: [A]¹⁰ (10 leaves). Written by one hand (the same as manuscript 245). Dated 1599. Bound in modern green boards by the Library. Text 22.2 × 14 cm., 34/35 ll., margins: 20 : 20 : 42 : 61 mm. Paper: vertical chainlines 19-20 mm, watermark: pot with one handle and crown 50 × 17 mm. (close to C₅₀ of manuscript 240, quires Kk–Ll) *Fol.* 1^{r-v} blank.

1. fols. 2-2^v [John Tycheborn, *A Discours of the Quintessence*] *In top righthand margin*: o[mnia] s[un]t in latin[um] versa & in locos translata. *Tit.*: A Discours of the Quintessence (or rather the [Mercury] of Lune./ owt of a booke written by Mr. John Tycheborn *Inc.*: R[ecipe] Tartar calcyned and Salarmoniack an^a. And put them with the calces of Lune in the best distilled vineger [...]. *Expl.*: [...] yt will be congealed or coagulated into a masse which may be molten downe (with Borace and Salpeter in a crusible) into fyne Sol./ *Post expl.*: R. K. I wrot this A^o 99. Sept[embr]is. Owt of a Booke written by Mr John Tycheborn, about an. 1560./ etc.
2. fols. 2^v-3^v *Inscription in margin of fol. 2^v*: “Descriptum in tincturus titulo” *Tit.*: Elixir de Monsier Violet *Inc.*: ffac Oleu[m] Solis sic: R[ecipe] [Saturni] prae-p[ar]ati vt scis: superfunde [...]. *Expl.*: [...] et sic habebis medicina[m] cuius pars vna ad M.18. partes, et laudetur Altissimus. ecs. *Post expl.*: A^o 99. Oct[obr]is 12 finis huius Tractatus Ex chartis Sir Edw. K.
3. fols. 4-7 *Tit.*: In nomine Domini nostri JESU CHRISTI Amen. *Inc.*: Conoscendo che molti e molti si sano affaticati, et che [...]. *Expl.*: [...] pertinente alla vera transmutatione de metalli. finis. *Post expl.*: Ex Chartis S[i]r Ed. K.
4. fols. 7-10^v. *Inscribed fol. 7^r*: “The same translated into English”. *Tit.*: In the name of our Lord Jesus Christe. Amen. *Inc.*: Knowing that divers and sundry have taken paynes and have spent the best parte of there yeres to attaine to the hydden science, [...]. *Expl.*: [...] And this is one of the particular Secrete of Philosophers pertayning to the true transmutation of Mettals./ finis. *Post expl.*: Ex Schedulis annexis ¶ After take one pound of Vitriol Romaine, one pound of Sal Niter, [7 ll.]

Old Royal Coll. 247 fol.

English, late sixteenth- or early seventeenth-century, paper, in-fol., 31 × 20.2 cm: [A]⁶ [B]⁸ (14 leaves), page number on pp.5, 9, 17 and 23 (the last erroneously as “25”). Written by one English hand. Bound in modern green boards by the Library. Text 27 × 14.7 cm., 48/61 ll., margins (drawn in red): 11 : 16 : 44 : 20 mm. Paper: vertical chainlines 22 mm, watermarks **A** pot with one handle, crown and four-petalled flower above crown 64 × 24 mm (seems to be close to C₆₄, quires Z and Aa, of manuscript 240); **B** grapes 42 × 20 mm. (cf. quires M–T of manuscript 240 and manuscript 245).

fol. 1-14^v [Arioponus Cæphalus of Eutopia, *Apotelesmata*] *Inscribed at head of fol. 1^r*: “~~Liber Christopher Taylour.~~” *Tit.*: Apotelesmata | The Phylosophycall effects of Mercurye | in his Tryvmphe | concernynge | The trew & cheyfe medycyne of the most | Avncyent Phylosophers. In whiche is | containyd the openynge & keye | of the whole worke / done by | Arioponus Cephalus of | Eutopia. | To the most myghty & Invyncible Emperour Rvdolphus 2^o Always Avgustus. | M[artinus] C[opus] M[edecinae] D[ocor] the least of the phylosophers. | ffrom forth the most Inward affectyon of a devoted | mynd, and humble observance, doth dedycate, | consecrate, and Submytt This p[re]sent | worke. | The ffyrst booke of the Philosophicall | effects of Mercury Tryvmphant | concernynge the great & cheyf | medycyne/ | Apotelesma | 1 | *Inc.*: The most hyghe God in the begynnynge created heaven & earthe: [...]. *Expl. fol. 3^r* (*Apotelesma* 61): [...] magycall Anatomye and Phylosophycall Pyronomye/ finis. | The second booke of the Phylosophicall effects or events of Mercury Tryvmphant of the great medycyne | Apotelesma | .1. | The fyrst & common cause of all Mettalles [...]. *Expl. fol. 5^r* (*Apotelesma* 55): [...] the estymation of all men/ finis | The Thyrd booke [...] *Inc.*: Natvre is a certayn Semynary power [...]. *Expl., fol. 8v* (*Apotelesma* 91): [...] Error & extremely seduced./ finis. | The 4th booke [...] *Inc.*: The vse & practyse of this o[u]r worke [...]. *Expl. fol. 11^v* (*Apotelesma* 71): [...] to theyr full perfectyon/ | The fyft booke [...] *Inc.*: After that the stone hath taken on it a [...]. *Expl. fol. 14^v* (*Apotelesma*, 102): | Wherout so great mysteryes of nature do yet more playnlye & more evydently appeare.

Old Royal Coll. 1723 4^o.

Latin, early seventeenth-century, paper, in-4^o, ca. 21 × 15 cm.: [A–D]⁸ (32 leaves), written by three hands. Unbound, second leaf of front cover cropped after B₈, first leaf of back cover cropped before D₁. On front board old sign.: “N. 54.” & “6”. Paper: Quire A: vertical chainlines 24–25 mm, watermark: heraldic shield with four compartments, upper left four vertical lines, upper right lion (?) [Lower: double-headed eagle and tower (?)]. On top a crown ca. 100 × 62 mm. Quire B–D: Watermark: two symmetrical towers with one window each flanking a simple triangular building with one rounded door, width between towers: 43 mm. (Close to Briquet, 15.943: Prague 1573, but cf. Gerhard Piccard, *Die Turmwasserzeichen. Findbuch III* (Stuttgart: Kohlhammer, 1970), X, 183–84, 193–95, or 202–207, Ravensburg, 1583–98. This firm had two papermills in Bohemia: Prague and Trautenau). Cover: vertical chainlines 21 mm, watermark: pot with one handle, crown and a four-petalled flower above crown 64 × 24 mm (seems to be close to quire A of manuscript 247, and possibly also to quires Z and Aa of manuscript 240).

Hands: I: (with separate foliation), quire A; II: fols. B₁–C₄, not unlike Old Royal Coll. 244 & 245; III: C₅–D₈.

On front cover, list of contents: TRACTATVS | Varij, de Lapide | I. Processus Raym: Lullii, Abbati Angelo, itineris | comiti com[m]unicatus, in monasterio

Angliæ | repertus | II. Ejusdem tractatus de investigatione secreti occulti, | ad Celestinum discipulum suum, quem edidit | Anoniæ, in Coenobio fr. Prædicat- a[nn]o 1319· | III. Epistola totam artem complectens. | IV. Alphidii philosophi liber, dictus Domus thesau- | rorum. | V. Dicta Hermetis & Ortolphi, philosophorum. | VI. Hermetis Regis Græcorum, dicta.

1. fols. 1-7^v (pp. “1”-“14”) *Tit.*: PROCESSUS RAYMUNDI LULLII, AB= | bati Angelo, comiti itineris communicatus, in Monasterio Angliæ re= | pertus. (Alchimia hæc est perfectio & Veritatis ratione perspicua expertictæ vocabula omnia [...]. *Expl.*: [...] eiusque nomen est libro vitæ dabatur. FINIS). Fol. 8^{r-v} (Ag) blank.

2. fols. 9-17 *Tit.*: In nomine Santæ & Individuæ TRINITATIS. | Incipit Tractatus de Investigatione Secreti occulti | Raymundi: Ad Celesti[n]um discipulu[m] suum, que[m] edidit | Anoniæ, in Cenobio Fratri[m] Prædicatorum. Anno | Do[mi]ni 1319·/ Super totum Opus maius Compendium. *Inc.*: Quia homo est magis nobile A[n]i[m]al de Mundo, sua industria armatus, se[cundu]m quod ipse per suam Na[tura]m dominatur omnibus [...]. *fol. 13^r*: Sequitur secunda divisio Compendij, et est Alphabetum. *Expl.*: [...] cum qua in parvo tempore potes facere illud quod Natura non potest facere in mille annis. *Post expl.*: Sequitur, De Operatione vel Practica Lapidu[m] pretiosoru[m]. Sed quia Tractatus iste impressus est, hic non scribitur. Reliqua vero antecedentia ex manuscripto libro magno vetustiss[im]o (et omnino de reb[us] vel operib[us] Raym. Lullij) scripsi, apud Amicoru[m] optimu[m] D. Johannem.) Pragæ | Anno n[ost]ræ Salutis· 1613· Martij· 28· *Erased signature*: Rogero Kock [?] *Fol. 17^v blank*.

3. fols. 18-20^v [*De Occulta Philosophia Epistola*] *Tit.*: Epistola totam Artem complectens. | [interlined by a later hand:] “G. Riplæi Angli.” [*in marg., by a later hand:*] “Extat in Theatri Chemicæ Volum· 3· fol· 855·” [*The anonymous “De Occulta Philosophia Epistola” is published in Zetzner’s Theatrum chemicum, vol. III, pp. 852–856.*] *Inc.*: Vidi senem in vna claritate fulgentem, surgentemque, in manu sua libru[m], claru[m] signaculis sigillatu[m] [...]. *Expl.*: [...] et Deus sua fortuna facit omnia. Benedictu[m] DEVS qui dat Sapientia[m] sapientibus. Amen | Pragæ, descript[i]s ex lib[r]o D[omin]i Jo[hann]is Carpionis | de Kaprstein / Mart[i]s· 28· A[nn]o 1612· *Erased signature*: p[er] Rogerius Cooke [*speculative reading based on fol. 17*]

4. fols. 21-33^v *Tit.*: Alphidij Philosophi liber, dictus | Domus Thesaurorum. *Inc.*: Primum huius libri, o Theophile, constat Eulogium aperire nescientibus, quæ studi- os[us] ph[ilosoph]orum chorus agere consuevit, eo quod mane in vesperum, lucem in tenebras, lucidum in obscurum transmutant [...]. *Expl.*: [...] Et sufficiat tibi hoc in omnibus. FINIS.

Old Royal Coll. 1727 4°: Farrago chymico-alchymiam XVI.

English, late sixteenth-century, paper, in-4°, ca. 22.2 × 16.5 cm: [A]⁶ (-A₁) [B-S]⁸ [T]⁴ [V]⁸ (-V₅) (152 leaves). Foliation: 1-43, 45-134, thereafter pagination: 135-150; 163-178, 181-186. Bound in contemporary vellum, provenance signature on the inside of the front board: “Lond. Js. Habrecht 1613”. The fly leaf also contains

Harbrecht's device [his initials I.H. flanking the combined astrological symbols for Libra and Sagittarius]. The MS is written by several (5-10) hands. Made up of one type of paper, with a lion watermark, height: 30 mm, as in Briquet III, 10.530, 10.546 or 10.563, but not identical with any of them.

1. fols. 1-8^v [Lullius, *Accurtationes*] *Tit.*: Accurtac[i]ones et practica Raymundi [*in the marg. by a later hand*: Auriga Bene- | dictus Spagiricus | Figulj *thereafter by the first hand*: Thomas | Son] *Inc.*: 1. Ad laudem dei et eius eternam gloriam et honorem amen. In the beginnunge you shall vnderstand y^t ould ph[ilosoph]ers [...]. *Expl.*: [...] till yt be passed through the wheele of philosophi. *Post expl.* [*another hand*]: Huiusque fingit Interpretatio figulj. Alia insup[er] addit Raimundi experimenta hic non expressa. *Followed by a crossed-out text. In the upper left corner, heavily crossed out by two different hands*: I received this [...] of [...] 10th of | october 1593
2. fol. 8^v: [Varia alchemica] *Notes and memoranda of Diary – or manual – like character. The text is heavily crossed out when it comes to names of persons and substances, though with legible datings*: 15th [...] 20th [...] 21 [...] march 6 [...] 8 [...] 16 [...] 22 [...] 25 [...] march 3d [...] Aprill 21.
3. fols. 9-15^v [Thomas Charnock, *Breviarum naturalis philosophia*] *Tit.* by a later hand: BREVIARIVM NATVRALIS | philosophia | Thomæ Harryson, alias Charnoki. | Nunqu[am] translatum vel imp[re]ssum *Tit.*: A booke named the breviary of naturall Philosophy compiled by the vnletteryd scoller Thomas *Harryson [*marg*: *Charnoke] student in the most worthy scyence of Astronomy and Philosophy Anno Domini o[ne] thousand V^c L & vij <1557> the first daye of the new yere prayse be vnto the god in heaven this treatis begone as after shall appeare. | Exitus acta probat, finis bene cepta coronat *Intro.*: The Booke speaketh. | Come hether my children of this dissipyne [...]. *Expl.*: [...] What instrumentes for o[u]r Arte yow neede to p[re]pare. *Præf.*: The preface to the Reader | Go forth lytle booke in volume but small [...]. *Expl.*: [...] mayst yt obtayne, | Finis qu[od] Harrison., [*another hand*: Charnoke./ | 1557./] *Chap 1. Inc.*: Now will I declare [...]. *Chap. 5, expl. [abrupt.]*: his dooinges I ha<r>d y^e resytinge | [*catchword*] Bothe of prose and [...] [*in the margin, in another hand*: Idle talke].
4. fols. 15^v-18 [Notes of "mr Garland"] *fol. 15^v*: An account of substances and instruments purchased, with prices in pounds shillings and pence. *Heading (deleted)*: ~~A note of such glasses and other thinges [...] w[ith] the prises of them.~~ *Dated*: · 26· august· 1595· *Further down on the page*: 15th of october 1595· *Fol. 16 heading*: by Mr garland *Dated*: decembris 6th 1595 *New heading*: of Mr Perevall [?] *New section*: de occulta philosophia et charecteribus | Cornelius Agrippa de occulta ph[ilosoph]ia *New section*: mr tisdale bought [...]. *Fol. 16^v heading*: of Mr garland/ | to lute in drye fires *Inc.*: Take potters claye, flakes, filings [...] to lute in wett fires *New section, inc.*: one parte of the sulp[hur] of vitrialle [...] the delayinge of gold *Fol. 17 heading*: of Mr garland [*in the margin*: "mr garland"]. *Inc.*: did put merc[ury] in a glas on a trivet [...]. *Heading*: To refine cop[er] *Inc.*: melt one pounce of cop[er], [...] but mr poole sayd that an ounce was sufficient to purge a li. Of cop[er]. [...]; *fols. 17^v-18*: An index of topics of a manuscript "booke" with folio locations: out of the lo[n]ge booke

5. fols. 18^v-21 [Notes on alchemical topics by “mr digg[e]s” &c.] *Fols. 18^v-20. Heading:* A note of mr diggs his worke, after his preparatione of his two Materialls Sol and Mercurye./ *Inc.:* he was of opinion of the 24 p[ro]portion And sayde that Maria wrate it thus / [...]. *Some passages crossed out; fol. 20^v:* A laboratory journal: 1595 the 22 of march [...] *running to:* 1596 on sunday moreninge beinge the 28 of novemb[er] ~~xxx~~ *Fol. 21. Heading:* Trevesane [= *Bernardus Trevisanus?*] p[ro]fited by readinge these booke | Arenold de nova villa, | The booke of the woords that maria the p[ro]phetis wrate | The booke of Alle trewth./ of natures p[ro]p[er]ties/ | And the <booke of> Woords of pa[ra]celsus/ [...]. | Johannes pantheus (Agaynst alkamy) *Heading:* the booke of mr diggs *following a book-list.*

6. fols. 21^v-29^v [Notes of Nicholas Hill] *Fol. 21^v:* And these also of mr hill *A list of books by Trithemius, Theophrastus and Raymund Lull, several hands; new section:* directio· Is y^e motion of a planett, his epicycle & [...] retrogradatio· [...] statio· [...] *and other philosophical and astrological notes. Fol. 22: Heading in upper left marg.:* I receiued these nots of Mr Hill the 28 of Auguste 1595 *Inc.:* Signifeinge of things by l[et]t[er]es | Signifeinge by one le[t]t[er]e diu[er]s things in diu[er]s placs *In marg.:* The concealinge arte of Raymunde consisteth in [...]. *Fol. 22^v:* Alchemical notes: [Mercury] will in 3 dayes in atkindu [*i.e. a cipher for an unnamed solvent*] dissolue into water, [...]. *Fol. 23: Heading in upper left margin:* The 30th of Auguste· 1595 *Heading:* Nicolas hill gaue me all these noats | ~~and I will [...?]~~ | Sadle./ *Inc.:* Homogeneitie. [...] Heterogeneitie [...] &c.; *fols. 23^v-24: Heading in upper left margin:* The 31th of Auguste 1595. *Inc.:* Illuminati doctoris magistri Raimundi Lullij ars magna gen[er]alis et vltima. | Everie arte hath his owne principles [...]. *In right upper corner:* Sadle. *Fol. 24, At the top:* Sadle *Inc.:* sophistry is to be p[re]ferred before positieue philosophy ... *New heading:* Vita brevis ars longa experientia fallax occasio præcept [...]. *Fol. 24^v:* *Heading in upper left marg.:* The 1th of September 1595 *Heading at the top of the page:* of mr hill *To the right:* Sadle *Inc.:* Materia prima, is that w[hi]ch hath the firste stroke in composic[i]on and is the laste [...]. *At the bottom of the page:* Remember | The Cause of th’adamants drawinge of iron vnto him / [...]. [5 ll.] *Fol. 25^v:* out of eu[er]y thinge may be drawen the ·4· elements/ [...]. [15 ll.] *Heading:* of mr hill. Sadle. *Fol. 25^v:* *Heading:* The 2d of September 1595. Sadle. *Inc.:* We muste considre one and the selfe same thinge [...]. [10 ll.] *Fol. 26: Heading:* this in a lettre of mr hills. Sadle. [A list of Lullian principles] *Inc.:* B bonitas, differentia [...] &c., *fol. 26^v:* what honesty. [...] there are in all metalls [mercury] sulp[hur] & salt [...] *fol. 27^v:* *Inc.:* It is an vnpossible thing for a determinate effect [...]. Note-/ mr hill sayd [...] me what is the cause of the meltinge of lead [...]. *fol. 27^v:* *Inc.:* The bodyly part of the elixir must be reconciled to the soule [...]. *Fol. 28^v:* *Inc.:* the spirites of the lest red <or white> wine, drawen and 3 or 4 tymes rectified is then fitt to be put to his circulat[i]on [...]. *Two closely written pages. Fol. 29^v:* *Inc.:* Genus is a name commune to many kindes | Species is a name communicated to many particu<lars> [...]. *Plus other explanations of termes and shorter notes. Several hands. At the bottom 3 ll. of Greek.*

On fol. 29^v. 2 ll. of Hebrew; fol. 30: Tables for Lullist “rotæ”, several hands; fol. 30^v: *Heading:* mr hills that | first there must be calcination | then dissolution | then separation [...].

7. fols. 31-34^v [Notes of “mr Foulter”] *In upper left marg.*: I receaved these notes of mr foulter the .13. of october 1593. *Heading at the top of the page (crossed out)*: At greenw[i]ch the ____ of maye 1595 | I crossed these termes, to the beginnunge of hermes | takinge them to be but sophyticac[i]ons/ *Inc.*: Receue 2a of calcined terter· put thereto 3 [...]. *Expl.*: [...] of the ryght borax *Fol. 31^v*: *Heading*: of Salt for auru[m] potabile is thus p[re]pared *Inc.*: Take the tarter of thicke red wine, [...]. *Fol. 33-34^v*: *In upper left marg.*: Stet./ *Heading*: Laus deo amen *Inc.*: Sith yt is <soe>, that many men haue perished in laboring about the p[er]fecc[i]on and cleere truth of this science, to the w[hi]ch as yet wee could neu[er] come [...]. *In right-hand margin in another Italic hand.*: some Also crossed this. *Expl.*: [...] will that I maye p[er]forme the same, To whome be all, hono[u]r and glory worlde without ende Amen *Fols. 34^v-35^r*. *Tit.*: The white worke. *Inc.*: The white worke is this, dissolue [...]. *Expl.*: [...] in his keping.”

8. fols. 35-36 [George Ripley, *Vade mecum*] *Tit.*: By y[ou]r pore Chaplayne Sir George Rypley Cannon of Brydlington *Inc.*: Sir when yow haue dissolued marcury in A Corrosyve of vitryoll and salt peter, and distilled the Corrosyve therefro[m] [...]. *Expl.*: [...] the olde Edward none better | [*by another hand*]: Rex [Christe] dictus sit om[ni]bus b[o]n[i]tas q[uod] Rippley *Heading*: Tempus vnus mensis” *Inc.*: And yf yow thincke to laboure abowt the Elixer vite [...]. *Expl.*: [...] as travell emonge hott wyne | Explicit ... Sedon George Ripley. *Post expl. (in another hand)*: Nunquam op[er]ieris cu[m] corosiua, donec rectificetur a sale & combustio sep[ar]etur a fecibus tunc solue corpus in limpidem aqua[m] cu[m] qua in cera Amalgama[m] et calces corpo[rum] Imperfecto[rum] et poste complet[ur] Imbilit[i]ones etc [...] alma[m] abreuia[m] opus expertis artis nome[n].

9. fols. 36-41 [Roger Bacon, *Speculum alchemiæ*] *Tit. (in another hand)*: Bacon his lookeninge glasse of Alchemye *Inc.*: Hermes the father of Philosophers saith in his science, Alkamy is a body, the substance of one, and by one symple compound [...]. *Expl.*: [...] for the death of mer[cury] is the depth of this science.

10. fols. 41-53 [Arnold de Villanova, *Quæstiones*] *Tit.*: Heare insueth certen questyons | demaunded by the Reu[er]end fath[er] | the Archbisshop of Reynes of | the mr Gwillyam de Cenes | as followeth *Inc.*: ffirst thou demaundest of me whither y^e worke of this mastery maye be done & made of the lights alone, that is to saye of Sol & Lune and water of Lyfe or not /. I answere thee [...]. *Expl.*: [...] declare this noble seacrett to no p[er]son saving only to children of Science and well expert in this Science. *Chap.*: Nowe here endeth the questyons | Essensiall of this worke and nowe as | towching the questyons accydentall yt thou inquiryrest to haue knowledge of I | shall make thee answer playnely hereafter in order/ *Inc.*: ffirst thou demaundest howe many furnesses shalbe necessarye to this worke, [...]. *Expl.*: [...] blessed also be he y^t maye come to the knowlege of this precyous stone etc. | finis Amen/

11. fols. 53-54^v *Tit.*: Hereafter ensueth certayne notable Instrucc[i]ons w[hi]ch be right speciall good /. *Inc.*: Note y^t the firste matter of mettalls is o[u]r white sulphur & o[u]r quicke silver for of theis two without doubte is made y^e mettalls & the cause of this for the sulphur & y^e quicke silver [...]. *Expl.*: [...] as a Spryte ready to fyxac[i]on and to the quicknes of fixac[i]on w[hi]ch when yt is fyxed.

12. fols. 55-62 [Arnoldus de Villanova, *Novum lumen*] *Tit.*: Novum lumen. / The new light. / *Præf. Inc.*: ffather and reuerent lorde, though I am ignorant of lyberall sciences and am assidny[?] <besy>[?] with study neither in clerical state abiding

[...]. *Expl.*: [...] the secrete vulgar ygnorant *Tit.*: Here begynneth the draft in the w[hi]ch he nameth | the stone of Phylosophers./ *Chap. 1 Inc.*: Vnderstand therefore the sayeng of the phylosopher that the Arte of Arts are in the disposition of the pacient [...]. *Chap. 8 expl.*: [...] the w[hi]ch yf yt be vnknowne a man holding Elixir p[re]vayleth not yf the same | *Conclusio tocius epistole.*/ *Marginal notes with a clean Italic hand (but probably identical with the hand of the text).*

13. fols. 62^v-64 [*Alchemical verses in English and Latin*] *Tit.*: Laus Deo *Inc.*: To whome this boke shall come | As yt must to som[m]e | To be read or heard [...]. *Expl.*: [...] Seke yt forth as ye haue sought | Other tale of me get yee nought./ | *Finis.*/

14. fols. 64^v-67^v [*Alchemical verses*] *Tit.*: Laus Deo./ *Inc.*: In the partis of Rome the wedding of m[er]cury | was celebrat in my p[re]sence as I came from stody | [...]. *Expl.*: [...] The frute yt doth folloe thereof I saye Amen/.

15. fols. 68-77 *In upper left corner heavily crossed out (except the date), partly legible*: I Recieved theis notes | of mr Daltoun S[...] | 22th octob. 1593 *Fols. 71^v-72^r blank.* *Tit.*: Here begynneth the | pa[ra]ble of y^e Philosophers *Inc.*: The begynnyng of wisdom is the loue of wisdom He w[hi]ch loveth wisdom loveth yt and so ys made like vnto yt, ffor every like thinge, engendereth his like & loveth yt Also the begynnyng of wisdom is the feare of the lord and his obedyence [...]. *Expl.*: [...] lyveth for ever and ever / Amen. *Post expl.*: Thus endeth the parable of the Philosophers drawne oute of an olde booke/.

16. fols. 77^v-83 [*Deleted note at head of fol. 77^v*: Theis notes I rec[eived] of Mr Turpin[?] 29 October 1593.] *Tit.*: Hic Incipit Artium Alkamie *Intro Inc.*: All the wisdom in the worlde cometh of o[u]r lord god Iesu christe god almightie maker of all thinges Therefore who that loveth wisdom aske yt of him in due forme and he will geve him thereof plenty for he is highest & founder of all Wisdom. [...]. *Expl.*: [...] of y^t kinge y^t all thinges disposeth Amen/. *Chap.*: In dei No[m]i[n]e Amen: Aqua Vitae. *Inc.*: Take a pounce of Salte Com[m]en and a pounce of Alome Roche & a pounce of salte peter and a pounce of vitriall of theis 4 distill a water on this mann[er] [...]. *Chap.*: A Lewte for this· *Inc.*: Take the gleyer of eggs well sponged [...]. *Chap.*: As the worlde is made/. *Inc.*: [*lacuna*] is o[u]r stone of 3 thinges of 7 planetts of 12 signes of ·4· elements [...]. *Fol. 78^v*: *Drawing*: “A receptory” with “A Lymbeck”, “A ffurnes” and “fyer hole” *Chap.*: The very trewe Mercury. *Inc.*: Nowe I will shewe thee the very mercury yt the Philosophers booke in the old time the w[hi]ch not mercury yt is called quycke silver ...; *Fol. 79*: *Drawing*: “Iupiter increasinge gladnes of harte” with labels: “albus”, “Rubius”, “Balneo” and “ignis”; *Fol. 79^v*: *Drawing of a bath* “Iubiter”, “bolts hed | Saturnus”, “mars”, “venus”, “luna”, “mere”, “Ege | Sol.”, “Balneo” and “ignis” *Chap.*: The Vessell· *Inc.*: The vessell is a bolts hedd [...]; *Fol. 80^v*: *Two drawings of a phial and an egg-shaped vessel with explanatory text.* *Chap.*: Sol, lune, Sulpher, Mercury *Inc.*: Sol is the most treasure of the world for he is aboue y^e starres [...]. *Chap.*: Sulphure *Inc.*: Sulphure is as moche to saye Iubiter for he worketh [...]. *Chap.*: Sol *Inc.*: Sol is the most powrest matter of y^e earth and the best of the planetts [...]. *Chap.*: Luna *Inc.*: Luna is next vnto Sol in worthynes [...]. *Chap.*: Iubiter· *Inc.*: Iubiter it is to knowe that he is duke & leader & pryncipall of all the starres [...]. *Chap.*: Tyne glasse *Inc.*: Tyne glasse I am y^e markesite y^t many a man seaketh y^t is so mynerall [...]. *Chap.*: The doubts of Alkamy *Inc.*: Is to be ware of all salts all

corasyves all Aloms [...]. *Chap.*: The Elixer *Inc.*: Take an o[unce] of no sol and An o[unce] of no lune and 12 o[unces] of no water of Lyve [...]. *Chap.*: Proieccyon augmentac[i]on *Inc.*: Nowe I shall shewe thee p[ro]ieccion of the white & y^e redd [...]. *Expl.*: [...] and yt shalbe fyne Sol at all assayes / *Fol.* 83: *Unfinished (?) drawing, without explanatory text.*

17. fols. 83^v-86 *Tit.*: Aphebo aphebe Lune caput de | Aqua vite / *Inc.*: Speculum Alkamie scriptura vere n[omin]e domino scitur herem [?] p[ri]mu[m] verbu[m] hui[us] op[er]is est corporis in aqua[m] idem in mercurie reducc[i]o et hoc est q[uo]d Ph[ilosophorum] vocaveru[n]t [...]. *Expl.*: [...] salutaris q[uæ] nascit[ur] orbic[u]laris. *Chap.*: The Secrets of Alkamy is *Inc.*: Take an o[unce] of the best & another of y^e tother next & dissolve them [...]. [6ll.] *Chap.*: The Monic[i]ons *Inc.*: Nowe deare brother I haue shewed thee [...]. *Expl.*: [...] founder of the howses of Commons of England Amen *Chap.*: Auru[m] Potabile *Inc.*: Take little of y^e redd stone and cast yt in [...]. *Expl.*: [...] dayes in Balneo / *fols.* 84^r-86^r contain simple drawings of athanors and baths without any explanatory text.

18. fols. 86^v-91 *Tit.*: Liber Philosopho[rum] Cap[itulo] p[ri]mo *Inc.*: The subtyll yt is first matter of all mettells mercury and Sulpher y^e Elixer a Levyyu[m] w[hi]ch is medycyne to all corrupt metallis [...]. *Expl.*: [...] and yt is the end of y^e Philosophers worke.

19. fols. 91-93 *Tit.*: Septem Clavis hui[us] Scientie *Inc.*: There bene 7 termes or keys y^e w[hi]ch be Roots of y^e origynall ca[us]ina[i]on of the blessed tree [...]. *Expl.*: [...] & that the blackness of him be done away etc; *fols.* 93^v-96^r blank.

20. fols. 96^v-98^v *Heading*: Liber Christopheri Taylour. / *Tit.*: Gemma Salutaris *Inc.*: The first worde is this worke y^t the body be turned into water y^t is to vnderstand yf it be turned into Mercury and y^t is y^t the Philosopher [...]. *Expl.*: [...] And another sayth passe not a peece of golde / contains "sayings of philosophers" including citations attributed to Pythagoras, Lucas, Plato, Democritus, Rasis, "Atsynberis", Alphidius, Balgus, Orsaltus, "Antazaquarras", "Castie", "Pandolpus", "Promenydes", Aristotle, "Metheleam", Morien, Theber and Plato, and quotations from the Rosary.

21. fols. 99-100^v [Isaac Hollandus, *Septem conditiones*] *Tit.*: Septem condic[i]ones hui[us] materiae. *Inc.*: The first condyc[i]on is this y^t yf there be any kynde of Argenti viui y^t should be converted in Auru[m] puru[m] or argentu[m] puru[m] [...]. *Expl.*: [...] and maie be multiplied withowt ende. | Deo gratias, Amen.

22. *Tit.*: Opera Aristotelis. fols. 101-110 *Inc.*: Christs name be blessed and cleped in hono[u]r he of hym, he that listeth to p[ro]fyt in the deeds of nature, but often tymes there are many men vnd[er]stand the sup[er]fluytie of the words of the Ph[ilosoph]ers [...]. *Expl.*: [...] yt hapneth many tymes of many to go oute of the waye. *N.B.* some of the terms in this work are encrypted.

23. fols. 110^v-113 *Heading*: Liber Christopheri Taylour *Tit.*: Erroris huius operis *Inc.*: The first erro[r] of this worke is in distillac[i]on of the fyer or in dyu[er]sytye of fyers in the same worke after the same greke for note onely but the kyndlynes of heate [...]. *Expl.*: [...] knowe well yt all thinges turne vnto good to them yt love god w[i]th all their harte / | Deo gratias Amen /

24. fols. 113^v-126 *Heading*: hppe *Inc.*: Vnderstand yt when o[u]r matter feleth o[u]r sonne anon he is losed into water w[hi]ch afterward w[i]th in 40 howres shalbe turned into blacknes [...]. *Expl.*: [...] this is a worke of one daye or of one

hower or half an howre· finis auctorum de quo semper est mirabiles[?] etc./ *Fol. 113^v corresponds here to an older foliation “·1·”; 114^v = “·2·” etc. up to: 122^v = “·10·”, thereafter this older foliation ceases.*

25. fols. 126^v-128^r *Tit. [in another hand]:* Nowe my Childe take intentyve *Inc.:* Nowe my childe take intentyve heede & trust sadly and faithfully to my Councell and specially in vsinge of this wonderfull worke [...]. *Expl.:* [...] And the full content of all my mynd Ad vltimo *Post expl.:* To the wo[r]shipfull mr prio[r] of Lyfe *Marg. note in upper left corner on fol. 126^v crossed out.*

26. fols. 128^v-131^v [*Dastin, Visio*] *Tit.:* Visio Joh[ann]is Dastyne *Inc.:* Then nature is the surest effect of all kynde and increasing or augmenting of y^e Rote of them we haue knowen the necessary transmutac[i]on of the planett [...]. *Expl.:* [...] and be sett in the orchard of him qui sine fine viuit & Regnet amen /.

27. fols. 132-134, pp.135-150, 163- [*Notes of “mr Tisdale”*] *Fol. 132^r. Tit.:* out of the longe booke | of the p[re]parations of mettalls & the names/ & of saltes/ & mineralls/ *Heading:* of mr garland *Heading:* of mr turpin *Fol. 132^v Inc.:* doctor dee sayde that the white fir[men]t is not com[m]on [*silver*] <for that he is no p[er]fect boddy> but it is white gould. Also he sayth that as yo[u] examen gould with antimony [...]. *Heading:* of mr tisdale | he rectefieth very purely the spirite of wine [...]. *Fol. 133 heading:* of mr tisdale the 27th of novemb[er] 1575 | Take of [*sol*]· [*luna*]· & [*venus*] of each a like, [...] *heading:* for the graduation of gould *Inc.:* he tooke <blake> antimony crude, [...] *The whole page is crossed out [see note on this page: “I thinke this also to be but a sophysticacion”]. The numbering of the leaves is made before this heading. At the bottom of fol. 133^r:* || mr tould me that his child was borne the first monday after the full mone, And died ... *Fol. 133^v heading:* of mr tisdale *At the bottom of the page:* of mr tisdale his geber in quarto | his ·2· litell ould bookes in octavo | and all his bookes of paracelsus, raymond & bacon/ *Fol. 134^r. Heading:* of mr tisdale *in marg.:* novemb[er] ·8· 1575 | he tryed <2 part of> gould ... *Fol. 134^v. Heading:* To fix sall armoniake ... *Expl.:* [...] feces <remayning> as before. *Fol. 136^r. Inc.:* do this woorke so oft, till the sayde earth dissolved [...]. *Expl.:* I should thincke it were better to distill out of him his soule and lyfe by often throwinge his water distilled <from the feces> vppon the [...]. *Fol. 137^r. Inc.:* I consider herew[i]thall that it stands w[i]th good reason that the earth be washed [...]. *Fol. 137^v. Inc.:* Take leade and melt it and cast white arsenicke [...]. *Inc.:* Also he sayde that he quenched [...]. *Both sections crossed out [N.B. deleted note on this page: “This I thinke to be but a sophistication.”]. Inc.:* Take of Romaine vitriall, and cop[er]as of like quantity And beate them to pould[er], And after put them in a close pepkin [...]. *Fol. 138^v. Heading:* of [*Jupiter*] & [*Mercury*] *Inc.:* he tooke [*Mercury*] ·5· and put it to his weight of [*Jupiter*] beinge [...]. *Heading:* To draw the 5th essence of Antimony *Inc.:* Take Antimony and grind it smale & put it into very good distilled [*vinegar*] [...]. *Fol. 139^r. Inc.:* Take 20 [*pounds*] of <Romaine> vitriall <blew of coler> or coperas of the mine greene of coler, And distill all the [...]. *Fol. 139^v:* mr tisdale calcines his [*sol*] thus [...]. *Fol. 140^r. Heading:* Certayne notes taken out of the booke of Sir Roger bacon | fryer of the ·5· essence *Inc.:* Take [*sol*] made pure [...]. *Heading:* The p[ro]p[er]tyes of mettalls quenched in | water ardent, or spirit of wine. *Inc.:* [*sol*] fined & drawen thinn or made in [...]. *Fol. 140^v. Heading:* To draw the water Ardent. *Inc.:* ·3· Take in the name of god / ·6· gallons of the strongest

secke, and draw out by balneo ... *Heading:* To make the 5th essence *Inc.:* 4 Take this burninge water, and in a pellican or other greate boddy of glasse [...]. *Heading:* To restore youth in ould men, | And to rayse agayne the dead *Inc.:* 5 Take eu[er]y day in the moreninge halfe a sponefulle or there about [...]. *Fol. 141^r. Heading:* An extracc[i]on of the ·7· bookes of the natures of things, | first written by p[ar]aselsus [*sic*] *Inc.:* 1. of the gen[er]ac[i]on 2. Of the increase [...]. *Heading:* The contents of the seconde booke concerninge | the growinge of naturall things *Fol. 141^v. Heading:* The third booke of naturall things, *Marg. notes by another hand. Fol. 142^r. Heading:* Of the death of many things. *Heading:* The fourth booke of y^c nature of | sertaine things & firste of the lief | of man &c. *Fol. 142^v. Heading:* The 5th booke what death is *Fol. 143^r. Heading:* of my none conceiptes And first I thincke that metalls are to be [*illegible deletion*] by the [...]. *Expl.: fol. 143^v. [...]* [*sol*] with an heigh culler./ *Fol. 144^r. Heading:* out of bartholomevs *Heading:* of mr tisdale. *Inc.:* he sayes that <mercure> turned into water is to be 7 tymes distilled by filter, and not in balneo [...]. *Fol. 144^v. Heading:* of mr hill. *Inc.:* In eury action there are to be considered [...]. *Heading:* of mr tisdale. *Inc.:* he tooke [*sal armoniack*] sublimed from com[m]on salt [...]. *Fol. 145^r. Heading:* of mr ~~percivale~~ kogpiavno-/ [*i.e. the cipher for "mr percivale"*] *Inc.:* he sayd that Antimony may be sublimed [...]. *Another crossed out heading, inc.:* he sayde yt mr smith made potts to hould his spiritts of crusibles beaten to smale dust [...]. *Fol. 145^v. Heading:* of mr ~~poole~~ keeno [*i.e. Cipher for "mr poole"*] *Heading:* of captayne ~~daultre~~ Tvandgo-/ [*i.e. cipher for "captayne daultre"*] *Inc.:* he tould me that mr smith did first put his copp[er] into a water that did [...]. *Fol. 146^r. Heading:* by mr ~~poole~~ keeno-/ *Fol. 146^v. Heading:* of mr tisdale | for the flies *Heading:* for distillinge of wine *Heading:* for his diaferatike *Fol. 147^r. Heading:* of mr tisdale *Fol. 147^v. A list of substances, with symbols and prices, inscribed In right upper margin:* the beste of these mettalls & mineralls | is worth the pound as foloweth [*A list of 26 chemical substances with some unusual symbols, e.g. a heart for gold, the contraction of "per" for sulphur, an ordinary "p" for arsenic, etc*] *Fol. 148^r blank; The following deleted sentence appears in the upper left corner of fol. 148^v:* Ari[es]· li[bra]· tau[rus]· Scor[pio]· gem[ini]· | Cap[ricorn]· can[cer]· acq[uiarius]· leo pis[ces]· vir[go]·/ *Inc.:* Take ·3·s· peeces, and [...]. *Fol. 149^r. Heading [deleted]:* of mr garland a blancher for [*venus*]; *Fol. 149^v. Heading:* of mr [*illegible deleted name*] | a pleasant drinke. *Inc.:* he tooke one parte of clere fountayne water ... *Heading:* of Mr Edgcome-/ *Heading:* of Mr Tisdale-/ *These two last sections are written by a totally different hand; Fol. 150^r. Heading:* of mr ~~dickenson~~ Tippolfel-/ [*i.e. cipher for "mr dickenson"*] *Fol. 150^v. Heading:* of mr ~~miller~~ Minnog-/ [*i.e. cipher for "mr miller"*] | he amalgamed 1 parte of [*luna*] with ·4· of [*mercury*] ... *Fol. 151^r. Heading:* of mr ~~miller~~ Minnog-/ | he with a stronge water brought [*mercury*] into a hard stone salt [...]. *Fol. 151^v. Heading:* out of ~~twipens~~ <dagkolf [*i.e. Turpin's*]> ould booke. folio 116.b. *Inc.:* Turn elem[en]ts & thou shalt haue y^t yow seekest [...]. *Expl.:* [...] moysture, into heate/ *Fol. 152^r begins abruptly with a series of recipes and a key to the chemical symbols used in the manuscript, written in two different hands. Fols. 152^v-153^r. Heading:* of the planetts and there natures. *In left marg.:* ptholomevs· fo[lio] 59· *Fols. 153^v-154^r. Tables with column headings:* the prime qualities | The 4 elementes. | y^c ·12· signes & there qualities. *Fol. 154^v. Heading:* out of Ripley. *Heading:* y^c longe booke. [*An index of topics with folio locations*]. *On the inside back cover there is what looks like a list of books*

borrowed from (or recommended by) various people: “of mr. Robinson”, “of mr garland”, “I had the notes of these bookes of ni[cholas] hill·1595.”

Old Royal Collection 1749 4°.

English, paper, late sixteenth-century, in-4° (not coll.) iii uncut folios + 23 leaves, written in one hand, unbound, and on the cover it says: “lefte to [?] | mr garland the 12th of Aprill 1595 | the 2^d | of John Englysheman & y^e later end, y^e questions | of Henry tyler | of John Englyshe | [T]he reasons that the [...]. The manuscript contains three different types of paper; **A**] Strasburg Lily. Probably Dutch, width: 61 mm, chainlines 28 mm. (cf. Briquet 7211 and 7212, but without the letters in the shield, cf. also W.A. Churchill, *Watermarks in Papers in Holland, England, France, etc., in the XVII and XVIII Centuries and their Interconnection* (Amsterdam: Herzberger, 1935), no. 401). **B**] Crown with a four-petalled flower on top, width: 25/26 mm, chainlines 19/20 mm. Type not found in Briquet or Gerhard Piccard, *Die Kronenwasserzeichen. Findbuch I.* (Stuttgart: W. Kohlhammer, 1961). **C**] seven-rayed sun under a device, reading something like: “ELEBE” or “ELEVE”, width: 36 mm, chainlines 19/20 mm. Not found, but cf. Briquet IV, 13.981-2.

1. fols. 1-20^v [*Notes from James Lacinius*]. *Endorsed at head of fol. 1^r in another hand: Liber Christopheri Taylour./ Tit.: Notes out of James Lacinius | Collecc[i]ons taken fol: 27· pag: 1· Inc.: Of forme and matter is the compounde with matter is [mercury] & [...] × [...]. Here endeth the practise of mr John Englishman deacon, and coppied by me J: Metcalfe on the 11· & 12 daie of October· 1594. Etat: 24.*

2. *Fols. 21^v-23^r. [Henry Tyler, Questions]. Tit.: Questiones vpon the worke of H[enry]· T[ylor]· Inc.: Q. Imprimis w[hi]ch be o[u]r firste principles in this greate & royall worke, [...]. Expl.: [...] in the Eighte op[er]ac[i]on or gate p[ar]telie maie appeare. P· H· T· finis huius L | & R· G· op[er]is et artis. Endorsed at head of fol. 21^v in the same hand as the inscription “Liber Christopheri Taylour”: Out of mr Garlandes book of ye Earle of Trevisan./*

NOTES

¹ Elias Ashmole, *Theatrum chemicum britannicum* (London, 1652), 481-484. Anthony à Wood, *Athenae Oxoniensis, An exact history of all the writers and bishops who have had their education in the University of Oxford. To which are added the Fasti, or Annals of the said University*, ed. Philip Bliss, 4 vols (London, 1813-1820), I, 639-643, III, 286. Thompson Cooper, “Kelley, Edward”, in *DNB*, X, 1230-1232.

² Numerous records of Kelley’s travels are given in Halliwell’s edition of Dee’s diary, starting with 18 October 1586: “E. K. recessit a Trebona versus Pragam curru delatus; mansit hic per tres hebdomadas” (*Private Diary*, 21.) 30 December 1586 “E. K. versus Pragam. [...] Jan. 18th, rediit E. K. a Praga” (*Private Diary*, 22), “Jan. 21st, E. K. again to Praga and so to Poland ward. [...] Feb. 19th, E. K. cam from Poland about none to Trebone.” (*Private Diary*, 22.) “Sept. 30th, T[homas] K[elley] and J[ohn] C[arp] went toward Praga. / Oct. 12th, Mr. E. K. toward Praga on horsbak [...] Oct. 26th, Mr. Edward Kelly cam to Trebona from Praga” (*Private Diary*, 24). And in 1588 “Oct. 25th, Mr. Ed. Kelley and John Carpio rode toward Praga; [...] Nov. 6th, Mr. Kelly cam home from Praga and Mr. Francys Garland, and Edward Rolls with him from Englis” (*Private Diary*, 29). And finally, in 1589: “Feb. 16th

Mr. Edward Kelley rode toward Prage after none, John Carpio, Edmond Hilton, Henry Garlande, Thomas Simkinson, Lodovik.” (*Private Diary*, 30)

³ *NP*, 223–226.

⁴ Ashmole, *Theatrum chemicum*, 482.

⁵ The Alexander Robert mentioned by Ashmole seems to be the same Roberts, who at least once delivered a letter from Kelley to Dee (Dee did not always give the names of those from whom he got Kelley’s letters), as a note from November 1594 suggests, “Receyued a letter from Sir Ed. Kelley by Roberts” (Oxford, Bodleian Library, Ashmole MS 487, containing diary notes and occasional short memoranda of John Dee from January 1577 to December 1600 in Iohannes Stadius, *Ephemerides novæ*, Cologne 1570. Hereafter referred to as “Ashmole MS 487” and the relevant date).

⁶ Ashmole, *Theatrum chemicum*, 481–2.

⁷ Ronald Sterne Wilkinson, “The Alchemical Library of John Winthrop Jr. (1606–1676) and his descendants in Colonial America”, *Ambix*, 11 (1963): 33–51.

⁸ John Winthrop Junior to Samuel Hartlib, 16 December 1659, in *Massachusetts Historical Society Proceedings*, 72 (October 1957–December 1960): 38–39, cit. Wilkinson, 43.

⁹ Wilkinson, 43.

¹⁰ Wilkinson, 44.

¹¹ Wood, I, 643; *DNB*, X, 1231.

¹² Ashmole MS 487, Nov. 25.

¹³ Ashmole, *Theatrum chemicum*, 483.

¹⁴ Arthur Edward Waite, “Biographical Preface” in *The Alchemical Writings of Edward Kelley* (London: Robinson & Watkins, 1973), xxxix.

¹⁵ Quoted from Waite, xxxix. My emphasis.

¹⁶ Prague, Nat. Mus. MS VI.D.17, cit. R. J. W. Evans, *Rudolph II and his Time* (Oxford: Clarendon Press, 1973), 227. Evans does not give any mention of the death of Kelley. Louise Schleiner kindly informed me of a Czech historian, Ivan Sviták, who gives Kelley’s date of death as 1598. As I have not been able to read Sviták’s two biographies of Kelley, I do not know which sources Sviták uses for that statement, but they are obviously better than the usual ones. The books are: *Hledání kamene mudrcu. Rehabilitace pana Edwarda Kelleye – neoplatonického hermetického filozofa a rytíře Českého království, který žil v letech 1584–1598 v Praze* (Prague: [n.pub.], 1991) and *Sir Edward Kelley: česká rytíř, 1555–1598* (Prague: Samisdat ISIS, 1994). Nevertheless, in the “Bibliographical notes” – which are written in English – of the first monograph, Sviták writes: “A. The Published Works of Edward Kelley (1555–1597, often given with the wrong date 1595)” (*Hledání kamene mudrcu* ..., 213).

¹⁷ Cf. Oxford, Bodleian Library, Ashmole MS 488, containing diary notes and occasional short memoranda of John Dee from December 1586 to April 1601 in Iohannes Antonius Manginus, *Ephemerides coelestium motuum* (Venice 1582). Hereafter referred to as “Ashmole MS 488” and the relevant date. During the period from January to September 1590 there are at least eight notes relating to correspondence and “talks” about Kelley: for the period January 1593 to the aforementioned “death news” of 25 November 1595, there are at least thirteen such entries.

¹⁸ *NP*, 228.

¹⁹ In British Library, Sloane MS 68 containing different loose items, mostly letters, we read in item 85, “A true copy of a letter written from Frankfort concerning Sir Edward Kelly’s troubles, May 15, 1591.” But this document does not suggest that Kelley’s troubles with the Bohemian authorities were of an alchemical, hermetical or mystical nature, but speaks of a political conflict between the substantial English community in Bohemia and the Bohemian authorities. It appears from this letter that Kelley was involved in the conflict as a prestigious member of the English community rather than as a persecuted alchemist. The political problem of being an Englishman in Prague at that time is reflected in some passages in this letter: “To Prag I durst not inquire much after it because it tutcht the Emperors brother neerly and was odious in it self. [...] At my first comming I was aduertisd that there were many English in the Towne vpon which I ment not to discover my self, till I had sounded out what they were, the state they bare, and what course they tooke. Worde was given me that one Mr Dyer was in Sir Edward Kellyes house, and an other Paje with one of the Lees in the Towne and two or 3 other Captains which departed, as I was informd [...]” Cf. also item 93 in the same manuscript “A letter from Mr Tho. Webbes, at Stade, to Lord Burghley; concerning Mr. Dier’s and Sir Edw. Kelley’s trouble, June 26, 1591.”

²⁰ Ashmole MS 487, October 1593. In Ashmole MS 488, however, the note “The Newes of Sir Edward Kelly his libertie” is dated the 5 December 1593.

²¹ Ashmole MS 487, 12 August 1594.

²² Wayne Shumaker, *Renaissance Curiosa* (Binghamton: Mediaeval and Renaissance Texts and Studies, 1982), 25-26. Even though I have not checked the sources, it is my opinion that these rumours are obviously just fantastic stories. In the *Dictionary of National Biography* they are summarized in the following way: "Leaving Oxford 'abruptly', Kelley appears at London as a fraudulent scrivener or attorney (Du Fresnoy, *Hist. De la Philosophie Hermétique*, i. 307). About 1580 he had his ears cropped in the pillory at Lancaster for forging some ancient title-deeds (Nash, ii, 446); or, according to another account, for coining base money. Weever, in his "Funerall Monuments" (p.46), charges him in addition with having dug up a corpse in Walton-le-Dale Park for the purpose of questioning the dead." (*DNB*, X, 231).

²³ For a full description of the manuscripts see Appendix.

²⁴ Wilkinson; *R&W*, 67.

²⁵ Dee writes about a Mr. Powell – probably the father of Griffith, as he calls the Mr. Powell whom he met in 1582, "Mr. Powell the younger" – in Hearne's *Compendious Rehearsal*: "To my foresaid library and studies, may my three Laboratories, serving for *Pyrotechnia*, be justly accounted, as Appendix practical. The furniture of which and of all the storehouses, chambers, and garrets, belonging and replenished with Chymical stuff, was (for above 20 years) of my getting together, farr and near, with great pains, cost and damages; as partly Mr. Powel, her Majestie's servant at this present, can testifie for one journey, wherein he took pains with me, into the Dukedome of Lorraine (A. 1571.) and we brought from thence one great cart lading of purposely made vessels &c.", *R&W*, 197.

²⁶ From Adam McLean's website (<http://www.levity.com/alchemy/almss5.html>, accessed July 2005). I note the occurrence of the name Christopher Taylour in the following manuscripts: Oxford, Bodleian Library, Ashmole MS 1406. Part II, 131-173: "A treatise of the Numbers one and two, and the Unity and Chaos". "Liber Christophori Taylour. 1600", Oxford, Bodleian Library, Ashmole MS 1482, fols. 136-138: "Processus operis" (An account of an alchemical process, written partly in a secret alphabet, partly in Latin, and partly in English, superscribed by the writer "Liber Christophori Taylour"), and Oxford, Bodleian Library, Ashmole MS 1492. Sixteenth and seventeenth centuries, IX. 1, 130: "A vessell of circulation, with blind head of the owne. (In the handwriting of Christopher Taylour)."

²⁷ There are several manuscripts which were owned or written by Isaac Habrecht in the Royal Library in Copenhagen. I have not had the opportunity to undertake a close examination of them, but they are, apart from the one that will be discussed later, Old Royal Coll. 1727 4°, Old Royal Coll. 1661 4° (Fragmentum Codicis chart. anonymi Sec. XV. de morbis, eorumque cura), Old Royal Coll. 1667 4° (Hohenloesch Artzeneybuch, nominibus morborum manu, ut videtur Habrechtii, in margine annotatis.), Old Royal Coll. 1688 4° (Farrago medica 1606 collecta a Isaaci Habrechtii), Old Royal Coll. 1689 4° (Farrago chemica 1606 collecta a Isaaci Habrechtii), Old Royal Coll. 1690 4° (Isaac Habrechtii Collectanea Chymica), Old Royal Coll. 1691 4° (Isaac Habrechtii Dispositio in breves et succinctas theses totius medicinæ theoretica.), Old Royal Coll. 1692 4° (Fasciculus variorum excerptiorum medicorum), Old Royal Coll. 258 fol. (Commercium Epistolicum Habrechtianum sive Epistolæ variorum Autographiæ ad Isacum Habrechtum maxime de rebus ad Alchymiam pertinentibus, ord. alphab.), and probably some more which I have not noted. This Isaac Habrecht is an interesting figure in connection with the "Filius Sendivogii", or "Hautnorthon" figure, known under the monogram "J.H.F.S.", who has been identified as an Johann Harprecht (Fortitudo) Starcke by Joachim Telle in an excellent study "Zum 'Filius Sendivogii' Johann Harprecht" (in Christoph Meinel, ed., *Die Alchimie in der europäischen Kultur- und Wissenschaftsgeschichte*, Wolfenbütteler Forschungen, 32 (Wiesbaden: Harrassowitz, 1986), 119-36. This is not the place to discuss the complicated and confused relation between the above mentioned "Filius Sendivogii", the Tübingen professors Johann Harprecht (1560-1639), his son, Johann Harprecht (1610-166?), this Isaac Habrecht (1589-1633), his father, also called Isaac (1544-1620), and the equally confusing identities of the author names "Isaac Hollandus", and "his son" "Johann Isaac Hollandus", but I hope to have the opportunity to return to this subject in some other connection.

²⁸ These crossings and cancellations seem not to have been "approved" by all hands in the manuscript, thus we read – crossed out! – on fol. 30v: "[...] I crossed these lettres [...] taking them to be but sophisticacious", on fol. 33, in the margin, with another, Italic, hand: "some Also outcrossede this."

²⁹ Cf. Old Royal Coll. 1727 4°, pp. 165-167, 175-177. My decipherings are based on the following substitution cipher: I=I, M=M, N&U=L/L=N K=P/P=C or K, A=V/V=A, D=T/T=A, E=O/O=E, F=S/S=F, G=R/R=G.

³⁰ C. J. Robinson “Hill, Nicholas”, in *DNB* X, 855–856. Cf. also Hugh Trevor-Roper, “Nicholas Hill, the English Atomist” in *Catholics, Anglicans and Puritans* (London: Martin Secker & Warburg, 1987), 1–39.

³¹ Trevor-Roper, 8.

³² As the *Dictionary of National Biography* states, but see Trevor-Roper, 19.

³³ This is the hypothesis put forward by Trevor-Roper, 19–39.

³⁴ None of which seems to have survived, but Trevor-Roper’s account of one of them is interesting in an alchemical connection: “According to Henshaw, the manuscript which he possessed was a copy taken by John Everard, a Neoplatonist who had translated the Hermetic writers, from “an imperfect copy in the hands of Edmund Earl of Mulgrave” [...]. The Earl’s manuscript was anonymous, but presumably it was he who ascribed it to Hill since he was the source of Henshaw’s information (or misinformation) about Hill’s life. [...] When Henshaw had acquired Everard’s transcript of the manuscript, about 1637, he showed it to the greatest expert on such arcane matters, his own kinsman William Backhouse of Swallowfield. This William Backhouse was a patron and himself a student of alchemy and other mysteries: he was the alchemical “father” – i.e. initiator – of the alchemical virtuoso Elias Ashmole [...]. On reading Henshaw’s manuscript, Backhouse, who knew Hill’s printed work, recognized it as being by the same writer and determined to discover more about him. [...] It is unfortunate that Backhouse – the one person, who, through Hill’s widow, could have discovered, and perhaps did discover, the true history of his life – left no record of it or indeed anything else. But Backhouse was a strange and secretive character who led a hidden life – *sache cacher* was his chosen motto – and committed nothing to paper.” (Trevor-Roper, 15).

³⁵ Thompson Cooper, “Digges, Thomas”, in: *DNB*, V, 976–978; *Biographia Britannica*, 2nd edn, 5 vols (London, 1778–93), V, 239, and Wood, I, 414–415, 636–639.

³⁶ See, for example, fols. 96^v and 110^v.

³⁷ Julian Roberts, personal communication.

³⁸ *R&W*, 11–13.

³⁹ Ashmole, *Theatrum chemicum*, 332–333.

⁴⁰ At least two other copies of this text exist in British libraries: British Library, Sloane MS 319, p.3 (around 1600) and Oxford, Bodleian Library, Ashmole MS 1394, item VI, 11.

⁴¹ Since it could be the name “Roger Kock” that is erased after two tracts in Old Royal Coll. 1723 4^o (see below), and since Roger Cook was in Prague at least from about 1609 up until 1612, this is of course a possibility. Speaking against this identification of the scribe with Roger Cook is the fact that the initials would then reasonably be R.C. and not R.K. since the larger part of the manuscript is written in English, and since Cook was definitively in England the 30 September 1600 (returning to the service of Dee, cf. *R&W*, 43), less than a year after the dating of this manuscript. I know nothing of Cook’s whereabouts following his departure from the service of Dee the 7 September 1581 to 1600, nor have I been able to find any other possible candidate for the R.K. signature.

⁴² *Private Diary*, 30.

⁴³ I am grateful to Dr Stephen Clucas for calling my attention to this and suggesting this reading, and I agree on the plausibility of this reading even though I find it very hard to confirm it after seeing the original. If this reading is correct, then the erased signature on fol. 20^v could read: “[per?] Rogerius Cooke”, that is, with an English spelling of the name. On Cook, cf. Edward Heron-Allen, “Cooke, Roger”, in *DNB*, IV, 1018–1019. According to *DNB* all traces of Cook are lost after 1584.

⁴⁴ *R&W*, 43 and *NP*, 178.

⁴⁵ I have not been able to find any information on this “Constantius Loogenhagius” (fol. 1^v) but the many references to the Netherlands is interesting in the light of two seventeenth-century tracts in Sloane MS 83 referring to a “Dr of Physicke” in the Netherlands, William Johnson, who is said to be Edward Kelley’s “alchemical son”, if we are to believe the titles “A Treatise of the Philosophers Stone. A Letter from S. Edward Kelly to his Son &c.” (fol. 1) and, on fols. 8–11 “A letter from Sir Edward Kelley to his sonne Mr. Will. Johnson, Dr. of Physicke in the Lowe Countryes.”

⁴⁶ The only trace I have found of this John Tichborn, after Mr. Adam McLean had brought it to my attention, is the signature “finis. Jo. Tichborn” after the explicit “of the nature of thinges | The Seaven bookes of Aureolus Theophrastus Paracelsus”, in British Library, Sloane MS 320, fol. 96. Extracts from this text are interestingly enough to be found in MS 1723, 145–148.

⁴⁷ *R&W*, 25. See, for example, 23, 29, and 102 in the facsimile reproduction of the Catalogue.

⁴⁸ *Mercurius Triumphans & Hebdomas Eclogarum Hermeticarum. Vnà cum commentariis Acroamaticis et Mysticis. In quibus de vnica, vera, summa, & antiquissima Philosophorum Medicina disseritur*

Libris XIII. Omnia Studio & Opera: Arioponi Cephalii Eutopiensis [etc] (Magdeburg, 1600) in-8:vo, [xx], 144 pp., with a vignette representing a dragon in a fire with the motto: "Durare Mori et non Perire". The dedication to Rudolph II is signed "M. C. M. D.", that is Martinus Copus, Medicinæ Doctor, the author (See John Ferguson: *Bibliotheca chemica. A catalogue of the alchemical, chemical and pharmaceutical books in the collection of the late James Young of Kelly and Durris*, 2 vols (Glasgow, 1906), I, 150).

⁴⁹ *Apotelesmata Philosophica, Mercurii Triumphantis, de vera, et summa Antiquissimorum Philosophorum Medicina. In quibus Elucidatio & Clavis totius Operis. Labore & studio Arioponi Cephalii Eutopiensis. Cum Grat: & Priuileg. Cæs. Maiest. ad Decennium*. (Magdeburg, 1601) in-4°, [72] pp., with the same vignette, and the motto: "Aut taceant aut discant" (Cf. Ferguson).

⁵⁰ From the early 1570s until 1581 Roger Cook was Dee's alchemical assistant, and from this period "there is evidence of continuous and considerable alchemical activity on Dee's part" (NP, 178). Edward Kelley did not enter the scene until 1582.

⁵¹ Appendix on paper. First I want to issue a warning: I am not an expert in the examination of watermarks, and I am very uncertain about the conclusions which can be drawn from the often insufficient information I present in my catalogue of the MSS, and, finally, this preliminary examination is too brief to be considered scientifically accurate. Nevertheless I will venture some general remarks which in my opinion strengthen the impression of the homogeneity of this group of manuscripts. First I note that manuscript 245 from the "R.K." group and manuscripts 240 and 247 from the "Christopher Tylour" group have a watermark of the same type of grapes (consisting of 34-42 grapes, "hanging" vertically between two chainlines and with a right-twisted branch), but in different dimensions. What speaks for their shared origin at the same manufacturer is the fact that both manuscript 240 and manuscript 247 are made up of another seemingly identical type of paper, i.e. the 64mm high one-handled pot with a four-petalled flower (other details could however be different). This very same type and dimensions also occurs in manuscript 1723, which again strengthens the hypothesis that hand II of this manuscript and the "R.K." signature in manuscript 246 are identical. The equation is this: The grapes of manuscript 245 (written by the same hand as manuscript 246) seem to stem from the same manufacturer as the grapes of manuscripts 240 and 247; the 64mm pot type of manuscripts 240 and 247 seem to stem from the same manufacturer as the 64mm pot type of manuscript 1723. Under all circumstances, the 64mm pot type occurs in the "Christopher Tylour" group as well as in the "R.K." group. The close connection of these manuscripts is also indicated by the similar watermarks of manuscript 246 and quires Kk-Ll of manuscript 240 (the 50mm one-handled pot without flower on top). I said that manuscript 247 was the most intriguing of the Copenhagen manuscripts, but at the same time the one that yielded the least amount of factual information. With regard to watermarks this manuscript nevertheless seems to be very close in origin to manuscript 240 (one watermark that is seemingly identical and one of an identical type), which in turn is very close in origin as well as provenance to manuscript 1727. Further, manuscript 247 seems very close in origin to manuscript 1723 (the John Carpe signature) because of the similar 64mm urn type. It is thus worth noting that if manuscript 1723 is written by the same hand as manuscripts 245 and 246, this also suggests a link between manuscripts 245/246 and manuscript 247 (the Arioponus Cephalus tract to the Emperour). Another curious detail is that quire V (a part of the "Lyttle Key of Raymond Lully") of the otherwise rather English-looking manuscript 240 is written on paper which, according to Briquet, was produced in Moscow 1594 (Briquet, IV, 12.721).

JULIAN ROBERTS

ADDITIONS AND CORRECTIONS TO
“JOHN DEE’S LIBRARY CATALOGUE” *

Our publication of *John Dee’s Library Catalogue* in 1990 has not, to our great relief, been followed by critical demolition. A number of reviewers and correspondents pointed out, quite correctly, that there were omissions and inaccuracies, while others found fault with aspects of our method. Our intention, some fifteen or twenty years in execution, had been to describe the purposeful growth, the extent and the final dispersal of John Dee’s library, and to provide by illustration, where possible, a means of identifying more survivors, whether manuscript or printed. The areas where our conjectures fell some way short of final proof, were the naming of those who raided Dee’s house after his departure in 1583 – and we still do not know why they did so – and the final passing of his books into the hands of John Pontois and Patrick Saunders. So far these conjectures have stood; no cache of Dee’s books, overlooked by us, had then been found, though the painstaking searches of Dr. William H. Sherman, particularly in Cambridge, notably increased the tally of survivors. His discovery of no. 1101, the *Historie* of Fernando Colombo, in the British Library, brought to light one of the most heavily and interestingly annotated of his books. Another new survivor which falls into this category is no. 282, Simler’s *Epitome*, now in the Bodleian. The intensity of Dee’s interest in British and Welsh antiquities was one of the major revelations after the publication of the *Catalogue*.¹

We suspected then that more evidence for this interest might emerge in Welsh libraries, and it still may do so, though the focus of attention is now upon Dublin. Lyndy Abraham has done something which we had toyed with and abandoned – examined Arthur Dee’s *Fasciculus chemicus* for evidence of the availability to him of any of his father’s books.² Given Arthur Dee’s sojourn in Moscow, a further question suggests itself: do any of Arthur Dee’s books remain in Moscow?

In December 1997 a survey by Mr. Ray Jordan of the Conservation Department of the Library of Trinity College Dublin brought to light a number of survivors among the books collected by Archbishop James Ussher of Armagh, and presented to the College in 1661. That Ussher had owned many of the manuscripts from Dee’s library was well known, and we recorded this fact, and that in 1626 John Bainbridge wrote to Ussher asking for the names of mathematical books that had been Dee’s.³

* An earlier version of the following list of additions and corrections to John Dee’s Library Catalogue was privately printed and issued for the Colloquium on John Dee held at Birkbeck College in the University of London in April 1995, and was introduced there by a brief paper from Julian Roberts entitled, “Life after the Library Catalogue.”

None of the survivors among Ussher's books – so far – is mathematical. At least two, however, of these survivors have proved to be of the greatest interest. The three folio volumes of Giovanni Battista Ramusio's *Navigazioni et viaggi* (no. 273) have probably gained the title of Dee's most heavily annotated work, and are now vital, along with Dr. Sherman's account of Colombo's *Historie*, to any future study of his navigational and geographical interests, and of his own involvement in the settlement of North America. The notes in his copy – if they are his, and original to him – of William Salesbury's *A dictionary in Englishe and Welshe, 1547*, (no. 1645) reveal a knowledge of, and interest in, the Welsh language much greater than that indicated in Julian Roberts's 1991 article.⁴ All the newly discovered books in Dublin had been rebound in eighteenth-century calf, with the exception of no. 387. Grateful thanks are due to Mr. Jordan for making the results of his survey available, and to Mr. Charles Benson, the Keeper of Early Printed Books in Trinity College for his help.

One biographical question remains unanswered; the nature of Dee's relationship with the London Grocer Thomas Constable, whose widow Katherine he married. The scrap of information provided by E.G.R. Taylor in her *Tudor Geographers*, (1930) is the only clue to the name of Dee's first wife. Taylor's reference takes us to a record of a 1566 lawsuit between John and Katherine Dee and Richard Payne of Lynton in Cambridgeshire over a debt of £18 incurred by Payne to Thomas Constable in 1558, and witnessed then by John Dee.⁵

Two discoveries have brought some shame upon us, since they were made in the two libraries we were supposed to know best: Deborah Harkness has found Latin versions of the mysterious "Soyga" (DM 166) in the Bodleian Library and the British Library.⁶

In offering this brief list of Additions and Corrections, we would point out that it is all too possible to be in doubt over the attribution of a book or manuscript to Dee's library. With printed books, the problem is perhaps smaller, because the 1583 catalogue of them is a more definitive record (though examination of his Simler suggests that he *did* buy books after 1583), whereas the catalogue of manuscripts of that year is a hasty work. There are, simply, manuscripts about which we cannot be sure.

ADDITIONS AND CORRECTIONS

ANNALS OF JOHN DEE'S LIFE

- 1550 (24 July) acquired no. 230.
- 1555 (28 September) acquired no. 548; (29 September) acquired no. 387.
- 1556 (26 March) acquired no. 338.
- 1558 (August 14) witnessed loan from Thomas Constable to Richard Payne of Lynton Cambs.
- 1563 (June 6) acquired no. 1620 at Venice; (July) in Rome (note in no. 273).
- 1566 described, with wife Katherine, as of Mortlake, in action against Richard Payne.
- 1575 correct date of burial of Katherine Dee.

NOTES ON BOOKS AND MANUSCRIPTS

- 22 T Platonis opera à Marsilio Ficino conversa & commentarijs illustrata f^o Basil.
Dee's copy of this, an edition by Froben of 1532, is in the library of St John's College, Cambridge, class-mark Cc.2.16. "IOHN DEE" is written on the bottom edge in front of the tail-band, and the title "Opera platonis" on the fore-edge. The "P Ssaunder<s>" is written at the head of the title-page. Dee has heavily annotated and underlined Ficino's *argumenta* to many dialogues, and the texts of some, notably, *Phaedo*, *Timaeus* and *Critias*. Bequeathed to the College by Bishop Peter Gunning in 1684.
- 23 T Etymologicum Magnum græcum f^o. ven. aldus 1549
Dee's copy is in Corpus Christi College, Oxford O.9.8., inscribed "Joannes Dee .1572." and, beside imprint, .o. (possibly .o.) and on right of title, .g. Also "Sum Christophori Gardyneri (?)" in seventeenth-century hand and a Greek motto. There are a few Greek side-notes, probably not Dee's. Bequeathed to the College by John Rosewell, 1684.
- 133 Fr. Pauli Germani de Middelburgo, de recta paschæ celebratione & de die passionis Christi, libri 19. f^o Forosempronij 1513
Dee's copy is TCD Lib., DD.d.36 (formerly DD.4.36 and M.3.5). At the head of the titlepage is "Nicolaus de nale"; then "Joannes Dee ex dono humanissimi viri Nicolai de Nale 1557 .16. Aprilis Londini In die passionis Domini"; then "Servire Deo regnare est W: Crashawe: 160<?>". At foot of page is "forosempronij 1513" (in Crashawe's hand?). Heavily annotated throughout in a variety of Dee's hands though there are few notes after lib.14. Very heavy annotation on the calendar, and Dee always draws attention to English writers, Roger Bacon, John of Salisbury, "Lincolniensis" (i.e. Robert Grosseteste) and Eschenden. Nicolas de Nale was a

Toulouse merchant, presumably resident in London, since his name appears in the Returns of Aliens in 1541, 1547 and 1564. Later Archbishop Ussher's.

- 230 J. Davis spoyle Georgij vallæ opera f^o. ven. 1501 Correctly, *De expetendis et fugiendis rebus*.
Dee's copy is TCD Lib., EE.aa.30. At head of titlepage is "Joannes Deëus 1550. 24: julij Parisijs. prætiū. 10 franch. 4s:" At foot of title is "ru." This was bought four days after Dee's arrival, and two days after the purchase of three other books. Lightly annotated throughout, with notes usually correcting or criticising Valla. On sig. a5^v is a cropped note "< >verbum ex primo libro <Proc>li in Euclidem, traduxit. <O>bscure valde, ut omnia vero hos libros correximus < >is ubique illustravimus & < >lijs, & in linguam latinam <du?>cere incepimus, anno 1549. Vltimo Augusti Lo=<vani?>". Later Archbishop Ussher's.
- 267 Fr. Bernardini Longi Expositio in prologum Averrhois in posteriora Aristotelis latine f^o. Neapoli 1551.
There is a copy (not Dee's) of this work in the Bodleian.
- 273 T Δ+ Navigationi & viaggi di diversi, raccolti da Ramusio, italicè f^o. ven. 2 volum.
Dee's copy in TCD Lib., DD.dd.40,41 (formerly DD.aa.18, DD.13.18 and Q.2.9) is of the Giunta edn of 1563-65, and was later Archbishop Ussher's. It is unsigned. After the imprint of vol. 1 is "re.2." The three volumes, bound in two, are massively annotated throughout, usually in English. There are frequent notes of travel times and distances. Dee refers several times to the voyage of Prince Madoc in 1170, to the early preaching of the Gospel in America and to the prior title of the British to the New World. In vol. 3 there are frequent, and approving, signs of interest in possible settlement and trade in Hochelaga, Canada, and "New France". On fol. 148 of vol. 3 a note refers to Dee's (previously unknown) presence in Rome in July 1563.
- 282 Joh Davis spoyle + Δ Josiæ Simleri Bibliothecæ Gesneri Epitom f^o Tig. 1574
Dee's copy was in the possession of Professor A.C. Hamilton, Queen's University, Kingston, Ontario. It was subsequently acquired by the Bodleian Library, shelf-mark Arch.H.c.7. For an account of the book and its heavy annotations, see R.J. Roberts, *Bodleian Library Record*, 14 (1994): 529-33.
- 338 Fr Jacobi Carpentarij animadversiones in Rami libros tres dialecticarum institutionum, 4^o. paris 1555

Dee's copy is TCD Lib., EE.hh.33 (formerly GG.17.33). At the head of the titlepage is "Joannes Dee 1556 .26 Martij". There are underlinings and notes throughout. Later Archbishop Ussher's.

- 387 Fr Clementis Romani Episcopi de rebus D. Petri, Epitome, græcè, 4° paris 1555
A suppositious work. H inserts "gestis" after "rebus".
Dee's copy is TCD Lib., BB.i.23 (formerly E.4.18 and C44). At head of titlepage is "Joannes Dee 1555. 29. Sep." There are no other annotations. In a contemporary calf binding, with blind-tooled shields in the centre of each cover. Later Archbishop Ussher's.
- 398 T Joh. vernerus de Elementis conicis &c 4° Norib 1522
Dr. B. Lawn informs us that this was in Thomas Rodd's catalogue, 1820, item 737, priced at £1.8.0d.
- 416 J Davis spoyle Tabulæ astronomicæ Elizabethæ Reginae 4° Ven. Petrus Liechtenstein. 1503
Dr. B. Lawn informs us that this was lot 220 in the B.H. Bright sale, 3 March 1845, sold to Rodd for 7s.
- 446 Fr Albumasaris introductorium in astronomiam 4° Ven. 1506
Dee's copy is CUL R*.4.23¹(D), bound (not by Dee?) with no. 421. (Information from Dr. W.H. Sherman.) With a few underlinings, and notes by Dee.
- 499 Jo. Davis spoyle Consentij & Cassiodori disciplinarum liberalium orbis. 4° Basileæ. 1528
The copy in TCD Lib., EE.e.26, later Archbishop Ussher's, has a few notes and underlinings, which may be Dee's.
- 548 Fr Joh. Balei de scriptoribus Brytanniæ, centuriæ quinque 4° Wesaliæ. 1549
Dee's copy is St. John's College, Cambridge, A.2.29. (Information from Dr. W.H. Sherman). It is signed "Joannes Dee 1555.28.Sept. ex dono Tristrami Suadel". There are some annotations, particularly in the early part of the book. "Suadel" is almost certainly Tristram Swadell, rector of Stepney and prebendary of St. Paul's, deprived 1560. After the imprint is p. o. Gift of Thomas Baker, ejected Fellow, with many notes, apparently his.
- 578 Fr Francesco Serdonati de' fatti d'arme de' Romani 4° Ven. 1572
The copy in TCD Lib., EE.f.32, later Archbishop Ussher's, may be Dee's, since the price written below the colophon, "pret: ijs.iiij.d." may be in his hand.

- 701 T Jordani Ruffi opusculum de Equis, lingua vulgari -/. italica 4°. Bresciæ 1493
Professor T.A. Birrell has pointed out that this is *L'Arte de cognoscere la natura de caualli*. The British Lib. copy at IA 31020 may well have been Dee's, though it only has a few underlinings.
- 715 Ovidii Metamorphosis 8°. Parisiis. Colinæus 1529
There is a copy (not Dee's) in the Bodleian.
- 812 T Ignatij Epistolæ græcè & latine 8° Parisijs 1562
The copy in TCD Lib., BB.g.36 (formerly BB.16.36 and H.2.11), later Archbishop Ussher's, may be Dee's; it is heavily annotated in Greek in a hand which may be his.
- 856 T Achillis P. Gassari Epitome historiarum & chronicorum mundi. 8°. Lugduni
Dee's copy is CUL L*.6.60, [1538]. On the titlepage is "P Saunders". (Information from Dr. W.H. Sherman.) There are extensive notes and underlinings, in particular to entries for the "British History", but also to later events.
- 1011 Fr Michaël. Neander de Methodo artium 8°. Oporin 1556
Dee's copy is TCD Lib., EE.kk.54 (formerly EE.19.54). Apart from "Joannes Dee 1556." at the head of the titlepage, there are no notes. Later Archbishop Ussher's.
- 1027 Claudius Campensis in Aristotelis De memoria & recordatione 8° parisijs 1557
Dee's copy is at BL 1030.e.1.(2). It is unsigned, but there are frequent underlinings and annotations. Dee evidently had the book in 1556, as he noted on fol. 17^v. "Author 30 annorum hoc anno 1556."
- 1101 T Historia del mondo nuovo di Fernando Colombo. 8° ven. 1571.
Dee's copy is British Lib. 615.d.7. (Information from Dr. W.H. Sherman). One of the most heavily annotated of all Dee's books, mainly in English. Another hand is also occasionally present. The Sloane press-mark g.300 appears on the title-page; a mark of ownership (?) beside the printer's device has been heavily crossed out; the letter .g. follows the imprint. The annotations reveal Dee's intense interest in Colombo's account of his father's voyages, and in particular in the customs and appearance of the inhabitants of the New World. Dee makes several notes about the voyage of Madoc ap Owen Gwynedd, "white men" (fol. 114^v) and to the

“Brytische custom of names” (fol. 125) which suggest that he was looking for evidence of Madoc.

- 1158 Secreti dell'arte profumatoria italicè 8° ven 1555
This is *Notandissimi de l'arte profumatoria: a fare ogli, acque, paste, balle, moscardini, etc.* Venezia, F. Rampazzetto, 1555. 12°. It was lot 417 in Captain H. Trotter's sale, Christie's, Feb. 10/11 1947, bought by Myers of Bond St. for £12. It had a signature and date 1558. (Information from Dr. B. Lawn.)
- 1186 Fr Illyrici paralipomena dialectices 8° Bas 1558.
Dr. B. Lawn informed us that Goldschmidt offered this in at least three other catalogues.
- 1459 Alchimicus libellus anonymi cuiusdam, lingua belgica. 8° Campis 1551.
This has been identified for us by Professor T.A. Birrell, as by S. Andree, *Kunst boecke nyeulick wten alchemistischen gront vergadert*, 1551. (Copy, not Dee's, in British Lib.)
- 1552 Fr Tractatus in dialogi forma de pythonicis.
By Ulrich Molitor (?) whose work is in the form of a dialogue. Perhaps an earlier edition than no.1035.
- 1559 T. R. David Kimchi liber radicum, sive Thesaurus linguæ sanctæ, vel dictionarium hebraicum f° ven. Daniel Bombergus
Dee's copy is Bodleian Lib. EE17. Art. Seld. It is signed “Joannes Dee 1565:” Later John Selden's with his motto. There are no notes, but corrections to the column numbers and some titling on the rear cover may be Dee's.
- 1560 T Concordantiæ hebraicæ in f°. minori. ven.
Dee's copy of an edition of 1564 is in the library of Sidney Sussex College, Cambridge, Y-3-15. It is inscribed “Concordantiæ Maiores. Joannes Dee :1565” and below the imprint “Venetijs:” with an illegible date or code (probably M.C.δ). There are apparently no other notes. Given to the College by Paul Micklethwait in 1639.
- 1568 Fr Pentateuchus Mosis, [etc.] 4°. ven.1551
Dee's copy is TCD Lib., CC.g.3 (formerly AA.7.3 and A.2.2). At the head of the titlepage is “Joannes Dee 1561: Londini” and at the foot “g.” There are a few notes and underlinings. Later Archbishop Ussher's.
- 1571 Fr. Eliæ Levitæ Grammatica hebraica 4o Isnæ
Later John Selden's.

- 1605 Jo. Daus spoyle Jonas propheta hebraicè cum versione latina et exercitatione Grammaticali Wigandi Happellij 8° Basileæ: 1561
Dee's copy is TCD Lib., CC.g.9 (formerly AA.7.9). At head of titlepage is "Joannes Dee 1562," and after date ".f." There is a single underlining. Later Archbishop Ussher's.
- 1606 Fr Joh. Isaaci defensio veritatis hebraicæ sacrarum scripturarum adversus Wilhelmi Lindani libros tres de optimo scripturas interpretandi ratione 8° colon. 1559
Dee's copy may be TCD Lib., CC.h.61 (formerly A.8.61), later Archbishop Ussher's; the letter ".a." is written after the imprint, but there are no other notes.
- 1620 T Thesei Ambrosij Grammatica Chaldaica Syriaca & Armenica. Item Appendix multarum diversarumque linguarum. 4° Papiæ. 1539
Dee's copy is in fact in the library of St. John's College, Cambridge, L.8.35. (Information from Elizabeth Quarmby-Lawrence.) It is signed "Joannes Dee 1563: Junij .6. Venetijs", and, bracketed off, "pretium 10[?] F F[?]" ; above the title is "pret.10s". There are underlinings and annotations by Dee throughout. At the end is "Perlegi festinus".
- 1645 T William Salesbury his Dictionarie in Englishe & Welshe, or Brytishe. 4° London 1547
Dee's copy is TCD Lib., EE.e.32 (formerly C.10.17). At the head of the titlepage is "John.Dee." The first half of the book (up to sig.K) has been extensively annotated and corrected. In some instances Salesbury has put words of English origin in the "Camraec" column and Dee has supplied a Welsh word. Where Salesbury has occasionally left a blank, Dee has supplied an English equivalent. He has also corrected equivalents in both languages. Later Archbishop Ussher's.⁷
- 1671 T Vocabulario de quatro linguas, gall. lat. ital & hispanic. 4° Lovanij 1558
This has been identified for us by Professor T.A. Birrell as *Vocabulario de quatro linguas*, 1558. The only copy recorded by J. Peeters-Fontainas, *Bibliographie des impressions espagnoles des Pays-Bas* (Bruges: Nieuwkoop, 1965), is in the Biblioteca Nacional, Madrid.
- M51 Roberti Gloucestrensis, Chronica, rhythmo Anglico. papyro. f°
Dr. W.H. Sherman has suggested that this is British Library, MS Harley 201, s. xv in. Against this is the fact that the latter is on vellum and is hardly a folio. However, several names from the "British History", e.g. Eldol, Gorlois, Merlinus, Malgwyn, have

been added in the margin in a hand almost certainly Dee's. (See also Watson, *D'Ewes*, A889.) In H M51 follows M52.

- D5a Cicero, Marcus Tullius. *Tusculanæ quaestiones*. Lugduni, apud Seb. Gryphum, 1541. 8°. Dee's copy is British Lib., 8461.b.13, inscribed "Iste liber pertinet ad me Johannem Dee teste Barleo, Smitheo, Odell cum multis alijs" [all deleted], in an upright hand, not wholly italic (Information from Dr W. H. Sherman). On verso of titlepage "Liber Rogeri Cook ex dono Domini Dee./ 1569." and "Liber Francisci Jones ex dono Georgij Wood 1635". On the fly-leaves are many pen-trials including "For Mr. Merritt Deane". There are notes throughout in a rather unsure italic, probably Dee's, and in other hands in secretary. There are translations into English, e.g. on p. 33 against "pusio" "a litle boy" and on p. 87 against "ballistae" "An ingin or crossbow wherwith a stone or arrow is shot". This has all the appearance of an undergraduate's book; Barley was probably Henry, scholar or fellow of Trinity (as Barkeley), BA 1546-47; Odell according to Venn was probably Fulke Woodhull, matriculated at St. John's MT 1544.
- D26 Wynman, Nicolaus. *Colymbetes, sive de arte natandi, dialogus & festivus & iucundus lectu*. Augustæ Vindelicorum, excudebat Henricus Steyner, 1538. 8°. Dee's copy is TCD Lib., DD.i.65. It is inscribed "Joannes Dee" at the head of the titlepage, and after the date ".u." There are a few underlinings. Later Archbishop Ussher's.
- DM166 Aldaraia sive Soyga. Professor Deborah Harkness, by the simple expedient of consulting the index to Thorndike and Kibre's *Catalogue of Incipits*, revealed that there were copies of a Latin text of this name in the Bodleian (MS Bodley 908) and the British Library (MS Sloane 8). Neither answers to the description of an Arabic book, since both are in Latin (partly, indeed, in Latin hexameter verse), written on paper, and both are of late sixteenth-century date and of probable English origin. It is possible that these are translations made in the 1590s, when Dee was seeking opinions on his Arabic book. He would not, we suppose, have needed to consult Uriel about the excellency of a Latin text. The Sloane manuscript is probably that sold in the Lauderdale sale of 1692, since its title (in gothic script) is "Aldaraia siue Soyga vocor" followed by (in a later hand) "Tractatus Astrologico-Magicus". ".g." follows the first title, and below it is the price, "11s".
- DM? Cambridge, Trinity College, MS. O.2.21, Geoffrey of Monmouth, *Historia regum Britanniae*, and other works.

Dr. W.H. Sherman says that the title on fol. 5 is in Dee's hand. There are three "Jupiter" marks on fol. 1, and two on fol. 2. Although it must be remembered that Dee was not alone in using the "Jupiter" mark, this is a "possible".

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London, Royal College of Physicians 398 *for* M122(ii) *read* M121(ii)

London, British Library *add* Harley 201 M51

NOTES

¹ See R. J. Roberts, "John Dee and the Matter of Britain", *Transactions of the Honourable Society of Cymmrodorion* (1991): 129-43.

² Lyndy Abraham, "The sources of Arthur Dee's *Fasciculus chemicus* (1631)", *Ambix*, 41 (1994): 135-41, and "Arthur Dee, 1579-1651: a life", *Cauda Pavonis*, NS 13 (1994): 1-14. Her edition of the *Fasciculus chemicus* was published in 1997.

³ *R&W*, 65.

⁴ See R.G. Gruffydd and R.J. Roberts, "John Dee's additions to William Salesbury's *Dictionary*", *Transactions of the Honourable Society of Cymmrodorion*, n.s. 7 (2001): 19-43.

⁵ E.G.R. Taylor, *Tudor Geographers 1485-1583* (London: Methuen, 1930), 107

⁶ See Deborah Harkness, "The Nexus Of Angelology, Eschatology, And Natural Philosophy In John Dee's Angel Conversations And Library", *intra*, 278-9.

⁷ See Gruffydd and Roberts (2001).

STEPHEN CLUCAS

RECENT WORKS ON JOHN DEE (1988-2005)

A Select Bibliography

This bibliography does not pretend to be an exhaustive record of all scholarly works on John Dee in this period. It is a select bibliography of work which has been published since Nicholas Clulee's *John Dee's Natural Philosophy: Between Science and Religion* (1988), and readers are directed to the bibliography of that work and those of William H. Sherman (1995) and Deborah E. Harkness (1999) for more comprehensive information on essays, articles and books published prior to 1988. The bibliography also includes recent PhD theses on Dee, and one or two non-academic titles dealing with Dee and his career (such as the "novelised" biographies of Postel and Wilding). An unlisted, but important resource for Dee scholars is the microfilm series of John Dee's books and manuscripts produced by Adam Matthew: *Renaissance man: the reconstructed libraries of European scholars, 1450-1700. Series 1: The books and manuscripts of John Dee, 1527-1608. Part 1: Manuscripts from the Bodleian Library, Oxford, and Part 2: John Dee's manuscripts from Corpus Christi College, Oxford* (Marlborough: Adam Matthew, 1992-3). I have not included review-articles in the bibliography.

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Enochian Magick Reference

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Enochian Magick Reference

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Credits:

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Origins of the Magick: The Dee Diaries

The systems of magick now known as Enochian magick derive from the work of the Elizabethan scholar Dr. John Dee and seer Edward Kelly. Dee had a passion for discovering lost knowledge and spiritual truths; in particular he wanted to recover the wisdom he believed to be in the lost books of earlier times. Among these was the then-fabled Book of Enoch, which he apparently conceived as being a book describing the magick system used by that patriarch. Having come to the conclusion that worldly efforts would not lead to the wisdom he desired, he decided to apply himself to contacting divine sources. During the years from 1581 to 1585, Dee performed a long series of magickal operations to that intent. Kelly joined him in March of 1582, and was his sole assistant during the remainder of the work.

The method employed for these works was fairly standard for the time. Dee would act as the orator, directing fervent prayers to God and the archangels for 15 minutes to an hour. Then a scrying stone would be placed on a prepared table, and the angels were called to manifest a visible appearance therein. Kelly would watch the stone and report everything he saw and heard; Dee would sit at another table nearby and record everything that occurred.

Dee made multiple copies of these records. A portion of them, concerning the Angelic Calls, Tablets and *Liber Scientiae*, were acquired with Dee's library by Robert Cotton. This part was published in Casaubon's *A True and Faithful Relation*. The earlier portions concerning the Heptarchy and *Liber Loagaeth* came to light by a more roundabout means.

In the later years of his life, Dee apparently decided to conceal his magickal records in a hidden compartment of a large cedar chest he possessed. After his death the chest was purchased from his estate and passed through several owners. The hidden documents were not discovered until around 1662, and found their way into the hands of Elias Ashmole in 1672. Mr. Ashmole's collection passed eventually to the British Library.

According to Ashmole, about half of the hidden records were mistakenly destroyed by the discoverer's maid before efforts were made to preserve the rest. Despite this, the records for the 1581-1585 operations appear almost entirely intact.

The record of these operations is very detailed; so much so that it takes careful study to separate the spiritual "wheat" from the chaff. Much of the communication was important within the context of the operations, but has no direct bearing on the systems of magick being presented. Of the rest, there are long periods of communications that, in retrospect, seem to have no purpose but to hold the magicians' attention on continuing the operations. During these periods the angels would present colorful visions, portentous prophecies, and angelic gossip, but very little in the way of solid information. Additionally, the reader must deal with side-excursions into apocalyptic religion, Elizabethan politics,

Dee and Kelly's personal problems, and various irrelevant queries that Dee insisted on inserting into the work.

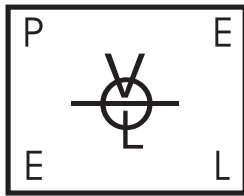
Chronologically, Dee and Kelly's work divides into three highly productive periods separated by months in which nothing of particular value was received. The material received in each period generally stands on its own, and is only loosely related to that in the other periods. In the strictest interpretation, only the material from the third period qualifies as "Enochian", but the term is often applied to all of the work.

Period one: The Heptarchia Mystica

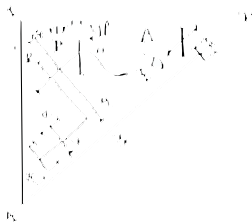
The first system of magick given to Dee was the *Heptarchia Mystica*. This is a self-contained and moderately complex planetary angel magick, similar in style (but not in content) to various "Solomonic" grimoires of the day. The full record of its presentation can be found in Dee's *Mysteriorum Libri Quinti*; a working grimoire, composed of Dee's extracts from that record, is known as *De Heptarchia Mystica*.

The presentation of this magick was remarkably sequential and orderly, compared to later parts of the work. The necessary physical equipment was described in detail, followed by an angelic hierarchy of 49 "Good Angels", and further information concerning the Kings and Princes of the hierarchy, and their ministers. The major part of the information was given during 1582; significant corrections to the design of the equipment were given in the spring of the following year, after an hiatus in the work and the presentation of *Liber Loagaeth*.

Equipment: Ring, Lamen, and Holy Table

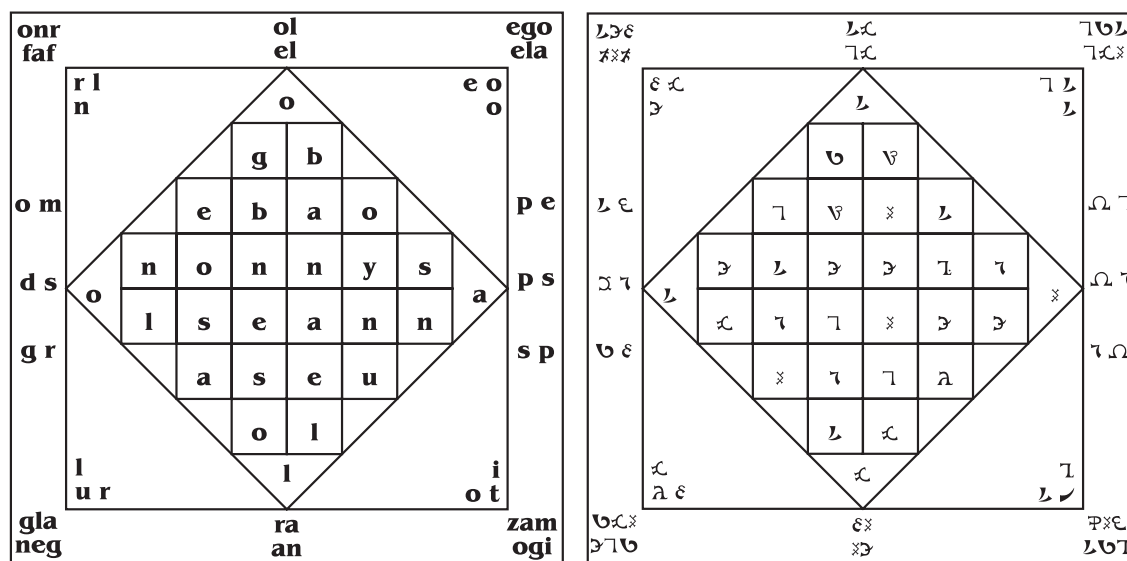


The angels claimed that the ring they designed for Dee was the same one that Solomon used to control demons. It had a plain band, to which was attached a rectangular plate. The letters PELE (Latin for "he will work wonders") were inscribed in the four corners. In the center was a circle with a horizontal line through it, with the letter "V" above and the letter "L" below.



Two different lamens were given to Dee. The first of these bears a generic resemblance to various goetic sigils, being an assortment of free-form lines and oddly placed letters. The being giving it instructed that it was to be made in gold and worn in all times and places for purpose of protection.

The following year, Dee and Kelly were told that this was a false lamen given by an "illuding spirit". They were given a 12-by-7 table formed from the names of the Heptarchic Kings and Princes; the new lamen consisted entirely of letters taken from this table and arranged in rectilinear patterns. (See Appendix E.) Unlike the first lamen, the purpose of the second was solely to "dignify" the magician, to show his worthiness to perform the Heptarchic magick.



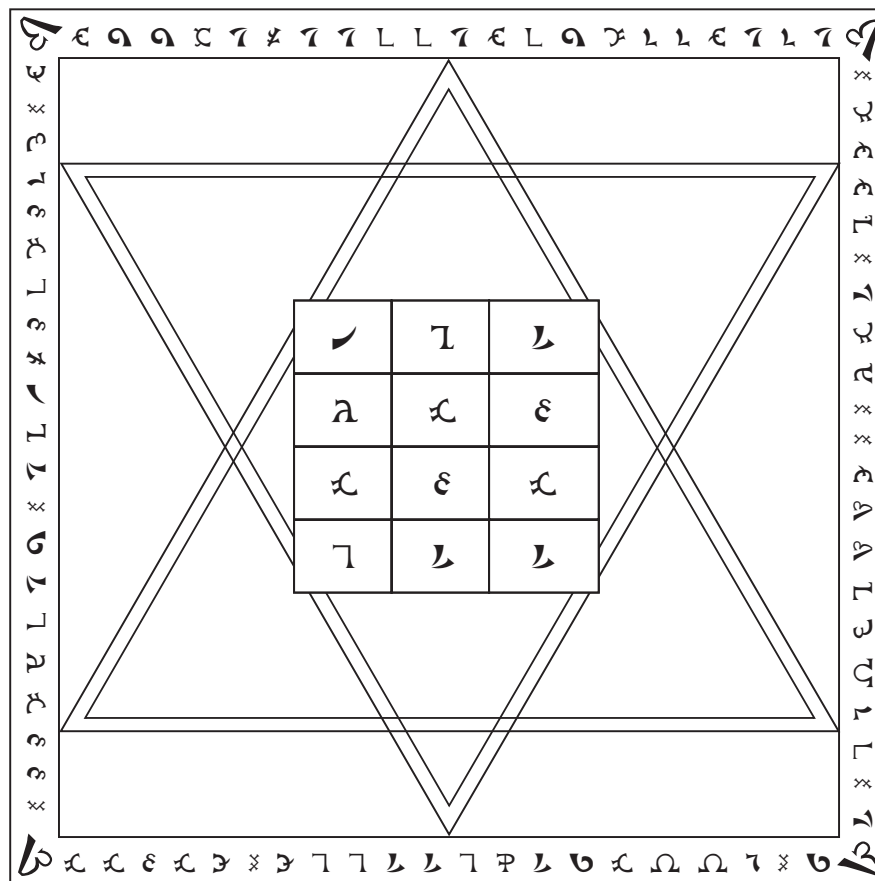
"True" Heptarchic Lamen in English and Angelic Versions

The Holy Table or Table of Covenant was the centerpiece of the Heptarchic magick. Its purpose was to be an "instrument of conciliation"; that is, the means by which the powers it symbolizes are brought into harmony with the magician. As with the lamen, the initial version of the table was later said to be incorrect, and a new design provided.

The table was to be two cubits square (roughly 34 to 44 inches) and two cubits high. The legs ended in or rested upon hollow containers, under which small copies of the Sigil of Ameth were placed. It had a one-inch border, in which certain letters were drawn, 21 to a side. Inside the border a Star of David was drawn, and in the center of the star a 6-inch square divided into a 3-by-4 grid, containing more letters. On top of the table were placed seven planetary talismans, called the "Ensigns of Creation". In the center, a large version of the Sigil of Ameth. When in use, the table, Sigil, and talismans were to be covered with a red silk cloth. The scrying-stone was then placed on top of the cloth, directly over the Sigil.

The letters around the edge of the table, and in the central grid, are taken from the same 12-by-7 table (Appendix E) used to form the lamen. They are intended to "dignify" the table -- to consecrate it to the Heptarchic work -- in the same way the lamen dignifies the magician. There is no indication in the record that they were intended to be words conveying meaning, as Gerald Schueler has alleged.

Many magicians have assumed that the Holy Table is also necessary to operations involving the Calls and Tablets given to Dee and Kelly in 1584. It is true that they made use of the table for operations that obtained that material. However, the table is clearly designed specifically for use with the Heptarchic powers; it seems unlikely that it would be suitable for the quasi-elemental nature of the Tablet powers.



**The Holy Table of Practice, or Table of Covenant
Reconstructed according to the Angels' directions.**

Equipment: The Sigil of Ameth

The Sigil of Ameth or *Sigillum Dei* is a large wax disk, on which are inscribed various names of God and angels, within a design of heptagons and heptagrams. This sigil was to be placed in the center of the Holy Table, underneath the scrying-stone. Smaller versions were to be placed underneath the cup-like ends of the table's legs, apparently to insulate the table from earthly influences.

The Sigil is the only part of Dee's work that has a direct correspondence in earlier magickal systems; versions appear in *Liber Juratis* and in *Eodipus Aegypticus*, among other volumes. Dee was initially instructed to copy the sigil from a book in his library, but found conflicting versions and could not decide between them. When he questioned the angels, they proceeded to give him the design for a new, more detailed version. The resultant sigil is substantially different from those earlier versions, sharing only the overall geometric design with them.

While most of the names on the Sigil are not immediately recognizable, nearly all of them are derived from two sets of familiar angelic names. The first set are the angels Agrippa lists as the "seven which stand in the presence of God". The god-names in the outermost heptagon are formed by transposition of the letters of these names, following an elaborate but consistent method. The second set are the planetary Archangels, whose names are shown at the center of the Sigil. These are used to form the four groups of seven angelic names within the heptagram, called the "Sons of Light", "Daughters of Light", "Sons of the Sons", and "Daughters of the Daughters". Additionally, they are used to form the god-names written in the space between the heptagon and the heptagram. It is interesting to note that the derived names were given first, and only afterwards was the means of derivation shown. (For a picture of the Sigil, and details on the formation of its divine and angelic names, see [Appendix A: The Sigil of Ameth and its Holy Names](#).)

Equipment: The Ensigns of Creation

Immediately following the presentation of the Sigil of Ameth, the angels provided seven complex talismans called the "Ensigns of Creation". These were to be engraved on plates of purified tin, and arrayed on the surface of the holy table; either in a continuous ring around the Sigil of Ameth, or in a row directly in front of the magician. As an alternative to the plates, the angels allowed that they could be painted directly on the table. During the Spring, 1583 corrections, the angels specified that the letters on the ensigns were to be converted into the angelic alphabet, but this was apparently never done.

As with the table itself, the ensigns were intended as instruments of conciliation between the magician and the Heptarchic powers. Each ensign was associated with a specific Heptarchic King, and therefor with a specific planet and day of the week. Full-size illustrations of the Ensigns can be found in [Appendix B: The Seven Ensigns of Creation](#). The versions shown in the appendix were prepared from scans of the diaries, unaltered but cleaned up to remove the dirt and smudging from four centuries of aging.

Two later versions of the Ensigns have circulated in modern publications. The first of these was created by the pseudonymous "Dr. Rudd", a century or more after Dee's time. Rudd's version shows the names of various traditional demons written on the Ensigns. Rudd's notion was that the letters stood for the names of these demons, and the number of times the letter appeared signified the number of times the demon was to be invoked.

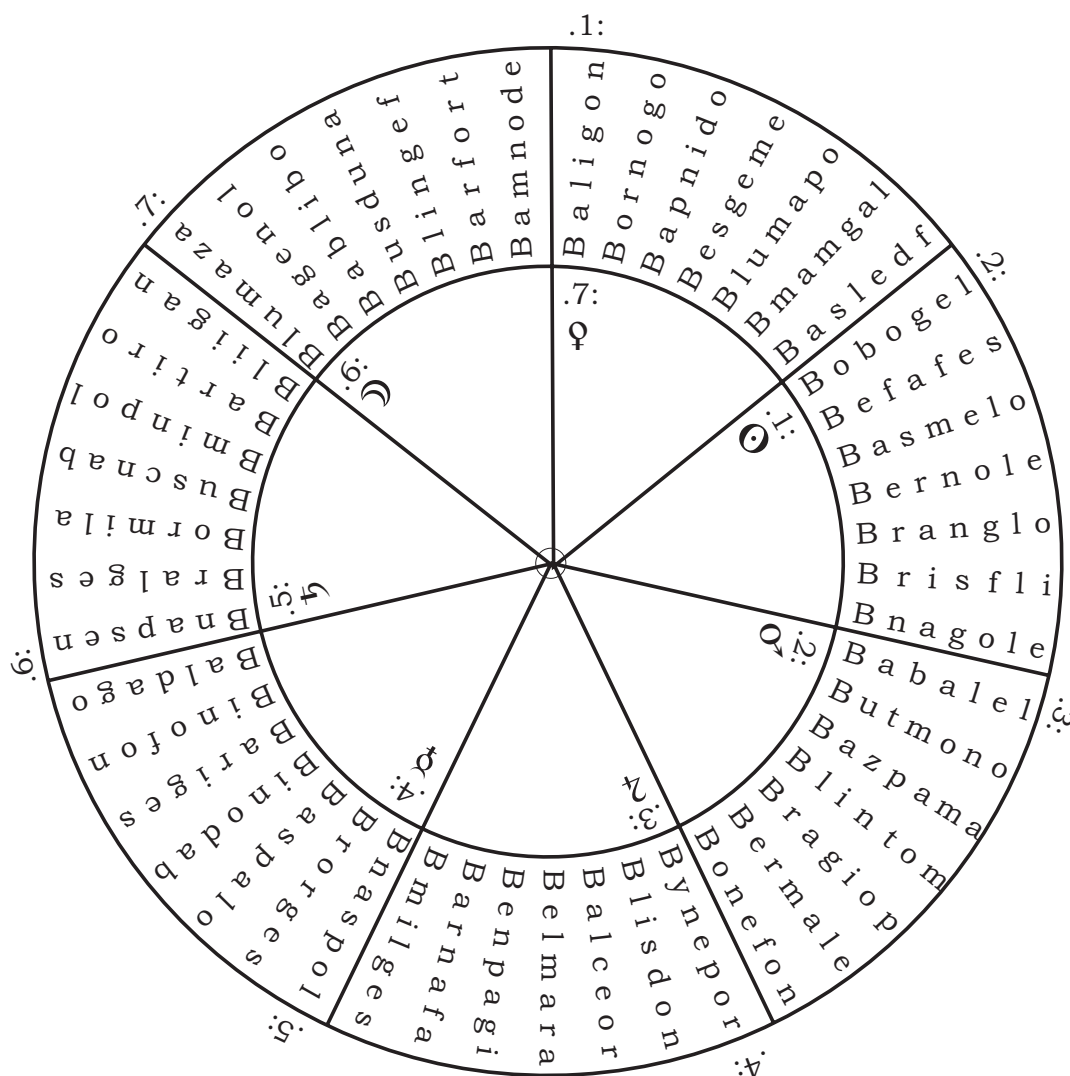
A version of the Ensigns was published in Pat Zalewski's *Golden Dawn Enochian Magick* which shows all the lowercase letter "B"s in the Ensigns as numeral sixes. This version seems to be a fairly recent invention, first appearing in print in the 1960's. But as can be seen from the illustrations in the appendix, the sixes and "b"s on the Ensigns are drawn in a consistently distinct manner.

Neither of these later versions has any justification in the diaries. If there is a logic behind the symbols on the Ensigns, it is not explained anywhere in the record.

The Heptarchic Hierarchy: The 49 Good Angels

The 49 Good Angels are the first "worldly" angelic powers presented in this system. Those listed on the Sigil of Ameth are apparently in some way above the worlds in which men live, as are the Ensigns. Having presented the Ensigns, the archangel Michael introduces the 49 angels by saying: *"Now you touch the world, and the doings upon the earth. Now we show you the lower world: The Governors that work and rule under God."*

Dee and Kelly were presented with seven 7-by-7 tables. Each square of each table contained a letter and a number from 1 to 49. (See Appendix C.) By gathering the letters with the same number in a certain sequence, the names of the angels were produced. The list of names, divided into groups of seven, were called the Tabula Collecta. Dee arranged these names into a circular table called the Tabula Bonorum, dividing the angels into groups of seven, with a King and a Prince heading each group.



The Tabula Bonorum

Each of the original seven tables was associated with power over a particular aspect of existence; it follows that each angel's name controls some part of each of those aspects. The powers ascribed to each table or letter are:

- Wit and wisdom
- The exaltation and government of Princes
- Prevailing in counsel, and over the nobility
- The gain and trade of merchandise. (Later changed to Water by Dee, for no clear reason.)
- The qualities of Earth, and of Water
- Knowledge of the Air and those that move in it
- The government of fire.

From this list of powers it would seem that, along at least one dimension, the Heptarchic magick is not entirely planetary in nature. The powers would fit more with the conception of a fourfold elemental world ruled by a threefold manifest spirit, as in the lowest seven sephiroth of the cabala.

Dee retroactively assigned a planetary attribute to each group of seven angels, based on the connections between the Kings and the days of the week. Later students have interpolated a system of dual attributes, based on the fact that the Prince of a given day is in a different group from the day's King.

The Kings, Princes, and their ministers

Following the presentation of the 49 angels, there is a gap in the record of about six months; apparently no operations were performed in this period. Ashmole speculates that Dee and Kelly had a disagreement over continuing the work. This seems a reasonable assumption. The pre-hiatus record ends with Kelly expressing dislike and disbelief of the spirits for suggesting he take actions not in accord with his nature. The post-hiatus record begins with the note: "After reconciliation with Kelly".

The material in this section is more confused than in those previous. The speech of the angels is more elaborate and bombastic, the visual aspect characterized by a quality of kitsch. Perhaps Kelly's continuing hostility to the angels is responsible for the change.

The powers of the Princes are presented first, followed by their sigils. Next the Heptarchic Kings appear in succession. They describe their powers, and each presents their 42 ministers. The ministers in turn present their names, in two forms: a table of six rows and seven columns, each containing a letter; and a talisman with their names written about the circumference.

The powers ascribed to the Kings appear to be more in keeping with a planetary nature than those assigned to the individual letters of their names. However, there are some instances where the powers seem inappropriate to the assigned planet, and others where the power of the Prince does not accord with that of the King.

Planet	King	King's power	Prince	Prince's power
Sun	Bobogel	Wisdom, Science	Bornogo	metals, altering nature
Mars	Babalel	Waters, battle	Befafes	seas
Jupiter	Bynepor	life of all things	Butmono	earth
Mercury	Bnaspol	earth and its contents	Blisdon	life
Saturn	Bnapsen	casting out wicked spirits	Brorges	fire
Venus	Baligon	powers of Air	Bagenol	not shown
Moon	Blumaza	not mentioned	Bralges	Air, invisible spirits

The 42 ministers assigned to each King are divided into six groups whose seven members have names formed from the same letters. Each group rules a four-hour section of the day, beginning at midnight. The first group is typically represented as expressing a purer form of the King's power than the remaining five groups.

As was the case with the lamen and holy table, the names of the ministers are derived from the table of the 49 angels. For the ministers, a different method was used to extract the names for each King's set. Also as previously, the names were given to the magicians before the method of extraction was explained. (For additional details, see Appendix D.)

A Missing Piece

Several places in the record reference is made to a "Great Globe", apparently a diagram of some sort, which is not among the papers that have been located to date. From context, it seems that it might be an additional variation on the Tabulum Bonorum, or the 7 tables from which the Bonorum was made. As Dee describes it: "...there are capital letters under the King's names and characters: and also there are other letters with numbers: ... and moreover of these letters, some are aversed and some eversed." Apparently Kelly received this diagram at some time when Dee was not present; Dee refers to it several times as having been "brought to" him by Kelly. The angels affirmed nonetheless that it was important to the use of the magick.

This table was to be used in the creation of talismans for invocations of Heptarchic angels. An example of such a talisman shows the sigil of one of the Sons of Light in its center, with the Name of an Heptarchic King in a circle around it. An outer circle of reversed and normal letters from this missing diagram forms the circumference of the talisman.

Method of Use

In the spring, 1583 sessions, the angels indicated that a session was planned in which detailed instructions would be given for the use of the Heptarchic magick. If this session took place, it is not in the surviving records; but some idea of the general technique can be gathered from comments in other parts of the record.

The magician would be seated at the holy table, wearing the ring and lamen. The Ensign of the King being invoked is placed on the table before him. He would hold a talisman of the appropriate Heptarchic King in one hand, with a talisman of the King's minister's names placed under his feet. The magician would then call upon the King by petition and prayer, followed by petitions to his Prince, and invocations of the six major ministers. They would appear in the shewstone, whereupon the magician would charge them to perform the task he desired.

Period two: Liber Loagaeth and the Angelic Alphabet

Liber Loagaeth is the most mysterious part of Dee and Kelly's work. It is also known variously as the *Book of Enoch* and as *Liber Mysteriorum Sextus et Sanctus*. No one as yet has made serious attempts to use it, or to understand its nature beyond what is recorded in the diaries. According to the angels, "loagaeth" means "speech from God"; this book is supposed to be, literally, the words by which God created all things. It is supposedly the language in which the "true names" of all things are known, giving power over them.

As described in *Liber Mysteriorum Quintis*, the book was to consist of 48 "leaves", each of which contains a 49-by-49 grid. The book as actually presented to Kelly is somewhat different. It contains 49 "Calls" in an unknown language, 95 tables of squares filled with letters and numbers, two similar tables unfilled, and four tables drawn twice as large as the others. Two "leaves" are recorded in *Liber Mysteriorum Quintis*; these are not included in the final book, and apparently serve as an introduction or prologue to the work.

On the surface, the "Calls" of Liber Loagaeth do not appear to be a language as humans understand the term. There are no translations by which this might be judged in detail, but the text lacks the repetitiveness and consistent word-placement that is characteristic of the 48 Enochian Calls given in the next year. There is no apparent grammar to the text. Donald Laycock remarks that the language is highly alliterative and repetitively rhyming, while Robert Turner calls it "glossolalic". The angels said that each element of each table could be understood in 49 different ways, so that there were that many "languages" in it, all of them being spoken at once.

The purpose of Loagaeth was said to be the ushering in of a new age on Earth, the last age before the end of all things. Instructions for using it to that effect were never given; the angels continually put it off, saying that only God could decide when the time was right.

During the presentation of the two leaves in *Liber Mysteriorum Quintis*, an angel in the scrying stone would point to the letters successively, and Kelly would read out the names of the angelic characters. Dee transcribed a version using the Roman alphabet, apparently with the intention of redrawing it in angelic characters at a later date.

The record indicates that at the start of each session a light would fly out of the scrying stone and into Kelly's head; this light was seen by both of them. Once the light entered Kelly, his consciousness was transformed so that he could comprehend the text as he read it. He was firmly ordered not to provide a translation, with the explanation that God would select the time for it to be revealed. He nevertheless provided translations of a few of the words, but insufficient to gather the meaning of the text as a whole.

A Specimen of the Tables or Book of ENOCH. Ἐννοχίου Πάγισμα Ἰνὴρ Ἄγκυρ Βασιλῆος																											
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
2	1	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
3	2	1	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
4	3	2	1	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
5	4	3	2	1	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
6	5	4	3	2	1	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
7	6	5	4	3	2	1	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
8	7	6	5	4	3	2	1	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
9	8	7	6	5	4	3	2	1	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
10	9	8	7	6	5	4	3	2	1	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
11	10	9	8	7	6	5	4	3	2	1	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
12	11	10	9	8	7	6	5	4	3	2	1	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
13	12	11	10	9	8	7	6	5	4	3	2	1	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
14	13	12	11	10	9	8	7	6	5	4	3	2	1	15	16	17	18	19	20	21	22	23	24	25	26	27	28
15	14	13	12	11	10	9	8	7	6	5	4	3	2	1	16	17	18	19	20	21	22	23	24	25	26	27	28
16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1	17	18	19	20	21	22	23	24	25	26	27	28
17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1	18	19	20	21	22	23	24	25	26	27	28
18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1	19	20	21	22	23	24	25	26	27	28
19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1	20	21	22	23	24	25	26	27	28
20	19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1	21	22	23	24	25	26	27	28
21	20	19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1	22	23	24	25	26	27	28
22	21	20	19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1	23	24	25	26	27	28
23	22	21	20	19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1	24	25	26	27	28
24	23	22	21	20	19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1	25	26	27	28
25	24	23	22	21	20	19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1	26	27	28
26	25	24	23	22	21	20	19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1	27	28
27	26	25	24	23	22	21	20	19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1	28
28	27	26	25	24	23	22	21	20	19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1

When the light was withdrawn from Kelly's head, he would immediately cease to understand the text, and was no longer able to see it in the stone. On a few occasions, the light continued in him for a short time after the end of the session, and at these times Dee notes that Kelly said many marvelous (and unrecorded) things about the nature of the texts. But the instant the light withdrew, Kelly could no longer understand it, or recall what he had said even moments before. The record says that the 23rd line of the first leaf was a preface to the creation and distinction of angels, and the 24th line an invitation pleasant to good angels. Nothing else is recorded of the purpose of the book.

It soon became apparent that the method used was too slow. The angels were under some time constraint in presenting the book, and arranged that Kelly would be able to see the book at any time. He was to directly record what he saw rather than reading it to Dee. During this latter part of the work, Kelly apparently did not have the deep understanding of the book's meaning, but only a visual apperception of its letters.

The first leaf shown to Dee and Kelly contained the "angelic" alphabet displayed above the grid. The two were given the names and English equivalents of the letters, and told to memorize them before continuing. When Dee did not do so, and complained of the other demands on his time, the angels strongly rebuked him. The text of the leaves was drawn in the characters of this alphabet, and at the angels' instruction they were also applied to the lamen and holy table of the Heptarchic magick.

∂	Pa (B)	ℰ	Tal (M)	Ɔ	Pal (X)
℔	Veh (C)	ℒ	Gon (I)	℔	Med (O)
∪	Ged (G)	∞	Na (H)	ε	Don (R)
Ɔ	Gal (D)	℄	Ur (L)	Ɔ	Ceph (Z)
℄	Or (F)	℔	Mals (P)	℔	Van (U)
×	Un (A)	ℒ	Ger (Q)	℔	Fam (S)
ℒ	Graph (E)	℔	Drux (N)	℔	Gisg (T)

The Angelic Alphabet

Two versions of the alphabet were given. The first, suitable for being written quickly with a quill pen, was given with *Liber Loagaeth*. A more formal version (shown in the table above) was given later. For this later version, the angels projected an image of the letter in yellow onto a blank sheet of paper; Kelly then traced over the projection with black ink to produce a permanent record.

The angels indicated that the letters served like Hebrew, as the basis of a cabala or system of magickal symbolism and numerology. They also indicated that the letters were divided into three groups of seven. But beyond that nothing was ever given concerning their properties.

Several people have alleged that the angelic alphabet was copied from some earlier book. Laycock examined all of the possibilities, and while he recognized certain stylistic similarities with previous magickal alphabets, he concluded that none of them was sufficiently like it to count as an earlier version.

Period three: Enochiana

The third section of the work is the only portion that is properly called Enochian. This name was not actually used by Dee and Kelly; they called the system "angelic". The "Enochian" label derives from the origin-myth the angels supplied for this portion of the magick.

According to the myth, this magick was given to the patriarch Enoch by God, and was the means whereby Enoch worked his miracles. The magick was preserved past the time of Enoch's ascension, but in later generations unworthy people began to make use of it. God caused the books to be lost, and sent wicked spirits to spread false magickal systems among the people. (Amusingly, these false systems are based on the use of sigils or "characters", like most of the other magickal systems of Dee's time, or like modern "Chaos" magick.) Dee's prolonged and fervent prayers finally caused God to relent, and reveal the magick again.

It is uncertain exactly when the label was first applied to the system. Common modern usage apparently stems from its use by the Golden Dawn.

The angels were under a time constraint in delivering the Angelic magick. The work was begun on April 10, 1584, and had to be completed before August of that year. Throughout the work, there was constant interference from "evil" spirits, seeking to convince Dee and Kelly (mostly Kelly) to abandon it. Kelly also fell back into his old habits of demon-magick, prompting tension between him and the angels until he foreswore it.

Unlike the Heptarchia and *Liber Loagaeth*, the pieces of the Enochian system were presented in a seemingly haphazard way. However, the sequence of presentation serves to confirm that the angels were working from knowledge not available to Dee and Kelly. In chronological order, the sections given were:

- The Tablet of God, sometimes called the Tablet of Nalvage.
- The first four Calls, delivered backwards a letter at a time, and their translations.
- The fifth through eighteenth Calls, delivered forwards, without translations.
- The names of the 91 Parts of the Earth in *Liber Scientiae*, with the number of their indwelling ministers and the number of the Zodiacal King ruling each.
- The relation of the Parts to regions of the Earth.
- The four Elemental Tablets or Tables of Enoch.
- The translations of the Calls previously given, and the specification of the correct ordering of the Calls.
- The Call of the 30 Ayres or Aethyrs
- The names of the Aethyrs.

The translations of the fifth through eighteenth Calls were not given until six weeks after the angelic versions. The consistency of these translations -- that is, the same words

given the same meaning in different Calls -- at least serves to establish that the meanings were not invented on the spot.

The names of the Parts are derived from the Elemental Tablets, and their sigils are to be found by connecting the letters of their names on the Tablets. The sigils were shown drawn on the Tablet's grid before the letters for the Tablet were given. The sequence in which the names, sigils, and Tablets were given reflects the confirmation method used for the Heptarchic magick.

The work was completed on July 13th, 1584, with the delivery of the final portion of the Call of the Aethyrs, and the names of the Aethyrs. After that, it is as if a light went out in both Dee and Kelly; having reached some pinnacle of achievement, they fell back, exhausted, into a more prosaic realm. Indeed, from the record it seems almost as if the events of the previous three years had never occurred. Other concerns occupy all of their attention; their visionary work is unconnected with what came before, and has a half-hearted quality. There is no indication that they ever did any more with the Angelic magick.

The angels who were central to the delivery of the magick are never seen again. The magick itself only figures into the records on three more occasions: when the records are destroyed, when they are miraculously restored, and when Kelly receives the "Tabula Recensa".

The Tablet of God

The first piece of the angelic magick presented was a small table. It was unnamed in the record, but on the basis of its content, it would be appropriate to call it the "Tablet of God". No specific use for this table is given, but its size and described nature suggests that it might be a lamen to be used with the magick that follows it.

			h	c	r	u		
		i	d	z	s	a	i	
l	a	o	i	g	o	d	h	
v	m	z	r	v	r	r	c	
a	b	n	a	f	o	s	a	
s	d	a	z	s	e	a	s	
		i	a	b	r	d	i	
			l	a	n	g		

The Tablet of God

The table consists of an 6-by-6 inner portion, surrounded by four names of four letters each written in a counterclockwise direction. Each corner of the inner portion contains the letters "IAD", an angelic word for God. The inner portion is divided into four 3-by-3 tables, called "continents" by the angel Nalvage; each of these contains three angelic words, written diagonally, which describe the nature of that section in a motto. Reading the lines of the section horizontally gives the names of three groups of angels.

Continent	Name	Motto	Choirs of Angels
Upper left	Highest Life	"I am the joy of God."	1. Joy 2. Presence 3. Praising
Lower left	Life, or Second Life	The moving power of God, or God's power in motion.	1. Power 2. Motion 3. Ministering
Upper right	Life not now dignified, which will be dignified	The result of God's action	1. Action 2. Events 3. Establishing
Lower right	Life which is also Death	The discord and lamentation of God	1. Lamentation 2. Discord 3. Confusing

Zalewski switches the choirs for the lower left and upper right continents. The "mottoes" for these two continents suggest a connection with the original positions of the elemental Tablets within the Great Table (described below). The Tablet of Fire was at lower left, which fits with "power-in-motion". Earth was at upper right, and Earth is traditionally the realm where final results or events occur. The connection in the other two continents is somewhat more abstract; Air at upper left is the element closest to heaven in the structure of the world; Water at lower right is traditionally connected with death and sorrow through the watery signs of Scorpio and Pisces.

The four names surrounding this inner portion are connected with the Son aspect of divinity. These names have the same meanings as the third choirs of the continents, but the spellings are unrelated. With the four "I"s in the corners of the continents, they form a ring around the outside of the table.

Nalvage says of this Table:

- "1. Its substance is attributed to God the Father.
- "2. The first circular mover, the circumference, God the Son, the finger of the Father, and the mover of all things.
- "3. The order and knitting together of the parts in their due and perfect proportion, God the Holy Ghost. Lo, in the beginning and end of all things.""

"Substance" is used here in the philosophical senses of "essence" and "something considered as a continuous whole". The unbroken continuity of God the Father is expressed in the duality of the Son (the outer ring of the Table) and the Holy Ghost (the inner continents). The arrangement of the continents reflects (or is reflected in) the positions of the elemental tablets in the Great Table, in the same way that Binah "contains" the lower sephiroth in the cabala. Thus this table may represent the unmanifest Supernal Triad from which the manifest elements of the angelic magick have emanated.

The 48 Calls

The Calls are a series of invocations in an unknown language, which is called "Angelic" in Dee's records. Angelic has the appearance of a true language, though the existing samples are insufficient to deduce a full grammar. The language is similar to English in its positioning of subjects, verbs, and objects. It is unlike English in its lack of separate articles, possessives, and prepositions. As a general rule, the words of the language do not appear related to those of any known language, although there are occasional striking (if superficial) resemblances. E.g., Angelic "christeos", meaning "let there be" versus Greek "christos", Angelic "babalon" meaning "wicked" or "harlot" versus "Babylon".

Nineteen Calls were given to Dee and Kelly. The final Call has thirty variations, making the total of 48 Calls. The purpose of the Calls is sufficiently described by Nalvage:

"This self-same art is it, which is delivered unto you as an infallible doctrine, containing in it the waters which run through many Gates: even above the Gate of Innocency, wherein you are taught to find out the dignity and corruption of nature: also made partakers in the Secret Judgements of the Almighty to be made manifest, and to be put into execution.

"I am therefore to instruct and inform you, according to your doctrine delivered, which is contained in 49 Tables. In 49 voices, or callings: which are the Natural Keys to open those, not 49 but 48 (for One is not to be opened) Gates of Understanding; whereby you shall have knowledge to move every Gate, and to call out as many as you please, or shall be thought necessary, which can very well, righteously, and wisely open unto you the secrets of their Cities, and make you understand perfectly [that] contained in the Tables."

Colin Low has suggested that the above-mentioned Gates are connected with the "Gates of Understanding" found in some Yetziratic texts, and with the fifty Gates mentioned in Thelema's Liber AL vel Legis.

It is certain that there is some sort of relationship between the Calls and the Elemental Tablets, but the exact nature of the connection is a matter of speculation.

The 19th Call, titled the "Call of the Aethyrs", is explicitly associated with the 30 Aethyrs of *Liber Scientiae*; its wording clearly makes it an invocation for the 91 "Parts of the Earth" in that book. Following the quote above, the remaining Calls are assumed to connect with the hierarchies of the elemental Tablets, but the wording of the Calls is too poetic and ambiguous for specific associations to be made with certainty. While confirming the correct sequence of these Calls, the angel Ilemese stated that each Call has its proper Table, but does not state what these tables are.

Experiments by several magicians seem to establish that the First and Second Calls in some way define the poles within which the remaining Calls work. The First Call usually produces a generic manifestation of Spirit, a general pull towards higher levels. The record implies in a vague way that it is to be used when invoking the Elemental Kings and their ministers, the Seniors; possibly in combination with other Calls. The Second Call is stranger. It does not appear to define a "material" pole as such; rather, it defines a framework or overall form into which the powers of the system can be poured and contained.

The usual assumption by later magicians (not universally accepted) has been that the remaining Calls refer to the "Lesser Angles" within the Tablets. The Golden Dawn's method of associating these Calls with the Tablets and Lesser Angles has become the accepted standard. Donald Tyson has recently come up with an alternative method that has received some attention.

An alternative view of the Calls states that they are parallel to, but separate from the Tablets. That is, they should be used by themselves, without the divine names from the Tablets. There is certainly evidence in the text of the Calls that they represent a continuing "story" of a creative process, beginning with God in the First Call, and ending with the establishment of God's power "in the center of the Earth" in the Eighteenth Call.

Another alternative has been suggested in which the Calls are actually connected with the 49 "leaves" of *Liber Loagaeth*. This view argues that the Great Table cannot be subdivided in any way that produces 48 or 49 tablets or smaller tables, while *Loagaeth* is more clearly connected with those numbers. However, the definite connection between the 19th Call and the Aethyrs and Parts is a strong argument against this position.

(For the complete text of the Calls in Angelic and English, see [The Enochian Calls](#) published separately.)

r	Z	i	l	a	f	A	u	t	l	p	a	e	b	O	a	Z	a	R	o	p	h	a	R	a																							
a	r	d	Z	a	i	d	p	a	L	a	m		u	N	n	a	x	o	P	S	o	n	d	n																							
c	z	o	n	s	a	r	o	Y	a	u	b	x	a	i	g	r	a	n	o	s	m	a	g	g																							
T	o	i	T	x	o	t	P	a	c	o	C	a	o	r	p	m	n	i	n	g	b	e	a	l																							
S	i	g	a	s	o	m	r	b	z	n	h	p	r	s	O	n	i	z	i	r	l	e	m	u																							
f	m	o	n	d	a	T	d	i	a	r	i	p	i	z	i	n	r	C	z	i	a	M	h	l																							
o	r	o	i	b	A	h	a	o	z	p	i		M	O	r	d	i	a	l	h	C	t	G	a																							
c	N	a	b	r	V	i	x	q	a	z	d	h	Я	O	c	a	n	c	h	i	a	s	o	m																							
O	i	i	i	t	T	p	a	l	O	a	i		A	r	b	i	z	m	i	i	l	p	i	z																							
A	b	a	m	o	o	a	C	v	c	a		c	O	p	a	n	a	a	L	m	S	m	a	L																							
N	a	o	c	O	T	t	n	p	r	a	T	o	d	O	l	o	P	i	n	i	a	n	b	a																							
o	c	a	n	m	a	g	o	t	r	o	i	m	r	x	p	a	o	c	s	i	z	i	x	p																							
S	h	i	a	l	r	a	p	m	z	o	x	a	a	x	t	i	r	V	a	s	t	r	i	m																							
m o t i b												a t n a n												n a n t a												b i t o m											
d	o	n	p	a	T	d	a	n	V	a	a	a	T	a	O	A	d	u	p	t	D	n	i	m																							
o	l	o	a	G	e	o	o	b	a	v	a		a	a	b	c	o	r	o	m	e	b	b																								
O	P	a	m	n	o	O	G	m	d	n	m	m	T	o	g	c	o	n	x	m	a	l	G	m																							
a	p	l	s	T	e	d	e	c	a	o	p	o	n	h	o	d	D	i	a	l	e	a	o	c																							
s	c	m	i	o	n	A	m	l	o	x		c	p	a	t	A	x	i	o	V	s	P	s	V																							
V	a	r	s	G	d	L	b	r	i	a	p	h	S	a	a	i	x	a	a	r	V	r	o	i																							
o	i	P	t	e	a	a	p	D	o	c	e		m	p	h	a	r	s	l	g	a	i	o	l																							
p	s	u	a	n	c	r	Z	i	r	Z	a	p	M	a	m	q	l	o	i	n	L	i	r	x																							
S	i	o	d	a	o	i	n	r	z	f	m		o	l	a	a	D	a	g	a	T	a	p	a																							
d	a	l	t	T	d	n	a	d	i	r	e	r	p	a	L	c	o	i	d	x	P	a	c	n																							
d	i	x	o	m	o	n	s	i	o	s	p	a	n	d	a	z	N	x	i	V	a	a	s	a																							
O	o	D	p	z	i	A	p	a	n	l	i	x	i	i	d	P	o	n	s	d	A	s	p	i																							
r	g	o	a	n	n	l	A	C	r	a	r	e	x	r	i	n	h	t	a	r	n	d	i	J																							

The Great Table as Presented in 1584

r	Z	i	l	a	f	A	y	t	l	p	a	e	T	a	O	A	d	u	p	t	D	n	i	m	
a	r	d	Z	a	i	d	p	a	L	a	m		a	a	b	c	o	o	r	o	m	e	b	b	
c	z	o	n	s	a	r	o	Y	a	u	b	x	T	o	g	c	o	n	x	m	a	l	G	m	
T	o	i	T	t	z	o	P	a	c	o	C	a	n	h	o	d	D	i	a	l	e	a	o	c	
S	i	g	a	s	o	m	r	b	z	n	h	r	p	a	t	A	x	i	o	V	s	P	s	N	
f	m	o	n	d	a	T	d	i	a	r	i	p	S	a	a	i	x	a	a	r	V	r	o	i	
o	r	o	i	b	A	h	a	o	z	p	i		m	p	h	a	r	s	l	g	a	i	o	l	
t	N	a	b	r	V	i	x	q	a	z	d	h	M	a	m	q	l	o	i	n	L	i	r	x	
O	i	i	i	t	T	p	a	l	O	a	i		o	l	a	a	D	a	g	a	T	a	p	a	
A	b	a	m	o	o	a	C	u	c	a		C	p	a	L	c	o	i	d	x	P	a	c	n	
N	a	o	c	O	T	t	n	p	r	a	T	o	n	d	a	z	N	x	i	V	a	a	s	a	
o	c	a	n	m	a	g	o	t	r	o	i	m	i	i	d	P	o	n	s	d	A	s	p	i	
S	h	i	a	l	r	a	p	m	z	o	x	a	x	r	i	n	h	t	a	r	n	d	i	L	
m	o	t	i	b			a	T	n	a	n		n	a	n	T	a			b	i	t	o	m	
b	O	a	Z	a	R	o	p	h	a	R	a	a	d	o	n	p	a	T	d	a	n	V	a	a	
u	N	n	a	x	o	P	S	o	n	d	n		o	l	o	a	G	e	o	o	b	a	u	a	
a	i	g	r	a	n	o	s	m	a	g	g	m	O	P	a	m	n	o	v	G	m	d	a	m	
o	r	p	m	n	i	n	g	b	e	a	l	o	a	p	i	l	s	T	e	d	e	c	a	o	p
r	s	O	n	i	Z	i	r	l	e	m	u	C	s	c	m	i	o	a	n	A	m	l	o	x	
i	z	i	n	r	C	Z	i	a	M	h	l	h	V	a	r	s	G	d	L	b	r	i	a	p	
M	o	r	d	i	a	l	h	C	t	G	a		o	i	P	t	e	a	a	p	D	o	c	e	
O	c	a	n	c	h	i	a	s	o	m	t	p	P	s	u	a	c	a	r	Z	i	r	z	a	
A	r	b	i	z	m	i	i	l	p	i	z		S	i	o	d	a	o	i	n	r	z	f	m	
O	p	a	n	a	a	L	m	S	m	a	L	r	d	a	l	t	T	d	n	a	d	i	r	e	
d	o	l	o	P	i	n	i	a	n	b	a	a	d	i	x	o	m	o	n	s	i	o	s	p	
r	x	p	a	o	c	s	i	z	i	x	p	x	O	o	D	p	z	i	A	p	a	n	l	i	
a	x	t	i	r	v	a	s	t	r	i	m	e	r	g	o	a	n	n	P	A	C	r	a	r	

The Tabula Recensa, 1587

The Great Table

The Great Table is a large grid of letters, 25 squares wide and 27 high. Two major versions of the Table exist. The first was produced during the work in 1584. Three years later, Kelly (working alone) received a revised Table now called the "Tabula Recensa".

The Table is a magickal "map" of the world, including all levels of existence that are not part of the transcendental, divine realm. It is divided internally according to an orderly system to produce a hierarchy of divine and angelic names ruling various aspects of existence. A separate method of division, in which it is separated into 91 dissimilar regions, produces the sigils of the "Parts of the Earth" shown in Liber Scientiae.

The first division in the Great Table splits it into four Elemental Tablets, 12 squares wide and 13 squares high. These Tablets are separated by a cross with arms one square wide, called the Cross of Union, or Black Cross (so called only because it was shaded in black ink in Dee's version). The four tablets are associated with the four traditional elements, following the same positions as the "continents" in the Tablet of God. (The Tabula Recensa changes the positions of the Tablets within the Table.)

Each Tablet has an internal division into four "Lesser Angles", separated by a "Great Cross". The Great Cross has a vertical arm two units wide, and a horizontal arm one unit high. The horizontal is called the "Line of the Holy Ghost" and contains the three highest names of God within the Tablet, formed by dividing its twelve letters into groups of three, four, and five letters. The vertical arm considered as a whole is said to represent God the Father. When considered as two columns, it represents God as Father and Son.

The eight central letters of the Great Cross are taken in a clockwise inward spiral to form the two names of the Elemental King who rules the Tablet. Each of these names uses only one of the two most central letters. Dee was told that one of these names was for beneficent works, the other for works with harmful intent. When the letters of the Great Cross are read outwards from the center along each arm, they form the seven-letter names of six "Seniors".

The Great Cross is associated with levels of manifest divinity, the mathematical or planetary regions that lie above the Earth but inside the transcendental divine realm in medieval cosmology. Cabalistically they connect with the second triad of sephiroth in the Tree of Life, and with the human soul that originates there. The King and Seniors are generally considered to be planetary in nature; the power of the Seniors was said to be "knowledge of all human affairs".

The Lesser Angles are grids five columns wide and six rows high. The central column forms a god-name of six letters; the second row from the top forms a god-name of five letters. The four rows below (ignoring the central column) form four angelic names ruled by these god-names. Today they are usually referred to by the Golden Dawn label, as "Servient" angels.

The four squares of the top row (again ignoring the central column) form four angelic names which are not ruled by the god-names from the calvary cross. Instead, a different god-name is formed by adding a letter from the Cross of Union to the first angel's name. These four angels are specifically associated with the letters INRI, written above the cross of Jesus' crucifixion. The Golden Dawn labeled them "Kerubic" angels, after the four elemental Kerubs of the Tarot cards.

The angels of the Lesser Angles are assigned governance over specific areas of knowledge, e.g., medicine, precious stones, mechanical arts, etc. These powers can be easily associated with one of the four elements; the result is that the positioning of the elements in the Tablet of God is reflected downwards in the positions of the Tablets in the Great Table, and in the positions of the Lesser Angles within each Tablet.

Type of Angel	Lesser Angles	Power
Servient	Upper left (Air)	Medicine
"	Upper right (Earth)	Metals and Stones
"	Lower left (Fire)	Transformation
"	Lower right (Water)	Living creatures
Kerubic	Upper left	Mixing of natures
"	Upper right	Changing of place
"	Lower left	Mechanical arts
"	Lower right	Understanding secrets

These various powers must be considered to be representative rather than inclusive. According to the angels the Great Table is in some way connected to every type of event that takes place within the Earth; therefore these angels must have much wider areas of responsibility than is suggested by the listed powers.

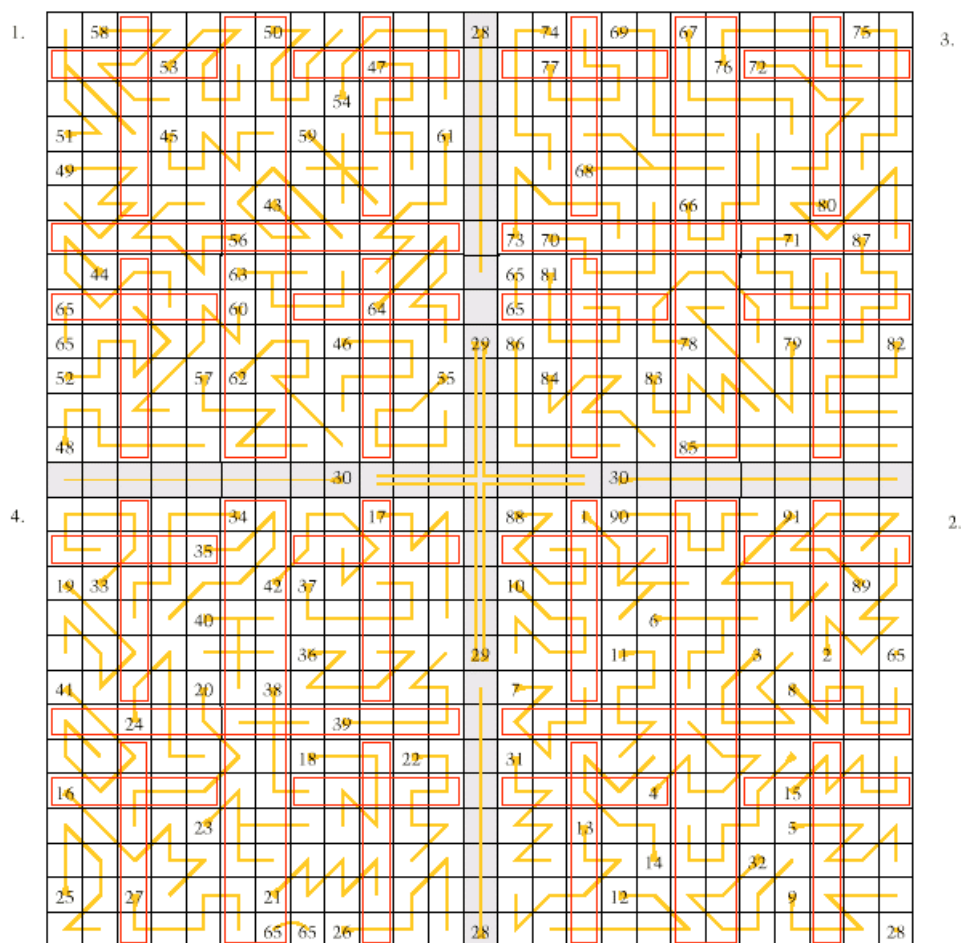
Liber Scientiae

Liber Scientiae, Auxilii, et Victoriae Terrestris, the "Book of Knowledge, Help, and Earthly Victory", is the third major portion of the Enochian magick. The details were given during the 1584 work, and were compiled into a book by Dee in May of the following year. In introducing this part of the work, the angel Nalvage said:

"There are 30 Calls yet to come. Those 30 are the Calls of Ninety-one Princes and Spiritual Governors, unto whom the Earth is delivered as a portion. These bring in and dispose Kings and all the governments upon the Earth, and vary the natures of things with the variation of every moment; Unto whom the providence of Eternal Judgement is already opened. These are generally governed by the 12 angels of the 12 Tribes, which are also governed by the 7 who stand before the presence of God. ..."

A following paragraph in Latin clarifies that it is the Angels of the Tribes who are the governors, and that the 91 are actually regions or territories of the magickal realm

corresponding to various earthly territories. Each Angel rules a varying number of these regions.



The 91 Parts of the Earth on the Great Table

In addition to its regular hierarchies, the Great Table contains the names and sigils of the 91 "Parts of the Earth as imposed by God" of Liber Scientiae. Where the angelic hierarchies described previously are derived from the Tablets by following uniform divisions, the names of the Parts are derived in such a way that each covers a uniquely-shaped area. The natures of the Parts are equally heterogeneous; none of them is like any other in scope, quality, or power.

From the angels' descriptions, it could be said that the regular Tablet hierarchies and the 91 Parts represent complementary views of the world that they both cover. The regular Tablet names represent the ordering of the world according to the ideal plan of God; the way in which the world connects with divine archetypes and patterns. The Parts, on the other hand, represent the transformation of the divine plan into the endlessly changing, endlessly dissimilar events of manifest existence.

In sequence, the angels gave Dee and Kelly first the number of "ministers" dwelling in each Part, the number of the Aethyr in which it was contained, and the number of the Tribal Angel King ruling the Part. Next the names of the Parts were given, and their mundane equivalents, followed by their sigils on the Great Table. After the letters and regular hierarchies of the Table were filled in, the angels presented the Call of the Aethyrs and the names of the Aethyrs. The origin of the Angel King names is obscure; they are not shown in the published portion of the diaries, but are in place in the final, book version of *Liber Scientiae*.

The sigils of the Parts are found by drawing lines between the squares of the Part's area in the Great Table, in the sequence of the letters in its name. In the presentation to Dee and Kelly, the sigils were presented before the Tablets were filled in with letters, so that when the letters were added they could check back against the names of the Parts as previously given. The correlation between the two sets was remarkably high; only a few of the names had different spellings in the Tablets. None of them were completely dissimilar.

It should be noted that there is one Part whose sigil is shown in the Great Table, but which is not listed in *Liber Scientiae*. If all the names in the book are valid, there are actually 92 Parts, not 91. Some magicians have speculated that this extra Part should replace the sixty-fifth Part, whose name is formed using the two leftover, non-contiguous squares in each Tablet.

Originally, the angels tried to give Dee and Kelly the mundane equivalents of the Parts by displaying their regions on a globe of the world. Dee cut this method off before it started, complaining that they ought to give him the regions in longitude and latitude, or by reference to the maps in his possession. There is no obvious reason why Dee became stubborn on this point; certainly he was aware that his maps didn't cover the entire world.

The angels rebuked Dee, saying that they didn't see the world in terms of arbitrary mathematical designations, nor in the conic projections of Dee's maps. But rather than return to their intended method, they chose to associate the Parts with the regions of the world listed by Ptolemy.

Robin Cousins has gone to great effort to identify the modern regions represented by the Ptolemaic names. His descriptions and maps can be found as appendices in Turner's *Elizabethan Magick*. It is apparent from Mr. Cousins' maps that there is a great deal of overlap in these regions. For example, the region of Parva Asia or Anatolia overlaps, in whole or part, no less than nine other regions. Several Parts connect with single cities rather than regions, and others are described simply as "in the north" or "in the far south".

One might suspect that the angels, balked in their intent, simply latched onto the first available method that would satisfy Dee, regardless of its correctness. After receiving the whole list, Dee began to see the difficulties in the scheme and questioned the angels. The response was less than satisfactory to him, in the end boiling down to a statement that when he called the Parts, they would show him the regions they rule. It is implied that thirty of the Parts relate to the New World. Mr. Cousins originally said he believed

that these thirty were in addition to the existing 91 Parts, making 121 Parts in all. However, he now believes that the thirty meant that additional territories were covered by the existing 91 Parts, in the way that the angels added Poland and Moscow to the territory ruled by the same Part as Sarmatia. My own reading is also that these thirty are among the given Parts, since any additions would either overlap existing ones, or require slightly less than another full Tablet as a region they would map.

The thirty Aethyrs are barely mentioned in Dee's diaries; they are certainly not given the importance that they have acquired in the minds of some modern magicians. Their function seems to be merely that of containers to hold the 91 Parts. There is no indication that they have any function separate from the Parts.

Usage

While the Enochian materials given to Dee and Kelly form a solid core for a magickal system, they are lacking in the supporting infrastructure necessary to make them a complete and useable system. Only the barest indications are given as to the nature of the various angels, the relationship of the system's structure and powers to those of other systems such as the cabala, or the mythic underpinnings for using it as an initiatory system.

The instructions for using the Enochian magick are equally spare, a few sentences in length:

"Four days (after your book is made, that is to say, written) must you only call upon those names of God, [i.e., in the Tablets] or on the God of Hosts, in those names:

"And 14 days after you shall (in this, or in some convenient place) call the Angels [of the Tablets] by petition, and by the name of God unto which they are obedient.

"The 15th day you shall clothe yourselves, in vestures made of linen, white: and so have the apparition, use, and practice of the Creatures. For, it is not a labour of years, nor many days."

The "book" mentioned is a book of supplications or prayers to god and the angels, to be devised by the magician, written neatly, and bound together. The book is only to be used for this one operation, and then destroyed. The Calls are not mentioned at all.

Apparently the magician is intended to use a "bootstrap" method of learning the magick, similar to that used in the Abramelin magick. He invokes the angels, and the angels themselves show him the best way to use it. And as in the Abramelin work, the angels emphasize that it is the fervency of the magician's prayers that will produce effective contact, not the form of the prayers.

History of Use

Given the bare-bones nature of the original Enochian material, magicians have to improvise extensively to make it into an effective general-purpose magickal system. The history of the system's use is a history of innovation. Every magician or group that has used it extensively has added their own distinct character to it, taking it in a direction at least slightly different from anyone else. It has evolved as the viewpoints of its users have evolved, and seems perfectly capable of adapting to many viewpoints without stress.

The one point on which all these users agree is that the Calls and the Tablet names are tools of remarkable potency, possibly unmatched by any other magickal system now known. Even a completely inexperienced user, with a small effort, is virtually guaranteed to get some sort of response.

Beyond this, it is difficult to gather a coherent picture of the magick. While the angels have distinct natures, they present themselves to each magician in a manner that is consonant with his own nature and "true will", and which is -- to a lesser extent -- in accord with his expectations and conscious intent. The problem of their conformity to expectations can be overcome with practice. The former limitation seems to be absolute; they will not interfere with the true will of the magician. But within that limit they will do everything they can to take the magician as far and as high as he can go.

For a variety of reasons, only a few records of Enochian workings have been preserved. Most such records have been saved because the people who performed the work were interesting to scholars for other reasons; as an obscure branch of an obscure subject, it has not rated a great deal of attention from scholars and publishers. Given this lack of information, and the limitations mentioned above, the available records have to be considered to be spotlights illuminating areas within a vast field, most of which still remains dark and unknown.

Dee & Kelly

As far as is shown in the surviving records, neither Dee nor Kelly ever made significant use of the Angelic magick. During the three years following the receipt of the magick, they apparently ignored it entirely. If they did anything with it beyond that period, the record has been lost.

Elias Ashmole

Sloane Manuscripts 3624-3628 contain the record of extensive spirit actions with the Enochian magick, begun in the 1670's and continuing for over seventeen years. Three magicians and a sryer invoked practically every angel and entity connected with the Enochian system. Some scholars believe that Elias Ashmole and William Lilly are two of the magicians involved. However, Clay Holden believes that this is not the case, based on the handwriting; the record is in a crabbed and almost unreadable hand very unlike Ashmole's elegant script.

From Clay Holden:

Ashmole appears to have been largely content to make planetary talismans to banish rats from his house, as near as I can determine from his diaries. I would dearly love to find some solid evidence to the contrary, but fear that my assumption that Ashmole was one of the hands behind these Spirit Diaries was wishful thinking.

The diaries are massive, and have not been examined closely at this time, but preliminary indications are that they do not contain any results of special significance.

Golden Dawn

The original Golden Dawn magickal society operated from the 1880's into the 1900's, when it split into various groups. Descendent organizations (of varying degrees of legitimacy) continue to operate up to the present, using much of the material developed by the founders. People using the Golden Dawn system probably constitute the largest group of Enochian magicians over this century; despite certain theoretical problems, it has proven in practice to be an effective means of accessing the angelic forces.

The Golden Dawn adepts made substantial additions to the original Enochian materials, basing them in part upon a late 18th-century manuscript titled *A Treatise on Angel Magic*. Their system for relating the Calls to the Tablets has become the standard model. Most significant is their elaborate system of attributes for the squares of the Elemental Tablets, which seeks to unite Enochian magick with cabalistic and Rosicrucian lore to give a complete symbolic representation of the magickal universe.

In this system, each division and rank in the Tablets is connected with specific types of magickal forces -- elemental, planetary, zodiacal, or sephirotic. For example, the 36 squares of the Great Cross are associated with the 36 decanates of the zodiac; the ten squares of the calvary crosses in the Lesser Angles are connected with the sephiroth of the Tree of Life.

The individual letters of the names in a given rank represent sub-forces or special manifestations of the represented type, distinguished by the addition of lesser attributes. A given square can have up to four attributes, depending on its type and its position in a given Tablet and Lesser Angle. Additionally, each letter of the angelic alphabet is given a separate attribute to one of the figures used in geomantic divination. Diagrams showing the complete listing of attributes for all the squares can be found in Aleister Crowley's *Liber LXXXIX vel Chanokh*.

Golden Dawn magicians explore the squares astrally, using a technique involving the visualization of a truncated pyramid. Each side of the visualized pyramid is colored and emblazoned with the symbols of the square's attributes. The magician recites the appropriate Calls and vibrates relevant divine and angelic names, and concentrates the invoked power in the pyramid. The power is then seen rising up the sides of the pyramid and shooting out into magickal space in the form of a beam of light. The magician enters

this beam and rises with it through the planes until he comes to a landscape or space that expresses the invoked power. This technique has proven to be highly effective in practice.

At least one Golden Dawn offshoot has applied the pyramid method to the angels of the Heptarchia.

Aleister Crowley

Aleister Crowley's work with the Enochian magick generally follows the Golden Dawn system. He is known primarily for his explorations of the 30 Aethyrs, published in *The Vision and the Voice*. This work established the idea that the Aethyrs might represent a means of initiation, and set a standard for methodical exploration that few have equaled. It also fixed Crowley's peculiar perspective on the process of transcendence in the minds of many students of the occult.

Crowley envisioned the Aethyrs as being connected with the sephiroth of the Tree of Life in groups of three. He also mentions that each Aethyr "folds up" into the next higher Aethyr in some way, so that as one progresses through the Aethyrs from the last to the first, one is also withdrawing one's being from the lower, already-experienced levels. (This is parallel to the technique he describes in Liber Yod, in which the magician achieves union with the godhead by progressively banishing all other levels and powers.)

Under this conception, the Aethyr ZAX, whose Parts have names formed from the Cross of Union, is the highest of the three attributed to Chesed. It is thus the last Aethyr one encounters before moving into the Supernal Triad and achieving transcendence. Crowley envisioned this movement as the crossing of an "Abyss" or gap, during which the magician encounters an Enochian devil named Choronzon dwelling therein.

Crowley's other contribution to Enochian magick was the adaptation of the Golden Dawn pyramid system for use with O.T.O.-style sex magick. In this technique, physical representations of the pyramids are made for the name of an angel, but inverted to form square "cups". These serve as talismans, which are charged using the end-product of the sex magick operation.

Aurum Solis

The published documents of the Aurum Solis magickal order show a unique method of using *Liber Scientiae*. Their research has focused on discovering the nature and uses of the numbered-but-unnamed "ministers" residing in each of the 91 Parts.

They used the second Angelic Call along with the Call of the Aethyrs, in order to cause the invoked forces to manifest at the "material" pole of their range; this brings the ministers, who are the lowest members of a Part's hierarchy, into the greatest state of activity. For each group of ministers they have compiled a name, an image of their appearance, and a list of their powers and the aspects of existence on which they can act. Given the large number of Parts, they have a virtual encyclopedia of useful magickal

effects. Since they have not published any magickal records using their methods, there is no way to determine how well their system works in practice.

In contrast, their use of the regular Tablet hierarchies appears to be fairly conventional, in line with the Golden Dawn methods, but not using the G.D.'s elaborate system of attributes.

The Church of Satan and the Temple of Set

Quoting Israel Regardie, from his introduction to Aleister Crowley's *The Vision and the Voice*:

One advisor ... had suggested the discontinuation of the whole project. His motive was that a California group sensationally engaged in the practice of Satanism had appropriated and published the Enochian rituals or Calls in a so-called Satanic Bible. Because of this, it was felt that there were now undesirable contacts associated with the rituals that could only lead to chaos and confusion.

The author of this debased volume had made enough changes in the various Calls to rule out any likelihood of confusion with those presented here in their original form. Wherever the word God is used, the author had substituted the name of Satan or one of the equivalent terms in its stead. The same holds true for several other pieces of similar stupidity.

As a primarily religious organization, the CoS used the Calls (as a former member put it) as "tools for psychodramatic ritual"; i.e., as something mysterious to add glamor to their services. There is no indication that the founder ever took the Calls seriously as a tool, or that they were ever used systematically by the CoS for explicitly magickal purposes.

The Church of Satan's schismatic offshoot, the Temple of Set, has abandoned the CoS versions of the Calls. Rather than rewrite the angelic language of the Calls, Michael Aquino (founder of the Temple of Set) has substantially revised the *translations* of the Calls to conform to his own philosophy and myth-system. The Calls and Mr. Aquino's "translations" are presented as the "Word of Set" in the ToS manual *The Crystal Tablet of Set*.

In some instances, Aquino's version departs substantially from the original translations; in others, the differences are small enough that one might call them justifiable poetic license. But the overall sense conveyed is dramatically different from the original. Quoting Mr. Aquino:

An "Enochian purist" might question the translation provided by the Word of Set in that it is not the English version recorded by John Dee in his diaries. My answer is simply that I approached the Keys not as a historian seeking to reprint what Dee did, but as a magician seeking to operate the same "magical machinery" that Dee did -- and to operate it with greater care and precision than he did. Hence

it is not a case of my "corrupting Dee", but rather of my uncorrupting something which predated Dee's own existence, and which was, after all, not of his [or Kelley's] authorship.

Mr. Aquino does not provide any explanation of how the "Word of Set" came to be delivered by angels espousing an emphatically Christian world-view.

Order of the Cubic Stone

From Robin Cousins:

The British graded occult group based in Wolverhampton, the Order of the Cubic Stone, (flourished 1965-91, now dormant) taught the Enochian system, strictly according to John Dee. The Golden Dawn system of Enochia was regarded as inaccurate and members were not encouraged to use its correspondences. Because membership was country-wide, most work was done individually or in small local groups (ie, if odd members lived near one another), but virtually no record of this work was held centrally. A few remaining members still practice today, but there is no overall coordination.

Benjamin Rowe

Benjamin Rowe is an active magician working exclusively with Enochian magick, known for methodical, thorough workings, and for developing unusual, non-traditional techniques and viewpoints. He has made an effort to expose his work to public scrutiny and criticism, believing that the state of the art can only be advanced through open communications. He is currently (1997) involved in a long-term project exploring all of the 91 Parts of *Liber Scientiae* in sequence.

The most noted of Rowe's technical innovations is a method by which an elemental Tablet can be transformed into a three-dimensional astral structure, an "Enochian Temple". Properly constructed, the temple acts to produce intense concentrations of the powers of the entire Tablet in a balanced form. The power creates a "gate" which can be used to explore symbols of any magickal system, to produce permanent changes in the consciousness of the magician, or to break through into extraterrestrial magickal realms. He believes other uses are possible, but has not yet explored them.

Examining the Golden Dawn system of correspondences for the Tablets, Rowe realized that their system was effectively upside down. That is, the highest ranks of the Tablets had attributes to magickal powers universally considered minor, while the major magickal powers were attributed to the lowest ranks of the Tablets. The whole seemed based on coincidences of number rather than experience. He spent several years determining the nature of the various ranks through experiment, and devised and experimentally tested a new system of correspondences that corrects the defects of the G.D. system and, he believes, accurately reflects the actual nature of the Enochian powers.

Miscellaneous Issues

Relation of Enochian to the Necronomicon

Since the Necronomicon is a literary device created by H.P. Lovecraft, any connection between the Enochian magick and the Necronomicon must also be fictional. In one of his stories, Lovecraft stated that John Dee was at one time in possession of a Latin translation of the book, which he translated into English. In their spoof Necronomicon, authors Langford, Turner, and Wilson suggested that *Liber Loagaeth* was actually a cipher version of the Evil Book, which they had managed to decode. Neither of these ideas is supported by the records.

Colin Low has perpetuated and embellished these fictional excursions in his "Necronomicon Anti-FAQ" and other writings. Some modern readers, lacking a sense of humor and irony, have taken his work seriously; as a consequence, the myth of Dee's connection with the book has taken on an air of Utter Authority among certain gullible portions of the magickal community.

Relation of Enochian to the biblical Book of Enoch

The various pseudepigraphic "Books of Enoch" were unknown in Europe at the time the magick was revealed to Dee and Kelly. Dee's work was aimed at discovering what he believed to be the contents of these books; he had no direct knowledge of their nature. The Enochian magick and the angels' origin-myth for it bear no direct relation to the actual contents of the books now known by the name.

Enochian magick and the apocalypse

There are two major threads of thought in Christian millennialism. One thread, called postmillennialism, is largely Utopian in nature. It sees the millennium as the beginning of a period of gradual perfection of conditions on Earth; the basic principle is that the world must be brought to perfection and the City of God built on Earth before the Christ will return, and it is only after the Christ returns that the world will end. Two decades after Dee, this form of millennialism was the driving force behind the religious groups spearheading the English colonization of America. Dee's own thought contains many post-mil ideals; in seeking out the Enochian magick, one of his goals was to gain a means of bringing earthly governments and societies into line with the design of God, thereby bringing the return of Christ closer.

The other thread, called premillennialism, is the more catastrophic variety. In this version, the typical scenario is that the Christ returns, and then the current "evil" societies of mankind will be destroyed in worldwide disasters, while the elect are preserved from harm. After the world is destroyed, the Christ joins with the faithful in a City built by God to rule over the Earth for a thousand years.

While there is a strong millennialist flavor to the angels' pronouncements, they are almost uniformly of the postmillennialist variety. The angels divided the world into four ages. The first of these began with the creation and ended with the Flood; the second ended with the first appearance of the Christ. The revelation of Liber Loagaeth ended the third age and ushered in the final age, in which the world would be brought to perfection prior to the return of the Christ.

The Calls and Tablets were in turn intended to be one means by which this perfection could be brought about. One particular passage establishes this clearly.

On February 11, 1584, Dee & company had arrived at the Polish manor of Albert Laskie, and had time to settle for a few days and do some magickal work. This day was the first operation of a new series of works after the hiatus. And during the work, the spirit Nalvage appeared for the first time to introduce himself and state his purpose.

The session begins with a colloquy in Latin between an evil spirit that settles by Kelly's left shoulder, and a good spirit that settles by his right shoulder. After some discussion the dexter spirit banishes the sinister. He spends a couple of paragraphs praising the Doctrine to be revealed, then says:

Nalvage:

"These [are] latter days, and the end of harvest must have also Labourers: For no Age passeth away, but through the hands of God, who maketh the end of his doings known to the World: To the end, [that] the World may consent unto him in Glory. So that this Doctrine, is the mysteries of the word of God, sealed from the beginning, now delivered unto man, for that Reformation which must be in one Unity established unto the end. [emphasized in original] The very part of that Circle, which comprehendeth the Mysteries of the Highest, in his Prophets, Apostles, and Ministers yet to come, which are alive and shall bear witness of eternal comfort.

"The fruit of our doctrine is, that God should be praised. For of ourselves we seek no glory: But we serve you to your comfort, teaching you the will of God, in the self same Christ, that was crucified; sold and died in the Patriarchs, and published to the World by his Disciples, and is now taught to you, in the remission of sins... greatest in the world, for the end of all things. The very key and entrance into the secret mysteries of God, (in respect to his determination on earth) bringing with it reward in the end of eternal glory, which is the greatest Treasure."

[paragraphs omitted]

Nalvage:

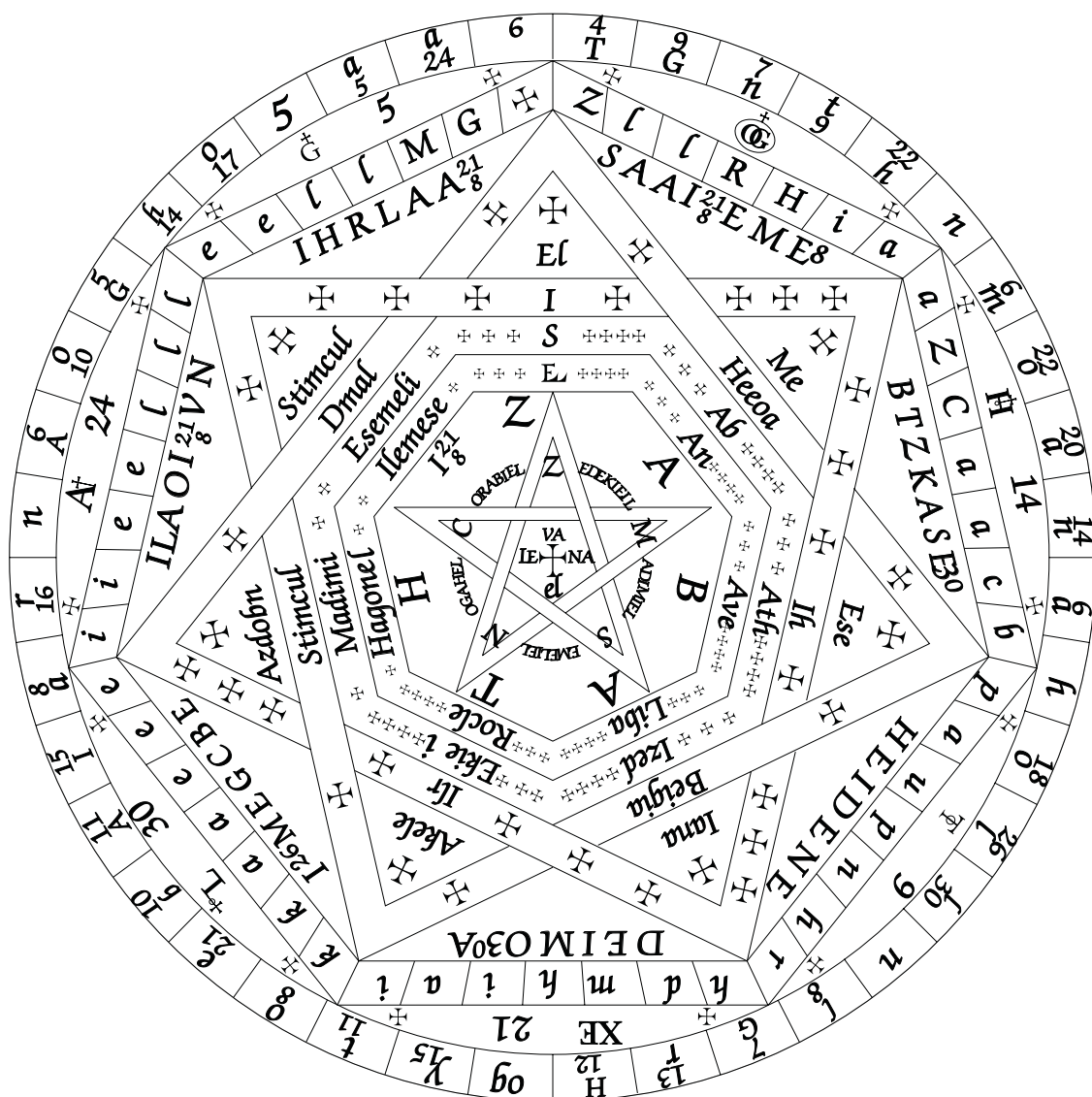
"These things are your parts, and portions sealed, as well by your own knowledge, as the fruit of your intercession, The Knowledge of Gods Creatures.

"Unto me are delivered five parts [i.e., months] of time: Wherein I will open, teach, and uncover the secrets of that speech, that holy mysterie. To the intent the CABALA of NATURE, in voyce, substance of bodie, and measure in all parts may be known. For there is nothing secret, but it shall be revealed, and the Son of GOD shall be known in POWER, and establish a Kingdom with righteousness in the earth, and then cometh the end.

"For the earth must come under subjection, and must be made pure. That death may be swallowed in his own Kingdom, and the enemy of righteousness find no habitation. The word of God endureth forever. His promises are just. His spirit is truth. His judgements inscrutable. Himself universal. He it is of whom you labour. The promises of God in this earthly noble man shall be fulfilled. Salomon used the places of honor, and was exalted."

While not so clear as later speech from this source, nonetheless some things are apparent. Nalvage is a postmillennialist. That is, he holds that the world must be brought to a state of perfection and holiness *before* the Christ can return; the City of God must be established by man, and then the end comes. The Calls and Tablets (which he begins to deliver two months later) are the tool by which this perfection of the Earth and mankind can be brought about.

Appendix A: The Sigil of Ameth and its Holy Names



The outer ring of the Sigil contains 40 pairs of letters and numbers. These were presented in sequence to Dee and Kelly; in most cases, the presentation of the letter was preceded by a Latin phrase beginning with that letter. All the letters together were accounted as the greatest name of God.

The numbers sum to 440; the Archangel Michael completed the presentation of the outer ring by displaying a number "1", surrounded by many concentric circles. Adding this 1 brings the total of the numbers presented to 441, which is the numeration of the word "Ameth", Aleph-Mem-Tav, according to Hebrew gematria.

Seven of the letters are capitalized, indicating the first letters of certain concealed angelic names. To find the names of these angels, Dee was instructed to use the numbers connected with each letter. Where the number was above the letter, he was to count that

many letters clockwise to find the next letter of the name; where the number was below the letter, he was to count counterclockwise. Each name ended when he reached one of the six letters without a number.

Thus, seven names were produced:

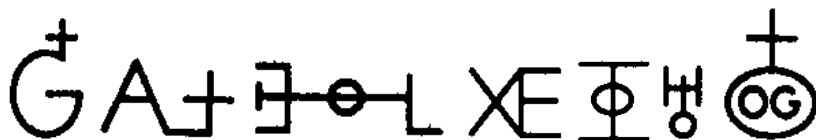
Thaaoth
 Galaas
 Gethog
 Horlon (the second "o" is actually a lowercase omega)
 Innon
 Aaoth
 Galethog

Dee was instructed to strike out the first "a" of the double a's in the first two names, to produce the names "Thaoth" and "Galas". When this is done, the seven names comprise forty letters, the same as the number of letters in the outer ring of the Sigil.

Of these seven names the angel Uriel said: *"every letter containing an Angel of Brightness: comprehending the 7 inward powers of God, known to none but himself: a sufficient BOND to urge all creatures to life or death, or anything else contained in this world."*

No mention is made of the remaining letters in the outer ring, not used to form these names.

Only the last of these names appears overtly in the sigil, in the arcs immediately inside the outer ring. To each letter of "Galethog", a cross was appended to produce a set of sigil-like images:



These sigils were placed, one to each arc, counterclockwise around the Sigil of Ameth. Of these sigils Uriel said: *"Those seven letters are the 7 Seats of the One and everlasting GOD. His 7 secret Angels proceeding from every letter and cross so formed: referring in substance [i.e., in essence] to the FATHER: in form, to the SON: and inwardly to the HOLY GHOST."*

The letters in the outermost heptagon, just inside the arcs, are derived from the names of the "Seven Angels who stand before the presence of God" listed in Agrippa's Three Books of Occult Philosophy. The names of these angels are written vertically in a seven-by-seven grid; in the final square is placed a cross, representing the Earth, thus:

Z	l	l	R	H	i	a
a	Z	C	a	a	c	b
p	a	u	p	n	h	r
h	d	m	h	i	a	l
k	k	a	a	e	e	e
i	i	e	e	l	l	l
e	e	l	l	M	G	✠

The heptagon is filled by reading the rows horizontally from left to right, applying one row to each segment of the heptagon, going clockwise. Following their usual procedure, the angels presented the letters of the rows first, and only afterwards showed how these rows formed the names of the Angels.

The remaining divine and angelic names in the Sigil are all derived, by various means, from the names of the traditional planetary archangels, which are written within and around the pentagram at the center of the Sigil. As with the above table, the derivation was only demonstrated after the names were presented; this served to demonstrate that the angels were working from knowledge not available to Dee and Kelly, and were therefore more than figments of the magicians' imaginations.

The names of the planetary archangels were formed into a 7-by-7 tablet, by writing them diagonally from the upper left corner in standard cabalistic order beginning with the archangel of Saturn. The final "L" of each name was replaced in the tablet by numbers, usually appended to the preceding letter:

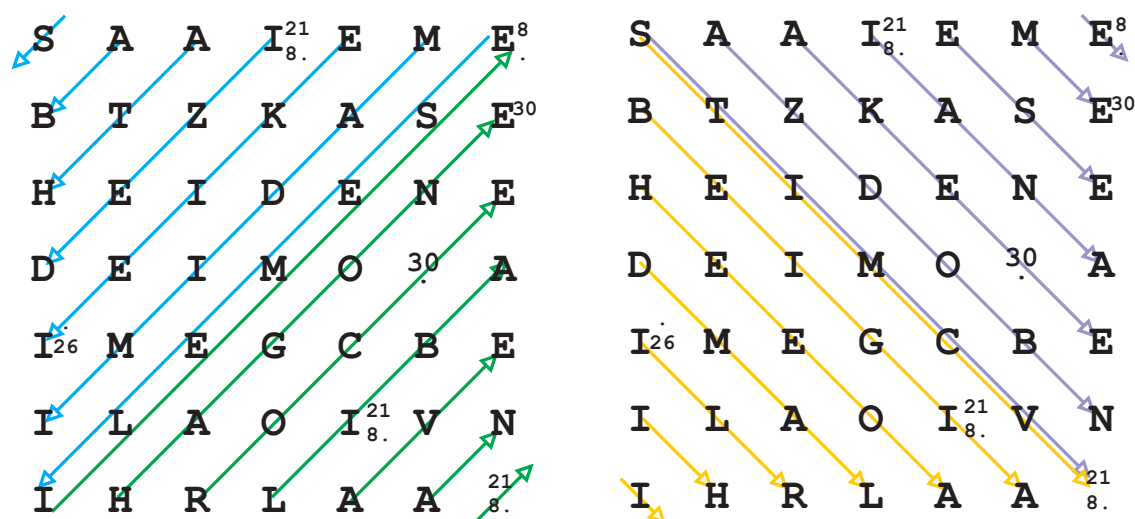
S	A	A	I ²¹ _{8.}	E	M	E ⁸
B	T	Z	K	A	S	E ³⁰
H	E	I	D	E	N	E
D	E	I	M	O	30	A
I ²⁶	M	E	G	C	B	E
I	L	A	O	I ²¹ _{8.}	V	N
I	H	R	L	A	A	21 8.

The seven names between the outer heptagon and the heptagram are "Names of God, not known to the Angels; neither can [they] be spoken nor read of man." They are derived from this tablet by reading the rows from left to right, and are placed in clockwise sequence around the Sigil. In the Angels' view, the derivation shown here is the reverse of the truth. Rather than the planetary angels producing these god-names, "these Names, bring forth 7 angels: the 7 Angels and Governors in the heavens next to us". Thus the Sigil, from its outer ring to its center, represents a descent of power from God into the world.

Between these God-names and the Planetary Archangels in the Sigil stand four additional ranks of beings. Even though they are outside the Archangels (and therefore presumably superior to them) it seems that they are in some way the "children" of the Archangels:

"Every letter of the Angels' names, bringeth forth 7 daughters. Every daughter bringeth forth her daughter, which is 7. Every daughter-her-daughter bringeth forth a son. Every son in himself, is 7. Every son has his son, and his son is 7."

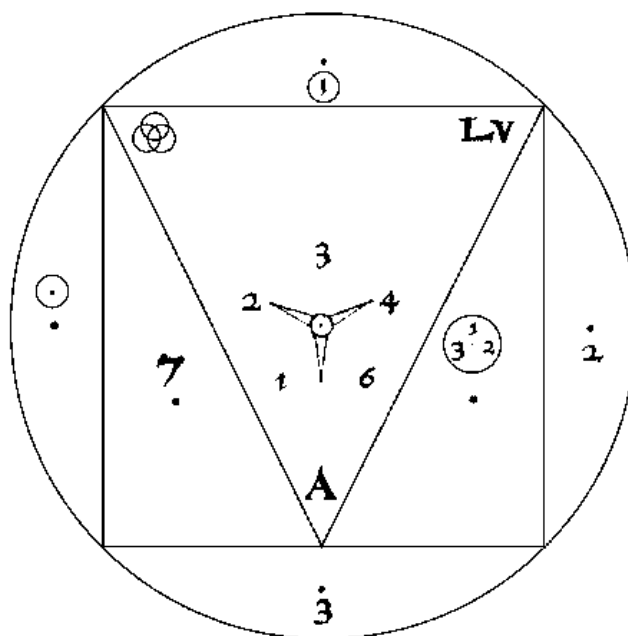
The names in these groups are derived from the tablet by taking the letters diagonally as shown in the diagrams below.



Appendix B: The Seven Ensigns of Creation

Thanks to Mr. Clay Holden and the John Dee Publication Project for these scans of the original record.

Ensign of Venus



Ensign of Sol

G B ⁺ 23	m . 30 q B . 9 . d . 4 .	q . q . q Q B o . g og
f B 30 G 33 . A	⊕ B A 9 O	E B get h go
5 b C	d2 id f b 2A	L b 30 pp
V b H 9 22	q . q . q Q b og a	L b 25 d

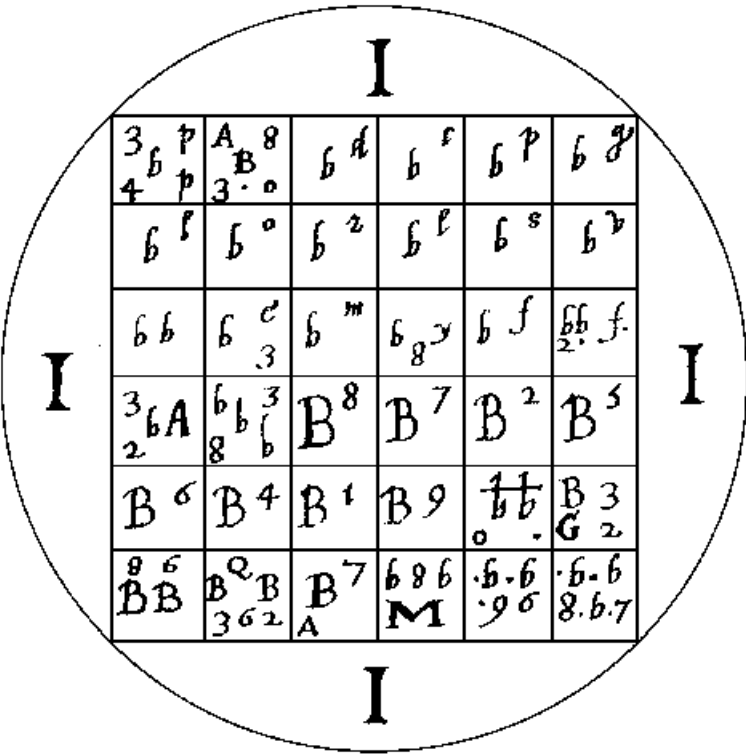
Ensign of Mars

2 b b 2	b b ▽	537 b b b	b B G n	T 13 b b b	b j
v . 2 B	o 4 B B	B 14 n	b b . b P . 3 .	b GO	b b C . v 3
8 e b	Q . 0 b 7 b	∞ 5	q q b 3	q . 9 B	L b . 8
go 30 B	9 . 3 b b	q q b b	d T b T b A	7 . 2 b . B	B B Λ . 8 3

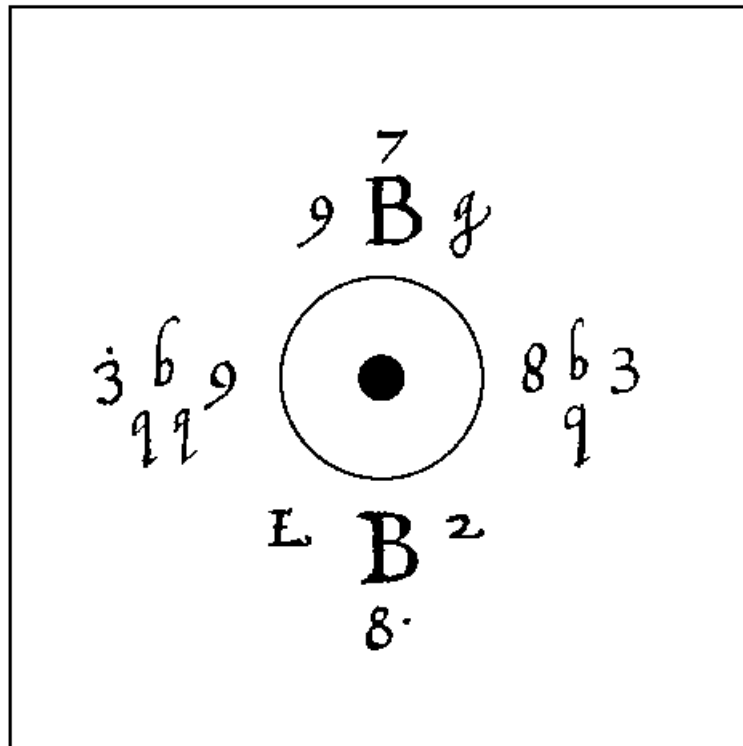
Ensign of Jupiter

$\begin{array}{c} f \\ D_2 \\ f \end{array}$	$\begin{array}{c} B \\ \diagdown \diagup \\ f \end{array}$	$\begin{array}{c} B \\ \hline 8 \end{array}$	$\begin{array}{c} B \\ \hline 2 \end{array}$	$\begin{array}{c} B \\ \diagdown \diagup \\ d \end{array}$	$\begin{array}{c} B \cdot O \\ \diagdown \diagup \\ q \end{array}$	$\begin{array}{c} L \cdot o \\ B \cdot q \\ q \cdot 29 \end{array}$	$\begin{array}{c} B \\ 8_2 \end{array}$	$\begin{array}{c} \frac{9}{6} \\ B \end{array}$
$\begin{array}{c} o \ p \\ B \\ , 8 \end{array}$	$\begin{array}{c} \text{F} \\ C \\ B \end{array}$	$\begin{array}{c} \text{f} \text{f} \\ 2 \\ 8 G \end{array}$	$\begin{array}{c} \text{f} \text{f} \\ 9 F \end{array}$	$\begin{array}{c} b \\ 3 \text{e} \end{array}$	$\begin{array}{c} b \ b \ b \\ 9 Q \end{array}$	$\begin{array}{c} b \\ \text{ii} \text{e} \end{array}$	$\begin{array}{c} B B \\ 12 \\ T \end{array}$	
$\begin{array}{c} B B \\ b \ 8 \end{array}$	$\begin{array}{c} M \\ 2 \\ b \ b \end{array}$	$\begin{array}{c} M \\ b \ \zeta \end{array}$	$\begin{array}{c} M \\ b \ b \\ b \ 20 \end{array}$	$\begin{array}{c} M \\ b \cdot 8 \ 9 \\ F \end{array}$	$\begin{array}{c} d \ B \\ \text{+} \\ 17 \end{array}$	$\begin{array}{c} A \\ \text{+} \\ b \ 3 \end{array}$	$\begin{array}{c} B \\ \diagdown \diagup \\ B \end{array}$	
$\begin{array}{c} M \\ b \ 9 \ 9 \\ L \end{array}$	$\begin{array}{c} b \ 6 \\ \text{+} \\ 4 \ b \end{array}$	$\begin{array}{c} b \\ 2 \text{f} \\ b \end{array}$	$\begin{array}{c} b \ b \\ T \\ 9 \ 16 \end{array}$	$\begin{array}{c} b \ B \\ \text{+} \\ 2 \ 4 \end{array}$	$\begin{array}{c} I \\ B \ 38 \end{array}$	$\begin{array}{c} N \\ B \ 9 \end{array}$	$\begin{array}{c} b \ b \ 4 \\ b \end{array}$	

Ensign of Mercury



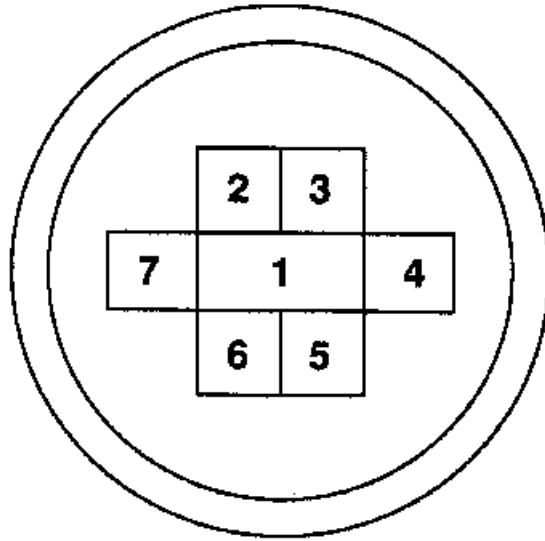
Ensign of Saturn



Ensign of Luna

Appendix C

The Seven Tables from which the names of the 49 "Good Angels" are derived.



The arrangement of the Seven Tables.

Note that each angel's name forms an outward spiral in this arrangement. The circle surrounding the tables was described as "very bright, with nothing in it."

Thirty letters in the second and third tables below are missing in the originals, due to damage. The versions shown are reconstructed from information contained elsewhere in the records, and probably are not identical to the originals in all respects.

1 B	2 B	3 B	4 B	5 B	6 B	7 B
8 B	9 B	10 B	11 B	12 B	13 B	14 B
15 B	16 B	17 B	18 B	19 B	20 B	21 B
22 B	23 B	24 B	25 B	26 B	27 B	28 B
29 B	30 B	31 B	32 B	33 B	34 B	35 B
36 B	37 B	38 B	39 B	40 B	41 B	42 B
43 B	44 B	45 B	46 B	47 B	48 B	49 B

The First Table

Letters in this table give "Wit and Wisdom"

7 A	21 O	1 A	26 E	48 A	24 A	13 R
34 I	8 O	29 N	2 O	33 A	6 M	25 E
49 A	4 E	35 A	40 M	18 L	28 M	23 L
39 V	47 L	3 A	5 L	15 A	36 N	30 R
20 E	19 R	45 A	37 R	32 I	17 A	41 A
10 A	38 O	16 V	27 A	12 R	43 R	22 Y
9 E	44 A	11 E	42 L	31 A	14 N	46 V

The Second Table

Letters in this table are "Powerful in the Exaltation of Princes"

6 A	7 S	29 A	15 B	23 I	8 B	17 Z
36 A	36 S	12 A	30 O	1 L	10 S	21 N
5 V	31 S	25 L	45 B	26 N	32 N	3 P
18 I	19 A	48 R	4 S	27 R	34 N	24 L
38 R	44 G	37 A	20 R	16 T	2 R	22 N
49 M	43 V	35 R	47 I	9 F	33 R	42 I
13 I	46 S	11 R	41 R	40 I	28 I	14 A

The Third Table

Letters in this table give power in counseling, and in influencing the nobility.

6 M	41 T	39 C	19 G	49 N	45 L	14 G
31 P	25 M	2 N	18 N	44 E	8 O	30 R
7 L	15 A	38 M	32 O	43 M	29 S	28 L
35 D	37 L	3 N	13 S	42 I	12 N	33 I
1 I	17 P	16 M	46 D	5 M	40 N	21 E
27 N	23 S	4 G	36 P	26 P	47 N	26 M
9 A	10 M	24 C	22 E	34 O	11 N	48 F

The Fourth Table

Letters from this table give power in works of Trade,
or in things relating to Water.

8 G	41 I	16 O	48 O	43 A	7 A	49 O
3 D	19 I	44 N	13 F	47 G	38 I	3 I
7 E	15 A	2 O	27 A	42 G	10 E	18 T
31 A	12 G	25 A	20 A	40 P	15 L	29 P
6 G	23 D	22 P	1 G	30 G	5 A	46 V
37 G	9 F	4 E	24 E	34 F	33 G	21 F
36 S	45 I	26 A	14 O	39 N	11 O	18 G

The Fifth Table

Letters from this table give power over things of Earth

36 E	47 E	14 L	27 F	49 D	13 L	16 N
12 L	32 A	26 G	24 O	41 R	31 L	19 O
22 O	29 O	2 G	7 D	25 R	1 O	5 P
6 A	15 E	34 O	4 M	33 E	30 E	20 L
37 E	9 E	18 O	10 L	21 O	28 E	3 D
17 M	39 A	35 G	38 L	8 E	11 L	23 O
44 O	43 Z	48 R	40 O	45 B	42 A	46 A

The Sixth Table

Letter from this table give power over things of the Air

14 E	49 E	7 F	25 A	13 I	47 F	16 O
46 A	36 N	44 L	42 N	18 M	45 O	6 L
12 O	41 O	26 I	43 A	29 L	39 B	33 S
48 T	31 O	2 O	32 B	9 S	38 A	8 L
28 S	15 L	17 A	10 O	3 O	36 S	20 E
40 L	34 N	37 S	19 P	4 E	5 O	22 R
14 R	1 N	35 O	23 N	11 E	21 N	13 A

The Seventh Table

Letters from this table give power over things of Fire.

Appendix D

Formation of the Names of the Heptarchic “Ministers of the Hours”

BLUMAZA

Bobogel
Befafes
Basmelo
Bernole
Branglo
Brisfli
Bnagole

BOBOGEL

Bobogel
Befafes
Basmelo
Bernole
Branglo
Brisfli
Bnagole

BABALEL

Bobogel
Befafes
Basmelo
Bernole
Branglo
Brisfli
Bnagole

BYNEPOR

Bobogel
Befafes
Basmelo
Bernole
Branglo
Brisfli
Bnagole

BNASPOL

Bobogel
Befafes
Basmelo
Bernole
Branglo
Brisfli
Bnagole

BNAPSEN

Bobogel
Babalel
Bynepor
Bnaspol
Bnapsen
Blumaza
Bamnode

BALIGON / CARMARA

Baligon
Bobogel
Babalel
Bynepor
Bnaspol
Bnapsen
Blumaza

Patterns for the Formation of Each King’s “Ministers of the Hours”

The Ministers’ names for five of the Heptarchic Kings are formed by selecting certain letters out of six of the seven sectors of the Tabula Bonorum, beginning with the sector ruled by King Bobogel and going clockwise around the table. No names are formed from the first sector, ruled by King Baligon (aka Carmara). The green lines in the illustration above show how the first Minister for each of these Kings is formed; the same lines are applied to the next five sectors to form the names of the King’s other Ministers.

In the cases of Kings Baligon and Bnapsen different methods are used. For Baligon, the names of the seven Kings are listed in their order on the Tabula Bonorum. Ignoring the initial “B”s of their names, lines are drawn down the columns to produce the names of the Ministers. This is identical to the method used to get the letters on the border of the Holy Table of Practice, so the Ministers’ names also appear in that border.

In Bnapsen's case, only a portion of the ministers' names derives from the Tabula Bonorum. The names of the Kings are listed in sequence beginning with Bobogel; the name of the 49th and last angel, Bamnode, is substituted for Baligon. Then diagonals are drawn as shown in the illustration to obtain the partial names. Letters from some unspecified source (possibly just random letters) are used to fill out the names to a length of seven letters each.

Since Bnapsen is given power over "wicked spirits", I speculate that the letters that are not from the Tabula Bonorum introduce an element of chaos that permits the holy King to make contact with the unholy beings he controls.

Appendix E

The Twelve by Seven Table in its Two Forms

o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	l	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	s	i	l	l	o	p	s	a	n
s	e	g	r	o	r	n	e	s	p	a	n
s	e	g	l	a	r	a	z	a	m	u	l
l	o	n	e	g	a	n	o	g	i	l	a

First Form

The table is formed from the names of the Heptarchic Kings and Princes, without their initial letter "B"s. Each row contains the King and Prince of a particular day, beginning with Sunday and following in sequence around the Tabula Bonorum. The names are written from right to left.

The central squares outlined in red are called "The Heart". The squares surrounding the Heart are called "The Flesh". The two columns on each end are called "The Skin".

The Heptarchic Lamén is formed from this Tablet by transposition of the letters. Letters from the Flesh are placed in the outer square of the Lamén. Letters from the Heart are placed in the corners of the inner square. Letters from the Skin fill the central diamond.

a	l	i	g	o	n	o	r	n	o	g	o
o	b	o	g	e	l	e	f	a	f	e	s
a	b	a	l	e	l	u	t	m	o	n	o
y	n	e	p	o	r	l	i	s	d	o	n
n	a	s	p	o	l	r	o	r	g	e	s
n	a	p	s	e	n	r	a	l	g	e	s
l	u	m	a	z	a	a	g	e	n	o	l

Second Form

A second version of this table uses the same names, but writes them from left to right. The names of the Kings and Princes are written in the *numerical* sequence in which they appear in the Tabulum Bonorum, rather than grouping them by the day they rule.

This version of the Table is used to form the letters found on the Holy Table of Practice. The "Heart" is extracted and rotated ninety degrees counterclockwise, to form the 3-by-4 tablet in the center of the Holy Table. The letters around the edge of the Holy Table are found by reading the letters down the columns of this table from the right side to the left. The letters are applied to the Holy Table, 21 to a side, beginning at the upper right corner and going counter clockwise.

The six columns on the lefthand side of this version also form the names of the "Ministers of the Hours" for King Baligon / Carmara.

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Schueler's first two "Enochian" works are hasty and unscholarly assemblages of material from the Golden Dawn (mostly via Aleister Crowley's inadequate presentation in *Liber LXXXIX vel Chanoek* and from his *The Vision and the Voice*), coupled with the products of Schueler's prolific imagination. Robert Turner called the existence of these volumes "lamentable", and I agree without reservation. These two books consist almost entirely of errors, misconceptions, fabrications, and flummery; readers will be far better off going to Schueler's sources than trying to extract anything useful from them.

His later books are almost entirely the products of his own imagination, and so at least have the advantage of coming from a single source. Readers have had widely varying opinions as to their usefulness. His *Enochian Tarot* is worth purchasing for the artwork by Sallie Ann Glassman, regardless of one's opinion of its design. *Enochian Physics* is distinguished by having the lowest information content of any book its size published in this century. In the chapters that are not adaptations from Aleister Crowley, the information content approaches zero.

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Enochian Temples: Invoking the cacodemons with the Temple

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The enochian system is primarily angelic in character. There are no entities in the system who actually meet the traditional definitions of elementals or demons. All the elemental forces are invoked and used through the intervention of conscious, intelligent entities who are themselves of a multiplex nature. These entities can provide elementals for the magician, but the elementals can not be directly invoked.

The closest one can come to directly invoking an elemental in this system is in the invocation of the so-called "cacodemons" (Dee's appellation) or "minimal sapient entities" (my appellation). I use this name for them because they are the least complicated beings in the system that are capable of responding to their environment and maintaining an independent existence. They are composed of two forces of opposite polarity, bound together by one additional letter from the Tablet of Union. Thus they have one force for each of the three necessary aspects, sulphur, salt, and mercury.

The following excerpt provides a description of the process of invoking these cacodemons in the Temple. It was provided in an astral contact with Atapa, Sephirotic Angel of the Fiery Lesser Angle of the Water Tablet.¹

These instructions should not be interpreted rigidly. There are numerous minor variations, particularly in the method of forming the names. The flexibility of the Enochian system is such that all of them will produce results, varying slightly with the method used.

"The threads of my garment are of course the so-called "cacodemons" of the sub-angle, made out of the forces of the kerubic and servient squares. They seem at times to be demons, but only when their force is allowed to manifest unconstrained. Like animals in your own world, they are full of emotion, but do not have any sense. Therefore, we higher types such as myself and the other angels of the crosses must be strong gods to them, leading them both gently and firmly, as one would lead a loyal but temperamental dog.

"In your work with these demons, do not be afraid to treat them roughly, for it is all that they understand, until you have trained them in a new way.

"Now when Dee made the tablets to appear in the world, he said that only the first two letters of the kerubic and servient names could be made into cacodemons. But in truth, the angelic [kerubic] squares and servient squares can all be used in such demons, provided that the square is united with one which is right next to it in the temple of the tablet. Thus, there are four possible cacodemons in every kerubic angels's domain, since in the pillars there are four pairs of squares that share an edge. [Similarly for the rows making up the altars -- B.R.]

"Now, in the invocation of the cacodemons, ye must form their names in one of two ways. The first only may ye use for the cacodemons of the Kerubic squares. This first or the second may be used with the squares of the servants.

"For all the squares, ye may take any two letters whose squares have a connecting edge in the pillar or the altar. Take ye not the diagonal forces, for they are of the same polarity, and would not be well balanced. (Thus also for letters from different rows of the altar.) Prefix these with the letter of spirit from the element's line in the Tablet of Union, and thus ye have the names of the cacodemons.

"For example, in my own quarter, the Kerubic squares are NLRX. This would give cacodemons HNL, HLR, HRX, HXN. The letter from the tablet of union always represents the balanced spirit in the entity. The second and third letters are male or female according to the polarity of their sub-energy in its attribution to IHVH. In HNL, N is (Earth of (Fire of Water)), and is thus female. L is (Air of (Fire of Water)), and thus male. So also for any Kerubic cacodemon.²

"In the servient squares, the female- or male-ness of a square is according to the kerubic letter governing its column position.

"In forming the names of the cacodemons of the servient squares, a second method can be used. This is to take the letter from the element's name in the Tablet of Union that is attributed to the element governing the row from which the names are being derived. Thus, the top servient row in my quarter, attributed to fire, would form the names thus: AXP, APC, ACN, ANX. Or, using the letter of Spirit: HXP, HPC, HCN, HNX.³

"The latter form is better for works of a spiritual or internal nature. The former are better for works intended to manifest in the outside world. A letter from the Tablet of Union must be used in every demon's name. For the forces of the two squares from the Elemental Tablet will not hold together without the light of this third. There is no harm in trying, but the forces will instantly dissipate again when the magician relaxes his will.

"Also, the second and third letters may be switched in their places, to emphasize one or the other of the demon's forces.

"Now, when invoking a cacodemon in the Temple built from the Tablet, stand in the center of the Temple, where the light of the Solar King of the Tablet comes down in a beam of radiance from above. Face the altar that contains the letters of the demon in question.⁴ Perform the invocation of Spirit using the first key, and not the second key. Invoke the elemental name from the Tablet of Union. Call upon that god to fill your temple with radiance. Also state the purpose of your invocation at this point, in a short form.

"Next, recite the call of the Element, and invoke the Holy Names of the tablet down through the level of the Seniors. Then recite the calls of the sub-element, whether or not this be the same as the call of the Element of the Working. Then invoke the names of the gods and angels of the sub-element. For the kerubic names, add the letter from the Tablet of Union, if the work be one of raising oneself in the spirit, or bringing down the spirit. Use no additional letter if the work be one of expression in the levels of matter.

"Then invoke the angel governing the line within which the demon lives, using a letter from the tablet of union or not, along the same rule as the kerubic squares. Finally, invoke the cacodemon itself.

"Its visible appearance, whether manifest in the temple or only in the vision, should reflect the attributions of the squares from which it is formed. The first letter will determine the form of the head. The second will determine the form of the arms and upper torso, and the third letter will determine the

lower torso and legs. Thus some truly odd looking entities can be seen in this process.

"For works of an internal nature, to strengthen or counter some aspect of the personality, a glyph or visual symbol embodying the desired outcome should be prepared ahead of time in the imagination, and rehearsed until it can be held in the mind with ease.

"When the demon is evoked to visible appearance in the astral temple, he appears above the altar from which his forces come. Often one of the strands of the light-fountain will straighten and he will appear out of it. He is bound to the altar both by his own origins, and by the light of the central square of the Sephirothic cross of the quarter, which is directly above his head. He may not leave this place without permission, nor may he cause any harm to the magician while so bound.

"If the magician wishes to direct the demon to the aid of his work, he will present the symbols of the work to the demon, and state his will clearly. Then he should charge the demon to put his force into the symbol of the work, and to cause that work to be accomplished through the forces he represents.

"Be advised that the demons may do their work in a manner that is offensive to "community standards of conduct". The magician should not allow himself to become emotionally involved through such offense. He must always consider himself to be superior to such creatures, and consider that it is doing his will within the limits of its abilities.

"For example, a cacodemon might choose to transfer his three aspects to the symbol of the work by spitting on it, then copulating with it, then defecating on it. Think not that it intends any disrespect by this. It barely has enough intelligence to be conscious, and there is none left over for cleverness. Think of it thus, as a particularly stupid animal, which must be dealt with firmly, but without trying to change its instinctive nature.

"No such creature has secrets of any importance. They are merely bundles of elemental forces. If they speak, the great likelihood is that they echo the unconscious will of the magician, and speak not of their own will (of which they have none).

"For a working intended to be effective outside of the person, in the manifest world, a physical talisman should be made. These can be out of papyrus, or compressed and smoothed sheepskin, or out of cedar or other wood. If made out of wood, its height should be one-quarter its diameter.

"The talisman should show on its back side the enochian sigil of the Element of the Working in the center, surrounded by four sigils showing the sub-elements of the tablet, with the sub-element of the working at the top. And all bound together by a circle around the rim of the talisman.

"On the front side should be written in Enochian or English characters the names of all the gods and angels of the hierarchy above the cacodemon.⁵ The name of the Elemental God and King should be centered, with the names of the seniors placed around the rim. The names of the Calvary Cross of the sub-element should be placed above the names of God and King, and formed into their cross. The names of the Kerubic angel, lesser angel, and cacodemon should be placed below the King-name. The symbol of the working should be placed to the left of the name of the cacodemon, or directly above it, since we are shaping him to do the work. [The Three Names and the King's name should be written twice as large as the other names. -- B.R.]

"When the demon is evoked for outward purpose, and comes to visible appearance within the temple,

then the talisman is raised in the physical hands, while its astral counterpart is raised and placed on the altar from which the demon comes. The magician initiates a vortex around the edge of the talisman, and charges the demon to become one with the vortex and follow it down into the talisman. If necessary, the force of the Sephirotic cross can be brought down from its place in the ceiling to force the demon into the talisman. When the demon does this and the vortex is absorbed into the talisman, then a gesture of sealing should be done over it, binding the demon inside it until released. Cover the physical talisman with a white cloth to protect it from dust, but leave it out in the parts of your home or workplace you use in your daily life, so that it may connect itself to the threads which are the means by which the work will be accomplished."

Footnotes

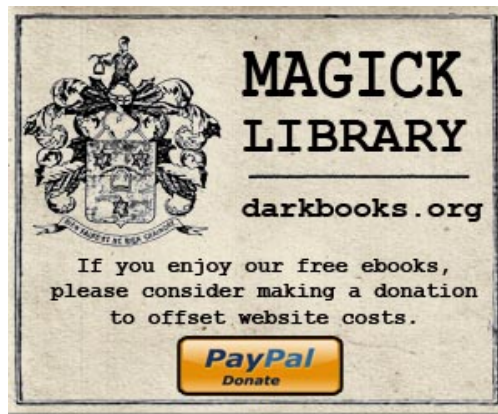
1 "Atapa" is actually a name of God for the Lesser Angle. A section preceding the part quoted here showed that the angel who was speaking considered himself to be a small portion of the god's force, hence his use of the name. His validity was established by other means than gematria.

2 This paragraph follows MacGregor Mather's attributes for the squares, which I was using at the time. Dee's records and my own later, incomplete research indicate that while the squares do alternate in polarity, the attributes to the elements do not follow Mather's system in most cases. Magicians should not feel bound to follow Mathers if results show another way to be more effective for themselves.

3 Dee's rituals suggest an alternative, which is to attribute each servient row from top to bottom to successive letters of the Tablet of Union name. In this alternate system, the Union letter for the top servient row would be "C", second row "O", third row "M", fourth row "A".

4 If two magicians are working together, the second should stand with his back to the pillar of the sub-element, facing the light in the center. Up to three additional magicians can stand at the other pillars. The magician in the center identifies himself with the Elemental King. Any others should identify themselves with the Kerubic Archangels.

5 Either of the two hierarchies mentioned earlier can be used. I find that the second gives a more "elemental" effect.



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Benjamin Rowe : "A Modified Hexagram Ritual For Enochian Workings"

A Modified Hexagram Ritual for Enochian Workings
Tools costume etc.
A. White robe for theurgic works
B. Black for thaumaturgic works
C. Wand for general use or sword
D. Elemental wand cup etc. as appropriate
E. Lamen of the work or general lamen.
Concentrate the energy in the aura above the top of the head. As the letters are spoken draw it down to activate certain chakras in turn
I - Top-of-head and ajna chakras
N - Throat chakra
R - ... [>>read more<<](#)



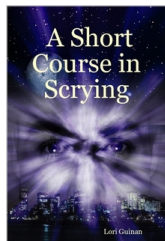
Benjamin Rowe : "Xxxi Hymns To The Star Goddess"

Mother of the Sun Whose Body is White with the Milk of the Stars bend upon Thy servant and impart unto him Thy Secret Kiss! Enkindle within him the Holy Ecstasy Thou hast promised unto them that love Thee the Ecstasy which redeemeth from all pain. Hast thou not proclaimed All the sorrows are but shadows they pass and are done but there is that which remains? That the Universe is Pure Joy that Thou givest unimaginable... [>>read more<<](#)



Benjamin Rowe : "The Essential Skills Of Magick"

All effective magick stands on three legs imagination emotion and feeling everything else - all the words and gestures the implements and costumes the elaborate circles and furniture - serve only to reinforce and focus these three capacities. If any of these three is lacking then the work is likely to fail once you are skilled in using all three you can dispense with practically all the other things people sometimes... [>>read more<<](#)



Benjamin Rowe : "A Short Course In Scrying"

Several folks have sent messages asking me to post some instructions on learning to skry. Since doing the job right will take a while Im going to do it in sections as I have the time. Heres a rough outline of what needs to be covered IMO
1. Preliminaries - Relaxation - Concentration
2. Creating a Refuge or Sacred Space - General considerations - Establishing the space - Establishing your astral body in the space ... [>>read more<<](#)

JOHN DEE

(1527—1608)

BY

CHARLOTTE, FELL-SMITH

AUTHOR OF "MARY RICH, COUNTESS OF WARWICK"

With Portrait and Illustrations



LONDON
CONSTABLE & COMPANY LTD
1909

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From the original (artist unknown) in the Ashmolean Museum, Oxford. It is inscribed on the face "Johannes Dee Anglus Londinensis Aet suae 67." The portrait was acquired by Ashmole from Dr. John Dee's grandson Rowland, and was left by him to Oxford University with his collections. It has been engraved by Scheneker and W.P. Sherlock.



2. TITLE-PAGE OF DEE'S "GENERAL AND RARE MEMORIALS PERTAINING TO THE PERFECT ART OF NAVIGATION," PRINTED BY JOHN DAY, 1577.

The motto "Plura latent quam patent" surrounds the title; above, the Queen's arms, a rose branch through a loop at each end. Allegorical drawing in a square; the date 1576 in Greek in the corners. The Queen seated at the helm of a "capital," i.e., first-class, ship; arms of England on the rudder; three noblemen standing in the waist. On the vessel's side Jupiter and Europa. Signs of famine on shore: a wheat ear upside down and a skull. A Dutch ship is anchored in the river; fore more lie at its mouth; soldiers, a small boat, a man offering a purse, and in the corner a walled town. On the rock at the river's mouth stands Lady Opportunity; the angel Raphael overhead with flaming sword, and shield bearing St. George's Cross. The sun, moon, and ten stars; rays of glory proceeding from the name of Jehovah. (See Ames, *Typographical Antiquities*, ed. Herbert, vol. i., p. 661)



3. PICTURE OF AN ALCHEMIST WITH HIS ASSISTANT TENDING STILLS.

From an engraving by Robert Vaughan in Ashmole's *Theatrum Chemicum Britonum* (1652), where it illustrates the first English translation of Thomas Norton's *Ordinall of Alchemy*, a metrical treatise in Latin, which Dee transcribed in the year 1577. His copy, bound in purple velvet, and with the index made by himself, is now Ashmolean MS. 57

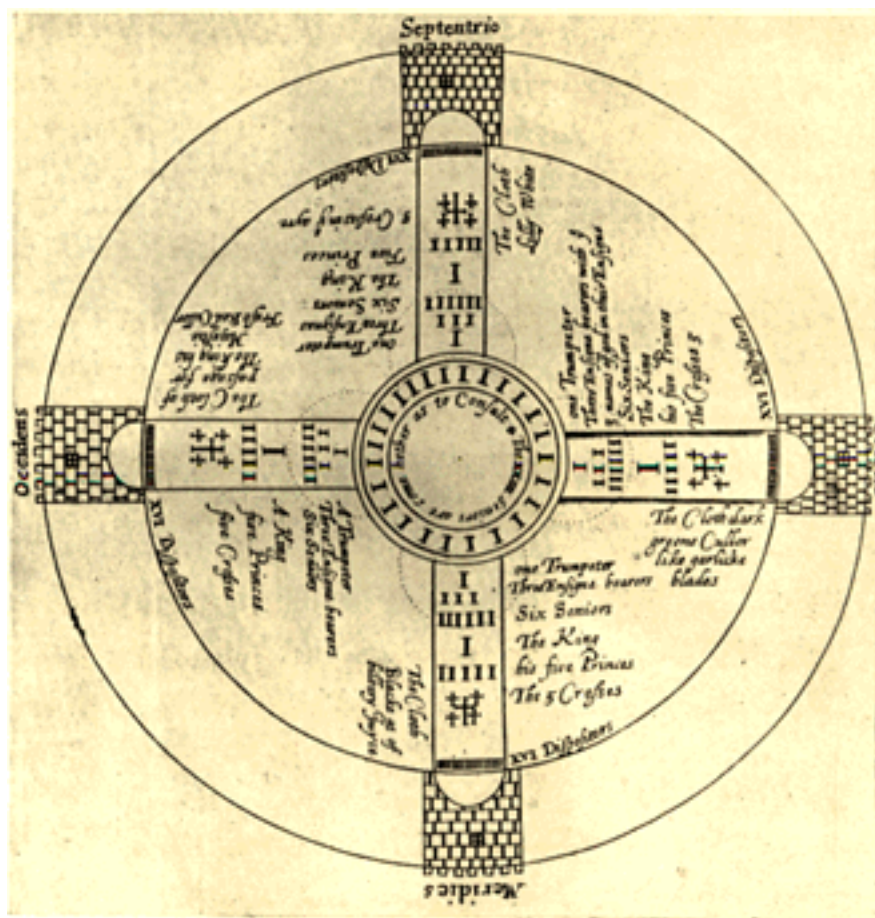


"IF I HAD KNOWNE THIS AND HAD DONE SOE
I HAD AVOYDED MICKLE WOE."

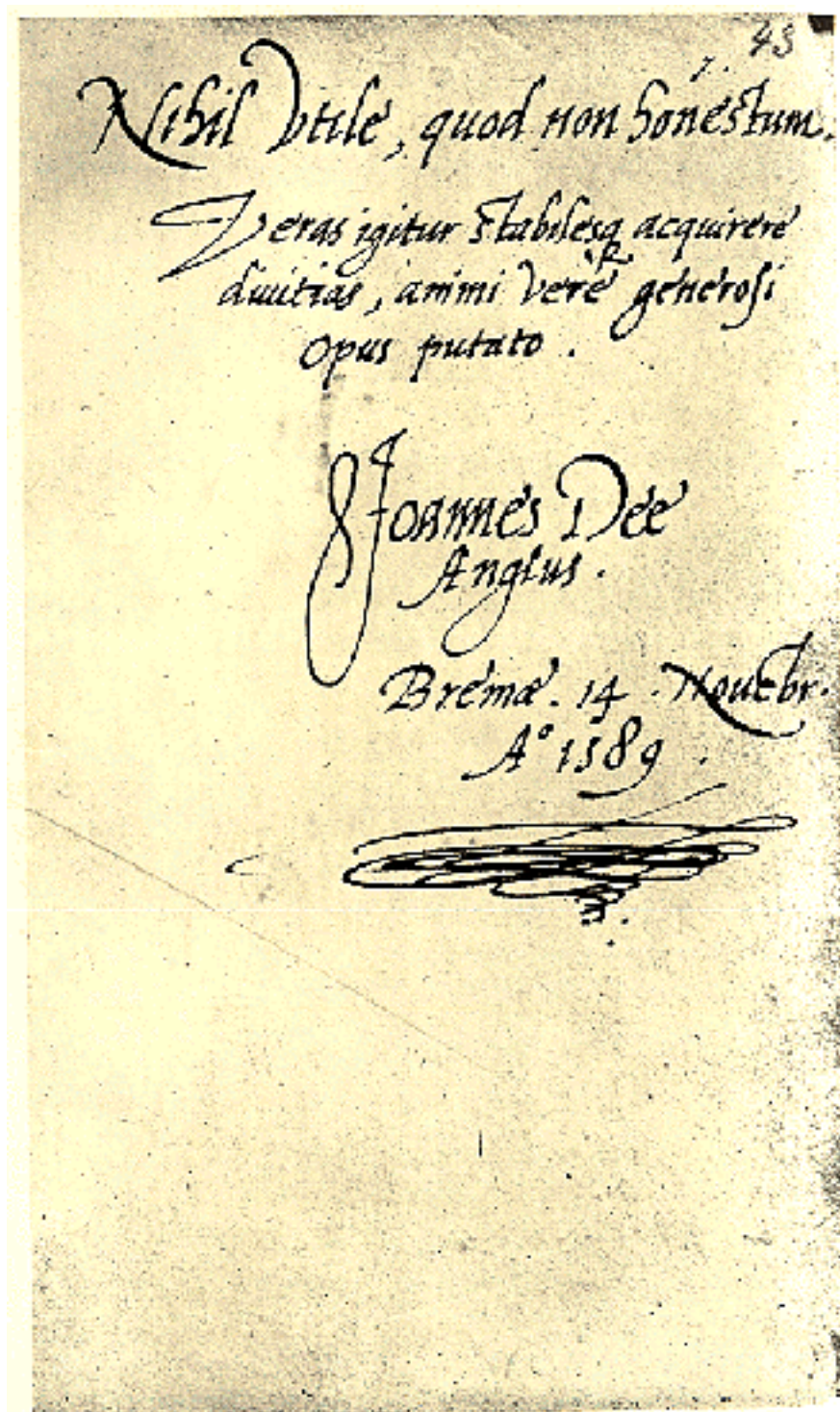
THOMAS NORTON *The Ordinall of Alchimy.*

4. DIAGRAM OF THE VISION OF FOUR CASTLES.

Seen and drawn by Kelley at Cracow. From Casaubon's True Relation



5. FACSIMILE PHOTOGRAPH OF DEE'S LETTER TO QUEEN ELIZABETH ON
THE DEFEAT OF THE SPANISH ARMADA.
From the original in Harleian MS. 6986, fo. 45



A PAGE FROM THE THESAURUS AMICORUM OF TIMON COCCIUS.

6. A PAGE FROM THE ALBUM OF TIMON COCCIUS, BREMEN, 1589.
Dee's contribution to his Thesaurus Amicorum. From the original in Add. MSS.
19,065

Most Gracious Sovereigne Lady, The God of Heauen and earth,
Who hath mightilie, and evidently, giuen vnto your most excellent
Royall Maies tie, this wonderfull Triumphant victorie, against
your mortall enemies) be alwaies, thanked, prayesd, and glorified:
And the same God Almighty: euer more direct and defend your
most Royall Highnes from all euill and encumbrance: and finish
and confirme in your most excellent Maies tie Royall, the blessings
long since, both decreed and offered: yet, euen vnto your most
gracious Royall bosom, and Lap. Happy are they, that can
perceyue, and so obey the pleasant call, of the mightie Ladies,
OPPORTVNITIE. And, Therefore, finding our duetie conuincit
with a most secret beck, of the said Gracious Princess Ladies
OPPORTVNITIE, NOW to embrace, and enioy your
most excellent Royall Maies ties high fauor, and gracious great
Clemencie, of CALLING me, M^r Kelsey, and our families,
hoame, into your Brytish Earthly Paradise, and Monarchie
incomparable: (and, that, about an yere since: by Master
Customer Yong, his letters,) I, and myne, (by Gods his fauor
and help, and after the most conuenient manner, we can,)
Will, from henceforth, endeuour our selues, faithfullly, loyally,
carefully, warily, and diligently, to ryd and vntangle our
selues from hence: And, so, very deuotely, and Souldie,
at your Sacred Maies ties feet, to offer our selues, and all,
wherein, we are, or may be able, to serue God, and your most
Excellent Royall Maies tie. The Lord of Hosts, be our
help, and Gyde, there: and graunt vnto your most excellent
Royall Maies tie, the Incomparable Triumphant Raigne, and Monarchie,
that euer was, since Mans creation. Amen.

Trebon. in the Kingdome of Boemia
the 10th of Nouembre: A. D. 1588: 1588

Your Sacred and most excellent
Royall Maies ties
most humble and dutifull
Subject, and Seruant:
John D.

DEE TO QUEEN ELIZABETH ON THE DEFEAT OF THE SPANISH ARMADA.
(See p. 198.)

7. ILLUSTRATION TO NORTON'S ORDINALL.

Engraved by Vaughan in Ashmole's Theatrum. (See above, No. 3)



“WHICH FIER MUST EVER BE COEQUALL.
IN EVERY MINUTE, AND YET PERPETUALL:
FOR IT MAY NEVER ABATE NE INCREASE,
AND YET THE FIER MAIE NEVER CEASE.”

THOMAS NORTON *The Ordinall of Alchimy.*

8. DEE'S COAT OF ARMS.

From an illustration to his Letter and Apology, presented to the Archbishop of Canterbury 1599, second edition 1603



ARMS OF DEE AS SHOWN IN A CUT AT THE END OF HIS
"LETTER APOLOGETICALL" (1599).

CHAPTER I

BIRTH AND EDUCATION

“O Incredulities, the wit of fooles
That slovenly will spit on all thinges faire,
The coward’s castle and the sluggard’s cradle,
How easy ‘tis to be an infidel!”

— George Chapman

It seems remarkable that three hundred years should have been allowed to elapse since the death of John Dee in December, 1608, without producing any Life of an individual so conspicuous, so debatable, and so remarkably picturesque.

There is perhaps no learned author in history who has been so persistently misjudged, nay, even slandered, by his posterity, and not a voice in all the three centuries uplifted even to claim for him a fair hearing. Surely it is time that the cause of all this universal condemnation should be examined in the light of reason and science; and perhaps it will be found to exist mainly in the fact that he was too far advanced in speculative thought for his own age to understand. For more than fifty years out of the eighty-one of his life, Dee was famous, even if suspected and looked askance at as clever beyond human interpretation. Then his Queen died. With the narrow-minded Scotsman who succeeded her came a change in the fashion of men’s minds. The reign of the devil and his handmaidens — the witches and possessed persons — was set up in order to be piously overthrown, and the very bigotry of the times gave birth to independent and rational thought — to Newton, Bacon, Locke.

But Dee was already labelled once and for all. Every succeeding writer who has touched upon his career, has followed the leaders blindly, and has only cast another, and yet another, stone to the heap of obloquy piled upon his name. The fascination of his psychic projections has always led the critic to ignore his more solid achievements in the realms of history and science, while at the same time, these are the only cited to be loudly condemned. The learned Dr. Meric Casaubon, who, fifty years after Dee’s death, edited his Book of Mysteries — the absorbing recital of four out of the six or seven years of his crystal gazing — was perhaps the fairest critic he yet has had. Although he calls Dee’s spiritual revelations a “sad record,” and a “work of darkness,” he confesses that he himself, and other learned and holy men (including an archbishop), read it with avidity to the end, and were eager to see it printed. He felt certain, as he remarks in his preface, that men’s curiosity would lead them to devour what seems to him “not paralleled in that kind, by any book that hath been set out in any age to read.” And yet on no account was he publishing it to satisfy curiosity, but only “to do good and promote Religion.” For Dee, he is persuaded, was a true, sincere Christian, his Relation made in the most absolute good faith, although undoubtedly he was imposed upon and deluded by the evil spirits whom he sometimes mistook for good ones.

It may be well here to remark that this voluminous Book of Mysteries or True and Faithful Relation (fol. 1659), from which in the following pages there will be found many extracts, abounds in tedious and unintelligible pages of what Casaubon calls “sermon-like stuff,” interspersed with passages of extraordinary beauty. Some of the figures and parables, as well as the language used, are full of a

rare poetic imagery, singularly free from any coarse or sensual symbolism. Like jewels embedded in dull settings, here and there a gem of loftiest religious thought shines and sparkles. There are descriptive touches of costume and appearance that possess considerable dramatic value. As the story is unfolded in a kind of spiritual drama, the sense of a gradual moving development, and the choice of a fitting vehicle in which to clothe it, is striking. The *dramatis personae*, too, the “spiritual creatures” who, as Dee believed, influence the destinies of man, become living and real, as of course they were to the seer. In many respects these “actions” were an exact counterpart of the dealings inaugurated by psychical scientists 275 years later, if we omit the close investigation for fraud.

Casaubon’s successor in dealing with the shunned and avoided subject of John Dee was Thomas Smith, Fellow of Magdalen College, Oxford, who, in 1707, wrote the first connected Life of him, in a book of the *Lives of Learned Men*. It was based upon some of Dee’s autobiographical papers, and out of a total of a hundred pages, gave fifty to letters already printed by Casaubon.

After this no sustained account of Dee’s romantic career is to be found outside the pages of biographical dictionaries and magazine articles, or among writers upon necromancy, hermetic philosophy, and alchemy. Many of these decorate their collections with apocryphal marvels culled from the well-worn traditional stories of Dee and his companion, Edward Kelley. Thus, throughout his lifetime and since, he has continued to run the gauntlet of criticism. “Old imposturing juggler,” “fanatic,” “quack,” are mild terms: in the *Biographia Britannica* he is called “extremely credulous, extravagantly vain, and a most deluded enthusiast.” Even the writer on Dee in the *Dictionary of National Biography* says his conferences with the angels are “such a tissue of blasphemy and absurdity that they might suggest insanity.” Many more such summary verdicts might be quoted, but these will suffice for the present.

It has been said that no Life of Dee exists. And yet the materials for such a Life are so abundant that only a selection can be here used. His private diary, for instance, if properly edited, would supply much supplementary, useful, and interesting historical information.

It is the object of this work to present the facts of John Dee’s life as calmly and impartially as possible, and to let them speak for themselves. In the course of writing it, many false assertions have disentangled themselves from truth, many doubts have been resolved, and a mass of information sees the light for the first time. The subject is of course hedged about with innumerable difficulties; but in spite of the temptations to stray into a hundred bypaths, an endeavour has been strictly made to do no more than throw a little dim light on the point where the paths break off from the main road. If, at the end of the way, any who have persevered so far, feel they have followed a magnetic and interesting personality, the labour expended will not have been in vain. With a word of apology to serious historical readers for the incorrigibly romantic tendency of much of the narrative, which, in spite of the stern sentinel of a literary conscience, would continually reassert itself, the story of our astrologer’s strange life may now begin.

John Dee was the son of Rowland Dee; he was born in London, according to the horoscope of his own drawing, on July 13, 1527.

His mother was Jane, daughter of William Wild. Various Welsh writers have assigned to Dee a genealogical descent of the highest antiquity, and the pedigree which he drew up for himself in later life traces back his family history from his grandfather, Bedo Dee, to Roderick the Great, Prince of Wales. All authorities agree that Radnor was the county from whence the Dees sprang.

Rowland Dee, the father, held an appointment at Court, as gentleman server to Henry VIII., but was very indifferently treated by the King. This may partly account for the persistence with which Dee exhibited before Queen Elizabeth his claims to preferment at her hands. To be in habitual attendance at Court in those days, however, bred in men a great desire for place, and a courtier was but a mendicant on a grand scale.

The boy, John Dee, was early bred in "grammar learning," and was inured to Latin from his tender years. Perhaps he was not more than nine or ten when he was sent to Chelmsford, to the chantry school founded there seven years before the great school at Winchester came into existence. The master who presided over Dee's school hours in Essex was Peter Wilegh, whom the chantry commissioners in 1548 reported as a man "of good conversation" who had kept the school there for sixteen years. Dee has always been claimed by the Grammar School at Chelmsford as one of their most famous alumni, whose extraordinary career with its halo of mystery and marvel they perhaps feel little qualified to explore. Dee's testimony that at Chelmsford he was "metely well furnished with understanding of the Latin tongue" is an unconscious tribute to Peter Wilegh's teaching.

In November, 1542, Dee, being then fifteen years and four months old, left Chelmsford to enter at St. John's College, Cambridge, where, as he tells us in his autobiography, he soon became a most assiduous student. "In the years 1543, 1544, 1545, I was so vehemently bent to studie, that for those years I did inviolably keep this order: only to sleep four houres every night; to allow to meate and drink (and some refreshing after) two houres every day; and of the other eighteen houres all (except the tyme of going to and being at divine service) was spent in my studies and learning." Early in 1546 he graduated B.A. from St. John's College. At the close of the same year, Trinity College was founded by Henry VIII., and Dee was selected one of the original Fellows. He was also appointed under-reader in Greek to Trinity College, the principal Greek reader being then Robert Pember. The young Fellow created the first sensation of his sensational career soon after this by arranging some of the (*Eirene* — Peace) of Aristophanes, in which he apparently acted as stage manager and carpenter.

For this play he devised a clever mechanical and very spectacular effect. Trygaeus, the Attic vine-dresser, carrying a large basket of food for himself, and mounted on his gigantic beetle or scarab (which ate only dung), was seen ascending from his dwelling on the stage to enter the palace of Zeus in the clouds above. One has only to think of the scenic effects presented by Faust and Mephistopheles at Mr. Tree's theatre, for instance, to realise how crude and ineffective these attempts must have been; but thirty or forty years before Shakespeare's plays were written, so unusual an exhibition was enough to excite wild rumours of supernatural powers. We hear no more of theatrical performances, although several references in his after-life serve to show that his interest in the English drama, about to be born, lagged not far behind that of his greater contemporaries. He does mention, however, a Christmas pastime in St. John's College, which seems to have been

inspired by this same dramatic spirit. Of details we are totally ignorant; he only relates that the custom of electing a "Christmas Magistrate" was varied at his suggestion by crowning the chosen victim as Emperor. The first imperial president of the Christmas revels in St. John's College "was one Mr. Thomas Dunne, a very goodly man of person, stature and complexion, and well learned also," evidently a presence fit for a throne. Dee adds: "They which yet live and were hearers and beholders, they can testifie more than is meete here to be written of these my boyish attempts and exploites scholasticall."

He turned to sterner studies, and became a skilful astronomer, taking "thousands of observations (very many to the hour and minute) of the heavenly influences and operations actual in this elementall portion of the world." These he afterwards published in various "Ephemerides."

In May, 1547, Dee made his first journey abroad, to confer with learned men of the Dutch Universities upon the science of mathematics, to which he had already begun to devote his serious attention. He spent several months in the Low Countries, formed close friendships with Gerard Mercator, Gemma Frisius, Joannes Caspar Myricaëus, the Orientalist Antonius Gogava, and other philosophers of world-wide fame. Upon his return to Cambridge, he brought with him two great globes of Mercator's making, and an astronomer's armillary ring and staff of brass, "such as Frisius had newly devised and was in the habit of using." These he afterwards gave to the Fellows and students of Trinity College; he cites a letter of acknowledgment from John Christopherson (afterwards Bishop of Chichester), but upon search being made for the objects recently, through the kindness of the Master, it appears they are not now to be found. Dee returned to Cambridge in the year 1548 to take his degree of M.A., and soon after went abroad. "And never after that was I any more student in Cambridge." Before he left, he obtained under the seal of the Vice-Chancellor and Convocation, April 14, 1548, a testimonial to his learning and good conduct, which he proposed to take with him abroad. Many times did he prove it to be of some value.

In Midsummer Term, 1548, he entered as a student at the University of Louvain, which had been founded more than a hundred years before in this quaint old Brabantian town of mediaeval ramparts and textile industries. At Louvain, Dee continued his studies for two years, and here he soon acquired a reputation for learning quite beyond his years. It has been presumed that he here graduated doctor, to account for the title that has always been given him. "Doctor Dee" certainly possesses an alliterative value not to be neglected. At Cambridge he was only M.A.

Long after, when he had passed middle life, and when his remarkable genius in every branch of science had carried him so far beyond the dull wit of the people who surrounded him that they could only explain his manifestations by the old cry of "sorcery and magic," Dee made a passionate appeal to the Queen, his constant patron and employer, to send two emissaries of her own choosing to his house at Mortlake, and bid them examine everything they could find, that his character might be cleared from the damaging charges laid against him. He prepared for these two commissioners, to whose visit we shall revert in its proper place, an autobiographical document of the greatest value, which he calls "The Compendious Rehearsal of John Dee: his dutiful declaration and prooffe of the course and race of his studious life, for the space of half an hundred years, now (by God's favour and help) fully spent." It is from this narrative that the facts of his early life are

ascertainable. Perhaps we discern them through a faint mist of retrospective glorification for which the strange streak of vanity almost inseparable from attainments like Dee's was accountable. But there is every reason to reply upon the accuracy of the mathematician's story.

"Beyond the seas, far and nere, was a good opinion conceived of my studies philosophicall and mathematicall." People of all ranks began to flock to see this wonderful young man. He gives the names of those who came to Louvain, a few hours' journey from Brussels, where the brilliant court of Charles V. was assembled, with evident pride. Italian and Spanish nobles; the dukes of Mantua and Medina Celi; the Danish king's mathematician, Mathias Hacus; and his physician, Joannes Capito; Bohemian students, all arrived to put his reputation to the test. A distinguished Englishman, Sir William Pickering, afterwards ambassador to France, came as his pupil to study astronomy "by the light of Mercator's globes, the astrolabe, and the astronomer's ring of brass that Frisius had invented." For his recreation, the teacher "looked into the method of civil law," and mastered easily the points of jurisprudence, even "those accounted very intricate and dark." It was at Louvain, no doubt, that his interest in the subject of alchemy became strengthened and fixed. Stories were rife of course of the famous alchemist, Henricus Cornelius Agrippa, who had died there, in the service of Margaret of Austria, only a dozen years or so before. Agrippa had been secretary to the Emperor Maximilian, had lived in France, London, and Italy, and Louvain, no doubt, was bursting with his extraordinary feats of magic.

The two years soon came to an end, and a couple of days after his twenty-third birthday, young Dee left the Low Countries for Paris, where he arrived on July 20, 1550. His fame had preceded him, and within a few days, at the request of some English gentlemen and for the honour of his country, he began a course of free public lectures or readings in Euclid, "Mathematice, Physice et Pythagorice," at the College of Rheims, in Paris, a thing, he says, which had never been done before in any university in Christendom. His audience (most of them older than himself) was so large that the mathematical schools would not hold them, and many of the students were forced in their eagerness to climb up outside the windows, where, if they could not hear the lecturer, they could at least see him. He demonstrated upon every proposition, and gave dictation and exposition. A greater astonishment was created, he says, than even at his scarabaeus mounting up to the top of Trinity Hall in Cambridge. The members of the University in Paris at the time numbered over 4,000 students, who came from every part of the known world. He made many friends among the professors and graduates, friends of "all estates and professions," several of whose names he gives; among them, the learned writers and theologians of the day, Orontius, Mizaldus, Petrus Montaneus, Ranconetus (Ranconnet), Fernellius, and Francis Silvius.

The fruit of these years spent in Louvain and Paris was that Dee afterwards maintained throughout his life a lively correspondence with professors and doctors in almost every university of note upon the Continent. He names especially his correspondents in the universities of Orleans, Cologne, Heidelberg, Strasburg, Verona, Padua, Ferrara, Bologna, Urbino, Rome, and many others, whose letters lay open for the inspection of the commissioners on that later visit already alluded to.

An offer was made him to become a King's Reader in mathematics in Paris University, with a stipend of two hundred French crowns yearly, but he had made

up his mind to return to England, and nothing would tempt him to stay. He received other proposals, promising enough, to enter the service of M. Babeu, M. de Rohan, and M. de Monluc, who was starting as special ambassador to the Great Turk, but his thoughts turned back to England, and thither, in 1551, he bent his steps.

CHAPTER II

IMPRISONMENT AND AUTHORSHIP

“A man is but what he knoweth.” — Bacon

In December, 1551, Dee obtained, through the offices of Mr. (afterwards Sir) John Cheke, an introduction to Secretary Cecil and to King Edward VI. He had already written for and dedicated to the King two books (in manuscript): *De usu Globi Coelestis*, 1550, and *De nubium, solis, lunae, ac reliquorum planetarum*, etc., 1551. These perhaps had been sent to Cheke, the King's tutor, in the hope that they might prove useful lesson books. The pleasing result of the dedication was the gift of an annual royal pension of a hundred crowns. This allowance was afterwards exchanged for the rectory of Upton-upon-Severn, in Worcestershire, which Dee found an extremely bad bargain.

From the Beacon Hill above West Malvern Priory, the visitor may turn from inspection of the ancient British camp of Caractacus to admire the magnificent view; and across the level fields where the Severn winds, the tower of Upton church will be seen rising in the middle distance. Further west, if the day be clear, the more imposing towers of Tewkesbury and Cloucester may be discerned, while half a turn eastward will show Worcester Cathedral, not far away. Dee never lived in this beautiful place, although he was presented to the living on May 19, 1553. Even when the rectory of Long Leadenham, in Lincolnshire, was added to Upton, the two together were worth only about eighty pounds a year. Next year he declined an invitation to become Lecturer on Mathematical Science at Oxford, conveyed to him through “Mr. Doctor Smith” (Richard, D.C.L., 1528, the reformer), of Oriel College, and “Mr. du Bruarne,” of Christ Church. He was occupied with literary work, and in 1553 produced, among other things, a couple of works on *The Cause of Floods and Ebbs*, and *The Philosophical and Political Occasions and Names of the Heavenly Asterismes*, both written at the request of Jane, Duchess of Northumberland.

When Mary Tudor succeeded her young brother as queen in 1553, Dee was invited to calculate her nativity. He began soon after to open up a correspondence with the Princess Elizabeth, who was then living at Woodstock, and he cast her horoscope also. Before long he was arrested on the plea of an informant named George Ferrys, who alleged that one of his children had been struck blind and another killed by Dee's “magic.” Ferrys also declared that Dee was directing his enchantments against the Queen's life. Dee's lodgings in London were searched and sealed up, and he himself was sent to prison. He was examined before the Secretary of State, afterwards upon eighteen articles by the Privy Council, and at last brought into the Star Chamber for trial. There he was cleared of all suspicion of treason, and liberated by an Order in Council. August 29, 1555, but handed over to Bishop Bonner for examination in matters of religion. Bonner was apparently equally satisfied. Dee was certainly enjoined by him, at John Philpot's examination on

November 19, 1555, to put questions as a test of his orthodoxy. He quoted St. Cyprian to Philpot, who replied: "Master Dee, you are too young in divinity to teach me in the matters of my faith, though you be more learned in other things."

Dee deserves well of all writers and students for time everlasting because of his most praiseworthy efforts to found a State National Library of books and manuscripts, with copies of foreign treasures, wherever they might be. On January 15, 1556, he presented to Queen Mary "a Supplication for the recovery and preservation of ancient writers and monuments." Within a few years he had seen the monasteries dissolved and the priceless collections of these houses lamentably dispersed, some burned and others buried. He drew up a very remarkable address to the Queen dwelling on the calamity of thus distributing "the treasure of all antiquity and the everlasting seeds of continual excellency within this your Grace's realm." Many precious jewels, he knows, have already perished, but in time there may be saved and recovered the remnants of a store of theological and scientific writings which are now being scattered up and down the kingdom, some in unlearned men's hands, some walled up or buried in the ground. Dee uses powerful arguments to enforce his plea, choosing such as would make the most direct appeal to both Queen and people. She will build for herself a lasting name and monument; they will be able all in common to enjoy what is now only the privilege of a few scholars, and even these have to depend on the goodwill of private owners. He proposes first that a commission shall be appointed to inquire what valuable manuscripts exist; that those reported on shall be borrowed (on demand), a fair copy made, and if the owner will not relinquish it, the original be returned. Secondly, he points out that the commission should get to work at once, lest some owners, hearing of it, should hide away or convey away their treasures, and so, he pithily adds, "prove by a certain token that they are not sincere lovers of good learning because they will not share them with others." The expenses of the commission and of the copying, etc., he proposed should be borne by the Lord Cardinal and the Synod of the province of Canterbury, who should also be charged to oversee the manuscripts and books collected until a library "apt in all points" is made ready for their reception.

Finally, Dee suggests that to him be committed the procuring of copies of many famous manuscript volumes to be found in the great libraries abroad: the Vatican Library at Rome, St. Mark's at Venice, and in Bologna, Florence, Vienna, etc. He offers to set to work to obtain these, the expenses only of transcription and carriage to England to be charged to the State. As to printed books, they are to "be gotten in wonderfull abundance." In this generous offer of his life to be spent in transcribing crabbed manuscripts, we cannot see the restless genius of John Dee long satisfied, but at any rate he proved himself not seeking for private gain.

Thus was the germ of a great National Library first started by the Cambridge mathematician, nearly fifty years before Thomas Bodley opened his unique collection at Oxford, and close upon 200 years before there was founded in the capital the vast and indispensable book-mine known to all scholars at home and abroad as the British Museum. The Historical Manuscripts Commission, whose labours in cataloguing private collections of archives are also foreshadowed in Dee's supplication, only came into being with the appointment of Keepers of the Public Records, by an Act signalling the first and second years of Queen Victoria's reign.

It is needless to say that nothing came of Dee's very disinterested proposition. So he became the more industrious in collecting a library of his own, which soon

consisted of more than 4,000 volumes, which were always at the disposal of the friends who came often to see him.

They came also for another reason.

Astrology was a very essential part of astronomy in the sixteenth century, and the belief in the controlling power of the stars over human destinies is almost as old as man himself. The relative positions of the planets in the firmament, their situations amongst the constellations, at the hour of a man's birth, were considered by the ancients to be dominant factors and influences throughout his whole life. It is not too much to say that a belief in the truth of horoscopes cast by a skilled calculator still survives in our Western civilisation as well as in the East. Medical science today pays its due respect to astrology in the sign, little altered from the astrological figure for Jupiter, with which all prescriptions are still headed.

Dee, as one of the foremost mathematicians and astronomers of the time, and one employed by the Queen, became continually in request to calculate the nativity and cast a horoscope for men and women in all ranks of life. He has left many notes of people's births; his own children's are entered with the greatest precision, for which a biographer has to thank him.

When Elizabeth mounted with firm steps the throne that her unhappy sister had found so precarious and uneasy a heritage, Dee was very quickly sought for at Court. His first commission was entirely sui generis. He was commanded by Robert Dudley to name an auspicious day for the coronation, and his astrological calculations thereupon seem to have impressed the Queen and all her courtiers. Whether or no we believe in the future auguries of such a combination of influences as presided over the selection of the 14th of January, 1559, for the day of crowning Elizabeth in Westminster Abbey, we must acknowledge that Dee's choice of a date was succeeded by benign and happy destinies.

He was then living in London. We do not know where his lodging was, but several of the books belonging to his library have come down to us with his autograph, "Joannes Dee, Londini," and the dates of the years 1555, 1557, and 1558.

Elizabeth sent for him soon after her accession, and invited him to her service at Whitehall with all fair promises. He was introduced by Dudley, then and long afterwards her first favourite; so he was likely to stand well. "Where my brother hath given him a crown," she said to Dudley, or to Dee's other sponsor, the Earl of Pembroke, "I will give him a noble." This was the first of innumerable vague promises made, but it was long indeed before any real and tangible gift was conferred on the astrologer, although he was continually busied about one thing and another at the fancy of the Queen. The reversion of the Mastership of St. Catherine's Hospital was promised him, but "Dr. Willson politickly prevented me."

One morning the whole Court and the Privy Council were put into a terrible flutter by a simple piece of what was common enough in ancient times and in Egypt — sympathetic magic. A wax image of the Queen had been found lying in Lincoln's Inn Fields, with a great pin stuck through its breast, and it was supposed undoubtedly to portend the wasting away and death of her Majesty, or some other dreadful omen. Messenger after messenger was despatched to summon Dee, and bid him make haste. He hurried off, satisfied himself apparently of the harmless nature of the practical joke, and repaired, with Mr. Secretary Wilson as a witness of the whole proceedings and a proof of all good faith, to Richmond, where the Queen was. The Queen sat in that part of her private garden that sloped down to the river,

near the steps of the royal landing-place at Hampton Court; the Earl of Leicester (as Dudley had now become) was in attendance, gorgeous and insolent as ever; the Lords of the Privy Council had also been summoned, when Dee and Mr. Secretary expounded the inner meaning of this untoward circumstance, and satisfied and allayed all their fears. Something about the calm attributes of this seasoned and travelled scholar seemed always to give moral support to the Queen and her household; this is only the first of many occasions when he had to allay their superstitious fright. That she felt it essential to keep him within reach of herself may have been one reason for not giving him the appointments for which he, and others for him, constantly sued. Dee was not an easy person to fit into a living: he required one with no cure of souls attached; for this, he says, “a cura animarum annexa, did terrifie me to deal with them.” He is called a bachelor of divinity by Foxe in 1555, and as a matter of fact he does, both in 1558 and in 1564, add the letters S. D. T. to his name in his printed works. This degree also was not from Cambridge. At last he grew tired of waiting, and a certain restlessness in his character, not incompatible with the long patience of the true follower of science, drove him again abroad. His intention was to arrange for printing works already prepared in manuscript. To search among out-of-the-way bookmongers and book-lovers in high-walled German towns, for rare treasures wherewith to enrich his native country, was another magnet that drew his feet. In February, 1563, after he had been thus employed for more than a year, he wrote from the sign of the Golden Angel, in Antwerp, to Cecil, to ask if he was expected to return to England, or if he might remain to oversee the printing of his books, and continue his researches among Dutch books and scholars. He had intended, he says, to return before Easter, but this was now impossible, owing to printer’s delays. When we remember that a hundred years had barely elapsed since the first metal types had been cast and used in a hand press, it is not wonderful that Dee’s treatise, with its hieroglyphic and cabalistic signs, took long to print. He announces in the letter to Cecil a great bargain he has picked up, a work, “for which many a learned man hath long sought and dayley yet doth seek,” upon cipher writing, viz. *Steganographia*, by the famous Abbot Trithemius of Wurzburg. It is the earliest elaborate treatise upon shorthand and cipher, a subject in which Cecil was particularly interested. It was then in manuscript (first printed, Frankfort, 1606). Dee continues that he knows his correspondent will be well acquainted with the name of the book, for the author mentions it in his Epistles, and in both the editions of his *Polygraphia*. He urges its claims upon the future Lord Treasurer, already a statesman of ripe experience, in the following words: “A booke for your honor or a Prince, so meet, so nedefull and commodious, as in human knowledge none can be meeter or more behovefull. Of this booke, either as I now have yt, or hereafter shall have yt, fully wholl and perfect, (yf it peas you to accept my present) I give unto your Honor as the most precious juell that I have yet of other mens travailles recovered.”

He then goes on to beg the minister and Secretary of State to procure for him that “learned leisure (*dulcia illa ocia*) the fruit whereof my country and all the republic of letters shall justly ascribe to your wisdom and honorable zeal toward the advancement of good letters and wonderful, divine, and secret sciences.” Dee had copied in ten days, “by continual labour,” about half of the book: a Hungarian nobleman there has offered to finish the rest, if Dee will remain in Antwerp and direct his studies for a time.

“Of this booke the one half (with contynual labour and watch, the most part of 10 days) have I copyed oute. and now I stand at the curtesye of a nobleman of Hungary for writing furth the rest; who hath promised me leave thereto, after he shall perceyve that I may remayne by him longer (with the leave of my Prince) to pleasure him also with such pointes of science as at my handes he requireth.

“I assure you the meanes that I used to cumpas the knowledge where this man and other such are, and likewise of such booke as this, as for this present I have advertisement of, have cost me all that ever I could here with honesty borrow, besydes that which (for so short a time intended) I thought needefull to bring with me, to the value of xxlib. God knoweth my zeale to honest and true knowledg; for which my flesh, blud, and bones should make the marchandize, if the case so required.”

Dee did remain in the Low Countries; he completed his *Monas Hieroglyphica*, dated its prefatory dedication to the Emperor Maximilian II., at Antwerp, January 29, 1564, and added an address to the typographer, his “singular good friend, Gulielmo Silvio,” dated the following day. the book appeared in April, and he at once journeyed to Presburg, to present a copy to Maximilian. Its twenty-four theorems deal with the variations of the figure represented on our title-page, which may be roughly explained as the moon, the sun, the elements (the cross), and fire as represented by the waving line below. Dee says that many “universitie graduates of high degree, and other gentlemen, dispraised it because they understood it not,” but “Her Majestie graciously defended my credit in my absence beyond the seas.” On his return in June she sent for him to Court and desired him to read the book with her. Dee’s account of his regal pupil is given with much quaintness. “She vouchsafed to account herself my schollar in my book...and said whereas I had prefixed in the forefront of the book: *Qui non intelligit aut taceat, aut discat*: if I would disclose to her the secrets of that book she would *et discere et facere*. Whereupon her Majestie had a little perusion of the same with me, and then in most heroicall and princely wise did comfort and encourage me in my studies philosophicall and mathematicall.”[His escort had been required for the Marchioness of Northampton, who was returning from Antwerp to Greenwich. In return for this assistance the lady begged the Queen’s favour for her cavalier. elizabeth was always Dee’s very good friend, and she made a grant to him on December 8, 1564, of the Deanery of Gloucester, then void, but other counsels prevailed, and it was soon bestowed on some other man. No doubt the appointment would have given great offence, for the popular eye was already beginning to see in Dee no highly equipped mathematician, geographer and astronomer, but a conjuror and magisian of doubtful reputation, in fact, in the current jargon, one who “had dealings with the devil.” What there had been at this time to excite these suspicions beyond the fact that Dee was always ready to expound a comet or an eclipse, to cast a horoscope, or explain that the Queen would not immediately expire because a wax doll with a stiletto in its heart was found under a tree, it is hard to say. But that these rumours were extremely persistent is seen by the astrologer’s defence of himself in the “very fruitfull” preface which he, as the first mathematician of the day, was asked to write to Henry Billingsley’s first English translation of Euclid’s *Elements*, in February, 1570. This preface must be reckoned as

one of Dee's best achievements, although, as he says, in writing it, "he was so pinched with straightness of time that he could not pen down the matter as he would." He points out that Euclid has already appeared in Italian, German, High Dutch, French, Spanish and Portuguese dress, and now at last comes to England. [

In spite of its ex parte nature, a study of this preface alone must convince any reader that the author was no charlatan or pretender, but a true devotee of learning, gifted with a far insight into human progress. He covers in review every art and science then known, and some "until these our daies greatly missed" (his comments on music and harmony are truly remarkable), and comes back to his own predilection — arithmetic, "which next to theologie is most divine, most pure, most ample and generall, most profound, most subtile, most commodious and most necessary." He quotes Plato to show how "it lifts the heart above the heavens by invisible lines, and by its immortal beams melteth the reflection of light incomprehensible, and so procureth joy and perfection unspeakable." Speaking of the refraction of light, he foreshadows the telescope as he describes how the captain of either foot or horsemen should employ "an astronomical staffe commodiously framed for carriage and use, and may wonderfully help himself by perspective glasses; in which I trust our posterity will prove more skilfull and expert and to greater purpose than in these days can almost be credited to be possible." Then he alludes to a wonderful glass belonging to Sir William P., famous for his skill in mathematics, who will let the glass be seen. The passage seems to show that looking-glasses were not common, or that this particular one was a convex mirror.

"A man," he says, "may be curstly afraid of his own shadow, yea, so much to feare, that you being alone nere a certain glasse, and proffer with dagger or sword to foyne at the glasse, you shall suddenly be moved to give back (in maner) by reason of an image appearing in the ayre betweene you and the glasse, with like hand, sword or dagger, and with like quickness foyning at your very eye, like as you do at the glasse. Strange this is to heare of, but more mervailous to behold than these my wordes can signifie, nevertheless by demonstration optically the order and cause thereof is certified, even so the effect is consequent."

This mirror was given to Dee not long afterwards.

From optics he passes on to mechanics, and mentions having seen at Prague mills worked by water, sawing "great and long deale bordes, no man being by." He describes accurately a diving chamber supplied with air, and sums up some of the mechanical marvels of the world: — the brazen head made by Albertus Magnus, which seemed to speak; a strange "self-moving" which he saw at St. Denis in 1551; images seen in the air by means of a perspective glass; Archimedes' sphere; the dove of Archytas; and the wheel of Vulcan, spoken of by Aristotle; and comes down to recent workmanship in Nuremberg, where an artificer let fly an insect of iron, that buzzed about the guests at table, and then returned "to his master's hand agayne as though it were weary." All these things are easily achieved he says, by "skill, will industry and ability duly applied to proof." "But is any honest student, or a modest Christian philosopher, to be, for such like feats, mathematically and mechanically wrought, counted and called a conjuror? Shall the folly of idiots and the mallice of the scornfull so much prevaile that he who seeketh no worldly gaine or glory at their hands, but onely of God the Threasure of heavenly wisdom and knowledge of

pure veritie, shall he, I say, in the mean space, be robbed and spoiled of his honest name and fame? He that seeketh, by S. Paul's advertisement in the creatures' properties and wonderfull vertues, to find juste cause to glorifie the eternall and Almighty Creator by, shall that man be condemned as a companion of Hell-hounds and a caller and conjuror of wicked damned spirits?" Then he recounts his years of study, and asks, "Should I have fished with so large and costly a nett, and been so long time drawing, even with the helpe of Lady Philosophie and Queen Theologie, and at length have catched but a frog, nay a Devill?...How great is the blindness and boldness of the multitude in things above their capacitie!"[Then he refers to some who have appeared against him in print.

"O my unkind countrymen. O unnatural Countrymen, O unthankfull countrymen, O brainsicke, Rashe, spitefull and disdainfull countrymen. Why oppresse you me thus violently with your slaundering of me, contrary to veritie, and contrary to your own conscience? And I, to this hower, neither by worde, deede or thought, have bene anyway hurtfull, damageable, or injurious to you or yours! Have I so long, so dearly, so farre, so carefully, so painfully, so dangerously fought and travailed for the learning of wisdom and atteyning of vertue, and in the end am I become worse than when I began? Worse than a madman, a dangerous member in teh Commonwelath and no Member of the Church of Christ? Call you this to be learned? Call you this to be a philosopher and a lover of wisdom?"

He goes on to speak of examples before his time to whom in godliness and learning he is not worthy to be compared: — "patient Socrates," Apuleius, Joannes Picus and Trithemius, Roger Bacon, "the flower of whose worthy fame can never dye nor wither," and ends by summing up the people who can conceive nothing outside the compass of their capacity as of four sorts: — "vain prattling busybodies, fond friends, imperfectly zealous, and malicious ignorant." Of these he is inclined to think the fond friends the most damaging, for they overshoot the mark and relate marvels and wonderful feats which were never done, or had any spark of likelihood to be done, in order that other men may marvel at their hap to have such a learned friend.[The eloquent irony of this passage seems equalled only by its extraordinary universality, its knowledge of human character and its high philosophic spirit. At what a cost did a seeker after scientific truths follow his calling in the sixteenth century!

CHAPTER III

MORTLAKE

"In her princely countenance I never perceived frown toward me, or discontented regard or view on me, but at all times favourable and gracious, to the joy and comfort of my true, faithful and loyal heart." — DEE, of Queen Elizabeth.

The promised benefice did not yet come, although Dee's friends at Court were all busy on his behalf. Either now or later, he was actually mentioned as Provost of Eton, and the Queen "answered favourably." Mistress Blanche Parry and Mistress Scudamore, lady-in-waiting to Anne, Countess of Warwick, urged his claims for the

Mastership of St. Cross at Winchester, which it was thought Dr. Watson would soon vacate. But all he seems to have obtained was a fresh dispensation from Matthew Parker, Archbishop of Canterbury, to enjoy the two Midland rectories for ten years.[

He continued his literary work, and beside writing new manuscript treatises, bethought himself of an old one, which although printed had not received great attention. This was the *Propoedeumata Aphoristica* (London, 1558), dedicated to his old and dear friend and fellow-student at Louvain, Mercator, “my Gerard,” as he affectionately calls him. In January, 1568, Dee presented a copy of a new edition, with an address to the studious and sincere philosophical reader, dated December 24, 1567, from “our museum” at Mortlake, to “Mr. Secretary Cecil, now Lord Treasurer.” Two copies were given at the same time to the Earl of Pembroke, one for him to use or give away at his pleasure, the other, by Cecil’s advice, to be presented by him to the Queen. Within three days, Dee heard from Pembroke that she had graciously accepted and well liked his book. This gratifying information was rendered acceptable by a gift: — “He gave me very bountifully in his owne behalfe xxlib. to requite such my reverent regard of his honour.”[An interview with the Queen followed on February 16, at 2 o’clock, when there was talk between them in the gallery at Westminster “of the great secret for my sake to be disclosed unto her Majesty by Nicholas Grudius, sometime one of the secretaries to the Emperor Charles V.” Of this alchemical secret, no doubt concerning transmutation, Dee writes after, “What was the hinderance of the perfecting of that purpose, God best knoweth.”[He was now over forty, and had a natural desire to range himself and house his library. Before 1570 he took up his abode with his mother, in a house belonging to her at Mortlake, on the river Thames. It was an old rambling place, standing west of the church between it and the river. Dee added to it by degrees, purchasing small tenements adjoining, so that at length it comprised laboratories for his experiments, libraries and rooms for a busy hive of workers and servants. Mrs. Dee occupied a set of rooms of her own. Nothing of the old premises now remains, unless it be an ancient gateway leading from the garden towards the river. After Dee’s death the house passed through an interesting phase of existence, being adapted by Sir Francis Crane for the Royal tapestry works, where, encouraged by a handsome grant of money and orders from the parsimonious James, suits of hangings of beautiful workmanship were executed under the eye of Francis Cleyne, a “limner,” who was brought over from Flanders to undertake the designs. At the end of the eighteenth century, a large panelled room with red and white roses, carved and coloured, was still in existence. Early in the nineteenth century the house was used for a girls’ school, kept by a Mrs. Dubois.[Here Dee took up his abode. Its nearness to London and to the favourite places of Elizabeth’s residence — Greenwich, Hampton Court, Sion House, Isleworth, and Nonsuch — was at first considered a great advantage, and the journey to and from London was almost invariably made by water. The Queen desired her astrologer to be near at hand. When he fell dangerously ill at Mortlake in 1571, after a tedious journey abroad into the duchy of Lorraine on some mysterious errand, Elizabeth sent down two of her own physicians, Doctors Atslove and Balthorp, to attend him. Lady Sidney was also despatched with kind, and gracious, and “pithy” messages from the sovereign, and delicacies, “divers raretiess,” were supplied from the royal table to supplement his mother’s provision for the invalid. The Queen seems to have felt a special obligation to look after him, as she had sent him on some mission of her own,

which probably we shall not be far wrong in thinking connected with Dee's alchemistic experiments. Every Court in Europe at this time had astrologers and alchemists in its employ, and the Queen and Burleigh were as anxious as Dee that he should really attain the ever-elusive secret of transmutation. Dee had of course carried the Queen's passport for himself and a couple of servants, with horses, and had obtained permits through foreign ambassadors in London to travel freely through various countries.[Dee was now bent on rather a strange form of public service. On October 3, 1574, he wrote a very remarkable letter to Lord Burleigh of four and a half folio pages in that best printed hand of his which offers no excuse for skipping. His own paramount deserts are very naturally one of the main subjects. He has spent all his money and all his life in attaining knowledge. "Certes, by due conference with all that ever I yet met with in Europe, the poor English Bryttaine (*Il favorita di vostra Excellentia*) hath carried the Bell away. God Almighty have the glory." If he had only a sufficiency of two or three hundred pounds a year, he could pursue science with ease. Failing that, there is another way. Treasure trouve is a very casual thing, and the Queen is little enriched thereby, in spite of her royal prerogative. No one knows this better than the Lord Treasurer. Now, if her Majesty will grant him, but Letters Patent under her hand and seal, the right for life to all treasure he can find, he promises to give Burleigh one half, and of course to render to the Queen and Commonwealth the proportion that is theirs. It is not the gold, as wealth, that appeals to this man of books and stars: —

"The value of a mine is matter for King's Treasure, but a pott of two or three hundred pounds hid in the ground, wall, or tree, is but the price of a good book, or instrument for perspective astronomy, or some feat of importance."

He has spent twenty years in considering the subject; people from all parts have consulted him about dreams, visions, attractions and demonstrations of *sympathia et antipathia rerum*;" but it is not likley he would counsel them to proceed without permission from the State. Yet what a loss is here!

"Obscure persons, as hosiers or tanners, can, under color of seeking assays of metalls for the Saymaster, enioy libertie to dig after dreamish demonstrations of places. May not I then, in respect of my payns, cost, and credit in matters philosophical and mathematicall, if no better or easier turn will fall to my Lot from her Majestie's hands, may I not then be thought to mean and intend good service toward the Queen and this realm, yf I will do the best I can at my own cost and charge to discover and deliver true prooffe of a myne, vayn, or ore of gold or silver, in some place of her Grace's kingdom, for her Grace's only use?"

The Society of Royal Mines had been incorporated May 28, 1565, and the Queen had granted patents to Germans and others to dig for mines and ores. It was well known that the country abounded in hidden treasure. The valuables of the monasteries had been, in many cases, hastily buried before the last abbot was ejected at the dissolution. The subject had a special fascination for Dee, who was conscious of a "divining rod" power to discover the hiding places. He made a curious diagram of ten localities, in various counties, marked by crosses, near which he believed treasure to lie concealed. He ends his letter to Burleigh with a more practical and

much more congenial request. He has been lately at Wigmore Castle, and has seen a quantity of parchments and papers from which he has copied accounts, obligations, acquittances. Will the Treasurer give him a letter to Mr. Harley, keeper of the records there, asking permission to examine them and report as to the contents? "My fantasy is I can get from them, at my leisure, matter for chronicle or pedigree, by way of recreation." So he ends with an apology for his long letter and is "you Lordship's most bownden John Dee."

Nothing seems to have resulted from this letter at the time; later he did receive a grant of royalties from a mine.

in 1575 Dee married. He seems to have had no time for such an event before. He was now in his forty-eighth year, and did not execute the fatal folly (which, in his Court life, he had seen many times exemplified) of committing the indiscretion first and informing the Queen after. He duly laid before her his intention, and received in return a "very gracious letter of credit for my marriage." He also had congratulatory epistles from Leicester and from Christopher Hatton.

The Queen, when out riding in Richmond Park with her lords and ladies, would sometimes pass through the East Sheen Gate, down the hill towards the river, and would stop at the house between Mortlake Church and the Thames, desiring to be shown the latest invention of her astrologer, or the newest acquisition of his library. On the afternoon of one such windy day in march, 1576, she arrived at a slightly unlucky moment, for Dee's young wife, after a year of marriage, had just died, and not four hours earlier had been carried out of the house for burial in the churchyard opposite. Hearing this, Elizabeth refused to enter, but bade Dee fetch his famous glass and explain its properties to her outside in the field. Summoning Leicester to her assistance, she alighted from her horse by the church wall, was shown the wonderful convex mirror, admired the distorted image of herself, and finally rode away amused and merry, leaving the philosopher's distress at his recent bereavement assuaged for the moment by such gracious marks of royal interest and favour. And so this wraith of Dee's first wife fades away in the courtly picture, and we do not even know her name.

He turned more than ever to literary work and followed up the scholastic books dedicated to the young King Edward VI. and the studies of astrological hieroglyphs with books of another kind. To this year of historical labours, perhaps, belongs a letter from Dee to his "loving friend," Stow, the historian. Contrary to Dee's careful practice, it is undated, save for day and month, "this 5th of December." He has evidently been the means of introducing a fellow-author in influential quarters, for he says, "My friend, Mr. Dyer, did deliver your books to the two Earls, who took them thankfully, but, as he noted, there was no reward commanded of them. What shall be hereafter, God knoweth. So could not I have done." Then he adjures Stow to "hope as well as I," and turns from considering fruits to the sources of their toil. He sends a list of the varius ports, including the Cinque Ports, that have a mayor or bailey, all except Gravesend, which has a portreeve. Stow may get fuller information, "the very true plat," from Lord Cobham's secretary. He returns a manuscript of Asser's Saxon Chronicle; "it is not of the best and perfectest copy. I had done iwth it in an hour. If you have Floriacensis Wigornensis [the Chronicle of Florence of Worcester] I would gladly see him a little."

Stow, like Dee, was a Londoner and, within a year or two, of the same age. He had already published his *Annals of England*, which had then gone through four editions.

Dee now began to keep a diary of his doings, written in the pages and margins of three fat quarto almanacs, bound in sheepskin and clasped. Quotations have perhaps already shown that his style, his spelling, his use of words, is that we expect from a man of his wide culture and reading. He was of the new learning, though before Shakespeare and Bacon. He had also two or more distinct handwritings, a roman hand with neat printed letters, and a scribbling hand. In the former all his manuscript works and his letters are written; his diary is in the last. This diary was quite unnoticed until about 1835, when the almanacs were discovered at Oxford in the Ashmolean Library, having been acquired by Elias Ashmole, a devout believer in hermetic philosophy and collector of all alchemical writings. They were transcribed (very inaccurately) by J.O. Halliwell and printed by the Camden Society in 1842.

The books contain a strange medley of borrowings and lendings, births and deaths, illnesses, lawsuits, dreams and bickerings; observations of stars, eclipses and comets, above all of the weather (for Dee was a great meteorologist), of horoscopes, experiments in alchemy and topographical notes. Here are some of the earliest entries: —

“1577. Jan. 16. The Earl of Leicester, Mr. Philip Sidney, and Mr. Dyer, etc., came to my house.” This was Edward Dyer, Sidney’s friend, afterwards to be dramatically associated with Dee and Kelley in their reputed discovery of the secret of making gold. “Feb. 19th. great wynde S.W., close, cloudy. March 11. My fall upon my right knucklebone about 9 o’clock. Wyth oyle of Hypericon in 24 hours eased above all hope. God be thanked for such his goodness to his creatures! March 12. Abrahamus Ortelius me invisit Mortlakii.” This interesting visit from the great Dutch map-maker is entirely omitted in the printed diary. “May 20. I hyred the barber of Chyswick, Walter Hooper, to kepe my hedges and knots in as good order as he seed them then, and that to be done with twice cutting in the year, at the least, and he to have yearly five shillings and meat and drink.”

Then he speaks of a visitor, Alexander Simon, who comes from Persia, and has promised his “service” on his return, probably to assist with information on Eastern lore and wisdom. His friend and neighbour, William Herbert, sends him notes upon his already published *Monas*. Another work is ready for press, and he is constrained to raise money, whether for the printing or other expenses. In June he borrowed 40 pounds from one, 20 pounds from another, and 27 pounds upon “the chayn of gold.” On August 19, his new book is put to printing (one hundred copies) at John Day’s press in Aldersgate.

This was another of those works, so pithy and so alive in their remarkable application to the future, which have fallen with their author into undeserved neglect. Dee had made suggestions about supplying officers of the army with perspective glasses as part of their equipment. Now his friendship with the Gilberts, Davis, Hawkins, Frobisher, and others of the great sea-captains, drew his attention to the sister service and the sea power of “this blessed isle of Albion.” He had spent most of the previous year (1576) in writing a series of volumes to be entitled “General and Rare Memorials pertayning to the perfect art of Navigation.” The first

volume, *The British Monarchy, or Hexameron Brytannicum*, was finished in August. It was dedicated to Christopher Hatton in some verses beginning: —

“If privat wealth be leef and deere
To any wight on British soyl,
Ought public weale have any peere?
To that is due all wealth and toyle.

Whereof such lore as I of late
Have lern’d, and for security,
By godly means to Garde this state,
To you I now send carefully.”

The intention is better than the lines. Dee was no poet, and even a bad versifier, but he would not have been a true Elizabethan had he not on special occasions dropped into rhyme, like the rest of his peers.

The second volume, *The British Complement*, “larger in bulk than the English Bible,” was written in the next four months and finished in December. It was never published; its author tells us it would cost many hundreds of pounds to print, because of the tables and figures requisite, and he must first have a “comfortable and sufficient opportunity or supply thereto.” The necessary funds were never forthcoming, and the book remained in manuscript. A considerable part of it is devoted to an exposition of the “paradoxall” compass which its author had invented in 1557.

The third volume was mysterious; it was to be “utterly suppressed or delivered to Vulcan his custody.” The fourth was *Famous and Rich Discoveries*, a book, he thinks, “for British Honour and Wealth, of as great godly pleasure as worldly profit and delight.” It was a work of great historical research which never saw the light.

The prejudice against Dee was so strong, and he was so much misunderstood, some persons openly attributing his works to other writers, others accusing him of selfishly keeping all his knowledge to himself, many perverting his meaning through ignorance, and again one, a Dutch philosopher, publishing a treatise which was in substance a repetition of his, that he determined to withhold his name from the publication. The anonymity is not, however, very well maintained, for Dee used the flimsy device of a preface to the reader by an “unknown friend,” in which all the griefs and ill usages of that “harmless and courteous gentleman,” “that extraordinary studious gentleman,” the author, are freely aired. Under the thin disguise, Dee’s high opinion of his own merits peeps, nay stares, out. Slanders have been spread against him, a damaging letter counterfeited by Vincent Murphy, his name and fame injured; he has been called “the arch-conjurer of the whole kingdom.” “Oh, a damnable sklander,” he bursts out, “utterly untrue in the whole and in every worde and part thereof, as before the King of Kings will appear at the dreadful day.” It is no conceit on Dee’s part, with his European reputation, to say that he “had at God his most mercifull handes received a great Talent of knowledge and sciences, after long and painful and costly travails.” And he goes on to say that he is both warned by God and of his own disposition to enlarge the same and to communicate it to others, but now he finds himself discouraged; he cannot “sayl

against the winds eye,” or pen any more treatises for his disdainful and unthankful countrymen to use or abuse, or put his name to any writing. The unknown friend has no desire to flatter the studious gentleman, but considering all his contributions to learning, he may honestly say, without arrogancy and with great modesty, that “if in the foresaid whole course of his tyme he had found a constant and assistant Christian Alexander, Brytain should now now have been destitute of a Christian Aristotle”!

But he soon gets engrossed in his subject, which is to urge the importance of establishing “a Petty Navy Royall, of three score tall ships or more, but in no case fewer,” of 80 to 200 tons burden, to be thoroughly equipped and manned “as a cinfirt abd safeguard to the Realme.” He shows the security it would give to or merchants, the usefulness in “deciphering our coasts,” sounding channels and harbours, observing of tides. Thousands of soldiers, he says, “will thus be hardened and well broke to the rage and disturbance of the sea, so that in time of need we shall not be forced to use all fresh-water Soldyers,” but we shall have a crew of “hardy sea-soldyers” ready to hand. This is interesting as showing that the word “sailor” was not yet in use. Then he touches on the question of unemployment: “hundreds of lusty handsome men will this way be well occupied and have needful maintenance, which now are idle or want sustenance, or both.” “These skilful sea-soldyers will be more traynable to martiall exploits, more quick-eyed and nimble [he quotes Pericles for this], than the landsmen.” The Petty Navy Royall, as apart from the Grand Navy Royall, will look after pirates, will protect our valuable fisheries, and generally serve us in better stead than four such forts as “Callys or Bulleyn.” Coming to the financial side, he asserts that every natural born subject of this “British Empire” will willingly contribute towards this “perpetual benevolence for sea security” the hundredth penny of his rents and revenues, the five hundredth penny of his goods valuation, for the first seven years, and for the second seven the hundred and fiftieth penny and the seven hundred and fiftieth penny of goods valuation, the same, after fourteen years, to be commuted for ever to half the original contribution. He calculated this tax would amount to 100,000 pounds or over. If that is not sufficient, he would exact a second tax (exempting all such counties, towns, and the five ports, as have Letters Patent for such immunity) of the six hundredth penny of every one’s goods and revenues. He would have twenty victualling ports, in every part of the kingdom, “the incredible abuses of purveyors duly reformed.” He would have a stop put to carrying our gunpowder and saltpetre out of the realm. “Good God,” he cries, “who knoweth not what proviso is made and kept in other Common Weales against armour carrying out of their Limits?” He speaks of many hundred pieces of ordnance lately carried out of the kingdom, so that we must make new; and deplores the wholesale destruction of our forests and timber (which is needed for ships) to keep the iron works going. Then he foreshadows the Trinity House by asking for a “Grand Pilot generall of England.” He outlines a scheme of navy pensions, and in relation to the fisheries quotes sanitary statutes of Richard II. He devotes a chapter to the history of “that peaceable and provident Saxon, King Edgar,” his “yearly pastime of sailing round this island in summer, guarded by his fleet of 4,000 sail,” and speaks of the efficiency of Edgar’s navy and the maintenance of his forts upon the coast. Then he passes to his final argument. We must attain this “incredible political mystery” — the supermacy of our sea power. We must be “Lords of the Seas” in order that out “wits and travayles” may be employed at home

for the enriching of the kingdom, that “our commodities (with due store reserve) may be carried abroad,” and that peace and justice may reign. “For we must keep our own hands and hearts from doing or intending injury to any foreigner on sea or land.”

Enough has been said of this book, perhaps, to show that it is a remarkable contribution towards the history of the navy and the fishing industries of Britain. It may be contended that if within twelve years England could offer a crushing defeat to the greatest sea power of the world, and establish herself mistress of the seas, she was not in need of theoretical advice from a landsman on the subject, but at any rate Dee’s treatise voices the ideals of the times, the hopes that inspired all true lovers of their country and of their Queen in the sixteenth century. In the thunders of the Armada they were to be realised.

CHAPTER IV

JANE DEE

“Content I live, this is my stay,
I seek no more than may suffice;
I press to bear no haughty sway,
Look, what I lack my mind supplies:
Lo! thus I triumph like a king,
Content with that my mind doth bring.”
— Sir Edward Dyer.

That October the Queen and the whole Court were thrown into a perturbed state of mind by a strange appearance in the heavens. This was the comet which the Swedish astronomer, Kepler, declared to predict the appearance in the north of Europe of a prince who should lay waste all Germany, and should vanish in 1632. It was lucky for his prognostications that Gustavus Adolphus was really born in Finland, did embroil Central Europe in the Thirty Years’ War, and did die in 1632.

What the “blazing star,” as they called it, foreboded, no one at Court could tell; Dee was summoned forthwith to expound the phenomenon. “Her Majestie took great pleasure to hear my opinion, for the judgment of some had unduly bred great fear and doubt in many of the Court, being men of no small account. For three diverse dayes she did use me.” Dee did not forget to urge his suit to the Queen, not so much this time for preferment but for protection.

“Her Majestie promised unto me great security against any of her kingdom that would by reason of any my rare studies and philosophical exercises unduly seek my overthrow. Whereupon I again to her Majestie made a very faithful and inviolable promise of great importance. The first part whereof, God is my witness I have truely and sincerely performed; tho’ it be not yet evident, how truely, or of what incredible value. The second part, by God his great mercies and helps, may in due time be performed, if my plat for the meanes be not misused or defaced.”

Nearly two years passed before Dee married his second wife, Jane Fromond, of East Cheam, Surrey. She was a lady-in-waiting

at the Court to Lady Howard of Effingham, wife of the Lord Admiral (Charles Howard) who was afterwards in command of the fleet victorious against the “invincible” Spanish Armada. Lady Howard proved a true friend both to Jane and her elderly but learned husband throughout the rest of her life.

He paid a long visit to the Court at Windsor a couple of months before the marriage, staying there from November 22 to December 1, 1577, and records interviews with the Queen on various days, and with “Mr. Secretary Walsingham.” It may be presumed that the marriage was then arranged, for without the Queen’s consent it could never have taken place. Just before leaving, he had a conversation with Sir Christopher Hatton, the newly-made knight of that day (December 1).

The marriage took place on February 5, 1578, at one o’clock, as the bridegroom tells in his diary, but at what church he omits to say. Perhaps it took place in a Royal Chapel at Court. The young bride was twenty-two. She was a clever, well-born woman, hasty and quick-tempered, but of a steadfast and thorough faithfulness. It was no easy task to be the wife of a brilliant and erudite mathematician nearly thirty years her senior, but to the end of her days Jane proved herself a true and fitting helpmate, a most careful and devoted mother to her eight children. Little could she have foreseen at this bridal hour into what strange paths the coming years would lead her. Dee’s devotion to his Jane, his growing respect for her force of character, is faithfully reflected in his diary, where every detail of her doings and her health is studiously entered.

Before the end of the year, he had to leave home and undertake a sudden journey abroad at the command of the Queen’s ministers. Elizabeth, in spite of an iron constitution, was ill and distracted with toothache and rheumatic pains. She had come to Richmond from Greenwich on September 25, and the next day the fine weather broke up. “The first rayn that came for many a day,” says Dee, “all pasture about us was withered. Rayn in afternone like Aprile showres.” A week or two after this he was summoned to Hampton Court, and had a conference of two hours with the Queen, from nine to eleven in the morning. Dr. Bayly, the Queen’s physician, came to Mortlake on October 16 to consult with him, for his profound hermetic studies gave him all the prestige of a super-doctor. On the 22nd Jane (Dee still writes of her as “Jane Fromonds,” probably to distinguish her from his mother, Jane Dee) went to Hampton Court. She found the Queen no better, in fact a worse fit of paint than ever occurred on the 25th, lasting from nine in the evening till after midnight. On the 28th, Leicester and Walsingham decided to send Dee abroad to consult with some foreign physician about the malady. He was given his instructions at nine o’clock on November 4th; on the 7th he reached Gravesend, and sailed from Lee on the 9th. By three o’clock on the 14th, he was in Hamburg; in Berlin on December 6; and on the 11th at Frankfurt-upon-Oder. The entry on the 15th, “newes of Turnifer’s comming, 8 o’clock, by a speciall messenger,” looks as if the object of his journey was attained. There are no more details of the business.

The diary is resumed in March, 1579, with some trivial entries about his showing Mr. John Lewis and his son, the physician, how to draw aromatical oils, and a note of his cat getting a young fledgling sparrow that “had never had but one — the right — wing, naturally.”

Dee’s mother surrendered to him on June 15, 1579, the house and lands at Mortlake, with reversion to his wife Jane, and to his heirs and assigns after him, for

ever. The document was delivered to him by a surveyor from Wimbledon (in which parish Mortlake was included) under the tree by the church. The fine for the surrender — twenty shillings — was paid to the Queen, as Lady of the Manor, on October 31.

A month later, on his fifty-second birthday, July 13, 1579, Dee's eldest son, Arthur, was born. The event was coincident with another, for that same night, at ten o'clock, Jane's father, Mr. Fromond (Dee always adds an "s" to the name), was seized with a fit and rendered speechless; he died on Tuesday, the 14th, at four in the morning. Arthur was christened at three o'clock on the 16th; Edward Dyer and "Mr. Doctor Lewis, judge of the Admiralty," were his godfathers; his godmother was one of Dee's Welsh relations, "my cosen, Mistress Blanche Parry, of the Queen's Privy Chamber." She was represented by another cousin, Mistress Aubrey, from Kew. "August 9. Jane Dee churched," is almost the next thing recorded.

Dyer was already a person in considerable favour with the Queen. He was Sidney's great friend, and after the poet's death on the field of Zutphen, was legatee of half his books. Dyer was no mean poet himself, even among his greater compeers. He is the author of those immortal verses on "Contentment," beginning "My mind to me a kingdom is," which were set to music in 1588 by William Byrd. We shall meet him again in these pages.

Dee of course knew all about Elizabeth's long flirtation with the King of France's brother, Duc d'Alencon, and her diplomatic holding off from the match. He notes Mr. Stafford's arrival as an emissary from "Monsieur." The Queen kept a very tender spot in her heart for this ugly little deformed suitor, and Dee has a remarkable note of a call from her at Mortlake as she returned from Walsingham's on February 11, 1583: "Her Majesty axed me obscurely of Monsieur's state. I said he was

" (dead-alive).

Pupils now began to resort to Dee. "John Elmeston, student of Oxford, cam to me for dialling." "Mr. Lock brought Benjamin his sonne to me: his eldest sonne also, called Zacharie, cam then with him." This was Michael Lock, the traveller. Zachary was the eldest of Lock's fifteen children; Benjamin afterwards wrote on alchemy — A Picklock for Ripley's Castle.

It was a stormy October, of continuous rains and floods for three or four days and nights, and a "raging wynde at west and southerly." Six persons were drowned in the Kew ferry boat, "by reason of the vehement and high waters overwhelming the boat aupon the roap, but the negligens of the ferryman set there to help." Mrs. Dee had a strange dream that "one cam to her and touched her, saying, `Mistress Dee, you are conceived of child, whose name must be Zacharias; be of good chere, he sal do well, as this doth.'" This, meaning Arthur, had a sharp illness soon after, however, and when the next child arrived, in two years' time, it chanced to be a girl, who was named Katherine. So the dream went by contraries after all. Arthur was weaned in August, and his nurse discharged, with her wages, ten shillings, for the quarter ending at Michaelmas, paid in full. Dee is an exact accountant as well as diarist, and enters every payment with precise care.

The Queen came riding down from Richmond in her coach, to see what her astrologer was doing, on September 17, 1580, and put the household in a flutter. She took

“The higher way of Mortlake field, and when she came right against the church, she turned down toward my house. And when she was against my garden in the field, her Majestie stayed there a good while, and then came into the field at the great gate of the field, where her Majestie espied me at the door, making reverent and dutiful obeysance unto her; and with her hand, her Majestie beckoned for me to come to her, and I came to her coach side; her Majesty then very speedily pulled off her glove and gave me her hand to kiss; and to be short, her Majestie willed me to resort oftener to her Court, and by some of her Privy Chamber to give her to weete when I am there.”

One can picture the gorgeously dressed and pearl-bedecked Queen, her auburn hair glistening in the sun, beckoning majestically to her astrologer, bidding him attend and swell the troops of courtiers and admirers, demanding imperiously to be let know when he came, and to be kept informed of all he did. Dee was a handsome man, tall and slender; he wore a beard, pointed and rather long. Among the crowd of personable courtiers in their rich and most becoming suits, he would be no inconspicuous figure.

It was perhaps the publication of the first volume of the “General and Rare Memorials pertayning to the art of perfect Navigation” that brought Dee into intimate relations with the navigators of the time. Or it may have been his intimacy with them that suggested the work. the Hexameron appeared in September, 1577, and in November the diarist first records a visit from one of them: “Sir Umfrey Gilbert cam to me at Mortlake.” Gilbert was then living at Limehouse, engaged in writing discourses on naval strategy and discovery. A few months later, Dee mentions a suggestion he gave to Richard Hakluyt, the author of the fascinating histories of the voyages: “I told Mr. Daniel Rogers, Mr. Hakluyt of the Middle Temple being by, that Kyng Arthur and King Mary, both of them, did conquer Gelindia, lately called Friseland, which he so noted presently in his written copy of Monumenthensis, for he had no printed book thereof.” On August 5, one of Gilbert’s company, “Mr. Reynolds of Bridewell, tok his leave of me as he passed toward Dartmouth to go with Sir Umfrey Gilbert toward Hochelaga.” The expedition sailed from Dartmouth on September 23, Sir Humphrey having obtained his long-coveted charter to plant a colony in the New World in June. All his money was sunk in this unfortunate expedition, which only met diasaster at the hands of a Spanish fleet. Undaunted, however, Sir Humphrey set to work to collect more funds and information to pursue his end. With the first Dee could not help him much; with the last he believed he could, and in return he exacted a stake in the results: “1580, Aug. 28th. my dealing with Sir Humfrey Gilbert graunted me my request to him made by letter, for the royalties of discovery all to the north above the parallell of the 50 degree of latitude, in the presence of Stoner, Sir John Gilbert his servant or reteiner; and thereupon took me by the hand with faithful promises, in his lodging of Cooke’s house in Wichcross Streete, where we dyned, onely us three together, being Satterday.”

It was more than two years before Gilbert succeeded in getting enough other persons to embark their capital in his project, and then he set out on his final voyage, the second to Newfoundland (the first having been assisted by Raleigh, his half-brother, in 1578). We all know the end, how, after he had planted “his raw

colony of lazy landmen, prison birds and sailors," he set out in his little vessel, The Squirrel, to explore the coast and sandbanks between Cape Breton Island and Newfoundland, and then headed for England. In a storm off the Azores, the little ship foundered and was lost, its captain's last words being, "We are as near Heaven by sea as by land."

With another brother, Adrian Gilbert, Dee had much closer relations, as we shall shortly see. This younger half-brother of Sir Walter Raleigh was reputed "a great chemist in those days," which of course meant something of an alchemist. He is associated in one's mind with "Sidney's sister, Pembroke's mother," that accomplished and beautiful inspirer of the most exquisite epitaph ever penned, for he was one of the "ingenious and learned men" who filled her house at Wilton "so that it was like a college." The Countess of Pembroke spent a great deal yearly in the study of alchemy, and kept Adrian as a laborant for a time. He is described as a buffoon who cared not what he said to man or woman of any quality. Bringing John Davis, another of the breezy Devon sea captains, Adrian came to Mortlake to effect a reconciliation after some uncomfortable passages caused, as they found, by dishonest dealings on the part of William Emery, whom they now exposed. "John Davis say'd that he might curse the tyme that ever he knew Emery, and so much followed his wicked counsaile and advyse. So just is God!" Here again we suspect Dee's reputation for "magic" had been the trouble.

With the discovery of so many new coasts and islands across in the Western seas, the Queen was anxious to know what right she had to call them hers, and what earlier navigators had sailed to them before. After Frobisher's three voyages in search of the North-West Passage, she sent for the author of the Hexameron and bade him set forth her title to Greenland, Estoteland (Newfoundland) and Friseland. This document he calls "Her Majestie's commandment — Anno 1578." Either he prepared another, or did not present this to the Queen for two years.

1580. — "On Monday Oct. 3, at 11 of the clock before none, I delivered my two Rolls of the Queene's Majestie's title unto herself in the garden at Richmond, who appointed after dynner to heare fuder of the matter. Therefore betweene one and two afternone, I was sent for into her highness Pryvy Chamber, where the Lord Threasurer allso was, who having the matter slightly then in consultation, did seme to doubt much that I had or could make the argument probable for her highnes' title so as I pretended. Wheruppon I was to declare to his honor more playnely, and at his leyser, what I had sayd and could say therein, which I did on Tuesday and Wensday following, at his chamber, where he used me very honorably on his behalf."

The next day Dee fancied that Burleigh slighted him. He called to see him, and was not admitted; he stood in the ante-chamber when the great man came out, but the Lord Treasurer swept by and "did not or would not speak to me." Probably he was pondering deeply on important matters of state. Dee's hopes of preferment fell to the ground, and he was persuaded that "some new grief was conceyved." Dee was ambitious; he was not yet surfeited with fame; of wealth he had none, hardly even a competency; he was vain, and he knew that he had gifts which few of his countrymen could rival or even understand; and he was no longer young. Such

advantages as he could attain must be secured quickly, if they were to be enjoyed at all.

“On the 10th, at four o'clock in the morning my mother Jane Dee dyed at Mortlake; she made a godlye ende: God be prayesd therfore! She was 77 yere old.”

News of this event quickly travelled to the Court at Richmond, and the Queen determined to signalise her favour to Dee and her gratification at Burleigh's report of his geographical labours, which reached her on the same day as the news of his loss, by a personal visit of condolence.

“Oct. 10th. The Quene's Majestie, to my great cumfort (hora quinta), cam with her trayn from the court, and at my dore graciously calling me to her, on horsbak, exhorted me briefly to take my mother's death patiently, and withall told me that the Lord Threasurer had greatly commended my doings for her title, which he had to examyn, which title in two rolls he had brought home two hours before; and delivered to Mr. Hudson for me to receive at my coming from my mother's burial at church. Her Majestie remembered allso how at my wive's death, it was her fortune likewise to call uppon me.”

So the fancied slight was nothing. The Queen's second remarkably-timed visit was followed up by an haunch of venison from my Lord Treasurer, and an atmosphere of satisfaction reigned. One of the rolls of which Dee writes is still in existence. It has on one side of the parchment a large map of “Atlantis,” or America, drawn with the skill of a practised cartographer. At the top is his name, “Joannes Dee,” and the date, “Anno 1580.” Among his papers is a smaller map, upon which large tracts in the Polar regions are marked “Infinite yse.” Thge other side of the roll is devoted to proving the Queen's title to lands she would never see or hear of, under the four following heads: “1. The Clayme in Particular. 2. The Reason of the Clayme. 3. The Credit of the Reason. 4. The value of that Credit by Force of Law.”

Dee was also busied this summer attending at the Muscovy House and writing instructions and drawing a chart for the two captains, Charles Jackson and Arthur Pett, for their North-East voyage to “Cathay,” or China.

He had perhaps joined the Company of the Merchant Venturers, for in March, 1579, he had signed a letter with Sir Thomas Gresham, Martin Frobisher (as every one knows, he was knighted in the thick of the Armada fight), and others, to the Council of State, desiring that those Adventurers who have not paid shall be admonished to send in contributions without delay. Another very interesting remark tells how “Young Mr. Hawkins, who had byn with Sir Francis Drake, came to me to Mortlake, in June, 1581; also Hugh Smith, who had just returned from the Straits of Magellan.” In November, Dee is observing “the blasing star,” or comet, of which, with its long tail, he makes a drawing on the margin of his diary. By the 22nd it had disappeared: “Although it were a cler night, I could see it no more.”

On June 7, 1581, at half-past seven in the morning, Dee's second child and eldest daughter, Katherine, was born. She was christened on the 10th, her sponsors being Lady Katherine Crofts, wife of Sir James Crofts, Controller of the Queen's Household; Mistress Mary Scudamore, of the Privy Chamber, the Queen's cousin;

and Mr. Packington, also a court gentleman. The infant was put out to nurse, first at Barnes with Nurse Maspely, then transferred to Goodwife Bennett. On August 11

“Katherine Dee was shifted to nurse Garrett at Petersham, on Fryday, the next day after St. Lawrence day, being the 11th day of the month. My wife went on foot with her, and Ellen Cole, my mayd, George and Benjamin, in very great showers of rain.”

Nevertheless the little Katherine seemed to flourish, and there are entries of monthly payments of six shillings to her nurse, with allowance for candles and soap, up to August 8 of the following year, when “Kate is sickly,” and on the 20th is reported as “still diseased.” Four or five days after, she was taken from nurse Garret, of Petersham, and weaned at home. The mother had several times been over to see the child, sometimes on foot, attended by George or Benjamin, the servants, and once by water with “Mistress Lee in Robyn Jackes bote.” The children seemed in trouble at this time, for about seven weeks before Arthur “fell from the top of the Watergate Stayres, down to the fote from the top, and cut his forhed on the right eyebrow.” This was at the old landing-place at Mortlake. Their childish ailments are always most carefully recorded in the diary, even when the cause is a box on the ears — probably well earned — from their quick-tempered mother. Jane’s friends Mr. and Mrs. Scudamore, and their daughter, and the Queen’s dwarf, Mrs. Tomasin, all came for a night to Mortlake. Jane went back with Mistress Scudamore to the Court at Oatlands. A number of other visitors are named, including “Mr. Fosker of the wardrobe.”

CHAPTER V

THE SEARCH FOR A MEDIUM

“Truth is within ourselves; it takes no rise
From outward things, whate’er you may believe
There is an inmost centre in us all
Where truth abides in fulness; and around
Wall upon wall, the gross flesh hems it in,
This perfect clear perception, which is truth.
A baffling and perverting carnal mesh
Binds it and makes all error; and to KNOW
Rather consists in opening out a way
Whence the imprisoned splendour may escape
Than in effecting entry for a light
Supposed to be without.”

— Browning, Paracelsus.

Dee had always, working with and under him, a number of young students and assistants, who were admitted more or less to his inner counsels. If they proved apt and diligent, he would reward them with promises of alchemical secrets, “whereby they might honestly live”; once he promised 100 pounds, “to be paid as soon of my own clere hability, I myght spare so much.” This was a very safe

provision. Generous as he was, lavish to a fault, money never stuck near him, nor was it of the least value in his eyes, except as a means of advancing science and enriching others.

Naturally, jealousies arose among the assistants. They would suddenly depart from his service, and spread ignorant and perverted reports of his experiments. Roger Cook, who had been with his master fourteen years, took umbrage "on finding himself barred from view of my philosophical dealing with Mr. Henrick." He had imagined himself the chosen confidant, for to him Dee had revealed, December 28, 1579, what he considered a great alchemical secret "of the action of the elixir of salt, one upon a hundred." Roger was now twenty-eight, "of a melancholik nature, and had been pycking and devising occasions of just cause to depart on the sudden," for he was jealous of a newer apprentice. "On September 7th, 1581, Roger went for altogether from me." But it was not "altogether," for Roger returned when Dee was old and infirm and poor, and remained serving him almost to the end. There was always something patriarchal in Dee's care for the members of his large household, evidenced abundantly in his diary. No doubt their loyalty to him was often severely tried by harsh and cruel outside rumours, but as they knew and loved his real nature they only drew closer towards him.

A new phase of his character is now forced upon us. He has appeared hitherto as the man of learning, astronomer and mathematician, a brilliant lecturer and demonstrator, diligent in probing the chemical and alchemical secrets of which his vast reading, his foreign correspondence, and his unique library gave him cognisance. Interested in geographical discovery and history, a bibliographical and mathematical writer, his genuine contributions to science had been considerable. He had written upon navigation and history, logic, travel, geometry, astrology, heraldry, genealogy, and many other subjects. He had essayed to found a National Library, and was contemplating a great work upon the reformation of the Calendar. But these purely legitimate efforts of his genius were discounted in the eyes of his contemporaries by the absurd suspicions with which his name had been associated ever since his college days. After his arrest and trial by Bonner, he never really succeeded in shaking off this savour of something magical. The popular idea of Dee in league with evil powers was, of course, the natural result of ignorance and dull understanding. To a public reared in superstition, untrained in reasoning, unacquainted with the simple laws of gravitation, the power to raise heavy bodies in the air at will, to see pictures in a simple crystal globe, or converse with projections of the air, to forecast a man's life by geometric or planetary calculations, and to discern the influence of one chemical or mineral substance upon another, seemed diabolically clever and quite beyond human agency. Even to study Nature and her secrets was to lay oneself open to the suspicion of being a magician. We must remember that in the early years of Queen Elizabeth's reign it was thought necessary to pass an Act of Parliament decreeing that all who practised sorcery causing death should suffer death; if only injury was caused, imprisonment and the pillory would be the punishment. Any conjuration of an evil spirit was to be punished by death as a felon, without benefit of clergy or sanctuary. Any discovery of hidden treasure by magical means was punishable by death for a second offence.

But if "magic" was tottering on its throne, the reign of alchemy was still uncontested. Belief in it was universal, its great votaries in the past were of all nations. St. Dunstan of Glastonbury, Roger Bacon, Raymond Lully, Canon George

Ripley of Bridlington, Albertus Magnus, Cornelius Agrippa, Arnold de Villa Nova and Paracelsus, all their writings, and hundreds of others, Dee had in his library and constantly upon his tongue. Alchemy was not only a science, it was a religion and a romance. It was even then enduring the birth-throes and sickly infancy of modern chemistry, and the alchemists' long search for the secret of making gold has been called one of its crises. Long after this it was still an article of faith, that such a man as Robert Boyle did not deny. We cannot forget that even that great chemist, Sir Humphry Davy, revered the possibility, and refused to say that the alchemist's belief in the power to make gold was erroneous. How unlike Dante's keen irony of the dark and groping men who seek for "peltro," or tin whitened with mercury. But alchemy was bursting with many other secrets beyond the manufacture of gold. The spiritual element abounding in all minerals, and the symbolism underlying every actual substance, were deeply imbedded in it. It was a science of ideals. It ever led its followers on to scale illimitable heights of knowledge, for in order to surpass all material and rational nature, and attain the crowning end, did not God delegate His own powers to the sage? So the art of healing was thought the noblest, the most Godlike task, and no means of attaining hermetic wisdom were untried. The psychical world became every bit as real to these religious mystics as the physical and rational, which they understood so vaguely. Even the strange shapes which escaped from the retorts of the old alchemists were known to them as "souls." Their successors called them spirits. Paracelsus named them as mercury, and it was left to his pupil, Van Helmont, the true founder of all modern chemistry, to give the name of gas.

It is easy to see how Dee, the astrologer, grew into close touch with those psychic phenomena which, though they have become extremely familiar to us, as yet continue to baffle our most scientific researches. When he first became conscious of his psychic powers, and how far he himself was mediumistic, is harder to discern. It is on May 25, 1581, that he makes in his diary the momentous entry: — "I had sight in Chrystallo offered me, and I saw." We may take it that he "saw" through a medium, for he never afterwards seems to have been able to skry without one. Perhaps his first crystal had then been given him, although, as we have seen, he already owned several curious mirrors, one said to be of Mexican obsidian such as was used for toilet purposes by that ancient race. He had made a study of optics, and in his catalogue of the manuscripts of his library are many famous writings on the spectrum, perspective and burning glasses, etc. Then came the trouble with Roger, "his incredible doggedness and ungratefulness against me to my face, almost ready to lay violent hands on me." Dee hears strange rappings and knockings in his chamber. A gentleman came from Lewisham to consult him about a dream many times repeated. Dee prays with him, and "his dream is confirmed and better instruction given." A mysterious fire breaks out for the second time in "the maydens" chamber at night. The knocking is heard again, this time accompanied with a voice repeated ten times. No words apparently, but a sound like "the schrich of an owl, but more longly drawn and more softly, as it were in my chamber." He has a strange "dream of being naked and my skyn all over wrought with work like some kinde of tuft mockado, with crosses blew and red; and on my left arm, about the arm in a wreath, these words I read: — 'Sine me nihil potestis facere.' And another the same night of Mr. Secretary Walsingham, Mr. Candish and myself." Then he was ten days from home, at "Snedgreene, with John Browne, to hear and

see the manner of the doings.” Evidently some remarkable manifestation. he was becoming more interested in psychic problems, but he was not able to proceed without a medium, and the right one had not yet appeared.

Meanwhile, he fills his diary with all manner of interesting news. Vincent Murphy, the “cosener” who had defamed him, and against whom in September, 1580, he had instituted a troublesome law-suit, was condemned by a jury at the Guildhall to pay 100 pounds damages. “With much adoe, I had judgment against him.” Five or six months later, he agreed with Mr. Godolphin to release the cosener. Jean Bodin, the famous French writer on witches, and publicist, had come to England with “Monsieur,” and Dee was introduced to him by Castelnau, the French ambassador, in the “Chamber of Presence at Westminster.” Letters came from Doctor Andreas Hess, the occult philosopher, sent through Dee’s friend, Richard Hesketh, agent at Antwerp. There are also letters from Rome. John Leonard Haller, of Hallerstein by Worms, came to him to say he had received instructions for his journey into “Quinsay [or Northern china], which journey I moved him unto, and instructed him plentifully for observing the variation of the compass in all places as he passed.” He notes, as if it were a common occurrence, a “fowl falling out” between two earls at Court, Leicester and Sussex [the Lord Chamberlain], tells how they “called each other traitor, whereupon both were commanded to keepe to their chambers at Greenwich, where the Court was.” It sounds like a schoolboys’ quarrel, but the royal schoolmistress would have them both know that they were in disgrace for a time. In July, there was an eclipse of the moon, but it was “cloudy, so as I could not perceive it.” In August, about half-past eight on the night of the 26th, “a strange Meteore in forme of a white clowde crossing galaxium, lay north and south over our zenith. This clowde was at length from the S.E. to the S.W., sharp at both ends, and in the West it was forked for a while. It was about sixty degrees high, it lasted an hour, all the skye cleare about and fair star-shyne.”

Dee made a journey into Huntingdonshire, by St. Neots, to Mr. Hickman’s at Shugborough, in the county of Warwick. Young Bartholomew Hickman was afterwards to become the companion and servant of his old age, and manifested some slight mediumistic powers. On the way home, a month or two later, Dee rode into Sussex to Chailey, probably to the glass works there. The Queen and “Monsieur” were at Whitehall.

A pretty little scene was enacted at Mortlake at the New Year, when “Arthur Dee and Mary Herbert, they being but 3 years old, the eldest of them, did make as it were a shew of childish marriage, of calling each other husband and wife.” Then Dee essays a harmless little play upon words. “The first day Mary Herbert came to her father’s house at Mortlake, the second day she came to her father’s house at East Shene.” Mrs. Dee went the same day to see the baby Katherine at Nurse Garret’s, and Mistress Herbert went with her. So the two families were in great unity.

Sir George Peckham, who sailed with Sir Humphrey Gilbert, came to consult Dee about exploration in North America, and promised a share in his patent of the new lands. He also sent down his sea-master, Mr. Clement, and another gentleman, Mr. Ingram, to see the mathematician. For Sir John Killigrew, Dee devised “a way of protestation to save him harmless for compounding for the Spaniard who was robbed: he promised me fish against Lent.” Haller came again to get instructions how to transfer his money to Nuremberg, and to get letters of introduction to

Constantinople. By him, Dee sent letters to correspondents in Venice, where the German explorer was to winter.

Mr. Newbury, who had been in India, came early in the New Year. Dee recounts how the stage in that well-known old London place of amusement, the Paris Garden, on Bankside, Southwark, fell down suddenly while it was crammed with people beholding the bear-baiting. "Many people were killed thereby, more hurt, and all amazed. The godly expound it as a due plague of God for the wickedness there used, and the Sabbath day so profanely spent." Sunday was the great day for the bear-fights.

"1583. — Jan. 23. Mr. Secretarie Walsingham cam to my howse, where by good luk he found Mr. Awdrian Gilbert, and so talk was begonne of Northwest Straights discovery.

"Jan. 24. Mr. Awdrian Gilbert and John Davis went by appointment to Mr. Secretary, to Mr. Beale his house, where only we four were secret, and we made Mr. Secretarie privie of the N.W. passage, and all charts and rutters were agreed uppon in generall.

"Feb. 3. Mr. Savile, Mor. Powil the younger, travaylors, Mr. Ottomeen his sonne cam to be acquaynted with me.

"Feb. 4. Mr. Edmunds of the Privie Chamber, Mr. Lee, Sir Harry Lee, his brother, who had byn in Moschovia, cam to be acquaynted with me.

"Feb. 11. The Queene lying at Richmond went to Mr. Secretarie Walsingham to dynner; she coming by my dore graciously called me to her, and so I went by her horse side as far as where Mr. Hudson dwelt.

"Feb. 18. Lady Walsingham cam suddenly to my house very freely, and shortly after that she was gone, cam Syr Francis himself, and Mr. Dyer.

"March 6. I and Mr. Adrian Gilbert and John Davis did mete with Mr. Alderman Barnes, Mr. Townson and Mr. Yong and Mr. Hudson, about the N.W. passage.

"March 17. Mr. John Davys went to Chelsey with Mr. Adrian Gilbert to Mr. Radforths, and so, the 18th day from thence, to Devonshyre.

"April 18. The Queene went from Richmond toward Greenwich, and at her going on horsbak, being new up, she called for me by Mr. Rawly his putting her in mynde, and she sayd 'quod defertur non aufertur,' and gave me her right hand to kisse."

While these every-day events were going on and being chronicled, Dee was also occupying himself with the search for a medium. He first tried one named Barnabas Saul (he seems to have been a licensed preacher), who professed himself an occultist. Saul gives news of buried treasure — great chests of precious books hidden somewhere near Oundle in Northamptonshire, but the disappointed book-lover finds the hoard an illusion. Then Saul, who slept in a chamber over the hall at Mortlake, is visited at midnight by "a spiritual creature." The first real seance that Dee records, "Actio Saulina," took place on December 21, 1581. The skryer was bidden to look into the "great crystalline globe," and a message was transmitted by the angel Annael through the percipient to the effect that many things should be declared to Dee, not by the present worker, "but by him that is assigned to the stone." After New Year's tide, on any day but the Sabbath, the stone was to be set in the sun,

the brighter the day the better, and sight should be given. The sitters might “deal both kneeling and sitting.” When we consider how very real to a devout person in the Middle Ages apparitions of the devil and of evil spirits were, there seems nothing at all extraordinary in Dee’s belief that good spirits also might be permitted to come to his call, for purposes of good. A month or two after this, Saul was indicted on some charge and tried in Westminster Hall, but, thanks to Mr. Serjeant Walmesley and a couple of clever lawyers, he was acquitted. There was an end of his clairvoyance, however: “he confessed he neyther herd or saw any spirituall crature any more.” If the accusation against him had been that of sorcery, he was wise to risk no further appearances in Westminster Hall. He seems to have spread abroad many false reports about Dee, who reproached him bitterly when he called at Mortlake a few months later. Dee had, however, gained psychical experience by these early and tentative experiments. The field was now open for a maturer applicant. When he arrived, he was to change the whole current of Dee’s life and outlook, to become at once a helper and a stumbling-block, a servant and a master, loving as a son, treacherous as only a jealous foe. It was a strange fate that sent Edward Kelley to Dee at this moment, when everything was ripe for his appearance. And it was characteristic of the man that he was ushered into Dee’s life under a feigned name. On March 8, two days after Saul had confessed he saw and heard no more of the spirits, Dee writes in his diary, “Mr. Clerkson and his frende cam to my howse.” He makes the visit very emphatic by repeating the information: “Barnabas went home abowt 2 or 3 o’clock, he lay not at my howse now; he went, I say, on Thursday, and Mr. Clerkson came.” At nine o’clock the same night, there was a wonderful exhibition of the aurora in the northern and eastern heavens, which Dee describes minutely in Latin in the diary. The next day, March 9, he mentions Clerkson’s friend by name as “Mr. Talbot,” and shows how that individual appears to have begun ingratiating himself with his new patron by telling him what a bad man his predecessor was. Barnabas had said that Dee would mock at the new medium; Barnabas had “cosened” both Clerkson and Dee. This, Talbot professed to have been told by “a spiritual creature.” The pair proceeded at once to business. On the 10th, they sat downto gaze into “my stone in a frame given me of a friend,” with very remarkable results. Information was vouchsafed that they should jointly together have knowledge of the angels, if the will of God, viz., conjunction of mind and prayer between them, be performed. They were bidden to “abuse not this excellency nor overshadow it with vanity, but stick firmly, absolutely and perfectly in the love of God for his honour, together.” There were forty-nine good angels, all their names beginning with B, who were to be answerable to their call. The first entry that Dee makes in his Book of Mysteries concerning Talbot is as follows: —

“One Mr. Edward Talbot cam to my howse, and he being willing and desyrours to see or shew something in spirituall practise, wold have had me to have done something therein. And I truely excused myself therein: as not, in the vulgarly accountd magik, neyther studied or exercised. But confessed myself long tyme to have byn desyrours to have help in my philosophicall studies through the cumpany and information of the blessed Angels of God. And thereuppon, I brought furth to him my stonein the frame (which was given me of a frende), and I sayd unto him that I was credibly informed that to it (after a sort) were answerable Aliqui Angeli boni. And also that I was once willed by a skryer to call for the good Angel Annael

to appere in that stone in my owne sight. And therefore I desyred him to call him, and (if he would) Anachor and Anilos likewise, accounted good angels, for I was not prepared thereto.

“He [Talbot] settled himself to the Action, and on his knees at my desk, setting the stone before him, fell to prayer and entreaty, etc. In the mean space, I in my Oratory did pray and make motion to God and his good creatures for the furthering of this Action. And within one quarter of an hour (or less) he had sight of one in the stone.”

The one to appear was Uriel, the Spirit of Light. On the 14th, the angel Michael appeared, and gave Dee a ring with a seal. Only on two other occasions does a tangible object pass between them. Dee was overjoyed at the success of his new “speculator” or “skryer”; the sittings were daily conducted until March 21, when the medium was overcome with faintness and giddiness, and Michael, who was conversing with him, bade them rest and wait for a quarter of an hour. The next day, Talbot departed from Mortlake, being bidden by Michael to go fetch some books of Lord Monteagle’s which were at Lancaster, or thereby, and which would else perish.

He returned before long, and all through April, instructions were being given at the sittings for the future revelations. elaborate preparations were needed, and they were described in minute detail.

By April 29, a square table, “the table of practice,” was complete. It was made of sweet wood, and was about two cubits high (“by two cubits I mean our usual yard”), with four legs. On its sides certain characters, as revealed, were to be written with sacred yellow oil, such as is used in churches. Each leg was to be set upon a seal of wax made in the same pattern as the larger seal, “Sigilla AEmeth,” which was to be placed upon the centre of the table, this seal to be made of perfect, that is, clean purified wax, 9 inches in diameter, 27 inches or more in circumference. It was to be an inch and half a quarter of an inch thick, and upon the under-side was to be a figure as below.

It was a mystical sign, similar to those in use in the East, and also used by contemporary astrologers

[INSERT ILLUSTRATION]

The four letters in the centre are the initials of the Hebrew words, “Thou art great for ever, O Lord,” which were considered a charm in the Middle Ages.

The upper side of the seal was engraved with an elaborate figure obtained in the following manner. First, a table of forty-nine squares was drawn and filled up with the seven names of God — “names not known to the angels, neither can they be spoken or read of man. These names bring forth seven angels, the governors of the heavens next unto us. Every letter of the angels’ names bringeth forth seven daughters. Every daughter bringeth forth seven daughters. Every daughter her daughter bringeth forth a son. Every son hath his son.”

The seal “was not to be looked upon without great reverence and devotion.”

It is extremely curious and interesting to relate that two of these tablets of wax, “Sigillum Dei,” and one of the smaller seals for the feet of the table, with a crystal globe, all formerly belonging to Dee, are still preserved in the British

Museum, having come there from Sir Thomas Cotton's library, where the table of practice was also long preserved.

The spirits were kind enough to say: "We have no respect of cullours," but the table was to be set upon a square of red silk as changeable (i.e., shot) as may be, two yards square, and a red silk cover, with "knops or tassels" at the four corners, was to be laid over the seal, and to hang below the edge of the table. The crystal glove in its frame was then to be set upon the centre of the cover, resting on the seal with the silk between.

The skryer seated himself in "the green chair" at the table, Dee at his desk to write down the conversations. These were noted by him then and there at the time, and he is careful to particularise any remark or addition told him by the Ckryer afterwards. Once a spirit tells him: "There is time enough, and we may take leisure." Whereupon Dee conversed directly with the visitant; sometimes apparently only Talbot hears and repeats to him what is said. A golden curtain was usually first seen in the stone, and occasionally there was a long pause before it was withdrawn. Once Dee writes: "He taketh the darkness and wrappeth it up, and casteth it into the middle of the earthen globe." The spirits generally appeared in the stone, but sometimes they stept down into a dazzling beam of light from it, and moved about the room. On some occasions a voice only is heard. At the close of the action, the "black cloth of silence is drawn," and they leave off for the present.

There are very few comments or general impressions of the actions left by Dee, but on one occasion he does use expressions that show his analytical powers to have been actively at work to account for the phenomena. He brought his reason to bear upon the means of communication with the unseen world in a remarkable manner. In speaking to the angels one day he said: "I do think you have no organs or Instruments apt for voyce, but are meere spirituall and nothing corporall, but have the power and property from God to insinuate your message or meaning to ear or eye [so that] man's imagination shall be that they hear and see you sensibly."

As Plotinus says, "Not everything which is in the soul is now sensible, but it arrives to us when it proceeds as far as sense."

The minute descriptions of the figures seen are of course characteristic of clairvoyant or mediumistic visions. In the case of Bobogel, the account of his "sage and grave" attire — the common dress of a serious gentleman of the time — may be quoted.

"They that now come in are jolly fellows, all trymmed after the manner of Nobilities now-a-dayes, with gylt rapiers and curled haire, and they bragged up and downe. Bobogel standeth in a black velvet coat, and his hose, close round hose of velvet upperstocks, over layd with gold lace. He hath a velvet hat cap with a black feather in it, with a cape on one of his shoulders; his purse hanging at his neck, and so put under his girdell. His beard long. He had pantoffolls and pynsons. Seven others are apparelled like Bobogel, sagely and gravely."

CHAPTER VI

EDWARD KELLEY

"Kelley did all his feats upon

The Devil's looking-glass, a stone
Where, playing with him at bo-peep,
He solv'd all problems ne'er so deep."

— Butler, *Hudibras*

It is now time to inquire who this Talbot, this seer and medium, was. Where did he come from, and what was his previous history?

That he came to the Mortlake philosopher under a feigned name is perhaps not so damning an accusation as might at first sight appear. There was in his case, certainly, every reason why he should change his identity, if possible, but an alias in those days was so common a thing that perhaps more stress has been laid upon Kelley's than is strictly fair.

The whole of Kelley's story is so wildly and romantically coloured, it is so incredible, and so full of marvels, that it is extremely difficult to know what to believe. There is no disentangling the sober facts of his life from the romance attributed to him; indeed, there are no sober facts, as the reader will see when the accepted traditions of this extraordinary man's career are laid down.

From March 8 to November, 1582, Edward Talbot, the skryer, came and went in the Mortlake establishment, gazed in the crystal, and ingratiated himself into his employer's liking. Then he disappeared, and Edward Kelley took his place. There had been a quarrel of some kind, precursor of many others, and Dee opens his fourth Book of Mysteries, on November 15, "after the reconciliation with Kelley." Henceforth "E.K." is his name.

Kelley was born at Worcester, on August 1, 1555, as appears by the horoscope drawn for him by the astrologer. He began life as an apothecary's apprentice, and showed some aptitude for his calling. It has been stated that, under the name of Talbot, he studied for a short time at Oxford, but left abruptly under a cloud. A few years later, he was exposed in the pillory in Lancaster for having either forged ancient title deeds or coined base money. Both feats are accounted to him. The next incident in his career is a charge of having dug up a newly buried "caitiff's" corpse in Walton-le-Dale churchyard, Lancashire, for the purpose of questioning the dead, or "an evil spirit speaking through his organs," respecting the future of "a noble young gentleman," then a minor. After this savoury episode, Kelley is reported to have been wandering in Wales (it is suggested that he was hiding from justice), when he stumbled accidentally upon an old alchemical manuscript and two caskets or phials containing a mysterious red and white powder. Another version of this discovery is that Dee and Kelley together found the powder at Glastonbury. This we may dismiss. Wherever he procured it, Kelley undoubtedly owned a small quantity of some substance which he regarded as of priceless value, inasmuch as, if properly understood and manipulated, it could be used for transmuting baser metals into gold.

The reputation of the learned doctor of Mortlake, who was known all over the Continent, was a favourite at Court, and in touch with every adventure by sea or land, had of course reached Kelley. Dee's parsonage of Upton-on-Severn, near Worcester, did not trouble him much with responsibility, but it must have been on one occasional visit to it that he received from the Dean of Worcester Cathedral a Latin volume, in which he inscribed the gift thus: "Joannes Dee, 1565, Februarii 21. Wigorniae, ex dono decani ecclesiae magistri Beddar."

With the powder that he did not know how to use, and the alchemical manuscript which he could not decipher, and which yet might contain the invaluable secret (if indeed there is any truth in the story of his find), Kelley, the adventurer, sought out some means of introduction to the man so likely to help him. He had dabbled in alchemy, and came to Mortlake with something of a reputation, for Dee speaks of him as “that lerned man.” It is utterly unlikely that Dee had heard anything of Kelley’s exploits in the north. Such doings would scarcely penetrate the solmen recesses of the laboratory on the Thames side. So Kelley arrived, and was recieved in all good faith. He told Dee that the last seer, Barnabas, had “cosened” him, and seems to have at once impressed himself favourably upon the astrologer, who at the moment was without a reliable assistant. The sittings began, as we have seen, in March, and were successful immediately. In May the message comes that “none shall enter into the knowledge of these mysteries but this worker,” and Kelley’s position is secured.

Kelley was now about twenty-seven years old, and unmarried. He was bidden by the spirits on April 20 to take a wife, “which thing to do,” he told Dee, “I have no natural inclination, neither with a safe conscience may I do it.” but Michael had made him swear on his sword to follow his counsel, so he married reluctantly, not long after, Joan, or Johanna, Cooper, of Chipping Norton, who was eight years his junior, and about nineteen.

There was little love on his side apparently, but the girl seems at any rate to have essayed to do her duty as a wife. She was apparently a complete stranger to the Dees, although soon to become part of their household. What were Jane’s feelings at the thought of this invasion of her domestic peace we can only guess from an entry in Dee’s diary made two days after one of these first sittings. Dee does not write much about his wife in his diary, save only entries relating to her health, and this one he has carefully erased, as if he thought some disloyalty to her was involved in it. It is, however, possible to make it out almost entirely. “1582, 6 May. Jane in a merveyulous rage at 8 of the cloke at night, and all that night, and next morning till 8 of the cloke, melancholike and ch[?ided me] terribly for....” Something illegible follows, and then this: “that come to me only honest and lerned men.” Finally, “by Mr. Clerkson his help was [?pacified].” What can this mean save that she had taken a violent dislike to, and disapproval of, Kelley; that she mistrusted his honesty and wished they might have no more to do with him; that it was only by his friend Clerkson’s help that she was at last quieted? Her woman’s intuition was scarcely at fault; however kindly she came to treat her husband’s medium afterwards, however charitable she showed herself, she was right in suspecting no good to come to Dee through association with Kelley.

The accounts of the actions with the spirits which took place under Kelley’s control were minutely written down by Dee, as we have seen, mostly during the time of the sittings. The papers had a romantic history. The last thirteen books, which were in Sir Thomas Cotton’s library, were printed by Dr. Meric Casaubon about fifty years after Dee’s death, under the title of *A True and Faithful Relation of what passed for many Yeers between Dr. John Dee, a Mathematician of Great Fame in Q. Elizabeth and K. James their Reigns, and some Spirits: Tending (had it succeeded) To a General Alteration of most States and Kingdomes in the World...With a Preface confirming the reality (as to the Point of Spirits) of this Relation; and shewing the several good Uses that a sober Christian may make of all*

(folio 1659). Casaubon in his learned preface maintains stoutly that the visions were no distempered fancy, that Dee acted throughout with all sincerity, but that he was deluded. His book sold with great rapidity; it excited so much controversy, and incurred such disapproval from Owen, Pye, and the other Puritan divines, that it came near being suppressed; only the excellent demand for it prevented its confiscation, for not a copy could be found. The True Relation contains the record of all actions after the beginning of June, 1583. The earlier conversations, from the first with Barnabas, and Talbot's appearance on the scene, are still to be found in manuscript, they having in some way parted company from those of which Cotton had possession.

These earlier papers were acquired by the antiquary, Elias Ashmole, in a rather romantic way. Ashmole had been visiting William Lilly, the astrologer, at Horsham, in August, 1672, when on his return his servant brought him a large bundle of Dee's autograph MSS. which a few days before he had received from one of the warders of the Tower. The warder called on Ashmole at the Excise Office, and offered to give them in exchange for one of Ashmole's own printed works. The Windsor Herald cheerfully agreed, and sent him a volume "fairly bound and gilt on the back," of which of his works we know not.

Now for the history of the papers. Mrs. Wale, the warder's wife, had brought them with her dower from her lamented first husband, Mr. Jones, confectioner, of the Plow, Lombard Street. While courting, these young people had picked up among the "joyners in Adle Street" a large chest whose "very good lock and hinges of extraordinary neat work" took their fancy. It had belonged, said the shopman, to Mr. John Woodall, surgeon, father of Thomas Woodall, surgeon to King Charles II. and Ashmole's friend. He had bought it probably at the sale of Dee's effects in 1609, after his death. The Joneses owned the chest for twenty years without a suspicion of its contents. Then, on moving it one day, they heard a rattle inside. Jones prized open the space below the till, and discovered a large secret drawer stuffed full of papers, and a rosary of olive-wood beads with a cross, which had caused the rattle. The papers proved to be the conferences with angels from December 22, 1581, down to the time of the printed volume; the original manuscripts of the (unprinted) books entitled, "48 Claves Angelicae," "De Heptarchia Mystica," and "Liber Scientiae Auxiliis et Victoriae Terrestris." We may imagine Ashmole's excitement when he found he had in his hand the earlier chapters of the very remarkable book that was still in every one's mouth, published only thirteen years before.

We may now briefly examine this remarkable and voluminous Book of Mysteries. In view of the fact that it is perhaps the earliest record of mediumistic transactions, the first attempt to relate consecutive psychic transmissions, in fact a sort of sixteenth century Proceedings of a Society for Psychical Research, it seems to warrant investigation at some length.

The first book (still in manuscript) opens with a Latin invocation to the Almighty, and an attribution of all wisdom and philosophy to their divine original source. It ends "O beata et super benedicta omnipotens Trinitas, concedas mihi (Joanni Dee) petitionem hanc modo tali, qui tibi maxime placebit, Amen." Then comes a table of the four angels — Michael, Gabriel, Raphael, and Uriel, their particular attributes, and their descent from Annael. A long prayer in English follows, which gives a remarkable insight into Dee's attitude of mind. Unfeigned humility towards God, a certain unconsciousness of self and of his own particular

acquirements, are mingled with a calm assumption of authority and power to enter into the heart of knowledge. This was perhaps the chief characteristic of the exalted mysticism so prevalent at the time in a small section of alchemists, especially on the Continent. Dee was its representative in England, having, of course, imbibed much of it during his residence abroad. Paracelsus had been dead but forty years. His disciples everywhere were seeking three secrets which were to fulfil his teaching — the secret of transmutation, the elixir of life, and the philosophic stone, key to all wisdom. Bruno was still alive, developing his theories of God as the great unity behind the world and humanity. Copernicus was not long dead, and his new theories of the solar system were gradually becoming accepted. Galileo was still a student at Pisa, his inventions as yet slumbering in his brain. Montaigne was writing his gentle satires on humanity. Everywhere and in every sphere new thought was beginning to stir.

Dee did not scruple to claim in his prayer gifts like those bestowed upon the prophets. He deprecates any kind of traffic with unauthorised or unreliable spirits, and acknowledges again the only Source of wisdom. But since he has so long and faithfully followed learning, he does think it of importance that he should know more. The blessed angels, for instance, could impart to him things of at least as much consequence as when the prophet told Saul, the son of Kish, where to find a lost ass or two! A spirit afterwards told him that ignorance was the nakedness wherewith he was first tormented, and “the first plague that fell unto man was the want of science.”

He had reached that state of mind when he seemed unable to discern any boundary line between finite and infinite. His hope and his confidence were alike fixed on nothing less than wresting all the secrets of the universe from the abyss of knowledge, or, at any rate, as many of them as God willed. He explains how from his youth up he has prayed for pure and sound wisdom and understanding,

“such as might be brought, under the talent of my capacitie, to God’s honour and glory and the benefit of his servants, my brethren and sisters. And forasmuch as for many yeres, in many places, far and nere, in many books and sundry languages, I have wrought and studied, and with sundry men conferred, and with my owne reasonable discourse laboured, whereby to fynde or get some yinking, glimpse, or beame, of such the aforesaid radical truths:...And seeing I have read in they books and records how Enoch enjoyed thy favor and conversation, with Moses thou wast familiar, And also that to Abraham, Isaac, and Jacob, Josua, Gedeon, Esdras, Daniel, Tobias, and sundry other, the good angels were sent, by thy disposition, to instruct them, informe them, help them, yea in worldly and domesticall affairs; yea and sometimes to satisfy theyr desires, doubts and questions of thy secrets; and furthermore, considering the Shewstone which the high priests did use by thy owne ordering, wherein they had light and judgments in their great doubts, and considering also that thou (O God) didst not refuse to instruct the prophets (then called seers), to give answers to common people of things oeconomicall, as Samuel for Saul, seeking for his father’s asses, being gone astray: and as other things, vulgar true predictions, whereby to win credit unto their weightier affairs. And thinking within myself the lack of thy wisdom to me to be of more importance than the value of an Ass or two could be to Cis (Saul his father): And remembering what good counsaile thy apostle James giveth, saying Si quies autem vestrum etc. And

that Solomon the wise, did so, even immediately by thyselfe, attayne to his wonderfull sidome: Therefore, Seeing I was sufficiently taught and confirmed that this wisdome could not be come by at mans hand, or by human powre, but onely from thee (O God) mediately or immediately. And having allwayes a great regarde and care to beware of the filthy abuse of such as willingly and wittingly did invoke and consult (in divers sorte) Spirituall Creatures of the damned sort: Angels of darknes, forgers and patrons of lies and untruths; I did fly unto thee by hartly prayer, full oft, and in sundry manners: sometymes crying unto thee *Mittas Lucem tuam et veritatem, tuam quoe me ducant, etc.*”

Then he goes on to say that his slight experience with two different persons has convinced him of God’s wish to enlighten him through His angels. He has heard of a man accounted a good seer and skryer, a master of arts and preachger of the Word, and through his means he has seen spiritual apparitions “either in the christalline receptab\cle, or in open ayre.” He hopes to have help from this person until “some after man or meanes are sent him from on high.” But Saul — for it is Saul he means — is not devout, sincere and honest. Evil spirits have come to him, much to Dee’s terror “but that thou didst pitch thy holy tent to my defence and comfort.” He has quoted to Saul Roger Bacon’s warning to wicked devil-callers; but the man cannot brook rebuke, and is angry at being further debarred from the mysteries “which were the only things I desired, through thy grace.” He begs, most humbly and deprecatingly for leave to note down the actions, and asks that Annael may come to his help.

Barnabas having proved so unreliable, he rejoiced at having found another skryer. The one accessory wanting, when all the table and seals were comlete, was a “shewstone.” Dee seems already to have owned several. He had used a crystal before this time, but a new one was desirable. One evening, towards sunset, a little child angel appears standing in the sunbeams from the western window of the study, holding in its hand a thing “most bright, most clere and clorius, of the bigness of an egg.” Michael with his fiery sword appeared and bade Dee “Go forward, take it up, and let no mortall hand touch it but thine own.”

Michael tells them, too, that he and Kelley are to be joined in the holy work, united as if one man. But one is to be master, the other minister; one the hand, the other the finger. They are to be contented with their calling, for vessels are not all of one bigness, yet all can be full. Dee is reminded that all his knowledge is “more wonderful than profitable, unless thou art led to a true use of the same.”

Another spirit, *Medicus Dei*, or *Medicina*, says, “Great are the purposes of him whose medecine I carry,” and on one of the early march days utters some remarkable words on the precious doctrine of the universality of the Light: —

“Your voices are but shadows of the voices that understand all things. The things you look on because you see them not indeed, you also do name amiss...

“We are fully understanding. We open the eyes from the sun in the morning to the sun at night. Distance is nothing withus, unless it be the distance which separateth the wicked from His mercy. Secrets there arenone, but that are buried in the shaddow of man’s sould....Iniquitie shall not range where the fire of his piercing judgment and election doth light.”

Calvin had been dead but twenty years, but with his scheme of election and eternal reprobation Dee had no affinity. His mind was far more in harmony with the ancient hermetic teaching that medicine, healing, was the true road to all philosophy.

CHAPTER VII

THE CRYSTAL GAZERS

“To follow knowledge like a sinking star
Beyond the utmost bound of human thought.”

— Tennyson, *Ulysses*

It is a curious picture to call up, that of the strangely assorted pair seated in the inner room at Mortlake, acting out this spiritual drama. Dee had asked for instructions about the room for the sittings: “May my little farthest chamber serve, if the bed be taken down?” The table, covered with its cloth stood in the centre upon the seals. Kelley, perhaps with the black cap he is credited with having always worn, pulled close over his cropped ears, was seated at it. Dee at his desk sat writing in the great folio book. He was now fifty-six years old; his beard was long, but perhaps not yet “as white as milk,” as Aubrey describes it. He did not apparently ever see the visions himself. Once he reproachfully said, “You know I cannot see or skry.” He conversed with the spirits and sometimes heard what they said; but to the eye and ear of his body they were invisible; hence his dependence upon a skryer.

The sole object of his ambition was the attainment of legitimate wisdom. When conversing with the angels, how near within his grasp it seemed! Michael’s exposition seemed almost to promise it to him: —

“‘Wilt thou have witt and wisdom? Here it is.’

“Michael points each time to a figure of seven squares shown within a circle of light.

“‘The exaltation and government of princes is in my hand.

“‘In counsayle and Nobilitie, I prevayle.

“‘The Gayne and Trade of Merchandise is in my hand. Lo! here it is.

“‘The Qualitie of the Earth and Waters is my knowledge, and I know them. And here it is.

“‘The motion of the Ayre and those that move in it, are all known to me. Lo! here they are.

“‘I signifie wisdom. In fire is my government. I was in the beginning and shall be to the end.

“‘Mark these mysteries. For this knowne, the state of the whole earth is knowne, and all that is thereon. Mighty is God, yea, mighty is he who hath composed for ever. Give diligent eye. Be wise, merry and pleasant in the Lord.’“

Quite early in the actions, it was told them that a third person was necessary to the complete work. Adrian Gilbert was the first selected, and permission was given for him to be made “privie of the mysteries, but not to be a practiser.”

Gilbert was making ready for a voyage to the North-West. Dee and the spirits seem to think it may be a kind of missionary enterprise, and Dee asks for (but does

not actually obtain) a geographical description of the country he is going to. The answer is that Dee knows about it, as indeed he did, sufficiently well, as we have seen, to draw very good charts of North America and the Frozen Seas. An angel named Me tells him he must counsel A.G. and be his father. "Who made the sun of nothing? Who set Nature to thrust up her shoulder amongst trees and herbs like a gentle fire? How great is his power in those in whom he kindleth a soul of understanding."

In Dee's absence in London, at the Muscovy House, on Maundy Thursday (March 28), Kelley tried to summon Medicina again, but was only visited by an "illuder." Next day Dee asks for "the veritie of his doings," and is told that darkness has presumed to put itself in place of light. Kelley will not be overthrown, but he is to brag not. "When I yoked your feathers together, I joined them not for a while." The illuder is made to confess deception and is consumed by fire, and Dee turns to his skryer with "Master Kelley, is your doubt of the spirit taken away?"

Dee had been requested to prepare a calculation for the reformation of the Calendar, or at any rate to give his opinion on the scheme propounded by Pope Gregory. His calculations were approved by all the English mathematicians of the time, but the Queen, advised by the bishops, did not see her way to adopt them in effect. Dee tells his angel friends how "grieved" he is that "Her Majestie will not reform the Kalendar in the best terms of veritie." He desires counsel what to do.

Easter Day passed, and the crystal gazing still went on. The sittings were often long. On April 3, Dee ventured to tell his visitor that "it will be dark soon, and our company will expect our coming down to supper. If without offence we might now leave off, it might seem good to do so." Three days after, he again offered a slight remonstrance, asking why they had not been warned of Mistress Frances Howard's coming, a gentlewoman of Her Majestie's Privy Chamber. She had caused interruption of their exercise for a full hour, or two. Was this to be forgiven her because of her great charity, and goodness in procuring the Queen's alms for many needy people?

The Queen was then at Richmond, and Dee was several times at Court. He seems to have been there to bid her adieu when she left for Greenwich on the 18th: — "At her going on horseback, being new up, she called for me, by Mr. Rawly his putting her in mynde, and she sayd, 'quod defertur non aufertur,' and gave me her right hande to kisse."

Dee was now puzzling over some mysterious papers brought him by Kelley, whether those he is reported to have found in Wales of Glastonbury we can scarcely decide, but they seem to concern ten places in England where treasure was supposed to be hid. There is a curious drawing of them in the MS. diary: "After coming from the Court, I thought I would try to discover the ciphers of the paper E.K. brought me as willed to do, found at Huets Cross, with a book of magic and alchemy, to which a spiritual creature led them." Dee was by no means the easy dupe of Kelley that he has been called. Two or three months after he first knew him he writes in his diary of his "abominable lyes"; and he here makes a very telling remark, an aside, so to speak: "Of this K., I doubt yet."

Kelley's hot, uncontrollable nature and his overbearing ways had already begun to appear. There was an outbreak at supper one night because Charles Sled had "done him an injurie in speeche at my table." Probably some story of his early

career had been raked up. A voice next morning says to him appropriately: "Serve God and take hold of nettles."

The manuscript in crabbed signs puzzled the astrologer desperately, and he was unhappy at the delay. An angel tells him they are to be "rocks in faith." "While sorrow be measured thou shalt bind up thy fardell." He is not to seek to know the mysteries till the very hour he is called. "Can you bow to Nature and not honour the workman?"

A new spirit visits them, Il, "a merie creature, apparelled like a Vyce in a [morality] play. He skipped here and there." Dee asks where is his Arabic book of tables that he has lent and lost. Il says it is in Scotland and is nothing worth. Then Dee asks about the Lord Treasurer's books, for he had not seen Burleigh's library, and had all the rival collector's jealousy over his own treasures. He was never quite sure that Burleigh was his friend; there seemed always a suspicion in his mind where the Lord Treasurer was concerned. The feeling was reflected in a curious dream that he had soon after the beginning of his partnership with Kelley: "I dreamed on Saturday night that I was deade, and afterwards my bowels wer taken out. I walked and talked with divers, and among other with the Lord Thresorer, who was cum to my howse to burn my bookes when I was dead. I thought he looked sourely on me." Now, Il tells him that Burleigh has no books "belonging to Soyga," and explains that name as in "the language of Paradise, before Babel's aery tower." Dee takes up a lexicon to look for the word, but Il points to another book on "the mysteries of Greek, Latin and Hebrew." Then Il becomes very practical, and says: "Your chimney will speak against you anon," and Dee remembers that he had hidden there "in a cap-case" the records of his doings with Saul and the others. Il advises Kelley to communicate to his employer the book and the powder, and all the rest of the roll. "True friends are not to hide anything each from the other."

This was perhaps the cause of the "great and eager pangs" that now took place between Dee and Kelley. The medium pretends to fear they are dealing with evil spirits. He bursts into a passion, declares he is a cumber to the house, and dwells there as in a prison. He had better be far away in the open country, where he can walk abroad, and not be troubled with slanderous tongues. He is wasting his time there, and must follow some study whereby he may live. As for these spirit mysteries, Adam and Enoch knew them before the Flood. Dee responds gravely to this tirade: He will wait God's time, and he will not believe a stone will be given them and no bread. As to Kelley's necessities, are not his own far greater? At the present moment, he owes 300 pounds, and does not know how to pay it. He has spent forty years, and travelled thousands of miles, in incredible forcing of his wit in study, to learn, or bowel out, some good thing, yet he would willingly go up and down England in a blanket, begging his bread, for a year or more, if at the end he might be sure of attaining to godly wisdom, whereby to do God service for His glory. He was resolved either willingly to leave this work, to enjoy the fountain of all wisdom, or to pass his days on earth in the enjoyment of its blessings and mysteries.

Another violent scene occurred before long; this time the mistress of the house was the one offended. Dee says: "By A[drian] G[ilbert] and Providence, E.K.'s vehement passions were pacified. He came back again to my house, and my wife was willing and quiet in mind and friendly to E.K. in word and countenance. A new pacification in all parts confirmed and all upon the confidence of God his service faithfully performed." Kelley's wife had not yet joined him at Mortlake, but

he had occasional letters from her. One found him in a tender religious mood, about to “pray in his bedchamber, on a little prayer book which Mr. Adrian Gilbert had left here, ad it lay on the table during the action.” It was Seven Sobbes of a Sorrowful Soul for Sinne, in English metre, “made by Mr. William Harris.” When he opened it, he found some automatic script in the end, or, as he calls it, a counterfeit of his own hand. He took it to Dee, who saw in it the work of a wicked spirit trying to shake their confidence. The next evening, both prayed against their enemy, Kelley on his knees before the green chair standing at the chimney. Uriel appeared and said temptation was requisite. “If it were not, how should men know God to be merciful?” He speaks to Kelley: — “Thou, O yongling, but old sinner, why dost thou suffer thy blindness to increase? Why not yield thy Limbs to the service and fulfilling of an eternal veritie? Pluck up thy heart, and follow the way that leadeth to the knowledge of the end.” He explains how the trouble is caused by Belmagel, “the firebrand who hath followed thy soul from the beginning.”

The whole of this spring, the pair of partners had been busily engaged in preparing the various things — the table, the wax seals, the ring and lamin — required for use. Most complicated diagrams of letters and figures had also been dictated to them, and Kelley, whose mathematical training had been slight, was sometimes very exhausted. Once fire shoots out of the crystal into his eyes, and when it is taken back, he can read no more. As Dee remarks one day to a spirit, apologising for his many questions: “For my parte I could finde it in my heart to contynue whole days and nights in this manner of doing, even tyll my body should be ready to synk down for weariness before I could give over, but I feare I have caused weariness to my friends here.” A journey is foretold, but first of all Kelley is to go to the places of hidden treasure, and bring earth, that it may be tested. He may be away ten days. He bought a “pretty dun mare” for the journey, of “good man “Penticost,” for which he paid three pounds ready money in angels. A day or two after, he took boat to London to buy a saddle, bridle, and “boote-hose.”

At supper the night before he started, in a clairvoyant state, he had an extraordinary prophetic sight of the execution of Mary Queen of Scots, a beautiful woman having her head cut off by a tall black man. He also speaks of seeing the sea, covered with many ships. Uriel warns them that foreign Powers are providing ships “against the welfare of England, which shall shortly be put in practice.” It is hardly necessary to remind the reader that the Queen of Scots’ execution and the defeat of the Spanish Armada took place in two following years, 1587, 1588, four years after this vision.

CHAPTER VIII

MADIMI

“Therefore for spirits I am so far from denying their existence that I could easily believe that not only whole countries but particular persons have their tutelary and guardian angels. It is not a new opinion, but an old one of Pythagoras and Plato. There is no heresy in it, and if not manifestly defined in Scripture, yet it is an opinion of good and wholesome use in the cours and actions of a man’s life, and would serve as an hypothesis to solve many doubts whereof common philosophy affordeth no solution.”

Dee's costly apparatus and experiments, his large establishment and generous treatment of his servants and assistants, his entertainment of great folk, were all heavy drains upon his resources. He spent lavish amounts upon books and manuscripts for his library; he contributed as able to some of the Adventurers' funds. He borrowed freely, and he had sometimes to run long bills. Beside the rent of the two livings (about eighty pounds a year) he had no fixed income. The Queen was ever promising him benefices which either never fell vacant, or when they did, had to be bestowed elsewhere. At the time he first fell in with Kelley, he knew not where to turn for money. Almost at this very moment, however, a rich patron appeared unexpectedly on the horizon and changed Dee's outlook for several years.

On March 18, 1583, Mr. North came to Mortlake bringing a "salutation" from Albert or Adelbert Laski, Count Palatine of Siradia, a Polish Prince then about to arrive on a visit to the Queen. He wished to make Dee's acquaintance, to see his library, and discuss magic, of which he had made a study. Laski was one of the most powerful of the Polish nobles reconverted to Catholicism. He had taken a very prominent part in the patriotic movement of a few years before in Poland, when almost every European sovereign had made a bid for the Polish crown. Elizabeth's old suitor, the Duc d'Alencon, had actually worn it a month or two before escaping in the night to his brother of France. Laski was a dashing adventurer of heroic courage, quite unscrupulous as to cost; and although he had favoured the claims of the Emperor of Austria, he had, openly at least, agreed in the people's victorious choice of Stephan Bathory. When that Transylvanian Prince had been elected King in 1576, Laski had taken a prominent part in affairs. He was popular and ambitious, not without aspiration towards the Polish crown himself. Burleigh, in writing of him to Hatton, called him "a personage of great estimation, few in the Empire of the greatest exceed him in sovereignty and power." He is described by contemporary writers as a most learned man, handsome in stature and lineaments, richly clothed, "of very comely and decent apparel," and of graceful behaviour. He wore his beard very long, not clipped close like the English courtiers. He arrived in London by Harwich on May Day, and proceeded to Winchester House, Southwark, where he made his headquarters during his stay. There seemed some doubt about how he was to be received, whether he was actually in favour or in disgrace with King Stephan. Burleigh desired Hatton to get some Essex nobleman — Lord Rich or Lord Darcy — to meet him at Harwich with proper state, "if he is the very Count Palatine of the House of Laski." Hatton replied that he must wait to hear more from Leicester, for in his letter to the Queen the visitor has called her "the refuge of the disconsolate and afflicted," so perhaps he is out of favour after all.

Dee first saw Laski on May 13, at half-past seven in the evening, in the Earl of Leicester's apartments at the Court at Greenwich, when he was introduced by Leicester himself.

Five days after the first meeting, Laski "came to me at Mortlake withonly two men. He cam at afternone and tarried supper, and [till] after sone set." Near a month elapsed before his next visit, when he made a sort of royal progress down the Thames from Oxford to Mortlake.

“June 15 about 5 of the clock, came the Polonian Prince, Lord Albert Lasky, down from Bissham, where he had lodged the night before, being returned from Oxford, whither he had gone of purpose to see the university, where he was very honorably used and entertained. He had in his company Lord Russell, Sir Philip Sydney and other gentlemen: he was rowed by the Queene’s men, he had the barge covered with the Queene’s cloth, the Queene’s trumpeters, etc. He came of purpose to do me honor, for which God be praised!”

The visit was repeated on the 19th, when the distinguished foreigner was hospitably entertained for the night. The Queen was then at Greenwich, but on July 30 she and her court proceeded in great splendour up the river to Sion House. She passed by Dee’s door, and probably paused as usual for a greeting. Next morning Leicester rode over to Mortlake, and put the household in commotion by announcing that Lasky and others would come to dine at Mortlake on the next day but one. These festivities were a great tax on the astrologer’s means, and he confessed sincerely that he was “not able to prepare them a convenient dinner, unless I should sell some of my plate or some of my pewter for it. Whereupon her Majestie sent unto me very royally, within one hour after, forty angels of gold [20 pounds] from Sion, whither her Majestie was now come from Greenwich.” Leicester’s secretary, Mr. Lloyd, was despatched post-haste with the gift, prompted, as Dee adds, “through the Earle his speech to the Queene.” One imagine Leicester’s somewhat peremptory suggestion and the Queen’s impulsive acquiescence. In minor matters she was woman enough to relish being sometimes dictated to. The secretary also brought what was hardly less acceptable to Dee, viz., “Mr. Rawligh his letter unto me of her Majestie’s good disposition unto me.” Raleigh was then in great favour with the Queen.

In the intervals between these visits of the Prince, the spirits had been consulted about Lasky’s prospects. They had at once interested themselves in him, and Madimi, one of the most fascinating of these psychical projections, had vouchsafed some kind of genealogical information, connecting him with the Lacys and Richard, Duke of York. She was the first of the female angels who appeared to Dee, as it seemed in answer to his arguments reproving Trithemius, who had asserted that no good spirits ever took the shape of women. Madimi, who suddenly appeared on May 28, was “like a pretty girle of 7 or 9 years, attired in a gown of Sey, changeable green and red, with a train”; her hair was “rowled up before and hanging down very long behind.” She came into the study and played by herself; “she seemed to go in and out behind my books;...the books seemed to give place sufficiently, one heap with the other, while she passed between them.” She announced that her elder sister would come presently, and corrected Dee’s pronunciation of her name. “My sister is not so short as you make her: Esemeli not Esemeli.” Madimi was a very clever and accomplished little fairy. She learned Greek, Arabic, and Syrian on purpose to be useful to Dee. On June 14 Dee asked the spirit Galvah, or Finis, what she had to say about the “Polandish Lord Albertus Lasky.” The reply came, “Ask me these things to-morrow.” But when the next day came, Kelley, the seer, “spent all that afternoon (almost) in angling, when I was very desirous to have had his company and helping hand in this action.” So at the next sitting Galvah administers to Kelley a sharply pointed reproof: “You, sir, were best to hunt and fish after Verity.” Dee adds that “she spake so to E.K. because he spent

too much time in Fishing and Angling.” Then he asked if Laski should return to Poland in August, if his relation with the Prince should bring him credit, and how should he “use himself therein to God’s liking, his country’s honour, and his own credit.” Galvah replied oracularly: “He shall want no direction in anything he desireth.” “Whom God hath armed, no man can prevaile against.” Again, on June 19, Dee asked if it would be best for the Prince to take the first opportunity of going homeward.

“It shall be answered soon,” replied Galvah.

“May he be present at the action?”

“Those that are of this house are not to be denied the Banquets therein.”

“May I request you to cause some sensible apparition to appear to him, to comfort him and establish his minde more abundantly in the godly intent of God his service?”

“If he follow us, let him be governed by us. But whatsoever is of flesh is not of us.”

“You perceive how he understandeth of the Lord Treasurer his grudge against him. And perhaps some others also are of like malicious nature. What danger may follow hereof, or encombrance?”

“The sum of his life is already appointed; one jot cannot be diminished. But he that is Almighty can augment at his pleasure. Let him rejoice in poverty, be sorry for his enemies, and do the works of justice.”

Then the “cloud of invisibility” — a drop scene between the acts — came over Galvah, and she disappeared.

Next day Laski was present at the action. An angel named Jubanladec appeared, and said he was appointed the Prince’s “good governour or Angel,” “the keeper and defender of this man present.” He bade him “look to the steps of his youth, measure the length of his body, live better and see himself inwardly.” Excellent advice, which might have been continued had not a man named Tanfield, attached to the Prince, arrived suddenly at Mortlake, with a message from the Court, and, contrary to all good manners, burst into the study. Laski had gone out another way through the oratory to meet him. The angel was annoyed, and prophesied rather unkindly that in five months the rash interrupter should be devoured by fishes of the sea. Was he drowned then or ever? Then the thread was resumed.

“What do ye seek after? Do ye hunt after the swiftness of the winds? Or are you imagining a form unto the coulds? Or go ye forth to hear the braying of an Asse, which passeth away with the swiftness of the air? Seek for true wisdom, for it beholdeth the highest and appeareth unto the lowest.”

Then Laski’s guardian angel becomes extremely practical and interesting: “Cecil hateth him [Laski] to the heart, and desireth he were gone hence. Many others do privily sting at him.”

Dee endeavours to keep him to the point.

“For his return, what is your advice? Perhaps he wanteth necessary provision, and money.”

“He shall be helpen, perhaps miraculously. Let him go so soon as he can conveniently.”

“I say again, perhaps he wanteth money; but the Treasures of the Lord are not sent to them whom he favoureth.”

“His help shall be strange. The Queen loveth him faithfully and hath fallen out with Cecil about him. Leicester flattereth him. His doings are looked into narrowly. But I alwayes inwardly direct him. I will minister such comfort to him as shall be necessary in the midst of all his doings.”

Mingled with these sayings were some propheticall utterances about Laski overcoming the Saracens and Paynims with a bloody cross shown in his hand, and about Dee’s passing to his country and aiding him to establish his kingdom. Then the familiar spirit sank through the table like a spark of fire, “seeming to make haste to his charge, I mean the Lord Laski.”

On Wednesday, the 26th, Laski again being present, the good angel Il appeared with a besom in his hand. The Prince’s pedigree was then barely begun, but on June 29 the clever little Madimi promised to finish the book exactly as Dee would have written it. It was no matter where the book was left, she told him, locked up or lying about. “Your locks are no hindrance to us.”

“You have eased my heart of a thousand pound weight,” ejaculated Dee, fervently. “Now I shall have leisure to follow my sute, and to do all Mr. Gilbert’s businesse.”

Madimi was much too learned a scholar for Kelley, who on this same day grew very angry with her for speaking to him in Greek, of which he knew nothing, not even the alphabet. As an alternative she gave him Arabic. “Unless you speak some language which I understand, I will expresse no more of this Gibberish,” he said, rudely.

Poor Dee! His skryer was a constant anxiety to him. Like every medium since known, he would sometimes apply himself and sometimes not, was often honest and yet frequently a cheat.

Dee writes: —

“My heart did throb oftentimes this day, and I thought E.K. did intend to absent himself from me, and now upon this warning, I was confirmed, and more assured that it was so. Whereupon seeing him make such haste to ride to Islington, I asked him why he so hasted to ride thither. And I said if it were to ride to Mr. harry Lee, I would go thither also, to be acquainted with him; seeing now I had so good leisure, being eased of the book writing [through Madimi’s good offices]. Then he said that one told him the other day that the Duke did but flatter him, and told him other things, both against the Duke and me. I answered for the Duke and myself, and also said that if the forty pound annuity which Mr. Lee did offer him was the chief cause of his mind feeling that way (contrary to some of his former promises to me), that then I would assure him of fifty pounds yearly, and would do my best by following of my sute [with the Queen] to bring it to passe as soon as possibly I could, and thereupon did make him promise upon the Bible. Then E.K. again, upon the same Bible, did swear unto me constant friendship and never to

forsake me: And moreover said that unless this had so faln out, he would have gone beyond the Seas, taking ship at Newcastle, within eight days next. And so we did plight our faith to one another, taking each other by the hands upon these points of brotherly and friendly fidelity during life, which Covenant I beseech God to turn to his honour, glorie and service, and the comfort of our brethren (his children) here on earth.”

This reconciliation was not for long, in spite of the promised salary, and soon another scene occurred. On June 5 Dee write that from nine in the morning Kelley was “in a marvellous great disquietness of mind, fury and rage,” because his brother Thomas Kelley brought him word, first, that a commission was out to attach and apprehend him as a felon for coining money; second, that his wife, whom he had left at Mistress Freeman’s house at Blockley, having heard from Mr. Hussey that he was a cosener, had gone home to her mother, Mrs. Cooper, at Chipping Norton. Dee is “touched with a great pang of compassion,” grieved that any Christian should use such speeches and be of so revenging a mind, even more than he is distressed that his own credit shall be endangered for embracing the company of such a disorderly person, especially if he be arreseted at Mortlake, “which will be no small grief and disgrace.” But he so generously resolves to stand by his friend. Kelley, it seems, had been met coming from Islington with his scroll, book and powder, and had been threatened to “be pulled in pieces” if he brought them to Dee. A drawing in the margin of the MS. shows the book to have had a cross on the cover, one clasp, and deep metal bands across its two sides. Presumably these were some of the treasures reported to have been found at Glastonbury.

A day or two after, June 18, Kelley again simulated great fear and distress at seeing evil spirits. He protested he would skry no more, and was so excited that he brought on himself the wise rebuke from Galvah: “He that is angry cannot see well.” He seems to have wished to show Laski some reprobate spirits in Dee’s study, but the older man wisely kept the crystal and teh “table of communion” under his own control. It was, perhaps, partly cunning that made Kelley, although he really possessed extraordinary mediumistic powers, so sceptical. “I am Thomas Didymus,” he says to the spirits. “How can ye persuade me ye are no deluders?”

Three days after this, Dee was writing letters to Adrian Gilbert, in Devonshire, when Madimi suddenly appeared to Kelley, who was seated in the green chair.

Dee said, “How is the mind of Mr. Secretary toward me? Methinketh it is alienated marvellously.”

Dee had long been on neighbourly terms with Sir Francis and Lady Walsingham. If any cause existed for supposing both Burleigh’s and Walsingham’s attitude toward him was changed, it may have been that the Lord Treasurer, the great finanacier of the time, resented his constant applications for a salary from the exchequer, while Walsingham, with his intimate knowledge of foreign affairs, perhaps misdoubted this intimacy between Dee and the scheming Polish Prince. Curiously enough, it was through this very intimacy with Laski that both Burleigh and Walsingham came later to regard the alchemists in the light of a valuable national asset.

Madimi replied —

"The Lord Treasurer and he are joyned together, and they hate thee. I heard them when they both said, thou wouldst go mad shortly. Whatever they can do against thee, assure thyself of. They will shortly lay a bait for thee, but eschew them."

D. — "Lord have mercy upon me, what bait, I beseech you, and by whom?"

M. — "They have determined to search thy house, but they stay untill the Duke be gone."

D. — "What would they search it for?"

M. — "They hate the Duke, both, unto death."

Then with a sharp caution to Kelley to deal uprightly with Dee, and a protestation from him of his "faithful mind" to his master, she goes on to reveal the suspicions attached to Laski: —

M. — "Look unto the kind of people about the Duke in the manner of their diligence."

D. — "What mean you by that? His own people? Or who?"

M. — "The espies."

D. — "Which be those?"

M. — "All. There is not one true."

D. — "You mean the Englishmen."

M. — "You are very grosse if you understand not my sayings."

D. — "Lord! what is thy counsel to prevent all?"

M. — "The speech is general. The wicked shall not prevail."

D. — "But will they enter to search my house or no?"

M. — "Immediately after the Duke his going, they will."

D. — "To what intent? What do they hope to find?"

M. — "They suspect the Duke is inwardly a traitor."

Dee replies with sincerity, "They can by no means charge me, no not so much as with a traitorous thought."

M. — "Though thy thoughts be good, they cannot comprehend the doings of the wicked. In summe, they hate thee. Trust them not. They shall go about shortly to offer thee friendship. But be thou a worm in a heap of straw."

D. — "I pray you expound that parable."

M. — "A heap of straw being never so great, is no weight upon a worm. Notwithstanding every straw hindereth the worm's passage. See them and be not seen of them; dost thou understand it?"

It now seemed certain that Dee and his skryer were to embark their fortunes with Laski. Dee begs for particular instructions when they had better take ship, what shall be done with all the furniture prepared and standing in the chamber of practice? Is it best for the Pole to resort hither oft, or to stay quiet at his house in London?

Madimi retorts —

"Thou hast no faith. He is your friend greatly and intendeth to do much for you. He is prepared to do thee good, and thou art prepared to do him service. Those

who are not faithful shall die a most miserable death, and shall drink of sleep everlasting.”

A couple of days after, on July 4, Dee returning from Court, found Kelley making preparation to go away for five days, having fixed to meet some companions in Mortlake, others in Brentford. Doubtless he found all this mystical and angelic society somewhat of a bore, and was yearning for an outburst a little more to his taste. Dee, who had seen Laski in London, knew that he intended to come down to Mortlake within a day or two, “who also,” he says, “delighted in E.K. his company.” So he wrote a short note in very polite Latin to the “Nobilissimi Princeps,” bidding him put off his visit, as “our Edward” was about to take a journey, and would not be home for five days, or so he says: “Quid sit ipsa veritas.”

He showed Kelley the letter. Kelley took great offence at these words, suspecting some secret understanding between the two against him. Dee gently referred to Kelley’s own words that his return might be within, or at the end of, five days. Kelley, angry and suspicious, seized the letter and tore it up.

Soon after, Kelley beholds “a spiritual creature” by his right shoulder, telling him to go clean away, for if he stays there he will be hanged. If he goes with the Prince, he will cut off his head, and (to Dee)

“You mean not to keep promise with me. And therefore if I might have a thousand pound to tarry, yea, a kingdom, I cannot. Therefore I release you of your promise of 50 pounds yearly stipend to me, and you need not doubt but God will defend you and prosper you, and can of the very stones raise up children unto Abraham. And again, I cannot abide my wife, I love her not, nay, I abhor her, and here in the house I am misliked because I favour her no better.”

Dee endeavoured to calm this turbulent young man, spoke of his confidence in him in his dealings with their spiritual friends, but such doings and sayings as these, he points out, are not meet and fitting.

Kelley flung out of the room in a passion, mounted his mare, and rode off furiously towards Brentford, clattering out of the house with such commotion that Jane came running up to her husband’s study to know what was the matter. It was about seven o’clock in the evening.

“‘Jane,’ I said, ‘this man is marvellously out of quiet against his wife, for her friends their bitter reports against him behind his back, and her silence thereat, etc. He is gone,’ said I, ‘but I beseech the Almighty God to guide him and defend him from danger and shame. I doubt not but God will be merciful to him, and bring him at length to such order as he shall be a faithful servant unto God.’”

Then a remarkable thing happened. By ten o’clock that night (the long midsummer twilight barely over), the prodigal returned, and mounted softly up the study stairs, “unbooted, for he was come in a boat from Brentford. When I saw him, I was very glad inwardly. But I remained writing of those records as I had yet to write, of last Tuesday’s action.

“‘I have lent my mare,’ he said, ‘and so am returned.’

“‘It is well done,’ said I.

"Thereupon he sate down in the chair by my table where he was wont to sit. He took up in his hand the books which I had brought from London, of the Lord Laskie, written to him in his commendations." Evidently books sent to Kelley by way of compliment.

Almost immediately, Madimi, who seemed to have a special wardship over books, appeared. She patted the parchment cover of one and would have taken it out of Kelley's hand. Dee heard the strokes, he says. He took a paper and, greeting his visitor, noted the conversation.

D. — "Mistresse Madimi, you are welcome in God for good, as I hope. What is the cause of your coming now?"

M. — "To see how you do."

D. — I know you see me often, but I see you onely by faith and imagination."

M. (who is always more personal than the other spirits) —

"That sight is perfecter than his," pointing to Kelley.

D. (with emotion) — "O Madimi, shall I have any more of these grievous pangs?"

M. (oracularly) — "Curst wives and great Devils are sore companions."

D. — "In respect of the Lord Treasurer, Mr. Secretary and Mr. Rawly, I pray you, what worldly comfort is there to be looked for? Besides that I do principally put my trust in God."

M. — "Madder will staine, wicked men will offend, and are easie to be offended."

D. — "And being offended, will do wickedly, to the persecution of them that mean simply."

M. — "Or else they were not to be called wicked."

D. — "As concerning Alb. Laski, his pedigree, you said your sister would tell all."

M. — "I told you more than all your Dog painters and Cat painters can do."

Kelley interrupts Dee's questions about Laski's pedigree and parentage, impatiently, with

K. — "Will you, Madimi, lend me a hundred pounds for a fortnight?"

M. — "I have swept all my money out of doors."

D. — As for money, we shall have that which is necessary when God seeth time."

Then Madimi, becoming serious, addresses to Kelley a beautiful exposition of the unity of all things: "Love is the spirit of God uniting and knitting things together in a laudable proportion." She turns sharply to him, with

"What dost thou hunt after? Speak, man, what doest thou hunt after?...Thou lovest not God. Lo, behold, thou breakest his commandments: thy bragging words are confounded...If thou hast none of these [faith, hope, love] thou hast hate. Dost thou love Silver and Gold? The one is a Thief; the other is a Murderer. Wilt thou seek honour? So did Cain. But thou hast a just God that

loveth thee, just and virtuous men that delight in thee. Therefore be thou virtuous.”

Next follows a remarkable scene. Madimi summons Barma and his fourteen evil companions, who have assumed possession of Kelley, with the words “Venite Tenebrae fugite spirito meo,” and orders them to return to the Prince of Darkness: “Depart unto the last cry. Go you thither....The hand of the Lord is like a strong oak. When it falleth it cutteth in sunder many bushes. The light of His eyes shall expel darkness.”

Kelley sees the whole crew sink down through the floor of the chamber: “A thing like a wind came and pluckt them by the feet away.” He professes his deliverance: “Methinketh I am lighter than I was, and I seem to be empty and to be returned from a great amazing. For this fortnight, I do not well remember what I have done or said.”

“Thou art eased of a great burden. Love God. Love thy friends. Love thy wife.”

And with this parting injunction, and a psalm of thanksgiving from Dee, the story of Kelley’s wild attack of temper, or as it was regarded in the sixteenth century, his possession, for the present ends. Nor is there any record of further dealings with spirits for more than two months.

CHAPTER IX

A FOREIGN JOURNEY

“Friends are everywhere to him that behave himself well, and a prophet is not esteemed in his country.”

— Robert Burton

There is a hiatus in the *Liber Mysteriorum* after this tempestuous scene with Kelley. We can, however, slightly fill it up from Dee’s other diary. It seems as if the skryer went away, leaving behind at Mortlake the poor slighted wife, who must have joined him there, for Dee notes on July 7 payment of wages to a servant he dismissed, “in the presens of Goodman Hilton and Mistress Kelley in my study.”

On the 30th, as we have seen, the Queen came in grand procession, heralded with music and song, down the river to Sion. The next day, Leicester’s secretary brought letters and gifts. On August 1, John Halton, a London minister, called; also a Worcestershire man, “a wicked spy came to my howse, whom I used as an honest man, and found nothing wrong, as I thought. He was sent to E.K.”

This entry is characteristic of the philosopher who, in spite of all his learning, was, as regards men, of so confiding and innocent a nature that he ended by being infinitely more deceived by another Worcestershire man — Kelley, for whom he entertained to the last a most faithful friendship.

Then we come on a very entertaining remark in the diary: “Aug. 18. A great tempest of wynde at midnight. Maxima era E. K. cum uxore ejus.” Kelley had

returned, and his wife was treated to another of his outbreaks, by comparison with which the gale outside was slight.

This is the last entry in the diary before Dee's departure for Poland with Laski.

The Prince proposed to take the whole party from Mortlake back with him to the Continent. He was reputed to be deeply in debt, and seems to have entertained wild hopes that they, aided by the spirits, would provide him with gold, and secure to him the crown of Poland. Kelley foresaw an easy and luxurious life, plenty of change and variety suited to his restless, impetuous nature. He hadn't as yet been out of England. There were very obvious reasons that he should quit the country now if he would escape a prison. Dee had been a great traveller, as we know, and these were not the attractions to a man of his years. He went in obedience to a supposed call, in the hope of furthering his own knowledge and the Prince's good. The notion of providing for himself and his family lay doubtless at the back of his mind also, but he had all a genius's disregard for thrift and economy, and though very precise and practical about small details, as his diary proves, his mind refused to contemplate these larger considerations of ways and means.

He disposed of the house at Mortlake to his brother-in-law, Nicholas Fromond, but in such a loose and casual way that before his return he found himself compelled to make a new agreement with him. He took no steps about appointing a receiver of the rents of his two livings, and when he came back the whole six years were owing, nor did he ever obtain the money. He says he intended at the most to be absent one year and eight months. It was more than six years before he again set foot in England.

So, unprepared, he left Mortlake about three in the afternoon of Saturday, September 21, 1583. He met the Prince by appointment on the river, and travelled up after dark to London. A certain secrecy was observed about the journey. Laski, as we have seen, was under some suspicion of Walsingham and Burleigh, whose business it had become to learn news from every Court in Europe. He was suspected of plots against the King of Poland.

In the dead of night, Dee and Laski went by wherries to Greenwich, "to my friend Goodman Fern, the Potter, his house, where we refreshed ourselves." Probably a man whom Dee had employed to make retorts and other vessels for his chemical work. Perhaps they met there the rest of the party, but on the whole it seems more probable that all started together from Mortlake. The exit of such a company from the riverside house must have been quite an event. At Gravesend, a "great Tylte-boat" rowed up to Fern's house, on the quay, and took them out to the two vessels arranged to convey them abroad. These ships, which Dee had hired, were lying seven or eight miles down stream — a Danish double fly-boat, in which Laski, Dee, Kelley, Mrs. Dee and Mrs. Kelley and the three children, Arthur, Katherine and Rowland Dee, embarked at sunrise on Sunday morning; and a boyer, "a pretty ship," which conveyed the Prince's men, some servants of Dee, and a couple of horses. They sailed at once, but the wind coming from N.W., they anchored on the Spits. The fly-boat dragged her anchor, and the wind suddenly changing to N.E., they were in danger of grounding. However, next morning they made Queenborough Haven, and landed in small fishing boats. On the landing, the boat in which the party were seated was nearly upset. Water came in up to their knees, an oar was lost, and they were in considerable peril, but Kelley seems to have risen to the occasion by baling water out of the bottom with a great gauntlet. Dee

thinks he saved their lives. Dee, poor man, was dropped from the captain's back on landing into ooze and mud, so that he was "foule arrayed" on reaching "Queenborough town, up the crooked creek." "God be praised for ever that all that danger was ended with so small grief or hurt," is his cheerful comment.

After three nights ashore, they again embarked, and at daybreak on the 27th sailed out into the Channel. On the 29th they landed at Brill. Here Laski's guardian angel, Jubanladec, seems to have granted them an interview. They only paused for two or three days, and hurried on, travelling forward each day by the sluggish Dutch canals, having exchanged their vessel for a hoy of Amsterdam at Rotterdam. They passed through Tergowd and Haarlem to Amsterdam; here they stayed three days, and Dee despatched Edmond Hilton with his heavy goods by sea to Dantzic. By Enkhuisen they sailed up the Zuyder Zee to Harlingen, then took the canals again in little "scuts," or small boats, to Leewarden, thence to Dokkum, in West Friesland, in some still smaller craft. On the Sunday spent at Dokkum, Gabriel appeared in the crystal, and delivered to them the most searching and exalted code of ideals for the conduct of their lives. Everything was laid bare before his relentless and unerring eyes. They were bidden to live in brotherly charity, the imperfections of each to be by the other "perfectly shadowed in charity."

"Bear your own infirmities, and so the infirmities of others, with quiet and hidden minde...The Cross of Christ is the comparison in mildness over thy brethren...He that forsaketh the world for the love of God in Christ shall have his reward, but he that forsaketh himself shall be crowned with a diadem of glory. Bridle the flesh. Riotousness is the sleep of death and the slumber to destruction. Feed the soul, but bridle the flesh, for it is insolent. Look to your servants. Make them clean. Let your friendship be for the service of God. All friendship else is vain and of no account. Persevere to the end. Many men begin, but few end. He that leaveth off is a damned soul."

From Dokkum the travellers put out to sea again, beyond the islands, and sailed up the Western Ems to Embden. They arrived after dusk, and found the city gates shut, so they lay all night on shipboard. Next morning, the 18th October, Laski took up his quarters at "The White Swan," on the quay, for he was to remain there to see the Landgrave, and obtain money. The others "lay at 'The Three Golden Keys,' by the English House," and left early next morning by a small boat to sail up the river Ems to Leer, and thence by a little tributary to Stickhuysen and Apen — "a very simple village," and so on to Oldenburg. A night there, and then on by Delmenhorst to Bremen, where they lodged at "an old widow, her house, at the signe of the Crown."

Here Il, the jaunty spirit who was like a Vice in a morality play, again appeared to them, clad in a white satin jerkin, ragged below the girdle. The curtain lifted, and his first words were theatrically light.

"Room for a player! Jesus! who would have thought I should have met you here?"

D. (solemnly). — "By the mercies of God we are here. And by your will and propriety and the power of God, you are here."

Il. "Tush, doubt not of me, for I am Il."

Kelley (with rebuke). — "My thinketh that the gravity of this action requireth a more grave gesture, and more grave speeches."

Il. — "If I must bear with thee for speaking foolishly, which art but flesh and speakest of thy own wisdom, how much more oughtest thou to be contented with my gesture, which is appointed of Him which regardeth not the outward form, but the fulfilling of His will and the keeping of His commandments, etc., etc."

Kelley. — "I do not understand your words. I do only repeat your sayings."

Il. — "It is the part of a servant to do his duty, of him that watcheth to look that he seeth...Do that which is appointed, for he that doeth more is not a true servant."

Il turns from Kelley to Dee. "Sir, here is money, but I have it very hardly. Bear with me, for I can help thee with no more. Come on, Andras; where are you, Andras?" he calls.

Andras, in a bare and shabby gown, "like a London 'prentice," appears, but empty-handed.

Il. — "This is one of those that forgetteth his businesse so soon as it is told him."

Andras. — "Sir, I went half-way."

Il. — "And how then? Speak on. Speak on."

Andras. — "Then, being somewhat weary, I stayed, the rather because I met my friends. The third day, I came thither, but I found them not at home. His family told me he had gone forth."

Il. — "And you returned a coxcomb. Well, thus it is. I placed thee above my servants, and did what I could to promote thee. But I am rewarded with loytring and have brought up an idle person. Go thy way, the officer shall deliver thee to prison, and there thou shalt be rewarded. For such as do that they are commanded deserve freedom; but unto those that loytre and are idle, vengeance and hunger belongeth."

Then Dee questions Il about Laski, and whether he is having any success in his efforts to obtain money, about Laski's brother-in-law, Vincent Seve, whose errand in England is not yet completed, and whether they shall all arrive safe at Cracow, or the place appointed.

Kelley has a sight of Master Vincent in a black satin doublet, "cut with cross cuts," a ruff and a long cloak, edged with black or blue. Then Il goes off into a mystical rhapsody, at the end of which he suddenly falls "all in pieces as small as ashes."

Next day, Kelley sees Master Vincent again, walking down by Charing Cross, accompanied by "a tall man with a cutberd, a sword and skie-coloured cloack." He passes on towards Westminster and overtakes a gentleman on horseback with five followers in short cape-cloaks and long moustaches. The rider is a lean-visaged man in a short cloak and with a gold rapier. His horse wears a velvet foot cloth. (It sounds like a vision of Raleigh.)

They are merry. Vincent laughs heartily and shows two broad front teeth. He has a little stick in his crooked fingers. The scar on his left hand is plainly seen. He has very high straight close boots. They arrive at Westminster Church (the Abbey). Many people are coming out. A number of boats lie in the river, and in the gardens at Whitehall a man is grafting fruit trees. The lean-visaged man on horseback

alights, and goes down towards, and up, the steps of Westminster Hall, Vincent with him. His companion walks outside and accosts a waterman. The waterman asks if that is the Polish bishop? The servant wants to know what business it is of his. A messenger comes down the steps of the Hall and says to Vincent's man that his master shall be despatched to-morrow. The servant saith he is glad of it. "Then all that shew is vanished away."

There are one or two allusions here to an emissary from Denmark who has brought a bag of amber. Il also says he has much business in Denmark. Frederick, the King of Denmark, was in frequent correspondence with Queen Elizabeth at this time.

At Bremen, where they stayed a week, Dee says that Kelley, when skrying by himself, was given a kind of rambling prophetic verse of thirty-two lines, which he prints, foretelling the downfall of England, Spain, France and Poland. In fact, a general debacle of nations. It is very bad prophecy and still worse poetry, but evidently inspired by the highly diplomatic foreign relations of Elizabeth and her two ministers.

On leaving Bremen, the party travelled by Osterholz to Harburg, on the left bank of the Elbe. They crossed the river and went on by coach to Hamburg. Laski had then rejoined them, but stayed behind in Hamburg, at "the English house," probably the consul's. Dee and the rest reached Lubeck on November 7.

CHAPTER X

PROMISES AND VISIONS

"Search while thou wilt; and let thy reason go
To ransom truth, e'en to th'abyss below;
Rally the scattered causes; and that line
Which nature twists be able to untwine.
It is thy Maker's will; for unto none
But unto reason can He e'er be known."

— Sir Thomas Browne

The dealings which Kelley had in Lubeck with the spirits seem to throw a light on all his relations with Dee. Kelley is gaining confidence; he sees that he is already able to dupe his employer considerably. He has only to manipulate the conversations a little to show up often his so-called sincerity. He can pretend he is aghast at Il's levity, and he seems to have been cunning enough when the spirits very often blamed him.

Buthis dreams of advancement in wealth and fame were no nearer accomplishment. He had seen through Dee's ambition. It was very different from his own, but he thought he could use it to his own advantage. Dee was now flattered without stint.

So at the sitting in November 15 he sees eleven noblemen in rich sables. One, wearing a regal cap trimmed with sable, is seated on a chair beset with precious stones. "He is a goodlier man than the Lord A.L." He addresses Dee with glittering promises. He is the King or the Emperor, and is represented in the margin of the diary by a crown. He says to Dee: —

“Pluck up thy heart and be merry, pine not thy Soul away with inward groanings, for I will open unto thee the secrets of Nature and the riches of the world, and withal give thee such direction that shall deliver thee from many infirmities both of body and mind, ease thee of they tedious labours and settle thee where thou shalt have comfort.

“Thanks be given unto the Highest now and ever.

“Why doest thou [hesitate] within thy thought? Hast thou not need of comfort?”

“Yes, God knows, for I am half confounded.”

“Then first determine within thyself to rest thee for this winter. Secondly, open thy mind to desire such things as may advance thy credit and enrich thy family, reap unto thee many friends and lift thee up to honour. For I will stir up the mindes of learned men, the profoundest in the world, that they shall visit thee. And I will disclose unto you such things as shall be wonderful and of exceeding profit. Moreover I will put to my hands and help your proceedings, that the world may talk of your wisdom hereafter. Therefore wander not farther into unknown places: contagious, the very seats of death for thee and thy children and such as are thy friends. If thou enquire of me where and how, I answer, everywhere, or how thou wilt. Thou shalt forthwith become rich, and thou shalt be able to enrich kings and help such as are needy. Wast thou not born to use the commodity of this world? were not all things made for man’s use?”

Here are the old dreams of the philosopher’s stone, the elixir of life, the transmutation of metals and all the works of alchemy, for which both these travellers were adventuring their lives in a foreign land. Dee does not seem exactly dazzled by these allurements. He only begs leave to ask questions, and seeks to keep the speaker to the point. “Are they to stay there and not to go on with Laski? Where are they to spend the winter?”

“Where you will,” comes the answer. “Are you so unwise as to go with him now? Let him go before, and provide for himself and the better for you. In the Summer, when it is more fair, you can follow. The weather now will be hard and the travel unfit for children. Heap not up thy wife’s sorrow.”

“I desire to live in quiet that my spirit may the better attend to the service of God.”

“Well, you are contented?”

Dee asks again, are they to part from Laski? Will it not be prejudicial to their arrangement, they having entered into a kind of covenant with him? “Are you not content?” the visitor repeats.

Then he did impart some remarkable information to Dee, in which there was certainly a grain of telepathically conveyed truth.

“Your brother is clapped up in prison. How like you that? Your house-keeper I mean.”

This evidently refers to Nicholas Fromond.

“They examine him. They say that thou hast hid divers secret things. As for thy books, thou mayst go look at them at leisure. It may be that thy house may be burnt for a remembrance of thee, too. Well, if they do, so it is. I have given thee my counsel, and desired to do thee good. The choice is thine.”

There is no evidence that Fromond was imprisoned, but he was a poor protector of his brother-in-law's valuable effects. He was powerless against a mob who broke into Dee's house not long after his departure from Mortlake, made havoc of his priceless books and instruments, and wrought irreparable damage. It was not nearly two months since Dee had left Mortlake, and, moving from place to place, it was unlikely that he had heard any news from thence. No date has ever been assigned to this action of the mob. It is quite conceivable that it actually took place on this day, November 15, and that by Kelley's clairvoyant or telepathic power the news was communicated across the sea and continent to Dee.

The poor astrologer was torn with doubts and misgivings. He fell upon his knees, uttering a piercing supplication to the “Author of all truth and direction of such as put their trust in him.”

“I most humbly beseech thee consider these promises thus to me propounded. If they be true and from thee, confirm them. If they be illusions and not from thee, disprove them. For hardly in my judgment they do or can agree with our former precepts and order taken by thee.”

And again, in an agony:

“O Lord, I doubt of these promises of ease, wealth, and honour: I suspect the whole apparition of the eleven to be an illusion. O confirm my judgment or disprove it.”

So he seeks for a revelation of guidance, writes letters to Laski, and waits. Soon he perceives these temptations to have come from “a very foolish devil.” He decides that they will continue to throw in their lot with Laski, who rejoined them in Lubeck. He left again to visit the Duke of Mecklenburg, they meanwhile going by Wismar to Rostock and Stettin, which place they reached at ten o'clock on Christmas morning. Laski joined them in a fortnight. They passed on by Stayard to Posen, where Dee adds an antiquarian note that the cathedral church was founded in 1025, and that the tomb of Wenceslaus, the Christian king, is of one huge stone. It was here that Dee began to enter curious notes about Kelley in the *Liber Peregrinationis*, written in Greek characters, but the words are Latin words, or more frequently English. The supposition is that Kelley was unacquainted even with the Greek alphabet. Dee kept his other foreign diary, written in an *Ephemerides Coelestium* (printed in Venice, 1582), secret from his partner, for Kelley had obtained possession of an earlier one kept in England and had written in it unfavourable comments, as well as erased things, about himself. Dee had the last word, and has added above Kelley's “shameful lye,” “This is Mr. Talbot's, his own writing in my booke, very unduely as he came by it.” The various diaries sound, perhaps, confusing to the reader, but are really quite simple. By the private diary is meant the scraps in the Bodleian Almanacs, edited by Halliwell for the Camden

Society, in which he seldom alludes to psychic affairs. The Book of Mysteries is the diary in which he relates all the history of the crystal gazing. The printed version (True Relation) begins with Laski's visit to Mortlake on May 28, 1583.

Winter had now set in with unwonted rigour, and one is amazed at the celerity with which this great caravanserai of people and goods pushed on from place to place. From Stettin to Posen, for instance, is more than 200 miles, and it was accomplished within four days and apparently with only one stop. Then southwards into the watery district between the Oder and the Warthe, where the country was so icebound that they had to employ five-and-twenty men to cut the ice for their coaches for a distance as long as two English miles. On February 3 they reached Lask, on the Prince's own property, and at last were comfortably housed in the Provost's "fair house by the Church." Here Dee was ill with ague, but the table was set up, and a new spirit called Nalvage appeared in the globe. Nalvage's "pysiognomy was like the picture of King Edward the Sixth. His hair hangeth down a quarter of the length of the cap, somewhat curling, yellow." Dee, of course, had seen the young King when he presented his books, so this is a first-hand reminiscence. Nalvage stood upon a round table of mother-of-pearl, and revealed to them many cabalistic mysteries, tables of letters and names. There was a terrible vision of Mrs. Dee lying dead, with her face all battered in, and of the maid Mary being pulled out of a pool of water half drowned. But it seems to portend no more than did another piece of ill news conveyed at the same time: "Sir Harry Sidney died upon Wednesday last. A privy enemy of yours." Dee says, "I ever took him for one of my chief friends," and adds, with unconscious humour:

"Note. At Prague, Aug. 24, I understood that Sir H. Sidney was not dead in February nor March, no, not in May last. Therefore this must be considered. Doctor Hagek, his son, told me."

This note makes us realise for a moment how slowly news travelled from England to the Continent in this year of grace 1584.

The informant, Madimi, "a little wench in white," told Dee that she had been in England at his house, and all there were well. The Queen said she was sorry she had lost her philosopher. But the Lord Treasurer answered, "He will come home shortly a begging to you." "Truly," adds Madimi, "none can turn the Queen's heart from you." Then, recurring to Mortlake, she says: "I could not come into your study. The Queen hath caused it to be sealed." This no doubt after the breaking in of the rioters. Dee was counselled to go and live at Cracow. He would like to be led step by step, and begs to know what house "is in God's determination for me and mine." Madimi answers, "As wise as I am, I cannot yet tell what to say." Dee demurs to the expense, and reproaches her for not telling them sooner. Needless cost would have been saved, and he does not know if Laski will have enough money for yet another move. He had rather Kesmark had been redeemed before Laski went to Cracow. Perhaps then his credit with the people would be greater.

Laski had heavily mortgaged his estates in Poland; he was in debt, and he had apparently raised a loan on his Kesmark property for a large sum of money. The bond was to expire on St. George's Day, April 23 next, and without the Emperor's help Dee did not see how it could be met. Kelley recurs to the Danish treasure he had found in England, hidden in ten places, which they would fain have

transported to Poland now, very speedily, for Laski's use. Dee is anxious to know from Madimi whether his rents are being duly received in England by his deputy or not, "whether Her Majesty or the Council do intend to send for me again or no." They ask instructions from Gabriel about Kelley's red powder, and how they shall use it. Dee seeks for information about the Prince's wife, whom they have not yet seen, but they doubt she is not their sound friend. He begs for medicine for his ague. And again, shall he take the pedestal, being made in Lask for the holy table, on to Cracow when they go, "rather than make a new one there, both to save time and to have our doings the more secret"? This pedestal was for the crystal to rest in upon the table. Three iron hasps and padlocks were also made at Lask for the table. If any answer to these questions was vouchsafed by the spirits, it was in the usual enigmas.

Part of Dee's baggage, a chest left at Toon on their way out, not having arrived, they did not immediately obey the injunction to move on to Cracow, but after about five weeks in Lask, they again journeyed forward.

CHAPTER XI

CRACOW

"Sir, to a wise man all the world's his soil:
It is not Italy, nor France, nor Europe
That must bound me if my fates call me forth.
Yet, I protest it is no salt desire
Of seeing countries, shifting a religion;
Nor any disaffection to the State
Where I was bred, and unto which I owe
My dearest plots, hath brought me out: much less
That idle, antique, stale, grey-headed project
Of knowing men's minds and manners."

— Jonson, Volpone, or The Fox

At the close of the sixteenth century, Cracow was at the height of its fame and prosperity. It was still the capital of Poland, and the residence of her kings, as well as the seat of the university founded two hundred years before by Casimir the Great. The Gothic cathedral erected under the same king, the burial place of Polish monarchs, was already adorned with sculptures and bronzes, the work of Renaissance artists from Florence and Siena. The visitor of today will find himself surrounded by churches and other buildings dating from the twelfth, fourteenth, and sixteenth centuries. Amid the ramparts of the Austrian fortress can still be traced here and there the older fortifications.

The city lies in the centre of a vast plain, almost at the confluence of two rivers, the Vistula and Rudowa. Across this plain from the north-west the travellers came, and reached Cracow in the afternoon of March 13, 1584.

"We were lodged in the suburbs by the church, where we remained a seven night, and then we (I and my wife) removed to the house in St. Stephen Street, which I had hired for a year for 80 gylvers of 30 groschen. And Master Edward Kelley came to us on Friday in the Easter week by the new Gregorian Kalendar,

being the 27 day of March by the old Kalendar, but the sixth day of April by the new Kalendar, Easter Day being the first day of April in Poland, by the new Gregorian institution.”

From the time of arriving in Poland Dee is careful to enter the dates in both old and new styles. The New Style was then extremely new, it having been introduced by Pope Gregory XIII. only a couple of years before, and universally adopted by all Roman Catholic countries. England, in all the fervour of her recently established Protestantism, would have none of it, but still desired not to lag behind in needful reforms. Dee, as already stated, had been commissioned before he left England to make calculations by which the calendar could be suitably adopted in this country. The Roman Church had assumed the chronology adopted by the Council of Nice to be strictly correct. But Dee desired to ascertain the actual position of the earth in relation to the sun at the birth of Christ, as a basis on which to rectify the calendar. The result of his calculations would have omitted eleven instead of ten days.

Dee's book (which was never printed, but remains in manuscript among the Ashmolean MSS.) was entitled “A Playne discourse and humble advise for our gracious Queene Elizabeth, her most Excellent Majestie, to peruse and consider as concerning the needful Reformation of the Vulgar Kalendar for the civile yeres and daies accompting or verifying, according to the tyme truely spent.” It was finished and delivered to Burleigh on February 26, 1583. To him it was inscribed with these rather playful verses: —

“Το οτι, and Το διοτι
I shew the thing and reason why,
At large, in briefe, in middle wise
I humbly give a playne advise;
For want of tyme, the tyme untrew
If I have must, command anew
Your honour may, so shall you see
That love of truth doth govern me.”

Burleigh proposed that skilful men in science, as Mr. Digges, be called from the universities to peruse the work and confer. But the Council of State consulted Archbishop Grindal and three of the bishops who recommended the rejection of Dee's scheme, chiefly on the ground that it emanated from Rome, and so their opposition delayed this desirable public reform in England for 170 years. Dee agreed to grant the ten days for the sake of conformity with the rest of the world, if his calculation that eleven were strictly accurate was publicly announced. It will be remembered that in 1742, when the change was made, eleven days were omitted from the calendar.

The household at Cracow now consisted of Mrs. Dee, Arthur, Katherine, Rowland and his nurse, and the maid Mary, Mrs. Kelley and her husband, a servant named John Crocker and a boy. It was augmented before long.

The actions with the spirits soon recommenced. Kelley began very unfairly by trying sittings alone, for he was importunate to know how the Prince was going

to treat them as regards money. But he seems only to have drawn reproof and much excellent counsel on himself from Nalvage.

The next few weeks were taken up with instructions from Gabriel and Nalvage, consisting of letters, numbers and words in a strange Eastern or angelic language, to which Dee probably had some key, though they appear unintelligible. The partners were bidden to keep the Sabbath, and Dee resolves to go always to church. Kelley seems to have turned restive once again. On April 17 he declared he would sit no more to receive these A.B.C. messages unless they were better explained. "There is your boy, John," he said; "he can well enough give you these simple signs. You need me no longer. I will be gone." As Casaubon remarks, "he was ever and anon upon projects to break with Dee."

Two days after, Dee heard him come upstairs to his own study, and called him in. Dee's study was an inner room through one that opened on to the stairs, at the foot of which was a door. He explained that he had now a distinct clue to the meaning of the tables of letters on which he had long been puzzling; dwelt on how essential it was to miss not a single letter, or else the words would err. He asked him, in fact, to resume his skrying, and encouraged him by saying that he knew he "would come to like better this due and methodical manner of our friends' proceeding," if only he would continue. Kelley scornfully replied that their teachers were mere deluders, and no good or sufficient teachers. In two years they had not made them able to understand, or do anything. "In two years," he said boastingly, "I could have learned all the seven liberal arts and sciences, if I had first learned Logick." He protested he would have no more to do with the spirits in any manner or way, wished himself in England, and vowed if the books were his he would burn them all. "These spiritual creatures are not bound to me. Take John for your skryer."

Dee pathetically recapitulated his long desire for wisdom, his faith that more knowledge will be granted him. Kelley went out leaving Dee buried in prayer.

In two days, Kelley was again submissive to the spirits, who bade him not mistrust. "Let him that is a servant and is commanded to go, go. And let not the earth rise up and strive against the plowman." So they go on again with their cabalistic letters and signs. In the beginning of May, Dee notes: "E.K. is very well persuaded of these actions now, thanked be the Highest."

Later in the month he says: "There happened a great storm or temptation to E.K. of doubting and mistaking our instructors and their doings, and of contemning and condemning anything that I knew or could do. I bare all things patiently for God his sake." Kelley at the same time says: "I am contented to see and to make true report of what they will show, but my heart standeth against them."

That night after the sitting, he again swore he would not go on skrying. The morning after, Dee knocked at his study door, and bade him come, for Nalvage had left off the previous day in the middle of an interesting geographical lesson about unknown parts of the earth, and had told them to be ready to continue it next morning. Kelley was obdurate, and Dee retired to prayer. In half an hour, the skryer burst in with a volume of Cornelius Agrippa's in his hand, where he said all the countries they were told about yesterday were described and written down. "What is the use," he said, "in going on with this farce, if they tell us nothing new?" Dee replied that he was glad to see Kelley had such a book of his own; that Nalvage in giving those ninety-one new names of countries, all of seven letters, was answering

his particular request; that he had verified the lands in the charts of Gerardus Mercator and Pomponius Mela, which he had at hand and produced, "and now," he said triumphantly, "we know exactly what angels govern which countries, in case we are ever called to practise there." Nalvage had described the natives of the countries and the products, suggesting that in Greenland a vein of gold might be found. "Your wilful phantasie," Dee ended to Kelley, "perverts your reason; and whereas you find fault with our instructors, I, who much more narrowly peruse their words, know that they give direct answers to my questions, except indeed when you misreport them, or I make a mistake in hearing or writing." So three days were lost, as Dee bemoans in the margin, and then Kelley was again induced to resume his skrying.

On the 25th, Laski arrived and left again for Kesmark. He now intended to redeem his property there. But King Stephan and his Chancellor were both set against him, and he wished Dee to go with him to the Emperor of Austria, Rudolph II.

Instructions were now given that they must be ready to go with Laski to the Emperor, must make themselves apt and meet, for until no remembrance of wickedness is left among them they cannot forward the Lord's expeditions. Gabriel tells Kelley at some length of his many faults. Dee did not hear this, but considerably does not ask for a repetition of the catalogue. He only bids Kelley listen well. Gabriel says if any will be God's minister, he must sweep his house clean, without spot. He must not let his life be a scandal to the will of the Lord.

"God finds thee, as he passes by in his Angel, fit in matter, but, my brother, God knows, far unfit in life. O consider the Dignity of thy creation. See how God beareth with thy infirmity fromtime to time. Consider how thou art now at a Turning where there lieth two wayes. One shall be to thy comfort, the other to perpetual woe."

Gabriel's dart, like a flame of fire, is upright in his hand. He pleads with Kelley in such adorable gentleness and with such tender and ecstatic weeping, that both his hearers cannot withhold their tears. Gabriel's words so moved Kelley that he professed absolute repentance for all his dealings with wicked spirits, vowed he would burn whatsoever he has of their trash and experiments, and write a book setting forth their horrible untruth, and blasphemous doctrine against Christ and the Holy Ghost. It is curious that among the other errors he renounced was the Eastern doctrine that a fixed number of souls and bodies have always been in the world, and that a man's soul goes from one body to another, viz., into the new-born child. In the light of after-events, it is significant that another belief abjured is that to the chosen there is no sin.

Dee was overjoyed, and full of thanksgiving. He believed utterly in Kelley's conversion, all the more because of his former lapses. If anything were wanting to prove it, it was to be found in the humble and patient spirit in which this impracticable, volcanic skryer of his now sat on patiently for two hours and a half before the stone without either cloud, veil, or voice appearing. This to Kelley was "no light pang." Nay, he argues that servants must wait as long as their Master pleases, and the time is better spent than in any human doings. He opens his wayward heart to Dee, the man without guile, and avows that he had fully intended at his last outburst, ten days before, to have gone away secretly with those with whom he had so long dealt had they not threatened him with beggary — a thing,

adds Dee, that he most hated and feared. Therefore, till this time he had been a hypocrite. Now, in his new-found elation, he cares not for poverty; life eternal is more than riches and wealth. He that can be hired with money to forsake the devil is no Christian. He will doubt no more, but believe. Dee adds that he omits many others of his godly sayings, thinking these sufficient to write down. He had no suspicion of any ill faith. His love for Kelley was truly unbounded in its long-suffering. He offered a fervent thanksgiving for the conversion, and for Satan's defeat, and prayed for them both for "continual zeal, love of truth, purity of life, charitable humility and constant patience to the end."

The same atmosphere continued next day, June 11. Kelley protests he could sit for seven years awaiting a vision. They do wait nearly four hours. Evidently Kelley converted is not going to be so good a medium as Kelley unregenerate. Dee explains the non-appearance as retribution for the three days wasted before. But they are all rather depressed, especially the Prince.

Then a vision appears of the castle of Grono, in Littau, where the King of Poland then was. Stephan's arms are seen over the gate. A man like an Italian is beheld, carrying an iron chest within which are an image in black wax, a dead hand, and so on. The promise is that Laski shall be King of Poland.

Early next morning Kelley, lying awake in bed, had a vision which he or Dee afterwards embodied in the curious diagram facing [?].

It may be taken as a sample of the kind of intricate complications of theurgy which often absorbed the pair for days together.

The vision was expounded by Ave, something in the following manner: —

A VISION.

East and West, North and South, stand four sumptuous and belligerent Castles, out of which sound Trumpets thrice. From every Castle, a Cloth, the sign of Majesty, is cast. In the East it is red, like new-smitten blood. In the South, lily-white. In the West, green, garlick-bladed like the skins of many dragons. In the North, hair-coloured, black like bilberry juice. Four trumpeters issue from the Castles, with trumpets pyramidal, of six cones, wreathed. Three Ensign bearers, with the names of God on their banners, follow them. Seniors, Kings, Princes as train bearers, Angels in four phalanxes like crosses, all in their order, march to the central Court, and range themselves about the ensigns.

IT VANISHETH.

The dazzling, shifting formation seems to proceed in a glorious pageant of colour, and then to rest, frozen into a minutely exact phantasticon of harmony.

Now for the meaning of the allegory. The Castles are Watch towers provided against the Devil, the Watchman in each is a mighty angel. The ensigns publish the redemption of mankind. The Angels of the Aires, which come out of the Crosses, are to subvert whole countries, without armies, in this war waged against the Powers of Darkness.

Many weeks were taken up with tables of letters for the games, angels, seniors, etc.

Kelley is again sometimes very much tempted to doubt the good faith of the angelic visitants, more especially as he sadly fears that good angels will not provide them with the needful money that the Prince requires for the success of his cause. One day, Dee wrote in his diary: "E.K. had the Megrom sore." Kelley read this, and "A great temptation fell on E.K., upon E.K. taking these words to be a scoff, which were words of compassion and friendship." After this Dee resorts more frequently to the use of his Greek characters.

The Dees were still living near the church of St. Stephen, where Kelley was a frequent visitor. Laski lodged with the Franciscans in their convent. The revelations were now of tables of letters again, intended, Dee things, that they may learn the names of angels and distinguish the bad from the good. (The bad angels' names are said to be all of three letters.) He hopes Ave is about to reveal the healing medicines; the property of fire; the knowledge, finding, and use of metals; the virtues of stones, and the understanding of arts mechanical. But Ave says it is the wicked spirits who give money coined, although there are good angels who can find metals, gather them and use them. Then Madimi appears, after a long absence, and addressing Dee as "my gentle brother," tells him that Ave is a good creature and they might have made more of him. She wants to know why they have not gone to the Emperor Rudolph. The old excuse of poverty is pleaded.

That evening, June 26, at seven o'clock, Dee sat in his study considering the day's action, when Kelley entered and asked if he understood it. He, it seems, had burst out again, had raged and abused Michael and Gabriel, called Ave a devil, made "horrible speeches." There had been a most terrible storm of thunder and rain, and Kelley always appeared sensitive to these electric disturbances. Now he is penitent once more, acknowledges his words were "not decent," and begs forgiveness of God and Dee. The talk lasted long, and several calls to supper were unheeded; then, just as they were leaving the room, Kelley felt something warm and heavy on his shoulder, and behold! it was Ave come to acknowledge his repentance. Dee hands him his Psalter book, and with three prayers devoutly said, all is smooth again, and they go down to supper.

Dee's patience and humility seemed unending. In conversing with the spirits he is always, as it were, face to face with God. His replies are made direct to the Majesty of the Divine. When Kelley is blamed he assumes equal blame.

Ave. — "Which of you have sought the Lord for the Lord his sake?"

D. — "That God can judge. We vaunt nothing of our doings, nor challenge anything by the perfection of our doings. We challenge nothing, Lord, upon any merits, but fly unto thy mercy, and that we crave and call for. Curiosity is far from our intents."

CHAPTER XII

FROM CRACOW TO PRAGUE

"Since all men from their birth employ sense prior to intellect, and are necessarily first conversant with sensible things: some, proceeding no farther, pass through life considering these as first and last; and apprehending what is painful to be evil, what is pleasant good, they deem it sufficient to shun the one and pursue

the other. Some pretending to greater reason than the rest, esteem this wisdom; like earth-bound birds, though they have wings they are unable to fly. The secret souls of others would recall them from pleasure to worthier pursuits, but they cannot soar: they choose the lower way, and strive in vain. Thirdly, there are those — divine men — whose eyes pierce through clouds and darkness to the supernal vision, where they abide as in their own lawful country.”

— Plotinus

All this time, Dee is so absolutely absorbed with his spiritual visions that we know very little about his outer existence. For three years after he left England, he neglected to enter anything in his ordinary diary, and the *Liber Mysticus* contains nothing of everyday affairs.

In this July, 1584, however, at Cracow, he does enter an important piece of information about his boy Rowland, the baby then about a year and a half old.

“1584. Remember that on Saturday the fourteenth day of July by the Gregorian Calendar, and the fourth day of July by the old Calendar, Rowlande my childe (who was born Anno 1583, January 28 by the old calendar) was extreemely sick about noon or mid-day, and by one of the clock was ready to give up the ghost, or rather lay for dead, and his eyes set and sunck in his head.

“I made a vow if the Lord did foresee him to be his true servant, and so would grant him life, and confirm him his health at this danger, and from this danger, I would during my life on Saturdays eat but one meal.”

Although we never find this vow referred to again, there is no doubt that Dee devoutly kept his bargain. Rowland did grow up and had other remarkable escapades.

Still the journey to Prague to the Emperor Rudolph was postponed, and it was not until the first day of August that the trio set off. Dee and Kelley were ready to go sooner, but Laski had not sufficiently recovered his finances. The party had been augmented by the arrival of Kelley's brother, Thomas, and Edmond Hilton, son of Dee's old friend, Goodman Hilton, who had sometimes lent him money, and who in 1579 had requested leave for his two sons to resort to Dee's house. Thomas Kelley accompanied the Prince and his pair of crystal gazers. The women were left behind under Edmond Hilton's charge.

Five or six days after arriving in Prague, on the day of the Assumption of the Blessed Virgin Mary, August 15, Dee was settled in the house of Dr. Hageck, by Bethlem in Old Prague (Altstadt), kindly lent him for his use. The house was not far from the old Rathhaus, the great clock tower of which, dated 1474, and the Council Chamber, still exist. It was also near the Carolinum or University, founded by Charles IV. in 1383, in whose hall John Huss a hundred and fifty years before had held his disputations. When Dee and his party arrived in the city Tycho Brahe was still alive, though not yet a resident in Prague. Prague was the city of alchemists. The sombre, melancholy Emporer himself relieved his more seriuous studies by experiments in alchemics and physics. A mania for collecting rare and valuable objects provided him with a still lighter pastime. He painted, read much, and worked in iron, was a good linguist, and a regular dilettante. Unmarried, and with

all the weaknesses of the Habsburgs, for nearly thirty years out of his long life and far too protracted reign he was quite mad. Not many years after his reception of Dee he ceased to make any pretence of public appearance.

The excellent little study or “stove” (from “stube,” German for study) in Dr. Hageck’s house had been since 1518 the abode of some student of alchemy, skilful of the holy stone. The name of the alchemist, “Simon,” was written up in letters of gold and silver in several places in the room. Dee’s eyes also fell daily on many cabalistic hieroglyphs, as well as on drawings or carvings of birds, fishes, flowers, fruits, leaves and six vessels, all the work, he presumed, of Simon baccalaureus Pragensis. Over the door were the lines:

“Immortale Decus par gloriaque illi debentur
Cujus ab ingenio est discolor hic paries,”

and on the south wall of the study was a long quotation from some philosophical work ending with

“Ars nostra est Ludus puero cum labor mulierum. Scitote omnes filii artis hujus, quod nemo potest colligere fructus nostri Elixiris, nisi per introitum nostri lapidis Elementati, et si aliam viam quaerit, viam nunquam intrabit nec attinget. Rubigo est opus, quod sit ex solo auro, dum intraverit in suam humiditatem.”

In these congenial surroundings skrying was at once resumed. Madimi (now grown into a woman) was the first visitor, and Dee hastened to inquire for his wife and child at Cracow. He notes that his first letter from her arrived on the 21st. She joined him before long. He was told to write to the Emperor Rudolph. He did so on August 17, and he relates in the epistle the favourable attention he has received from Charles V. and his brother Ferdinand, Rudolph’s father, the Emperor Maximilian II., who accepted the dedication of his book *Monas Hieroglyphica*, and others of the imperial house. He signs the letter, “Humillimus et fidelissimus clientulus Joannes Dee.”

After waiting a week he sent the letter by Laski’s secretary to the Spanish ambassador, Don Guglielmo de Sancto Clemente, who was to present it to Rudolph. With it he also sent a copy of his *Monas*. The same night he heard by Emerich Sontag, the secretary, that the Emperor had graciously accepted the book, and within three or four days would appoint a time for giving him an audience.

He received letters from England on August 27, which were dated April 15 and 16. His brother-in-law, Nicholas Fromond, told him that Mr. Gilbert, Mr. Sled, and his bookseller had used him very ill. Doubtless he was expecting some money from the sale of his books. Mrs. Dee was much upset at her brother’s defections, and poor Dee was worried all round, for, as he writes in the margin of his diary, “Satan is very busy with E.K. about this time.” Kelley seems to have been making friends with young Simon Hageck, son of “our host,” as Dee calls him. To furnish his own study he has bought a clock of Mrs. Hageck for five ducats, which was so good a bargain that she requested “a quart of wine” (probably a quarter hogshead) thrown in. She herself does not seem to have benefited much by the largess, for Kelley and Laski’s man Alexander proceeded to get drunk on it, and fell to fighting and quarrelling. Dee, who had stayed writing in his study instead of going to supper,

was warned by the city watchman to keep better peace in his house. Looking from his window to account for the caution, he saw Laski's man sitting on a great stone, and called him to come in. When he had heard the tale he went off to Hageck's to "understand the very truth," and there found Kelley lying in a drunken sleep on a form. This was a relief. He was better pleased to think that angry words had been spoken "when wine, not wit, had rule," and persuaded Laski's man to stay in his lodgings that night instead of raging forth into the street. Already a scandal had been made which he foresaw would do him much harm. Next morning Kelley had a madder fit than ever.

"Much ado. Emerich and his brother (Thomas Kelley) and I had to stop or hold him from going on Alexander with his weapon. At length we let him go, in his doublet and hose without a cap or hat on his head, and into the street he hasted with his brother's rapier drawn, and challenged Alexander to fight. But Alexander said 'Nolo, Domine Kelleie, Nolo.' Hereupon E.K. took up a stone and threw after him as after a dog, and so came into the house again in a most furious rage for that he might not fight with Alexander. The rage and fury was so great in words and gestures as might plainly prove that the wicked enemy sought either E.K. his own destroying of himself, or of me, or of his brother. This may suffice to notify the mighty temptation and vehement working of the subtle spiritual enemy, Satan, wherewith God suffered E.K. to be tempted and almost overcome: to my great grief, discomfort, and most great discredit, if it should come to the Emperor's understanding. I was in great doubt how God would take this offence, and devised with myself how I might with honesty be cleared from the shame and danger that might arise if these two should fight. At the least, it would cross all good hope here with the Emperor for a time, till God redressed it."

By this time Dee had become skilled and tactful in dealing with his turbulent squire, and he soon brought him to quietness by yielding to his humour and saying little. At mid-day came Dee's messenger from Cracow, bringing letters from and tidings by word of mouth of his dear wife Jane, "to my great comfort." Much he was in need of comfort, and when a letter from the Emperor arrived the same day, desiring to see him, Kelley's enormities began to assume less desperate proportions.

Dee started at once to the Castle, the Palace of Prague, and waited in the guard-chamber, sending Emericus to the Lord Chamberlain, Octavius Spinola, to announce his coming.

"Spinola came to me very courteously and led me by the skirt of the gown, through the dining chamber to the Privie chamber, where the Emperor sat at a table, with a great chest and standish of silver before him, and my Monad and Letters by him."

Rudolph thanked Dee politely for the book (which was dedicated to his father), adding that it was "too hard for his capacity" to understand; but he encouraged the English philosopher to say on all that was in his mind. Dee recounted his life history at some length, and told how for forty years he had sought, without finding, true wisdom in books and men; how God had sent him His Light, Uriel, who for two years and a half, with other spirits, had taught him, had finished

his books for him, and had brought him a stone of more value than any earthly kingdom. This angelic friend had given him a message to deliver to Rudolph. He was to bid him forsake his sins and turn to the Lord. Dee was to show him the Holy Vision.

“This my commission is from God. I feign nothing, neither am I a hypocrite, an ambitious man, or doting or dreaming in this cause. If I speak otherwise than I have just cause, I forsake my salvation,” said he.

Rudolph was probably very much bored by this mystical rhapsody. He excused himself from seeing the vision at this time, and said he would hear more later. He promised friendship and patronage, and Dee, who says he had told him almost more than he intended of his purposes, “to the intent they might get some root or better stick in his minde,” was fain to take his leave. In a few days he was informed, through the Spanish ambassador, that one Doctor Curtius, of the Privy Council, “a wise, learned, and faithful councillor,” was to be sent to listen to him on the Emperor’s behalf. Uriel, whose head had been bound of late in a black silk mourning scarf because of Kelley’s misdoings, now reappeared in a wheel of fire, and announced favour to Rudolph.

“If he live righteously and follow me truly, I will hold up his house with pillars of hyacinth, and his chambers shall be full of modesty and comfort. I will bring the East wind over him as a Lady of Comfort, and she shall sit upon his castles with Triumph, and she shall sleep with joy.”

To Dee, he says, has been given “the spirit of choice.” Dee petitions that his understanding of that dark saying may be opened: “Dwell thou in me, O Lord, for I am frail and without thee very blind.”

The conference between Dee and Curtius on September 15 lasted for six hours. It took place at the Austrian’s house, whither Dee was permitted, it seems, to take the magic stone and the books of the dealings. Dee in all good faith promised that many excellent things should happen to Rudolph, if only he would listen to the voice of Uriel. Dee’s sincerity, credulous though it appears, was as yet unshaken. He lived in a transcendental atmosphere, and trembled, as he believed, on the brink of a great revelation. The very heavens seemed opening to him, and soon, he thought, he would probe knowledge to its heart.

Kelley, on the other hand, was under no delusion. He had worked the spirit mystery for long enough without profit; already he was beginning to more than suspect that the game was played out; that their dreams of Laski as King of Poland, dispensing wealth and favour to his two helpers, were never to be realised; that the Emperor’s favour would be equally chimerical and vain; and that some more profitable occupation had better be sought. At the back of his mind lay always the hope of the golden secret. Somehow and somewhere this last aspiration of the alchemist must be realised.

At the very time when the two learned doctors were holding their confabulation, Kelley, says Dee, was visited at their lodgings with a wicked spirit who told him that Dee’s companion would use him like a serpent, “compassing his

destruction with both head and taylor; and that our practices would never come to any fruitful end."

This was a true prophecy indeed, but many things were yet to come to pass.

Uriel now instructs Dee to write to the Emperor and tell him that he can make the philosopher's stone: in other words, that he can transmute base metal into gold. In the next breath Uriel foretells that Rudolph shall be succeeded by his brother Ernest, for when he sees and possesses gold (which is the thing he desireth, and those that counsel him do also most desire), he shall perish, and his end shall be terrible. Dee shall be brought safely home to England. Uriel used a curious simile, that Dee "shall ascend the hills as the spiders do." Dee, with his knowledge of many sciences, has never shown himself a naturalist, but he here gives us an interesting scrap of natural history. He writes in the margin: "Perhaps spiders flying in the air, are carried by strings of their own spinning or making, or else I know not how."

Dee's suit with the Emperor did not much progress. His ministers were naturally envious of this foreigner, and many whispers, as well as louder allegations against the two Englishmen, were abroad, although, as San Clemente told him, the Emperor himself was favourable. The Spanish ambassador was friendly enough, and Dee dined several times at his table. He professed to be descended from Raymond Lully, and, of course, like every educated person of the fifteenth and sixteenth centuries, was a believer in the virtues of the philosopher's stone. He bade them not regard the Dutchmen's ill tongues, "who can hardly brook any stranger." Dee wrote again to the Emperor a letter of elaborate compliment and praise of *vestroae sacrae Coesarae Majestatis*, in which he offered to come and show him the philosopher's stone and the magic crystal.

Still nothing came of it, and these needy adventurers in a foreign land began to get into deadly straits. "Now were we all brought to great penury: not able without the Lord Laski's, or some heavenly help, to sustain our state any longer." Dee returned from a dinner at the Spanish ambassador's to find Kelley resolved to throw up the whole business and start for England the next day, going first to Cracow to pick up his wife. If she will not go he must set off without her, but go he will. He will sell his clothes and go to Hamburg, and so to England. It is all very well for the spirits to promise spiritual covenants and blessings; but as Kelley said to Uriel, "When will you give us meat, drink and cloathing?"

At this time the women and children did join the party from Cracow, although Dee does not record it in his diary. But on September 27 Dr. Curtius called to see him at his lodging in Dr. Hageck's house by Bethlem, and he says "saluted my wife and little Katherine, my daughter." Dee laid before him some of the slanders that he knew were going about. He had been called at Clemente's table a bankrupt alchemist, a conjuror and necromantist, who had sold his own goods and given the proceeds to Laski, whom he had beguiled, and now he was going to fawn upon the Emperor. Curtius was at last induced to spread before the Emperor his report of the conference he had held (by command) with Dee. "Rudolph," said Curtius, "thinks the things you have told him almost either incredible or impossible. He wants you to show him the books." Then the talk became the learned gossip of a couple of bookish and erudite scholars. Dee produced some rare editions which the others had never seen. Curtius offered the loan of one of his own works, *De Superficierum Divisionibus*, printed at Pesaro. After this, with mutual courtesies

offered on both parts, "after the manner of the world," Curtius took his horse, and returned homeward.

Jane Dee was ailing at this time, and Dee was much distressed. Gabriel, when consulted, told him that the true medicine is trust in the God of Hosts and in His Son Christ. "The Lamb of Life is the true medecine of comfort and consolation." He did, however, condescend to give a remarkable precription for her use, concocted of a pint of wheat, a live pheasant cock, eleven ounces of white amber, and an ounce of red wine, all distilled together. Dee, though no Christian Scientist, was willing enough to administer the strange decoction, but says he knows not where or how to get a cock pheasant. In the spring of the next year, Jane's fourth child, Michael, was born. He was always rather sickly, and died when nine years old. Theodore, her fifth child, was only thirteen when he too died, but all the six other children grew up.

Curtius and Dee became good friends. The Austrian showed his English acquaintance several of his inventions connected with the quadrant and with astronomical tables, and Dee confided to him the secret of a battering glass he had contrived for taking observations on a dark night. The glass was left at Cracow with his books and other goods, but he would gladly go and fetch it to show the Emperor. This led to Dee's request for a passport to enable him to travel, with servants, wife and children, where he would in the Emperor's dominions at any time within a year. He drew it up himself on October 8, 1584, and the Emperor granted it without demur. Dee soon started for Cracow to bring the rest of his goods to Prague, but the diary for the month of November is missing, and the following book opens on December 10, when he had set out from Cracow to return to Prague. "Master Kelley" was with him, John Crocker, and Rowland and his nurse, who had been left behind when Mrs. Dee and the two elder children joined her husband in Prague. As before, more than a week was occupied with the journey, which was made in a coach, with horses bought of "Master Frizer." In Prague a new lodging was found in a house belonging to two sisters, of whom one was married to Mr. Christopher Christian, the registrar of Old Prague. Dee hired the whole house from him at a rent of 70 "dollars" or thalers a year, to be paid quarterly.

"On Saturday afternoon, January 12, 1585, I removed clean from Doctor Hageck, his house by Bedlem, and came with all my household to the House which I had hired of the two sisters (married) not far from the Market Place in old Prage."

He announced his return to the Spanish ambassador and to Dr. Curtius, and continued his interviews with "the schoolmaster" daily.

Some of the sittings recorded at this time are really of the nature of school lessons, which to a man of Dee's acquirements must have seemed rather elementary, yet he humbled himself as a child to learn. One day geographical and ethnographical information is imparted about America, or, as Dee calls it, "Atlantis"; Cathay; the Bactrian desert; and Phalagon, a country of which Dee says he never heard. Another day, minerals and their properties form the subject of the lesson.

Much was said about the doubting, incredulous spirit of Kelley, which Dee always feels is the hindrance to further knowledge. At length he is given permission to choose another skryer if he will: "Take whomsoever thou wilt in

whose face the Lord shall seem to dwell, and place him with this Seer, and let him stand seven times by him. I will take the spirit from him and will give it unto the same that standeth by, and he shall fulfill my word that I have begun.”

But Dee was strangely reluctant to part with Kelley. He loved him like a son, he yearned over his soul, and he entertained more lively hopes than ever of his real conversion, for Kelley had at last consented to partake of the sacrament with his older friend. Dee uttered aloud a solemn prayer: —

“O God, thouh has coupled us two together in they election, and what the Lord hath joyned, no fleshly fancy of mine shall willingly separate. But if it be thy will, seeing he is so hard to give credit to thy holy messengers, without some proof in work first past, as for example this doctrine of the philosopher’s stone, that so he may come to be allowed, though he imitate Thomas Didymus in his hard and slow belief. And because he is to receive the pledge of thy mercies, and mystery of the heavenly food, we would gladly hear of that holy sacrament some discourse for our better instruction, and his better encouragement to the mystery receiving.”

Then was delivered a remarkable homily expounding Protestant Christian belief upon several points: the Creation, the fall of Adam (because he wanted the beauty and excellency of God’s spirit for which he was created); of the sacrament of Christ’s body, “the holy sign of peace between God and man”; and the mystery and wonder of the rite as shown to the disciples, not, as the wicked do, “tying the power and majesty of God and His omnipotence to the tail or end of reason, to be haled as she will....It is a holy miracle, and thou must believe, as the Disciples did, that thou partakest of the true Body of Christ sub forma panis. But receiving ceasing, the Sacrament ceaseth also.” This in answer to Dee’s interposed question. The Hussite doctrine of the permanence of the sacred element in the common food when blessed was of course much in men’s minds in Prague. So with an injunction to “share this doctrine with your wives,” this exposition ends.

CHAPTER XIII

A DREAM OF GOLD

“Now, Epicure,
Heighten thyself, talk to her all in gold,
Rain her as many showers as Jove did drips
Unto his Danaid, shew the gold a miser
Compared with Mammon. What! the stone will do’t.
She shall feel gold, taste gold, hear gold, sleep gold.”

— Jonson, *The Alchemist*

On February 27, 1585, Dee and Kelley, with Thomas Kelley, rode with great secrecy to Limburg, six miles from Prague, in obedience to Madimi, who however told them on arriving that Rudolph know of their departure. Dee suspected Laski’s man, Sontag, of treachery. Michael appeared to them there, and instructed Dee to name his new-born child Michael. The infant was baptised by the Court chaplain in Prague Cathedral (which is dedicated to the very unpopular Saint Vitus) on March

18, the Spanish ambassador being godfather and the Lady Dietrichstein, wife of the Emperor's major-domo, godmother.

Kelley was still murmuring under the mystical dealings of the angels. "Let them give me somewhat profitable to my body, or some wisdom to my mind's behoof, and then I will believe in them," he says. Then he protests he will confess all to the priest, and if the holy father does not allow their doings or counsel to be genuine, neither will he.

The remarkable answer that Dee gives again shows us how in advance he was of his times in matters spiritual as well as scientific. "The authority of good angels or messengers from God is greater," says he, "than the authority of the Pope, or priests."

So the weeks went on. Kelley postponed the day of taking the sacrament. At Easter will be a fit time. He will wait till then. He is tired of skrying: "I pray you to deal with another. Here is John, a boy in the house. You may use him." Thus, for the third time, a boy is suggested.

It is a curious piece of psychology, or crystallogomancy, that Kelley, who possessed the mediumistic powers, was always so reluctant to use them, while Dee, who as Madimi told him, had clearer sight than his skryer, was entirely unable to open up communication with the unseen.

Money was scarcer than ever. "My wife being in great perplexity, requested E.K. and me that the annexed petition might be propounded to God and his good angels, to give answer or counsel in the cause." Jane's petition set out simply that they had no provision for meat and drink for their family, that it "would discredit the actions wherewith they are vowed and linked unto the heavenly majesty" to lay the ornaments of their house or coverings of their bodies in pawn to the Jews, and that the city was full of malicious slanders. Aid and direction are implored how or by whom they are to be aided and relieved. The spirits, while reminding her grandiloquently that she is only a woman, full of infirmities, frail in soul, and not fit to enter the synagogue, yet favourably listen, and bid her be faithful and obedient as she is yoked, promising that she and her children shall be cared for. Meanwhile her husband is to gird himself together and hasten to see Laski and King Stephan.

This injunction seems not to have been obeyed for some time, for Dee was now very busy inditing letters to Queen Elizabeth and to other of his friends in England. He was reminded of it later when something went wrong, and another crisis arrived with Kelley. On March 27, a Wednesday, Dee was busy in his study, when the skryer burst in, demanding unceremoniously a copy of a certain magic circle of letters which he professed to have had revealed to him by spirits at Oxford. He wished to show it to a Jesuit priest with whom he had made friends. He protested he would quit the company of the spirits with whom they had recently dealt and return to his former associates — the evil set. Dee said he had no leisure to look for the paper now, he was writing letters of importance, and in a week's time or when able, he would see it was found. This of course was irritating. Kelley stormed and raged, said the old man should not stir his foot from the room till it had been produced, and was about to lock up the door when Dee caught him by the shoulders, "calling aloud to my folks. They came in all, and my wife, and so afterwards by degrees his fury assuaged, and my folks, my wife and his, went away, and after he had sitten two or three hours with me, he saw on my head, as I sat

writing, Michael stand with a sword, who willed him to speak, which he did forbear to do above a quarter of an hour.”

Kelley, like a spoilt child, demanded of Michael if he should have his circle of letters. The angel addressed him then in a passage of exceeding beauty, seeming to scorch and wither the promptings of the skryer’s evil nature, while wrestling at the same time with all the powers of darkness for his soul: —

“O Jehovah, whose look is more terrible to thy angels than all the fires thou hast created,...wilt thou suffer one man to be carried away, to the dishonouring and treading under foot of thee and thy light, of thee and thy truth? Can one man be dearer unto thee than the whole world was? Shall the heavens be thrown headlong down, and he go uncorrected?”

He intimates to the partners that their work and calling is greater than honour, money, pride and jewels. As it is great, so must their temptation be great.

“Therefore God has framed one of you as a stiffe-made Ashe, to bind up the continuance of his work, and to be free from yielding unto Satan.”

As for the other, Michael promises Kelley that no evil spirit shall visibly show himself unto him any more as long as he is in the flesh.

“Whosoever therefore appeareth hereafter is of good.”

Thus begins to yawn before the pair the most dangerous pitfall of all. Pride and confidence in the perfect intuition of God’s will has led many a good and holy man astray. Soon even the stiff-made ash is to arrive at the pitch of believing that their teachers cannot err, and then comes a terrible downfall. Michael in an exquisite little parable bids them cleave fast together. And again it is clear why the elder man, the seeker after hidden knowledge, the pure-minded and gentle-hearted old mathematician and astrologer, though torn in pieces with his partner’s wild outbursts, his notorious cupidity, impatience, and evil living, yearned over him and his rebellious youth as a mother over her child. Like Michael, he seems involved in a prolonged struggle for the rescue of his soul from the demons in whose power he devoutly believed.

“PARABOLA DE NOBIS DUOBUS.

“A wood grew up, and the trees were young, and lo! there arose a great Tempest from the North, and the Seas threw out the air that had subtilly stolen himself into them. And the winds were great. And behold there was one Tree which was older than the rest, and had grown longer than that which shot up by him. This Tree could not be moved with the wind, but the Tree that was young was moved to and from with the wind, and strook himself oftentimes upon the stiff-set tree. The Forrester came and beheld, and said within himself, ‘The force of this wind is great. See this young Tree beateth himself in pieces against the greater. I will go home, and will bring my ground instruments, and will eradicate him, and I will place him farther off. Then if the winds come, he shall have room to move.’

But when he came home, the Lord of the Wood seeing him in a readiness with his Mattock and his spade, asked him of his goings, which told the thing in order unto his Master. But lo! his Master rebuked him, and he said thus: `When the winds are not, they increase, they are not hurtful one to the other. Suffer them therefore. When the young Tree taketh roots, and shall look up unto some years, his roots shall link themselves with and under the roots of the greater. Then, though the winds come, they shall not be hurtful one to another, but shall stand so much the more fast, by how much the more they are wrapped together; yea, when the old tree withereth, he shall be a strength unto him, and shall add unto his age as much as he hath added unto his youth.'

“And he ceased to dig.

“Be not you therefore haled in sunder, neither be you offended one at another. Peradventure Reason would set you aside. But God will not. Behold, if you break the yoke that you are in and runne astray, he that erreth shall perish, even so shall he that standeth also be desolate. Love therefore one another, and comfort one another, for he that comforteth his brother comforteth himself....Let youth yield to ripe years...You have vowed that one of you do nothing without the other's counsel, but you shall not be two counsellors. Let the Doer occupie the superiority. The Seer, let him see and look after the doings of that he seeth, for you are but one body in this work.”

In April, Dee and Kelley returned to Cracow. As they were nearing the city they saw a great whirlwind wreathing up the dust and shooting forward in a southerly direction. They found their house let under them to a “forced-in tenant,” but as Dee had brought his keys, he effected an entrance, and secured at least a bedstead. By the aid of his lawyer, Mr. Tebaldo, “an ancient practitioner in Polish causes,” he obtained a decree against his landlord that without six months' notice he could not be ejected. They took up their abode in the College of Nyepolonize. Laski now joined them in Cracow, and took Dee on May 23 to an audience of King Stephan. Stephan was seated by the south window of his principal audience and banqueting chamber, looking out upon the beautiful new gardens that he was then making. Polite speeches of greeting in Latin passed between the two, but there was scant time for more before the Vice-Chancellor and Chief Secretary, with others, came in, bringing Bills for the King to read and sign. Stephan had small time to spare for visionary alchemists. His very glorious reign was crowded with great achievements. Though a strong Catholic himself, he respected the liberties of his Protestant subjects, won back the Russian provinces for Poland, reformed the universities and established the Jesuits in educational seminaries, and protected the Jews. He died very suddenly about a year after Dee's third interview with him. Dee has the following very valuable note of his death, entered in the diary a few weeks after his arrival at Trebona Castle in 1586: “December 11, Stephan Poloniensis obiit: natus anno 1530, die 13 Januarii, hora quarta mane min 25, in Transylvania. Obiit hora secunda post medium noctem, ut intellexi ex literis Dni Lasky, receptis die 29 per Alexandrum.”

Dee also visited Dr. Hannibal (Annibaldus), the famous divine, and discussed with him his commentaries on Latin authors- -Hermes Trismegistus and Mandellus. He partook of the Communion at the Bernardine convent where the Doctor was a professor. Three times within Easter week did he communicate, “that

in all manner of wayes I might have a clean and quiet conscience.” On “Easter Monday, very devoutly, in St. Stephan’s Church, E.K. received the Communion, to my unspeakable gladness and content, being a thing so long and earnestly required and urged of him by our spiritual good friends.” As Dee wrote to Walsingham, “Saul had become a Paul.”

It was a very short interlude. For Laski had not yet paid him the “money long since due,” and Kelley once more vows he will leave, for the “actions are unsuccessful and are to be cut off.” Laski was again admitted to the sittings, and King Stephan granted them another interview. Laski urged the King to take the two alchemists into his service and give them “a yearly maintenance.” In obedience to his instructors, Dee promises to make the philosopher’s stone, if the King will bear the charge. He does not profess that he can, but he believes the angels will teach him the secret. Stephan was not so sanguine. In the King’s private chamber, a sitting was held, with the crystal set before him, but he remained unconvinced. He gave no encouragement, and in August the pair, hopeless of patronage from Poland, returned to Prague, where Jane and Joan Kelley, the children and the servants, had been left under Edmond Hilton’s care.

An anglicised Italian pervert, Francisco Pucci, now appeared upon the scenes and was admitted to the sittings at the shew-stone. Pucci had been a Lyons merchant, but had “laid aside his trade to study sacred letters,” and become a theological disputant of the current type. Professing himself a Protestant, he came to Oxford to study, graduated M.A. in 1574, and in London, Basle, Antwerp, and other places, became an open and notorious writer and champion against the Church which he had abjured. He had followed Socinus to Cracow, and had noisily opposed the Jesuits there. Soon after he recanted, became a Romish priest and secretary to a cardinal in Rome, where he died in 1606, and was buried in the Church of San Onofrio on the Janiculum.

On his information it appears that three copies of Dee’s manuscripts were burned in Prague, April 10, 1586. These were the Book of Enoch, the Forty-eight Keys of the Angels (*Claves Angelicae*) and the *Liber Scientioe Auxilii et Victoriae Terrestris*, works which had been written down from the spirit revelations since the partnership with Kelley had commenced. The books burned were not of course the originals, the two first of which still exist. Of the Book of Enoch there are three copies, one made by Kelley, a remarkable tribute to the mechanical skill in draughtsmanship, the extraordinary application and ability, of this very versatile personage. It contains hundreds of diagrams of figures, round or rectangular in shape, composed of an infinite number of minute squares each containing a letter or figure. These letters occur in every possible combination and order, some reading straight across the page, others diagonally, and so on. Dee gives an extraordinary story of the restoration on April 30 of the books said to have been burned, by a man like a gardener, invisible to himself, to Joan Kelley, and to all in the garden at the time, save Kelley. The gardener placed them under an almond tree in Carpio’s vineyard, on a sloping bank between the banqueting house and the “cliff side.” Trickery of Kelley’s, no doubt.

The feeling against these foreign adventurers grew strong in the city. Sixtus V., who had succeeded as Pope, issued a Papal edict, dated May 29, 1586, banishing Dee and Kelley from Prague within six days. It seemed to trouble them very little, for Dee was already away on a visit to a new patron, William Ursinus, Count

Rosenberg, at his country seat on the Moldau. From thence he went to see some glass works at Volkanau, about twelve miles north of the city; then he proceeded to Leipsic in time for the fair on May 11. There he met Lawrence Overton, an English merchant to whom Jane Dee had given kind attention and hospitality when he had fallen ill in her house a year before. Overton had returned from England, where he had seen Edmond Hilton, sent in November with letters to the Queen, Sir Francis Walsingham, and others. Hilton was expected back shortly. Overton was on the point of returning to England, and by him another letter to the Secretary was despatched.

Dee's letters to Walsingham, with their veiled allusions to secret affairs, form one of the grounds upon which the supposition has been based that he was employed by the Queen's minister as a secret spy and diplomatic agent abroad, and that his cabalistic diagrams contained a cipher. An elaborate theory was constructed to support this contention.

From this letter it is evident that Dee wishes his friends in England to believe that he and his partner have already found the hidden secret, but he wraps his words in due mystery, and it is impossible to say exactly when Kelley first professed to have made, and when he induced his partner to believe that he actually had made, the gold on which his heart was set. That Dee's heart was equally fixed on the discovery is indisputable, but from what a different cause!

“To ye Rt. Hon^{ble}. Sr. Fr. Walsingham Knt, her most excellent Maties.
Principal Secretary my singular good Fr^d. and Patron with speed.

“Right Honorable Sir,

“Albeit I have almost in vain come a hundred miles (from Prague to this Leipsic Mart) hoping either to meet my servant there with answer to my former letters, sent in November last to her Majesty (when also I wrote unto your honour and others). And so with speed from this Leipsick to have sent again most speedily, as occasion should have served. and now I find neither servant neither letter from him, neither word of mouth, yet all this notwithstanding; and whatsoever the hindrance or delay hereof may be (whether the keeping back of my letters from her Majesty, or the manifold and important most weighty affairs public hindring or delaying her Majesty's most gracious discreet and wise resolution herein. Or what other occasion else hath and doth cause this long and wonderful delay of answer receiving); all this notwithstanding, I thought good before I set up my coach to write, and most humbly to salute your honour very faithfully, dutifully and sincerely, with great and the same good will that my Letter some years since written to your Honour (but then a stumbling block unto your Honour and others for the strangeness of the phrases therein) doth pretend. So it is, right Honorable, that the merciful providence of the Highest, declared in his great and abundant graces upon me, and mine, is so wonderful and mighty, that very few, unless they be present witnesses, can believe the same. Therefore how hard they are to be believed there, where all my life and doings were construed to a contrary sense, and processe of death contrived and decreed against the Innocent, who cannot easily judge?

“I am forced to be brief. That which England suspected, was also here, for these two years almost, secretly in doubt, in question, in consultation, Imperial and Royal, by Honourable Espies; fawning about me and by others discoursed upon,

pryed and peered into. And at length both the chief Romish power and Imperial dignity are brought to that point resolutely that partly they are sorry of their so late reclaiming their erroneous judgment against us and of us, and seek means to deal with us so as we might favour both the one and the other; and partly to Rome is sent, for as great authority and power as can be devised; and likewise here all other means and wayes contrived, how by force or for feare they may make us glad to follow their humours. But all in vain, for force human we fear not, as plainly and often I have to the Princes declared. And otherwise than in pure verity and godlinesse we will not favour any (my words may seem very marvellous in your Honours ears, but mark the end, we have had, and shall have, to deal with no babes). I have full oft, and upon many of their requests and questions, referred myself to her Majesties answer thus in vain expected. Nuncius Apostolicus Germanicus Malaspina, after his year's suit to be acquainted with me, at length had such his answer that he is gone to Rome with a flea in his eare, that disquieteth him and terrifieth the whole state Romish and Jesuitical. Secretly they threaten us violent death, and openly they fawn upon us. We know the Sting of Envy and the fury of fear in tyrannical minds, what desperate attempts they have and do often undertake. But the God of Heaven and Earth is our Light, Leader and Defender. To the World's end, his mercies upon us will breed his praises Honour and glory. Thus much, very rhapsodically yet faithfully, tanquam dictum sapienti, I thought good to commit to the safe and speedy conveyance of a young merchant here called Lawrence Overton, which if it come to your Honours hand before my Servant have left his despatch, I may by your honor be advertised. Your Honour is sufficient from her Majesty to deal and proceed with me, if it be thought food. But if you make a Council Table Case of it, Quot homines, tot sententioe. And my Commission from above is not so large: Qui potest capere, capiat."

The almost apostolical flavour which Dee permits himself to impart to some of this letter, owing to the greatness of his believed mission, shows to what a height of "rhapsodical" fervours his spirit had now attained. It is still more emphasised in the concluding passage, which begins, however, very practically, with an anxious thought cast back to his English possessions. His desire that Thomas Digges, the eminent mathematician to whom his calculations for the reformed calendar had been submitted, should be sent over to inspect their doings, was curious, but it shows that he, at any rate, wished to deal openly and conceal nothing. He ends thus:

"Sir, I trust I shall have Justice, for my house library, goods and Revenues, etc. Do not you disdain, neither fear to bear favour unto your poor innocent neighbour. If you send unto me Master Thomas Digges, in her Majestie's behalf, his faithfulness to her Majesty and my well liking of the man, shall bring forth some piece of good service. But her Majesty had been better to have spent or given away in alms, a Million of gold, than to have lost some opportunities past. No human reason can limit or determine God his marvellous means of proceeding with us. He hath made of Saul (E.K.) a Paul, but yet now and then visited with a pang of human frailty. The Almighty bless her Majestie both in this World and eternally; and inspire your heart iwth some conceiving of his merciful purposes, yet not utterly cut off from her Majesty to enjoy.

From Leipsic this 14 of May, 1586,
at Peter Hans Swarts house.

Your Honours faithful welwisher to use and command for the
honour of God and her Majesties best service,

“John Dee.”

On being ejected from Prague, Dee removed his family and goods to Erfurt, but in spite of the influence of Dr. Curtius, and of a friend of Rosenberg, he was not allowed to hire a house there, for the Italian was before him. Pucci called on Dee after supper, and held out hopes that he might obtain permission for their return to Prague, for the new Nuncio, the Bishop of Piacenza, was inclined to a more favourable view than Malaspina. Pucci protested that they were only to be examined and if found heretical to be sent to Rome. He brought an invitation for their return, if they would promise not to exercise magical arts. Dee, who was starting early next morning to look at a house at Saalfeld, wherein to settle his exiled family, bade Kelley copy it and rode off. On the ride he thought it over. Pucci he had never liked, neither had Jane. “His household behaviour was not acceptable to our wives and family. He had blabbed our secrets without our leave. He was unquiet in disputation.” Dee summed up the man as a spy, the letter as a bait, and set to work to devise a way of being rid of him “by quiet and honest meanes.” He was absent two or three days, but the Italian was still there when he returned, urging them to go to Rome. Dee rebuked him for curiosity and interference, and accused him of conspiring against them; he, a mere probationer and not yet owned of the spirits (who in fact had said he was “leprous” and should be “cut off”), to presume an equal authority with them in their revelations!

Dee wrote a dignified letter to the Nuncio, and despatched it by the Italian, who was to receive from John Carpio, a wealthy neighbour and friend of theirs in Prague, a sum of fifty dollars for his expenses. The travellers went on to Cassel and to Gotha, but it was not long before a permanent asylum offered for the exiles. Their new patron, Count Rosenberg, was a friend worth having, for he was all-powerful with Rudolph; he was Viceroy of Bohemia and a Knight of the Golden Fleece. His influence and protection were now to be at the Englishmen’s disposal. On August 8, Rosenberg obtained from the Emperor a partial revocation of the decree against them, since they were permitted by it to reside freely in any of his lordship’s towns, cities or castles. They settled on September 14, 1586, at Tribau or Trebona, in Southern Bohemia, and here for about two years their wanderings came to an end.

Dee resumed the writing of his private diary, in which he had made no entry for three years, the last event recorded there being the departure of the family from Mortlake just three years before, on September 21, 1583. He opened a new volume, an Ephemerides Coelestium, calculated for the years 1581-1620, by Joh. Antonius Maginus, printed in Venice, 1582. The first entry made in it was Michael’s birth at Prague on February 12, 1586; the next was their arrival at Trebona (for it will be more convenient to follow Dee’s latinised version of the name).

CHAPTER XIV

THE CASTLE OF TREBONA

“Welcome the sour cup of prosperity!
Affliction may one day smile again: and until then,
Sit down, sorrow.”

— Shakespeare, *Love’s Labour Lost*

Tribau, or Wittingau, the Trebona or our story, is a small village lying in the beautiful undulating scenery of the Ludnitz, a small tributary of the river Moldau. It is a few miles from Neuhaus and Weseli, not many from the town of Budweis, on the Upper Moldau, in Southern Bohemia.

In 1586 it consisted of little beside the castle, a Rathhaus, quarters for a small garrison, and a cluster of dwellings where Dee tells a fire broke out on Whit Sunday, 1585, and destroyed several houses. The castle was one of Rosenberg’s many residences in Bohemia, and apparently a favourite one. the Viceroy was now just over fifty (he was born on March 10, 1535); he married about this time, and his wife constantly accompanied him on his visits to Trebona. They had also another castle at Neuhaus, beside a residence with beautiful gardens bordering the Moldau opposite Prague. They were frequently on the wing, flitting from Krumau to Vienna and from Vienna back to Prague. He welcomed the English travellers himself at Trebona, assigned them their rooms, and promised them all that heart could desire.

The actions, which had long been interrupted, were now resumed in “a goodly chapel next my chamber,” where all the “appurtenances” were set up, with the “angelicall stone” in its frame of gold upon the table. Rosenberg had been already admitted to the sittings, in obedience to directions received on October 14. When the communications were made in English, Dee translated them into Latin for his benefit. But experiments with Kelley’s powder were now all-engrossing, and even the spirits pass for a time into the background. Kelley went off to Prague for three weeks and was followed by Rosenberg. Dee remained with his wife and children; after their hardships, poverty, dangerous and wandering life, poor Jane must have been thankful for so luxurious a shelter. Visitors for Dee constantly arrived. Among them was Dr. Victor Reinhold, the astronomer. Pucci also came for a fortnight.

In December Dee received a very flattering invitation from the Emperor of Russia (Feodor Ivanowich) to go and take up his residence at Moscow in the Court. Dee’s fame as a learned astrologer and mathematician had spread to Russia; still more was his reputation as an alchemist bruited abroad: perhaps he was already credited with having actually made gold by projection or transmutation.

The first intimation of the Emperor’s wish was conveyed by Thomas Simkinson, an Englishman, of Hull, commissioned by Edward Garland to go to Brunswick or Cassel, or wherever Dee might be found, and beg him to remain there until Garland could come from Russia. He might tell Dee that the Emperor, having certain knowledge of his learning and wisdom, is marvellous desirous for him to come to his country, and had given Garland a sealed letter of invitation, promising a sum of 2,000 pounds yearly and free diet from the royal kitchen if he will come. His charges of removing shall be paid, and he shall travel royally with 500 hourses

to convey him through the land. If he thinks the salary offered too little, Garland, when he arrives, will assure him that if he asks as much more, he shall have it. The "Lord Protector," too, Prince Boris, took Garland in his arms on his departure and promised 1,000 roubles from his own purse beside the Emperor's allowance.

Simkinson reached Trebona on September 18, and at once declared his flattering errand. "On December 8 at noon, Garland came to me from the Emperor of Moschovia, according to the articles before sent unto me by Thomas Simkinson." On December 17, at Trebona, Edward Garland drew up a paper repeating all the former promises in the Emperor's name, and signed it, with Kelley, his brother Francis Garland, and others, as witnesses.

There is no doubt that the Emperor thought he was inviting to his Court the man who could fill his coffers and bring glory and prestige to his name. Hakluyt hints at it when he says the offer was made partly for his counsel about discoveries to the North-East, partly for some other weighty occasions. Dee was no self-seeker, or Court flatterer, although this was the fifth sovereign he says he might have served. The offer seems never to have tempted him from his loyalty to his own Queen. He bade Garland at once dismiss six out of the eight Russian servants he had brought to attend them on their journey, and turned to matters more important.

"On 19th December, to the great gratification of Master Edward Garland and Francis, his brother, which Edward had been sent to me with a message from the Emperor of Muschovia, that I should come to him, E.K. made projection with his powder in the proportion of one minim (upon an ounce and a quarter of mercury) and produced nearly an ounce of best gold; which gold we afterwards distributed from the crucible, and gave one to Edward."

It is quite significant that Kelley made the gold, Kelley showed it, and Dee is content to give him all the credit. The pangs and heartburnings and jealousies have yet to come. Now he only felt that at last he was victorious in his long quest. He was on the crest of the wave. His hour had come.

How the wonderful trick was done, Kelley could best describe.

Kelley was now constantly riding to Prague, or making longer expeditions to Poland, for he still had hopes of getting more money from Laski. By March his hope seems to have been realised, for Dee notes that Kelley paid him about 500 ducats in two or more sums (about 233 pounds). This plenitude of money of course encouraged the idea abroad that they were actually making it. When he returned from Prague on January 18, Kelley brought a handsome present from Rosenberg to Jane Dee, in the shape of a beautiful jewelled chain, the value of which was "esteemed at 300 duckettes," says Dee, "200 the juell stones and 100 the gold." In three days Kelley had posted off again to Prague, to join Rosenberg at his house in the scity. This time he took with him his brother Thomas, Francis Garland, and a Bohemian servant, Ferdinand Hernyck. No doubt he was pursuing his experiments for the "multiplying" of gold in the city, away from Dee.

Kelley's letter to Dee announcing this arrival of his in Prague is the only communication between this strange pair of partners that seems to have survived. It shows that erratic and wayward creature in a gentle and even affectionate light, and although its pious protestations are obviously overdone, it pictures for us quite

vividly the relations between the two, and partly accounts for the strength of the tie that bound Dee to his intractable pupil, soon to become his master. For while Dee laboured laboriously and scientifically with his alchemical compounds, Kelley at one bound overleaped the chasm and by some process best known to himself professed to have arrived at the goal.

To Dee's single-hearted nature such success was magnificent, wonderful. He began forthwith to treat his quondam skryer with added respect; the expression "Dominus Kelley" creeps once into the diary; and Kelley grew arrogant and overbearing. For the moment, however, he is all for friendship and respect.

"Prage. 1587. 25 Januarii." [This in Dee's hand.] (addressed) "To the Right Worshipful and his assured friend Mr. John Dee Esquire, give these. Magnifico Domino, Domino Dee.

"Sir. My hearty commendations unto you, desiring your health as my own; my Lord was exceeding glad of your Letters, and said, 'Now I see he loveth me,' and truly as far as I perceive he loveth us heartily. This Sunday in the Name of the Blessed Trinity I begin my journey [to Poland], wherein I commend me unto your prayers, desiring the Almighty to send his fortitude with me. I commend me unto Mrs. Dee a thousand times, and unto your little babes: wishing myself rather amongst you than elsewhere. I will by God's grace about twenty days hence return in the mean season all comfort and joy be amongst you.

"Your assured and immoveable friend

"E. KELLEY."

When this letter reached Trebona, Dee had gone riding with two horsemen of the city of Neuhaus, hoping to meet Rosenberg, who he thought would return that way from Vienna to Prague. Mrs. Dee at once despatched the servant Ludovic to meet his master. So Dee received Kelley's affectionate letter "in the highway, without Platz," a village about half-way to Neuhaus. Ludovic carried also a little note from Jane to her husband. It is the only letter of hers we have, but it confirms all that we suspect. We know her to have been a well-educated, well-read woman; the writing is strong and clear; and did not Francis Pucci describe her as a learned woman, "lectissima femina"? She must also have been an extraordinarily capable one to have controlled and managed her large household of children, assistants, apprentices, servants and miscellaneous visitors, often in the absence of her husband, and in a foreign land, constantly moving on from place to place in this nomadic life they led. Dee has a charming name for her. Somewhere in a letter he speaks of "my payneful Jane." Full of pains she must indeed have been, the model wife for an elderly, incomprehensible husband, using her intellectual powers to accommodate her family, while the learned man pursued his angelic visions and his alchemical experiments unhampered. Above all things she must have been a peacemaker, hot and hasty although she sometimes was. Here is the letter to the husband who had only left her that morning: —

"Swethart. I commend me unto you, hoping in God that you ar in good health as I, and my children, with all my household, am here, I prayse God for it. I have non other matter to write unto you at this time."

There is a capable and managing sound about “my” children and “my” household, which leads one to wonder what this practical housewife thought of all the angelic promises which were never kept or performed. At the outset of the mysterious Kelley doings she was, we know, in her impetuous way, annoyed, angry, probably contemptuous, but by this time she perhaps had grown either to believe in them or tolerantly to acquiesce. She was only thirty- two, yet she had lived through many strange experiences and was soon to be put to the strongest test possible to a woman.

By April Kelley was once more settled as part of the household, and on the 4th the crystal gazing was resumed. He professed to hear instructions to Rosenberg, who was present, to build a commonwealth, render tribute to Rudolph, and he shall be Duke of Brandenburg. To himself things are said he is not reluctant to hear. We have seen how almost immediately after his marriage he took a violent dislike to his wife. In the four years, it seems, he had reproached her for giving him no child. To him generation was the root principle of alchemy, and the phase of it in which he centred his attention. It is always the marriage of the red man, copper, and the white woman, mercury, that is to tinge the whole world with gold. Now a voice tells him why he is barren. Not because of his reckless, disordered life, but because she was of his own choosing — the wrong woman! Therefore he is to be seedless and fruitless for ever. Had it not been for the Dees’ kindness to her, and especially Jane’s, poor neglected Joan Kelley would have had but a sorry time. She was only twenty-four; lively and docile, she seemed to please everyone but her husband. Pucci, with perhaps a little flattery, calls her “*rarum exemplum juvenilis sanctitatis, castitatis, atque omnium virtutem.*” If she had not all the virtues, she at least had several. Her brother, Edmund Cooper, and another friend so loved her that they came over from England a year later on purpose to see if she and her husband could not be more reconciled.

Kelley had been more unsettled than ever, discontented with his wife, with his calling, its results, and above all with his position and his poverty. What was a pittance of fifty pounds a year to a man in constant intercourse with princes and nobles, with credulous fools possessed with dreams of gold? The same qualities that attracted Dee were equally magnetic with others. Laski loved him; Edward Dyer deserted his old friend Dee for this newcomer, a nobody. He had made himself invaluable to Rosenberg, who seems to have had implicit faith in his powers. Rosenberg induces the Emperor to employ him. Had he not already found the secret of projection? Was he not the possessor of the magic powder which waited only for the opportunity to be transformed into countless heaps of ducats? Only money was wanting, and that he could certainly get. But he must first be released from this galling position of medium. He told Dee that all through this Lent he had prayed once a day at least that he might “no more have dealing to skry.” At Easter-time he did receive a promise to be set free from the crystal gazing, as he desired, but his wish for freedom was not exactly approved by the angelic ministers.

“Is it a burthen unto thee to be comforted from above? O foolish man! By how much the heavens excel the earth, by so much doth the gift that is given thee excel all earthly treasure. Notwithstanding, thou shalt not at any time hereafter be constrained to see the judgment of the Highest, or to hear the voices of heaven, for thou art a stumbling block to many....And the power which is given thee of seeing

shall be diminished in thee, and shall dwell upon the first begotten son of him that sitteth by thee.”

The selection of a child as Kelley’s successor seems not to have been altogether unexpected. It had been hinted in Prague a year before that a boy would serve for the office; but that the choice would fall upon Dee’s own son must have come as a dreadful surprise, at any rate to his mother. No doubt the old man regarded it as a mark of special heavenly honour.

It is more likely that Jane, with her practical mind, regarded the change of medium with anything but satisfaction. Arthur was now seven and three quarters of a year old, a clever child, already well grounded in Latin, but far too tender in years and disposition to be made the subject of any psychological experiments. Fortunately for him, his skrying was a dismal failure, although it seems to have bent his childish mind towards the occultism he followed in after-life. Distinguished physician as he afterwards become, both at home and in the service of the Emperor of Russia, he was a true son of his father, and maintained to the end of his life a belief in alchemy and transmutation which nothing could shake.

Kelley was desired to initiate the child.

“I thereupon thinking that E.K. would, should or best could, instruct and direct the childe in that exercise, did alwayes await that E.K. would of himself call the boy to that exercise with him; and so much the rather because he said that he was very glad now that he should have a Witness of the things shewed and declared by spiritual creatures: And that he would be more willing to do what should be so enjoined to him to do, than if only he himself did see. But when E.K. said to me that I should exercise the child and not he, and that he would not, I thereupon appointed with myself to bring the childe to the place, and to offer him, and present him to the service of Seeing and Skrying from God and by God’s assignment.”

Then Dee drew up a petition to put in the child’s mouth that he might be “a true and perfect seer, Hearer, Declarer and Witness of such things as might be revealed to him either immediately or mediately by the angels.” Three times a day for three days he was to offer this prayer thrice over, while seated at the stone. The poor child happily beheld in the magic crystal nothing more than dots and pricks, letters and lines, and “a young man in a white leathern doublet and a grey cloke, like hans of Gloats, his cloak,” of all which even his father could make little. On the fourth day came Kelley, to see how Arthur and his skrying progressed. But still the child saw nothing. Then Kelley applied himself to skry as usual. Looking from the gallery window, he had already without any crystal seen Il and Madimi, also Uriel, who justifies their words. What they command he hesitates to say. Next day he is again the percipient; the result is the same. At length, with feigned reluctance, he tells Dee of a vision of strange and subversive portent. It is so repugnant to him that he can hardly impart it. Madimi, throwing aside all her garments, mysteriously bids them participate in all things one with another. Kelley affects not to understand, but after more hesitation expounds to Dee that the sharing is to be in everything, even of their wives. All things are to be in common between them.

Dee, to whom Madimi is invisible, though he hears her voice, fiercely rebukes her: “Such words are unmeet for any godly creature to use. Are the

commandments of God to be broken?" This participation, he insists to Kelley, can be meant only in a Christian and godly sense. Kelley construes the injunction very differently, but he affects a chaste horror and swears for the hundredth time that he will deal no more with the spirits.

Then Madimi, with scathing irony, addresses them both as "fools, and of little understanding." Not content to be hearers, would they be "Lords, Gods, judgers of the heavens"? She turns away. "Your own reason riseth up against my wisdom. Behold, you are free. Do that which most pleaseth you."

It is a comfort to learn that the child Arthur had all this time fallen down "in a swoond." He was indeed very ill for some time afterwards, and small wonder.

Dee protested and argued with Kelley and with Madimi. He was consumed with grief and amazement that good angels could propound "so hard and unpure a doctrine." Had he not offered his very soul "as a pawn to discharge E.K. his crediting of them to the good and faithful ministers of Almighty God"? Was it not his life's work to withdraw Kelley from any kind of association with the bad spirits who had frequented him before he came to Mortlake?

Until two in the morning of this April 18, 1587, the pair sat up arguing, talking, praying. Kelley held forth about a little spirit, Ben, who had that day appeared to him in his laboratory alone, and had shown him how to distil oil from spirit of wine "over a retort in two silver dishes whelmed one upon another, with a hole through the middle and a sponge between them, in which the oil would remain." Ben had foretold Elizabeth's death in July (she lived for sixteen years), the death of the King of Spain and the Pope; in fact, a general moribundity of sovereigns. Francis Garland was a spy sent by Burleigh to see what they were doing; Rosenberg would be shortly poisoned; famine and bloodshed would cover the land. Many other dire calamities would happen if they were not conformable to the voice; chief of all, the virtue should be taken from Kelley's precious powder; it would be rendered unprofitable, and he would become a beggar. It was Ben, he says, who had brought him his powder.

Dee replied that he had found so much halting and untruth in Kelley's reports of actions when he was not present, that he would believe nothing save what by better trial he found to be true. But at last his resistance seemed to be overridden, and in the chill of the early morning he went to bed, heavy at heart in spite of his delusion. His poor wife was lying awake, wondering what turn their ill-starred fortunes were next to take.

"`Jane,' I said, `I can see that there is no other remedy, but as hath been said of our cross-matching, so it must needs be done.'"

Poor Mrs. Dee, shocked and horrified, fell a-weeping and trembling for a full quarter of an hour, then burst into a fury of anger. At last she implored her husband never to leave her. "I trust," said she, "that though I give myself thus to be used, that God will turn me into a stone before he would suffer me in my obedience to receive any shame or inconvenience." She would eat neither fish nor flesh, she vowed, until this action, so contrary to the wholesome law of God, and so different from former actions, which had often comforted her; was confirmed. Both the indignant women demanded a repetition of the action.

In obedience to Raphael's counsel, a solemn pact or covenant was humbly drawn up by Dee on the 21st, and signed by these four strange partners in delusion. It promised blind obedience, with secrecy upon pain of death to any of the four. It deprecated all intention of impurity and guilt. Its subscribers promise to captivate and tread under foot all human timorous doubting that the true original power and authority of sins releasing or discharging is from the Creator. True Christian charity spiritual, perfect friendship and matrimonial liberty between the four is vowed, and they beseech that this "last mystical admonishment" be not imputed to them for rashness, presumption, or wanton lust.

Dee's hand is unmistakable in the document. He regarded the new development apparently only as a symbol of further spiritual union, and a means of obtaining a closer entrance into the secrets of all knowledge. It was no matter to him, he says, if the women were imperfectly obedient. "If it offend not God, it offended not mee, and I pray God it did not offend him."

Kelley drew up a paper the day after Dee's, washing his hands of the whole matter, protesting that he did not believe so damnable a doctrine would be commanded, recounting his warnings to his worshipful Master Dee, and so on. On May 6 Dee spread his covenant, a document of the most truly devout character, before the holy south table in the chapel of the castle, with many prayers for divine guidance. The next day Kelley obtained the paper, cut it in pieces and destroyed it, made away with one of the crystals (which was found again under Mrs. Dee's pillow), and threatened to depart elsewhere with John Carpio. Coldness and jealousy fell between the pair.

So ended the whole extraordinary episode of the Talbot- Kelley spiritualistic revelations. Madimi appeared for the last time on May 23. Then the *Liber Mysteriorum* is closed. For twenty years there are no more records of angels' visits. And the few pages that remain are written in a halting hand in Dee's stricken old age, when he was seldom visited by his unseen friends, badly though he needed their comfort. No other medium like Kelley was ever found. One can only wonder whether, after so rude an awakening, even Dee would have implicitly trusted anyone again. These five years with the skryer had filled him to the brim with a consciousness of some power beyond his wit to control, a power amazing in its ingenuity to torture him. He had asked Madimi piteously if he should suffer any more of these pangs. He knew now that he would. Yet, in spite of all, these marvellous doings had brought him hours of exquisite happiness, moments when he had seemed lost in the unity of the combined wisdom of the ages, which to him meant — God.

CHAPTER XV

THE END OF THE PARTNERSHIP

"If all you boast of your great art be true,
Sure willing poverty lives most in you."

— Ben Jonson, Epigram to Alchymists.

Dee now resumed diligently his writing in the other diary, which becomes a strange medley of daily affairs small and great. He sent Francis Garland to England

with another letter to Walsingham, dated June 17, begging him to continue his opinion of Dee's fidelity towards Her Majesty and the realm. It would be useless as yet to render any account of commodity to them or their country reaped by this peregrination, "but I trust more will be glad of our coming home than were sorry of our going abroad." He has not heard from Mr. Justice Young since May twelvemonth, but hopes his pitiful case of the books and other injuries endured have, by Walsingham's favour, had some redress. There is no news of importance but the Polish King's election, "the mysteries whereof, by the time this bearer reaches England, will be known to you." "Remember me to your good lady and to your daughter Lady Sidney." Money was now plentiful enough, and on September 1 Dee covenanted with John Basset (who had arrived at Trebona on August 20) "to teach the children the Latin tongue, and I do give him seven ducats by the quarter, and the term to begyne this day; and so I gave him presently seven ducketts of Hungary in gold, before my wife. God speede his work." Arthur, who was just over eight, was getting on with his "grammar"; Katherine was six. Thus was another element introduced into the oddly assorted household, and on September 4 Dee writes: "Basset his hurly burly with T. Kelley." Payments to Basset were entered regularly each quarter until August following, when the tutor, whose real name seems to have been Edward Whitlock, went off to Budweis on pretence of buying "cullors" — perhaps for painting, and never returned.

Various visitors came to Trebona, among them Pucci, bringing Christian Francke, the author of some books written against the Jesuits. Rosenberg returned to Trebona, and finding a constraint existing in the relations of the household, set himself to reconcile them. "July 19th. a certayn kind of recommendation between our wives. Next day some relenting of E.K., also by my Lord's entreaty." Rosenberg came and went frequently, so did his wife. Lord Biberstein, a friend of theirs, came to make Dee's acquaintance.

Alchemical experiments were being prosecuted with vigour. It was Dee's turn to make something prized, even if it were not gold. "Sept. 28th. I delivered to Mr. Ed. Kelley (earnestly requiring it as his part) the half of all the animall which was made. It is to weigh 20 ounces; he wayed it himself in my chamber. He bought his weights purposely for it. My Lord had spoken to me before for some, but Mr. Kelley had not spoken." Secrecy being necessary, he is evidently using a word of hidden meaning.

Kelley was constantly riding to Prague, and in October, while he was away, "John Carpio [who had joined them at Trebona] did begyn to make furnaces over the gate. He used of my rownd bricks, and for the yern pot was contented now to use the lesser bricks, 60 to make a furnace." Experiments on a large scale were about to be begun, and when Kelley returned a week later, *terribilis expostulatio*, etc., is the entry under his name. Edmond Hilton returned from England, and a month later Francis Garland, bringing letters from Edward Dyer. He brought also letters from Court advising their return home. People in the neighbourhood were beginning to talk about the strange doings of the foreigners in the Castle, and the Captain Critzin of the Guard disdained to come to a wedding supper in the Rathhaus because Dee and Kelley were to be present. The household grew larger and larger. Thomas Kelley was married in June. In December, "Mr. John Carpio went towards Prague to marry the maiden he had trubbled; for the Emperor's Majestie, by my Lord Rosenberg's means, had so ordered the matter." He was absent till February 16, and

in April brought his wife. Dee turned back to his books of tables, figures and symbols. “The 30 and 31 day I began to frame myself toward the practice of the Heptagonos of my 4th boke. God prosper my purpose.” Kelley, on the other hand, was absorbed in alchemical studies. Perhaps the secret he had once professed to have captured had again eluded him.

“Dec. 12 afternone somewhat. Mr. Ed. Keley his lamp overthrow, the spirit of wyne being spent to[o] nere, and the glas being not stayed with buks abowt it, as it was wont to be; and the same glas so flitting on one side, the spirit ws spilled out, and burnt all that was on the table where it stood, lynnen and written books — as the bok of Zacharius withthe Alkanor that I translated out of French for some by spirituall could not [?]; Rowlaschy his third boke of waters philosophicall; the boke called Angelicum opus, all in pictures of the work from the beginning to the end; the copy of the man of Budwise Conclusions for the Transmutation of metalls, and 40 leaves in 40, intituled, Extractiones Dunstani, which he himself extracted and noted out of Dunstan his boke, and the very bok of Dunstan was but cast on the bed hard by from the table.”

The “very bok of Dunstan” was no doubt a copy of the manuscript *Tractatus...de lapide philosophorum*, which was formerly ascribed to the Saint of Glastonbury. It was the constant companion of these two alchemists, held in awe and great esteem, as we see by Dee’s words above.

In his new liberation from crystal gazing, Kelley became a changed and haughty being. He was established in his own apartments, and when he felt weary his former master was now summoned imperiously to come and amuse him! He sends the old man a message by his brother Tomas, saying, “You study too much, it is too late in the day to go to Cromlaw, as you intended, he wishes you to come to pass the tyme with him at play.” Dee mildly consents: “I went after dynner and payd, he and I against Mr. F. Garland and Mr. Rob., tyll supper tyme in his dyning rome, and after supper he came and the others, and we played there two or three houres and frendely departed. This was then after the great and wonderful unkindness used toward me in taking my man.” A week or two later Kelley sent for Dee late in the evening to come to his laboratory over the gate, to see how he distilled sericon, “according as in time past and of late he heard of me out of Riplay. God lend his heart to all charity and vertue.”

It is evident that Kelley was jealously and secretly working at his experiments apart from Dee. He had learned much alchemy from his master and his master’s wonderful library inthe four years, but there was still knowledge stored in chambers of Dee’s brain of which he could not pick the lock. To enter those inner recesses had been doubtless Kelley’s aim when he represented the spirits as bidding them share everything with each other. But he, on his part, had no intention of sharing anything that he discovered.

The year 1588 began badly, for the child Michael, on New Year’s Day,

“going childyshly with a sharp stick of eight inches long and a little wax cadell light on the top of it [evidently the child was keeping Christmastide in good old German fashion], did fall uppon the playn bords in Marie’s chamber, and the sharp point of the stik entred through the lid of his left ey toward the corner next the nose, and so

persed through, insomuch that great abundance of blud came out under the lid, in the very corner of the sayd ey. The hole on the outside is not bygger than a pin's hed; it was anoynted with St. John's oyle. The boy slept well. God spede the rest of the cure. The next day after, it apperid that the first towch of the stikes point was at the very myddle of the apple of the ey, and so (by God's mercy and favor) glanced tothe place where it entred; with the strength of his hed and the fire of his fulness. I may make some shew of it to the prayse of God for his mercies and protection."

Dee of course was as skilled in medicine as any doctor of the time. He rendered medical assistance when Thomas Kelley's wife, Lydia, miscarried with twin boys. He notes his own symptoms carefully: "June 19, I had a grudging of the ague. June 22, I did evidently receive the ague and layd down. Jan. 17. The humming in my ears began." Another time "I was very sik uppon two or three sage leaves eten in the morning; better suddenly at night. When I cast them up, I was well."

The coldness between the two became unbearable to Dee, the peacemaker, of whom Aubrey relates that if ever any of his neighbours fell out, "he would not let them alone until he had made them friends." In April, he wrote to Kelley and his wife "2 charitable letters, requiring at theyre hands mutual charity." The same day he made friends with Captain Critzin, and on Sunday, when Jane ws churched after Theodore's birth, received the Communion with her. He hears of some fresh treachery of Pucci, and of Rosenberg's displeasure, but all is forgotten on May 10, when Kelley "did open the great secret to me, God be thanked!" A few days after, "Mistris Kelley received the sacrament, and to me and my wife gave her hand in charity, and we rushed not fromher." The reconciliation does not seem to have been altogether comlete. Every visitor throughout that summer, Edmund Cooper, Joan Kelley's brother; Mr. Thomas Southwell, his friend; Edward Dyer, Francis Garland, and Count Rosenberg, all seem to have tried to patch up the quarrel, but things only grew worse.

The "great secret" opened by Kelley was no doubt the professed secret of the gold. Dee must very soon have found out the true value of this "secret," but apparently he continued to believe that Kelley had honestly transmuted base metal, and was keeping the method to himself. Nothing was less likely than that he would share his knowledge, even with the master who had taught him all he knew. The first essential in alchemy was secrecy. It is characteristic of Dee that he seems to have been more pained at Kelley's want of confidence in him, than chagrined at not knowing the secret. Of jealousy that Kelley was, or seemed to be, the successful alchemist, there is no trace. But Kelley was gradually undermining all Dee's influence and friendship with Rosenberg, who was their one powerful friend. The Viceroy of Bohemia had much influence with the Emperor. He was costantly at the Castle or with Kelley in Prague. Kelley had stolen the old man's best workman, and was now turning all his friends against him. Rosenberg and Kelley were always working in secret, while he was left outside in the cold. "September 15th, the Lord Chancellor cam to Trebona and went away on the 17th. The rancor and dissiumlation now evident to me, God deliver me! I was not sent for." The pathos of the situation is irresistible. The man of a Continental reputation, whom five emperors had honoured, must stand aside and see his upstart pupil made much of and set onthe high-road to fortune. But Fate was more just than she seemed, and

Dee, who clung to the honest and true way, had in the end the better lot. Not in ease or success, truly; but who would not rather leave behind him the reputation of a sincere man deluded than that of a deceiver, even though not unmasked? Till then Dee says he had been “chief governor of our philosophical proceedings, but little by little I became hindered and crossed by fine and subtle devices, laid first by the Bohemians, somewhat by Italians, and lastly by my own countrymen.”

The strange partnership had now run its tempestuous course to the end, and the heterogeneous colony of English men and women at Trebona was about to break up, never all to meet again. The first to depart was Mistress Kelley, thankful, no doubt, to disentangle herself from the web of pretences, deception and bickerings. On October 17, “Mistress Kelley and the rest rode towards Pouchartz in the morning.” She was on her way to England, and only once thereafter does this young woman’s name enter into our story.[On November 23, Francis Garland and Mr. Dyer’s servant, Edward Rowley, who had come back a week or two earlier, left for England. Dee sent by them a most important letter to the Queen, also letters to Dyer, Mr. Young, and to Edmond Hilton. News from England travelled slowly, and Dee had not long since heard of the glorious defeat of the Spanish Armada of the previous May. The victorious captains, Frobisher, Drake, Hawkins, were all well known to him, and with the Admiral in chief command, Lord Howard of Effingham, he was very familiar at Court, for his wife had been Jane’s early patron and friend. Patriot that Dee was, yearning to get back to England, he now wrote to the Queen a letter of congratulation (dated November 1-, 1588) upon the splendid victory of her navy. It was couched in the graceful and fantastic terms of homage of the day, and is a literary production well befitting a man of his reputation. The letter is reproduced from the original. It is printed by Ellis in *Letters of Eminent Men*.

[REPRODUCTION OF LETTER GOES HERE]

He speaks in it of his proposed return, and begs for a safe conduct through all the domains of princes and potentates which lay between him and home. “Happy are they that can perceive and so obey the pleasant call of the mightie Lady Opportunitie.” The answer, of course, took long to come, but he began to make his preparations slowly. He gave to Kelley the wonderful convex glass which the Queen had so often admired. A fortnight after, Kelley gave it to Rosenberg, and the Count presented it to the Emperor. Dee says the Emperor had long esteemed it, but he has not told us when he showed it to Rudolph. He had described the mirror in his Preface to Billingsley’s *Euclid* (see ante, p. 25).

On February 4 he also made over to Kelley “the powder, the books, the glass, and the bone, for Rosenberg, and he thereupon gave me discharge in writing of his own hand subscribed and sealed.” Rosenberg was away, and did not trouble to return to bid him good-bye. Instead he wrote to Kelley to take his leave of Dee for him, and said that he would send instructions to his man Menschik to “dispatch him,” perhaps with some settlement of a financial character.

On the afternoon of February 16, 1588, Kelley rode away to Prague, taking most of the assistants with him: John Carpio, F. Garland, Simkinson. Dee never saw him again.

Three new coaches had been ordered in Budweis, and when they were ready, Dee dispatched Edmond Hilton (who had returned from England in December) to Prague to buy a dozen coach and saddle horses. Money was plentiful at this time, the practice of economy was impossible to Dee, so he set off to travel homewards in state, as became a man to whom an emperor had offered a princely salary. It was very unnecessary, even absurd, but it was characteristic of Dee and his exalted ideas, not so much of himself, as of his peculiar mission. The journey cost, as he reckoned up afterwards, more than 600 pounds. The horses — twelve young Hungarian coach horses and three Wallachees for the saddle- -cost 120 pounds, and cheap they were at that. The three new coaches, with harness, saddles and bridles, cost 60 pounds; and the hiring of two or three waggons for his goods, books, furniture, vessels, etc., ran into 110 pounds. Then he had an escort of twenty-four soldiers from Diepholt to Oldenburg, as permitted by the Emperor's passport; and from Oldenburg to Bremen, the Duke of that province sent six musqueteers to protect him. It was a dangerous time to ride abroad, as he says, not long before the outbreak of the Thirty Years' War. A party of eighteen horsemen had lain in wait for his caravan for five days, but a warning came through a Scot in the garrison of Oldenburg, and Robert, the Landgrave of Hesse, extended his powerful protection.

The train of coaches and waggons, with the travellers and their baggage, left Trebona on March 11. The Castle had been their home for a year and a half, and we can fancy Jane, at any rate, dreading to take up once more the old wandering life. For it was to be a year and three-quarters more before they set foot in England. On the 18th they were in Nuremburg, where they stayed two nights; on March 26 they reached Frankfurt-am-Main, and on April 19, five weeks after leaving Trebona, they were in Bremen, their present destination.

CHAPTER XVI

THE END OF KELLEY

“All you that faine philosophers would be,
And day and night in Geber's kitchen broyle,
Wasting the chips of ancient Hermes' tree,
Weening to turn them to a precious oyle,
The more you worke the more you loose and spoile.
To you, I say, how learned soe'er you be,
Go burn your Bookes and come and learne of me.”
— Sir Edward Kelley, Metrical Treatise on Alchemy.

Before continuing the story of Dee's life in Bremen and his return to England, the end of Kelley's extraordinary meteoric career, which six more years extinguished, must be briefly traced.

Dee expected Kelley to join him at Stade. He confidently thought they would return to England together, obedient to the Queen's summons. But Kelley was now a great man with Rudolph, who had given him an estate and a title, and established him at his Court in Prague as a citizen and councillor of state. Apparently he succeeded in keeping up the deception of making gold. The news of his promotion was conveyed by Dee to Walsingham, at Barn Elms, in a letter dated August 22, 1589,

to which we shall again return. He speaks of Kelley as “my great friend, yet in Boemia,” and surmises that Walsingham may have heard direct from him, who is “now in most favourable manner created a Baron of the Kingdom of Boemia.”

The actual title conferred was *eques auratus*, a synonym for “miles” which took its origin in the fact that a knight’s armour was gilded. In English it was of course “Sir.” The title must have been conferred on Kelley very soon after Dee left Trebona in March; for by the end of June he is called Sir Edward by a couple of Englishmen, Robert Tatton and George Leycester, who with Edmond Hilton were at Trebona then, and came on to Dee at Bremen. Kelley commissioned them to take down particulars of the treachery of one Parkins, a Jesuit in Prague, who was plotting with the King of Spain and the Pope against England. He wished of course to score “his faithful discoverie of this treason.” He also desired Burleigh and others in England to know what great honour had been done him, and he obtained in February, 1590, a confirmation of the grant of his title to send him over, lest there should be any doubt in English minds. The document, curiously enough, is countersigned by Dr. Jacob Curtius, the acquaintance of three years before.

Constant letters passed between the two former fellow-workers through the year 1590, the messenger being either Thomas Kelley or Francis Garland. All manner of wild stories were current in England, and have been gathered up and repeated by every writer upon Dee and Kelley. The sober Anthony Wood relates that gold was so plentiful in Trebona before Dee left that the young Arthur played with gold quoits made by projection, while a youthful Count Rosenberg (he seems a quite fictitious person) was throwing about silver playthings procured by the like means. Burleigh had written for a specimen of their wonderful art, and it said that the Queen was actually the recipient of a warming-pan, from the copper or brass lid of which a piece had been cut, transmuted into gold, and replaced. Elias Ashmole goes further in the story to say that “without Sir Edward’s touching or handling it, or melting the metal, onely warming it in the Fire, the Elixir being put thereon, it was transmuted into pure gold.” He adds that he has heard from a credible person (who has seen them) that Kelley made rings of gold wire twisted twice round the finger, which he gave away, to the value of 4,000 pounds: at the marriage of Rosenberg’s servant before alluded to. Ashmole adds: “This was highly generous, but to say the truth, openly Profuse beyond the modest limits of a sober philosopher.” Sir Thomas Browne says he heard from Arthur Dee, his friend, conclusive evidence of the manufacture of gold. The reader may smile at these fairy tales, but what is to be said of a staid and sober minister like Burleigh being ready to credit the truth of Kelley’s exploits, whether convinced by the warming-pan, or by other means? In a long letter to Edward Dyer, in 1591, who was then acting as the Queen’s agent in Germany, he urges him to use every means in his power to induce “Sir Edward Kelley to come over to his native country and honour her Majesty with the fruits of such knowledge as God has given him.” Dyer had been Dee’s friend for a great many years, as we know, and was Arthur’s godfather, but he transferred all his attentions to Kelley as soon as that clever trickster began making gold. Dee only says he “did injure me unkindlie.” Kelley and Dyer became inseparable, and Dyer wrote home to Burleigh wonderful reports of Kelley’s miracles. Ignoring all that had passed, Burleigh is ready to welcome the quondam coiner, forger, or what not, with open arms back to the service of his Queen. “If his knowledge is as certain as you make it, what would you have me think could stay him from flying to the

service of his own sovereign?" If he is afraid of old reports, actions, disgrace, being brought up against him (and we know Kelley's record was none of the cleanest), let him be assured that he shall have his Queen's protection "against all impediments that shall arise." Burleigh becomes almost poetical as he speaks of the patronage of "such a Princess, who never yet was stained with any breach of Promise to them that deserved her favour. If I did not know to whom I write, who has had long experience of her rare vertues,...I could use many arguments to move any man never to mistrust her." He implores Dyer to induce Kelley to come. If he does not come, it can only be because by cunning or legerdemain he has deceived them and cannot do what he promises, or else he is an unnatural disloyal man and subject. In case Kelley will not come, he asks if Dyer cannot send a very small portion of his powder to make a demonstration to the Queen's own sight. What the Treasurer would like most of all is that Kelley should "send her Majesty as a token a good round sum of money, say enough to defray the charges of the navy for this summer," for the ships of Spain were gathering courage after their defeat. "But wishers and woulders were never good householders," he ends. The Queen is at his house at Theobalds, and will be some time longer. He would not be content the time were tripled, so he "had but one corn of Sir Edward Kelley's powder." Burleigh and Kelley were also in direct correspondence. Beside urging his return, the Lord Treasurer, who seemed to consider Kelley as the storehouse of the elixir of life as well as of the philosopher's stone, begs for a prescription with the proof of manufactured gold. In a brief note of February 18, 1591, Kelley says he will shortly send the good thing desired for your health." He has received the salutations sent through Mr. Dyer, and "at his return you shall know how I thank you." This, the only original letter of Kelley's to be traced, characteristically promises what he never meant to do. Burleigh replied in May, again begging him to send "something of your operation to strengthen me afore next winter against my old enemy the gout." He once more strongly urges Kelley's return. How can he hesitate to bestow the gifts that God has given him rather upon his own Prince and Countrie than upon strangers?

Kelley of course did not return, but apparently wrote again, urging powerful reasons of excuse. Burleigh's faith in him began to shake. He sent a last imperative recall, some of which may be quoted from the rough draft written in his own hand. It shows once more what sort of men the great Queen had to serve her, and what a Queen she was to serve.

Beginning "Good Sir Edward Kelley," Burleigh acknowledges Kelley's letters by Dyer. "Without particular knowledge of your impediments, I may not give any such censures as others soe unconsiderately, yea uncharitably, may doe. You confess a desire to return to your native countrie; your minde draws to your sovereign. This is commendable, yet many say if you come not, it is because you cannot perform what has been reported of you. Malicious persons say you are an imposter, like some in other countries have been proved. You fear severe punishment. Now, good knight, though I write thus plainly to you, yet such is my credit in Mr. Dyer, such my allowance of your loyal profession, such opinion do I firmly conceive of your wisdom and love expressed in your letters, such my perswasion of your habillitie to performe what Mr. Dyer has reported (by reason of the estimation, honor and credit I see that you have gotton by yr behaviour), that I rest only

unsatisfied in your delaye of coming; and I am expressly commanded by Her Majestie to require you to have regard to her honour, and according to the tenor of her former letters, to assure yrself singularly favoured in respect of the benefit you may bring to Her Majestie....

“Be assured of worldly reward. You can make yr Queen so happie for her, surely as no subject she hath can do the like. Good Knight, let me end my letter conjuring you, in God’s holy name not to keep God’s gift from yr natural countrie, but rather help make Her Majestie a glorious and victorious power against the mallice of hers and God’s enemies. Let honor and glory move yr naturall hart to become honorable in yr own countrie rather than in a strange one, and leave a monument of yr name with posterity. Let no other country bereave us of this felicitie: that only, yea only by you, I say, is to be expected. Let no time be lost; we are all mortall: you that should be author, this noble Queen yt should be receiver thereof.”

Then he politely acknowledges some gift Kelley has sent. Instead of an ingot of gold, it seems more like a geological specimen for a museum, and certainly does not excite the Lord Treasurer’s immense gratitude.

“All this in answer to your by Dyer. I thank you for the montayn or rock sent safely from Staden. I will place it in my house, where I bestow other things of workmanship, and it shall be memoryall of yr kindness, wishing I might receive some small receipt from you yt might comfor my spyritts in myn age, rather than my coffers with any welth, for I esteeme helth above welth.”

But Kelley knew better than to face the astute Englishmen at home. In Prague he felt secure, and all too bitterly he learned his mistake. A couple of independent letters from two English merchants to Burleigh and to Edward Wootton give the exciting story of his fall from favour.

He had been established in a house of his own close to the Palace; his wife and brother had rejoined him; Edward Dyer made it his headquarters. One day, the last of April, perhaps even before Burleigh’s letter was dispatched, he was suddenly arrested by the fitful Rudolph’s command, and thrown into prison. A large force of the imperial guard, accompanied by the City Provost and one of the Secretaries of State, burst uninvited into his house to take him whilst at dinner. But a friend at Court had whispered a word, and the evening before he had ridden off with one attendant towards Rosenberg. The intruders had to be content with haling off brother Thomas to prison, “pinacled like a thief.” They searched the house thoroughly, broke open doors, and thrust their halberds into the beds or any place where “Sir Edward” might possibly lie hid. Satisfied he was not there, they sealed up certain of the rooms, laid some of the servants in chains — one was afterwards “racked” — and departed, leaving a guard over “Lady Kelley” and Mr. Dyer, forbidding them to stir from the house. Returning with their news to the Emperor, Rudolph “cursed in the Dutch manner,” and gave orders to search the town and the highways.

Kelley had ridden off many miles towards his patron, the all-powerful Rosenberg, but being weary and fasting, halted at the inn at Sobislaus, fed, and threw himself on a couch to sleep. By three days after, May 2, the soldiers had tracked him

down; and roughly seizing him, they cut open his doublet with a knife to search for concealed valuables or papers, vowing they cared not whether they took him dead or alive to the Emperor. Kelley appealed to his all-powerful friend, Rosenberg. "In Bohemia," says the merchant in his letter, "it is a rule that his Majesty dares do nothing without the Earl's consent, he being Burgrave of Prague, the immediate person and officer under the Crown." Rudolph was already sinking into the melancholy and madness in which he ended his days. However, Rosenberg's protection did not avail. Kelley was taken to the Castle of Purglitz, three miles from Prague, and there he was closely confined for more than two years.

And now for the cause of Rudolph's displeasure, and the reason of the arrest.

First, it is surmised to be debt, but the merchant adds that although Kelley is known to owe a large sum to two Cologne merchants who trade in jewels, he owes nothing to the Emperor, nor ever had put him to any charge, save for coals and house room.

Next it is thought he was in league with a professed gold-maker from Venice, executed by the Duke of Bavaria at Munich, on April 25. (Of him, too, Burleigh has written in his letter to Dyer.) Thirdly, the Emperor's fear that Kelley would depart for England is adduced. Dyer had brought autograph letters from the Queen recalling him. A doctor's son in the town, who had served Sir Philip Sidney in England, and knew her hand, had reported this. It was of course an invention; and the merchant opines Dyer is of too rare a discretion to permit secret letters to be seen or even heard of; it is more likely that Kelley has some time or other vaunted at table that the Queen had sent for him. "He is a man who taketh, as I hear, a pleasure that Princes desire him." Fourthly, it is the doing of the powerful family of the Poppels, second family in the kingdom, and great enemies of the Rosenbergs, who have been "the setters up and principal maintainers of Sir Edward Kelley hitherto." The fifth report is that Kelley had distilled an oil or medicine for the Emperor's heart disease, which was poison. Lastly, the writer comes to what he takes for the true reason of Rudolph's anger.

An Italian, named Scoto, having cast imputations on Kelley's powers of projection, the Emperor sent for him to come and make proof of his art at Court. Kelley of course excused himself, saying he was sick. Three times he was summoned, and then the guard was despatched to bring him. The accusation was Laesus Mejestatis, and the city wonders what will be the end. The Emperor dare not openly execute him, for fear of Rosenberg and the strong feeling in the State for a change of ruler. Yet he may easily be put to death secretly in that castle where he is confined, "and Rosenberg not know otherwise than that he liveth, or is dead by disease. Almost grown now to be a common Practice in the Empire, and in the Palatine especially, noted that way."

This dark hint is almost a prophecy of Kelley's fate; but the doom was not yet quite prepared. On December 5, 1593, Dee received news of his having been set at liberty on the previous October 4, just two and a half years after his arrest. Not a word of him in Dee's diary in the meantime, until March 12 of that year, when the old man records that he dreamt much of Kelley two nights running, "as if he wer in my house, familiar, with his wife and brother."

Kelley characteristically says he was "utterly incapable of remaining idle even in prison, and employed his time in writing alchemical treatises," from which it seems he was allowed books and papers, for his writings are mere compilations

from ancient chief masters of the art. In *The Stone of the Philosophers*, dedicated to Rudolph, he speaks of two imprisonments, tells him grandiloquently that he has for two or three years (1588-91) used great labour and expense to discover for him that which might afford profit and pleasure; and adds, with great bombast, "If my teaching displeases you, you are still wandering astray from the true scope and aim of this matter, utterly wasting your money, time, labour and hope." Truth is more desirable than anything else, and posterity will discover that he is to be counted among those who have suffered for it. Kelley as a sufferer for truth is highly entertaining, but he goes on to make a still more distasteful allusion. "It always way, and always will be, the way of mankind to release Barabbas and crucify Christ."

Beside this treatise Kelley certainly produced an earlier writing of some sort on the subject, which Dee discussed with the Archbishop of Canterbury on July 13, 1590. It had apparently incurred his displeasure. Mr. Waite attributes two other short papers to Kelley, *The Humid Path* and *The Theatre of Terrestrial Astronomy*. A couple of rather quaint alchemical poems — one of thirty-nine stanzas, from which the heading of this chapter is taken — are doubtless by him, perhaps written also in captivity.

During the next year letters were two or three times exchanged between Kelley and Dee, and in March, 1595, Francis Garland, who had then not long returned from Prague, "came to visit me and had much talk with me of E.K." Kelley was apparently then restored to the Emperor's favour, for on August 12, Dee says he "receyved Sir Edward Kelley's letters of the Emperor, inviting me to his servyce again." Did Kelley think there might be further hints to be got from his old alchemical master? Then under date of November 25, 1595, Dee enters this curt note: "the news that Sir Edward Kelley was slayne." Never thereafter does he mention this adventurer's name.

The prevalent story is that Kelley was again imprisoned in one of Rudolph's castles, and that, attempting to escape by a turret window, he fell from a great height and broke both legs, receiving other injuries, from which he shortly died. It is even said with some amount of credibility, that the Queen wrote imperatively to Dyer to secure his release, and that everything was prepared in readiness to convey him secretly to England, and that he was escaping for that purpose when the accident happened. This story has hardly been tracked home to its source. It may be true. On the other hand, the end may have come in the more swift and secret manner suggested by the English merchant. In either case, the spirit warning of eleven years before, that he should die a violent death, was fulfilled. Into his forty years as much adventure, folly, trickery and deceit, fortune, fame, favour, riches and poverty, had been crowded as could supply material for many a volume of romance.

Some of the incidents were indeed used a few years after his death by more than one dramatist. Dee had only quitted the world about a year and a half when Kelley's pretensions, Dee's learning, and the whole paraphernalia of alchemy, were severely satirised by Ben Jonson in *The Alchemist* (1610), a play which reflects all the crudest superstitions of the time. The credulous knight, Sir Epicure Mammon, describes Subtle, the alchemist, as

"A divine instructor can extract
The soul of all things by his art; call all
The virtues and the miracles of the sun

Into a temperate furnce; teach dull nature
What her own forces are.
A man the Emperor
Has courted above Kelley; sent his medals
And chains to invite him.”

In Butler’s *Hudibras*, first published in 1663, but written ten or fifteen years earlier, Dee and Kelley are again cited, though the satire is chiefly directed against Sidrophel, i.e., William Lilly. The devil is said to have appeared “in divers shapes to Kelley;” and in the description of Sidrophel, these lines occur:

“He had been long toward mathematics,
Optics, philosophy and statics,
Magic, horoscopy, astrology,
and was old dog at physiology;...
He had read Dee’s Prefaces before
The Devil and Euclid, o’er and o’er;
And all the intrigues ‘twixt him and Kelley,
Lescus, and the Emperor, would tell ye.”

One may wonder how much these scurrilous references had to do with fixing Dee’s reputation in the eyes of his immediate posterity.

CHAPTER XVII

RETURN TO ENGLAND

“If I have done my dutiful service any way to her Majesties well liking and gracious accepting, I am greatly bound to thank Allmighty God, and during my life to frame the best of my little skill to do my bounden duty to her most excellent Majestie.”

— Dee, *Compendius Rehearsall*

Upon Dee’s arrival in Bremen on April 19, 1598, a house was at once hired, and the family moved in on May 13. He put out his three saddle horses to grass in the town meadow till Michaelmas, for nine ducats, and presented the twelve Hungarian coach horses to the Landgrave of Hesse, to whose kindness he had been indebted for protection as he passed through his territories. In June, Thomas Kelley, his wife Lydia; Francis Garland, and Dyer’s man, Edward Rowley, left for England. At the same time Edmond Hilton returned to Prague. An agreement or bond had been entered into between the late partners that the proceeds of the wonderful discovery should be shared. Hilton was back on July 30, with news of Kelley: perhaps not good news, for three nights after, towards daybreak, Dee’s sleep was disturbed by a “terrible” dream, which visited him not for the first time, that “Mr. Kelley would by force bereave me of my books.” Hilton left almost immediately for England with a letter from Dee to Walsingham to disclose the treason of the Jesuit, Parkins. This letter has been already referred to [p. 201 in original], but it contains other interesting matter, all conveyed in Dee’s beautiful neat hand. He has already

written to acknowledge the Queen's gracious letter of safe conduct, received from Walsingham, but Hilton and the two English gentlemen, Tatton and Leycester, are still detained at Stade, waiting for a wind. After speaking of the designs of the Jesuit, he goes on to give the Secretary an important summary of the state of affairs in the Low Countries, where the struggle for independence was well advanced. "The Provinces all incline to a desire to endure one fortune and become one whole united. They acknowledge Her Majestie's Wars to be just but uncompassable. Their minds are getting alienated from us, only fayr means and great wisdom will win them over." He has taken counsel of "the one of all the inhabitants the most sharp-witted, the greatest understander of all occurrences generall of secret purposes; the best languaged one (as knowing Hebrew, Greek, Latin, French, Italian, Dutch, etc.); and one employed in the councils; one who was courageous in the first bickerings with Spaniards at Antwerp; who has observed all the beginnings and proceedings of errors, political and military, committed on all hands. Now and then he visiteth me, and I have asked him to pen his opinion on what can be done to recover and reform the States, but as yet he has not found leisure." Then he begs the Secretary's leniency if he has offended in writing of matters not pertaining to him, "and of which no doubt your honour has already had all necessary advertisement from properly authorised persons." He will write no more of public affairs, his coming thither was no public but his private cause, the beginning of his "nere return-making into my most derely beloved Native Country."

At the same time (August 20), Dee wrote to his friend, Mr. Justice Young, that the messengers had been delayed twenty-five days waiting for a wind; that he feared the Low Countries were bent on shaking off the Queen's authority if they could; and that he feared he sould have "to endure this Breamish habitation this winter, as I do not hear a word of the approach of Sir Ed. Kelley, or of Mr. Dyer's return."

In Bremen, Dee mingled with all the learned and distinguished men of the time. A memento of this period is to be found in an album, the *Thesaurus Amicorum*, of Timon Coccious (or Koch), a young Bremen student who died while at Leyden University three or four years after. The album of white vellum, faded and yellowed with age, with its edges still shining with the mellow lustre of old gold, was the receptacle of autographs, wise and pithy sayings, original or quoted, all inscribed after the beginning of July, 1589. Sayings from Plautus and Seneca, Juvenal, Pythagoras and Homer, follow and press close upon the wisdom of Boethius, from *De Consolatione*, and the divine poetry of Dante. The first to write in the book was Bruno, Count Mansfeldt, Helmstad, July 1. He is followed by Dr. Cristoph Pezel, then Professor of Divinity and superintendent of the churches at Bremen, and on the seventh page is Dee's beautiful signature and his motto — in the light of posterity's unchallenged view of him, full of irony — "Nothing useful if not honest."

Mr. Hart, minister of the English colony at Stade, who had escaped from the Spanish service in Flanders with Sir William Stanley, and the Deputy Governor of Stade, both came from the port town near by to see Dee. Dr. Heinrich Khunrath was the chief writer of the advanced school of alchemists who passed from the pursuit of material gold to the discovery of incorruptible spiritual treasures hidden in the palaces of truth to which they provided a spiritual key; and it is a pregnant fact that all of his books were published after this conference with Dee. Daniel Vander Muelen was another visitor, and from Mr. Southwell Dee had news that Edward

Dyer was sent on a mission to Denmark. Two or three weeks later, he met Dyer unexpectedly in the town. News came of Rosenberg, and several of Dee's men left him to return to Kelley. He was warned to leave his house in Bremen.

By November, Dee resolved to wait no longer for Kelley, but to start for England. He still hoped, however, to meet that individual ere he embarked. On November 19, his whole party took ship by the Vineyard. A crowd of townspeople and students collected to bid him good speed, and to see the homeward bound travellers off; quite a little scene took place, which must have pleased and flattered Dee immensely, for there was no lack of a man's full share of vanity in him. Pezel had composed some verses on his departure, had got them printed the night before, and as the party were leaving Bremen for the seaport, a few miles away, the Professor distributed copies as a parting surprise. The travellers arrived in the Thames at Gravesend on December 2, and on landing the next day went straight to the house of Mr. Justice Thomas Young, at Stratford. We may imagine Jane's relief at getting her children safely back to England, with the addition of Michael, born at Prague, nearly four years, and little Theodore, born at Trebona, nearly two years before.

Since Dee's departure from England six years ago, great events had happened. The "invincible" Armada of Philip had been beaten in a six days' running fight up the Channel. The Queen's hated rival, Mary Queen of Scotland, had been put to death; Leicester's short dictatorship of the Netherlands had begun and come to an end. Leicester had been dead about a year. New favourites had arisen in the Queen's favour. But even more significant than these public affairs had been the upward movement in literature, the birth of dramatic art, a passionate outburst of poetic fervour, the growth of a taste for well-disciplined prose. Many splendid fruits of this movement had not yet seen the light, Sidney's *Arcadia* and the first part of Spenser's *Faerie Queen* were to be issued within a few months; the first play of Shakespeare was publicly performed within little more than a year of Dee's return. But Lyly and Marlowe had already, during his absence, given *Campaspe*, *Tamburlaine* and *Doctor Faustus*, to be performed by actors in the first stationary home of the earlier nomadic players, the theatres of Shoreditch, immediately to be followed by those of Bankside. Bacon was perhaps even then meditating his *Essays*, published some half a dozen years later; Hooker issued the first books of his monumental *Laws of Ecclesiastical Polity* within four years; and Nash, Peele, Green, and a horde of other writers, were contributing to establish the English literary renaissance. One can scarcely help wondering how much the fabulous stories of Dee and Kelley, which must have reached Marlowe's ears, contributed to his splendid dramatisation of the Faust legend (first printed in Frankfurt in 1587). But after all, even the story of Dee's angels and Kelley's gold, pales before the lurid glow of the stories of the earlier alchemists, Agrippa and Paracelsus.

Dee landed in England a disappointed and a partly disillusioned man, clinging to a belief which was yet useless, unprofitable to him. He could prove nothing of Kelley's exploits. But he lost no time in repairing to Court, and on December 19 he was graciously received by the Queen at Richmond.

On Christmas Day he first slept in his own house at Mortlake, and beheld for himself his ruined and rifled library, with its precious books and instruments missing. He himself was in dire straits. He had little left him save his wife and children, and some still faithful friends. He took the house over as a tenant from

his brother-in-law, Fromond, and settled down in the old quarters. Adrian Gilbert was the first visitor, generously offering “as much as I could require at his hands, both for my goods carried away, and for the mynes.” Very soon Thomas Kelley arrived and followed suit by offering the loan of ten pounds in gold; he afterwards “sent it me in Hungary new duckettes, by John Croker the same evening. He put me in good hope of Sir Edward Kelley his returning.”

A second daughter was born, and christened at Mortlake, on March 5. The name given her was Madinia, suggested by the busy little spirit who had been so helpful at her first coming. The child was christened at Mortlake on the 5th, Sir George Carew as godfather, Lady Cobham and Lady Walsingham, godmothers. Letters came from Kelley by Garland in March, and replies were despatched by Thomas Kelley in April. Dee is careful to give his former skryer his full title: — “Sir Edward Kelley, Knight, at the Emperor’s Court at Prague.” “Francis Garland was by, and Mr. Thomas Kelley, his wife. God send them well thither and hither again.”

On Lady Day, the children begin to go to school with Mr. Lee at Mortlake. “I gave him his house rent and forty shillings yerely for my three sons and my daughter. The house rent was allmost 4s. yerely, of Mr. Fisher his new house.” Arthur was now ten, Katherine nine, Rowland seven and Michael five. The youngest boy, Theodore, born at Trebona February 28, 1588, was rather more than two. Dee notes that he was “wened” on August 14, 1589. Katherine was not long under the Mortlake schoolmaster, for on May 21 “my dowghter was put to Mistress Brayce at Braynford [Brentford], hir mother and Arthur went with her after dynner.” On April 15, he writes of his neighbour and friend, the Vice-Chancellor: “Good Sir Francis Walsingham died at night hora undecima.” Burleigh was the only one of the old friends left. He records an interesting visit from “the two gentlemen, the unckle, Mr. Richard Candish, and his nephew, the most famous Mr. Thomas Candish, who had sayled round abowt the world.” Cavendish was a Suffolk man. His wonderful voyage occupied two years and nearly two months. He died at sea within a couple of years from Dee’s note. The uncle Cavendish interested himself with the Queen and the Archbishop to obtain for Dee the Provostship of Eton. This, too, fell to the ground, and Cavendish considerably sent him a hogshead of claret. He also lent or gave money to Dee and his wife, in all 302 pounds: in “ryalls and angels.” Dee gave him in return one of his most valued treasures — an alchemical work: —

“A copy of my Paracelsus, twelve lettres, written in French with my own hand, and he promised me before my wife never to disclose to any that he hath it; and that if he dye before me he will restore it agayne to me; but if I dy befor him that he shall deliver it to one of my sonnes, most fit among them to have it. Theoddor had a sore fall on his mowth at mid-day.”

Dee’s income was now almost a negligible quantity. The parsonages had paid him no rent since he left England. He went two or three times to Lambeth, and talked boldly to Archbishop Whitgift of his right to them.

He began to interst himself in his immediate neighbourhood with the idea of stopping the “Bacchus Feast,” at Brentford, a rowdy celebration which had excited his indignation and of which he gave the Bishop of London a warning.

In August a domestic tragedy occurred: one of the women servants became melancholy and went out of her mind. Lunacy being a disease beyond even Dee's medical knowledge, and for 300 years after, being treated more or less as demoniacal possession, it is no wonder that the remedies he tried were ineffectual. It seems another instance of the false views of Dee's character that have been repeated over and over again, that the editor of his Manchester diary urges as proof of Dee's magic and evil experiments that "some of the inmates of his house became suicides when in his service."

"Aug. 2. Nurs her great affliction of mynde. Aug. 22. Ann my nurse had long byn tempted by a wycked spirit, but this day it was evident how she was possessed of him. God is, and hath byn, and shall be her protector and deliverer. Amen.

"25th. Ann Frank was sorrowful, well comforted, and stayed in Gods mercyes acknowledging.

"26th. At night I anoynted (in the name of Jesus) Ann Frank, her brest, with the holy oyle.

"30th. In the morning she required to be anoynted, and I did very devoutly prepare myself and pray for vertue and powr, and Christ his blessing of the oyle to the expulsion of the wycked, an then twyse anoynted, the wycked one did resist a while.

"Sept. 8. Nurse Ann Frank wold have drowned herself in my well, but by divine Providence I cam to take her up befor she was overcome of the water."

After this Dee had the woman carefully watched.

"Sept. 29. Nurse Ann Frank most miserably did cut her own throte, afternone abowt four of the klok, pretending to be in prayer before her keeper, and suddenly and very quickly rising from prayer, and going toward her chamber as the mayden her keper thoght, but indede straight way down the stayrs into the hall of the other howse behind the doore did that horrible act. And the mayden who wayted on her at the stayr fote followed her and missed to fynde her in three or fowr places, tyll at length she hard her ratle in her owne blud."

In november the Queen came to Richmond and sent for Dee. She offered gaily to send him something to "kepe Christmas with." This promise was repeated to his friend, Richard Cavendish, a week or so later: "she told him she wold send me an hundred angells to kepe my Christmas withall. Next day, December 4, the Queen's Majestie called for me at my dore, circa 3 1/2 a meridie, as she passed by, and I met her at the East Shene Gate, where she graciously putting down her mask did say with mery chere, 'I thank thee, Dee. There was never promise made but it was broken or kept.'"

The thanks were obviously ironical for the reminder of the promise; the rest of the speech was rather cruelly jocose, for, as Dee adds, she had promised to send the money that day. However, on the 6th, an earnest of the gift arrived, in the shape of 50 pounds. On the 14th, she again called for Dee as she rode by his door, "to take ayre," and he met her at the park gate as before. He does not indicate the subject of the conversation, but it was probably a request on his part for some kind of royal

permission to continue his experiments in alchemy or transmutation, for on the 16th he tells of a visit from Richard Cavendish, who has received from the Queen, “warrant by word of mouth to assure me to do what I wold in philosophie and alchemie, and non shold chek, controll, or molest me.” Coupled with this message, she sent another promise to make up the 100 pounds.

Dee’s mind was now bent, he says, to deal with his “alchemical exercises,” and the only distractions he appears to have had were the constant visitors and small disasters of the children. The boy Rowland fell into the Thames on August 5, over head and ears, about noon or soon after. Their favourite place of play seems to have been on the river bank, and accidents there were of no infrequent occurrence. Arthur, when a child, had fallen from the top of the Water-gate Stairs to the bottom, and had cut his forehead badly. Theodore also had a nasty fall.

CHAPTER XVIII

A ROYAL COMMISSION

“A wise man never goes the people’s way:
But, as the planets still move contrary
To the world’s motion, so doth he, to opinion.
He will examine, if those accidents
Which common fame calls injuries, happen to him
Deservedly or no? Come they deservedly,
They are no wrongs then, but his punishments:
If undeservedly and he not guilty,
The doer of them, first, should blush, not he.”

Jonson, *The New Inn*

Dee had now abandoned all hope of recovering the two Midland parsonages, the small income of which was all that lay between him and utter dependence upon charity. His thoughts were now set on the mastership of St. Cross, at Winchester, a benefice which he had already, some twenty years before, petitioned the Queen to grant. Dr. Bennett, the present master, who had then obtained it, might now, he thought, fitly be made a bishop. The Countess of Warwick secured from the Queen a promise that Dee should have it, “if it were a living fit for me.” The Archbishop of Canterbury affirmed that it was most fit for Dee and Dee for it. The Lord Treasurer protested, “I will do what I can with her Majestie to pleasure you therein, Mr. Dee.” Lady Warwick, faithful to his cause, repeated her request the following year, and still there was no news of Bennett attaining a mitre. Dee went to Court at Nonsuch in August, and a day or two after his return dined, at Burleigh’s invitation, with the Lord Treasurer and his two sons, Sir Robert and Sir Thomas Cecil, at Mr. Maynard’s, at Mortlake. Burleigh also sent him venison and invited him again to meet Lord Cobham.

All promised their influence in obtaining for him the coveted Mastership. But it was another castle in the air. His friends were extremely good to him. In May, 1591, he says:

“Sir Thomas Jones, Knight (unaxed) offered me his castell of Emlyn in Wales to dwell in so long as he had any interest in it, whose lease dureth yet twelve yeres, freely with commodities adjoining unto it; and also to have as much mow land for rent as myght pleasure me sufficiently. The 27th day he confirmed the same his offer agayn before Mr. John Harbert, Master of the Requestes, in his hall at Mortlake, which his offers I did accept of and he was glad thereof.”

He could never have entertained the idea of going to live in Wales, but no doubt it was policy to accept all offers. Herbert was an old friend and neighbour. His daughter Mary and Arthur had played at a childish marriage years before. They seem to have been playfellows still, after the Dees' long absence, for in this June an accident happened to Arthur “at Mr. Herbert's, about sun setting.” He was “wounded in his hed by his wanton throwing of a brik-bat upright, and not well avoyding the fall of it again. The half-brick weighed 2 1/2 lb.” On May 3 of the following year, Arthur aged thirteen, became a Westminster scholar. “Wensday at ten of the clock Arthur was put to Westminster Schole, under Mr. Grant and Mr. Camden.” He came back home in two or three weeks, perhaps only for a few days, and Dee in returning him to lessons wrote a characteristic letter to his friend, William Camden, the antiquary. It shows how carefully the father had studied the child's health, abilities, and the quick temper, inherited from his mother. There is a tender touch in that mother's forethought to furnish the boy with means towards a special cleanliness which the provision for ablutions at Westminster did not contemplate. The “little chest with lock and key” for the firstborn son to take to school is always a family event of magnitude.

“22 May 1592.

“Worshipfull Sir. I have here returned your scholer unto your jurisdiction, beseching you to shew your charitable affection towards him: he had more and in better order then he will recover speedily. Of your great skylle and faithfull industrie in your function, it is most certayne to your great credit and merit. Of the wonderfull Diversitie of Childrens Dispositions, much you can say by experience: but of myne (this Arthure) I am to request you to conceyve at my hands, that he is of an exceding great and haute mynd naturally, ready to revendge rashly. The naturall inclination is to me evydent: as who hath [Sol] in horoscopo, and [Mars] in corde Leonis. Dictum sapienti sat esto: for vera curatura you may alter this naturall courage to true fortitude and not to frayle rash fancies: Socrates did overcome by grace Divine and his industrie, his untowardness, signified by the Art physiognomicall — you know the historie. This spirituall grammaticall concords of good manners I have great care that all my imps may be instructed in, to the more apt and skilfull serving of our Creator. Syr, my wife hath delivered unto him some more apparayle and furniture in a little chest with lock and key, yea, and with some towales to wype his face on after the morning and other washings of hands and face: willing him to buy him a stone basen and a pott, or a potter, to have allways clene and wholsom water in for his use.

“The boy liketh abundance of meate well: but very bashfully he sayd that there proportion of Drinke is somewhat to[o] little. I pray you by discretion listen to the voyce and opinion of the rest of the counsells within him, for now & in the

summer seasons, the proportion of Drink naturally doth increase above winters appetite thereof.

“Thus I am bold to cumber your wurship with these my speedy ragged lynes. And therein I besече you of one thing more, that his writing, both of roman and secretary hand decay not, but rather be amended: for a fayre writing is often tymes a good grace to matter very simple.

“Wherefore know that today they have at the right Wurshipfull Mr. Deans [Dr. Nowell’s] very honorable guests, and that this night it is intended that they will sup and lodge all night at Fullham. God bless your wurship and prosper you in all & ever your true and faithful wellwisher.

“John Dee.

“To the Worshipfull my singular friende Mr. Camden these be delivered.”

On New Years’ Day, 1592, “at the sunrising exactly,” Dee’s third daughter was born. She was christened Frances on the afternoon of the 9th, and sent off with her nurse to Barn Elms the same day. In August her father notes, “Remember that all things is payd to our nurse at Barnes for the girle Francys Dee from hir birth untill the ende of her eighth month, lacking 12s., and on Sunday the 27th of this August we gave the nurse ten shillings. The eighth month ended the twelfth of this month.” The child stayed on with her nurse till February 14 of the next year, when she was fetched home, “the woman very unquiett and unthankfull.”

Two entries, “March 9, the Pryvy Seale at night,” and March 16, “the great Seale,” refer to a promise given by the Queen to Dee’s cousin, Dr. William Aubrey, of Kew, now Vicar General and one of the Masters of Requests, about five rectories in the Welsh diocese of St. Davids, which Dee was to have when they fell vacant. They were only worth 74 pounds 11s. 2d. in all, and Dee says he never received a penny from them.

Things were so desperate that at last, on November 9, 1592, he drew up a supplicattion which his friend, Lady Warwick presented the same day to the Queen at Hampton Court. This document, which Dee says Elizabeth took in her own hand to read herself, instead of handing it to a secretary, begged for a personal audit of, and investigation into, the state of his affairs. It is probably a unique petition, and in reading it we are scarcely astonished at the confidence with which the old astrologer, now grown old in the Queen’s service, claims her consideration and provision. He appears to regard it as little less than a national reproach that a man of science like himself should be left in beggary. And so indeed it was. For thirty- four years had the Queen, true to the Tudor motto — to use everyone as a servant, to owe no gratitude, only acceptance or approval — spent promises upon him, but she had never given him a chance of providing for himself.

“Forasmuch as the intolerable extremitie of the injuries and indignities which your most excellent Majestie’s faithfull and dutifull servant, John Dee, hath for some years last past endured, and still endureth, is so great and manifold as cannot in friefe be unto your Majestie expressed, neither without good prooffe and testimonie have credit with your Majesties, and because also without speedy and good redress therein performed, it is to be doubted that great and incredible

inconveniences and griefs may ensue thereof in sundry sortes, (which yet may easily be prevented) your Majestie's foresaid most humble and most zealously faithfull servant beseecheth your Majestie to assign twoe or more meet and worthy persons, nobly and vertuously minded, who may and will charitably, indifferently, advisedly, and exactly, see, hear and perceive at the house of your Majestie's said servant in Mortlake, what just and needful occasion he hath thus to make most humble supplication unto your Majestie; and so of things there seen, heard, and perceived, to make true and full report and description unto your Majesty. And thus your Majestie's foresaid most dutiful servant beseecheth the Almighty God most mercifully, prosperously and alwayes to bless and preserve your most excellent Majesty royal. Amen.

"A. 1592. Nov. 9."

The result of this unusual request was that two commissioners were at once appointed by the Queen. Within a fortnight Sir John Wolley, Secretary for the Latin Tongue to Queen Elizabeth, and one of her Privy Council, and Sir Thomas Gorges, Knight, of the Queen's Wardrobe, were seated in Dee's "late library room" at Mortlake, prepared to listen to his manifesto.

We may be sure he had long been preparing for this day. He seated the two gentlemen at a table in the middle of the room, placing near them a couple of other tables spread, one with letters and records of his "studious life for the space of a halfe hundred years, now by God's favour fully spent," the other, with all his own books, printed and manuscript, a complete author's collection of original works. At the suggestio of the commissioners he had occupied the space of thirteen days in praparing the autobiography which he called "The Compendious Rehearsall of John Dee, his dutifull declaration, etc.," so freely quoted in these pages. "It was in some order of method most briefly and speedily contribed against this day;" and in every respect, save that of chronological order, it is a pattern document. It gives the impression of having been written down in fragments, each incident or recital being complete in itself and most carefully dated, on a separate sheet of paper, and then the sheets shuffled and picked out by chance to follow each other for putting together. The story leaps from college day sin 1547 to travels in 1571, on to Christmas gifts in 1590, back to the Queen's visit in 1575, thence to his improsonment and appearance before the Star Chamber in 1555, and his reformation of the Calendar in 1582. He passes very lightly over his late travels abroad, merely ading that he "was very ungodly dealt withall, when I meant all truth sincerity, fidelity and piety towards God, my Queen and Country." The catalogue of his works is valuable, but it is unnecessary to print it in the present volume. He concludes his list of eight printed and thirty-six manuscript works ("some perfectly finished and some unfinished yet") with the very latest, the Compendious Rehearsall itself, adding that there were many other books, pamphlets and discourses not set down. He explains that the list is given neither "as they were written nor by order of yeares," but hastily as they came next to hand "out of diverse chests and baggs wherein they lay." He ends the chapter with a remarkable proof of the fecundity of his still active brain, in spite of his sixty-five years.

“The most part of all these here specified lye here before you on the table on your left hand; but by other books and writings of another sort (if God grant me health and life thereto of some ten or twelve years), I may hereafter make plain and without doubt this sentence to be true, Plura latent, quam patent.” What other works he did accomplish in the sixteen years yet to run of his long life, he described in an Appendix to the Rehearsal, written about two years afterwards, and printed by Hearne, and by the Chetham Society at the end of the autobiographical narrative, to which he had already added a short chapter giving an account of the result of the Commissioners’ visit, calling it “The Sequel of the Premisses.”

To return to the day of the visit, November 22, 1592. The Queen’s Secretary and the Gentleman of her Wardrobe arrived at Mortlake probably in the morning, and stayed to dinner. Having seated them at the tables in the library, Dee read to them, or related with the manuscript at hand, the story of the “halfe hundred” years spent in the attainment of “good learning,” which he reckoned from his leaving Chelmsford Grammar School for Cambridge. It was, of course, drawn up with the skill of a practised author, divided into fourteen chapters, each with an attractive and pithy title. “Her Majesties specially Gracious and very Bountifull favours towards me used etc.,” is by far the longest; the shortest is the twelfth: “The Resolution for Generall, very easy, and speedy Remedy in this Rare and Lamentable Case.” The remedy he suggests is to make him either Master of St. Cross; Warden of Manchester; Provost of Eton; or Master of Sherborne, one of which posts had been already promised him four times in three years. The tenth chapter is “The hard making of provision for some hundred pounds [?a year] for the maintenance of me, my wife, our children and family for these three last years, and that but with a meane dyet and simple apparel: I having not one Peny of certaine Fee, revenue, stipend or Pension, either left me, or restored unto me, or of any yet bestowed on me.” He shows how at his return three years before, he found himself penniless; cut off for ever from his two parsonages; disappointed as yet of the large yearly allowance promised him for his life from Bohemia. Probably on parting from the then affluent Kelley, some bond was entered into by him or by Rosenberg to transmit to him a share of the enormous profits they expected from the multiplication of the gold. “To save us from hunger starving,” he had had to appeal to friends, and he records gratefully that some who had been unfriendly before he left came to his aid on his return. They “put to” their helping hands in many ways, and alredy he had received from them a sum of 500 pounds and more. Yet he has had to pawn his plate little by little until all was gone. “After the same manner went my wife’s jewels of gold, rings, bracelets, chaines and other our rarities, under the thraldom of the userer’s grips, till non plus was written upon the boxes at home.” He has borrowed upon sureties, upon his personal bill of hand, upon his word, upon his promise, and he has run up accounts, so that now he is in debt for 333 pounds, beyond the 500 pounds. “The true accounts of all these gifts, loans, and debts upon score, talley, or book, is here before your Honours;” how the usurer devoureth him and how he is “daily put to shame, may be seen.” Other necessary expenses amounted to 267 pounds, so that he has spent but 566 pounds in three years for housekeeping,” and that with great parsimony, and with gifts from good friends of “wine, whole brawnes, sheep, wheat, pepper, nutmegg, ginger, sugar, etc., and other things for the apparel of me, my wife and our children.” He has mortgaged his house for 400 pounds, and now will have to sell it for half it cost to

pay his debts, he and his family to become wanderers and homeless vagabonds, furnished only with bottles and wallets. What shall he do, he pitifully begs, that he may prevent his name being handed down to posterity as a warning to lovers and students of truth not to follow in his steps and be given to such disgraceful shifts and indignities? He ends with a passage of true eloquence:

“Therefore, seeing the blinded Lady, Fortune, doth not govern in this commonwealth, but justitia and prudentia, and that in better order than in Tully’s Republica, or Books of Offices, they are laid forth to be followed and performed: most reverently and earnestly (yea, in manner with bloody teares of heart), I and my wife, our seaven children and our servants (seaventeene of us in all), doe this day make our petition unto your Honours that upon all godly, charitable and just respects had of all that you have this day seene, heard, and perceived, you will make such report unto her most excellent Majestie (with humble request for speedy reliefe), that we be not constrained to do or suffer otherwise than becometh Christian and true faithfull obedient subjects to do or suffer. And all for want of due mainteynance.”

CHAPTER XIX

DEE’S LIBRARY

The commerce of books accosteth and secondeth all my course, and everywhere assisteth me. It comforts me in age, and solaces me in solitarinesse. It easeth me of the burden of a wearysome sloth, and at all times rids me of tedious companies. It abateth the edge of fretting sorrow and...is the best munition I have found in this human peregrination. — Montaigne, *Essays* (Florio)

The account of the library at Mortlake as it was when Dee left it in 1583, forms one of the most valuable parts of the *Compendious Rehearsall*. Comparing it with the catalogue which he made before leaving with Laski, we can see at a glance of what intrinsic value was this collection of precious books which so often haunted its owner in his dreams. Two original copies of the Catalogue of manuscripts remain, one of which is dated September 6, 1583, a fortnight before he sailed from England, and there is a third, made by Ashmole from one of these.

The library contained, however, not only books and manuscripts, to the number of four thousand, bound and unbound, but scientific instruments collected from several parts of Europe. The books alone Dee valued at 2,000 pounds in the current value of the day, for many of them were unique autographia of famous and rare authors. As a further proof of this estimate, he cited to the two Commissioners a great volume in Greek, two others in French, and a third in High Dutch, which together cost him, and his friends for him, 533 pounds, as the endorsements upon them will show.

The instruments included a valuable quadrant, used and he says made, by his friend, Richard Chancellor, the navigator to Russia and the White Seas. It measured five feet in semi-diameter, and Dee relates that Chancellor and he together made observations of the sun’s height at meridian with it, before this exploring seaman sailed on his last voyage (in which he and his crew perished) in

1556. Many years after, the quadrant was repaired and re-engraved by Mr. Bromfield, the Lieutenant of Ordnance who had given it to Dee, at a cost of 20 pounds. On Dee's return to Mortlake, he found it barbarously hacked to pieces with hammers.

There was also a ten foot radius Astronomicus, (some early form of telescope), its staff and cross divided with equal markings, like Chancellor's quadrant. It swung in a frame, and could be easily directed to any point in the heavens, or used for mensuration on the earth.

A couple of globes of Gerard Mercator's best make were among the most valuable contents of the library, especially as upon the celestial globe Dee had marked his own observations of comets, their place and path in the heavens. There were other objects which Mercator had constructed specially for Dee, viz., three theorics, two with horizon and meridian lines in copper. A number of compasses of many kinds were among the objects, for Dee had invented, as we have seen, what he calls a "Paradoxall Cumpass." There was also a great piece of load-stone, or "magnes-stone," of extraordinary virtue. It had been sold for five shillings, but "being divided up and parted with piece-meal it made more than 20 pounds."

"There was also an excellent watch-clock, made by one Dibley, a notable workman, long since dead, by which clock the tyme might sensibly be measured inteh seconds of an houre, that is, not to faile the 360th. part of an houre. The use of this clock was very great, more than vulgar."

Then in the three laboratories, the chambers and garrets, were stores of "chemical stuff," which he had been twenty years getting together. Also a great cart-load of special vessels for chemical use, some earthen, some of glass, metal and mixed stuff, which he had brought from Lorraine when Mr. Powell and he had gone over in 1571. Of these, only a few broken bits remained. He describes other things left in his other or "open" library, and in particular a "great bladder with about four pounds weight of a very sweetish thing, like a brownish gum in it, artificially prepared by thirty tymes purifying it; whosoever came by it hath more than I could well afford him for one hundred crownes, as may be proved by witnesses yet living."

As regards the manuscript treasures of the library, he mentions specially a great case or frame of boxes, full of rare evidences of lands in Ireland which had been in the hands of some of the ancient Irish Princes. Agreements for submission and tributes, with seals appended, and many other valuable records of the descent of these manors to such families as the Mortimers, the de Burghs, the Clares, etc. How he came by these, save in the way of a collector, does not appear. His interest in Welsh ancestry would account for his amassing Welsh records, of which he says there were many deeds of gift from Welsh princes and nobles, of land devoted by them to the foundation and enriching of religious houses. Norman deeds also dating back to the Conquest. These were all methodically stored away in separate boxes, each marked on the front — "the fore part of the boxes" — with chalk, explaining its contents. When he returned from his six years wandering abroad, and looked in the poor boxes, he found the name outside was all that was left. The deeds had been "imbezzled away, every one of them, which is a loss of great value in sundry respects, as antiquaries can testify for their part, and noble heralds can tell

for their skill, and as her Majesties officers, for her interest and titles Royall, may think in their consideration.”

Near this great chest of boxes stood another box, very much less in size, measuring only two feet by one and a half, which was filled with nothing but seals of coats of arms; many of these were named, and had already proved invaluable to students of heraldry and genealogy, as well as to the Queen’s Heralds who had carefully examined them, also a number of other antiquaries as Camden, Stow and others. The Clerks of the Records in the Tower had sat whole days in the library at Mortlake, “gathering rareties to their liking out of them.” Dee was no blind collector, hoarding things because they were of value to himself. He was a true altruist, gaining his knowledge to share with others.

“Unto the Tower I had vowed these my hardly gotten muniments (gotten as in manner out of a dunghill, in the corner of a church, wherein very many were utterly spoiled by rotting, through the rain continually, for many years before, falling on them through the decayed roof of that church, lying desolate and waste at this hour).

“But truly well deserve they the imprisonment of the Tower, that will now still keep them, if any publique warning by her Majestie or her right honorable Councill were given for restitution of them to the Office in the Tower.”

Dee’s own works were of course in the library although not included in his catalogue. He drew up a list of them for his Apology to the Archbishop in 1595, by which it appears that before he left England eight had been published. The unprinted books and treatises, some, he owns, not perfectly finished, numbered forty-six. To these others were added before he died; two that may be especially named were upon the Three Oracular Sentences of the Ancients: *Nosce te ipsum*, *Homo Homini Deus*, and *Homo Homini Lupus*, (1592); and a “Treatise upon the Queen’s Sovereignty over the Seas,” a fitting subject indeed for an author who had personally known most of the great navigators, and who had already written so intelligently upon the navy and the coast fisheries of “Albion.” The book was undertaken at the request of “an honorable friend in Court.” It had, of course, a long Latin title — *Thalattocratia Brytannica*, etc. It was finished at Manchester and dated September 20, 1597. Another work projected, and perhaps partly finished, was to be called *De Horizonte Aeternitatis*, to consist of three treatises in answer to Andreas Libavius, who had published a book written in misapprehension of something in Dee’s *Monas*.

We spare the reader the long list of titles of Dee’s own books, poured out in an almost continuous stream since *The Art of Logicke*, in English, printed 1547, during his college days. The only idle years as regards literary output, from then up to his departure for life abroad in 1583, seem to have been 1563, 1564, and 1566-9.

The most important of his printed contributions to knowledge are mentioned in these pages. One more may be alluded to here — his edition, in 1582, of Robert Recorde’s arithmetical work, *The Ground of Artes*, etc. Dee had probably known this accomplished physician, antiquary and mathematician at Cambridge, where Recorde was a tutor before 1545. Recorde was afterwards Comptroller of the Mint at Bristol, and Surveyor of Mines and Money to King Henry VIII., but he died a youngish and impoverished man, in the King’s Bench Prison, Southwark, in 1558.

He introduced algebra into this country; was something of an astrologer and a good mathematician. His choice of titles for his books was ingenious. In *The Whetstone of Witte* (1557), the signs for plus, minus and equality were first used in this country. In his *Castle of Knowledge*, a beautiful and dignified hymn of his own composition appears. *The Ground of Artes*, his first work (1540), went through eleven editions before Dee augmented it and added some of his apologetic doggerel rhymes.

That which my friend hath well begun
For very love to common weale
Need not all whole to be new done
But new increase I do reveale.

Something herein I once redrest,
And now again for thy behoofe
Of seale, I doe, and at request,
Both mend and add, fit for all prooffe.

Of numbers use, the endlesse might
No wit nor language can expresse,
Apply and try, both day and night,
And then this truth thou wilt confesse.

I. Dee.

From original and autograph works we may now turn to the miscellaneous contents of Dee's library — a truly vast and precious collection for one private gentleman of precarious fortune to won in the sixteenth century. Printed books were by no means easy to obtain, and manuscript copies entailed a great expenditure of skill, industry, time and cost. The text was often ignorantly or corruptly rendered by an imperfect scribe or copyist, and the scholar and collector could not rest satisfied without several versions of one work.

The cataloguer of the 200 most important manuscripts — Dee himself — enters with exactitude the size and substance of each volume. The bulk of course were in quarto, although a few folios and octavos are mentioned. Most of them were written upon parchment, but a certain number were on paper. Bindings were not noticed, chiefly because as yet few were bound. Two of Roger Bacon's tracts, however, on the multiplication of species, and on perspective, the owner describes as together "in paste-bords with strings." These identical tracts, in Dee's own hand, and now being edited by Mr. Robert Steele, from the originals in the Mazarine Library, *Bibliothèque Nationale*, Paris. From Dee they passed to Sir Richard Eden, afterwards to the Kenelm Digby Library. Treatises on kindred subjects often followed straight upon each other on the same parchment, and sometimes as many as twenty composed a single manuscript, included under a list of titles numbered as one. In some cases the treatise is described as a fragment. Once he writes "the second tract is cut out and to be answered for."

The owner's tastes and pursuits point, of course, to a large representation among his books, of works in philosophy, alchemy, astrology and medicine, with a substantial proportion dealing with metallurgy, geometry, optics, physics, Ptolomaic and Copernican astronomy, and every branch of science already known in a crude

form to Dee's famous predecessors. There are also historical chronicles; works of devotion and ethics; with a fair sprinkling of authors upon poetry, music, and the gentler arts.

Taking first the classics: Dee names the Meno, Phaedo and Timaeus of Plato; writings of Aristotle, Socrates and Hippocrates, of Cicero, Cato and Archimedes. A copy of Pliny's *Mundi Historia*, Lib. ii., Frankfort, 1543, now in the British Museum, bears Dee's signature, Louvain, January, 1550, and many of his notes. Of Euclid he had many copies, and Augustine was his guide and confessor. A vast number of Arabic and Persian writers were comprehended in the list. He was particularly rich in manuscripts of the early and mediaeval writers upon alchemy and the philosopher's stone: Hermes Trismegistus, Geber, Albertus Magnus, John Sacrobosco, Raymond Lully, Philip Alstade, and Arnold de Villa Nova. Other sciences are represented by Guido Bonatus, Anselmus de Boot (Boetius), Alhazen, John of Saxony, Jacob Alkind, and Petrus Peregrinus and a score of learned writers. Dee's own perfect and clean copy of the rare printed Epistle of Peregrinus, upon the Magnet (Augsburg, 1558), is now in the British Museum. It bears his name, "Joannes Dee, 1564," in faded ink, with many and copious notes written by its owner mostly in his large copy-book hand, with a few in the scribbling writing which he used for speed, and some marginal sketches.

Several of the manuscripts named in Dee's list are to be found among the Cotton MSS. at the Museum; in Trinity College, Dublin; and at Oxford and Cambridge.

Of English authors, who are very numerous in the list, the most eagerly sought after, judging by the number of works included by one author, were Roger Bacon and Robert Grosseteste, Bishop of Lincoln. Bacon's writings were owned by Dee in fragments. Some had been already collected and printed in Nuremburg and Paris. The only other writer as often repeated in the catalogue is Boethius, whose *Consolation of Philosophy* had tempted King Alfred into literary translation some seven hundred years before. Dee notes that he gave a manuscript of it in Greek to the Library of Cracow, on July 27, 1584. Some of the ethical and philosophical works of St. Isidore, the canonised Bishop of Seville, were duplicated. Thomas Aquinas; Duns Scotus; Richard of Wallingford, Abbot of St. Albans; Robert of Holcot, the Bible Commentator; Robert of Gloucester; William of Woodford, the Franciscan opponent of Wycliffe; Richard Rolle (de Hampole), the hermit and ethical writer, are among his other English authors. A finely illuminated history of the last years of King Richard II., by a French gentleman who was in his suite, once the property of Dee, is now in the Lambeth Library. His manuscript *Life of Edward the Confessor*, by Ethelred, Abbot of Rievaulx, is another treasure that has survived the wreck of time. It is now among the Harleian MSS. at the British Museum, with his name and the date 1575 inscribed.

Of the three or four thousand printed volumes even Dee's industry has left no catalogue. Many of them he mentions in his diaries, as Holinshed's and Stow's *Chronicles*; the Arabic book that was lost; the collection of writings upon demonology and witchcraft, which were to be so useful to his Lancashire neighbours in after life. The books of the alchemist of Louvain, Cornelius Agrippa, he once speaks of as lying open in the window of his study, and therefore in constant use in the "actions," whether theurgic or alchemistic.

He refers no doubt to Agrippa's *de Occulta Philosophia* (Cologne? 1533), a work enormously read in all countries in the sixteenth and seventeenth centuries, and translated into many languages. Another book by the alchemist of Queen Margaret of the Netherlands had an even greater popularity in England, France, Germany and Italy. This was *On the Nobility and Excellence of the Female Sex* (*de nobilitate et procellentia foeminei sexus*) which in the translation by Henry Care in 1670 becomes magnified into *Female Pre-eminence; or, the Dignity and Excellency of that Sex above the Male*. It is dedicated to Queen Catharine of Braganza.

These are a very few of the authors and writings contained in the manuscript catalogue. Such as they are, however, they give us a faint glimpse into that realm of learning and romance wherein Dee, shut into his library at Mortlake, roamed a free citizen of the world and dwelled where he would.

CHAPTER XX

ADIEU TO COURTS AND COURTING

Let me weep
My youth and its brave hopes, all dead and gone,
In tears which burn! Would I were sure to win
Some startling secret in their stead, a tincture
Of force to flush old age with youth, or breed
Gold, or imprison moonbeams till they change
To opal shafts! — only that hurling it
Indignant back, I might convince myself
My aims remained supreme and pure as ever.
— Browning, *Paracelsus*.

The immediate result of the Commissioners' visit to Mortlake was a gift of a hundred marks from the Queen. The Countess of Warwick sent off "her gentleman, Mr. Jones, very speedily," to tell Dee that Sir Thomas Gorges "had very honorably dealt for" him in the matter, and that the gift was granted. The money was brought next day (December 2) by Sir Thomas himself. He brought also a letter "full of courtesie and kindness and a token of six old angells of gold," from Lady Howard to Jane. Dee seems to have become intimate with Lady Warwick through his early friendship with John Dudley, Earl of Warwick, who died, aged twenty-four, in 1554. In his Preface to Euclid, Dee has left an etched portrait of his own age. "No two besides himself," says Dee, "can so well say what roots vertue had fastened in his brest, what rules of godly and honorable life he had framed to himself, what vices noteable he took great care to eschew, what prowesses he purposed and meant to achieve."

Dee's "few lynes of thankfulness" to the Queen for her gift were probably written at once, but only delivered by Lady Warwick on February 15, at Hampton Court, on the eve of a move to Somerset House.

On the strength of this dole, Dee was able to settle some pressing debts, and to hire a coach and go off with his wife and Arthur and Kate, to spend Christmas and New Year's Day at Tooting, "at Mr. R. Luresey his howse." The Lord Treasurer, he reports, lay dangerously sick at the time. On the 2nd they returned. On the 7th,

welcome letters, perhaps containing money, arrived from Count Laski in Livonia, to which Dee replied on the 20th, sending his letter by a Danish ship called the John of Dansk.

His reputation as an astronomer and mathematician now procured for Dee a pupil, from whom he was to receive in exchange a considerable gift or loan.

“March 17, 1593. At six after none received from Mr. Francis Nicholls 15 pounds, part of one hundred pounds, the rest whereof, 85 pounds, is to be receyved from Mr. Nicholls within a fortnight after the annunciation of Our Lady next; and after that in the beginning of June 100 pounds, and in Julie the third hundred pounds, and I am to teach him the conclusion of fixing and teyming of the moon.”

A rather unwise purchase seems to have been made this may; Dee bought the “next mansion house, with the plat and all the appertenances abowt it,” of Mr. Mark Pierpoint, of Mortlake. It is true the whole mansion only cost 32 pounds, but it entailed other purchases and soon had to be mortgaged. Possession was not obtained till the autumn. A “hovel” in the yard was bought from Goodman Welder in July for a new angel and five new shillings. The bargain with Pierpoint was concluded in the street, when “before Jane my wife, I gave him a saffron noble in earnest for a drink penney.”

Crowds of visitors came to Mortlake to dine. Mr. Beale (who was a borrower of books from Dee — his own Famous and Rich Discoveries, and the Chronica Hollandiae Magnae), and his wife; Francis Blount, uncle of Sir Charles, who had been in Constantinople; Mistress Banister; Mr. Redhead, one of the Queen’s gentlemen ushers, and his wife; the mother of John Pontoys, about whom we shall hear more; Mr. Gubbens, book-binder, and Mrs. Gubbens, and many others. Hospitable as ever, Dee had offered shelter for two months to Antony Ashley, Clerk of the Council, his wife and family, “who used me worshipfully and bountifully for our friendship. They had my mother’s chamber, the mayde’s chamber, and all the other house.”

Not only books were lent, but instruments also. “On Thursday, Mr. Saunders of Ewell, sent home my great sea cumpass, but without a needle. It came in the night by water.”

In August he is much in train with the Lord Keeper, Sir John Eckford, at Kew. On the 8th he dined there, again on the 17th, this time taking Mrs. Dee and Katherine, who at twelve was sufficiently grown up to dine out. On the 28th he was all day with the Lord Keeper. The entries we have here, “Mr. Web and the philosopher came as I was with the Lord Keeper,” and “Mr. Web and the philosopher cam again,” pique one’s curiosity.

At the end of the month, Dee notes the departure from his service “uppon no due cause known to me,” of Elizabeth Kyrton, a servant who had been with him twelve years, had passed through the vicissitudes of travel-life in Bohemia, as Rowland’s nurse; left in charge of him, as we have seen, in Cracow when the others went on to Prague. She had served five years on apprenticeship and seven for wages: five at four and two at five nobles a year. Of her wages there was now four pounds four shillings due. Dee in paying her, presented a new half-angel; Jane Dee gave her another; Arthur half-a-crown for him and his brother (Rowland), and Katherine the like sum for herself and Madinia. Elizabeth’s going seems to have

upset the domestic arrangements for a month or so later Dee makes an unusual entry about his wife: "Jane most desperately angry in respect of her maydes." Margery Thornton, Elizabeth's successor, left next day, and Dorothy Legg came for 30s. yearly.

A messenger from Laski arrived, Mr. Cornelio Camaiere, and stayed a week. These constant communications do not by any means support the contention that Laski parted with Dee in anger, ruined by his costly experiments. It is more probable that Laski was urging him to return and continue Kelley's work.

The Countess of Cumberland, Lord Willoughby and his sister, the Countess of Kent, came to visit Dee. Willoughby dined and next day sent him 20 pounds. Dee was annoyed by "Mr. Gray, the Lady Cumberland's preacher, his wrangling and denying and despising alchemicall philosopher." A New Year's gift of 20 angels, in a new red velvet purse, came to Jane Dee from the Lord Keeper.

Michael Peiser, doctor to the Duke of Brandenburg, visited Dee, also Walter Van der Laen, "an astronomer of great promise." Mr. John Aske sent as a present two little doubtle gilt bowls, weighing thirteen ounces and a half. "Sir Thomas Willes offer philosophical cam to my hands, by Mr. Morrice Kiffen." The children, Madinia and Theodore, were not very well. Several visits were paid to Mr. Webbe, who had been in the Marshalsea prison since the days before Christmas. His chests and boxes were sealed up. It is possible he was the Mr. Webbe who was employed by the Queen to visit and report on Dyer and Kelley at Prague. He may even have been suspected of bringing some of Kelley's manufactured gold to Dee. Bartholomew Hickman and his brother were a good deal to and fro; Bartholomew was first brought to Dee as a lad by his uncle, in 1578, with an introduction from Sir Christopher Hatton. Now, his daughter Jane was taken into service. Dee gave him a nag that the Lord Keeper had presented, and he rode frequently "homeward," to Shugborough in Warwickshire. In December 1594, Dee "preferred" him to Lord Willoughby's service at the Barbican, and there is a whole history about his livery, which was ordered from a Fleet Street tailor, Mr. Jonson.

Dee's health was now often affected in one way or another. The first mention of trouble in the kidneys was in 1592, when, at Court at Greenwich, a midnight seizure was eased by a glyster, applied by Dr. Giffard. There were other slight attacks, and in March 1594, he had a

"Great fit of stone in my left kidney: but I drunk a draught of white wyne and salet oyle, and after that, crabs' eyes in powder with the bone in the carp's head, and about four of the clock I did eat tosted cake buttered, and with sugar and nutmeg on it, and drunk two great draughts of ale with it; and I voyded within an hour much water and a stone as big as an Alexander seed. God be thanked! Five shillings to Robert Web part of his wages."

This servant was discharged on June 23 with forty shillings for a full satisfaction of all things. "On July 1, I gave Robert yet more, a French crown for a far well."

A year and a half passed after the visit of the Commissioners, and beside the immediate result of a donation of a hundred marks, nothing had accrued to better Dee's position. He determined then to redouble his efforts and bring something to

pass. He certainly had enlisted the aid of powerful friends, although no doubt there were still many suspicious enemies.

On May 3, 1594, the Queen sent for him to come to her in the privy garden at Greenwich, between six and seven o'clock in the evening. She received him alone save for the presence of her two ladies, Lady Warwick, Dee's very good friend, and Lady Cecil. Dee presented her with a writing which he calls "the heavenly admonition," which he says she took with grateful thanks. On the 18th, he writes "Her Majestie sent me agayne the copy of the letter of E.K. with thanks by the Lady Warwick." He had received letters from Kelley four or five weeks earlier, on March 28, and he probably had copied out for her certain passages, doubtless referring to the fabulous transmutation of metals. Did he still hold out hopes that he might be able to achieve a like success? On the 21st, "Sir John Wolley moved my sute to her Majesty. She granted after a sort, but referred all to the Lord of Canterbury." "On the 25th. Dr. Aubrey moved my sute to her Majesty, and answered as before." His suit was promotion to the Mastership of St. Cross, the post which had so long been the goal of his hopes, but which he was never destined to attain. He had set out at length in his Rehearsall for the Commissioners, sundry good reasons why he desired it, "rather than any other living, see, or dignity of like value in any other place." First, he gave as a reason his longing to retire to a quiet spot away from the multitude and hoards of friends and acquaintances, chance visitors, and distinguished strangers, who positively "haunted" his house at Mortlake. There, he could deny himself to no one without offence or breach of friendship. It was fatally easy and cheap for every curious person from London, or from the Court, to find his way down to that big rambling place by the riverside, with whose stills and furnaces, and wonderful doings, rumour was so rife. So much for privacy, next for economy. Fuel, coals, bricks, and all things necessary for his purpose, will be cheaper at Winchester than near London; the glass-houses of Sussex are not far away, and he will be able to give personal supervision to the making of special vessels. At Mortlake there are too many eyes and tongues. The south coast is within easy reach, and it will be possible to communicate with his friends abroad, to get over things and workers necessary, and "have the more commodious place for the secret arrival of special men to come unto me there at St. Crosses; some of which men would be loath to be seen or heard of publicly in Court or City." Is it possible that he is still thinking of Kelley, who, though then (1592) an Emperor's favourite and the bearer of a title, could easily in England be identified with Talbot the coiner, forger, and necromancer of former days?

Then Dee sets out in his Rehearsall the capacity of the dwelling at St. Cross, which is roomy enough to entertain rare and excellent men from all parts of the world, as well as any of his fellow-countrymen. This will be for the honour and credit of England. There is room also for lodging his staff of mechanical assistants; for a printing house to be set up for "reproducing good, rare, and antient bookes in Greek and Latin," and "some of my own, to be printed with my own ordering and oversight." Then he lays stress upon the desirable surroundings, a chapel where divine service is held every day, for bringing up his children and family devoutly. He ends with the advantages of Winchester School, close at hand, not only for his four sons "to become Grammarians in," but for his obtaining help from the "good Greek and Latin Grammarians and fair writers in that school, for copying out books for her Majesty."

He is teeming with all these projects and activities in spite of his sixty-five years. He was a born librarian; and still had a national library of books and manuscripts at heart as much as when, nearly forty years before, he had tried in vain to induce Queen Mary to found one.

Dee's eloquent persuasions so far prevailed with the Queen that a draft was prepared before the end of May, granting to Lord Cobham the next advowson of "Holyrood," or St. Cross, at Winchester, in the Queen's gift, to present to John Dee, M.A., on the death or resignation of Dr. Robert Bennett, the present incumbent.

Having drawn up this very full account of his doings and writings, to present to the Commissioners, Dee was naturally anxious that the appeal should be as widespread and far-reaching as possible. Archbishop Whitgift had shown himself favourably inclined, and Dee determined to approach him with a copy of that part of the Rehearsall in which he recited the titles of the books he had written. He prepared a Letter containing a brief Discourse apologeticall with a plaine Demonstration and fervent protestation for the lawful sincere and very faithful and christian course of the philosophicall studies and exercises of a certaine studious gentleman, an ancient servant to her most excellent Majesty Royall, addressed to the Archbishop; he probably presented it himself during this summer of 1595. It is a protest and an appeal, and emphatically states that from his youth he has used good honest lawful and Christian means to attain such knowledge as shall honour God, his country and his Queen. It ends with a prayer that he may be found of the Archbishop, and undoubtedly acknowledged by the wise and just, to have been a zealous and faithful student in the school of Verity and an ancient Graduate in the school of Charity.

On June 3, Dee and Jane, accompanied by all their seven children, four boys and three girls, their ages ranging from Arthur, the Westminster boy of fifteen, to Frances, the baby of two and a half, presented themselves before the Queen at Sion House, Isleworth. Jane was permitted to kiss her hand. Evidently this was an expression of thanks for the official preliminaries of the grant of St. Cross. The Archbishop was present, and Dee humbly requested him to come to his "cottage." The invitation was repeated on the 6th, when Dee supped with the Primate. Things were not, however, settled so quickly. Dr. Robert Bennett had to be provided with a better position before he would resign; some hitch occurred, and on June 29, after a visit to the Archbishop, at Croydon, the poor man writes distractedly of his broken hopes: —

"After I had hard the Archbishop his answers and discourses, and after that he had byn the last Sonday at Tybalds with the Quene and Lord Threasorer, I take myself confounded for all suing or hoping for anything that ever was. And so adiew to court and courting tyll God direct me otherwise! The Archbishop gave me a payre of sufferings [sic] to drinke. God be my help as he is my refuge. Amen."

Everything fell through, and things began to look darker than ever. Michael, who had been a delicate child, fell ill in July. On the 6th, he "becam distempered in his head and bak and arms." Dee himself was unwell, complaining of headache and internal pains, but he does not forget to note that he paid "Letice my servant 5s., part of her wages, with part whereof she is to buy a smok and nekercher." Michael's illness was short: "July 13th, in ortu solis, Michael Dee did give up the ghost, after

he said `O Lord, have mercy upon me!’“ His father omits any reference to the child’s burial.

The summer passed with very little to record in the diary beyond a visit on Aug. 25, from Ferard, the herbalist of quaint and fragrant memory; another on the 30th, from “Monsieur Walter Mallet, who took his leave to go to Tholose. He had the fix oyle of saltpetre.” Dee sends letters in September to Kelley, and in October determines on another appeal to royal favour. But Elizabeth was getting old and hard to move; Burleigh also was failing. Dee wrote in his wife’s name to Lady Scudamore, her old friend and Katherine’s godmother, begging her to intercede with the Queen that either he might appear and declare his case before the Council, or else have a licence under the Great Seal to go where he would. St. Cross was farther off than ever; England cold and inhospitable; and he prepared to say a final good-bye to courts and courting at home, and betake himself to Germany, or Austria, or some other land. Francis Garland arrived on December 2 from Prague, “just as I came five years ago to a day from Bremen to England.” Little profit indeed had he reaped in that five years.

On the 7th, “Jane delivered her supplication with her own hand to the Queen, as she passed out of the privy garden at Somerset House, to go to dinner with Sir Thomas Heneage at the Savoy.” Elizabeth handed the letter to the Lord Admiral, but took it again from him, and kept it on her cushion. The next day, the Lord Admiral and Lord Buckhurst reminded her of the matter; presently she told the Archbishop that she wished Dee to have Dr. Day’s place of Chancellor at St. Paul’s. “8th Dec. The Chancellorship presented. The Archbishop of Canterbury willing,” he writes; but this was apparently another castle in the air, for Dr. William Day was not appointed Bishop of Winchester till a year later, November 23, 1595, and although Dee’s name appears as Chancellor under the date of December 8, 1594, he seems never to have held office.

His friends, however, were not idle. In a month’s time, January 3, Archbishop Whitgift was recommending Elizabeth to grant him the Wardenship of Christ’s College, Manchester, in her own gift. Dr. William Chadderton, who was then Warden and Bishop of Chester, was to be promoted to the see of Lincoln, and here was an opening for Dee. On February 5, Sir John Wolley endeavoured to get her to sign the patent for his appointment, “but she deferred it.” Dee was up and down to London from Mortlake, and on February 10, at two in the afternoon, he “took a cut-purse taking his purse out of his pocket in the Temple.” On April 18, the Queen did sign the bill, when it was offered her by Dee’s friend and neighbour at Mortlake, John Herbert, Master of the Requests. On May 25, 26, 27, it passed the Signet, the Privy Seal, and the Great Seal; and, as a climax to his entry in the diary, Dee adds, “3 pounds 12s. borrowed of my brother Arnold,” doubtless to pay the fees.

The Earl of Derby gave him letters of introduction, and he was soon in correspondence with Oliver Carter, one of the Fellows; with Thomas Williams, another; and with Mr. Goodier, lessee of the tithes belonging to the Warden and Fellows. Carter and Williams were already at law with each other, and soon were both to be at loggerheads with Dee and his laudable desires to set the tangled affairs of the college straight. Carter was one of the moderators of the monthly lecture in Manchester, had great influence, and seems to have been unprepared to welcome a Warden of Dee’s reputation.

“July 31st. The Countess of Warwick did this evening thank her Majestie in my name, and for me, for her gift of the Wardenship of Manchester. She toke it graciously and was sorry that it was so far from hense, but that some better thing neer hand shall be fownd for me; if opportunitie of time would serve, her Majestie wold speak with me herself. I had a bill made by Mr. Wood, one of the clerks of the signet, for the first frutes forgiving by her Majestie.”

So at length there was something tangible in prospect. Things had to be settled up at Mortlake and preparations made for the journey northward. We may be sure that Dee's gratification at receiving a post of some sort, after a lifetime of waiting, was mixed with regret at quitting the place that had been his home for so long. His “yong coosen, John Aubrey, came in May to recreate himself for a while,” and stayed nearly a month.

On August 14, Jane's youngest child, a girl, was born. She was baptised at Mortlake as Margaret Dee on the afternoon of August 27; godfather, the Lord Keeper; godmothers, the Countesses of Cumberland and Essex, all three represented by deputy. The Countess of Essex was Walsingham's only daughter and heir. She had been Sidney's widow, and was now married to Essex.

Dee was now entertained often by Lord Derby at Russell House, once to meet some German guests. On October 9 he dined with Sir Walter Raleigh at Durham Place. This palace in the Strand had seen many vicissitudes before it had been given to Raleigh by the Queen. Originally the residence of the northern bishops, it had been seized by an earlier king. Lady Jane Grey had been wedded there. Her too ambitious father-in-law had gone thence to the Tower and the scaffold. Catholic plots against Elizabeth had been hatched by Spaniards in this, her own house, and now the great seaman, fresh from far Guiana, was housed in a little turret, overlooking the river and the ships.

Dee was anxious to reclaim, before going to his new home, an Arabic book lent to some friend in Oxford. He had written to Mr. Harding and Mr. Abbott several times for its return about a year and a half before. Now, on October 20, he sent his man Richard Walkden to Oxford to find and bring it. The man returned from a fruitless errand, but on November 19 “my Arabic book was restored by God's favour.” His gratitude expressed itself in a practical manner to the trusted Richard:

“I delivered unto Richard Walkedyne my man, Mr. Robert Thomas his fustian dublet, for 10 shillings of his wages. I gave him more when he was to ride down with my wife: 10s., whereof 6s. 4d. was due to him that he had layd out for me. The other 3s. 6d. was of his wages.”

A portion of goods and furniture had already been despatched towards Manchester by a carrier named Percivall, and on the 26th Jane and her children all set off by coach towards Coventry, a usual half-way halting place on the high-road to Lancashire. A last piece of business was transacted on December 23 with John Norton, stationer, to whom Dee owed money, perhaps for printing: “I payd him ten pownds in hand and was bound in a recognisance before Doctor Hone for the payment of the rest, 10 pounds yearly, at Christmas, and Midsummer 5 pounds, tyll 53 pounds 14s. 8d. more were paid.” The same day he received 30 pounds in part payment of 100 pounds for the house at Mortlake, which he had lent to Mr. Paget.

CHAPTER XXI

MANCHESTER

“He hath, my lord, wrung from me my slow leave,
By laboursome petition; and, at last,
Upon his will I sealed my hard consent.”

— Shakespeare, Hamlet

The Collegiate Church, now the Cathedral of Manchester, was founded about 1420 in this already ancient town by Thomas de la Warre, baron and priest, rector or parson of St. Mary's, Manchester, and lord of the manor. The flourishing town of woollen industries, introduced by the Flemings a hundred or more years earlier, demanded a new and more capacious church; and De la Warre, the last of his noble house, determined to provide buildings in which a Warden, priests or Fellows, and choristers, should be continually resident, as well as to found a new church. He gained the consent of his parishioners to the appropriation of estates belonging to the existing rectory, as an income for the college, and supplemented it from his own lands in the district. He also obtained a charter of foundation from Henry V., dated May 9. The college was dissolved by Edward VI. and refounded by Henry VIII.; but by the time of Elizabeth its lands had been plundered, sold or leased, she herself becoming a sharer in the profits of spoliation until there was hardly any clear property left. At the instance of Dean Nowell, an inquiry was instituted, with the result that the college was granted a new charter in 1578, as Christ's College, to consist of a Warden, four Fellows, and two chaplains, with choristers. Nowell and Oliver Carter were two of the first Fellows. The second Warden was Dr. Chadderton, who had been Leicester's chaplain, and was Bishop of Chester. Under him the Catholics were relentlessly persecuted, Manchester prisons were filled, and the famous Marprelate printing press was discovered and seized. Chadderton's promotion to the see of Lincoln in 1595 made an opening for our persistent place-beggar to be disposed of at last.

Dee arrived in Manchester on Monday afternoon, February 15, 1596, and took up his abode in the college. On the following Saturday he was installed in the Wardenship, between nine and eleven o'clock, as he tells us. He has unfortunately left no account of the ceremony. His first business was to become acquainted with the tenants of the college lands, and the owners of tithes which constituted its revenue. On April 2, he says Sir John Byron and his son, Mr. John Byron, dined with him at the college. This family, although Newstead had been acquired some forty or fifty years previously, were still often resident on their Lancashire estates. Clayton, near Manchester, was in fact then their chief residence. A little later in the month, Dee records the courts kept for the manor of Newton, in Manchester parish, of which the Warden and Fellows were lords. The Dean and Canons, the present representatives of Warden and Fellows, still hold a court leet twice a year for this manor.

There is an interesting letter from Dee to Robert Bruce Cotton, the antiquary, dated in May this year, throwing light on his relations with the people in his employ — copyists, assistants or apprentices. He had brought with him from

Mortlake Antony Cowley, who had formerly been in Cotton's service. Dee was anxious to know if he had departed from the employ of his late master with his good will.

"Truely, for my part, I will receyve none to my simple service (man or woman) unleast they come from theyr Masters or Mistresses with theyr well liking of suche their departure from them. Therefore, I wold, by this bearer, gladly receyve your answer herein, by word of mouth or by your letter. And so shall I be free from all offence giving to your worship, or any els in this cause: as I am most free from coveting, desyring or longing after my neighbour's wife or any servant of his. If I might have a thousand pounds to sollicite or procure any mans servant to forsake his master or mistress, and to come to me or any other, I wold not do it, God knowes."

In about three weeks Dee received a reply to this considerate letter, evidently not entirely satisfactory, for on June 3 he paid Antony Cowley 20s. and discharged him. Next day "Antony went forth early from my house, I know not whither."

Dee now began to direct his whole attention to his charge: the college and the college lands. A royal commission was appointed to sit and examine its internal affairs. On June 18 "the commission for the college was sent to London to be engrossed in the Duchy office." Dee was a layman; he had always stipulated he should have no cure of souls attached to whatever benefice he might hold. For the daily services at Manchester he employed a succession of curates (mostly unsatisfactory), to whom he paid "wages 50s. for three months." He was far more interested in the temporal than the spiritual welfare of his college, and indeed his desire for such an appointment seems rather to have been solely prompted by the selfish, if necessary, wish for an income and means to pursue his own studies in peace. He was to find neither in Manchester.

In June he received a visit from Mr. Harry Savile, the antiquary, of the Bank, Halifax, and by him he sent a request to Christopher Saxton, of Dunningley, near Halifax, to come and arrange a survey of the town of Manchester, and consult about the parish boundaries. Saxton was a well-known character of the time, the holder of a patent from the Queen, whose arms appear upon the maps he made of the three counties of Chester, York and Lancaster. They were the first maps of Britain made from actual survey, and had been issued as an atlas in 1579, most of the maps having been engraved in 1577. His visits to Dee lasted over three weeks; notes are entered of his measuring the township and visiting Hough Hall, the seat of Nicholas Mosely, the Lancashire clothier who, two or three years later, became Lord Mayor of London and was knighted by Queen Elizabeth. The boys, Arthur and Rowland; the two faithful assistants, Crocker and Walkden accompanied Dee and Mr. Saxton on the peregrination. Harry Savile seems to have made one of the party also. Unfortunately, Saxton's Manchester survey is not now known to be in existence.

A surprise visit was paid to the Warden on June 26 by his landlord, the Earl of Derby, and a large party of ladies and gentlemen, including Lady Gerard, wife of the Master of the Rolls; her daughter Frances, and her husband, Sir Richard Molyneux, of Sefton, a former member for the county of Lancaster. Their son-in-law, Mr. Richard Hoghton, of Hoghton Towers, and others, also accompanied the Earl. The

Warden says: "They came suddenly upon me after three of the clock. I made them a skoler's collation, and it was taken in good part. I browght his honor and the ladyes to Ardwick Green toward Lyme, to Mr. Legh his howse, 12 myles off." Mrs. Legh was Lady Gerard's second daughter, so it was altogether a family party that descended so unexpectedly on the Warden, and no doubt ate merrily of his "scholar's collation." The only absence from Manchester recorded by the Warden (except the two years in London) was on August 13 this year, when he says that he "rid toward York and Halifax, returning from York on the 20th."

On September 1, Mary Goodwyn came "to govern and teach" the two younger children, Madinia, aged six, and Margaret, one year old. There was a field or two let with the College House, and the Warden now turned farmer, getting a small drove of seventeen head of cattle up from his kinsfolk in Wales to graze the pasture. They were brought up by the "courteous Griffith David, nephew to Mr. Thomas Griffith, and were a present." Dee had to visit Sir John Byron about the college tenants.

"Who pretended that we have part of Faylesworth Common within our Newton Heath, which cannot be proved, I am sure. We wer agreed that James Traves (being his bayly) and Franis Nutthall, his servant for him, shold with me understand all circumstances, and so duly to proceed."

The close of the year was marked by an episode which might have gone far towards clearing Dee's character from the aspersions still being cast upon him. Nowhere was superstition and belief in witchcraft more prevalent than in Lancashire, and in November and December of this year he seems to have been applied to for advice as regards a woman and seven children, said to have become demoniacally possessed through the influence of one Hartley, a "conjurer." Dee's curate, Matthew Palmer, happened to go in as Hartley was praying over the woman in a fit. He demanded what he was doing.

"`Praying.'

"`Thou pray! thou canst not pray,' quoth he. `What prayer canst thou say?'

"`None,' saith he, `but the Lord's Prayer.'

"`Say it,' quoth he, the which as I remember, he could not say."

Dee "utterly refused to meddle with the affair, and advised the father to consult with godlye preachers and appoint a private fast." Perhaps he remembered that when he asked, long before, if he had done well concerning Isabel Lister, vexed of a wicked spirit, the angel's reply had been "Friend, it is not of thy charge." He sent for Hartley, and "so sharply rebuked him that the children had more ease for three weeks after." The devils were finally exorcised by a godly preacher, John Darrell, or, as we suspect, by the children's release from Hartley's attentions, who was hanged soon after. Dee's library, a good part of which he must have moved to Manchester, was constantly in request at this time. It was rich in books on demonology and possession, and Lancashire justices of the peace who had to deal with these cases of witchcraft brought before them seem to have resorted to such works, for and against the persecution and annihilation of witches, as the *De Praestigiis Daemonum* (Basle, 1566) of John Wier, the *Fustis Daemonum* and the *Flagellum Daemonum* of the monk Hierom Menghi (Frankfort 1582, Boulogne 1586). All these Dee records lending to Mr. Edmund Hopwood, of Hopwood, a deputy- lieutenant and ecclesiastical commissioner, as well as a J.P. Wier or Weier was very likely known

to Dee at Louvain. He was one of the earliest apologists for these unfortunate folk, and pleaded that, their brains being disordered by melancholy, they merited pity, not punishment. His book contains the first account of "The Pied Piper of Hamelin," from the archives of the town of Hamelin. A Spanish grammar was lent to Mr. Barlow for his son. Mr. Matthew Heton was the borrower of theological works, including the *Concordantiae Bibliorum* (1555) of Robert Stephens, the illustrious printer of the New Testament; and a Calvinistic treatise, *De Coena Domini*, written by Dr. Pezel, who had, we remember, commemorated Dee's departure from Bremen in 1589 by verses. Dee lent Heton books, but Heton lent Dee ten pounds on a bill of hand. To John Cholmeley "I lent my Latyn booke in 8vo, *De Morbis Infantum*."

The disputes over tithes and lands belonging to the college naturally affected the Warden's income, and Dee found himself compelled to borrow small sums as before. Finally he was reduced to raise money on his plate, and especially on the handsome double gilt tankard, with a cover, which was the christening gift of the Countess of Hertford to her god-daughter Frances. It weighed 22 ounces, and Dee tells how he delivered it to Charles Leigh, one of the college "singing men," to lay in pawn in his own name with Robert Welsham, the goldsmith, "till within two days after May-day next. My daughter Katherine and John Crocker [the old servant], and I myself [John Dee], were at the delivery of it and waying of it, in my dyning chamber. It was wrapped in a new handkercher cloth." All that was obtained on the tankard was 4 pounds of the current value.

In the spring of 1597, Dee records, on May 4, the last of the Rogation days of the year, a very interesting topographical event, viz., the perambulation of the bounds of old Manchester by himself, the curate, and the clerk.

Away in the south-eastern corner of England, in the little village of Bourne, near Canterbury, about this very time, Richard Hooker, the saintly scholar, was performing a similar perambulation, of which Izaak Walton has left us the immortal picture. A homily was prepared for the service, a psalm sung, and the malediction pronounced, "Cursed be he that removes his neighbour's landmark." Izaak Walton tells us that Hooker, to look at, was an

"Obscure harmless man in poor clothes, his loins girt in a coarse gown or canonical coat; of a mean stature and stooping, yet more lowly in the thoughts of his soul; his body worn out, not with age, but study and holy mortification. Yet he would by no means omit the customary procession; persuading all, both rich and poor: if they desired the preservation of loe and their parish rights and liberties, to accompany him in his perambulation; and most did so. In which perambulation, he would express more pleasant discourse than at other times, and would then always drop some loving and facetious observations, to be remembered against the next year, especially by the boys and young people; still inclining them, and all his present parishioners, to meekness and mutual kindnesses and love, because love thinks no evil, but covers a multitude of sins."

The Warden of Manchester has not left us such an impression of the ancient antiquarian custom performed as a holy rite of devotion, but as an exact topographer and mathematician he has given a highly valuable record: —

1597. "May 4. I with Sir Robert Barber, curate, and Robert Tilsley, clerk of Manchester parish church, with diverse of the town of diverse ages, went in

Perambulation to the bownds of Manchester parish: began at the Leeless Birche against Prestwicke parish, and so had vew of thre corner stake, and then down tyll Mr. Standysh new enclosure on Thelmore, wher we stayed, and vewed the stake yet standing in the back of the dich; [it] being from the corner eleven measures of Mr. Standley's stik, then in his hand, and 2 fote more; which stik I did measure afterward, and it did conteyn in length: feet 5, ynch 3. The total mesure: fete 69, ynches 9. At which place Teblow, servant to Mr. Ashton of Chaderton, did meet us. The survey geometricall of the very circuits of Manchester parish wer ended in this, being the sixth day of my work folks doings."

In the Chetham Library is a holograph letter from Dee to the rector of Prestwich, William Langley, dated two days before this perambulation, informing him of the project for making a chart of the parish bounds, and inviting him,

"As one side of our parish in Thielmore doth border upon some parts of your parish of Prestwicke, to request some one or two of the auncient of your parish to be also beholders of our bounds, notifying toward your parish in that place. My neighbours do intend to come on Wensday next, in the morning about 9 or 10 of the klok, to that part that is by Goodman Smehears't's house, and so toward the birche tree that is called the Leeless Byrche, and thereabouts, for a little space; to beggyn the vew of the bownds and meres of Manchester parish: by the order of an enjoyned work by the higher powres, for avoyding of undue encroaching of any neighbourly parish one on the other. You understand me sufficiently well, I dowt not. Pardon my boldness so bluntly to borde you with so homely a sute.

"Your wurships sincere

"Wellwisher in Christe,

"John Dee, Warden."

John Crocker and several other men were occupied for some weeks in marking the boundaries of the manor; they met with extraordinary opposition from the landowners, and on June 14 Dee alludes to a riot that took place at Newton, Captain Bradley and others endeavouring to hinder the college employees in their labour. What with opposition abroad and difficulties with his curate at home, Dee was finding the coveted appointment no bed of roses. He records another of his characteristic dreams — the dreams of a bibliophile, to whom books are treasures as dear almost as his children: —

"This night I had the vision and shew of many bokes in my dreame, and among the rest was one great volume, thik, in large quarto, new printed, on the first page whereof as a title in great letters was printed Notus in Judaea Deus. Many other books methought I saw, new printed, of very strange arguments. I lent Mr. Edmund Hopwood of Hopwood my Malleus Maleficarum to use till New Year's tyde next, a short thik old boke, with two clasps, printed anno 1517."

It was now early August. So Hopwood, who was bent on mastering the subject of witchcraft, was to have about four months to study The Hammer for Witches, a book first issued in 1489, after the Bull against sorcery of Pope Innocent VIII., by the three sorcery inquisitors. It was translated into German,

Hexenhammer, and formed the text-book of procedure against witches in Germany. Its authors give emphasis to their learned observation that witch-craft is more natural to women than men, because of the inherent wickedness of their hearts! In mediaeval times there appeared, alas! no safe and inconspicuous path for ordinary women. The entire sex consisted apparently of either angels or devils.

On a Sunday in August, Dee entertained the Earl and Countess of Derby at a “banket at my loding at the College, hora 4 1/2.” They had newly taken up their residence at Alport Park, which had been the college property before the dissolution of the monasteries. It is now in the heart of the city, somewhere near the Midland Railway works.

There was scant time for literary labours amid so much entertaining topographical work and litigation; but in September Dee sent to his former friend, now Sir Edward Dyer, a treatise he had some time written on “The Queen’s Title Royal and Sea Sovereignty in St. Georges Channel and all the Ocean adjoining to England, Scotland and Ireland.” He quotes in it so freely from his British Monarchy (see ante, p. 39) that he encloses a copy of that work, written twenty years before, in case his correspondent does not possess one handy. The letter gives such a graphic picture of the state into which the college affairs had fallen, and of the characteristic energy with which Dee set about to try and reform them, that it must be quoted at some length. When the accompanying volume and manuscript have been fully discussed, the writer passes on to the

“intricate, cumbersome, and lamentable affairs of estate of this defaced and disordered college, whereunto not only I am assigned for my portion of mayntenance, for me and all myne, but also, by college oath, bownde to see unto the right and dignitie thereof. Which hat bred unto me already, both wonderfull care of mynde and no little payne taking, ever since my entrance, and daylie doth and will brede me more and more. And hath browght me likewise in great debt, by reason of the pore Revenue of my stipend (of only iiij s. a day for me and all myne), and that in these tymes of very great dearth here, yea, so great, that unleast (in his most fatherly Providence) the Almighty God had stirred up some mens hartes to send me, this present yere, from Dantzic, some barrells of kye; from Wales some cattall, and from Hull some fish for Lent: God knoweth that it passed all our wittes and habilitie to devise or use any other meanes, sufficient to the preserving of the lives of me and my familie together, being now but of eightene persons, most nedefull: I my wife and our children, being the one half of them. So hard and thynne a dyet, never, in all my life, did I, nay was I forced, so long to use: Neyther did ever any household servants of myne have so slender allowance at their Table. And yet all that hath not so much pynched me inwardly as the cares and cumbers for the college affaires have done, for they have altered, yea barred and stayed my whole course of life, and bereaved me of my so many yeres contynued Joyes, taken in my most esteemed studies and exercises.

“But as it pleaseth the king of heven and earthe thus to deale with me: So I beseche him to give me grace to like best of this his long leading of me per multas tribulationes. And Beside all the rest, This encreaseth my grief: that I know no one as yet of her Majesties most honorable Privy Counsaile, who willingly and comfortably will listen unto my pitifull complainte and Declaration: How this Colledg of Manchester is almost become No College, in any respect; I say in any

respect, forr I can verifie my wordes to[o] manifestly. But why do I cumber yr wurship (thus abruptlie) with such my colledg cumbers? Pardon me, I pray you, the pang of my mynde, half amazed, when the multitude of these cumbers and of the confused and intricate causes of this Colledge, do russh at once into my fantazie. But, undowtedly, either God will give me grace sufficient and send me might help (tempore opportune) to end them, or else they will help to hasten my deliverance from these and all other vayne and earthly Actions humayne.

“Sir, how well (and that hartily) not onely I, but my paynfull Jane, and my children of discretion, allso do, at God’s handes, wich unto yr wurship, you my easily gesse, for it is our duetie.

“And so, I beseche your wurship undowtedly to perswade your selfe of us.
Manchester, September 8, A. 1597.

“Yor wurships in fidelitie and sinceritie,

“John Dee.”

A new steward of the college was appointed: Humphrey Davenport, who afterwards became Chief Baron of the Exchequer, and as such delivered judgment upon ship money in Hampden’s case. Very few allusions to domestic and family matters occur in the diary for these Manchester years, but in November, 1597, an accident is recorded to Arthur, who was at home for a time. He was amusing himself by fencing with Edward Arnold, one of Dee’s men and his usual messenger to London, when the foyne or thrust of the rapier of his opponent damaged his left eye. The lad was now about seventeen, probably already entered at Christ Church, Oxford.

Correspondence with friends in London, as Dr. Julio, a well-known physician of the time, and Dr. Caesar (afterwards Sir Julius Caesar and Master of the Rolls), both of Italian origin, sometimes relieved the Warden’s tedious and tiresome disputes with the Fellows, the tenants and the tithe owners of the college.

To Caesar, as Master of the Requests, Dee wrote on October 2, 1596, on behalf of William Nicholson, about an action he had brought against two persons for enclosing moor and mine land at Reddish. Some idea of the lawless proceedings of the time may be gathered from Dee’s description of the injuries the plaintiff had received in having his barns pulled down and his corn and hay, “to the quantitie of a great number of loads, cast out of doors, which some of my family beheld.” Dee adds pointedly: “I shall be forced ere it be long to fly to your direction and help in causes Judiciall”; and ends by a reference to Caesar’s recent marriage, six months earlier, to a Manchester lady (Alice, daughter of Christopher Green): “God bless you and your new Joye.”

Oliver Carter was more troublesome than ever, and lawsuits were instituted by the Warden both against him and George Birch, another of the Fellows. On Sunday, September 25, Dee writes: “Mr. Oliver Carter, his impudent and evident disobedience in the church.” There was evidently a scene, though not, as Mr. Halliwell has it, caused by Carter’s “dissoluteness in the church.” There was no house for the Warden, but the fines of the Fellows for absence were by the last charter to be devoted to its provision. If they did not pay, Dee had to meet the rent himself. At the beginning of 1598 there were four lawsuits on the Warden’s hands, but he records that he “stayed” them all, for one cause or another, one until Sir John Byron returned. In Januaru the college gate and a large piece of the wall fell down at

midnight, so there were repairs to be made. He had a letter from John Pontoys, the friend who had sent him twenty-one loads of Dantzic rye, very useful for consumption. Another welcome contribution for domestic use arrived at this time, viz., “two lings and two haberdines from Mr. Harry Savill, from Lichefield.” Haberdines are dried and salted cod. He records an eclipse of the sun on February 25, with the comment that although it was a cloudy day there was great darkness about half-past nine.

In March, the entries in the diary end abruptly, and are not resumed again till June, 1600, a period of more than two years, of which there appears no record. The time was apparently spent in London or at Mortlake; the purpose of the journey was no doubt to represent to the Privy Council or other authorities the terribly involved state of affairs in Manchester, where the college had become almost “no college.”

CHAPTER XXII

COLLEGE AFFAIRS

“I came among a people who relied much on dreams. And I told them except they could distinguish between dream and dream they would mash or confound all together. For there were three sorts of dreams. For multitude of business sometimes caused dreams; and there were whisperings of Satan in man in the night season; and there were speakings of God to man in dreams.”

George Fox, Journal

The Warden was apparently absent from his charge at Manchester for two years and a quarter, between March, 1598, and June, 1600. When he resumed his diary to chronicle his return, it appeared that he had been very busy in London, arranging for a special commission to sit in the college chapter house, to inquire into encroachments made upon the manor of Newton. His wife and two elder sons, Arthur and Rowland; Mary Nicholls, daughter of his old friend and pupil, Francis Nicholls; all travelled with him from London. What became of the younger children we can only guess. The party set out on the 10th and arrived in Manchester on June 18. Rowland was then seventeen, a Grammar School boy on Bishop Oldham's foundation in Manchester. Early in the following December, he obtained an exhibition at Oxford from the school. Dee, as Warden, was charged with certain official visits of inspection of the Grammar School, and was by no means always pleased with the result. He says, for instance, on August 5 of this year, “I visited the Grammar Schole, and fownd great imperfections in all and every of the scholers, to my great grief.” Of an earlier visit he says it was “to see the ower, &x., for Mr. Heton,” i.e., to see the clock.

Dee had almost completed his seventy-third year, and had maintained his bodily strength on the whole remarkably well. This summer he observed that for the first time in his life his pulse assumed the well-known symptom of intermittent beating, or pulsation. With all his usual exactitude, he records that his pulse kept on missing a pulsation after the fifth, or the seventh, or eleventh beat, although it was for the rest strong and equal. He mentions a great many sleepless nights. “Nocte Amaritudo mea,” “Circa mediam noctem Amaritudo mea,” are entries that occur with some frequency. On July 7, he says, “This morning, as I lay in my bed, it

came into my fantasy to write a boke: *De differentiis quibusdam corporum et spirituum.*” His views on this subject are again sometimes noted. If they are not about books, they concerned that long-frustrated hope of his life, that he might actually one day, and by no fraud or trickery, stumble on the secret which Kelley had professed to know. By this time, Dee must have been assured of Kelley’s knavery, and yet his faith in the possibilities of alchemy remained unshaken to the end. “I had a dream after midnight,” he says, “of my enjoying and working of the philosopher’s stone, with other. My dream was after midnight, toward day.” Alas! this pleasure he was never to enjoy in the flesh. Next night: “I dreamed that along betwene Aldgate and the postern on Tower Hill did men stand in a lane, with pikes in theyr hands, as though more should come to them, or that they wayted for somebody. But theyr regard and looking was directly to Y Towre, where certeyn great personages dyd stand; and one of them as upon a stage did declare with a loud voice to the pikemen, matter of importance, very loud.”

The description of the topography of his dream, given by this Londoner born, is very exact. The gate of Aldgate, taken down in 1606, was the eastern postern of the City, not far from St. Botolph’s Curch. So the lane of pikemen was a very long one, or seems so to us, who know the distance covered with hundreds of buildings and a network of streets.

There was little time now for him to devote to alchemy by day. His work lay in a more practical direction: —

“July 17. I willed the Fellows to com to me by nine the next day. July 18. They cam. It is to be noted of the great pacifications, unexpected of man, which happened this Friday; for in the fore-noone (betwene nine and ten) when the Fellows were greatly in doubt of my heavy displeasure, bu reason of their manifold misusing of themselves against me, I did with all lenity interteyn them, and shewed the most part of the things that I had brought to pass at London for the Colleg good; and told Mr. Carter (going away) that I must speak with him alone. Robert Leghe and Charles Legh [the singing men] were by. Secondly, the great sute between Redich men and me was stayed, and by Mr. Richard Holland, his wisdom. Thirdly, the organs, uppon conditions, wer admitted. And fourthly, Mr. Williamson’s resignation granted, for a preacher to be gotten from Cambridge.”

Richard Holland, of Reddish and Heaton House, was a man of some note in Manchester, a feoffee of the Grammar School, and three or four times sheriff of the county. The “preacher gotten from Cambridge” to succeed the last unsatisfactory curate was William Bourne, a Fellow of St. John’s. “July 31. We held our audit, I and the Fellows, for the two yeres last past in my absence: Olyver Carter, Thomas Williams and Robert Birch, Charles Legh, the elder, being receyver.” This entry in the diary seems to make it plain that Dee was absent from Manchester during the whole of the two years of which we have no account. In July, too, Dee records the loan of his second part of Holinshed’s Chronicle to Mr. Randall Kemp.

In September, the commissioners appointed by the Bishop of Chester again met, and called Dee before them in the church, “about thre of the clok after none, and did deliver to me certain petitions put up by the Fellows against me to answer before the 18th of this month. I answered them all eodem tempore; Yet they gave me leave to write at leisure.” The commissioners were Richard Holland and

William Langley, both of whom we have met before, with the rector of Stockport, Richard Gerard. Things perhaps were set on a little better foundation for a time. Points of dispute were referred to the steward, Humphrey Davenport, "Counsayler, of Grays Inn," and Oliver Carter, the contentious Fellow, died within three or four years.

The last troublous years in Manchester must be briefly passed over, and indeed the material for them is scanty. Dee had to borrow money on more plate, "double gilt potts with cover and handells," "bowles and cupps with handles," from Edmund Chetham, the high master of the Grammar School; and he had not been able to redeem them when Chetham's father and executor made his will in March, 1603. He says in it that Dee delivered to his son "six severall parcells of Plate to be kept as a payne or pledge for the same [loan], which by reason of my said executorshippe are now come into my possession," and he wills the ten pounds lent upon them to his other sons Humfrey and Ralphe. When, if ever, the pieces were redeemed, does not appear. Another valuable article — "a silver salt, dubble gilt, with a cover, waying 14 oz.," had to be deposited with Adam Holland in January 1601, for a loan of five pounds for one year. Dee's store of plate, though large, was being heavily drained and irrevocably scattered in this way. The old man doubtless saw his treasures, the gifts of friends and patrons of half a century, disappear with feelings of deep chagrin and disappointment, mingled with memories of past triumphs, and little light upon the future. A piece of the plate came to light at the Tudor Exhibition in the New Gallery in 1890, when a silver cup, the property of Mrs. John Hookham Frere (said to be Dee's great-great-niece), was exhibited. Writing of this cup to her son Bartle Frer, about the end of the eighteenth century, Mrs. Frere says, "My great thrice- great uncle, John Dee, because he was a wise man, was taken for a conjurer. I have his silver cup now here with me, and you may drink of it, but I know no story in the family that he ever divined by it. It serves me here for a sugar basan." Evidently Mrs. Frere took an entirely rational view of the powers attributed to her famous ancestor.

Perhaps in these sad days he looked back regretfully to the glorious visions and promises made him by those angelic visitors in the years when he and his skryer lived in the Courts of kings and emperors, and were consulted and deferred to as seers and wise men. Even the thoughts of suspicions harboured; of secret and open foes, at home and abroad; the recollection of heart burnings and passionate scenes with the incalculable Kelley, must have seemed dazzlingly brilliant as compared with these grey hopeless years. It is little wonder that he began to seek among his assistants and friends another skryer, through whom he might renew some glimmer of the former days. Mr. Francis Nicholls, who had come to Mortlake in 1593 to learn astrology, seems to have been tried. He was frequently with the Warden, and his daughter Mary stayed for two or three months with the Dees in Manchester on their return from London. She would be a companion in age for Katherine, and the Warden tells how the two girls, his wife and himself, partook of the sacrament together on August 10, 1600. Bartholomew Hickman was more successful as a medium than Mr. Nicholls, and yet at first not always to be trusted. Dee had learned by now to be very discriminating, and he found many of the "reports of sight and hering spirituall," obtained through this skryer, so untrue that he made a bonfire of all the writings on Michaelmas Day, before his wife; Mr. Nicholls; his brother, William Nicholls, and a Mr. Wortley. "A copy of the first

part, which was afterward found, was burnt before me and my wife.” The revelations afterwards transmitted through Bartholomew were not so treated, and were evidently considered by Dee to be genuine messages from the unseen. His visitors left the next day after the Michaelmas bonfire, the Warden accompanying them on foot as far as Deansgate, where they parted. On his return home a surprise awaited the old man.

Dee’s servants, many of them, attached themselves to him for life, as we have seen. They, at least, regarded him without suspicion. He was no invoker of devils or conjurer of evil spirits to them. No master could be kinder, more gentle, considerate or more strictly honourable. In whatever straits he found himself, he always contrived to pay, and faithful record in his diary the payment of, their wages. We have seen how he writes to Sir Edward Dyer of their diet. It will be remembered that one of his early apprentices, Roger Cook, left him after fourteen years, jealous that another man should be admitted to processes from which he was excluded. This was over twenty years ago, nor had his name ever been mentioned in the diary since. Now, Roger Cook reappeared in Manchester, quite unsought, offering and promising

“his faithful and diligent care and help, to the best of his skill and power, in the processes chymicall, and that he will rather do so than be with any in England; which his promise the Lord bless and confirm! He told me that Mr. Anthony (his late master) considered him very liberally and friendly, but he told him that he had promised me. Then he liked in him the fidelity of regarding such his promise.”

A week or two later, on November 1, Dee writes that R.C. began to distil. Afterwards there seems to have been cause for suspicion that Roger had spread false reports about his former employer, but the mistake was generously acknowledged; matters were cleared up, and peace once more reigned: —

“Feb. 2. Roger Cook, his supposed plot laying to my discredit was by Arthur, my son, found by chance in a box of his papers, in his own handwriting, circa meridiem, and afternoon about 1 1/2 brought to my knowledge face to face. All was mistaken and we reconciled godly. Feb. 5. O libera nos a malo. Feb. 10. Reconciliation between us, and I did declare to my wife, Katherine my daughter, Arthur and Rowland, how things were mistaken.”

In October, Sir George Booth, High Sheriff of Cheshire, came to Manchester to see the steward of the college, Humphrey Davenport, of Gray’s Inn, about some of the college property in Cheshire, which he held. Booth had been knighted since his last visit. After all parties had been interviewed, they came to a mutual agreement that the Warden and Fellows would accept the arbitrament of the steward on the point in question, his decision to be delivered after the lawyer had paid his next visit to London. Davenport’s clerk, John Radclyffe, and Mr. Dumbell were at the college at the time, but Dee says “they heard not our agreement, we were in my dining room.”

He received a kind letter from the Bishop of Chester (Richard Vaughan), recommending Mr. Thomas Billings to him for a curacy. He does not say if the spiritual ministrations of Mr. Billings were accepted. The commissioners were still

sitting, and in November they made an award against Mr. James Ashton, of Chadderton, for holding the manor or property of Nuthurst while its title belonged to the college. There was a final scene with Oliver Carter in the college, before Mr. Birch, Robert and Charles Leigh. At the college audit on December 2, Dee was allowed his portion of 7 pounds yearly for house rent up to the Michaelmas before. A grant was now made to Arthur of the chapter clerkship, but the holder, Owne Hodges, was only going to relinquish it on condition of 6 pounds being paid for his patent. So more silver had to be pledged to meet a loan.

The last entry made by Dee in his diary is on April 6, 1601, when he made "Mr. Holcroft, of Vale Royall, his first acquaintance, at Manchester, by reason of Mr. William Herbert, his servant. He used me and reported of me very freely and worshiply."

For the concluding seven years of the old man's life there are only a few scanty outside records on which to rely, beside two or three fragmentary entries printed in the end of the Book of Mysteries. In such a practised and ready writer as our aged mathematician and astrologer, the failure to set down records seems to betoken failing strength of both intellect and body.

CHAPTER XXIII

LAST DAYS

"If I read aught in Heaven,
Or Heaven write aught of fate, by what the stars,
Voluminous or single characters
In their conjunction met, give me to spell,
Sorrows and labours, opposition, hate
Attends thee; scorns, reproaches, injuries."

— Milton, *Paradise Regained*

A few days after the diary closes, Dee's fourth son, Theodore, died. The boy was just over thirteen, perhaps at the Grammar School. Michael, we remember, had died at Mortlake seven years before, so the only sons left were Arthur and Rowland, both now grown almost to man's estate. Within about a year, Arthur married, and soon embarked on his successful career as a physician in London, Manchester, Moscow and Norwich, to which we can return later.

Arthur's wife was Isabella, daughter of Edmund Prestwich, Justice of the Peace, of Manchester, a member of a family whose name is perpetuated by a large district of the town. The marriage took place in 1602, when Arthur was twenty-four, his bride just under twenty. The young couple settled with or near his parents at first, and Dee had the joy of seeing grandchildren grow up around him. Four of Arthur's twelve children were born during the old man's life, and he pleased himself by drawing a horoscope for two of these, Margarita 1603, and Jane 1605, on the vellum leaves of a small square manuscript volume which still fills us with wonder at his boundless industry. It contains an anatomical drawing of the human body and tables of astrological signs for its different parts, aphorisms, studies of medicine, the actions of metals, and other hermetic notes. Arthur's horoscope, drawn and expounded by his father in the same book, is sufficiently remarkable,

with its prophecy that he should have good fortune from a prince, and die abroad, a violent death. In the centre of the figure, Arthur himself has added the words “sententia patris mei de mea nativitate erat. Magna bona cum multis malis.” Arthur only added one horoscope, that of his seventh child, Isabel, born 1614; otherwise, as they appeared almost annually (twelve in eighteen years), he contented himself with simply writing names and dates on leaves of coarse paper, added to the beginning and end of his father’s little commonplace book, which has been rebound roughly in cheap modern cloth.

Beyond these events, there is nothing to tell of the next three years, which are without a single jotting of his own in any of his diaries; but the old prejudices and suspicions must have revived in a very active and bitter form. The aged student could endure them less patiently than before. He had lost hope of outliving them; he had lost his Queen, who, though she had held out to him promises of preferment as unsubstantial as a mirage of the desert, had ever been friendly and kind; had constantly welcomed, nay, invited, him to her presence; and had apparently maintained her faith in him to the last. Burleigh’s death in 1598, and now the Queen’s, left him without patron and protector. Elizabeth died at Richmond on March 23, 1603, but Dee, presumably, was far away in Manchester, and not near at hand at Mortlake, even had he been required. The course of the magnificent life was run, and no prognostications of her astrologer could put hope into the physicians and courtiers watching around that royal deathbed. The Queen was seventy, and had reigned for fifty-three years.

From King James there was nothing to be hoped for Dee, the man familiar with occult sciences. The Scotsman felt himself a special expert on the subject of witches, demons and magic. Had he not attended the infamous trials of 1590 and 1591? And was he not the author of a book intended to shatter the doubts of those who were still unconvinced of the infamy? He was aghast at the new and unorthodox views of apologists like Wier and Reginald Scot, and upon his accession promptly ordered *The Discoverie of Witchcraft* (1584), by the last named, to be publicly burned. James’s *Demonologie* is a strange piece of reasoning, a plea, in fact, for the devil, with whom he seems to be on particularly intimate terms. “God’s hangman” — that is the title awarded him — is, according to King James, able to return and reanimate any dead body. He announces his faith in the power of conjurers to invoke the devil when they choose, and to invest others with his spirit. He adjures all pious people to unite in exterminating and utterly destroying all persons so possessed: a somewhat unkind request, since he has previously allowed that such objects of reprobation are permitted to exist in order that the godly may be warned!

The first Parliament of James met on March 19, 1604. On the 27th a new and more stringent Act against Witchcraft was brought into the House of Lords. It was referred to the bishops, who discovered it was imperfect, and had a fresh one drawn. On June 9 the execrable Act that disfigured our statute book for 150 years became law. This haste, it was supposed, was used to meet offences exposed by the Scottish trials, now again evidently revived and much talked of in England. It is significant to remember that Shakespeare finished writing *Macbeth* in 1606. In what way Dee felt himself specially involved, unless by the publication, in 1603, of Harsnet’s tirade against impostures and exorcists, it is hard to conjecture, but the times were ripe for him to make, at this identical moment, a passionate appeal to the King and

Parliament. On June 5 he presented to James, in the Palace at Greenwich, a petition couched in the strongest and most piteous terms that any man could devise.

He urged upon the King

“to cause your Highnesse said servant to be tryed and cleared of that horrible and damnable, and to him most grievous and dammageable sclaunder, generally, and for these many yeares last past, in this kingdom raysed and continued, by report and Print against him, namely that he is or hath bin a conjurer or caller or invocator of divels.”

He went on to relate how he had published many times his “earnest apologies against the slander [one we remember in his preface to Billingsley’s Euclid in 1570, and another, the letter to the Archbishop in 1595, he had republished in 1599 and 1603], and yet this ungodly and false report, so boldly, constantly and impudently avouched,” has been uncontrolled and unpunished for so many years; and, moreover, in spite of all, some writer, either a “malicious forraine enemy or an English traytor to the flourishing State and Honor of the Kingdom,” on January 7, 1592, had called him, John Dee, in print, “the conjuror of the Queen’s Privy Council.” It seems, therefore, very needful that the suppliant shall be brought to trial, for the credit of the Lords of the Privy Council as well as for his own.

“Therefore he offereth himself willingly to the punishment of Death, yea eyther to be stoned to death, or to be buried quicke, or to be burned unmercifully, if by any due, true, and just meanes, the name of conjuror, or caller, or invocator of Divels or damned Sprites, can be proved to have beene or to be duely or justly reported and told of him (as to have been of his doing) were true, as they have been told or reasonably caused any wondering among or to the many-headed multitude, or to any other whoseever else.”

Dee’s sympathies were so strongly with the unfortunate, persecuted, so-called witches, that he was willing to throw in his lot with them and share the same fate. He ends this extraordinary petition with “a great and undoubted hope” that the King will “soon redress his farder griefs and hindrances, no longer of him possibly to be endured, so long hath his utter undoing, by little and little, beene most unjustly compassed.”

Following up this petition, the poor man, grown desperate, three days later (June 8) presented an address in verse to Parliament, begging them to pass “an Act Generall against slander, with a special penal order for John Dee, his case.” He was far too much in earnest to be suspected of any humorous intention, but a thought of the needful reformation such an Act might have wrought in the country by this time cannot be suppressed. Certainly it would have been a more creditable piece of legislation than the Act which afforded such wicked and cruel pretext for espionage and terrorism, and for putting unfortunate lunatics — called witches — to death by hanging, burning and stoning by a mob.

It seems as if Dee’s ruined and beggared condition, the long procession of disappointments he had patiently borne, had entirely destroyed the sense of proportion in his mind between personal and public affairs. Continual brooding over the thought of the neglect, the suspicion, that his undeniable talents had undergone, the obstinate slander, ignorant incredulity, or flat denial of things in which he most truly put his faith, all distorted by his natural vanity and good

opinion, seems to have convinced him that his crushed and melancholy fate was little short of a national disaster. This feeling had become an obsession.

There was unfortunately nothing in his halting verses to induce Parliament to pay any heed to a tiresome old petitioner, a survival from the last century and the last reign, who had outlived every contemporary inclined to believe in him, and whose course was now nearly run.

Nor did James respond in any way to his heartbroken petition. Robert Cecil, and all who wished to stand well with him, took their cue from the King, and Dee in his old age was left forsaken and alone.

The following is the address to Parliament: —

“TO THE HONORABLE ASSEMBLIE
OF THE COMMONS IN THE PRESENT PARLIAMENT.”

“The Honor due unto you all,
And reverence to you each one,
I do first yeeld most speciall;
Grant me this time to heare my mone.

“Now (if you write) full well you may,
Fowle sclandrous tongues and divelish hate,
And help the truth to beare some sway
In just defence of a good Name.

“In sundry sorts, this sclander great
(Of conjurer) I have sore blamde:
But wilfull, rash, and spiteful heat,
Doth nothing cease to be enflamde.

“Your helpe, therefore, by Wisdom’s lore,
And by your Powre, so great and sure,
I humbly crave, that never more
This hellish would I shall endure.

“And so your Act, with Honour great
All Ages will hereafter prayse;
And Truth, that sitts in Heavenly sear,
Will in like case your comforts rayse.

Most dutifully in all humilitie at your commandment, John Dee,
servant and Mathematician to his most royall Majestie.

An. 1604. Junij 8.”

Dee’s good name was one of his dearest possessions, but he had long seen it shadowed and dimmed. Another treasure — his “painful” Jane — the wife who had loyally cleaved to him through good and ill report, was to be the next of which he was to be bereft. She was so much his junior that he might reasonably have expected her to tend his declining years and to survive him. But it was thoroughly

in keeping with her unselfish character and devoted life that her death came as a sacrifice to duty. In the spring of 1605, a terrible scourge of plague visited Manchester. She nursed her children safely through the epidemic, but fell a victim to it herself. She died and was buried on March 23 in the collegiate church of St. Mary. The old man had no heart to take up his pen and record her death. The bare fact is all we know, from another source; and the fate of all Jane's children, save Arthur, is wrapped in a like mystery. At her death, Jane was a month under fifty years old; the twenty-seven years of her married life had been crowded years, the one thought in them all to watch over and ward her great childlike, learned, marvellous husband and her children. Now she passed the task on to her daughter Kate, who faithfully fulfilled it.

A few fragments of angelic visions, which after nearly twenty years were once again vouchsafed, are all that remain to tell of the last two years of the old man's life.

Bartholomew Hickman was the skryer, and Dee was in London, "at Mrs. Goodman her house," very ill. On March 20 and 29, Raphael appeared, to comfort him as regards his alarming symptoms of haemorrhage, and bade him use the medical skill that God had given him. Dee, in utter dejection, owned that he was beaten in his "great attempt to make the council privy of my beggary, and to offer the Earl of Salisbury such my duties as I may perfect to his account." He was right to hope nothing from the great Burleigh's little-minded son. Robert Cecil lacked almost everything that had made William Cecil great, even a great sovereign to serve.

In July Dee was again in London, this time staying in Westminster, at the "Three Kings" in King Street. Katherine was with him, his devoted daughter, now a woman of twenty-six, apparently unmarried. Two companions or servants, Patrick Saunders and Thomas Turner, were in attendance. On the 9th, the angel Raphael came to the sad and broken old man of eighty, holding out promises and hopes that seem cruelly delusive. But Dee was still wrapped in that inviolable armour of faith or credulity that had already withstood so many severe shocks. Whether he now actually beheld Raphael, whether he still with his ears heard the angel's voice, or whether only within his spiritual consciousness he felt the impulse and the message, is quite immaterial. But it is noticeable that there are now no descriptions of Raphael as an apparition. The message is all he heeds. As he is sinking slowly down into his grave from natural decay, there is a double and figurative meaning to be read into the angel's words. Raphael bade him first believe that his perishing bodily frame shall be restored and made sound, for, however reluctant he at his great age may feel, he is to go shortly on a long journey to friends beyond the sea, where the secrets of wisdom, the philosopher's stone, the book of St. Dunstan, and "that Jewel that was delivered," shall be made known to him. He is not to go alone, for his good friend, John Pontoys, will come from Dantzic to be his stay and helper. "Therefore set thy things in order for thy Wardenship, and all thy other worldly affairs, as shortly as thou canst, by all means possible." He is not to mistrust because of his physical weakness, for he shall have long life like Hezekiah, and instead of living in want or beholden to those who love him not, he shall be provided for where he shall be able to do God service. He shall enjoy fame and memory to the end, and Raphael will accompany him, as he did the young Tobias, on his journey. Perhaps Dee remembered the mystical words of Gabriel, used to him at Cracow in April of 1584, —

“Happy is he that hath his skirts tied up and is prepared for a journey, for the way shall be open unto him, and in his joynts shall there dwell no wearinesse. His meat shall be as the tender dew, as the sweetness of a bullock’s cud. For unto them that have shall be given, and from them that have not shall be taken away. For why? The burr cleaveth to the willow stem, but on the sands it is tossed as a feather without dwelling. Happy are they that cleave unto the Lord, for they shall be brought unto the storehouse, and be accounted and accepted as the ornaments of his beauty.”

[The old man penned on a slip of paper some notes to aid his failing memory when next he should see his instructor. In two days, on July 11, he was able to put the questions.

What country shall he go to?

The answer is, where he will. “Thou hast been a great traveller, and it is referred to thy own choice,” subject to divine approval. Dee suggests Germany, and receives consent.

Whom shall he take with him besides John Pontoys? What about his daughter Katherine, and the young man, Patrick Saunders?

The answer is very emphatic. It shows how dependent the old man had become upon this elder daughter of his old age. “John Dee, thou of thyself dost best know that without thy daughter, thou canst not be without her.”

Certainly he could not part from Katherine, even with Pontoys as his “special comfort and aid,” and the “honest and well-disposed young man,” Saunders, who had been sent on purpose to go with him.

What about books and appurtenances? Is Mr. Bardolf to go? What shall Arthur do in his intended travel? “Shall I ever return to England, and shall I keep a title to enjoy my house when I do return?” Will the King grant a licence, or will it not be another disappointment, like so many that have gone before?

It is all a vain and illusory and impossible chimera. The only journey left for the old man to take was the one to “that undiscovered bourne from whence no traveller returns.” Still, the wonderful visions perhaps brought him ecstatic hours. His brain was yet strong and clear, less worn out than his body, but like all old people, he lived over again and loved to dwell upon the past. A few days later he sat talking after dinner to Bartholomew “of divers my doings with Mr. Kelley.” He had forgotten little of these dazzling experiences, and perhaps to while away the time he read his precious diaries over and over again. But of later events his memory was failing: “I asked Bartholomew if he had ever seen my jewel that was brought since it was set in gold [this had been done more than twenty years before], and he thought that he had not seen it.” Surely tactful politeness on Bartholomew’s part. “Whereupon I went speedily to my chest, unlocked it, and took it out, and undid the case and set the stone in his due manner.”

Soon Raphael appeared in the stone, and Dee heard his voice, promising that the powder (i.e., Kelley’s powder) which he was keeping — “the which thou dost make account of as no better but dust” — should be turned to its right use.

Is it possible that the old belief in the golden secret had at last been killed? The powder was now but dust, as the old man would soon become, and as all his fixed dreams of projection had ever been.

The last entry in the spiritualistic diary was made on September 7, 1607, but whether Dee was at Mortlake or in London cannot be said. Pontoys had arrived. He was anxious to know if he would be thought fit to serve Dee in Bartholomew's absence. Also he earnestly desired to know his guardian angel, and he would fain hear also "the end of the Polish troubles."

Captain Langham, it is hoped, is going to lend 100 pounds; if not, Pontoys will set to work "to win some help for money by distillations and alchemical conclusions." Poverty is again stretching her gaunt fingers over this fond dreamer of gold. He had missed his "silver double gilt bell salt" and many other things from his house. He is "bereaved of his own goods." The truth was that Arthur had secretly taken them away to sell or pawn, in order to provide necessities for the family. Dee has been expecting a sum of money from the Emperor Rudolph, how much he does not know. But Raphael tells him to "let it go and speak no further of it. The Emperor of all emperors will be thy comfort. Thou hast no more need of him [Rudolph], only to keep good will and friendship betwixt him and thee." [Then Raphael fades into the eternal invisible, and the last word of the angelic visions is written.

In the private diary, kept in the almanack from Venice throughout this last year, there is little beside the bare stroke marking the months off into weeks, as was Dee's usual habit. The strokes are continued beyond the month of his death, December, 1608. The last written entry is on December 19, and is almost illegible. It is in the old man's hand and appears to read "tonitrum a Corffe."

On which day at the death of the old year, Dee's spirit joined those others that had always been so near to him, we do not know, or on what precise date he was buried in the chancel of the church standing so close to the house at Mortlake which had been his home for thirty years. The parish registers for five years are missing, and the stone which Aubrey says marked his grave has long since disappeared.

Fifty years later, John Aubrey talked to Goodwife Faldo, an old woman of eighty who had known him, and was shown a slab from which the brass had disappeared. She said that her mother had tended him in his sickness before he died in his own house in Mortlake, "next the house where the tapestry hangings are made." Evidently his last days were passed in the cottage which he had purchased many years before to add to the larger house, inherited from his mother. The old woman's gossip was interesting to Aubrey, for he was a grandson of Dee's cousin and neighbour, Dr. William Aubrey, the Master of Requests who had helped Dee to the Manchester post. She was full of marvellous stories, of course, for Dee's reputation for "magic" was impelled to survive him. But they were harmless stories enough: he had "layed a storm for Sir Everard Digby"; he had recovered a basket of clothes which she as a girl, and one of his younger daughters of her own age, had negligently lost together; he had bidden a butler who had lost his master's plate on a boat coming down from London by water to go back on a certain day, and he would see the man who had taken the wrong basket by exchange: the butler had done so and had found his plate; he had told a woman that she laboured under the evil tongue of an ill neighbour; he would not recover some lost horses, though he was offered several angels. He used to distil egg-shells, and kept a great many stills going. He had given and built the gallery to the church at Mortlake, and Goody Faldo's father was the carpenter that worked on it. "He was a great peacemaker, and

if any of the neighbours fell out, he would never let them alone till he had made them friends." "A mighty good man he was."

The old woman remembered that he entertained the Polish ambassador not long before he died, and showed to him the eclipse of the sun, in a dark room. She could call to mind the stone upon his grave: it was between the tombstones of two other servants of Queen Elizabeth, Mr. Holt and Mr. Miles, upon both of which were brasses. The children, she said, dreaded him because he was accounted a conjurer, and yet whenever they strayed into the church, they would run straight to play upon his gravestone. There were steps at the upper end of the chancel when he was buried, but the minister laid them plain in Olver's days, and then the stone that covered Dr. Dee was removed. She could recall his appearance: a man tall and slender, clad in a gown like an artist's gown, with hanging sleeves and a slit.

These garrulous reminiscences give us a picture of the old philosopher's end more valuable than any mere formal entry of the date. Some day, however, it may be possible to recover that.

Meanwhile, Dee's memory may be entrusted to the kinder judges of to-day, who will be more charitable because more enlightened and less impregnated with superstition. They may see in him a vain, presumptuous and much deluded person, but at any rate they must acknowledge his sincere and good intentions; his personal piety; his uncommon purity of thought and mind. If, in his thirst for knowledge of the infinite unknowable, he pushed back the curtain farther than was wise or justifiable, did he harm any one's reputation beside his own? Did he not suffer all the penalty in his own miserable failure, so far as comfort and prosperity in material things were concerned? In all the vague hopes held out by him to Queen, Princes and Emperors, of enriching them through his alchemical skill, he was no conscious charlatan, playing a part to lure them on, but a devout believer in man's power and purpose to wrest scientific secrets from the womb of the future. Can we look back upon the discoveries of three hundred years and feel his certainty was vain? The powers of electricity, the training to our uses that marvellous and long concealed agency and light; the healing virtues of radium, should be worth more to us than much manufactured gold.

APPENDIX I

THE DESCENDANTS OF JOHN DEE

When the aged mathematician died at Mortlake in 1608 he left to survive him five or six out of his eight children. Michael, born at Prague, had died on his father's birthday in 1594. Theodore, born at Trebona, died at Manchester 1601. Arthur and Rowland were left. Katherine was his companion to the end. The three younger girls, Madinia, Frances and Margaret, had, for anything we know, survived the plague which was so fatal to their mother, but there is no trace of either of them after that event in March, 1606. Aubrey, indeed, did hear from Goody Faldo of a daughter, whose name he thinks was Sarah, married to a flax dresser of Bermondsey. Dee had no daughter Sarah, and Aubrey does not suggest a name for the problematic husband.

Arthur, the eldest son, we have followed through a childhood of accidents to his selection and setting apart with a solemn rite to be his father's "skryer" in the

magic crystal, in the eighth year of his age. We have traced the failure of that ill-advised choice, and have seen the lad of thirteen sent off to Westminster School with a little trunk and his mother's blessing. The next events in his life recorded by his father are his being wounded by a foyne while fencing with Edward Arnold, and the grant of the chapter clerkship of Manchester, in 1600.

He married in 1602, lived for a while in Manchester, and began practising medicine. Wood says he spent some time at Oxford, but his name has so far not been found in any college admissions. In his will he is described as "Doctor of Physic." Probably he took his degree abroad. His marriage to Isabella Prestwich, daughter of a well-known Manchester justice of the peace, took place when he was twenty-two, and it is to be presumed that he continued living on in Manchester until his father left that city some time in 1605 or 1606, after the sad death of his wife. Arthur set up a practice in London some time about that year, although precise dates are not obtainable. He seems to have followed the common usage of hanging outside his door a list or "table" of medicines, and their excellent therapeutic properties, which were said to effect certain cures of several diseases. This attracted the attentio of the censors appointed by the Royal College of Physicians, who proceeded against him forthwith, under the powers granted them against empiricks, which they had exercised since the foundation of the College in the early years of Henry VIII. The learned members of the college esteemed this "crime" such an "intolerable cheat and imposture," that they summoned Arthur Dee to appear before them with his remedies that they might impose a due penalty upon his presumption. The rest of the story is unrelated, and we cannot say what fine or order was his reward.

He seems, either through inflence or talent, to have made his mark as a doctor. In July, 1614, he was recommended by the Archbishop of Canterbury and the Lord Chancellor to be elected physician of Thomas Sutton's newly founded hospital, the Charterhouse, and we may presume the appointment was made. In May, 1627, Charles I. recommended him as physician to the Emperor of Russia, and in June it was agreed to send letters out by him or his agent, the stipulation being made that he must sail at once, "or not have passage this year."

He took up his abode at Moscow, if not in the splendour and riches offered to his father, at least sufficiently provided for to maintain his huge family in comfort. Four or five of his twelve children died in infancy; the complete list of them, as given in his father's book of horoscopes in the British Museum, is as under: —

Margaret	born	April 4, 1603.
Jane	"	March 31, 1605.
John	"	July 24, 1606 (died).
Arthur	"	March 16, 1608.
Maria	"	February 24, 1612.
Rowland	"	September 8, 1613.
Isabel	"	September 5, 1614.
Frances	"	October 25, 1615.
William	"	August 27, 1617.
John	"	March 30, 1619.
Edmund	baptised	August 27, 1620.
	buried	September 23, 1621.

Anna born

January 15, 1622.

Arthur's wife, Isabella Dee, died July 24, 1634. About this time he returned to England and settled in Norwich, near his friend, Sir Thomas Browne, who was then busily engaged in writing down the ethical and theological conclusions which he called the *Religio Medici*. Browne was, of course, the younger man. Writing in 1658, a few years after Arthur's death, to Elias Ashmole, Sir Thomas tells of the many talks about the doings of Dee and Kelley that he had with "my familiar friend, sonne unto old Doctor Dee, the mathematician," who had "lived many years and died in Norwich." Browne sent to Ashmole "the scheme of Arthur's nativity, erected by his father, Dr. John Dee," a copy from the original, made by Arthur himself, with comments added by a Moscow astrologer, Franciscus Murrerus.

Dr. Arthur, in spite, or perhaps because, of his early environment, retained until his dying day a devout belief in the possibilities of alchemy to make projection or transmutation. He had grown up in the fixed idea that the ever-exclusive secret would soon be found out. In fact, he was persuaded that divers workers had indeed discovered the art. The child of seven or eight, who had played with quoits or playthings, which he understood had been turned into gold upon the premises, was likely to retain this conviction. To doubt it would be to cast a slur upon his father's memory. Of Kelley his recollections — the recollections of a boy under nine — could be but dim and hazy, untouched with any possible scepticism or critical judgment. After the February day when Kelley rode off to Prague in 1588, neither Arthur or his father had ever set eyes on this adventurer again.

He had succeeded in convincing his old friend of the truth of these recollections, for Browne writes of him as "a persevering student in hermetically philosophy, who had no small encouragement, having seen projection made, and with the highest asseverations he confirmed unto his death that he had ocularly, undeceivably and frequently beheld it in Bohemia. And to my knowledge, had not an accident prevented, he had, not many years before his death, retired beyond the sea and fallen upon the solemn process of the great work."

Continuing the correspondence six months later, when additional matter rises to mind, Sir Thomas writes again to Ashmole, in 1675, with more particulars of the "solemn process."

"I was very well acquainted with Dr. Arthur Dee, and at one time or another he has given me some account of the whole course of his life. I have heard the doctor say that he lived in Bohemia with his father, both at Prague and in other parts. That Prince or Count Rosenberg was their great patron, who delighted much in alchemie. I have often heard him affirme, and sometimes with oaths, that he had seen projection made, and transmutation of pewter dishes and flaggons into silver, which the goldsmiths at Prague bought of them. And that Count Rosenberg played at quoits with silver quoits made by projection as before. That this transmutation was made by a powder they had, which was found in some old place, and a book lying by it containing nothing but heiroglyphicks; which book his father bestowed much time upon, but I could not hear that he could make it out. He said also that Kelley dealth not justly by his father, and that he went away with the greatest part of the powder, and was afterwards imprisoned by the Emperor in a castle, from whence attempting to escape down the wall, he fell and broke his leg, and was imprisoned again. That his father, Dr. John Dee, presented Queen Elizabeth

with a little of the powder, who having made trial thereof, attempted to get Kelley out of prison, and sent some [persons] to that purpose, who, giving opium in drink unto the keepers, laid them so fast asleep that Kelley found opportunity to attempt an escape; and there were horses readie to carry him away; but the business unhappily succeeded as is before declared. Dr. Arthur Dee was a young man [he was a boy of eight] when he saw this projection made in Bohemia, but he was so inflamed therewith that he fell early upon that study, and read not much all his life but books of that subject; and two years before his death, contracted with one Hunniades, or Hans Hanyar, in London, to be his operator. This Hans Hanyar having lived long in London and growing in yhears, resolved to return into Hungary. He went first to Amsterdam, where he was to remain ten weeks, till Dr. Arthur came to him. the Dr. to my knowledge was serious in this businesse and had provided all in readiness to go, but suddenly he heard that Hans Hanyar was dead.”

During his residence in Moscow, Arthur compiled a book of alchemical notes and extracts, which was published at Paris in 1631 under the title of *Fasciculus Chemicus*, etc. Ashmole, among his early enthusiastic labours upon alchemical authors prosecuted under the name of “James Hasolle,” translated this into English in 1650. While the book was at press in the beginning of the year, he wrote to Arthur, apparently as a stranger, informing him of his occupation, and putting at the same time a question or two upon his father’s books.

Arthur’s reply, dated Norwich, January 31, 1649 [50], now in the Bodleian Library, begins by expressing regret that “you or any man should take pains to translate any book of that nature into English, for the art is vilified so much already by scholars that daily do deride it, in regard they are ignorant of the principles. How then can it any way be advanced by the vulgar? But to satisfie your question, you may be resolved that he who wrote Euclid’s Preface was my father. The *Fasciculus*, I must cofess, was my labour and work.” He ends by saying that he will be in London that day week, and if Ashmole wants to see him, he may hear of him in Butler’s Court at the end of Lombard Street, at his son Rowland Dee’s warehouse. The writing, and especially the signature of this letter, are good testimonies to the care bestowed by William Camden of Westminster School on the boy’s handwriting. His father, as we remember, had asked for special supervision of the roman hand, since matter, poor in itself, but set down in a good style, did, in his opinion, often receive more attention than good material badly written and expressed.

Browne had received from Arthur a complete catalogue of all his father’s writings, both finished and intended. But there was one not included, viz., the *Book of Mysteries*. Sir Thomas, writing in 1675, says he never heard him say one word of “the *Book of Spiritts* sett out by Dr. Casaubone, which if hee had knowne I make no doubt butt hee would have spoake of it unto mee, for he was very inquisitive after any manuscripts of his father’s, and desirous to print as many as he could possibly obtain.” He goes on to say that Arthur understood that Sir William Boswell, the English Resident in Holland, owned a number of Dee’s MSS., which he had collected and kept in a trunk in his Dutch home. Boswell refused many applications from Arthur for leave to print some of these, which the famous mathematician’s son considered should not be locked up from the world. Boswell announced his intention of printing them himse, which of course he never did.

Nor did the Book of Spirits see the light of day during Arthur's lifetime. Perhaps had Casaubon appealed to him as Ashmole had done, it would never have been issued at all. A son would certainly have remonstrated against this revelations, this tearing down the veil from the inner tabernacle of his father's soul.

Arthur died in the autumn of 1651, eight years before Casaubon published his book. He made his will on September 17, describing himself as Doctor of Physick, of the city of Norwich, and leaving a small legacy of twenty shillings to the poor of the parish of St. George Tombland, in which he had lived.

Only three sons out of his seven, and three daughters of the six are named in the will, all the others being dead, unless it was Arthur, the eldest, who had been a merchant in Amsterdam. There is a legacy of twenty pounds to his wife.

The second son, Rowland, was established, as we have seen, in Lombard Street as a merchant. To him Arthur had already given his father's portrait, now in the Ashmolean Museum and reproduced as the Frontispiece to this book; and a painted coat of arms. Sir Thomas Browne, who had often seen it, speaks of an addition made to the coat by grant of the Emperor Rudolph in the shape of a mathematical figure; probably the delta which Dee always used for his name in the spiritual diary. To Rowland's wife there is a legacy of twenty pounds.

"To John Dee, my youngest son," Arthur left one hundred pounds and his gold seal ring with the coat of arms cut in a sapphire. John was a Russia merchant.

There is no mention of his eldest child and daughter, Margaret, who is said to have married another Russia merchant named Abraham Ashe.

To three sons-in-law, "my son Grymes;" "my son Anguish" (this was the husband of his youngest child, Anne); and "my son Fowell," he leaves respectively a plush coat; a saddle and pistol; and a black gown and plush suit.

To each of his three daughters, their wives (none of them mentioned by name), he gives 20 pounds; and to the two elder, his two iron-barred sealskin trunks with long cushions and foot carpets, feather bed, blankets, bolsters and coverlets. He appoints his friend John Toley, of Norwich, his executor, and gives him his watch and silver chain, with a square box of cypress wood, double-leafed, with drawers. His servant, John Sergeant, is to have all the contents of his extensive wardrobe, consisting of his coloured cloth suit and and cloak; black suit and cloak lined with rough bayes (Norwich was the seat of the bay and say industry); his winter pair of boots, and two pairs of summer boots; his "hatts;" his "stokins whatsoever;" his black satin doublet; shirts; six of his "worst-falling bands and ruffs;" and forty shillings due for wages at the Michaelmas following.

Arthur Dee died before October 16 of the same year, 1650, when the will was proved by John Toley.

Rowland, Arthur's fourth son, married and died in 1687, when his wife was executrix of his will. Rowland's sons by this wife Jane (d. 1698) were Rowland, born March 25, 1646, married October, 1675; Elizabeth Gardiner of Aldersgate (d. September, 1698); and Duncan, born November 3, 1657. Both were educated at Merchant Taylors' School on the Bishop of Peterborough's foundation (see below). Duncan went on to St. John's College, Oxford, and entered the legal profession. He was chosen Common Serjeant of London in 1700. He defended Dr. Sacheverell for four days of his trial in the House of Lords in 1710; died in 1720, and was buried in St. Mary Aldermanbury. By his wife Mary (d. Stoke Newington, March 24, 1728) he left a son Henry (d. 1725), others having died young.

David Dee, born in Shropshire, of St. Mary's Hall, Oxford, rector of St. Bartholomew the Great, Smithfield, 1587 — 1605, is said to have been a grandson of Bedo Dee. If so, he must have been either brother or cousin of John Dee of Mortlake, who, strange to say, alludes nowhere in his diary to any relation of the name of Dee, although he speaks often of his Welsh kinsfolk, and of his cousin Aubrey. As he died at Mortlake in 1608, aged eighty and a half, David, who survived him twelve years, must have been his junior. David Dee was deprived of St. Bartholomew, "for what," says Newcourt, "I know not"; but he was brought back there to be buried on February 3, 1620. By his wife Martia, daughter of John Rogers, David Dee had three sons, of whom Francis, the eldest, was educated at Merchant Taylors' School and St. John's College, Cambridge. He entered the Church, held various livings in London and elsewhere, and four years before his death was consecrated Bishop of Peterborough. By his will (dated May 28, 1638), he gave his rectory of Pagham, Sussex, to found two fellowships and two scholarships in St. John's College, one of which was to be held for ever by "one of my kindred or of my name, from either Merchant Taylors' School, London, or from Peterborough School." We have seen that two of John Dee's great grandchildren were sent to Merchant Taylors', and one, Duncan, proceeded to St. John's, probably on this foundation. The Bishop's eldest son, Adrian Dee, Canon of Chichester, died unmarried, but his younger sons, John and Daniel, left descendants.

APPENDIX II

BIBLIOGRAPHY

The principal authorities for Dee's Life are his own Diaries, already frequently cited in the foregoing pages, viz.: —

(1) The Private Diary. The original notes comprising this are in two 4to almanacks in the Bodleian Library, Oxford, numbered Ashmolean MSS. 487, 488. They were transcribed and printed for the Camden Society (1842), with numerous omissions, by Mr. J.O. Halliwell [-Phillipps]. The Manchester portion of this Diary, covering the years 1595-1601, was edited with much local knowledge and care by Mr. J. Eglington Bailey, and privately printed; only twenty copies (1880). Mr. Bailey also reprinted from Notes and Queries (May, 1879) his paper on Dee and the Steganographia of Trithemius.

(2) The Spiritual Diary, or Liber Mysteriorum, divided by Dee into separate books, each dealing with a special epoch. The first five books, with an appendix to the fifth — dating in all from December 22, 1581, to May 23, 1583 — are comprised in Sloane MSS. 3188, at the British Museum. The remaining books, actually twelve but not consecutively numbered, were printed by Dr. Meric Casaubon in The True and Faithful Relation, etc., 1659, fol. Three of them are entitled "Libri Mystici Apertorii Carcoviensis Sabbatici"; three "Mysteriorum Pragensium Confirmatio"; and the two last "Liber Resurrectionis" and "Mysteriorum divinatorum memorabilia." This ends on May 23, 1587. About a dozen pages of occurrences taking place in 1607 are printed by Casaubon at the end of his book, from stray papers.

Dee's autobiographical Compendious Rehearsall ranks next in importance. The original MS. was partly burned in the fire in the Cottonian Library, but a transcript made by Dr. Thomas Smith (author of a life of Dee, see below) was printed

by Hearne in the Appendix to *Johannis Glastoniensis Chronicon* (Oxford, 1726). This printed version was collated with Ashmole's transcript of the original (Ashmolean Ms. 1788), and edited by James Crossley for the Chetham society, in *Autobiographical Tracts of Dr. John Dee, Warden of the College of Manchester*, 1851. In his preface, the editor promises another volume of correspondence and selections of Dee, which never appeared.

The Latin life of Dee, *Vitae Eruditissimorum et Illustrium Virorum*, by Dr. Thomas Smith (1707); the article in the *Biographia Britannica*, edited by Kippis (1778, etc.), largely based upon the foregoing, and upon Strype's *Annals* (1725, etc.); some account in Wood's *Athenae Oxoniensis* (Bliss), i. 639, 640, and *Fasti*, i. 143; in Foxe's *Acts and Monuments*, ed. Townsend, vii., 77, 85, 349 n., 638, 641, 642, 681, 734, 756, 783, 784; and in Ashmole's *Theatrum Chemicum Britannicum* (1652), pp. 478-483; with Aubrey's *Lives*, ed. by Dr. A. Clark (1898); and *A Treatise of Religious and Learned Men* (1656), by Edward Leigh, are further sources. For the Manchester years, Hibbert and Ware's *Foundations of Manchester* (1833) is useful; and for Dee's descendants, see a *General Account of Families derived from Bedo Dee*, by H.B. Wilson (1815) and his *History of Merchant Taylors' School* (1812-14). Later writers who have descanted more or less at large upon the romantic episodes of Dee's partnership with Kelley, as apart from any other achievement of his long life, are William Godwin, in his *History of the Necromancers* (1834); Charles Mackay, *Memoirs of Extraordinary Popular Delusions* (1841); Isaac Disrael, *Amenities of Literature* (1841); W. Cooke-Taylor's *Romantic Biography of the Age of Elizabeth* (1842); A. E. Waite in his *Lives of Alchemical Philosophers* (Edinburgh, 1888), *Studies in Myticism* (1906), and *The Alchemical Writings of Edward Kelley* (1893); Thomas Seccombe, *Twelve Bad Men* (1894); Adelung's *Geschichte der Menschlichen Narrheit* (1785-9); Lenglet de Fresnoy's *Histoire de la Philosophie Hermetique* (1742); Manget's *Bibliotheca Chemica Curiosa* (Geneva, 1702), and Louis Figuier's *L'Alchimie et les Alchimistes* (1856).

Purely fictitious accounts are those in John Dee, *Astrologer of Queen Elizabeth*, by "Hippocrates, jun." (1899), and "John Roby's" *Traditions of Lancashire* (1906).

For the study of witchcraft in the sixteenth century the following may be consulted: George Gifford, *Subtle Practices of Witches* (1587); T.A. Spalding, *Elizabethan Demonology*, etc. (1880); James I., *Demonologie* (1603); Meric Casaubon, *Treatise on Spirits, Witches*, etc. (1672); Reginald Scot, *Discoverie of Witchcraft* (1584, 3rd edition 1605); Sir Walter Scott, *Letters on Demonology and Witchcraft* (1830); Henry Howard, Earl of Northampton, *Defensative against Poyson* (1583), and many other kindred works.

For the history of crystal gazing see Caspar Peucer, *Les Devins* (Antwerp, 1584); M.A. del Rio, *Disquisitionum Magicarum*, 1599; Pierre de l'Ancre, *L'Incredulite et Miscreance du Sortilege* (Paris, 1622); Guido Bonatus, *The Astrologer's Guide* (1866); Andrew Lang, in *Psychical Research of the Nineteenth Century* (1901), and *Introduction to Northcote's Crystal Gazing* (1905); Mrs. de Morgan, *From Matter to Spirit* (1863); Sir William Crookes, *Psychic Force and Modern Spiritualism* (1871), and his *Researches in the Phenomena of Spiritualism* (1874); Miss Goodrich Freer's *Essays in Psychical Research* (1899), where she compares the revelations of the spirits to Dee with the work "of a lady novelist of the eighties"; M. Camille Flammarion's popular and numerous works; F. W.

Myers' *Phantasms of the Living* (1886) and his *Human Personality* (1903); with the *Proceedings of the Psychical Research Society*, will all afford information upon psychical and spiritualistic progress. The consummate description of John Inglesant's tragic and pregnant vision of his brother's murder, seen before hand in the crystal, as related by J.H. Shorthouse, will occur to everyone.

Dee's own writings were extraordinarily numerous. In his *Rehearsall* he enumerated forty-nine. There is a list of seventy- nine in Cooper's *Athenae Cantabrigensis*, vol. ii., pp. 505-509; but some of these are doubtful: e.g., No. 66, *Treatise of the Rosicrucian Secrets*, etc.; for the Rosicrusians only came into existence about the time of Dee's death. Others are but notes from among Ashmole's manuscripts. One (No. 75) is the horoscope or nativity of Kelley, drawn or erected by Dee, which Ashmole has printed in his *Theatrum* (p. 479). To add to Mr. Cooper's list there are some Latin verses in Henry Perry's *Egluryn Phraethineb* (1595).

All the printed books by Dee are extremely rare. There is much information about them in Ames, *Typographical Antiquities* (e.d Herbert). Copies of thirteen are in the British Museum Library, including those of other writers to which he contributed prefaces, additions and notes, as *Recorde's Grounde of Arts* (many editions); Billingsley's *Euclid*; Roger Bacon's *de Secretis operibus artis et naturae*, etc. and various *Ephemerides*. There are three copies of the *General and Rare Memorials pertaining to the Perfect Art of Navigation*;" and both the enditionsof his *Letter...Apologeticall*, etc., addressed to the Archbishop as a protestation and plea for the course of "the philosophicall studies and exercises of a certaine studious gentleman" (1599, 1603). The petitions addressed to the House of Commons and the King are printed on broadsides (1604). There are also three copies of Casaubon's *True Relation* in the British Museum, one of them collated with the original MS. by William Shippen, of Stockport, 1683.

No adequate idea of the remarkable doings of Dee and Kelley over the crystal can be entertained without a study of Dee's manuscript "Book of Enoch" in Sloane MSS., 663, 120, and 2,599, 1-45; and his "Claves Angelicae," 3191 in the same collection. the diagrams of complicated arrangement of letters and figures, their neatness of execution, mathematical precision and etymological intricacy are no less amazing than the clear bold text in which the descriptions are written in printing hand. Regretfully it was decided not to reproduce an example, owing to the lack of pictorial value.

The Portrait of Dee, now in the Ashmolean Museum at Oxford, reproduced as Frontispiece to this volume, was painted when he was 67; it belonged to his grandson, Rowland Dee, and at his death it passed to the possession of Elias Ashmole and was by him bequeathed to the University of Oxford. It has been engraved by Scheneker and W.P. Sherlock. Engraved portraits of Dee and Kelley, by Francis Cleyne, are included, with Roger Bacon; Paracelsus; the prophet Mahomet; and Apollonius of Tyana, on the title-page of Casaubon's volume. Dee's is the same as an anonymous engraving in the Print room, British Museum, from a younger (German) portrait, in a furred gown and peaked cap; the globe and compasses are in his right hand.

A number of stones and crystals, purporting to be Dr. Dee's, have from time to time been exhibited. Two were at the Tudor Exhibition; another was sold at Sotheby's in 1906, and is now in Dresden. That formerly in the possession of Lord

Londesborough (once Horace Walpole's) appears to have been actually the Doctor's; also the globe of smoky quartz now in the British Museum.

The Pedigree which Dee made, tracing his descent from the mythical times of King Arthur, and showing Queen Elizabeth, through her Welsh ancestry, as related to the same source, is illuminated with coats of arms and a small coloured profile portrait of "John Dee, philosophus," in a cap and furred gown. He here (Cotton Charter, xiv. 1) describes his grandfather, Bedo Dee, as a soldier fighting under the Emperor Maximilian I., in 1512; his father, Rowland Dee, armiger, as gentleman sewer to King Henry VIII.; and himself as a philosopher.

JOHN DEE

(1527—1608)

BY

CHARLOTTE, FELL-SMITH

AUTHOR OF "MARY RICH, COUNTESS OF WARWICK"

With Portrait and Illustrations



LONDON
CONSTABLE & COMPANY LTD
1909

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1. PORTRAIT OF JOHN DEE.

From the original (artist unknown) in the Ashmolean Museum, Oxford. It is inscribed on the face "Johannes Dee Anglus Londinensis Aet suae 67." The portrait was acquired by Ashmole from Dr. John Dee's grandson Rowland, and was left by him to Oxford University with his collections. It has been engraved by Scheneker and W.P. Sherlock.



2. TITLE-PAGE OF DEE'S "GENERAL AND RARE MEMORIALS PERTAINING TO THE PERFECT ART OF NAVIGATION," PRINTED BY JOHN DAY, 1577.

The motto "Plura latent quam patent" surrounds the title; above, the Queen's arms, a rose branch through a loop at each end. Allegorical drawing in a square; the date 1576 in Greek in the corners. The Queen seated at the helm of a "capital," i.e., first-class, ship; arms of England on the rudder; three noblemen standing in the waist. On the vessel's side Jupiter and Europa. Signs of famine on shore: a wheat ear upside down and a skull. A Dutch ship is anchored in the river; fore more lie at its mouth; soldiers, a small boat, a man offering a purse, and in the corner a walled town. On the rock at the river's mouth stands Lady Opportunity; the angel Raphael overhead with flaming sword, and shield bearing St. George's Cross. The sun, moon, and ten stars; rays of glory proceeding from the name of Jehovah. (See Ames, *Typographical Antiquities*, ed. Herbert, vol. i., p. 661)



3. PICTURE OF AN ALCHEMIST WITH HIS ASSISTANT TENDING STILLS.

From an engraving by Robert Vaughan in Ashmole's *Theatrum Chemicum Britonum* (1652), where it illustrates the first English translation of Thomas Norton's *Ordinall of Alchemy*, a metrical treatise in Latin, which Dee transcribed in the year 1577. His copy, bound in purple velvet, and with the index made by himself, is now Ashmolean MS. 57

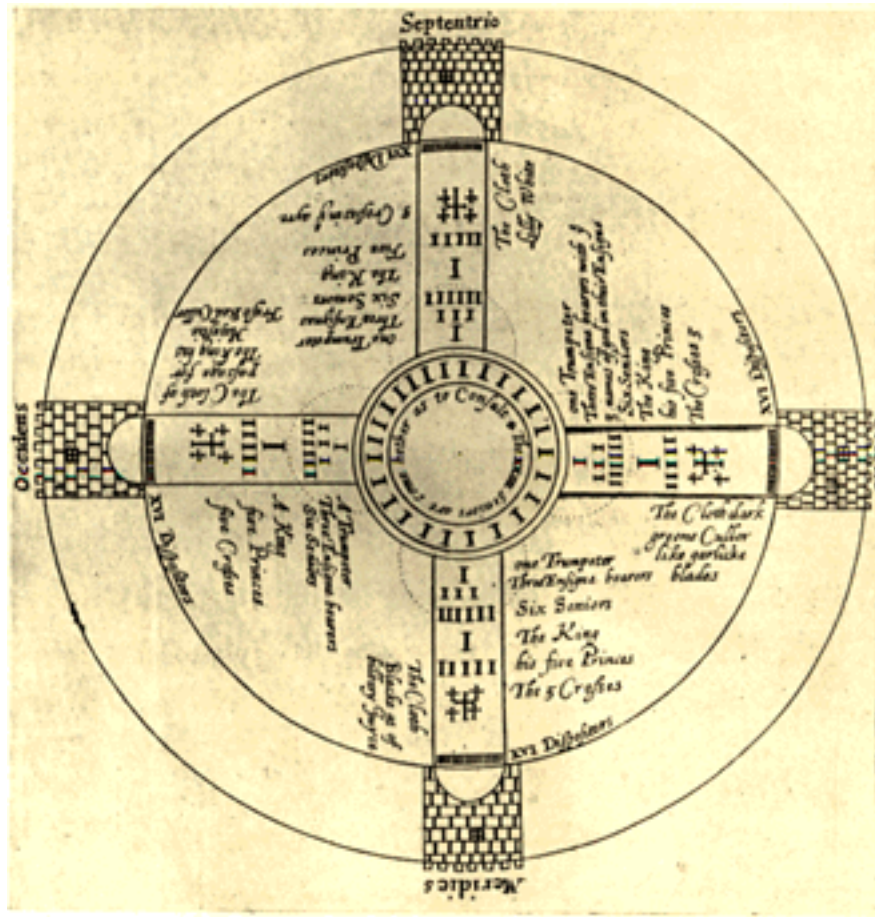


"IF I HAD KNOWNE THIS AND HAD DONE SOE
I HAD AVOYDED MICKLE WOE."

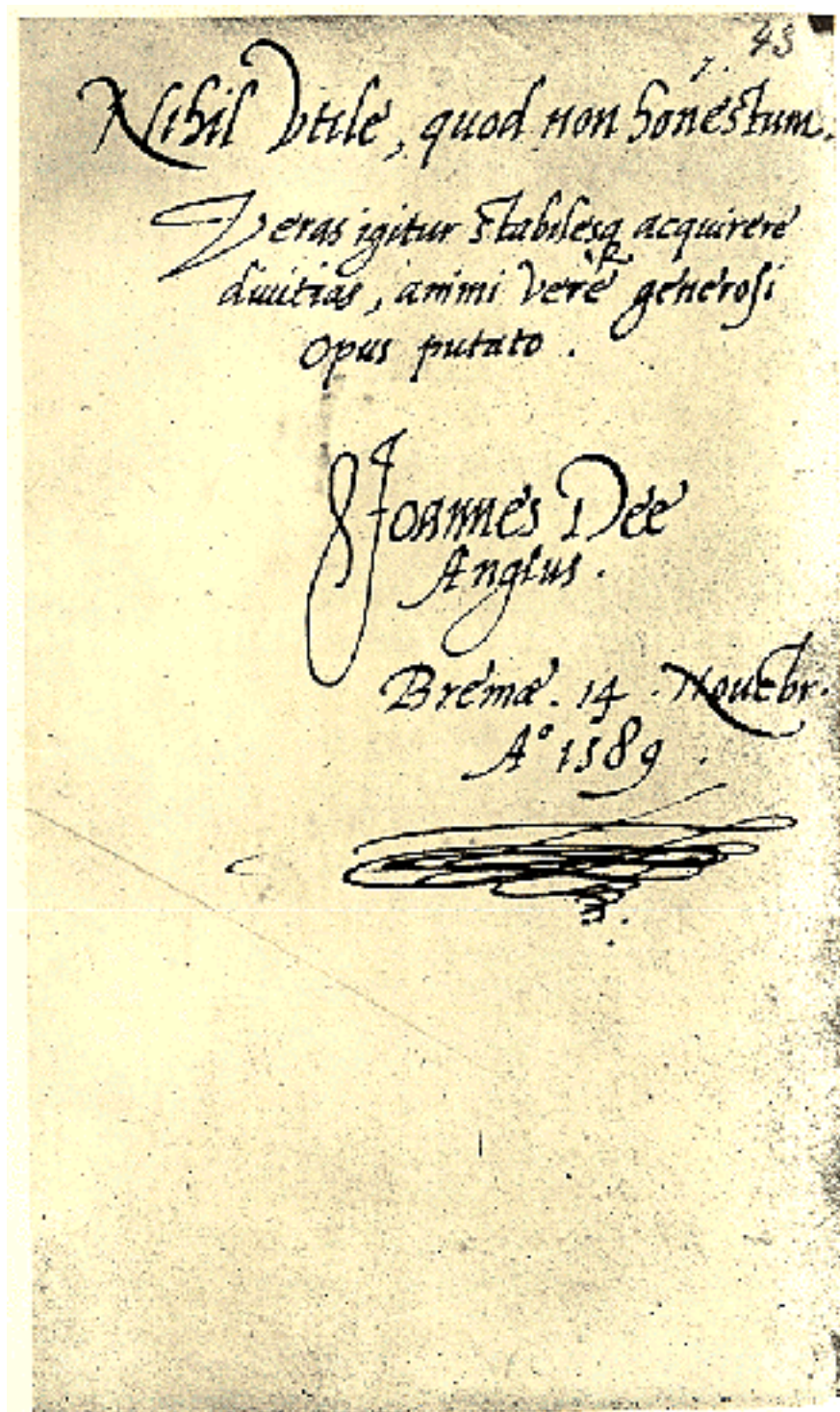
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4. DIAGRAM OF THE VISION OF FOUR CASTLES.

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5. FACSIMILE PHOTOGRAPH OF DEE'S LETTER TO QUEEN ELIZABETH ON
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6. A PAGE FROM THE ALBUM OF TIMON COCCIUS, BREMEN, 1589.
Dee's contribution to his Thesaurus Amicorum. From the original in Add. MSS.
19,065

Most Gracious Sovereigne Lady, The God of Heauen and earth,
Who hath mightilie, and evidently, giuen vnto your most excellent
Royall Maies tie, this wonderfull Triumphant victorie, against
your mortall enemies) be alwaies, thanked, prayesd, and glorified:
And the same God Almighty: euer more direct and defend your
most Royall Highnes from all euill and encumbrance: and finish
and confirme in your most excellent Maies tie Royall, the blessings
long since, both decreed and offered: yet, euen vnto your most
gratious Royall bosom, and Lap. Happy are they, that can
perceyue, and so obey the pleasant call, of the mightie Ladies,
OPPORTVNITIE. And, Therefore, finding our duetie conuincit
with a most secret beck, of the said Gracious Princess Ladies
OPPORTVNITIE, NOW to embrace, and enioy your
most excellent Royall Maies ties high fauor, and gracious great
Clemencie, of CALLING me, M^r Kelsey, and our families,
hoame, into your Brytish Earthly Paradise, and Monarchie
incomparable: (and, that, about an yere since: by Master
Customer Yong, his letters,) I, and myne, (by Gods his fauor
and help, and after the most conuenient manner we can,)
Will, from henceforth, endeuour our selues, faithfully, loyally,
carefully, warily, and diligently, to ryd and vntangle our
selues from hence: And, so, very deuotely, and seruauntlie,
at your Sacred Maies ties feet, to offer our selues, and all,
wherein we are, or may be able, to serue God, and your most
Excellent Royall Maies tie. The Lord of Hosts, be our
help, and Gyde, there: and graunt vnto your most excellent
Royall Maies tie, the incomparable Triumphant Raigne, and Monarchie,
that euer was, since Mans creation. Amen.

Trebon. in the Kingdome of Boemia
the 10th of Nouembre: A.D. 1588: Age 200

Your Sacred and most excellent
Royall Maies ties
most humble and dutifull
Subiect, and Seruaunt:
John D.

DEE TO QUEEN ELIZABETH ON THE DEFEAT OF THE SPANISH ARMADA.
(See p. 198.)

7. ILLUSTRATION TO NORTON'S ORDINALL.

Engraved by Vaughan in Ashmole's Theatrum. (See above, No. 3)



“WHICH FIER MUST EVER BE COEQUALL.
IN EVERY MINUTE, AND YET PERPETUALL:
FOR IT MAY NEVER ABATE NE INCREASE,
AND YET THE FIER MAIE NEVER CEASE.”

THOMAS NORTON *The Ordinall of Alchimy.*

8. DEE'S COAT OF ARMS.

From an illustration to his Letter and Apology, presented to the Archbishop of Canterbury 1599, second edition 1603



ARMS OF DEE AS SHOWN IN A CUT AT THE END OF HIS
"LETTER APOLOGETICALL" (1599).

CHAPTER I

BIRTH AND EDUCATION

“O Incredulities, the wit of fooles
That slovenly will spit on all thinges faire,
The coward’s castle and the sluggard’s cradle,
How easy ‘tis to be an infidel!”

— George Chapman

It seems remarkable that three hundred years should have been allowed to elapse since the death of John Dee in December, 1608, without producing any Life of an individual so conspicuous, so debatable, and so remarkably picturesque.

There is perhaps no learned author in history who has been so persistently misjudged, nay, even slandered, by his posterity, and not a voice in all the three centuries uplifted even to claim for him a fair hearing. Surely it is time that the cause of all this universal condemnation should be examined in the light of reason and science; and perhaps it will be found to exist mainly in the fact that he was too far advanced in speculative thought for his own age to understand. For more than fifty years out of the eighty-one of his life, Dee was famous, even if suspected and looked askance at as clever beyond human interpretation. Then his Queen died. With the narrow-minded Scotsman who succeeded her came a change in the fashion of men’s minds. The reign of the devil and his handmaidens — the witches and possessed persons — was set up in order to be piously overthrown, and the very bigotry of the times gave birth to independent and rational thought — to Newton, Bacon, Locke.

But Dee was already labelled once and for all. Every succeeding writer who has touched upon his career, has followed the leaders blindly, and has only cast another, and yet another, stone to the heap of obloquy piled upon his name. The fascination of his psychic projections has always led the critic to ignore his more solid achievements in the realms of history and science, while at the same time, these are the only cited to be loudly condemned. The learned Dr. Meric Casaubon, who, fifty years after Dee’s death, edited his Book of Mysteries — the absorbing recital of four out of the six or seven years of his crystal gazing — was perhaps the fairest critic he yet has had. Although he calls Dee’s spiritual revelations a “sad record,” and a “work of darkness,” he confesses that he himself, and other learned and holy men (including an archbishop), read it with avidity to the end, and were eager to see it printed. He felt certain, as he remarks in his preface, that men’s curiosity would lead them to devour what seems to him “not paralleled in that kind, by any book that hath been set out in any age to read.” And yet on no account was he publishing it to satisfy curiosity, but only “to do good and promote Religion.” For Dee, he is persuaded, was a true, sincere Christian, his Relation made in the most absolute good faith, although undoubtedly he was imposed upon and deluded by the evil spirits whom he sometimes mistook for good ones.

It may be well here to remark that this voluminous Book of Mysteries or True and Faithful Relation (fol. 1659), from which in the following pages there will be found many extracts, abounds in tedious and unintelligible pages of what Casaubon calls “sermon-like stuff,” interspersed with passages of extraordinary beauty. Some of the figures and parables, as well as the language used, are full of a

rare poetic imagery, singularly free from any coarse or sensual symbolism. Like jewels embedded in dull settings, here and there a gem of loftiest religious thought shines and sparkles. There are descriptive touches of costume and appearance that possess considerable dramatic value. As the story is unfolded in a kind of spiritual drama, the sense of a gradual moving development, and the choice of a fitting vehicle in which to clothe it, is striking. The *dramatis personae*, too, the “spiritual creatures” who, as Dee believed, influence the destinies of man, become living and real, as of course they were to the seer. In many respects these “actions” were an exact counterpart of the dealings inaugurated by psychical scientists 275 years later, if we omit the close investigation for fraud.

Casaubon’s successor in dealing with the shunned and avoided subject of John Dee was Thomas Smith, Fellow of Magdalen College, Oxford, who, in 1707, wrote the first connected Life of him, in a book of the *Lives of Learned Men*. It was based upon some of Dee’s autobiographical papers, and out of a total of a hundred pages, gave fifty to letters already printed by Casaubon.

After this no sustained account of Dee’s romantic career is to be found outside the pages of biographical dictionaries and magazine articles, or among writers upon necromancy, hermetic philosophy, and alchemy. Many of these decorate their collections with apocryphal marvels culled from the well-worn traditional stories of Dee and his companion, Edward Kelley. Thus, throughout his lifetime and since, he has continued to run the gauntlet of criticism. “Old imposturing juggler,” “fanatic,” “quack,” are mild terms: in the *Biographia Britannica* he is called “extremely credulous, extravagantly vain, and a most deluded enthusiast.” Even the writer on Dee in the *Dictionary of National Biography* says his conferences with the angels are “such a tissue of blasphemy and absurdity that they might suggest insanity.” Many more such summary verdicts might be quoted, but these will suffice for the present.

It has been said that no Life of Dee exists. And yet the materials for such a Life are so abundant that only a selection can be here used. His private diary, for instance, if properly edited, would supply much supplementary, useful, and interesting historical information.

It is the object of this work to present the facts of John Dee’s life as calmly and impartially as possible, and to let them speak for themselves. In the course of writing it, many false assertions have disentangled themselves from truth, many doubts have been resolved, and a mass of information sees the light for the first time. The subject is of course hedged about with innumerable difficulties; but in spite of the temptations to stray into a hundred bypaths, an endeavour has been strictly made to do no more than throw a little dim light on the point where the paths break off from the main road. If, at the end of the way, any who have persevered so far, feel they have followed a magnetic and interesting personality, the labour expended will not have been in vain. With a word of apology to serious historical readers for the incorrigibly romantic tendency of much of the narrative, which, in spite of the stern sentinel of a literary conscience, would continually reassert itself, the story of our astrologer’s strange life may now begin.

John Dee was the son of Rowland Dee; he was born in London, according to the horoscope of his own drawing, on July 13, 1527.

His mother was Jane, daughter of William Wild. Various Welsh writers have assigned to Dee a genealogical descent of the highest antiquity, and the pedigree which he drew up for himself in later life traces back his family history from his grandfather, Bedo Dee, to Roderick the Great, Prince of Wales. All authorities agree that Radnor was the county from whence the Dees sprang.

Rowland Dee, the father, held an appointment at Court, as gentleman server to Henry VIII., but was very indifferently treated by the King. This may partly account for the persistence with which Dee exhibited before Queen Elizabeth his claims to preferment at her hands. To be in habitual attendance at Court in those days, however, bred in men a great desire for place, and a courtier was but a mendicant on a grand scale.

The boy, John Dee, was early bred in "grammar learning," and was inured to Latin from his tender years. Perhaps he was not more than nine or ten when he was sent to Chelmsford, to the chantry school founded there seven years before the great school at Winchester came into existence. The master who presided over Dee's school hours in Essex was Peter Wilegh, whom the chantry commissioners in 1548 reported as a man "of good conversation" who had kept the school there for sixteen years. Dee has always been claimed by the Grammar School at Chelmsford as one of their most famous alumni, whose extraordinary career with its halo of mystery and marvel they perhaps feel little qualified to explore. Dee's testimony that at Chelmsford he was "metely well furnished with understanding of the Latin tongue" is an unconscious tribute to Peter Wilegh's teaching.

In November, 1542, Dee, being then fifteen years and four months old, left Chelmsford to enter at St. John's College, Cambridge, where, as he tells us in his autobiography, he soon became a most assiduous student. "In the years 1543, 1544, 1545, I was so vehemently bent to studie, that for those years I did inviolably keep this order: only to sleep four houres every night; to allow to meate and drink (and some refreshing after) two houres every day; and of the other eighteen houres all (except the tyme of going to and being at divine service) was spent in my studies and learning." Early in 1546 he graduated B.A. from St. John's College. At the close of the same year, Trinity College was founded by Henry VIII., and Dee was selected one of the original Fellows. He was also appointed under-reader in Greek to Trinity College, the principal Greek reader being then Robert Pember. The young Fellow created the first sensation of his sensational career soon after this by arranging some of the (*Eirene* — Peace) of Aristophanes, in which he apparently acted as stage manager and carpenter.

For this play he devised a clever mechanical and very spectacular effect. Trygaeus, the Attic vine-dresser, carrying a large basket of food for himself, and mounted on his gigantic beetle or scarab (which ate only dung), was seen ascending from his dwelling on the stage to enter the palace of Zeus in the clouds above. One has only to think of the scenic effects presented by Faust and Mephistopheles at Mr. Tree's theatre, for instance, to realise how crude and ineffective these attempts must have been; but thirty or forty years before Shakespeare's plays were written, so unusual an exhibition was enough to excite wild rumours of supernatural powers. We hear no more of theatrical performances, although several references in his after-life serve to show that his interest in the English drama, about to be born, lagged not far behind that of his greater contemporaries. He does mention, however, a Christmas pastime in St. John's College, which seems to have been

inspired by this same dramatic spirit. Of details we are totally ignorant; he only relates that the custom of electing a "Christmas Magistrate" was varied at his suggestion by crowning the chosen victim as Emperor. The first imperial president of the Christmas revels in St. John's College "was one Mr. Thomas Dunne, a very goodly man of person, stature and complexion, and well learned also," evidently a presence fit for a throne. Dee adds: "They which yet live and were hearers and beholders, they can testifie more than is meete here to be written of these my boyish attempts and exploites scholasticall."

He turned to sterner studies, and became a skilful astronomer, taking "thousands of observations (very many to the hour and minute) of the heavenly influences and operations actual in this elementall portion of the world." These he afterwards published in various "Ephemerides."

In May, 1547, Dee made his first journey abroad, to confer with learned men of the Dutch Universities upon the science of mathematics, to which he had already begun to devote his serious attention. He spent several months in the Low Countries, formed close friendships with Gerard Mercator, Gemma Frisius, Joannes Caspar Myricaëus, the Orientalist Antonius Gogava, and other philosophers of world-wide fame. Upon his return to Cambridge, he brought with him two great globes of Mercator's making, and an astronomer's armillary ring and staff of brass, "such as Frisius had newly devised and was in the habit of using." These he afterwards gave to the Fellows and students of Trinity College; he cites a letter of acknowledgment from John Christopherson (afterwards Bishop of Chichester), but upon search being made for the objects recently, through the kindness of the Master, it appears they are not now to be found. Dee returned to Cambridge in the year 1548 to take his degree of M.A., and soon after went abroad. "And never after that was I any more student in Cambridge." Before he left, he obtained under the seal of the Vice-Chancellor and Convocation, April 14, 1548, a testimonial to his learning and good conduct, which he proposed to take with him abroad. Many times did he prove it to be of some value.

In Midsummer Term, 1548, he entered as a student at the University of Louvain, which had been founded more than a hundred years before in this quaint old Brabantian town of mediaeval ramparts and textile industries. At Louvain, Dee continued his studies for two years, and here he soon acquired a reputation for learning quite beyond his years. It has been presumed that he here graduated doctor, to account for the title that has always been given him. "Doctor Dee" certainly possesses an alliterative value not to be neglected. At Cambridge he was only M.A.

Long after, when he had passed middle life, and when his remarkable genius in every branch of science had carried him so far beyond the dull wit of the people who surrounded him that they could only explain his manifestations by the old cry of "sorcery and magic," Dee made a passionate appeal to the Queen, his constant patron and employer, to send two emissaries of her own choosing to his house at Mortlake, and bid them examine everything they could find, that his character might be cleared from the damaging charges laid against him. He prepared for these two commissioners, to whose visit we shall revert in its proper place, an autobiographical document of the greatest value, which he calls "The Compendious Rehearsal of John Dee: his dutiful declaration and prooffe of the course and race of his studious life, for the space of half an hundred years, now (by God's favour and help) fully spent." It is from this narrative that the facts of his early life are

ascertainable. Perhaps we discern them through a faint mist of retrospective glorification for which the strange streak of vanity almost inseparable from attainments like Dee's was accountable. But there is every reason to reply upon the accuracy of the mathematician's story.

"Beyond the seas, far and nere, was a good opinion conceived of my studies philosophicall and mathematicall." People of all ranks began to flock to see this wonderful young man. He gives the names of those who came to Louvain, a few hours' journey from Brussels, where the brilliant court of Charles V. was assembled, with evident pride. Italian and Spanish nobles; the dukes of Mantua and Medina Celi; the Danish king's mathematician, Mathias Hacus; and his physician, Joannes Capito; Bohemian students, all arrived to put his reputation to the test. A distinguished Englishman, Sir William Pickering, afterwards ambassador to France, came as his pupil to study astronomy "by the light of Mercator's globes, the astrolabe, and the astronomer's ring of brass that Frisius had invented." For his recreation, the teacher "looked into the method of civil law," and mastered easily the points of jurisprudence, even "those accounted very intricate and dark." It was at Louvain, no doubt, that his interest in the subject of alchemy became strengthened and fixed. Stories were rife of course of the famous alchemist, Henricus Cornelius Agrippa, who had died there, in the service of Margaret of Austria, only a dozen years or so before. Agrippa had been secretary to the Emperor Maximilian, had lived in France, London, and Italy, and Louvain, no doubt, was bursting with his extraordinary feats of magic.

The two years soon came to an end, and a couple of days after his twenty-third birthday, young Dee left the Low Countries for Paris, where he arrived on July 20, 1550. His fame had preceded him, and within a few days, at the request of some English gentlemen and for the honour of his country, he began a course of free public lectures or readings in Euclid, "Mathematice, Physice et Pythagorice," at the College of Rheims, in Paris, a thing, he says, which had never been done before in any university in Christendom. His audience (most of them older than himself) was so large that the mathematical schools would not hold them, and many of the students were forced in their eagerness to climb up outside the windows, where, if they could not hear the lecturer, they could at least see him. He demonstrated upon every proposition, and gave dictation and exposition. A greater astonishment was created, he says, than even at his scarabaeus mounting up to the top of Trinity Hall in Cambridge. The members of the University in Paris at the time numbered over 4,000 students, who came from every part of the known world. He made many friends among the professors and graduates, friends of "all estates and professions," several of whose names he gives; among them, the learned writers and theologians of the day, Orontius, Mizaldus, Petrus Montaneus, Ranconetus (Ranconnet), Fernellius, and Francis Silvius.

The fruit of these years spent in Louvain and Paris was that Dee afterwards maintained throughout his life a lively correspondence with professors and doctors in almost every university of note upon the Continent. He names especially his correspondents in the universities of Orleans, Cologne, Heidelberg, Strasburg, Verona, Padua, Ferrara, Bologna, Urbino, Rome, and many others, whose letters lay open for the inspection of the commissioners on that later visit already alluded to.

An offer was made him to become a King's Reader in mathematics in Paris University, with a stipend of two hundred French crowns yearly, but he had made

up his mind to return to England, and nothing would tempt him to stay. He received other proposals, promising enough, to enter the service of M. Babeu, M. de Rohan, and M. de Monluc, who was starting as special ambassador to the Great Turk, but his thoughts turned back to England, and thither, in 1551, he bent his steps.

CHAPTER II

IMPRISONMENT AND AUTHORSHIP

“A man is but what he knoweth.” — Bacon

In December, 1551, Dee obtained, through the offices of Mr. (afterwards Sir) John Cheke, an introduction to Secretary Cecil and to King Edward VI. He had already written for and dedicated to the King two books (in manuscript): *De usu Globi Coelestis*, 1550, and *De nubium, solis, lunae, ac reliquorum planetarum*, etc., 1551. These perhaps had been sent to Cheke, the King's tutor, in the hope that they might prove useful lesson books. The pleasing result of the dedication was the gift of an annual royal pension of a hundred crowns. This allowance was afterwards exchanged for the rectory of Upton-upon-Severn, in Worcestershire, which Dee found an extremely bad bargain.

From the Beacon Hill above West Malvern Priory, the visitor may turn from inspection of the ancient British camp of Caractacus to admire the magnificent view; and across the level fields where the Severn winds, the tower of Upton church will be seen rising in the middle distance. Further west, if the day be clear, the more imposing towers of Tewkesbury and Cloucester may be discerned, while half a turn eastward will show Worcester Cathedral, not far away. Dee never lived in this beautiful place, although he was presented to the living on May 19, 1553. Even when the rectory of Long Leadenham, in Lincolnshire, was added to Upton, the two together were worth only about eighty pounds a year. Next year he declined an invitation to become Lecturer on Mathematical Science at Oxford, conveyed to him through “Mr. Doctor Smith” (Richard, D.C.L., 1528, the reformer), of Oriel College, and “Mr. du Bruarne,” of Christ Church. He was occupied with literary work, and in 1553 produced, among other things, a couple of works on *The Cause of Floods and Ebbs*, and *The Philosophical and Political Occasions and Names of the Heavenly Asterismes*, both written at the request of Jane, Duchess of Northumberland.

When Mary Tudor succeeded her young brother as queen in 1553, Dee was invited to calculate her nativity. He began soon after to open up a correspondence with the Princess Elizabeth, who was then living at Woodstock, and he cast her horoscope also. Before long he was arrested on the plea of an informant named George Ferrys, who alleged that one of his children had been struck blind and another killed by Dee's “magic.” Ferrys also declared that Dee was directing his enchantments against the Queen's life. Dee's lodgings in London were searched and sealed up, and he himself was sent to prison. He was examined before the Secretary of State, afterwards upon eighteen articles by the Privy Council, and at last brought into the Star Chamber for trial. There he was cleared of all suspicion of treason, and liberated by an Order in Council. August 29, 1555, but handed over to Bishop Bonner for examination in matters of religion. Bonner was apparently equally satisfied. Dee was certainly enjoined by him, at John Philpot's examination on

November 19, 1555, to put questions as a test of his orthodoxy. He quoted St. Cyprian to Philpot, who replied: "Master Dee, you are too young in divinity to teach me in the matters of my faith, though you be more learned in other things."

Dee deserves well of all writers and students for time everlasting because of his most praiseworthy efforts to found a State National Library of books and manuscripts, with copies of foreign treasures, wherever they might be. On January 15, 1556, he presented to Queen Mary "a Supplication for the recovery and preservation of ancient writers and monuments." Within a few years he had seen the monasteries dissolved and the priceless collections of these houses lamentably dispersed, some burned and others buried. He drew up a very remarkable address to the Queen dwelling on the calamity of thus distributing "the treasure of all antiquity and the everlasting seeds of continual excellency within this your Grace's realm." Many precious jewels, he knows, have already perished, but in time there may be saved and recovered the remnants of a store of theological and scientific writings which are now being scattered up and down the kingdom, some in unlearned men's hands, some walled up or buried in the ground. Dee uses powerful arguments to enforce his plea, choosing such as would make the most direct appeal to both Queen and people. She will build for herself a lasting name and monument; they will be able all in common to enjoy what is now only the privilege of a few scholars, and even these have to depend on the goodwill of private owners. He proposes first that a commission shall be appointed to inquire what valuable manuscripts exist; that those reported on shall be borrowed (on demand), a fair copy made, and if the owner will not relinquish it, the original be returned. Secondly, he points out that the commission should get to work at once, lest some owners, hearing of it, should hide away or convey away their treasures, and so, he pithily adds, "prove by a certain token that they are not sincere lovers of good learning because they will not share them with others." The expenses of the commission and of the copying, etc., he proposed should be borne by the Lord Cardinal and the Synod of the province of Canterbury, who should also be charged to oversee the manuscripts and books collected until a library "apt in all points" is made ready for their reception.

Finally, Dee suggests that to him be committed the procuring of copies of many famous manuscript volumes to be found in the great libraries abroad: the Vatican Library at Rome, St. Mark's at Venice, and in Bologna, Florence, Vienna, etc. He offers to set to work to obtain these, the expenses only of transcription and carriage to England to be charged to the State. As to printed books, they are to "be gotten in wonderfull abundance." In this generous offer of his life to be spent in transcribing crabbed manuscripts, we cannot see the restless genius of John Dee long satisfied, but at any rate he proved himself not seeking for private gain.

Thus was the germ of a great National Library first started by the Cambridge mathematician, nearly fifty years before Thomas Bodley opened his unique collection at Oxford, and close upon 200 years before there was founded in the capital the vast and indispensable book-mine known to all scholars at home and abroad as the British Museum. The Historical Manuscripts Commission, whose labours in cataloguing private collections of archives are also foreshadowed in Dee's supplication, only came into being with the appointment of Keepers of the Public Records, by an Act signalling the first and second years of Queen Victoria's reign.

It is needless to say that nothing came of Dee's very disinterested proposition. So he became the more industrious in collecting a library of his own, which soon

consisted of more than 4,000 volumes, which were always at the disposal of the friends who came often to see him.

They came also for another reason.

Astrology was a very essential part of astronomy in the sixteenth century, and the belief in the controlling power of the stars over human destinies is almost as old as man himself. The relative positions of the planets in the firmament, their situations amongst the constellations, at the hour of a man's birth, were considered by the ancients to be dominant factors and influences throughout his whole life. It is not too much to say that a belief in the truth of horoscopes cast by a skilled calculator still survives in our Western civilisation as well as in the East. Medical science today pays its due respect to astrology in the sign, little altered from the astrological figure for Jupiter, with which all prescriptions are still headed.

Dee, as one of the foremost mathematicians and astronomers of the time, and one employed by the Queen, became continually in request to calculate the nativity and cast a horoscope for men and women in all ranks of life. He has left many notes of people's births; his own children's are entered with the greatest precision, for which a biographer has to thank him.

When Elizabeth mounted with firm steps the throne that her unhappy sister had found so precarious and uneasy a heritage, Dee was very quickly sought for at Court. His first commission was entirely sui generis. He was commanded by Robert Dudley to name an auspicious day for the coronation, and his astrological calculations thereupon seem to have impressed the Queen and all her courtiers. Whether or no we believe in the future auguries of such a combination of influences as presided over the selection of the 14th of January, 1559, for the day of crowning Elizabeth in Westminster Abbey, we must acknowledge that Dee's choice of a date was succeeded by benign and happy destinies.

He was then living in London. We do not know where his lodging was, but several of the books belonging to his library have come down to us with his autograph, "Joannes Dee, Londini," and the dates of the years 1555, 1557, and 1558.

Elizabeth sent for him soon after her accession, and invited him to her service at Whitehall with all fair promises. He was introduced by Dudley, then and long afterwards her first favourite; so he was likely to stand well. "Where my brother hath given him a crown," she said to Dudley, or to Dee's other sponsor, the Earl of Pembroke, "I will give him a noble." This was the first of innumerable vague promises made, but it was long indeed before any real and tangible gift was conferred on the astrologer, although he was continually busied about one thing and another at the fancy of the Queen. The reversion of the Mastership of St. Catherine's Hospital was promised him, but "Dr. Willson politickly prevented me."

One morning the whole Court and the Privy Council were put into a terrible flutter by a simple piece of what was common enough in ancient times and in Egypt — sympathetic magic. A wax image of the Queen had been found lying in Lincoln's Inn Fields, with a great pin stuck through its breast, and it was supposed undoubtedly to portend the wasting away and death of her Majesty, or some other dreadful omen. Messenger after messenger was despatched to summon Dee, and bid him make haste. He hurried off, satisfied himself apparently of the harmless nature of the practical joke, and repaired, with Mr. Secretary Wilson as a witness of the whole proceedings and a proof of all good faith, to Richmond, where the Queen was. The Queen sat in that part of her private garden that sloped down to the river,

near the steps of the royal landing-place at Hampton Court; the Earl of Leicester (as Dudley had now become) was in attendance, gorgeous and insolent as ever; the Lords of the Privy Council had also been summoned, when Dee and Mr. Secretary expounded the inner meaning of this untoward circumstance, and satisfied and allayed all their fears. Something about the calm attributes of this seasoned and travelled scholar seemed always to give moral support to the Queen and her household; this is only the first of many occasions when he had to allay their superstitious fright. That she felt it essential to keep him within reach of herself may have been one reason for not giving him the appointments for which he, and others for him, constantly sued. Dee was not an easy person to fit into a living: he required one with no cure of souls attached; for this, he says, “a cura animarum annexa, did terrifie me to deal with them.” He is called a bachelor of divinity by Foxe in 1555, and as a matter of fact he does, both in 1558 and in 1564, add the letters S. D. T. to his name in his printed works. This degree also was not from Cambridge. At last he grew tired of waiting, and a certain restlessness in his character, not incompatible with the long patience of the true follower of science, drove him again abroad. His intention was to arrange for printing works already prepared in manuscript. To search among out-of-the-way bookmongers and book-lovers in high-walled German towns, for rare treasures wherewith to enrich his native country, was another magnet that drew his feet. In February, 1563, after he had been thus employed for more than a year, he wrote from the sign of the Golden Angel, in Antwerp, to Cecil, to ask if he was expected to return to England, or if he might remain to oversee the printing of his books, and continue his researches among Dutch books and scholars. He had intended, he says, to return before Easter, but this was now impossible, owing to printer’s delays. When we remember that a hundred years had barely elapsed since the first metal types had been cast and used in a hand press, it is not wonderful that Dee’s treatise, with its hieroglyphic and cabalistic signs, took long to print. He announces in the letter to Cecil a great bargain he has picked up, a work, “for which many a learned man hath long sought and dayley yet doth seek,” upon cipher writing, viz. *Steganographia*, by the famous Abbot Trithemius of Wurzburg. It is the earliest elaborate treatise upon shorthand and cipher, a subject in which Cecil was particularly interested. It was then in manuscript (first printed, Frankfort, 1606). Dee continues that he knows his correspondent will be well acquainted with the name of the book, for the author mentions it in his Epistles, and in both the editions of his *Polygraphia*. He urges its claims upon the future Lord Treasurer, already a statesman of ripe experience, in the following words: “A boke for your honor or a Prince, so meet, so nedefull and commodious, as in human knowledge none can be meeter or more behovefull. Of this boke, either as I now have yt, or hereafter shall have yt, fully wholl and perfect, (yf it peas you to accept my present) I give unto your Honor as the most precious juell that I have yet of other mens travailles recovered.”

He then goes on to beg the minister and Secretary of State to procure for him that “learned leisure (*dulcia illa ocia*) the fruit whereof my country and all the republic of letters shall justly ascribe to your wisdom and honorable zeal toward the advancement of good letters and wonderful, divine, and secret sciences.” Dee had copied in ten days, “by continual labour,” about half of the book: a Hungarian nobleman there has offered to finish the rest, if Dee will remain in Antwerp and direct his studies for a time.

“Of this booke the one half (with contynual labour and watch, the most part of 10 days) have I copyed oute. and now I stand at the curtesye of a nobleman of Hungary for writing furth the rest; who hath promised me leave thereto, after he shall perceyve that I may remayne by him longer (with the leave of my Prince) to pleasure him also with such pointes of science as at my handes he requireth.

“I assure you the meanes that I used to cumpas the knowledge where this man and other such are, and likewise of such book as this, as for this present I have advertisement of, have cost me all that ever I could here with honesty borrow, besydes that which (for so short a time intended) I thowght needefull to bring with me, to the value of xxlib. God knoweth my zeale to honest and true knowledg; for which my flesh, blud, and bones should make the marchandize, if the case so required.”

Dee did remain in the Low Countries; he completed his *Monas Hieroglyphica*, dated its prefatory dedication to the Emperor Maximilian II., at Antwerp, January 29, 1564, and added an address to the typographer, his “singular good friend, Gulielmo Silvio,” dated the following day. the book appeared in April, and he at once journeyed to Presburg, to present a copy to Maximilian. Its twenty-four theorems deal with the variations of the figure represented on our title-page, which may be roughly explained as the moon, the sun, the elements (the cross), and fire as represented by the waving line below. Dee says that many “universitie graduates of high degree, and other gentlemen, dispraised it because they understood it not,” but “Her Majestie graciously defended my credit in my absence beyond the seas.” On his return in June she sent for him to Court and desired him to read the book with her. Dee’s account of his regal pupil is given with much quaintness. “She vouchsafed to account herself my schollar in my book...and said whereas I had prefixed in the forefront of the book: *Qui non intelligit aut taceat, aut discat*: if I would disclose to her the secrets of that book she would *et discere et facere*. Whereupon her Majestie had a little perusion of the same with me, and then in most heroicall and princely wise did comfort and encourage me in my studies philosophicall and mathematicall.”[His escort had been required for the Marchioness of Northampton, who was returning from Antwerp to Greenwich. In return for this assistance the lady begged the Queen’s favour for her cavalier. elizabeth was always Dee’s very good friend, and she made a grant to him on December 8, 1564, of the Deanery of Gloucester, then void, but other counsels prevailed, and it was soon bestowed on some other man. No doubt the appointment would have given great offence, for the popular eye was already beginning to see in Dee no highly equipped mathematician, geographer and astronomer, but a conjuror and magisian of doubtful reputation, in fact, in the current jargon, one who “had dealings with the devil.” What there had been at this time to excite these suspicions beyond the fact that Dee was always ready to expound a comet or an eclipse, to cast a horoscope, or explain that the Queen would not immediately expire because a wax doll with a stiletto in its heart was found under a tree, it is hard to say. But that these rumours were extremely persistent is seen by the astrologer’s defence of himself in the “very fruitfull” preface which he, as the first mathematician of the day, was asked to write to Henry Billingsley’s first English translation of Euclid’s *Elements*, in February, 1570. This preface must be reckoned as

one of Dee's best achievements, although, as he says, in writing it, "he was so pinched with straightness of time that he could not pen down the matter as he would." He points out that Euclid has already appeared in Italian, German, High Dutch, French, Spanish and Portuguese dress, and now at last comes to England. [

In spite of its ex parte nature, a study of this preface alone must convince any reader that the author was no charlatan or pretender, but a true devotee of learning, gifted with a far insight into human progress. He covers in review every art and science then known, and some "until these our daies greatly missed" (his comments on music and harmony are truly remarkable), and comes back to his own predilection — arithmetic, "which next to theologie is most divine, most pure, most ample and generall, most profound, most subtile, most commodious and most necessary." He quotes Plato to show how "it lifts the heart above the heavens by invisible lines, and by its immortal beams melteth the reflection of light incomprehensible, and so procureth joy and perfection unspeakable." Speaking of the refraction of light, he foreshadows the telescope as he describes how the captain of either foot or horsemen should employ "an astronomical staffe commodiously framed for carriage and use, and may wonderfully help himself by perspective glasses; in which I trust our posterity will prove more skilfull and expert and to greater purpose than in these days can almost be credited to be possible." Then he alludes to a wonderful glass belonging to Sir William P., famous for his skill in mathematics, who will let the glass be seen. The passage seems to show that looking-glasses were not common, or that this particular one was a convex mirror.

"A man," he says, "may be curstly afraid of his own shadow, yea, so much to feare, that you being alone nere a certain glasse, and proffer with dagger or sword to foyne at the glasse, you shall suddenly be moved to give back (in maner) by reason of an image appearing in the ayre betweene you and the glasse, with like hand, sword or dagger, and with like quickness foyning at your very eye, like as you do at the glasse. Strange this is to heare of, but more mervailous to behold than these my wordes can signifie, nevertheless by demonstration optically the order and cause thereof is certified, even so the effect is consequent."

This mirror was given to Dee not long afterwards.

From optics he passes on to mechanics, and mentions having seen at Prague mills worked by water, sawing "great and long deale bordes, no man being by." He describes accurately a diving chamber supplied with air, and sums up some of the mechanical marvels of the world: — the brazen head made by Albertus Magnus, which seemed to speak; a strange "self-moving" which he saw at St. Denis in 1551; images seen in the air by means of a perspective glass; Archimedes' sphere; the dove of Archytas; and the wheel of Vulcan, spoken of by Aristotle; and comes down to recent workmanship in Nuremberg, where an artificer let fly an insect of iron, that buzzed about the guests at table, and then returned "to his master's hand agayne as though it were weary." All these things are easily achieved he says, by "skill, will industry and ability duly applied to proof." "But is any honest student, or a modest Christian philosopher, to be, for such like feats, mathematically and mechanically wrought, counted and called a conjuror? Shall the folly of idiots and the mallice of the scornfull so much prevaile that he who seeketh no worldly gaine or glory at their hands, but onely of God the Threasure of heavenly wisdom and knowledge of

pure veritie, shall he, I say, in the mean space, be robbed and spoiled of his honest name and fame? He that seeketh, by S. Paul's advertisement in the creatures' properties and wonderfull vertues, to find juste cause to glorifie the eternall and Almighty Creator by, shall that man be condemned as a companion of Hell-hounds and a caller and conjuror of wicked damned spirits?" Then he recounts his years of study, and asks, "Should I have fished with so large and costly a nett, and been so long time drawing, even with the helpe of Lady Philosophie and Queen Theologie, and at length have catched but a frog, nay a Devill?...How great is the blindness and boldness of the multitude in things above their capacitie!"[Then he refers to some who have appeared against him in print.

"O my unkind countrymen. O unnatural Countrymen, O unthankfull countrymen, O brainsicke, Rashe, spitefull and disdainfull countrymen. Why oppresse you me thus violently with your slaundering of me, contrary to veritie, and contrary to your own conscience? And I, to this hower, neither by worde, deede or thought, have bene anyway hurtfull, damageable, or injurious to you or yours! Have I so long, so dearly, so farre, so carefully, so painfully, so dangerously fought and travailed for the learning of wisdom and atteyning of vertue, and in the end am I become worse than when I began? Worse than a madman, a dangerous member in teh Commonwelath and no Member of the Church of Christ? Call you this to be learned? Call you this to be a philosopher and a lover of wisdom?"

He goes on to speak of examples before his time to whom in godliness and learning he is not worthy to be compared: — "patient Socrates," Apuleius, Joannes Picus and Trithemius, Roger Bacon, "the flower of whose worthy fame can never dye nor wither," and ends by summing up the people who can conceive nothing outside the compass of their capacity as of four sorts: — "vain prattling busybodies, fond friends, imperfectly zealous, and malicious ignorant." Of these he is inclined to think the fond friends the most damaging, for they overshoot the mark and relate marvels and wonderful feats which were never done, or had any spark of likelihood to be done, in order that other men may marvel at their hap to have such a learned friend.[The eloquent irony of this passage seems equalled only by its extraordinary universality, its knowledge of human character and its high philosophic spirit. At what a cost did a seeker after scientific truths follow his calling in the sixteenth century!

CHAPTER III

MORTLAKE

"In her princely countenance I never perceived frown toward me, or discontented regard or view on me, but at all times favourable and gracious, to the joy and comfort of my true, faithful and loyal heart." — DEE, of Queen Elizabeth.

The promised benefice did not yet come, although Dee's friends at Court were all busy on his behalf. Either now or later, he was actually mentioned as Provost of Eton, and the Queen "answered favourably." Mistress Blanche Parry and Mistress Scudamore, lady-in-waiting to Anne, Countess of Warwick, urged his claims for the

Mastership of St. Cross at Winchester, which it was thought Dr. Watson would soon vacate. But all he seems to have obtained was a fresh dispensation from Matthew Parker, Archbishop of Canterbury, to enjoy the two Midland rectories for ten years.[

He continued his literary work, and beside writing new manuscript treatises, bethought himself of an old one, which although printed had not received great attention. This was the *Propoedeumata Aphoristica* (London, 1558), dedicated to his old and dear friend and fellow-student at Louvain, Mercator, “my Gerard,” as he affectionately calls him. In January, 1568, Dee presented a copy of a new edition, with an address to the studious and sincere philosophical reader, dated December 24, 1567, from “our museum” at Mortlake, to “Mr. Secretary Cecil, now Lord Treasurer.” Two copies were given at the same time to the Earl of Pembroke, one for him to use or give away at his pleasure, the other, by Cecil’s advice, to be presented by him to the Queen. Within three days, Dee heard from Pembroke that she had graciously accepted and well liked his book. This gratifying information was rendered acceptable by a gift: — “He gave me very bountifully in his owne behalfe xxlib. to requite such my reverent regard of his honour.”[An interview with the Queen followed on February 16, at 2 o’clock, when there was talk between them in the gallery at Westminster “of the great secret for my sake to be disclosed unto her Majesty by Nicholas Grudius, sometime one of the secretaries to the Emperor Charles V.” Of this alchemical secret, no doubt concerning transmutation, Dee writes after, “What was the hinderance of the perfecting of that purpose, God best knoweth.”[He was now over forty, and had a natural desire to range himself and house his library. Before 1570 he took up his abode with his mother, in a house belonging to her at Mortlake, on the river Thames. It was an old rambling place, standing west of the church between it and the river. Dee added to it by degrees, purchasing small tenements adjoining, so that at length it comprised laboratories for his experiments, libraries and rooms for a busy hive of workers and servants. Mrs. Dee occupied a set of rooms of her own. Nothing of the old premises now remains, unless it be an ancient gateway leading from the garden towards the river. After Dee’s death the house passed through an interesting phase of existence, being adapted by Sir Francis Crane for the Royal tapestry works, where, encouraged by a handsome grant of money and orders from the parsimonious James, suits of hangings of beautiful workmanship were executed under the eye of Francis Cleyne, a “limner,” who was brought over from Flanders to undertake the designs. At the end of the eighteenth century, a large panelled room with red and white roses, carved and coloured, was still in existence. Early in the nineteenth century the house was used for a girls’ school, kept by a Mrs. Dubois.[Here Dee took up his abode. Its nearness to London and to the favourite places of Elizabeth’s residence — Greenwich, Hampton Court, Sion House, Isleworth, and Nonsuch — was at first considered a great advantage, and the journey to and from London was almost invariably made by water. The Queen desired her astrologer to be near at hand. When he fell dangerously ill at Mortlake in 1571, after a tedious journey abroad into the duchy of Lorraine on some mysterious errand, Elizabeth sent down two of her own physicians, Doctors Atslove and Balthorp, to attend him. Lady Sidney was also despatched with kind, and gracious, and “pithy” messages from the sovereign, and delicacies, “divers raretiess,” were supplied from the royal table to supplement his mother’s provision for the invalid. The Queen seems to have felt a special obligation to look after him, as she had sent him on some mission of her own,

which probably we shall not be far wrong in thinking connected with Dee's alchemistic experiments. Every Court in Europe at this time had astrologers and alchemists in its employ, and the Queen and Burleigh were as anxious as Dee that he should really attain the ever-elusive secret of transmutation. Dee had of course carried the Queen's passport for himself and a couple of servants, with horses, and had obtained permits through foreign ambassadors in London to travel freely through various countries.[Dee was now bent on rather a strange form of public service. On October 3, 1574, he wrote a very remarkable letter to Lord Burleigh of four and a half folio pages in that best printed hand of his which offers no excuse for skipping. His own paramount deserts are very naturally one of the main subjects. He has spent all his money and all his life in attaining knowledge. "Certes, by due conference with all that ever I yet met with in Europe, the poor English Bryttaine (*Il favorita di vostra Excellentia*) hath carried the Bell away. God Almighty have the glory." If he had only a sufficiency of two or three hundred pounds a year, he could pursue science with ease. Failing that, there is another way. Treasure trouve is a very casual thing, and the Queen is little enriched thereby, in spite of her royal prerogative. No one knows this better than the Lord Treasurer. Now, if her Majesty will grant him, but Letters Patent under her hand and seal, the right for life to all treasure he can find, he promises to give Burleigh one half, and of course to render to the Queen and Commonwealth the proportion that is theirs. It is not the gold, as wealth, that appeals to this man of books and stars: —

"The value of a mine is matter for King's Treasure, but a pott of two or three hundred pounds hid in the ground, wall, or tree, is but the price of a good book, or instrument for perspective astronomy, or some feat of importance."

He has spent twenty years in considering the subject; people from all parts have consulted him about dreams, visions, attractions and demonstrations of *sympathia et antipathia rerum*;" but it is not likley he would counsel them to proceed without permission from the State. Yet what a loss is here!

"Obscure persons, as hosiers or tanners, can, under color of seeking assays of metalls for the Saymaster, enioy libertie to dig after dreamish demonstrations of places. May not I then, in respect of my payns, cost, and credit in matters philosophical and mathematicall, if no better or easier turn will fall to my Lot from her Majestie's hands, may I not then be thought to mean and intend good service toward the Queen and this realm, yf I will do the best I can at my own cost and charge to discover and deliver true prooffe of a myne, vayn, or ore of gold or silver, in some place of her Grace's kingdom, for her Grace's only use?"

The Society of Royal Mines had been incorporated May 28, 1565, and the Queen had granted patents to Germans and others to dig for mines and ores. It was well known that the country abounded in hidden treasure. The valuables of the monasteries had been, in many cases, hastily buried before the last abbot was ejected at the dissolution. The subject had a special fascination for Dee, who was conscious of a "divining rod" power to discover the hiding places. He made a curious diagram of ten localities, in various counties, marked by crosses, near which he believed treasure to lie concealed. He ends his letter to Burleigh with a more practical and

much more congenial request. He has been lately at Wigmore Castle, and has seen a quantity of parchments and papers from which he has copied accounts, obligations, acquittances. Will the Treasurer give him a letter to Mr. Harley, keeper of the records there, asking permission to examine them and report as to the contents? "My fantasy is I can get from them, at my leisure, matter for chronicle or pedigree, by way of recreation." So he ends with an apology for his long letter and is "you Lordship's most bownden John Dee."

Nothing seems to have resulted from this letter at the time; later he did receive a grant of royalties from a mine.

in 1575 Dee married. He seems to have had no time for such an event before. He was now in his forty-eighth year, and did not execute the fatal folly (which, in his Court life, he had seen many times exemplified) of committing the indiscretion first and informing the Queen after. He duly laid before her his intention, and received in return a "very gracious letter of credit for my marriage." He also had congratulatory epistles from Leicester and from Christopher Hatton.

The Queen, when out riding in Richmond Park with her lords and ladies, would sometimes pass through the East Sheen Gate, down the hill towards the river, and would stop at the house between Mortlake Church and the Thames, desiring to be shown the latest invention of her astrologer, or the newest acquisition of his library. On the afternoon of one such windy day in march, 1576, she arrived at a slightly unlucky moment, for Dee's young wife, after a year of marriage, had just died, and not four hours earlier had been carried out of the house for burial in the churchyard opposite. Hearing this, Elizabeth refused to enter, but bade Dee fetch his famous glass and explain its properties to her outside in the field. Summoning Leicester to her assistance, she alighted from her horse by the church wall, was shown the wonderful convex mirror, admired the distorted image of herself, and finally rode away amused and merry, leaving the philosopher's distress at his recent bereavement assuaged for the moment by such gracious marks of royal interest and favour. And so this wraith of Dee's first wife fades away in the courtly picture, and we do not even know her name.

He turned more than ever to literary work and followed up the scholastic books dedicated to the young King Edward VI. and the studies of astrological hieroglyphs with books of another kind. To this year of historical labours, perhaps, belongs a letter from Dee to his "loving friend," Stow, the historian. Contrary to Dee's careful practice, it is undated, save for day and month, "this 5th of December." He has evidently been the means of introducing a fellow-author in influential quarters, for he says, "My friend, Mr. Dyer, did deliver your books to the two Earls, who took them thankfully, but, as he noted, there was no reward commanded of them. What shall be hereafter, God knoweth. So could not I have done." Then he adjures Stow to "hope as well as I," and turns from considering fruits to the sources of their toil. He sends a list of the varius ports, including the Cinque Ports, that have a mayor or bailey, all except Gravesend, which has a portreeve. Stow may get fuller information, "the very true plat," from Lord Cobham's secretary. He returns a manuscript of Asser's Saxon Chronicle; "it is not of the best and perfectest copy. I had done iwth it in an hour. If you have Floriacensis Wigornensis [the Chronicle of Florence of Worcester] I would gladly see him a little."

Stow, like Dee, was a Londoner and, within a year or two, of the same age. He had already published his *Annals of England*, which had then gone through four editions.

Dee now began to keep a diary of his doings, written in the pages and margins of three fat quarto almanacs, bound in sheepskin and clasped. Quotations have perhaps already shown that his style, his spelling, his use of words, is that we expect from a man of his wide culture and reading. He was of the new learning, though before Shakespeare and Bacon. He had also two or more distinct handwritings, a roman hand with neat printed letters, and a scribbling hand. In the former all his manuscript works and his letters are written; his diary is in the last. This diary was quite unnoticed until about 1835, when the almanacs were discovered at Oxford in the Ashmolean Library, having been acquired by Elias Ashmole, a devout believer in hermetic philosophy and collector of all alchemical writings. They were transcribed (very inaccurately) by J.O. Halliwell and printed by the Camden Society in 1842.

The books contain a strange medley of borrowings and lendings, births and deaths, illnesses, lawsuits, dreams and bickerings; observations of stars, eclipses and comets, above all of the weather (for Dee was a great meteorologist), of horoscopes, experiments in alchemy and topographical notes. Here are some of the earliest entries: —

“1577. Jan. 16. The Earl of Leicester, Mr. Philip Sidney, and Mr. Dyer, etc., came to my house.” This was Edward Dyer, Sidney’s friend, afterwards to be dramatically associated with Dee and Kelley in their reputed discovery of the secret of making gold. “Feb. 19th. great wynde S.W., close, cloudy. March 11. My fall upon my right knucklebone about 9 o’clock. Wyth oyle of Hypericon in 24 hours eased above all hope. God be thanked for such his goodness to his creatures! March 12. Abrahamus Ortelius me inuisit Mortlakii.” This interesting visit from the great Dutch map-maker is entirely omitted in the printed diary. “May 20. I hyred the barber of Chyswick, Walter Hooper, to kepe my hedges and knots in as good order as he seed them then, and that to be done with twice cutting in the year, at the least, and he to have yearly five shillings and meat and drink.”

Then he speaks of a visitor, Alexander Simon, who comes from Persia, and has promised his “service” on his return, probably to assist with information on Eastern lore and wisdom. His friend and neighbour, William Herbert, sends him notes upon his already published *Monas*. Another work is ready for press, and he is constrained to raise money, whether for the printing or other expenses. In June he borrowed 40 pounds from one, 20 pounds from another, and 27 pounds upon “the chain of gold.” On August 19, his new book is put to printing (one hundred copies) at John Day’s press in Aldersgate.

This was another of those works, so pithy and so alive in their remarkable application to the future, which have fallen with their author into undeserved neglect. Dee had made suggestions about supplying officers of the army with perspective glasses as part of their equipment. Now his friendship with the Gilberts, Davis, Hawkins, Frobisher, and others of the great sea-captains, drew his attention to the sister service and the sea power of “this blessed isle of Albion.” He had spent most of the previous year (1576) in writing a series of volumes to be entitled “General and Rare Memorials pertaining to the perfect art of Navigation.” The first

volume, *The British Monarchy, or Hexameron Brytannicum*, was finished in August. It was dedicated to Christopher Hatton in some verses beginning: —

“If privat wealth be leef and deere
To any wight on British soyl,
Ought public weale have any peere?
To that is due all wealth and toyle.

Whereof such lore as I of late
Have lern’d, and for security,
By godly means to Garde this state,
To you I now send carefully.”

The intention is better than the lines. Dee was no poet, and even a bad versifier, but he would not have been a true Elizabethan had he not on special occasions dropped into rhyme, like the rest of his peers.

The second volume, *The British Complement*, “larger in bulk than the English Bible,” was written in the next four months and finished in December. It was never published; its author tells us it would cost many hundreds of pounds to print, because of the tables and figures requisite, and he must first have a “comfortable and sufficient opportunity or supply thereto.” The necessary funds were never forthcoming, and the book remained in manuscript. A considerable part of it is devoted to an exposition of the “paradoxall” compass which its author had invented in 1557.

The third volume was mysterious; it was to be “utterly suppressed or delivered to Vulcan his custody.” The fourth was *Famous and Rich Discoveries*, a book, he thinks, “for British Honour and Wealth, of as great godly pleasure as worldly profit and delight.” It was a work of great historical research which never saw the light.

The prejudice against Dee was so strong, and he was so much misunderstood, some persons openly attributing his works to other writers, others accusing him of selfishly keeping all his knowledge to himself, many perverting his meaning through ignorance, and again one, a Dutch philosopher, publishing a treatise which was in substance a repetition of his, that he determined to withhold his name from the publication. The anonymity is not, however, very well maintained, for Dee used the flimsy device of a preface to the reader by an “unknown friend,” in which all the griefs and ill usages of that “harmless and courteous gentleman,” “that extraordinary studious gentleman,” the author, are freely aired. Under the thin disguise, Dee’s high opinion of his own merits peeps, nay stares, out. Slanders have been spread against him, a damaging letter counterfeited by Vincent Murphy, his name and fame injured; he has been called “the arch-conjurer of the whole kingdom.” “Oh, a damnable sklander,” he bursts out, “utterly untrue in the whole and in every worde and part thereof, as before the King of Kings will appear at the dreadful day.” It is no conceit on Dee’s part, with his European reputation, to say that he “had at God his most mercifull handes received a great Talent of knowledge and sciences, after long and painful and costly travails.” And he goes on to say that he is both warned by God and of his own disposition to enlarge the same and to communicate it to others, but now he finds himself discouraged; he cannot “sayl

against the winds eye,” or pen any more treatises for his disdainful and unthankful countrymen to use or abuse, or put his name to any writing. The unknown friend has no desire to flatter the studious gentleman, but considering all his contributions to learning, he may honestly say, without arrogancy and with great modesty, that “if in the foresaid whole course of his tyme he had found a constant and assistant Christian Alexander, Brytain should now now have been destitute of a Christian Aristotle”!

But he soon gets engrossed in his subject, which is to urge the importance of establishing “a Petty Navy Royall, of three score tall ships or more, but in no case fewer,” of 80 to 200 tons burden, to be thoroughly equipped and manned “as a cinfirt abd safeguard to the Realme.” He shows the security it would give to or merchants, the usefulness in “deciphering our coasts,” sounding channels and harbours, observing of tides. Thousands of soldiers, he says, “will thus be hardened and well broke to the rage and disturbance of the sea, so that in time of need we shall not be forced to use all fresh-water Soldyers,” but we shall have a crew of “hardy sea-soldyers” ready to hand. This is interesting as showing that the word “sailor” was not yet in use. Then he touches on the question of unemployment: “hundreds of lusty handsome men will this way be well occupied and have needful maintenance, which now are idle or want sustenance, or both.” “These skilful sea-soldyers will be more traynable to martiall exploits, more quick-eyed and nimble [he quotes Pericles for this], than the landsmen.” The Petty Navy Royall, as apart from the Grand Navy Royall, will look after pirates, will protect our valuable fisheries, and generally serve us in better stead than four such forts as “Callys or Bulleyn.” Coming to the financial side, he asserts that every natural born subject of this “British Empire” will willingly contribute towards this “perpetual benevolence for sea security” the hundredth penny of his rents and revenues, the five hundredth penny of his goods valuation, for the first seven years, and for the second seven the hundred and fiftieth penny and the seven hundred and fiftieth penny of goods valuation, the same, after fourteen years, to be commuted for ever to half the original contribution. He calculated this tax would amount to 100,000 pounds or over. If that is not sufficient, he would exact a second tax (exempting all such counties, towns, and the five ports, as have Letters Patent for such immunity) of the six hundredth penny of every one’s goods and revenues. He would have twenty victualling ports, in every part of the kingdom, “the incredible abuses of purveyors duly reformed.” He would have a stop put to carrying our gunpowder and saltpetre out of the realm. “Good God,” he cries, “who knoweth not what proviso is made and kept in other Common Weales against armour carrying out of their Limits?” He speaks of many hundred pieces of ordnance lately carried out of the kingdom, so that we must make new; and deplores the wholesale destruction of our forests and timber (which is needed for ships) to keep the iron works going. Then he foreshadows the Trinity House by asking for a “Grand Pilot generall of England.” He outlines a scheme of navy pensions, and in relation to the fisheries quotes sanitary statutes of Richard II. He devotes a chapter to the history of “that peaceable and provident Saxon, King Edgar,” his “yearly pastime of sailing round this island in summer, guarded by his fleet of 4,000 sail,” and speaks of the efficiency of Edgar’s navy and the maintenance of his forts upon the coast. Then he passes to his final argument. We must attain this “incredible political mystery” — the supermacy of our sea power. We must be “Lords of the Seas” in order that out “wits and travayles” may be employed at home

for the enriching of the kingdom, that “our commodities (with due store reserve) may be carried abroad,” and that peace and justice may reign. “For we must keep our own hands and hearts from doing or intending injury to any foreigner on sea or land.”

Enough has been said of this book, perhaps, to show that it is a remarkable contribution towards the history of the navy and the fishing industries of Britain. It may be contended that if within twelve years England could offer a crushing defeat to the greatest sea power of the world, and establish herself mistress of the seas, she was not in need of theoretical advice from a landsman on the subject, but at any rate Dee’s treatise voices the ideals of the times, the hopes that inspired all true lovers of their country and of their Queen in the sixteenth century. In the thunders of the Armada they were to be realised.

CHAPTER IV

JANE DEE

“Content I live, this is my stay,
I seek no more than may suffice;
I press to bear no haughty sway,
Look, what I lack my mind supplies:
Lo! thus I triumph like a king,
Content with that my mind doth bring.”
— Sir Edward Dyer.

That October the Queen and the whole Court were thrown into a perturbed state of mind by a strange appearance in the heavens. This was the comet which the Swedish astronomer, Kepler, declared to predict the appearance in the north of Europe of a prince who should lay waste all Germany, and should vanish in 1632. It was lucky for his prognostications that Gustavus Adolphus was really born in Finland, did embroil Central Europe in the Thirty Years’ War, and did die in 1632.

What the “blazing star,” as they called it, foreboded, no one at Court could tell; Dee was summoned forthwith to expound the phenomenon. “Her Majestie took great pleasure to hear my opinion, for the judgment of some had unduly bred great fear and doubt in many of the Court, being men of no small account. For three diverse dayes she did use me.” Dee did not forget to urge his suit to the Queen, not so much this time for preferment but for protection.

“Her Majestie promised unto me great security against any of her kingdom that would by reason of any my rare studies and philosophical exercises unduly seek my overthrow. Whereupon I again to her Majestie made a very faithful and inviolable promise of great importance. The first part whereof, God is my witness I have truely and sincerely performed; tho’ it be not yet evident, how truely, or of what incredible value. The second part, by God his great mercies and helps, may in due time be performed, if my plat for the meanes be not misused or defaced.”

Nearly two years passed before Dee married his second wife, Jane Fromond, of East Cheam, Surrey. She was a lady-in-waiting

at the Court to Lady Howard of Effingham, wife of the Lord Admiral (Charles Howard) who was afterwards in command of the fleet victorious against the “invincible” Spanish Armada. Lady Howard proved a true friend both to Jane and her elderly but learned husband throughout the rest of her life.

He paid a long visit to the Court at Windsor a couple of months before the marriage, staying there from November 22 to December 1, 1577, and records interviews with the Queen on various days, and with “Mr. Secretary Walsingham.” It may be presumed that the marriage was then arranged, for without the Queen’s consent it could never have taken place. Just before leaving, he had a conversation with Sir Christopher Hatton, the newly-made knight of that day (December 1).

The marriage took place on February 5, 1578, at one o’clock, as the bridegroom tells in his diary, but at what church he omits to say. Perhaps it took place in a Royal Chapel at Court. The young bride was twenty-two. She was a clever, well-born woman, hasty and quick-tempered, but of a steadfast and thorough faithfulness. It was no easy task to be the wife of a brilliant and erudite mathematician nearly thirty years her senior, but to the end of her days Jane proved herself a true and fitting helpmate, a most careful and devoted mother to her eight children. Little could she have foreseen at this bridal hour into what strange paths the coming years would lead her. Dee’s devotion to his Jane, his growing respect for her force of character, is faithfully reflected in his diary, where every detail of her doings and her health is studiously entered.

Before the end of the year, he had to leave home and undertake a sudden journey abroad at the command of the Queen’s ministers. Elizabeth, in spite of an iron constitution, was ill and distracted with toothache and rheumatic pains. She had come to Richmond from Greenwich on September 25, and the next day the fine weather broke up. “The first rayn that came for many a day,” says Dee, “all pasture about us was withered. Rayn in afternone like Aprile showres.” A week or two after this he was summoned to Hampton Court, and had a conference of two hours with the Queen, from nine to eleven in the morning. Dr. Bayly, the Queen’s physician, came to Mortlake on October 16 to consult with him, for his profound hermetic studies gave him all the prestige of a super-doctor. On the 22nd Jane (Dee still writes of her as “Jane Fromonds,” probably to distinguish her from his mother, Jane Dee) went to Hampton Court. She found the Queen no better, in fact a worse fit of paint than ever occurred on the 25th, lasting from nine in the evening till after midnight. On the 28th, Leicester and Walsingham decided to send Dee abroad to consult with some foreign physician about the malady. He was given his instructions at nine o’clock on November 4th; on the 7th he reached Gravesend, and sailed from Lee on the 9th. By three o’clock on the 14th, he was in Hamburg; in Berlin on December 6; and on the 11th at Frankfurt-upon-Oder. The entry on the 15th, “newes of Turnifer’s comming, 8 o’clock, by a speciall messenger,” looks as if the object of his journey was attained. There are no more details of the business.

The diary is resumed in March, 1579, with some trivial entries about his showing Mr. John Lewis and his son, the physician, how to draw aromatical oils, and a note of his cat getting a young fledgling sparrow that “had never had but one — the right — wing, naturally.”

Dee’s mother surrendered to him on June 15, 1579, the house and lands at Mortlake, with reversion to his wife Jane, and to his heirs and assigns after him, for

ever. The document was delivered to him by a surveyor from Wimbledon (in which parish Mortlake was included) under the tree by the church. The fine for the surrender — twenty shillings — was paid to the Queen, as Lady of the Manor, on October 31.

A month later, on his fifty-second birthday, July 13, 1579, Dee's eldest son, Arthur, was born. The event was coincident with another, for that same night, at ten o'clock, Jane's father, Mr. Fromond (Dee always adds an "s" to the name), was seized with a fit and rendered speechless; he died on Tuesday, the 14th, at four in the morning. Arthur was christened at three o'clock on the 16th; Edward Dyer and "Mr. Doctor Lewis, judge of the Admiralty," were his godfathers; his godmother was one of Dee's Welsh relations, "my cosen, Mistress Blanche Parry, of the Queen's Privy Chamber." She was represented by another cousin, Mistress Aubrey, from Kew. "August 9. Jane Dee churched," is almost the next thing recorded.

Dyer was already a person in considerable favour with the Queen. He was Sidney's great friend, and after the poet's death on the field of Zutphen, was legatee of half his books. Dyer was no mean poet himself, even among his greater compeers. He is the author of those immortal verses on "Contentment," beginning "My mind to me a kingdom is," which were set to music in 1588 by William Byrd. We shall meet him again in these pages.

Dee of course knew all about Elizabeth's long flirtation with the King of France's brother, Duc d'Alencon, and her diplomatic holding off from the match. He notes Mr. Stafford's arrival as an emissary from "Monsieur." The Queen kept a very tender spot in her heart for this ugly little deformed suitor, and Dee has a remarkable note of a call from her at Mortlake as she returned from Walsingham's on February 11, 1583: "Her Majesty axed me obscurely of Monsieur's state. I said he was

" (dead-alive).

Pupils now began to resort to Dee. "John Elmeston, student of Oxford, cam to me for dialling." "Mr. Lock brought Benjamin his sonne to me: his eldest sonne also, called Zacharie, cam then with him." This was Michael Lock, the traveller. Zachary was the eldest of Lock's fifteen children; Benjamin afterwards wrote on alchemy — A Picklock for Ripley's Castle.

It was a stormy October, of continuous rains and floods for three or four days and nights, and a "raging wynde at west and southerly." Six persons were drowned in the Kew ferry boat, "by reason of the vehement and high waters overwhelming the boat aupon the roap, but the negligens of the ferryman set there to help." Mrs. Dee had a strange dream that "one cam to her and touched her, saying, `Mistress Dee, you are conceived of child, whose name must be Zacharias; be of good chere, he sal do well, as this doth.'" This, meaning Arthur, had a sharp illness soon after, however, and when the next child arrived, in two years' time, it chanced to be a girl, who was named Katherine. So the dream went by contraries after all. Arthur was weaned in August, and his nurse discharged, with her wages, ten shillings, for the quarter ending at Michaelmas, paid in full. Dee is an exact accountant as well as diarist, and enters every payment with precise care.

The Queen came riding down from Richmond in her coach, to see what her astrologer was doing, on September 17, 1580, and put the household in a flutter. She took

“The higher way of Mortlake field, and when she came right against the church, she turned down toward my house. And when she was against my garden in the field, her Majestie stayed there a good while, and then came into the field at the great gate of the field, where her Majestie espied me at the door, making reverent and dutiful obeysance unto her; and with her hand, her Majestie beckoned for me to come to her, and I came to her coach side; her Majesty then very speedily pulled off her glove and gave me her hand to kiss; and to be short, her Majestie willed me to resort oftener to her Court, and by some of her Privy Chamber to give her to weete when I am there.”

One can picture the gorgeously dressed and pearl-bedecked Queen, her auburn hair glistening in the sun, beckoning majestically to her astrologer, bidding him attend and swell the troops of courtiers and admirers, demanding imperiously to be let know when he came, and to be kept informed of all he did. Dee was a handsome man, tall and slender; he wore a beard, pointed and rather long. Among the crowd of personable courtiers in their rich and most becoming suits, he would be no inconspicuous figure.

It was perhaps the publication of the first volume of the “General and Rare Memorials pertayning to the art of perfect Navigation” that brought Dee into intimate relations with the navigators of the time. Or it may have been his intimacy with them that suggested the work. the Hexameron appeared in September, 1577, and in November the diarist first records a visit from one of them: “Sir Umfrey Gilbert cam to me at Mortlake.” Gilbert was then living at Limehouse, engaged in writing discourses on naval strategy and discovery. A few months later, Dee mentions a suggestion he gave to Richard Hakluyt, the author of the fascinating histories of the voyages: “I told Mr. Daniel Rogers, Mr. Hakluyt of the Middle Temple being by, that Kyng Arthur and King Mary, both of them, did conquer Gelindia, lately called Friseland, which he so noted presently in his written copy of Monumenthensis, for he had no printed book thereof.” On August 5, one of Gilbert’s company, “Mr. Reynolds of Bridewell, tok his leave of me as he passed toward Dartmouth to go with Sir Umfrey Gilbert toward Hochelaga.” The expedition sailed from Dartmouth on September 23, Sir Humphrey having obtained his long-coveted charter to plant a colony in the New World in June. All his money was sunk in this unfortunate expedition, which only met diasaster at the hands of a Spanish fleet. Undaunted, however, Sir Humphrey set to work to collect more funds and information to pursue his end. With the first Dee could not help him much; with the last he believed he could, and in return he exacted a stake in the results: “1580, Aug. 28th. my dealing with Sir Humfrey Gilbert graunted me my request to him made by letter, for the royalties of discovery all to the north above the parallell of the 50 degree of latitude, in the presence of Stoner, Sir John Gilbert his servant or reteiner; and thereupon took me by the hand with faithful promises, in his lodging of Cooke’s house in Wichcross Streete, where we dyned, onely us three together, being Satterday.”

It was more than two years before Gilbert succeeded in getting enough other persons to embark their capital in his project, and then he set out on his final voyage, the second to Newfoundland (the first having been assisted by Raleigh, his half-brother, in 1578). We all know the end, how, after he had planted “his raw

colony of lazy landmen, prison birds and sailors," he set out in his little vessel, The Squirrel, to explore the coast and sandbanks between Cape Breton Island and Newfoundland, and then headed for England. In a storm off the Azores, the little ship foundered and was lost, its captain's last words being, "We are as near Heaven by sea as by land."

With another brother, Adrian Gilbert, Dee had much closer relations, as we shall shortly see. This younger half-brother of Sir Walter Raleigh was reputed "a great chemist in those days," which of course meant something of an alchemist. He is associated in one's mind with "Sidney's sister, Pembroke's mother," that accomplished and beautiful inspirer of the most exquisite epitaph ever penned, for he was one of the "ingenious and learned men" who filled her house at Wilton "so that it was like a college." The Countess of Pembroke spent a great deal yearly in the study of alchemy, and kept Adrian as a laborant for a time. He is described as a buffoon who cared not what he said to man or woman of any quality. Bringing John Davis, another of the breezy Devon sea captains, Adrian came to Mortlake to effect a reconciliation after some uncomfortable passages caused, as they found, by dishonest dealings on the part of William Emery, whom they now exposed. "John Davis say'd that he might curse the tyme that ever he knew Emery, and so much followed his wicked counsaile and advyse. So just is God!" Here again we suspect Dee's reputation for "magic" had been the trouble.

With the discovery of so many new coasts and islands across in the Western seas, the Queen was anxious to know what right she had to call them hers, and what earlier navigators had sailed to them before. After Frobisher's three voyages in search of the North-West Passage, she sent for the author of the Hexameron and bade him set forth her title to Greenland, Estoteland (Newfoundland) and Friseland. This document he calls "Her Majestie's commandment — Anno 1578." Either he prepared another, or did not present this to the Queen for two years.

1580. — "On Monday Oct. 3, at 11 of the clock before none, I delivered my two Rolls of the Queene's Majestie's title unto herself in the garden at Richmond, who appointed after dynner to heare fuder of the matter. Therefore betweene one and two afternone, I was sent for into her highness Pryvy Chamber, where the Lord Treasurer allso was, who having the matter slightly then in consultation, did seme to doubt much that I had or could make the argument probable for her highnes' title so as I pretended. Wheruppon I was to declare to his honor more playnely, and at his leyser, what I had sayd and could say therein, which I did on Tuesday and Wensday following, at his chamber, where he used me very honorably on his behalf."

The next day Dee fancied that Burleigh slighted him. He called to see him, and was not admitted; he stood in the ante-chamber when the great man came out, but the Lord Treasurer swept by and "did not or would not speak to me." Probably he was pondering deeply on important matters of state. Dee's hopes of preferment fell to the ground, and he was persuaded that "some new grief was conceyved." Dee was ambitious; he was not yet surfeited with fame; of wealth he had none, hardly even a competency; he was vain, and he knew that he had gifts which few of his countrymen could rival or even understand; and he was no longer young. Such

advantages as he could attain must be secured quickly, if they were to be enjoyed at all.

“On the 10th, at four o'clock in the morning my mother Jane Dee dyed at Mortlake; she made a godlye ende: God be prayesd therfore! She was 77 yere old.”

News of this event quickly travelled to the Court at Richmond, and the Queen determined to signalise her favour to Dee and her gratification at Burleigh's report of his geographical labours, which reached her on the same day as the news of his loss, by a personal visit of condolence.

“Oct. 10th. The Quene's Majestie, to my great cumfort (hora quinta), cam with her trayn from the court, and at my dore graciously calling me to her, on horsbak, exhorted me briefly to take my mother's death patiently, and withall told me that the Lord Threasurer had greatly commended my doings for her title, which he had to examyn, which title in two rolls he had brought home two hours before; and delivered to Mr. Hudson for me to receive at my coming from my mother's burial at church. Her Majestie remembered allso how at my wive's death, it was her fortune likewise to call uppon me.”

So the fancied slight was nothing. The Queen's second remarkably-timed visit was followed up by an haunch of venison from my Lord Treasurer, and an atmosphere of satisfaction reigned. One of the rolls of which Dee writes is still in existence. It has on one side of the parchment a large map of “Atlantis,” or America, drawn with the skill of a practised cartographer. At the top is his name, “Joannes Dee,” and the date, “Anno 1580.” Among his papers is a smaller map, upon which large tracts in the Polar regions are marked “Infinite yse.” Thge other side of the roll is devoted to proving the Queen's title to lands she would never see or hear of, under the four following heads: “1. The Clayme in Particular. 2. The Reason of the Clayme. 3. The Credit of the Reason. 4. The value of that Credit by Force of Law.”

Dee was also busied this summer attending at the Muscovy House and writing instructions and drawing a chart for the two captains, Charles Jackson and Arthur Pett, for their North-East voyage to “Cathay,” or China.

He had perhaps joined the Company of the Merchant Venturers, for in March, 1579, he had signed a letter with Sir Thomas Gresham, Martin Frobisher (as every one knows, he was knighted in the thick of the Armada fight), and others, to the Council of State, desiring that those Adventurers who have not paid shall be admonished to send in contributions without delay. Another very interesting remark tells how “Young Mr. Hawkins, who had byn with Sir Francis Drake, came to me to Mortlake, in June, 1581; also Hugh Smith, who had just returned from the Straits of Magellan.” In November, Dee is observing “the blasing star,” or comet, of which, with its long tail, he makes a drawing on the margin of his diary. By the 22nd it had disappeared: “Although it were a cler night, I could see it no more.”

On June 7, 1581, at half-past seven in the morning, Dee's second child and eldest daughter, Katherine, was born. She was christened on the 10th, her sponsors being Lady Katherine Crofts, wife of Sir James Crofts, Controller of the Queen's Household; Mistress Mary Scudamore, of the Privy Chamber, the Queen's cousin;

and Mr. Packington, also a court gentleman. The infant was put out to nurse, first at Barnes with Nurse Maspely, then transferred to Goodwife Bennett. On August 11

“Katherine Dee was shifted to nurse Garrett at Petersham, on Fryday, the next day after St. Lawrence day, being the 11th day of the month. My wife went on foot with her, and Ellen Cole, my mayd, George and Benjamin, in very great showers of rain.”

Nevertheless the little Katherine seemed to flourish, and there are entries of monthly payments of six shillings to her nurse, with allowance for candles and soap, up to August 8 of the following year, when “Kate is sickly,” and on the 20th is reported as “still diseased.” Four or five days after, she was taken from nurse Garret, of Petersham, and weaned at home. The mother had several times been over to see the child, sometimes on foot, attended by George or Benjamin, the servants, and once by water with “Mistress Lee in Robyn Jackes bote.” The children seemed in trouble at this time, for about seven weeks before Arthur “fell from the top of the Watergate Stayres, down to the fote from the top, and cut his forhed on the right eyebrow.” This was at the old landing-place at Mortlake. Their childish ailments are always most carefully recorded in the diary, even when the cause is a box on the ears — probably well earned — from their quick-tempered mother. Jane’s friends Mr. and Mrs. Scudamore, and their daughter, and the Queen’s dwarf, Mrs. Tomasin, all came for a night to Mortlake. Jane went back with Mistress Scudamore to the Court at Oatlands. A number of other visitors are named, including “Mr. Fosker of the wardrobe.”

CHAPTER V

THE SEARCH FOR A MEDIUM

“Truth is within ourselves; it takes no rise
From outward things, whate’er you may believe
There is an inmost centre in us all
Where truth abides in fulness; and around
Wall upon wall, the gross flesh hems it in,
This perfect clear perception, which is truth.
A baffling and perverting carnal mesh
Binds it and makes all error; and to KNOW
Rather consists in opening out a way
Whence the imprisoned splendour may escape
Than in effecting entry for a light
Supposed to be without.”

— Browning, Paracelsus.

Dee had always, working with and under him, a number of young students and assistants, who were admitted more or less to his inner counsels. If they proved apt and diligent, he would reward them with promises of alchemical secrets, “whereby they might honestly live”; once he promised 100 pounds, “to be paid as soon of my own clere hability, I myght spare so much.” This was a very safe

provision. Generous as he was, lavish to a fault, money never stuck near him, nor was it of the least value in his eyes, except as a means of advancing science and enriching others.

Naturally, jealousies arose among the assistants. They would suddenly depart from his service, and spread ignorant and perverted reports of his experiments. Roger Cook, who had been with his master fourteen years, took umbrage "on finding himself barred from view of my philosophical dealing with Mr. Henrick." He had imagined himself the chosen confidant, for to him Dee had revealed, December 28, 1579, what he considered a great alchemical secret "of the action of the elixir of salt, one upon a hundred." Roger was now twenty-eight, "of a melancholik nature, and had been pycking and devising occasions of just cause to depart on the sudden," for he was jealous of a newer apprentice. "On September 7th, 1581, Roger went for altogether from me." But it was not "altogether," for Roger returned when Dee was old and infirm and poor, and remained serving him almost to the end. There was always something patriarchal in Dee's care for the members of his large household, evidenced abundantly in his diary. No doubt their loyalty to him was often severely tried by harsh and cruel outside rumours, but as they knew and loved his real nature they only drew closer towards him.

A new phase of his character is now forced upon us. He has appeared hitherto as the man of learning, astronomer and mathematician, a brilliant lecturer and demonstrator, diligent in probing the chemical and alchemical secrets of which his vast reading, his foreign correspondence, and his unique library gave him cognisance. Interested in geographical discovery and history, a bibliographical and mathematical writer, his genuine contributions to science had been considerable. He had written upon navigation and history, logic, travel, geometry, astrology, heraldry, genealogy, and many other subjects. He had essayed to found a National Library, and was contemplating a great work upon the reformation of the Calendar. But these purely legitimate efforts of his genius were discounted in the eyes of his contemporaries by the absurd suspicions with which his name had been associated ever since his college days. After his arrest and trial by Bonner, he never really succeeded in shaking off this savour of something magical. The popular idea of Dee in league with evil powers was, of course, the natural result of ignorance and dull understanding. To a public reared in superstition, untrained in reasoning, unacquainted with the simple laws of gravitation, the power to raise heavy bodies in the air at will, to see pictures in a simple crystal globe, or converse with projections of the air, to forecast a man's life by geometric or planetary calculations, and to discern the influence of one chemical or mineral substance upon another, seemed diabolically clever and quite beyond human agency. Even to study Nature and her secrets was to lay oneself open to the suspicion of being a magician. We must remember that in the early years of Queen Elizabeth's reign it was thought necessary to pass an Act of Parliament decreeing that all who practised sorcery causing death should suffer death; if only injury was caused, imprisonment and the pillory would be the punishment. Any conjuration of an evil spirit was to be punished by death as a felon, without benefit of clergy or sanctuary. Any discovery of hidden treasure by magical means was punishable by death for a second offence.

But if "magic" was tottering on its throne, the reign of alchemy was still uncontested. Belief in it was universal, its great votaries in the past were of all nations. St. Dunstan of Glastonbury, Roger Bacon, Raymond Lully, Canon George

Ripley of Bridlington, Albertus Magnus, Cornelius Agrippa, Arnold de Villa Nova and Paracelsus, all their writings, and hundreds of others, Dee had in his library and constantly upon his tongue. Alchemy was not only a science, it was a religion and a romance. It was even then enduring the birth-throes and sickly infancy of modern chemistry, and the alchemists' long search for the secret of making gold has been called one of its crises. Long after this it was still an article of faith, that such a man as Robert Boyle did not deny. We cannot forget that even that great chemist, Sir Humphry Davy, revered the possibility, and refused to say that the alchemist's belief in the power to make gold was erroneous. How unlike Dante's keen irony of the dark and groping men who seek for "peltro," or tin whitened with mercury. But alchemy was bursting with many other secrets beyond the manufacture of gold. The spiritual element abounding in all minerals, and the symbolism underlying every actual substance, were deeply imbedded in it. It was a science of ideals. It ever led its followers on to scale illimitable heights of knowledge, for in order to surpass all material and rational nature, and attain the crowning end, did not God delegate His own powers to the sage? So the art of healing was thought the noblest, the most Godlike task, and no means of attaining hermetic wisdom were untried. The psychical world became every bit as real to these religious mystics as the physical and rational, which they understood so vaguely. Even the strange shapes which escaped from the retorts of the old alchemists were known to them as "souls." Their successors called them spirits. Paracelsus named them as mercury, and it was left to his pupil, Van Helmont, the true founder of all modern chemistry, to give the name of gas.

It is easy to see how Dee, the astrologer, grew into close touch with those psychic phenomena which, though they have become extremely familiar to us, as yet continue to baffle our most scientific researches. When he first became conscious of his psychic powers, and how far he himself was mediumistic, is harder to discern. It is on May 25, 1581, that he makes in his diary the momentous entry: — "I had sight in Chrystallo offered me, and I saw." We may take it that he "saw" through a medium, for he never afterwards seems to have been able to skry without one. Perhaps his first crystal had then been given him, although, as we have seen, he already owned several curious mirrors, one said to be of Mexican obsidian such as was used for toilet purposes by that ancient race. He had made a study of optics, and in his catalogue of the manuscripts of his library are many famous writings on the spectrum, perspective and burning glasses, etc. Then came the trouble with Roger, "his incredible doggedness and ungratefulness against me to my face, almost ready to lay violent hands on me." Dee hears strange rappings and knockings in his chamber. A gentleman came from Lewisham to consult him about a dream many times repeated. Dee prays with him, and "his dream is confirmed and better instruction given." A mysterious fire breaks out for the second time in "the maydens" chamber at night. The knocking is heard again, this time accompanied with a voice repeated ten times. No words apparently, but a sound like "the schrich of an owl, but more longly drawn and more softly, as it were in my chamber." He has a strange "dream of being naked and my skyn all over wrought with work like some kinde of tuft mockado, with crosses blew and red; and on my left arm, about the arm in a wreath, these words I read: — 'Sine me nihil potestis facere.' And another the same night of Mr. Secretary Walsingham, Mr. Candish and myself." Then he was ten days from home, at "Snedgreene, with John Browne, to hear and

see the manner of the doings.” Evidently some remarkable manifestation. he was becoming more interested in psychic problems, but he was not able to proceed without a medium, and the right one had not yet appeared.

Meanwhile, he fills his diary with all manner of interesting news. Vincent Murphy, the “cosener” who had defamed him, and against whom in September, 1580, he had instituted a troublesome law-suit, was condemned by a jury at the Guildhall to pay 100 pounds damages. “With much adoe, I had judgment against him.” Five or six months later, he agreed with Mr. Godolphin to release the cosener. Jean Bodin, the famous French writer on witches, and publicist, had come to England with “Monsieur,” and Dee was introduced to him by Castelnau, the French ambassador, in the “Chamber of Presence at Westminster.” Letters came from Doctor Andreas Hess, the occult philosopher, sent through Dee’s friend, Richard Hesketh, agent at Antwerp. There are also letters from Rome. John Leonard Haller, of Hallerstein by Worms, came to him to say he had received instructions for his journey into “Quinsay [or Northern china], which journey I moved him unto, and instructed him plentifully for observing the variation of the compass in all places as he passed.” He notes, as if it were a common occurrence, a “fowl falling out” between two earls at Court, Leicester and Sussex [the Lord Chamberlain], tells how they “called each other traitor, whereupon both were commanded to keepe to their chambers at Greenwich, where the Court was.” It sounds like a schoolboys’ quarrel, but the royal schoolmistress would have them both know that they were in disgrace for a time. In July, there was an eclipse of the moon, but it was “cloudy, so as I could not perceive it.” In August, about half-past eight on the night of the 26th, “a strange Meteore in forme of a white clowde crossing galaxium, lay north and south over our zenith. This clowde was at length from the S.E. to the S.W., sharp at both ends, and in the West it was forked for a while. It was about sixty degrees high, it lasted an hour, all the skye cleare about and fair star-shyne.”

Dee made a journey into Huntingdonshire, by St. Neots, to Mr. Hickman’s at Shugborough, in the county of Warwick. Young Bartholomew Hickman was afterwards to become the companion and servant of his old age, and manifested some slight mediumistic powers. On the way home, a month or two later, Dee rode into Sussex to Chailey, probably to the glass works there. The Queen and “Monsieur” were at Whitehall.

A pretty little scene was enacted at Mortlake at the New Year, when “Arthur Dee and Mary Herbert, they being but 3 years old, the eldest of them, did make as it were a shew of childish marriage, of calling each other husband and wife.” Then Dee essays a harmless little play upon words. “The first day Mary Herbert came to her father’s house at Mortlake, the second day she came to her father’s house at East Shene.” Mrs. Dee went the same day to see the baby Katherine at Nurse Garret’s, and Mistress Herbert went with her. So the two families were in great unity.

Sir George Peckham, who sailed with Sir Humphrey Gilbert, came to consult Dee about exploration in North America, and promised a share in his patent of the new lands. He also sent down his sea-master, Mr. Clement, and another gentleman, Mr. Ingram, to see the mathematician. For Sir John Killigrew, Dee devised “a way of protestation to save him harmless for compounding for the Spaniard who was robbed: he promised me fish against Lent.” Haller came again to get instructions how to transfer his money to Nuremberg, and to get letters of introduction to

Constantinople. By him, Dee sent letters to correspondents in Venice, where the German explorer was to winter.

Mr. Newbury, who had been in India, came early in the New Year. Dee recounts how the stage in that well-known old London place of amusement, the Paris Garden, on Bankside, Southwark, fell down suddenly while it was crammed with people beholding the bear-baiting. "Many people were killed thereby, more hurt, and all amazed. The godly expound it as a due plague of God for the wickedness there used, and the Sabbath day so profanely spent." Sunday was the great day for the bear-fights.

"1583. — Jan. 23. Mr. Secretarie Walsingham cam to my howse, where by good luk he found Mr. Awdrian Gilbert, and so talk was begonne of Northwest Straights discovery.

"Jan. 24. Mr. Awdrian Gilbert and John Davis went by appointment to Mr. Secretary, to Mr. Beale his house, where only we four were secret, and we made Mr. Secretarie privie of the N.W. passage, and all charts and rutters were agreed uppon in generall.

"Feb. 3. Mr. Savile, Mor. Powil the younger, travaylors, Mr. Ottomeen his sonne cam to be acquaynted with me.

"Feb. 4. Mr. Edmunds of the Privie Chamber, Mr. Lee, Sir Harry Lee, his brother, who had byn in Moschovia, cam to be acquaynted with me.

"Feb. 11. The Queene lying at Richmond went to Mr. Secretarie Walsingham to dynner; she coming by my dore graciously called me to her, and so I went by her horse side as far as where Mr. Hudson dwelt.

"Feb. 18. Lady Walsingham cam suddenly to my house very freely, and shortly after that she was gone, cam Syr Francis himself, and Mr. Dyer.

"March 6. I and Mr. Adrian Gilbert and John Davis did mete with Mr. Alderman Barnes, Mr. Townson and Mr. Yong and Mr. Hudson, about the N.W. passage.

"March 17. Mr. John Davys went to Chelsey with Mr. Adrian Gilbert to Mr. Radforths, and so, the 18th day from thence, to Devonshyre.

"April 18. The Queene went from Richmond toward Greenwich, and at her going on horsbak, being new up, she called for me by Mr. Rawly his putting her in mynde, and she sayd 'quod defertur non aufertur,' and gave me her right hand to kisse."

While these every-day events were going on and being chronicled, Dee was also occupying himself with the search for a medium. He first tried one named Barnabas Saul (he seems to have been a licensed preacher), who professed himself an occultist. Saul gives news of buried treasure — great chests of precious books hidden somewhere near Oundle in Northamptonshire, but the disappointed book-lover finds the hoard an illusion. Then Saul, who slept in a chamber over the hall at Mortlake, is visited at midnight by "a spiritual creature." The first real seance that Dee records, "Actio Saulina," took place on December 21, 1581. The skryer was bidden to look into the "great crystalline globe," and a message was transmitted by the angel Annael through the percipient to the effect that many things should be declared to Dee, not by the present worker, "but by him that is assigned to the stone." After New Year's tide, on any day but the Sabbath, the stone was to be set in the sun,

the brighter the day the better, and sight should be given. The sitters might “deal both kneeling and sitting.” When we consider how very real to a devout person in the Middle Ages apparitions of the devil and of evil spirits were, there seems nothing at all extraordinary in Dee’s belief that good spirits also might be permitted to come to his call, for purposes of good. A month or two after this, Saul was indicted on some charge and tried in Westminster Hall, but, thanks to Mr. Serjeant Walmesley and a couple of clever lawyers, he was acquitted. There was an end of his clairvoyance, however: “he confessed he neyther herd or saw any spirituall crature any more.” If the accusation against him had been that of sorcery, he was wise to risk no further appearances in Westminster Hall. He seems to have spread abroad many false reports about Dee, who reproached him bitterly when he called at Mortlake a few months later. Dee had, however, gained psychical experience by these early and tentative experiments. The field was now open for a maturer applicant. When he arrived, he was to change the whole current of Dee’s life and outlook, to become at once a helper and a stumbling-block, a servant and a master, loving as a son, treacherous as only a jealous foe. It was a strange fate that sent Edward Kelley to Dee at this moment, when everything was ripe for his appearance. And it was characteristic of the man that he was ushered into Dee’s life under a feigned name. On March 8, two days after Saul had confessed he saw and heard no more of the spirits, Dee writes in his diary, “Mr. Clerkson and his frende cam to my howse.” He makes the visit very emphatic by repeating the information: “Barnabas went home abowt 2 or 3 o’clock, he lay not at my howse now; he went, I say, on Thursday, and Mr. Clerkson came.” At nine o’clock the same night, there was a wonderful exhibition of the aurora in the northern and eastern heavens, which Dee describes minutely in Latin in the diary. The next day, March 9, he mentions Clerkson’s friend by name as “Mr. Talbot,” and shows how that individual appears to have begun ingratiating himself with his new patron by telling him what a bad man his predecessor was. Barnabas had said that Dee would mock at the new medium; Barnabas had “cosened” both Clerkson and Dee. This, Talbot professed to have been told by “a spiritual creature.” The pair proceeded at once to business. On the 10th, they sat downto gaze into “my stone in a frame given me of a friend,” with very remarkable results. Information was vouchsafed that they should jointly together have knowledge of the angels, if the will of God, viz., conjunction of mind and prayer between them, be performed. They were bidden to “abuse not this excellency nor overshadow it with vanity, but stick firmly, absolutely and perfectly in the love of God for his honour, together.” There were forty-nine good angels, all their names beginning with B, who were to be answerable to their call. The first entry that Dee makes in his Book of Mysteries concerning Talbot is as follows: —

“One Mr. Edward Talbot cam to my howse, and he being willing and desyrours to see or shew something in spirituall practise, wold have had me to have done something therein. And I truely excused myself therein: as not, in the vulgarly accountd magik, neyther studied or exercised. But confessed myself long tyme to have byn desyrours to have help in my philosophicall studies through the cumpany and information of the blessed Angels of God. And thereuppon, I brought furth to him my stonein the frame (which was given me of a frende), and I sayd unto him that I was credibly informed that to it (after a sort) were answerable Aliqui Angeli boni. And also that I was once willed by a skryer to call for the good Angel Annael

to appere in that stone in my owne sight. And therefore I desyred him to call him, and (if he would) Anachor and Anilos likewise, accounted good angels, for I was not prepared thereto.

“He [Talbot] settled himself to the Action, and on his knees at my desk, setting the stone before him, fell to prayer and entreaty, etc. In the mean space, I in my Oratory did pray and make motion to God and his good creatures for the furthering of this Action. And within one quarter of an hour (or less) he had sight of one in the stone.”

The one to appear was Uriel, the Spirit of Light. On the 14th, the angel Michael appeared, and gave Dee a ring with a seal. Only on two other occasions does a tangible object pass between them. Dee was overjoyed at the success of his new “speculator” or “skryer”; the sittings were daily conducted until March 21, when the medium was overcome with faintness and giddiness, and Michael, who was conversing with him, bade them rest and wait for a quarter of an hour. The next day, Talbot departed from Mortlake, being bidden by Michael to go fetch some books of Lord Monteagle’s which were at Lancaster, or thereby, and which would else perish.

He returned before long, and all through April, instructions were being given at the sittings for the future revelations. elaborate preparations were needed, and they were described in minute detail.

By April 29, a square table, “the table of practice,” was complete. It was made of sweet wood, and was about two cubits high (“by two cubits I mean our usual yard”), with four legs. On its sides certain characters, as revealed, were to be written with sacred yellow oil, such as is used in churches. Each leg was to be set upon a seal of wax made in the same pattern as the larger seal, “Sigilla AEmeth,” which was to be placed upon the centre of the table, this seal to be made of perfect, that is, clean purified wax, 9 inches in diameter, 27 inches or more in circumference. It was to be an inch and half a quarter of an inch thick, and upon the under-side was to be a figure as below.

It was a mystical sign, similar to those in use in the East, and also used by contemporary astrologers

[INSERT ILLUSTRATION]

The four letters in the centre are the initials of the Hebrew words, “Thou art great for ever, O Lord,” which were considered a charm in the Middle Ages.

The upper side of the seal was engraved with an elaborate figure obtained in the following manner. First, a table of forty-nine squares was drawn and filled up with the seven names of God — “names not known to the angels, neither can they be spoken or read of man. These names bring forth seven angels, the governors of the heavens next unto us. Every letter of the angels’ names bringeth forth seven daughters. Every daughter bringeth forth seven daughters. Every daughter her daughter bringeth forth a son. Every son hath his son.”

The seal “was not to be looked upon without great reverence and devotion.”

It is extremely curious and interesting to relate that two of these tablets of wax, “Sigillum Dei,” and one of the smaller seals for the feet of the table, with a crystal globe, all formerly belonging to Dee, are still preserved in the British

Museum, having come there from Sir Thomas Cotton's library, where the table of practice was also long preserved.

The spirits were kind enough to say: "We have no respect of cullours," but the table was to be set upon a square of red silk as changeable (i.e., shot) as may be, two yards square, and a red silk cover, with "knops or tassels" at the four corners, was to be laid over the seal, and to hang below the edge of the table. The crystal glove in its frame was then to be set upon the centre of the cover, resting on the seal with the silk between.

The skryer seated himself in "the green chair" at the table, Dee at his desk to write down the conversations. These were noted by him then and there at the time, and he is careful to particularise any remark or addition told him by the Ckryer afterwards. Once a spirit tells him: "There is time enough, and we may take leisure." Whereupon Dee conversed directly with the visitant; sometimes apparently only Talbot hears and repeats to him what is said. A golden curtain was usually first seen in the stone, and occasionally there was a long pause before it was withdrawn. Once Dee writes: "He taketh the darkness and wrappeth it up, and casteth it into the middle of the earthen globe." The spirits generally appeared in the stone, but sometimes they stept down into a dazzling beam of light from it, and moved about the room. On some occasions a voice only is heard. At the close of the action, the "black cloth of silence is drawn," and they leave off for the present.

There are very few comments or general impressions of the actions left by Dee, but on one occasion he does use expressions that show his analytical powers to have been actively at work to account for the phenomena. He brought his reason to bear upon the means of communication with the unseen world in a remarkable manner. In speaking to the angels one day he said: "I do think you have no organs or Instruments apt for voyce, but are meere spirituall and nothing corporall, but have the power and property from God to insinuate your message or meaning to ear or eye [so that] man's imagination shall be that they hear and see you sensibly."

As Plotinus says, "Not everything which is in the soul is now sensible, but it arrives to us when it proceeds as far as sense."

The minute descriptions of the figures seen are of course characteristic of clairvoyant or mediumistic visions. In the case of Bobogel, the account of his "sage and grave" attire — the common dress of a serious gentleman of the time — may be quoted.

"They that now come in are jolly fellows, all trymmed after the manner of Nobilities now-a-dayes, with gylt rapiers and curled haire, and they bragged up and downe. Bobogel standeth in a black velvet coat, and his hose, close round hose of velvet upperstocks, over layd with gold lace. He hath a velvet hat cap with a black feather in it, with a cape on one of his shoulders; his purse hanging at his neck, and so put under his girdell. His beard long. He had pantoffolls and pynsons. Seven others are apparelled like Bobogel, sagely and gravely."

CHAPTER VI

EDWARD KELLEY

"Kelley did all his feats upon

The Devil's looking-glass, a stone
Where, playing with him at bo-peep,
He solv'd all problems ne'er so deep."

— Butler, *Hudibras*

It is now time to inquire who this Talbot, this seer and medium, was. Where did he come from, and what was his previous history?

That he came to the Mortlake philosopher under a feigned name is perhaps not so damning an accusation as might at first sight appear. There was in his case, certainly, every reason why he should change his identity, if possible, but an alias in those days was so common a thing that perhaps more stress has been laid upon Kelley's than is strictly fair.

The whole of Kelley's story is so wildly and romantically coloured, it is so incredible, and so full of marvels, that it is extremely difficult to know what to believe. There is no disentangling the sober facts of his life from the romance attributed to him; indeed, there are no sober facts, as the reader will see when the accepted traditions of this extraordinary man's career are laid down.

From March 8 to November, 1582, Edward Talbot, the skryer, came and went in the Mortlake establishment, gazed in the crystal, and ingratiated himself into his employer's liking. Then he disappeared, and Edward Kelley took his place. There had been a quarrel of some kind, precursor of many others, and Dee opens his fourth Book of Mysteries, on November 15, "after the reconciliation with Kelley." Henceforth "E.K." is his name.

Kelley was born at Worcester, on August 1, 1555, as appears by the horoscope drawn for him by the astrologer. He began life as an apothecary's apprentice, and showed some aptitude for his calling. It has been stated that, under the name of Talbot, he studied for a short time at Oxford, but left abruptly under a cloud. A few years later, he was exposed in the pillory in Lancaster for having either forged ancient title deeds or coined base money. Both feats are accounted to him. The next incident in his career is a charge of having dug up a newly buried "caitiff's" corpse in Walton-le-Dale churchyard, Lancashire, for the purpose of questioning the dead, or "an evil spirit speaking through his organs," respecting the future of "a noble young gentleman," then a minor. After this savoury episode, Kelley is reported to have been wandering in Wales (it is suggested that he was hiding from justice), when he stumbled accidentally upon an old alchemical manuscript and two caskets or phials containing a mysterious red and white powder. Another version of this discovery is that Dee and Kelley together found the powder at Glastonbury. This we may dismiss. Wherever he procured it, Kelley undoubtedly owned a small quantity of some substance which he regarded as of priceless value, inasmuch as, if properly understood and manipulated, it could be used for transmuting baser metals into gold.

The reputation of the learned doctor of Mortlake, who was known all over the Continent, was a favourite at Court, and in touch with every adventure by sea or land, had of course reached Kelley. Dee's parsonage of Upton-on-Severn, near Worcester, did not trouble him much with responsibility, but it must have been on one occasional visit to it that he received from the Dean of Worcester Cathedral a Latin volume, in which he inscribed the gift thus: "Joannes Dee, 1565, Februarii 21. Wigorniae, ex dono decani ecclesiae magistri Beddar."

With the powder that he did not know how to use, and the alchemical manuscript which he could not decipher, and which yet might contain the invaluable secret (if indeed there is any truth in the story of his find), Kelley, the adventurer, sought out some means of introduction to the man so likely to help him. He had dabbled in alchemy, and came to Mortlake with something of a reputation, for Dee speaks of him as “that lerned man.” It is utterly unlikely that Dee had heard anything of Kelley’s exploits in the north. Such doings would scarcely penetrate the solmen recesses of the laboratory on the Thames side. So Kelley arrived, and was recieved in all good faith. He told Dee that the last seer, Barnabas, had “cosened” him, and seems to have at once impressed himself favourably upon the astrologer, who at the moment was without a reliable assistant. The sittings began, as we have seen, in March, and were successful immediately. In May the message comes that “none shall enter into the knowledge of these mysteries but this worker,” and Kelley’s position is secured.

Kelley was now about twenty-seven years old, and unmarried. He was bidden by the spirits on April 20 to take a wife, “which thing to do,” he told Dee, “I have no natural inclination, neither with a safe conscience may I do it.” but Michael had made him swear on his sword to follow his counsel, so he married reluctantly, not long after, Joan, or Johanna, Cooper, of Chipping Norton, who was eight years his junior, and about nineteen.

There was little love on his side apparently, but the girl seems at any rate to have essayed to do her duty as a wife. She was apparently a complete stranger to the Dees, although soon to become part of their household. What were Jane’s feelings at the thought of this invasion of her domestic peace we can only guess from an entry in Dee’s diary made two days after one of these first sittings. Dee does not write much about his wife in his diary, save only entries relating to her health, and this one he has carefully erased, as if he thought some disloyalty to her was involved in it. It is, however, possible to make it out almost entirely. “1582, 6 May. Jane in a merveyulous rage at 8 of the cloke at night, and all that night, and next morning till 8 of the cloke, melancholike and ch[?ided me] terribly for....” Something illegible follows, and then this: “that come to me only honest and lerned men.” Finally, “by Mr. Clerkson his help was [?pacified].” What can this mean save that she had taken a violent dislike to, and disapproval of, Kelley; that she mistrusted his honesty and wished they might have no more to do with him; that it was only by his friend Clerkson’s help that she was at last quieted? Her woman’s intuition was scarcely at fault; however kindly she came to treat her husband’s medium afterwards, however charitable she showed herself, she was right in suspecting no good to come to Dee through association with Kelley.

The accounts of the actions with the spirits which took place under Kelley’s control were minutely written down by Dee, as we have seen, mostly during the time of the sittings. The papers had a romantic history. The last thirteen books, which were in Sir Thomas Cotton’s library, were printed by Dr. Meric Casaubon about fifty years after Dee’s death, under the title of *A True and Faithful Relation of what passed for many Yeers between Dr. John Dee, a Mathematician of Great Fame in Q. Elizabeth and K. James their Reigns, and some Spirits: Tending (had it succeeded) To a General Alteration of most States and Kingdomes in the World...With a Preface confirming the reality (as to the Point of Spirits) of this Relation; and shewing the several good Uses that a sober Christian may make of all*

(folio 1659). Casaubon in his learned preface maintains stoutly that the visions were no distempered fancy, that Dee acted throughout with all sincerity, but that he was deluded. His book sold with great rapidity; it excited so much controversy, and incurred such disapproval from Owen, Pye, and the other Puritan divines, that it came near being suppressed; only the excellent demand for it prevented its confiscation, for not a copy could be found. The True Relation contains the record of all actions after the beginning of June, 1583. The earlier conversations, from the first with Barnabas, and Talbot's appearance on the scene, are still to be found in manuscript, they having in some way parted company from those of which Cotton had possession.

These earlier papers were acquired by the antiquary, Elias Ashmole, in a rather romantic way. Ashmole had been visiting William Lilly, the astrologer, at Horsham, in August, 1672, when on his return his servant brought him a large bundle of Dee's autograph MSS. which a few days before he had received from one of the warders of the Tower. The warder called on Ashmole at the Excise Office, and offered to give them in exchange for one of Ashmole's own printed works. The Windsor Herald cheerfully agreed, and sent him a volume "fairly bound and gilt on the back," of which of his works we know not.

Now for the history of the papers. Mrs. Wale, the warder's wife, had brought them with her dower from her lamented first husband, Mr. Jones, confectioner, of the Plow, Lombard Street. While courting, these young people had picked up among the "joyners in Adle Street" a large chest whose "very good lock and hinges of extraordinary neat work" took their fancy. It had belonged, said the shopman, to Mr. John Woodall, surgeon, father of Thomas Woodall, surgeon to King Charles II. and Ashmole's friend. He had bought it probably at the sale of Dee's effects in 1609, after his death. The Joneses owned the chest for twenty years without a suspicion of its contents. Then, on moving it one day, they heard a rattle inside. Jones prized open the space below the till, and discovered a large secret drawer stuffed full of papers, and a rosary of olive-wood beads with a cross, which had caused the rattle. The papers proved to be the conferences with angels from December 22, 1581, down to the time of the printed volume; the original manuscripts of the (unprinted) books entitled, "48 Claves Angelicae," "De Heptarchia Mystica," and "Liber Scientiae Auxiliis et Victoriae Terrestris." We may imagine Ashmole's excitement when he found he had in his hand the earlier chapters of the very remarkable book that was still in every one's mouth, published only thirteen years before.

We may now briefly examine this remarkable and voluminous Book of Mysteries. In view of the fact that it is perhaps the earliest record of mediumistic transactions, the first attempt to relate consecutive psychic transmissions, in fact a sort of sixteenth century Proceedings of a Society for Psychical Research, it seems to warrant investigation at some length.

The first book (still in manuscript) opens with a Latin invocation to the Almighty, and an attribution of all wisdom and philosophy to their divine original source. It ends "O beata et super benedicta omnipotens Trinitas, concedas mihi (Joanni Dee) petitionem hanc modo tali, qui tibi maxime placebit, Amen." Then comes a table of the four angels — Michael, Gabriel, Raphael, and Uriel, their particular attributes, and their descent from Annael. A long prayer in English follows, which gives a remarkable insight into Dee's attitude of mind. Unfeigned humility towards God, a certain unconsciousness of self and of his own particular

acquirements, are mingled with a calm assumption of authority and power to enter into the heart of knowledge. This was perhaps the chief characteristic of the exalted mysticism so prevalent at the time in a small section of alchemists, especially on the Continent. Dee was its representative in England, having, of course, imbibed much of it during his residence abroad. Paracelsus had been dead but forty years. His disciples everywhere were seeking three secrets which were to fulfil his teaching — the secret of transmutation, the elixir of life, and the philosophic stone, key to all wisdom. Bruno was still alive, developing his theories of God as the great unity behind the world and humanity. Copernicus was not long dead, and his new theories of the solar system were gradually becoming accepted. Galileo was still a student at Pisa, his inventions as yet slumbering in his brain. Montaigne was writing his gentle satires on humanity. Everywhere and in every sphere new thought was beginning to stir.

Dee did not scruple to claim in his prayer gifts like those bestowed upon the prophets. He deprecates any kind of traffic with unauthorised or unreliable spirits, and acknowledges again the only Source of wisdom. But since he has so long and faithfully followed learning, he does think it of importance that he should know more. The blessed angels, for instance, could impart to him things of at least as much consequence as when the prophet told Saul, the son of Kish, where to find a lost ass or two! A spirit afterwards told him that ignorance was the nakedness wherewith he was first tormented, and “the first plague that fell unto man was the want of science.”

He had reached that state of mind when he seemed unable to discern any boundary line between finite and infinite. His hope and his confidence were alike fixed on nothing less than wresting all the secrets of the universe from the abyss of knowledge, or, at any rate, as many of them as God willed. He explains how from his youth up he has prayed for pure and sound wisdom and understanding,

“such as might be brought, under the talent of my capacitie, to God’s honour and glory and the benefit of his servants, my brethren and sisters. And forasmuch as for many yeres, in many places, far and nere, in many books and sundry languages, I have wrought and studied, and with sundry men conferred, and with my owne reasonable discourse laboured, whereby to fynde or get some yinking, glimpse, or beame, of such the aforesaid radicall truthe:...And seeing I have read in they books and records how Enoch enjoyed thy favor and conversation, with Moses thou wast familiar, And also that to Abraham, Isaac, and Jacob, Josua, Gedeon, Esdras, Daniel, Tobias, and sundry other, the good angels were sent, by thy disposition, to instruct them, informe them, help them, yea in worldly and domesticall affairs; yea and sometimes to satisfy theyr desires, doubts and questions of thy secrets; and furthermore, considering the Shewstone which the high priests did use by thy owne ordering, wherein they had light and judgments in their great doubts, and considering also that thou (O God) didst not refuse to instruct the prophets (then called seers), to give answers to common people of things oeconomically, as Samuel for Saul, seeking for his father’s asses, being gone astray: and as other things, vulgar true predictions, whereby to win credit unto their weightier affairs. And thinking within myself the lack of thy wisdom to me to be of more importance than the value of an Ass or two could be to Cis (Saul his father): And remembering what good counsaile thy apostle James giveth, saying Si quies autem vestrum etc. And

that Solomon the wise, did so, even immediately by thyselfe, attayne to his wonderfull sidome: Therefore, Seeing I was sufficiently taught and confirmed that this wisdome could not be come by at mans hand, or by human powre, but onely from thee (O God) mediately or immediately. And having allwayes a great regarde and care to beware of the filthy abuse of such as willingly and wittingly did invoke and consult (in divers sorte) Spirituall Creatures of the damned sort: Angels of darknes, forgers and patrons of lies and untruths; I did fly unto thee by hartly prayer, full oft, and in sundry manners: sometymes crying unto thee *Mittas Lucem tuam et veritatem, tuam quoe me ducant, etc.*”

Then he goes on to say that his slight experience with two different persons has convinced him of God’s wish to enlighten him through His angels. He has heard of a man accounted a good seer and skryer, a master of arts and preachger of the Word, and through his means he has seen spiritual apparitions “either in the christalline receptab\cle, or in open ayre.” He hopes to have help from this person until “some after man or meanes are sent him from on high.” But Saul — for it is Saul he means — is not devout, sincere and honest. Evil spirits have come to him, much to Dee’s terror “but that thou didst pitch thy holy tent to my defence and comfort.” He has quoted to Saul Roger Bacon’s warning to wicked devil-callers; but the man cannot brook rebuke, and is angry at being further debarred from the mysteries “which were the only things I desired, through thy grace.” He begs, most humbly and deprecatingly for leave to note down the actions, and asks that Annael may come to his help.

Barnabas having proved so unreliable, he rejoiced at having found another skryer. The one accessory wanting, when all the table and seals were comlete, was a “shewstone.” Dee seems already to have owned several. He had used a crystal before this time, but a new one was desirable. One evening, towards sunset, a little child angel appears standing in the sunbeams from the western window of the study, holding in its hand a thing “most bright, most clere and clorius, of the bigness of an egg.” Michael with his fiery sword appeared and bade Dee “Go forward, take it up, and let no mortall hand touch it but thine own.”

Michael tells them, too, that he and Kelley are to be joined in the holy work, united as if one man. But one is to be master, the other minister; one the hand, the other the finger. They are to be contented with their calling, for vessels are not all of one bigness, yet all can be full. Dee is reminded that all his knowledge is “more wonderful than profitable, unless thou art led to a true use of the same.”

Another spirit, *Medicus Dei*, or *Medicina*, says, “Great are the purposes of him whose medecine I carry,” and on one of the early march days utters some remarkable words on the precious doctrine of the universality of the Light: —

“Your voices are but shadows of the voices that understand all things. The things you look on because you see them not indeed, you also do name amiss...

“We are fully understanding. We open the eyes from the sun in the morning to the sun at night. Distance is nothing withus, unless it be the distance which separateth the wicked from His mercy. Secrets there arenone, but that are buried in the shaddow of man’s sould....Iniquitie shall not range where the fire of his piercing judgment and election doth light.”

Calvin had been dead but twenty years, but with his scheme of election and eternal reprobation Dee had no affinity. His mind was far more in harmony with the ancient hermetic teaching that medicine, healing, was the true road to all philosophy.

CHAPTER VII

THE CRYSTAL GAZERS

“To follow knowledge like a sinking star
Beyond the utmost bound of human thought.”

— Tennyson, *Ulysses*

It is a curious picture to call up, that of the strangely assorted pair seated in the inner room at Mortlake, acting out this spiritual drama. Dee had asked for instructions about the room for the sittings: “May my little farthest chamber serve, if the bed be taken down?” The table, covered with its cloth stood in the centre upon the seals. Kelley, perhaps with the black cap he is credited with having always worn, pulled close over his cropped ears, was seated at it. Dee at his desk sat writing in the great folio book. He was now fifty-six years old; his beard was long, but perhaps not yet “as white as milk,” as Aubrey describes it. He did not apparently ever see the visions himself. Once he reproachfully said, “You know I cannot see or skry.” He conversed with the spirits and sometimes heard what they said; but to the eye and ear of his body they were invisible; hence his dependence upon a skryer.

The sole object of his ambition was the attainment of legitimate wisdom. When conversing with the angels, how near within his grasp it seemed! Michael’s exposition seemed almost to promise it to him: —

“‘Wilt thou have witt and wisdom? Here it is.’

“Michael points each time to a figure of seven squares shown within a circle of light.

“‘The exaltation and government of princes is in my hand.

“‘In counsayle and Nobilitie, I prevayle.

“‘The Gayne and Trade of Merchandise is in my hand. Lo! here it is.

“‘The Qualitie of the Earth and Waters is my knowledge, and I know them. And here it is.

“‘The motion of the Ayre and those that move in it, are all known to me. Lo! here they are.

“‘I signifie wisdom. In fire is my government. I was in the beginning and shall be to the end.

“‘Mark these mysteries. For this knowne, the state of the whole earth is knowne, and all that is thereon. Mighty is God, yea, mighty is he who hath composed for ever. Give diligent eye. Be wise, merry and pleasant in the Lord.’“

Quite early in the actions, it was told them that a third person was necessary to the complete work. Adrian Gilbert was the first selected, and permission was given for him to be made “privie of the mysteries, but not to be a practiser.”

Gilbert was making ready for a voyage to the North-West. Dee and the spirits seem to think it may be a kind of missionary enterprise, and Dee asks for (but does

not actually obtain) a geographical description of the country he is going to. The answer is that Dee knows about it, as indeed he did, sufficiently well, as we have seen, to draw very good charts of North America and the Frozen Seas. An angel named Me tells him he must counsel A.G. and be his father. "Who made the sun of nothing? Who set Nature to thrust up her shoulder amongst trees and herbs like a gentle fire? How great is his power in those in whom he kindleth a soul of understanding."

In Dee's absence in London, at the Muscovy House, on Maundy Thursday (March 28), Kelley tried to summon Medicina again, but was only visited by an "illuder." Next day Dee asks for "the veritie of his doings," and is told that darkness has presumed to put itself in place of light. Kelley will not be overthrown, but he is to brag not. "When I yoked your feathers together, I joined them not for a while." The illuder is made to confess deception and is consumed by fire, and Dee turns to his skryer with "Master Kelley, is your doubt of the spirit taken away?"

Dee had been requested to prepare a calculation for the reformation of the Calendar, or at any rate to give his opinion on the scheme propounded by Pope Gregory. His calculations were approved by all the English mathematicians of the time, but the Queen, advised by the bishops, did not see her way to adopt them in effect. Dee tells his angel friends how "grieved" he is that "Her Majestie will not reform the Kalendar in the best terms of veritie." He desires counsel what to do.

Easter Day passed, and the crystal gazing still went on. The sittings were often long. On April 3, Dee ventured to tell his visitor that "it will be dark soon, and our company will expect our coming down to supper. If without offence we might now leave off, it might seem good to do so." Three days after, he again offered a slight remonstrance, asking why they had not been warned of Mistress Frances Howard's coming, a gentlewoman of Her Majestie's Privy Chamber. She had caused interruption of their exercise for a full hour, or two. Was this to be forgiven her because of her great charity, and goodness in procuring the Queen's alms for many needy people?

The Queen was then at Richmond, and Dee was several times at Court. He seems to have been there to bid her adieu when she left for Greenwich on the 18th: — "At her going on horseback, being new up, she called for me, by Mr. Rawly his putting her in mynde, and she sayd, 'quod defertur non aufertur,' and gave me her right hande to kisse."

Dee was now puzzling over some mysterious papers brought him by Kelley, whether those he is reported to have found in Wales of Glastonbury we can scarcely decide, but they seem to concern ten places in England where treasure was supposed to be hid. There is a curious drawing of them in the MS. diary: "After coming from the Court, I thought I would try to discover the ciphers of the paper E.K. brought me as willed to do, found at Huets Cross, with a book of magic and alchemy, to which a spiritual creature led them." Dee was by no means the easy dupe of Kelley that he has been called. Two or three months after he first knew him he writes in his diary of his "abominable lyes"; and he here makes a very telling remark, an aside, so to speak: "Of this K., I doubt yet."

Kelley's hot, uncontrollable nature and his overbearing ways had already begun to appear. There was an outbreak at supper one night because Charles Sled had "done him an injurie in speeche at my table." Probably some story of his early

career had been raked up. A voice next morning says to him appropriately: "Serve God and take hold of nettles."

The manuscript in crabbed signs puzzled the astrologer desperately, and he was unhappy at the delay. An angel tells him they are to be "rocks in faith." "While sorrow be measured thou shalt bind up thy fardell." He is not to seek to know the mysteries till the very hour he is called. "Can you bow to Nature and not honour the workman?"

A new spirit visits them, Il, "a merie creature, apparelled like a Vyce in a [morality] play. He skipped here and there." Dee asks where is his Arabic book of tables that he has lent and lost. Il says it is in Scotland and is nothing worth. Then Dee asks about the Lord Treasurer's books, for he had not seen Burleigh's library, and had all the rival collector's jealousy over his own treasures. He was never quite sure that Burleigh was his friend; there seemed always a suspicion in his mind where the Lord Treasurer was concerned. The feeling was reflected in a curious dream that he had soon after the beginning of his partnership with Kelley: "I dreamed on Saturday night that I was deade, and afterwards my bowels wer taken out. I walked and talked with divers, and among other with the Lord Thresorer, who was cum to my howse to burn my bookes when I was dead. I thought he looked sourely on me." Now, Il tells him that Burleigh has no books "belonging to Soyga," and explains that name as in "the language of Paradise, before Babel's aery tower." Dee takes up a lexicon to look for the word, but Il points to another book on "the mysteries of Greek, Latin and Hebrew." Then Il becomes very practical, and says: "Your chimney will speak against you anon," and Dee remembers that he had hidden there "in a cap-case" the records of his doings with Saul and the others. Il advises Kelley to communicate to his employer the book and the powder, and all the rest of the roll. "True friends are not to hide anything each from the other."

This was perhaps the cause of the "great and eager pangs" that now took place between Dee and Kelley. The medium pretends to fear they are dealing with evil spirits. He bursts into a passion, declares he is a cumber to the house, and dwells there as in a prison. He had better be far away in the open country, where he can walk abroad, and not be troubled with slanderous tongues. He is wasting his time there, and must follow some study whereby he may live. As for these spirit mysteries, Adam and Enoch knew them before the Flood. Dee responds gravely to this tirade: He will wait God's time, and he will not believe a stone will be given them and no bread. As to Kelley's necessities, are not his own far greater? At the present moment, he owes 300 pounds, and does not know how to pay it. He has spent forty years, and travelled thousands of miles, in incredible forcing of his wit in study, to learn, or bowel out, some good thing, yet he would willingly go up and down England in a blanket, begging his bread, for a year or more, if at the end he might be sure of attaining to godly wisdom, whereby to do God service for His glory. He was resolved either willingly to leave this world, to enjoy the fountain of all wisdom, or to pass his days on earth in the enjoyment of its blessings and mysteries.

Another violent scene occurred before long; this time the mistress of the house was the one offended. Dee says: "By A[drian] G[ilbert] and Providence, E.K.'s vehement passions were pacified. He came back again to my house, and my wife was willing and quiet in mind and friendly to E.K. in word and countenance. A new pacification in all parts confirmed and all upon the confidence of God his service faithfully performed." Kelley's wife had not yet joined him at Mortlake, but

he had occasional letters from her. One found him in a tender religious mood, about to “pray in his bedchamber, on a little prayer book which Mr. Adrian Gilbert had left here, ad it lay on the table during the action.” It was Seven Sobbes of a Sorrowful Soul for Sinne, in English metre, “made by Mr. William Harris.” When he opened it, he found some automatic script in the end, or, as he calls it, a counterfeit of his own hand. He took it to Dee, who saw in it the work of a wicked spirit trying to shake their confidence. The next evening, both prayed against their enemy, Kelley on his knees before the green chair standing at the chimney. Uriel appeared and said temptation was requisite. “If it were not, how should men know God to be merciful?” He speaks to Kelley: — ”Thou, O yongling, but old sinner, why dost thou suffer thy blindness to increase? Why not yield thy Limbs to the service and fulfilling of an eternal veritie? Pluck up thy heart, and follow the way that leadeth to the knowledge of the end.” He explains how the trouble is caused by Belmagel, “the firebrand who hath followed thy soul from the beginning.”

The whole of this spring, the pair of partners had been busily engaged in preparing the various things — the table, the wax seals, the ring and lamin — required for use. Most complicated diagrams of letters and figures had also been dictated to them, and Kelley, whose mathematical training had been slight, was sometimes very exhausted. Once fire shoots out of the crystal into his eyes, and when it is taken back, he can read no more. As Dee remarks one day to a spirit, apologising for his many questions: “For my parte I could finde it in my heart to contynue whole days and nights in this manner of doing, even tyll my body should be ready to synk down for weariness before I could give over, but I feare I have caused weariness to my friends here.” A journey is foretold, but first of all Kelley is to go to the places of hidden treasure, and bring earth, that it may be tested. He may be away ten days. He bought a “pretty dun mare” for the journey, of “good man “Penticost,” for which he paid three pounds ready money in angels. A day or two after, he took boat to London to buy a saddle, bridle, and “boote-hose.”

At supper the night before he started, in a clairvoyant state, he had an extraordinary prophetic sight of the execution of Mary Queen of Scots, a beautiful woman having her head cut off by a tall black man. He also speaks of seeing the sea, covered with many ships. Uriel warns them that foreign Powers are providing ships “against the welfare of England, which shall shortly be put in practice.” It is hardly necessary to remind the reader that the Queen of Scots’ execution and the defeat of the Spanish Armada took place in two following years, 1587, 1588, four years after this vision.

CHAPTER VIII

MADIMI

“Therefore for spirits I am so far from denying their existence that I could easily believe that not only whole countries but particular persons have their tutelary and guardian angels. It is not a new opinion, but an old one of Pythagoras and Plato. There is no heresy in it, and if not manifestly defined in Scripture, yet it is an opinion of good and wholesome use in the cours and actions of a man’s life, and would serve as an hypothesis to solve many doubts whereof common philosophy affordeth no solution.”

Dee's costly apparatus and experiments, his large establishment and generous treatment of his servants and assistants, his entertainment of great folk, were all heavy drains upon his resources. He spent lavish amounts upon books and manuscripts for his library; he contributed as able to some of the Adventurers' funds. He borrowed freely, and he had sometimes to run long bills. Beside the rent of the two livings (about eighty pounds a year) he had no fixed income. The Queen was ever promising him benefices which either never fell vacant, or when they did, had to be bestowed elsewhere. At the time he first fell in with Kelley, he knew not where to turn for money. Almost at this very moment, however, a rich patron appeared unexpectedly on the horizon and changed Dee's outlook for several years.

On March 18, 1583, Mr. North came to Mortlake bringing a "salutation" from Albert or Adelbert Laski, Count Palatine of Siradia, a Polish Prince then about to arrive on a visit to the Queen. He wished to make Dee's acquaintance, to see his library, and discuss magic, of which he had made a study. Laski was one of the most powerful of the Polish nobles reconverted to Catholicism. He had taken a very prominent part in the patriotic movement of a few years before in Poland, when almost every European sovereign had made a bid for the Polish crown. Elizabeth's old suitor, the Duc d'Alencon, had actually worn it a month or two before escaping in the night to his brother of France. Laski was a dashing adventurer of heroic courage, quite unscrupulous as to cost; and although he had favoured the claims of the Emperor of Austria, he had, openly at least, agreed in the people's victorious choice of Stephan Bathory. When that Transylvanian Prince had been elected King in 1576, Laski had taken a prominent part in affairs. He was popular and ambitious, not without aspiration towards the Polish crown himself. Burleigh, in writing of him to Hatton, called him "a personage of great estimation, few in the Empire of the greatest exceed him in sovereignty and power." He is described by contemporary writers as a most learned man, handsome in stature and lineaments, richly clothed, "of very comely and decent apparel," and of graceful behaviour. He wore his beard very long, not clipped close like the English courtiers. He arrived in London by Harwich on May Day, and proceeded to Winchester House, Southwark, where he made his headquarters during his stay. There seemed some doubt about how he was to be received, whether he was actually in favour or in disgrace with King Stephan. Burleigh desired Hatton to get some Essex nobleman — Lord Rich or Lord Darcy — to meet him at Harwich with proper state, "if he is the very Count Palatine of the House of Laski." Hatton replied that he must wait to hear more from Leicester, for in his letter to the Queen the visitor has called her "the refuge of the disconsolate and afflicted," so perhaps he is out of favour after all.

Dee first saw Laski on May 13, at half-past seven in the evening, in the Earl of Leicester's apartments at the Court at Greenwich, when he was introduced by Leicester himself.

Five days after the first meeting, Laski "came to me at Mortlake withonly two men. He cam at afternone and tarryed supper, and [till] after sone set." Near a month elapsed before his next visit, when he made a sort of royal progress down the Thames from Oxford to Mortlake.

“June 15 about 5 of the clock, came the Polonian Prince, Lord Albert Lasky, down from Bissham, where he had lodged the night before, being returned from Oxford, whither he had gone of purpose to see the university, where he was very honorably used and entertained. He had in his company Lord Russell, Sir Philip Sydney and other gentlemen: he was rowed by the Queene’s men, he had the barge covered with the Queene’s cloth, the Queene’s trumpeters, etc. He came of purpose to do me honor, for which God be praised!”

The visit was repeated on the 19th, when the distinguished foreigner was hospitably entertained for the night. The Queen was then at Greenwich, but on July 30 she and her court proceeded in great splendour up the river to Sion House. She passed by Dee’s door, and probably paused as usual for a greeting. Next morning Leicester rode over to Mortlake, and put the household in commotion by announcing that Lasky and others would come to dine at Mortlake on the next day but one. These festivities were a great tax on the astrologer’s means, and he confessed sincerely that he was “not able to prepare them a convenient dinner, unless I should sell some of my plate or some of my pewter for it. Whereupon her Majestie sent unto me very royally, within one hour after, forty angels of gold [20 pounds] from Sion, whither her Majestie was now come from Greenwich.” Leicester’s secretary, Mr. Lloyd, was despatched post-haste with the gift, prompted, as Dee adds, “through the Earle his speech to the Queene.” One imagine Leicester’s somewhat peremptory suggestion and the Queen’s impulsive acquiescence. In minor matters she was woman enough to relish being sometimes dictated to. The secretary also brought what was hardly less acceptable to Dee, viz., “Mr. Rawligh his letter unto me of her Majestie’s good disposition unto me.” Raleigh was then in great favour with the Queen.

In the intervals between these visits of the Prince, the spirits had been consulted about Lasky’s prospects. They had at once interested themselves in him, and Madimi, one of the most fascinating of these psychical projections, had vouchsafed some kind of genealogical information, connecting him with the Lacys and Richard, Duke of York. She was the first of the female angels who appeared to Dee, as it seemed in answer to his arguments reproving Trithemius, who had asserted that no good spirits ever took the shape of women. Madimi, who suddenly appeared on May 28, was “like a pretty girle of 7 or 9 years, attired in a gown of Sey, changeable green and red, with a train”; her hair was “rowled up before and hanging down very long behind.” She came into the study and played by herself; “she seemed to go in and out behind my books;...the books seemed to give place sufficiently, one heap with the other, while she passed between them.” She announced that her elder sister would come presently, and corrected Dee’s pronunciation of her name. “My sister is not so short as you make her: Esemeli not Esemeli.” Madimi was a very clever and accomplished little fairy. She learned Greek, Arabic, and Syrian on purpose to be useful to Dee. On June 14 Dee asked the spirit Galvah, or Finis, what she had to say about the “Polandish Lord Albertus Lasky.” The reply came, “Ask me these things to-morrow.” But when the next day came, Kelley, the seer, “spent all that afternoon (almost) in angling, when I was very desirous to have had his company and helping hand in this action.” So at the next sitting Galvah administers to Kelley a sharply pointed reproof: “You, sir, were best to hunt and fish after Verity.” Dee adds that “she spake so to E.K. because he spent

too much time in Fishing and Angling.” Then he asked if Laski should return to Poland in August, if his relation with the Prince should bring him credit, and how should he “use himself therein to God’s liking, his country’s honour, and his own credit.” Galvah replied oracularly: “He shall want no direction in anything he desireth.” “Whom God hath armed, no man can prevaile against.” Again, on June 19, Dee asked if it would be best for the Prince to take the first opportunity of going homeward.

“It shall be answered soon,” replied Galvah.

“May he be present at the action?”

“Those that are of this house are not to be denied the Banquets therein.”

“May I request you to cause some sensible apparition to appear to him, to comfort him and establish his minde more abundantly in the godly intent of God his service?”

“If he follow us, let him be governed by us. But whatsoever is of flesh is not of us.”

“You perceive how he understandeth of the Lord Treasurer his grudge against him. And perhaps some others also are of like malicious nature. What danger may follow hereof, or encombrance?”

“The sum of his life is already appointed; one jot cannot be diminished. But he that is Almighty can augment at his pleasure. Let him rejoice in poverty, be sorry for his enemies, and do the works of justice.”

Then the “cloud of invisibility” — a drop scene between the acts — came over Galvah, and she disappeared.

Next day Laski was present at the action. An angel named Jubanladec appeared, and said he was appointed the Prince’s “good governour or Angel,” “the keeper and defender of this man present.” He bade him “look to the steps of his youth, measure the length of his body, live better and see himself inwardly.” Excellent advice, which might have been continued had not a man named Tanfield, attached to the Prince, arrived suddenly at Mortlake, with a message from the Court, and, contrary to all good manners, burst into the study. Laski had gone out another way through the oratory to meet him. The angel was annoyed, and prophesied rather unkindly that in five months the rash interrupter should be devoured by fishes of the sea. Was he drowned then or ever? Then the thread was resumed.

“What do ye seek after? Do ye hunt after the swiftness of the winds? Or are you imagining a form unto the coulds? Or go ye forth to hear the braying of an Asse, which passeth away with the swiftness of the air? Seek for true wisdom, for it beholdeth the highest and appeareth unto the lowest.”

Then Laski’s guardian angel becomes extremely practical and interesting: “Cecil hateth him [Laski] to the heart, and desireth he were gone hence. Many others do privily sting at him.”

Dee endeavours to keep him to the point.

“For his return, what is your advice? Perhaps he wanteth necessary provision, and money.”

“He shall be helpen, perhaps miraculously. Let him go so soon as he can conveniently.”

“I say again, perhaps he wanteth money; but the Treasures of the Lord are not sent to them whom he favoureth.”

“His help shall be strange. The Queen loveth him faithfully and hath fallen out with Cecil about him. Leicester flattereth him. His doings are looked into narrowly. But I alwayes inwardly direct him. I will minister such comfort to him as shall be necessary in the midst of all his doings.”

Mingled with these sayings were some propheticall utterances about Laski overcoming the Saracens and Paynims with a bloody cross shown in his hand, and about Dee’s passing to his country and aiding him to establish his kingdom. Then the familiar spirit sank through the table like a spark of fire, “seeming to make haste to his charge, I mean the Lord Laski.”

On Wednesday, the 26th, Laski again being present, the good angel Il appeared with a besom in his hand. The Prince’s pedigree was then barely begun, but on June 29 the clever little Madimi promised to finish the book exactly as Dee would have written it. It was no matter where the book was left, she told him, locked up or lying about. “Your locks are no hindrance to us.”

“You have eased my heart of a thousand pound weight,” ejaculated Dee, fervently. “Now I shall have leisure to follow my sute, and to do all Mr. Gilbert’s businesse.”

Madimi was much too learned a scholar for Kelley, who on this same day grew very angry with her for speaking to him in Greek, of which he knew nothing, not even the alphabet. As an alternative she gave him Arabic. “Unless you speak some language which I understand, I will expresse no more of this Gibberish,” he said, rudely.

Poor Dee! His skryer was a constant anxiety to him. Like every medium since known, he would sometimes apply himself and sometimes not, was often honest and yet frequently a cheat.

Dee writes: —

“My heart did throb oftentimes this day, and I thought E.K. did intend to absent himself from me, and now upon this warning, I was confirmed, and more assured that it was so. Whereupon seeing him make such haste to ride to Islington, I asked him why he so hasted to ride thither. And I said if it were to ride to Mr. harry Lee, I would go thither also, to be acquainted with him; seeing now I had so good leisure, being eased of the book writing [through Madimi’s good offices]. Then he said that one told him the other day that the Duke did but flatter him, and told him other things, both against the Duke and me. I answered for the Duke and myself, and also said that if the forty pound annuity which Mr. Lee did offer him was the chief cause of his mind feeling that way (contrary to some of his former promises to me), that then I would assure him of fifty pounds yearly, and would do my best by following of my sute [with the Queen] to bring it to passe as soon as possibly I could, and thereupon did make him promise upon the Bible. Then E.K. again, upon the same Bible, did swear unto me constant friendship and never to

forsake me: And moreover said that unless this had so faln out, he would have gone beyond the Seas, taking ship at Newcastle, within eight days next. And so we did plight our faith to one another, taking each other by the hands upon these points of brotherly and friendly fidelity during life, which Covenant I beseech God to turn to his honour, glorie and service, and the comfort of our brethren (his children) here on earth.”

This reconciliation was not for long, in spite of the promised salary, and soon another scene occurred. On June 5 Dee write that from nine in the morning Kelley was “in a marvellous great disquietness of mind, fury and rage,” because his brother Thomas Kelley brought him word, first, that a commission was out to attach and apprehend him as a felon for coining money; second, that his wife, whom he had left at Mistress Freeman’s house at Blockley, having heard from Mr. Hussey that he was a cosener, had gone home to her mother, Mrs. Cooper, at Chipping Norton. Dee is “touched with a great pang of compassion,” grieved that any Christian should use such speeches and be of so revenging a mind, even more than he is distressed that his own credit shall be endangered for embracing the company of such a disorderly person, especially if he be arreseted at Mortlake, “which will be no small grief and disgrace.” But he so generously resolves to stand by his friend. Kelley, it seems, had been met coming from Islington with his scroll, book and powder, and had been threatened to “be pulled in pieces” if he brought them to Dee. A drawing in the margin of the MS. shows the book to have had a cross on the cover, one clasp, and deep metal bands across its two sides. Presumably these were some of the treasures reported to have been found at Glastonbury.

A day or two after, June 18, Kelley again simulated great fear and distress at seeing evil spirits. He protested he would skry no more, and was so excited that he brought on himself the wise rebuke from Galvah: “He that is angry cannot see well.” He seems to have wished to show Laski some reprobate spirits in Dee’s study, but the older man wisely kept the crystal and teh “table of communion” under his own control. It was, perhaps, partly cunning that made Kelley, although he really possessed extraordinary mediumistic powers, so sceptical. “I am Thomas Didymus,” he says to the spirits. “How can ye persuade me ye are no deluders?”

Three days after this, Dee was writing letters to Adrian Gilbert, in Devonshire, when Madimi suddenly appeared to Kelley, who was seated in the green chair.

Dee said, “How is the mind of Mr. Secretary toward me? Methinketh it is alienated marvellously.”

Dee had long been on neighbourly terms with Sir Francis and Lady Walsingham. If any cause existed for supposing both Burleigh’s and Walsingham’s attitude toward him was changed, it may have been that the Lord Treasurer, the great finanacier of the time, resented his constant applications for a salary from the exchequer, while Walsingham, with his intimate knowledge of foreign affairs, perhaps misdoubted this intimacy between Dee and the scheming Polish Prince. Curiously enough, it was through this very intimacy with Laski that both Burleigh and Walsingham came later to regard the alchemists in the light of a valuable national asset.

Madimi replied —

"The Lord Treasurer and he are joyned together, and they hate thee. I heard them when they both said, thou wouldst go mad shortly. Whatever they can do against thee, assure thyself of. They will shortly lay a bait for thee, but eschew them."

D. — "Lord have mercy upon me, what bait, I beseech you, and by whom?"

M. — "They have determined to search thy house, but they stay untill the Duke be gone."

D. — "What would they search it for?"

M. — "They hate the Duke, both, unto death."

Then with a sharp caution to Kelley to deal uprightly with Dee, and a protestation from him of his "faithful mind" to his master, she goes on to reveal the suspicions attached to Laski: —

M. — "Look unto the kind of people about the Duke in the manner of their diligence."

D. — "What mean you by that? His own people? Or who?"

M. — "The espies."

D. — "Which be those?"

M. — "All. There is not one true."

D. — "You mean the Englishmen."

M. — "You are very grosse if you understand not my sayings."

D. — "Lord! what is thy counsel to prevent all?"

M. — "The speech is general. The wicked shall not prevail."

D. — "But will they enter to search my house or no?"

M. — "Immediately after the Duke his going, they will."

D. — "To what intent? What do they hope to find?"

M. — "They suspect the Duke is inwardly a traitor."

Dee replies with sincerity, "They can by no means charge me, no not so much as with a traitorous thought."

M. — "Though thy thoughts be good, they cannot comprehend the doings of the wicked. In summe, they hate thee. Trust them not. They shall go about shortly to offer thee friendship. But be thou a worm in a heap of straw."

D. — "I pray you expound that parable."

M. — "A heap of straw being never so great, is no weight upon a worm. Notwithstanding every straw hindereth the worm's passage. See them and be not seen of them; dost thou understand it?"

It now seemed certain that Dee and his skryer were to embark their fortunes with Laski. Dee begs for particular instructions when they had better take ship, what shall be done with all the furniture prepared and standing in the chamber of practice? Is it best for the Pole to resort hither oft, or to stay quiet at his house in London?

Madimi retorts —

"Thou hast no faith. He is your friend greatly and intendeth to do much for you. He is prepared to do thee good, and thou art prepared to do him service. Those

who are not faithful shall die a most miserable death, and shall drink of sleep everlasting.”

A couple of days after, on July 4, Dee returning from Court, found Kelley making preparation to go away for five days, having fixed to meet some companions in Mortlake, others in Brentford. Doubtless he found all this mystical and angelic society somewhat of a bore, and was yearning for an outburst a little more to his taste. Dee, who had seen Laski in London, knew that he intended to come down to Mortlake within a day or two, “who also,” he says, “delighted in E.K. his company.” So he wrote a short note in very polite Latin to the “Nobilissimi Princeps,” bidding him put off his visit, as “our Edward” was about to take a journey, and would not be home for five days, or so he says: “Quid sit ipsa veritas.”

He showed Kelley the letter. Kelley took great offence at these words, suspecting some secret understanding between the two against him. Dee gently referred to Kelley’s own words that his return might be within, or at the end of, five days. Kelley, angry and suspicious, seized the letter and tore it up.

Soon after, Kelley beholds “a spiritual creature” by his right shoulder, telling him to go clean away, for if he stays there he will be hanged. If he goes with the Prince, he will cut off his head, and (to Dee)

“You mean not to keep promise with me. And therefore if I might have a thousand pound to tarry, yea, a kingdom, I cannot. Therefore I release you of your promise of 50 pounds yearly stipend to me, and you need not doubt but God will defend you and prosper you, and can of the very stones raise up children unto Abraham. And again, I cannot abide my wife, I love her not, nay, I abhor her, and here in the house I am misliked because I favour her no better.”

Dee endeavoured to calm this turbulent young man, spoke of his confidence in him in his dealings with their spiritual friends, but such doings and sayings as these, he points out, are not meet and fitting.

Kelley flung out of the room in a passion, mounted his mare, and rode off furiously towards Brentford, clattering out of the house with such commotion that Jane came running up to her husband’s study to know what was the matter. It was about seven o’clock in the evening.

“‘Jane,’ I said, ‘this man is marvellously out of quiet against his wife, for her friends their bitter reports against him behind his back, and her silence thereat, etc. He is gone,’ said I, ‘but I beseech the Almighty God to guide him and defend him from danger and shame. I doubt not but God will be merciful to him, and bring him at length to such order as he shall be a faithful servant unto God.’”

Then a remarkable thing happened. By ten o’clock that night (the long midsummer twilight barely over), the prodigal returned, and mounted softly up the study stairs, “unbooted, for he was come in a boat from Brentford. When I saw him, I was very glad inwardly. But I remained writing of those records as I had yet to write, of last Tuesday’s action.

“‘I have lent my mare,’ he said, ‘and so am returned.’

“‘It is well done,’ said I.

"Thereupon he sate down in the chair by my table where he was wont to sit. He took up in his hand the books which I had brought from London, of the Lord Laskie, written to him in his commendations." Evidently books sent to Kelley by way of compliment.

Almost immediately, Madimi, who seemed to have a special wardship over books, appeared. She patted the parchment cover of one and would have taken it out of Kelley's hand. Dee heard the strokes, he says. He took a paper and, greeting his visitor, noted the conversation.

D. — "Mistresse Madimi, you are welcome in God for good, as I hope. What is the cause of your coming now?"

M. — "To see how you do."

D. — I know you see me often, but I see you onely by faith and imagination."

M. (who is always more personal than the other spirits) —

"That sight is perfecter than his," pointing to Kelley.

D. (with emotion) — "O Madimi, shall I have any more of these grievous pangs?"

M. (oracularly) — "Curst wives and great Devils are sore companions."

D. — "In respect of the Lord Treasurer, Mr. Secretary and Mr. Rawly, I pray you, what worldly comfort is there to be looked for? Besides that I do principally put my trust in God."

M. — "Madder will staine, wicked men will offend, and are easie to be offended."

D. — "And being offended, will do wickedly, to the persecution of them that mean simply."

M. — "Or else they were not to be called wicked."

D. — "As concerning Alb. Laski, his pedigree, you said your sister would tell all."

M. — "I told you more than all your Dog painters and Cat painters can do."

Kelley interrupts Dee's questions about Laski's pedigree and parentage, impatiently, with

K. — "Will you, Madimi, lend me a hundred pounds for a fortnight?"

M. — "I have swept all my money out of doors."

D. — As for money, we shall have that which is necessary when God seeth time."

Then Madimi, becoming serious, addresses to Kelley a beautiful exposition of the unity of all things: "Love is the spirit of God uniting and knitting things together in a laudable proportion." She turns sharply to him, with

"What dost thou hunt after? Speak, man, what doest thou hunt after?...Thou lovest not God. Lo, behold, thou breakest his commandments: thy bragging words are confounded...If thou hast none of these [faith, hope, love] thou hast hate. Dost thou love Silver and Gold? The one is a Thief; the other is a Murderer. Wilt thou seek honour? So did Cain. But thou hast a just God that

loveth thee, just and virtuous men that delight in thee. Therefore be thou virtuous.”

Next follows a remarkable scene. Madimi summons Barma and his fourteen evil companions, who have assumed possession of Kelley, with the words “Venite Tenebrae fugite spirito meo,” and orders them to return to the Prince of Darkness: “Depart unto the last cry. Go you thither....The hand of the Lord is like a strong oak. When it falleth it cutteth in sunder many bushes. The light of His eyes shall expel darkness.”

Kelley sees the whole crew sink down through the floor of the chamber: “A thing like a wind came and pluckt them by the feet away.” He professes his deliverance: “Methinketh I am lighter than I was, and I seem to be empty and to be returned from a great amazing. For this fortnight, I do not well remember what I have done or said.”

“Thou art eased of a great burden. Love God. Love thy friends. Love thy wife.”

And with this parting injunction, and a psalm of thanksgiving from Dee, the story of Kelley’s wild attack of temper, or as it was regarded in the sixteenth century, his possession, for the present ends. Nor is there any record of further dealings with spirits for more than two months.

CHAPTER IX

A FOREIGN JOURNEY

“Friends are everywhere to him that behave himself well, and a prophet is not esteemed in his country.”

— Robert Burton

There is a hiatus in the *Liber Mysteriorum* after this tempestuous scene with Kelley. We can, however, slightly fill it up from Dee’s other diary. It seems as if the skryer went away, leaving behind at Mortlake the poor slighted wife, who must have joined him there, for Dee notes on July 7 payment of wages to a servant he dismissed, “in the presens of Goodman Hilton and Mistress Kelley in my study.”

On the 30th, as we have seen, the Queen came in grand procession, heralded with music and song, down the river to Sion. The next day, Leicester’s secretary brought letters and gifts. On August 1, John Halton, a London minister, called; also a Worcestershire man, “a wicked spy came to my howse, whom I used as an honest man, and found nothing wrong, as I thought. He was sent to E.K.”

This entry is characteristic of the philosopher who, in spite of all his learning, was, as regards men, of so confiding and innocent a nature that he ended by being infinitely more deceived by another Worcestershire man — Kelley, for whom he entertained to the last a most faithful friendship.

Then we come on a very entertaining remark in the diary: “Aug. 18. A great tempest of wynde at midnight. Maxima era E. K. cum uxore ejus.” Kelley had

returned, and his wife was treated to another of his outbreaks, by comparison with which the gale outside was slight.

This is the last entry in the diary before Dee's departure for Poland with Laski.

The Prince proposed to take the whole party from Mortlake back with him to the Continent. He was reputed to be deeply in debt, and seems to have entertained wild hopes that they, aided by the spirits, would provide him with gold, and secure to him the crown of Poland. Kelley foresaw an easy and luxurious life, plenty of change and variety suited to his restless, impetuous nature. He hadn't as yet been out of England. There were very obvious reasons that he should quit the country now if he would escape a prison. Dee had been a great traveller, as we know, and these were not the attractions to a man of his years. He went in obedience to a supposed call, in the hope of furthering his own knowledge and the Prince's good. The notion of providing for himself and his family lay doubtless at the back of his mind also, but he had all a genius's disregard for thrift and economy, and though very precise and practical about small details, as his diary proves, his mind refused to contemplate these larger considerations of ways and means.

He disposed of the house at Mortlake to his brother-in-law, Nicholas Fromond, but in such a loose and casual way that before his return he found himself compelled to make a new agreement with him. He took no steps about appointing a receiver of the rents of his two livings, and when he came back the whole six years were owing, nor did he ever obtain the money. He says he intended at the most to be absent one year and eight months. It was more than six years before he again set foot in England.

So, unprepared, he left Mortlake about three in the afternoon of Saturday, September 21, 1583. He met the Prince by appointment on the river, and travelled up after dark to London. A certain secrecy was observed about the journey. Laski, as we have seen, was under some suspicion of Walsingham and Burleigh, whose business it had become to learn news from every Court in Europe. He was suspected of plots against the King of Poland.

In the dead of night, Dee and Laski went by wherries to Greenwich, "to my friend Goodman Fern, the Potter, his house, where we refreshed ourselves." Probably a man whom Dee had employed to make retorts and other vessels for his chemical work. Perhaps they met there the rest of the party, but on the whole it seems more probable that all started together from Mortlake. The exit of such a company from the riverside house must have been quite an event. At Gravesend, a "great Tylte-boat" rowed up to Fern's house, on the quay, and took them out to the two vessels arranged to convey them abroad. These ships, which Dee had hired, were lying seven or eight miles down stream — a Danish double fly-boat, in which Laski, Dee, Kelley, Mrs. Dee and Mrs. Kelley and the three children, Arthur, Katherine and Rowland Dee, embarked at sunrise on Sunday morning; and a boyer, "a pretty ship," which conveyed the Prince's men, some servants of Dee, and a couple of horses. They sailed at once, but the wind coming from N.W., they anchored on the Spits. The fly-boat dragged her anchor, and the wind suddenly changing to N.E., they were in danger of grounding. However, next morning they made Queenborough Haven, and landed in small fishing boats. On the landing, the boat in which the party were seated was nearly upset. Water came in up to their knees, an oar was lost, and they were in considerable peril, but Kelley seems to have risen to the occasion by baling water out of the bottom with a great gauntlet. Dee

thinks he saved their lives. Dee, poor man, was dropped from the captain's back on landing into ooze and mud, so that he was "foule arrayed" on reaching "Queenborough town, up the crooked creek." "God be praised for ever that all that danger was ended with so small grief or hurt," is his cheerful comment.

After three nights ashore, they again embarked, and at daybreak on the 27th sailed out into the Channel. On the 29th they landed at Brill. Here Laski's guardian angel, Jubanladec, seems to have granted them an interview. They only paused for two or three days, and hurried on, travelling forward each day by the sluggish Dutch canals, having exchanged their vessel for a hoy of Amsterdam at Rotterdam. They passed through Tergowd and Haarlem to Amsterdam; here they stayed three days, and Dee despatched Edmond Hilton with his heavy goods by sea to Dantzic. By Enkhuisen they sailed up the Zuyder Zee to Harlingen, then took the canals again in little "scuts," or small boats, to Leewarden, thence to Dokkum, in West Friesland, in some still smaller craft. On the Sunday spent at Dokkum, Gabriel appeared in the crystal, and delivered to them the most searching and exalted code of ideals for the conduct of their lives. Everything was laid bare before his relentless and unerring eyes. They were bidden to live in brotherly charity, the imperfections of each to be by the other "perfectly shadowed in charity."

"Bear your own infirmities, and so the infirmities of others, with quiet and hidden minde...The Cross of Christ is the comparison in mildness over thy brethren...He that forsaketh the world for the love of God in Christ shall have his reward, but he that forsaketh himself shall be crowned with a diadem of glory. Bridle the flesh. Riotousness is the sleep of death and the slumber to destruction. Feed the soul, but bridle the flesh, for it is insolent. Look to your servants. Make them clean. Let your friendship be for the service of God. All friendship else is vain and of no account. Persevere to the end. Many men begin, but few end. He that leaveth off is a damned soul."

From Dokkum the travellers put out to sea again, beyond the islands, and sailed up the Western Ems to Embden. They arrived after dusk, and found the city gates shut, so they lay all night on shipboard. Next morning, the 18th October, Laski took up his quarters at "The White Swan," on the quay, for he was to remain there to see the Landgrave, and obtain money. The others "lay at 'The Three Golden Keys,' by the English House," and left early next morning by a small boat to sail up the river Ems to Leer, and thence by a little tributary to Stickhuysen and Apen — "a very simple village," and so on to Oldenburg. A night there, and then on by Delmenhorst to Bremen, where they lodged at "an old widow, her house, at the signe of the Crown."

Here Il, the jaunty spirit who was like a Vice in a morality play, again appeared to them, clad in a white satin jerkin, ragged below the girdle. The curtain lifted, and his first words were theatrically light.

"Room for a player! Jesus! who would have thought I should have met you here?"

D. (solemnly). — "By the mercies of God we are here. And by your will and propriety and the power of God, you are here."

Il. "Tush, doubt not of me, for I am Il."

Kelley (with rebuke). — "My thinketh that the gravity of this action requireth a more grave gesture, and more grave speeches."

Il. — "If I must bear with thee for speaking foolishly, which art but flesh and speakest of thy own wisdom, how much more oughtest thou to be contented with my gesture, which is appointed of Him which regardeth not the outward form, but the fulfilling of His will and the keeping of His commandments, etc., etc."

Kelley. — "I do not understand your words. I do only repeat your sayings."

Il. — "It is the part of a servant to do his duty, of him that watcheth to look that he seeth...Do that which is appointed, for he that doeth more is not a true servant."

Il turns from Kelley to Dee. "Sir, here is money, but I have it very hardly. Bear with me, for I can help thee with no more. Come on, Andras; where are you, Andras?" he calls.

Andras, in a bare and shabby gown, "like a London 'prentice," appears, but empty-handed.

Il. — "This is one of those that forgetteth his businesse so soon as it is told him."

Andras. — "Sir, I went half-way."

Il. — "And how then? Speak on. Speak on."

Andras. — "Then, being somewhat weary, I stayed, the rather because I met my friends. The third day, I came thither, but I found them not at home. His family told me he had gone forth."

Il. — "And you returned a coxcomb. Well, thus it is. I placed thee above my servants, and did what I could to promote thee. But I am rewarded with loytring and have brought up an idle person. Go thy way, the officer shall deliver thee to prison, and there thou shalt be rewarded. For such as do that they are commanded deserve freedom; but unto those that loytre and are idle, vengeance and hunger belongeth."

Then Dee questions Il about Laski, and whether he is having any success in his efforts to obtain money, about Laski's brother-in-law, Vincent Seve, whose errand in England is not yet completed, and whether they shall all arrive safe at Cracow, or the place appointed.

Kelley has a sight of Master Vincent in a black satin doublet, "cut with cross cuts," a ruff and a long cloak, edged with black or blue. Then Il goes off into a mystical rhapsody, at the end of which he suddenly falls "all in pieces as small as ashes."

Next day, Kelley sees Master Vincent again, walking down by Charing Cross, accompanied by "a tall man with a cutberd, a sword and skie-coloured cloack." He passes on towards Westminster and overtakes a gentleman on horseback with five followers in short cape-cloaks and long moustaches. The rider is a lean-visaged man in a short cloak and with a gold rapier. His horse wears a velvet foot cloth. (It sounds like a vision of Raleigh.)

They are merry. Vincent laughs heartily and shows two broad front teeth. He has a little stick in his crooked fingers. The scar on his left hand is plainly seen. He has very high straight close boots. They arrive at Westminster Church (the Abbey). Many people are coming out. A number of boats lie in the river, and in the gardens at Whitehall a man is grafting fruit trees. The lean-visaged man on horseback

alights, and goes down towards, and up, the steps of Westminster Hall, Vincent with him. His companion walks outside and accosts a waterman. The waterman asks if that is the Polish bishop? The servant wants to know what business it is of his. A messenger comes down the steps of the Hall and says to Vincent's man that his master shall be despatched to-morrow. The servant saith he is glad of it. "Then all that shew is vanished away."

There are one or two allusions here to an emissary from Denmark who has brought a bag of amber. Il also says he has much business in Denmark. Frederick, the King of Denmark, was in frequent correspondence with Queen Elizabeth at this time.

At Bremen, where they stayed a week, Dee says that Kelley, when skrying by himself, was given a kind of rambling prophetic verse of thirty-two lines, which he prints, foretelling the downfall of England, Spain, France and Poland. In fact, a general debacle of nations. It is very bad prophecy and still worse poetry, but evidently inspired by the highly diplomatic foreign relations of Elizabeth and her two ministers.

On leaving Bremen, the party travelled by Osterholz to Harburg, on the left bank of the Elbe. They crossed the river and went on by coach to Hamburg. Laski had then rejoined them, but stayed behind in Hamburg, at "the English house," probably the consul's. Dee and the rest reached Lubeck on November 7.

CHAPTER X

PROMISES AND VISIONS

"Search while thou wilt; and let thy reason go
To ransom truth, e'en to th'abyss below;
Rally the scattered causes; and that line
Which nature twists be able to untwine.
It is thy Maker's will; for unto none
But unto reason can He e'er be known."

— Sir Thomas Browne

The dealings which Kelley had in Lubeck with the spirits seem to throw a light on all his relations with Dee. Kelley is gaining confidence; he sees that he is already able to dupe his employer considerably. He has only to manipulate the conversations a little to show up often his so-called sincerity. He can pretend he is aghast at Il's levity, and he seems to have been cunning enough when the spirits very often blamed him.

Buthis dreams of advancement in wealth and fame were no nearer accomplishment. He had seen through Dee's ambition. It was very different from his own, but he thought he could use it to his own advantage. Dee was now flattered without stint.

So at the sitting in November 15 he sees eleven noblemen in rich sables. One, wearing a regal cap trimmed with sable, is seated on a chair beset with precious stones. "He is a goodlier man than the Lord A.L." He addresses Dee with glittering promises. He is the King or the Emperor, and is represented in the margin of the diary by a crown. He says to Dee: —

“Pluck up thy heart and be merry, pine not thy Soul away with inward groanings, for I will open unto thee the secrets of Nature and the riches of the world, and withal give thee such direction that shall deliver thee from many infirmities both of body and mind, ease thee of they tedious labours and settle thee where thou shalt have comfort.

“Thanks be given unto the Highest now and ever.

“Why doest thou [hesitate] within thy thought? Hast thou not need of comfort?”

“Yes, God knows, for I am half confounded.”

“Then first determine within thyself to rest thee for this winter. Secondly, open thy mind to desire such things as may advance thy credit and enrich thy family, reap unto thee many friends and lift thee up to honour. For I will stir up the mindes of learned men, the profoundest in the world, that they shall visit thee. And I will disclose unto you such things as shall be wonderful and of exceeding profit. Moreover I will put to my hands and help your proceedings, that the world may talk of your wisdom hereafter. Therefore wander not farther into unknown places: contagious, the very seats of death for thee and thy children and such as are thy friends. If thou enquire of me where and how, I answer, everywhere, or how thou wilt. Thou shalt forthwith become rich, and thou shalt be able to enrich kings and help such as are needy. Wast thou not born to use the commodity of this world? were not all things made for man’s use?”

Here are the old dreams of the philosopher’s stone, the elixir of life, the transmutation of metals and all the works of alchemy, for which both these travellers were adventuring their lives in a foreign land. Dee does not seem exactly dazzled by these allurements. He only begs leave to ask questions, and seeks to keep the speaker to the point. “Are they to stay there and not to go on with Laski? Where are they to spend the winter?”

“Where you will,” comes the answer. “Are you so unwise as to go with him now? Let him go before, and provide for himself and the better for you. In the Summer, when it is more fair, you can follow. The weather now will be hard and the travel unfit for children. Heap not up thy wife’s sorrow.”

“I desire to live in quiet that my spirit may the better attend to the service of God.”

“Well, you are contented?”

Dee asks again, are they to part from Laski? Will it not be prejudicial to their arrangement, they having entered into a kind of covenant with him? “Are you not content?” the visitor repeats.

Then he did impart some remarkable information to Dee, in which there was certainly a grain of telepathically conveyed truth.

“Your brother is clapped up in prison. How like you that? Your house-keeper I mean.”

This evidently refers to Nicholas Fromond.

“They examine him. They say that thou hast hid divers secret things. As for thy books, thou mayst go look at them at leisure. It may be that thy house may be burnt for a remembrance of thee, too. Well, if they do, so it is. I have given thee my counsel, and desired to do thee good. The choice is thine.”

There is no evidence that Fromond was imprisoned, but he was a poor protector of his brother-in-law's valuable effects. He was powerless against a mob who broke into Dee's house not long after his departure from Mortlake, made havoc of his priceless books and instruments, and wrought irreparable damage. It was not nearly two months since Dee had left Mortlake, and, moving from place to place, it was unlikely that he had heard any news from thence. No date has ever been assigned to this action of the mob. It is quite conceivable that it actually took place on this day, November 15, and that by Kelley's clairvoyant or telepathic power the news was communicated across the sea and continent to Dee.

The poor astrologer was torn with doubts and misgivings. He fell upon his knees, uttering a piercing supplication to the “Author of all truth and direction of such as put their trust in him.”

“I most humbly beseech thee consider these promises thus to me propounded. If they be true and from thee, confirm them. If they be illusions and not from thee, disprove them. For hardly in my judgment they do or can agree with our former precepts and order taken by thee.”

And again, in an agony:

“O Lord, I doubt of these promises of ease, wealth, and honour: I suspect the whole apparition of the eleven to be an illusion. O confirm my judgment or disprove it.”

So he seeks for a revelation of guidance, writes letters to Laski, and waits. Soon he perceives these temptations to have come from “a very foolish devil.” He decides that they will continue to throw in their lot with Laski, who rejoined them in Lubeck. He left again to visit the Duke of Mecklenburg, they meanwhile going by Wismar to Rostock and Stettin, which place they reached at ten o'clock on Christmas morning. Laski joined them in a fortnight. They passed on by Stayard to Posen, where Dee adds an antiquarian note that the cathedral church was founded in 1025, and that the tomb of Wenceslaus, the Christian king, is of one huge stone. It was here that Dee began to enter curious notes about Kelley in the *Liber Peregrinationis*, written in Greek characters, but the words are Latin words, or more frequently English. The supposition is that Kelley was unacquainted even with the Greek alphabet. Dee kept his other foreign diary, written in an *Ephemerides Coelestium* (printed in Venice, 1582), secret from his partner, for Kelley had obtained possession of an earlier one kept in England and had written in it unfavourable comments, as well as erased things, about himself. Dee had the last word, and has added above Kelley's “shameful lye,” “This is Mr. Talbot's, his own writing in my booke, very unduely as he came by it.” The various diaries sound, perhaps, confusing to the reader, but are really quite simple. By the private diary is meant the scraps in the Bodleian Almanacs, edited by Halliwell for the Camden

Society, in which he seldom alludes to psychic affairs. The Book of Mysteries is the diary in which he relates all the history of the crystal gazing. The printed version (True Relation) begins with Laski's visit to Mortlake on May 28, 1583.

Winter had now set in with unwonted rigour, and one is amazed at the celerity with which this great caravanserai of people and goods pushed on from place to place. From Stettin to Posen, for instance, is more than 200 miles, and it was accomplished within four days and apparently with only one stop. Then southwards into the watery district between the Oder and the Warthe, where the country was so icebound that they had to employ five-and-twenty men to cut the ice for their coaches for a distance as long as two English miles. On February 3 they reached Lask, on the Prince's own property, and at last were comfortably housed in the Provost's "fair house by the Church." Here Dee was ill with ague, but the table was set up, and a new spirit called Nalvage appeared in the globe. Nalvage's "pysiognomy was like the picture of King Edward the Sixth. His hair hangeth down a quarter of the length of the cap, somewhat curling, yellow." Dee, of course, had seen the young King when he presented his books, so this is a first-hand reminiscence. Nalvage stood upon a round table of mother-of-pearl, and revealed to them many cabalistic mysteries, tables of letters and names. There was a terrible vision of Mrs. Dee lying dead, with her face all battered in, and of the maid Mary being pulled out of a pool of water half drowned. But it seems to portend no more than did another piece of ill news conveyed at the same time: "Sir Harry Sidney died upon Wednesday last. A privy enemy of yours." Dee says, "I ever took him for one of my chief friends," and adds, with unconscious humour:

"Note. At Prague, Aug. 24, I understood that Sir H. Sidney was not dead in February nor March, no, not in May last. Therefore this must be considered. Doctor Hagek, his son, told me."

This note makes us realise for a moment how slowly news travelled from England to the Continent in this year of grace 1584.

The informant, Madimi, "a little wench in white," told Dee that she had been in England at his house, and all there were well. The Queen said she was sorry she had lost her philosopher. But the Lord Treasurer answered, "He will come home shortly a begging to you." "Truly," adds Madimi, "none can turn the Queen's heart from you." Then, recurring to Mortlake, she says: "I could not come into your study. The Queen hath caused it to be sealed." This no doubt after the breaking in of the rioters. Dee was counselled to go and live at Cracow. He would like to be led step by step, and begs to know what house "is in God's determination for me and mine." Madimi answers, "As wise as I am, I cannot yet tell what to say." Dee demurs to the expense, and reproaches her for not telling them sooner. Needless cost would have been saved, and he does not know if Laski will have enough money for yet another move. He had rather Kesmark had been redeemed before Laski went to Cracow. Perhaps then his credit with the people would be greater.

Laski had heavily mortgaged his estates in Poland; he was in debt, and he had apparently raised a loan on his Kesmark property for a large sum of money. The bond was to expire on St. George's Day, April 23 next, and without the Emperor's help Dee did not see how it could be met. Kelley recurs to the Danish treasure he had found in England, hidden in ten places, which they would fain have

transported to Poland now, very speedily, for Laski's use. Dee is anxious to know from Madimi whether his rents are being duly received in England by his deputy or not, "whether Her Majesty or the Council do intend to send for me again or no." They ask instructions from Gabriel about Kelley's red powder, and how they shall use it. Dee seeks for information about the Prince's wife, whom they have not yet seen, but they doubt she is not their sound friend. He begs for medicine for his ague. And again, shall he take the pedestal, being made in Lask for the holy table, on to Cracow when they go, "rather than make a new one there, both to save time and to have our doings the more secret"? This pedestal was for the crystal to rest in upon the table. Three iron hasps and padlocks were also made at Lask for the table. If any answer to these questions was vouchsafed by the spirits, it was in the usual enigmas.

Part of Dee's baggage, a chest left at Toon on their way out, not having arrived, they did not immediately obey the injunction to move on to Cracow, but after about five weeks in Lask, they again journeyed forward.

CHAPTER XI

CRACOW

"Sir, to a wise man all the world's his soil:
It is not Italy, nor France, nor Europe
That must bound me if my fates call me forth.
Yet, I protest it is no salt desire
Of seeing countries, shifting a religion;
Nor any disaffection to the State
Where I was bred, and unto which I owe
My dearest plots, hath brought me out: much less
That idle, antique, stale, grey-headed project
Of knowing men's minds and manners."

— Jonson, Volpone, or The Fox

At the close of the sixteenth century, Cracow was at the height of its fame and prosperity. It was still the capital of Poland, and the residence of her kings, as well as the seat of the university founded two hundred years before by Casimir the Great. The Gothic cathedral erected under the same king, the burial place of Polish monarchs, was already adorned with sculptures and bronzes, the work of Renaissance artists from Florence and Siena. The visitor of today will find himself surrounded by churches and other buildings dating from the twelfth, fourteenth, and sixteenth centuries. Amid the ramparts of the Austrian fortress can still be traced here and there the older fortifications.

The city lies in the centre of a vast plain, almost at the confluence of two rivers, the Vistula and Rudowa. Across this plain from the north-west the travellers came, and reached Cracow in the afternoon of March 13, 1584.

"We were lodged in the suburbs by the church, where we remained a seven night, and then we (I and my wife) removed to the house in St. Stephen Street, which I had hired for a year for 80 gylvers of 30 groschen. And Master Edward Kelley came to us on Friday in the Easter week by the new Gregorian Kalendar,

being the 27 day of March by the old Kalendar, but the sixth day of April by the new Kalendar, Easter Day being the first day of April in Poland, by the new Gregorian institution.”

From the time of arriving in Poland Dee is careful to enter the dates in both old and new styles. The New Style was then extremely new, it having been introduced by Pope Gregory XIII. only a couple of years before, and universally adopted by all Roman Catholic countries. England, in all the fervour of her recently established Protestantism, would have none of it, but still desired not to lag behind in needful reforms. Dee, as already stated, had been commissioned before he left England to make calculations by which the calendar could be suitably adopted in this country. The Roman Church had assumed the chronology adopted by the Council of Nice to be strictly correct. But Dee desired to ascertain the actual position of the earth in relation to the sun at the birth of Christ, as a basis on which to rectify the calendar. The result of his calculations would have omitted eleven instead of ten days.

Dee's book (which was never printed, but remains in manuscript among the Ashmolean MSS.) was entitled “A Playne discourse and humble advise for our gracious Queene Elizabeth, her most Excellent Majestie, to peruse and consider as concerning the needful Reformation of the Vulgar Kalendar for the civile yeres and daies accompting or verifying, according to the tyme truely spent.” It was finished and delivered to Burleigh on February 26, 1583. To him it was inscribed with these rather playful verses: —

“Το οτι, and Το διοτι
I shew the thing and reason why,
At large, in briefe, in middle wise
I humbly give a playne advise;
For want of tyme, the tyme untrew
If I have must, command anew
Your honour may, so shall you see
That love of truth doth govern me.”

Burleigh proposed that skilful men in science, as Mr. Digges, be called from the universities to peruse the work and confer. But the Council of State consulted Archbishop Grindal and three of the bishops who recommended the rejection of Dee's scheme, chiefly on the ground that it emanated from Rome, and so their opposition delayed this desirable public reform in England for 170 years. Dee agreed to grant the ten days for the sake of conformity with the rest of the world, if his calculation that eleven were strictly accurate was publicly announced. It will be remembered that in 1742, when the change was made, eleven days were omitted from the calendar.

The household at Cracow now consisted of Mrs. Dee, Arthur, Katherine, Rowland and his nurse, and the maid Mary, Mrs. Kelley and her husband, a servant named John Crocker and a boy. It was augmented before long.

The actions with the spirits soon recommenced. Kelley began very unfairly by trying sittings alone, for he was importunate to know how the Prince was going

to treat them as regards money. But he seems only to have drawn reproof and much excellent counsel on himself from Nalvage.

The next few weeks were taken up with instructions from Gabriel and Nalvage, consisting of letters, numbers and words in a strange Eastern or angelic language, to which Dee probably had some key, though they appear unintelligible. The partners were bidden to keep the Sabbath, and Dee resolves to go always to church. Kelley seems to have turned restive once again. On April 17 he declared he would sit no more to receive these A.B.C. messages unless they were better explained. "There is your boy, John," he said; "he can well enough give you these simple signs. You need me no longer. I will be gone." As Casaubon remarks, "he was ever and anon upon projects to break with Dee."

Two days after, Dee heard him come upstairs to his own study, and called him in. Dee's study was an inner room through one that opened on to the stairs, at the foot of which was a door. He explained that he had now a distinct clue to the meaning of the tables of letters on which he had long been puzzling; dwelt on how essential it was to miss not a single letter, or else the words would err. He asked him, in fact, to resume his skrying, and encouraged him by saying that he knew he "would come to like better this due and methodical manner of our friends' proceeding," if only he would continue. Kelley scornfully replied that their teachers were mere deluders, and no good or sufficient teachers. In two years they had not made them able to understand, or do anything. "In two years," he said boastingly, "I could have learned all the seven liberal arts and sciences, if I had first learned Logick." He protested he would have no more to do with the spirits in any manner or way, wished himself in England, and vowed if the books were his he would burn them all. "These spiritual creatures are not bound to me. Take John for your skryer."

Dee pathetically recapitulated his long desire for wisdom, his faith that more knowledge will be granted him. Kelley went out leaving Dee buried in prayer.

In two days, Kelley was again submissive to the spirits, who bade him not mistrust. "Let him that is a servant and is commanded to go, go. And let not the earth rise up and strive against the plowman." So they go on again with their cabalistic letters and signs. In the beginning of May, Dee notes: "E.K. is very well persuaded of these actions now, thanked be the Highest."

Later in the month he says: "There happened a great storm or temptation to E.K. of doubting and mistaking our instructors and their doings, and of contemning and condemning anything that I knew or could do. I bare all things patiently for God his sake." Kelley at the same time says: "I am contented to see and to make true report of what they will show, but my heart standeth against them."

That night after the sitting, he again swore he would not go on skrying. The morning after, Dee knocked at his study door, and bade him come, for Nalvage had left off the previous day in the middle of an interesting geographical lesson about unknown parts of the earth, and had told them to be ready to continue it next morning. Kelley was obdurate, and Dee retired to prayer. In half an hour, the skryer burst in with a volume of Cornelius Agrippa's in his hand, where he said all the countries they were told about yesterday were described and written down. "What is the use," he said, "in going on with this farce, if they tell us nothing new?" Dee replied that he was glad to see Kelley had such a book of his own; that Nalvage in giving those ninety-one new names of countries, all of seven letters, was answering

his particular request; that he had verified the lands in the charts of Gerardus Mercator and Pomponius Mela, which he had at hand and produced, "and now," he said triumphantly, "we know exactly what angels govern which countries, in case we are ever called to practise there." Nalvage had described the natives of the countries and the products, suggesting that in Greenland a vein of gold might be found. "Your wilful phantasie," Dee ended to Kelley, "perverts your reason; and whereas you find fault with our instructors, I, who much more narrowly peruse their words, know that they give direct answers to my questions, except indeed when you misreport them, or I make a mistake in hearing or writing." So three days were lost, as Dee bemoans in the margin, and then Kelley was again induced to resume his skrying.

On the 25th, Laski arrived and left again for Kesmark. He now intended to redeem his property there. But King Stephan and his Chancellor were both set against him, and he wished Dee to go with him to the Emperor of Austria, Rudolph II.

Instructions were now given that they must be ready to go with Laski to the Emperor, must make themselves apt and meet, for until no remembrance of wickedness is left among them they cannot forward the Lord's expeditions. Gabriel tells Kelley at some length of his many faults. Dee did not hear this, but considerably does not ask for a repetition of the catalogue. He only bids Kelley listen well. Gabriel says if any will be God's minister, he must sweep his house clean, without spot. He must not let his life be a scandal to the will of the Lord.

"God finds thee, as he passes by in his Angel, fit in matter, but, my brother, God knows, far unfit in life. O consider the Dignity of thy creation. See how God beareth with thy infirmity fromtime to time. Consider how thou art now at a Turning where there lieth two wayes. One shall be to thy comfort, the other to perpetual woe."

Gabriel's dart, like a flame of fire, is upright in his hand. He pleads with Kelley in such adorable gentleness and with such tender and ecstatic weeping, that both his hearers cannot withhold their tears. Gabriel's words so moved Kelley that he professed absolute repentance for all his dealings with wicked spirits, vowed he would burn whatsoever he has of their trash and experiments, and write a book setting forth their horrible untruth, and blasphemous doctrine against Christ and the Holy Ghost. It is curious that among the other errors he renounced was the Eastern doctrine that a fixed number of souls and bodies have always been in the world, and that a man's soul goes from one body to another, viz., into the new-born child. In the light of after-events, it is significant that another belief abjured is that to the chosen there is no sin.

Dee was overjoyed, and full of thanksgiving. He believed utterly in Kelley's conversion, all the more because of his former lapses. If anything were wanting to prove it, it was to be found in the humble and patient spirit in which this impracticable, volcanic skryer of his now sat on patiently for two hours and a half before the stone without either cloud, veil, or voice appearing. This to Kelley was "no light pang." Nay, he argues that servants must wait as long as their Master pleases, and the time is better spent than in any human doings. He opens his wayward heart to Dee, the man without guile, and avows that he had fully intended at his last outburst, ten days before, to have gone away secretly with those with whom he had so long dealt had they not threatened him with beggary — a thing,

adds Dee, that he most hated and feared. Therefore, till this time he had been a hypocrite. Now, in his new-found elation, he cares not for poverty; life eternal is more than riches and wealth. He that can be hired with money to forsake the devil is no Christian. He will doubt no more, but believe. Dee adds that he omits many others of his godly sayings, thinking these sufficient to write down. He had no suspicion of any ill faith. His love for Kelley was truly unbounded in its long-suffering. He offered a fervent thanksgiving for the conversion, and for Satan's defeat, and prayed for them both for "continual zeal, love of truth, purity of life, charitable humility and constant patience to the end."

The same atmosphere continued next day, June 11. Kelley protests he could sit for seven years awaiting a vision. They do wait nearly four hours. Evidently Kelley converted is not going to be so good a medium as Kelley unregenerate. Dee explains the non-appearance as retribution for the three days wasted before. But they are all rather depressed, especially the Prince.

Then a vision appears of the castle of Grono, in Littau, where the King of Poland then was. Stephan's arms are seen over the gate. A man like an Italian is beheld, carrying an iron chest within which are an image in black wax, a dead hand, and so on. The promise is that Laski shall be King of Poland.

Early next morning Kelley, lying awake in bed, had a vision which he or Dee afterwards embodied in the curious diagram facing [?].

It may be taken as a sample of the kind of intricate complications of theurgy which often absorbed the pair for days together.

The vision was expounded by Ave, something in the following manner: —

A VISION.

East and West, North and South, stand four sumptuous and belligerent Castles, out of which sound Trumpets thrice. From every Castle, a Cloth, the sign of Majesty, is cast. In the East it is red, like new-smitten blood. In the South, lily-white. In the West, green, garlick-bladed like the skins of many dragons. In the North, hair-coloured, black like bilberry juice. Four trumpeters issue from the Castles, with trumpets pyramidal, of six cones, wreathed. Three Ensign bearers, with the names of God on their banners, follow them. Seniors, Kings, Princes as train bearers, Angels in four phalanxes like crosses, all in their order, march to the central Court, and range themselves about the ensigns.

IT VANISHETH.

The dazzling, shifting formation seems to proceed in a glorious pageant of colour, and then to rest, frozen into a minutely exact phantasticon of harmony.

Now for the meaning of the allegory. The Castles are Watch towers provided against the Devil, the Watchman in each is a mighty angel. The ensigns publish the redemption of mankind. The Angels of the Aires, which come out of the Crosses, are to subvert whole countries, without armies, in this war waged against the Powers of Darkness.

Many weeks were taken up with tables of letters for the games, angels, seniors, etc.

Kelley is again sometimes very much tempted to doubt the good faith of the angelic visitants, more especially as he sadly fears that good angels will not provide them with the needful money that the Prince requires for the success of his cause. One day, Dee wrote in his diary: "E.K. had the Megrom sore." Kelley read this, and "A great temptation fell on E.K., upon E.K. taking these words to be a scoff, which were words of compassion and friendship." After this Dee resorts more frequently to the use of his Greek characters.

The Dees were still living near the church of St. Stephen, where Kelley was a frequent visitor. Laski lodged with the Franciscans in their convent. The revelations were now of tables of letters again, intended, Dee things, that they may learn the names of angels and distinguish the bad from the good. (The bad angels' names are said to be all of three letters.) He hopes Ave is about to reveal the healing medicines; the property of fire; the knowledge, finding, and use of metals; the virtues of stones, and the understanding of arts mechanical. But Ave says it is the wicked spirits who give money coined, although there are good angels who can find metals, gather them and use them. Then Madimi appears, after a long absence, and addressing Dee as "my gentle brother," tells him that Ave is a good creature and they might have made more of him. She wants to know why they have not gone to the Emperor Rudolph. The old excuse of poverty is pleaded.

That evening, June 26, at seven o'clock, Dee sat in his study considering the day's action, when Kelley entered and asked if he understood it. He, it seems, had burst out again, had raged and abused Michael and Gabriel, called Ave a devil, made "horrible speeches." There had been a most terrible storm of thunder and rain, and Kelley always appeared sensitive to these electric disturbances. Now he is penitent once more, acknowledges his words were "not decent," and begs forgiveness of God and Dee. The talk lasted long, and several calls to supper were unheeded; then, just as they were leaving the room, Kelley felt something warm and heavy on his shoulder, and behold! it was Ave come to acknowledge his repentance. Dee hands him his Psalter book, and with three prayers devoutly said, all is smooth again, and they go down to supper.

Dee's patience and humility seemed unending. In conversing with the spirits he is always, as it were, face to face with God. His replies are made direct to the Majesty of the Divine. When Kelley is blamed he assumes equal blame.

Ave. — "Which of you have sought the Lord for the Lord his sake?"

D. — "That God can judge. We vaunt nothing of our doings, nor challenge anything by the perfection of our doings. We challenge nothing, Lord, upon any merits, but fly unto thy mercy, and that we crave and call for. Curiosity is far from our intents."

CHAPTER XII

FROM CRACOW TO PRAGUE

"Since all men from their birth employ sense prior to intellect, and are necessarily first conversant with sensible things: some, proceeding no farther, pass through life considering these as first and last; and apprehending what is painful to be evil, what is pleasant good, they deem it sufficient to shun the one and pursue

the other. Some pretending to greater reason than the rest, esteem this wisdom; like earth-bound birds, though they have wings they are unable to fly. The secret souls of others would recall them from pleasure to worthier pursuits, but they cannot soar: they choose the lower way, and strive in vain. Thirdly, there are those — divine men — whose eyes pierce through clouds and darkness to the supernal vision, where they abide as in their own lawful country.”

— Plotinus

All this time, Dee is so absolutely absorbed with his spiritual visions that we know very little about his outer existence. For three years after he left England, he neglected to enter anything in his ordinary diary, and the *Liber Mysticus* contains nothing of everyday affairs.

In this July, 1584, however, at Cracow, he does enter an important piece of information about his boy Rowland, the baby then about a year and a half old.

“1584. Remember that on Saturday the fourteenth day of July by the Gregorian Calendar, and the fourth day of July by the old Calendar, Rowlande my childe (who was born Anno 1583, January 28 by the old calendar) was extreemely sick about noon or mid-day, and by one of the clock was ready to give up the ghost, or rather lay for dead, and his eyes set and sunck in his head.

“I made a vow if the Lord did foresee him to be his true servant, and so would grant him life, and confirm him his health at this danger, and from this danger, I would during my life on Saturdays eat but one meal.”

Although we never find this vow referred to again, there is no doubt that Dee devoutly kept his bargain. Rowland did grow up and had other remarkable escapades.

Still the journey to Prague to the Emperor Rudolph was postponed, and it was not until the first day of August that the trio set off. Dee and Kelley were ready to go sooner, but Laski had not sufficiently recovered his finances. The party had been augmented by the arrival of Kelley's brother, Thomas, and Edmond Hilton, son of Dee's old friend, Goodman Hilton, who had sometimes lent him money, and who in 1579 had requested leave for his two sons to resort to Dee's house. Thomas Kelley accompanied the Prince and his pair of crystal gazers. The women were left behind under Edmond Hilton's charge.

Five or six days after arriving in Prague, on the day of the Assumption of the Blessed Virgin Mary, August 15, Dee was settled in the house of Dr. Hageck, by Bethlem in Old Prague (Altstadt), kindly lent him for his use. The house was not far from the old Rathhaus, the great clock tower of which, dated 1474, and the Council Chamber, still exist. It was also near the Carolinum or University, founded by Charles IV. in 1383, in whose hall John Huss a hundred and fifty years before had held his disputations. When Dee and his party arrived in the city Tycho Brahe was still alive, though not yet a resident in Prague. Prague was the city of alchemists. The sombre, melancholy Emporer himself relieved his more seriuous studies by experiments in alchemics and physics. A mania for collecting rare and valuable objects provided him with a still lighter pastime. He painted, read much, and worked in iron, was a good linguist, and a regular dilettante. Unmarried, and with

all the weaknesses of the Habsburgs, for nearly thirty years out of his long life and far too protracted reign he was quite mad. Not many years after his reception of Dee he ceased to make any pretence of public appearance.

The excellent little study or “stove” (from “stube,” German for study) in Dr. Hageck’s house had been since 1518 the abode of some student of alchemy, skilful of the holy stone. The name of the alchemist, “Simon,” was written up in letters of gold and silver in several places in the room. Dee’s eyes also fell daily on many cabalistic hieroglyphs, as well as on drawings or carvings of birds, fishes, flowers, fruits, leaves and six vessels, all the work, he presumed, of Simon baccalaureus Pragensis. Over the door were the lines:

“Immortale Decus par gloriaque illi debentur
Cujus ab ingenio est discolor hic paries,”

and on the south wall of the study was a long quotation from some philosophical work ending with

“Ars nostra est Ludus puero cum labor mulierum. Scitote omnes filii artis hujus, quod nemo potest colligere fructus nostri Elixiris, nisi per introitum nostri lapidis Elementati, et si aliam viam quaerit, viam nunquam intrabit nec attinget. Rubigo est opus, quod sit ex solo auro, dum intraverit in suam humiditatem.”

In these congenial surroundings skrying was at once resumed. Madimi (now grown into a woman) was the first visitor, and Dee hastened to inquire for his wife and child at Cracow. He notes that his first letter from her arrived on the 21st. She joined him before long. He was told to write to the Emperor Rudolph. He did so on August 17, and he relates in the epistle the favourable attention he has received from Charles V. and his brother Ferdinand, Rudolph’s father, the Emperor Maximilian II., who accepted the dedication of his book *Monas Hieroglyphica*, and others of the imperial house. He signs the letter, “Humillimus et fidelissimus clientulus Joannes Dee.”

After waiting a week he sent the letter by Laski’s secretary to the Spanish ambassador, Don Guglielmo de Sancto Clemente, who was to present it to Rudolph. With it he also sent a copy of his *Monas*. The same night he heard by Emerich Sontag, the secretary, that the Emperor had graciously accepted the book, and within three or four days would appoint a time for giving him an audience.

He received letters from England on August 27, which were dated April 15 and 16. His brother-in-law, Nicholas Fromond, told him that Mr. Gilbert, Mr. Sled, and his bookseller had used him very ill. Doubtless he was expecting some money from the sale of his books. Mrs. Dee was much upset at her brother’s defections, and poor Dee was worried all round, for, as he writes in the margin of his diary, “Satan is very busy with E.K. about this time.” Kelley seems to have been making friends with young Simon Hageck, son of “our host,” as Dee calls him. To furnish his own study he has bought a clock of Mrs. Hageck for five ducats, which was so good a bargain that she requested “a quart of wine” (probably a quarter hogshead) thrown in. She herself does not seem to have benefited much by the largess, for Kelley and Laski’s man Alexander proceeded to get drunk on it, and fell to fighting and quarrelling. Dee, who had stayed writing in his study instead of going to supper,

was warned by the city watchman to keep better peace in his house. Looking from his window to account for the caution, he saw Laski's man sitting on a great stone, and called him to come in. When he had heard the tale he went off to Hageck's to "understand the very truth," and there found Kelley lying in a drunken sleep on a form. This was a relief. He was better pleased to think that angry words had been spoken "when wine, not wit, had rule," and persuaded Laski's man to stay in his lodgings that night instead of raging forth into the street. Already a scandal had been made which he foresaw would do him much harm. Next morning Kelley had a madder fit than ever.

"Much ado. Emerich and his brother (Thomas Kelley) and I had to stop or hold him from going on Alexander with his weapon. At length we let him go, in his doublet and hose without a cap or hat on his head, and into the street he hasted with his brother's rapier drawn, and challenged Alexander to fight. But Alexander said 'Nolo, Domine Kelleie, Nolo.' Hereupon E.K. took up a stone and threw after him as after a dog, and so came into the house again in a most furious rage for that he might not fight with Alexander. The rage and fury was so great in words and gestures as might plainly prove that the wicked enemy sought either E.K. his own destroying of himself, or of me, or of his brother. This may suffice to notify the mighty temptation and vehement working of the subtle spiritual enemy, Satan, wherewith God suffered E.K. to be tempted and almost overcome: to my great grief, discomfort, and most great discredit, if it should come to the Emperor's understanding. I was in great doubt how God would take this offence, and devised with myself how I might with honesty be cleared from the shame and danger that might arise if these two should fight. At the least, it would cross all good hope here with the Emperor for a time, till God redressed it."

By this time Dee had become skilled and tactful in dealing with his turbulent squire, and he soon brought him to quietness by yielding to his humour and saying little. At mid-day came Dee's messenger from Cracow, bringing letters from and tidings by word of mouth of his dear wife Jane, "to my great comfort." Much he was in need of comfort, and when a letter from the Emperor arrived the same day, desiring to see him, Kelley's enormities began to assume less desperate proportions.

Dee started at once to the Castle, the Palace of Prague, and waited in the guard-chamber, sending Emericus to the Lord Chamberlain, Octavius Spinola, to announce his coming.

"Spinola came to me very courteously and led me by the skirt of the gown, through the dining chamber to the Privie chamber, where the Emperor sat at a table, with a great chest and standish of silver before him, and my Monads and Letters by him."

Rudolph thanked Dee politely for the book (which was dedicated to his father), adding that it was "too hard for his capacity" to understand; but he encouraged the English philosopher to say on all that was in his mind. Dee recounted his life history at some length, and told how for forty years he had sought, without finding, true wisdom in books and men; how God had sent him His Light, Uriel, who for two years and a half, with other spirits, had taught him, had finished

his books for him, and had brought him a stone of more value than any earthly kingdom. This angelic friend had given him a message to deliver to Rudolph. He was to bid him forsake his sins and turn to the Lord. Dee was to show him the Holy Vision.

“This my commission is from God. I feign nothing, neither am I a hypocrite, an ambitious man, or doting or dreaming in this cause. If I speak otherwise than I have just cause, I forsake my salvation,” said he.

Rudolph was probably very much bored by this mystical rhapsody. He excused himself from seeing the vision at this time, and said he would hear more later. He promised friendship and patronage, and Dee, who says he had told him almost more than he intended of his purposes, “to the intent they might get some root or better stick in his minde,” was fain to take his leave. In a few days he was informed, through the Spanish ambassador, that one Doctor Curtius, of the Privy Council, “a wise, learned, and faithful councillor,” was to be sent to listen to him on the Emperor’s behalf. Uriel, whose head had been bound of late in a black silk mourning scarf because of Kelley’s misdoings, now reappeared in a wheel of fire, and announced favour to Rudolph.

“If he live righteously and follow me truly, I will hold up his house with pillars of hyacinth, and his chambers shall be full of modesty and comfort. I will bring the East wind over him as a Lady of Comfort, and she shall sit upon his castles with Triumph, and she shall sleep with joy.”

To Dee, he says, has been given “the spirit of choice.” Dee petitions that his understanding of that dark saying may be opened: “Dwell thou in me, O Lord, for I am frail and without thee very blind.”

The conference between Dee and Curtius on September 15 lasted for six hours. It took place at the Austrian’s house, whither Dee was permitted, it seems, to take the magic stone and the books of the dealings. Dee in all good faith promised that many excellent things should happen to Rudolph, if only he would listen to the voice of Uriel. Dee’s sincerity, credulous though it appears, was as yet unshaken. He lived in a transcendental atmosphere, and trembled, as he believed, on the brink of a great revelation. The very heavens seemed opening to him, and soon, he thought, he would probe knowledge to its heart.

Kelley, on the other hand, was under no delusion. He had worked the spirit mystery for long enough without profit; already he was beginning to more than suspect that the game was played out; that their dreams of Laski as King of Poland, dispensing wealth and favour to his two helpers, were never to be realised; that the Emperor’s favour would be equally chimerical and vain; and that some more profitable occupation had better be sought. At the back of his mind lay always the hope of the golden secret. Somehow and somewhere this last aspiration of the alchemist must be realised.

At the very time when the two learned doctors were holding their confabulation, Kelley, says Dee, was visited at their lodgings with a wicked spirit who told him that Dee’s companion would use him like a serpent, “compassing his

destruction with both head and taylor; and that our practices would never come to any fruitful end."

This was a true prophecy indeed, but many things were yet to come to pass.

Uriel now instructs Dee to write to the Emperor and tell him that he can make the philosopher's stone: in other words, that he can transmute base metal into gold. In the next breath Uriel foretells that Rudolph shall be succeeded by his brother Ernest, for when he sees and possesses gold (which is the thing he desireth, and those that counsel him do also most desire), he shall perish, and his end shall be terrible. Dee shall be brought safely home to England. Uriel used a curious simile, that Dee "shall ascend the hills as the spiders do." Dee, with his knowledge of many sciences, has never shown himself a naturalist, but he here gives us an interesting scrap of natural history. He writes in the margin: "Perhaps spiders flying in the air, are carried by strings of their own spinning or making, or else I know not how."

Dee's suit with the Emperor did not much progress. His ministers were naturally envious of this foreigner, and many whispers, as well as louder allegations against the two Englishmen, were abroad, although, as San Clemente told him, the Emperor himself was favourable. The Spanish ambassador was friendly enough, and Dee dined several times at his table. He professed to be descended from Raymond Lully, and, of course, like every educated person of the fifteenth and sixteenth centuries, was a believer in the virtues of the philosopher's stone. He bade them not regard the Dutchmen's ill tongues, "who can hardly brook any stranger." Dee wrote again to the Emperor a letter of elaborate compliment and praise of *vestroae sacrae Coesarae Majestatis*, in which he offered to come and show him the philosopher's stone and the magic crystal.

Still nothing came of it, and these needy adventurers in a foreign land began to get into deadly straits. "Now were we all brought to great penury: not able without the Lord Laski's, or some heavenly help, to sustain our state any longer." Dee returned from a dinner at the Spanish ambassador's to find Kelley resolved to throw up the whole business and start for England the next day, going first to Cracow to pick up his wife. If she will not go he must set off without her, but go he will. He will sell his clothes and go to Hamburg, and so to England. It is all very well for the spirits to promise spiritual covenants and blessings; but as Kelley said to Uriel, "When will you give us meat, drink and cloathing?"

At this time the women and children did join the party from Cracow, although Dee does not record it in his diary. But on September 27 Dr. Curtius called to see him at his lodging in Dr. Hageck's house by Bethlem, and he says "saluted my wife and little Katherine, my daughter." Dee laid before him some of the slanders that he knew were going about. He had been called at Clemente's table a bankrupt alchemist, a conjuror and necromantist, who had sold his own goods and given the proceeds to Laski, whom he had beguiled, and now he was going to fawn upon the Emperor. Curtius was at last induced to spread before the Emperor his report of the conference he had held (by command) with Dee. "Rudolph," said Curtius, "thinks the things you have told him almost either incredible or impossible. He wants you to show him the books." Then the talk became the learned gossip of a couple of bookish and erudite scholars. Dee produced some rare editions which the others had never seen. Curtius offered the loan of one of his own works, *De Superficerum Divisionibus*, printed at Pesaro. After this, with mutual courtesies

offered on both parts, “after the manner of the world,” Curtius took his horse, and returned homeward.

Jane Dee was ailing at this time, and Dee was much distressed. Gabriel, when consulted, told him that the true medicine is trust in the God of Hosts and in His Son Christ. “The Lamb of Life is the true medicine of comfort and consolation.” He did, however, condescend to give a remarkable prescription for her use, concocted of a pint of wheat, a live pheasant cock, eleven ounces of white amber, and an ounce of red wine, all distilled together. Dee, though no Christian Scientist, was willing enough to administer the strange decoction, but says he knows not where or how to get a cock pheasant. In the spring of the next year, Jane’s fourth child, Michael, was born. He was always rather sickly, and died when nine years old. Theodore, her fifth child, was only thirteen when he too died, but all the six other children grew up.

Curtius and Dee became good friends. The Austrian showed his English acquaintance several of his inventions connected with the quadrant and with astronomical tables, and Dee confided to him the secret of a battering glass he had contrived for taking observations on a dark night. The glass was left at Cracow with his books and other goods, but he would gladly go and fetch it to show the Emperor. This led to Dee’s request for a passport to enable him to travel, with servants, wife and children, where he would in the Emperor’s dominions at any time within a year. He drew it up himself on October 8, 1584, and the Emperor granted it without demur. Dee soon started for Cracow to bring the rest of his goods to Prague, but the diary for the month of November is missing, and the following book opens on December 10, when he had set out from Cracow to return to Prague. “Master Kelley” was with him, John Crocker, and Rowland and his nurse, who had been left behind when Mrs. Dee and the two elder children joined her husband in Prague. As before, more than a week was occupied with the journey, which was made in a coach, with horses bought of “Master Frizer.” In Prague a new lodging was found in a house belonging to two sisters, of whom one was married to Mr. Christopher Christian, the registrar of Old Prague. Dee hired the whole house from him at a rent of 70 “dollars” or thalers a year, to be paid quarterly.

“On Saturday afternoon, January 12, 1585, I removed clean from Doctor Hageck, his house by Bedlem, and came with all my household to the House which I had hired of the two sisters (married) not far from the Market Place in old Prage.”

He announced his return to the Spanish ambassador and to Dr. Curtius, and continued his interviews with “the schoolmaster” daily.

Some of the sittings recorded at this time are really of the nature of school lessons, which to a man of Dee’s acquirements must have seemed rather elementary, yet he humbled himself as a child to learn. One day geographical and ethnographical information is imparted about America, or, as Dee calls it, “Atlantis”; Cathay; the Bactrian desert; and Phalagon, a country of which Dee says he never heard. Another day, minerals and their properties form the subject of the lesson.

Much was said about the doubting, incredulous spirit of Kelley, which Dee always feels is the hindrance to further knowledge. At length he is given permission to choose another skryer if he will: “Take whomsoever thou wilt in

whose face the Lord shall seem to dwell, and place him with this Seer, and let him stand seven times by him. I will take the spirit from him and will give it unto the same that standeth by, and he shall fulfill my word that I have begun.”

But Dee was strangely reluctant to part with Kelley. He loved him like a son, he yearned over his soul, and he entertained more lively hopes than ever of his real conversion, for Kelley had at last consented to partake of the sacrament with his older friend. Dee uttered aloud a solemn prayer: —

“O God, thou hast coupled us two together in thy election, and what the Lord hath joyned, no fleshly fancy of mine shall willingly separate. But if it be thy will, seeing he is so hard to give credit to thy holy messengers, without some proof in work first past, as for example this doctrine of the philosopher’s stone, that so he may come to be allowed, though he imitate Thomas Didymus in his hard and slow belief. And because he is to receive the pledge of thy mercies, and mystery of the heavenly food, we would gladly hear of that holy sacrament some discourse for our better instruction, and his better encouragement to the mystery receiving.”

Then was delivered a remarkable homily expounding Protestant Christian belief upon several points: the Creation, the fall of Adam (because he wanted the beauty and excellency of God’s spirit for which he was created); of the sacrament of Christ’s body, “the holy sign of peace between God and man”; and the mystery and wonder of the rite as shown to the disciples, not, as the wicked do, “tying the power and majesty of God and His omnipotence to the tail or end of reason, to be haled as she will....It is a holy miracle, and thou must believe, as the Disciples did, that thou partakest of the true Body of Christ sub forma panis. But receiving ceasing, the Sacrament ceaseth also.” This in answer to Dee’s interposed question. The Hussite doctrine of the permanence of the sacred element in the common food when blessed was of course much in men’s minds in Prague. So with an injunction to “share this doctrine with your wives,” this exposition ends.

CHAPTER XIII

A DREAM OF GOLD

“Now, Epicure,
Heighten thyself, talk to her all in gold,
Rain her as many showers as Jove did drips
Unto his Danaid, shew the gold a miser
Compared with Mammon. What! the stone will do’t.
She shall feel gold, taste gold, hear gold, sleep gold.”

— Jonson, *The Alchemist*

On February 27, 1585, Dee and Kelley, with Thomas Kelley, rode with great secrecy to Limburg, six miles from Prague, in obedience to Madimi, who however told them on arriving that Rudolph knew of their departure. Dee suspected Laski’s man, Sontag, of treachery. Michael appeared to them there, and instructed Dee to name his new-born child Michael. The infant was baptised by the Court chaplain in Prague Cathedral (which is dedicated to the very unpopular Saint Vitus) on March

18, the Spanish ambassador being godfather and the Lady Dietrichstein, wife of the Emperor's major-domo, godmother.

Kelley was still murmuring under the mystical dealings of the angels. "Let them give me somewhat profitable to my body, or some wisdom to my mind's behoof, and then I will believe in them," he says. Then he protests he will confess all to the priest, and if the holy father does not allow their doings or counsel to be genuine, neither will he.

The remarkable answer that Dee gives again shows us how in advance he was of his times in matters spiritual as well as scientific. "The authority of good angels or messengers from God is greater," says he, "than the authority of the Pope, or priests."

So the weeks went on. Kelley postponed the day of taking the sacrament. At Easter will be a fit time. He will wait till then. He is tired of skrying: "I pray you to deal with another. Here is John, a boy in the house. You may use him." Thus, for the third time, a boy is suggested.

It is a curious piece of psychology, or crystallogmancy, that Kelley, who possessed the mediumistic powers, was always so reluctant to use them, while Dee, who as Madimi told him, had clearer sight than his skryer, was entirely unable to open up communication with the unseen.

Money was scarcer than ever. "My wife being in great perplexity, requested E.K. and me that the annexed petition might be propounded to God and his good angels, to give answer or counsel in the cause." Jane's petition set out simply that they had no provision for meat and drink for their family, that it "would discredit the actions wherewith they are vowed and linked unto the heavenly majesty" to lay the ornaments of their house or coverings of their bodies in pawn to the Jews, and that the city was full of malicious slanders. Aid and direction are implored how or by whom they are to be aided and relieved. The spirits, while reminding her grandiloquently that she is only a woman, full of infirmities, frail in soul, and not fit to enter the synagogue, yet favourably listen, and bid her be faithful and obedient as she is yoked, promising that she and her children shall be cared for. Meanwhile her husband is to gird himself together and hasten to see Laski and King Stephan.

This injunction seems not to have been obeyed for some time, for Dee was now very busy inditing letters to Queen Elizabeth and to other of his friends in England. He was reminded of it later when something went wrong, and another crisis arrived with Kelley. On March 27, a Wednesday, Dee was busy in his study, when the skryer burst in, demanding unceremoniously a copy of a certain magic circle of letters which he professed to have had revealed to him by spirits at Oxford. He wished to show it to a Jesuit priest with whom he had made friends. He protested he would quit the company of the spirits with whom they had recently dealt and return to his former associates — the evil set. Dee said he had no leisure to look for the paper now, he was writing letters of importance, and in a week's time or when able, he would see it was found. This of course was irritating. Kelley stormed and raged, said the old man should not stir his foot from the room till it had been produced, and was about to lock up the door when Dee caught him by the shoulders, "calling aloud to my folks. They came in all, and my wife, and so afterwards by degrees his fury assuaged, and my folks, my wife and his, went away, and after he had sitten two or three hours with me, he saw on my head, as I sat

writing, Michael stand with a sword, who willed him to speak, which he did forbear to do above a quarter of an hour.”

Kelley, like a spoilt child, demanded of Michael if he should have his circle of letters. The angel addressed him then in a passage of exceeding beauty, seeming to scorch and wither the promptings of the skryer’s evil nature, while wrestling at the same time with all the powers of darkness for his soul: —

“O Jehovah, whose look is more terrible to thy angels than all the fires thou hast created,...wilt thou suffer one man to be carried away, to the dishonouring and treading under foot of thee and thy light, of thee and thy truth? Can one man be dearer unto thee than the whole world was? Shall the heavens be thrown headlong down, and he go uncorrected?”

He intimates to the partners that their work and calling is greater than honour, money, pride and jewels. As it is great, so must their temptation be great.

“Therefore God has framed one of you as a stiffe-made Ashe, to bind up the continuance of his work, and to be free from yielding unto Satan.”

As for the other, Michael promises Kelley that no evil spirit shall visibly show himself unto him any more as long as he is in the flesh.

“Whosoever therefore appeareth hereafter is of good.”

Thus begins to yawn before the pair the most dangerous pitfall of all. Pride and confidence in the perfect intuition of God’s will has led many a good and holy man astray. Soon even the stiff-made ash is to arrive at the pitch of believing that their teachers cannot err, and then comes a terrible downfall. Michael in an exquisite little parable bids them cleave fast together. And again it is clear why the elder man, the seeker after hidden knowledge, the pure-minded and gentle-hearted old mathematician and astrologer, though torn in pieces with his partner’s wild outbursts, his notorious cupidity, impatience, and evil living, yearned over him and his rebellious youth as a mother over her child. Like Michael, he seems involved in a prolonged struggle for the rescue of his soul from the demons in whose power he devoutly believed.

“PARABOLA DE NOBIS DUOBUS.

“A wood grew up, and the trees were young, and lo! there arose a great Tempest from the North, and the Seas threw out the air that had subtilly stolen himself into them. And the winds were great. And behold there was one Tree which was older than the rest, and had grown longer than that which shot up by him. This Tree could not be moved with the wind, but the Tree that was young was moved to and from with the wind, and strook himself oftentimes upon the stiff-set tree. The Forrester came and beheld, and said within himself, ‘The force of this wind is great. See this young Tree beateth himself in pieces against the greater. I will go home, and will bring my ground instruments, and will eradicate him, and I will place him farther off. Then if the winds come, he shall have room to move.’

But when he came home, the Lord of the Wood seeing him in a readiness with his Mattock and his spade, asked him of his goings, which told the thing in order unto his Master. But lo! his Master rebuked him, and he said thus: `When the winds are not, they increase, they are not hurtful one to the other. Suffer them therefore. When the young Tree taketh roots, and shall look up unto some years, his roots shall link themselves with and under the roots of the greater. Then, though the winds come, they shall not be hurtful one to another, but shall stand so much the more fast, by how much the more they are wrapped together; yea, when the old tree withereth, he shall be a strength unto him, and shall add unto his age as much as he hath added unto his youth.'

“And he ceased to dig.

“Be not you therefore haled in sunder, neither be you offended one at another. Peradventure Reason would set you aside. But God will not. Behold, if you break the yoke that you are in and runne astray, he that erreth shall perish, even so shall he that standeth also be desolate. Love therefore one another, and comfort one another, for he that comforteth his brother comforteth himself....Let youth yield to ripe years...You have vowed that one of you do nothing without the other's counsel, but you shall not be two counsellors. Let the Doer occupie the superiority. The Seer, let him see and look after the doings of that he seeth, for you are but one body in this work.”

In April, Dee and Kelley returned to Cracow. As they were nearing the city they saw a great whirlwind wreathing up the dust and shooting forward in a southerly direction. They found their house let under them to a “forced-in tenant,” but as Dee had brought his keys, he effected an entrance, and secured at least a bedstead. By the aid of his lawyer, Mr. Tebaldo, “an ancient practitioner in Polish causes,” he obtained a decree against his landlord that without six months' notice he could not be ejected. They took up their abode in the College of Nyepolonize. Laski now joined them in Cracow, and took Dee on May 23 to an audience of King Stephan. Stephan was seated by the south window of his principal audience and banqueting chamber, looking out upon the beautiful new gardens that he was then making. Polite speeches of greeting in Latin passed between the two, but there was scant time for more before the Vice-Chancellor and Chief Secretary, with others, came in, bringing Bills for the King to read and sign. Stephan had small time to spare for visionary alchemists. His very glorious reign was crowded with great achievements. Though a strong Catholic himself, he respected the liberties of his Protestant subjects, won back the Russian provinces for Poland, reformed the universities and established the Jesuits in educational seminaries, and protected the Jews. He died very suddenly about a year after Dee's third interview with him. Dee has the following very valuable note of his death, entered in the diary a few weeks after his arrival at Trebona Castle in 1586: “December 11, Stephan Poloniensis obiit: natus anno 1530, die 13 Januarii, hora quarta mane min 25, in Transylvania. Obiit hora secunda post medium noctem, ut intellexi ex literis Dni Lasky, receptis die 29 per Alexandrum.”

Dee also visited Dr. Hannibal (Annibaldus), the famous divine, and discussed with him his commentaries on Latin authors- -Hermes Trismegistus and Mandellus. He partook of the Communion at the Bernardine convent where the Doctor was a professor. Three times within Easter week did he communicate, “that

in all manner of wayes I might have a clean and quiet conscience.” On “Easter Monday, very devoutly, in St. Stephan’s Church, E.K. received the Communion, to my unspeakable gladness and content, being a thing so long and earnestly required and urged of him by our spiritual good friends.” As Dee wrote to Walsingham, “Saul had become a Paul.”

It was a very short interlude. For Laski had not yet paid him the “money long since due,” and Kelley once more vows he will leave, for the “actions are unsuccessful and are to be cut off.” Laski was again admitted to the sittings, and King Stephan granted them another interview. Laski urged the King to take the two alchemists into his service and give them “a yearly maintenance.” In obedience to his instructors, Dee promises to make the philosopher’s stone, if the King will bear the charge. He does not profess that he can, but he believes the angels will teach him the secret. Stephan was not so sanguine. In the King’s private chamber, a sitting was held, with the crystal set before him, but he remained unconvinced. He gave no encouragement, and in August the pair, hopeless of patronage from Poland, returned to Prague, where Jane and Joan Kelley, the children and the servants, had been left under Edmond Hilton’s care.

An anglicised Italian pervert, Francisco Pucci, now appeared upon the scenes and was admitted to the sittings at the shew-stone. Pucci had been a Lyons merchant, but had “laid aside his trade to study sacred letters,” and become a theological disputant of the current type. Professing himself a Protestant, he came to Oxford to study, graduated M.A. in 1574, and in London, Basle, Antwerp, and other places, became an open and notorious writer and champion against the Church which he had abjured. He had followed Socinus to Cracow, and had noisily opposed the Jesuits there. Soon after he recanted, became a Romish priest and secretary to a cardinal in Rome, where he died in 1606, and was buried in the Church of San Onofrio on the Janiculum.

On his information it appears that three copies of Dee’s manuscripts were burned in Prague, April 10, 1586. These were the Book of Enoch, the Forty-eight Keys of the Angels (*Claves Angelicae*) and the *Liber Scientiae Auxilii et Victoriae Terrestris*, works which had been written down from the spirit revelations since the partnership with Kelley had commenced. The books burned were not of course the originals, the two first of which still exist. Of the Book of Enoch there are three copies, one made by Kelley, a remarkable tribute to the mechanical skill in draughtsmanship, the extraordinary application and ability, of this very versatile personage. It contains hundreds of diagrams of figures, round or rectangular in shape, composed of an infinite number of minute squares each containing a letter or figure. These letters occur in every possible combination and order, some reading straight across the page, others diagonally, and so on. Dee gives an extraordinary story of the restoration on April 30 of the books said to have been burned, by a man like a gardener, invisible to himself, to Joan Kelley, and to all in the garden at the time, save Kelley. The gardener placed them under an almond tree in Carpio’s vineyard, on a sloping bank between the banqueting house and the “cliff side.” Trickery of Kelley’s, no doubt.

The feeling against these foreign adventurers grew strong in the city. Sixtus V., who had succeeded as Pope, issued a Papal edict, dated May 29, 1586, banishing Dee and Kelley from Prague within six days. It seemed to trouble them very little, for Dee was already away on a visit to a new patron, William Ursinus, Count

Rosenberg, at his country seat on the Moldau. From thence he went to see some glass works at Volkanau, about twelve miles north of the city; then he proceeded to Leipsic in time for the fair on May 11. There he met Lawrence Overton, an English merchant to whom Jane Dee had given kind attention and hospitality when he had fallen ill in her house a year before. Overton had returned from England, where he had seen Edmond Hilton, sent in November with letters to the Queen, Sir Francis Walsingham, and others. Hilton was expected back shortly. Overton was on the point of returning to England, and by him another letter to the Secretary was despatched.

Dee's letters to Walsingham, with their veiled allusions to secret affairs, form one of the grounds upon which the supposition has been based that he was employed by the Queen's minister as a secret spy and diplomatic agent abroad, and that his cabalistic diagrams contained a cipher. An elaborate theory was constructed to support this contention.

From this letter it is evident that Dee wishes his friends in England to believe that he and his partner have already found the hidden secret, but he wraps his words in due mystery, and it is impossible to say exactly when Kelley first professed to have made, and when he induced his partner to believe that he actually had made, the gold on which his heart was set. That Dee's heart was equally fixed on the discovery is indisputable, but from what a different cause!

“To ye Rt. Hon^{ble}. Sr. Fr. Walsingham Knt, her most excellent Maties.
Principal Secretary my singular good Fr^d. and Patron with speed.

“Right Honorable Sir,

“Albeit I have almost in vain come a hundred miles (from Prague to this Leipsic Mart) hoping either to meet my servant there with answer to my former letters, sent in November last to her Majesty (when also I wrote unto your honour and others). And so with speed from this Leipsick to have sent again most speedily, as occasion should have served. and now I find neither servant neither letter from him, neither word of mouth, yet all this notwithstanding; and whatsoever the hindrance or delay hereof may be (whether the keeping back of my letters from her Majesty, or the manifold and important most weighty affairs public hindring or delaying her Majesty's most gracious discreet and wise resolution herein. Or what other occasion else hath and doth cause this long and wonderful delay of answer receiving); all this notwithstanding, I thought good before I set up my coach to write, and most humbly to salute your honour very faithfully, dutifully and sincerely, with great and the same good will that my Letter some years since written to your Honour (but then a stumbling block unto your Honour and others for the strangeness of the phrases therein) doth pretend. So it is, right Honorable, that the merciful providence of the Highest, declared in his great and abundant graces upon me, and mine, is so wonderful and mighty, that very few, unless they be present witnesses, can believe the same. Therefore how hard they are to be believed there, where all my life and doings were construed to a contrary sense, and processe of death contrived and decreed against the Innocent, who cannot easily judge?

“I am forced to be brief. That which England suspected, was also here, for these two years almost, secretly in doubt, in question, in consultation, Imperial and Royal, by Honourable Espies; fawning about me and by others discoursed upon,

pryed and peered into. And at length both the chief Romish power and Imperial dignity are brought to that point resolutely that partly they are sorry of their so late reclaiming their erroneous judgment against us and of us, and seek means to deal with us so as we might favour both the one and the other; and partly to Rome is sent, for as great authority and power as can be devised; and likewise here all other means and wayes contrived, how by force or for feare they may make us glad to follow their humours. But all in vain, for force human we fear not, as plainly and often I have to the Princes declared. And otherwise than in pure verity and godlinesse we will not favour any (my words may seem very marvellous in your Honours ears, but mark the end, we have had, and shall have, to deal with no babes). I have full oft, and upon many of their requests and questions, referred myself to her Majesties answer thus in vain expected. Nuncius Apostolicus Germanicus Malaspina, after his year's suit to be acquainted with me, at length had such his answer that he is gone to Rome with a flea in his eare, that disquieteth him and terrifieth the whole state Romish and Jesuitical. Secretly they threaten us violent death, and openly they fawn upon us. We know the Sting of Envy and the fury of fear in tyrannical minds, what desperate attempts they have and do often undertake. But the God of Heaven and Earth is our Light, Leader and Defender. To the World's end, his mercies upon us will breed his praises Honour and glory. Thus much, very rhapsodically yet faithfully, tanquam dictum sapienti, I thought good to commit to the safe and speedy conveyance of a young merchant here called Lawrence Overton, which if it come to your Honours hand before my Servant have left his despatch, I may by your honor be advertised. Your Honour is sufficient from her Majesty to deal and proceed with me, if it be thought food. But if you make a Council Table Case of it, Quot homines, tot sententioe. And my Commission from above is not so large: Qui potest capere, capiat."

The almost apostolical flavour which Dee permits himself to impart to some of this letter, owing to the greatness of his believed mission, shows to what a height of "rhapsodical" fervours his spirit had now attained. It is still more emphasised in the concluding passage, which begins, however, very practically, with an anxious thought cast back to his English possessions. His desire that Thomas Digges, the eminent mathematician to whom his calculations for the reformed calendar had been submitted, should be sent over to inspect their doings, was curious, but it shows that he, at any rate, wished to deal openly and conceal nothing. He ends thus:

"Sir, I trust I shall have Justice, for my house library, goods and Revenues, etc. Do not you disdain, neither fear to bear favour unto your poor innocent neighbour. If you send unto me Master Thomas Digges, in her Majestie's behalf, his faithfulness to her Majesty and my well liking of the man, shall bring forth some piece of good service. But her Majesty had been better to have spent or given away in alms, a Million of gold, than to have lost some opportunities past. No human reason can limit or determine God his marvellous means of proceeding with us. He hath made of Saul (E.K.) a Paul, but yet now and then visited with a pang of human frailty. The Almighty bless her Majestie both in this World and eternally; and inspire your heart iwth some conceiving of his merciful purposes, yet not utterly cut off from her Majesty to enjoy.

From Leipsic this 14 of May, 1586,
at Peter Hans Swarts house.

Your Honours faithful welwisher to use and command for the
honour of God and her Majesties best service,

“John Dee.”

On being ejected from Prague, Dee removed his family and goods to Erfurt, but in spite of the influence of Dr. Curtius, and of a friend of Rosenberg, he was not allowed to hire a house there, for the Italian was before him. Pucci called on Dee after supper, and held out hopes that he might obtain permission for their return to Prague, for the new Nuncio, the Bishop of Piacenza, was inclined to a more favourable view than Malaspina. Pucci protested that they were only to be examined and if found heretical to be sent to Rome. He brought an invitation for their return, if they would promise not to exercise magical arts. Dee, who was starting early next morning to look at a house at Saalfeld, wherein to settle his exiled family, bade Kelley copy it and rode off. On the ride he thought it over. Pucci he had never liked, neither had Jane. “His household behaviour was not acceptable to our wives and family. He had blabbed our secrets without our leave. He was unquiet in disputation.” Dee summed up the man as a spy, the letter as a bait, and set to work to devise a way of being rid of him “by quiet and honest means.” He was absent two or three days, but the Italian was still there when he returned, urging them to go to Rome. Dee rebuked him for curiosity and interference, and accused him of conspiring against them; he, a mere probationer and not yet owned of the spirits (who in fact had said he was “leprous” and should be “cut off”), to presume an equal authority with them in their revelations!

Dee wrote a dignified letter to the Nuncio, and despatched it by the Italian, who was to receive from John Carpio, a wealthy neighbour and friend of theirs in Prague, a sum of fifty dollars for his expenses. The travellers went on to Cassel and to Gotha, but it was not long before a permanent asylum offered for the exiles. Their new patron, Count Rosenberg, was a friend worth having, for he was all-powerful with Rudolph; he was Viceroy of Bohemia and a Knight of the Golden Fleece. His influence and protection were now to be at the Englishmen’s disposal. On August 8, Rosenberg obtained from the Emperor a partial revocation of the decree against them, since they were permitted by it to reside freely in any of his lordship’s towns, cities or castles. They settled on September 14, 1586, at Tribau or Trebona, in Southern Bohemia, and here for about two years their wanderings came to an end.

Dee resumed the writing of his private diary, in which he had made no entry for three years, the last event recorded there being the departure of the family from Mortlake just three years before, on September 21, 1583. He opened a new volume, an Ephemerides Coelestium, calculated for the years 1581-1620, by Joh. Antonius Maginus, printed in Venice, 1582. The first entry made in it was Michael’s birth at Prague on February 12, 1586; the next was their arrival at Trebona (for it will be more convenient to follow Dee’s latinised version of the name).

CHAPTER XIV

THE CASTLE OF TREBONA

“Welcome the sour cup of prosperity!
Affliction may one day smile again: and until then,
Sit down, sorrow.”

— Shakespeare, *Love’s Labour Lost*

Tribau, or Wittingau, the Trebona or our story, is a small village lying in the beautiful undulating scenery of the Ludnitz, a small tributary of the river Moldau. It is a few miles from Neuhaus and Weseli, not many from the town of Budweis, on the Upper Moldau, in Southern Bohemia.

In 1586 it consisted of little beside the castle, a Rathhaus, quarters for a small garrison, and a cluster of dwellings where Dee tells a fire broke out on Whit Sunday, 1585, and destroyed several houses. The castle was one of Rosenberg’s many residences in Bohemia, and apparently a favourite one. the Viceroy was now just over fifty (he was born on March 10, 1535); he married about this time, and his wife constantly accompanied him on his visits to Trebona. They had also another castle at Neuhaus, beside a residence with beautiful gardens bordering the Moldau opposite Prague. They were frequently on the wing, flitting from Krumau to Vienna and from Vienna back to Prague. He welcomed the English travellers himself at Trebona, assigned them their rooms, and promised them all that heart could desire.

The actions, which had long been interrupted, were now resumed in “a goodly chapel next my chamber,” where all the “appurtenances” were set up, with the “angelicall stone” in its frame of gold upon the table. Rosenberg had been already admitted to the sittings, in obedience to directions received on October 14. When the communications were made in English, Dee translated them into Latin for his benefit. But experiments with Kelley’s powder were now all-engrossing, and even the spirits pass for a time into the background. Kelley went off to Prague for three weeks and was followed by Rosenberg. Dee remained with his wife and children; after their hardships, poverty, dangerous and wandering life, poor Jane must have been thankful for so luxurious a shelter. Visitors for Dee constantly arrived. Among them was Dr. Victor Reinhold, the astronomer. Pucci also came for a fortnight.

In December Dee received a very flattering invitation from the Emperor of Russia (Feodor Ivanowich) to go and take up his residence at Moscow in the Court. Dee’s fame as a learned astrologer and mathematician had spread to Russia; still more was his reputation as an alchemist bruited abroad: perhaps he was already credited with having actually made gold by projection or transmutation.

The first intimation of the Emperor’s wish was conveyed by Thomas Simkinson, an Englishman, of Hull, commissioned by Edward Garland to go to Brunswick or Cassel, or wherever Dee might be found, and beg him to remain there until Garland could come from Russia. He might tell Dee that the Emperor, having certain knowledge of his learning and wisdom, is marvellous desirous for him to come to his country, and had given Garland a sealed letter of invitation, promising a sum of 2,000 pounds yearly and free diet from the royal kitchen if he will come. His charges of removing shall be paid, and he shall travel royally with 500 hourses

to convey him through the land. If he thinks the salary offered too little, Garland, when he arrives, will assure him that if he asks as much more, he shall have it. The "Lord Protector," too, Prince Boris, took Garland in his arms on his departure and promised 1,000 roubles from his own purse beside the Emperor's allowance.

Simkinson reached Trebona on September 18, and at once declared his flattering errand. "On December 8 at noon, Garland came to me from the Emperor of Moschovia, according to the articles before sent unto me by Thomas Simkinson." On December 17, at Trebona, Edward Garland drew up a paper repeating all the former promises in the Emperor's name, and signed it, with Kelley, his brother Francis Garland, and others, as witnesses.

There is no doubt that the Emperor thought he was inviting to his Court the man who could fill his coffers and bring glory and prestige to his name. Hakluyt hints at it when he says the offer was made partly for his counsel about discoveries to the North-East, partly for some other weighty occasions. Dee was no self-seeker, or Court flatterer, although this was the fifth sovereign he says he might have served. The offer seems never to have tempted him from his loyalty to his own Queen. He bade Garland at once dismiss six out of the eight Russian servants he had brought to attend them on their journey, and turned to matters more important.

"On 19th December, to the great gratification of Master Edward Garland and Francis, his brother, which Edward had been sent to me with a message from the Emperor of Muschovia, that I should come to him, E.K. made projection with his powder in the proportion of one minim (upon an ounce and a quarter of mercury) and produced nearly an ounce of best gold; which gold we afterwards distributed from the crucible, and gave one to Edward."

It is quite significant that Kelley made the gold, Kelley showed it, and Dee is content to give him all the credit. The pangs and heartburnings and jealousies have yet to come. Now he only felt that at last he was victorious in his long quest. He was on the crest of the wave. His hour had come.

How the wonderful trick was done, Kelley could best describe.

Kelley was now constantly riding to Prague, or making longer expeditions to Poland, for he still had hopes of getting more money from Laski. By March his hope seems to have been realised, for Dee notes that Kelley paid him about 500 ducats in two or more sums (about 233 pounds). This plenitude of money of course encouraged the idea abroad that they were actually making it. When he returned from Prague on January 18, Kelley brought a handsome present from Rosenberg to Jane Dee, in the shape of a beautiful jewelled chain, the value of which was "esteemed at 300 duckettes," says Dee, "200 the juell stones and 100 the gold." In three days Kelley had posted off again to Prague, to join Rosenberg at his house in the scity. This time he took with him his brother Thomas, Francis Garland, and a Bohemian servant, Ferdinand Hernyck. No doubt he was pursuing his experiments for the "multiplying" of gold in the city, away from Dee.

Kelley's letter to Dee announcing this arrival of his in Prague is the only communication between this strange pair of partners that seems to have survived. It shows that erratic and wayward creature in a gentle and even affectionate light, and although its pious protestations are obviously overdone, it pictures for us quite

vividly the relations between the two, and partly accounts for the strength of the tie that bound Dee to his intractable pupil, soon to become his master. For while Dee laboured laboriously and scientifically with his alchemical compounds, Kelley at one bound overleaped the chasm and by some process best known to himself professed to have arrived at the goal.

To Dee's single-hearted nature such success was magnificent, wonderful. He began forthwith to treat his quondam skryer with added respect; the expression "Dominus Kelley" creeps once into the diary; and Kelley grew arrogant and overbearing. For the moment, however, he is all for friendship and respect.

"Prage. 1587. 25 Januarii." [This in Dee's hand.] (addressed) "To the Right Worshipful and his assured friend Mr. John Dee Esquire, give these. Magnifico Domino, Domino Dee.

"Sir. My hearty commendations unto you, desiring your health as my own; my Lord was exceeding glad of your Letters, and said, 'Now I see he loveth me,' and truly as far as I perceive he loveth us heartily. This Sunday in the Name of the Blessed Trinity I begin my journey [to Poland], wherein I commend me unto your prayers, desiring the Almighty to send his fortitude with me. I commend me unto Mrs. Dee a thousand times, and unto your little babes: wishing myself rather amongst you than elsewhere. I will by God's grace about twenty days hence return in the mean season all comfort and joy be amongst you.

"Your assured and immoveable friend

"E. KELLEY."

When this letter reached Trebona, Dee had gone riding with two horsemen of the city of Neuhaus, hoping to meet Rosenberg, who he thought would return that way from Vienna to Prague. Mrs. Dee at once despatched the servant Ludovic to meet his master. So Dee received Kelley's affectionate letter "in the highway, without Platz," a village about half-way to Neuhaus. Ludovic carried also a little note from Jane to her husband. It is the only letter of hers we have, but it confirms all that we suspect. We know her to have been a well-educated, well-read woman; the writing is strong and clear; and did not Francis Pucci describe her as a learned woman, "lectissima femina"? She must also have been an extraordinarily capable one to have controlled and managed her large household of children, assistants, apprentices, servants and miscellaneous visitors, often in the absence of her husband, and in a foreign land, constantly moving on from place to place in this nomadic life they led. Dee has a charming name for her. Somewhere in a letter he speaks of "my payneful Jane." Full of pains she must indeed have been, the model wife for an elderly, incomprehensible husband, using her intellectual powers to accommodate her family, while the learned man pursued his angelic visions and his alchemical experiments unhampered. Above all things she must have been a peacemaker, hot and hasty although she sometimes was. Here is the letter to the husband who had only left her that morning: —

"Swethart. I commend me unto you, hoping in God that you ar in good health as I, and my children, with all my household, am here, I prayse God for it. I have non other matter to write unto you at this time."

There is a capable and managing sound about “my” children and “my” household, which leads one to wonder what this practical housewife thought of all the angelic promises which were never kept or performed. At the outset of the mysterious Kelley doings she was, we know, in her impetuous way, annoyed, angry, probably contemptuous, but by this time she perhaps had grown either to believe in them or tolerantly to acquiesce. She was only thirty- two, yet she had lived through many strange experiences and was soon to be put to the strongest test possible to a woman.

By April Kelley was once more settled as part of the household, and on the 4th the crystal gazing was resumed. He professed to hear instructions to Rosenberg, who was present, to build a commonwealth, render tribute to Rudolph, and he shall be Duke of Brandenburg. To himself things are said he is not reluctant to hear. We have seen how almost immediately after his marriage he took a violent dislike to his wife. In the four years, it seems, he had reproached her for giving him no child. To him generation was the root principle of alchemy, and the phase of it in which he centred his attention. It is always the marriage of the red man, copper, and the white woman, mercury, that is to tinge the whole world with gold. Now a voice tells him why he is barren. Not because of his reckless, disordered life, but because she was of his own choosing — the wrong woman! Therefore he is to be seedless and fruitless for ever. Had it not been for the Dees’ kindness to her, and especially Jane’s, poor neglected Joan Kelley would have had but a sorry time. She was only twenty-four; lively and docile, she seemed to please everyone but her husband. Pucci, with perhaps a little flattery, calls her “*rarum exemplum juvenilis sanctitatis, castitatis, atque omnium virtutem.*” If she had not all the virtues, she at least had several. Her brother, Edmund Cooper, and another friend so loved her that they came over from England a year later on purpose to see if she and her husband could not be more reconciled.

Kelley had been more unsettled than ever, discontented with his wife, with his calling, its results, and above all with his position and his poverty. What was a pittance of fifty pounds a year to a man in constant intercourse with princes and nobles, with credulous fools possessed with dreams of gold? The same qualities that attracted Dee were equally magnetic with others. Laski loved him; Edward Dyer deserted his old friend Dee for this newcomer, a nobody. He had made himself invaluable to Rosenberg, who seems to have had implicit faith in his powers. Rosenberg induces the Emperor to employ him. Had he not already found the secret of projection? Was he not the possessor of the magic powder which waited only for the opportunity to be transformed into countless heaps of ducats? Only money was wanting, and that he could certainly get. But he must first be released from this galling position of medium. He told Dee that all through this Lent he had prayed once a day at least that he might “no more have dealing to skry.” At Easter-time he did receive a promise to be set free from the crystal gazing, as he desired, but his wish for freedom was not exactly approved by the angelic ministers.

“Is it a burthen unto thee to be comforted from above? O foolish man! By how much the heavens excel the earth, by so much doth the gift that is given thee excel all earthly treasure. Notwithstanding, thou shalt not at any time hereafter be constrained to see the judgment of the Highest, or to hear the voices of heaven, for thou art a stumbling block to many....And the power which is given thee of seeing

shall be diminished in thee, and shall dwell upon the first begotten son of him that sitteth by thee.”

The selection of a child as Kelley’s successor seems not to have been altogether unexpected. It had been hinted in Prague a year before that a boy would serve for the office; but that the choice would fall upon Dee’s own son must have come as a dreadful surprise, at any rate to his mother. No doubt the old man regarded it as a mark of special heavenly honour.

It is more likely that Jane, with her practical mind, regarded the change of medium with anything but satisfaction. Arthur was now seven and three quarters of a year old, a clever child, already well grounded in Latin, but far too tender in years and disposition to be made the subject of any psychological experiments. Fortunately for him, his skrying was a dismal failure, although it seems to have bent his childish mind towards the occultism he followed in after-life. Distinguished physician as he afterwards become, both at home and in the service of the Emperor of Russia, he was a true son of his father, and maintained to the end of his life a belief in alchemy and transmutation which nothing could shake.

Kelley was desired to initiate the child.

“I thereupon thinking that E.K. would, should or best could, instruct and direct the childe in that exercise, did alwayes await that E.K. would of himself call the boy to that exercise with him; and so much the rather because he said that he was very glad now that he should have a Witness of the things shewed and declared by spiritual creatures: And that he would be more willing to do what should be so enjoined to him to do, than if only he himself did see. But when E.K. said to me that I should exercise the child and not he, and that he would not, I thereupon appointed with myself to bring the childe to the place, and to offer him, and present him to the service of Seeing and Skrying from God and by God’s assignment.”

Then Dee drew up a petition to put in the child’s mouth that he might be “a true and perfect seer, Hearer, Declarer and Witness of such things as might be revealed to him either immediately or mediately by the angels.” Three times a day for three days he was to offer this prayer thrice over, while seated at the stone. The poor child happily beheld in the magic crystal nothing more than dots and pricks, letters and lines, and “a young man in a white leathern doublet and a grey cloke, like hans of Gloats, his cloak,” of all which even his father could make little. On the fourth day came Kelley, to see how Arthur and his skrying progressed. But still the child saw nothing. Then Kelley applied himself to skry as usual. Looking from the gallery window, he had already without any crystal seen Il and Madimi, also Uriel, who justifies their words. What they command he hesitates to say. Next day he is again the percipient; the result is the same. At length, with feigned reluctance, he tells Dee of a vision of strange and subversive portent. It is so repugnant to him that he can hardly impart it. Madimi, throwing aside all her garments, mysteriously bids them participate in all things one with another. Kelley affects not to understand, but after more hesitation expounds to Dee that the sharing is to be in everything, even of their wives. All things are to be in common between them.

Dee, to whom Madimi is invisible, though he hears her voice, fiercely rebukes her: “Such words are unmeet for any godly creature to use. Are the

commandments of God to be broken?" This participation, he insists to Kelley, can be meant only in a Christian and godly sense. Kelley construes the injunction very differently, but he affects a chaste horror and swears for the hundredth time that he will deal no more with the spirits.

Then Madimi, with scathing irony, addresses them both as "fools, and of little understanding." Not content to be hearers, would they be "Lords, Gods, judgers of the heavens"? She turns away. "Your own reason riseth up against my wisdom. Behold, you are free. Do that which most pleaseth you."

It is a comfort to learn that the child Arthur had all this time fallen down "in a swoond." He was indeed very ill for some time afterwards, and small wonder.

Dee protested and argued with Kelley and with Madimi. He was consumed with grief and amazement that good angels could propound "so hard and unpure a doctrine." Had he not offered his very soul "as a pawn to discharge E.K. his crediting of them to the good and faithful ministers of Almighty God"? Was it not his life's work to withdraw Kelley from any kind of association with the bad spirits who had frequented him before he came to Mortlake?

Until two in the morning of this April 18, 1587, the pair sat up arguing, talking, praying. Kelley held forth about a little spirit, Ben, who had that day appeared to him in his laboratory alone, and had shown him how to distil oil from spirit of wine "over a retort in two silver dishes whelmed one upon another, with a hole through the middle and a sponge between them, in which the oil would remain." Ben had foretold Elizabeth's death in July (she lived for sixteen years), the death of the King of Spain and the Pope; in fact, a general moribundity of sovereigns. Francis Garland was a spy sent by Burleigh to see what they were doing; Rosenberg would be shortly poisoned; famine and bloodshed would cover the land. Many other dire calamities would happen if they were not conformable to the voice; chief of all, the virtue should be taken from Kelley's precious powder; it would be rendered unprofitable, and he would become a beggar. It was Ben, he says, who had brought him his powder.

Dee replied that he had found so much halting and untruth in Kelley's reports of actions when he was not present, that he would believe nothing save what by better trial he found to be true. But at last his resistance seemed to be overridden, and in the chill of the early morning he went to bed, heavy at heart in spite of his delusion. His poor wife was lying awake, wondering what turn their ill-starred fortunes were next to take.

"`Jane,' I said, `I can see that there is no other remedy, but as hath been said of our cross-matching, so it must needs be done.'"

Poor Mrs. Dee, shocked and horrified, fell a-weeping and trembling for a full quarter of an hour, then burst into a fury of anger. At last she implored her husband never to leave her. "I trust," said she, "that though I give myself thus to be used, that God will turn me into a stone before he would suffer me in my obedience to receive any shame or inconvenience." She would eat neither fish nor flesh, she vowed, until this action, so contrary to the wholesome law of God, and so different from former actions, which had often comforted her; was confirmed. Both the indignant women demanded a repetition of the action.

In obedience to Raphael's counsel, a solemn pact or covenant was humbly drawn up by Dee on the 21st, and signed by these four strange partners in delusion. It promised blind obedience, with secrecy upon pain of death to any of the four. It deprecated all intention of impurity and guilt. Its subscribers promise to captivate and tread under foot all human timorous doubting that the true original power and authority of sins releasing or discharging is from the Creator. True Christian charity spiritual, perfect friendship and matrimonial liberty between the four is vowed, and they beseech that this "last mystical admonishment" be not imputed to them for rashness, presumption, or wanton lust.

Dee's hand is unmistakable in the document. He regarded the new development apparently only as a symbol of further spiritual union, and a means of obtaining a closer entrance into the secrets of all knowledge. It was no matter to him, he says, if the women were imperfectly obedient. "If it offend not God, it offended not mee, and I pray God it did not offend him."

Kelley drew up a paper the day after Dee's, washing his hands of the whole matter, protesting that he did not believe so damnable a doctrine would be commanded, recounting his warnings to his worshipful Master Dee, and so on. On May 6 Dee spread his covenant, a document of the most truly devout character, before the holy south table in the chapel of the castle, with many prayers for divine guidance. The next day Kelley obtained the paper, cut it in pieces and destroyed it, made away with one of the crystals (which was found again under Mrs. Dee's pillow), and threatened to depart elsewhere with John Carpio. Coldness and jealousy fell between the pair.

So ended the whole extraordinary episode of the Talbot- Kelley spiritualistic revelations. Madimi appeared for the last time on May 23. Then the *Liber Mysteriorum* is closed. For twenty years there are no more records of angels' visits. And the few pages that remain are written in a halting hand in Dee's stricken old age, when he was seldom visited by his unseen friends, badly though he needed their comfort. No other medium like Kelley was ever found. One can only wonder whether, after so rude an awakening, even Dee would have implicitly trusted anyone again. These five years with the skryer had filled him to the brim with a consciousness of some power beyond his wit to control, a power amazing in its ingenuity to torture him. He had asked Madimi piteously if he should suffer any more of these pangs. He knew now that he would. Yet, in spite of all, these marvellous doings had brought him hours of exquisite happiness, moments when he had seemed lost in the unity of the combined wisdom of the ages, which to him meant — God.

CHAPTER XV

THE END OF THE PARTNERSHIP

"If all you boast of your great art be true,
Sure willing poverty lives most in you."

— Ben Jonson, Epigram to Alchymists.

Dee now resumed diligently his writing in the other diary, which becomes a strange medley of daily affairs small and great. He sent Francis Garland to England

with another letter to Walsingham, dated June 17, begging him to continue his opinion of Dee's fidelity towards Her Majesty and the realm. It would be useless as yet to render any account of commodity to them or their country reaped by this peregrination, "but I trust more will be glad of our coming home than were sorry of our going abroad." He has not heard from Mr. Justice Young since May twelvemonth, but hopes his pitiful case of the books and other injuries endured have, by Walsingham's favour, had some redress. There is no news of importance but the Polish King's election, "the mysteries whereof, by the time this bearer reaches England, will be known to you." "Remember me to your good lady and to your daughter Lady Sidney." Money was now plentiful enough, and on September 1 Dee covenanted with John Basset (who had arrived at Trebona on August 20) "to teach the children the Latin tongue, and I do give him seven ducats by the quarter, and the term to begyne this day; and so I gave him presently seven ducketts of Hungary in gold, before my wife. God speede his work." Arthur, who was just over eight, was getting on with his "grammar"; Katherine was six. Thus was another element introduced into the oddly assorted household, and on September 4 Dee writes: "Basset his hurly burly with T. Kelley." Payments to Basset were entered regularly each quarter until August following, when the tutor, whose real name seems to have been Edward Whitlock, went off to Budweis on pretence of buying "cullors" — perhaps for painting, and never returned.

Various visitors came to Trebona, among them Pucci, bringing Christian Francke, the author of some books written against the Jesuits. Rosenberg returned to Trebona, and finding a constraint existing in the relations of the household, set himself to reconcile them. "July 19th. a certayn kind of recommendation between our wives. Next day some relenting of E.K., also by my Lord's entreaty." Rosenberg came and went frequently, so did his wife. Lord Biberstein, a friend of theirs, came to make Dee's acquaintance.

Alchemical experiments were being prosecuted with vigour. It was Dee's turn to make something prized, even if it were not gold. "Sept. 28th. I delivered to Mr. Ed. Kelley (earnestly requiring it as his part) the half of all the animal which was made. It is to weigh 20 ounces; he wayed it himself in my chamber. He bought his weights purposely for it. My Lord had spoken to me before for some, but Mr. Kelley had not spoken." Secrecy being necessary, he is evidently using a word of hidden meaning.

Kelley was constantly riding to Prague, and in October, while he was away, "John Carpio [who had joined them at Trebona] did begyn to make furnaces over the gate. He used of my rownd bricks, and for the yern pot was contented now to use the lesser bricks, 60 to make a furnace." Experiments on a large scale were about to be begun, and when Kelley returned a week later, *terribilis expostulatio*, etc., is the entry under his name. Edmond Hilton returned from England, and a month later Francis Garland, bringing letters from Edward Dyer. He brought also letters from Court advising their return home. People in the neighbourhood were beginning to talk about the strange doings of the foreigners in the Castle, and the Captain Critzin of the Guard disdained to come to a wedding supper in the Rathhaus because Dee and Kelley were to be present. The household grew larger and larger. Thomas Kelley was married in June. In December, "Mr. John Carpio went towards Prague to marry the maiden he had trubbled; for the Emperor's Majestie, by my Lord Rosenberg's means, had so ordered the matter." He was absent till February 16, and

in April brought his wife. Dee turned back to his books of tables, figures and symbols. “The 30 and 31 day I began to frame myself toward the practice of the Heptagonos of my 4th boke. God prosper my purpose.” Kelley, on the other hand, was absorbed in alchemical studies. Perhaps the secret he had once professed to have captured had again eluded him.

“Dec. 12 afternone somewhat. Mr. Ed. Keley his lamp overthrow, the spirit of wyne being spent to[o] nere, and the glas being not stayed with buks abowt it, as it was wont to be; and the same glas so flitting on one side, the spirit ws spilled out, and burnt all that was on the table where it stood, lynnen and written books — as the bok of Zacharius withthe Alkanor that I translated out of French for some by spirituall could not [?]; Rowlaschy his third boke of waters philosophicall; the boke called Angelicum opus, all in pictures of the work from the beginning to the end; the copy of the man of Budwise Conclusions for the Transmutation of metalls, and 40 leaves in 40, intituled, Extractiones Dunstani, which he himself extracted and noted out of Dunstan his boke, and the very bok of Dunstan was but cast on the bed hard by from the table.”

The “very bok of Dunstan” was no doubt a copy of the manuscript *Tractatus...de lapide philosophorum*, which was formerly ascribed to the Saint of Glastonbury. It was the constant companion of these two alchemists, held in awe and great esteem, as we see by Dee’s words above.

In his new liberation from crystal gazing, Kelley became a changed and haughty being. He was established in his own apartments, and when he felt weary his former master was now summoned imperiously to come and amuse him! He sends the old man a message by his brother Tomas, saying, “You study too much, it is too late in the day to go to Cromlaw, as you intended, he wishes you to come to pass the tyme with him at play.” Dee mildly consents: “I went after dynner and payd, he and I against Mr. F. Garland and Mr. Rob., tyll supper tyme in his dyning rome, and after supper he came and the others, and we played there two or three houres and frendely departed. This was then after the great and wonderful unkindness used toward me in taking my man.” A week or two later Kelley sent for Dee late in the evening to come to his laboratory over the gate, to see how he distilled sericon, “according as in time past and of late he heard of me out of Riplay. God lend his heart to all charity and vertue.”

It is evident that Kelley was jealously and secretly working at his experiments apart from Dee. He had learned much alchemy from his master and his master’s wonderful library inthe four years, but there was still knowledge stored in chambers of Dee’s brain of which he could not pick the lock. To enter those inner recesses had been doubtless Kelley’s aim when he represented the spirits as bidding them share everything with each other. But he, on his part, had no intention of sharing anything that he discovered.

The year 1588 began badly, for the child Michael, on New Year’s Day,

“going childyshly with a sharp stick of eight inches long and a little wax cadell light on the top of it [evidently the child was keeping Christmastide in good old German fashion], did fall uppon the playn bords in Marie’s chamber, and the sharp point of the stik entred through the lid of his left ey toward the corner next the nose, and so

persed through, insomuch that great abundance of blud came out under the lid, in the very corner of the sayd ey. The hole on the outside is not bygger than a pin's hed; it was anoynted with St. John's oyle. The boy slept well. God spede the rest of the cure. The next day after, it apperid that the first towch of the stikes point was at the very myddle of the apple of the ey, and so (by God's mercy and favor) glanced tothe place where it entred; with the strength of his hed and the fire of his fulness. I may make some shew of it to the prayse of God for his mercies and protection."

Dee of course was as skilled in medicine as any doctor of the time. He rendered medical assistance when Thomas Kelley's wife, Lydia, miscarried with twin boys. He notes his own symptoms carefully: "June 19, I had a grudging of the ague. June 22, I did evidently receive the ague and layd down. Jan. 17. The humming in my ears began." Another time "I was very sik uppon two or three sage leaves eten in the morning; better suddenly at night. When I cast them up, I was well."

The coldness between the two became unbearable to Dee, the peacemaker, of whom Aubrey relates that if ever any of his neighbours fell out, "he would not let them alone until he had made them friends." In April, he wrote to Kelley and his wife "2 charitable letters, requiring at theyre hands mutual charity." The same day he made friends with Captain Critzin, and on Sunday, when Jane ws churched after Theodore's birth, received the Communion with her. He hears of some fresh treachery of Pucci, and of Rosenberg's displeasure, but all is forgotten on May 10, when Kelley "did open the great secret to me, God be thanked!" A few days after, "Mistris Kelley received the sacrament, and to me and my wife gave her hand in charity, and we rushed not fromher." The reconciliation does not seem to have been altogether comlete. Every visitor throughout that summer, Edmund Cooper, Joan Kelley's brother; Mr. Thomas Southwell, his friend; Edward Dyer, Francis Garland, and Count Rosenberg, all seem to have tried to patch up the quarrel, but things only grew worse.

The "great secret" opened by Kelley was no doubt the professed secret of the gold. Dee must very soon have found out the true value of this "secret," but apparently he continued to believe that Kelley had honestly transmuted base metal, and was keeping the method to himself. Nothing was less likely than that he would share his knowledge, even with the master who had taught him all he knew. The first essential in alchemy was secrecy. It is characteristic of Dee that he seems to have been more pained at Kelley's want of confidence in him, than chagrined at not knowing the secret. Of jealousy that Kelley was, or seemed to be, the successful alchemist, there is no trace. But Kelley was gradually undermining all Dee's influence and friendship with Rosenberg, who was their one powerful friend. The Viceroy of Bohemia had much influence with the Emperor. He was costantly at the Castle or with Kelley in Prague. Kelley had stolen the old man's best workman, and was now turning all his friends against him. Rosenberg and Kelley were always working in secret, while he was left outside in the cold. "September 15th, the Lord Chancellor cam to Trebona and went away on the 17th. The rancor and dissiumlation now evident to me, God deliver me! I was not sent for." The pathos of the situation is irresistible. The man of a Continental reputation, whom five emperors had honoured, must stand aside and see his upstart pupil made much of and set onthe high-road to fortune. But Fate was more just than she seemed, and

Dee, who clung to the honest and true way, had in the end the better lot. Not in ease or success, truly; but who would not rather leave behind him the reputation of a sincere man deluded than that of a deceiver, even though not unmasked? Till then Dee says he had been “chief governor of our philosophical proceedings, but little by little I became hindered and crossed by fine and subtle devices, laid first by the Bohemians, somewhat by Italians, and lastly by my own countrymen.”

The strange partnership had now run its tempestuous course to the end, and the heterogeneous colony of English men and women at Trebona was about to break up, never all to meet again. The first to depart was Mistress Kelley, thankful, no doubt, to disentangle herself from the web of pretences, deception and bickerings. On October 17, “Mistress Kelley and the rest rode towards Pouchartz in the morning.” She was on her way to England, and only once thereafter does this young woman’s name enter into our story.[On November 23, Francis Garland and Mr. Dyer’s servant, Edward Rowley, who had come back a week or two earlier, left for England. Dee sent by them a most important letter to the Queen, also letters to Dyer, Mr. Young, and to Edmond Hilton. News from England travelled slowly, and Dee had not long since heard of the glorious defeat of the Spanish Armada of the previous May. The victorious captains, Frobisher, Drake, Hawkins, were all well known to him, and with the Admiral in chief command, Lord Howard of Effingham, he was very familiar at Court, for his wife had been Jane’s early patron and friend. Patriot that Dee was, yearning to get back to England, he now wrote to the Queen a letter of congratulation (dated November 1-, 1588) upon the splendid victory of her navy. It was couched in the graceful and fantastic terms of homage of the day, and is a literary production well befitting a man of his reputation. The letter is reproduced from the original. It is printed by Ellis in *Letters of Eminent Men*.

[REPRODUCTION OF LETTER GOES HERE]

He speaks in it of his proposed return, and begs for a safe conduct through all the domains of princes and potentates which lay between him and home. “Happy are they that can perceive and so obey the pleasant call of the mightie Lady Opportunitie.” The answer, of course, took long to come, but he began to make his preparations slowly. He gave to Kelley the wonderful convex glass which the Queen had so often admired. A fortnight after, Kelley gave it to Rosenberg, and the Count presented it to the Emperor. Dee says the Emperor had long esteemed it, but he has not told us when he showed it to Rudolph. He had described the mirror in his Preface to Billingsley’s *Euclid* (see ante, p. 25).

On February 4 he also made over to Kelley “the powder, the books, the glass, and the bone, for Rosenberg, and he thereupon gave me discharge in writing of his own hand subscribed and sealed.” Rosenberg was away, and did not trouble to return to bid him good-bye. Instead he wrote to Kelley to take his leave of Dee for him, and said that he would send instructions to his man Menschik to “dispatch him,” perhaps with some settlement of a financial character.

On the afternoon of February 16, 1588, Kelley rode away to Prague, taking most of the assistants with him: John Carpio, F. Garland, Simkinson. Dee never saw him again.

Three new coaches had been ordered in Budweis, and when they were ready, Dee dispatched Edmond Hilton (who had returned from England in December) to Prague to buy a dozen coach and saddle horses. Money was plentiful at this time, the practice of economy was impossible to Dee, so he set off to travel homewards in state, as became a man to whom an emperor had offered a princely salary. It was very unnecessary, even absurd, but it was characteristic of Dee and his exalted ideas, not so much of himself, as of his peculiar mission. The journey cost, as he reckoned up afterwards, more than 600 pounds. The horses — twelve young Hungarian coach horses and three Wallachees for the saddle- -cost 120 pounds, and cheap they were at that. The three new coaches, with harness, saddles and bridles, cost 60 pounds; and the hiring of two or three waggons for his goods, books, furniture, vessels, etc., ran into 110 pounds. Then he had an escort of twenty-four soldiers from Diepholt to Oldenburg, as permitted by the Emperor's passport; and from Oldenburg to Bremen, the Duke of that province sent six musqueteers to protect him. It was a dangerous time to ride abroad, as he says, not long before the outbreak of the Thirty Years' War. A party of eighteen horsemen had lain in wait for his caravan for five days, but a warning came through a Scot in the garrison of Oldenburg, and Robert, the Landgrave of Hesse, extended his powerful protection.

The train of coaches and waggons, with the travellers and their baggage, left Trebona on March 11. The Castle had been their home for a year and a half, and we can fancy Jane, at any rate, dreading to take up once more the old wandering life. For it was to be a year and three-quarters more before they set foot in England. On the 18th they were in Nuremburg, where they stayed two nights; on March 26 they reached Frankfurt-am-Main, and on April 19, five weeks after leaving Trebona, they were in Bremen, their present destination.

CHAPTER XVI

THE END OF KELLEY

“All you that faine philosophers would be,
And day and night in Geber's kitchen broyle,
Wasting the chips of ancient Hermes' tree,
Weening to turn them to a precious oyle,
The more you worke the more you loose and spoile.
To you, I say, how learned soe'er you be,
Go burn your Bookes and come and learne of me.”
— Sir Edward Kelley, Metrical Treatise on Alchemy.

Before continuing the story of Dee's life in Bremen and his return to England, the end of Kelley's extraordinary meteoric career, which six more years extinguished, must be briefly traced.

Dee expected Kelley to join him at Stade. He confidently thought they would return to England together, obedient to the Queen's summons. But Kelley was now a great man with Rudolph, who had given him an estate and a title, and established him at his Court in Prague as a citizen and councillor of state. Apparently he succeeded in keeping up the deception of making gold. The news of his promotion was conveyed by Dee to Walsingham, at Barn Elms, in a letter dated August 22, 1589,

to which we shall again return. He speaks of Kelley as “my great friend, yet in Boemia,” and surmises that Walsingham may have heard direct from him, who is “now in most favourable manner created a Baron of the Kingdom of Boemia.”

The actual title conferred was *eques auratus*, a synonym for “miles” which took its origin in the fact that a knight’s armour was gilded. In English it was of course “Sir.” The title must have been conferred on Kelley very soon after Dee left Trebona in March; for by the end of June he is called Sir Edward by a couple of Englishmen, Robert Tatton and George Leycester, who with Edmond Hilton were at Trebona then, and came on to Dee at Bremen. Kelley commissioned them to take down particulars of the treachery of one Parkins, a Jesuit in Prague, who was plotting with the King of Spain and the Pope against England. He wished of course to score “his faithful discoverie of this treason.” He also desired Burleigh and others in England to know what great honour had been done him, and he obtained in February, 1590, a confirmation of the grant of his title to send him over, lest there should be any doubt in English minds. The document, curiously enough, is countersigned by Dr. Jacob Curtius, the acquaintance of three years before.

Constant letters passed between the two former fellow-workers through the year 1590, the messenger being either Thomas Kelley or Francis Garland. All manner of wild stories were current in England, and have been gathered up and repeated by every writer upon Dee and Kelley. The sober Anthony Wood relates that gold was so plentiful in Trebona before Dee left that the young Arthur played with gold quoits made by projection, while a youthful Count Rosenberg (he seems a quite fictitious person) was throwing about silver playthings procured by the like means. Burleigh had written for a specimen of their wonderful art, and it said that the Queen was actually the recipient of a warming-pan, from the copper or brass lid of which a piece had been cut, transmuted into gold, and replaced. Elias Ashmole goes further in the story to say that “without Sir Edward’s touching or handling it, or melting the metal, onely warming it in the Fire, the Elixir being put thereon, it was transmuted into pure gold.” He adds that he has heard from a credible person (who has seen them) that Kelley made rings of gold wire twisted twice round the finger, which he gave away, to the value of 4,000 pounds: at the marriage of Rosenberg’s servant before alluded to. Ashmole adds: “This was highly generous, but to say the truth, openly Profuse beyond the modest limits of a sober philosopher.” Sir Thomas Browne says he heard from Arthur Dee, his friend, conclusive evidence of the manufacture of gold. The reader may smile at these fairy tales, but what is to be said of a staid and sober minister like Burleigh being ready to credit the truth of Kelley’s exploits, whether convinced by the warming-pan, or by other means? In a long letter to Edward Dyer, in 1591, who was then acting as the Queen’s agent in Germany, he urges him to use every means in his power to induce “Sir Edward Kelley to come over to his native country and honour her Majesty with the fruits of such knowledge as God has given him.” Dyer had been Dee’s friend for a great many years, as we know, and was Arthur’s godfather, but he transferred all his attentions to Kelley as soon as that clever trickster began making gold. Dee only says he “did injure me unkindlie.” Kelley and Dyer became inseparable, and Dyer wrote home to Burleigh wonderful reports of Kelley’s miracles. Ignoring all that had passed, Burleigh is ready to welcome the quondam coiner, forger, or what not, with open arms back to the service of his Queen. “If his knowledge is as certain as you make it, what would you have me think could stay him from flying to the

service of his own sovereign?" If he is afraid of old reports, actions, disgrace, being brought up against him (and we know Kelley's record was none of the cleanest), let him be assured that he shall have his Queen's protection "against all impediments that shall arise." Burleigh becomes almost poetical as he speaks of the patronage of "such a Princess, who never yet was stained with any breach of Promise to them that deserved her favour. If I did not know to whom I write, who has had long experience of her rare vertues,...I could use many arguments to move any man never to mistrust her." He implores Dyer to induce Kelley to come. If he does not come, it can only be because by cunning or legerdemain he has deceived them and cannot do what he promises, or else he is an unnatural disloyal man and subject. In case Kelley will not come, he asks if Dyer cannot send a very small portion of his powder to make a demonstration to the Queen's own sight. What the Treasurer would like most of all is that Kelley should "send her Majesty as a token a good round sum of money, say enough to defray the charges of the navy for this summer," for the ships of Spain were gathering courage after their defeat. "But wishers and woulders were never good householders," he ends. The Queen is at his house at Theobalds, and will be some time longer. He would not be content the time were tripled, so he "had but one corn of Sir Edward Kelley's powder." Burleigh and Kelley were also in direct correspondence. Beside urging his return, the Lord Treasurer, who seemed to consider Kelley as the storehouse of the elixir of life as well as of the philosopher's stone, begs for a prescription with the proof of manufactured gold. In a brief note of February 18, 1591, Kelley says he will shortly send the good thing desired for your health." He has received the salutations sent through Mr. Dyer, and "at his return you shall know how I thank you." This, the only original letter of Kelley's to be traced, characteristically promises what he never meant to do. Burleigh replied in May, again begging him to send "something of your operation to strengthen me afore next winter against my old enemy the gout." He once more strongly urges Kelley's return. How can he hesitate to bestow the gifts that God has given him rather upon his own Prince and Countrie than upon strangers?

Kelley of course did not return, but apparently wrote again, urging powerful reasons of excuse. Burleigh's faith in him began to shake. He sent a last imperative recall, some of which may be quoted from the rough draft written in his own hand. It shows once more what sort of men the great Queen had to serve her, and what a Queen she was to serve.

Beginning "Good Sir Edward Kelley," Burleigh acknowledges Kelley's letters by Dyer. "Without particular knowledge of your impediments, I may not give any such censures as others soe unconsiderately, yea uncharitably, may doe. You confess a desire to return to your native countrie; your minde draws to your sovereign. This is commendable, yet many say if you come not, it is because you cannot perform what has been reported of you. Malicious persons say you are an imposter, like some in other countries have been proved. You fear severe punishment. Now, good knight, though I write thus plainly to you, yet such is my credit in Mr. Dyer, such my allowance of your loyal profession, such opinion do I firmly conceive of your wisdom and love expressed in your letters, such my perswasion of your habillitie to performe what Mr. Dyer has reported (by reason of the estimation, honor and credit I see that you have gotton by yr behaviour), that I rest only

unsatisfied in your delaye of coming; and I am expressly commanded by Her Majestie to require you to have regard to her honour, and according to the tenor of her former letters, to assure yrself singularly favoured in respect of the benefit you may bring to Her Majestie....

“Be assured of worldly reward. You can make yr Queen so happie for her, surely as no subject she hath can do the like. Good Knight, let me end my letter conjuring you, in God’s holy name not to keep God’s gift from yr natural countrie, but rather help make Her Majestie a glorious and victorious power against the mallice of hers and God’s enemies. Let honor and glory move yr naturall hart to become honorable in yr own countrie rather than in a strange one, and leave a monument of yr name with posterity. Let no other country bereave us of this felicitie: that only, yea only by you, I say, is to be expected. Let no time be lost; we are all mortall: you that should be author, this noble Queen yt should be receiver thereof.”

Then he politely acknowledges some gift Kelley has sent. Instead of an ingot of gold, it seems more like a geological specimen for a museum, and certainly does not excite the Lord Treasurer’s immense gratitude.

“All this in answer to your by Dyer. I thank you for the montayn or rock sent safely from Staden. I will place it in my house, where I bestow other things of workmanship, and it shall be memoryall of yr kindness, wishing I might receive some small receipt from you yt might comfor my spyritts in myn age, rather than my coffers with any welth, for I esteeme helth above welth.”

But Kelley knew better than to face the astute Englishmen at home. In Prague he felt secure, and all too bitterly he learned his mistake. A couple of independent letters from two English merchants to Burleigh and to Edward Wootton give the exciting story of his fall from favour.

He had been established in a house of his own close to the Palace; his wife and brother had rejoined him; Edward Dyer made it his headquarters. One day, the last of April, perhaps even before Burleigh’s letter was dispatched, he was suddenly arrested by the fitful Rudolph’s command, and thrown into prison. A large force of the imperial guard, accompanied by the City Provost and one of the Secretaries of State, burst uninvited into his house to take him whilst at dinner. But a friend at Court had whispered a word, and the evening before he had ridden off with one attendant towards Rosenberg. The intruders had to be content with haling off brother Thomas to prison, “pinacled like a thief.” They searched the house thoroughly, broke open doors, and thrust their halberds into the beds or any place where “Sir Edward” might possibly lie hid. Satisfied he was not there, they sealed up certain of the rooms, laid some of the servants in chains — one was afterwards “racked” — and departed, leaving a guard over “Lady Kelley” and Mr. Dyer, forbidding them to stir from the house. Returning with their news to the Emperor, Rudolph “cursed in the Dutch manner,” and gave orders to search the town and the highways.

Kelley had ridden off many miles towards his patron, the all-powerful Rosenberg, but being weary and fasting, halted at the inn at Sobislaus, fed, and threw himself on a couch to sleep. By three days after, May 2, the soldiers had tracked him

down; and roughly seizing him, they cut open his doublet with a knife to search for concealed valuables or papers, vowing they cared not whether they took him dead or alive to the Emperor. Kelley appealed to his all-powerful friend, Rosenberg. "In Bohemia," says the merchant in his letter, "it is a rule that his Majesty dares do nothing without the Earl's consent, he being Burgrave of Prague, the immediate person and officer under the Crown." Rudolph was already sinking into the melancholy and madness in which he ended his days. However, Rosenberg's protection did not avail. Kelley was taken to the Castle of Purglitz, three miles from Prague, and there he was closely confined for more than two years.

And now for the cause of Rudolph's displeasure, and the reason of the arrest.

First, it is surmised to be debt, but the merchant adds that although Kelley is known to owe a large sum to two Cologne merchants who trade in jewels, he owes nothing to the Emperor, nor ever had put him to any charge, save for coals and house room.

Next it is thought he was in league with a professed gold-maker from Venice, executed by the Duke of Bavaria at Munich, on April 25. (Of him, too, Burleigh has written in his letter to Dyer.) Thirdly, the Emperor's fear that Kelley would depart for England is adduced. Dyer had brought autograph letters from the Queen recalling him. A doctor's son in the town, who had served Sir Philip Sidney in England, and knew her hand, had reported this. It was of course an invention; and the merchant opines Dyer is of too rare a discretion to permit secret letters to be seen or even heard of; it is more likely that Kelley has some time or other vaunted at table that the Queen had sent for him. "He is a man who taketh, as I hear, a pleasure that Princes desire him." Fourthly, it is the doing of the powerful family of the Poppels, second family in the kingdom, and great enemies of the Rosenbergs, who have been "the setters up and principal maintainers of Sir Edward Kelley hitherto." The fifth report is that Kelley had distilled an oil or medicine for the Emperor's heart disease, which was poison. Lastly, the writer comes to what he takes for the true reason of Rudolph's anger.

An Italian, named Scoto, having cast imputations on Kelley's powers of projection, the Emperor sent for him to come and make proof of his art at Court. Kelley of course excused himself, saying he was sick. Three times he was summoned, and then the guard was despatched to bring him. The accusation was Laesus Mejestatis, and the city wonders what will be the end. The Emperor dare not openly execute him, for fear of Rosenberg and the strong feeling in the State for a change of ruler. Yet he may easily be put to death secretly in that castle where he is confined, "and Rosenberg not know otherwise than that he liveth, or is dead by disease. Almost grown now to be a common Practice in the Empire, and in the Palatine especially, noted that way."

This dark hint is almost a prophecy of Kelley's fate; but the doom was not yet quite prepared. On December 5, 1593, Dee received news of his having been set at liberty on the previous October 4, just two and a half years after his arrest. Not a word of him in Dee's diary in the meantime, until March 12 of that year, when the old man records that he dreamt much of Kelley two nights running, "as if he wer in my house, familiar, with his wife and brother."

Kelley characteristically says he was "utterly incapable of remaining idle even in prison, and employed his time in writing alchemical treatises," from which it seems he was allowed books and papers, for his writings are mere compilations

from ancient chief masters of the art. In *The Stone of the Philosophers*, dedicated to Rudolph, he speaks of two imprisonments, tells him grandiloquently that he has for two or three years (1588-91) used great labour and expense to discover for him that which might afford profit and pleasure; and adds, with great bombast, "If my teaching displeases you, you are still wandering astray from the true scope and aim of this matter, utterly wasting your money, time, labour and hope." Truth is more desirable than anything else, and posterity will discover that he is to be counted among those who have suffered for it. Kelley as a sufferer for truth is highly entertaining, but he goes on to make a still more distasteful allusion. "It always way, and always will be, the way of mankind to release Barabbas and crucify Christ."

Beside this treatise Kelley certainly produced an earlier writing of some sort on the subject, which Dee discussed with the Archbishop of Canterbury on July 13, 1590. It had apparently incurred his displeasure. Mr. Waite attributes two other short papers to Kelley, *The Humid Path* and *The Theatre of Terrestrial Astronomy*. A couple of rather quaint alchemical poems — one of thirty-nine stanzas, from which the heading of this chapter is taken — are doubtless by him, perhaps written also in captivity.

During the next year letters were two or three times exchanged between Kelley and Dee, and in March, 1595, Francis Garland, who had then not long returned from Prague, "came to visit me and had much talk with me of E.K." Kelley was apparently then restored to the Emperor's favour, for on August 12, Dee says he "receyved Sir Edward Kelley's letters of the Emperor, inviting me to his servyce again." Did Kelley think there might be further hints to be got from his old alchemical master? Then under date of November 25, 1595, Dee enters this curt note: "the news that Sir Edward Kelley was slayne." Never thereafter does he mention this adventurer's name.

The prevalent story is that Kelley was again imprisoned in one of Rudolph's castles, and that, attempting to escape by a turret window, he fell from a great height and broke both legs, receiving other injuries, from which he shortly died. It is even said with some amount of credibility, that the Queen wrote imperatively to Dyer to secure his release, and that everything was prepared in readiness to convey him secretly to England, and that he was escaping for that purpose when the accident happened. This story has hardly been tracked home to its source. It may be true. On the other hand, the end may have come in the more swift and secret manner suggested by the English merchant. In either case, the spirit warning of eleven years before, that he should die a violent death, was fulfilled. Into his forty years as much adventure, folly, trickery and deceit, fortune, fame, favour, riches and poverty, had been crowded as could supply material for many a volume of romance.

Some of the incidents were indeed used a few years after his death by more than one dramatist. Dee had only quitted the world about a year and a half when Kelley's pretensions, Dee's learning, and the whole paraphernalia of alchemy, were severely satirised by Ben Jonson in *The Alchemist* (1610), a play which reflects all the crudest superstitions of the time. The credulous knight, Sir Epicure Mammon, describes Subtle, the alchemist, as

"A divine instructor can extract
The soul of all things by his art; call all
The virtues and the miracles of the sun

Into a temperate furnce; teach dull nature
What her own forces are.
A man the Emperor
Has courted above Kelley; sent his medals
And chains to invite him.”

In Butler’s *Hudibras*, first published in 1663, but written ten or fifteen years earlier, Dee and Kelley are again cited, though the satire is chiefly directed against Sidrophel, i.e., William Lilly. The devil is said to have appeared “in divers shapes to Kelley;” and in the description of Sidrophel, these lines occur:

“He had been long toward mathematics,
Optics, philosophy and statics,
Magic, horoscopy, astrology,
and was old dog at physiology;...
He had read Dee’s Prefaces before
The Devil and Euclid, o’er and o’er;
And all the intrigues ‘twixt him and Kelley,
Lescus, and the Emperor, would tell ye.”

One may wonder how much these scurrilous references had to do with fixing Dee’s reputation in the eyes of his immediate posterity.

CHAPTER XVII

RETURN TO ENGLAND

“If I have done my dutiful service any way to her Majesties well liking and gracious accepting, I am greatly bound to thank Allmighty God, and during my life to frame the best of my little skill to do my bounden duty to her most excellent Majestie.”

— Dee, *Compendius Rehearsall*

Upon Dee’s arrival in Bremen on April 19, 1598, a house was at once hired, and the family moved in on May 13. He put out his three saddle horses to grass in the town meadow till Michaelmas, for nine ducats, and presented the twelve Hungarian coach horses to the Landgrave of Hesse, to whose kindness he had been indebted for protection as he passed through his territories. In June, Thomas Kelley, his wife Lydia; Francis Garland, and Dyer’s man, Edward Rowley, left for England. At the same time Edmond Hilton returned to Prague. An agreement or bond had been entered into between the late partners that the proceeds of the wonderful discovery should be shared. Hilton was back on July 30, with news of Kelley: perhaps not good news, for three nights after, towards daybreak, Dee’s sleep was disturbed by a “terrible” dream, which visited him not for the first time, that “Mr. Kelley would by force bereave me of my books.” Hilton left almost immediately for England with a letter from Dee to Walsingham to disclose the treason of the Jesuit, Parkins. This letter has been already referred to [p. 201 in original], but it contains other interesting matter, all conveyed in Dee’s beautiful neat hand. He has already

written to acknowledge the Queen's gracious letter of safe conduct, received from Walsingham, but Hilton and the two English gentlemen, Tatton and Leycester, are still detained at Stade, waiting for a wind. After speaking of the designs of the Jesuit, he goes on to give the Secretary an important summary of the state of affairs in the Low Countries, where the struggle for independence was well advanced. "The Provinces all incline to a desire to endure one fortune and become one whole united. They acknowledge Her Majestie's Wars to be just but uncompassable. Their minds are getting alienated from us, only fayr means and great wisdom will win them over." He has taken counsel of "the one of all the inhabitants the most sharp-witted, the greatest understander of all occurrences generall of secret purposes; the best languaged one (as knowing Hebrew, Greek, Latin, French, Italian, Dutch, etc.); and one employed in the councils; one who was courageous in the first bickerings with Spaniards at Antwerp; who has observed all the beginnings and proceedings of errors, political and military, committed on all hands. Now and then he visiteth me, and I have asked him to pen his opinion on what can be done to recover and reform the States, but as yet he has not found leisure." Then he begs the Secretary's leniency if he has offended in writing of matters not pertaining to him, "and of which no doubt your honour has already had all necessary advertisement from properly authorised persons." He will write no more of public affairs, his coming thither was no public but his private cause, the beginning of his "nere return-making into my most derely beloved Native Country."

At the same time (August 20), Dee wrote to his friend, Mr. Justice Young, that the messengers had been delayed twenty-five days waiting for a wind; that he feared the Low Countries were bent on shaking off the Queen's authority if they could; and that he feared he sould have "to endure this Breamish habitation this winter, as I do not hear a word of the approach of Sir Ed. Kelley, or of Mr. Dyer's return."

In Bremen, Dee mingled with all the learned and distinguished men of the time. A memento of this period is to be found in an album, the *Thesaurus Amicorum*, of Timon Coccious (or Koch), a young Bremen student who died while at Leyden University three or four years after. The album of white vellum, faded and yellowed with age, with its edges still shining with the mellow lustre of old gold, was the receptacle of autographs, wise and pithy sayings, original or quoted, all inscribed after the beginning of July, 1589. Sayings from Plautus and Seneca, Juvenal, Pythagoras and Homer, follow and press close upon the wisdom of Boethius, from *De Consolatione*, and the divine poetry of Dante. The first to write in the book was Bruno, Count Mansfeldt, Helmstad, July 1. He is followed by Dr. Cristoph Pezel, then Professor of Divinity and superintendent of the churches at Bremen, and on the seventh page is Dee's beautiful signature and his motto — in the light of posterity's unchallenged view of him, full of irony — "Nothing useful if not honest."

Mr. Hart, minister of the English colony at Stade, who had escaped from the Spanish service in Flanders with Sir William Stanley, and the Deputy Governor of Stade, both came from the port town near by to see Dee. Dr. Heinrich Khunrath was the chief writer of the advanced school of alchemists who passed from the pursuit of material gold to the discovery of incorruptible spiritual treasures hidden in the palaces of truth to which they provided a spiritual key; and it is a pregnant fact that all of his books were published after this conference with Dee. Daniel Vander Muelen was another visitor, and from Mr. Southwell Dee had news that Edward

Dyer was sent on a mission to Denmark. Two or three weeks later, he met Dyer unexpectedly in the town. News came of Rosenberg, and several of Dee's men left him to return to Kelley. He was warned to leave his house in Bremen.

By November, Dee resolved to wait no longer for Kelley, but to start for England. He still hoped, however, to meet that individual ere he embarked. On November 19, his whole party took ship by the Vineyard. A crowd of townspeople and students collected to bid him good speed, and to see the homeward bound travellers off; quite a little scene took place, which must have pleased and flattered Dee immensely, for there was no lack of a man's full share of vanity in him. Pezel had composed some verses on his departure, had got them printed the night before, and as the party were leaving Bremen for the seaport, a few miles away, the Professor distributed copies as a parting surprise. The travellers arrived in the Thames at Gravesend on December 2, and on landing the next day went straight to the house of Mr. Justice Thomas Young, at Stratford. We may imagine Jane's relief at getting her children safely back to England, with the addition of Michael, born at Prague, nearly four years, and little Theodore, born at Trebona, nearly two years before.

Since Dee's departure from England six years ago, great events had happened. The "invincible" Armada of Philip had been beaten in a six days' running fight up the Channel. The Queen's hated rival, Mary Queen of Scotland, had been put to death; Leicester's short dictatorship of the Netherlands had begun and come to an end. Leicester had been dead about a year. New favourites had arisen in the Queen's favour. But even more significant than these public affairs had been the upward movement in literature, the birth of dramatic art, a passionate outburst of poetic fervour, the growth of a taste for well-disciplined prose. Many splendid fruits of this movement had not yet seen the light, Sidney's *Arcadia* and the first part of Spenser's *Faerie Queen* were to be issued within a few months; the first play of Shakespeare was publicly performed within little more than a year of Dee's return. But Lyly and Marlowe had already, during his absence, given *Campaspe*, *Tamburlaine* and *Doctor Faustus*, to be performed by actors in the first stationary home of the earlier nomadic players, the theatres of Shoreditch, immediately to be followed by those of Bankside. Bacon was perhaps even then meditating his *Essays*, published some half a dozen years later; Hooker issued the first books of his monumental *Laws of Ecclesiastical Polity* within four years; and Nash, Peele, Green, and a horde of other writers, were contributing to establish the English literary renaissance. One can scarcely help wondering how much the fabulous stories of Dee and Kelley, which must have reached Marlowe's ears, contributed to his splendid dramatisation of the Faust legend (first printed in Frankfurt in 1587). But after all, even the story of Dee's angels and Kelley's gold, pales before the lurid glow of the stories of the earlier alchemists, Agrippa and Paracelsus.

Dee landed in England a disappointed and a partly disillusioned man, clinging to a belief which was yet useless, unprofitable to him. He could prove nothing of Kelley's exploits. But he lost no time in repairing to Court, and on December 19 he was graciously received by the Queen at Richmond.

On Christmas Day he first slept in his own house at Mortlake, and beheld for himself his ruined and rifled library, with its precious books and instruments missing. He himself was in dire straits. He had little left him save his wife and children, and some still faithful friends. He took the house over as a tenant from

his brother-in-law, Fromond, and settled down in the old quarters. Adrian Gilbert was the first visitor, generously offering “as much as I could require at his hands, both for my goods carried away, and for the mynes.” Very soon Thomas Kelley arrived and followed suit by offering the loan of ten pounds in gold; he afterwards “sent it me in Hungary new duckettes, by John Croker the same evening. He put me in good hope of Sir Edward Kelley his returning.”

A second daughter was born, and christened at Mortlake, on March 5. The name given her was Madinia, suggested by the busy little spirit who had been so helpful at her first coming. The child was christened at Mortlake on the 5th, Sir George Carew as godfather, Lady Cobham and Lady Walsingham, godmothers. Letters came from Kelley by Garland in March, and replies were despatched by Thomas Kelley in April. Dee is careful to give his former skryer his full title: — “Sir Edward Kelley, Knight, at the Emperor’s Court at Prague.” “Francis Garland was by, and Mr. Thomas Kelley, his wife. God send them well thither and hither again.”

On Lady Day, the children begin to go to school with Mr. Lee at Mortlake. “I gave him his house rent and forty shillings yerely for my three sons and my daughter. The house rent was allmost 4s. yerely, of Mr. Fisher his new house.” Arthur was now ten, Katherine nine, Rowland seven and Michael five. The youngest boy, Theodore, born at Trebona February 28, 1588, was rather more than two. Dee notes that he was “wened” on August 14, 1589. Katherine was not long under the Mortlake schoolmaster, for on May 21 “my dowghter was put to Mistress Brayce at Braynford [Brentford], hir mother and Arthur went with her after dynner.” On April 15, he writes of his neighbour and friend, the Vice-Chancellor: “Good Sir Francis Walsingham died at night hora undecima.” Burleigh was the only one of the old friends left. He records an interesting visit from “the two gentlemen, the unckle, Mr. Richard Candish, and his nephew, the most famous Mr. Thomas Candish, who had sayled round abowt the world.” Cavendish was a Suffolk man. His wonderful voyage occupied two years and nearly two months. He died at sea within a couple of years from Dee’s note. The uncle Cavendish interested himself with the Queen and the Archbishop to obtain for Dee the Provostship of Eton. This, too, fell to the ground, and Cavendish considerably sent him a hogshead of claret. He also lent or gave money to Dee and his wife, in all 302 pounds: in “ryalls and angels.” Dee gave him in return one of his most valued treasures — an alchemical work: —

“A copy of my Paracelsus, twelve lettres, written in French with my own hand, and he promised me before my wife never to disclose to any that he hath it; and that if he dye before me he will restore it agayne to me; but if I dy befor him that he shall deliver it to one of my sonnes, most fit among them to have it. Theoddor had a sore fall on his mowth at mid-day.”

Dee’s income was now almost a negligible quantity. The parsonages had paid him no rent since he left England. He went two or three times to Lambeth, and talked boldly to Archbishop Whitgift of his right to them.

He began to interst himself in his immediate neighbourhood with the idea of stopping the “Bacchus Feast,” at Brentford, a rowdy celebration which had excited his indignation and of which he gave the Bishop of London a warning.

In August a domestic tragedy occurred: one of the women servants became melancholy and went out of her mind. Lunacy being a disease beyond even Dee's medical knowledge, and for 300 years after, being treated more or less as demoniacal possession, it is no wonder that the remedies he tried were ineffectual. It seems another instance of the false views of Dee's character that have been repeated over and over again, that the editor of his Manchester diary urges as proof of Dee's magic and evil experiments that "some of the inmates of his house became suicides when in his service."

"Aug. 2. Nurs her great affliction of mynde. Aug. 22. Ann my nurse had long byn tempted by a wycked spirit, but this day it was evident how she was possessed of him. God is, and hath byn, and shall be her protector and deliverer. Amen.

"25th. Ann Frank was sorrowful, well comforted, and stayed in Gods mercyes acknowledging.

"26th. At night I anoynted (in the name of Jesus) Ann Frank, her brest, with the holy oyle.

"30th. In the morning she required to be anoynted, and I did very devoutly prepare myself and pray for vertue and powr, and Christ his blessing of the oyle to the expulsion of the wycked, an then twyse anoynted, the wycked one did resist a while.

"Sept. 8. Nurse Ann Frank wold have drowned herself in my well, but by divine Providence I cam to take her up befor she was overcome of the water."

After this Dee had the woman carefully watched.

"Sept. 29. Nurse Ann Frank most miserably did cut her own throte, afternone abowt four of the klok, pretending to be in prayer before her keeper, and suddenly and very quickly rising from prayer, and going toward her chamber as the mayden her keper thoght, but indede straight way down the stayrs into the hall of the other howse behind the doore did that horrible act. And the mayden who wayted on her at the stayr fote followed her and missed to fynde her in three or fowr places, tyll at length she hard her ratle in her owne blud."

In november the Queen came to Richmond and sent for Dee. She offered gaily to send him something to "kepe Christmas with." This promise was repeated to his friend, Richard Cavendish, a week or so later: "she told him she wold send me an hundred angells to kepe my Christmas withall. Next day, December 4, the Queen's Majestie called for me at my dore, circa 3 1/2 a meridie, as she passed by, and I met her at the East Shene Gate, where she graciously putting down her mask did say with mery chere, 'I thank thee, Dee. There was never promise made but it was broken or kept.'"

The thanks were obviously ironical for the reminder of the promise; the rest of the speech was rather cruelly jocose, for, as Dee adds, she had promised to send the money that day. However, on the 6th, an earnest of the gift arrived, in the shape of 50 pounds. On the 14th, she again called for Dee as she rode by his door, "to take ayre," and he met her at the park gate as before. He does not indicate the subject of the conversation, but it was probably a request on his part for some kind of royal

permission to continue his experiments in alchemy or transmutation, for on the 16th he tells of a visit from Richard Cavendish, who has received from the Queen, “warrant by word of mouth to assure me to do what I wold in philosophie and alchemie, and non shold chek, controll, or molest me.” Coupled with this message, she sent another promise to make up the 100 pounds.

Dee’s mind was now bent, he says, to deal with his “alchemical exercises,” and the only distractions he appears to have had were the constant visitors and small disasters of the children. The boy Rowland fell into the Thames on August 5, over head and ears, about noon or soon after. Their favourite place of play seems to have been on the river bank, and accidents there were of no infrequent occurrence. Arthur, when a child, had fallen from the top of the Water-gate Stairs to the bottom, and had cut his forehead badly. Theodore also had a nasty fall.

CHAPTER XVIII

A ROYAL COMMISSION

“A wise man never goes the people’s way:
But, as the planets still move contrary
To the world’s motion, so doth he, to opinion.
He will examine, if those accidents
Which common fame calls injuries, happen to him
Deservedly or no? Come they deservedly,
They are no wrongs then, but his punishments:
If undeservedly and he not guilty,
The doer of them, first, should blush, not he.”

Jonson, *The New Inn*

Dee had now abandoned all hope of recovering the two Midland parsonages, the small income of which was all that lay between him and utter dependence upon charity. His thoughts were now set on the mastership of St. Cross, at Winchester, a benefice which he had already, some twenty years before, petitioned the Queen to grant. Dr. Bennett, the present master, who had then obtained it, might now, he thought, fitly be made a bishop. The Countess of Warwick secured from the Queen a promise that Dee should have it, “if it were a living fit for me.” The Archbishop of Canterbury affirmed that it was most fit for Dee and Dee for it. The Lord Treasurer protested, “I will do what I can with her Majestie to pleasure you therein, Mr. Dee.” Lady Warwick, faithful to his cause, repeated her request the following year, and still there was no news of Bennett attaining a mitre. Dee went to Court at Nonsuch in August, and a day or two after his return dined, at Burleigh’s invitation, with the Lord Treasurer and his two sons, Sir Robert and Sir Thomas Cecil, at Mr. Maynard’s, at Mortlake. Burleigh also sent him venison and invited him again to meet Lord Cobham.

All promised their influence in obtaining for him the coveted Mastership. But it was another castle in the air. His friends were extremely good to him. In May, 1591, he says:

“Sir Thomas Jones, Knight (unaxed) offered me his castell of Emlyn in Wales to dwell in so long as he had any interest in it, whose lease dureth yet twelve yeres, freely with commodities adjoining unto it; and also to have as much mow land for rent as myght pleasure me sufficiently. The 27th day he confirmed the same his offer agayn before Mr. John Harbert, Master of the Requestes, in his hall at Mortlake, which his offers I did accept of and he was glad thereof.”

He could never have entertained the idea of going to live in Wales, but no doubt it was policy to accept all offers. Herbert was an old friend and neighbour. His daughter Mary and Arthur had played at a childish marriage years before. They seem to have been playfellows still, after the Dees' long absence, for in this June an accident happened to Arthur “at Mr. Herbert's, about sun setting.” He was “wounded in his hed by his wanton throwing of a brik-bat upright, and not well avoyding the fall of it again. The half-brick weighed 2 1/2 lb.” On May 3 of the following year, Arthur aged thirteen, became a Westminster scholar. “Wensday at ten of the clock Arthur was put to Westminster Schole, under Mr. Grant and Mr. Camden.” He came back home in two or three weeks, perhaps only for a few days, and Dee in returning him to lessons wrote a characteristic letter to his friend, William Camden, the antiquary. It shows how carefully the father had studied the child's health, abilities, and the quick temper, inherited from his mother. There is a tender touch in that mother's forethought to furnish the boy with means towards a special cleanliness which the provision for ablutions at Westminster did not contemplate. The “little chest with lock and key” for the firstborn son to take to school is always a family event of magnitude.

“22 May 1592.

“Worshipfull Sir. I have here returned your scholer unto your jurisdiction, beseching you to shew your charitable affection towards him: he had more and in better order then he will recover speedily. Of your great skylle and faithfull industrie in your function, it is most certayne to your great credit and merit. Of the wonderfull Diversitie of Childrens Dispositions, much you can say by experience: but of myne (this Arthure) I am to request you to conceyve at my hands, that he is of an exceding great and haute mynd naturally, ready to revendge rashly. The naturall inclination is to me evydent: as who hath [Sol] in horoscopo, and [Mars] in corde Leonis. Dictum sapienti sat esto: for vera curatura you may alter this naturall courage to true fortitude and not to frayle rash fancies: Socrates did overcome by grace Divine and his industrie, his untowardness, signified by the Art physiognomicall — you know the historie. This spirituall grammaticall concords of good manners I have great care that all my imps may be instructed in, to the more apt and skilfull serving of our Creator. Syr, my wife hath delivered unto him some more apparayle and furniture in a little chest with lock and key, yea, and with some towales to wype his face on after the morning and other washings of hands and face: willing him to buy him a stone basen and a pott, or a potter, to have allways clene and wholsom water in for his use.

“The boy liketh abundance of meate well: but very bashfully he sayd that there proportion of Drinke is somewhat to[o] little. I pray you by discretion listen to the voyce and opinion of the rest of the counsells within him, for now & in the

summer seasons, the proportion of Drink naturally doth increase above winters appetite thereof.

“Thus I am bold to cumber your wurship with these my speedy ragged lynes. And therein I besече you of one thing more, that his writing, both of roman and secretary hand decay not, but rather be amended: for a fayre writing is often tymes a good grace to matter very simple.

“Wherefore know that today they have at the right Wurshipfull Mr. Deans [Dr. Nowell’s] very honorable guests, and that this night it is intended that they will sup and lodge all night at Fullham. God bless your wurship and prosper you in all & ever your true and faithful wellwisher.

“John Dee.

“To the Worshipfull my singular friende Mr. Camden these be delivered.”

On New Years’ Day, 1592, “at the sunrising exactly,” Dee’s third daughter was born. She was christened Frances on the afternoon of the 9th, and sent off with her nurse to Barn Elms the same day. In August her father notes, “Remember that all things is payd to our nurse at Barnes for the girle Francys Dee from hir birth untill the ende of her eighth month, lacking 12s., and on Sunday the 27th of this August we gave the nurse ten shillings. The eighth month ended the twelfth of this month.” The child stayed on with her nurse till February 14 of the next year, when she was fetched home, “the woman very unquiett and unthankfull.”

Two entries, “March 9, the Pryvy Seale at night,” and March 16, “the great Seale,” refer to a promise given by the Queen to Dee’s cousin, Dr. William Aubrey, of Kew, now Vicar General and one of the Masters of Requests, about five rectories in the Welsh diocese of St. Davids, which Dee was to have when they fell vacant. They were only worth 74 pounds 11s. 2d. in all, and Dee says he never received a penny from them.

Things were so desperate that at last, on November 9, 1592, he drew up a supplicattion which his friend, Lady Warwick presented the same day to the Queen at Hampton Court. This document, which Dee says Elizabeth took in her own hand to read herself, instead of handing it to a secretary, begged for a personal audit of, and investigation into, the state of his affairs. It is probably a unique petition, and in reading it we are scarcely astonished at the confidence with which the old astrologer, now grown old in the Queen’s service, claims her consideration and provision. He appears to regard it as little less than a national reproach that a man of science like himself should be left in beggary. And so indeed it was. For thirty- four years had the Queen, true to the Tudor motto — to use everyone as a servant, to owe no gratitude, only acceptance or approval — spent promises upon him, but she had never given him a chance of providing for himself.

“Forasmuch as the intolerable extremitie of the injuries and indignities which your most excellent Majestie’s faithfull and dutifull servant, John Dee, hath for some years last past endured, and still endureth, is so great and manifold as cannot in friefe be unto your Majestie expressed, neither without good prooffe and testimonie have credit with your Majesties, and because also without speedy and good redress therein performed, it is to be doubted that great and incredible

inconveniences and griefs may ensue thereof in sundry sortes, (which yet may easily be prevented) your Majestie's foresaid most humble and most zealously faithfull servant beseecheth your Majestie to assign twoe or more meet and worthy persons, nobly and vertuously minded, who may and will charitably, indifferently, advisedly, and exactly, see, hear and perceive at the house of your Majestie's said servant in Mortlake, what just and needful occasion he hath thus to make most humble supplication unto your Majestie; and so of things there seen, heard, and perceived, to make true and full report and description unto your Majesty. And thus your Majestie's foresaid most dutiful servant beseecheth the Almighty God most mercifully, prosperously and alwayes to bless and preserve your most excellent Majesty royal. Amen.

"A. 1592. Nov. 9."

The result of this unusual request was that two commissioners were at once appointed by the Queen. Within a fortnight Sir John Wolley, Secretary for the Latin Tongue to Queen Elizabeth, and one of her Privy Council, and Sir Thomas Gorges, Knight, of the Queen's Wardrobe, were seated in Dee's "late library room" at Mortlake, prepared to listen to his manifesto.

We may be sure he had long been preparing for this day. He seated the two gentlemen at a table in the middle of the room, placing near them a couple of other tables spread, one with letters and records of his "studious life for the space of a halfe hundred years, now by God's favour fully spent," the other, with all his own books, printed and manuscript, a complete author's collection of original works. At the suggestio of the commissioners he had occupied the space of thirteen days in praparing the autobiography which he called "The Compendious Rehearsall of John Dee, his dutifull declaration, etc.," so freely quoted in these pages. "It was in some order of method most briefly and speedily contribed against this day;" and in every respect, save that of chronological order, it is a pattern document. It gives the impression of having been written down in fragments, each incident or recital being complete in itself and most carefully dated, on a separate sheet of paper, and then the sheets shuffled and picked out by chance to follow each other for putting together. The story leaps from college day sin 1547 to travels in 1571, on to Christmas gifts in 1590, back to the Queen's visit in 1575, thence to his improsonment and appearance before the Star Chamber in 1555, and his reformation of the Calendar in 1582. He passes very lightly over his late travels abroad, merely ading that he "was very ungodly dealt withall, when I meant all truth sincerity, fidelity and piety towards God, my Queen and Country." The catalogue of his works is valuable, but it is unnecessary to print it in the present volume. He concludes his list of eight printed and thirty-six manuscript works ("some perfectly finished and some unfinished yet") with the very latest, the Compendious Rehearsall itself, adding that there were many other books, pamphlets and discourses not set down. He explains that the list is given neither "as they were written nor by order of yeares," but hastily as they came next to hand "out of diverse chests and baggs wherein they lay." He ends the chapter with a remarkable proof of the fecundity of his still active brain, in spite of his sixty-five years.

“The most part of all these here specified lye here before you on the table on your left hand; but by other books and writings of another sort (if God grant me health and life thereto of some ten or twelve years), I may hereafter make plain and without doubt this sentence to be true, Plura latent, quam patent.” What other works he did accomplish in the sixteen years yet to run of his long life, he described in an Appendix to the Rehearsal, written about two years afterwards, and printed by Hearne, and by the Chetham Society at the end of the autobiographical narrative, to which he had already added a short chapter giving an account of the result of the Commissioners’ visit, calling it “The Sequel of the Premisses.”

To return to the day of the visit, November 22, 1592. The Queen’s Secretary and the Gentleman of her Wardrobe arrived at Mortlake probably in the morning, and stayed to dinner. Having seated them at the tables in the library, Dee read to them, or related with the manuscript at hand, the story of the “halfe hundred” years spent in the attainment of “good learning,” which he reckoned from his leaving Chelmsford Grammar School for Cambridge. It was, of course, drawn up with the skill of a practised author, divided into fourteen chapters, each with an attractive and pithy title. “Her Majesties specially Gracious and very Bountifull favours towards me used etc.,” is by far the longest; the shortest is the twelfth: “The Resolution for Generall, very easy, and speedy Remedy in this Rare and Lamentable Case.” The remedy he suggests is to make him either Master of St. Cross; Warden of Manchester; Provost of Eton; or Master of Sherborne, one of which posts had been already promised him four times in three years. The tenth chapter is “The hard making of provision for some hundred pounds [?a year] for the maintenance of me, my wife, our children and family for these three last years, and that but with a meane dyet and simple apparel: I having not one Peny of certaine Fee, revenue, stipend or Pension, either left me, or restored unto me, or of any yet bestowed on me.” He shows how at his return three years before, he found himself penniless; cut off for ever from his two parsonages; disappointed as yet of the large yearly allowance promised him for his life from Bohemia. Probably on parting from the then affluent Kelley, some bond was entered into by him or by Rosenberg to transmit to him a share of the enormous profits they expected from the multiplication of the gold. “To save us from hunger starving,” he had had to appeal to friends, and he records gratefully that some who had been unfriendly before he left came to his aid on his return. They “put to” their helping hands in many ways, and alredy he had received from them a sum of 500 pounds and more. Yet he has had to pawn his plate little by little until all was gone. “After the same manner went my wife’s jewels of gold, rings, bracelets, chaines and other our rarities, under the thraldom of the userer’s grips, till non plus was written upon the boxes at home.” He has borrowed upon sureties, upon his personal bill of hand, upon his word, upon his promise, and he has run up accounts, so that now he is in debt for 333 pounds, beyond the 500 pounds. “The true accounts of all these gifts, loans, and debts upon score, talley, or book, is here before your Honours;” how the usurer devoureth him and how he is “daily put to shame, may be seen.” Other necessary expenses amounted to 267 pounds, so that he has spent but 566 pounds in three years for housekeeping,” and that with great parsimony, and with gifts from good friends of “wine, whole brawnes, sheep, wheat, pepper, nutmegg, ginger, sugar, etc., and other things for the apparel of me, my wife and our children.” He has mortgaged his house for 400 pounds, and now will have to sell it for half it cost to

pay his debts, he and his family to become wanderers and homeless vagabonds, furnished only with bottles and wallets. What shall he do, he pitifully begs, that he may prevent his name being handed down to posterity as a warning to lovers and students of truth not to follow in his steps and be given to such disgraceful shifts and indignities? He ends with a passage of true eloquence:

“Therefore, seeing the blinded Lady, Fortune, doth not govern in this commonwealth, but justitia and prudentia, and that in better order than in Tully’s Republica, or Books of Offices, they are laid forth to be followed and performed: most reverently and earnestly (yea, in manner with bloody teares of heart), I and my wife, our seaven children and our servants (seaventeene of us in all), doe this day make our petition unto your Honours that upon all godly, charitable and just respects had of all that you have this day seene, heard, and perceived, you will make such report unto her most excellent Majestie (with humble request for speedy reliefe), that we be not constrained to do or suffer otherwise than becometh Christian and true faithfull obedient subjects to do or suffer. And all for want of due mainteynance.”

CHAPTER XIX

DEE’S LIBRARY

The commerce of books accosteth and secondeth all my course, and everywhere assisteth me. It comforts me in age, and solaces me in solitarinesse. It easeth me of the burden of a wearysome sloth, and at all times rids me of tedious companies. It abateth the edge of fretting sorrow and...is the best munition I have found in this human peregrination. — Montaigne, *Essays* (Florio)

The account of the library at Mortlake as it was when Dee left it in 1583, forms one of the most valuable parts of the *Compendious Rehearsall*. Comparing it with the catalogue which he made before leaving with Laski, we can see at a glance of what intrinsic value was this collection of precious books which so often haunted its owner in his dreams. Two original copies of the Catalogue of manuscripts remain, one of which is dated September 6, 1583, a fortnight before he sailed from England, and there is a third, made by Ashmole from one of these.

The library contained, however, not only books and manuscripts, to the number of four thousand, bound and unbound, but scientific instruments collected from several parts of Europe. The books alone Dee valued at 2,000 pounds in the current value of the day, for many of them were unique autographia of famous and rare authors. As a further proof of this estimate, he cited to the two Commissioners a great volume in Greek, two others in French, and a third in High Dutch, which together cost him, and his friends for him, 533 pounds, as the endorsements upon them will show.

The instruments included a valuable quadrant, used and he says made, by his friend, Richard Chancellor, the navigator to Russia and the White Seas. It measured five feet in semi-diameter, and Dee relates that Chancellor and he together made observations of the sun’s height at meridian with it, before this exploring seaman sailed on his last voyage (in which he and his crew perished) in

1556. Many years after, the quadrant was repaired and re-engraved by Mr. Bromfield, the Lieutenant of Ordnance who had given it to Dee, at a cost of 20 pounds. On Dee's return to Mortlake, he found it barbarously hacked to pieces with hammers.

There was also a ten foot radius Astronomicus, (some early form of telescope), its staff and cross divided with equal markings, like Chancellor's quadrant. It swung in a frame, and could be easily directed to any point in the heavens, or used for mensuration on the earth.

A couple of globes of Gerard Mercator's best make were among the most valuable contents of the library, especially as upon the celestial globe Dee had marked his own observations of comets, their place and path in the heavens. There were other objects which Mercator had constructed specially for Dee, viz., three theorics, two with horizon and meridian lines in copper. A number of compasses of many kinds were among the objects, for Dee had invented, as we have seen, what he calls a "Paradoxall Cumpass." There was also a great piece of load-stone, or "magnes-stone," of extraordinary virtue. It had been sold for five shillings, but "being divided up and parted with piece-meal it made more than 20 pounds."

"There was also an excellent watch-clock, made by one Dibley, a notable workman, long since dead, by which clock the tyme might sensibly be measured inteh seconds of an houre, that is, not to faile the 360th. part of an houre. The use of this clock was very great, more than vulgar."

Then in the three laboratories, the chambers and garrets, were stores of "chemical stuff," which he had been twenty years getting together. Also a great cart-load of special vessels for chemical use, some earthen, some of glass, metal and mixed stuff, which he had brought from Lorraine when Mr. Powell and he had gone over in 1571. Of these, only a few broken bits remained. He describes other things left in his other or "open" library, and in particular a "great bladder with about four pounds weight of a very sweetish thing, like a brownish gum in it, artificially prepared by thirty tymes purifying it; whosoever came by it hath more than I could well afford him for one hundred crownes, as may be proved by witnesses yet living."

As regards the manuscript treasures of the library, he mentions specially a great case or frame of boxes, full of rare evidences of lands in Ireland which had been in the hands of some of the ancient Irish Princes. Agreements for submission and tributes, with seals appended, and many other valuable records of the descent of these manors to such families as the Mortimers, the de Burghs, the Clares, etc. How he came by these, save in the way of a collector, does not appear. His interest in Welsh ancestry would account for his amassing Welsh records, of which he says there were many deeds of gift from Welsh princes and nobles, of land devoted by them to the foundation and enriching of religious houses. Norman deeds also dating back to the Conquest. These were all methodically stored away in separate boxes, each marked on the front — "the fore part of the boxes" — with chalk, explaining its contents. When he returned from his six years wandering abroad, and looked in the poor boxes, he found the name outside was all that was left. The deeds had been "imbezzled away, every one of them, which is a loss of great value in sundry respects, as antiquaries can testify for their part, and noble heralds can tell

for their skill, and as her Majesties officers, for her interest and titles Royall, may think in their consideration.”

Near this great chest of boxes stood another box, very much less in size, measuring only two feet by one and a half, which was filled with nothing but seals of coats of arms; many of these were named, and had already proved invaluable to students of heraldry and genealogy, as well as to the Queen’s Heralds who had carefully examined them, also a number of other antiquaries as Camden, Stow and others. The Clerks of the Records in the Tower had sat whole days in the library at Mortlake, “gathering rareties to their liking out of them.” Dee was no blind collector, hoarding things because they were of value to himself. He was a true altruist, gaining his knowledge to share with others.

“Unto the Tower I had vowed these my hardly gotten muniments (gotten as in manner out of a dunghill, in the corner of a church, wherein very many were utterly spoiled by rotting, through the raine continually, for many yeares before, falling on them through the decayed roof of that church, lying desolate and waste at this houre).

“But truly well deserve they the imprisonment of the Tower, that will now still keepe them, if any publique warning by her Majestie or her right honorable Councill were given for restitution of them to the Office in the Tower.”

Dee’s own works were of course in the library although not included in his catalogue. He drew up a list of them for his Apology to the Archbishop in 1595, by which it appears that before he left England eight had been published. The unprinted books and treatises, some, he owns, not perfectly finished, numbered forty-six. To these others were added before he died; two that may be especially named were upon the Three Oracular Sentences of the Ancients: *Nosce te ipsum*, *Homo Homini Deus*, and *Homo Homini Lupus*, (1592); and a “Treatise upon the Queen’s Sovereignty over the Seas,” a fitting subject indeed for an author who had personally known most of the great navigators, and who had already written so intelligently upon the navy and the coast fisheries of “Albion.” The book was undertaken at the request of “an honorable friend in Court.” It had, of course, a long Latin title — *Thalattocratia Brytannica*, etc. It was finished at Manchester and dated September 20, 1597. Another work projected, and perhaps partly finished, was to be called *De Horizonte Aeternitatis*, to consist of three treatises in answer to Andreas Libavius, who had published a book written in misapprehension of something in Dee’s *Monas*.

We spare the reader the long list of titles of Dee’s own books, poured out in an almost continuous stream since *The Art of Logicke*, in English, printed 1547, during his college days. The only idle years as regards literary output, from then up to his departure for life abroad in 1583, seem to have been 1563, 1564, and 1566-9.

The most important of his printed contributions to knowledge are mentioned in these pages. One more may be alluded to here — his edition, in 1582, of Robert Recorde’s arithmetical work, *The Ground of Artes*, etc. Dee had probably known this accomplished physician, antiquary and mathematician at Cambridge, where Recorde was a tutor before 1545. Recorde was afterwards Comptroller of the Mint at Bristol, and Surveyor of Mines and Money to King Henry VIII., but he died a youngish and impoverished man, in the King’s Bench Prison, Southwark, in 1558.

He introduced algebra into this country; was something of an astrologer and a good mathematician. His choice of titles for his books was ingenious. In *The Whetstone of Witte* (1557), the signs for plus, minus and equality were first used in this country. In his *Castle of Knowledge*, a beautiful and dignified hymn of his own composition appears. *The Ground of Artes*, his first work (1540), went through eleven editions before Dee augmented it and added some of his apologetic doggerel rhymes.

That which my friend hath well begun
For very love to common weale
Need not all whole to be new done
But new increase I do reveale.

Something herein I once redrest,
And now again for thy behoofe
Of seale, I doe, and at request,
Both mend and add, fit for all prooffe.

Of numbers use, the endlesse might
No wit nor language can expresse,
Apply and try, both day and night,
And then this truth thou wilt confesse.

I. Dee.

From original and autograph works we may now turn to the miscellaneous contents of Dee's library — a truly vast and precious collection for one private gentleman of precarious fortune to won in the sixteenth century. Printed books were by no means easy to obtain, and manuscript copies entailed a great expenditure of skill, industry, time and cost. The text was often ignorantly or corruptly rendered by an imperfect scribe or copyist, and the scholar and collector could not rest satisfied without several versions of one work.

The cataloguer of the 200 most important manuscripts — Dee himself — enters with exactitude the size and substance of each volume. The bulk of course were in quarto, although a few folios and octavos are mentioned. Most of them were written upon parchment, but a certain number were on paper. Bindings were not noticed, chiefly because as yet few were bound. Two of Roger Bacon's tracts, however, on the multiplication of species, and on perspective, the owner describes as together "in paste-bords with strings." These identical tracts, in Dee's own hand, and now being edited by Mr. Robert Steele, from the originals in the Mazarine Library, *Bibliothèque Nationale*, Paris. From Dee they passed to Sir Richard Eden, afterwards to the Kenelm Digby Library. Treatises on kindred subjects often followed straight upon each other on the same parchment, and sometimes as many as twenty composed a single manuscript, included under a list of titles numbered as one. In some cases the treatise is described as a fragment. Once he writes "the second tract is cut out and to be answered for."

The owner's tastes and pursuits point, of course, to a large representation among his books, of works in philosophy, alchemy, astrology and medicine, with a substantial proportion dealing with metallurgy, geometry, optics, physics, Ptolomaic and Copernican astronomy, and every branch of science already known in a crude

form to Dee's famous predecessors. There are also historical chronicles; works of devotion and ethics; with a fair sprinkling of authors upon poetry, music, and the gentler arts.

Taking first the classics: Dee names the Meno, Phaedo and Timaeus of Plato; writings of Aristotle, Socrates and Hippocrates, of Cicero, Cato and Archimedes. A copy of Pliny's *Mundi Historia*, Lib. ii., Frankfort, 1543, now in the British Museum, bears Dee's signature, Louvain, January, 1550, and many of his notes. Of Euclid he had many copies, and Augustine was his guide and confessor. A vast number of Arabic and Persian writers were comprehended in the list. He was particularly rich in manuscripts of the early and mediaeval writers upon alchemy and the philosopher's stone: Hermes Trismegistus, Geber, Albertus Magnus, John Sacrobosco, Raymond Lully, Philip Alstade, and Arnold de Villa Nova. Other sciences are represented by Guido Bonatus, Anselmus de Boot (Boetius), Alhazen, John of Saxony, Jacob Alkind, and Petrus Peregrinus and a score of learned writers. Dee's own perfect and clean copy of the rare printed Epistle of Peregrinus, upon the Magnet (Augsburg, 1558), is now in the British Museum. It bears his name, "Joannes Dee, 1564," in faded ink, with many and copious notes written by its owner mostly in his large copy-book hand, with a few in the scribbling writing which he used for speed, and some marginal sketches.

Several of the manuscripts named in Dee's list are to be found among the Cotton MSS. at the Museum; in Trinity College, Dublin; and at Oxford and Cambridge.

Of English authors, who are very numerous in the list, the most eagerly sought after, judging by the number of works included by one author, were Roger Bacon and Robert Grosseteste, Bishop of Lincoln. Bacon's writings were owned by Dee in fragments. Some had been already collected and printed in Nuremburg and Paris. The only other writer as often repeated in the catalogue is Boethius, whose *Consolation of Philosophy* had tempted King Alfred into literary translation some seven hundred years before. Dee notes that he gave a manuscript of it in Greek to the Library of Cracow, on July 27, 1584. Some of the ethical and philosophical works of St. Isidore, the canonised Bishop of Seville, were duplicated. Thomas Aquinas; Duns Scotus; Richard of Wallingford, Abbot of St. Albans; Robert of Holcot, the Bible Commentator; Robert of Gloucester; William of Woodford, the Franciscan opponent of Wycliffe; Richard Rolle (de Hampole), the hermit and ethical writer, are among his other English authors. A finely illuminated history of the last years of King Richard II., by a French gentleman who was in his suite, once the property of Dee, is now in the Lambeth Library. His manuscript *Life of Edward the Confessor*, by Ethelred, Abbot of Rievaulx, is another treasure that has survived the wreck of time. It is now among the Harleian MSS. at the British Museum, with his name and the date 1575 inscribed.

Of the three or four thousand printed volumes even Dee's industry has left no catalogue. Many of them he mentions in his diaries, as Holinshed's and Stow's *Chronicles*; the Arabic book that was lost; the collection of writings upon demonology and witchcraft, which were to be so useful to his Lancashire neighbours in after life. The books of the alchemist of Louvain, Cornelius Agrippa, he once speaks of as lying open in the window of his study, and therefore in constant use in the "actions," whether theurgic or alchemistic.

He refers no doubt to Agrippa's *de Occulta Philosophia* (Cologne? 1533), a work enormously read in all countries in the sixteenth and seventeenth centuries, and translated into many languages. Another book by the alchemist of Queen Margaret of the Netherlands had an even greater popularity in England, France, Germany and Italy. This was *On the Nobility and Excellence of the Female Sex* (*de nobilitate et procellentia foeminei sexus*) which in the translation by Henry Care in 1670 becomes magnified into *Female Pre-eminence; or, the Dignity and Excellency of that Sex above the Male*. It is dedicated to Queen Catharine of Braganza.

These are a very few of the authors and writings contained in the manuscript catalogue. Such as they are, however, they give us a faint glimpse into that realm of learning and romance wherein Dee, shut into his library at Mortlake, roamed a free citizen of the world and dwelled where he would.

CHAPTER XX

ADIEU TO COURTS AND COURTING

Let me weep
My youth and its brave hopes, all dead and gone,
In tears which burn! Would I were sure to win
Some startling secret in their stead, a tincture
Of force to flush old age with youth, or breed
Gold, or imprison moonbeams till they change
To opal shafts! — only that hurling it
Indignant back, I might convince myself
My aims remained supreme and pure as ever.
— Browning, *Paracelsus*.

The immediate result of the Commissioners' visit to Mortlake was a gift of a hundred marks from the Queen. The Countess of Warwick sent off "her gentleman, Mr. Jones, very speedily," to tell Dee that Sir Thomas Gorges "had very honorably dealt for" him in the matter, and that the gift was granted. The money was brought next day (December 2) by Sir Thomas himself. He brought also a letter "full of courtesie and kindness and a token of six old angells of gold," from Lady Howard to Jane. Dee seems to have become intimate with Lady Warwick through his early friendship with John Dudley, Earl of Warwick, who died, aged twenty-four, in 1554. In his Preface to Euclid, Dee has left an etched portrait of his own age. "No two besides himself," says Dee, "can so well say what roots vertue had fastened in his brest, what rules of godly and honorable life he had framed to himself, what vices noteable he took great care to eschew, what prowesses he purposed and meant to achieve."

Dee's "few lynes of thankfulness" to the Queen for her gift were probably written at once, but only delivered by Lady Warwick on February 15, at Hampton Court, on the eve of a move to Somerset House.

On the strength of this dole, Dee was able to settle some pressing debts, and to hire a coach and go off with his wife and Arthur and Kate, to spend Christmas and New Year's Day at Tooting, "at Mr. R. Luresey his howse." The Lord Treasurer, he reports, lay dangerously sick at the time. On the 2nd they returned. On the 7th,

welcome letters, perhaps containing money, arrived from Count Laski in Livonia, to which Dee replied on the 20th, sending his letter by a Danish ship called the John of Dansk.

His reputation as an astronomer and mathematician now procured for Dee a pupil, from whom he was to receive in exchange a considerable gift or loan.

“March 17, 1593. At six after none received from Mr. Francis Nicholls 15 pounds, part of one hundred pounds, the rest whereof, 85 pounds, is to be receyved from Mr. Nicholls within a fortnight after the annunciation of Our Lady next; and after that in the beginning of June 100 pounds, and in Julie the third hundred pounds, and I am to teach him the conclusion of fixing and teyming of the moon.”

A rather unwise purchase seems to have been made this may; Dee bought the “next mansion house, with the plat and all the appertenances abowt it,” of Mr. Mark Pierpoint, of Mortlake. It is true the whole mansion only cost 32 pounds, but it entailed other purchases and soon had to be mortgaged. Possession was not obtained till the autumn. A “hovel” in the yard was bought from Goodman Welder in July for a new angel and five new shillings. The bargain with Pierpoint was concluded in the street, when “before Jane my wife, I gave him a saffron noble in earnest for a drink penney.”

Crowds of visitors came to Mortlake to dine. Mr. Beale (who was a borrower of books from Dee — his own Famous and Rich Discoveries, and the Chronica Hollandiae Magnae), and his wife; Francis Blount, uncle of Sir Charles, who had been in Constantinople; Mistress Banister; Mr. Redhead, one of the Queen’s gentlemen ushers, and his wife; the mother of John Pontoys, about whom we shall hear more; Mr. Gubbens, book-binder, and Mrs. Gubbens, and many others. Hospitable as ever, Dee had offered shelter for two months to Antony Ashley, Clerk of the Council, his wife and family, “who used me worshipfully and bountifully for our friendship. They had my mother’s chamber, the mayde’s chamber, and all the other house.”

Not only books were lent, but instruments also. “On Thursday, Mr. Saunders of Ewell, sent home my great sea cumpass, but without a needle. It came in the night by water.”

In August he is much in train with the Lord Keeper, Sir John Eckford, at Kew. On the 8th he dined there, again on the 17th, this time taking Mrs. Dee and Katherine, who at twelve was sufficiently grown up to dine out. On the 28th he was all day with the Lord Keeper. The entries we have here, “Mr. Web and the philosopher came as I was with the Lord Keeper,” and “Mr. Web and the philosopher cam again,” pique one’s curiosity.

At the end of the month, Dee notes the departure from his service “uppon no due cause known to me,” of Elizabeth Kyrton, a servant who had been with him twelve years, had passed through the vicissitudes of travel-life in Bohemia, as Rowland’s nurse; left in charge of him, as we have seen, in Cracow when the others went on to Prague. She had served five years on apprenticeship and seven for wages: five at four and two at five nobles a year. Of her wages there was now four pounds four shillings due. Dee in paying her, presented a new half-angel; Jane Dee gave her another; Arthur half-a-crown for him and his brother (Rowland), and Katherine the like sum for herself and Madinia. Elizabeth’s going seems to have

upset the domestic arrangements for a month or so later Dee makes an unusual entry about his wife: "Jane most desperately angry in respect of her maydes." Margery Thornton, Elizabeth's successor, left next day, and Dorothy Legg came for 30s. yearly.

A messenger from Laski arrived, Mr. Cornelio Camaiere, and stayed a week. These constant communications do not by any means support the contention that Laski parted with Dee in anger, ruined by his costly experiments. It is more probable that Laski was urging him to return and continue Kelley's work.

The Countess of Cumberland, Lord Willoughby and his sister, the Countess of Kent, came to visit Dee. Willoughby dined and next day sent him 20 pounds. Dee was annoyed by "Mr. Gray, the Lady Cumberland's preacher, his wrangling and denying and despising alchemicall philosopher." A New Year's gift of 20 angels, in a new red velvet purse, came to Jane Dee from the Lord Keeper.

Michael Peiser, doctor to the Duke of Brandenburg, visited Dee, also Walter Van der Laen, "an astronomer of great promise." Mr. John Aske sent as a present two little doubtle gilt bowls, weighing thirteen ounces and a half. "Sir Thomas Willes offer philosophical cam to my hands, by Mr. Morrice Kiffen." The children, Madinia and Theodore, were not very well. Several visits were paid to Mr. Webbe, who had been in the Marshalsea prison since the days before Christmas. His chests and boxes were sealed up. It is possible he was the Mr. Webbe who was employed by the Queen to visit and report on Dyer and Kelley at Prague. He may even have been suspected of bringing some of Kelley's manufactured gold to Dee. Bartholomew Hickman and his brother were a good deal to and fro; Bartholomew was first brought to Dee as a lad by his uncle, in 1578, with an introduction from Sir Christopher Hatton. Now, his daughter Jane was taken into service. Dee gave him a nag that the Lord Keeper had presented, and he rode frequently "homeward," to Shugborough in Warwickshire. In December 1594, Dee "preferred" him to Lord Willoughby's service at the Barbican, and there is a whole history about his livery, which was ordered from a Fleet Street tailor, Mr. Jonson.

Dee's health was now often affected in one way or another. The first mention of trouble in the kidneys was in 1592, when, at Court at Greenwich, a midnight seizure was eased by a glyster, applied by Dr. Giffard. There were other slight attacks, and in March 1594, he had a

"Great fit of stone in my left kidney: but I drunk a draught of white wyne and salet oyle, and after that, crabs' eyes in powder with the bone in the carp's head, and about four of the clock I did eat tosted cake buttered, and with sugar and nutmeg on it, and drunk two great draughts of ale with it; and I voyded within an hour much water and a stone as big as an Alexander seed. God be thanked! Five shillings to Robert Web part of his wages."

This servant was discharged on June 23 with forty shillings for a full satisfaction of all things. "On July 1, I gave Robert yet more, a French crown for a far well."

A year and a half passed after the visit of the Commissioners, and beside the immediate result of a donation of a hundred marks, nothing had accrued to better Dee's position. He determined then to redouble his efforts and bring something to

pass. He certainly had enlisted the aid of powerful friends, although no doubt there were still many suspicious enemies.

On May 3, 1594, the Queen sent for him to come to her in the privy garden at Greenwich, between six and seven o'clock in the evening. She received him alone save for the presence of her two ladies, Lady Warwick, Dee's very good friend, and Lady Cecil. Dee presented her with a writing which he calls "the heavenly admonition," which he says she took with grateful thanks. On the 18th, he writes "Her Majestie sent me agayne the copy of the letter of E.K. with thanks by the Lady Warwick." He had received letters from Kelley four or five weeks earlier, on March 28, and he probably had copied out for her certain passages, doubtless referring to the fabulous transmutation of metals. Did he still hold out hopes that he might be able to achieve a like success? On the 21st, "Sir John Wolley moved my sute to her Majesty. She granted after a sort, but referred all to the Lord of Canterbury." "On the 25th. Dr. Aubrey moved my sute to her Majesty, and answered as before." His suit was promotion to the Mastership of St. Cross, the post which had so long been the goal of his hopes, but which he was never destined to attain. He had set out at length in his Rehearsall for the Commissioners, sundry good reasons why he desired it, "rather than any other living, see, or dignity of like value in any other place." First, he gave as a reason his longing to retire to a quiet spot away from the multitude and hoards of friends and acquaintances, chance visitors, and distinguished strangers, who positively "haunted" his house at Mortlake. There, he could deny himself to no one without offence or breach of friendship. It was fatally easy and cheap for every curious person from London, or from the Court, to find his way down to that big rambling place by the riverside, with whose stills and furnaces, and wonderful doings, rumour was so rife. So much for privacy, next for economy. Fuel, coals, bricks, and all things necessary for his purpose, will be cheaper at Winchester than near London; the glass-houses of Sussex are not far away, and he will be able to give personal supervision to the making of special vessels. At Mortlake there are too many eyes and tongues. The south coast is within easy reach, and it will be possible to communicate with his friends abroad, to get over things and workers necessary, and "have the more commodious place for the secret arrival of special men to come unto me there at St. Crosses; some of which men would be loath to be seen or heard of publicly in Court or City." Is it possible that he is still thinking of Kelley, who, though then (1592) an Emperor's favourite and the bearer of a title, could easily in England be identified with Talbot the coiner, forger, and necromancer of former days?

Then Dee sets out in his Rehearsall the capacity of the dwelling at St. Cross, which is roomy enough to entertain rare and excellent men from all parts of the world, as well as any of his fellow-countrymen. This will be for the honour and credit of England. There is room also for lodging his staff of mechanical assistants; for a printing house to be set up for "reproducing good, rare, and antient bookes in Greek and Latin," and "some of my own, to be printed with my own ordering and oversight." Then he lays stress upon the desirable surroundings, a chapel where divine service is held every day, for bringing up his children and family devoutly. He ends with the advantages of Winchester School, close at hand, not only for his four sons "to become Grammarians in," but for his obtaining help from the "good Greek and Latin Grammarians and fair writers in that school, for copying out books for her Majesty."

He is teeming with all these projects and activities in spite of his sixty-five years. He was a born librarian; and still had a national library of books and manuscripts at heart as much as when, nearly forty years before, he had tried in vain to induce Queen Mary to found one.

Dee's eloquent persuasions so far prevailed with the Queen that a draft was prepared before the end of May, granting to Lord Cobham the next advowson of "Holyrood," or St. Cross, at Winchester, in the Queen's gift, to present to John Dee, M.A., on the death or resignation of Dr. Robert Bennett, the present incumbent.

Having drawn up this very full account of his doings and writings, to present to the Commissioners, Dee was naturally anxious that the appeal should be as widespread and far-reaching as possible. Archbishop Whitgift had shown himself favourably inclined, and Dee determined to approach him with a copy of that part of the Rehearsall in which he recited the titles of the books he had written. He prepared a Letter containing a brief Discourse apologeticall with a plaine Demonstration and fervent protestation for the lawful sincere and very faithful and christian course of the philosophicall studies and exercises of a certaine studious gentleman, an ancient servant to her most excellent Majesty Royall, addressed to the Archbishop; he probably presented it himself during this summer of 1595. It is a protest and an appeal, and emphatically states that from his youth he has used good honest lawful and Christian means to attain such knowledge as shall honour God, his country and his Queen. It ends with a prayer that he may be found of the Archbishop, and undoubtedly acknowledged by the wise and just, to have been a zealous and faithful student in the school of Verity and an ancient Graduate in the school of Charity.

On June 3, Dee and Jane, accompanied by all their seven children, four boys and three girls, their ages ranging from Arthur, the Westminster boy of fifteen, to Frances, the baby of two and a half, presented themselves before the Queen at Sion House, Isleworth. Jane was permitted to kiss her hand. Evidently this was an expression of thanks for the official preliminaries of the grant of St. Cross. The Archbishop was present, and Dee humbly requested him to come to his "cottage." The invitation was repeated on the 6th, when Dee supped with the Primate. Things were not, however, settled so quickly. Dr. Robert Bennett had to be provided with a better position before he would resign; some hitch occurred, and on June 29, after a visit to the Archbishop, at Croydon, the poor man writes distractedly of his broken hopes: —

"After I had hard the Archbishop his answers and discourses, and after that he had byn the last Sonday at Tybalds with the Quene and Lord Threasorer, I take myself confounded for all suing or hoping for anything that ever was. And so adiew to court and courting tyll God direct me otherwise! The Archbishop gave me a payre of sufferings [sic] to drinke. God be my help as he is my refuge. Amen."

Everything fell through, and things began to look darker than ever. Michael, who had been a delicate child, fell ill in July. On the 6th, he "becam distempered in his head and bak and arms." Dee himself was unwell, complaining of headache and internal pains, but he does not forget to note that he paid "Letice my servant 5s., part of her wages, with part whereof she is to buy a smok and nekercher." Michael's illness was short: "July 13th, in ortu solis, Michael Dee did give up the ghost, after

he said `O Lord, have mercy upon me!’“ His father omits any reference to the child’s burial.

The summer passed with very little to record in the diary beyond a visit on Aug. 25, from Ferard, the herbalist of quaint and fragrant memory; another on the 30th, from “Monsieur Walter Mallet, who took his leave to go to Tholose. He had the fix oyle of saltpetre.” Dee sends letters in September to Kelley, and in October determines on another appeal to royal favour. But Elizabeth was getting old and hard to move; Burleigh also was failing. Dee wrote in his wife’s name to Lady Scudamore, her old friend and Katherine’s godmother, begging her to intercede with the Queen that either he might appear and declare his case before the Council, or else have a licence under the Great Seal to go where he would. St. Cross was farther off than ever; England cold and inhospitable; and he prepared to say a final good-bye to courts and courting at home, and betake himself to Germany, or Austria, or some other land. Francis Garland arrived on December 2 from Prague, “just as I came five years ago to a day from Bremen to England.” Little profit indeed had he reaped in that five years.

On the 7th, “Jane delivered her supplication with her own hand to the Queen, as she passed out of the privy garden at Somerset House, to go to dinner with Sir Thomas Heneage at the Savoy.” Elizabeth handed the letter to the Lord Admiral, but took it again from him, and kept it on her cushion. The next day, the Lord Admiral and Lord Buckhurst reminded her of the matter; presently she told the Archbishop that she wished Dee to have Dr. Day’s place of Chancellor at St. Paul’s. “8th Dec. The Chancellorship presented. The Archbishop of Canterbury willing,” he writes; but this was apparently another castle in the air, for Dr. William Day was not appointed Bishop of Winchester till a year later, November 23, 1595, and although Dee’s name appears as Chancellor under the date of December 8, 1594, he seems never to have held office.

His friends, however, were not idle. In a month’s time, January 3, Archbishop Whitgift was recommending Elizabeth to grant him the Wardenship of Christ’s College, Manchester, in her own gift. Dr. William Chadderton, who was then Warden and Bishop of Chester, was to be promoted to the see of Lincoln, and here was an opening for Dee. On February 5, Sir John Wolley endeavoured to get her to sign the patent for his appointment, “but she deferred it.” Dee was up and down to London from Mortlake, and on February 10, at two in the afternoon, he “took a cut-purse taking his purse out of his pocket in the Temple.” On April 18, the Queen did sign the bill, when it was offered her by Dee’s friend and neighbour at Mortlake, John Herbert, Master of the Requests. On May 25, 26, 27, it passed the Signet, the Privy Seal, and the Great Seal; and, as a climax to his entry in the diary, Dee adds, “3 pounds 12s. borrowed of my brother Arnold,” doubtless to pay the fees.

The Earl of Derby gave him letters of introduction, and he was soon in correspondence with Oliver Carter, one of the Fellows; with Thomas Williams, another; and with Mr. Goodier, lessee of the tithes belonging to the Warden and Fellows. Carter and Williams were already at law with each other, and soon were both to be at loggerheads with Dee and his laudable desires to set the tangled affairs of the college straight. Carter was one of the moderators of the monthly lecture in Manchester, had great influence, and seems to have been unprepared to welcome a Warden of Dee’s reputation.

“July 31st. The Countess of Warwick did this evening thank her Majestie in my name, and for me, for her gift of the Wardenship of Manchester. She toke it graciously and was sorry that it was so far from hense, but that some better thing neer hand shall be fownd for me; if opportunitie of time would serve, her Majestie wold speak with me herself. I had a bill made by Mr. Wood, one of the clerks of the signet, for the first frutes forgiving by her Majestie.”

So at length there was something tangible in prospect. Things had to be settled up at Mortlake and preparations made for the journey northward. We may be sure that Dee's gratification at receiving a post of some sort, after a lifetime of waiting, was mixed with regret at quitting the place that had been his home for so long. His “yong coosen, John Aubrey, came in May to recreate himself for a while,” and stayed nearly a month.

On August 14, Jane's youngest child, a girl, was born. She was baptised at Mortlake as Margaret Dee on the afternoon of August 27; godfather, the Lord Keeper; godmothers, the Countesses of Cumberland and Essex, all three represented by deputy. The Countess of Essex was Walsingham's only daughter and heir. She had been Sidney's widow, and was now married to Essex.

Dee was now entertained often by Lord Derby at Russell House, once to meet some German guests. On October 9 he dined with Sir Walter Raleigh at Durham Place. This palace in the Strand had seen many vicissitudes before it had been given to Raleigh by the Queen. Originally the residence of the northern bishops, it had been seized by an earlier king. Lady Jane Grey had been wedded there. Her too ambitious father-in-law had gone thence to the Tower and the scaffold. Catholic plots against Elizabeth had been hatched by Spaniards in this, her own house, and now the great seaman, fresh from far Guiana, was housed in a little turret, overlooking the river and the ships.

Dee was anxious to reclaim, before going to his new home, an Arabic book lent to some friend in Oxford. He had written to Mr. Harding and Mr. Abbott several times for its return about a year and a half before. Now, on October 20, he sent his man Richard Walkden to Oxford to find and bring it. The man returned from a fruitless errand, but on November 19 “my Arabic book was restored by God's favour.” His gratitude expressed itself in a practical manner to the trusted Richard:

“I delivered unto Richard Walkedyne my man, Mr. Robert Thomas his fustian dublet, for 10 shillings of his wages. I gave him more when he was to ride down with my wife: 10s., whereof 6s. 4d. was due to him that he had layd out for me. The other 3s. 6d. was of his wages.”

A portion of goods and furniture had already been despatched towards Manchester by a carrier named Percivall, and on the 26th Jane and her children all set off by coach towards Coventry, a usual half-way halting place on the high-road to Lancashire. A last piece of business was transacted on December 23 with John Norton, stationer, to whom Dee owed money, perhaps for printing: “I payd him ten poulds in hand and was bound in a recognisance before Doctor Hone for the payment of the rest, 10 poulds yearly, at Christmas, and Midsummer 5 poulds, tyll 53 poulds 14s. 8d. more were paid.” The same day he received 30 poulds in part payment of 100 poulds for the house at Mortlake, which he had lent to Mr. Paget.

CHAPTER XXI

MANCHESTER

“He hath, my lord, wrung from me my slow leave,
By laboursome petition; and, at last,
Upon his will I sealed my hard consent.”

— Shakespeare, Hamlet

The Collegiate Church, now the Cathedral of Manchester, was founded about 1420 in this already ancient town by Thomas de la Warre, baron and priest, rector or parson of St. Mary's, Manchester, and lord of the manor. The flourishing town of woollen industries, introduced by the Flemings a hundred or more years earlier, demanded a new and more capacious church; and De la Warre, the last of his noble house, determined to provide buildings in which a Warden, priests or Fellows, and choristers, should be continually resident, as well as to found a new church. He gained the consent of his parishioners to the appropriation of estates belonging to the existing rectory, as an income for the college, and supplemented it from his own lands in the district. He also obtained a charter of foundation from Henry V., dated May 9. The college was dissolved by Edward VI. and refounded by Henry VIII.; but by the time of Elizabeth its lands had been plundered, sold or leased, she herself becoming a sharer in the profits of spoliation until there was hardly any clear property left. At the instance of Dean Nowell, an inquiry was instituted, with the result that the college was granted a new charter in 1578, as Christ's College, to consist of a Warden, four Fellows, and two chaplains, with choristers. Nowell and Oliver Carter were two of the first Fellows. The second Warden was Dr. Chadderton, who had been Leicester's chaplain, and was Bishop of Chester. Under him the Catholics were relentlessly persecuted, Manchester prisons were filled, and the famous Marprelate printing press was discovered and seized. Chadderton's promotion to the see of Lincoln in 1595 made an opening for our persistent place-beggar to be disposed of at last.

Dee arrived in Manchester on Monday afternoon, February 15, 1596, and took up his abode in the college. On the following Saturday he was installed in the Wardenship, between nine and eleven o'clock, as he tells us. He has unfortunately left no account of the ceremony. His first business was to become acquainted with the tenants of the college lands, and the owners of tithes which constituted its revenue. On April 2, he says Sir John Byron and his son, Mr. John Byron, dined with him at the college. This family, although Newstead had been acquired some forty or fifty years previously, were still often resident on their Lancashire estates. Clayton, near Manchester, was in fact then their chief residence. A little later in the month, Dee records the courts kept for the manor of Newton, in Manchester parish, of which the Warden and Fellows were lords. The Dean and Canons, the present representatives of Warden and Fellows, still hold a court leet twice a year for this manor.

There is an interesting letter from Dee to Robert Bruce Cotton, the antiquary, dated in May this year, throwing light on his relations with the people in his employ — copyists, assistants or apprentices. He had brought with him from

Mortlake Antony Cowley, who had formerly been in Cotton's service. Dee was anxious to know if he had departed from the employ of his late master with his good will.

"Truely, for my part, I will receyve none to my simple service (man or woman) unleast they come from theyr Masters or Mistresses with theyr well liking of suche their departure from them. Therefore, I wold, by this bearer, gladly receyve your answer herein, by word of mouth or by your letter. And so shall I be free from all offence giving to your worship, or any els in this cause: as I am most free from coveting, desyring or longing after my neighbour's wife or any servant of his. If I might have a thousand pounds to sollicite or procure any mans servant to forsake his master or mistress, and to come to me or any other, I wold not do it, God knowes."

In about three weeks Dee received a reply to this considerate letter, evidently not entirely satisfactory, for on June 3 he paid Antony Cowley 20s. and discharged him. Next day "Antony went forth early from my house, I know not whither."

Dee now began to direct his whole attention to his charge: the college and the college lands. A royal commission was appointed to sit and examine its internal affairs. On June 18 "the commission for the college was sent to London to be engrossed in the Duchy office." Dee was a layman; he had always stipulated he should have no cure of souls attached to whatever benefice he might hold. For the daily services at Manchester he employed a succession of curates (mostly unsatisfactory), to whom he paid "wages 50s. for three months." He was far more interested in the temporal than the spiritual welfare of his college, and indeed his desire for such an appointment seems rather to have been solely prompted by the selfish, if necessary, wish for an income and means to pursue his own studies in peace. He was to find neither in Manchester.

In June he received a visit from Mr. Harry Savile, the antiquary, of the Bank, Halifax, and by him he sent a request to Christopher Saxton, of Dunningley, near Halifax, to come and arrange a survey of the town of Manchester, and consult about the parish boundaries. Saxton was a well-known character of the time, the holder of a patent from the Queen, whose arms appear upon the maps he made of the three counties of Chester, York and Lancaster. They were the first maps of Britain made from actual survey, and had been issued as an atlas in 1579, most of the maps having been engraved in 1577. His visits to Dee lasted over three weeks; notes are entered of his measuring the township and visiting Hough Hall, the seat of Nicholas Mosely, the Lancashire clothier who, two or three years later, became Lord Mayor of London and was knighted by Queen Elizabeth. The boys, Arthur and Rowland; the two faithful assistants, Crocker and Walkden accompanied Dee and Mr. Saxton on the peregrination. Harry Savile seems to have made one of the party also. Unfortunately, Saxton's Manchester survey is not now known to be in existence.

A surprise visit was paid to the Warden on June 26 by his landlord, the Earl of Derby, and a large party of ladies and gentlemen, including Lady Gerard, wife of the Master of the Rolls; her daughter Frances, and her husband, Sir Richard Molyneux, of Sefton, a former member for the county of Lancaster. Their son-in-law, Mr. Richard Hoghton, of Hoghton Towers, and others, also accompanied the Earl. The

Warden says: "They came suddenly upon me after three of the clock. I made them a skoler's collation, and it was taken in good part. I browght his honor and the ladyes to Ardwick Green toward Lyme, to Mr. Legh his howse, 12 myles off." Mrs. Legh was Lady Gerard's second daughter, so it was altogether a family party that descended so unexpectedly on the Warden, and no doubt ate merrily of his "scholar's collation." The only absence from Manchester recorded by the Warden (except the two years in London) was on August 13 this year, when he says that he "rid toward York and Halifax, returning from York on the 20th."

On September 1, Mary Goodwyn came "to govern and teach" the two younger children, Madinia, aged six, and Margaret, one year old. There was a field or two let with the College House, and the Warden now turned farmer, getting a small drove of seventeen head of cattle up from his kinsfolk in Wales to graze the pasture. They were brought up by the "courteous Griffith David, nephew to Mr. Thomas Griffith, and were a present." Dee had to visit Sir John Byron about the college tenants.

"Who pretended that we have part of Faylesworth Common within our Newton Heath, which cannot be proved, I am sure. We wer agreed that James Traves (being his bayly) and Franis Nutthall, his servant for him, shold with me understand all circumstances, and so duly to proceed."

The close of the year was marked by an episode which might have gone far towards clearing Dee's character from the aspersions still being cast upon him. Nowhere was superstition and belief in witchcraft more prevalent than in Lancashire, and in November and December of this year he seems to have been applied to for advice as regards a woman and seven children, said to have become demoniacally possessed through the influence of one Hartley, a "conjurer." Dee's curate, Matthew Palmer, happened to go in as Hartley was praying over the woman in a fit. He demanded what he was doing.

"`Praying.'

"`Thou pray! thou canst not pray,' quoth he. `What prayer canst thou say?'

"`None,' saith he, `but the Lord's Prayer.'

"`Say it,' quoth he, the which as I remember, he could not say."

Dee "utterly refused to meddle with the affair, and advised the father to consult with godlye preachers and appoint a private fast." Perhaps he remembered that when he asked, long before, if he had done well concerning Isabel Lister, vexed of a wicked spirit, the angel's reply had been "Friend, it is not of thy charge." He sent for Hartley, and "so sharply rebuked him that the children had more ease for three weeks after." The devils were finally exorcised by a godly preacher, John Darrell, or, as we suspect, by the children's release from Hartley's attentions, who was hanged soon after. Dee's library, a good part of which he must have moved to Manchester, was constantly in request at this time. It was rich in books on demonology and possession, and Lancashire justices of the peace who had to deal with these cases of witchcraft brought before them seem to have resorted to such works, for and against the persecution and annihilation of witches, as the *De Praestigiis Daemonum* (Basle, 1566) of John Wier, the *Fustis Daemonum* and the *Flagellum Daemonum* of the monk Hierom Menghi (Frankfort 1582, Boulogne 1586). All these Dee records lending to Mr. Edmund Hopwood, of Hopwood, a deputy- lieutenant and ecclesiastical commissioner, as well as a J.P. Wier or Weier was very likely known

to Dee at Louvain. He was one of the earliest apologists for these unfortunate folk, and pleaded that, their brains being disordered by melancholy, they merited pity, not punishment. His book contains the first account of "The Pied Piper of Hamelin," from the archives of the town of Hamelin. A Spanish grammar was lent to Mr. Barlow for his son. Mr. Matthew Heton was the borrower of theological works, including the *Concordantiae Bibliorum* (1555) of Robert Stephens, the illustrious printer of the New Testament; and a Calvinistic treatise, *De Coena Domini*, written by Dr. Pezel, who had, we remember, commemorated Dee's departure from Bremen in 1589 by verses. Dee lent Heton books, but Heton lent Dee ten pounds on a bill of hand. To John Cholmeley "I lent my Latyn booke in 8vo, *De Morbis Infantum*."

The disputes over tithes and lands belonging to the college naturally affected the Warden's income, and Dee found himself compelled to borrow small sums as before. Finally he was reduced to raise money on his plate, and especially on the handsome double gilt tankard, with a cover, which was the christening gift of the Countess of Hertford to her god-daughter Frances. It weighed 22 ounces, and Dee tells how he delivered it to Charles Leigh, one of the college "singing men," to lay in pawn in his own name with Robert Welsham, the goldsmith, "till within two days after May-day next. My daughter Katherine and John Crocker [the old servant], and I myself [John Dee], were at the delivery of it and waying of it, in my dyning chamber. It was wrapped in a new handkercher cloth." All that was obtained on the tankard was 4 pounds of the current value.

In the spring of 1597, Dee records, on May 4, the last of the Rogation days of the year, a very interesting topographical event, viz., the perambulation of the bounds of old Manchester by himself, the curate, and the clerk.

Away in the south-eastern corner of England, in the little village of Bourne, near Canterbury, about this very time, Richard Hooker, the saintly scholar, was performing a similar perambulation, of which Izaak Walton has left us the immortal picture. A homily was prepared for the service, a psalm sung, and the malediction pronounced, "Cursed be he that removes his neighbour's landmark." Izaak Walton tells us that Hooker, to look at, was an

"Obscure harmless man in poor clothes, his loins girt in a coarse gown or canonical coat; of a mean stature and stooping, yet more lowly in the thoughts of his soul; his body worn out, not with age, but study and holy mortification. Yet he would by no means omit the customary procession; persuading all, both rich and poor: if they desired the preservation of loe and their parish rights and liberties, to accompany him in his perambulation; and most did so. In which perambulation, he would express more pleasant discourse than at other times, and would then always drop some loving and facetious observations, to be remembered against the next year, especially by the boys and young people; still inclining them, and all his present parishioners, to meekness and mutual kindnesses and love, because love thinks no evil, but covers a multitude of sins."

The Warden of Manchester has not left us such an impression of the ancient antiquarian custom performed as a holy rite of devotion, but as an exact topographer and mathematician he has given a highly valuable record: —

1597. "May 4. I with Sir Robert Barber, curate, and Robert Tilsley, clerk of Manchester parish church, with diverse of the town of diverse ages, went in

Perambulation to the bownds of Manchester parish: began at the Leeless Birche against Prestwicke parish, and so had vew of thre corner stake, and then down tyll Mr. Standysh new enclosure on Thelmore, wher we stayed, and vewed the stake yet standing in the back of the dich; [it] being from the corner eleven measures of Mr. Standley's stik, then in his hand, and 2 fote more; which stik I did measure afterward, and it did conteyn in length: feet 5, ynch 3. The total mesure: fete 69, ynches 9. At which place Teblow, servant to Mr. Ashton of Chaderton, did meet us. The survey geometricall of the very circuits of Manchester parish wer ended in this, being the sixth day of my work folks doings."

In the Chetham Library is a holograph letter from Dee to the rector of Prestwich, William Langley, dated two days before this perambulation, informing him of the project for making a chart of the parish bounds, and inviting him,

"As one side of our parish in Thielmore doth border upon some parts of your parish of Prestwicke, to request some one or two of the auncient of your parish to be also beholders of our bounds, notifying toward your parish in that place. My neighbours do intend to come on Wensday next, in the morning about 9 or 10 of the klok, to that part that is by Goodman Smehears't's house, and so toward the birche tree that is called the Leeless Byrche, and thereabouts, for a little space; to beggyn the vew of the bownds and meres of Manchester parish: by the order of an enjoyned work by the higher powres, for avoyding of undue encroaching of any neighbourly parish one on the other. You understand me sufficiently well, I dowt not. Pardon my boldness so bluntly to borde you with so homely a sute.

"Your wurships sincere

"Wellwisher in Christe,

"John Dee, Warden."

John Crocker and several other men were occupied for some weeks in marking the boundaries of the manor; they met with extraordinary opposition from the landowners, and on June 14 Dee alludes to a riot that took place at Newton, Captain Bradley and others endeavouring to hinder the college employees in their labour. What with opposition abroad and difficulties with his curate at home, Dee was finding the coveted appointment no bed of roses. He records another of his characteristic dreams — the dreams of a bibliophile, to whom books are treasures as dear almost as his children: —

"This night I had the vision and shew of many bokes in my dreame, and among the rest was one great volume, thik, in large quarto, new printed, on the first page whereof as a title in great letters was printed Notus in Judaea Deus. Many other books methought I saw, new printed, of very strange arguments. I lent Mr. Edmund Hopwood of Hopwood my Malleus Maleficarum to use till New Year's tyde next, a short thik old boke, with two clasps, printed anno 1517."

It was now early August. So Hopwood, who was bent on mastering the subject of witchcraft, was to have about four months to study The Hammer for Witches, a book first issued in 1489, after the Bull against sorcery of Pope Innocent VIII., by the three sorcery inquisitors. It was translated into German,

Hexenhammer, and formed the text-book of procedure against witches in Germany. Its authors give emphasis to their learned observation that witch-craft is more natural to women than men, because of the inherent wickedness of their hearts! In mediaeval times there appeared, alas! no safe and inconspicuous path for ordinary women. The entire sex consisted apparently of either angels or devils.

On a Sunday in August, Dee entertained the Earl and Countess of Derby at a “banket at my loding at the College, hora 4 1/2.” They had newly taken up their residence at Alport Park, which had been the college property before the dissolution of the monasteries. It is now in the heart of the city, somewhere near the Midland Railway works.

There was scant time for literary labours amid so much entertaining topographical work and litigation; but in September Dee sent to his former friend, now Sir Edward Dyer, a treatise he had some time written on “The Queen’s Title Royal and Sea Sovereignty in St. Georges Channel and all the Ocean adjoining to England, Scotland and Ireland.” He quotes in it so freely from his British Monarchy (see ante, p. 39) that he encloses a copy of that work, written twenty years before, in case his correspondent does not possess one handy. The letter gives such a graphic picture of the state into which the college affairs had fallen, and of the characteristic energy with which Dee set about to try and reform them, that it must be quoted at some length. When the accompanying volume and manuscript have been fully discussed, the writer passes on to the

“intricate, cumbersome, and lamentable affairs of estate of this defaced and disordered college, whereunto not only I am assigned for my portion of mayntenance, for me and all myne, but also, by college oath, bownde to see unto the right and dignitie thereof. Which hat bred unto me already, both wonderfull care of mynde and no little payne taking, ever since my entrance, and daylie doth and will brede me more and more. And hath browght me likewise in great debt, by reason of the pore Revenue of my stipend (of only iiij s. a day for me and all myne), and that in these tymes of very great dearth here, yea, so great, that unleast (in his most fatherly Providence) the Almighty God had stirred up some mens hartes to send me, this present yere, from Dantzic, some barrells of kye; from Wales some cattall, and from Hull some fish for Lent: God knoweth that it passed all our wittes and habilitie to devise or use any other meanes, sufficient to the preserving of the lives of me and my familie together, being now but of eightene persons, most nedefull: I my wife and our children, being the one half of them. So hard and thynne a dyet, never, in all my life, did I, nay was I forced, so long to use: Neyther did ever any household servants of myne have so slender allowance at their Table. And yet all that hath not so much pynched me inwardly as the cares and cumbers for the college affaires have done, for they have altered, yea barred and stayed my whole course of life, and bereaved me of my so many yeres contynued Joyes, taken in my most esteemed studies and exercises.

“But as it pleaseth the king of heven and earthe thus to deale with me: So I beseche him to give me grace to like best of this his long leading of me per multas tribulationes. And Beside all the rest, This encreaseth my grief: that I know no one as yet of her Majesties most honorable Privy Counsaile, who willingly and comfortably will listen unto my pitifull complainte and Declaration: How this Colledg of Manchester is almost become No College, in any respect; I say in any

respect, forr I can verifie my wordes to[o] manifestly. But why do I cumber yr wurship (thus abruptlie) with such my colledg cumbers? Pardon me, I pray you, the pang of my mynde, half amazed, when the multitude of these cumbers and of the confused and intricate causes of this Colledge, do russh at once into my fantazie. But, undowtedly, either God will give me grace sufficient and send me might help (tempore opportune) to end them, or else they will help to hasten my deliverance from these and all other vayne and earthly Actions humayne.

“Sir, how well (and that hartily) not onely I, but my paynfull Jane, and my children of discretion, allso do, at God’s handes, wich unto yr wurship, you my easily gesse, for it is our duetie.

“And so, I beseche your wurship undowtedly to perswade your selfe of us. Manchester, September 8, A. 1597.

“Yor wurships in fidelitie and sinceritie,

“John Dee.”

A new steward of the college was appointed: Humphrey Davenport, who afterwards became Chief Baron of the Exchequer, and as such delivered judgment upon ship money in Hampden’s case. Very few allusions to domestic and family matters occur in the diary for these Manchester years, but in November, 1597, an accident is recorded to Arthur, who was at home for a time. He was amusing himself by fencing with Edward Arnold, one of Dee’s men and his usual messenger to London, when the foyne or thrust of the rapier of his opponent damaged his left eye. The lad was now about seventeen, probably already entered at Christ Church, Oxford.

Correspondence with friends in London, as Dr. Julio, a well-known physician of the time, and Dr. Caesar (afterwards Sir Julius Caesar and Master of the Rolls), both of Italian origin, sometimes relieved the Warden’s tedious and tiresome disputes with the Fellows, the tenants and the tithe owners of the college.

To Caesar, as Master of the Requests, Dee wrote on October 2, 1596, on behalf of William Nicholson, about an action he had brought against two persons for enclosing moor and mine land at Reddish. Some idea of the lawless proceedings of the time may be gathered from Dee’s description of the injuries the plaintiff had received in having his barns pulled down and his corn and hay, “to the quantitie of a great number of loads, cast out of doors, which some of my family beheld.” Dee adds pointedly: “I shall be forced ere it be long to fly to your direction and help in causes Judiciall”; and ends by a reference to Caesar’s recent marriage, six months earlier, to a Manchester lady (Alice, daughter of Christopher Green): “God bless you and your new Joye.”

Oliver Carter was more troublesome than ever, and lawsuits were instituted by the Warden both against him and George Birch, another of the Fellows. On Sunday, September 25, Dee writes: “Mr. Oliver Carter, his impudent and evident disobedience in the church.” There was evidently a scene, though not, as Mr. Halliwell has it, caused by Carter’s “dissoluteness in the church.” There was no house for the Warden, but the fines of the Fellows for absence were by the last charter to be devoted to its provision. If they did not pay, Dee had to meet the rent himself. At the beginning of 1598 there were four lawsuits on the Warden’s hands, but he records that he “stayed” them all, for one cause or another, one until Sir John Byron returned. In Januaru the college gate and a large piece of the wall fell down at

midnight, so there were repairs to be made. He had a letter from John Pontoys, the friend who had sent him twenty-one loads of Dantzic rye, very useful for consumption. Another welcome contribution for domestic use arrived at this time, viz., “two lings and two haberdines from Mr. Harry Savill, from Lichefield.” Haberdines are dried and salted cod. He records an eclipse of the sun on February 25, with the comment that although it was a cloudy day there was great darkness about half-past nine.

In March, the entries in the diary end abruptly, and are not resumed again till June, 1600, a period of more than two years, of which there appears no record. The time was apparently spent in London or at Mortlake; the purpose of the journey was no doubt to represent to the Privy Council or other authorities the terribly involved state of affairs in Manchester, where the college had become almost “no college.”

CHAPTER XXII

COLLEGE AFFAIRS

“I came among a people who relied much on dreams. And I told them except they could distinguish between dream and dream they would mash or confound all together. For there were three sorts of dreams. For multitude of business sometimes caused dreams; and there were whisperings of Satan in man in the night season; and there were speakings of God to man in dreams.”

George Fox, Journal

The Warden was apparently absent from his charge at Manchester for two years and a quarter, between March, 1598, and June, 1600. When he resumed his diary to chronicle his return, it appeared that he had been very busy in London, arranging for a special commission to sit in the college chapter house, to inquire into encroachments made upon the manor of Newton. His wife and two elder sons, Arthur and Rowland; Mary Nicholls, daughter of his old friend and pupil, Francis Nicholls; all travelled with him from London. What became of the younger children we can only guess. The party set out on the 10th and arrived in Manchester on June 18. Rowland was then seventeen, a Grammar School boy on Bishop Oldham’s foundation in Manchester. Early in the following December, he obtained an exhibition at Oxford from the school. Dee, as Warden, was charged with certain official visits of inspection of the Grammar School, and was by no means always pleased with the result. He says, for instance, on August 5 of this year, “I visited the Grammar Schole, and fownd great imperfections in all and every of the scholers, to my great grief.” Of an earlier visit he says it was “to see the ower, &x., for Mr. Heton,” i.e., to see the clock.

Dee had almost completed his seventy-third year, and had maintained his bodily strength on the whole remarkably well. This summer he observed that for the first time in his life his pulse assumed the well-known symptom of intermittent beating, or pulsation. With all his usual exactitude, he records that his pulse kept on missing a pulsation after the fifth, or the seventh, or eleventh beat, although it was for the rest strong and equal. He mentions a great many sleepless nights. “Nocte Amaritudo mea,” “Circa mediam noctem Amaritudo mea,” are entries that occur with some frequency. On July 7, he says, “This morning, as I lay in my bed, it

came into my fantasy to write a boke: De differentiis quibusdam corporum et spirituum.” His views on this subject are again sometimes noted. If they are not about books, they concerned that long-frustrated hope of his life, that he might actually one day, and by no fraud or trickery, stumble on the secret which Kelley had professed to know. By this time, Dee must have been assured of Kelley’s knavery, and yet his faith in the possibilities of alchemy remained unshaken to the end. “I had a dream after midnight,” he says, “of my enjoying and working of the philosopher’s stone, with other. My dream was after midnight, toward day.” Alas! this pleasure he was never to enjoy in the flesh. Next night: “I dreamed that along betwene Aldgate and the postern on Tower Hill did men stand in a lane, with pikes in theyr hands, as though more should come to them, or that they wayted for somebody. But theyr regard and looking was directly to Y Towre, where certeyn great personages dyd stand; and one of them as upon a stage did declare with a loud voice to the pikemen, matter of importance, very loud.”

The description of the topography of his dream, given by this Londoner born, is very exact. The gate of Aldgate, taken down in 1606, was the eastern postern of the City, not far from St. Botolph’s Curch. So the lane of pikemen was a very long one, or seems so to us, who know the distance covered with hundreds of buildings and a network of streets.

There was little time now for him to devote to alchemy by day. His work lay in a more practical direction: —

“July 17. I willed the Fellows to com to me by nine the next day. July 18. They cam. It is to be noted of the great pacifications, unexpected of man, which happened this Friday; for in the fore-noone (betwene nine and ten) when the Fellows were greatly in doubt of my heavy displeasure, bu reason of their manifold misusing of themselves against me, I did with all lenity interteyn them, and shewed the most part of the things that I had brought to pass at London for the Colleg good; and told Mr. Carter (going away) that I must speak with him alone. Robert Leghe and Charles Legh [the singing men] were by. Secondly, the great sute between Redich men and me was stayed, and by Mr. Richard Holland, his wisdom. Thirdly, the organs, uppon conditions, wer admitted. And fourthly, Mr. Williamson’s resignation granted, for a preacher to be gotten from Cambridge.”

Richard Holland, of Reddish and Heaton House, was a man of some note in Manchester, a feoffee of the Grammar School, and three or four times sheriff of the county. The “preacher gotten from Cambridge” to succeed the last unsatisfactory curate was William Bourne, a Fellow of St. John’s. “July 31. We held our audit, I and the Fellows, for the two yeres last past in my absence: Olyver Carter, Thomas Williams and Robert Birch, Charles Legh, the elder, being receyver.” This entry in the diary seems to make it plain that Dee was absent from Manchester during the whole of the two years of which we have no account. In July, too, Dee records the loan of his second part of Holinshed’s Chronicle to Mr. Randall Kemp.

In September, the commissioners appointed by the Bishop of Chester again met, and called Dee before them in the church, “about thre of the klok after none, and did deliver to me certain petitions put up by the Fellows against me to answer before the 18th of this month. I answered them all eodem tempore; Yet they gave me leave to write at leisure.” The commissioners were Richard Holland and

William Langley, both of whom we have met before, with the rector of Stockport, Richard Gerard. Things perhaps were set on a little better foundation for a time. Points of dispute were referred to the steward, Humphrey Davenport, "Counsayler, of Grays Inn," and Oliver Carter, the contentious Fellow, died within three or four years.

The last troublous years in Manchester must be briefly passed over, and indeed the material for them is scanty. Dee had to borrow money on more plate, "double gilt potts with cover and handells," "bowles and cupps with handles," from Edmund Chetham, the high master of the Grammar School; and he had not been able to redeem them when Chetham's father and executor made his will in March, 1603. He says in it that Dee delivered to his son "six severall parcells of Plate to be kept as a payne or pledge for the same [loan], which by reason of my said executorshippe are now come into my possession," and he wills the ten pounds lent upon them to his other sons Humfrey and Ralphe. When, if ever, the pieces were redeemed, does not appear. Another valuable article — "a silver salt, dubble gilt, with a cover, waying 14 oz.," had to be deposited with Adam Holland in January 1601, for a loan of five pounds for one year. Dee's store of plate, though large, was being heavily drained and irrevocably scattered in this way. The old man doubtless saw his treasures, the gifts of friends and patrons of half a century, disappear with feelings of deep chagrin and disappointment, mingled with memories of past triumphs, and little light upon the future. A piece of the plate came to light at the Tudor Exhibition in the New Gallery in 1890, when a silver cup, the property of Mrs. John Hookham Frere (said to be Dee's great-great-niece), was exhibited. Writing of this cup to her son Bartle Frer, about the end of the eighteenth century, Mrs. Frere says, "My great thrice- great uncle, John Dee, because he was a wise man, was taken for a conjurer. I have his silver cup now here with me, and you may drink of it, but I know no story in the family that he ever divined by it. It serves me here for a sugar basan." Evidently Mrs. Frere took an entirely rational view of the powers attributed to her famous ancestor.

Perhaps in these sad days he looked back regretfully to the glorious visions and promises made him by those angelic visitors in the years when he and his skryer lived in the Courts of kings and emperors, and were consulted and deferred to as seers and wise men. Even the thoughts of suspicions harboured; of secret and open foes, at home and abroad; the recollection of heart burnings and passionate scenes with the incalculable Kelley, must have seemed dazzlingly brilliant as compared with these grey hopeless years. It is little wonder that he began to seek among his assistants and friends another skryer, through whom he might renew some glimmer of the former days. Mr. Francis Nicholls, who had come to Mortlake in 1593 to learn astrology, seems to have been tried. He was frequently with the Warden, and his daughter Mary stayed for two or three months with the Dees in Manchester on their return from London. She would be a companion in age for Katherine, and the Warden tells how the two girls, his wife and himself, partook of the sacrament together on August 10, 1600. Bartholomew Hickman was more successful as a medium than Mr. Nicholls, and yet at first not always to be trusted. Dee had learned by now to be very discriminating, and he found many of the "reports of sight and hering spirituall," obtained through this skryer, so untrue that he made a bonfire of all the writings on Michaelmas Day, before his wife; Mr. Nicholls; his brother, William Nicholls, and a Mr. Wortley. "A copy of the first

part, which was afterward fownd, was burnt before me and my wife.” The revelations afterwards transmitted through Bartholomew were not so treated, and were evidently considered by Dee to be genuine messages from the unseen. His visitors left the next day after the Michaelmas bonfire, the Warden accompanying them on foot as far as Deansgate, where they parted. On his return home a surprise awaited the old man.

Dee’s servants, many of them, attached themselves to him for life, as we have seen. They, at least, regarded him without suspicion. He was no invoker of devils or conjurer of evil spirits to them. No master could be kinder, more gentle, considerate or more strictly honourable. In whatever straits he found himself, he always contrived to pay, and faithfull record in his diary the payment of, their wages. We have seen how he writes to Sir Edward Dyer of their diet. It will be remembered that one of his early apprentices, Roger Cook, left him after fourteen years, jealous that another man should be admitted to processes from which he was excluded. This was over twenty years ago, nor had his name ever been mentioned in the diary since. Now, Roger Cook reappeared in Manchester, quite unsought, offering and promising

“his faithful and diligent care and help, to the best of his skill and powre, in the processes chymicall, and that he will rather do so than be with any in England; which his promise the Lord blesse and confirm! He told me that Mr. Anthony (his late master) considered him very liberally and frendely, but he told him that he had promised me. Then he liked in him the fidelity of regarding such his promise.”

A week or two later, on November 1, Dee writes that R.C. began to distil. Afterwards there seems to have been cause for suspicion that Roger had spread false reports about his former employer, but the mistake was generously acknowledged; matters were cleared up, and peace once more reigned: —

“Feb. 2. Roger Cook, his supposed plat laying to my discredit was by Arthur, my sone, fownd by chaunce in a box of his papers, in his own handwriting, circa meridiem, and afternone about 1 1/2 browght to my knowledg face to face. All was mistaken and we reconcyled godly. Feb. 5. O libera nos a malo. Feb. 10. Reconciliation between us, and I did declare to my wife, Katherine my dowghter, Arthur and Rowland, how things were mistaken.”

In October, Sir George Booth, High Sheriff of Cheshire, came to Manchester to see the steward of the college, Humphrey Davenport, of Gray’s Inn, about some of the college property in Cheshire, which he held. Booth had been knighted since his last visit. After all parties had been interviewed, they came to a mutual agreement that the Warden and Fellows would accept the arbitrament of the steward on the point in question, his decision to be delivered after the lawyer had paid his next visit to London. Davenport’s clerk, John Radclyffe, and Mr. Dumbell were at the college at the time, but Dee says “they hard not our agreement, we were in my dining room.”

He received a kind letter from the Bishop of Chester (Richard Vaughan), recommending Mr. Thomas Billings to him for a curacy. He does not say if the spiritual ministrations of Mr. Billings were accepted. The commissioners were still

sitting, and in November they made an award against Mr. James Ashton, of Chadderton, for holding the manor or property of Nuthurst while its title belonged to the college. There was a final scene with Oliver Carter in the college, before Mr. Birch, Robert and Charles Leigh. At the college audit on December 2, Dee was allowed his portion of 7 pounds yearly for house rent up to the Michaelmas before. A grant was now made to Arthur of the chapter clerkship, but the holder, Owne Hodges, was only going to relinquish it on condition of 6 pounds being paid for his patent. So more silver had to be pledged to meet a loan.

The last entry made by Dee in his diary is on April 6, 1601, when he made "Mr. Holcroft, of Vale Royall, his first acquaintance, at Manchester, by reason of Mr. William Herbert, his servant. He used me and reported of me very freely and worshiply."

For the concluding seven years of the old man's life there are only a few scanty outside records on which to rely, beside two or three fragmentary entries printed in the end of the Book of Mysteries. In such a practised and ready writer as our aged mathematician and astrologer, the failure to set down records seems to betoken failing strength of both intellect and body.

CHAPTER XXIII

LAST DAYS

"If I read aught in Heaven,
Or Heaven write aught of fate, by what the stars,
Voluminous or single characters
In their conjunction met, give me to spell,
Sorrows and labours, opposition, hate
Attends thee; scorns, reproaches, injuries."

— Milton, *Paradise Regained*

A few days after the diary closes, Dee's fourth son, Theodore, died. The boy was just over thirteen, perhaps at the Grammar School. Michael, we remember, had died at Mortlake seven years before, so the only sons left were Arthur and Rowland, both now grown almost to man's estate. Within about a year, Arthur married, and soon embarked on his successful career as a physician in London, Manchester, Moscow and Norwich, to which we can return later.

Arthur's wife was Isabella, daughter of Edmund Prestwich, Justice of the Peace, of Manchester, a member of a family whose name is perpetuated by a large district of the town. The marriage took place in 1602, when Arthur was twenty-four, his bride just under twenty. The young couple settled with or near his parents at first, and Dee had the joy of seeing grandchildren grow up around him. Four of Arthur's twelve children were born during the old man's life, and he pleased himself by drawing a horoscope for two of these, Margarita 1603, and Jane 1605, on the vellum leaves of a small square manuscript volume which still fills us with wonder at his boundless industry. It contains an anatomical drawing of the human body and tables of astrological signs for its different parts, aphorisms, studies of medicine, the actions of metals, and other hermetic notes. Arthur's horoscope, drawn and expounded by his father in the same book, is sufficiently remarkable,

with its prophecy that he should have good fortune from a prince, and die abroad, a violent death. In the centre of the figure, Arthur himself has added the words “sententia patris mei de mea nativitate erat. Magna bona cum multis malis.” Arthur only added one horoscope, that of his seventh child, Isabel, born 1614; otherwise, as they appeared almost annually (twelve in eighteen years), he contented himself with simply writing names and dates on leaves of coarse paper, added to the beginning and end of his father’s little commonplace book, which has been rebound roughly in cheap modern cloth.

Beyond these events, there is nothing to tell of the next three years, which are without a single jotting of his own in any of his diaries; but the old prejudices and suspicions must have revived in a very active and bitter form. The aged student could endure them less patiently than before. He had lost hope of outliving them; he had lost his Queen, who, though she had held out to him promises of preferment as unsubstantial as a mirage of the desert, had ever been friendly and kind; had constantly welcomed, nay, invited, him to her presence; and had apparently maintained her faith in him to the last. Burleigh’s death in 1598, and now the Queen’s, left him without patron and protector. Elizabeth died at Richmond on March 23, 1603, but Dee, presumably, was far away in Manchester, and not near at hand at Mortlake, even had he been required. The course of the magnificent life was run, and no prognostications of her astrologer could put hope into the physicians and courtiers watching around that royal deathbed. The Queen was seventy, and had reigned for fifty-three years.

From King James there was nothing to be hoped for Dee, the man familiar with occult sciences. The Scotsman felt himself a special expert on the subject of witches, demons and magic. Had he not attended the infamous trials of 1590 and 1591? And was he not the author of a book intended to shatter the doubts of those who were still unconvinced of the infamy? He was aghast at the new and unorthodox views of apologists like Wier and Reginald Scot, and upon his accession promptly ordered *The Discoverie of Witchcraft* (1584), by the last named, to be publicly burned. James’s *Demonologie* is a strange piece of reasoning, a plea, in fact, for the devil, with whom he seems to be on particularly intimate terms. “God’s hangman” — that is the title awarded him — is, according to King James, able to return and reanimate any dead body. He announces his faith in the power of conjurers to invoke the devil when they choose, and to invest others with his spirit. He adjures all pious people to unite in exterminating and utterly destroying all persons so possessed: a somewhat unkind request, since he has previously allowed that such objects of reprobation are permitted to exist in order that the godly may be warned!

The first Parliament of James met on March 19, 1604. On the 27th a new and more stringent Act against Witchcraft was brought into the House of Lords. It was referred to the bishops, who discovered it was imperfect, and had a fresh one drawn. On June 9 the execrable Act that disfigured our statute book for 150 years became law. This haste, it was supposed, was used to meet offences exposed by the Scottish trials, now again evidently revived and much talked of in England. It is significant to remember that Shakespeare finished writing *Macbeth* in 1606. In what way Dee felt himself specially involved, unless by the publication, in 1603, of Harsnet’s tirade against impostures and exorcists, it is hard to conjecture, but the times were ripe for him to make, at this identical moment, a passionate appeal to the King and

Parliament. On June 5 he presented to James, in the Palace at Greenwich, a petition couched in the strongest and most piteous terms that any man could devise.

He urged upon the King

“to cause your Highnesse said servant to be tryed and cleared of that horrible and damnable, and to him most grievous and dammageable sclaunder, generally, and for these many yeares last past, in this kingdom raysed and continued, by report and Print against him, namely that he is or hath bin a conjurer or caller or invocator of divels.”

He went on to relate how he had published many times his “earnest apologies against the slander [one we remember in his preface to Billingsley’s Euclid in 1570, and another, the letter to the Archbishop in 1595, he had republished in 1599 and 1603], and yet this ungodly and false report, so boldly, constantly and impudently avouched,” has been uncontrolled and unpunished for so many years; and, moreover, in spite of all, some writer, either a “malicious forraine enemy or an English traytor to the flourishing State and Honor of the Kingdom,” on January 7, 1592, had called him, John Dee, in print, “the conjuror of the Queen’s Privy Council.” It seems, therefore, very needful that the suppliant shall be brought to trial, for the credit of the Lords of the Privy Council as well as for his own. “Therefore he offereth himself willingly to the punishment of Death, yea eyther to be stoned to death, or to be buried quicke, or to be burned unmercifully, if by any due, true, and just meanes, the name of conjuror, or caller, or invocator of Divels or damned Sprites, can be proved to have beene or to be duely or justly reported and told of him (as to have been of his doing) were true, as they have been told or reasonably caused any wondering among or to the many-headed multitude, or to any other whoseever else.”

Dee’s sympathies were so strongly with the unfortunate, persecuted, so-called witches, that he was willing to throw in his lot with them and share the same fate. He ends this extraordinary petition with “a great and undoubted hope” that the King will “soon redress his farder griefs and hindrances, no longer of him possibly to be endured, so long hath his utter undoing, by little and little, beene most unjustly compassed.”

Following up this petition, the poor man, grown desperate, three days later (June 8) presented an address in verse to Parliament, begging them to pass “an Act Generall against slander, with a special penal order for John Dee, his case.” He was far too much in earnest to be suspected of any humorous intention, but a thought of the needful reformation such an Act might have wrought in the country by this time cannot be suppressed. Certainly it would have been a more creditable piece of legislation than the Act which afforded such wicked and cruel pretext for espionage and terrorism, and for putting unfortunate lunatics — called witches — to death by hanging, burning and stoning by a mob.

It seems as if Dee’s ruined and beggared condition, the long procession of disappointments he had patiently borne, had entirely destroyed the sense of proportion in his mind between personal and public affairs. Continual brooding over the thought of the neglect, the suspicion, that his undeniable talents had undergone, the obstinate slander, ignorant incredulity, or flat denial of things in which he most truly put his faith, all distorted by his natural vanity and good

opinion, seems to have convinced him that his crushed and melancholy fate was little short of a national disaster. This feeling had become an obsession.

There was unfortunately nothing in his halting verses to induce Parliament to pay any heed to a tiresome old petitioner, a survival from the last century and the last reign, who had outlived every contemporary inclined to believe in him, and whose course was now nearly run.

Nor did James respond in any way to his heartbroken petition. Robert Cecil, and all who wished to stand well with him, took their cue from the King, and Dee in his old age was left forsaken and alone.

The following is the address to Parliament: —

“TO THE HONORABLE ASSEMBLIE
OF THE COMMONS IN THE PRESENT PARLIAMENT.”

“The Honor due unto you all,
And reverence to you each one,
I do first yeeld most speciall;
Grant me this time to heare my mone.

“Now (if you write) full well you may,
Fowle sclandrous tongues and divelish hate,
And help the truth to beare some sway
In just defence of a good Name.

“In sundry sorts, this sclander great
(Of conjurer) I have sore blamde:
But wilfull, rash, and spiteful heat,
Doth nothing cease to be enflamde.

“Your helpe, therefore, by Wisdom’s lore,
And by your Powre, so great and sure,
I humbly crave, that never more
This hellish would I shall endure.

“And so your Act, with Honour great
All Ages will hereafter prayse;
And Truth, that sitts in Heavenly sear,
Will in like case your comforts rayse.

Most dutifully in all humilitie at your commandment, John Dee,
servant and Mathematician to his most royall Majestie.

An. 1604. Junij 8.”

Dee’s good name was one of his dearest possessions, but he had long seen it shadowed and dimmed. Another treasure — his “painful” Jane — the wife who had loyally cleaved to him through good and ill report, was to be the next of which he was to be bereft. She was so much his junior that he might reasonably have expected her to tend his declining years and to survive him. But it was thoroughly

in keeping with her unselfish character and devoted life that her death came as a sacrifice to duty. In the spring of 1605, a terrible scourge of plague visited Manchester. She nursed her children safely through the epidemic, but fell a victim to it herself. She died and was buried on March 23 in the collegiate church of St. Mary. The old man had no heart to take up his pen and record her death. The bare fact is all we know, from another source; and the fate of all Jane's children, save Arthur, is wrapped in a like mystery. At her death, Jane was a month under fifty years old; the twenty-seven years of her married life had been crowded years, the one thought in them all to watch over and ward her great childlike, learned, marvellous husband and her children. Now she passed the task on to her daughter Kate, who faithfully fulfilled it.

A few fragments of angelic visions, which after nearly twenty years were once again vouchsafed, are all that remain to tell of the last two years of the old man's life.

Bartholomew Hickman was the skryer, and Dee was in London, "at Mrs. Goodman her house," very ill. On March 20 and 29, Raphael appeared, to comfort him as regards his alarming symptoms of haemorrhage, and bade him use the medical skill that God had given him. Dee, in utter dejection, owned that he was beaten in his "great attempt to make the council privy of my beggary, and to offer the Earl of Salisbury such my duties as I may perfect to his account." He was right to hope nothing from the great Burleigh's little-minded son. Robert Cecil lacked almost everything that had made William Cecil great, even a great sovereign to serve.

In July Dee was again in London, this time staying in Westminster, at the "Three Kings" in King Street. Katherine was with him, his devoted daughter, now a woman of twenty-six, apparently unmarried. Two companions or servants, Patrick Saunders and Thomas Turner, were in attendance. On the 9th, the angel Raphael came to the sad and broken old man of eighty, holding out promises and hopes that seem cruelly delusive. But Dee was still wrapped in that inviolable armour of faith or credulity that had already withstood so many severe shocks. Whether he now actually beheld Raphael, whether he still with his ears heard the angel's voice, or whether only within his spiritual consciousness he felt the impulse and the message, is quite immaterial. But it is noticeable that there are now no descriptions of Raphael as an apparition. The message is all he heeds. As he is sinking slowly down into his grave from natural decay, there is a double and figurative meaning to be read into the angel's words. Raphael bade him first believe that his perishing bodily frame shall be restored and made sound, for, however reluctant he at his great age may feel, he is to go shortly on a long journey to friends beyond the sea, where the secrets of wisdom, the philosopher's stone, the book of St. Dunstan, and "that Jewel that was delivered," shall be made known to him. He is not to go alone, for his good friend, John Pontoys, will come from Dantzic to be his stay and helper. "Therefore set thy things in order for thy Wardenship, and all thy other worldly affairs, as shortly as thou canst, by all means possible." He is not to mistrust because of his physical weakness, for he shall have long life like Hezekiah, and instead of living in want or beholden to those who love him not, he shall be provided for where he shall be able to do God service. He shall enjoy fame and memory to the end, and Raphael will accompany him, as he did the young Tobias, on his journey. Perhaps Dee remembered the mystical words of Gabriel, used to him at Cracow in April of 1584, —

“Happy is he that hath his skirts tied up and is prepared for a journey, for the way shall be open unto him, and in his joynts shall there dwell no wearinesse. His meat shall be as the tender dew, as the sweetness of a bullock’s cud. For unto them that have shall be given, and from them that have not shall be taken away. For why? The burr cleaveth to the willow stem, but on the sands it is tossed as a feather without dwelling. Happy are they that cleave unto the Lord, for they shall be brought unto the storehouse, and be accounted and accepted as the ornaments of his beauty.”

[The old man penned on a slip of paper some notes to aid his failing memory when next he should see his instructor. In two days, on July 11, he was able to put the questions.

What country shall he go to?

The answer is, where he will. “Thou hast been a great traveller, and it is referred to thy own choice,” subject to divine approval. Dee suggests Germany, and receives consent.

Whom shall he take with him besides John Pontoys? What about his daughter Katherine, and the young man, Patrick Saunders?

The answer is very emphatic. It shows how dependent the old man had become upon this elder daughter of his old age. “John Dee, thou of thyself dost best know that without thy daughter, thou canst not be without her.”

Certainly he could not part from Katherine, even with Pontoys as his “special comfort and aid,” and the “honest and well-disposed young man,” Saunders, who had been sent on purpose to go with him.

What about books and appurtenances? Is Mr. Bardolf to go? What shall Arthur do in his intended travel? “Shall I ever return to England, and shall I keep a title to enjoy my house when I do return?” Will the King grant a licence, or will it not be another disappointment, like so many that have gone before?

It is all a vain and illusory and impossible chimera. The only journey left for the old man to take was the one to “that undiscovered bourne from whence no traveller returns.” Still, the wonderful visions perhaps brought him ecstatic hours. His brain was yet strong and clear, less worn out than his body, but like all old people, he lived over again and loved to dwell upon the past. A few days later he sat talking after dinner to Bartholomew “of divers my doings with Mr. Kelley.” He had forgotten little of these dazzling experiences, and perhaps to while away the time he read his precious diaries over and over again. But of later events his memory was failing: “I asked Bartholomew if he had ever seen my jewel that was brought since it was set in gold [this had been done more than twenty years before], and he thought that he had not seen it.” Surely tactful politeness on Bartholomew’s part. “Whereupon I went speedily to my chest, unlocked it, and took it out, and undid the case and set the stone in his due manner.”

Soon Raphael appeared in the stone, and Dee heard his voice, promising that the powder (i.e., Kelley’s powder) which he was keeping — “the which thou dost make account of as no better but dust” — should be turned to its right use.

Is it possible that the old belief in the golden secret had at last been killed? The powder was now but dust, as the old man would soon become, and as all his fixed dreams of projection had ever been.

The last entry in the spiritualistic diary was made on September 7, 1607, but whether Dee was at Mortlake or in London cannot be said. Pontoys had arrived. He was anxious to know if he would be thought fit to serve Dee in Bartholomew's absence. Also he earnestly desired to know his guardian angel, and he would fain hear also "the end of the Polish troubles."

Captain Langham, it is hoped, is going to lend 100 pounds; if not, Pontoys will set to work "to win some help for money by distillations and alchemical conclusions." Poverty is again stretching her gaunt fingers over this fond dreamer of gold. He had missed his "silver double gilt bell salt" and many other things from his house. He is "bereaved of his own goods." The truth was that Arthur had secretly taken them away to sell or pawn, in order to provide necessities for the family. Dee has been expecting a sum of money from the Emperor Rudolph, how much he does not know. But Raphael tells him to "let it go and speak no further of it. The Emperor of all emperors will be thy comfort. Thou hast no more need of him [Rudolph], only to keep good will and friendship betwixt him and thee." [Then Raphael fades into the eternal invisible, and the last word of the angelic visions is written.

In the private diary, kept in the almanack from Venice throughout this last year, there is little beside the bare stroke marking the months off into weeks, as was Dee's usual habit. The strokes are continued beyond the month of his death, December, 1608. The last written entry is on December 19, and is almost illegible. It is in the old man's hand and appears to read "tonitrum a Corffe."

On which day at the death of the old year, Dee's spirit joined those others that had always been so near to him, we do not know, or on what precise date he was buried in the chancel of the church standing so close to the house at Mortlake which had been his home for thirty years. The parish registers for five years are missing, and the stone which Aubrey says marked his grave has long since disappeared.

Fifty years later, John Aubrey talked to Goodwife Faldo, an old woman of eighty who had known him, and was shown a slab from which the brass had disappeared. She said that her mother had tended him in his sickness before he died in his own house in Mortlake, "next the house where the tapestry hangings are made." Evidently his last days were passed in the cottage which he had purchased many years before to add to the larger house, inherited from his mother. The old woman's gossip was interesting to Aubrey, for he was a grandson of Dee's cousin and neighbour, Dr. William Aubrey, the Master of Requests who had helped Dee to the Manchester post. She was full of marvellous stories, of course, for Dee's reputation for "magic" was impelled to survive him. But they were harmless stories enough: he had "layed a storm for Sir Everard Digby"; he had recovered a basket of clothes which she as a girl, and one of his younger daughters of her own age, had negligently lost together; he had bidden a butler who had lost his master's plate on a boat coming down from London by water to go back on a certain day, and he would see the man who had taken the wrong basket by exchange: the butler had done so and had found his plate; he had told a woman that she laboured under the evil tongue of an ill neighbour; he would not recover some lost horses, though he was offered several angels. He used to distil egg-shells, and kept a great many stills going. He had given and built the gallery to the church at Mortlake, and Goody Faldo's father was the carpenter that worked on it. "He was a great peacemaker, and

if any of the neighbours fell out, he would never let them alone till he had made them friends.” “A mighty good man he was.”

The old woman remembered that he entertained the Polish ambassador not long before he died, and showed to him the eclipse of the sun, in a dark room. She could call to mind the stone upon his grave: it was between the tombstones of two other servants of Queen Elizabeth, Mr. Holt and Mr. Miles, upon both of which were brasses. The children, she said, dreaded him because he was accounted a conjurer, and yet whenever they strayed into the church, they would run straight to play upon his gravestone. There were steps at the upper end of the chancel when he was buried, but the minister laid them plain in Olver's days, and then the stone that covered Dr. Dee was removed. She could recall his appearance: a man tall and slender, clad in a gown like an artist's gown, with hanging sleeves and a slit.

These garrulous reminiscences give us a picture of the old philosopher's end more valuable than any mere formal entry of the date. Some day, however, it may be possible to recover that.

Meanwhile, Dee's memory may be entrusted to the kinder judges of to-day, who will be more charitable because more enlightened and less impregnated with superstition. They may see in him a vain, presumptuous and much deluded person, but at any rate they must acknowledge his sincere and good intentions; his personal piety; his uncommon purity of thought and mind. If, in his thirst for knowledge of the infinite unknowable, he pushed back the curtain farther than was wise or justifiable, did he harm any one's reputation beside his own? Did he not suffer all the penalty in his own miserable failure, so far as comfort and prosperity in material things were concerned? In all the vague hopes held out by him to Queen, Princes and Emperors, of enriching them through his alchemical skill, he was no conscious charlatan, playing a part to lure them on, but a devout believer in man's power and purpose to wrest scientific secrets from the womb of the future. Can we look back upon the discoveries of three hundred years and feel his certainty was vain? The powers of electricity, the training to our uses that marvellous and long concealed agency and light; the healing virtues of radium, should be worth more to us than much manufactured gold.

APPENDIX I

THE DESCENDANTS OF JOHN DEE

When the aged mathematician died at Mortlake in 1608 he left to survive him five or six out of his eight children. Michael, born at Prague, had died on his father's birthday in 1594. Theodore, born at Trebona, died at Manchester 1601. Arthur and Rowland were left. Katherine was his companion to the end. The three younger girls, Madinia, Frances and Margaret, had, for anything we know, survived the plague which was so fatal to their mother, but there is no trace of either of them after that event in March, 1606. Aubrey, indeed, did hear from Goody Faldo of a daughter, whose name he thinks was Sarah, married to a flax dresser of Bermondsey. Dee had no daughter Sarah, and Aubrey does not suggest a name for the problematic husband.

Arthur, the eldest son, we have followed through a childhood of accidents to his selection and setting apart with a solemn rite to be his father's "skryer" in the

magic crystal, in the eighth year of his age. We have traced the failure of that ill-advised choice, and have seen the lad of thirteen sent off to Westminster School with a little trunk and his mother's blessing. The next events in his life recorded by his father are his being wounded by a foyne while fencing with Edward Arnold, and the grant of the chapter clerkship of Manchester, in 1600.

He married in 1602, lived for a while in Manchester, and began practising medicine. Wood says he spent some time at Oxford, but his name has so far not been found in any college admissions. In his will he is described as "Doctor of Physic." Probably he took his degree abroad. His marriage to Isabella Prestwich, daughter of a well-known Manchester justice of the peace, took place when he was twenty-two, and it is to be presumed that he continued living on in Manchester until his father left that city some time in 1605 or 1606, after the sad death of his wife. Arthur set up a practice in London some time about that year, although precise dates are not obtainable. He seems to have followed the common usage of hanging outside his door a list or "table" of medicines, and their excellent therapeutic properties, which were said to effect certain cures of several diseases. This attracted the attentio of the censors appointed by the Royal College of Physicians, who proceeded against him forthwith, under the powers granted them against empiricks, which they had exercised since the foundation of the College in the early years of Henry VIII. The learned members of the college esteemed this "crime" such an "intolerable cheat and imposture," that they summoned Arthur Dee to appear before them with his remedies that they might impose a due penalty upon his presumption. The rest of the story is unrelated, and we cannot say what fine or order was his reward.

He seems, either through inflence or talent, to have made his mark as a doctor. In July, 1614, he was recommended by the Archbishop of Canterbury and the Lord Chancellor to be elected physician of Thomas Sutton's newly founded hospital, the Charterhouse, and we may presume the appointment was made. In May, 1627, Charles I. recommended him as physician to the Emperor of Russia, and in June it was agreed to send letters out by him or his agent, the stipulation being made that he must sail at once, "or not have passage this year."

He took up his abode at Moscow, if not in the splendour and riches offered to his father, at least sufficiently provided for to maintain his huge family in comfort. Four or five of his twelve children died in infancy; the complete list of them, as given in his father's book of horoscopes in the British Museum, is as under: —

Margaret	born	April 4, 1603.
Jane	"	March 31, 1605.
John	"	July 24, 1606 (died).
Arthur	"	March 16, 1608.
Maria	"	February 24, 1612.
Rowland	"	September 8, 1613.
Isabel	"	September 5, 1614.
Frances	"	October 25, 1615.
William	"	August 27, 1617.
John	"	March 30, 1619.
Edmund	baptised	August 27, 1620.
	buried	September 23, 1621.

Anna born

January 15, 1622.

Arthur's wife, Isabella Dee, died July 24, 1634. About this time he returned to England and settled in Norwich, near his friend, Sir Thomas Browne, who was then busily engaged in writing down the ethical and theological conclusions which he called the *Religio Medici*. Browne was, of course, the younger man. Writing in 1658, a few years after Arthur's death, to Elias Ashmole, Sir Thomas tells of the many talks about the doings of Dee and Kelley that he had with "my familiar friend, sonne unto old Doctor Dee, the mathematician," who had "lived many years and died in Norwich." Browne sent to Ashmole "the scheme of Arthur's nativity, erected by his father, Dr. John Dee," a copy from the original, made by Arthur himself, with comments added by a Moscow astrologer, Franciscus Murrerus.

Dr. Arthur, in spite, or perhaps because, of his early environment, retained until his dying day a devout belief in the possibilities of alchemy to make projection or transmutation. He had grown up in the fixed idea that the ever-exclusive secret would soon be found out. In fact, he was persuaded that divers workers had indeed discovered the art. The child of seven or eight, who had played with quoits or playthings, which he understood had been turned into gold upon the premises, was likely to retain this conviction. To doubt it would be to cast a slur upon his father's memory. Of Kelley his recollections — the recollections of a boy under nine — could be but dim and hazy, untouched with any possible scepticism or critical judgment. After the February day when Kelley rode off to Prague in 1588, neither Arthur or his father had ever set eyes on this adventurer again.

He had succeeded in convincing his old friend of the truth of these recollections, for Browne writes of him as "a persevering student in hermetically philosophy, who had no small encouragement, having seen projection made, and with the highest asseverations he confirmed unto his death that he had ocularly, undeceivably and frequently beheld it in Bohemia. And to my knowledge, had not an accident prevented, he had, not many years before his death, retired beyond the sea and fallen upon the solemn process of the great work."

Continuing the correspondence six months later, when additional matter rises to mind, Sir Thomas writes again to Ashmole, in 1675, with more particulars of the "solemn process."

"I was very well acquainted with Dr. Arthur Dee, and at one time or another he has given me some account of the whole course of his life. I have heard the doctor say that he lived in Bohemia with his father, both at Prague and in other parts. That Prince or Count Rosenberg was their great patron, who delighted much in alchemie. I have often heard him affirme, and sometimes with oaths, that he had seen projection made, and transmutation of pewter dishes and flaggons into silver, which the goldsmiths at Prague bought of them. And that Count Rosenberg played at quoits with silver quoits made by projection as before. That this transmutation was made by a powder they had, which was found in some old place, and a book lying by it containing nothing but heiroglyphicks; which book his father bestowed much time upon, but I could not hear that he could make it out. He said also that Kelley dealth not justly by his father, and that he went away with the greatest part of the powder, and was afterwards imprisoned by the Emperor in a castle, from whence attempting to escape down the wall, he fell and broke his leg, and was imprisoned again. That his father, Dr. John Dee, presented Queen Elizabeth

with a little of the powder, who having made trial thereof, attempted to get Kelley out of prison, and sent some [persons] to that purpose, who, giving opium in drink unto the keepers, laid them so fast asleep that Kelley found opportunity to attempt an escape; and there were horses readie to carry him away; but the business unhappily succeeded as is before declared. Dr. Arthur Dee was a young man [he was a boy of eight] when he saw this projection made in Bohemia, but he was so inflamed therewith that he fell early upon that study, and read not much all his life but books of that subject; and two years before his death, contracted with one Hunniades, or Hans Hanyar, in London, to be his operator. This Hans Hanyar having lived long in London and growing in yhears, resolved to return into Hungary. He went first to Amsterdam, where he was to remain ten weeks, till Dr. Arthur came to him. the Dr. to my knowledge was serious in this businesse and had provided all in readiness to go, but suddenly he heard that Hans Hanyar was dead.”

During his residence in Moscow, Arthur compiled a book of alchemical notes and extracts, which was published at Paris in 1631 under the title of *Fasciculus Chemicus*, etc. Ashmole, among his early enthusiastic labours upon alchemical authors prosecuted under the name of “James Hasolle,” translated this into English in 1650. While the book was at press in the beginning of the year, he wrote to Arthur, apparently as a stranger, informing him of his occupation, and putting at the same time a question or two upon his father’s books.

Arthur’s reply, dated Norwich, January 31, 1649 [50], now in the Bodleian Library, begins by expressing regret that “you or any man should take pains to translate any book of that nature into English, for the art is vilified so much already by scholars that daily do deride it, in regard they are ignorant of the principles. How then can it any way be advanced by the vulgar? But to satisfie your question, you may be resolved that he who wrote Euclid’s Preface was my father. The *Fasciculus*, I must cofess, was my labour and work.” He ends by saying that he will be in London that day week, and if Ashmole wants to see him, he may hear of him in Butler’s Court at the end of Lombard Street, at his son Rowland Dee’s warehouse. The writing, and especially the signature of this letter, are good testimonies to the care bestowed by William Camden of Westminster School on the boy’s handwriting. His father, as we remember, had asked for special supervision of the roman hand, since matter, poor in itself, but set down in a good style, did, in his opinion, often receive more attention than good material badly written and expressed.

Browne had received from Arthur a complete catalogue of all his father’s writings, both finished and intended. But there was one not included, viz., the *Book of Mysteries*. Sir Thomas, writing in 1675, says he never heard him say one word of “the *Book of Spiritts* sett out by Dr. Casaubone, which if hee had knowne I make no doubt butt hee would have spoake of it unto mee, for he was very inquisitive after any manuscripts of his father’s, and desirous to print as many as he could possibly obtain.” He goes on to say that Arthur understood that Sir William Boswell, the English Resident in Holland, owned a number of Dee’s MSS., which he had collected and kept in a trunk in his Dutch home. Boswell refused many applications from Arthur for leave to print some of these, which the famous mathematician’s son considered should not be locked up from the world. Boswell announced his intention of printing them himse, which of course he never did.

Nor did the Book of Spirits see the light of day during Arthur's lifetime. Perhaps had Casaubon appealed to him as Ashmole had done, it would never have been issued at all. A son would certainly have remonstrated against this revelations, this tearing down the veil from the inner tabernacle of his father's soul.

Arthur died in the autumn of 1651, eight years before Casaubon published his book. He made his will on September 17, describing himself as Doctor of Physick, of the city of Norwich, and leaving a small legacy of twenty shillings to the poor of the parish of St. George Tombland, in which he had lived.

Only three sons out of his seven, and three daughters of the six are named in the will, all the others being dead, unless it was Arthur, the eldest, who had been a merchant in Amsterdam. There is a legacy of twenty pounds to his wife.

The second son, Rowland, was established, as we have seen, in Lombard Street as a merchant. To him Arthur had already given his father's portrait, now in the Ashmolean Museum and reproduced as the Frontispiece to this book; and a painted coat of arms. Sir Thomas Browne, who had often seen it, speaks of an addition made to the coat by grant of the Emperor Rudolph in the shape of a mathematical figure; probably the delta which Dee always used for his name in the spiritual diary. To Rowland's wife there is a legacy of twenty pounds.

"To John Dee, my youngest son," Arthur left one hundred pounds and his gold seal ring with the coat of arms cut in a sapphire. John was a Russia merchant.

There is no mention of his eldest child and daughter, Margaret, who is said to have married another Russia merchant named Abraham Ashe.

To three sons-in-law, "my son Grymes;" "my son Anguish" (this was the husband of his youngest child, Anne); and "my son Fowell," he leaves respectively a plush coat; a saddle and pistol; and a black gown and plush suit.

To each of his three daughters, their wives (none of them mentioned by name), he gives 20 pounds; and to the two elder, his two iron-barred sealskin trunks with long cushions and foot carpets, feather bed, blankets, bolsters and coverlets. He appoints his friend John Toley, of Norwich, his executor, and gives him his watch and silver chain, with a square box of cypress wood, double-leafed, with drawers. His servant, John Sergeant, is to have all the contents of his extensive wardrobe, consisting of his coloured cloth suit and and cloak; black suit and cloak lined with rough bayes (Norwich was the seat of the bay and say industry); his winter pair of boots, and two pairs of summer boots; his "hatts;" his "stokins whatsoever;" his black satin doublet; shirts; six of his "worst-falling bands and ruffs;" and forty shillings due for wages at the Michaelmas following.

Arthur Dee died before October 16 of the same year, 1650, when the will was proved by John Toley.

Rowland, Arthur's fourth son, married and died in 1687, when his wife was executrix of his will. Rowland's sons by this wife Jane (d. 1698) were Rowland, born March 25, 1646, married October, 1675; Elizabeth Gardiner of Aldersgate (d. September, 1698); and Duncan, born November 3, 1657. Both were educated at Merchant Taylors' School on the Bishop of Peterborough's foundation (see below). Duncan went on to St. John's College, Oxford, and entered the legal profession. He was chosen Common Serjeant of London in 1700. He defended Dr. Sacheverell for four days of his trial in the House of Lords in 1710; died in 1720, and was buried in St. Mary Aldermanbury. By his wife Mary (d. Stoke Newington, March 24, 1728) he left a son Henry (d. 1725), others having died young.

David Dee, born in Shropshire, of St. Mary's Hall, Oxford, rector of St. Bartholomew the Great, Smithfield, 1587 — 1605, is said to have been a grandson of Bedo Dee. If so, he must have been either brother or cousin of John Dee of Mortlake, who, strange to say, alludes nowhere in his diary to any relation of the name of Dee, although he speaks often of his Welsh kinsfolk, and of his cousin Aubrey. As he died at Mortlake in 1608, aged eighty and a half, David, who survived him twelve years, must have been his junior. David Dee was deprived of St. Bartholomew, "for what," says Newcourt, "I know not"; but he was brought back there to be buried on February 3, 1620. By his wife Martia, daughter of John Rogers, David Dee had three sons, of whom Francis, the eldest, was educated at Merchant Taylors' School and St. John's College, Cambridge. He entered the Church, held various livings in London and elsewhere, and four years before his death was consecrated Bishop of Peterborough. By his will (dated May 28, 1638), he gave his rectory of Pagham, Sussex, to found two fellowships and two scholarships in St. John's College, one of which was to be held for ever by "one of my kindred or of my name, from either Merchant Taylors' School, London, or from Peterborough School." We have seen that two of John Dee's great grandchildren were sent to Merchant Taylors', and one, Duncan, proceeded to St. John's, probably on this foundation. The Bishop's eldest son, Adrian Dee, Canon of Chichester, died unmarried, but his younger sons, John and Daniel, left descendants.

APPENDIX II

BIBLIOGRAPHY

The principal authorities for Dee's Life are his own Diaries, already frequently cited in the foregoing pages, viz.: —

(1) The Private Diary. The original notes comprising this are in two 4to almanacks in the Bodleian Library, Oxford, numbered Ashmolean MSS. 487, 488. They were transcribed and printed for the Camden Society (1842), with numerous omissions, by Mr. J.O. Halliwell [-Phillipps]. The Manchester portion of this Diary, covering the years 1595-1601, was edited with much local knowledge and care by Mr. J. Eglington Bailey, and privately printed; only twenty copies (1880). Mr. Bailey also reprinted from Notes and Queries (May, 1879) his paper on Dee and the Steganographia of Trithemius.

(2) The Spiritual Diary, or Liber Mysteriorum, divided by Dee into separate books, each dealing with a special epoch. The first five books, with an appendix to the fifth — dating in all from December 22, 1581, to May 23, 1583 — are comprised in Sloane MSS. 3188, at the British Museum. The remaining books, actually twelve but not consecutively numbered, were printed by Dr. Meric Casaubon in The True and Faithful Relation, etc., 1659, fol. Three of them are entitled "Libri Mystici Apertorii Carcoviensis Sabbatici"; three "Mysteriorum Pragensium Confirmatio"; and the two last "Liber Resurrectionis" and "Mysteriorum divinatorum memorabilia." This ends on May 23, 1587. About a dozen pages of occurrences taking place in 1607 are printed by Casaubon at the end of his book, from stray papers.

Dee's autobiographical Compendious Rehearsall ranks next in importance. The original MS. was partly burned in the fire in the Cottonian Library, but a transcript made by Dr. Thomas Smith (author of a life of Dee, see below) was printed

by Hearne in the Appendix to *Johannis Glastoniensis Chronicon* (Oxford, 1726). This printed version was collated with Ashmole's transcript of the original (Ashmolean Ms. 1788), and edited by James Crossley for the Chetham society, in *Autobiographical Tracts of Dr. John Dee, Warden of the College of Manchester*, 1851. In his preface, the editor promises another volume of correspondence and selections of Dee, which never appeared.

The Latin life of Dee, *Vitae Eruditissimorum et Illustrium Virorum*, by Dr. Thomas Smith (1707); the article in the *Biographia Britannica*, edited by Kippis (1778, etc.), largely based upon the foregoing, and upon Strype's *Annals* (1725, etc.); some account in Wood's *Athenae Oxoniensis* (Bliss), i. 639, 640, and *Fasti*, i. 143; in Foxe's *Acts and Monuments*, ed. Townsend, vii., 77, 85, 349 n., 638, 641, 642, 681, 734, 756, 783, 784; and in Ashmole's *Theatrum Chemicum Britannicum* (1652), pp. 478-483; with Aubrey's *Lives*, ed. by Dr. A. Clark (1898); and *A Treatise of Religious and Learned Men* (1656), by Edward Leigh, are further sources. For the Manchester years, Hibbert and Ware's *Foundations of Manchester* (1833) is useful; and for Dee's descendants, see a *General Account of Families derived from Bedo Dee*, by H.B. Wilson (1815) and his *History of Merchant Taylors' School* (1812-14). Later writers who have descanted more or less at large upon the romantic episodes of Dee's partnership with Kelley, as apart from any other achievement of his long life, are William Godwin, in his *History of the Necromancers* (1834); Charles Mackay, *Memoirs of Extraordinary Popular Delusions* (1841); Isaac Disrael, *Amenities of Literature* (1841); W. Cooke-Taylor's *Romantic Biography of the Age of Elizabeth* (1842); A. E. Waite in his *Lives of Alchemical Philosophers* (Edinburgh, 1888), *Studies in Myticism* (1906), and *The Alchemical Writings of Edward Kelley* (1893); Thomas Seccombe, *Twelve Bad Men* (1894); Adelung's *Geschichte der Menschlichen Narrheit* (1785-9); Lenglet de Fresnoy's *Histoire de la Philosophie Hermetique* (1742); Manget's *Bibliotheca Chemica Curiosa* (Geneva, 1702), and Louis Figuier's *L'Alchimie et les Alchimistes* (1856).

Purely fictitious accounts are those in John Dee, *Astrologer of Queen Elizabeth*, by "Hippocrates, jun." (1899), and "John Roby's" *Traditions of Lancashire* (1906).

For the study of witchcraft in the sixteenth century the following may be consulted: George Gifford, *Subtle Practices of Witches* (1587); T.A. Spalding, *Elizabethan Demonology*, etc. (1880); James I., *Demonologie* (1603); Meric Casaubon, *Treatise on Spirits, Witches, etc.* (1672); Reginald Scot, *Discoverie of Witchcraft* (1584, 3rd edition 1605); Sir Walter Scott, *Letters on Demonology and Witchcraft* (1830); Henry Howard, Earl of Northampton, *Defensative against Poyson* (1583), and many other kindred works.

For the history of crystal gazing see Caspar Peucer, *Les Devins* (Antwerp, 1584); M.A. del Rio, *Disquisitionum Magicarum*, 1599; Pierre de l'Ancre, *L'Incredulite et Miscreance du Sortilege* (Paris, 1622); Guido Bonatus, *The Astrologer's Guide* (1866); Andrew Lang, in *Psychical Research of the Nineteenth Century* (1901), and *Introduction to Northcote's Crystal Gazing* (1905); Mrs. de Morgan, *From Matter to Spirit* (1863); Sir William Crookes, *Psychic Force and Modern Spiritualism* (1871), and his *Researches in the Phenomena of Spiritualism* (1874); Miss Goodrich Freer's *Essays in Psychical Research* (1899), where she compares the revelations of the spirits to Dee with the work "of a lady novelist of the eighties"!; M. Camille Flammarion's popular and numerous works; F. W.

Myers' *Phantasms of the Living* (1886) and his *Human Personality* (1903); with the *Proceedings of the Psychical Research Society*, will all afford information upon psychical and spiritualistic progress. The consummate description of John Inglesant's tragic and pregnant vision of his brother's murder, seen before hand in the crystal, as related by J.H. Shorthouse, will occur to everyone.

Dee's own writings were extraordinarily numerous. In his *Rehearsall* he enumerated forty-nine. There is a list of seventy- nine in Cooper's *Athenae Cantabrigensis*, vol. ii., pp. 505-509; but some of these are doubtful: e.g., No. 66, *Treatise of the Rosicrucian Secrets*, etc.; for the Rosicrusians only came into existence about the time of Dee's death. Others are but notes from among Ashmole's manuscripts. One (No. 75) is the horoscope or nativity of Kelley, drawn or erected by Dee, which Ashmole has printed in his *Theatrum* (p. 479). To add to Mr. Cooper's list there are some Latin verses in Henry Perry's *Egluryn Phraethineb* (1595).

All the printed books by Dee are extremely rare. There is much information about them in Ames, *Typographical Antiquities* (e.d Herbert). Copies of thirteen are in the British Museum Library, including those of other writers to which he contributed prefaces, additions and notes, as *Recorde's Grounde of Arts* (many editions); Billingsley's *Euclid*; Roger Bacon's *de Secretis operibus artis et naturae*, etc. and various *Ephemerides*. There are three copies of the *General and Rare Memorials pertaining to the Perfect Art of Navigation*;" and both the enditionsof his *Letter...Apologeticall*, etc., addressed to the Archbishop as a protestation and plea for the course of "the philosophicall studies and exercises of a certaine studious gentleman" (1599, 1603). The petitions addressed to the House of Commons and the King are printed on broadsides (1604). There are also three copies of Casaubon's *True Relation* in the British Museum, one of them collated with the original MS. by William Shippen, of Stockport, 1683.

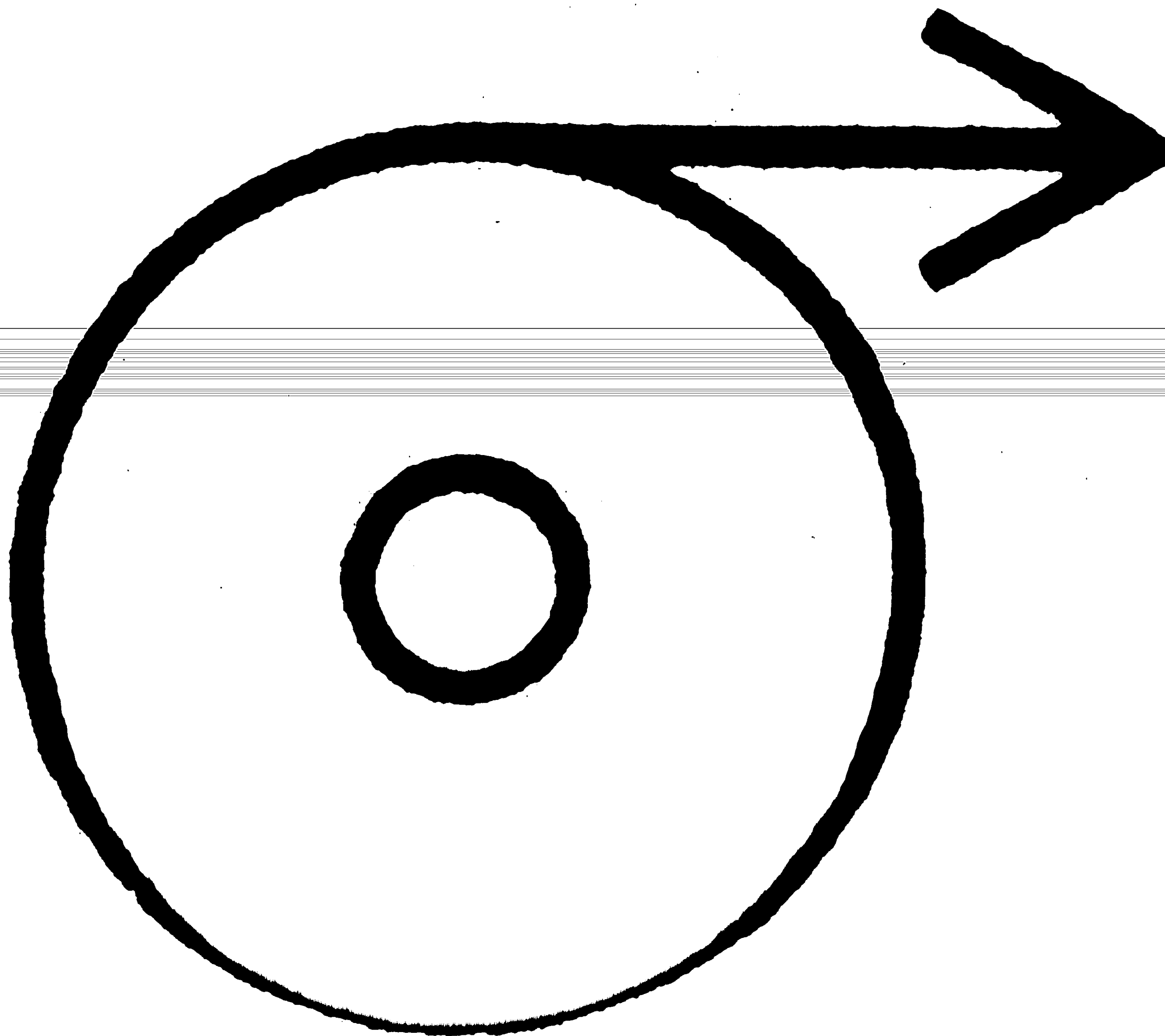
No adequate idea of the remarkable doings of Dee and Kelley over the crystal can be entertained without a study of Dee's manuscript "Book of Enoch" in Sloane MSS., 663, 120, and 2,599, 1-45; and his "Claves Angelicae," 3191 in the same collection. the diagrams of complicated arrangement of letters and figures, their neatness of execution, mathematical precision and etymological intricacy are no less amazing than the clear bold text in which the descriptions are written in printing hand. Regretfully it was decided not to reproduce an example, owing to the lack of pictorial value.

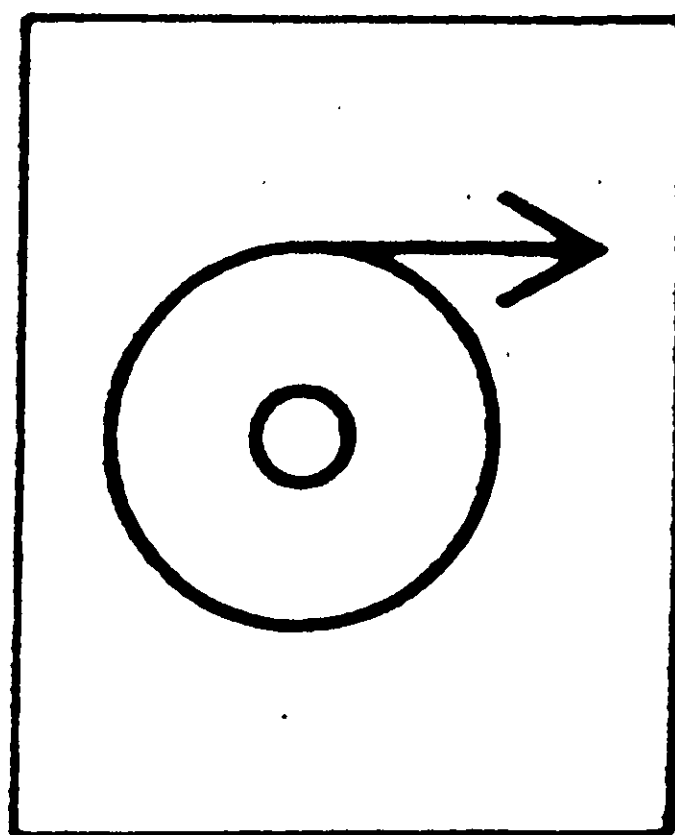
The Portrait of Dee, now in the Ashmolean Museum at Oxford, reproduced as Frontispiece to this volume, was painted when he was 67; it belonged to his grandson, Rowland Dee, and at his death it passed to the possession of Elias Ashmole and was by him bequeathed to the University of Oxford. It has been engraved by Scheneker and W.P. Sherlock. Engraved portraits of Dee and Kelley, by Francis Cleyne, are included, with Roger Bacon; Paracelsus; the prophet Mahomet; and Apollonius of Tyana, on the title-page of Casaubon's volume. Dee's is the same as an anonymous engraving in the Print room, British Museum, from a younger (German) portrait, in a furred gown and peaked cap; the globe and compasses are in his right hand.

A number of stones and crystals, purporting to be Dr. Dee's, have from time to time been exhibited. Two were at the Tudor Exhibition; another was sold at Sotheby's in 1906, and is now in Dresden. That formerly in the possession of Lord

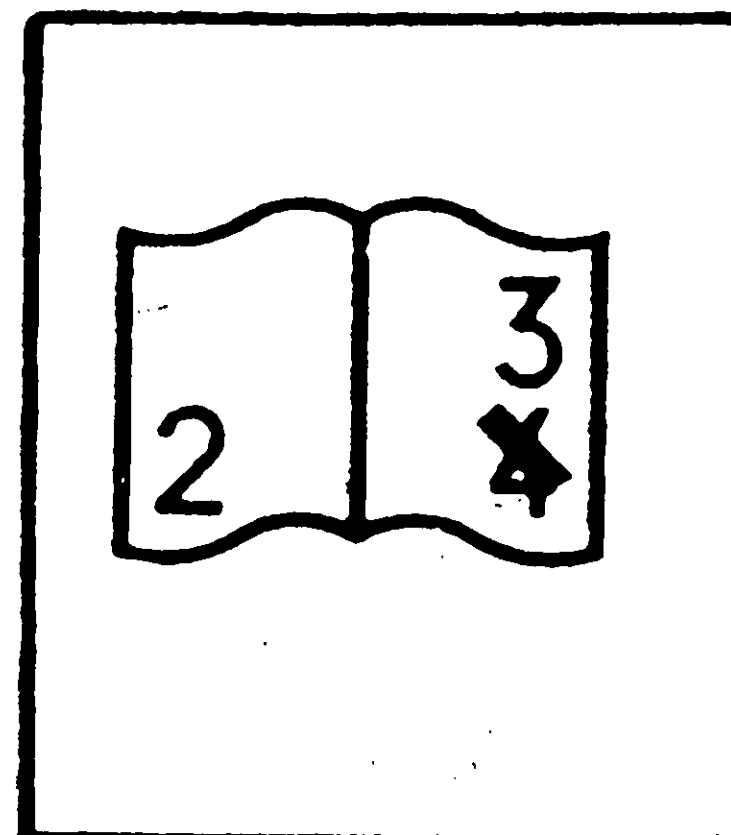
Londesborough (once Horace Walpole's) appears to have been actually the Doctor's; also the globe of smoky quartz now in the British Museum.

The Pedigree which Dee made, tracing his descent from the mythical times of King Arthur, and showing Queen Elizabeth, through her Welsh ancestry, as related to the same source, is illuminated with coats of arms and a small coloured profile portrait of "John Dee, philosophus," in a cap and furred gown. He here (Cotton Charter, xiv. 1) describes his grandfather, Bedo Dee, as a soldier fighting under the Emperor Maximilian I., in 1512; his father, Rowland Dee, armiger, as gentleman sewer to King Henry VIII.; and himself as a philosopher.

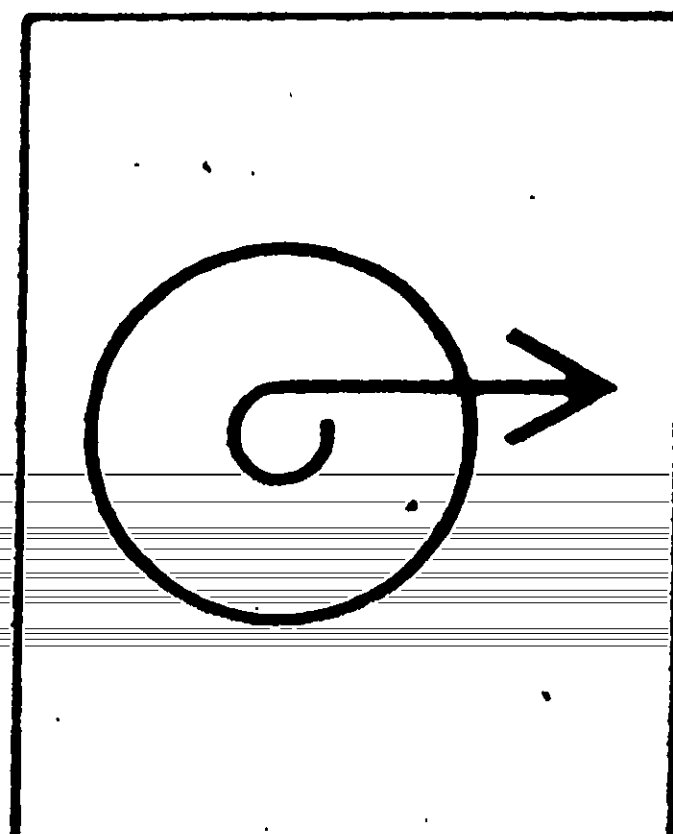




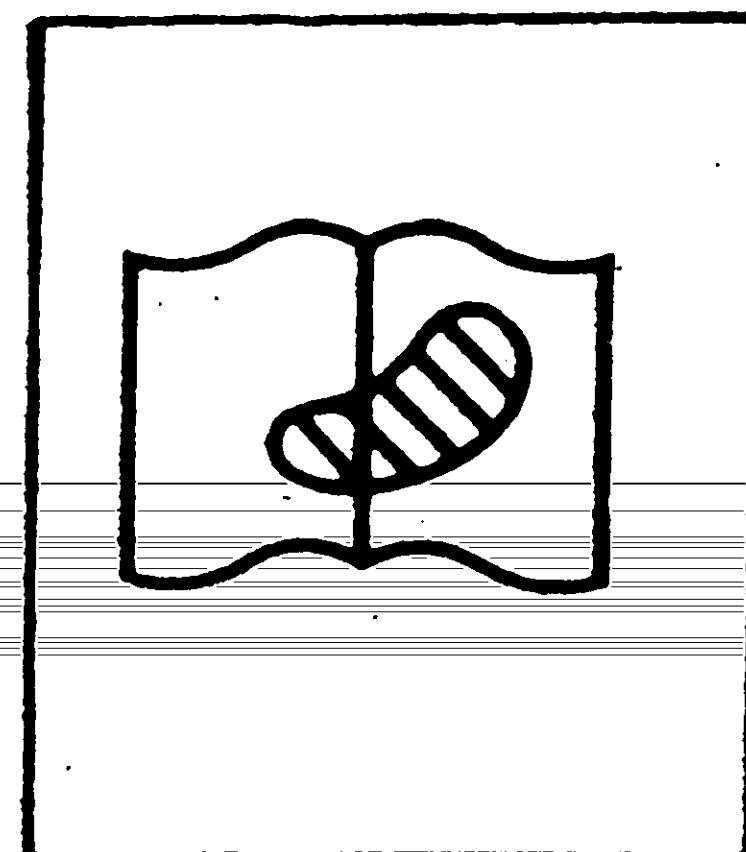
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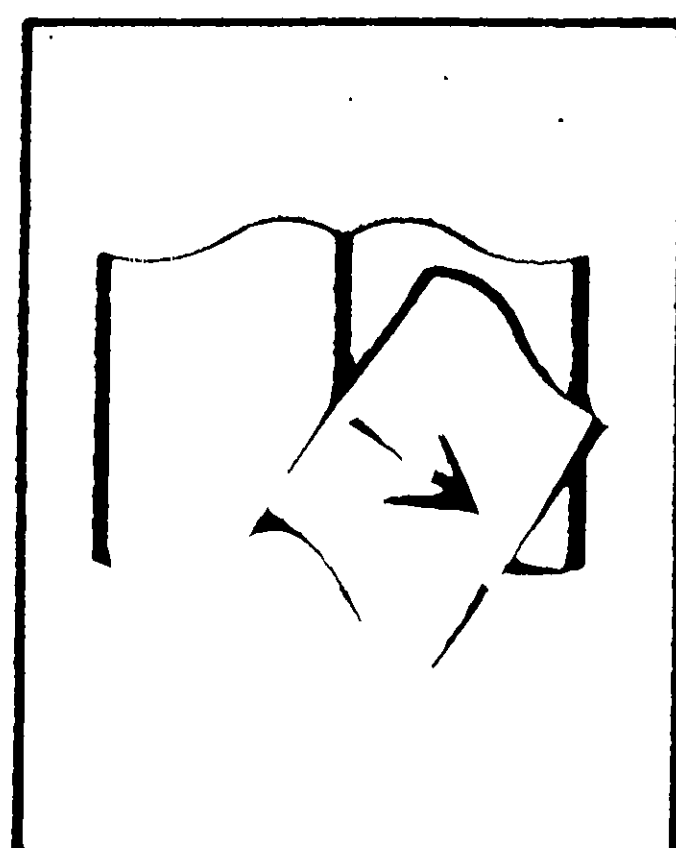
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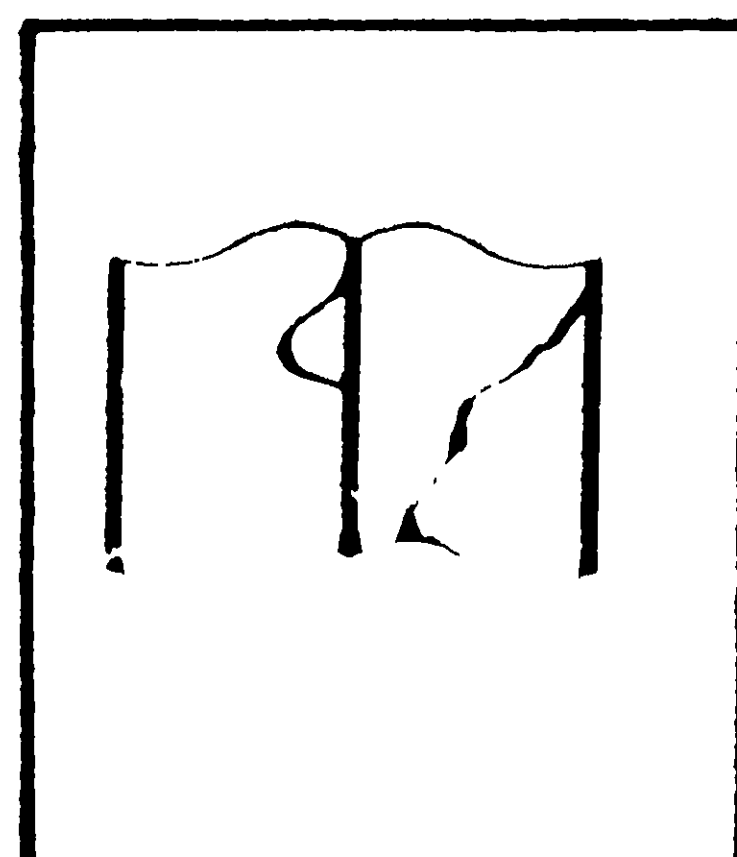
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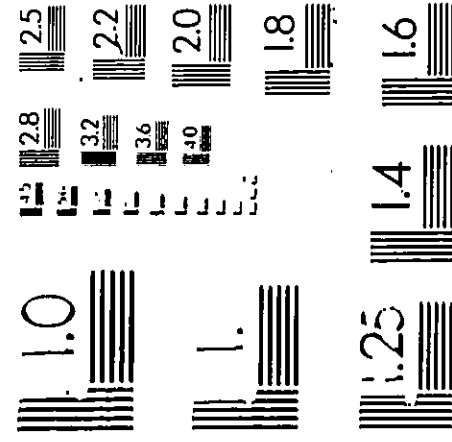
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H. B.

Lemegeton, Clavicula Salomonis: --

Or
The Little Key of Salomon which Contains All the
Names, Orders and Offices of all Spirits that Ever
He Had any Converse with; with their Goals or
Characters Belonging to Each Spirit; and
The Manner of Calling them forth:--
As Appearance in five parts--

Called Books

- 1 The first part is A Book of Evill spirits Call Goetia; showing how he bound up
those spirits, and used them in severall things whereby he obtained great fame
- 2 The second part is A Booke of spirits partly good and partly Evill
which is Called Cheurgia. and being a ~~part~~ of the Arts. -----
- 3 The third part is of spirits concerning the planets, and what spirits
belonges to Every Degree of the Signs, and planets in the Signs called the
- 4 The fourth part of this B. is 12 L. of Salomon Con-
taining 20 Charge spirits which governs the 4. Attitudes of the 360 Degrees of the
Heaven and Signs &c. and of 2 last orders of spirits, is of good and is
Called the true Cheurgia and is made gooder after by Divine benediction

The fifth part is of the 12 L. of Salomon
The Author of this Booke was a Jew who lived in the time of King David
to Jerusalem by the Holy Angels of God. who he wrote the Booke containing
briefe notes written by the fingers of God, which were bestowed on him by the
said Angel with a Chamber. One part of it is in Hebrew and the other
translated to his great knowledge. for by the Angels of God he knew the
Science of both good and Evill, from those that were created by the Holy Angels.

In this Booke is a
Book that is said to be the 12 L. of Salomon. This Booke is
they be filled with good and Evill. The 12 L. of Salomon
last is, which is called the Book of the Holy Angels.

Lemegeton; Clavicula Salomonis

These books was first found in the Chaldean, and Hebrew Tongues at Hierusalem, by a Jewish Rabbi, and by him put into the Greek Language, and from thence into the Latin. As it is said, &c.



Here beginneth the Book

Of the Art Goetic

1 The first principall spirit is a King Ruling in the East Called Baell: He maketh men good Invidious; he ruleth over 66 Legions of Inferiours. He appeareth in divers Shapes sometimes like a Cat, sometimes like a Toad, and sometimes like a man; and sometimes all these formes at once; he speakes very hoarsly, &c. His Character which is to be worn as a Lamen before him who calls him forth or Else he will Not Doe you homage.

Baell His Seal

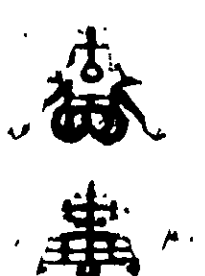


2 The second spirit is a Duke Called Agares; he is under the power of the East, and cometh up in the forme of a faire, old man riding upon a Crocodile, very mildy; Carrying a Goshawk on his fist, he maketh them run that stand still, and maketh back the runnaways, he can touch all Languages or Tongues, presently, he hath power also to destroy dignities both Supernatural & Temporal, and can make earthquakes; he was of the order of Vertues, he hath under his Government 31 Legions, &c. and this is Seal or Character which is to be worn as a Lamen as before.

Agares His



3 The third spirit is a Duke Called Itha; he is under the power of the East, and cometh up in the forme of a faire, old man riding upon a Crocodile, very mildy; Carrying a Goshawk on his fist, he maketh them run that stand still, and maketh back the runnaways, he can touch all Languages or Tongues, presently, he hath power also to destroy dignities both Supernatural & Temporal, and can make earthquakes; he was of the order of Vertues, he hath under his Government 31 Legions, &c. and this is Seal or Character which is to be worn as a Lamen as before.



4 The fourth spirit is a Duke Called Itha; he is under the power of the East, and cometh up in the forme of a faire, old man riding upon a Crocodile, very mildy; Carrying a Goshawk on his fist, he maketh them run that stand still, and maketh back the runnaways, he can touch all Languages or Tongues, presently, he hath power also to destroy dignities both Supernatural & Temporal, and can make earthquakes; he was of the order of Vertues, he hath under his Government 31 Legions, &c. and this is Seal or Character which is to be worn as a Lamen as before.

Lemegeton; Clavicula Salomonis

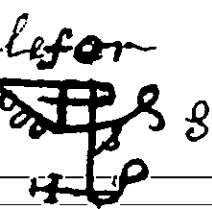
5 The 5th spirit is Called Marbas; he is a Great president, & appears at first in the forme of a great Lyon, but afterwards putteth on human shape at the request of the Master; he knoweth truly of things hidden or secret; he can teach Divines and breeth them againe; and gives great wisdom and knowledge in Mechanical Arts, and Changeth men into other shapes, he Governeth 36 Legions of spirits, his seal is this

Marbas his Seal



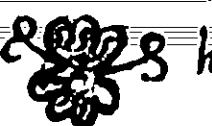
6 The 6th spirit is Valesor, he is a mighty Duke and appeareth in the forme of a Lyon with a Manly head, Lurving; he is a good familiar; but tempts that he is familiar with to sleep, he Governeth 10 Legions of spirits; this is his seal, to be worn constantly if you take his familiarity; Else Not.

Valesor his Seal



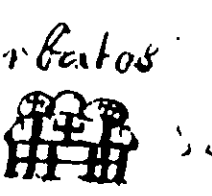
7 The 7th spirit is Amon; he is a Marquest great in power, and most strong, he at first appeareth like a wolf, with a serpents tail coming out of his mouth flames of fire; but at the Command of the Magician he putteth on the shape of a man, he does both Beset in a head like a Raven; or in a Ravens head, he telleth all things past and to come and procuroth love; and reconcilith Contraries betwixt friend and foe; and Governeth 40 legions of spirits, his seal is this, which is to be worn as Aforesaid; &c.

Amon his Seal



8 The 8th spirit is Called Barbatos; he is a Great Duke and appeareth when there is in with 4 Noble Kings and thine Companies of Great Troops; he giveth the understanding of the singing of Birds and the voice of other creatures as the barking of Doggs, &c. he Breaketh hidden Treasures open that hath been layd by the Enchantments of the Magicians; and is of the Order of Vertues which some part bears Rule still, &c. he knoweth all things past and to come and Reconcilith Friends, And those that is in power, he Ruleth over 30 Legions of spirits; his seal of obedience is this which weare before you; &c.

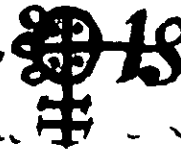
Barbatos his Seal



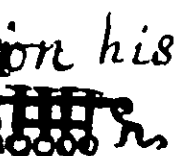
9 The 9th spirit is Called Belial; he is a King and appears at first in the forme of a man sitting on a promachory with a crown most glorious on his head, &c. he gives before him an host of spirits like men with trumpets & all sounding Cymbals; & all other fortifying instruments, &c. he hath a great baile & parrot at his first coming; & his speech is such that the Magician cannot well understand, unless he can well know this spirit changeth all his mind, & can do other secret things; he can dispell upon what he will if it be in the nature of the world, or where it is; or any other thing you desire to know, he gives Dignities and confirms the same; he bindeth or maketh any man subject to the King, in the day, if he give good familiar, and such as can teach all Arts, he is to be before him towards the North west; he is of the Order of Magicians and hath 200 Legions of spirits under him, one part of them is of the order of the other of potestates; if you call this spirit padagon, because you must make some offering to him, and those will attend him 4 Kings Called Bebal, Bebal, Bebal, &c. other spirits of the order of potestates, he will Rust, are 25 Legions, because these spirits which is subject to them are not willingly to be them, except the Magician compell them; this is his Character; &c.

Belial his Seal



Buer his Seal 

The 10. spirit is Buer, a great president, and Appereth in that is his shap when the sun is there; he teacheth philosophy, Morall & Naturall, and the Logick Arts, and the virtues of all herbes, and plants; and healeth all Distempers in man and gives good Familiars, he Governeth over 30 Legions of spirits; and this is his Seal of Obedience, which you must wear when you call him to Appearance. &c

Gusion his Seal 

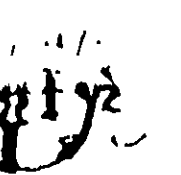
The 11. spirit is a great and strong Duke called Gusion he appeareth like a Xenophilus he telleth of all things past present and to come and sheweth the meaning of all questions you can ask; he Reconcileth friendships and gives Honour and Dignity to any; and Ruesth over 40 Legions of spirits; his Seal is this; which wear as aforesaid. &c

Sitri his Seal 

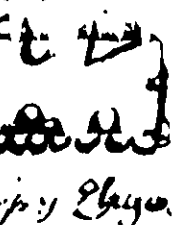
The 12. spirit is Sitri; he is a Great prince and Appereth at first with a leopards face, and wings as a Griffin; but after at the command of the Exorcist he putteth on a human shap, very beautiful; making men with womens love; and women with mens love; and causeth them to shew themselves Naked; if he be desired; &c he Governeth 60 Legions of spirits; and his Seal to be worn is this; &c

Beleth his Seal 

The 13. spirit is Call Beleth he is a mighty king and terrible Riding on a pale Horse; he crumpeth And all other kind of Musickall Instruments playing before him; he is very furious at his first appearance; that is whilst the Exorcist allayes his Courage; for to doo that; he must hold a hazel stick in his hand stretched forth towards the South & East Quarters; Making a triagles without the Circle; Commanding him into it by the virtue of the bonds and Chains of spirits hereafter following; and if he do not come into the Circle by your threats, Charges, the Bonds & Chains before him; and then he will yield Obedience and come into it; he doo Homage to him as the Kings and princes doo; that attend him; and you must have Always a silver Ring on the Middle finger of the left hand held against your face; as they doo for a Jannin; this great King Beleth causeth all the love & possibill may be; both of men and women till the Master Exorcist have had his minde fulfilled; &c he is of the Orders of powers. And Governeth 80 Legions of spirits; his Noble Seal is this; which is to be worn before you in the times of working; &c



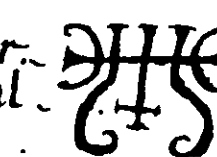
The 14. spirit is called L. G. S. P. he is a great and terrible King; he is the Lord of all great Battles & Contests; and causeth the winds to blow; and the rain to fall; and the lightning to light; this belongs to the 14. he Governeth 20 Legions of spirits; his Seal of Obedience is this;



The 15. spirit is called L. G. S. P. he is a great and terrible King; he is the Lord of all great Battles & Contests; and causeth the winds to blow; and the rain to fall; and the lightning to light; this belongs to the 15. he Governeth 20 Legions of spirits; his Seal of Obedience is this;

Lemegeton; Clavicula Salomonis

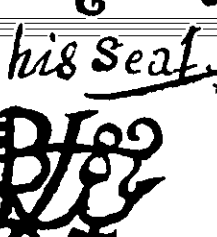
The 16. spirit is called Zepar; he is a Great Duke, and Appereth in Red Apparel, and Armed like a Soldier; his office is to cause women to love men; and to bring them together in love; he also maketh them barren; & Governeth 26 Legions of spirits; his Seal is this; that he beayes when he seeth it; &c

Zepar his Seal 

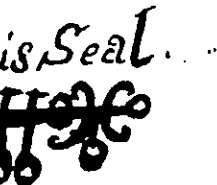
The 17. spirit is a spirit Called Botis; a great president and An Eyrl; he Appereth at first in the forme of a vally tyer; then at the Command of the Magician putteth on human shaps; with great wealth and riches; Carrying a sharpe bright sword in his hand; he telleth of all things past and to come; and Reconcileth friends and foes; he Governeth 60 Legions of spirits; and his Seal is this;

Botis his Seal 

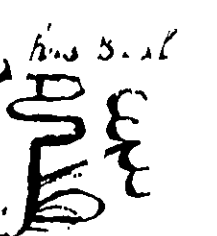
The 18. spirit is Called Bathin; he is a mighty strong Duke and Appereth like a strong Man with the daile of a serpent; sitting on a pale colored horse; he knoweth the virtues of herbes, and Precious stones; and Can transport men suddenly from one Country to another; he Ruesth over 70 Legions of spirits his Seal is this to be made and worn before you; &c

Bathin his Seal 

The 19. spirit is Called Saleos; he is a Great and Mighty Duke; and Appereth in forme of a gallant souldier Riding on a Crocodile with a dukes Crowne on his head Peaceably; he causeth the love of women to men; and men to women; and Governeth 30 Legions of spirits; his Seal is this; which must be worn before you; &c

Salcos his Seal 

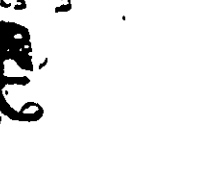
The 20. spirit is Called Pison; a great King; he Appereth Commonly like a man with a Lyons face; Carrying a cruel viper in his hand; and Riding on a bear; Giving before him many terrible soundings; he knoweth things hidden and can discover treasure; and tell all things present; past & to come; he can take a body either human or Beery; and Answereth truly of all earthly things both Divine and of the Creation of the world; he bringeth forth good Familiars; and under his Government there is 20 Legions of spirits partly of the Order Vertue; & partly of the Order of Thrones and his master's Seal is this; which he gives Obedience; &c; and must be worn by the Exorcist in time of Action;

Pison his Seal 

The 21. spirit is Called Morax; he is a great Duke and a President; he Appereth in the forme of a Bull; with a mans face; his office is to make men very hungry in the night; and to make them rebellious; he can give good promises and oaths; which know the virtues of herbes, and stones which be Precious; he Governeth 20 Legions of spirits; his Seal is this; and must be worn as aforesaid;

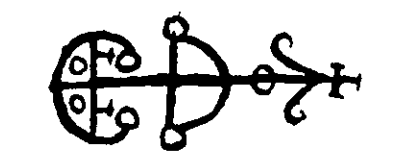
Morax his Seal 

The 22. spirit is called Iphig; he is a great Duke and a President; he Appereth in the forme of an Angel; with a Lyons head and a golden face; and he can make men very hungry in the night; and to make them rebellious; he can give good promises and oaths; which know the virtues of herbes, and stones which be Precious; he Governeth 20 Legions of spirits; his Seal is this; which must be worn as aforesaid;

Iphig his Seal 

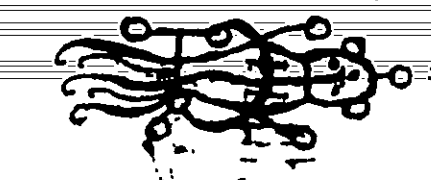
Lemegeton; Clavicula Salomonis.

Aim his seal.



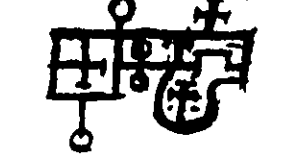
The 23. Spirit is Called Aim a Great Duke and a strong, Reddeth in the forme of a very handsome man in Body; with 3 heads the first is like a Serpent, the second like a man having two staves in his forehead; the third is like a Cat. He rideth on a viper, carrying a fire brand in his hand burning, where with he sets Cities, Castles, and great places on fire; he maketh on with all manner of waies; and giveth true answers to private matters; he Governeth 26. Legions of Inferior Spirits; his Seal is this which must be worn as a Lamin before you, &c.

Nabonius his seal.



The 24. Spirit is Named Nabonius, he is a most valiant Marquis, & appeareth in the forme of a Blak Crow, flutring about the Circle; and when he speaketh it is with a hoarse, voyce. He maketh men cunning in all Arts and Sciences, but Especially in the Art Rhetorick; he Restoreth lost Dignities & honours; and Governeth 19. Legions of Spirits, his Seal is this which must be worn; &c.

Glasya Labolas his seal.

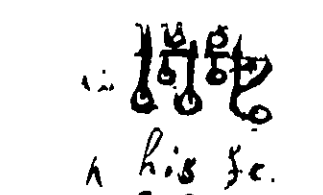


The 25. Spirit is Called Glasya Labolas, he is a mighty president, and shows himself in the forme of a dog; with wings like a Griffin; he teacheth all Arts, in an instant, & is author of blood-shed, & slaughter; he telleth all things past & to come if desired, & causeth love of friends & foes, he Cann make a man good & profitable; and he hath under his Rule 36. Legions of Spirits, his Seal is this which must be worn as a Lamin, &c.

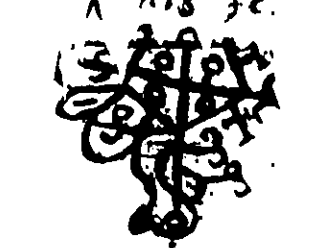
Bune his seal.



The 26. Spirit is Called Bune, he is a strong, Great and mighty Duke & appeareth in forme of a Dragon with 3 heads; one like a dog; the other like a Griffin; the 3. like a man, he speaketh with a high and Cumbly voyce; he Changeth & Places of the dead, & causeth those spirits which is under him to gather by their Sepulchres; he Giveth Riches to a man, & maketh him wise & eloquent; he Giveth true answers to your demands; & Governeth 30. Legions of Spirits; his Seal is this which he wears about his neck, &c. By this another Seal, Charact. which is named thus You may see in which you will be the first of best as to the best &c.



The 27. Spirit is Called Rumbus, he appeareth in the forme of a man in a white robe, with a high and Cumbly voyce; he Giveth you power to know the secrets of the world, & the wayes, he Governeth 19. Legions of Spirits, his Seal is this which he wears about his neck, &c.



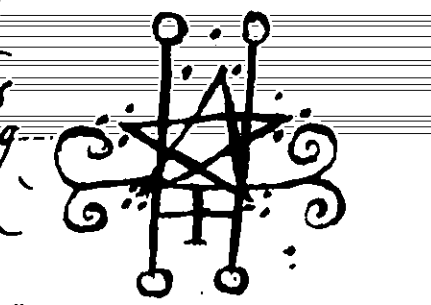
The 28. Spirit is Called Babel, he appeareth in the forme of a man in a white robe, with a high and Cumbly voyce; he Giveth you power to know the secrets of the world, & the wayes, he Governeth 19. Legions of Spirits, his Seal is this which he wears about his neck, &c.

Lemegeton; Clavicula Salomonis.

he Cann turne all Metals into Gold; he Cann give Dignities and Confirm them to man; he speaketh with a very clear and subtle voyce; he is a Great Lier and Not to be trusted Much; he Governeth over 26. Legions of Spirits; his Seal is this which make and wear as a Lamin, &c.

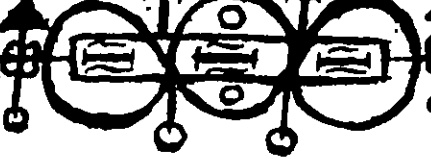
The 29. Spirit in order is Named Astaroth, he is a mighty and strong Duke; and appeareth in forme of an unbecomfull Angel, Riding on an Infernall like Dragon, and carrying in his Right hand a viper. (You must Not let him come to near you least he doo you damage by his stinking breath, & therefore the Exorcist must hold the magical Ring near to his face and that will defend him.) he Giveth true answers of thing present, past, and to come, and Cann discover all secrets; he will Declare willingly how the spirits fell if desired, and the Reason of his own fall; he Cann make men wonderful knowing in all the Liberal Sciences; he Ruleth 40. Legions of Spirits; his Seal is this; which must be worn as a Lamin before you or else he will Not Appear; Nor obey you. &c.

Astaroth his seal.



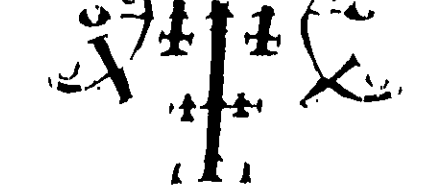
The 30. Spirit is Called Fornus, he is a mighty Great Marquis; and appeareth in the forme of a Great Monster, he teacheth; and maketh men wonderful knowing in the Arts of Rhetorick; he causeth men to have a good Name; and to have the understanding of Languages & Languages, he makes one to be beloved of those for as well as they be by their friends; and he Governeth 29. Legions of Spirits partly of the order of Cherubs, and partly of Angels; his is thus to be made and worn as a Lamin, &c.

Fornus his seal.



The 31. Spirit in order is Called or Named Foras, he is a mighty Great President and appeareth in the forme of a strong man in humane shape; he Cann give the understanding to men; how they may know the vertues of all herbes and precious Stones, & teacheth them the art Logick & Ethicks in all their Points if desired, he Maketh men profitable, witty, eloquent, and to live long, he Cann discover & capture and Recover things lost and he Ruleth over 29. Legions of Spirits; his Seal or Charact. is thus to be made and worn as a Lamin, &c.

Foras his seal.



The 32. Spirit in order is Called, he is a mighty Great President and appeareth in the forme of a strong man in humane shape; he Cann give the understanding to men; how they may know the vertues of all herbes and precious Stones, & teacheth them the art Logick & Ethicks in all their Points if desired, he Maketh men profitable, witty, eloquent, and to live long, he Cann discover & capture and Recover things lost and he Ruleth over 29. Legions of Spirits; his Seal or Charact. is thus to be made and worn as a Lamin, &c.



Lamegeton; Clavicula Salomonis

for if it be on Amaymon will be in him and cause all his doings to be Bewrayed. But as soon as the Exorcist seeth Affmoday in the shape aforesaid, he shall call him by his Name; saying, Thou Affmoday; and he will not deny it; and by and by he will bow down to the ground; &c. he giveth the Ring of Vertues; he teacheth the Art of Arithmetick; Geometre, Astronomy and all handicrafts Absolutely. he giveth full and true Answers to your demands; he Maketh a man Invisible; he Shows the place where treasure Lyeth; and Gardeth it; if it be among the Legions of Amaymon; he Governeth 22. Legions of Inferior Spirits; his Seal is thus to be Made and worne as a Lamin before on your Brest. &c.

Gaap, his Seal,



Fursur his Seal



33 The 33rd Spirit is Gaap, he is a great President, and a Mighty Prince, he Appeareth when the ☉ is in some of the Southern signes in a humane shape, going before a Great and mighty Kings as he wear a guide, to Conduct them along in their wayes; his office is to make men knowing Philosophy; and all the Liberal Sciences, he Can Conspire, or hatred, and make men Insuperable, he Can teach you how to Consecrate those things that belong to the Domination of Amaymon his King; and Can deliver familiars out of the Custody of other Magicians; and Insupereth truly and perfectly of things past, present and to come; &c. Can Carry & Recarry men most Speedily from one Kingdom to another at the will and Pleasure of the Exorcist; he Ruleth over 66 Legions of Spirits; he was of the order of Potestates; his Seal is thus to be Made and to be worn as a Lamin.

34 The 34th Spirit is Called Fursur; he is a Great and Mighty Earl, Appearing in the forme of an hart with a fiery tail; he Never speaks truth, Except he be compelled or brought up within a Triangle Δ; being Compelled thereing, he will take upon himself the forme of an Angel; being Bidden, he speaketh with a hoarse voice, and will willingly Make Love between Man & wife; he Can Raise Thunder, Lightning, Blasts, and great Compections of Humors; &c. he Giveth true Answers both of secret and Divine things if Commanded and Ruleth over 26 Legions of Spirits, his Seal is thus which is to be worn as a Lamin, &c.

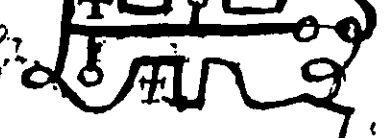
35 The 35th Spirit is Named Machosias, he is a great and Mighty Prince, Appearing at first in the forme of a wolf, Raising great storms and tempests, and then in the forme of a man, he is a mighty fighter, he Giveth true Answers to all questions; and is very quick in doing his business; he was of the order of Potestates; he Governeth 30 Legions of Spirits, he Ruleth over Chaos, Malphas, which was Salomon's King, After 1200 years he had hopes to Returne to the 3rd Throne; &c. his Seal is thus to be Made and worne as a Lamin, &c.

the

Lamegeton; Clavicula Salomonis

36 The 36th Spirit is Called Stolas, he is a Great and powerfull Prince; Appearing in the shape of a mighty Prince; at first before the Exorcist; but after he taketh the Image of a man; &c. he teacheth the Art of Astronomy; and the Vertues of herbes and precious stones; he Governeth 26. Legions of Spirits; his Seal is thus Made; and worn as a Lamin; &c.

Stolas his Seal:



37 The 37th Spirit in order is Phoenix, he is a Great Marquis; and Appeareth like the Bird Phoenix, having a Childs voice, he singeth many sweet Notes before the Exorcist, which he must not regard; but by and by he must be put on human shape; then he will speak of all things of all wonderful secrets; if desired; he is a good and excellent poet; and will be willing to do your Requests; he hath hopes to Returne to the 3rd Throne, After 1200 years done as he said to Salomon; he Governeth 20 Legions of Spirits, his Seal is thus to be Made and worn, &c.

Phoenix his Seal:



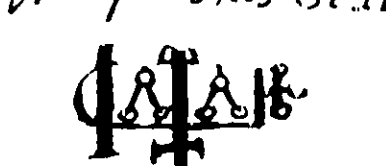
38 The 38th Spirit is Called Halphas, he is a Great Earl, and Appeareth in the forme of a stock dove; and speaketh with a hoarse voice; his office is to Build up towns, and to furnish them with Ammunition and weapons; and to send Men of war to places appointed; he Ruleth 26. Legions of Spirits, his Seal is thus to be Made; and worne as a Lamin; &c.

Halphas his Seal:



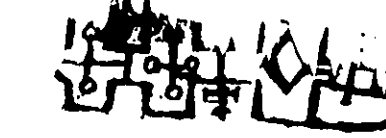
39 The 39th spirit in order is Called Malphas he Appeareth in the forme; at first like a Crow but after he will put on humane shape at the Request of the Exorcist; and speaketh with a hoarse voice; he is a mighty president and powerfull; he Can build houses and high towers; and he Can bring quickly Artificers together from all places of the world; he Can destroy the Enemies desires or thoughts; and what they have done; he gives good familiars; and if you make any Sacrifices to him, he will Receive it kindly and willingly; but he will deceive him that doth it, he Governeth 40 Legions of Spirits; his Seal is thus to be Made and worne as a Lamin; &c.

Malphas his Seal:



40 The 40th Spirit is Called Raim, he is a great and Mighty Prince, Appearing at first in the forme of a man, but after he taketh the Image of a man; &c. he teacheth the Art of Astronomy; and the Vertues of herbes and precious stones; he Governeth 26. Legions of Spirits; his Seal is thus Made; and worn as a Lamin; &c.

Raim his Seal:



41 The 41st Spirit is Called Facula, he is a great and Mighty Prince, Appearing at first in the forme of a man, but after he taketh the Image of a man; &c. he teacheth the Art of Astronomy; and the Vertues of herbes and precious stones; he Governeth 26. Legions of Spirits; his Seal is thus Made; and worn as a Lamin; &c.



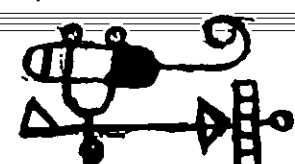
Lemogeton; Clavicula Salomonis -

Vepar his Seal.



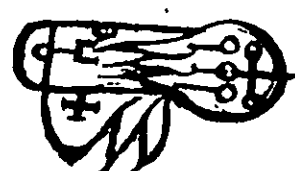
The 42 Spirit is Named Vepar; he is a great and strong Duke; and appeareth like a mermaid; his office is to guide the waters of ships laden with Armour thereon; he will at the Request of the Exorcist; Cause the Seas to be Rough and stormy, and to appear full of ships; he causeth men to dye in 3 dayes; with putrifying their sores, or wounds, and causing worms in them to breed; he Governeth 29 legions of spirits; his Seal is thus to be made and worn as before; &c.

Sabnock his Seal.



The 43 Spirit in order as Salomon Commanded them into a Brazen Vessel is Called Sabnock; he is a mighty Great Marquis; and a strong; appearing in the forme of an Armed Soldier with a Lyons head Riding on a Pale Collected horse; his office is to build high towers; Castles and Citties, and to furnish them with Armour; and to Afflict men with sores, full of wounds and Rotten Sores full of worms; he Giveth good familiars at the Command of the Exorcist; he Commandeth 30 legions of spirits; his Seal is thus to be made and worn as a Lamin; &c.

Shax his Seal.



The 44 Spirit in order is Named Shax; he is a Great Marquis; and appeareth in the forme of a Stork-Dove; speaking with a hoarse and Subtill Voys; his office is to take away the Sight; hearing and understanding of any man or woman at the Command of the Exorcist; and to steal money out of Kings houses; he Carry it againe in 1200 yeeres; if Commanded; he will leech horses; or any thing at the Request of the Exorcist; but he must be Commanded into a Triangle first; or else he will deceive him and tell him many Lies; he Can Discover all things that is hidden; and Not Kept by wicked spirits; he Giveth good familiars sometimes. he Governeth 30 legions of spirits; his Seal is thus Made and worn as a Lamin; &c.

Vine. his Seal



The 45 is Called Vine; he is a Great King and a mighty Duke; and appeareth in the forme of a Lyon Riding on a black horse; with a viper in his hand; his office is to Discover things hidden; witches; and things present past and to come; he at the Command of the Exorcist will build towers throw down Great Stonewalls, make waters Rough with stormes &c. he Governeth 36 legions of spirits; his Seal is this which make and wear as a Lamin; &c.

506665



The 46 Spirit is Named 506665; he is a Great Duke and a mighty King; appearing in the forme of a Lion Riding on a black horse; with a viper in his hand; his office is to Discover things hidden; witches; and things present past and to come; he at the Command of the Exorcist will build towers throw down Great Stonewalls, make waters Rough with stormes &c. he Governeth 36 legions of spirits; his Seal is this which make and wear as a Lamin; &c.

100000

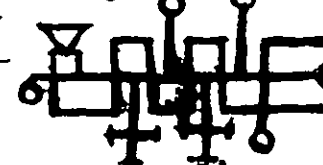


The 47 Spirit is Named 100000; he is a Great Duke and a mighty King; appearing in the forme of a Lion Riding on a black horse; with a viper in his hand; his office is to Discover things hidden; witches; and things present past and to come; he at the Command of the Exorcist will build towers throw down Great Stonewalls, make waters Rough with stormes &c. he Governeth 36 legions of spirits; his Seal is this which make and wear as a Lamin; &c.

Lemogeton; Clavicula Salomonis -

The 48 Spirit is Called Haagenti he is a Great president; Appearing in the forme of a Mighty Bull with Griffins wings at first; but after at the Exorcist's Command he putteth on human shape; &c. his office is to make men wise; and to instruct them in Divers things; he Can smite all metals into Gold; & Change wine into water; & water into wine; &c. he Commandeth 35 legions of spirits; his Seal is thus Made & worn as a Lamin before you; &c.

Haagenti his Seal



another copy
Grocen

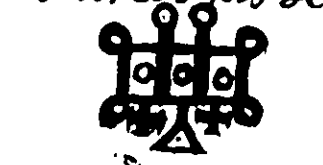
The 49 Spirit is Named Procel; he appeareth in the forme of an Angel; he is a Great & strong Duke; speaking something mystically of hidden things; he teacheth the Art of Geometry; and the Liberal Sciences; he at the Command of the Exorcist; will make Great Noises like the running of great waters; Although there be none. he warmeth waters & distempereth bathes; &c. he was of the order of Potestates (as he declared to Salomon) before his fall; he Governeth 48 legions of spirits his Character or mark is thus to be Made and worn as a Lamin before you; &c.

Procel his Seal.



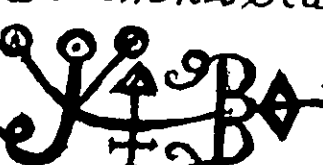
The 50 Spirit in order is Called Furcas; he is a Knight, and appeareth in the forme of a similitude of a Cruel old man with a longe beard, & a hoary head sitting on a pale Collected horse; with a sharpe weapon in his hand; his office is to teach the Art of Philosophy, Astronomy, Rhetoric; Logick; Chirromancy & Pyromancy in all their parts perfectly; he stath under his power 20 legions of spirits; his Seal or Mark is this which make & wear as a Lamin before you in time of action;

Furcas his seal.



The 51 Spirit in order is Balam; he is a terrible Great & Powerfull King; Appearing with 3 heads; the first is like Bull, the second like a man, the 3 like a Ram; he hath a Serpents tail; and Eyes flaming; Riding upon a fiersse Bear, Carrying a Goshawk on his fist. he speaketh with a hoarse voyce, Giving true Answers of things past Present & to come; he maketh men Goe Invisibill & witty; he Governeth 40 legions of spirits his Seal is thus Made and is to be worn as a Lamin; &c.

Balam his Seal.



The 52 Spirit is Called Allos; he is a Great and mighty strong Duke; appearing in the forme of a Lion Riding on a black horse; with a viper in his hand; his office is to Discover things hidden; witches; and things present past and to come; he at the Command of the Exorcist will build towers throw down Great Stonewalls, make waters Rough with stormes &c. he Governeth 36 legions of spirits; his Seal is this which make and wear as a Lamin; &c.

Allos his Seal



The 53 Spirit is Called Laim; he is a Great and mighty strong Duke; appearing in the forme of a Lion Riding on a black horse; with a viper in his hand; his office is to Discover things hidden; witches; and things present past and to come; he at the Command of the Exorcist will build towers throw down Great Stonewalls, make waters Rough with stormes &c. he Governeth 36 legions of spirits; his Seal is this which make and wear as a Lamin; &c.

Laim his Seal

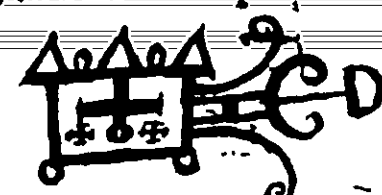


Le negcton. Clavícula Salomonis -

Murmur his seat.



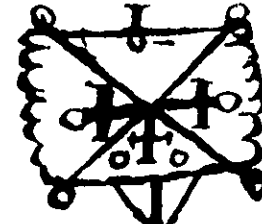
Probas his Seal.



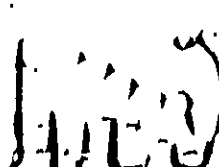
Gemory his Sea



Use his Seal.



Two Seal.



... his S.



The 2^d Spirit in order is called Mus Mus, he is a Great Duke and all East; and Appereth in the
forme of a Griffin, Rising on a Griffin, with a Duke's Crown on his head; there goeth before him
2 of his Ministers, with great Trumpets sounding, his office is to teach Philosophy perfectly;
and to Constraine Soules deceased, to Come before the Exorcist: to Answer to those things that
he shall Aske them, if he Desier it; he was Partly of the order of Thromes; and Partly of Angels
and Ruleth Now 30 Legions of Spirits his is this which is to be worn as a Lamp; &c.

The 5th Spirit is Callos Orobas; he is a Mighty Great Prince; Appearing at first like a horse, but after at the Command of the Exorcist, he Puts on the Image of a man; his office is to discover all all things Past Present & to Come; and to Give Dignities and Prelacies; and the favour of friends to foes. he Giveth know Answers of divinity and of the Creation of the world; he is faithfull to the Exorcist, and will not suffer him to be tempted by any spirit; he Governeth 20 Legions of spirits his Seat is that which must be made first worne as a Lamin before the Exorcist; &c

The 26th spirit in order is Named Memory; he is a strong and powerfull Duke appearing in the forme of a beautifull woman; with a Dutcheft Crownettyed about her Middle; Riding on a Great Camel: his office is to tell of all things Past Present and to Come; and of Treasur hid; and what it Lyeth In; and to Procureth the Love of women: both young & old; he Governeth 26 Legions of spirits his Goal is thus Made and worne as a Lamin before the Exorcist in time of working; &c

the Exorcist in time of working, &c.

17 The 2^d spirit is Called OSE; He is a Great President and Appeareth Like a Leopard at first
But after a little time He puts on the shape of a man; His office is to make one cunning in the
Liberal Sciences; & to give true answers of Divine & Secret things; & to Change a man into Any
shape as the Exorcist desireth that he that is soe changed will Not thinke of Any other thing
But that he is that Creature or thing; He is changed into; He gives smeth 3 Legions
of spirits his feat is this which is said in a Lament; &c.

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Lemaegeton Clavicula Salomonis. - -

60 The 60. spirit is called, Vapula; he is a Great mighty & Strong Duke appearing in the form of a vapour with Griffins wings; his office is to make men knowing in all handicraft Professions; also in Philosophy and other Sciences; &c. he Governeth 36 Legions of Spirits, his seat or Character is thus Made and is to be worne as Lamin; &c.

61. The 61. Spirit in order is named Zagan; he is a Great King and a President; Appearing at first in the forme of a bull with gaffins wings; but after a while he putteth on human shape, and maketh men wily; he can turne wine into water; & blood into wine and also water into wine & blood into wine; he can turne all Metals into Corne of that Dominion & Metals is off, and can make fools wily; he Governeth 33 legions of spirits; his seal is thus made and worne as a Lamin. &c

62. The 62. Spirit is Called Valac; he is a Mighty Great President & Appareth Like a Little Boy with Angels wings, Riding on a two-headed Dragon; his office is to Give true Answers of hidden Treasures; & to tell what serpents may be seen; which he will bring to deliver to the world. Without any force or strength; he Governeth 30 legions of Spirits his Seal is this which must be made and worne as a Lamin; &c.

73. The 3rd Spirit is Called Andras; he is a Great Marquis; Appearing in the forme of an Angel with a head like a black Night Raven Riding upon a black Strong wood; with a sharp bright sword flourishing in his hand; his office is to sow discord; if the Exorcist have Not atone he will kill him and his fellows; he Governeth 30 Legions of Spirits; his Seal is thus to be made and worn as a Lamin before on your Brest; the

64 The 64th Spirit is Named Flauros he is a Great Duke and Appareth at first Like a mighty terrible and stronge Leopard; but after at the Command of the Exorcist; he Putteth on the shape of man with fiery Eyes; and a terrible Countenance; he Giveth true Answers of all things Past Present and to Come (but if he be Commanded Into any circle he will say in all those things was Assured beyond the Exorcist in other things or business &c.) he will gladly take of himselfe and of the Creation of the world. And of his. And all other spirits; he Deliveth and Curreth those that are the Exorcist. Enormous is he Reverent; and will not suffer himselfe to be tempted by any spirit or otherwise; he Governeth 360 Legions of spirits; he is said to be made and worred in Lamon; &c.

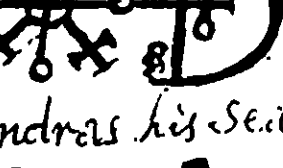
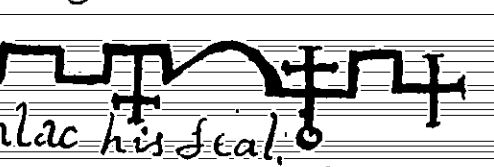
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10 Log. 1.35 / 1.35

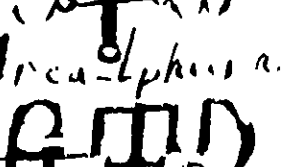
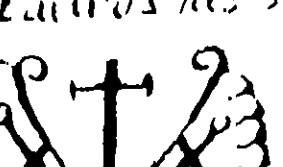
... his Seal



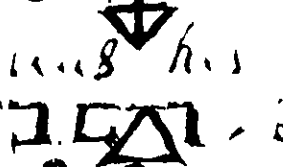
Sagen his Seal.



1. muscular



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Conjuration of Salomon

I Invoke Conjure and Command you Spirit N: to Appear and show your self visibly before this Circle in faire and comely shape without any deformity or Tortuosity by the Name and in the Name y. & u. which Adam heard and spoke; & by the Name Joth, which Jacob heard from the Angel wrestling with him; and was delivered from the hands of Esau his brother; and by the Name of God Agla which Lot heard; and was saved with his family; and by the Name Anpheneton which Aron heard; and spoke and became wife; and by the Name Schems Amathia, which Josua called upon; and the sun stood still; and by the Name Emanuel, which the 3 Children Sidrach upon; and the sun stood still; and by the Name of the firey Furnace; and was delivered by Misach & Abednego Sung in the midst of the firey Furnace; and was delivered by the Name Alpha & omega, which Daniel named; and destroyed the bel the Dragon; and by the Name Zebaoth, which Moses named; and all the Rivers & waters in the Land of Egypt were turned into blood; and by the Name Ecerchie-oriston which Moses named; and all the Rivers brought forth frogs; and they went into the houses of all the Egyptians; destroying all things; and by the Name Elion, which Moses called upon; and there was the Great haile; such as never was since the Creation of the world to that day; & by the Name Adonai which Moses named; and there came by Locusts through out all the Land of Egypt; and devoured all that the hails had left; and by the Name Hagios; & by the Name of Adonai; & by the Name Ictas Athanas peractos & by the 3 holy & sacred names Agla on Tetragrammaton & by the dreadfull judgment of God & by the uncertain name of glass which is before the face of the divine Majesty who is mighty & most powerful & by the 4 beads before the throne having eyes before & behind & by the four Round about the throne & by the holy Angels in heaven & by the mighty wisdom of God & by the name of Baudath & by this name primoumaton which is named & the spirit mentioned in the book of Puthan & Abiram that you make faithful answers to all my demands & to perform all my desires so far as in office you are capable to perform therefore come ye presently visibly & affably unto me without delay & without what I desire speaking with perfect & clear voices intelligible & to my understanding

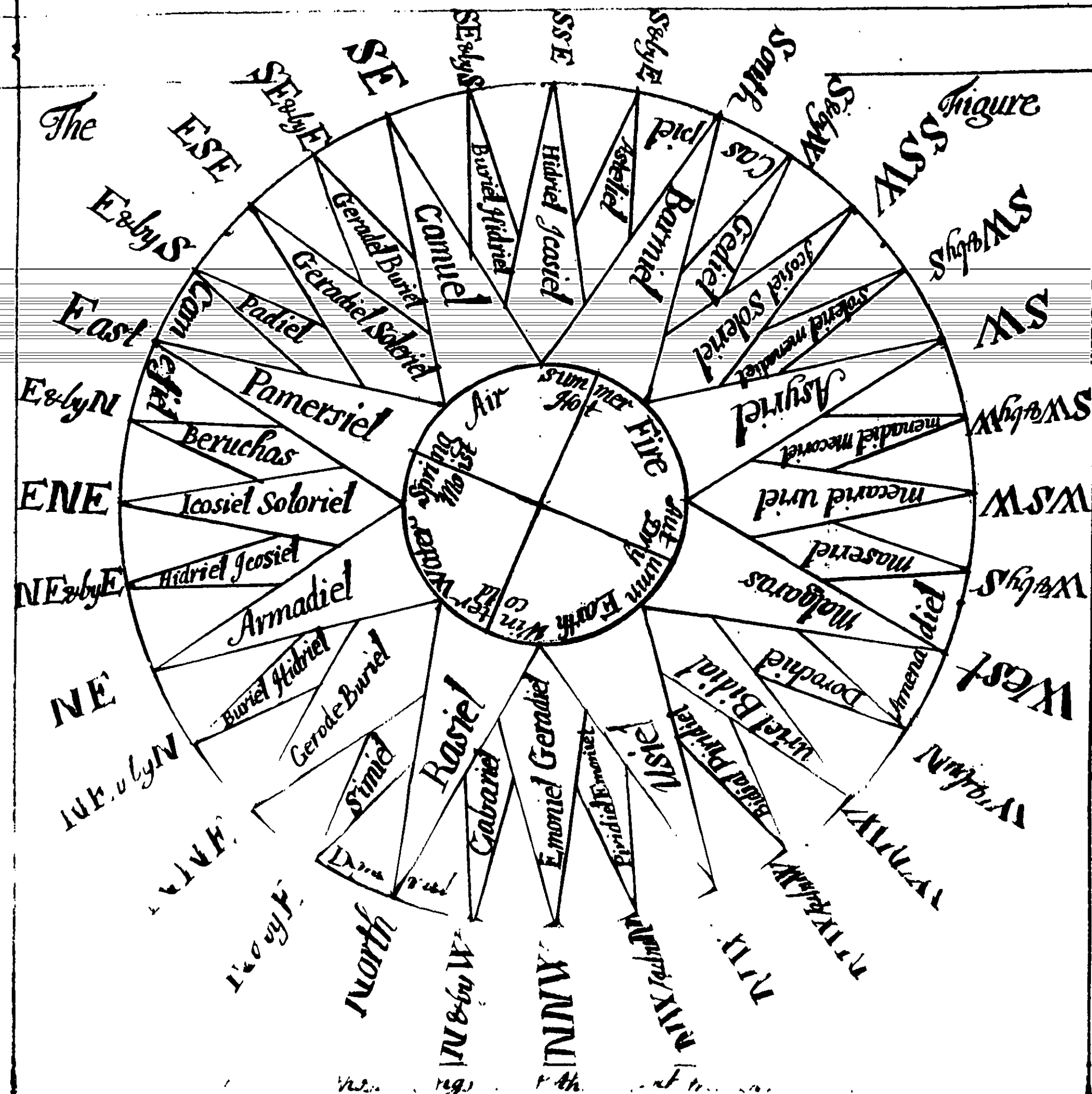
if they do not yet come at the Rehearing of the 2 former conjurations but without doubt they will say in as followeth it being constrained
that spirit (N) by all the most glorious & efficacious names of the
I conjure thee O Lord God of hosts that you come quickly without delay to me

part & place of the earth & world were over you are to make rational answers to my demands & the visibly & affably speaking with voices intelligible to my understanding as aforesaid I conjure & constrain you spirit (N) by all aforesaid & by those names which wise Salomon bound thee & thy fellows in a vessel of brass Adonai Ictas Tetragrammaton Anophoneton Inssonfaloal -
Palthumon & Itemon that you appear here before this Circle to fulfill my will in all things that shall seem good unto me & if you be so disobedient & Refuse to come I will in the power & by the power of the name of the Supreme & everlasting Lord God who created both you & me & all the world in six days & what is contained in it Eye Saray who by the power of this Name Primoumaton which commandeth the whole host of heaven unto you & deprive you of your office joy & place & bind in the depth of the bottomless pit their to remain unto the day of the last judgment & I will bind you in the eternal fire & into the lake of fire & brimstone unless you come quickly & appear here before this Circle to do my will therefore come ye in & by the holy name Adonai Zebaoth Amiorom come ye Adonai command you
If you come far & have yet do not appear you may be sure he is sent to some other place by his King & cannot come & if it be to invoke the King as followeth to send him but if he do not come still then you may be sure he is bound in chains in hell & he is not in the custody of his King if so you have a desire to call him from thence you must Rehearse the spirits chain

How to Invoke the King say as followeth
O you great mighty & powerful King Amaymon who bears rule by the power of the Supreme God over all spirits both superior & inferior of the infernal order in the dominion of the East I invoke & command you by the especial & true name of God & by God that you worship & by the seal of your creation & by the most mighty & powerful name of God Jehovah Tetragrammaton who cast you out of heaven with all other infernal spirits & by all the most powerful & great names of God who created heaven & earth & hell & all things contained in them & by their powers & virtues & by the name primoumaton who commandeth the whole host of heaven that you cause informed & compel the spirit N. to come to come unto me here before this circle in a fair & comely shape without doing any harm unto me or any other creature to answer truly & faithfully to all my requests that I may accomplish my will & desires in knowing or obtaining any matter or thing which by office you know is proper for him to perform or accomplish through the power of God El who created & disposeth of all things both celestial Ayriel & Terrestrial & infernal
After you have invoked the King in this manner tried or tried over then conjure the spirit you would call forth by the aforesaid conjurations Rehearsing those several times together & he will come without doubt if not at first or second time Rehearsing but if he do not come add the spirit's chain to the end of the aforesaid conjurations & he will be bound & come if he be bound in chains for the chains must break off from him & he will be at liberty

The general curse called the spirit's chain Against all spirits that Rebel
I then would put & Disobedient N because thou hast rebelled & disobeyed me & refused my commands & I have been a glorius & incomprehensible number of the true God maker & creator of you & me & all the world & by the power of the names which no creature is able to resist or escape you are the depth of the bottomless pit & there to remain unto the day of the last judgment & I will be in chains of fire & brimstone unless you presently appear here before this circle in this true shape & I will & therefore come ye quickly & reasonably in & by those names of God Adonai Zebaoth Amiorom I command you to come & by the name of Kings or Adonai command you

When you have said so far & he does not come or he comes but does not answer or he answers but does not obey or he obeys but does not do such like things that bower a thinking small & then bind the boy forward with a strong cord & bind it in your hands & bind it over the fire of Pharaoh & say to the fire first it be my place command that you take the spirit N. & I conjure thee first by him that made thee & all other good creatures in this world that thou come not before me but my spirit N. everlastingly because thou art disobedient & obeyest not my commandment nor respect the precept of the Lord thy God



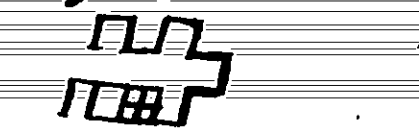
When you stand with your face to the East when you desire to call them or the spirits of the East who hath 1000 great Dukes & 100 lesser Dukes under him & 500000 of his spirits which is more inferior than the Dukes who of we shall make no mention but only 12 of the chief & their seals because they are sufficient for practise

Carniel

Carniel his Seal



Myrozyn seal



Orvich seal



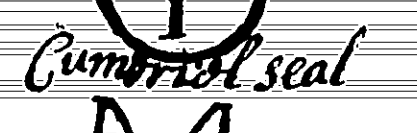
Bucafas seal



Benoham seal



Cumriel seal



Vadriel seal



Capriel seal



Bedary Seal



Laphor seal

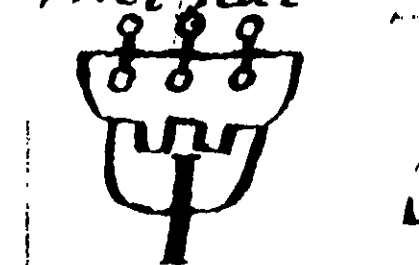


Now when you call Carniel either by day or by night their Attend him 600000000000 Dukes but when you call any of these his Dukes they never Attend above 300 & sometimes not above 10.
The Conjuraton I conjure thee thou great mighty & potent prince Carniel &c

Caspiel seal

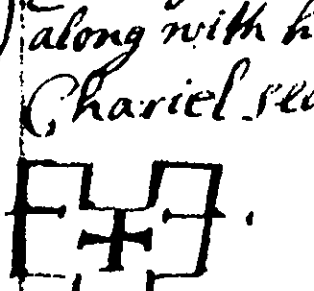


Vriel seal

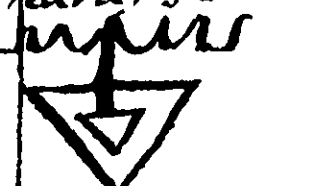


Caspiel is the Chiefest Emperour Ruling in the South who hath 200 great Dukes & 400 lesser Dukes under him besides 1000200000000 of ministering spirits which is much inferior & whereof we saith Solomon shall make no mention but only of these 12 being of the chief Dukes & their seals for they are sufficient for practise
Each of these 12 Dukes have 2660 under Dukes apiece to Attend them whereof some of them come along with him when he is invocated but they are very stubborn & churlish

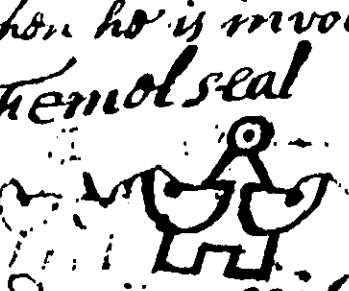
Chariel seal



Nasat seal



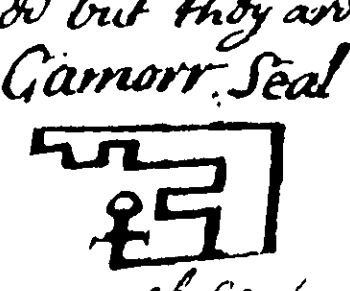
Femol seal



Undarym seal



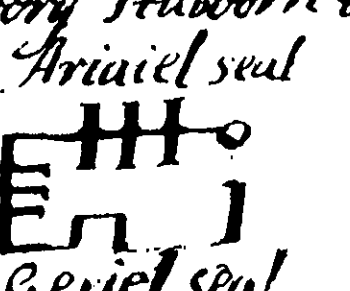
Gamorr Seal



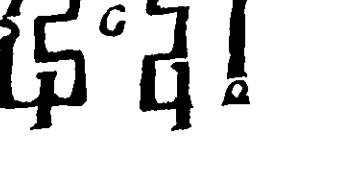
Geriel seal



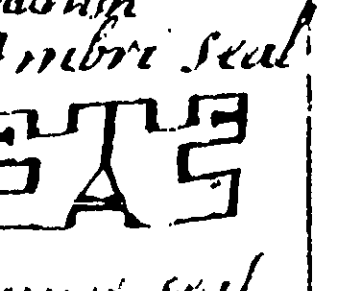
Ariaciel seal



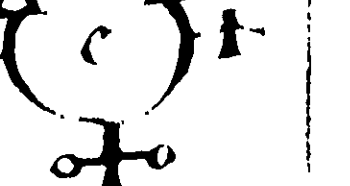
Camor seal



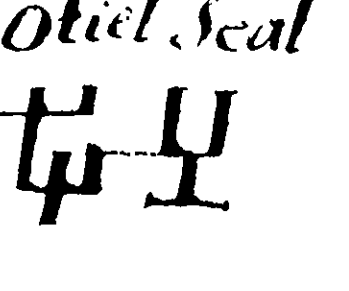
Ambri seal



Camor seal



Otiel Seal

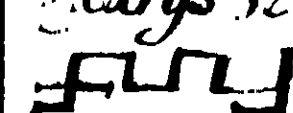
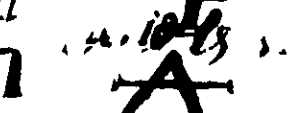
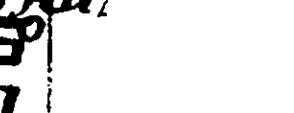
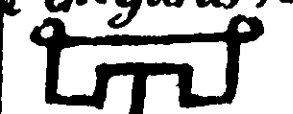
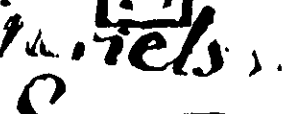
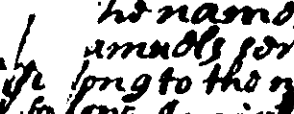
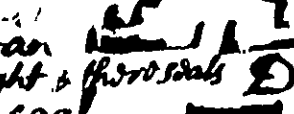
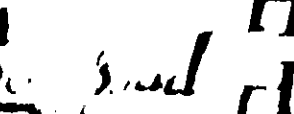
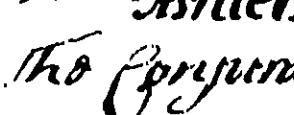


Camor seal

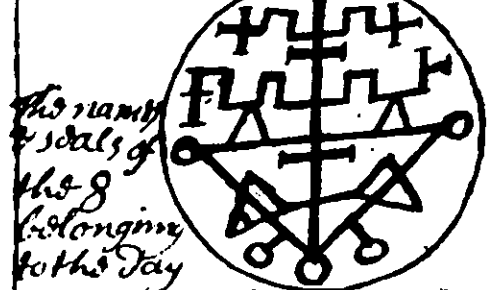


great Emperour of the west who hath 300 great Dukes & 500 lesser Dukes besides 1000200000000 of ministering spirits more inferior to Attend him whereof we shall not make any mention but only of 12 of the chief Dukes & their seals which is sufficient for practise
Now Adonai may be called any time of the day or night but his Dukes & his seals hath 3000 servants apiece to attend them is to be called in certain hours as Adonai he may be called in the first hours of the day & so successively till you come to Nadroc who is to be called in the 2 last hours of the night & then begins againe Adonai & the same Rule is to be observed in calling the Dukes belonging to Demoriel the spirit of the North

Pamersiel seal	Pamersiel is the first & chief spirit ruling in the east winds. Counsel why hath a the ... in spirit & wisdom. is to be called in the daytimes but with great awe for they are very lofty & stubborn whereof we shall make mention of
Mudriel seal	Sothevus seal
Abrulges seal	Stiles seal
Flamorphol seal	rablion seal

 Orpion Seal
 Budiel Seal
 Panels seal
 Daniels Seal
 Asniels seal
 Moras seal
 Mome seal
 Fuares seal
 hamijels seal
 Cigaras seal
 Daniels seal
 Asniels seal
 Moras seal
 Mome seal
 Fuares seal
 Orpion Seal
 Budiel Seal
 Panels seal
 Daniels Seal
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 Moras seal
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 Cigaras seal
 Daniels seal
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 Orpion Seal
 Budiel Seal
 Panels seal
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 Fuares seal

Astiel Seal



The name of the 8 seals belonging to the day



I conjure thee o thou mighty & Potent Prince Astiel

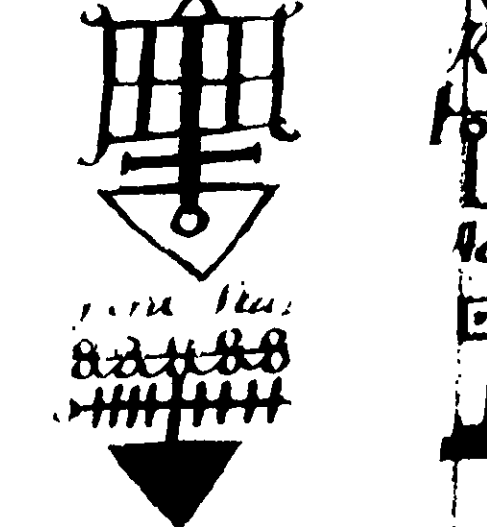
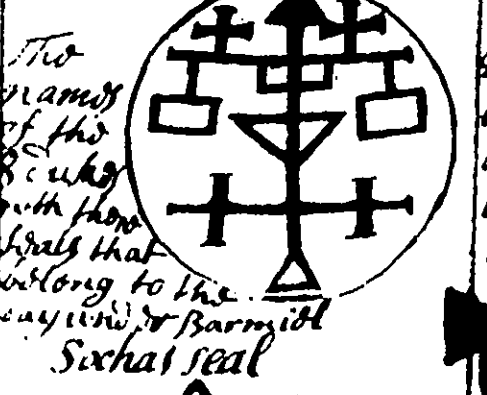
The 4th spirit in order is **Astiel** he governeth as King under **Camefiel** in the South by east he hath 10 chief spirits belonging to the day & 20 to the night under whom are 3 principall spirits & under these as many whoof we shall make mention of 8 of the chief presidents belonging to the day & as many to the night every one hath 20 servants at his command they are all very courteous & loving & beautifull to behold & they are as followeth with their seals



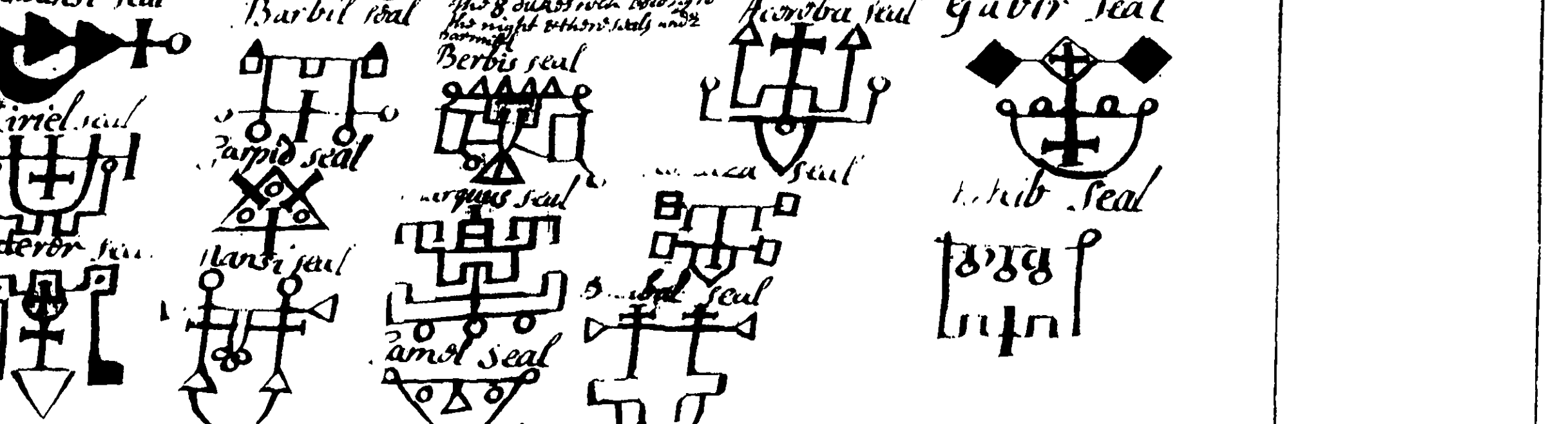
These spirits which belong to the night to be called in the night & those of the day in the day

The Conjurat[i]on

Barmiel Seal



The 5th spirit in order is **Barmiel** he is the first & chief spirit under **Caspiel** the Emperor of the South he governs as King under **Caspiel** & hath 10 dukes for the day & 20 for the night to attend him to do his will the which is all very good & willing to obey the Exorcist whoof we shall make mention but of 8 every of these dukes hath 20 servants apiece to attend them when they are called excepting the last that belong to the night for they have none



I conjure thee o thou mighty & Potent Prince Barmiel

Gediel Seal



The name of the 8 seals belonging to the day



I conjure thee o thou mighty & Potent Prince Gediel &c

The 6th spirit in order but the second under the Empire of the South is **Gediel** who ruleth as King in the South & by west who hath 20 chief spirits to serve him on the day & as many in the night & they have servants at their commands whoof we shall make mention but of 8 of the chief spirits that belong to the day & as many that belong to the night who hath 20 servants apiece to attend them when they are called forth to appeare they are very loving & courteous willing to do your will you must call those in the day that belong to the day & those in the night that belong to the night whose names & seals is as followeth



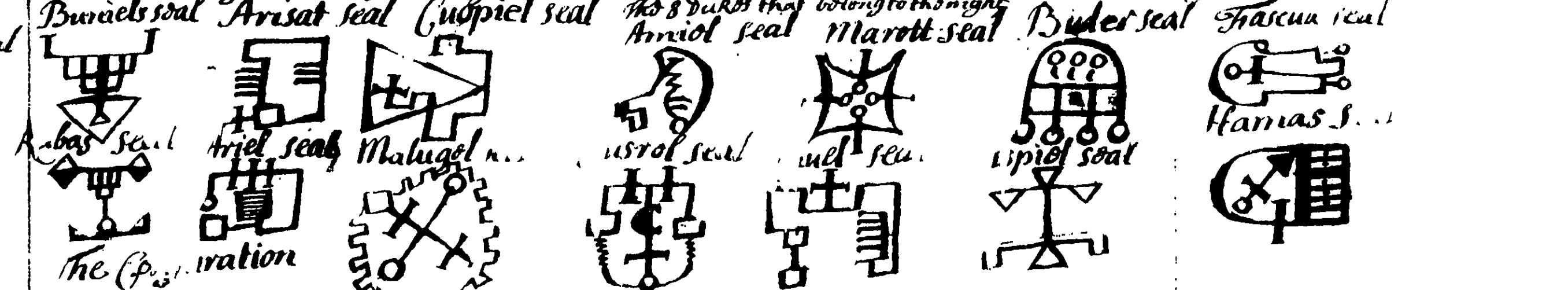
The Conjurat[i]on

Asyriel Seal



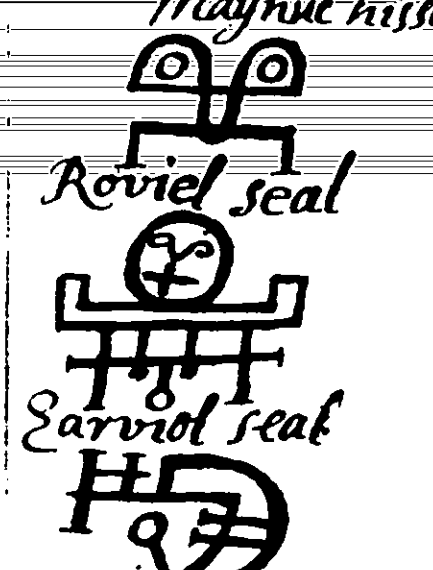
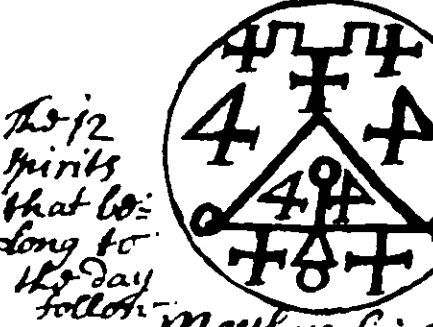
I conjure thee o thou mighty & Potent Prince Asyriel

The 7th spirit in order but the third under the great Empire of the South is **Asyriel** he is a mighty King Ruling in the southwest part of the world & hath 20 Great Dukes to attend him in the day time & as many in the night who have under them several servants to attend them & here we mention 8 of the chief dukes that belong to the day & as many that belong to the night because they are sufficient for practice & the first 4 that belong to the day hath 40 servants apiece under them & so hath the first 4 that belong to the night & the last 4 of the day & the last 4 of the night is apiece they are all good natured & willing to obey those that is of the day to be called in the day & those of the night in the night & those be their names & seals that followeth



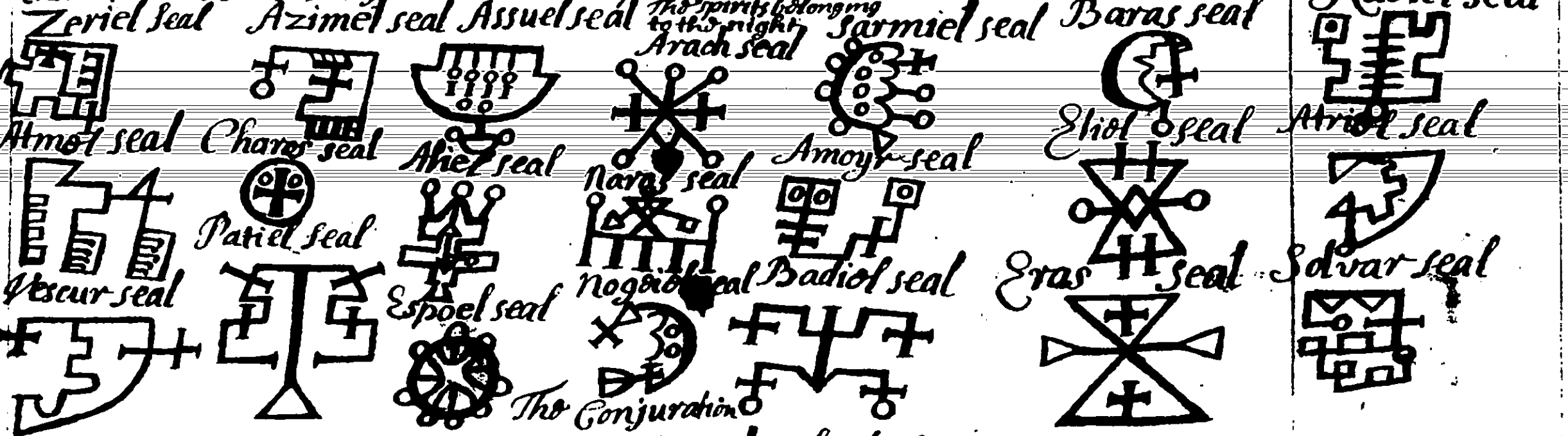
The Conjurat[i]on

Maseriel seal



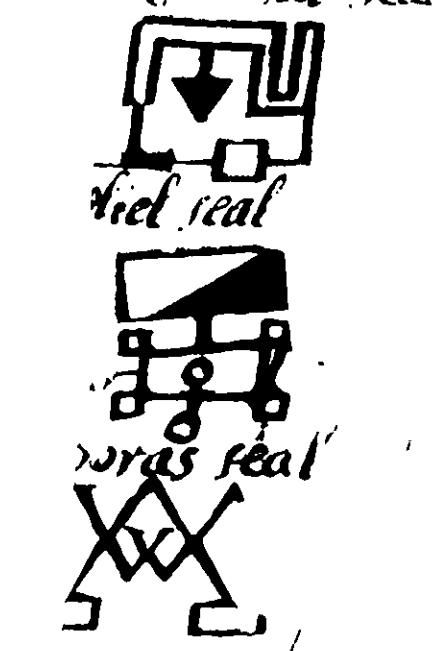
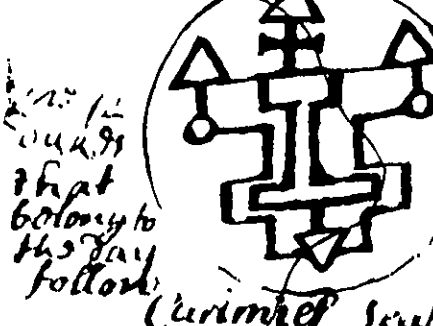
12
prins
that lo:
long to
the day
follow

The 8th spirit in order but the 4th under the Empire of the south is called **Maseriel** who rubeth as king in the Dominion of the west & by south & hath a great number of Princes & servants under him to attend him whom of us shall make mention of 12 of the chief that attend him in the day time & 12 that attend him Do his will in the night time which is sufficient for practice they are all good by nature & willing to do your will in all things those that is for the day is to be called in the day & those for the night in the night those names & seals is as followeth

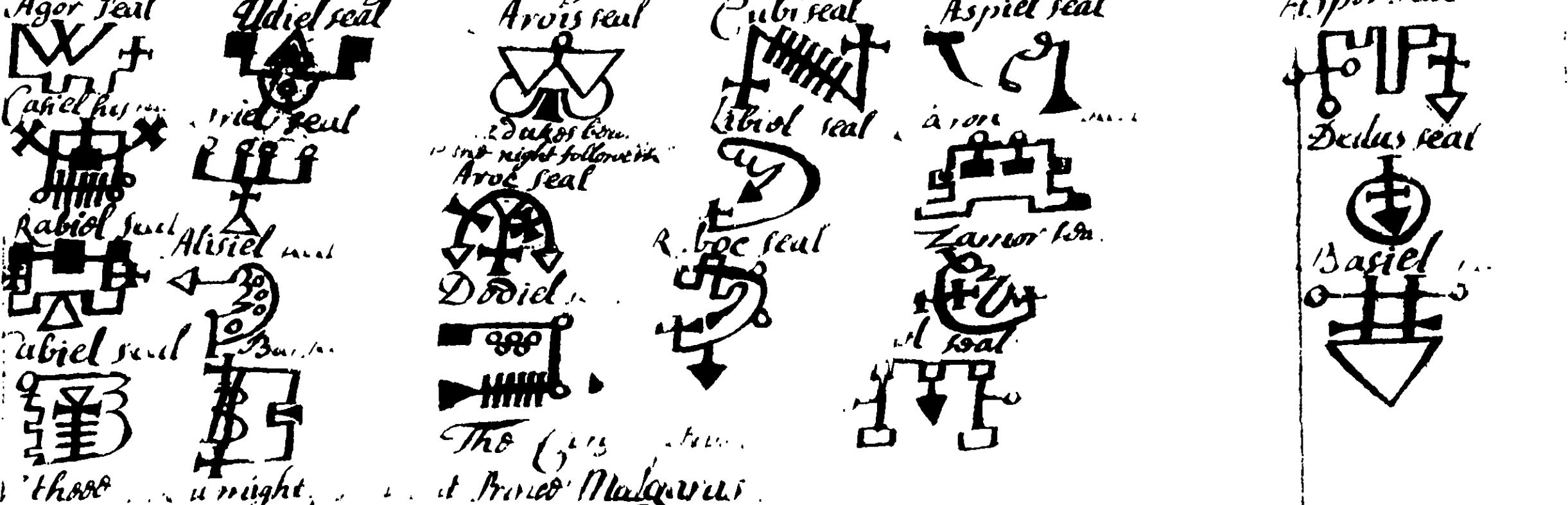


I Conjure thee o thou mighty & potent prince **Maseriel** who rubest as King &c

Malgaras seal

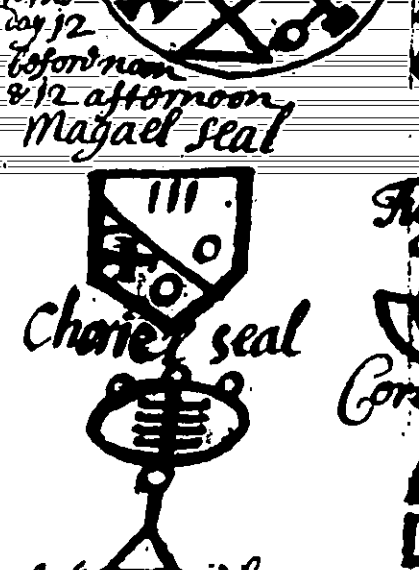


The 9th spirit in order but the first under the Empire of the north is called **Malgaras** who rubeth as King in the Dominion of the west & hath 30 dukes under him to attend him in the day & as many for the night & they every one of them have 30 servants to attend on them excepting Malhol Baras Aspor & Doras for they have but 20 a piece Arois & Badiol hath but 10 & they are all very courteous & will appear willingly to do your will they appear 2 & 2 at a time with their servants those that is for the day to be called in the day & those of the night in the night those names & seals is as followeth



these are the names of the Princes Malgaras

Dorochiel seal



12
Dukes
that lo:
long to
the day
follow

The 10th spirit in order but the second under the Empire of the west is **Dorochiel** who is a mighty prince ruling in the west & by north & hath 40 dukes to attend on him in the day & as many for the night with an innumerable company of servants whom of us shall make mention of 24 chief dukes that belong to the day & as many for the night with their seals as followeth note the 12 first that belong to the day & of the night hath 40 servants a piece to attend them when they appear & the 12 last of the day & of the night in the night observe the Planetary motions in calling for the 2 first that belong to the day in the first Planetary hour of the 2 next the second planetary hour of the day & so successively on till you have gone through the day to the night & through the night till you come to the 2 first of the day again & they are all of a good nature & is willing to obey & do your will those names & seals is as followeth



these are the names of the Princes Dorochiel

The 11th spirit in order but the third under the Empire of the north is called **Amoriel** who is a mighty prince ruling in the north & hath 40 diurnal & 40 nocturnal dukes to attend him in the day & in the night with their seals as followeth note the first 8 that belong to the day with 4 a piece & the other 630 a piece & the first 8 that belong to the night hath 40 servants a piece to attend on them & the next 4 dukes 20 servants & the last 2 hath 10 a piece & they are very obedient & do willingly appear when they are called they have more power to find or discover treasure than any other spirits saith Solomon that is contained in the book Theurgia Goetia & when you

Satisfactio
 stat
 Satisfactio
 stat
 Satisfactio
 stat

Dubiel.
his Seal

Pandora's
Seal

The Conjurration.

I Conjure thee O thou Mighty & Potent Prince, &c.

The 15th spirit morder; (but the first under demeriel. the Empire of the North) is called Rasiel. he ruleth as King in the North. and hath 500 Dukes for the Day, & as many for y^e Night. to attend him; & they haue many seruants under them againe; for as to both will &c. where of we shall make mention; of 16. Cheefe Dukes that belongs to the Day. because they are by Nature Good. & willing to obey; & but 14 that belongs to the Night because they are by Nature Euill & are Stubarne and disobedient. & will not obey willingly. All these Dukes that belongs to the Day hath 50 seruants Apeece Excepting the 6 last. for haue but 30 a Peece; & the 8 first that belongs to the Night hath 40 seruants Apeece; Excepting the 4 Next following for they haue but 20 apeece and the last but 10 Apeece: Their Names and sent. is as followeth.

The Remainder of belongs to Day; The Remainder of belongs to the 11th,

King. I have it
I have it
Balding, I
D.

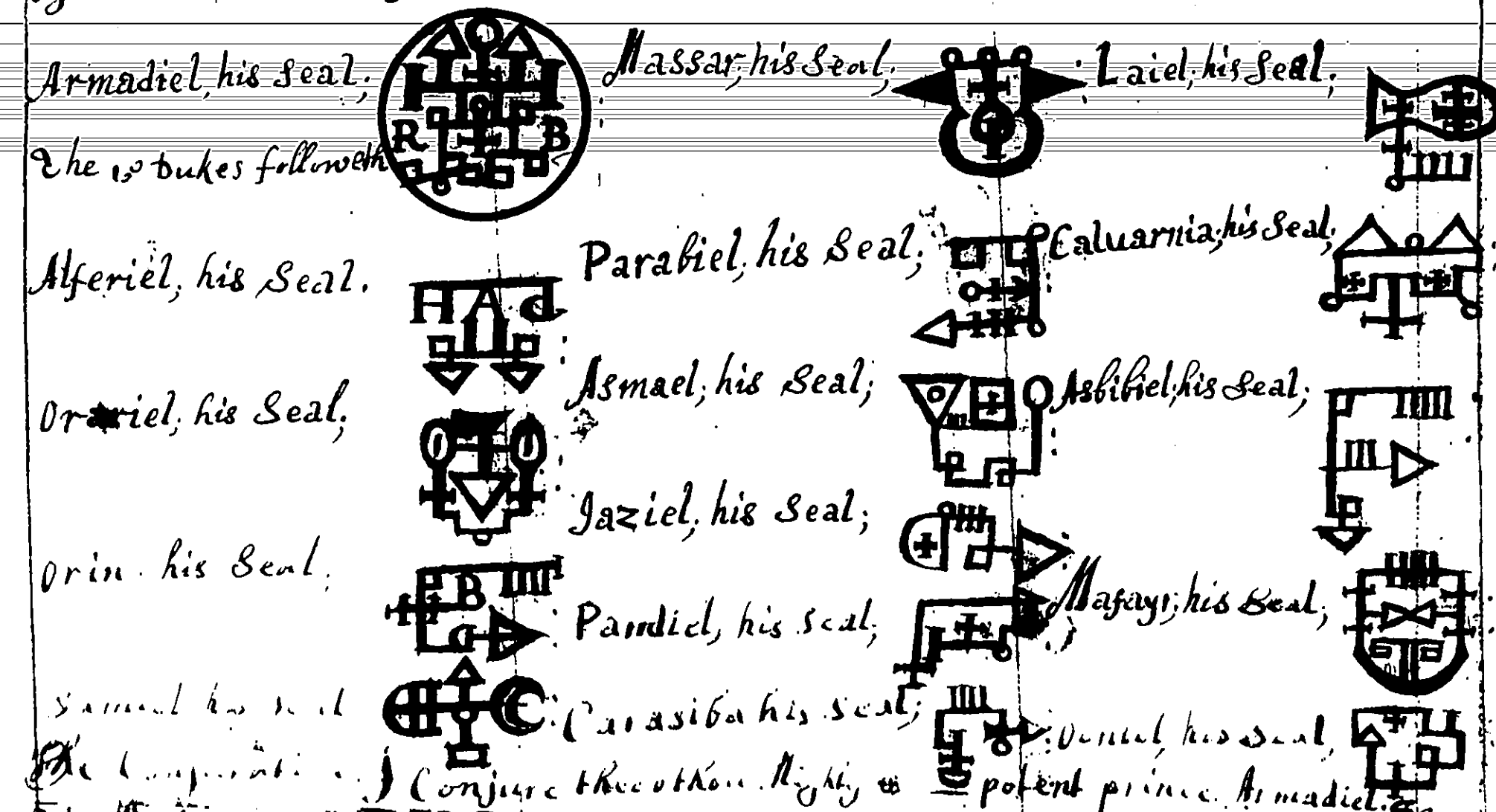
(The) 
 

D... ..
H... .. D


Lemegeton Clavicula Salomonis

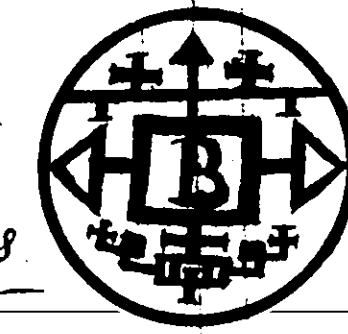
ms. copy 260

The 1st spirit in order (but the 3rd under the Empire of the North) is called Armadiel, who ruleth as King in the North East Part; and hath many Dukes under him, besides other servants; whereof we shall make mention of 18, of the Chief Dukes who hath 1260. Servants to attend them; these Dukes is to be called in the Day & Night dividing the same into 18. Parts; beginning at Sunrising with the first spirit, & so on till you come to the last spirit, & last Division of the Night; these spirits is all good by Nature; & willing to Do your will in all things; & how be their Names & Seals; &c.

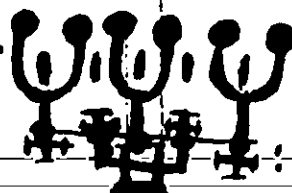


The 1st spirit in order (but the 3rd under the Empire of the North) is called Baruchas, who ruleth as King in the East & by North; & hath many Dukes and other servants to attend him, whereof we shall make mention of 18, of the Chief Dukes: that belong to the Day and Night who hath 7040. Servants to attend on them: they are all by Nature good and willing to obey; &c. you are to call these spirits in the same manner as is shown in the first giving Experiment of Armadiel, and his Dukes the List & dividing the Day & Night into 18 parts &c. — (The Names & Seals of these is as followeth. Baruchas)

Lemegeton Clavicula Salomonis

Baruchas.
his seal.

Aboc; his seal.

Monael
his seal.

The 18 Dukes is as followeth —

ms. copy Quinta

Buita; his seal.



Cartael; his seal.



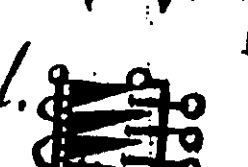
Sarael; his seal.



Janiel; his seal.

Lamael;
his seal.

Melchon; his seal.



Pharol; his seal.

Doracl his
seal. —

Barocas; his seal.



Cauayr; his seal.



Geriel his seal.

Decaniel
his seal.

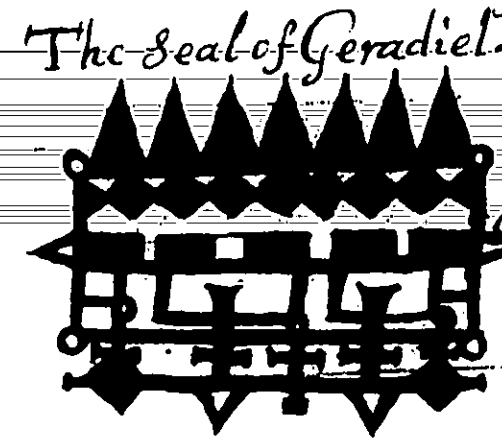
The Conjunction

I Conjure the 18 Dukes & potent Princes Baruchas, &c. In this place we are to give you the understanding of the 18 Dukes & potent Princes; with their servants, which we understand by the 18 Dukes in the Type & never continueth in one place, &c. whereof one of the Chief & first is called Geruel, who hath 18120 Servants to attend him, for he hath no Dukes nor Princes; therefore he is to be understood alone, but when he is called, there comes a Great Number of his Servants with him, but more or less according to the Hour of the Day or Night he is called, for in the 2 first Hours of the Day (according to the Planetary Motion) and the 2 second Hours of the Night there comes 470 of his Servants with him.

(26)

Lemegeton Clavicula Salomonis

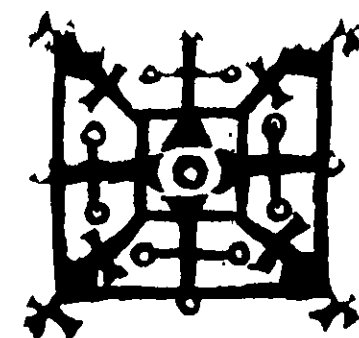
And in the 2 second houres of the Day; & the 2 third houres of the Night
 there Comes 590; of his. Servants with; & in the 2 third houres of the Day
 And 2 fourth hour of the Night there Comes 930. of his Servants with him
 And in the 2 fourth hours of the Day; & 2 fifth hours of the Night there Comes
 1360. of his Servants; &c. — And the 2; 5th hours of the Day, and 2.6th
 houres of the Night there Comes 13710 of his Servants. & the 2 sixth
 or last hour of the Day there Comes 930. & in the 2 first hours of Night
 there Comes 1360. of his Servants, &c. — they are all Endeferent good
 by Nature. and will. obey In all things willingly; &c. —



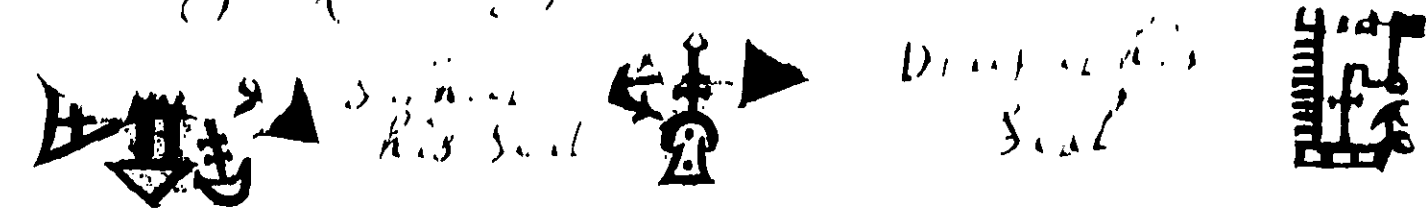
The Conjuraton

I Conjure thee o thou Mighty and Potent prince Geradiel, who wan-
 dreth here and there In the Ayre; with thy Servants; I Conjure
 thee Geradiel that, thou fourth with Appeare with thy Attendance in
 this first hour of the Day here before Me in this Christal Stone, in
 (or here before this Circle) &c. —

the 12 Dukes



The Next of theses wandring Princes is Called Buriel, who hath many
 Dukes and other Servants, which doth Attend on him to doe his will.
 they are all by Nature Evil; And is ruled by all other Spirits; they
 Appear Reddish; & in the forme of a Serpent, with 4 biggens head, and
 3p. both with mans body; they are to be Called in the Night, (be-
 cause he is to be Called in the Night) and in the Planetary hours where of we shall
 mention in the 12th (these Dukes that Attend on him to the 12 Planetary
 hours of the Night who hath 880 Servants to Attend on them
 in the Night (Amongst them) their Names is as followeth; &c.



the 12 Dukes

Lemegeton Clavicula Salomonis

(27)

Amadiel, his Seal, Casbiel his Seal, Carmiel his Seal,
 Cupriel, his seal, Medriel his Seal, Drubiel his Seal,
 Buriel his Seal, Furiel, his Seal, Nastrosh his Seal,

The Conjuraton

I Conjure thee o thou Mighty and Potent prince Buriel who wandreth
 here and there In the Ayre, with thy Dukes & other thy Servants spirits;
 I Conjure the Buriel that, thou forthwith Appear with thy Attendance in
 this first hour of the Night here before me in this Christall Stone
 (or here before this Circle) in a faire and Comely shape, to Do my will
 In all things that I Shall Desier of you, &c. —

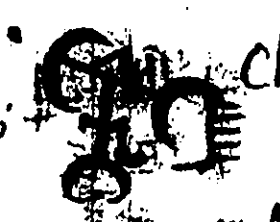
The 3 of theses wandring Princes is Called Hidriel who hath 100 Great Dukes
 besides 200 Lesser Dukes, & Servants without Number, whereof we shall
 mention 12 of the Cheefe Dukes who hath 1320 Servants to Attend them; they
 are to be Called in the Day, as well as in the Night According to the Planets
 by Motion the first beginneth with the first hour of day as they be
 so successively on till you come to the last day, they appear
 the forme of a Serpent with 4 biggens head & 3p. both with mans body
 they are Curious and willing to obey; they delight much in
 matters & all dayly ground, &c.

their Names is as followeth

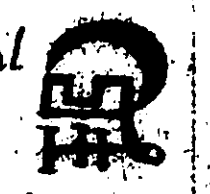
Hidriel his Seal.



Musuziel his Seal,



Chaniel his Seal



Mortatuel his Seal.



Brackiel his Seal,



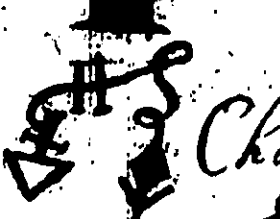
Rusiel his Seal



Chamoriel his Seal



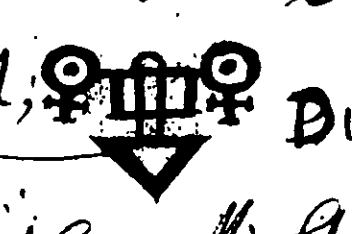
Samiel his Seal,



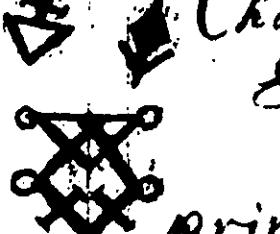
Chariel his Seal -



Pesariel his Seal,



Dusiriel his Seal,



prince; &c -

The Conjuraton

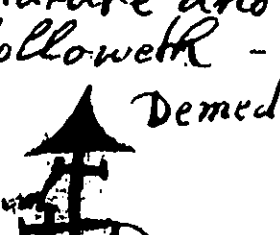
I Conjure thee o thou Mighty and Potent

The 4th in order of these wandering princes is called Pirichiel; he hath 1000 princes & 1000 Dukes; but Knights; whereof we shall mention 8 of the Cheefe; the being sufficient for practice. who hath 2000 servants under them; they are to be called according to the planetary motion; they are all good by Nature and will do your will willingly, & their Names and Seals is as followeth -

Pirichiel his Seal,



Demediel his Seal,



Thumiel his Seal,



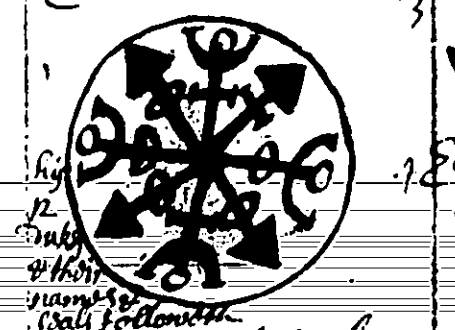
Cupariel his Seal,



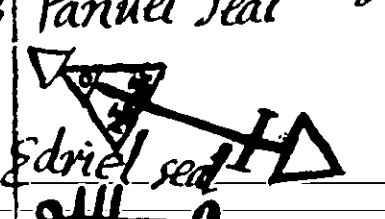
I Conjure thee o thou Mighty & Potent Prince Pirichiel, who wanderest &c

The 5th Wandering Spirit is called Emoniel who hath one hundred princes & chief Dukes besides 20 under Dukes & a multitude of servants to attend them whereof we shall mention 12 of the Chief Princes or Dukes who hat 1220 Dukes & other inferior servants to attend them they are all by Nature good & willing to obey And they are to be called in the Day as well as in the Night & according to the Planetary order it is so they shall be mostly in woods there Names & Seals is as followeth -

Emoniel Seal



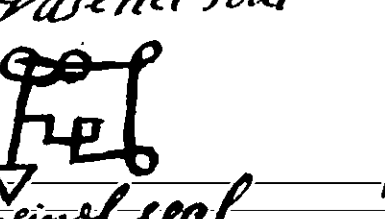
Paruel Seal



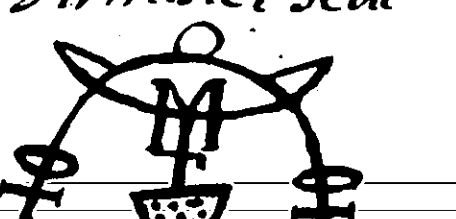
Dramiel Seal



Vasanel Seal



Armisiel Seal



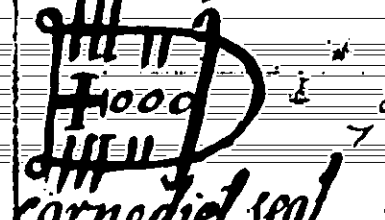
Musiniel Seal



Edriel Seal



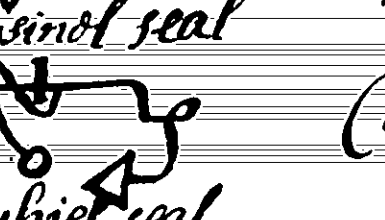
Pandriel Seal



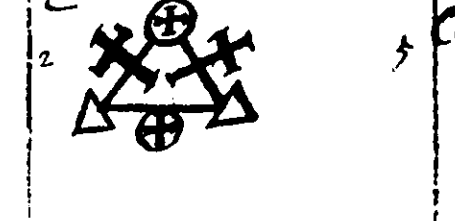
Nasinel Seal



Caspariel Seal



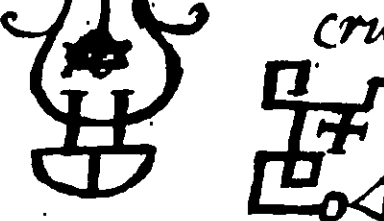
Ermoniel Seal



Carnodiel Seal



Cubiel Seal



The Conjuraton
I Conjure thee o thou Mighty & potent Prince Emoniel who wanderest &c

The 6th of these Wandering princes is called Jesiel who hath a 100 Dukes & 300 companions besides other servants which is more inferior whereof we have taken 12 of the Chief Dukes for practice they being sufficient & they have 2000 servants to attend on them they are all of a good nature & will do what they are commanded they appear mostly in houses because they delight most there they are called in the 24 hours of the Day & night that is to divide the 24 hours into 12 parts according to the number of spirits beginning at the first at sun rising & end with the last at sun setting next day there Names & Seals is as followeth -

Jesiel his Seal



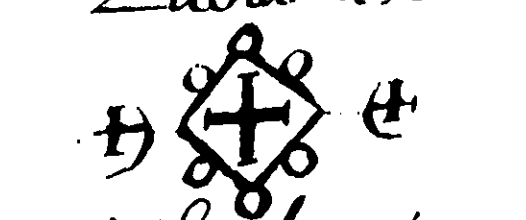
Planatiel Seal



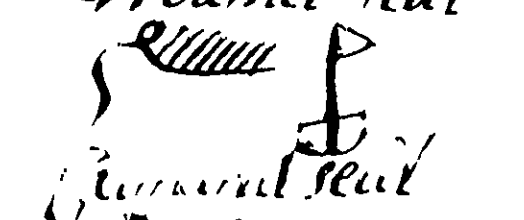
Lerphiel Seal



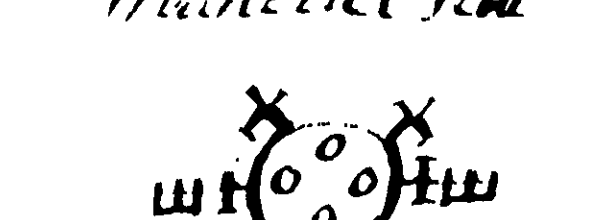
Zachariel Seal



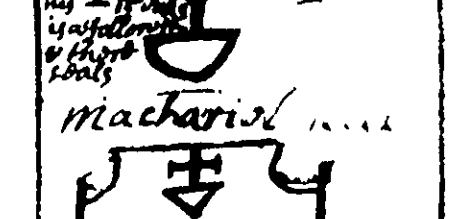
Urbaniel Seal



Munctiel Seal



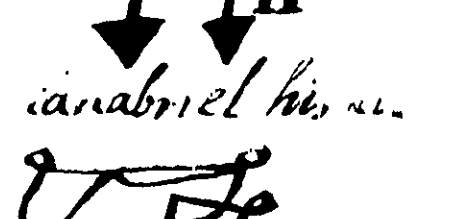
Macariel Seal



Isidiel Seal



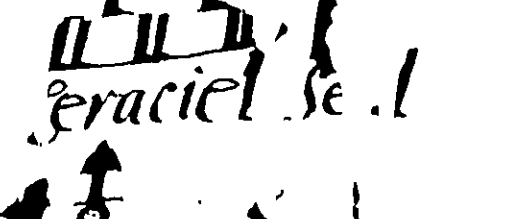
Janabriel Seal



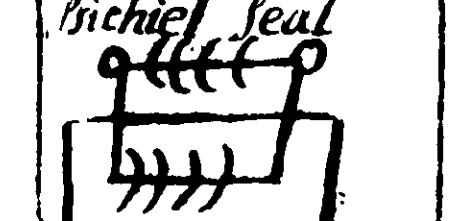
Ruthiel Seal



Geraciel Seal



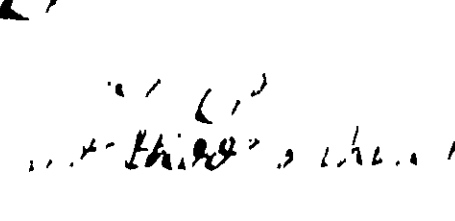
Michiel Seal



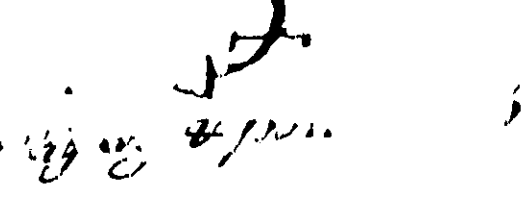
Capriel Seal



Thiel Seal



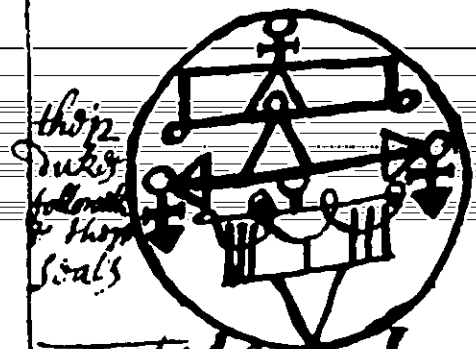
Thiel Seal



Thiel Seal



The 7th Spirit of there is called **Soleriel** who hath under his command 200 Dukes & 200 Companions who charge every year there place they have many to attend them they are all good & very obedient & here we shall mention twelve of the chief Dukes who of the first 6 are Dukes one year & the other 6 the year following & so rotate in order to serve the Prince who hath under them 1840 servants to attend on them they are to be called in the Day as well as in the Night according to the Planetary Motion there Names & Seals is as followeth &c



Soleriel his Seal



Machiel his Seal



Proxel his Seal

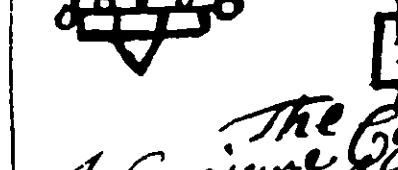
Marucha seal



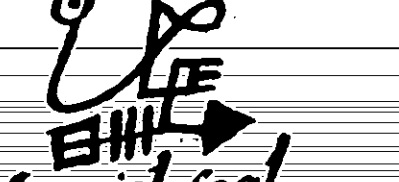
Amriel seal



Nadiusiel seal



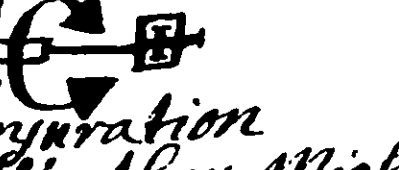
Cobusiel Seal



Amriel seal



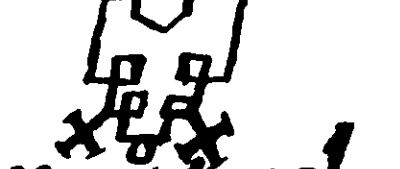
Prasiel seal



Axosiel seal



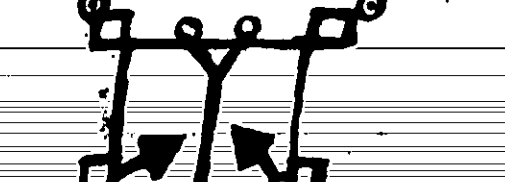
Caruel seal



Murriel seal



Penader seal

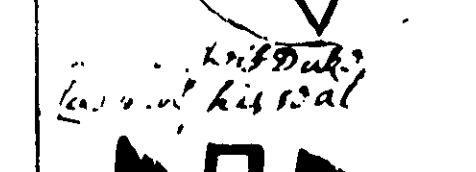


The Conjuraton
I Conjure thee o thou Mighty And Potent Prince &c

The 8th of these Wandering Princes is called **Macariel** who hath 20 Dukes & a hundred Companions & many other servants they are all of good nature & very obedient here we have mentioned 6 of the chief Dukes & 6 of the other Dukes who have 1840 servants that attend them & note you must call these according to the Planetary Motion a Duke in the first hour & a companion in the next & so successively on all the hours of the Day & Night whose Names & Seals followeth &c

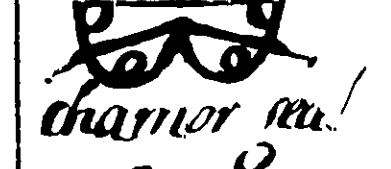


Macariel his Seal



Braxiel his Seal

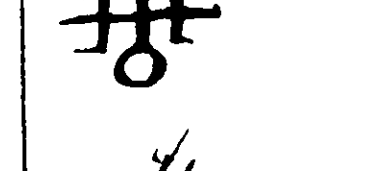
Braxiel seal



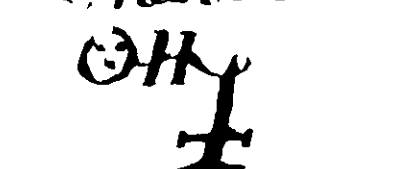
Chaxiel seal



Araxiel seal



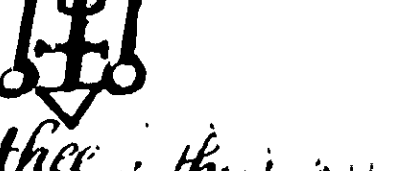
Chaxiel seal



Araxiel seal



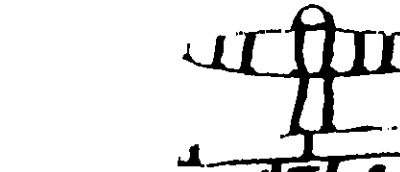
Curaxiel seal



Araxiel seal



Bruch seal



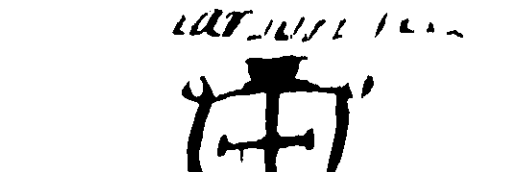
Bruch seal



Curaxiel seal



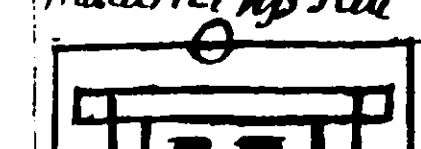
Bruch seal



Bruch seal



The 9th Wandering spirit in order is called **Macariel** who hath 40 Dukes besides other inferior servants to attend him who of us shall mention 12 of the chief Dukes who hath 400 servants to attend them they are all good by Nature And obedient to do the will of the exorcist they appear in divers forms but mostly in the form of a dragon with a virgins head these Dukes is to be called in the Day as well as in the Night According to the planetary order & there Names & Seals is as followeth &c



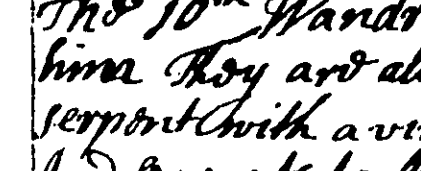
Macariel his seal



Prusiel seal



Annadiel his seal



Verpiel Seal



Burriel seal



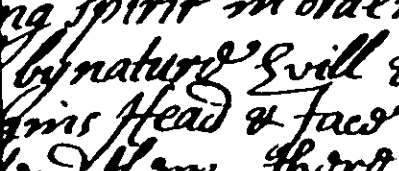
Andros seal



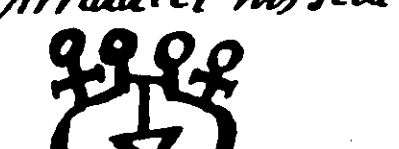
Romiel seal



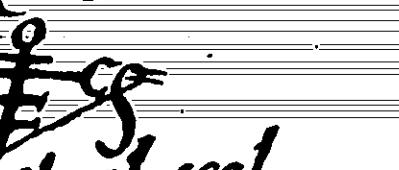
Germel seal



Aromurij seal



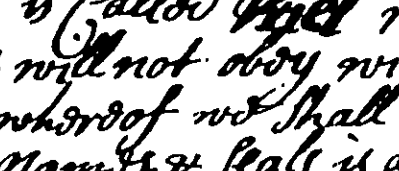
Caruel seal



Naxstuel seal



Thiriel seal



Aromurij seal



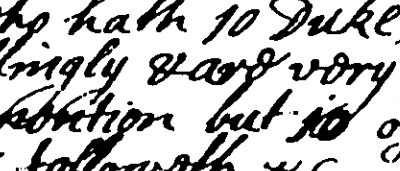
Aromurij seal



Aromurij seal



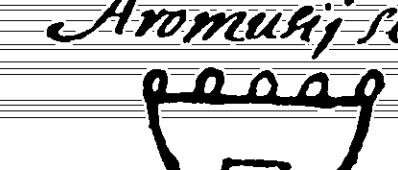
Aromurij seal



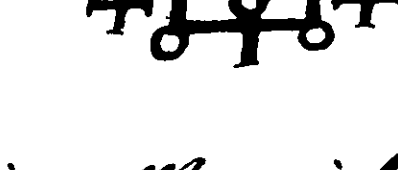
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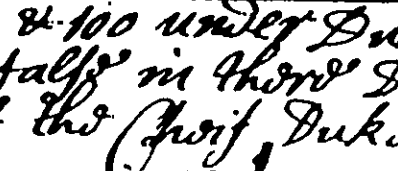
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Aromurij seal



Aromurij seal



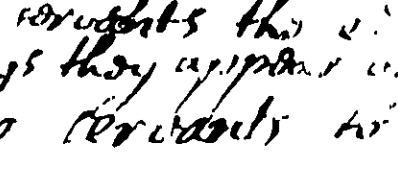
Aromurij seal



Aromurij seal



Aromurij seal



Aromurij seal



Aromurij seal

I Conjure thee o thou Mighty & Potent Prince Macariel who &c

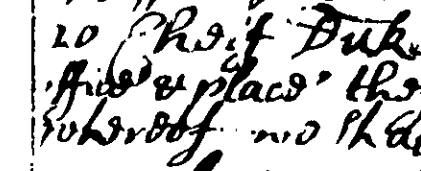
The 10th Wandering spirit in order is called **Macariel** who hath 10 Dukes & 100 under Dukes with many servants to attend him they are all by nature & will not obey willingly & are very tall in their Doms they appear in the form of a serpent with a virgins head & face whereof we shall mention but 10 of the chief Dukes who hath 650 (prophets) And servants to attend them there Names & Seals is as followeth &c



Macariel his Seal



Chabri seal



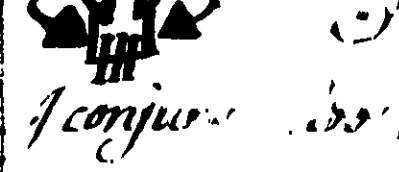
Narmiel seal



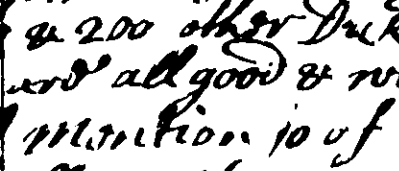
Brymiel seal



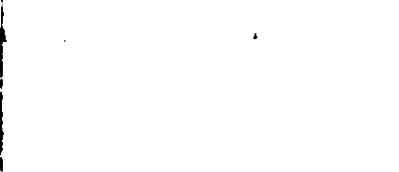
Chabri seal



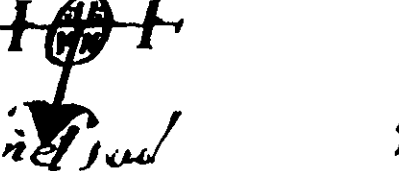
Narmiel seal



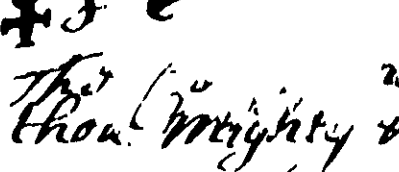
Brymiel seal



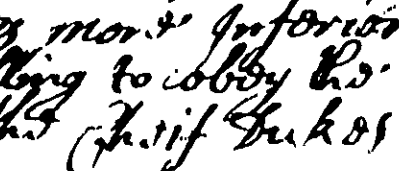
Brymiel seal



Brymiel seal



Brymiel seal



Brymiel seal



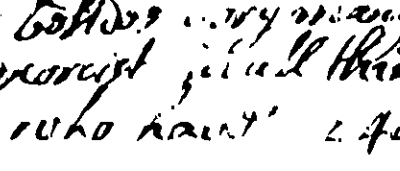
Brymiel seal



Brymiel seal



Brymiel seal



Brymiel seal



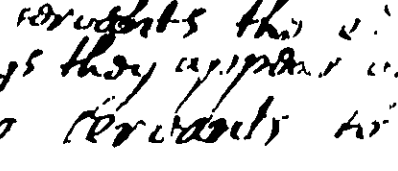
Brymiel seal



Brymiel seal



Brymiel seal



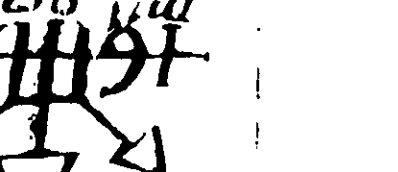
Brymiel seal



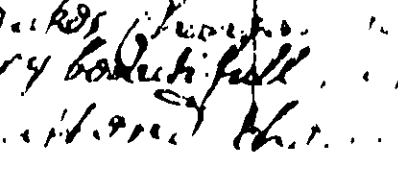
Brymiel seal



Brymiel seal



Brymiel seal



Brymiel seal

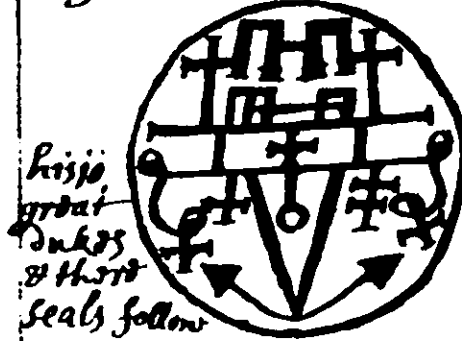


Brymiel seal

I Conjure thee o thou Mighty & Potent Prince

The 11th & last spirit of this Wandering order is called **Byduel** who hath 20 chief Dukes & 200 other Dukes more inferior besides very many servants the 20 Dukes who of us shall mention 10 of the chief Dukes who have 2400 servants to attend them their Names & Seals is as followeth &c

Bijdiel Seal



These
Seals follow

mudriel seal



Crucham seal

Brangiel seal



Armoniel seal

Lemontiel seal



Charobiel seal

Andrucha seal

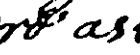


Manasaël seal

Pernfiol seal

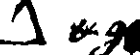


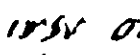
Chremo seal

The Conjuration to the Wandering Princes
I conjure thee O thou mighty & Potent Prince Bijdiel who wanderest here & there in the Air with thy Dukes & other thy servants spirits I conjure thee Bijdiel that thou forthwith appear with thy attendances in this first hour of the Day here before me in this Crystall Stone (or here before this Circle) in a fair & Comely Shape to do my Will in all things that I shall desire of you & note this mark  in the Conjuration following & go on there as it followeth

The Conjuration of the Princes that govern the Points of the Compass
I conjure thee O thou mighty & Potent Prince Rameriel who Rulest as King in the Dominion of the East under the great Emperor Camatiel I conjure thee Rameriel that you forthwith appear with thy attendances in this first hour of the Day here before me in this Crystall Stone (or here before this Circle) in a fair & Comely Shape to my will in all things that I shall desire of you & observe this  in the Conjuration & go on as followeth

The Conjuration to the 4 Emperors
I conjure thee O thou great & mighty & Potent Prince Camatiel who is the Emperor & Chief King Ruling in the Dominion of the East I conjure thee Camatiel that thou forthwith appear & observe this mark  & go on there in the following conjuration

To the Wandering Dukes how to call them forth or any other Dukes that doth not wander only leaving out (Wandering here & there) and only for Princes say Duke
I conjure thee thou mighty & Potent Duke N who wanderest here & there with thy Princes & other his & thy servants in the Air I conjure thee N that thou forthwith appear & observe this mark  & go on there in the following conjuration

The Conjuration to those Dukes that do not wander but belong to the Princes that govern the Points of the Compass
I conjure thee thou mighty Duke N who Rulest under the Prince N in the Dominion of the East I conjure thee N that thou appear forthwith  alone or with thy servants in this first or second hour of the Day here before me in this Crystall Stone (or here before this Circle) in a fair & Comely Shape to do my will in all things that I shall desire of you or Request of you  I conjure thee & Powerfully command you N by him that said the word & it was done & by all the holy & powerful names of God who is the only Creator of heaven and earth and hell & what is contained in them Adonay El Elohim Elohim Ezerchis Zebaoth Jah Tetragrammaton Sadai the only Lord

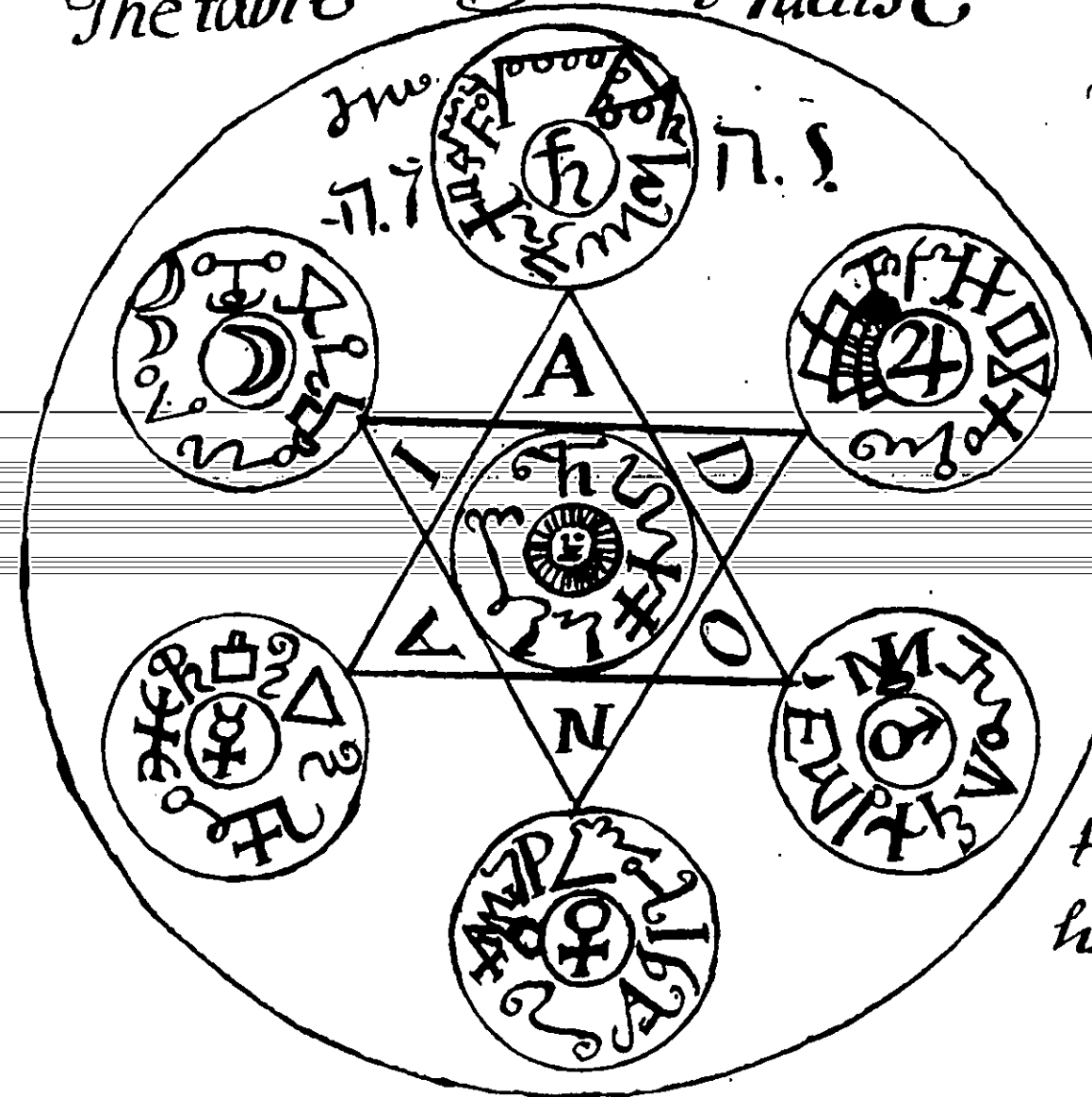
only Lord God of hosts that you forthwith appear unto me here in this Crystall Stone or here before this Circle in a fair & Comely Human Shape without hurt to me or any other creature that the great God Jehovah hath created & made but come ye Peaceably visibly and Affably without delay Manifesting what I desire being Conjured by the name of the Eternal Living & true God Heliom Tetragrammaton Inexperton & fulfill my commands & I swear unto the God I conjure Command & constrain you spirit N by Alpha & Omega & by the name primematon which commandeth the whole host of heaven & by all those names which Moses named when he by the power of those names brought great plagues upon Pharaoh & all the people of Egypt Zebaoth Ezerchis Orison Elohim Adonay primematon & by the name Schemata Madhia which Joshua called upon & the Sun stayed his course & by the name Hagios & by the Seal of Adonay & by Aglaon Tetragrammaton to whom all creatures are obedient & by the dreadfull judgement of the most high God & by the holy Angels of heaven & by the mighty wisdom of the omnipotent God of hosts that you come from all parts of the world & make rational answers to all things that I shall ask of you & come ye Peaceably & visibly & Affably speaking to me with a voice intelligible & to my understanding therefore come come ye in the name of Adonay Zebaoth Adonay Ramicham come why stay ye hasten Adonay Sadai the King of Kings Command you

When he appears show him the Seal & portacle of Solomon saying behold the Portacle of Solomon which I have brought before your presence & as is shewed in the first book Gostia at the latter end of the Conjurations also when you have had your desire of the spirit bid him to depart as is shewed there in the book Gostia &c
So endeth the second Book called Theurgia Gostia

Here beginneth the Book called the Art Pauline of Solomon the King & this is divided into two parts the first the Angels of the hours of the Day & night the second the Angels of the signs of the Zodiac as hereafter followeth
The Nature of the 24 Angels of the Day & night changeth every day & their offices is to do all things that is attributed to the 7 Planets but that changeth every day also as for example you may see in the following treatise that the Angel Samuël Ruleth the first hour of the Day beginning at Sun Rising supposing it to be on a Monday in the first hour of the Day that is attributed to the Moon And you call Samuël or any of his Dukes there offices in that hour is to do all things that is attributed to the Moon but if you call him or any of his servants Dukes on a Tuesday morning at Sun rising being the first hour of the Day there office is to do all things that is attributed to Mars & so the like Rule is to be observed in the first hour of every day & the like is to be observed of the Angels & their servants that ruleth any of the other hours either in the Day or night although there is an observation to be observed in making the Dials of the 24 hours according to the time of the year day and hour that you call the Angel or his servants in to do your will but you cannot mistake Inquire if you do but observe the example that is laid down in the following work the being all fitted for the first day of March according to the day in the year 1641 according to the old reckoning to know what is attributed to the 7 Planets I desire you to the Books of Astrology whereof large volumes hath been written

When the Seal is made according to the former direction of the table that it comes with the character in it the Seal is to be made in your hand in the like Seal & by the Conjuration that is at the latter end of this third part for it is written for all truly the angels that are according to the form you work

The table of Practise

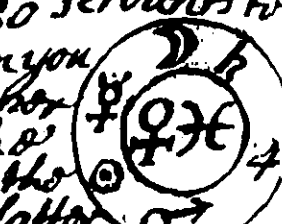


The Perfumes is to be made of such Things as is attributed to the 7 Planets &c

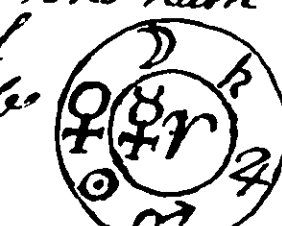
Note ♂ is lord of the Ascendant every first hour of the Day whilst the sun goes through Aries & Scorpio so is ♀ Lady of the Ascendant every first hour whilst the ☾ goes through ♋ & ♊ so the like of the Rest

The 24 hours of the Day & night
The first hour of the Day is ruled by an Angel called **Samael** who hath under his command many Dukes & 100 servants whomof we shall mention 3 of the chief Dukes which is sufficient for practise who hath 444 servants to attend them their names is as followeth (viz) Ananiel Charon Darasiel Munasiel Bruniel Nestoriel Chremas Meresijel
Note to be made use of for any of these 8 Dukes or their chief officers Samael do as followeth first write the character of the Lord of the Ascendant & ordain the name after wards the Rest of the Planets after that the character & sign that stands upon the 12 house in that hour as it shal be in the sigill following which is fittid for the 10th Day of March in the year of our Lord 1641 being on Wednesday & that first hour of the Day

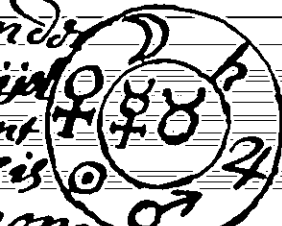
The 2nd hour of the Day is called **Elechin** & the Angel that governs that hour is called **Vachmiel** who hath 10 chief Dukes & 100 lesser Dukes besides many servants whomof we shall mention 5 of the chief Dukes & 10 of the lesser who hath 5550 servants to attend them their names are these (viz) Ananiel Amiel Maroch Serapiel putrsiel jameriel futoniel Enader they being sufficient for practise in this hour of the Day then make a seal suitable to the time of the year as I have here made one for the time aforesaid then lay it on the table as you was before directed & say the conjuration
The 3rd hour of the Day is called **Genphorim** & the Angel Ruling that hour is called **Samiel** who hath 10 chief Dukes & 100 lesser Dukes besides many other inferior servants whomof we shall mention 5 of the chief Dukes & 10 of the lesser who hath 5550 servants to attend them their names are these (viz) Ananiel Amiel Maroch Serapiel putrsiel jameriel futoniel Enader they being sufficient for practise in this hour of the Day then make a seal suitable to the time of the year as I have here made one for the time aforesaid then lay it on the table as you was before directed & say the conjuration
The 4th hour of the Day is called **Hemarim** & the Angel governing that hour is called **Barquiel** who hath 10 chief Dukes & 100 lesser Dukes besides many other servants whomof we shall mention 5 of the chief Dukes & 10 of the lesser who hath 5550 servants to attend them their names are these (viz) Ananiel Amiel Maroch Serapiel putrsiel jameriel futoniel Enader they being sufficient for practise in this hour of the Day then make a seal suitable to the time of the year as I have here made one for the time aforesaid then lay it on the table as you was before directed & say the conjuration
The 5th hour of the Day is called **Yammin** & the Angel that governs the same is called **Osmadiel** who hath 10 chief Dukes & 100 lesser Dukes besides many other servants whomof we shall mention 5 of the chief Dukes & 10 of the lesser who hath 5550 servants to attend them their names are these (viz) Ananiel Amiel Maroch Serapiel putrsiel jameriel futoniel Enader they being sufficient for practise in this hour of the Day then make a seal suitable to the time of the year as I have here made one for the time aforesaid then lay it on the table as you was before directed & say the conjuration



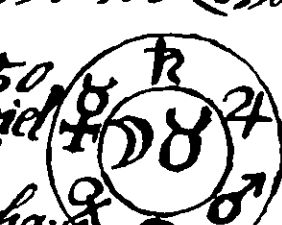
The 3rd hour of the Day is called **Danior** & the Angel thereof is called **Vequaniel** who hath 20 chief Dukes & 200 lesser Dukes & a great many servants to attend them whomof we shall mention 4 of the chief Dukes & 8 of the lesser Dukes who hath 1700 servants to attend them their names is as followeth Ananiel periel murnal Zoetiel Drolmoch Sadinel to the Day & hour of the year as this is for the time before mentioned & you cannot err then say the conjuration



The 4th hour of the Day is called **Elechin** & the Angel that rubeth that hour is called **Vachmiel** who hath 10 chief Dukes & 100 lesser Dukes besides many servants whomof we shall mention 5 of the chief Dukes & 10 of the lesser Dukes who hath 5550 servants to attend them their names is as followeth Ananiel Amiel Maroch Serapiel putrsiel jameriel futoniel Enader they being sufficient for practise in this hour of the Day then make a seal suitable to the time of the year as I have here made one for the time aforesaid then lay it on the table as you was before directed & say the conjuration



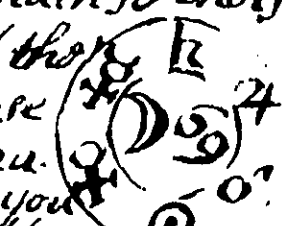
The 5th hour of Every Day is called **Tealech** & the Angel Ruling it is called **Sasquiel** he hath 10 chief Dukes & 100 lesser Dukes & many servants whomof we shall mention 5 of the chief & 10 of the lesser Dukes who hath 5550 servants to attend them their names is (viz) Ananiel Amiel Maroch Serapiel putrsiel jameriel futoniel Enader they being sufficient for practise in this hour of the Day then make a seal suitable to the time of the year as I have here given you an example of for the Day aforesaid & year 1641 when you have made it lay it upon the table as you was before directed & say the conjuration



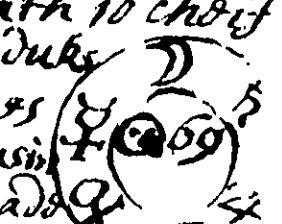
The 6th hour of the Day is called **Genphorim** & the Angel Ruling that hour is called **Samiel** who hath 10 chief Dukes & 100 lesser Dukes besides many other inferior servants whomof we shall mention 5 of the chief Dukes & 10 of the lesser who hath 5550 servants to attend them their names are these (viz) Ananiel Amiel Maroch Serapiel putrsiel jameriel futoniel Enader they being sufficient for practise in this hour of the Day then make a seal suitable to the time of the year as I have here made one for the time aforesaid then lay it on the table as you was before directed & say the conjuration



The 7th hour of the Day is called **Hemarim** & the Angel governing that hour is called **Barquiel** who hath 10 chief Dukes & 100 lesser Dukes besides many servants whomof we shall mention 5 of the chief Dukes & 10 of the lesser who hath 5550 servants to attend them their names are these (viz) Ananiel Amiel Maroch Serapiel putrsiel jameriel futoniel Enader they being sufficient for practise in this hour of the Day then make a seal suitable to the time of the year as I have here made one for the time aforesaid then lay it on the table as you was before directed & say the conjuration



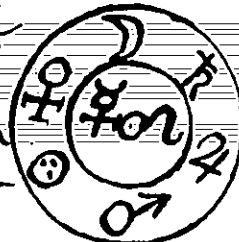
The 8th hour of the Day is called **Yammin** & the Angel that governs the same is called **Osmadiel** who hath 10 chief Dukes & 100 lesser Dukes besides many other servants whomof we shall mention 5 of the chief Dukes & 10 of the lesser who hath 5550 servants to attend them their names are these (viz) Ananiel Amiel Maroch Serapiel putrsiel jameriel futoniel Enader they being sufficient for practise in this hour of the Day then make a seal suitable to the time of the year as I have here made one for the time aforesaid then lay it on the table as you was before directed & say the conjuration



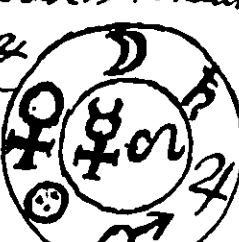
The 9th hour of the day is called **Carran** & the Angel ruling it is called **Uvadriel** who hath many dukes both of the greater & lesser order both as many other servants which are more inferior whereof 10 of the greatest & 100 of the lesser dukes hath 192980 servants in order to they & serve them whereof we shall mention the names of 5 of the great dukes & 10 of the lesser dukes who have 650 chief servants to attend on them in this hour being sufficient for practice their names are these (viz) Astroniel Charnis Pimorij Damiel Madriel Chromos Menos Brasiel Resarin Zojmuel Trulas Zarmiel Lomelon Zasnioz Janodiel & when you have a desire to make an experiment in this hour make a seal as aforesaid the form of this is for an example & when it is made lay it on the table as aforesaid and then say the conjuration



The 10th hour in any day is called **Lamathon** & the Angel ruling it is called **Oriel** who hath many dukes & servants divided into orders which contains 5600 spirits whereof we shall mention 5 of the chief dukes & 10 of the next lesser dukes who hath 1100 servants to attend on them they being sufficient for practice their names are these (viz) Armasiel Gabriel Penaly Meftiel Choriel Lemur Oymas Charnij Zazior Navaron Zantros Busiton Namorion Krunoti Affrael and when you have a desire to practice in this hour make a seal suitable to the time as this is here made for the 10th hour on Wednesday the 10th day of March 1641 &c



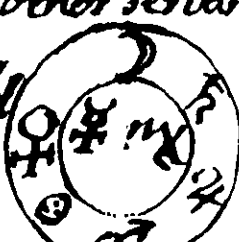
The 11th hour in any day is called **Mandabim** & the Angel governing this hour is called **Bariel** who hath many dukes & servants which is divided into 10 parts which contains 5600 spirits whereof we shall mention 5 of the chief dukes of the first order & 10 lesser dukes of the second order who hath 1100 servants to attend on them they being sufficient for practice their names are these (viz) Almarizel Partimiel Chadros Turmuel Samiel Menafiel Demasor Emory Hehuas Zemoel Ahuas Perman comiel Temas Lanifiel & then do all things in order as aforesaid &c



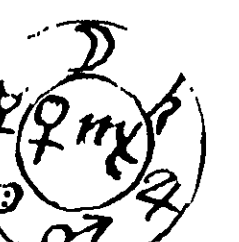
The 12th hour of every day is called **Nahaton** & the Angel governing this hour is called **Bantiel** who hath many dukes & other servants which is divided into 12 degrees the which contain to the number of 3700 spirits in all whereof we shall make mention of 5 of the greater dukes & 10 of the next order who hath 1100 servants to attend on them they being sufficient for practice their names are these (viz) Comaron Altrifiel Penafiel Demarec Hamaris Pamiel Herthiel Samaron Uvixie Sameron Edriel Chorion Romiel Tenastiel Uamarij & then make the seal proper & do as aforesaid &c



The first hour of every night is called **Omalthavien** & the Angel ruling it is called **Sabrachon** who hath 1540 dukes & other servants which is divided into 10 orders or parts whereof we shall mention 5 of the chief dukes & 10 of the next order they being sufficient for practice their names are these (viz) Domaros Amorany Penoles Meridiel Nastul Ramasiel Omadriel Harwedec Charniel Durnaron Hayzoin Enabon Turtiel Uvionel Rimahiel they have 200 servants to attend on them & then prepare your seal suitable to the time & do all things as you was before directed &c

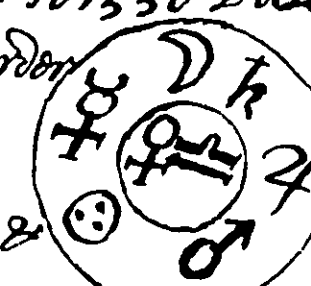


The 2nd hour of every night is called **Ponazw** & the Angel ruling it is called **Taktis** who hath 101550 spirits to attend on them they being divided into 12 degrees or orders whereof we shall mention 12 of the chief dukes of the first order & 12 of the next they being sufficient for practice their names are these (viz) Abnodas Samoniel Nedros Amozin Ghabil Fraxiel Parnaz Vondroz Evariel Kronwein Ramasziel Granvay Gabvynoz Mezoph Samariel Penoniel Janaciel Zomizim they have 1320 servants to attend on them in this hour to do their will & when you will prepare your seal as aforesaid & do all things as before directed & you cannot err



The 3d

The 3d hour of every night is called **guabrion** And the Angel governing it is called **Sarquamech** who hath 101550 Dukes & servants to attend on him which is divided into 12 degrees or orders whereof we shall mention 12 dukes of the first order & 12 of the second order they being sufficient for practice their names are (viz) monarim Churriel Pendoroz Amriel Demitroz Nestozor Evariel Sarmozys Haylon Uvabriel Thurmiztol Fromzon Vanoir Lomaron Almonayzod Janashyal Melrotzod Zanthagozod those have 1320 servants to attend on them & when you will make any experiment make a seal proper to the time & do all things as aforesaid &c



The 4th hour of the night is called **Ramersi** the Angel governing it is called **Jafischa** who hath 101550 dukes to attend & other servants which is divided into 12 orders or degrees to attend on him whereof we shall mention 12 of the chief dukes & 12 of those spirits of the second order they being sufficient for practice their names are (viz) Armoniel Judorion Manrij Lozor Mael Phorniel Remozyn Rissiel Gembzin Trimid Haymoyzod Japuvriel Japhiel Janodiel Horoziel Zidrol Pironiel Cortziel Enatriel those have 1260 servants to attend on them & when you have a desire to make an experiment make your seal & do as aforesaid &c



The 5th hour of every day is called **Sanayfor** And its Angel is called **Abasdarion** he 101550 Dukes & other servants at his command they being divided into 12 degrees or orders whereof we shall mention 12 of the dukes belonging to the first order & as many of the second they being sufficient for practice in this hour their names are as followeth (viz) Moniel Charaby Appinel Dematton Neorin Parniel Palsamiel Semelon Clematy Genesay Samerin Zantropis Herphatzol Chrymos Patrozim nametor Baymays Maytid Nesozomy Uveslor Carmax Vnariel Kalina Hobalon who hath 2400 servants to attend on them then make your seal according to the time when you go to make an experiment & do all things as aforesaid &c



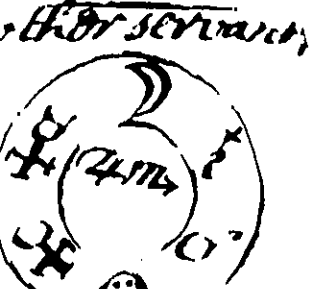
The 6th hour of the night is called **Thaasoron** And the Angel governing is called **Zaazenach** who hath 101550 Dukes & other servants to attend on him they being divided into 12 orders whereof we shall mention 12 of the chief dukes in the first order & 12 of the second order they being sufficient for practice in this hour their names are these (viz) Amozim Menoyis Pronostia Samoniel Abraham Dramazod Subriel Purnaziel Lenaziel Landrotzod Xerphiel Zeziel Parnamon Oracoz Gemotzol Jnariel Rudozor Satmon who hath 2400 servants to attend on them when you go to work make your seal & do all things as before directed



The 7th hour of the night is called **Venador** & its Angel is called **Mendriion** who hath 101550 Dukes & other servants to attend on him they being divided into 12 orders whereof we shall mention 12 of the first chief dukes & 12 of the next order they being sufficient for practice their names are (viz) Muniel Choriel Genaritzos Poudroz Meroniel Somarid Vndariel Zachariel Dubmaz Marthiel Jondriel Parnoniel Rayziel Samutzod Amapiore Jmariyel Parnoniel Machmag who hath 1860 servants to attend on them when you intend to work make your seal proper to the time & do all other things as you was before directed &c



The 8th hour of every night is called **Ximalim** & the Angel ruling is called **Narriel** who hath 101550 Dukes & other servants to attend on him being divided into 12 degrees whereof we shall mention 12 dukes of the first order & 12 of the next they being sufficient for practice in this hour their names are these (viz) Camiel Nedarim Abrocon Tharidil Dramozim Lushion Amozom Lemozar Xarniel Kawthiel Bifanotzod Janodroz Xasoriz Partizion Thomax Hobrazim Zindroz Granriel who hath 30200 servant to attend on them when you intend to work make a seal to this hour as this is (for an example) & do as aforesaid &c



The 9th

A circular diagram with '4 v' in the center. The outer ring contains several symbols: a crescent moon at the top, a cross at the top-left, a circle with a cross at the bottom, and a circle with a cross at the bottom-left. There are also some other symbols that are partially obscured or less distinct.

1. st. high for
 2. etymologically
 3. Thank you
 4. 3. a frame for
 5. closed to give
 6. in the new thing
 7. the or that in
 8. mind at all
 9. a plain full un
 10. which call you
 11. in proportion
 12. in Hippias
 13. of no avail
 14. says finally &
 15. perfectly

21

44	
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4.

A horizontal number line with arrows at both ends. There are tick marks at 0, 1, 2, 3, 4, and 5. A point is marked with a dot at the position of 1, and it is labeled with the letter 'a' below the tick mark.

Handwriting practice lines with a small musical note on the first line.

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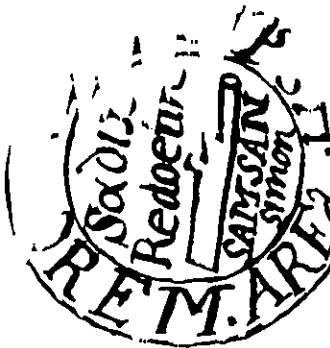
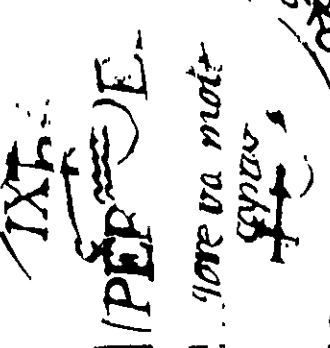
52

The Table of Girls Names Followeth

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213	214	215	216	217	218	219	220	221	222	223	224	225	226	227	228	229	230	231	232	233
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948	949	950	951	952	953	954	955	956	957	958	959	960	961	962	963	964	965	966	967	968
969	970	971	972	973	974	975	976	977	978	979	980	981	982	983	984	985	986	987	988	989
990	991	992	993	994	995	996	997	998	999	1000	1001	1002	1003	1004	1005	1006	1007	1008	1009	1010

These be the Angels of the Signs & their Beads followeth being 12 every Sign ends

These be the 12 seals men: Attributes to the 12 Signs And the 360 Angels Above said

 make this seal of 230 @ 24 0 30 & melt them together when the 0 enters the first degree of 10 mths day of the moon when the 0 & 10 degree of 10 mths day of the moon	 make this seal of 230 @ 24 0 30 & melt them together when the 0 enters the first degree of 10 mths day of the moon when the 0 & 10 degree of 10 mths day of the moon
 make this seal of 230 @ 24 0 30 & melt them together when the 0 enters the first degree of 10 mths day of the moon when the 0 & 10 degree of 10 mths day of the moon	 make this seal of 230 @ 24 0 30 & melt them together when the 0 enters the first degree of 10 mths day of the moon when the 0 & 10 degree of 10 mths day of the moon
 make this seal of 230 @ 24 0 30 & melt them together when the 0 enters the first degree of 10 mths day of the moon when the 0 & 10 degree of 10 mths day of the moon	 make this seal of 230 @ 24 0 30 & melt them together when the 0 enters the first degree of 10 mths day of the moon when the 0 & 10 degree of 10 mths day of the moon
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Appareth in the form of an Angel carrying in his hand a fann or flag having the picture of a white cross upon it his body being wrapped round with a fair cloud & his face very fair & bright & a crown of Rose flowers upon his head he ascends first upon the superscription of the Almadel as if it were a mist or fog then must the Exorcist have in readiness a vessel of earth of the same colour as the Almadel is of & the other of his furniture & being in the form of a Basin & put therein a few hot Ashes or coals but not too much least it should melt the wax of the Almadel & put therein 3 little grains of Mastick in powder so that it may burn & the smell go upwards through the holes of the Almadel when it is under it & as soon as the Angel smelleth it he beginneth to speak with a low voice asking what your desire is & what you have called the prince & governors of this Altitude for then you must answer him saying I desire that all my requests may be granted & what I pray for may be accomplished for your office maketh it appear & declareth that such is to be fulfilled by you if it please God & being further the particulars of your Request praying with humility for what is lawful & just & that you shall obtain from him but if he do not appear presently you must then take the Golden Ball & make with it 3 or 4 Marks upon the candle by which means the Angel will presently appear as before & when the Angel departeth he will fill the whole place with a sweet & pleasant smell which will be smelt a long time & note the Golden Ball will serve & is used in all the operations of all the 4 Altitudes the colour of the Almadel belonging to the first Altitude or Chora is Lilly white the 2^d Chora appereth Red Rose colour the third Chora is to be a green mixt with a white Silver colour the 4th Chora is to be black mixt with a little green or a Sea colour

Of the Second Chora or Altitude

Note all the other 3 Altitudes with their signs & Princes Power over goods & Riches & can make any man Rich or poor & as the first Chora gives merchaunt & maketh fruitfull so these gives decrease & Barrenness & if any have a desire to operate in any of these 3 following Choras or Altitudes they must do it in die Solis in the manner as above is shewed but do not pray for any thing that is contrary to the nature of their office or that is against God & his laws but what God giveth according to the custom or course of nature that you may desire & obtain all the furniture is to be used is to be of the same colour the Almadel is of & the prince of this 2^d Chora is named (viz) Aphiriza Genon Geron Armon Geronimon & when you operate & stand before the Almadel with clothes of the same colour in a closet hung with the same colour also for the holy apparition will be of the same colour & when he appareth put an earthen vessel under the Almadel with fire or hot Ashes & 3 grains of Mastick to perfume as before said & when the Angel smelleth it he turneth his face towards you asking the Exorcist with a low voice why he hath called the prince of this Chora or Altitude then you must answer as before & desire that my requests may be granted & that 3 things thereof may be accomplished for your office maketh appear & declareth that such is to be done by you if it please God & you must not be fearful but speak humbly saying God command me my self wholly to your office & I pray unto you prince of this Altitude that I may enjoy & obtain all things according to my wishes & desires & you may further express your mind in all particulars in your prayer & do the like in the other 2 Choras following

The Angels of the second Altitude appareth in the form of a young Child with clothes of a Satin & of a Red Rose colour having a crown of Red Lilly flowers upon his head his feet looketh upwards to heaven & is of a Red colour & is comparable round about with a bright splendor as the banner of the host & before he departeth he maketh unto the Exorcist saying I am your friend & brother & illuminateth the air round about with his splendor & leaveth a pleasant smell which will last a long time upon those heads

Of the 3^d Chora or Altitude

In this Chora you must do in all things as you was before directed in the first & the Angels of this Altitude is named (viz) Ephraimael Gelomiro Godolnai Saranava & Glorigia they appar in the form of little children or little women dressed in green & Silver colours very delightfull to behold & a Garson of boys besett with white & green colours upon their heads & they seem to look a little downwards with their face & they speak as the others do to the Exorcist & leaveth a mighty sweet perfume behind them

of the

Of the Fourth Chora or Altitude

In this Chora you must do as before in the other & the Angels of this Chora is called Barchiel Gadiel Dohiel & Captiel they appear in form of little men or boys with clothes of a black colour mixt with a dark green & in their hands they hold a fire which is naked & their heads compassed round with a bright shining of divers colours they leave a sweet smell behind them also but differs from the others something

Note there is 12 Princes betwix those in the 4 Altitudes & they distribute their office amongst themselves every one Ruling 30 days every year now it will be in vain to call any of the Angels unless it be those that govern them for every Chora or Altitude hath its limited time according to the 12 signs of the Zodiac & in that sign the Sun is in that or those Angels that belong to that sign hath the government as for example suppose I would call the 2 first of the 5 that belong to the first Chora then those the first Sunday in March after the Sun hath entered Aries & then I make an Experiment & so do the like if you will the next Sunday after again & if you will call the 2 second that belong to the first Chora that Sunday after the Sun enters in April but if you will call the last of the 5 then you must take those Sundays that is in May after the Sun is entered in II to make your Experiment in do the like in the other Altitudes for they have all one way of working but the Altitudes have a name formed severally in the substance of the heavens over a character for when the Angels hear the names of God that is attributed to them they hear it by virtue of that character therefore it is in vain to call any Angel or spirit unless he knows what name of God to call him by therefore observe the form of this conjuration or invocation following

The Invocation

O thou great blessed & glorious Angel of God (N) who rulest and is the chief governing Angel in this first Chora or Altitude in the service of the highest the same your God Adonai Holom & pine whom you do obey & is the distributor & disposer of all things both in Heaven earth & Hell do I invoke & conjure & intreat you (N) that thou forthwith appear in the virtue & power of the same God Adonai Holom & Pine & I do command thee by him whom you do obey & is set over you as King by the divine power of God that you forthwith descend from thy orders or place of abode to come unto me & show thyself plainly & visibly here before me in this Crystall House in thy own proper shape & glory speaking with a voice intelligible to my understanding & thou mighty & powerful Angel (N) who art by the power of God ordained to govern all Animals vegetables & minerals & to cause them & all creatures of God to spring increase & bring forth according to their kinds & natures I the servant of the most high God whom you obey do intreat & humbly beseech that as soon as you shall hear me & know unto me all things I shall desire of you to be done & if you will & if God permit to the same & then I shall desire of me (N) I do humbly intreat & beseech that you will be so kind to show of your God Adonai Holom Pine & I do also intreat you in & by his most full name Adonai Holom that you will be so kind to be so virtuously & plainly in your own shape & glory in & through this Crystall House that I may see by his grace & his light hear you speak unto me & that I may have the blessed & glorious mystical instruction in which I stand in need of instruction & instruction both now & at all times to improve & rightly instruct me in my ignorance & I do intreat judgment & understanding & to assist me both here & in all other truths other than this heavenly Adonai the King of Kings the giver of all good gifts that his bounty full & fatherly mercy do graciously please to bestow upon me & his servants & his Angels (N) be so kindly unto me so far as God shall give you power & presence to appear that I may sing with his holy Angels Omappa la man Hallohiah Armon & when he appears give him or them kind & courteous entertainment & thank what is just & lawful & that such is proper & suitable to his office & you shall obtain it

So Endeth the 4th Book called the Almadel of Solomon the King
Fini

W Jodga 7.45 777 Roton Smolack 775 Roton Subbartha 778 Roton Shohana 775 775 Skimoy Abomoth 778 777 Roton
 Shomoth 12 & Zedak 577 777 Bohomah Roton 777 777 Gamahell 577 777 Mackhamoth 577 777 Bash Zodon & Hinson 777 777
 Molack Shadon 477 777 577 577 Molack Johnno Roton & Michael

Jodga I humbly implor the Roton Smolack thou everlasting god Roton Subbartha thou omnipotent & everlasting creator Roton
 Shohana thou god with us Skimoy Abomoth to bind & keep fast Roton Shomoth mackhamoth by thy divine power thou evil & Airy
 spirits Bash Zodon of the spirit of flyes & spirit of the Air Hinson & spirit of Hinson Molack Shadon with all the spirits of
 hidden treasure & the disturbers of mankind Molack with the spirits of Molack Johnno in chains in thy brazen urn Michael
 with thy Arch Angel Michael

The mighty Oration

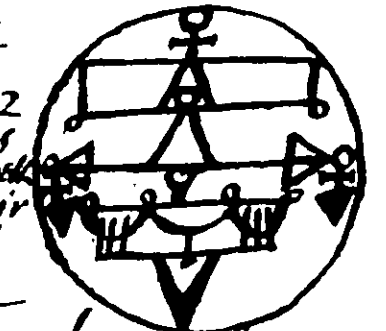
By the Most great & Almighty power of Alpha & Omega Jehovah & Emanuel & by him that divide the Red Sea & by that great
 power that turned all the waters & Rivers of Egypt into blood & turned all the Dust into live & blains & by that great power
 that brought frogs all over the land of Egypt & entered into the Kings Palace & Chambers & by that great power that terrible
 thunder & lightning & hail stones mixt with fire & sent locust weh did destroy all green things in the whole land of Egypt &
 by that great Power that destroyed all the first Born of the land of Egypt both of man & beast & by that great power that
 divided the hard Rock & Rivers of waters issued out of the same in the Wilderness & by that great power that led the children
 of Israel into the land of Canaan & by that great power that destroyed Sennacherib's great host & by that great & almighty
 power of him that walked on the Sea as on dry land & by that almighty power that raised dead Lazarus out of his grave &
 by that almighty power of the blessed & holy & glorious trinity that did cast the devil & all disobedient Angels out of heaven
 into hell that thou their Return immediately & restore the goods again weh thou hast stolen away therefore in & by the names
 of the Almighty god before Rehorsa I charge thee thou thief to restore the goods again immediately or else the wrath of
 god may fall upon thee & force thee to come immediately. Amen.

Shad. Rether. — Almighty God whose dwelling is in the highest heavens
 Hailoth. — The great King of heaven & all the Powers therein
 Mothrator. — Aid of all the holy hosts of Angels and Archangels
 Reschith. — Hear the prayers of thy servant who put his whole trust in thee
 Tagallalim. — Let thy holy Angels command assist me at this time & at all times
 P m s s
 Jehovah. — God Almighty God omnipotent hear my prayers
 Adonai. — Command thy holy Angels above the fixed Stars
 Ophaimin. — To be Assisting & Aiding of thy servants
 Jophiel. — That I may command all spirits of the Air fire water earth & hell
 Masloth. — So that it may tend to thy glory & mans good
 S Z
 Jehovah. — God Almighty God omnipotent hear my prayers
 Elohim. — God with us God to always present with us
 Binah. — Strengthen us & support us both now & forever
 Aralim. — In these our undertakings w. h. God as an instrument in thy hands
 Zabbath. — Of thee the great God of Sabaoth
 S. H.
 Hesel. — Thou great god governour & creator of all the Planets & host of heaven
 Hasmalim. — Command them by thy Almighty Power
 Zelez. — To be now present & assisting to us thy poor servants both now & forever
 K. S. 24
 Elohim Gebor. — Most Almighty eternal & overliving Lord God
 Seraphim. — Command thy Seraphims
 Imael. Modim. — Go attend on us now at this time to assist us & defend us from all
 S. 2
 Elohim. — All mighty God to present with us both now & forever
 Tetragrammaton. — And let thy Almighty power & presence ever guard us & protect us at this present
 Raphael. — Let thy holy Angel Raphael wait upon us at this present & forever
 Schemes. — To assist us in this our undertakings
 S. 20
 Jehovah. — God Almighty God omnipotent hear my prayers
 Sabaoth. — Thou great God of Sabaoth
 Lezah. — All seeing God
 Elohim. — God be present with us
 Daniel. — Let thy holy Angel Haniel be with us to assist us & defend us
 S. 2
 Elohim. — God be present with us let thy presence be with us
 Sabaoth. — O thou great God of Sabaoth be present with us at this time & forever
 Haddon. — Let thy Almighty power defend us & protect us both now & forever
 Michael. — Let Michael who is under thee General of thy heavenly host
 Gockab. — Come & expell all evil & danger from us both now & forever
 S. 28

Sadai — Thou great god of All Wisdom & Knowledge
 Jesai — Instruct thy poor & most humble servant
 Cherubin. — By thy holy Cherubim
 Gabriel. — By thy holy Angel Gabriel who is the Author & Messenger of God Tidings
 Zenanah. — Direct us & support us at this present & forever
 S D
 The Explanation of the two triangles in the Parchment
 Alpha & omega — Thou great God who art the beginning & the end who was before all Eternity & ever shall be
 Tetragrammaton — Thou God of Almighty power be ever present with us to guard us & protect us & let thy holy presence be now and always with us
 Tetragrammaton — Thou God of almighty power be ever present with us to guard us & protect us & let thy holy presence be now & always with us
 Soluzen — I command thou spirit of what Region soever thou art to come into this circle
 Hailiza — And appear in human shape
 Bellatar. — And speak to us Audibly in our Mother tongue
 Bellonoy — And show & discover to us all treasures that thou knowest of or that is in thy keeping & deliver it to us quickly
 Hailiza. — And answer us all such questions as we shall demand without any defect now & this time
 The explanation of Solomons Triangle
 Tetragrammaton — Thou great God of all the heavens & earth
 Tetragrammaton — Thou God of almighty Power be ever present with us to guard us & protect us & let thy holy presence be now & always with us
 Hailiza. — Thou who art the first & last & the first & last subject to us & let the spirit be bound in this Triangle that disturbs this place
 By the holy Angel Michael untill I shall discharge him

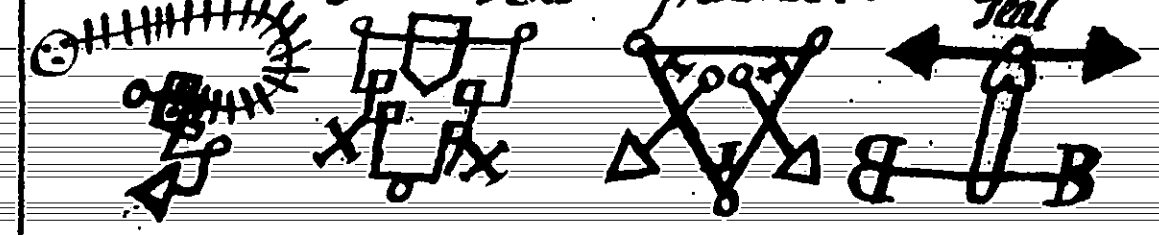
Cervicula Solomoni's

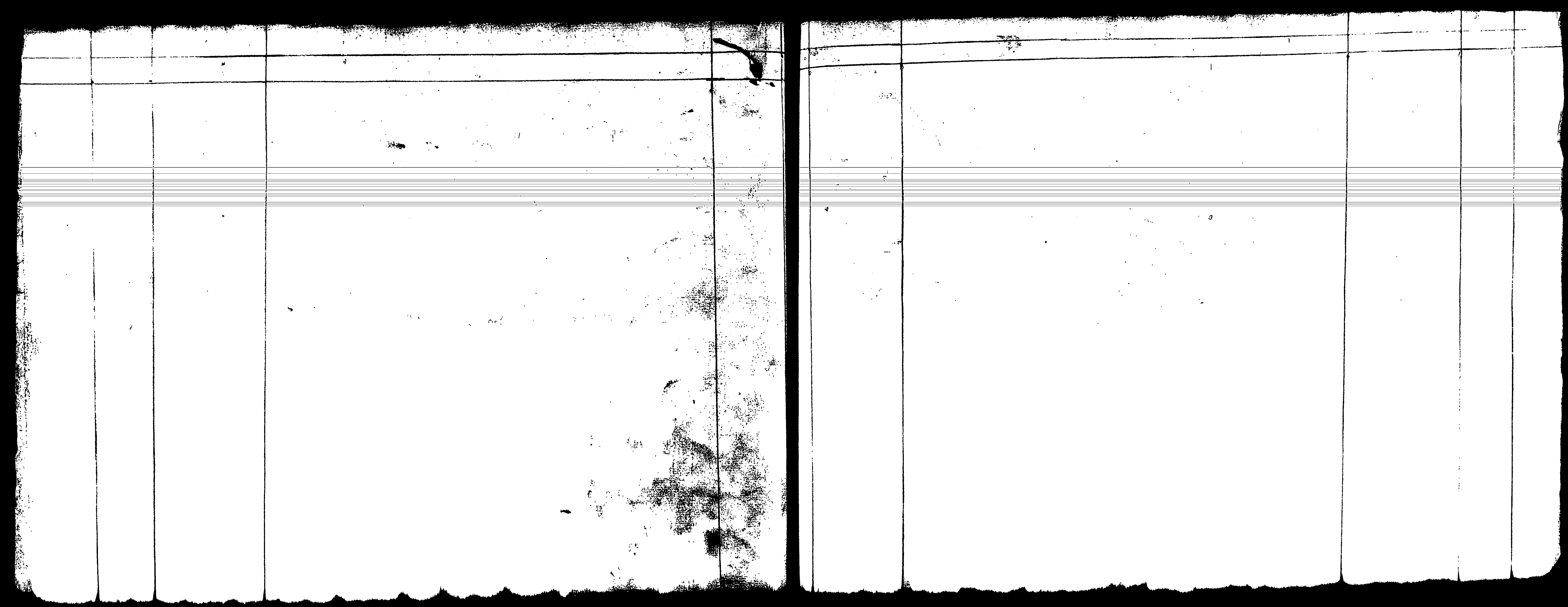
Solriel his seal
 1st
 the 12
 dukes
 follow
 their
 seals
 Marucha seal
 Drexel seal



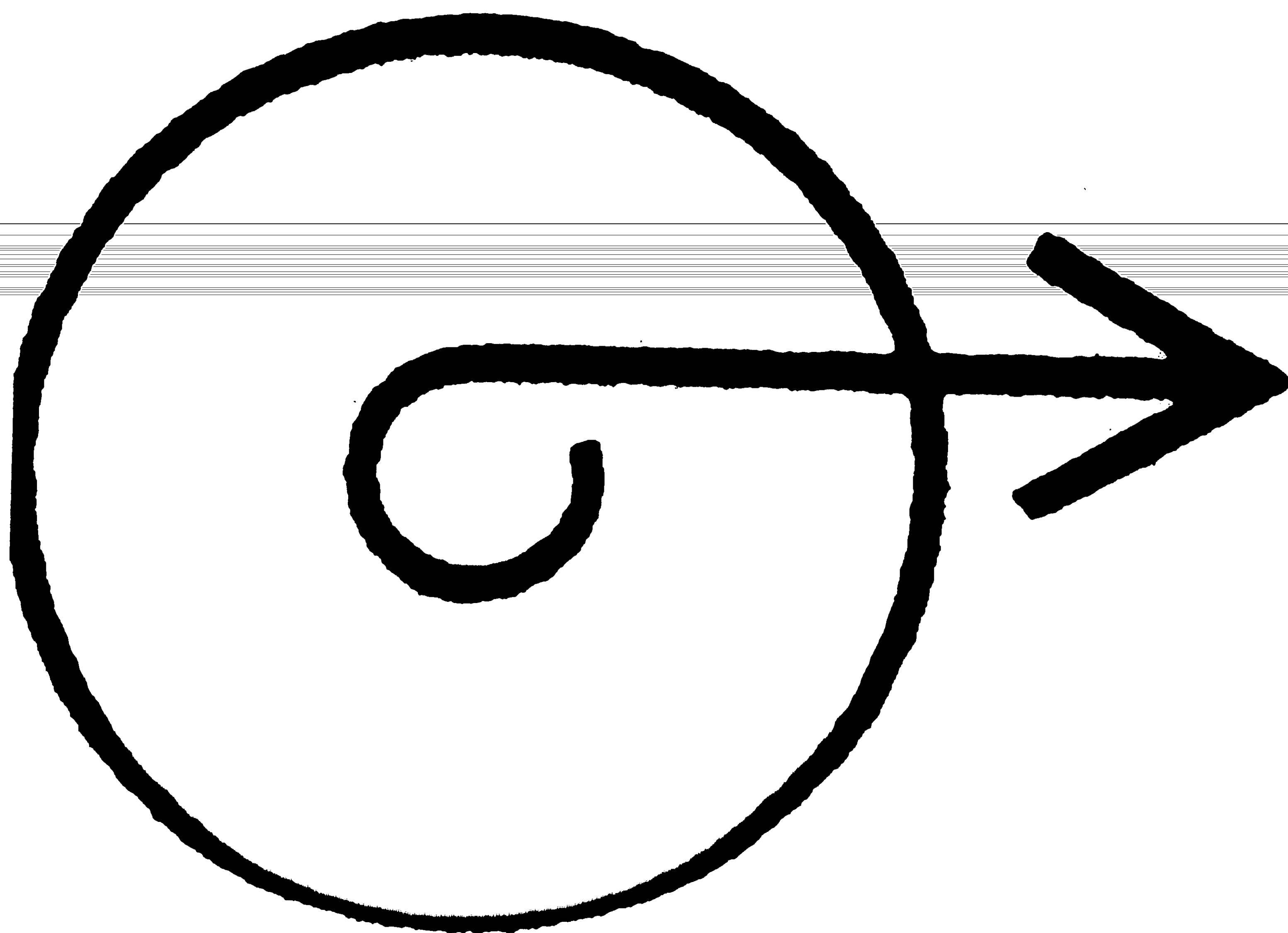
The 7th spirit of those is called Solriel who hath under his command 200 Dukes & 200 companies
 = one who changeth every year there places they have many to attend them they are all
 good & very obedient & here we shall mention twelve of the chief Dukes who of the
 first 6 are Dukes one year and the other 6 the next following & so rule in order to
 serve their prince who hath under them 1848 servants to attend on them they are to be at
 hand in the Day as well as in the night according to the planetary Motion there names &
 seals is as followeth &c

Amriel seal Camel seal 2 Gnackiel seal Anpodar seal





32. 4.



John Dee's
Conversations
with Angels

Cabala, Alchemy, and the End of Nature

Deborah E. Harkness

John Dee's Conversations with Angels

John Dee (1527-1608/9) was a Cambridge-educated natural philosopher who served Queen Elizabeth I as court astrologer and who wrote works on many subjects including mathematics, alchemy, and astronomy. His most prolonged intellectual project, however, was conversations with angels using a crystal ball and a variety of assistants with visionary abilities. Dee's angel conversations have long puzzled scholars of early modern science and culture, who have wondered how to incorporate them within the broader contexts of early modern natural philosophy, religion, and society. Using Dee's marginal notes in library books, his manuscript diaries of the angel conversations, and a wide range of medieval and early modern treatises regarding nature and the apocalypse, Deborah Harkness argues that Dee's angel conversations represent a continuing development of his natural philosophy. The angel conversations, which included discussions of the natural world, the practice of natural philosophy, and the apocalypse, were conveyed to audiences from London to Prague, and took on new importance within these shifting philosophical, religious, and political situations. When set within these broader frameworks of Dee's intellectual interests and early modern culture, the angel conversations can be understood as an attempt to practice natural philosophy at a time when many thought that nature itself was coming to an end.

Deborah E. Harkness is an associate professor of history at the University of California, Davis. She is the recipient of the Renaissance Society of America's Nelson Prize and the History of Science Society's Derek Price Award. Professor Harkness has also received fellowships from Fulbright, the National Science Foundation, ACLS, and the Huntington Library/NEH. Her articles have been published in journals such as *Renaissance Quarterly* and *Isis*.

John Dee's Conversations with Angels

Cabala, Alchemy, and the End of Nature

DEBORAH E. HARKNESS

University of California, Davis



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- To My Guiding Spirits

Olive R. Harkness

John C. Harkness

and

Betty Jo Teeter Dobbs
(1930-1994)

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Wheeler steered the manuscript through its final stages, and Barbara W. Folsom was an expert copyeditor. I am grateful to them all for the efforts they took on my behalf.

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It is to Jo, and to my parents (who have given me more than I can ever fully acknowledge), that this work is dedicated.

Abbreviations and Conventions

The following abbreviations are used in the notes for frequently cited works. Full information on these titles can be found in the Select Bibliography.

Agrippa, DOP	Henry Cornelius Agrippa, <i>De occulta philosophia libri tres</i> (1533)
Clulee	Nicholas H. Clulee, <i>John Dee's Natural Philosophy: Between Science and Religion</i>
Dee, A WS II	John Dee, <i>John Dee's Actions with Spirits</i> , edited with an introduction by Christopher Whitby. 2 vols. Vol. II
Dee, CR	John Dee, <i>Compendious Rehearsal</i> (1592), in <i>Autobiographical Tracts of Dr. John Dee</i> , edited by James Crossley
Dee, MH	John Dee, <i>Monas hieroglyphica</i> (1564), translated by C. H. Josten
Dee, MP	John Dee, "Mathematical Preface," in <i>The Elements of Geometrie of. . . Euclid of Megara</i> (1570), translated by Henry Billingsley
Dee, PA	John Dee, <i>Propaedeumata Aphoristica</i> , edited and translated by John Heilbron and Wayne Shumaker
Dee, PD	John Dee, <i>Private Diary of Dr. John Dee</i> , edited by J. O. Halliwell
French	Peter J. French, <i>John Dee</i>
Roberts and Watson	Julian Roberts and Andrew Watson, <i>John Dee's Library Catalogue</i>
TFR	John Dee and Edward Kelly, <i>A True and Faithful Relation of what happened for many years . . .</i> , edited by Meric Casaubon

- | | |
|----------------|---|
| Thorndike | <i>A History of Magic and Experimental Science</i> . 8 vols. |
| Whitby, A WS I | John Dee, <i>John Dee's Actions with Spirits</i> , edited with an introduction by Christopher Whitby. 2. vols. Vol. I |

Quotations

When quoting from the angel conversations, I have retained the original spelling, punctuation, and capitalization. Any marks of emphasis that appear are Dee's own. Carets indicate text that has been inserted above the line in the manuscript. Additional letters have been supplied in square brackets when Dee's spelling might lead to a misreading of the text.

Dates

Based on the evidence from the angel diaries, Dee began each new year as we do, on the first of January. When he was on the Continent from 1583 to 1587, Dee began gradually to incorporate the new calendar into his entries, noting both "stylo novo" and "stylo veteri." For clarity of reference, the date that Dee recorded in his diary entries has been maintained, even though this may cause some chronological confusion.

Items from Dee's Library

When reference is made to one of Dee's books, a notice is made of the number assigned to it by Roberts and Watson. Bibliographic details are thereby kept as brief as possible, and readers are directed to Roberts and Watson for more information on a given title, multiple editions, present location, shelfmark, and so on. For Dee's books that contain marginalia cited in this work, full bibliographic information, including current location if known, is included in the Select Bibliography.

Introduction

We know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child, I understood as a child, I thought as a child:

but when I became a man, I put away childish things.

For now we see through a glass, darkly;

but then face to face: now I know in part;

but then I shall know. . . .

I Corinthians 13:9-12

Between 1581 and 1586, and again in 1607, Elizabethan England's most highly regarded natural philosopher, John Dee, talked with angels about the natural world and its apocalyptic end. With the aid of an assistant, or "scryer," and a crystal called a "showstone," Dee attempted to see through the dark days of his own time and into what he hoped was a bright and promising future. Scattered through several manuscript collections in the Bodleian and British Libraries,¹ Dee's records of these conversations now represent one of the early modern period's most enduring intellectual mysteries: why would a Cambridge graduate who boasted the title "the Queen's philosopher" engage in such a seemingly fruitless, apparently groundless, and enormously time-consuming activity? Was Dee a gullible fool?² Had he suffered a mental breakdown?

1. Dee's angel diaries are now British Library Sloane MSS 3188, 3189, 3191; British Library Add. MS 36674 and Bodleian Library MS Ashmole 1790.
2. See Frances A. Yates, *The Theatre of the World* (Chicago: University of Chicago Press, 1969), pp. 5-18, for a sensitive but still guarded interpretation. John Heilbron, in his introduction to John Dee's *Propaedeumata aphoristica*, demonstrated less sensitivity to medieval and early modern beliefs, describing Dee's latter years as a balance of "more lucid moments," when the natural philosopher attempted to "clear himself of charges of invoking spirits," and less lucid moments spent conversing with angels. J. L. Heilbron, "Introductory Essay," in *John Dee on Astronomy: Propaedeumata aphoristica*, ed. and trans. by Wayne Shumaker (Berkeley: University of

Given these serious reservations about Dee and his conversations, historians of science have wondered if the angel diaries can yield any useful information to scholars specifically interested in the practice of natural philosophy in the late sixteenth century or illuminate the cultural and intellectual world of Elizabethans more generally.³

The answers to these questions can be found, but not exclusively within the pages of Dee's manuscript angel diaries. The diaries offer only pieces of the puzzle, fragmentary remnants of a vast intellectual undertaking. Today, only a small number of them remain; the greater proportion were destroyed by Dee and by a zealous seventeenth-century kitchen maid who used the pages from the volumes to line her employer's pie plates.⁴ But even were the diaries complete, we would still not find all of the answers we seek. Like the transcripts of court trials or the written inventory of a library, the diaries that remain are full of telling silences and ellipses, devoid of the nuances of voice and gesture that could tell us so much about what happened when Dee looked into his showstone.

We still, however, can look for further clues into Dee's mysterious project. First, we can examine the treasures of his extensive library to

California Press, 1978), p. 15. Shumaker interpreted the angel diaries as evidence that Dee was gullible to a fault, pointing out that "even in his own period few men were so susceptible to the portentous" (Wayne Shumaker, "John Dee's Conversations with Angels," in *Renaissance curiosa* 15-52. [Binghamton, NY: Center for Medieval and Early Renaissance Studies, 1982] p. 48). But he was forced to admit that Dee appeared entirely rational throughout, noting he "does not lose control, he does not rave, but transcribes the visions and conversations reported by his scribes with sober accuracy" (*ibid.*, p. 22).

3. While Clulee pointed out the important links between Dee's studies and the natural philosophers who preceded him, he was still unable to reconcile these traditions with Dee's interest in the angel conversations. Dee's angel diaries remained an intellectual aberration to Clulee, one that "cannot be considered as science or natural philosophy," despite their inclusion of concepts from the cabalistic and alchemical traditions (Clulee, p. 203). Christopher Whitby's analysis of the earliest angel diaries, the history of crystal gazing, and biographies of the chief participants in the conversations remains the cornerstone of scholarship on these matters. See John Dee, *John Dee's Actions with Spirits*, ed. with intro. by Christopher Whitby, 2 vols. (New York: Garland Publishing, 1988), *passim*.
4. For Dee's description of the destruction of his manuscripts, see Dee, in C. H. Josten, ed. and trans., "An Unknown Chapter in the Life of John Dee," *Journal of the Warburg and Courtauld Institutes* 28 (1965): 223-257 hereafter cited as Dee in Josten, and Dee, PD, entries for 1607. For Ashmole's introduction see Dee, A WS II: 2-4.

see if we can piece together his intellectual rationale for the conversations. Frances Yates believed that the intellectual richness of the Renaissance was contained within Dee's library, and its contents have recently been studied and every attempt made to account for the volumes he owned and to make them accessible.⁵ Not only do the authors of Dee's books offer us further insights into why he undertook to talk with angels; Dee himself left a trail for us to follow in the marginal comments he made in his books.⁶ Underlined passages, references to other authors, and accounts of his own life experiences lead like a path of footprints to the angel conversations, helping to contextualize and ground them.

We can also cast our eyes beyond Dee's intellectual training and his personal experiences and try to situate his conversations with angels in the broader cultural context of the second half of the sixteenth century. This period was vital and chaotic: deepening religious divisions, sharp political disagreements between England and her European neighbors, a renewal of apocalyptic fervor, and the growth of print culture all helped to make it so. Information from newly discovered lands fostered a sense of crisis among the intellectual elites, as they tried to reconcile new worlds with old texts.⁷ Cities like London struggled to accommodate the growing number of people seeking employment, anonymity, or religious refuge within their bursting walls. Those who could not be so accommodated began to cross the Atlantic. Spies and intelligencers of every stripe traveled the countryside, gathering news of religious radicalism, political conspiracy, and heresy. Dee's contemporaries were often pessimistic about what they perceived as a chaotic state of affairs and thought that the end of the world was certainly near.

The marginalia in Dee's library, when tracked through the late-sixteenth-century belief that the world was coming to an end, lead straight to his angel conversations. These conversations did not represent

5. Yates, *Theatre of the World*, pp. 1-19. Dee's final extant library catalogue was completed in 1583 just before his trip to Europe with Edward Kelly. Roberts and Watson argue persuasively that the 1583 list contains annotations indicating which books were selected for Dee's traveling library. Roberts and Watson, pp. 53-54.
6. For two different interpretations of the marginalia and their significance, see William Sherman, *John Dee: The Politics of Reading and Writing in the Renaissance* (Boston: University of Massachusetts Press, 1995), and Deborah E. Harkness, "The Scientific Reformation: John Dee and the Restitution of Nature," Ph.D. diss., University of California, Davis, 1994.
7. See Anthony Grafton, *Defenders of the Text: The Traditions of Scholarship in an Age of Science 1450-1800* (Cambridge, MA: Harvard University Press, 1991).

a break in Dee's natural philosophy or intellectual development; instead, they furthered and supported Dee's interest in the natural world while taking into account the particular challenges presented by the times in which he lived. In particular, the angel conversations confirmed Dee's belief that the natural world was analogous to a text. But the Book of Nature was not a reliable text; it was an imperfect, corrupt, and decaying text that could not be read properly. The angels gave Dee the exegetical and restorative tools to read, understand, and rectify the Book of Nature. The angel conversations thus represent Dee's attempt to practice natural philosophy at a time when many thought that nature, time, and the world as they knew it were approaching their end.

The angel conversations reveal Dee's belief that a key aspect of his role as a natural philosopher practicing his art at the end of nature was to communicate - with angels, with patrons, and the public - information about the Day of Judgment that was near at hand. The first chapter describes the conversational and communicative qualities of Dee's enterprise, shifting attention away from the angel *diaries* as static texts and focusing instead on the personalities and properties that were involved in each conversation. Chapter 1 also examines the ways in which Dee's angel conversations were perceived by the people who took part in them, from the king of Poland to scryers. Few of the individuals who experienced the conversations expressed doubts about them, though some questioned Dee's ability to serve as an apocalyptic prophet.

Chapter 2 considers the genesis of the angel conversations. Drawing on information from Dee's library as well as his own published natural philosophical works, this chapter argues that for some time Dee had been looking for a way to close the gap between the perfect, immutable heavenly spheres and the corrupted Book of Nature. Manuscript marginalia in his books reveal his search for a universal science that would be capable of understanding, perfectly and with certainty, the mysterious workings of the natural world. In each of Dee's works we can see his struggle to extend a ladder from the deteriorating world to the heavens.

As Chapter 3 explains, Dee's frustration over his failure to construct a universal science, given the natural philosophical methods available, led him to a new course of action: the angel conversations. Dee's marginalia are particularly important to our understanding of how he arrived at this decision, for he left no single synthetic analysis of angels and their place in the Book of Nature. Scattered notes, underlinings, and marks of emphasis must instead tell us what Dee found most compelling about angels in the many books he owned and studied. These annotations clarify his belief that angels comprised the perfect intermediary between God and humans, celestial and terrestrial, sacred and mundane. Inter-

mediary agencies had long fascinated Dee - he discussed the intermediary potential of everything from mathematics to hieroglyphics to light in his published works - but it was not until he constructed an optically grounded method for communicating with angels that his efforts generated satisfactory results.

Dee's excitement about the angel conversations becomes understandable only when seen through the lens of Reformation culture. Although England had embarked on its own religious path when Dee was a child, common beliefs fueled most sixteenth-century reform movements, both Protestant and Catholic, as Chapter 4 outlines. A belief in eschatological signs, for example, fostered a sense that the current human condition was nearing its end and would soon be replaced by the New Jerusalem, where people would live in peaceful harmony with a perfect knowledge of the world and its mysteries. From accounts of rains of blood to monstrous births, the early modern literate public had an insatiable interest in cataloguing and contesting signs of the end of nature appearing around them. One eagerly anticipated eschatological sign was increased communication between the celestial and terrestrial levels of the cosmos. Angelic messages had preceded many events of cosmic importance, such as the birth of Christ, and angels were harbingers of the end of days in the prophetic biblical revelations of Saint John. Before the Fall, Adam had enjoyed communication with God and the angels in Paradise. Dee's conversations with the angels thus conformed to a contemporary sense that God, through his intermediary angels, would alert some select individuals to imminent events.

Dee still had to grapple with the problem of interpreting the decaying Book of Nature, however. The angels revealed an interpretive tool that would further his efforts: the "true cabala of nature." Chapter 5 describes this angelic cabala and explains how it is similar, and dissimilar, to the Jewish and Christian cabala of the early modern period. Like many other aspects of Dee's angel conversations, the cabala of nature was not entirely compatible with existing early modern systems of thought. Such incompatibilities tell us a great deal about the methodological limitations facing a natural philosopher like Dee as well as his aspirations to apply natural philosophical techniques to some of the most pressing problems facing society.

After interpreting the Book of Nature, Dee was expected to heal the corrupted text by using an angelically revealed "medicine." In Chapter 6 the angels' medicine is put in the context of Dee's alchemical studies and the alchemical beliefs of his contemporaries. Alchemy was one of the most promising, as well as most frustrating, early modern natural philosophical enterprises. Few alchemists dared to boast of success in

transmuting base metals into gold, and even fewer believed that they had achieved the highest goal of all: the transmutation of the human body from mortal and corruptible flesh to incorruptible quintessence. Dee and some of his contemporaries thought that their failures were due in part to the flawed methods they employed; others, that their own imperfections hampered their efforts. Dee hoped, through the information imparted to him by his angelic "schoolmasters," to practice a restored alchemy that would finally yield positive results.

With the Book of Scripture in hand and the Book of Nature before him, Dee was attempting to refashion the identity of the natural philosopher to include a reinterpretation of knowledge, a universal reform of institutions, and a restitution of nature and all things. In his angel conversations, the Old Testament prophet receiving revelations from God merged with the New Testament magus responsible for interpreting nature. This combination provided a new direction for natural philosophy that eventually shaped the aspirations of many seventeenth-century natural philosophers. At the same time, however, Dee's approach remained faithful to the ideas of the past. Just as his angel conversations served as a liminal exchange between celestial and terrestrial, so Dee emerges from this study as a liminal figure between medieval and modern, magical and scientific, Protestant and Catholic.

PART I

Genesis

And certainly He to whom the whole Course of Nature lyes open, rejoyceth not so much that he can make Gold and Silver, or the Divells to become Subject to him, as that he sees the Heavens open, the Angells of God Ascending and Descending, and that his own name is fairely written in the Book of Life.

—Elias Ashmole,
"Prolegomena" to the *Theatrum Chemicum Britannicum*
(1652)

1

The Colloquium of Angels

Prague, 1586

A learned and renowned Englishman whose name was Dr. De[e]: came to Prague to see the Emperor Rudolf II and was at first well-received by him; he predicted that a miraculous reformation would presently come about in the Christian world and would prove the ruin not only of the city of Constantinople but of Rome also. These predictions he did not cease to spread among the populace.

—Lutheran Budovec,
*Circulo horologi lunaris*¹

Lutheran Budovec lived in Prague in the latter half of the sixteenth century, and when he noted in his journal the activities of John Dee he profiled a man far different from the "magus of Mortlake" with whom we are familiar.² An ambassador, a popular prophet, and a religious rebel - all are suggested in Budovec's brief remarks, but the natural philosophical persona we have come to associate with Dee is absent. The link between Dee's personae, as outlined by Budovec, is *communication*, a side of Dee's life and activities explored only recently but which is emerging as an important feature of his enigmatic intellect. Recently described as an "arch-communicator" of ideas, Dee is beginning to be seen as both a contemplative natural philosopher and a vocal participant in the intellectual and cultural life of late-sixteenth-century Europe.³

1. Quoted in R. J. W. Evans, *Rudolf II and His World* (Oxford: Clarendon Press, 1973), p. 224.
2. The most reliable and comprehensive recent biographies of Dee are Peter French, *John Dee: The World of an Elizabethan Magus* (London: Routledge and Kegan Paul, 1972), and Nicholas Clulee, *John Dee's Natural Philosophy: Between Science and Religion* (London: Routledge, 1988). See also Charlotte Fell Smith, *John Dee (1527-1608)* (London: Constable and Company, 1909).
3. See William H. Sherman, *John Dee: The Politics of Reading and Writing in the English Renaissance* (Amherst and Boston: University of Massachusetts Press, 1995).

Such a combination of activity and contemplation can be seen vividly in the records Dee kept of his conversations with angels as well as the events that surrounded them. Throughout, we see Dee the "arch-communicator" in a new light: as a natural philosopher prepared to engage in conversation with all levels of the cosmic system in an effort to come to terms with the intricacies of natural philosophy and the state of the natural world.

On 10 April 1586, John Dee made an account of the hum of activities in his household, which had temporarily relocated to the central European city of Prague. It was a time of crisis, when Dee believed a "great catastrophe" was "overhanging the world." His life and career were at a critical juncture.⁴ His local patron, the Holy Roman emperor Rudolf II, was angry and frustrated. Though Dee had arrived in the city nearly two years earlier, he had not been as useful in the emperor's alchemical experiments as Rudolph expected. In Rome, the center of European Catholicism, word of Dee's prophecies about a "miraculous reformation" reached the ears of the pope, who became so concerned that officials launched an inquiry into Dee and his activities. Dee's assistant, Edward Kelly, was threatening to part company and was, in any event, a difficult, troublesome man. Kelly, unlike Dee, was absorbed with the emperor's alchemical problems and wanted more time to devote to them. He had, in addition, started to confess his myriad sins to the nearby Jesuits, thus increasing Catholic awareness of Dee and his household. As if this were not enough to worry England's foremost natural philosopher, Dee's wife was annoyed with him too. Their family and household had been on the road since the autumn of 1583, their children had to be fed and cared for, and she detested Edward Kelly and his disruptive presence.⁵ But although the crisis facing Dee varied in its manifestations, the root of all the problems could be found in a single place: his conversations with angels.

The crisis of April 1586 marks the beginning of the end of Dee's best-documented efforts to communicate with angels. Though this seems an odd moment at which to enter into the challenging mental and cultural

These remarks, and a single conversation also dated 10 April 1586, were separated from the other diaries that contain Dee's angel conversations. Now Bodleian Library Ashmole MS 1790, ff. 1-10, they can be found in "Dee in Josten." Dee in Josten, p. 226.

For a detailed description of the Dee household and the important role of Jane Dee in its management, see Deborah E. Harkness, "Managing an Experimental Household: The Dees of Mortlake and the Practice of Natural Philosophy," *Isis* 88 (1997): 242-262.

world of Dee and his contemporaries, it is often this later image of the angel conversations which makes the deepest impression: the slow deterioration of an intellectual project with implications too vast for its audience to comprehend, too difficult for its participants to sustain. Interpersonal conflict, suspicion, patronage difficulties, notoriety, and a confusion of purpose have come to characterize what most scholars dismiss as evidence of John Dee at his most gullible, of Edward Kelly at his most deceptive, of Jane Dee at her most exasperated, and of Rudolf II at his most skeptical. Such a characterization, as the next chapter will discuss, is inaccurate and misleading. Still, it is useful to begin the angel conversations when they were at their most volatile and complicated, when all that Dee was struggling to keep coherent was about to dissolve into chaos.

Orienting oneself in the complex, multivalenced, and densely populated world of John Dee is not easy, and no one moment in the conversations can serve as a guide to the entire body of evidence now at our disposal. The solitary magus that so many conjure up when thinking of Dee is particularly difficult to find in the angel diaries, with their records of conversations with angels, court officials, alchemical assistants, papal nuncios, Jesuits, and household members. This chapter serves as a general introduction to Dee's complicated world - the people, angels, and properties that appear throughout his angel conversations. With this information, we will be in a position to retrace our steps and go back to the earliest surviving conversations from this more familiar juncture in the life of John Dee.

Throughout the chapter, Dee's interaction with the angels will be referred to as *conversations*. Though some scholars refer to the conversations as "spirit actions," and others focus on the "angel diaries" that record them, Dee himself described his experiences as the "colloquium of angels." To Dee the conversations were a group discussion, an ongoing attempt to reconcile what was known about the natural world with the unknown and mysterious. Emphasizing the conversational nature of the events makes their dynamism more apparent. Like most conversations, Dee's angel conversations can abruptly stop in the middle of an important exchange or contain allusions to people and places outside the parameters of the recorded conversation. Dee was not intent merely on contacting angels, nor in keeping detailed diaries of those conversations. He was determined, as his own designation implies, to communicate and discuss his concerns about the natural world and its future with the angels, his associates in the conversations, and, as Budovec reminds us, with a broad popular audience.

Dee's audiences for the conversations would have been receptive to

his visionary experiences - at least in theory. But the tangled policies of the Reformation and Counter-Reformation made authentication of such experiences difficult and dangerous. In Dee's case, his travels through Europe compounded both the difficulties and the dangers because the angel conversations had to be authenticated by Protestants and Catholics with divergent beliefs concerning miracles, the relevance of private revelations to public reform, and the extent to which people outside of church control could and should enjoy visionary activity. Nonetheless, Dee divulged the contents of his conversations to "the worthy, namely to those . . . pious, humble, modest, sincere, [and] conspicuous in Christian charity."⁶ Dee's faith in his angelic guides and their messages was unshakeable, and he believed that whenever his conversations were "recited in public, every later age will rejoice with unbelievable exultation, because the strength of divine truth, wisdom, and power is invincible."⁷ Comprehending the breadth and complexity of Dee's "colloquium of angels" and the roles of its many participants is crucial to our understanding the content of the revelations.

John Dee, Natural Philosopher

The most important single person who took part in the angel conversations was John Dee. Because the accidents of history have helped to make Dee into a lonely and somewhat idiosyncratic figure wedged historically between the medieval genius of Roger Bacon and the modern foresight of Francis Bacon, we are no longer steeped in the intellectual traditions that shaped him and find ourselves at a loss to understand what he took for granted about the natural world and his place in it. In his own time, however, Dee was one of England's most sought-after scholars, who held valued opinions on a wide range of topics. For example, he was offered a position as a lecturer at Oxford University, for example, which he declined. He was consulted about the most astrologically auspicious day for Elizabeth I's coronation. He entertained guests including Sir Walter Raleigh, the earl of Leicester, and the Dutch geographer Abraham Ortelius at his home outside of London on the river Thames. At Mortlake, Dee was generous with his expertise and with the unparalleled resources of his famous library. For visitors unable to make the journey to Mortlake, Dee would interrupt his work to go to them, as he did on 23 February 1581, when the French ambassador,

6. Dee in Josten, p. 226. 7. Ibid., Josten, p. 227.

Michel de Castelnau, introduced him to Jean Bodin in the royal Presence Chamber at Westminster.⁸

The relationships Dee had with the intellectual and political elite of his own country were matched, if not exceeded, by those he enjoyed on the European continent. He made his mark there while still in his twenties, lecturing at Paris, studying at the University of Louvain, and meeting fellow scholars and potential patrons in Italy, the Low Countries, and the Holy Roman Empire. Peter Ramus, the famous French humanist and methodologist, considered Dee one of two learned men in England.⁹ The Italian mathematician Federico Commandino described Dee to his patron, Francesco Maria II of Urbino, as "a man of excellent wit, and singular learning."¹⁰ Even late in his life Dee was not entirely forgotten by his colleagues abroad but was in communication with natural philosophers like Tycho Brahe, who sent him a copy of *De mundi aetherei recentioribus phaenomenis* (1588).¹¹

The heights that Dee reached were somewhat unusual - though not completely unique - for a man born into the gentry during a period when upward mobility was enhanced by education and the acquisition of minor positions at court or in great households. Born on 13 July 1527 to Rowland Dee, a Welsh gentleman server to Henry VIII, and his English wife, Jane (sometimes Joanna) Wild, young John Dee was educated as carefully and thoroughly as his parents could afford. He was sent to Chelmsford Grammar School, Essex, around 1535 and became "well-furnished with understanding of the Latin tongue."¹² Furnished

8. Dee, PD, p. 10. For details of Dee's life and his position in the English court and academic circles, readers are directed to Clulee, especially pp. 19-29; French, *John Dee*; and Deborah E. Harkness, "The Scientific Reformation: John Dee and the Restitution of Nature" (Ph.D. diss., University of California, Davis, 1994), pp. 75-144. For further information on Bodin and his place in the history of science, see Ann Blair, *The Theater of Nature: Jean Bodin and Renaissance Science* (Princeton, NJ: Princeton University Press, 1997).

9- J. A. Van Dorsten, *The Radical Arts: First Decade of an Elizabethan Renaissance* (London: Oxford University Press, 1970), pp. 16-20.

10. Letter from Commandino to Francesco Maria II, quoted in J. L. Heilbron, "Introductory Essay," in *John Dee on Astronomy: Propaedeutica aphoristica*, ed. and trans. by Wayne Shumaker (Berkeley: University of California Press, 1978), p. 16.

11. See Roberts and Watson, #D5.

12. Dee recounts many details about his early life in his *Compendious Rehearsal*. For his early education, see Dee, CR, pp. 4-5.

with the essential linguistic foundation on which all subsequent humanistic scholarship would rest, Dee was well prepared to enter St. John's College, Cambridge, in November 1542 at the age of fifteen. His family provided all the funds necessary for Dee to satisfy his intellectual and personal needs, including his desire to begin collecting a scholarly library.

In the 1540s St. John's College was a vibrant, intellectually stimulating atmosphere.¹³ Distinguished alumni and instructors included Bishop John Fisher, Edward VI's tutor John Cheke, Elizabeth I's tutor Roger Ascham, and the queen's future Lord Treasurer and Secretary of State, William Cecil. Dee's curriculum, for the most part, was based on the traditional subjects (Aristotle, ancient languages, rhetoric, and some mathematics), although lectures on the Scriptures in both Hebrew and Greek, music, higher mathematics, and philosophy were also available.¹⁴ Dee was awarded the bachelor of arts degree early in 1546, and was appointed a fellow of the college shortly thereafter. By the end of the year, however, he was elected as one of the original fellows and under-reader of Greek at Trinity College, Cambridge University's newest foundation.¹⁵ At Trinity, Dee entered a more mature, and more adventurous, stage in his intellectual and professional life.

During the summer vacation of 1547, before taking up his position at Trinity, Dee first traveled to Europe. According to him, the purpose of the visit was "to speak and confer with some learned men . . . chiefly Mathematicians." The individuals Dee mentions - Gemma Frisius, Gerard Mercator, Johannes Caspar a Mirica, and Antonius Gogava - all

13. For more on Cambridge University and the St. John's College curriculum in this period, see *Early Statutes of the College of St. John the Evangelist in the University of Cambridge*, ed. J. E. B. Mayor (Cambridge: Cambridge University Press, 1859); David McKitterick, "Two Sixteenth-Century Catalogues of St. John's College Library," *Transactions of the Cambridge Bibliographical Society* 7 (1978): 135-155, p. 138; Clulee, pp. 22-26.
14. This combination of studies and resources may have given Dee the opportunity to explore some of the natural philosophical and occult studies upon which he would later focus. See Mordechai Feingold, "The Occult Tradition in the English Universities of the Renaissance," in *Occult and Scientific Mentalities in the Renaissance*, ed. Brian Vickers (New York: Cambridge University Press, 1984); pp. 73-94.
15. For more information on Trinity, see G. M. Trevelyan, *Trinity College (1943)* (Cambridge: Trinity College, 1972); Damien Riehl Leader, *A History of Cambridge University: The University to 1546*, vol. i (Cambridge: Cambridge University Press, 1988), especially pp. 345-346.

were associated with the University of Louvain, which was gaining a reputation for natural philosophical and occult studies.¹⁶ This visit made such an impression on Dee that he returned to Louvain in 1548 after he received his master's degree from Trinity, visiting Antwerp, Brussels, and Paris. During his 1548 journey he was introduced to intellectuals including Abraham Ortelius, Peter Ramus, and Jean Fernel.¹⁷

Trips to the Continent and associations with foreign natural philosophers and scholars became a common feature of Dee's intellectual life, and it is clear that he influenced, and was influenced by, an extraordinarily rich and varied group of scholars, navigators, politicians, and patrons. His working habits mirrored this cosmopolitan profile. Far from being a solitary figure, Dee rarely worked in isolation; a number of his intellectual projects were undertaken in partnership with other scholars. With Federico Commandino, for example, he prepared an edition of *De superficierum divisionibus*, a work by Euclid wrongly attributed to Machomet Bagdedine.¹⁸ With Henry Billingsley, Dee worked on the first English edition of Euclid's *Elements*.¹⁹ His alchemical experiments required assistants, and his most notorious scribe, Edward Kelly, served as his associate not only while communicating with angels but also in the alchemical laboratory.²⁰ Dee's *Monas hieroglyphica* was prepared in the house of a Dutch printer, Willem Silvius, with whom Dee lived from 1562 to 1564.²¹ These intellectual connections support William Sherman's contention that Dee was not a solitary magus engaged primarily in contemplation but an active member of European intellectual circles.²²

Part of Dee's communicative impulse extended to posterity, and the difficult events surrounding 10 April 1586 precipitated a typical re-

16. Dee, CR, pp. 5-6. For the University of Louvain's connections to scientific interests, see H. A. M. Snelder, "Science in the Low Countries during the Sixteenth Century," *Janus* 70 (1983): 213-227, p. 214. For more on these individuals and their relationship to Dee, see Harkness, "The Scientific Reformation," pp. 94-108.

17. See Harkness, "The Scientific Reformation," pp. 108-118.

18. Further information on this collaboration can be found in Enrico I. Rambaldi, "John Dee and Federico Commandino: An English and an Italian Interpretation of Euclid during the Renaissance," *Rivista di Storia della Filosofia* 44 (1989): 211-247.

19. Dee, "Mathematical Preface," in Euclid's *Elements* (London: 1570).

20. See, for example, Dee, PD, p. 24.

21. For more on this period of Dee's life, see Harkness, "The Scientific Reformation," pp. 133-135.

22. Sherman, *John Dee*, pp. 8-17.

sponse: he wanted to record how and why he communicated with angels so that his contemporaries and future generations would not misunderstand.²³ Despite his utter faith in the authenticity of the angel conversations, Dee was sensitive to the ways in which they might be perceived by the surprisingly large number of people who knew of them. In a document intended for a readership beyond his immediate circle, Dee listed some of the charges that could, and indeed had, been leveled against him and his associates. Should "somebody . . . dare to assert that we are most subtle impostors," Dee wrote, or that the angel conversations

were fabricated by us and that for that reason we should be deemed pernicious citizens in the Christian polity ... or that we are overcredulous or doting fools . . . drawn and driven into error ... by some very astute evil spirit... or if somebody should wish to maintain . . . that, in our time and in the present condition of the world, all revelation by divine communication has ceased,

then Dee was prepared to offer compelling evidence to support his angel conversations.²⁴

Dee and His Scryers

Dee conversed with angels about a variety of topics ranging from natural philosophy and politics to the end of the world and the best treatment for his wife's illnesses. Each of Dee's angel conversations involved an assistant, technically referred to as a "scryer." Scryers traveled about in early modern England, making a living through their reputation for visions and trying to maintain a balance between the economic necessity of adopting a public persona as a practicing seer and an interest in maintaining secrecy for purposes of self-preservation.²⁵ Dee obtained the services of at least four scryers: Barnabas Saul, Edward Kelly, his own son Arthur Dee, and Bartholomew Hickman. In addition, it is highly probable that Dee employed at least one additional scryer prior to 1581.²⁶ Typically, Dee met his scryers through the agency of patrons,

23. These remarks, and a single conversation also dated 10 April 1586, were separated from the other collections of Dee's angel conversations. Now Bodleian Library Ashmole MS 1790, ff. i-io. See Dee in Josten, pp. 223-257-

24. Dee in Josten, p. 227.

25. Keith Thomas, *Religion and the Decline of Magic* (New York: Charles Scribner's Sons, 1971), pp. 215 and 230.

2.6. See Whitby, AWS I: 52-54 for his analysis of possible scryers, including William Emery, Roger Cook, and Robert Gardner. Scholarly consensus is

scholars who used his library, and people intimate enough to know of his interest in contacting angels. Bartholomew Hickman, for example, was introduced to Dee in 1579 by one of Queen Elizabeth I's favorites, Sir Christopher Hatton. Dee and Hatton met at Windsor in 1578 when Hatton was knighted, and the two men struck up a friendship that led to Hickman's introduction to Dee.²⁷ From Barnabas Saul to Edward Kelly and on to Bartholomew Hickman, Dee maintained a relationship with a scryer for the latter third of his life with no significant break in the quality or quantity of the angel conversations.

Scrying was already an ancient method of divination in the sixteenth century, for the practice of looking into a shiny or reflective object to aid in prophecy had a long history extend back to the Greeks.²⁸ At the same time, this form of divination is not consistent with later spiritualistic practices, and Dee's scryers were not mediumistic in the Victorian sense. Spirits of the dead did not speak through them, and the angel conversations cannot properly be called seances.²⁹ Instances in the angel conversations when the scryer heard a voice without consulting the showstone were uncommon, and Dee's use of a specific physical object to facilitate visions was part of the tradition. Scryers were the skilled laborers who made such an inquiry into the mysteries of nature possible.

Barnabas Saul is the first scryer who can be positively identified from the surviving records. He took part in the first extant angel conversation, which occurred on 22 December 1581 (Figure i). The conversation's format in the diary closely resembles all subsequent conversations, regardless of the specific scryer involved. Dee first sets the scene in a descriptive note, marking his role in the conversations with his personal hieroglyph, the delta. The angel's responses are marked by a two-letter abbreviation of its name - here "An" for the angel Anael. Dee continued his practice of making marginal notes in his library books in the angel diaries, with asides, later notes, illustrations, and additional remarks all

that William Emery was Dee's earlier scryer. See Clulee, pp. 140-141, and Roberts and Watson, p. 47.

27. Dee, PD, p. 5.

28. See Theodore Besterman, *Crystalgazing: A Study in the History, Distribution, Theory, and Practice of Skrying* (London, 1924); Thomas, *Religion and the Decline of Magic*, p. 230; Whitby, *AW* 1:75-93; Armand Delatte, *La Catoptromancie grecque et ses derives*, *Bibliothèque de la Faculté de Philosophie et Lettres de l'Université de Liège*, vol. 48 (Paris/Liège, 1932).

29. The practice of scrying differs markedly from later forms of spiritualism, especially Victorian trance mediumship. See Alex Owen, *The Darkened Room: Women, Power, and Spiritualism in Late Victorian England* (Philadelphia: University of Pennsylvania Press, 1990).

Anno 1581. Decembris 22. Mane. (3) *morlak*

ANAEL

Postquam fidem quendam made to God, for his meritorie
 remission and instruction, the Lord, the main part of his
 job end, in the Angel, named Anael (supra istud
 pro diuina operum) I uideat, the Spiritus sanctus
 Saul) to look into my great crystal globe, if
 God has sent his holy Angel Anael, or no.

Quid tunc in me posuit, 5 June (or crystal globe
 fit to ego Anael, the Lord & ego me, crassum, confusus et
 ego me. Bene habens deus me, quod me to tolli
 et. Triste. et ego me, Anael, An. Et ego de ego
 very beautiful, with apparition, yellow, glistering, like gold. and his
 had had honey like the bees, blasing, and spreading from it; his eyes
 fire. He wore much becomen in his face looking, and the
 looking round all transparent gold. But, Saul was not able either
 presently to read, but I might write after his voice, rather to
 imitate the letter in short time.

A bright star did go up and came down by him.
 There appeared also a white dog, with a long tail.
 And many other visions appeared, with this second the first being day.
 quite away.

AN. In nomine Jesu Christi, quis tu es? — for answer
 to Saul his
 hearnus.

Quid?

AN. Bona, et mala.

Quid apparet in the stone, these two letters M. G.
 if thou exime him some questions, de Theours abscandito:
 no answered,

AN. Ne perturbes: Nam habet me. And withall appeared many double many shells
 on his left hand.
 the paid to me.

AN. ☒ Ibi est potestas tua?

Quid quodis de potestate aliqua mea?

AN. Cur? Signifi. non mihi placet.

Q et, et erupit, set by him, the stone in the frame:

Q An bonus aliquis Angelus, assignatus est huic speculo?

AN. Etiam.

Quid?

AN. ☒ — ☒ — he answered, by the stone of these letters, in the

Quid Bonus ne ille Angelus, de q in scriptura fit mentio?

AN. Maxime.

Q Fieri ne potest, quod ego eundem videam, et cu illo agam?

AN. Ita. and theodotus appeared this character **A**

Quid per hoc, significare velis?

AN. Aliterius Angelus? Easat for est.

Q Cur hic, et nunc et tunc?

AN. Causam ob magnam — Make an end: It hath declared, but not by me

Q — By whom then?

AN. — By his

a. Note
 An. In the
 manner,
 as the first
 putting, the
 left, as an
 Angel of light.
 Take note
 although of
 value the
 stone.

There
 appeared a great
 number of shells
 and many shells, like
 blood.

the paid to me.

theodotus appeared this character

Make an end: It hath declared, but not by me

crowded into the margins and inserted interlineally into the body of the diary entry.

Dee later described this conversation as one of their final conversations, but provided no information to suggest when the relationship had begun. Christopher Whitby argues that Saul began to scry for Dee in 1579 when a new prayer was put into use for contacting the angels.³⁰ Saul's known contact with Dee went back as far as 8 October 1581, when he was mentioned in Dee's private diary as a member of the household. Saul's place in Dee's household was clearly connected to inquiries into the occult properties of nature, and he might have gained his entree specifically because of his reputation for seeing visions. On 9 October 1581, for instance, Dee recorded how "Barnabas Saul, lying in the . . . hall was strangely trubled by a spirituall creature abowt myd-night."³¹ These visitations soon ended amid legal tangles and problems. Saul, like many of Dee's scryers, had trouble with the authorities and was taken to Westminster to face criminal charges on 12 February 1582.³² A few weeks later the charges were dismissed and he returned to Mortlake to sever his scrying partnership with Dee. At that time Dee wrote that Barnabas Saul "confessed that he neyther h[e]ard or saw any spirituall creature any more."³³ Despite the cessation of spiritual activity, the break between Dee and Saul was never complete; intermittent entries in the personal diaries after March 1582 refer to Saul.³⁴

In April 1586, while enmeshed in his troubles in Prague, Dee was coming to the end of his association with his second scryer, Edward Kelly. The two had been partners since March 1582, and angel conversations with Kelly dominate the existing diaries. Their first conversation took place on 10 March 1582, and their final extant conversation was dated 23 May 1587. Whether Kelly continued to scry between 23 May 1587 and Dee's departure from central Europe in the spring of 1589 is

30. Whitby, AWS 1:50. 31. Dee, *PD*, p. 13. 32. *Ibid.*, p. 14.

33- *Ibid.*

34. Saul's name was noted next to the date 19 February 1583, for example. This remark was omitted from Halliwell's edition of the diary. See Bodleian Library Ashmole MS 487, entry for February 1583.

Figure I (*opposite*). The first page of John Dee's surviving angel diaries, 22 December 1581. On the right side of the page, Dee drew a sketch of his stone, supported by a frame. On the left, the delta, or triangle, designates Dee; the angel's name, Anael, is marked "An." The scryer for this conversation was Barnabas Saul. British Library, Sloane MS 3188, f. 8^r. Reproduced by permission of the British Library.

not clear. During that time Kelly was under increasing pressure from Rudolf II to perform lengthy alchemical experiments, and the time he could have devoted to the angel conversations would have been limited.³⁵

The facts surrounding Kelly's life are obscure. Various biographies assert that he studied at Oxford under the name "Edward Talbot," trained as an apothecary, had his ears cropped at Lancaster for forgery, and was a secretary to the bibliophile Thomas Allen.³⁶ Kelly, or "Edward Talbot" as he was then known to Dee, was first introduced into the household on 8 March 1582, only two days after Barnabas Saul removed himself from Dee's service.³⁷ Kelly was introduced to Dee by "Mr. Clerkson," who had been to the house a week before bearing a copy of a work by the medieval magus Albertus Magnus. Dee, Clerkson, and Kelly dined together, and during the meal Kelly questioned Saul's reliability as a scribe,³⁸ informing Dee that a "spiritual creature" told him how Saul publically "censured" both Dee and Clerkson.³⁹ From their very first meeting, Kelly presented himself as someone in communication with the occult levels of the cosmos and in possession of impor-

35. Dee remained familiar with Kelly's alchemical work, and it is impossible to determine the extent to which he was a guiding force in the experiments. Several references to alchemical results obtained by Kelly appear in Dee's personal diary during this time: 15/25 January 1586; 25/5 September/October 1586, 12/22 October 1586, 23/2 October/November 1586, 17/27 December 1586, 25/4 December/January 1586/1587, 2/12 January 1587, 19/29 January 1587. These entries have all been omitted from the Halliwell edition. See Bodleian Library Ashmole MS 488, entries for January 1586 and September 1586-January 1587.
36. A summary of the biographical details of Kelly's life appears in Whitby, *A WS I*: 43-51. Thomas Allen, one of the seventeenth century's great collectors, came into possession of at least twelve Dee manuscripts and may have employed Edward Kelly before he entered Dee's service. Count Albert Laski invited Allen to Poland in 1583, but, unlike Dee, Allen chose to remain in England, where he continued to share intellectual interests with Henry Percy, the earl of Northumberland. See Andrew G. Watson, "Thomas Allen of Oxford and His Manuscripts," in *Medieval Scribes, Manuscripts and Libraries. Essays Presented to N. R. Ker* (London: Scolar Press, 1978), pp. 279-316; Roberts and Watson, pp. 58 and 65.
37. Contrary to earlier beliefs that "Edward Talbot" and "Edward Kelly" were different people, modern historians have adopted the position that one of the two names was an alias. See French, *John Dee*, p. 113, n. 2, and Clulee, p. 197. The earliest remarks concerning "Talbot" are in Dee, *PD*, pp. 14-¹⁵.
38. Dee, *PD*, pp. 14-15. 39. *Ibid.*, p. 15.

tant information about the natural world and Dee's often precarious place within it. Two days later, Kelly asked Dee for an opportunity to demonstrate his skill at "spiritual! practise."⁴⁰

Kelly acted as Dee's scryer at regular intervals until 4 May 1582, when an abrupt gap appears in the angel diaries and only a terse comment in Dee's personal diary helps to explain the disruption: "Mr. Talbot went."⁴¹ Entries in the angel diaries do not resume until 15 November 1582. At some point during this period Kelly stopped being known under his alias, "Edward Talbot." Though the details of how Kelly's identity was uncovered are not known, one barely legible entry in Dee's personal diary from 6 May 1582 indicates that Jane Dee was in a "mervaylous rage" about Mr. Clerkson's reports of "cosening" or deceit - but the name of the individual concerned cannot be discerned. It is likely that it was Kelly, not only because of his relationship with Clerkson, but also because other barely legible notes in the personal diary during that period refer to him, including one where only "Talbot falsly" is legible.⁴² Dee and Kelly reconciled on 13 July 1582 when the scryer visited Mortlake, still traveling under the name "Edward Talbot." Dee reported that the two men shared "some wordes of unkendnes" but "parted frendely."⁴³ The last reference to "Edward Talbot" appears in Dee's personal diary on 10 November 1582, but it was ruled out.⁴⁴ "Edward Kelly" emerged on 15 November 1582, when Dee began a new volume in his angel diaries entitled the "Quartus Liber Mysterioru[m]." On the title page Dee noted that the conversations took place after his reconciliation with Kelly.⁴⁵

The long history of Dee's relationship with Kelly was no less troubled than his scryer's introduction into the household. Considering the disruptive effect Kelly had on Dee, his family, and the Mortlake community, the length and extent of their partnership is puzzling. Kelly stormed off in a rage at apparent insults, and Jane Dee was openly hostile to his presence.⁴⁶ Nonetheless, Dee was generous with personal and financial support for his scryer. The relationship between Dee and Kelly is even more difficult to fathom when we consider the agreement they made in 1587, at angelic behest, to share all things between them. This agreement specifically included the sharing of wives, which placed an unbearable strain on the already difficult relationship between the two men. Scholars

40. Dee, AWS 11:16-19. 41- Dee, PD, p. 15.

42. Bodleian Library MS Ashmole 487, entries for May 1582.

43- Dee, PD, p. 16.

44- Bodleian Library Ashmole MS 487, entries for November 1582.

45- Dee, AWS 11:138, where Dee noted "Post reconciliatione[m] Kellianam."

46. Harkness, "Managing an Experimental Household," pp. 254-255.

have speculated whether or not such sharing actually took place, but Dee wrote a brief, pointed entry in his personal diary - "Pactu[m] factu[m]" - suggesting that the agreement to share wives, bizarre as it was, was indeed physically consummated.⁴⁷ "Within days of the pact the angel diary entries ceased, and the Dee-Kelly partnership was formally dissolved in December 1588. There was no bitterness on Dee's part, only disappointment. On n March 1589, Dee left his household in Trebona and traveled to Nuremberg while Edward Kelly remained in Prague.

Kelly's fortunes took steep upward and downward turns due to his alchemical expertise, which won him a permanent, though troubled, place at Rudolf II's court.⁴⁸ Alchemical ideas attributed to Kelly appeared in Bohemian alchemical manuscripts of the period, and specific experiments and processes bore his name as far away as Hungary.⁴⁹ Kelly's alchemical notoriety even led to the publication of *The Stone of the Philosophers* in 1590. This work indicated familiarity with the classic texts of early modern alchemy - the *Turba philosophorum* and works associated with Hermes Trismegistus, Arnold of Villanova, and Saint Dunstan - as well as the philosophical writings of Aristotle and Plato, and it is possible that the work represents the alchemical ideas of both Dee and Kelly. Dee certainly believed that *The Stone of the Philosophers* was not entirely Kelly's intellectual property, for he informed the archbishop of Canterbury on 13 July 1590 that he had certain rights "to the treatise of Sir Edward Kelley his Alchimy."⁵⁰

Kelly's difficult personality ultimately proved his undoing: he was imprisoned in May 1591 in a castle near Prague for his reluctance to disclose alchemical secrets to Rudolf II.⁵¹ After his arrest he continued to exercise an influence on Dee, whose sleep was troubled by dreams of his former scrier.⁵² When Kelly's confinement was eased in 1593, Dee recorded the event in his personal diary: "Sir Edward Keley set at liberty by the Emperor."⁵³ Correspondence between the two men resumed, and Kelly reported that the emperor would once again welcome Dee's presence in Prague.⁵⁴ Kelly also had associations with the highest levels of English government during this period, for Dee received a "letter of

47. Both of these entries were omitted from Halliwell's edition. See Bodleian Library Ashmole MS 488, entries for May 1587.

48. Evans, *Rudolf II and His World*, p. 226-228. 49. Ibid. p. 226.

50. Dee, PD, p. 35. 51. Evans, *Rudolf II and His World*, p. 227.

52. Dee, PD, p. 44.

53. The news took two months to reach Dee. Dee, PD, pp. 46-47.

54. The letter arrived on 12 August 1595. Dee, PD, p. 53.

E.K." on 18 May 1594 that had passed through the hands of Queen Elizabeth.⁵⁵

Kelly's death, like his life, is obscured by legends. It is possible that he was imprisoned again in 1595; he was not killed in an attempt to escape by jumping out of a tower window, though this story is often repeated. Although Dee received "newes that Sir Edward Kelley was slayne" on 2,5 November 1595, recent evidence suggests that reports of Kelly's death were greatly exaggerated.⁵⁶ According to R. J. W. Evans, he "was definitely alive in 1597 at the castle of Most," and there were reports of his activities as late as 1598.⁵⁷ A firm date for his death has yet to be established.

During the breakdown of his relationship with Kelly, Dee tried to use his son, Arthur (b. 1580), as a scryer. Arthur was first drawn into the angel conversations on 15 April 1587, after Kelly's repeated assertions that he no longer wished to scry for Dee.⁵⁸ Arthur's youth and virginity - two attributes traditionally prized in scryers - did not yield satisfactory results, however.⁵⁹ Despite an initial success when Arthur perceived two crowned men in the stone, Dee was frustrated by the lack of information his son was able to receive from the angels through the showstone. The rich sights and sounds Dee was accustomed to from Kelly's scrying were replaced by straightforward images - "squares, lines, pricks" and a few letters.⁶⁰ Three days after they began, Arthur and John Dee admitted defeat. No further suggestion was ever made regarding Arthur's scrying, nor is Arthur known to have commented on it in his later life.

Dee's final scrying relationship involved a long-standing acquaintance, Bartholomew Hickman (b. 1544).⁶¹ Hickman is one of the angel conversation's most enigmatic figures, for if, as the evidence suggests, he scryed for Dee between 1591 and 1607, then it was he, not Kelly, who was Dee's most significant assistant. So few of the conversations involving Hickman survive, however, that it is impossible to get a full sense of the angels' revelations to Dee during the final years of his life. Their first

55. Halliwell interprets the entry as "letter of G. K." but the note actually reads "letter of E. K." See Dee, *PD*, p. 49; and Bodleian Library Ashmole MS 487, entry for May 1594.

56. Dee, *PD*, p. 54. 57. Evans, *Rudolf II and His World*, p. 227.

58. *TFR*, pp. *₃-*₈.

59. Thomas, *Religion and the Decline of Magic*, p. 230.

60. *TFR*, p. *₇.

61. For a complete account of Hickman's life and his involvement with Dee, see Harkness, "The Scientific Reformation," pp. 342-346.

extant conversation, dated 20 March 1607, comes several decades after Dee mentioned Hickman in his private diary. Hickman first visited Dee on 22 June 1579 with his uncle and a friend, again on 12 July 1581, and then is not mentioned again until 1591, a few years after Dee returned from the Continent. Dee's personal diary contains regular references to Hickman up until 1598.⁶²

Dee's relationship with Hickman was governed by Dee's belief that the summer of 1591 marked the beginning of a period of waiting and conversing with angels that was to last nine years and several months, and would culminate in a marvelous revelation or reward.⁶³ When the nine years and three months milestone was reached, Dee lamented that the period of waiting had been "co[n]futed as vayne."⁶⁴ On 29 September 1600 Dee manifested his disappointment by burning the angel diaries that he had kept during those nine long years. Despite this sobering incident, Dee and Hickman remained in close contact until the end of Dee's life, as is evident from the few angel conversations which Dee recorded in his aging and almost illegible hand and which still survive (Figure 2).

Although we may decide that Dee's relationships with all of his scryers - and especially Kelly - were based on chicanery and fraud, he nonetheless needed their assistance if his angel conversations were to succeed. Because scryers were an accepted, if sometimes frowned upon, part of the Elizabethan cultural landscape, there was no reason for Dee not to accept their services once he had decided to communicate with angels. That the angelic revelations changed little from one scryer to another confirms that it was *Dee* - the central participant - who lent coherence to the enterprise.⁶⁵ Without his influence and interests, which will be outlined in the following two chapters, the angel conversations would have collapsed from a lack of focus. Dee's natural philosophical interests

62. These references appear on 31 July 1591, 7 September 1592, 3 April 1593, 4 June 1593, 20 September 1593, 16-23 March 1594, 24-26 June 1594, 21-26 March 1595, 24 June 1595, and 26 October 1595. Not all of the entries regarding Hickman appear in Halliwell's edition of Dee's diary. Dee, *PD*, pp. 44, 46, 48, 50, 52, 55, 57; and Bodleian Library Ashmole MS 487, entry for July 1591.

63. See Bodleian Library, Ashmole MS 488, entries for September 1600.

64. Bodleian Library, Ashmole MS 488, entry for 25-29 September 1600.

65. See Harkness, "Shows in the Showstone: A Theater of Alchemy and Apocalypse in the Angel Conversations of John Dee," *Renaissance Quarterly* 49 (1996): 707-737, *passim*.

[illegible]

provided the critical links between various scryers and the many other mutable aspects of the conversations.

Settings **and** Properties

Just as there were changes in the personnel who assisted Dee in his angel conversations, so there were also changes in the household arrangements surrounding them. The angel conversations took place in over a dozen locations, including Dee's permanent residences in Mortlake, Manchester, and London, and his temporary homes in central European cities such as Prague and Trebona. Even during Dee's long journey to Prague the conversations continued in the English port at Queenborough, in Holland at Briel, and in the towns of Dokkum, Bremen, Lübeck, Rosstock, Stetin, Lasko, and Cracow. Little can be determined about the arrangements Dee made in many of these towns, but what we can deduce about the situations in Mortlake and Prague tells us a great deal about the parameters of his angel conversations and the many difficulties associated with them.

One of the chief problems facing Dee was where in his house the conversations should take place. The Dee household was bustling with activity, and unheralded visitors could stop by at any time for astrological consultations or to use the library.⁶⁶ At Mortlake, Dee's home until his departure for the continent in 1583, the angel conversations took place in his "private study."⁶⁷ The room was set off from the rest of the house by a set of double doors, which muffled sounds and provided varying degrees of privacy. When both doors were closed, it was a signal to the rest of the household that strict privacy was desired; when only one door was closed, those inside could be interrupted. Dee sabotaged this neat system because he often forgot to close both study doors, as on 20 March 1582, when the angels had to remind him that he "had left the uttermore dore" open.⁶⁸

Despite these precautions, Dee's study was still in a well-trafficked location in the house, and he was frequently interrupted by his wife's

66. For Dee's diary of astrological consultations, see Bodleian MS Ashmole 337, ff. 20-57. His clients included such well-known figures as Lord Herbert and Lady Blount, ff. 49v and 50v. For a discussion of the role Dee's library played in the intellectual life of England and the visitors there, see Sherman, *John Dee*, especially pp. 38-41.

67. See Dee, AWSII:i7, 218, 301, and 326. 68. *Ibid.*, p. 63.

calls to dinner and by unexpected visitors. On one occasion, a messenger from the court burst into the private study in the middle of an angel conversation. Dee, "fearing his rash opinion afterward of such things, as he could not perceive perfectly what my Companion [Edward Kelly] and I were doing," anxiously asked the angels for advice on how to minimize any possible damage to his reputation.⁶⁹ Privacy remained of grave concern to Dee and his associates throughout the angel conversations, and Dee asked the angel Michael on 4 May 1582 if he and Kelly might use the "furdermost little chamber . . . yf the bed be taken downe" instead of the private study.⁷⁰ This arrangement would have helped to diminish interruptions as well as safeguard Dee's reputation from charges of conjuring, since the chamber in question was the last room in a series of linked rooms and thus more completely removed from the household.

The quiet and relative isolation Dee craved was an important feature of many early modern natural philosophical programs. Isolation was especially important in the angel conversations because of the traditional belief that solitude was necessary for communication with God - or, at the very least, that solitude increased the likelihood that such communication would take place. Yet Dee, like most early modern natural philosophers, was eager to acquire a battery of noble patrons and financial sponsors. Such individuals could not be found in Dee's study or his "furdermost little chamber"; rather, potential patrons gravitated from their country estates to the court, and Dee's home at Mortlake provided an ideal rest stop between the great estates in the south and west of England and the royal palaces on the river Thames such as Greenwich and Whitehall. Incidents like those described - from the interruption of servants to the possible misinterpretation of events by those not as erudite as himself - demonstrate some of the difficulties associated with Dee's attempts to reach a compromise between the contemplative life that his angel conversations demanded and the active, political life of a court-sponsored natural philosopher upon which his financial well-being depended.⁷¹

Dee continued to grapple with the tension between public and private throughout his life and employed a number of strategies to help accommodate the special needs of a contemplative, financially solvent Christian

69- *TFR*, p. 23. 70. Dee, AWS 11:137.

71. For a detailed interpretation of these conflicting ideals in a slightly later period, see Stephen Shapin, "The Mind Is Its Own Place": Science and Solitude in Seventeenth-Century England," *Science in Context* 4 (1990): 191-218.

natural philosopher.⁷² One strategy involved a small oratory - a place for private devotions and contemplation - next to the study.⁷³ Dee retreated to his oratory before each angel conversation to pray for divine favor and guidance. This space was probably similar to Heinrich Khunrath's oratory as depicted in the *Amphitheatrum sapientiae aeternae* (1602). In Khunrath's study, which contained everything from alchemical vessels to musical instruments and books, the prominent placement of the oratory in the foreground of the illustration implies that prayer was integral to the work of alchemy. The angel conversations demanded a similar space for contemplation and meditation.⁷⁴

At no time were the problems associated with blending the active and contemplative lifestyles more apparent than when Dee was traveling in Europe from 1583 to 1588. During this period the physical arrangements surrounding the angel conversations were changed frequently, and finding suitable accommodations was especially difficult. Any potential residence had to have isolated rooms for the conversations, rooms suitable for alchemical experiments, and a location that was accessible to both the Court and suppliers of alchemical materials. When Dee first arrived in Prague in August 1584 he was able to lease such a house from another natural philosopher, Tadeas Hajek. Though Hajek is best known today for his astronomical work, he was also interested in alchemy and was a notable figure at Rudolf's court. Among its other attractions, Hajek's house contained a study decorated with alchemical friezes. Dee believed it to have been "in times past. . . the Study of some Student. . . skilfull of the holy stone."⁷⁵ A name - "Simon Baccalaureus Pragensis" - was inscribed on the walls in silver and gold, and among the pictures Dee mentioned "very many *Hieroglyphical Notes Philosophical*, in Birds, Fishes, Flowers, Fruits, Leaves, and six Vessels, as for the Philosophers work." Two literary inscriptions within the friezes described the alchemical art.⁷⁶

72. See Deborah E. Harkness, "Managing an Experimental Household: The Dees of Mortlake," *his* 88 (1997): 242-262.

73. The oratory was a separate room rather than a secluded place within the study. One of the participants in the angel conversations was able to exit from the study by passing through Dee's oratory. *TFR*, p. 23.

74. See the illustration of his "Laboratium oratorium" in Heinrich Khunrath. *Amphitheatrum sapientiae aeternae* (Hanau, 1609).

75. *TFR*, p. 212.

76. *Ibid.* Verses over the door read: "Immortale Decus par gloriaque illi debentur/Cujus ab ingenio est discolor his paries." A longer passage was written on the uppermost portion of the south wall of the study:

Hajek's house proved too small for the growing number of people and activities associated with Dee's projects, and in January 1585 Dee moved to a house on Salt Street near the Old Market in Prague. This house was better designed for the complexities of Dee's natural philosophical practices as it had two studies where the angel conversations could take place: a "mystical study," and a "secret study."⁷⁷ Once again the household's activities proved distracting, and by April 1586 Dee had withdrawn to an even more isolated location in the house's tower when he wished to communicate with angels. The tower contained an "oratory ... at the top ... a small heated room, truly elegant and commodious."⁷⁸ The oratory or private space for prayer thus remained a vital component of the changing environments where the angel conversations took place even after Dee left Mortlake.

Despite the mutability of the angel conversations' larger environment, their integrity depended upon a more easily defined, portable set of properties: the showstone, the Holy Table, and the Holy Books. For Dee, the focus of his angel conversations was not his library, alchemical laboratory, study, or oratory, but his showstone. He used at least three showstones in the angel conversations: a "great Chrystaline Globe," a "stone in the frame," and a stone Dee believed had been brought by the angels and left in his oratory window at Mortlake. The last was the most powerful, and only Dee was allowed to touch it.⁷⁹ He set this

Candida si rubeo mulier nupta sit marito: Mox complectuntur, Complexa concipiuntur. Per se solvuntur, per se quandoque perficiuntur: Ut duo quae fuerant, unum in corpora riant: Sunt duae res primo, Sol cum Luna, Confice, videtis, sit ab hiis lapis quoque Rebus.

Lunae potentatu, peregit Sol Rebis actu: Sol adit Lunam per medium, rem facit unam. Sol tendit velum, transit per ecliptica Caelus: Currit ubi Luna recurrit hunc denuo sublime. Ut sibi lux detur, in sole quae retinetur. Nee abiit vere, sed vult ipsi commanere: illu irans certe defunctum copus aperte: Si Rebus scires, quid esset tu reperires. Haec ars est cara, brevis, levis atque rara. Art nostra est Ludus puero, labor mulierum; scitote omnes filii artis huius, quod nemo potest colligere fructus nostri Elixiris, nisi per introitum nostri lapidis Elementati, et si aliam viam quaerit, viam nunquam intrabit nee attinget. Rubigo est Opus, quod fit ex solo auro, dum intraverit in suam humiditatem.

77- The "mystical study" is mentioned in *TFR*, p. 367; the "secret study" is mentioned months later, in *TFR*, p. 409. It is possible, but unlikely, that the two studies were actually the same space.

78. Bodleian Library MS Ashmole 1790, ff. i-io. Dee in Josten, p. 240.

79- Whitby, AWS I: 137-141; Dee, AWS II:217-218.

angelically delivered stone in gold and intended to wear it around his neck.⁸⁰

A fourth "stone" associated with Dee's angel conversations is the black obsidian mirror currently owned by the British Museum. Based on the evidence from the angel diaries, this mirror was not used in the angel conversations. Frequently, Dee made sketches of the stones in the margins of his manuscripts, none of which, however, portrays the black obsidian mirror (see Figure i). What is more, there is no direct evidence that the mirror belonged to Dee. The legend associating the black mirror with the angel conversations was based on the 1748 catalogue of Horace Walpole's collection of curiosities. In the catalogue, the mirror was described as "a speculum of kennel-coal, in a leathern [*sic*] case. It is curious for having been used to deceive the mob by Dr. Dee, the conjurer, in the reign of Queen Elizabeth."⁸¹ Here, Dee's angel conversations are not even mentioned. It was in the nineteenth century that Francis Barrett reported, in his compilation of magical materials entitled *The Magus* (1801), that "six or seven individuals in London . . . assert they have the stone [used in the conversations] in their possession."⁸² Somehow the two legends intertwined and the stories reporting Dee's use of the obsidian mirror in the conversations have been repeated for several centuries on the basis of only "very circumstantial" evidence.⁸³

Dee's use of the showstone represented the most traditionally occult aspect of his angel conversations.⁸⁴ Dee noted some of its connotations in a presentation copy of selected angel conversations, *De heptarchia*

80. *TFR*, p. *40. A current provenance for the stone is not available, but it is probable that such a precious object was buried with him.
81. Quoted in Hugh Tait, "The Devil's Looking Glass," in *Horace Walpole: Writer, Politician, and Connoisseur*, ed. Warren H. Smith (New Haven and London: Yale University Press, 1967), pp. 195-212; see p. 200.
82. Francis Barrett, *The Celestial Intelligencer* (London, 1801), p. 196.
83. Goldberg, for instance, repeats the long-standing belief that Dee used the obsidian mirror in the conversations. See Benjamin Goldberg, *The Mirror and Man* (Charlottesville: University of Virginia Press, 1985), pp. 17-18. Whitby is more cautious and posits that the mirror might have been owned by Dee, and perhaps even used in the conversations, but that there is no evidence to support this contention. See Whitby, *AWS I*: 138-141.
84. See Goldberg, *The Mirror and Man*, especially pp. 3-162. Relevant medieval and early modern ideas concerning stones and their relationship to magic and astrology are discussed in Carla de Bellis, "Astri, Gemme e Arti Medico-magiche nello "Speculum Lapidum" Di Camillo Leonardi," in *// Mago, Il Cosmo, Il Teatro degli Astri: Saggi sulla Letteratura Esoterica del Rinascimento*, ed. Gianfranco Formichetti, with an introduction by Fabio Troncarelli (Rome: Bulzoni Editore, 1985), pp. 67-114.

tnystica. In this volume, he noted the work of Ephodius and Epiphanius on precious stones, as well as an unspecified "book received at Trebona."⁸⁵ He also drew attention to Epiphanius's remarks about "Adamanta," a stone "in which diverse signs are given for responding to God," and to the Jewish belief that the original laws given to Moses on Mount Sinai "were expressed in sapphires."⁸⁶ The Jewish mystical text *Zohar* supported this belief, recounting the story that the original tablets of the law were constructed from a divine sapphire that served as the foundation of the cosmos after being cast down from heaven by God. Moses destroyed the original sapphire tablets and copied them into rough stone before sharing them with his people. Thus, whereas the original sapphire tablets conveyed the pure, eternal truths of God, Moses' tablets were only imperfect imitations of that truth.⁸⁷

In Dee's conversations the showstone clearly served as a locus for divinity, a sacred space capable of representing the world in microcosm. Dee noted that "the whole world in manner did seme to appeare, heven, and erth. etc." within the stone.⁸⁸ At times, a more specific microcosm - the study where the conversation took place - appeared in the crystal showstone, along with Dee and his scryer. This microcosm within a microcosm would quickly evaporate, yielding to a representation of the "whole world."⁸⁹ The angels made explicit references to the safe, sacred nature of the showstone, for it served as a protective device to keep potentially evil spirits at bay. The angels assured Dee that, within the showstone, "No *unclean* thing shall prevayle."⁹⁰ Instead, the stone could contain only true, holy angels.⁹¹

85. A printed edition of this work is available. See John Dee, *The Heptarchia tnystica*, edited and annotated by Robert Turner (Wellingborough, Northants.: Aquarian Press, 1986), p. 64. There is no reference to a work by "Ephodius" in the Roberts and Watson catalogue; Dee did own Epiphanius's work on the breastplate of Aaron, contained in a 1565 collection of works on stones and gems including Johannes Kentmannus's *De fossilibus* and other tracts by authors such as Conrad Gesner. See Roberts and Watson, #765; this volume has not been recovered, and was part of Dee's continental traveling library.

86. Dee, *Heptarchia tnystica*, p. 64.

87. A. E. Abbot, *Encyclopaedia of the Occult Sciences* (London: Emerson Press, 1960).

88. Dee, AWS 11:48. Caret marks indicate where Dee has inserted text above the line.

89- TFR, p. 115. 90. Dee, AWS 11:247 (Dee's emphasis).

91. Simon Forman, one of Dee's contemporaries and a natural philosopher with an interest in the occult sciences, noted similar ideas about the sacrosanct nature of stones used to contact angels in his book of angelic experi-

Dee's ability to communicate with angels through his sacred showstone might have been linked by contemporaries to his expertise in alchemy because of analogies drawn between the showstone and the closed vessel of an alchemical experiment. Dee believed that the showstone was linked to his alchemical success and noted in his copy of Marcus Manilius's *Astronotnica* (1533) the associations between the extraordinary new star of 1572, his alchemy, and the angel conversations:

I did coniecture the biasing star in Cassiopeia appering a° 1572 to signify the fynding of some great Thresor or the Philosophers stone. . . . This I told to Mr. Ed. Dier. at the same tyme. How truly it fell out in a° 1582 Martij 10 it may appere in tyme to come ad stuporem Mundi.⁹²

The date - 10 March 1582 - marked Dee's first angel conversation with Edward Kelly. Yet there is no mention of alchemy in that conversation. The connections Dee made between these seemingly disparate events suggest that an existing, perhaps oral, tradition supported the connection. After Dee's death Elias Ashmole (1617-1692), a seventeenth-century scholar interested in both alchemy and Dee's angel conversations, wrote in his *Theatrum Chemicum Britannicum* (1652) that the elusive philosopher's stone, when subjected to even higher and more mystical processes, yielded "vegetable," "magical," and "angelic" stones, each characterized by its own specific properties and powers.⁹³ The most exalted, the angelic stone, was a substance so subtle it could not be seen, felt, or weighed, but only tasted. Ashmole described the stone in some detail:

It hath a *Divine Power*, *Celestiall*, and *Invisible*, above the rest; and endowes the possessor with *Divine Gifts*. It affords the *Apparition* of *Angells*, and gives a power of conversing with them by *Dreames* and *Revelations*: nor do any *Evil Spirits* approach the *Place* where it lodgeth. Because it is a *Quintessence* wherein there is no corrupt-

ments. Forman recorded a warning not to use the same crystal stone to converse with both holy angels and simple (possibly evil) spirits, writing that "ye must never call any spyritte into that Stone you call Aungells into." See Forman, "Magical papers," British Library, Add. MS 36674, ff. 47-56% f. 56'.

92. Marcus Manilius's *Astronomica* (Basel, 1533), book V. Dee's copy is now University College, London Ogden A.g. For more information, see Roberts and Watson, #251.

93. Elias Ashmole, "Prolegomena," *Theatrum Chemicum Britannicum* (London, 1652), sig. A4^V.

*ible Thing: and where the Elements are not corrupt, no Devil can stay or abide.*⁹⁴

Ashmole believed that Hermes had knowledge of the angelic stone which he refused to share with anyone, and that the only other people to possess it were Moses and Solomon.⁹⁵ Thus, the connections Dee made between alchemy and angels were not unique but part of an extant tradition that helped to join the two main intellectual projects in Dee's later life: his alchemy and his angel conversations.

A stone as sacred and significant as Dee's required a proper setting, so he used a special table and wax seals to further delineate the sacred space surrounding his showstone. Though the showstone was not dependent upon its environment to function properly, it was nonetheless a holy object to be revered and set apart from the mundane world. Because the stone was so crucial to Dee's angel conversations, the diaries record specific information about the furnishings, personal items, and books that complemented it. During each angel conversation Dee placed the showstone on a large wax seal, which was itself resting on a "Holy Table." Together, these items provided a larger sacred space with increased religious and occult connotations. Dee's use of a wax seal, for example, was related to medieval and early modern Solomonic magical practices involving the use of sigils and talismans, and his "Holy Table" served as an altar adorned with figures and inscriptions.⁹⁶ The designs for these objects did not come from standard occult references but from the angels themselves.

The "Holy Table" was, after the showstone, the most important property Dee used in the angel conversations. The angels gave initial designs for the table early in the conversations, on 10 March 1582.⁹⁷ As in the case

94. Ibid., sig. B^v.

95. Ibid., sig. B2'. I was unable to find any mention of this stone in the texts of the Hermetic corpus; see the translation by Brian P. Copenhaver, *Hermetica: The Greek "Corpus Hermetica" and the Latin "Asclepius"* (Cambridge: Cambridge University Press, 1992), passim.

96. E. M. Butler, *Ritual Magic* (Cambridge: Cambridge University Press, 1949), contains a detailed discussion of the Solomonic magical tradition on pp. 47-99. Richard Kieckhefer's *Magic in the Middle Ages* (New York: Cambridge University Press, 1990) discusses the medieval use of sigils and talismans on pp. 75-80. For the possible influence of Solomonic magic on Dee, see Stephen Clucas, "John Dee's *Liber Mysteriorum* and the *ars notoria*: Renaissance Magic and Medieval Theurgy," in Stephen Clucas, ed., *John Dee: Interdisciplinary Studies in Renaissance Thought* (Dordrecht: Kluwer Academic Press, forthcoming).

97- Dee, AWS 11:22-23; Whitby, AWS 1:150-154. To make a composite description, Whitby used information from both the angel diaries and the

of most of the material objects Dee was ordered to make, a complete understanding of the table's construction and use is not available. It is not known who made the table for Dee, and he struggled to clarify the angels' instructions for some time. He was particularly concerned about how to replicate divinely mandated objects in the imperfect sublunar world. Finally the angels soothed some of Dee's anxieties, telling him that the table used in the angel conversations was only an earthly representation of a divine, celestial table, which the angel Uriel explained was "A Myserie, not yet to be known."⁹⁸ The perfect, holy table shown in the angels' revelations was only symbolized by his personal table, and he may have conceived of the other objects used in his angel conversations in a similar fashion - as earthly representations of eternal, divine objects.

Once the table was made, Dee faced another problem: how to transport it to the court of Rudolph II. Because the table was the largest object used in the conversations, hiding it from curious eyes was difficult. Actually carrying it might have been still more challenging. Dee considered having a new table made in each city, but this potential solution was discarded for reasons of time and secrecy." Instead, the table was especially designed for travel. When Elias Ashmole saw Dee's "Holy Table" in the seventeenth century, it was actually a portable, flat tabletop enclosed in a protective wooden case with iron locks. When in use, the table rested on a wooden frame that raised it a little over two and half feet from the ground.¹⁰⁰ Apparently Dee had a new frame built in each city because, after some time traveling, he became concerned that to have a new base made for the table in each location still jeopardized his entourage's safety. Once they reached their patron's estates in Lasko, Dee asked the angels if he could take the base being made there to Cracow, "both to save time, and to have our doings the more secret."¹⁰¹

Although the angels did not satisfy Dee's requests for more detailed instructions regarding the table's base, they did give exact specifications for the tabletop. The angels told Dee to make the tabletop from a four-foot-square piece of sweet wood (though Ashmole claimed the table he saw in Cotton's library was only about three-foot square).¹⁰² The tabletop might have been painted by the painter and engraver Richard Lyne (fl. 1570-1600), with whom Dee conferred around the time of the

testimony of Elias Ashmole, who saw the table in John Cotton's library in the seventeenth century. I have drawn from his synthesis in these paragraphs. There were actually two sets of instructions delivered to Dee concerning the table. The earlier ones, given on 10 March, were later labeled "false," and new instructions followed on 26 April 1583.

98. Dee, AWS 11:2.i. 99. *TFR*, p. 69. 100. Whitby, AWS I: 151.

101. *TFR*, p. 69. 102. Dee, AWS II:2i.

table's construction.¹⁰³ The top was decorated with a large central square containing letters representing angelic names drawn from a mystical alphabet the angels had shared with Dee. A pentagram and seven smaller emblems known as the "seven Ensigns of Creation" surrounded the central device.¹⁰⁴ According to the angels' initial instructions, the "Ensigns of Creation" were to be inscribed in tin and placed on the table, but later Dee was permitted to paint them on the surface using blue, red, and gold pigment.¹⁰⁵ Characters from the angels' mystical alphabet provided a blue border for the table, with gilding at the corners for extra ornamentation. The completed table must have looked like an altar, with its central, elevated showstone and magnificently decorated surface.

The altarlike appearance of the table was accentuated by Dee's use of cloth draperies and wax seals. The angels instructed him to place red silk under the table legs and to position another piece of silk on top of the table, covering the wax seal and frame positioned under the showstone.¹⁰⁶ This arrangement elevated the showstone above the rest of the table, increasing the distance between the divine showstone and the more mundane materials used in the angel conversations. Like the showstone, the wax seal was a physical link between the divine and the human, the celestial and terrestrial, and the angel Uriel instructed Dee to look upon the seal with "great reverence and devotion."¹⁰⁷ The large wax seal was known as the "Sigillum Dei," whose proper name, the angels told Dee, was "Emeth" (Figure 3).¹⁰⁸ *Emeth*, the Hebrew word for "truth," was one of the seventy-two names of God in the cabalistic tradition.¹⁰⁹ Be-

103. Ibid., p. 352. In a discussion with the angel II on the significance of proportion, Dee referred to "master Lyne" and asked whether he could "serve the turn well?" before he showed the angel a rough draft of the letters to be painted around the table's edge. Lyne had connections - as did Dee - to Cambridge University and Dutch intellectual circles, and was well known for his maps, genealogical tables, and portraits. See the *DNB*, vol. 12, p. 342, and Francis Meres, *Palladis Tamia* (London, 1598), p. 287-.

104. Christopher Whitby believes the pentagram and ensigns related both to the seven days of God's creation and to the seven stages of alchemical transformation. Whitby, AWS 1:134-135.

105. Ibid., pp. 134-137; Dee, AWS 11:383-384.

106. Dee, AWS 11:22. The angels later altered these instructions, requesting that Dee procure a "changeable" or shot silk. See *ibid.*, p. 379.

¹⁰⁷- Ibid. p. 21.

¹⁰⁸- Ibid., pp. 32-33; Whitby, AWS 1:118-119. Dee made a marginal note to remind him to investigate both Reuchlin and Agrippa for this name, and specifically mentioned Agrippa's *De occulta philosophia* III, chap. n.

¹⁰⁹- Agrippa, OOP, p. 227.

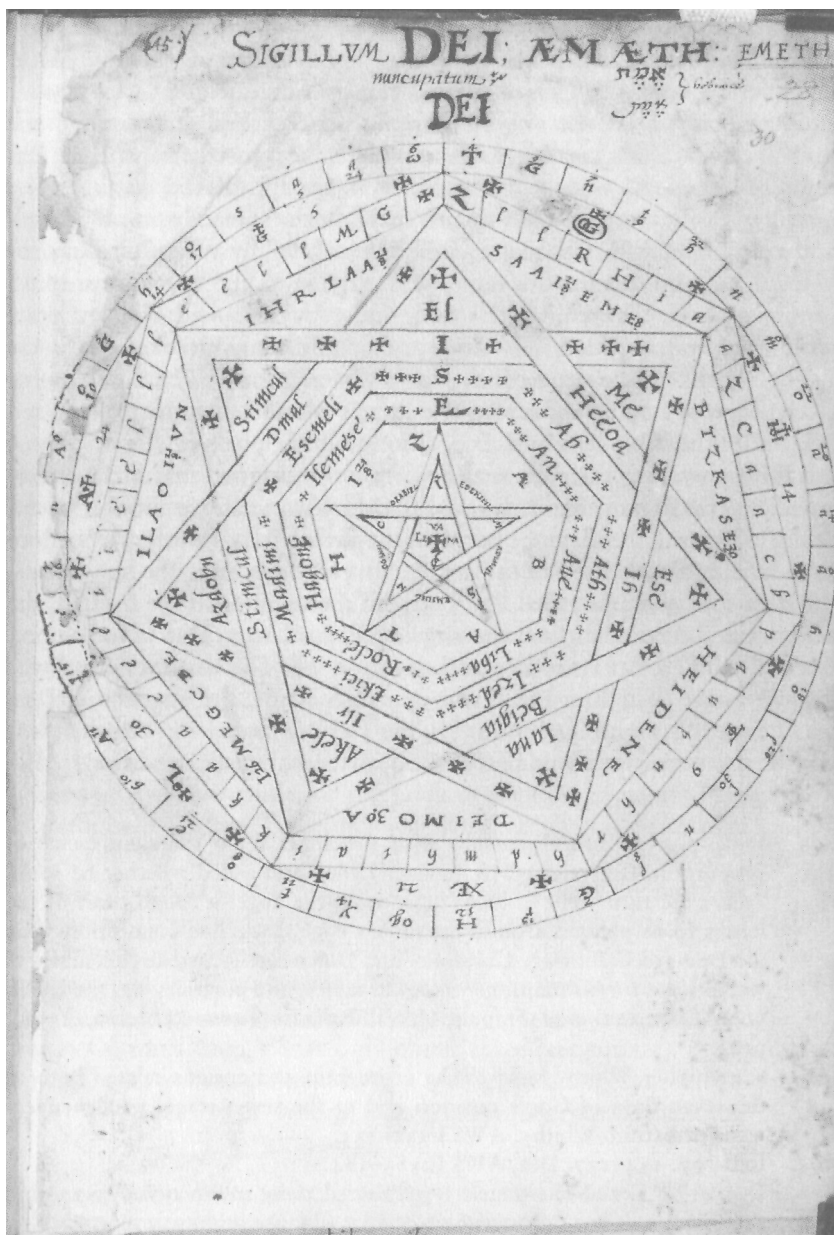


Figure 3. The Sigillum Dei, which was inscribed and used as a support for Dee's crystal showstone. British Library, Sloane MS 3188, f. 30'. Reproduced by permission of the British Library.

tween 10 and 21 March 1582. the angels instructed Dee to make the seal from undyed beeswax and to inscribe the seal with a heptagon, letters from the angelic alphabet, names of the angels, and the secret names of God.¹¹⁰ On the reverse, a cruciform symbol was inscribed with the word "AGLA." In the Middle Ages AGLA was one of the names of God used in exorcisms, healing magic, and divination.¹¹¹ The mediating and protective function of the larger wax seal was enhanced by four smaller versions of the "Sigillum Dei." Each was encased in a metal canister and placed under one of the legs of the Holy Table. Each angel also conveyed his personal seal or talisman to Dee.¹¹²

The showstone, the table, and the wax seals were the central physical features of the angel conversations. They demarcated Dee's "angelic laboratory" where divine communication could take place. Dee's own person was also important to the integrity of the conversations, and the angels described objects he was to wear, including a ring and a triangular "lamine," or breastplate, inscribed with symbols. In addition to the ring and lamine, the angels told him to make a special rod named "EL." But, according to the angel diaries, Dee's use of the ring, lamine, and rod was never central to the angel conversations in the way that the stone, table, or seals were.¹¹³ Instead, they were objects that sanctified Dee, symbolized his role as a conduit for divine influences, and protected him from evil. The angels described no objects that the scryers were to possess or wear, and their absence underscores that it was Dee, rather than his assistants, who played the crucial role in the conversations.

Dee received detailed instructions for both the ring and the lamine. According to the angel Michael, the ring was to be made of precious metals and inscribed with the name "PELE."¹¹⁴ Dee made a note to check for the name "PELE" in his most authoritative Christian cabalistic text, Johannes Reuchlin's *De verbo mirifico*.¹¹⁵ PELE did not appear

- no. See Whitby, AWS 1:119-1x3 for a complete discussion of how to decode the names hidden within the seal.
- in. Kieckhefer, *Magic in the Middle Ages*, pp. 73, 85, and 89.
- H2. Like the use of the word "AGLA," the tradition of angelic seals or sigils was long-standing in occult texts. An English manuscript dated 1562, for instance, included a seal containing the names of six angels: Armediel, Darionel, Ramaniel, Gabriel, Carbrael, and Ranael. Cambridge University Library, MS LI.I.IZ, f. 21'. Of these angels, only Gabriel appears in Davidson's *Dictionary of Angels*; the rest are idiosyncratic, like many of Dee's angels.
- H3- Whitby, AWS 1:131. This assertion must be qualified, for, as in the case of the angelic stone set in gold, Dee may well have been buried with the objects.
- H4- Dee, AWS 11:31-33. 115. Ibid., p. 32.

there, but could be found instead in Agrippa's *De occulta philosophia*. Dee went on to insert PELE in the margins of Dionysius the Areopagite's "Divine Names" next to a passage that mentioned the "wonderful 'name which is above every name.'" ¹¹⁶ Dee's interest in the ring increased when the angel Michael asserted that its design had not been "revealed since the death of Salomon," the archetypal biblical figure of wisdom. ¹¹⁷ Michael went on to describe how Solomon's ring enabled him to perform his "Miracles, and divine works and wonders." ¹¹⁸ Similarly, Dee needed the ring to perform the tasks God would set him. "Without this [ring]," Michael told Dee, "thow shalt do nothing." ¹¹⁹

The "lamine," or breastplate, was a companion piece to the ring. First described on 10 March 1582 as a thin, triangular, metal plate of gold inscribed with sigils and worn around the neck, the heritage of Dee's lamine, like the wax seals, can be found in the medieval talismanic tradition associated with Solomon. In the case of the lamine, however, the angels' instructions suggest a closer link to traditional amulets used against illness, evil spirits, and bad fortune, since the angel Uriel told Dee that it would protect him from danger. ¹²⁰ The lamine's design was more symbolically charged for Dee than the ring. First, the shape was significant. Dee had been using the triangle as a personal hieroglyphic for some time, because the Greek delta or letter D provided a reference to his name. In addition, the triangular lamine was a symbolic reference to the Holy Trinity of the Father, Son, and Holy Spirit, which enhanced its divine connotations. Dee also related his angelic lamine to the Urim and Thummim that ancient Hebrew priests and prophets used for divination in matters important to the community (Exodus 28:15-30; Leviticus 8:8; Numbers 27:21). ¹²¹

116. See *ibid.* Whitby, AWS 1:131; Dionysius the Areopagite, Roberts and Watson, #975, p. 146: "Ac veluti ab omni eum divini nominis cognitione abduce[n]tem dixisse cur de nomine me interrogas quod *est mirabile*. An vero istud non est *mirabile* nomen: quod est super omne nomen, quod est sine nomen, quod omne exsuperat nomen . . ." (Dee's emphasis). Against this passage, Dee noted "Pele."

117. Dee, AWS 11:31. 118. *Ibid.* 119. *Ibid.*, p. 32; Dee's emphasis.

120. "Sigillum hoc in auro sculpendum, ad defensione[m] corporis, omni loco, tempore et occasione. et in pectus gestandum." Dee, AWS 11:19. See also Whitby, AWS 1:129-131, and Kieckhefer, *Magic in the Middle Ages*, pp. 77-80.

121. See also Dee's emphasis marks in his copy of Sebastian Muenster, *Messias Christianorum et Iudaeorum Hebraice & Latine* (Basel, 1539), Roberts and Watson, #1616. "Fuerunt pr[a]etera & aliae quinq[ue] res in te[m]plo primo, quae non fuerunt in secundo, nempe h[a]e area cum propiciatorio

Other objects of crucial importance to Dee's angel conversations were his angelically delivered books, which can be divided into two broad categories. First, Dee recorded the day-to-day angelic revelations in notebooks he maintained chronologically, here referred to as "angel diaries." These contain information about events that took place in the household during the angel conversations, as well as the angels' revelations. The second class of books - the revealed books - were given to Dee in the course of the conversations, and they were always meant to be extracted from the chronologically recorded diaries and maintained as separate books. Dee's extant copies of the revealed books - the *48 Claves angelicae*, *Liber scientiae auxilii et victoriae terrestres*, *Tabula bonorum angelorum invocationes* [sic], *De heptarchia mystica*, and *Liber Logaeth* - were finely executed in his most polished handwriting.¹²² Their quality of presentation suggests that they were intended for reference and possibly as gifts to patrons and associates, rather than being rough notes of the angel conversations.

As with most of the objects associated with Dee's angel conversations, his "holy books" represent a mixture of natural philosophical, occult, and religious traditions, a unification made possible because of the power associated with language in Judeo-Christian creation accounts in which God used speech to craft the cosmos. During Dee's lifetime, Protestant reformers extended the living power of God's speech to include books of scripture, which they argued should be revered as if they contained the spoken word of God. The sixteenth-century theologian John Calvin remarked that "all of Scripture is to be received as if God were speaking," and any records of divine speech, such as the angels' revelations to Dee, would have been considered authoritative.¹²³

The Scriptures were not the only powerful texts, however. In the Judeo-Christian and Islamic traditions "holy books" containing divine and angelic revelations were equally powerful. The tradition of holy

8c Cherub, ignis coelitus missus, *spiritus sanctus*, *Urim & thumim*, idest, *mysteria qu[a]eda[m] sacra in pectorali summi sacerdotis*." For an early modern translation, consult Sebastian Muenster, *The Messias of the Christians and the Jetves*, trans. Paul Isaiah (London, 1655).

122. These volumes were found in a secret compartment of a storage chest belonging to Dee. They are now bound as British Library, Sloane MS 3191. A published edition of these texts appears as John Dee, *The Heptarchia mystica* edited and annotated by Robert Turner (Wellingborough, Northants.: Aquarian Press, 1986), *passim*.

¹²³- Quoted in William A. Graham, *Beyond the Written Word: Oral Aspects of Scripture in the History of Religion* (Cambridge: Cambridge University Press, 1987), p. 143.

books in these religions can be traced back even further to Near Eastern and Mediterranean examples. Typically, ancient holy books took one of several forms: books of wisdom, books of destinies (containing the knowledge of human lives and history in the future), books of works (recording human deeds in anticipation of final judgment), and books of life (containing the names of the elect to be saved at the final judgment).¹²⁴ Dee viewed all holy texts - be they scriptural authorities or private revelations - as having inherent power, highlighting in his copy of Azalus's encyclopedia that magic existed even in the written accounts of the Christian patriarchs.¹²⁵ He considered his diaries a set of similar, extracanonical revelations that could be consulted, along with existing books of holy scripture contained in the Bible, for answers to his questions about nature and the world.

Within the occult tradition books possessed additional powers, from the *Clavicles* associated with Solomon to practical magical manuals known as *grimoires*. Studying these texts contributes little, however, to an explanation of Dee's detailed diary entries.¹²⁶ Some grimoires were simply catalogues of rituals and prayers, for example, while others contained technical descriptions of materials, diagrams of talismans and sigils, and detailed procedures. Still other early modern occult books consisted of long lists of beneficent and maleficent spirits, including the forms they took, their powers, and their attributes.¹²⁷ Even other contemporary records of conversations with angels, spirits, and demons are not analogous to the diaries that record Dee's angel conversations. Most comparable were the rituals employed by Dee's contemporaries "HG" and "Jo. Davis" on 24 February 1567, when a holy book was used to facilitate visions of angels in a stone who revealed additional sacred books.¹²⁸ Though occult practitioners had been calling spirits into the world for centuries to look for buried treasure and act on their wishes, few asked those spirits for information about the way the world worked, or how and when God would reorder it according to a divine plan. In Dee's angel conversations, by contrast, these are central concerns.

Dee's angelically revealed books were delivered in a sequence that

124. Ibid., pp. 50-51.

125. Pompilius Azalus, *De omnibus rebus natmalibus* (Venice, 1544), Roberts and Watson, #134/8188, p. 19'. "Et de ipsorfum] formis in vita patru[m], 8c aliis scripturis sacris plures lengunt[ur], tanq[uam] *magica* co[n]sistent[ur]"; Dee's emphasis.

126. E. M. Butler, *Ritual Magic* (Cambridge: Cambridge University Press, 1949), PP-47-88.

127. Kieckhefer, *Magic in the Middle Ages*, p. 170.

128. "Magical Papers," British Library, Add. MS 36674, ff. 59^r-62^v.

went from grammatical and linguistic basics to complicated matters of religious doctrine. The first revealed book conveyed to Dee and Kelly was the *Liber Logaeth*, or "the Book of the Speech of God."¹²⁹ It conveyed the angelic language and emphasized the role that language would play in perfecting the world and returning it to its original state. The *Liber Logaeth* consisted of forty-nine "calls" or prayers and ninety-five tables containing small square spaces filled with letters (Figure 4). The angels delivered additional prayers as a preamble to the *Liber Logaeth*, but they are not included in the finished text.¹³⁰ The angels instructed Dee to complete the book forty days after 29 March 1583, a period of time that had both biblical and alchemical significance.¹³¹ The angels promised that the book and the Holy Table would, when used at God's appointed time, bring about the apocalyptic redefinition of the natural world.

The second book the angels revealed, *De heptarchia mystica*, was a reference summary of information conveyed to Dee before he departed for the Continent in 1583.¹³² It contained prayers to specific angels that were to be repeated at different times of the day and on different days of the week, as well as the seals for forty-nine elemental angels with powers over aspects of the natural world.¹³³ Because the angels delivered this information at various points throughout the angel conversations, Dee would have found it difficult to find specific instructions. By drawing the materials together in a separate volume, however, Dee provided himself with an encyclopedic survey of key information revealed in the conversations. Although Whitby contends that the book provided "Dee with ready access to all that he needed for the practical summoning of these spirits," there is no evidence that Dee ever used the prayers in his daily practices.¹³⁴ Instead, he used traditional, orthodox prayers at the beginning and conclusion of each angel conversation. The prayers in the *De heptarchia mystica* may have had a role in the religious life of the world to come, but Dee's translation of the calls has been lost, and neither their contents nor their ultimate purpose is known.

The angelic "keys," the 48 *Claves angelicae*, resemble apocalyptic

^{12-9.} Whitby, AWS 1:143-144. This volume is now British Library Sloane MS 3189.

^{130.} For these prayers, see Dee, AWS 11=258-302.

^{131.} Whitby, AWS 1:144.

^{132.} This volume is now British Library Sloane MS 3191, f. 32'-51'. An altered version appears in a modern edition as John Dee, *The Enochian Evocation of Dr. John Dee*, ed. and trans. Geoffrey James (Gillette, NJ: Heptangle Books, 1988), pp. 17-64.

^{133.} Whitby, AWS 1:142-143. ^{134.} Ibid., p. 143.

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1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
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2	1	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
3	1	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
4	1	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
5	1	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
6	1	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
7	1	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
8	1	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
9	1	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
10	1	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
11	1	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
12	1	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
13	1	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
14	1	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
15	1	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
16	1	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
17	1	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
18	1	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
19	1	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
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22	1	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
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26	1	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
27	1	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
28	1	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
29	1	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
30	1	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30

Figure 4. A page from the *Liber Logaeth* showing numbers and letters inscribed in a table. The central circle contains the name of one of Dee's angels, Bornogo. British Library, Sloane MS 3189, f. 17r. Reproduced by permission of the British Library.

biblical passages in tone and content. They are remarkably similar to this example:

Behold sayeth your God, I am a Circle on Whose hands stand 12 Kingdomes: Six are the seats of living breath: the rest are as sharp sickles: or the horns of death wherein the Creatures of ye earth are to are not [*sic*] Except myne own hand which slipe and shall ryse. In the first I made you Stuards and placed you in seats 12 of government giving unto every one of you powre successively over 456 the true ages of tyme to the intent that from ye highest vessells and the Corners of your governments, you might work my powre: powring downe the forces of life and encrease, continually on the earth. Thus you are beco[m]me the skirts of Justice and Truth. In the Name of the same your God Lift up, I say, your selves. Behold his mercies floesh, and [his] Name is beco[m]me mighty amongst us. In whome we say I move, Descend and apply your selves unto us as unto the partakers of the secret wisdom of your Creation.¹³⁵

Here the status of the angels' revelations as a new scriptural authority is clear, and the revealed books' stylistic relationship to the Bible is evident. The 48 *Claves angelicae* contained verses in both English and the angels' language, and Dee translated the keys with the angels' assistance. His finished copy of the work contained the keys in both languages.¹³⁶

Information of a different kind concerning the angelic governors of various geographical areas and their true names could be found in the *Liber scientiae auxilii*.¹³⁷ The angels delivered this volume and its companion, the *Tabula bonorum angelorum*, which consisted of tables of letters and numbers much like those found in the *Liber Logaeth*, to Dee in central Europe after 1584. Though the books which Dee used in the angel conversations, when compared to the extant early modern grimoires and books of experiments, are more striking in their differences than in their similarities, the *Liber scientiae auxilii* is most reminiscent of traditional occult practices due to the formulaic nature of its contents.¹³⁸ Names of particular angels were plugged into standardized prayers, much like the invocations common in early modern books of magical experiments, and these prayers do not have the tone of scriptural authority struck in the 48 *Claves angelicae*.

*35- British Library, Sloane MS 3191, f. 4'.

¹³⁶ The 48 *Claves angelicae* are now part of British Library Sloane MS 3191. A modern edition of this text is contained, with some alterations in format, in Dee, *The Enochian Evocation of Dr. John Dee*, pp. 65-102.

¹³⁷- Whitby, AWS I: 142.

*38. The *Liber Scientia* is now British Library MS Sloane 3191, ff. i4^r~3i^r and 52^r-80^v. See also Dee, *The Enochian Evocation*, pp. 103-177.

In addition to these surviving books, there were other revealed books destroyed by angelic command in Prague in 1586. During an episode when the angels claimed that all the earth had to be cleansed in preparation for the unfolding of God's divine plan, they instructed Dee to place the revealed books and his angel diaries in his oratory furnace. Later, Dee rediscovered many of his books in the garden outside his house (apparently returned by angelic means), but a few were missing, including forty-eight companion books to the 48 *Claves angelicae*, an English translation of the 48 *Claves*, and a short book Dee referred to as the "Mystery of Mysteries and the Holy of Holies." Dee had not yet deciphered this last work, which he believed "contained the profoundest mysteries of God Himself and of the Almighty Divine Trinity that any creature will ever live to know."¹³⁹ The loss of such a valuable work caused Dee great distress, although he took it stoically and remained convinced that, at some future date, he would understand its contents even if it was no longer in his possession.

Another book from Dee's library collection, the *Book of Soyga*, has been connected to his angels even though it was not revealed by them. The book was first mentioned in Dee's personal diary on 17 January 1582 and in the angel diaries on 10 March 1582, when Dee asked the angels, "ys my boke, of Soyga, of any excellency?"¹⁴⁰ The angel Uriel replied that it was a book that "God's good angels revealed to Adam in Paradise."¹⁴¹ Dee was absorbed in interpreting his "Book of Soyga" and asked the angels for help, but Uriel demurred, reporting that he could not help Dee understand the text any further because the angel Michael was its "interpreter." The book was discredited by the angels and was lost or stolen around 18 April 1583. Decades later, on 19 December 1595, Dee recovered the work. The manuscript resurfaced in the seventeenth century when Elias Ashmole reported that "the Duke of Lauderdale hath a folio MS. which was Dr. Dee's with the words in the first page: 'Aldaraia sive Soyga vocor.'"¹⁴²

The long-lost *Book of Soyga* became, in modern scholarship on Dee, a "missing link" that had vanished along with any hope of really understanding the remaining angel conversations.¹⁴³ The recent discovery of

139. Dee in Josten, p. 249.

140. The reference to the "Book of Soyga" was omitted from Halliwell's edition of Dee's diary. See Bodleian Library Ashmole MS 487, entry for January 1582. In the angel diaries, see Dee, AWS 11:17.

141. "Liber ille, erat Ada[m]ae in Paradiso revelatus, per Angelos dei bonos." Dee, AWS II: 17.

142. Whitby traces the history of this book in Whitby, AWS 1:146-147.

143. See, for example, *ibid*.

two copies of it has not shed any further light on the angel conversations, however.¹⁴⁴ Its Latin and English contents appear to belie Dee's description of the book as "Arabik." The work is astrological in focus, though it does contain tables of letters and numbers - much like the revealed *Liber Logaeth*.^{TM5} One provocative similarity between the *Book of Soyga* and Dee's angel conversations, for example, are the tables of repeating letters that resemble, in some cases exactly, the tables of letters revealed by the angels in their mystical books.¹⁴⁶ Nor do ownership marks permit its certain placement in Dee's collection, but marginalia and provenance suggest that the copy now in the British Library belonged to Dee, while the copy now at the Bodleian Library was copied from Dee's manuscript when he sent the *Book of Soyga* to Oxford for expert advice.¹⁴⁷ To add to the confusion, the *Book of Soyga's* antecedents are puzzling, as is Dee's intense interest in the work and his conviction that it was somehow connected to his angel conversations. Further study of the *Book of Soyga* may yet yield insights into the angel conversations and Dee's views on astrology and magic.

144. I located two copies of the work, one at the Bodleian Library and one in the Sloane Collection of the British Library: Bodleian Library Bodley MS 908 and British Library MS Sloane 8. I am indebted to Julian Roberts and Andrew Watson, who generously took the time to discuss the works with me after their discovery.

145- Dee, AWSII: 331-332.

146. For this information, I am indebted to Jim Reed who generously shared with me his analysis of the tables' structure and their relationship to the contents of Sloane 3189. See J. Reeds, "John Dee and the Magic Tables in the *Book of Soyga*," in Stephen Clucas, ed., *John Dee: Interdisciplinary Studies in Renaissance Thought* (Dordrecht: Kluwer Academic Press, forthcoming).

147- The British Library copy probably passed from Lauderdale's hands into those of Sloane. The Bodleian Library copy (which may have been copied from Dee's in the late sixteenth century by a member of Oxford University) was received from William Dun, along with four other manuscripts, in 1605. See William Macray, *Annals of the Bodleian Library Oxford* (Oxford: The Bodleian Library, 1984), p. 422. Dun may have been the "Mr. William Dunne . . . doctor of phisick and late felowe of Exeter College" to whom William Marshall left his medical books. See *The History of the University of Oxford*, ed. James McConica (Oxford: Clarendon Press, 1986), 3:241. Further references to Dunne can be found in *Alumni Oxoniensis I*, Boase's *Register of Exeter*, p. 46, and Munk's *Roll of the College of Royal Physicians*, 1:102. For more information, see Roberts and Watson, *John Dee's Library Catalogue: Additions and Corrections* (London: Bibliographical Society, 1995).

The Angels

Dee, his scryers, and the many objects they used represent only part of the story of the angel conversations - though admittedly a central and vivid part. Though Dee's scryers and their sordid reputations eclipse the other features of the angel conversations, he did believe that their revelations came from the mouths of angels. Dee took the angels seriously and obeyed their commands to the letter - even when the tasks the angels assigned to him, such as denouncing the Holy Roman emperor for his sins, lacked courtly sensitivity. The angels, oddly enough, have been almost completely ignored by scholars, yet without some introduction to their individual and collective attributes the full significance of the angel conversations remains elusive.

Dee communicated with a dizzying array of angels during his conversations, both the well known and the obscure, all of whom possessed individual personalities, appearances, and demeanors. Though the majority of the angels appeared as men, a few angels important to the evolution of the conversations appeared as women. Dee's tendency not to concern himself with the angels' fixed places in the cosmic hierarchy further complicates the situation. Rather than focusing on their discrete place in the universal system, which might help us to understand how they coincide with those of other traditions, he took a more cabalistic approach and focused on their proper names, and on the particular task each fulfilled in the natural world. To the modern mind, so far removed from a worldview where celestial hierarchies of angels mediate between humanity and divinity, Dee's interest in contacting such a wide variety of angels may seem bizarre, and his complete willingness to perform any task they set before him even more inexplicable.

The most pressing question for most modern scholars remains that of Dee's intentions in the angel conversations. Did he intend to speak only with *angels*, God's divine messengers, or would he have been content to contact lesser spirits or demons? The question is complicated by Dee's interchangeable use of the words "angel" and "spirit," a common usage in his time. Cardano, for example, explained that both terms shared a common linguistic root: "the Greeks are wont to call these [beings] angels, nevertheless the Latin word is *spiritus*."^{14*} Dee not only used "angel" and "spirit" for his divine messengers; he also used the Aristotelian category of "intelligences," which he believed were actually "the

148. Girolamo Cardano, *The Book of My Life (De vita propria liber)*, trans. Jean Stoner (London: J. M. Dent & Sons, 1931), p. 240.

angels of God."¹⁴⁹ While it is tempting to consider Dee's angels lesser spirits - especially those whose names are unfamiliar - he believed they were divinely sent messengers, with the exception of "wicked or illuding spirits" that occasionally crept into the conversations and were quickly recognized and dismissed.

Dee's celestial communicants, whether referred to as "spirits," "intelligences," or "angels," were important, divine members of the cosmic structure. The best-known angels in Dee's conversations are the archangels of the Judeo-Christian tradition: Gabriel, Michael, Raphael, and Uriel. Their names, unlike many others which appear in the conversations, should be recognizable to anyone familiar with the Bible, with the possible exception of Uriel, who appears mainly in the now apocryphal book of Esdras. Their primary function was to serve as messengers between God, other members of the celestial hierarchy, and humanity. In addition, Gabriel, Michael, Raphael, and Uriel, according to Dee and his predecessor Agrippa, presided over the four corners of the heavens and thus had a panascopic view of the created world.¹⁵⁰

Gabriel first appeared in the angel conversations on 22 June 1583.¹⁵¹ The angel of annunciation, resurrection, and revelation, he guarded Eden and would remain vigilant at the entrance to Paradise until the restitution of the natural world.¹⁵² Some of Dee's other authorities, such as Trithemius and Azalus, regarded Gabriel as the guardian of the moon.¹⁵³ Agrippa further elaborated upon the correspondences between

149. The passage appears in Dee's copy of Pompilius Azalus's *De omnibus rebus naturalibus* (Venice, 1544), p. 17. The passage reads: "Caelum enim nee sensum habet, nee intellectum, nee aliquam congitionem, nee voluntatem, nee a seipso movet[ur], sed ab Angelis Dei, quos Aristoteles intelligentias vocat, volvitur, ac in suos fines regulatur" (Dee's emphasis).

150. Dee, AWS 11:7; Agrippa, *OOP*, p. 24. 151. *TFR*, p. 24.

152. Gustav Davidson, *A Dictionary of Angels, Including the Fallen Angels* (New York: Macmillan, 1967), pp. 117-119. Davidson's work, though written in a popular style, is nonetheless a valuable reference tool that draws upon a wide variety of sources (theological, occult, and traditional). Davidson always refers to his sources, though not often as precisely as one might wish.

153- Azalus, *De omnibus rebus naturalibus*, p. i7^r; Johannes Trithemius, *Steganographia*, ed. Adam McLean, trans. Fiona Tait, Christopher Upton, and J. W. H. Walden (Edinburgh: Magnum Opus Hermetic Sourceworks, 1982), p. 96. Dee was so fascinated by Trithemius's *Steganographia* that in 1563 he wrote to William Cecil from Antwerp and asked to prolong his stay there so that he could finish copying the book from a manuscript in circulation in the city. See J. E. Bailey's edition of the letter in *Notes*

Gabriel and the moon by linking the angel to the mineral crystal and the metal silver.¹⁵⁴ Dee's understanding of the etymology of Gabriel's name was "the growing power or mightiness, or increasing strength of God."¹⁵⁵ A prominent figure in Islamic as well as Christian angelology, Gabriel was responsible for dictating the Koran to Mohammed and had an established connection to holy books and writing. The Jewish mystical tradition of the cabala, for instance, often featured Gabriel as the angel who delivered the cabala to humanity because of his identification with the "man clothed in linen" bearing a writing case, in Ezekiel 9:2-ii. As the angel of the Annunciation, Gabriel's function as messenger to the Virgin Mary (Luke 1:26) occupied an equally important place in the history of Christianity. Early modern authors were especially intrigued by the angel Gabriel, perhaps because in Trithemius's *De septem secundeis* the historical period overseen by him began in A.D. 1525; Dee and his contemporaries were thus living in the age of Gabriel.¹⁵⁶ Gabriel also fulfilled a healing function in the angel conversations, embodying a "medicine" sent by God to heal Dee's wife, Jane, a role commonly associated with Raphael in orthodox Judeo-Christian traditions.¹⁵⁷

Michael also features prominently in Dee's angel conversations. In the Jewish, Christian, and Islamic traditions the archangel Michael occupied a focal point in religious life and literature.¹⁵⁸ Guardian of Jacob, guiding angel for the nation of Israel, and the chief angelic agent in the apocalypse of Saint John the Divine, Michael was frequently represented by Christian artists. His chief attributes were his scales, which he would use to weigh human souls at the Last Judgment, and his sword of justice, which related to the meaning of his name: "strength of God."¹⁵⁹ According to Trithemius, Michael was the guardian of the sun, while in

and Queries, 5th ser., xi (1879): 401-402 and 422-423. Dee's copy has not been recovered; Roberts and Watson, #DMi65.

154. Agrippa, OOP; p. 121. 155. Dee, AWS 11:7.

156. Dee's three copies of Johannes Trithemius, *De septem secundeis* (Frankfurt, 1545) are Roberts and Watson #678, #969, and #1884. The first copy was part of the traveling library Dee took to the Continent; the second and third copies remained in England. Though both #678 and #1884 have been recovered, the first is of limited use despite its heavy annotations due to the extensive cropping of pages for rebinding; the second bears no ownership marks and so cannot be definitely attributed to Dee, although Roberts and Watson believe that his ownership is likely.

157. TFR, p. 250. 158. Davidson, *Dictionary of Angels*, pp. 193-195.

159. Dee, AWSII:7.

Agrippa, Michael was guardian of the metal quicksilver.¹⁶⁰ Both authors gave him important alchemical connotations by equating him with this metal and the planet Mercury. Dee's experience of the angel Michael fit neatly into this traditional framework. Michael first appeared, holding his sword of justice, on 14 March 1582.¹⁶¹ At that time he told Dee that he would reveal secrets of the Book of Nature that he had not revealed to Solomon.

The angel Raphael was introduced into the angel conversations at an early point in the relationship between Dee and Kelly on 15 March 1582, just five days after Kelly's first scrying session.¹⁶² He was not as frequent a guide as Gabriel and Michael but was the only angel known to have participated in the conversations that took place late in Dee's life. Raphael, whose name can be translated as the "healing power of God," is typically accorded the role of the angel of medicine. In Jewish mysticism, the *Zohar* charged Raphael with healing the earth and humanity.¹⁶³ Raphael was also the angel of knowledge in most angelologies, which stemmed from his position as the guardian of the Tree of Life in Paradise.¹⁶⁴ In the Jewish and Christian traditions, for example, Raphael guided Tobit's son on his journey from Nineveh to Media and revealed many secrets about the future of the earth and its peoples.¹⁶⁵ One of Raphael's key revelations in Dee's angel conversations was the "true cabala of nature," which related specifically to his role as the angel of knowledge.¹⁶⁶ Knowledge of the future was also often associated with Raphael, and in both Trithemius and Azalus he was one of the seven angels of the apocalypse.¹⁶⁷

Another, lesser-known archangel, Uriel, had a particularly important role in the surviving angel conversations. He was the first angel to speak with Dee during Kelly's tenure as scryer and shared many prophecies and detailed, alchemical parables with them. In the course of the conversations, Uriel explained the terrestrial significance of the angels' revela-

160. Trithemius, *Steganographia*, p. 96; Agrippa, *DOP*; p. 121.

161. Dee, AWS 11:28. 162. *Ibid.*, p. 36.

163. Davidson, *Dictionary of Angels*, p. 240. For more information on the place of the *Zohar* in Christian cabala, see Francois Secret, *Le Zohar chez les kabbalistes chretiens de la Renaissance*, Etudes Juives, vol. 10 (Paris: Mouton, 1964), *passim*.

164. Davidson, *Dictionary of Angels*, p. 240. 165. *Ibid.*

166. *TFR*, p. 77.

167. Trithemius, *Steganographia*, p. 96; Azalus, *De omnibus rebus naturabilis*, p. 17.

tions and solved problems and answered questions that cropped up during the revelations. Dee believed that the etymology of "Uriel" was the "light of God," and Uriel obligingly clarified the derivation of his name in their conversations.¹⁶⁸ Though Uriel appeared as the angelic guide to Esdras in the Bible, he was more prominent in the Jewish tradition; most of the treatises mentioning him were extracanonical in the Christian West by Dee's lifetime. In cabalistic lore, Uriel transmitted knowledge of the cabala to humanity, as well as the art of alchemy, which might explain why he conveyed alchemical parables to Dee.¹⁶⁹ Trithemius mentioned Uriel in his *Steganographia*, where Uriel was called a "great prince" and played an important role in his system of angelic communication.¹⁷⁰

The angel Anael appeared in the only conversation to survive from Dee's relationship with Barnabas Saul, but conversations with this archangel might have been extensive. Anael was traditionally one of the seven angels of creation, having guardianship over various kings and kingdoms on earth, and he was popular in occult texts of the medieval and early modern period.¹⁷¹ In Dee's conversation with Anael the archangel confessed that he had power over all things, good and evil, and guardianship over the planet Venus. Etymologically, Dee believed that Anael's name denoted "the favored, wretched misery of God."¹⁷² Dee considered the archangel Anael the "Chief governor Generall of this great [historical] period, as I have Noted in my booke of Famous and rich Discoveries," which differed from the scholarly consensus that the early modern period was under the governorship of Gabriel.¹⁷³

The mighty and relatively well-known archangels were not the only ones to appear in Dee's angel conversations; there was also a host of other angels who appeared nowhere else in Jewish, Christian, or Islamic angelologies. Because of their idiosyncrasy and mischievous natures, Calder concluded that they were fairies or daemons.¹⁷⁴ But Dee considered the other spiritual beings who appeared in his showstone as members of the lowest and most numerous order of the celestial hierarchy: the angels. Angels, according to the Christian authority Dionysius the Areopagite, were "more concerned with revelation and . . . closer to the

168. Dee, AWS II:/. For other variant meanings for Uriel's name, see Davidson, *Dictionary of Angels*, pp. 298-299.

169. Davidson, p. 298. 170. Trithemius, *Steganographia*, p. 84.

171. Davidson, p. 17. 172. Dee, AWS II:y. 173. *Ibid.*, p. 15.

174. I. R. F. Calder, "John Dee Studied as an English Neoplatonist" (diss., The Warburg Institute, London University, 1956), 1:761.

world" than the higher orders of archangels.¹⁷⁵ This description was supported by the offices the lesser angels held in Dee's conversations. The angel Salamian, for example, was the angel of the sun in Dee's system. Och, the angel of Dee's "direction" or purpose in life, appeared as the guardian of the philosopher's stone and alchemy in other early modern occult systems.¹⁷⁶ Other angels, such as the angel Nalvage (who helped Dee with the angelic language) and the angel Ilemese (who revealed several prayers to Dee), were frequent participants in the angel conversations.

Dee's Audience

Although the majority of Dee's angels were unknown to his contemporaries, the same cannot be said of the illustrious patrons and participants who comprised their immediate audience. Because the divine plan for the terrestrial levels of the cosmos must reflect the same ordered hierarchies as the celestial levels of the cosmos, the angels told Dee to share his angelic revelations with some of the most powerful people in early modern Europe. Dee's conversations with angels had never been entirely private, and in the city of Prague they became public and, according to some observers, dangerous. Lutheran Budovec's assertion that Dee was prophesying among the people of the city has been impossible to substantiate, but if he was accurate, then Dee would have been seen as threatening, not only because of the content of his messages, but also because he was delivering them to a public audience without elite mediation. It is clear from Budovec's remarks that news of the angels and their messages had escaped from the control of aristocrats with an immediate knowledge of the conversations. Finally, Dee had caught the attention of a wider audience.

Dee's angel conversations were meant to be shared so that the "worthy" could fulfill God's intentions and purpose. "We were expressly instructed," he wrote, "from the very first beginning of that our vocation and function, and we have known ever since, that it is in accordance with our duty and most agreeable to the Divine Majesty to show those mysteries in passing, to relate them compendiously, or to give a very brief account of an action ... to the worthy. . . ,"¹⁷⁷ The prescribed au-

175- Dionysius, "Celestial Hierarchy," in *Pseudo-Dionysius: The Complete Works* (New York: Paulist Press, 1987), p. 170.

176. Dee, AWS 11:35^{an<}i 234; Davidson, *Dictionary of Angels*, p. 211.

177- Dee in Josten, p. 226.

dience for Dee's angel conversations included members of the nobility, rulers, and religious officials both in England and abroad. A smaller subset of people actually witnessed the conversations, and their reactions ranged from skepticism to enthusiastic endorsement.

Dee's noble patrons were especially important to the perpetuation of the angel conversations, for without them he could not have gained the attention of rulers or religious officials. One of the first admitted to the colloquium of angels was Adrian Gilbert, the well-connected half-brother of Sir Walter Raleigh. Gilbert, like Raleigh, was interested in navigation and first became associated with Dee during efforts to chart the Northwest Passage with the British navigator John Davis. The two men were mentioned in Dee's private diary on 18 October 1579.¹⁷⁸ At that time Gilbert was entangled in a dispute with William Emery, who most believe was Dee's first scribe.¹⁷⁹ The first mention of Gilbert in the angel diaries appears on 23 March 1583, when the angels recognized him as an important third member of the colloquium.¹⁸⁰ In the angels' revelations, Gilbert was chosen to fulfill a missionary role among "the infidels" prior to the apocalyptic restitution of the world.¹⁸¹ Gilbert and Kelly were openly antagonistic, however, and even Dee was plagued with doubts about Gilbert's appropriateness for such an important task, given his worldliness and irresponsibility.¹⁸² Despite these difficulties, Gilbert remained a frequent visitor to the Dee household at Mortlake, and he might have participated in other angel conversations for which no written record now exists.

Gilbert's privileged role in the conversations did not last, and he was replaced by a Polish visitor to England, Count Albert Laski (1536-1605). The Palatine of Sieradz, Laski was close to both John Dee and Edward Kelly, a relationship possibly fostered by his interest in alchemy.¹⁸³ Described by Evans as a "strong though unorthodox Catholic," his entree into elite English circles was facilitated by visits his relative, the Protestant reformer Johannes a Lasko, made to England between 1548 and 1553.¹⁸⁴ Count Laski first arrived in England in the

178. See Roberts and Watson, p. 47.

179. See Dee, *PD*, p. 6; Whitby, *AWS* 1=53-54; Roberts and Watson, p. 47. Emery would have been a teenager on this date and this would have fit the traditional age restrictions of a scribe.

180. Dee, *AWS* 11:220-237. 181. *Ibid.*, p. 240. 182. *Ibid.*, p. 250.

183. See Evans, *Rudolf II and His World*, pp. 219-221. Laski's biography has been drawn from Evans's account.

184. Alastair Hamilton, *The Family of Love* (Cambridge: James Clarke and Company, 1981), p. 32.

spring of 1583, when Elizabeth I entertained him with all the ceremony due an important visiting nobleman, including visits to the University of Oxford to hear disputations in which another European natural philosopher, Giordano Bruno, was participating.¹⁸⁵

Laski was first introduced to Dee on 18 March 1583 through correspondence, and the two men were able to meet personally on 13 May 1583 in the rooms of the earl of Leicester at Greenwich.¹⁸⁶ The association between Dee and Laski was cordial from the beginning, and on 18 May 1583 Laski visited Dee at Mortlake.¹⁸⁷ Laski honored Dee with a more extensive visit on 15 June, accompanied by "Lord Russell, Sir Philip Sydney, and other gentlemen."¹⁸⁸ After the party left Mortlake, Dee spoke with the angels, who mentioned Laski in their prophecies for the first time.¹⁸⁹ The count visited Mortlake again on 19 June 1583, when he stayed overnight and took part in his first angel conversation.¹⁹⁰ Many of the angels' remarks to Laski predicted his political triumph over his king, Stephen of Poland, who later also participated in the angel conversations.

The final meeting between Dee, Laski, and Kelly prior to embarking for the Continent took place on 2 August 1583. In September, the group traveled to Laski's estates in Poland, where they remained until August 1584, when Dee and Kelly departed for Prague after the angels instructed them to tell the Holy Roman emperor, Rudolf II, about their revelations. Laski remained in close contact with Dee and the angels throughout their stay in central Europe, although he was not as highly esteemed by 1586 as he had been in 1583. In 1586 and 1587 the angels cast doubts on Laski's faith in their revelations, despite his ongoing financial support of Dee and Kelly.¹⁹¹

In Prague, Don Guillen de San Clemente, the Spanish ambassador, acted as an intermediary between Dee and Rudolf II. The ambassador provided Dee with his formal introduction to the emperor in September 1584 and facilitated their initial exchange of letters.¹⁹² San Clemente was sympathetic to Dee's interests and confided that he was descended from the Spanish mystical philosopher Ramon Lull. Such a confession might

185. Further connections between Bruno and Dee have remained conjectural. See Frances A. Yates, "Giordano Bruno's Conflict with Oxford," *Journal of the Warburg and Courtauld Institutes* 2 (1939): 227-242; John Bossy, *Giordano Bruno and the Embassy Affair* (New Haven and London: Yale University Press, 1991), pp. 23-27.

186. Dee, PD, pp. 19-20. 187. Ibid., p. 20. 188. Ibid.

¹⁸⁹ TFR, p. 17. 190. Dee, PD, p. 20; TFR, pp. 22-23.

191. Whitby, AWSI:33. 192. Clulee, p. 223.

have elicited Dee's trust, and he showed the ambassador the fourth book of the angel diaries on 25 September 1584. San Clemente did not participate in any of the angel conversations which survive, but he was in contact with Dee throughout his time in Prague. The ambassador even took part in the christening of Dee's son Michael in 1585.¹⁹³

Another nobleman, Vilem Rozmberk, was elevated to an important position in the plan for the restitution of the natural world in the autumn of 1586, following Laski's fall from favor. A patron of alchemists in central Europe second only to Rudolf II, Rozmberk was a natural choice for inclusion in the angel conversations as they became increasingly charged with alchemical overtones.¹⁹⁴ He sponsored a number of alchemists, including Heinrich Khunrath of Leipzig (1560-1605), whom Dee met on 6 June 1589 in Bremen.¹⁹⁵ The angels requested Rozmberk's presence at an angel conversation on 1 May 1586, but the first extant conversation involving Rozmberk is dated 14 October 1586.¹⁹⁶ At the time, Rozmberk was acting as peacemaker between Rudolf II and Dee, but his efforts were in vain. The contents of the angel conversations involving Rozmberk were primarily concerned with the angels' knowledge of alchemy, and they lend further credence to the belief that the rift between Dee and the emperor stemmed from alchemical disputes and difficulties rather than from the angels.

Many of Europe's rulers were also concerned with Dee's angelic revelations. Queen Elizabeth I apparently knew of his efforts to communicate with the angels, though there is no evidence that she participated in any conversations. Dee recorded on 10 March 1575 that the queen "willed [me] to fetch my glass so famous, and to show unto her some of the properties of it, which I did."¹⁹⁷ As no scribe was present, Dee must have exhibited only the stone's superficial, optical properties. Later, after his return from central Europe, Dee delivered a "he[a]venly admonition," which we can assume was angelically revealed, to the queen on 3 May 1594 in the privy garden at Greenwich, which the queen received "thankfully."¹⁹⁸ The details of their conversation were not noted.

193. Evans, *Rudolf II and His World*, pp. 222-223. ¹⁹⁴⁻ Ibid., p. 212.

195. Dee, *PD*, p. 31; Halliwell misconstrues the name as "Kenrich Khanradt." See also Evans, *Rudolf II and His World*, pp. 213-214.

196. TFR, p. 445.

197. Dee, *CR*, p. 17. Whitby does not believe that this glass could have been one of the angelic showstones, but was instead a mirror (see Whitby, *AWS* 1:140). The reference is not sufficiently clear to rule out the possibility that Elizabeth saw one of the showstones.

198. Dee, *PD*, p. 49.

In Europe, the highest-ranking individual associated with the angel conversations was Rudolf II, the Holy Roman emperor. Dee publicly expressed his own interest in the Hapsburgs in 1564 when he dedicated the *Monas hieroglyphica* to Rudolf's grandfather. Rudolf II's deep interest in the spiritual, mystical, and occult properties of nature would have given Dee confidence that he would be welcome at the Emperor's court.¹⁹⁹ At first, Dee and Kelly enjoyed a positive reception, probably due to Dee's alchemical reputation rather than his conversations with angels. Once in Prague, he waited over a month before requesting an audience from Rudolf II. On 3 September 1584 Dee's request was granted, and during their interview he rebuked the emperor for his sins and demanded that Rudolf put total faith in the angelic revelations.²⁰⁰ "If you will hear me, and believe me, you shall Triumph," Dee told Rudolf, but "If you will not hear me, The Lord, the God that made Heaven and Earth . . . will throw you headlong down from your seat." Few monarchs would have suffered such remarks with good grace, and Rudolf II declined to take part in the conversations.

Another monarch, Stephen of Poland, was introduced to the angel conversations on 27 May 1585.²⁰¹ The old enmity between Laski and his king was put aside, and additional audiences followed. King Stephen, unlike Rudolf II, did agree to communicate personally with the angels, though he was not predisposed to believe in the conversations, as he understood that direct revelations were unlikely now that corruption and disorder reigned in the world.²⁰² While there is some evidence to suggest that Dee shared Stephen's belief that magic and miracles were less likely to occur in their troubled times than in the past, he argued strongly for the divinity of his angelic revelations.²⁰³ Dee made three specific points in his disputation. First, while conceding that the race of

199. See Evans, *Rudolf II and His World*, passim, especially pp. 196-242.

200. *TFR*, pp. 230-231. 201. *Ibid.*, pp. 404-406.

202. *Ibid.*, pp. 404-408.

203. Dee's rationale might have derived from his reading of Avicenna; Roberts and Watson, #395, p. 100^r. In Dee's copy of Avicenna's *De almahad*, he underlined a passage regarding the decline in spiritual activity due to increases in understanding and wisdom: "**Ex** quibus patet, qualiter homines vexentur a detnonibus, & a spiritibus domesticis praedictis quia secundum hanc opinionem animae ignorantiu[m] & sapientium vitiosomm qui in hoc mundo tantum fuerunt occupati circa sensibilia mundana si fuerint bonae, aut malae retine[n]tur in hoc mundo inferior!, ut dictum est, 8c continuantur cum hominibus." In the margins Dee wrote: "This agreeth wth the walking of spirits that hath been wth in this 100 yere and before whan people wer more ignorant and simple, 8ctc."

prophets who had prepared for Christ's birth was extinct, he argued that new prophets and prophecies had arisen to take their place. Second, nothing in the angel conversations went against God: the conversations were a special type of revelation that would prevail until the world adopted a single faith. Dee's third and final point was that twenty-four works in Greek, Latin, and English supported the angel conversations, as well as the revealed books that he intended to submit to the king's scrutiny. Despite these assurances and his participation, Stephen failed to express serious interest in the angel conversations.

On a higher spiritual if not social level, Dee and Kelly were in contact with Catholic clergy, from bishops and papal nuncios to Jesuit confessors. Dee visited with several Catholic clerics in central Europe, including the Capuchin monk Annibale Rosselli, who published a multi-volume commentary on the Hermetic *Pimander*.²⁰⁴ Kelly confessed to a Jesuit professor of theology in Prague in April 1586, who took advantage of the opportunity to question him about the angels.²⁰⁵ The Jesuits in Prague appear to have been particularly intimate with Dee's household and with the details of the church's case against the natural philosopher and his angel conversations. It was their interest, as well as the interest of the papal nuncios, which caused Dee such anxiety.

Dee's serious troubles with the Roman Catholic church began in 1584 when Giovanni Francesco Bonomi, the bishop of Vercelli and apostolic nuncio, prepared to leave Prague. At that time Dee came into possession of a fragment of a letter sent from the bishop to Rudolf II that included details of a dinner conversation which cast doubt on his conversations with angels. Though the substance of the document was based in "various rumours," the contents were still damaging to Dee's reputation. Dee's difficulties with Rome stemmed from his offer to share the angel conversations with Rudolf II "of his own accord and without having made a request to those who have power and authority to determine [the verity of] an apparition of blessed spirits."²⁰⁶ These sentiments were echoed by Kelly's Jesuit confessor, who urged the scribe to submit the "matter of your revelations" to an "authority higher than mine."²⁰⁷

Far from arguing that Dee's angel conversations were fraudulent, the

204. Frances Yates, *Giordano Bruno and the Hermetic Tradition* (London: Routledge and Kegan Paul, 1964), pp. 179-180 and 188. Dee also received communion at the religious house where Rosselli was installed, though Yates overstates the case when she writes: "This shows us where lay Dee's true spiritual home - in religious Hermetism."

205. Dee in Josten, pp. 234-237. 206. *Ibid.*, p. 228.

207. *Ibid.*, p. 237.

church was concerned that the activities of Dee and Kelly were all too real, but might involve evil spirits rather than good angels. The church's position was based on the presumption that the "apparition of good angels . . . does not happen in a distinct shape which is perceived by human eyes, but is somehow vaguely encompassed . . . while ... in a state of ecstasy and rapture."²⁰⁸ The Catholic church's skepticism mounted because "Dr. Dee had a wife and was thus given to the cares of this life and to worldly matters." Therefore, the authorities argued, "it would hardly be possible for him to enjoy the intercourse of good angels, for that happened only to very holy persons, living far away from their married quarters, and to solitary hermits."²⁰⁹ Of equal - and perhaps greater - concern to the church were Dee's alchemical experiments, which cast further doubt on Dee's intentions and reliability. "I am indeed of the opinion," wrote the Bishop of Vercelli, "that they prefer one philosopher's stone to ten visions of angels."²¹⁰

Germanus Malaspina, the bishop of San Severe, assumed responsibility for the inquiries after the bishop of Vercelli left office in July 1585. Dee and Malaspina were introduced by a nobleman in Rudolf's court who told Dee that the bishop was eager to meet and befriend him. Dee was suspicious and believed that Malaspina "was preparing violence and laying in ambush for me."²¹¹ According to Dee, Malaspina's requests persisted for more than eight months until, in late March 1586, gracious invitations turned into threatening summons. After agonizing over the matter with Kelly, Dee and his scribe decided to call on the bishop on 27 March 1586.²¹² The audience opened with the bishop deploring the spread of heresy and the fragile safety of the see of Rome, which was only preserved by the king of Spain. Given the dangers of the time, the papacy had decided that "various revelations, illuminations, and consolations from the good angels of God and from God himself... are private, not public . . . [counsels of] reformation."²¹³ This was both a veiled warning that their messages might be tolerated if kept to themselves and a stratagem to cast doubts on Dee's claim that he and Kelly were required by God to share their revelations with others.

Malaspina went on to ask Dee and Kelly for help with "those evils affecting us all" since the Reformation.²¹⁴ Dee wisely demurred, saying that it was not his place to give advice on such great matters, especially as he had not "received . . . any express advice of God or admonition

208. *Ibid.*, p. 228. 209. *Ibid.*, p. 229. 210. *Ibid.*, p. 229.
 211. *Ibid.*, p. 230. 212. *Ibid.*, p. 231. 213. *Ibid.*, pp. 231-232.
 214. *Ibid.*, p. 232.

from the angels" to do so.²¹⁵ Though Dee admitted that "the very great and very many mysteries and counsels of God are known to us ... which all human talents conjoined could not invent," they were nonetheless under a divine "curb of silence."²¹⁶ Dee explained that he and Kelly led a virtually monastic life, and only with reluctance "let such manifest evidence" of their angel conversations be shown.²¹⁷ Kelly was not so circumspect. After pointing out the excesses and faults of Rome, Kelly went on to voice his hope that "the doctors, shepherds, and prelates mend their ways; may they teach and live Christ by their word as well as by their conduct."²¹⁸ If these changes were made, Kelly assured the papal representatives, "a great and conspicuous reformation of the Christian religion would be brought about most speedily."²¹⁹

Not surprisingly, the Catholic authorities were suspicious, and Francesco Pucci (1540-1593?), one of Malaspina's associates, was drawn into the angel conversations. Pucci began participating in the conversations on 6 August 1585.²²⁰ Though he was not an enthusiastic member of the Catholic church when his contact with Dee and the angels began, an angelic message later prompted his reversion to Catholicism.²²¹ A lax Catholic known for his unorthodox religious beliefs, Pucci was not the most effective liaison between Dee and his critics; his close relationship with the mystic Christian Francken had already caused concern.²²² In fact, Pucci became one of the most destructive influences on the angel conversations, in part because of his role in the prophesied reformation as a "speaker" or communicator of the angel conversations to those lacking an immediate experience of the event.²²³

Nevertheless, the relationship among Dee, Kelly, and Pucci was productive until Pucci came under the influence of a third papal nuncio in Prague, Filippo Sega, the bishop of Piacenza. The bishop became alarmed at the behavior of the Dee-Kelly circle soon after he took

215. Ibid. 216. Ibid. 217. Ibid. 218. Ibid., p. 233.

219. Ibid. 220. TFR, p. 409.

221. Ibid., pp. 413-417. Pucci's attempts to be reconciled to the church are recorded in his letters to "Madre Lisabetta Giambonelli" and "Fratello Giovanni." See Francesco Pucci, *Letters, documenti e testimonianze*, ed. Luigi Firpo and Renato Piattoli, *Opuscoli Filosofici Testi e Documenti inediti o rari no. n*, 2 vols. (Florence: Leo S. Olschki, 1955-1959), i: 67-69.

222. Evans, *Rudolf II and His World*, p. 225. Pucci eventually was seized by the Inquisition in 1592 and burnt for heresy. Calder, "John Dee," 1:824.

223. Dee in Josten, p. 247.

office in 1586.²²⁴ In May 1586 Sega invited Dee and Kelly to travel to Rome, where the angels' revelations could be examined by the Catholic authorities. Pucci supported the bishop, and Dee and Kelly quickly deduced that Pucci's loyalties had switched from the contents of the angelic revelations to the doctrines of the Catholic church. Dee declined to go to Rome, as he believed that "all pious and genuine sons of the Catholic Church . . . will own [up to] the efficacy and the diaphoretic celestial energy of our Illuminator and Comforter" and would "be enriched by the knowledge" of the angel conversations.²²⁵ This reply incensed the bishop, who accused Dee of necromancy and recommended that he be expelled from the city of Prague.²²⁶

In 1586, Dee's angel conversations began to stagger under the burden of too many patrons and suspicious eyes, too many angels and their individual personalities. The stresses placed on upon them reveal much about the complicated mechanics of the conversations. But the events of 1586 are not an ideal focal point to further our understanding of why Dee believed so strongly in the importance of the angels' messages. To delve deeper into the angel conversations and Dee's participation in them we must turn away from the last days of the Dee-Kelly collaboration and return to the origins of Dee's interest in communicating with angels, the roots of which can be found in a time long before Kelly became a part of the Dee household. In England, within Dee's library and his published works, we can find the first evidence that he was coming to terms with the problems of practicing natural philosophy in a world that he believed was coming to an end. While doing so, Dee began to seek a means to bridge the immense gap between the human and the divine through conversations with angels.

224. The bishop of Piacenza wrote, on 29 April 1586: "Giovanni Dii et. . . suo compagno sono in questa corte buon pezzo fa, et vanno camino di farsi autori d'una nuova superstitione, per non dire heresia, sono noti all'imperatore et a tutta la corte." Quoted in Evans, *Radolf II and His World*, p. 223.

225. Dee in Josten, p. 227. 226. *TFR*, p. 424.

2

Building Jacob's Ladder

The Genesis of the Angel Conversations

. . . and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

—Genesis 28:12

One of the most striking biblical images is Jacob's ladder as revealed to him in a dream at Bethel. This passage promised that communication between heaven and earth was possible, articulated the links between the supercelestial and the terrestrial levels of the cosmos, and suggested that communication between heaven and earth could be reciprocal. The question that faced natural philosophers interested in bridging the gap between celestial and terrestrial was how to build and ascend such a ladder. John Dee, along with many of his contemporaries, searched a variety of authoritative treatises for information on how to ascend "Jacob's ladder" to learn the secrets of the cosmos, and then descend to share that information with a waiting world. Dee's library furnished him with the tools and materials that served as a foundation for his conversations with angels, and they provide us with the intellectual context for what he sought to accomplish.

Building a ladder that linked heaven and earth promised a natural philosopher like Dee the intellectual attainment of certain knowledge, as well as the moral achievement of spiritual salvation. Dee had been striving for both long before he became involved in his angel conversations. From his youth Dee attended lectures at the finest universities in Europe, discussed natural philosophy and theology with English and European scholars of high repute, and collected the greatest library in England. He established networks of patronage to support his work and family, and regularly, though not prolifically, published original treatises on natural philosophy. By 1581, however, none of these activities had provided him with the certain knowledge of the natural world or the moral salvation vital to his success in natural philosophy.

Dee was frustrated by this impasse, and he was not alone. Evidence

from Dee's library and marginalia, as well as the angel diaries, suggests that his personal intellectual situation was linked to the Renaissance humanistic crisis of intellectual authority that questioned the reliability of centuries of accumulated wisdom.¹ If the intellectual traditions on which most scholars relied were not to be trusted, as the humanists suggested, where could a natural philosopher like Dee search for reliable information? Dee continued to use his books as a starting point for his investigation of nature, but time and again his eyes were drawn upward to the immutable celestial spheres for answers to his questions about the natural world and its complex workings. In the process, Dee was influenced by esoteric scholarship regarding the natural world and its promise that divinely sanctioned natural philosophers could ascend to the highest levels of wisdom and understanding.

Two rich resources informed these developments: Dee's library and the intellectual exchange he enjoyed with scholars and philosophers throughout Europe. By the time Dee was engaged in the angel conversations he owned the largest private library in England.² The library was not only sizable, its holdings were also extensive: an examination of his library catalogue reveals that he possessed a wider range of texts than could be found in any other private, university, or college library in the country. Hebrew language texts, mathematics, magic, and alchemy jostled for primacy on Dee's bookshelves. The variety and richness of the collection are matched only by the extensive connections Dee had with other natural philosophers and intellectuals at universities and glittering European courts. Dee's studies began in earnest under the tutelage of John Cheke and the Cambridge humanists, from whom he learned Greek and rhetorical skills, and received an introduction to mathematics.³ On

1. For the intellectual crisis of authority in the early modern period, see Richard H. Popkin, *The History of Scepticism from Erasmus to Descartes* (New York: Harper, 1968); Charles G. Nauert, *Agrippa and the Crisis of Renaissance Thought* (Urbana: University of Illinois Press, 1965); Stephen A. McKnight, *The Modern Age and the Recovery of Ancient Wisdom: A Reconsideration of Historical Consciousness 1450-1650* (Columbia: University of Missouri Press, 1991).
2. For a detailed analysis of Dee's library, see Roberts and Watson, *passim*. For the importance of Dee's library to intellectual life in England, see William H. Sherman, *John Dee: The Politics of Reading and Writing in the English Renaissance* (Amherst and Boston: University of Massachusetts Press, 1995).
3. See Deborah E. Harkness, "The Scientific Reformation: John Dee and the Restitution of Nature (Ph.D. diss., University of California, Davis), pp. 82-92. For the ways in which mathematics was incorporated into university

the Continent, Gerard Mercator and Gemma Frisius helped Dee to master the basics of navigation, astrology, and astronomy.⁴ No stranger to the patronage opportunities and intrigues of royal courts, Dee spent time in Italy with the duke of Urbino and spoke with Ulisse Aldrovandi in Bologna.⁵

It was in Paris from 1550 to 1551, however, that Dee became familiar with proponents of universal science and religion such as Jean Fernel, Antoine Mizauld, and Guillaume Postel.⁶ Many universal sciences focused on a single field of natural philosophy, such as mathematics or mnemonics, but some sought to combine a variety of natural philosophies into a single science with a unified theoretical basis. Because attempts to craft a universal science diverged widely in substance, their common intentions are often buried under intricate and seemingly unrelated layers of discredited early modern systems of thought. Each universal science did possess, however, one common goal: to bridge the perceived gap between the imperfect, sublunar world and flawed human understanding and the perfect, celestial world and complete knowledge. A universal science, therefore, was thought of as an *intermediary* - a vehicle that could move its practitioner between heaven and earth. Dee's most cherished intellectual goal as a natural philosopher was to master a universal science so that he could climb to heaven like the angels in Jacob's vision at Bethel, achieve certain knowledge, and return to communicate his knowledge to others. Dee's commitment to a universal science can be detected as early as 1558, when the first edition of the *Propaedeumata aphoristica* was published. As time passed, his synthetic intellect became more intrigued with the possibility of a universal sci-

educations in the period, consult Mordechai Feingold, *The Mathematicians' Apprenticeship: Science, Universities, and Society in England, 1560-1640* (Cambridge: Cambridge University Press, 1984).

4. Harkness, "The Scientific Reformation," pp. 93-118.
5. Ibid., p. 135. For Aldrovandi, see Dee's annotations in Conrad Gesner, *Bibliotheca universalis* (Basel, 1574), Roberts and Watson #282, p. 681: "Huic dum esse [m] Bononiae (a° 1563) pollicebar chama[e]leantis et halie top historiam vivafm]." I am indebted to Julian Roberts for bringing this volume to my attention, now Bodleian Library Arch. H. c. 7.
6. On universal sciences and their place in Western European intellectual developments, see Stewart C. Easton, *Roger Bacon and His Search for a Universal Science* (Oxford: Basil Blackwell), and Klaus Vondung, "Millenarianism, Hermeticism, and the Search for a Universal Science," in *Science, Pseudoscience and Utopianism in Early Modern Thought*, ed. Stephen A. McKnight (Columbia: University of Missouri Press, 1992); pp. 118-140.

ence, which he explored in both the *Monas hieroglyphica* (1564) and the "Mathematical Preface" (1570).

Dee's conception of a universal science grew more inclusive over the years, and by 1580 he was casting his net widely to embrace optics, mathematics, cabala, angelology, eschatology, and alchemy. This seems like a bewildering variety, but if we recontextualize Dee and his work with insights from his library and from the work of his European colleagues, Dee's varied intellectual interests seem neither strange nor exceptional. A number of scholars who influenced him, including Johannes Reuchlin, Trithemius, Henry Cornelius Agrippa, Paracelsus, Guillaume Postel, Antoine Mizauld, Jean Fernel, and Cornelius Gemma were exploring an equally wide range of possible strategies for universal sciences. In addition, all were interested in both the manifest and the occult properties of the natural world, and all believed it was possible for a natural philosopher to understand and harness the powers inherent in that world. Their common caveat was that nature could be mastered and utilized only in accordance with the divine plan and God's approval.

God's original, ordered plan for the cosmos stood behind all of these natural philosophers and their universal sciences, lending coherence to what would otherwise have been chaos. The enormous range of ideas expressed in the universal sciences stemmed not from confusion but from a lack of consensus on how natural philosophers might gain access to God's divine blueprint for the created world. For Antoine Mizauld, as for Dee, the heavens offered one of the best avenues for a comprehensive, universal natural philosophy. For Reuchlin, it was the divine word of God, decoded with the assistance of a Christianized cabala. Guillaume Postel believed that a restoration of a single religion, under a single authoritative figure, with a common body of knowledge and a common language, would enable mankind to recover the divine plan and craft a universal science. Dee explored all of these theories, and many others, in the years leading up to his decision to converse with the angels about God's created world and the natural philosophy that would disclose its secrets.

Dee's decision to search for a universal science was not sudden but developed from his earlier studies in natural philosophy. We can delineate this development through book purchases, his published natural philosophical works, annotations in his personal diary and the margins of his books, and his increasing preoccupation with the occult properties of nature and the interpretation of prophetic signs embedded in the natural world. Dee's published work often yields the clearest sense of his developing interest in universal sciences and illuminates his gradual

adoption of the angel conversations as the most certain basis for a truly comprehensive natural philosophy. Topics discussed in the angel conversations - the divine language, mathematics, optics, universal science, the interpretation of natural and supernatural signs, and the apocalyptic future of humanity and the created world - all appeared in Dee's published works before they surfaced in the angel diaries, suggesting a development of his views rather than an abrupt transition between earlier "scientific" and later "magical" periods.

This chapter will argue that Dee journeyed in a step-by-step fashion toward his angel conversations. First, he lay the foundations for the conversations by studying two authoritative texts: the Book of Scripture and the Book of Nature. Second, Dee set out to observe the Book of Nature, which he explained in his *Propaedeumata aphoristica* (1558/1568). Observation proved an insufficient method for grasping the complexities of the created world, so Dee sought a way to decipher the Book of Nature in his *Monas hieroglyphica* (1564). Once the Book of Nature had been deciphered, however, Dee found that it was disordered and of limited use to a natural philosopher, so he relied on mathematics as a reordering principle, in his "Mathematicall Preface" (1570).

Laying the Foundations: The Books of Scripture and Nature

The foundations of Dee's universal science lie not in an arcane philosophical text but in the fundamental and widely held early modern belief that God expressed his will through three aspects of the creation. Often referred to as "books," these three manifestations of God's creative power were: the "book" of the human soul, through which salvation could be attained and which would be read at the Last Judgment; the Bible, or God's wisdom as it was revealed in the Book of Scripture; and the created world, or Book of Nature.⁷ Each book, scholars believed, offered insights into both the mind of God and the act of creation. While the book of the soul, constrained by the human tendency toward sin,

7. Margreta de Grazia, "The Secularization of Language in the Seventeenth Century," *Journal of the History of Ideas* 41 (1980): 319-329, p. 319. For the Book of Nature, see Hans Blumenberg's *Die Lesbarkeit der Welt*, 2 vols. (Frankfurt am Main: Suhrkamp, 1981). For the Book of Scripture, see Beryl Smalley, *The Study of the Bible in the Middle Ages* (Oxford: Basil Blackwell, 1983); and Christopher Hill, *The English Bible and the Seventeenth-Century Revolution* (London: Penguin, 1993).

continued to preoccupy theologians, others turned their attention to the Bible and the Book of Nature for answers to pressing questions about the world and its future. The Books of Nature and Scripture became essential texts for early modern natural philosophers like Dee because they were "written" by God for humanity's benefit, and because they were accessible through study and contemplation.⁸ During the fifteenth and sixteenth centuries, however, the Books of Nature and Scripture became increasingly competitive in the struggle to establish intellectual authority.

For Dee, the Book of Nature was an especially important manifestation of God's divinity. Citing Paul's Epistle to the Romans, Dee wrote that the world had no excuse not to praise God's goodness, wisdom, and power "even if it had no written memorial of these [truths other] than that which from the Creation has been inscribed by God's own finger on all creatures."⁹ Dee's views predate Galileo's assertion in *The Assayer* that the Book of Nature was written in the language of mathematics with characters that were geometric in form.¹⁰ While this passage has become emblematic of the interest in nature and observation in the seventeenth century, the metaphor can be traced back to the Middle Ages and was certainly present in Dee's work. Ernst Curtius closely studied the evolution of the metaphor, confirming that "the concept of the world of nature as a 'book' originated in pulpit eloquence, was then adopted by medieval mystico-philosophical speculation, and finally passed into common usage."¹¹ Despite Dee's hearty endorsement of the Book of Nature as an authoritative text, and the belief of Galileo that the language of that text was mathematical, not even by the time of Isaac Newton had the Book of Nature's authority eclipsed that of the Book of Scripture.¹²

In practice, both the Book of Scripture and the Book of Nature were problematic texts. Replete with symbolism, allegories, analogies, and

8. Dee, MH, p. 125.
9. Ibid.
10. Quoted in de Grazia, "Secularization of Language," p. 320. For more on Galileo and the Book of Nature, see Joseph C. Pitt, *Galileo, Human Knowledge, and the Book of Nature* (Boston: Kluwer Academic Publishers, 1992); Eileen Reeves, "Augustine and Galileo on Reading the Heavens," *Journal of the History of Ideas* 52 (1991): 563-579.
11. Ernst Robert Curtius, *European Literature and the Latin Middle Ages*, trans. Willard R. Trask, Bollingen Series vol. 36 (Princeton, NJ: Princeton University Press, 1973), p. 321.
12. See B. J. T. Dobbs, *The Janus Faces of Genius: The Role of Alchemy in Newton's Thought* (Cambridge: Cambridge University Press, 1991), pp. 57-66.

inconsistencies, the two books presented an early modern natural philosopher with a serious obstacle: how were they to be "read"? A critical, humanistic stance already had been taken toward the Bible, but the Book of Nature presented additional problems. What language, natural philosophers wondered, had God used to inscribe the Book of Nature? What was the ordering principle of the text? Was the Book of Nature stable, or had it deteriorated since the Fall?

Theologians like Saint Cyprian had been grappling with these issues for centuries before humanistically trained natural philosophers turned their attention to them. In his "Epistle to Demetrianus" Cyprian wrote:

the world has now grown old, and does not abide in that strength in which it formerly stood; nor has it that vigour and force which it formerly possessed. This, even were we silent, and if we alleged no proofs from the sacred Scriptures and from the divine declarations, the world itself is now announcing, and bearing witness to its decline by the testimony of its failing estate.¹³

In Saint Cyprian and other early Christian authors the concept of a decaying world blended Hellenistic notions with ideas from the Old Testament, the Apocrypha, and the Pseudepigrapha.¹⁴ Biblical passages from Isaiah, the Psalms, and 2 Esdras are especially relevant to the development of these ideas about natural deterioration through their references to the Book of Nature's aging, or "wearing out," process. In Isaiah, the aging process was not limited to the earth but included the heavens: "The earth is mourning, withering, the world is pining, withering, the heavens are pining away with the earth" (Isaiah 24:4).

By Dee's time ancient and medieval authors' ideas about the instability of the Book of Nature were used by humanistic scholars to suggest that the created world was a text (like many others) in need of careful reading, rereading, and restitution.¹⁵ Though the cosmos had been or-

13. Saint Cyprian, "Epistle to Demetrianus," quoted in Ernest Lee, *Millennium and Utopia: A Study in the Background of the Idea of Progress* (Berkeley: University of California Press, 1949), Tuveson, p. 13. Dee owned a 1500 Paris edition of Saint Cyprian's works and sermons; Roberts and Watson, #1373-
14. See David Brooks, "The Idea of the Decay of the World in the Old Testament, the Apocrypha, and the Pseudepigrapha," in *The Light of Nature*, ed. J. D. North and J. J. Roche (Dordrecht: Martinus Nijhoff Publishers, 1985); PP-3⁸³-404, *passim*.
15. See James J. Bono, *The Word of God and the Languages of Man* (Madison: University of Wisconsin Press, 1995), pp. 26-84, for an insightful overview of this process.

deily and the Book of Nature had been reliable at the time of the Creation, since that time both had declined. In the Christian West, the decay of the Book of Nature was related to the moral fall of humanity when Adam and Eve sinned and the perfect order of Paradise was disrupted. While in Paradise, Adam and Eve lived in an abundant garden, communicated directly with God, and led a life of ease and plenty. The Adamic lifestyle, characterized by a harmonious relationship between God, humanity, and nature, was God's intended plan. Once outside the garden, humanity's struggle to master the Book of Nature began, and all subsequent changes represented a deterioration from the Edenic ideal.¹⁶

While the details of the moral fall were peculiar to the Judeo-Christian tradition, the notion of a paradise or idyllic garden that provided a reference point of order and stability for the Book of Nature was not. Many ancient cosmologies and cosmogonies contained references to a time in the past when humanity, divinity, and nature had lived in harmony and concord. In pagan antiquity, this idyllic state was commonly referred to as the "Golden Age," a time of perfection that underwent a series of subsequent degenerations.¹⁷ Early Christian authors combined pagan accounts of the Golden Age with biblical ideas of Paradise, creating a conception of past perfection more complex than the discrete traditions from which it was made. Philo Judaeus, for example, believed that the perfection of the Edenic past was embodied in Adam himself. In Philo's works, Adam took on the proportions of a giant who was physically perfect and free from disease as well as intellectually gifted. Because Adam's intellect was linked to the divine, he was able to grasp "the natures, essences, and operations which exist in heaven," rather than being fettered by earthly restrictions.¹⁸ Augustine held a similar

16. Frank L. Borchardt, *Doomsday Speculation as a Strategy of Persuasion: A Study of Apocalypticism as Rhetoric*, Studies in Comparative Religion, vol. 4 (Lewiston, NY: Edwin Mellen Press, 1990), pp. 45-57.
17. John Prest, *The Garden of Eden: The Botanic Garden and the Re-Creation of Paradise* (New Haven and London: Yale University Press, 1981), pp. 18-19.
18. F. R. Tennant, *The Sources of the Doctrines of the Fall and Original Sin*, introduction by Mary Frances Thelen (New York: Schocken, 1968), pp. 137 and 149. Dee owned four works by Philo Judaeus: his *Antiquitatum libri* (Basel, 1527), Roberts and Watson, #101; the complete *Opera* (Basel, 1561), Roberts and Watson, #164; *Libri quatuor* (Antwerp, 1553), Roberts and Watson, #334; and *De mundo* (Basel, 1533), Roberts and Watson, #1052.

belief: that Adam was immortal and "had special knowledge which empowered him to give the animals the correct names."¹⁹

The expulsion of Adam and Eve from Paradise was not the only event to destabilize the Book of Nature. Of equal importance was a second disruption: the Flood. For sixteenth-century scholars and their predecessors the Flood hastened nature's deterioration and erased the last vestiges of Paradise from the world. In addition, the deluge of the waters and their receding caused physical changes within the Book of Nature. Land that had been flat and easily traversed became interrupted by mountains and valleys after the moral Fall and Flood. Earthquakes and storms had not afflicted Paradise, but emerged with the decay of the Book of Nature. Some believed that changing seasons and climatic shifts, including excessive rain and drought, were actually a result of the Flood.²⁰ One of Dee's contemporaries, Francis Shakelton, asked his readers to observe the Flood's all-too-visible consequences: "doe we not see the yearth to be changed and corrupted? Sometyms by the inundation of waters? Sometyms by fiers? And by the heate of the Sunne?"²¹

As Shakelton suggests, Dee's contemporaries were anxious about the disorder and instability of the Book of Nature. The chaos was so pronounced that many thought it could only culminate in the end of the world, as foretold in the Book of Scripture. English clergyman Hugh Latimer, in a sermon of 1552, pointed to the natural signs of deterioration and change - including rings around the sun and eclipses - "which no doubt signifies . . . that this fearful day is not far off."²² Such tensions only increased when, in 1572, a new star appeared in the heavens - the first new star since the star of Bethlehem that announced the birth of Christ.²³ A few years later, in November 1577, a comet blazed through the heavens.²⁴ After the comet appeared, Elizabeth I called on Dee to

19. Augustine, *Enchiridion*, p. 239; quoted and discussed in Borchardt, *Doomsday Speculation*, p. 47.

20. Prest, *The Garden of Eden*, pp. 16-17.

21. Francis Shakelton, *A blazyng Starre* (London, 1580), sig. Aiii.

22. Quoted in Tuveson, *Millennium and Utopia*, p. 49.

23. The best-known treatise on the subject of the new star was Tycho Brahe, *De nova Stella* (1573). For an English translation, see Tycho Brahe, *His Astronomicall Coniectur of the New and Much Admired * Which Appered in the Year 1572* (London, 1632).

24. Dee noted the event, drawing a picture of the comet across the top of his personal diary entries for the month of November. See Bodleian Library Ashmole MS 487, entries for November 1577. Halliwell mistranscribed this drawing to 22 November 1580.

soothe her anxious courtiers and to interpret the comet's potentially eschatological message.²⁵ Then, during the Easter season of 1580, a rare earthquake rocked London early in the morning, an event which Dee noted in his personal diary.²⁶

Astrologers of the period warned that another cataclysmic event loomed on the horizon, further threatening the stability of the Book of Nature: a conjunction of the superior planets Saturn and Jupiter. This was an astrological event of such rarity and importance that it was discussed in print for years before it actually took place in 1583.²⁷ Dee was well-versed in this literature, and by 1552 he owned Albumazar's important work on the significance of "grand conjunctions."²⁸ The predicted 1583 event was more than a conjunction; it also involved a shift from the "watery trigon" to the "fiery trigon." This shift is complicated but critical to our understanding of the importance Dee accorded to his angelic conversations as well as to the growing sense of decay and deterioration that people thought was affecting the Book of Nature. There were four celestial trigons, each related to the elements and signs of the zodiac. For example, the "watery trigon" was comprised of the

25. Dee, *PD*, p. 4.

26. Dee may also have been called to court to discuss this event, as on n April 1580 he noted that "I went to the court [and] ca[me] home again." Entries concerning the earthquake were omitted from the Halliwell edition of Dee's personal diary. See Bodleian Library Ashmole MS 487, entries for April 1580, including: "Terremotus hor .6. a meridie durabat p[er] duo minuta ..."

27. The literature on the conjunction and its significance includes Margaret E. Aston, "The Fiery Trigon Conjunction: An Elizabethan Astrological Prediction," *his* 61 (1970): 159-187; Bernard Capp, *Astrology and the Popular Press. English Almanacs 1500-1800* (Ithaca, NY: Cornell University Press, 1979), pp. 164-179; Germana Ernst, "From the Watery Trigon to the Fiery Trigon: Celestial Signs, Prophecies and History," in Paola Zambelli's *'Astrologi hallucinati': Stars and the End of the World in Luther's Time* (New York: Walter de Gruyter, 1986), pp. 265-280; Robin Bruce Barnes, *Prophecy and Gnosis: Apocalypticism in the Wake-of-the Lutheran Reformation* (Stanford, CA: Stanford University Press, 1988), pp. 141-181; Laura Ackerman Smoller, *History, Prophecy, and the Stars: The Christian Astrology of Pierre d'Ailly, 1350-1420* (Princeton, NJ: Princeton University Press, 1994); Ann Geneva, *Astrology and the Seventeenth-Century Mind: William Lilly and the Language of the Stars* (Manchester: Manchester University Press, 1995), pp. 118-140.

28. Roberts and Watson, #421.

three signs linked to water (Pisces, Cancer, and Scorpio), and the "fiery trigon" was linked to Aries, Leo, and Sagittarius. The trigons influenced the earth in a repetitive cycle from fiery, to earthy, to airy, to watery. As each new trigon became influential, it caused significant changes in the terrestrial sphere.

These changes were magnified when a conjunction of the superior planets closest to God - Saturn and Jupiter - occurred as they entered the sign of the zodiac that signaled a new trigon. Thus a "great conjunction" of Saturn and Jupiter occurred every twenty years, when Jupiter and Saturn entered one of the three signs of a specific trigon. "Greater conjunctions" were much rarer and more significant events, occurring once every 240 years, when Jupiter and Saturn entered into a completely new trigon. The rarest conjunction of all was the "greatest conjunction." This occurred once in roughly a thousand years when Jupiter and Saturn reentered the fiery trigon - the initial trigon in the cycle - in the sign of Aries.²⁹ Historians and astrologers agreed that there had been six "greatest conjunctions" since the creation: one during the life of the prophet Enoch; another with Noah's Flood; a third when Moses had received the Ten Commandments; the fourth during the dispersal of the ten tribes from Israel; the fifth at the birth of Christ; and the sixth coinciding with the reign of Charlemagne.

Few doubted that the "greatest conjunction" due to occur in 1583 would be the harbinger of a similarly monumental event, especially since discussions of the conjunction were often reprinted with new editions of Regiomontanus's fifteenth-century astrological predictions that the world would end in 1588.³⁰ Astronomer Tycho Brahe suggested that the potential effects of the entry of Jupiter and Saturn into the fiery trigon would be magnified by the new star he observed in Cassiopeia in 1572. Brahe decided that these celestial signs, when combined, foretold unprecedented changes in the Book of Nature.³¹ A Bohemian astrologer Cyprian Leowitz (1514?-1574) concurred and discussed the significance of the conjunction in his *De coniunctionibus magnis insignioribus superiorum planetarum* (1564).³² "Since ... a new trigon, which is the fiery,

29. Aston, "Fiery Trigon Conjunction," pp. 161-162.

30. Ibid., p. 160.

31. Ibid., p. 164; Brahe, *His Astronomical! Coniectur*, pp. 16-18.

32. Aston, "Fiery Trigon Conjunction," pp. 164-165. Dee's copy of this work is Roberts and Watson, #631; he purchased the work in the year it was published, 1564. Now Cambridge University Library R*-5.2i, it is annotated by Dee; for an analysis see Evans, *Rudolf II and His World*, p. 222.

is now imminent," Leowitz wrote, "undoubtedly new worlds will follow, which will be inaugurated by sudden and violent changes, for this has happened before when one trigon ended and another began, but especially if the watery trigon is being followed by the fiery."³³ Leowitz was sure that the upcoming conjunction announced "undoubtedly . . . the second coming of the son of God and man in the majesty of his glory."³⁴

Observing the Book of Nature: *The Propaedeumata Aphoristica*
(1558)

Although the Book of Nature was an unstable and unreliable text - never more so than in the years prior to 1583 - a natural philosopher could not afford to ignore the manifold signs that God had inscribed there, but had to practice a shrewd observation of nature. This represented the first step of ascent on the ladder of knowledge that could take a natural philosopher to a certain understanding of the cosmos. Dee explored the potential of observation in his first work, the *Propaedeumata aphoristica* (1558).³⁵ Modern scholarship has provided two very different conceptions of the work and its place in Dee's natural philosophy, both of which offer clues regarding the development of the angel conversations. Peter French, for example, argues that the *Propaedeumata aphoristica* infused magic into all parts of the cosmic system.³⁶ Nicholas

Leowitz's work was popular enough to warrant a second edition, printed in London in 1573 just following Brahe's observation of the new star in Cassiopeia.

33. Quoted in Aston, "Fiery Trigon Conjunction," p. 165.

34. Cyprian Leowitz, *De coniunctionibus magnis* (1564), sig. L3^v; quoted in Aston, "Fiery Trigon Conjunction," p. 166.

35. Readers who wish to explore the *Propaedeumata aphoristica* more closely should consult Wayne Shumaker's translation of the work, *John Dee's Astronomy* (Berkeley: University of California Press, 1978), with an introduction and supporting materials by John Heilbron; Nicholas H. Clulee, "Astrology, Magic, and Optics: Facets of John Dee's Early Natural Philosophy," *Renaissance Quarterly* 30 (1977): 632-680; and Clulee, pp. 43-73. The work was published twice, once in 1558 and again in 1568, because of Dee's dissatisfaction with errors allegedly made by the printer. Few substantive changes were made, and we shall be considering the first edition, unless otherwise noted.

36. French, *John Dee*, pp. 93-96.

Clulee, on the other hand, emphasizes Dee's adherence to mathematical principles of optics to create an "astrological physics" which was an integral part of a cosmos governed by natural law.³⁷ What both scholars suggest is that at a very early point in his career Dee was seeking to unify the basis of natural philosophy (though there is debate as to whether that basis was optical or magical), the first step in establishing a universal science.

When Dee wrote the *Propaedeumata apboristica* he was already worried about the instability of the Book of Nature and his ability to practice natural philosophy with the assistance of such an unreliable text. In the *Propaedeumata apboristica* Dee articulated the basic division between a disorderly, terrestrial realm and an ordered, celestial realm. He described the cosmos as being divided into two material parts that corresponded to the dichotomy between disorder and order: an incorporeal, spiritual realm; and his own terrestrial world, "composed of unstable elements" subject to corruption and decay.³⁸

Dee's *Propaedeumata aphoristica* evolved from such general cosmological concepts through more complicated, technical discussions of parallaxes, the behavior of light, and the specifics of astrological influence. Astrology was the root of natural philosophy during the early modern period, and its basic premises supported the dominant, Ptolemaic cosmology Dee adopted and provided theoretical mechanisms to explain processes such as growth and decay. Dee began to lay the universal, physical foundations for his conversations with angels in the *Propaedeumata apboristica* through a discussion of the "rays" that all things, both immanent and occult, dispersed throughout the universe. Later, Dee used his crystal "showstone" to capture and magnify the rays on which angels were said to travel into the natural world. Dee's ideas on the propagation of rays form the unified physical basis for his astrology as well as the unified metaphysical basis of the angel conversations and display as well his mastery of Baconian optics and the light metaphysics of Robert Grosseteste. More important, the optical theories that Dee outlines in the *Propaedeumata aphoristica* provided a way of observing phenomena that had both spiritual and physical significance, thus bridging the enormous gap between the terrestrial and the celestial parts of the cosmic system.

Another cornerstone of Dee's cosmology as expressed in the *Propaedeumata aphoristica* was the ancient belief that nothing in the cosmos stood in isolation, but rather possessed "order, agreement, and similar

37. See Clulee, pp. 43-73. 38. Dee, PA, p. 125.

form with something else."³⁹ Dee suggested that similar and harmonious parts of the cosmos imitated each other and moved together in what we might call "occult physics."⁴⁰ In Dee's system, higher levels of the cosmos "activated" lower levels of the system in such a way that the universe could be likened to "a lyre tuned by some excellent artificer, whose strings are separate species of the universal whole."⁴¹ It was through this kind of activation that "wonderful things can be performed truly and naturally, without violence to faith in God or injury to the Christian religion."⁴² The natural philosopher who knew how to touch the strings of the great, cosmic lyre "dexterously and make them vibrate would draw forth marvelous harmonies," Dee argued.⁴³

The key to such mastery, according to Dee's *Propaedeumata aphoristica*, was optics - the study of the behavior of light. A complete understanding of Dee's commitment to optics has been undermined because of the loss of several of his optical works, including 1557 and 1559 works on artistic perspective, a defense of Roger Bacon (the *Speculum unitatis*), and a treatise on burning mirrors or glasses. It is clear, however, that Dee's contemporaries knew, and relied upon, his optical ex-

39. Ibid.

40. I use the term "occult physics" to differentiate this idea of celestial *movement* from Nicholas Clulee's "astrological physics," which centers on celestial *influences* that cause changes in secondary qualities of motion and light. See Clulee, p. 40.

41. Dee, *PA*, p. 127. Dee was not the only natural philosopher to liken the world to a musical instrument whose strings, when plucked, caused "sympathetic" reverberations. For other important proponents of this image, including Robert Fludd, see Joscelyn Godwin, *Music, Magic and Mysticism: A Sourcebook* (London: Arkana, 1987).

42. Dee, *PA*, pp. 125-127.

43. Ibid., p. 127. Dee's use of the cosmic lyre brings to mind Marsilio Ficino's musical magic and medicine, as well as Ficino's belief in intermediary powers and cosmic harmony. The classic account of Ficino's philosophy is Paul Oskar Kristeller, *The Philosophy of Marsilio Ficino* (1943), trans. Virginia Conant (Gloucester, MA: P. Smith, 1964). For a specific analysis of Ficino's belief in intermediary agencies, see Michael J. B. Allen, "The Absent Angel in Ficino's Philosophy," *Journal of the History of Ideas* 36 (1975): 219-240. D. P. Walker's *Spiritual and Demonic Magic from Ficino to Campanella* (Notre Dame, IN: University of Notre Dame Press, 1975) also contains information on Ficino's spiritual philosophy. The most recent study dealing with Ficino's musical magic and medicine is Gary Tomlinson, *Music in Renaissance Magic: Towards a Historiography of Others* (Chicago: University of Chicago Press, 1992).

pertise. William Bourne reported that Dee was one of the pre-eminent optical philosophers of the period, ranking him above Thomas Digges. Bourne wrote to Cecil that "there ys dyvers in this lande, that... do knowe much more in these [optical matters] . . . then I: And specyally Mr Dee, and all so Mr Thomas Digges, for ... by theyre Learninge, they have Reade from many moo [more] auctors."⁴⁴

Dee's library catalogue provides ample evidence of the reading program to which Bourne referred. Early collection lists from 1556-1557 show that Dee purchased works from the medieval optical tradition as it descended from Robert Grosseteste and the Arabic philosophers down to Roger Bacon.⁴⁵ Dee consulted Bacon's major works and was familiar with rarer works as well, as he owned an abridged copy of Bacon's work on burning mirrors, *De speculis comburentibus*, of which there are only three other known copies.⁴⁶ Optics provided the foundation for Bacon's natural philosophy and theology as he worked toward a universal science. Bacon argued that understanding the behavior of light - God's first creation in Genesis - could lead to a complete understanding of nature.⁴⁷ Because the behavior of light could be understood with the assistance of geometry, mathematics was elevated to a central place in Bacon's practice of natural philosophy, as it had been derived from the work of Plotinus, al-Kindi, and Robert Grosseteste.⁴⁸

In the *Propaedeumata aphoristica*, Dee applied Baconian theories about the behavior of light to the central problems of celestial influence in astrology. While some celestial influences were sensible, others were occult and "penetrate in an instant of time everything that is contained in the universe."⁴⁹ The question facing Dee was whether the observable behavior of sensible rays could shed light on the invisible behavior of occult rays. In the fourth aphorism Dee began to address this dilemma when he explained that all things with an active existence, both manifest and occult, emit rays but that they were more pronounced among things which were "incorporeal and spiritual" rather than those "corporeal and composed of unstable elements."⁵⁰

44. British Library Lansdowne MS 121, art. 13, f. ioi^v.

45. Clulee, pp. 52-53.

46. See David Lindberg, *Roger Bacon's Philosophy of Nature: A Critical Edition, with English Translation, Introduction, and Notes, of De multiplicatione specierum and De speculis comburentibus* (Oxford: Clarendon Press, 1983), pp. lxxix-lxxx. Dee's copy, now Bodleian Library Ashmole MS 440, ff. i^r-23^v, is not a complete version of the text.

47. Ibid., p. vii. 48. Ibid., pp. vii-viii. 49. Dee, PA, p. 133.

50. Ibid., pp. 123-125.

Dee finally resolved the issue of the applicability of observable phenomena to occult phenomena through Bacon's contention that radiation was the root of all natural causation, and could explain both the manifest and the occult properties of light.⁵¹ Bacon's theories of radiation thus could account *physically* for the occult influence of celestial bodies in the terrestrial world.

Following Bacon, Dee likened radiation to the "emission of species." Bacon's "species" were themselves derived from al-Kindi's "universal force," which radiated from every individual thing in the cosmos and produced a variety of effects.⁵² Bacon argued, and Dee concurred, that both species and rays differed in their power to affect and cause effects.⁵³ Thus, the heavens could influence the earth more than the earth could affect the heavens, but the two were nonetheless linked through a web of radiation. Dee's understanding of the Baconian explanation of radiation and species was depicted on the title page of the *Propaedeumata aphoristica*. In the 1568 edition the title page was illustrated with Dee's alchemical *monas* symbol. Radiating from the center of the *monas* were six broken lines that extended to earth, water, the sun, the moon, heat, and humidity in the borders of the illustration. The rays on the title page were not directional; they did not depict either emanation from the center of the *monas* symbol or emanation from the natural world. Instead, they showed that the *monas* affected, and was affected by, natural radiation, thereby indicating the way in which nature both *received* and *emitted* radiation.

Dee was not solely interested in what we might call the physics of light; he was preoccupied as well with the metaphysics of light. His exploration of light metaphysics encouraged him to base his cosmology and astrology on the behavior of rays because of light's privileged position in the creation of the natural world. In Genesis 1:3, light was God's first creation, and in Genesis 1:14-19 God created specific "lights" in the heavens - the stars and celestial bodies - to separate day from night, to mark the seasons and years, and to shed light on the earth.⁵⁴ In the Gospel of John 1:1-9, divine light was equated with God, the Word of God, the creative principle, and the universal redemptive force. Dee could also have drawn on classical authors such as Plato and Plotinus

51- Ibid., pp. 127-129.

52- Lindberg, *Bacon's Philosophy of Nature*, p. Iv.

53- Dee, PA, p. 125.

54- Dee used this image for a splendid frontispiece to four couplets addressed to William Cecil entitled "Primi Quatridui Mysterium," now Bodleian MS Ashmole 1789, f. 2b.

for insights into the mystical significance of light, but similar ideas were developed in the work of Robert Grosseteste.

Grosseteste's influence on Dee has not been adequately studied. Clulee accorded him a relatively minor position of influence in Dee's intellectual development, arguing that only Grosseteste's *De iride* could have been consulted prior to the completion of the *Propaedeumata aphoristica*, based on his consultation of Dee's 1556/1557 reading list.⁵⁵ This overlooks the possibility that Dee consulted works by Grosseteste sometime between 1557 and 1558, as well as Dee's ownership of several comprehensive manuscript collections of Grosseteste's works which are not dated and could be from this period. Dee owned at least sixteen works by Grosseteste, including works on astronomy, the behavior of light, mathematics, physics, devotional works, and romances.⁵⁶ Grosseteste and Dee had much in common: an interest in angels and celestial intelligences, a fascination with the works of Pseudo-Dionysius, a desire to decode natural symbols and biblical allegories, and a belief that the physics and metaphysics of light were crucial to any understanding of the cosmos and its divine plan.⁵⁷

From Grosseteste, Dee would have been led to believe that light represented the unity of God's creation, and that the metaphysics and physics of light provided a method for understanding the way God operated in nature.⁵⁸ The extent to which Dee was willing to subject the metaphysical properties of light to physical and optical investigations can be surprising. At one point in the *Propaedeumata aphoristica*, for example, he suggested that the supracelestial primum mobile was like a concave spherical mirror that drew every created part of the cosmos into

55. See, for example, French, *John Dee*, pp. 93-96, and Clulee, pp. 53-54.

56. See James McEvoy, *The Philosophy of Robert Grosseteste* (Oxford: Clarendon Press, 1982), p. 519, and Roberts and Watson, p. 217, for a complete list of Dee's titles and their relationship to Grosseteste's corpus.

57. For detailed discussions of Grosseteste's life and philosophy, see A. C. Crombie, *Robert Grosseteste and the Origins of Experimental Science, 1100-1700* (Oxford: Clarendon Press, 1958); Gunar Freibergs, ed., *Aspectus et affectus: Essays and Editions in Grosseteste and Medieval Intellectual Life in Honor of Richard C. Dales*, with an introduction by Richard W. Southern (New York: AMS Press, 1993); Richard Southern, *Robert Grosseteste: The Growth of an English Mind in Medieval Europe* (Oxford: Clarendon Press, 1986); and McEvoy, *The Philosophy of Robert Grosseteste*, passim. For a survey of medieval attitudes toward the metaphysics of light, see James McEvoy, "The Metaphysics of Light in the Middle Ages," *Philosophical Studies* (Dublin) 26 (1979): 124-143.

58. Southern, *Robert Grosseteste*, pp. 218-219.

itself.⁵⁹ Dee never defined the *primum mobile*, but it was common to assign it to a place in the created world beyond the fixed stars closest to God, and to make it ultimately responsible for the movement of the eight celestial spheres. The *primum mobile* was not, therefore, part of the created world, and scholars considered it beyond the powers of human understanding. Yet Dee, likening the *primum mobile*'s behavior to that of a concave spherical mirror, invited further analysis of its behavior through the application of optics. In Dee's natural philosophy, no facet of cosmology, including those that verged on theology, were exempt from an exploration of their physical behavior.

By the time Dee completed the *Propaedeumata aphoristica* he had already begun to take important steps toward the angel conversations. First, the *Propaedeumata aphoristica*'s emphasis on the ability of optics to provide a unified tool for the study of the Book of Nature - both its manifest and occult properties - foreshadows the role of the showstone in the angel conversations. Light was not only the universal natural philosophical principle; it was also the universal metaphysical principle. Light served, then, as an ontological intermediary between the divine, celestial spheres and the corrupt, sublunar world. Dee's interest in the power of such intermediaries only increased as his traditional studies yielded fewer and fewer certain results. Second, Dee had come to believe that a truly wise natural philosopher worked with nature, rather than against it, "forcing nature artfully" by means of "pyronomia," or alchemy.⁶⁰ In this description Dee recommended that the natural philosopher harness what God had already inscribed in the Book of Nature, rather than try to coerce nature or command supernatural powers. It was the job of the natural philosopher to hasten, delay, or better articulate natural processes - not to change, alter, or subvert them. These ideas were explored more fully in his next work, the *Monas hieroglyphica*.

Deciphering the Book of Nature: The Monas Hieroglyphica (1564)

While the *Propaedeumata aphoristica* offered a strategy for observing the Book of Nature and extrapolating theories about the occult from those observations, Dee's next work focused on deciphering and analyzing their significance. The method he used to approach these problems was linguistic: he wanted to find a better way to *read* God's messages in

59- Dee, PA, p. 135. 60. Ibid., p. 123.

the mysterious Book of Nature. Dee wrote that the "science of the alphabet contains great mysteries since He, who is the only Author of all mysteries, has compared Himself to the first and last letter" and inscribed the Book of Nature with his finger.⁶¹ The problems natural philosophers experienced when trying to "read" the unstable Book of Nature were more pressing during Dee's lifetime because Galileo's confident assertion that the language of the Book of Nature was mathematical and the alphabet comprised of geometric figures had not been established as a commonplace. Rather, scholars debated the role of language in the Creation, the identity of the language Adam spoke in Paradise, and whether any traces of that language were still in the world. For natural philosophers like Dee, the discovery or recovery of the language of the Book of Nature was a matter of serious concern. In addition, many believed that the language of Nature might well be the most valuable element of a universal science.⁶²

In the *Monas hieroglyphica* (1564) Dee made further attempts to unify the many branches of natural philosophy - optics, alchemy, astrology, cabala, mathematics, geometry, and astronomy. This time, however, he attempted to encompass their subtleties into a single glyph. Grammarians, mathematicians, geometers, musicians, astronomers, experts in optics, cabalists, physicians - even technicians called scryers who looked into crystals - would find their practices subsumed into the science of the *monas*. The *monas's* virtues were inexhaustible in Dee's eyes, as it contained the generation of all letters, rendered abstract numbers corporeal, conveyed the mysteries of squaring the circle, mimicked the celestial harmonies, displayed the orbits of the heavenly bodies, gave the parabolic formula for the construction of a burning mirror, contained medicinal proportions, and aided the perception of visions in crystal lamines or carbuncles.⁶³ Despite Dee's enthusiasm, the work was an enigma to most of his contemporaries. When Dee returned to England shortly after the *Monas hieroglyphica's* publication, he was obliged to explain it to Queen Elizabeth. Some years later Rudolf II, a student of the occult sciences and natural philosophy, confessed that the work was "too hard for his . . . capacity."⁶⁴ The intervening centuries have not served to make its contents less obscure.

61. Dee, *MH*, p. 125.

62. See Bono, *The Word of God and the Languages of Man*, passim; Umberto Eco, *The Search for the Perfect Language*, trans. James Fentress (Oxford: Basil Blackwell, 1995).

63. Dee, *MH*, pp. 127-137.

64. For the reference to Queen Elizabeth, see Dee, *CR*, p. 19; for Rudolf II, see *TFR*, p. 231.

An apparent contradiction in the Bible may provide some clues as to what Dee intended. Although Holy Scripture was divine revelation and should not contradict itself, passages in Genesis and Wisdom appeared irreconcilable on the subject of the language used by God to inscribe the Book of Nature. While Wisdom 11:21 attributed the ordering and creative principle of the cosmos to number, weight, and measure - in short, to mathematics - a passage in Genesis offered an alternative. In Genesis 1:3, God literally "spoke" the cosmos into being: "And God said, Let there be light: and there was light."⁶⁵ The linguistic ordering principle in Genesis emphasized the creative power of the Word of God, which was emphasized again in Psalm 148: "He spake the Word, and they were made; He commanded, and they were created." References to the power of God's Word were strengthened in Christianity through the belief that Christ was the Word of God, or Logos, made manifest for human salvation.

Given this scriptural contradiction - or, at the very least, ambiguity - it is not surprising that there was little consensus during the sixteenth century about the language God may have used to write the Book of Nature. John Dee, it is clear, did not embrace an explanation of the cosmos and its creation that was exclusively or even primarily mathematical. Instead, Dee was typical of his generation of natural philosophers, who sought to find a compromise between the mathematical creation described in Wisdom and the linguistic creation described in Genesis through a close study of ancient languages and the Jewish cabala. This course of study was promising, because so many ancient languages - Greek, Hebrew, Latin, and Chaldean - were alphanumeric. In alphanumeric languages each character represents both a phonetic sound and a numerical value, fusing language and mathematics, and suggesting that at one time mathematics and language were more closely linked. Early modern scholars tended to focus on Hebrew as the best avenue for exploring the mysteries of the Book of Nature, since it was thought that God had used a divine, uncorrupted form of Hebrew to create the cosmos, imparting an implicit mathematical order at the same time. Adam was believed to have shared this original and mathematically charged form of Hebrew with God, infusing the linguistic-mathematic sense of coherence into the created world when he gave all parts of nature their true names.⁶⁶

65. An overview of these biblical ideas and their treatment by subsequent commentators can be found in Roy Harris and Talbot J. Taylor, *Landmarks in Linguistic Thought: The Western Tradition from Socrates to Saussure* (New York: Routledge, 1989), pp. 35-45.

66. Eco, *Search for the Perfect Language*, especially pp. 73-116.

Humanistic study of the development of language and the transmission of ancient wisdom challenged the belief that the language of the Book of Nature was some form of Hebrew. As natural philosophers mastered an ever larger number of languages, they began to argue that European national languages (such as Dutch, Welsh, and Italian), ancient Oriental languages (such as Chinese, Aramaic, and Syriac), pictorial languages like hieroglyphics, and the language of mathematical symbols were actually older than Hebrew and therefore more likely to be the original language used by God to inscribe the Book of Nature.⁶⁷ Natural philosophers' preoccupation with the deterioration of the Book of Nature, when combined with the linguistic findings of the humanists, made them wary of any contemporary language that purported to be God's own. Surely, they reasoned, if God had used a form of Hebrew to create the world, it was far removed from the early modern, or even ancient, language. How, then, could an early modern natural philosopher hope to recover, learn, and utilize the original language with its inherent mathematical and creative powers and its special relationship to the Book of Nature?

Several options were deserving of consideration. First, a people could still be speaking a language not far removed from the language God and Adam shared in Paradise. This theory gained strength as Native American populations were encountered by European explorers, and was also a feature of European interactions with the Chinese.⁶⁸ Proponents of exploration perpetuated the notion that as yet "undiscovered" peoples

67. Efforts to reclaim God's original language were widespread and continued into the seventeenth century, despite what Eco describes as a systemic confusion over "universal" languages and the original "perfect" language. See Eco, *passim*, for these later debates and their Renaissance context; Allison Coudert, "Some Theories of a Natural Language from the Renaissance to the Seventeenth Century," in *Magia Naturalis und die Entstehung der modernen Naturwissenschaften* (Wiesbaden: Franz Steiner Verlag, GMBH, 1978); pp. 56-114; James J. Bono, *The Word of God and the Languages of Man*. These efforts preceded seventeenth-century plans for the creation of a universally intelligible language, as discussed in Vivian Salmon's "Language-Planning in Seventeenth Century England: Its Contexts and Aims," in *In Memory of J. R. Firth*, ed. C. E. Bazell et al. (London: Longmans, 1966); pp. 370-397, and James Knowlton, *Universal Language Schemes in England and France 1600-1800* (Toronto: University of Toronto Press, 1976). A more specific treatment of how efforts to understand and shape the universal language impacted on science is M. M. Slaughter, *Universal Languages and Scientific Taxonomy in the Seventeenth Century* (New York: Cambridge University Press, 1982).
68. Umberto Eco, *The Search for the Perfect Language*, pp. 72-116.

might be using the divine language and even suggested that Paradise might be found and restored.⁶⁹ These scholars argued that the Garden of Eden had survived the Flood but had been isolated by the deluge and was now protected by the angels and inhabited by the saints. Should Paradise be reclaimed, they argued, vestiges of the linguistic knowledge of Adam would be recovered. As more of the earth's surface was explored, however, even enthusiastic natural philosophers like Dee grew skeptical of such claims. Dee's knowledge of terrestrial geography even led him to argue with the angels about the impossibility of locating Paradise in an angelic lesson in 1584. When his scribe described the image of "a great place, about 300 mile [*sic*] long, like a Park, enclosed with fire," and enthused that it must be Paradise, Dee demurred. In spite of the angel's insistence that it was indeed Paradise, Dee replied that "Till 45 degrees, both Northerly and Southerly, all is known in the most part of the world: But of any such place there is no knowledge nor likelihood by any History of these dayes, or of old time."⁷⁰

In contrast with explorers who sought to reclaim Paradise and thereby the divine language, some humanistically trained natural philosophers maintained hope that a pure understanding of ancient languages - usually Hebrew - might be recovered through the same careful methods that had made progress in the accuracy of Latin and Greek.⁷¹ Natural philosophers acknowledged that, although the written form of a language might be stripped of its corruptions, it could not be restored to its original power, because there would not be a clear sense of how the language had been spoken - a major source of its potential efficacy. The significance of the spoken power of language was underscored in magical texts of the ancient and medieval periods. Michael Psellus (fl. eleventh century), for example, confirmed in his commentary on the Chaldaean oracles that there were "god-given names among all races, which have unspeakable power in magic rites."⁷² He noted, however, that an act as

69. Christopher Columbus, for example, encouraged by Pierre d'Ailly's early-fifteenth-century collection of astronomical and astrological texts *Imago mundi* (1483), believed that his explorations were playing a key part in the recovery of the lost Garden of Eden. Pauline Moffitt Watts, "Prophecy and Discovery: On the Spiritual Origins of Christopher Columbus's 'Enterprise of the Indies,'" *American Historical Review* 90 (February 1985): 73-102, pp. 74-75. John Dee's copy of d'Ailly is Roberts and Watson, #272.

70. *TFR*, pp. 156-157.

71. See Thomas C. Singer, "Hieroglyphs, Real Characters, and the Idea of Natural Language in English Seventeenth Century Thought," *Journal of the History of Ideas* 50 (1989): 49-70, *passim*.

72. Quoted in John Dillon, *The Golden Chain: Studies in the Development of Platonism and Christianity* (Aldershot, Hampshire: Variorum, 1990), p. 211.

simple as translating powerful words from one language to another could diminish their efficacy. For this reason, Psellus warned his readers, "Do not, therefore, *change* . . . [Hebrew words] into the Greek language, e.g. Seraphim and Cherubim and Michael and Gabriel. For these when uttered in the Hebrew form have unspeakable power in magic rites, but if changed into Greek words, they lose it."⁷³ Obtaining an ancient text in its original language was difficult, and the problems posed by incorrect pronunciation or translation became more troubling still as humanists underscored the myriad ways in which language could fall victim to inaccuracies, changes, and misunderstandings.

Despite these difficulties, the divine language of Creation remained a powerful, if elusive, lure in the sixteenth century. Guillaume Postel (1510? - 1581), one of Dee's associates in Paris, believed so strongly in the efficacy and power of the divine language that he made it the cornerstone of his universal science.⁷⁴ Postel's efforts informed Dee's attempts to build a universal science on a linguistic foundation. Dee acquired additional insights into the value of ancient languages from his purchase of Postel's works, as well as an Arabic grammar, historical works, and several cosmological treatises.⁷⁵ During his visit to Paris he became more acutely aware of the enormous potential, and the enormous difficulties, associated with the study of the natural world.

Dee's *Monas hieroglyphica* presented a universal emblem - the *monas* - through which the Book of Nature could be studied and natural philosophy could be mastered. The *monas* was constructed from traditional astrological symbols infused with "immortal life," "able to express their especial meanings in any tongue and to any nation." Dee's

73. Quoted in *ibid.*, p. 211.

74. Postel's life and thought have been the subject of two full-length studies and several shorter treatments. See especially W. J. Bouwsma, *Concordia mundi: The Career and Thought of Guillaume Postel* (Cambridge, MA: Harvard University Press, 1957), and Marion L. Kuntz, *Guillaume Postel, Prophet of the Restitution of All Things: His Life and Thought* (The Hague: Martinus Nijhoff Publishers, 1981), *passim*. Shorter studies include W. J. Bouwsma, "Postel and the Significance of Renaissance Cabalism," *Journal of the Warburg and Courtauld Institutes* 18 (1954): 313-332; Francois Secret, "Alchimie, palingenesie et metempsychose chez Guillaume Postel," *Chrysopoeia* 3 (1989): 3-60; Paolo Simoncelli, *La lingua di Adamo. Guillaume Postel tra accademici e fuoriusciti fiorentini*, Biblioteca della Rivista di Storia e Letteratura Religiosa Studi e Testi, vol. 7 (Florence: L. Olschki, 1984).

75. For a detailed discussion of his Parisian purchases, see Harkness, "The Scientific Reformation," pp. 109-117.

combination of symbols represented a return to an older, purer language he believed was used by the ancient wise men or magi.⁷⁶ This led Clulee to argue that Dee believed he had reconstructed "the original divine language of creation that stands behind all human languages" when he conceived the *monas* symbol.⁷⁷

In part, Dee's achievements were humanistic in the *Monas hieroglyphica*: he felt he had restored the original characters of the divine language through minor modifications of contemporary astrological symbols. As he explained in the *Monas hieroglyphica*, the "external bodies" of the astrological figures were "reduced or restored to their mystical proportions" and thus attuned to their internal forms and God's original design. The fullest example that Dee gives of this restoration process and its effect appeared in his description of the "hieroglyphic" for Mercury, "the rebuilder and restorer of all astronomy . . . [who was sent to us] by our IEOVA so that we might either establish this sacred art of writing as the first founders of a new discipline, or by his counsel renew one that was entirely extinct and had been wholly wiped out from the memory of men."⁷⁸

In Dee's *Monas hieroglyphica*, humanistic impulses combined with his interest in ancient forms of writing, as evidenced in Dee's description of his *monas* as a "hieroglyphic," which had a number of important associations in the sixteenth century.⁷⁹ Western interest in hieroglyphics escalated in 1419 when Cristoforo de' Buondelmonti discovered the *Hieroglyphics of Horapollo* on the Island of Andros and took his prize back to Florence, where humanists added the manuscript to a growing number of works that purported to explain the meaning and significance of hieroglyphics.⁸⁰ Centuries before the Rosetta Stone enabled linguists to

76. Dee, MH, p. 121 77. Clulee, p. 88. 78. Dee, MH, p. 123.

79. See E. Gombrich, *Symbolic Images: Studies in the Art of the Renaissance* (New York: Phaedon, 1972); Rudolf Wittkower, "Hieroglyphics in the Early Renaissance," in *Developments in the Early Renaissance*, ed. Bernard S. Levy (Albany: SUNY Press, 1972): 58-97.

80. For a modern edition of the text see George Boas's translation, *The Hieroglyphics of Horapollo* (1950), with a new foreword by Anthony T. Grafton (Princeton, NJ: Princeton University Press, 1993). For the influence of this discovery on other cultural expressions of the period, see Charles Dempsey, "Renaissance Hieroglyphic Studies and Gentile Bellini's *Saint Mark Preaching at Alexandria*," in *Hermeticism and the Renaissance*, ed. I. Merkel and A. Debus (Washington, DC: Folger Shakespeare Library, 1988), pp. 342-365. See also Liselotte Dieckmann, "Renaissance Hieroglyphics," *Comparative Literature* 9 (1957): 308-321; Liselotte Dieckmann, *Hieroglyphics: The History of a Literary Symbol* (Saint Louis, MO: Washington

decode the essentially phonetic nature of the Egyptian glyphs, early modern philosophers and philologists theorized that the language was both universal and divine. When this idea was adopted by Neoplatonists such as Ficino and Pico della Mirandola, philosophical circles emphasized the ability of hieroglyphics to instantly denote an idea or a series of ideas. It was the Neoplatonic interest in hieroglyphics as a symbolic system of communication that fostered the growth of the popular emblematic tradition, where a picture could indeed speak a thousand words and pithy conceits could be hidden from the eyes of the vulgar.⁸¹ Pierio Valeriano's *Hieroglyphica* (1556), with its self-conscious adoption and modification of hieroglyphics into erudite symbols for the learned to decode, became the authoritative early modern emblematic text.⁸²

While the search for the divine language of the Book of Nature provided the context for Dee's *Monas hieroglyphica* and the Neoplatonic interest in hieroglyphics provided its symbolic references, the cabala provided the exegetical method that placed the work more firmly within the natural philosophical tradition. Though Meric Casaubon argued in the seventeenth century that the *Monas hieroglyphica* proved Dee was a "cabalistic man up to the ears," the implications of his argument have not been fully explored.⁸³ The *Monas hieroglyphica* demonstrates Dee's belief that cabala was the province of divinity, and that within its doctrines the mystery of a mathematical creation enacted through speech could be explored. He could not credit human powers of invention to have "established out of such mystical principles that very stupendous fabric of the Hebrew letters and the Nekudoth [vowel points]." Instead, "an afflation of the divine power" must have been present in the Hebrew language when it was created.⁸⁴

Dee's interest in the cabala can be divided into two periods: the first prior to the making of his 1556-1557 library list; and the second coinciding with his trip to Antwerp in 1562, which culminated in the publi-

University Press, 1970); and Erik Iversen, *The Myth of Egypt and Its Hieroglyphs in European Tradition* (Copenhagen: GecCad Publishers, 1961).

81. Dempsey, "Renaissance Hieroglyphic Studies," pp. 343-347.

82. Dee's copy of a 1567 edition of this work is Roberts and Watson, #114; it has not been recovered. Other emblem books which Dee owned are Roberts and Watson, #720, #843, and #2140.

83. The variety of interpretation can be seen by consulting longer analyses of the work, including Michael T. Walton, "John Dee's *Monas hieroglyphica*: Geometrical Cabala," *Ambix* 33 (1976): 116-123; Clulee, 77-142.

84. Dee, *MH*, p. 127.

cation of the *Monas hieroglyphica*. The interest he demonstrated during the first phase was characteristic of a Christian cabalist. Though Roberts and Watson assert that he showed little interest in cabala prior to the 1560s, Dee already owned the works of Reuchlin, Agrippa, Giorgi, and Trithemius - a comprehensive library of Christian cabala for the period.⁸⁵ Reuchlin's *De verbo mirifico*, the classic work of Christian cabala, would have provided an adequate grounding in its principles and techniques, while Agrippa's *De occulta philosophia, libri tres*, Francesco Giorgi's *De barmonia mundi*, and Trithemius's *De septem secundeis* were devoted to more esoteric applications of the art. Agrippa, for example, devoted much of his second and third books to the magical possibilities of the cabala and borrowed a great deal of his information from Reuchlin in the process. Giorgi, on the other hand, constructed his enormous cabalistic work (the table of contents alone covers twenty pages) on a foundation of cosmology, numerology, and angelology, and posited that the created universe was bound together by principles of emanation, musical harmony, and angelic intervention.⁸⁶

Between 1560 and 1562, Dee's earlier interest in the Christian cabala led him to study the Hebrew language. This occurred during another excursion to the Continent, when Dee was living with the printer Willem Silvius in the thriving city of Antwerp. A bibliophile like Dee would have reveled in the opportunity to come into contact with new works in Antwerp's richly textured intellectual community.⁸⁷ Specifically, An-

:85. See Roberts and Watson, pp. *n* and 29. Roberts and Watson fail to distinguish between Hebrew books about the cabala and books of Christian cabala. Dee did not begin to purchase Hebrew texts and grammars until the 1560s, at least several years after we have evidence of his first interest in the mystical aspects of the language.

86. Thorndike, VI: 450-453. Dee's copy of Giorgi's text has not been located. Evidence that Dee was well versed in Giorgi's theories can be found in his copy of Gesner's *Epitome*, p. 535. Against Gesner's discussion of the works of Orpheus, Dee wrote: "Ex Orphei Libro De Verbo Sacro aliquot carmina citat Franciscus Georginus Venetus, in volumine suo De Harmonia Mundi, pag. 10. fol. 10."

87. Dee went to Antwerp from Louvain, where he bought texts relevant to his Hebraic studies and made his only datable purchase of a work by Paracelsus. I concur with Roberts and Watson, who believe that Dee switched from the old year to the new on 1 January rather than in the spring. This is certainly borne out by the angel diaries. French, Clulee, and all other biographers have, by assuming that Dee followed English rather than European calendar practices, lessened Dee's stay on the Continent by a full year. See, for instance, French, *John Dee*, p. 36. For Dee's copy of Paracelsus, see Roberts and Watson, #1476.

twerp was home to the one of the largest communities of Jews and *converses* in Europe, and it is quite possible that Dee received lessons in Hebrew and cabala in the city where he was to begin writing the *Monas hieroglyphica* in January 1564.

Dee's book purchases underscore the importance of this second period of his cabalistic study. Of the six books we know Dee to have purchased in 1561 only one is not concerned with Hebrew. These five titles are the first indication that his interest in cabala had exceeded Christian limitations, no matter how comprehensive the treatment or reputable the author. If we expand our consideration of his known library purchases to 1562, we discover that, of the twenty-two works purchased over a two-year period, twenty were concerned with Hebrew or the cabala. This pattern represents a pronounced change from Dee's eclectic purchasing habits in earlier years.⁸⁸ Though only a fraction of Dee's Hebrew collection has been recovered, G. Lloyd Jones has determined that his library housed the largest collection of Hebrew language materials in England during the early modern period - greater than those of either Cambridge or Oxford University, despite their professors of Hebrew, and greater than that of any single college within either university.⁸⁹

Despite his unparalleled collection, Dee was never as competent in Hebrew as he was in Greek or Latin and later felt compelled to confess to the angels, "I am not good in the hebrue tung."⁹⁰ Dee's expertise certainly never eclipsed that of Reuchlin or Trithemius; his interest in Hebrew was not that of a Hebraic scholar but a cabalist. Dee's attempts to master Hebrew were made in an effort to come to terms with the intricacies of the cabala and to apply them to other intellectual projects such as the *Monas hieroglyphica* and, later, the angel conversations.⁹¹ A

88. Any analysis of the library contents is hampered by imperfect preservation, yet this confluence of cabalistic works is striking when compared to previous and subsequent years. While this may be an indication less of Dee's interest than of later preservation, the percentages are striking. There had been a slight increase in alchemical texts in proportion to other works between 1558 and 1562, for example, but the rise was not as dramatic as that which occurred between 1560 and 1562 in Hebrew texts. See Harkness, "The Scientific Reformation," for a detailed discussion of Dee's earlier purchasing patterns, pp. 75-132.

89. G. Lloyd Jones, *The Discovery of Hebrew in Tudor England: A Third Language* (Manchester: Manchester University Press, 1983), p. 168.

90. Dee, AWS 11=65.

91. Jones argues persuasively, for example, that Dee's interest initially stemmed from his "belief in the efficacy of the Hebrew alphabet for making contact with the spirits, and through them with God" (p. 176).

work we know made a deep impression on Dee during his stay in Antwerp supports this contention: Trithemius's treatise on cryptography entitled *Steganographia*. "Of this boke," Dee reported to Queen Elizabeth's secretary, William Cecil, "the one half, (with contynuall Labor and watch, the most part of x dayes) have I copyed out." Dee had been delayed in Antwerp because he was waiting for a Hungarian nobleman to finish copying the work in exchange for lessons on "some points of Science."⁹² During the interim, Dee requested permission to remain abroad, because "Such Men, and such boke are come to my knowledge . . . [regarding] the formerly] mentioned great sciences" of cabala that he was reluctant to leave.⁹³ Trithemius's *Steganographia* is one of the most curious works of the early modern period. It suggested a means of secret communication which employed angels to carry messages from sender to recipient. Dee thought that the book's usefulness was "greater than the fame thereof is spread," and might have brought it to Cecil's attention so that the queen's secretary could use its methods for matters of state.

From his reading Dee came to believe that there were two cabalas: the "vulgar cabala," based on Hebrew and centuries of Jewish tradition; and the "real cabala," which was based on divine messages embedded in the Book of Nature. The "vulgar cabala," according to Dee, was fundamentally linguistic and relied on letters written and maintained by mankind. The "real cabala," which Dee claimed he discussed in "aphorisms to the Parisians" (possibly a lost work of 1562 entitled *Cabbalae Hebraicae compendiosa tabella*), was "born to us by the law of creation" and was more divine than the "vulgar cabala" other scholars studied and employed. Despite Dee's distinction, he nonetheless defended the worth of the Jewish tradition. His separation of the "real cabala," or, as he described it, the cabala "of that which is," from the "vulgar cabala," or the cabala "of that which is said," is essential to an understanding of the *Monas hieroglyphica*.⁹⁴ As the remarks above indicate, Dee did not intend to devalue any form of the cabala, but instead to apply its techniques properly to "that which is," as encrypted in his *monas*. The *monas*, when subjected to cabalistic exegesis, thus became capable of explaining the most occult sciences, and even inventing new arts and sciences valuable to humanity.

Throughout the *Monas hieroglyphica* Dee applied cabalistic exegetical techniques to aspects of the Book of Nature and his own universal

92- John E. Bailey, "Dee and Trithemius's 'Steganography,'" *Notes and Queries*, (5th ser., n, 1879): 401-402 and 422-423; see p. 402.

93- Ibid., p. 402. 94. Dee, *MH*, p. 135.

symbol. He used "tzyrurh" [*zeruf* or *temurah*], "gematria," and "notar-iacon" [*notarikon*] to reveal and explore their hidden significance.⁹⁵ In *gematria*, the numerical values of Hebrew letters and words were calculated to reveal both hidden meanings within words and connections to other words with the same numerical value. In the *Monas hieroglyphica*, *gematria* was used to explicate the central cross representing the Roman numeral ten, two Roman numeral fives, and other more abstract numbers.⁹⁶ *Zeruf* or *temurah* involved the rearrangement of the letters within Hebrew words to form other words. This was the element of cabala which Dee used most heavily in the *Monas hieroglyphica*, combining and recombining the point, arc, and line of his *monas* to form astrological and alchemical symbols, Greek letters, alchemical vessels, and numbers.

Dee's most intriguing use of traditional cabalistic techniques involved *notarikon* - the expansion of a single Hebrew letter into a word. In the *Monas hieroglyphica*, he used the technique to suggest that components of the *monas* were abbreviations of other things found in the natural world.⁹⁷ Dee had used notariacal principles in the *Propaedeumata aphoristica*'s aphorism XVIII, when he referred to *notarikon* in connection with alchemical proportions, or "appropriate weights." These notariacal alchemical proportions, according to Dee, yielded insights into the creation of metals:

In the four separate great wombs of the larger world [the four elements] there are three distinct parts; these are . . . condensed, structured and regulated by their own appropriate weights and may now be called, by notariacal designation, AOS, or OSA, or SOA (for pyrologians will understand me if I speak so).⁹⁸

This aphorism has remained inscrutable, in large part because the "notariacal designations" could not be located in the typical cabalistic references of the period.⁹⁹ Yet Dee was an uncommon alchemist as well as an unusual cabalist, as is demonstrated both in the *Monas hieroglyphica* and also in his 1559 acquisition of Giovanni Pantheus's *Voarchadumia contra alchimiam* (1530), where he discovered an approach to alchemical transformation that united cabalistic theories with elemental doctrines, and which provides the reference to the notariacal designations that feature in the *Propaedeumata aphoristica*.^{wo}

95. Clulee, pp. 92-95. 96. Dee, *MH*, pp. 169-173.

97. Clulee, p. 93. 98. Dee, *PA*, p. 129.

99. Wayne Shumaker, in his notes to the *Propaedeumata aphoristica*, described this aphorism as "the most inscrutable of all the aphorisms" and was unable to locate the source for Dee's ideas. See Dee, *PA*, pp. 210-213.

100. References to AOS appear scattered throughout Pantheus, *Voarchadumia* (Roberts and Watson, #Di6), but their first appearance is on p. 18,

Dee's early exposure to the ideas of Giovanni Pantheus influenced his cabala, his alchemy, and also the *Propaedeumata aphoristica* and *Monas hieroglyphica*. Dee's copy of the work is heavily annotated - so heavily that blank pages were bound into the text - and he inscribed it repeatedly with his *monas*. The interleaved pages are not, however, Dee's notes. They are textual comparisons between the *Voarchadumia contra alchimiā* and Pantheus's earlier work, the *Ars transmutationis metallicae* (1518). Dee owned a 1550 Paris edition of both works, yet he still made a detailed and permanent comparison of the two treatises for his library.¹⁰¹ Because the comparative, transcribed passages appear exactly adjacent to the relative printed text, the notes from the *Ars transmutationis* must have been written on pages interleaved with the *Voarchadumia* after the text was bound. This careful work indicates that Dee had a serious and sustained interest in a cabalistic alchemy of "that which is."

The similarities between the work of Pantheus and Dee are worthy of further consideration. The most important similarity for understanding Dee's *Monas hieroglyphica* and the angel conversations lies in Pantheus's contention that a "cabala of metals" could be traced back to the Chaldeans and his assertion that the cabala of metals provided a means to restore alchemy.¹⁰² These are strikingly similar to the reforming aspirations of Dee's hieroglyphic *monas*.¹⁰³ Pantheus's notion of a "cabala of metals" is analogous to Dee's "real cabala," or the "cabala of that which is." In addition, whereas Pantheus's cabalistic manipulations were based on the fundamental, elemental level of creation ordered through numerical proportions and signified by letters of the alphabet, in Dee's work the science of alchemy was a mortal and terrestrial attempt to mimic the

where "A" designates "Materia prima artis," "O" designates "Lux maior," and "S" designates both "Ignis, i. Lux maior" and "Aer i. Lux minor."

101. Roberts and Watson, #1437.

102. For the reference to the Chaldeans, see Pantheus, *Voarchadumia*, pp. 9-10: "Quandoquidem hac in nostra tempestate studiosorum solertia in lucem venerit ac publicam noticia[m] Chaldaeae professio: qua diebus nostris facile patuit: quod antehac preosq[ue] latuit artis .s. purificationis Auri durarum caementationum perfectarum Inquisitores post ipsum (ut aiunt) Tubalcha'in primum ipsius Authorem Chaldaeos aut Indos potius extitisse." For *Voarchadumia* as a cabala of metals, see Pantheus, *Voarchadumia*, p. n: "...Voarchadumia est ars liberalis: virtute praedita: sapeintiae occultae: non avara: non vana: possibilis: verissima: necessarie: 8c p[er]sequenter perquirefnjda: quae metallorum Ca'bala nuncupatur. . . ."

103. Clulee, pp. 101-103.

divine work of creation. Dee utilized the cabalistic techniques of gematria, notarikon, and zeruf to expound upon the geometrical, mathematical, cabalistic, alchemical, and astrological significance of his *monas*.

Dee's *Monas hieroglyphica* represented a reformed universal science capable of mimicking the divine act of creation alchemically, mediating the cosmos numerically, and reading the Books of Nature and Scripture cabalistically - a seemingly comprehensive plan. Yet there were limits implicit in his universal science, which Dee alluded to in the last theorem. In theorem XXIV, he referred to the fourth chapter of Revelations, which begins with a door opening in the heavens and an angelic voice inviting John the Divine to see into the future as well as into the secrets of Heaven. This was a moment in Revelations just prior to the breaking of the seven seals and the unleashing of the four horsemen of the Apocalypse.¹⁰⁴ It can be argued that Dee's *Monas hieroglyphica* was his attempt to take mankind to that point in cosmic history and that level of cosmic ontology through a universal, exegetical science so that a door would open in the heavens and further marvels could be revealed.

As the *Propaedeumata aphoristica* had pointed out, however, a natural philosopher must observe before he interprets, and Dee believed that his ability to discern signs of decay in the Book of Nature was what enabled him to interpret their significance. But it was a rare natural philosopher, in Dee's opinion, who gave up the lure of earthly riches for such noble pursuits:

the republic of letters can muster only one man out of a thousand, even of those scholars who have entirely dedicated themselves to studies of wisdom, who has intimately and thoroughly explored the explanations of the celestial influences and events [as well as] the reasons of the rise, the condition, and the decline of other things.¹⁰⁵

There was another avenue to explore, however, before Dee was willing to give up traditions of human wisdom and resort to angels for assistance in this observational and interpretational work. Mathematics had become an implicit feature of his observational and exegetical works, but it was not until his "Mathematical Preface" to the works of Euclid that Dee faced the implications of a deeply mathematical natural philosophy.

104. J. A. Van Dorsten, *The Radical Arts: First Decade of an Elizabethan Renaissance* (London: Oxford University Press, 1970), p. 23. In his analysis of the *Monas hieroglyphica*, Van Dorsten writes that the work "leads but to a first degree of revelation, or initiation: the opening of a door in heaven before the seals of the book are opened."

105. Dee, *MH*, p. 117.

Ordering the Book of Nature: The "Mathematical Preface" (1570)

By the time Dee wrote the "Mathematical Preface" he was asking his readers to grasp how the mathematical sciences - rather than optics, alchemy, or the cabala - constituted the root of a universal natural philosophy and provided a reliable way to access the secrets of divinity and the intricacies of the natural world.¹⁰⁶ The possibility of a mathematical ordering principle offered another way for natural philosophers to circumvent the problems of decay and deterioration afflicting the Book of Nature. In his "Mathematical Preface," Dee discussed the mathematical underpinnings of several natural philosophical disciplines, including optics, astrology, navigation, and technology, providing his readers with another potentially universal science.

Although the biblical passage in Wisdom did much to perpetuate interest in the mathematical nature of the creation, the notion that the cosmos was created with numbers ultimately derives from theories attributed to the Pythagoreans. And, in important passages in both the *Republic* and the *Timaeus*, Plato echoed the Pythagorean belief that the cosmos was mathematically perfect.¹⁰⁷ Platonic and Pythagorean ideas were revived in the early modern period by Marsilio Ficino and other Neoplatonists. Dee was intrigued with the divinity of mathematics and the Neoplatonic conviction that the act of creation was essentially mathematical. Both ideas appeared in his preface to the first English translation of Euclid's *Elements*, where he included the Platonic argument that mathematics should be considered divine because of the mathematical

106. John Dee's "Preface" in Euclid, *The Elements of Geometry*, trans. Henry Billingsley (London, 1570). Dee's preface has been reprinted as *The Mathematical] Praeface to the Elements of Geometry of Euclid of Megara (1570)*, ed. Allen G. Debus (New York: Science History Publications, 1975), along with an introduction and notes. For a provocative analysis of the work, see Kenneth K. Knoespel, "The Narrative Matter of Mathematics: John Dee's Preface to the *Elements* of Euclid of Megara (1570)," *Philological Quarterly* 66 (1987): 26-46. For a comparison between the attitudes of Dee and another sixteenth-century natural philosopher toward mathematics that focuses specifically on Euclid, see Enrico I. Rambaldi, "John Dee and Federico Commandino: An English and an Italian Interpretation of Euclid during the Renaissance," *Rivista di Storia della Filosofia* 44 (1989): 211-247.

107. See Debus's "Introduction," in Dee, MP, p. 5.

nature of God's creative process.¹⁰⁸ Though Dee was not the only natural philosopher to explore the ramifications of these ideas in the sixteenth century, it was not until the seventeenth century that mathematics became the dominant language for discussing and describing nature.

In the opening remarks to his "Mathematical Preface" Dee argued that the importance of mathematics rested on numbers and the intermediary role they played between natural and supernatural levels of the cosmos. As intermediaries, numbers participated in everything from the divine to the mundane. Dee asked his readers to explore this mysterious duality rather than simply considering numbers and geometrical figures for their utilitarian value. For, while all numbers and mathematics shared essential traits, they were not indistinct. The highest and most abstract state of number was reserved for the Creator. A more mundane and natural state of number existed in every creature in the world. The third state of number, analogous to the intermediary, mathematical level of the cosmos, could be found "in Spirituall and Angelicall myndes, and in the Soule of ma[n]." Form and function intertwined in this level, with the angels serving as intermediary agencies between the divine and the terrestrial while occupying the intermediary level of the cosmos.

In his "Mathematical Preface" Dee referred to both "numbers numbering" that were in God and the angels and to "numbers numbered," in creatures occupying the terrestrial world. The pure numerical forms reserved for God, however, were totally immaterial, and therefore essentially distinct from the numbers that existed in the human spirit and the angels. Neither pure element nor Aristotelian quintessence, Dee stated, provided the true "matter" of these divine numbers, and not even the spiritual or angelic substance was immaterial enough to contain the numbers used by God in the Creation.¹⁰⁹ Dee based his arguments on traditional cosmological concepts already present in his *Propaedeumata aphoristica*, especially the ancient division of the cosmos into terrestrial and celestial levels. In the "Mathematical Preface," Dee developed this distinction, arguing that the natural world was comprised of things material, compounded, divisible, corruptible, and changeable. Thus, it was perfectly acceptable to judge things in the natural world by applying standards of probability and to reach decisions through conjecture.¹¹⁰ The natural world was, in Dee's eyes, inherently uncertain because of its corruptible and changeable nature and could not yield "true" or "certain" information. In contrast, the supernatural world was immaterial, simple, indivisible, incorruptible, and unchangeable. Instead of being

108. Dee, MP, sigs. ai^v, aiii^f, *i^f ~^v; discussed in Debus's "Introduction," Dee, MP, p. 10.

109. Dee, MP, sig. *j. no. Ibid., p. [i^v].

comprehended by the exterior senses through observation, the supernatural world could only be perceived by the mind. Literally above nature, questions about the supernatural levels of the cosmos formulated by the mind could not involve conjecture and speculation, therefore "chief demonstratio[n] and most sure science" could be deduced from them.¹¹¹

It was the supernatural that provided the natural philosopher with certainty and truth and perhaps, by extension, could help him to understand the workings of the natural, corrupt world. This absolute distinction would seem to rule out the value of observation and experimental science in the practice of natural philosophy. Mathematics, however, made observation more reliable, as Dee reminded his readers, because it participated in an intermediary level of the cosmic system. Located between the natural and the supernatural, mathematics occupied the middle ground between two cosmic extremes. Though the mathematical level of the cosmos included "thinges immateriall," they were still "by materiall thinges hable somewhat to be signified."¹¹² While mathematical forms were incorruptible and unchangeable, their images or signs were divisible and able to be manipulated and superficially altered. Dee marveled at the "strange participatio[n]" mathematics achieved "betwene thinges supernatural!, imortall, intellectual, simple and indivisible: and thynges naturall, mortall, sensible, compounded, and divisible."¹¹³

The mathematical philosophy of Proclus (fifth c. A.D.) also informed Dee's arguments in the "Mathematical Preface," as can be seen in his annotated copy of Proclus's commentary on the first book of Euclid's *Elements*.¹¹⁴ Proclus privileged mathematics in much the same way as Dee, and for many of the same reasons. Specifically, Proclus revered the numerical sciences because they could refer to the intangible and incorruptible as well as the sensible. Mathematics was more reliable, therefore, than any branch of natural philosophy that was based on perception.¹¹⁵ Proclus's philosophy differed from Plato's in the role

in. Ibid. 112. Ibid. 113. Dee, MP, n.p.

114. Proclus, *Primum Euclidis Elementorum librum Commentariorum ad universam mathematicam disciplinam principium eruditionis tradentium libri iiii* (Padua, 1560), Roberts and Watson, #266, pp. 1-30. Dee's annotations in Proclus's commentary appear primarily in the metaphysical and philosophical sections of the work. He made no comments on the passages where Proclus discusses the utility of mathematics and numbers or the qualities necessary in the mathematician. See also Clulee, pp. 157-159.

115. Dee's marks of emphasis in his copy of Proclus, p. 6: "nam id quidem ultra intelligentiam obtinent, ut quod evolutum est, & progrediendi vim habet conte[m]plentur: ea vero, quae in ipsis reperitur rationum stabilitate, qu[a]e etiam confutari non potest, opinionem superant. & quod

played by imagination in mastering the essential truths of mathematical philosophy. Proclus emphasized the imagination's intermediary position within the hierarchy of knowing, just as mathematics occupied an intermediary position between the tangible and intangible, of which Dee took note.¹¹⁶ In these annotations Dee demonstrated his fascination with the concept of mathematical mediation between the sensible and the intelligible, as well as expressing an interest in the ways in which imagination could function as a mathematically relevant feature of the intellect.

Dee resorted not only to pagan and late antique philosophy for the ideas in his "Mathematical Preface," however. He also studied the work of early Christian authors, many of whom were themselves influenced by Neoplatonic philosophy, to support the intermediary place of mathematics. Dee drew on Boethius (d. 524) as an authoritative source on the essentially mathematical nature of the Creation because he accorded mathematics a central role in the most arcane mystery of all: the precise moment of divine creation. Mathematics, Boethius believed, *ordered* the Creation. Dee agreed, as is clear when he quoted from Boethius: "All things (which from the very first originall being of things, have bene framed and made) do appeare to be formed by the reason of Numbers. For this was the principall example or patterne in the minde of the Creator."¹¹⁷ Boethius's writings gave Dee a way to reconcile contradictory passages in Genesis and Wisdom, for God thought of the Creation in mathematical terms and instilled that order into every level of the cosmic system through the spoken word.

Boethius's emphasis on pattern ensured that geometry was not altogether forgotten in Dee's "Mathematical Preface." Specifically, Dee be-

quidem *ex suppositione* ortum traha[n]t, id fortit[a]e sunt, iuxta prim[a]e scienti[a]e diminutione[m]: quod vero in iis formis constit[a]e sint, *que sine materia* existu[n]t, iuxta perfectiorem sensilium cognitionem."

116. Morrow, "Introduction," in Proclus, p. xxxv, and Dee's emphasis marks in his annotated copy of Proclus, *Primum Euclidis Elementorum*, p. 30: "At *phantasia medium* inter cognitiones obtinens centrum, excitatur quidem a sese, promittitque ide, quod sub cognitionem cadit: eo autem q[ue] extra corpus non est, ab ilia *vitae* impartibilitate ad partitionem, 8c intervallum, 8c figuram, ea, quae sub ipsius cadunt cognitione[m] deducit. Et ideo quicquid *novent, impressio quedam est, & forma intelligenti[a]e*. Circulum q[ue] una cum suo cognoscit intervallo, ab externa quide[m] materia immunem, *intellectilem vero, quae in ipsa est materiam habentem*. Atq[ue] idcirco *non unus tantum in ipsa est circulus*, quemadmodum neq[ue] in sensilibus. Simul nanq[ue] apparet distantia, maius q[ue], & minus, necnon circulorum, ac triangulorum multitudo."

117. Dee, MP, sig. *j.

lieved that geometry was divine because it provided the devout natural philosopher with knowledge of the everlasting forms which had been in the mind of God at the Creation. Geometry, therefore, could "prepare the Thought [of the natural philosopher], to the Philosophicall love of wisdom: that we may turne or convert, toward heavenly thinges [the attention] which now. . . we cast down on base or inferior things."¹¹⁸ The divine nature of geometry encouraged Dee to give up the ancient label of "geometry" for "megethology," which he believed more accurately captured the theological, metaphysical, and terrestrial uses for the science. "Megethologicall" contemplations, Dee thought, would permit the natural philosopher "to conceive, discourse, and conclude of things Intellectual, Spirituall, aeternall, and such as concerne our Blisse everlasting: which, otherwise (without Special privilege of Illumination, or Revelation fro[m] heaven) no mortall mans wyt (naturally) is hable to reach unto, or Comparse."¹¹⁹

Marvelous revelations were in store for the natural philosopher who devoted himself to the use of intermediary agencies such as mathematics and the imagination. In Dee's "Mathematical Preface" numbers became the specific focus of the natural philosopher's contemplative life and the meditative tool by which natural philosophers

may both winde and draw our selves into the inward and deepe search and vew, of all creatures distinct vertues, natures, properties, and *Formes*: And also, farder, arise, clime, ascend, and mount up (with Speculative winges) in spirit, to behold in the Glas of Creation, the *Forme of Formes*, the *Exemplar Number* of all things *Numerable*: both visible and invisible: mortall and immortall, Corporall and Spirituall.¹²⁰

This passage reflects Dee's ecstatic level of engagement with the essential, numerical components of the cosmos and his hope that the quest for wisdom could be fulfilled through the study of the mathematical sciences, as Plato had suggested when he wrote that wisdom could be attained by "good skill of *Numbers*." Dee elevated the science of arithmetic to a place just below theology in the hierarchy of knowledge because of its profound divinity and purity.¹²¹ "O comfortable allure-ment, O ravishing perswasion," Dee enthused, "to deale with a Science, whose Subject is so Auncient, so pure, so excellent, so surmounting all creatures, so used of the Almighty and incomprehensible wisdom of the Creator, in the distinct creation of all creatures."¹²²

Nevertheless, in the "Mathematical Preface" there is also a glimmer

118. Ibid., sig. aj^v. 119. Ibid., sig. aiij. 120. Ibid., sig. *j-*j^v.

121. Ibid., sig. aj^v. 122. Ibid., sig. *j.

of discontent, a sense that perhaps mathematics alone will not provide the universal science that Dee sought: the first mention of "archemastrie." Dee described archemastrie as a universal science that was experimental, revelatory, earthly, and divine.¹²³ Also, he stated his belief that the "chief Science, of the Archemaster, (in this world) as yet known, is an other (as it were) OPTICAL Science" - quite possibly the use of a stone to see angels.¹²⁴ In earlier common usage, the word *archemastry* derived from a corruption of the word *alchemy*, but in the sixteenth century the word came to be used for high skill or mastery of the applied natural sciences or mathematics. Dee considered his "Archemastrie" to be the unification of all branches of natural philosophy into a single discipline that explored the propagation of rays, employed mathematical aspects of optics, depended upon astrology to capture astral radiation, and utilized a highly refined stone resulting from an alchemical experiment. When used together, these natural philosophical skills and techniques would raise the natural philosopher from the contemplation of transitory terrestrial conditions to a state of communication with celestial truths.

Dee's "Archemastrie," the experimental science related to spiritual experience, divination, and natural philosophy, may indicate that he was already attempting to communicate with the angels.¹²⁵ As early as 1570, based on the evidence from the "Mathematical Preface," Dee's intellect was engaged with the possibilities of a new optical, experimentally based natural philosophy which he would later practice in his angel conversations. Steeped in the optics of his predecessors Bacon and Grosseteste, Dee formulated a means of contacting angels that did not rely on conjurations or binding spells, but on simple prayer and the use of a crystal stone to collect the occult rays which all major theological and philosophical authorities agreed were vehicles for angelic, as well as astral, influences. Dee's use of the crystal stone was more complex than we might initially perceive, due to both his expertise in optics and his inter-

123. Nicholas H. Clulee, "At the Crossroads of Magic and Science: John Dee's Archemastrie," in *Occult and Scientific Mentalities in the Renaissance*, ed. Brian Vickers (New York: Cambridge University Press, 1984), pp. 57-7i-

124. Dee, MP, sig. Aiii^v.

125. See Nicholas H. Clulee, "At the Crossroads of Magic and Science: John Dee's archemastrie," *Occult and Scientific Mentalities in the Renaissance*, ed. Brian Vickers (New York: Cambridge University Press, 1984); pp. 57-71. Calder also makes this association between optics and Dee's mysterious "archemastrie," see I. R. F. Calder, "John Dee Studied as an English Neoplatonist" (diss., The Warburg Institute, London University, 1956), 1:781.

est in the metaphysics of light. The revelatory power of geometry in the "Mathematical Preface" echoes the revelatory power of the *monas* in the *Monas hieroglyphica* and the revelatory power of the celestial rays to awaken understanding and cause movement toward the divine in the *Propaedeumata aphoristica*. The "Mathematical Preface" also contains a prophetic glimmer of Dee's escalating interest in angelic communication during the 1570s. Angels were, after all, akin to mathematics in their intermediary nature and function. In grasping the valuable step toward divinity that mathematics provided, Dee became increasingly committed to all intermediary cosmic agencies - the mathematical, linguistic, optical, alchemical, and imaginative. The common point toward which all these interests drew him was the angel conversations. Rather than observing, deciphering, or ordering nature, Dee devoted himself to *understanding* the natural world as fully and completely as God would allow.

Climbing Jacob's Ladder

Angelology as Natural Philosophy

Unlike other things alive -
 Birds that wing their way through air
 Fish that in chill waters dive
 Beasts that tread the earth
 and leave their footprints there -
 Man, by reason made aware,
 Solely judges and discerns;
 Man approaches angels by the things he learns.

—Francesco Stelluti

in Galileo Galileo's *Assayer*, 1623

For a decade after the "Mathematical Preface" a veil falls over our knowledge of John Dee's interest in intermediary agencies, his commitment to ascending to the supernatural levels of the cosmos, his fascination with universal sciences, and his provocative "archemastrie." The veil lifts in 1581, just as Dee was about to enter into his collaboration with Edward Kelly, when he addressed a prayer to God explaining how and why he communicated with angels. Today it stands as the preface to the first surviving angel diary.¹ The preface captures another important moment in the history of the conversations, in this case not an ending but a beginning, a moment of reflection for Dee as he made a transition between two scryers and renewed his attempts to climb to the heavens and achieve certain wisdom. The political difficulties Dee would later experience in the Rudolphine court in Prague, the serious danger posed by his overexposure to so many curious eyes, and the struggles he would have with his irascible new scryer were all in the future. Dee's studies and publications supplied the materials for his ladder to the heavens and informed his outlook, but they were no longer sufficient. In 1581 Dee's long and painful intellectual crisis was drawing to a close,

1. Dee, A WS II: 8-12.

and its residue remains in the account he made of his intellectual despair and frustration.

The roots of Dee's intellectual crisis extend back to his early career as a scholar when he had studied "in many places, far & nere, in many bokes, & sundry languagis [szc]." Dee described how he had conferred "with sundry men" and had with his "owne reasonable discourse labored." This traditional course of study had failed him; it had not brought him the mastery of the Book of Nature he desired. He labored on, collecting his library and publishing his own natural philosophy, but at last he concluded he "could fynde no other way, to ... true wisdom" without the "extraordinary gift" of divine revelation. Though Dee confessed that he had been making "special supplications" to the angel Michael from 1569, these requests had failed too.² Dee fell deeper into despair, and might even have contemplated suicide, as is suggested in his resolution "to leave this world presently ... so, I might in spirit enioye the bottomles fowntayne of all wisdom."³ Something - perhaps contact with a scryer - saved him from a final desperate act, and he turned once more to his library for inspiration on how to circumvent his problems and achieve wisdom.

Dee was not looking for wisdom itself on his library shelves: he was looking for a new *method* to acquire it.⁴ In 1581, as he began to work with Kelly, Dee was reminded of passages in the Bible that told how God sent his "good angels" to Enoch, Moses, Jacob, Esdras, Daniel, and Tobit, "to instruct them, informe them, help them ... in worldly and domesticall affaires . . . and sometimes to satisfy theyr desyres, dowtes & questions of thy Secrets." Armed with these examples from the Book of Scripture, Dee drew on religious texts for a method to facilitate communication with God and His angels. The Bible and its theological commentaries prompted him to use a "Shewstone, which the high priests

2. A firm date for the inception of the angel conversations has yet to be established. While Dee records in Sloane MS 3188 that he began to pray to the angel Michael in 1569, Nicholas Clulee discovered in Psellus's "De Daemonibus," a place where Dee had noted the date "1567" in the margins alongside a passage on divination. This suggests that Dee made some attempt to contact spirits prior to 1569. See Clulee, p. 141, and Dee's notes in Ficino's *Index eorum*, p. 52% Roberts and Watson, #256.
- 3- Dee, AWS II: 341.
4. For a discussion of this distinction between the recovery of ancient wisdom and the recovery of ancient methods to achieve wisdom, see Peter Dear, *Discipline and Experience* (Chicago: University of Chicago Press, 1995), especially pp. 118-122.

did use . . . wherein they had lights and Judgements in their great dowtes." Because of its biblical antecedents, Dee's showstone allowed him to draw a sharp distinction between his conversations with angels and contemporary magical practices. With the Book of Scripture to support him, Dee could say sincerely that he had "allwayes a great regarde & care to beware of the filthy abuse of such as willingly and wetingly, did invoke and consult diverse sorts [of] Spirituall creatures of the damned sort." Instead, Dee used "harty prayer" and the skills of scryers like Edward Kelly who were capable of seeing "Spirituall apparitions, in Christalline receptacles, or in open ayre" which harked back to his optics and "archemastrie."⁵

Finally, Dee discussed the reasons he contacted the angels. First, he wanted to achieve "pure and sownd wisdome and understanding of ^Asome of^A thy [God's] truths naturall and artificiall." Dee's emphasis on "truths naturall and artificiall" is important because it links the contents of his angel conversations to natural philosophy and expresses his confidence that the angels could further those interests. Subsequent remarks indicate that there was yet a deeper purpose underlying the angel conversations: he wanted to communicate with angels so that God's own "wisdome, goodness and powre bestowed in the frame of the world might be browght, in some bowntifull measure under the Talent of my Capacitie." The acquisition of wisdom was not solely for Dee's benefit, but for God's "honor & glory, & the benefit of thy Servants, my brethren and Sistern." Here Dee reveals his belief that an angelically disclosed natural philosophy was not only possible, but desirable because it might restore humanity's once-privileged place in the natural world, harness the inherent powers of the Book of Nature for human benefit, and honor God.

These were lofty aspirations, and it is not surprising that Dee despaired of natural philosophy, given his grand expectations. As this chapter will explain, Dee believed that a reformation of the human sciences and human knowledge was needed to bridge the gap between his expectations and the decayed state of the Book of Nature and natural philosophy. The angel conversations not only converged with broader late-sixteenth-century cultural contexts such as humanism, they also correlated with a more specific intellectual context provided by the per-

5. For the broader cultural and intellectual context of Dee's angel magic, as well as a finer sense of why Dee made these distinctions, see D. P. Walker, *Spiritual and Demonic Magic: From Ficino to Campanella* (Notre Dame, IN: University of Notre Dame Press, 1975), *passim*, where the varieties of spiritual and demonic practices are outlined.

ceived inadequacies of natural philosophy during the period. Dee lived during the nascent years of the period now known as the "scientific revolution," when other sixteenth-century voices were also calling out for philosophical and methodological reform.⁶ Some natural philosophers clamored for order among the branches of natural philosophy - an impulse that culminated in the disciplinary boundaries of modern science. Others searched for the "pure" doctrines of natural philosophy possessed by the ancients, stripped of the corruptions, inaccuracies, and deterioration on which humanists focused their attentions. Others, like Dee, attempted to craft "universal sciences" that would combine ideas of doctrinal order and purity espoused by other reformers with changes in method and approach. Because Dee had not been able to make the climb upward using the natural philosophy available to him, he established a new, universal science based on optically facilitated conversations with the perfect, celestial world. Dee's "ladder" to the heavens - the angel conversations - enabled communication between separate parts of the cosmic system and offered the hope of intellectual and spiritual perfection to an increasingly frustrated and anxious world.

John Dee was not the first, nor the only, scholar of the period to aspire to certain knowledge of nature and experience frustration when he failed to achieve it. Henry Cornelius Agrippa underwent a similar crisis of intellectual confidence earlier in the century. Agrippa's *De incertitudine et vanitate scientiarum* discussed the inability of philosophers to reach wisdom through study of the existing arts and sciences.⁷ His critics pointed out that Agrippa's book disowned the very activities he had championed earlier in his career: humanism, scholarship, and critical inquiry. One of the most intriguing features of Agrippa's diatribe comes after a scathing review of all fields of human knowledge and applied reason, when he concludes that only "prophetical" divinity (revelation) and "interpretive" divinity (a study of God's scriptures), coupled with a

6. See Dear, *Discipline and Experience*, passim; Mark Greengrass, Michael Leslie, and Timothy Raylor, eds., *Samuel Hartlib and Universal Reformation: Studies in Intellectual Communication* (Cambridge: Cambridge University Press, 1994), passim.

7. Several English translations of this work were completed in the sixteenth and seventeenth centuries. All quotations here are from Henry Cornelius Agrippa, *Of the vanitie and uncertaintie of the Artes and Sciences*, trans. James Sanford (London, 1569). Calder noted a similarity in mind-set between Dee prior to his engagement with the angel conversations and the Agrippan crisis. See Calder, "John Dee as English Neoplatonist," 1:777. There is no record that Dee owned Agrippa's *De incertitudine*, though many other items from the Agrippan corpus appear in his library catalogue.

life devoted to God, can bring a philosopher certain knowledge and wisdom. Agrippa exhorted his readers to "descend into your selves you whiche are desirous of the truthe, departe from the clouds of mans traditions, and cleave to the true light: beholde a voice from Heaven, a voice that teacheth from above."⁸

Agrippa might have inspired Dee to *build* Jacob's ladder, and also to *climb* it and attend to voices teaching "from above," but he was not the only philosopher to help Dee conceptualize his angel conversations. A closer examination of the books Dee purchased and annotated between 1544 and 1581 reveals that an array of ancient and medieval ideas informed his specific strategy for communicating with angels. Ancient and medieval natural philosophers Dee held in high esteem, such as Roger Bacon and Raymond Lull, had already suggested that a universal science could provide the greatest insights into the problems of natural philosophy. Dee found that the most appealing option facing him was to resolve the intellectual difficulties posed by two competing, unstable, and unreadable "texts" - the Books of Scripture and Nature - through the medium of a completely new universal science. Whereas Bacon posited that a truly universal science must be based on optics and the behavior of light, and Lull felt a system of numbers and letters could clarify and organize the cosmos, Dee looked directly to the incorruptible celestial spheres for the strong foundation of his final attempt to craft a universal science - the angel conversations. Unlike his earlier attempts in the *Propaedeumata aphoristica*, the *Monas hieroglyphica*, and the "Mathematical Preface," Dee hoped the angel conversations would be capable of answering all questions posed by the Book of Nature, and would be authoritative in other branches of the arts and sciences as well.

Dee's Angelic Cosmology

Dee's decision to look to the angels and celestial spheres for answers to his natural philosophical questions is hardly surprising. A quick glance at the art, literature, and architecture of the early modern period reveals that angels were everywhere. They decorated the stained glass windows, interior beams, and exterior arches of great cathedrals and humble village churches while music-making angels adorned altars and choirstalls.⁹

8. Agrippa, *On the Vanitie*, p. 187".

9. For ecclesiastical and secular art, see Gunnar Berfelt, *A Study on the Winged Angel. The Origin of a Motif*, trans. Patrick Hort (Stockholm: Almqvist and Wiksell, 1968); Nancy Grubb, *Angels in Art* (New York: Artabras, 1995); Valentine Long, *The Angels in Religion and Art* (Paterson,

Secular architects filled domestic spaces with ceilings and wall panels depicting the zodiac, classical gods and goddesses, and armies of winged creatures from majestic avenging angels to adorable putti.¹⁰ Angels appeared in the popular dramas based on Biblical stories known as mystery plays that were produced throughout Europe during the sixteenth century.¹¹ As God's cosmic helpers, angels appeared in tapestries on the walls of great houses and in the frontispieces of books, turning the great mechanical crank that kept the celestial spheres spinning in perpetuity.¹²

Dee's belief in the potential value of angelic guidance was shaped by his understanding of the structure and workings of the cosmos, which allowed for both natural laws and a providential deity, for both predictable and miraculous events. In his cosmology, angels were aspects of faith as well as significant intermediary features of the natural and supernatural worlds. What distinguished Dee's angel diaries from other early modern records of experiments involving angels was his familiarity with the traditional literature on angels, his fascination with the power of intermediaries, and his deeply held belief that angels were divine messengers.¹³

The sixteenth-century cosmos was hierarchical and stretched in a chain of influences from God through the angels and celestial spheres to the sublunar world of human beings, animals, and plants. Dee and his contemporaries were interested in angels because, in their cosmology, the most important relationships were those between God, the angels, and human beings. Human beings, hampered by Adam's original sin, were unable to communicate with God and His creatures and had to

NJ: St. Anthony Guild Press, 1970); Peter Lamborn Wilson, *Angels* (London: Thames and Hudson, 1980).

10. Prominent among early modern examples are the frescoes commissioned by the Medici. See Janet Cox-Rearick, *Dynasty and Destiny in Medici Art: Pontormo, Leo X, and the Two Cosimos* (Princeton, NJ: Princeton University Press, 1984).
11. See Deborah E. Harkness, "Shows in the Showstone: A Theater of Alchemy and Apocalypse in the Angel Conversations of John Dee," *Renaissance Quarterly* 49 (1996): 707-737, pp. 722-724.
12. For vivid illustrations of this idea, see S. K. Heninger, Jr., *The Cosmographical Glass: Renaissance Diagrams of the Universe* (San Marino, CA: The Huntington Library, 1977), passim.
13. To compare Dee's angel conversations with contemporary attempts to contact angels, see the following manuscripts. At the British Library, Harleian MS 2267, f.6i; Additional MS 36674, ff. 58-63 and 167-196; Sloane MS 3702; Sloane MS 3934, ff. 1-135. At the Bodleian Library, MS Rawlinson 0253; MS Add. B.1; MS Ballard 66, ff. 27, 29, 31. At Cambridge University Library, MS Add. 3544; MS LI.I.12, f. 2IV.

struggle to emulate the angels, who were perfect and unaffected by original sin and the moral fall. In the world promised after the Apocalypse, angels and humanity would live in harmony with nature, in perfect communion with God and all levels of the cosmos.¹⁴

Dee's ideas derived not only from general cultural beliefs of the sixteenth century but also from well-defined intellectual traditions. Books concerning angels made up a significant part of his library, and as early as 1557 he had several texts which supported his later interest in communicating with angels. These included a collection of Neoplatonic and Hermetic texts edited by Ficino, the works of Dionysius the Areopagite, and four essential works on magic and the Christian cabala by Francesco Giorgi, Henry Cornelius Agrippa, Johannes Reuchlin, and Johann Trithemius. Although the latter four have not been recovered, Dee extensively annotated the texts edited by Ficino and the works of Dionysius. They provide helpful clues regarding particular aspects of angelology that interested him.

Dee's marginalia also suggest that he not only *read* most of the works on angels available in the sixteenth century, he *mastered* them.¹⁵ As a result, Dee seldom spent much time trying to recall which author discussed an idea relevant to his angel conversations, but was able to think of supporting texts quickly and, for the most part, accurately. He often noted the similarities between information that the angels revealed in the conversations and the work of early modern occultists like Trithemius,

14. Authors who have emphasized the importance of early modern cosmological beliefs include E. M. W. Tillyard, *The Elizabethan World Picture* (New York: Penguin, 1984); Arthur O. Lovejoy, *The Great Chain of Being: A Study of the History of an Idea* (New York: Harper and Row, 1960); C. S. Lewis, *The Discarded Image: An Introduction to Medieval and Renaissance Literature* (Cambridge: Cambridge University Press, 1967); and S. K. Heninger, Jr., *Touces of Sweet Harmony. Pythagorean Cosmology and Renaissance Poetics* (San Marino, CA: The Huntington Library, 1974); Fernand Halryn, *The Poetic Structure of the World: Copernicus and Kepler* (1990), trans. Donald M. Leslie (New York: Zone Books, 1993); James Miller, *The Cosmic Dance* (Toronto: University of Toronto Press, 1986); N. Max Wildiers, *The Theologian and His Universe: Theology and Cosmology from the Middle Ages to the Present*, trans. Paul Dunphy (New York: Seabury Press, 1982); Rene Roques, *L'Univers dionysien: Structure hierarchique du monde selon le Pseudo-Denys* (Paris: CERF, 1983).
15. His mastery might have encouraged Dee to write a book on the nature of angels and spirits, now lost, as Dee noted in his personal diary on 7 July 1600 that, "as I lay in my bed, it cam into my fantasy to write a boke, 'De differentiis quibusdam corporum et spirituum.' " Dee, *PD*, p. 62.

Agrippa, Reuchlin, and Peter d'Abano, displaying an encyclopedic command of the relevant literature.¹⁶ In addition, Dee kept works he frequently referred to in the study where the angel conversations took place, rather than in his more public library.¹⁷ When he left England for the Continent, he took a large portion of his great collection with him to central Europe. Dee marked for travel so many of the books that discussed angels - like Trithemius's *De septem secundeis* - we can only conclude that he found them helpful in his angel conversations.¹⁸

Dee also drew on less esoteric printed sources for his angelology, including the Bible.¹⁹ In the Bible, angels appear sparsely in the Old and New Testaments, and more regularly in the Apocrypha and Pseudepigrapha, which were still a part of printed Bibles during Dee's lifetime. Important to Dee's establishment of the angel conversations as a universal science was the long and authoritative biblical history of the role angels played in helping humans to understand God's plan through visionary revelations. From his Bible, Dee would have been familiar with angels as divine messengers, guides on revelatory journeys, and agents of the Apocalypse.²⁰

Biblical accounts provided later Christian commentators with ample

16. See Dee, AWS 1:30-34 (where both Agrippa and Reuchlin were mentioned), 36-39 (where Peter d'Abano was mentioned); *TFR*, pp. 12-13 (where Trithemius was mentioned); Clulee, p. 211.
17. Dee, AWS II:39.
18. For a discussion of the "T" designation in the Trinity College copy of Dee's library catalogue, see Roberts and Watson, p. 49.
19. William George Heidt, *Angelology of the Old Testament* (Washington, DC: Catholic University of America Press, 1949); Charles Fontinoy, "Les Anges et les demons de l'Ancien Testament," in *Anges et demons*, ed. Julien Ries and Henri Limet, *Homo Religiosus* 14 (Louvain-le-Neuve: Centre d'Histoire des Religions, 1989), pp. 117-134; Joseph Ponthot, "L'Angelologie dans l'Apocalypse johannique," *ibid.*, pp. 301-312.
20. Although one of the most prominent examples of this tradition is the story of Jacob's ladder, there are also important references to angelic messengers in the New Testament. In Matthew 1:20, an angel allays Joseph's fears about Mary's pregnancy, and in Luke 1:26, the angel Gabriel foretells the birth of Christ to Mary. In the Apocrypha, angels typically function as guides on revelatory journeys, as in the case of Tobit (when the angel Raphael appears to Tobit to serve as his son's spiritual guide) and 2 Esdras (when the angel Uriel shows Esdras secrets about the created world). Throughout Revelations, angels play a more active role: announcing the end of days, bringing souls to judgment, and sealing Satan in the Abyss for a thousand years.

material for discussion, and Dee relied heavily on these works for their synthetic treatment of angelic natures. Some of the sources Dee used to inform his angelology were philosophical, some theological; and still others were concerned with specific properties of the Book of Nature.²¹ His most important source was undoubtedly Dionysius the Areopagite, on whom so many other Christian commentators had depended.²² Dee owned the entire Dionysian corpus, including a copy of his complete works with a commentary by Jacques Lefevre DEtaples (Venice, 1556), and an additional copy of *De mystica theologica* with a commentary by the German mystic Eck (Rome, 1525).²³ The copy of *De mystica theologica* is intriguing because it demonstrates that Dee was as interested in contemporary commentaries on the work of Dionysius as he was in the text itself.²⁴ But some contemporary commentaries were missing from Dee's collection, most notably Ficino's much lauded edition of the Dionysian corpus, which had been instrumental in the reintroduction of Platonic ideas into western Europe in the fifteenth century. Instead, the editions Dee owned contained more current, post-Reformation commentaries that blended Dionysius's ancient ideas with the most up-to-date humanistic scholarship and theology.²⁵

21. I. R. F. Calder includes a detailed exposition of possible sources for Dee's angelology in his two-volume thesis, which focuses on Platonic and Neoplatonic influences. Calder, "John Dee Studied as an English Neoplatonist," 1:739-833.
22. For Dionysius's influence on cosmology and theology, see Rene Roques, *L'univers dionysien*, and D. Knowles, "The Influence of Pseudo-Dionysius on Western Mysticism," in *Christian Spirituality: Essays in Honour of Gordon Rupp*, ed. P. Brooks (London: SCM Press, 1975), pp. 79-94, passim. Throughout the Middle Ages scholars and theologians believed that Dionysius was the disciple of Saint Paul who was responsible for converting the Athenians to Christianity. Dionysius's works were redated by Lorenzo Valla in the fifteenth century, making this an impossibility. However, this redating had little effect on scholarship for over a century. On Dionysius's association with Saint Paul, see Guntriam G. Bischoff, "Dionysius the Pseudo-Areopagite, the Gnostic Myth," in *The Spirituality of Western Christendom*, comp. E. Rozanne Elder (Kalamazoo, MI: Cistercian Publications, 1976).
23. Roberts and Watson, #975 and #271, respectively.
24. For an analysis of this commentary, and its associations with the theology of Nicholas of Cusa, see Georgette Epiney-Burgard, "Jean Eck et le commentaire de la *Theologie Mystique* du Pseudo-Denys," *Eibliotheque d'humanisme et renaissance* 34 (1972): 7-29.
25. See Karlfried Froelich, "Pseudo-Dionysius and the Reformation of the Sixteenth Century," in *Pseudo-Dionysius: The Complete Works*, trans. Colm

The Dionysian corpus was second only to the Bible and the works of Boethius in the number of translations, editions, and further commentaries it generated throughout the Middle Ages and the early modern period.²⁶ It was Dionysius, for example, who first elaborated the three hierarchical divisions of angels, each containing three separate orders, or choirs, of angels. The highest order was comprised of Seraphim, Cherubim, and Thrones, who surrounded God and sang his praises. On the next level Authorities, Dominions, and Powers directed their activities toward God, standing "with their faces to Him and their backs to us."²⁷ Finally, the angels who ministered to humanity were in the lowest order: the Principalities who guarded over nations, and the Archangels and Angels who delivered messages to humanity. The idea that angels (at least angels of the lowest level of the celestial hierarchy) were specifically created to communicate with human beings had a particularly strong appeal to subsequent scholars - so much so that Martin Luther, an opponent of Dionysius's Platonism and Neoplatonic mystical piety, encouraged his followers to "shun like the plague that 'Mystical Theology' of Dionysius and similar books" which "taught that humans can converse and deal with the inscrutable, eternal majesty of God in this mortal, corrupt flesh without mediation."²⁸

The possibility of direct communication with God was contested during the stormy days of the Reformation. Because angels were linked to human redemption and salvation and thus to the elect, references to angels appeared in Protestant as well as Catholic treatises. The importance of angels was magnified by their numerous appearances in the apocalyptic Revelation of John the Divine. Angels were expected to fulfill many roles in the final days, including communicating to the chosen, in advance, the full scope of the events. More important, however, the angels provided a model for exemplary human conduct. Stripped of earthly needs for food and sustenance and free from sinful human desires and impulses, the perfect, orderly lives of the angels provided a stable anchor in the confusion of the Reformation period. People interested in the ways angels could serve as models for human conduct needed to look no further than one of the many editions of the Dionysian corpus for guidance. In Dionysius's scheme, angels helped to redeem humanity "by prescribing roles of conduct, by turning them from wandering and

Luibheid, foreword, notes, and translation collaboration by Paul Rorem; preface by Rene Roques; introductions by Jaroslav Pelikan, Jean LeClercq, and Karlfried Froelich (London: SPCK, 1987) pp. 37-38.

26. *Ibid.*, p. 33. 27. Lewis, *The Discarded Image*, p. 72.

²⁸ Quoted in Froelich, "Pseudo-Dionysius," p. 44.

sin to the right way of truth, or by coming to announce and explain sacred orders, hidden visions, or transcendent mysteries, or divine prophecies."²⁹

The angels' function as role model was an important feature of sixteenth-century theological and cosmological beliefs, but the angels had also held positions of wider cosmological importance. Many of these roles had been expansively treated in the ancient, Arabic, and Jewish traditions - which only made them more problematic to orthodox Protestants and Catholics. When pagan, Jewish, and Arabic angels joined with Christian angels, they became omnipresent and necessary features of the cosmos on a structural-functional level as well as agents in human salvation. No longer limited to the functions of messengers or redemptive role models for humans to follow, angels became Christianized planetary intelligences responsible for moving the celestial spheres. Though some writers continued to try to separate angels and planetary intelligences, most found themselves unable to keep the two categories distinct.³⁰ Even Dee, who often took issue with inappropriate terminology, noted in his copy of Azalus's encyclopedia that planetary angels or "intelligences" moved the heavenly bodies.³¹

Once scholars had linked angels and celestial intelligences, further connections were made between angels and the Platonic "forms" some philosophers believed were embedded in the Book of Nature. The association of angels and forms, in turn, contributed to early modern occult systems of sympathy and antipathy that drew heaven and earth together.³² By Dee's lifetime, angels played a key role in the maintenance of cosmic order and were credited with creating the music of the spheres, grasping the divine language of creation and understanding the divine will. Finally, angels were materially related to the natural world and humanity through the soul and essential forms. By the sixteenth century, angels provided a vitalistic, cohesive principle for the cosmos similar to early ideas about gravity - anything that happened in the cosmos that

29. Pseudo-Dionysius, "The Celestial Hierarchy," p. 157.

30. Richard C. Dales, "The De-Animation of the Heavens in the Middle Ages," *Journal of the History of Ideas* 41 (1980): 548; Edward Grant, *Planets Stars, and Orbs: The Medieval Cosmos, 1200-1687* (1994) (Cambridge: Cambridge University Press, 1996), pp. 526-545.

31. Dee's emphasis in Azalus, p. iy^f. Dee noted in the margins "Intellige[n]tiae orbes caelestes movent" and underlined passages regarding this angelic function.

32. Harold P. Nebelsick, *The Renaissance, the Reformation and the Rise of Science* (Edinburgh: T. & T. Clark, 1992), p. 135.

was inexplicable through mechanical or physical means was attributed to an angelic agency working at God's behest.

At the time Dee was engaged in his angel conversations this eclectic concept of an angel was firmly rooted in works of theology and natural philosophy. Angelology was particularly relevant to those who were attracted to the occult aspects of the Book of Nature, or their magical manipulation. This was the great danger of the syncretistic conception of angels, with its pagan and heretical roots: it could be construed as demonic. Given the range of authors who contributed to the hybrid, early modern Christian angelology, disagreement over this issue was prevalent - as were charges of sorcery, conjuring, and enchantment against those interested in communicating with angels. Natural philosophers interested in the cosmos's occult properties fueled the controversy surrounding the potentially demonic connotations of angelic communication by emphasizing the enormous possibility for knowledge and wisdom that existed precisely because of the angels' liminal, intermediary position between the created and spiritual worlds. One of Dee's contemporaries, the natural philosopher Francesco Giorgi, reminded his readers, in *De harmonia mundi* (1545) that, just as God descended to the world by emanation through the angels, so humans might use the angels as a ladder to ascend to God.³³ Such conclusions were bound to cause concern in a culture both fascinated and repelled by the idea of contacting spiritual beings. Giorgi was not alone in his conviction that angelic intermediaries could resolve many mysteries in the Book of Nature. Trithemius's *De septem secundeis* contained a similar mixture of astrology, cabala, and angelology.

Dee was interested in the redemptive possibilities of communication with angels, despite its dangers. The marginalia in his copy of Dionysius's works indicate that Dee adopted the celestial order or hierarchy filled with angels and was concerned with mastering the specific nuances of the system. He noted, for example, that the number of angels within each hierarchy was "innumerable," despite scriptural references to "a thousand times a thousand" or "ten thousand times ten thousand."³⁴ He

33- Quoted in Thorndike, V:45i. Dee's copy of Francesco Giorgi's *De harmonia mundi* (Paris, 1545) is Roberts and Watson, #221/891; it has not been recovered.

34- Dee's emphasis in Dionysius, *Opera* (Venice, 1556), Roberts and Watson, #975> P- 47^V [sig- F6^V]: "At hoc item spiritali [sic] discussione 8c magisterio dignufm] puto, quamobrem scripturae sanct[a]e traditio, de angelis loque[n]s millia millium esse dicat, & decies millies denamillia, supremos humanos numeros in seipsos involvent atque multiplicans, perq[ue] hos

emphasized that the celestial hierarchy was more than just an organizational scheme; it also represented different modes of active *participation* in the cosmic system. Some angels participated more fully in the divine plan than other angels, and all angels were more active in the cosmos than was humanity. Still, Dee believed that all members of the hierarchy, both divine and terrestrial, were "*fellow workmen for God and a reflection of the workings of God*"³⁵ because the hierarchical continuum ensured that all parts of the Book of Nature, high and low, were "*as like as possible to God*."³⁶ But the angels of the celestial hierarchy were "*images of God in all respects, . . . clear and spotless mirrors* reflecting the glow of primordial light and indeed of God himself" whereas human beings were not capable of such perfection.³⁷

Dee's interest in the Dionysian system was significant for his natural philosophy because angels could be linked to the vast web of correspondences that knit the cosmos together. The Dionysian celestial hierarchies could be incorporated into existing lists of sympathetic and antipathetic relationships, and in two places Dee listed correspondences between angels, the twelve signs of the zodiac, the ten spheres, the seven planets, the four elements, and the four winds.³⁸ These lists demonstrate his familiarity with angels from a variety of traditions, and also his belief that angels were linked to the natural world through occult connections and influences. Though the exact sources for his elaborations are difficult to trace - most early modern authors drew on a variety of authors for their ideas without citation - there are some notable exceptions where he credits an author or refers to a text.

Often, the authors are prominent in what we call the occult sciences. Occult natural philosophers occupied a special place in Dee's library and in the formation of his angelology, providing him with a synthesis of lore about angels drawn from Islamic, Jewish, and Christian authors. In

coelestium substantiarum ordines nobis esse *innumerabiles* apertis rationibus pa[n]dens. . . ."

35. Dee's emphasis in Dionysius, *Opera*, ". . . del cooperatore[tn] fieri, divinamque in se operationem quantum potest palam cunctis ostendere . . . ," sig. 63'. Dionysius, "Celestial Hierarchy," p. 154.
36. Dee's emphasis in Dionysius, *Opera*, ". . . deo quantum fieri potest similem evadere, unumq[ue] cum illo fieri," sig. 62. Ibid.
37. Dee's emphasis in Dionysius, *Opera*, ". . . eos etiam qui secum divina sectantur, del signa & imagines efficit, ac perlucida specula & omne labe pura dignaque quibus principalis illius ac divinae lucis suavissimus radius influat . . . ," sig. B2^v. Ibid.
38. Bodleian Library Ashmole MS 1790, f. 30^v; see also Dee's annotations in Azalus, *De omnibus rebus naturalibus*, p. 66'.

the angel diaries, Dee stated there were angels who governed particular professions, for example, and credited the doctrine to the occultist Agrippa.³⁹ Agrippa may not have been the first to think of such a relationship, but this example elucidates the many filters through which Dee's ideas about angels passed as he crafted his rationale for the angel conversations.

Dee found the works of another occult philosopher, Agrippa's teacher Johann Trithemius, deeply compelling, and he owned many of the abbot's works. Trithemius, who became engrossed with the works of Dionysius in 1496, depended on him for his ideas about angels.⁴⁰ The work of Trithemius provided Dee with information about the various levels of the cosmic hierarchy as well as ways in which angelic knowledge could be put to practical use by natural philosophers. Dee heavily annotated and underlined Trithemius's *Liber octo quaestionum* (1534), which was concerned with the spiritual life of humanity and the place of angels in the cosmic system.⁴¹ Dee owned another of Trithemius's works, *De septem secundeis* (1545), which contained specific information about the angels who governed the planets and argued for an angelically governed periodization of world history.⁴² In addition, Dee acquired a manuscript copy of Trithemius's *Steganographia* when he was on the Continent in 1563, believing that it was "so needfull and comodious, as in humayne knowledg [*sic*], none can be meeter."⁴³ The *Steganographia* introduced a method of long-distance communication based on the seven planets and their guardian angels "according to the tradition of the wise men of old."⁴⁴ To have utilized the system, the practitioner needed to master technical astrology, especially the exact motions of the planets.⁴⁵ Though Dee's interest in Trithemius's system has always been linked to his pos-

39. Dee, AWS II: 28-34. 40. Froelich, "Pseudo-Dionysius," p. 35.

41. Johannes Trithemius, *Liber octo quaestionum, quas illi dissolvendas proposuit Maximilianus Caesar* (Cologne, 1534), Roberts and Watson, #897.

42. Unfortunately, though Dee's annotations were heavy, the book was rebound, and in the process Dee's marginal notes were damaged; now only a few letters remain in the margins. Johannes Trithemius, *De septem secundeis* (Frankfurt, 1545), Roberts and Watson, #6y8-T.

43- See John Dee, "Letter to Sir William Cecil, 16 February 1562/63," ed. R. W. Grey, *Philobiblon Society Bibliographical and Historical Miscellanies* i (1854): 1-16.

44- For accessibility I quote from the modern English translation: Johannes Trithemius, *The Steganographia of Johannes Trithemius*, ed. Adam McLean, trans. Fiona Tait, Christopher Upton, and J. W. H. Walden (Edinburgh: Magnum Opus Hermetic Sourceworks, 1982), p. 97.

45- Trithemius, *Steganographia*, pp. 104-106.

sible interest in cryptography, there is no evidence to suggest that anyone in Elizabeth's government considered the work anything but a curiosity.⁴⁶

It is clear from Dee's marginalia that he was fascinated by the works of the principal occultists of his time. His angelology was not, however, solely based on the work of occult philosophers. Pompilius Azalus's encyclopedia, *De omnibus rebus naturalibus* (1544), provided another source for Dee's angelology, and though it was not the most original work he consulted, it is indicative of the thumbnail sketches then available. Azalus's work contained, as the title suggested, a discussion of all aspects of the terrestrial and celestial worlds, and was intended to be a useful compendium of information about the cosmos rather than a sophisticated theological or natural philosophical treatise. Nonetheless, Azalus drew on sources from the Christian tradition such as Dionysius, as well as natural philosophical sources.

Dee's copy of *De omnibus rebus naturalibus* is heavily annotated in several sections - most noticeably in the two chapters on angels.⁴⁷ He was specifically interested in Azalus's remarks on guardian angels, noting that everyone had a guardian angel who watched over him, inspired him, and stimulated him to do good works.⁴⁸ This idea was far from novel, but it could be pressed into greater service by a natural philosopher interested in the role that angels played in the cosmic system. One of Dee's fellow natural philosophers, Girolamo Cardano, who met Dee on a dock in Southwark in late 1552 or early 1553, demonstrates how such an idea could be refined.⁴⁹ Cardano believed that guardian angels

46. Jim Reeds explores the cryptological significance of Trithemius's work in "Solved: The Ciphers in Book III of Trithemius's *Steganographia*," forthcoming. Luigi Firpo, using Dee's interest in Trithemius's *Steganographia*, suggests that Dee was an agent for the Crown, in "John Dee, scienziato, negromante e avventuriero," *Renascimento* 3 (1952): 25-84. I concur with French, who argues that any discernable veneer of cryptography was intended to hide the "cabalist-angel magic" that was the true focus of the work (*John Dee*, pp. 36-37).

47. Dee's copy of the work is Roberts and Watson, #134. Azalus's work was included in Dee's continental traveling library.

48. Dee's annotations in Azalus, p. i8^r.

49. Girolamo Cardano, *The Book of My Life (De vita propria liber)*, trans. Jean Stoner (London: J. M. Deut & Sons, 1931), pp. 240-247. See Roberts and Watson, p. 75, for the meeting between Dee and Cardano, and Roberts and Watson, index, for a complete list of Cardano's works owned by Dee. Unfortunately, only one has been recovered.

had inspired the work of philosophers such as Socrates, Plotinus, and Synesius, and he argued that guardian angels influenced his own natural philosophy. Cardano enjoyed visions and instructions from his personal angel while in prison and remained confident that his angel "was a spirit of power" because some of his visions were witnessed by others.⁵⁰ Cardano even credited his angel with helping him escape from captivity.

From Dee's library, his marginalia, and the discussions later held with angels about their natures and abilities, we can determine the basic features of his angelology. Essentially, he believed angels were composed of two substances: one active, the other potential.⁵¹ Their duality of substance enabled them to participate with the divine and communicate with humanity without losing their intermediary place in the cosmic system. In accordance with their essential duality, angels were not limited by a material, corporeal form. Instead, they were spiritual and immortal.⁵² Angelic spirituality became important to Dee's angel conversations because the angels were not limited to human methods of corporeal communication. According to Dee, the angels "have no organs or instruments apt for voyce: but are mere spiritual! and nothing corporall: but. . . [they] have the powre and property fro[m] god [*sic*] to insinuate . . . [their] message or meaning to eare or eye . . . [so] that. . . they here [*sic*] and see . . . [the angels] sensibly."⁵³ The power to communicate through the imagination rather than speech was not the only supernatural ability enjoyed by the angels. They were also able to imitate divine thought processes, and their intellects were far superior to rational, human intellects.⁵⁴ Dee noted that the angelic intellect was greater and more powerful than the human, and their mental acumen was critical to his rationale for conversing with them.⁵⁵ Through their powerful intellects the angels had certain knowledge of the Book of Nature and,

50. Cardano, *Book of My Life*, p. 241.

51. See Dee's marks of emphasis in Julius Caesar Scaliger, *Exotericarum Exercitationum Liber Quintus Decimus, de Subtilitate, Ad Hieronymum Cardanum* (Paris, 1557), pp. 462-476, especially p. 467". Roberts and Watson, #476.

52. Azalus, p. 19". 53. Dee, AWS II: 330; see also Azalus, p. 19.

54. See Dee's emphasis in his copy of the Dionysian corpus, Roberts and Watson, #975, pp. I3^v-i4^r [sig. 67]: "Sanctae itaque coelestium spirituum distinctiones, eis & C que solum sunt, & C qu[a]e sine rationis usu twunt, & quae humana utu[n]tur ratione divinae illius participationis dignitate & copia longe praecellunt." Dionysius, "Celestial Hierarchy," p. 156.

55- Azalus, p. i8^v. Dee noted that the "intellectus Angelicus" exceeds even the "intellectum sapie[n]tissimi hominis."

because they could see God, were able to see all aspects of the created world through God.⁵⁶ This did not mean that the angels knew the Deity completely, or knew about all divine causes and effects, but Dee believed that they did have a mastery over the natural and supernatural worlds.⁵⁷

Such mastery was, by itself, insufficient reason for Dee's devotion to his angel conversations as a means for achieving natural philosophical aims. What raised Dee's hopes that the angels' knowledge would be communicated to him was his belief in guardian tutelary angels. A frequently employed trope in his angel conversations was the idea that he and Kelly were students in a "celestial school" with angelic "schoolmasters."⁵⁸ Dee's faith in tutelary angels was shared by others of the period. Cardano also believed that his best insights came from angelic guides, which he associated with the most subtle working of his intellect. First, Cardano believed he gained knowledge through the senses and observations. Second, he came to understand "higher things" by looking into their "beginnings." At this level, Cardano noted, he was "aided on many occasions by spiritual insight." The third, and highest, form of knowledge was "of things intangible and immaterial." Cardano arrived at this highest form of knowledge "wholly as a result of the ministrations of my attendant spirit."⁵⁹

Because the emphasis on tutelary angelic guidance brought natural philosophy very close to revealed theology, Dee's move away from observation toward a revealed understanding of the Book of Nature has made problematic the status of the conversations as a form of natural philosophy. The importance and certainty of angelic revelations in matters pertaining to the natural world were, in Dee's time, the most significant features of his angelology. In his copy of Dionysius, Dee noted that angels were granted divine enlightenment and became responsible for passing arcane information to the lower, human levels of the cosmic hierarchy according to God's will.⁶⁰ Dee believed that the information

56. Dee's marginal notes in Azalus, p. 18^T. In the chapter concerning the orders of angels Dee wrote: "Videntes Deum, vident o[mn]ia!"

57. Dee's emphasis in Azalus, p. i8^V. "Vide[n]t etia[m] in Deo res, tanq[uam] in causa omnium primaria 8c efficie[n]te sed quia no[n] vident *totalitate[m]* virtutis divinae, q[ui]a hoc est solus Deus, non vident *omnia eius causata, sen o[mn]es effectus eius*" (Dee's emphasis).

58. *TFR*, pp. 102 and 367; Dee in Josten, pp. 236 and 248.

59. Cardano, *Book of my Life*, pp. 245-246.

60. Dee's emphasis in Dionysius, *Opera*, p. 14' [sig. B7]: "Iccirco & prae omnibus *angelicum* cognomen merverunt, q[uae] cum in eas primo divin[a]e claritatis fulgor *emanet*, ipse postmodum in nos enu[n]ciationes illas sublimiores superne trancia[n]t." Dionysius, "Celestial Hierarchy," p. 157.

shared by the angels would include divine law, revelations of future events, prophecies, and doctrines. What is more, he was convinced that he would be transformed by this process, as would the world.⁶¹ Once the purifying, illuminating, and perfecting light of God was mediated and transferred through the angels' revelations, Dee would be able to purify and perfect those around them.⁶² The purified would then be able to receive further revelations, and turn to raise those beneath them in the cosmic hierarchy "toward cooperation with God."⁶³

Dee faced a significant problem within his "celestial school": how to recognize the good angelic teachers from the demonic. He relied on visual cues and the angels' appearance for assistance.⁶⁴ He and Kelly always described even the most regular angelic participants - the angels Gabriel, Michael, Raphael, and Uriel - noting minute changes in their clothing or appearance. The appearance of angels was important in ancient and medieval angelology and in the Judeo-Christian tradition, where angels adopted visible, human forms.⁶⁵ Dionysius devoted an entire chapter of the "Celestial Hierarchy" to the ways in which angels appeared to humans, and Dee took note of the shapes, clothing, and attributes of the angels - from wheels of fire to flaming swords.⁶⁶ Yet the angels' appearance in a form legible to humans represented an abasement: "Angels abase themselves, to pleasure man by theyr instructions," Dee wrote, "when they tak[e] upon them, or use any sensible evidence of them selves or voyces, etc."⁶⁷

Dee took to heart the warnings of scholars, including Trithemius, that no good angels ever appeared in the form of women. Dee's ambivalence about female angels caused problems within the "celestial school" when the female angels Madimi and Galuah appeared in the showstone. In order to "stop the mouths of others" who would dispute their trustworthiness, Dee questioned Galuah closely about whether good angels could appear in female form. Galuah responded that angels were neither male

61. Dee's emphasis in Dionysius, *Opera*, p. 14 ^{r-v} [sig. B7^{r-v}]. Ibid. See also Dee's emphasis in Azalus, p. 18^r: "*Ideo per Angelas ad homina [sic] lex divina p[ro]cessit, o[mn]is prophetia o[mn]is revelatio, atq[ue] doctrina.*"

62. Dee emphasized "purgentur" and "p[u]rgent" in Dionysius, *Opera*, sig. 63^r. Dionysius, "Celestial Hierarchy," pp. 154-155.

63. Dee's emphasis, Dionysius, *Opera*, sig. B3^{r-v}. Dionysius, "Celestial Hierarchy," p. 155.

64. Dee, AWS II: 331; Harkness, "Shows in the Showstone," *passim*.

65. Azalus, p. 19^r. "*Si veto Angelus sub aliq[ua] visibili forma, vel somno appareat ho[mi]ni, vel loquat[ur] . . .*" (Dee's emphasis).

66. Dee's emphasis in Dionysius, *Opera*, p. 48^r-54^v.

67. Dee, AWS II: 330.

nor female, but "take formes . . . according to the discreet and appliable [*sic*] will both of him [God], and of the thing wherein they are Administrators."⁶⁸ Though Trithemius "spake in respect of filthinesse" in regard to women, and separated "the dignity of the Soul of women from the excellency of man," Galuah reported that the abbot could not be more wrong. Galuah added that Wisdom was always "painted with a womans garment," and so it was appropriate for angels to appear as women, since their messages revealed divine wisdom. Dee's doubts were thus satisfied that the angels' forms were symbolic images created to assist frail human minds in understanding the mystical and profound truths they offered.

Dee's interest in the nuances of angelology demonstrates his efforts to master what he believed was a new and promising universal science. The angelic "schoolmasters" who taught him natural philosophy were an answer to his intellectual crisis of confidence, and the culmination of his earlier efforts to create a universal science capable of deciphering the Book of Nature. The angels offered Dee a role model, and a wider perspective on the decaying world, and gave him the tools to address the difficulties associated with practicing natural philosophy at a time when the natural world seemed unreliable and mutable. What is striking about Dee's studies in angelology was his ongoing fascination with the power of intermediaries, first evident in the *Propaedeumata aphoristica*, the *Monas hieroglyphica*, and the "Mathematical Preface." In Dee's angelology the intermediary communication that angels provided between the mundane and the divine was of paramount interest. Dee's next challenge was to conceive of a method to further his ambitions for angelic communication that would neither comprise his status as a natural philosopher nor violate the religious tenets of his time.

Dee's Method: Optics and the Power of Prayer

Dee's interest in angels and angelology was fostered by his belief that a more accurate assessment of the Book of Nature would result. In addition, he viewed his communication with angels as a new form of religious devotion in a period when religious practices were hotly contested. Like many religious practices in the early modern period, Dee's angel conversations could be seen as magic just as easily as they could be seen as either natural philosophy or religion, and it is this tangle of religious, magical, and natural philosophical ideas that has proven so problematic

68. *TFR*, p. 13.

to modern scholars. Dee's angelic cosmology combined religious and natural philosophical precepts into a way of looking at the world that offered hope of greater communication and wisdom. After all, the presence of angels in the world was of little use to a natural philosopher such as Dee if he could not communicate with them. To do so he enlisted additional religious and natural philosophical ideas that verged on the magical, specifically optics and the power of prayer.

Dee combined prayer and the magnification of divine influences through a crystal stone to facilitate his conversations with angels. His use of a crystal stone is the clearest example of the ways in which natural philosophical principles informed his practices. The showstone was the focal point of the conversations; it ordered the physical space and drew on the optics so central to Dee's natural philosophy. Understanding the properties of the showstone was, in Dee's mind, his supreme achievement, because its use produced tangible results in the form of new information and angelic communication. Dee's cosmology, as we have seen, recognized the secret potentials embedded in the Book of Nature as well as more manifest evidence of God's power. Nowhere is this duality more marked than in Dee's interest in the physics and metaphysics of light. As a result of these studies, he could relate his showstone and its use to the existence and behavior of visible and, more important, *invisible* rays. If, as Nicholas Clulee has persuasively argued, "Dee's natural philosophy was based on a theory of astral radiation," then his use of the showstone can be seen as the culmination of his natural philosophy, and quite possibly his "archemastrie."⁶⁹

Although many occult practices, including divination, relied on stones or mirrors, Dee's utilization of the showstone was more optically sophisticated. In late medieval and early modern Europe stones were used in divination typically to locate stolen property, a practice decried by the church.⁷⁰ By the sixteenth century scrying had evolved into two interrelated traditions: catoptromancy, or the use of mirrors to see visions; and crystallogomancy, or the use of crystal stones (such as Dee's showstone) to

Nicholas H. Clulee, "Astrology, Magic, and Optics: Facets of John Dee's Early Natural Philosophy," *Renaissance Quarterly* 30 (1977): 678. I have used the assertions of this early article to contradict Clulee's later belief that the angel conversations were influenced by Dee's natural philosophy but "cannot be considered as science or natural philosophy in its own right." See Clulee, p. 203.

70. Benjamin Goldberg, *The Mirror and Man* (Charlottesville: University of Virginia Press, 1985), pp. 12-13; Keith Thomas, *Religion and the Decline of Magic* (New York: Charles Scribner's Sons, 1971), p. 215.

see visions. One of the differences between catoptromancy and crystal-lomancy is that accounts of the latter almost always mention angels or other spirits, while scrying texts involving mirrors do not always refer to a supernatural agency.⁷¹ Though catoptromancy and crystallo-mancy were the most common traditions, they do not represent the full spectrum of practices. Scryers could use cups of liquid to see visions (cycli-comancy), as well as rivers and ponds (hydromancy), and even the polished fingernails of virgins (onychomancy).⁷²

Commonly, scryers used mirrors. Even the polished fingernail of a child or virgin was more popular than a crystal showstone like Dee's.⁷³ Most natural philosophers interested in the occult sciences during the early modern period, and specifically those interested in communicating with angels and spirits, tended to use crystal stones however. Simon Forman's book of magic, for example, included instructions for engraving crystals to facilitate the appearance of spirits and angels.⁷⁴ When crystal stones were used, the manuscripts often mentioned ritualistic preparations such as fumigations or anointing, which Dee did not include in the descriptions of his practices.⁷⁵ Yet Dee was well versed in occult traditions and owned works containing such rituals by Agrippa and Peter d'Abano. How and why did Dee's use of the crystal showstone differ from the early modern norm?

Dee's angel conversations employed the physics and metaphysics of light to lend the authority of natural philosophy and theology to traditional scrying practices and distance his use of the showstone from common forms of divination. The light metaphysics of Grosseteste and Roger Bacon informed Dee's earliest published works, the *Monas hieroglyphica* and the *Propaedeumata aphoristica*, as well as the later "Mathematical Preface" and angel conversations.⁷⁶ In the *Propaedeumata aphoristica* Dee described the metaphysical connection between light and certain "spiritual species" that were able to "flow from things both

71. Whitby, AWS \:j6. 72. Goldberg, *Mirror and Man*, p. 8.

73. See, for example, Cambridge University Library MS Ad. 3544, f. 27^r and f. 33^r. The Sloane collection of manuscripts at the British Library contains many accounts of occult activity involving crystal stones in five separate collections. See British Library MSS Sloane 3849, ff. 1-27; Sloane 2544, f. 59^v; Sloane 3846, ff. 6i^v, 64^v 148-151, 157-161; Sloane 3851, ff. 39-40, 50, 52, 92-109, 115; and Sloane 3884, f. 57^v-6i.

74. Forman, "Magical Papers," British Library Add. MS 36674, f. 36^r.

75. Cambridge University Library MS Ad. 3544, f. 33^r.

76. See Chapter 2 for a complete discussion of these developments.

through light and without light."⁷⁷ This connection, along with the privileged position Dee accorded to light, forged a metaphysical connection between light, perfection, and spirituality. Though the mention of Dee's angel conversations may conjure in our minds the image of darkened rooms and the curtained trappings of a Victorian seance, the vast majority of angel conversations took place after sunrise and before sunset - although a brightly shining sun in England or northern Europe might have been too much to expect. In the earliest surviving conversation, the angel Anael instructed Dee to communicate with the angels on "the brightest day, When the Sonne shyneth: in the morning, fasting, begynne to pray. In the Sonne Set the stone."⁷⁸ Dee adhered to these instructions as best he could, as may be seen in his notations of the time of each conversation, as well as the date.

Although the crystal showstone facilitated communication with angels, it was not sufficient to ensure it. Dee's other safeguard was prayer. Prayer was a sanctioned method of communicating with the divine, and Dee's optical knowledge and his faith in the power of prayer worked together to provide him with both a theory and a practice for rising above his limitations as a flawed human being in a decaying and corrupt world. Most important, however, prayer offered Dee a method of communication with the occult forces of the Book of Nature that did not - technically, at least - resort to invocation or the binding of spirits. Bishop John Fisher, one of the founders of Dee's undergraduate college, described the power of prayer as a

golden rope of chaine lett downe from heaven, by which we endeavour to draw God to us whereas we are more truly drawne to him. . . . This rope of golden Chaine holy S. Dionisius calleth prayer. . . . Lastly what other thing doth it, but elevates the mind above all things created, soe that att last it is made one spirit with God. . . .⁷⁹

Prayer was a way for people to rise to higher intellectual levels and to climb the cosmic ladder. Dee, however, took traditional theological arguments about the power of prayer and the existence of angels a step further with his conviction that communication with angels was not limited to mystics and theologians; it was also the prerogative of natural philosophers well versed in the Book of Nature.

77. Dee, PA, pp. 127-129. 78. Dee, AWS 11:15.

79. John Fisher, *A Treatise of Prayer and the Fruits and Manner of Prayer*, pp. 19-20 and 22; quoted and discussed in L. Kelly Faye, *Prayer in Sixteenth-Century England* (Gainesville: University of Florida Press, 1966), pp. 29-30.

Dee's "extra step," his belief that communication with angels represented yet another tool in the workshop of a natural philosopher, was not entirely idiosyncratic. Other natural philosophers interested in deciphering the Book of Nature were also interested in communication with the spiritual levels of the cosmos. Where they differed from Dee was in their reliance on binding spells rather than prayer to command spirits. For example, Thomas Allen (d. 1633), one of early modern England's greatest bibliophiles and collectors, owned a sixteenth-century manuscript that described how to invoke and bind simple spirits.⁸⁰ Another early modern manuscript collection included instructions for conjuring angels with the aid of a crystal and invocations and requiring them to perform spiritual "experiments." An interesting feature of this manuscript is the account of a "true experiment proved in Cambridge anno 1557 of 3 spirits to [be] don[e] in a chamber, whose names are Durus, Artus, Aebadel."⁸¹ Dee spent considerable time at Cambridge University, and this manuscript suggests the intriguing possibility of a link between these earlier, anonymous spirit experiments and Dee's later decision to pray for angelic guidance.

Calling upon God through prayer and summoning spiritual agencies through magical invocation are technically distinct, although the passage of time has made them less so. In prayer, the practitioner subjects himself to the will of God. In magical invocation, on the other hand, the practitioner subverts the hierarchical arrangement of the cosmos by asserting his or her will over a spirit and, through a subsequent binding spell, controlling a spirit's actions. Though prayer and invocation might have the same roots in early religious practices, by the sixteenth century the distinction between them was pronounced. Dee would have argued that his conversations with angels involved no hint of invocation but employed only prayer and his devout subjection to God's will and purposes.

80. Allen is a complex figure, who may have employed Edward Kelly before he entered Dee's service as a scribe. The connections between Allen and Dee do not end there. Count Albert Laski invited him to Poland in 1583 - when Laski extended a similar invitation to Dee - but Allen chose to remain in England and collaborate on intellectual projects with Henry Percy, the "Wizard Earl" of Northumberland. See Bodleian Library e. Mus. MS 238, *passim*. There are no marks on this manuscript to indicate that it ever passed through Dee's hands. See Andrew G. Watson, "Thomas Allen of Oxford and His Manuscripts," in *Medieval Scribes, Manuscripts, & Libraries. Essays Presented to N. R. Ker* (London: Scholar Press, 1978), pp. 279-316; Roberts and Watson, pp. 58 and 65.

81. Bodleian Library Rawlinson MS 0253, f. 50' and *passim*.

Dee had been sensitive to charges of conjuring and invocation since 1547, when he was alleged to have commanded spiritual agencies in a production of Aristophanes' *Pax* at Cambridge University. For the production Dee engineered a beetle that miraculously flew through the air "to Jupiter's pallace, with a man and his basket of victuals on his back."⁸² The sensation caused by the flying beetle was sufficient to start the first whispers that Dee had achieved his special effect, not by mechanics, but by magic. Years later, Dee was still lamenting the "vaine reportes spread abroad of the meanes how that [beetle] was effected."⁸³

The tension between prayer and invocation is linked to the larger problem of what constituted magic in the early modern period. Defining magic can be difficult, because neither early modern authors nor modern scholars can agree on how words like *conjuring*, *magic*, and *invocation* should be used.⁸⁴ Many modern scholars, following the lead of Frances Yates, see Marsilio Ficino's revival of the Hermetic corpus as the pivotal moment in the development of early modern magic.⁸⁵ Ficino's interest in the ideas attributed to the pre-Christian philosopher Hermes Trismegistus, they argue, helped to foster a conception of magic embedded both in the natural properties of the world and in the supernatural powers linked to those properties through sympathetic relationships. In the early modern period, however, the ideas of Hermes were pagan, even if he was attractive to humanists because of his great antiquity. While many, including Ficino, argued that the Hermetic corpus could be read and utilized by orthodox Christians because it contained prophetic references to Christ, other passages (such as fumigations and the activation of statues through astral and sympathetic magic) were contrary to church doctrines. Later, Yates emphasized her initial premise - that Hermeticism alone did not account for the early modern interest in the occult - but

82. Dee, CR, pp. 5-6. 83. Dee, CR, pp. 5-6.

84. Brian P. Copenhaver, "Natural Magic, Hermeticism and Occultism in Early Modern Science," in *Reappraisals of the Scientific Revolution*, ed. David Lindberg and Robert Westman (New York: Cambridge University Press, 1990), pp. 261-301. Instead of using specific terms like "hermeticism," Copenhaver suggests the alternative term "occultist" to describe early modern interest in the workings of the unseen forces of nature as it was manifested in demonology, magic, astrology, and other disciplines (p. 289).

85. See Frances A. Yates, *The Occult Philosophy*, p. i, and *Giordano Bruno and the Hermetic Tradition* (London: Routledge and Kegan Paul, 1964), pp. 62-83.

her efforts to return to a more varied conception of magic are often overlooked in favor of a purely Hermetic viewpoint.⁸⁶ In contemporary scholarship, Hermeticism is still considered the prime mover of early modern occultism and has become synonymous with magic as a result - an inaccuracy that undermines our analysis of early modern natural philosophy.

Whenever scholars have tried to classify Dee's angel conversations, they have quickly discovered that no single category such as Hermeticism can contain them. The conversations were explicitly separated from the Hermetic tradition, as the angels told Dee, in an allusion to Moses' contest with Pharaoh's magicians in Exodus 7:9-13, that the "Arts of the Egyptian Magicians" seemed to be powerful but were not.⁸⁷ Nor do the angel conversations fall easily under the constraints of "natural magic" in which properties of the natural world are manipulated and enhanced, as in the work of one of its leading proponents, Giovanni Battista della Porta.⁸⁸ Dee never contacted the devil or made any sort of pact exchanging his soul for information, so it is impossible to consider the angel conversations a form of black magic. Even demonic or spiritual magic, where a good or bad spirit is invoked, bound, and forced to do a magician's will, fails to characterize Dee's angel conversations. Nor can they be classified as ceremonial or "white" magic as Wayne Shumaker defines them, as Dee did not use the vital process of ritualistic invocation.⁸⁹

If today's scholars are confused about the precise nature of magic in the early modern period, they are not alone; it is clear that Dee and his contemporaries were not entirely sure what magic, religion, or natural philosophy were either. Though most individuals accused of being magicians were vehement about their innocence, early modern definitions of magic were diverse, incommensurable with each other, and internally incoherent. An example from the work of Francesco Giuntini (1523-1590), who lived in the French city of Lyons during Dee's visit there, illustrates the point. In his *Speculum astronomiae* (1573) Giuntini discussed the possibility that magic and necromancy might well be branches

86. Yates, *The Occult Philosophy in the Elizabethan Age* (London: Routledge and Kegan Paul, 1979), especially pp. 1-6.

87. *TFR*, p. 116.

88. See John Baptista della Porta, *Natural Magick* (London, 1658), for an early modern English translation of the text.

89. Wayne Shumaker, *The Occult Sciences in the Renaissance* (Los Angeles: University of California Press, 1972), pp. 108-109.

of natural philosophy subordinated to astrology.⁹⁰ Giuntini based this opinion on the following argument: "[in magic and necromancy] demons operate nothing except by natural application of active forces to the appropriate and proportionate passive objects, which is the work of nature, and this at determined times and under determined signs, which is astrology."⁹¹ Though logically flawless, Giuntini's opinion was not shared by most of his contemporaries - especially in regard to necromancy, or conjuring with the dead, which remained the most objectionable form of magic in the early modern period. Giuntini went on to argue that magical abilities, if acquired through study or from a good angel, were completely unobjectionable no matter what their form or function.⁹² Giuntini's ideas might have been warmly received, especially by someone like Dee, but magic remained in a liminal and problematic place in early modern systems of knowledge.

Dee and his contemporaries drew fine - sometimes very fine - distinctions between magic, religion, and natural philosophy in an attempt to relieve the tensions among them. Often, authors of the period made a particular point of excepting communication with angels from other forms of magic, as did Giuntini. Prior to Giuntini, the positive results that might be had from communication with angels were suggested by Agrippa. In *De occulta philosophia* Agrippa outlined a system of occult beliefs and practices that was at once natural, spiritual, magical, and deeply religious. His system relied heavily on the fusion of mathematics and language present in the cabala, which became a chief element in Dee's angel conversations. But Agrippa placed a far greater emphasis on the wonder-working potential of names and their use in summoning spirits and angels. In addition, Agrippa was interested in the magical practices endorsed by Ficino's Hermeticism, such as fumigations and the use of magical sacrifices to draw and enhance occult powers in the natural world.⁹³ These practices were absent from Dee's angel conversations, too, and their absence suggests that he was adapting the angelic magic suggested by Agrippa and Giuntini in favor of a more streamlined approach that would defy fewer orthodox religious practices. This is evident in the absence of invocations and compulsions in Dee's angel

90. Dee owned three of Giuntini's works, including the *Speculum astronomia* (Paris, 1573), which he took with him to central Europe; it has not been recovered. See Roberts and Watson, #470, #739, and #1883.

91- Giuntini, ff. 45^v~47^r, quoted and discussed in Thorndike, VI: 132.

92. Giuntini, f. 47^r, quoted and discussed in Thorndike, VI: 132.

93- Agrippa, DOP, passim; Shumaker, *Occult Sciences*, p. 155.

conversations, both of which were prevalent in other spiritual and demonic practices, in favor of humble prayer and petitions. This absence led Clulee to argue persuasively that Dee did not see the angel conversations as "a type of magic but as a variety of religious experience sanctioned by the scriptural records of others to whom God or his angels imparted special illumination."⁹⁴

Dee used prayer to facilitate the angel conversations rather than spells and conjuring, but prayer could never be completely divorced from occult practices.⁹⁵ Sir Walter Raleigh drew on Plato to argue that the "art of magic is the art of worshipping God."⁹⁶ Dee emphasized in his copy of Azalus's encyclopedia that with the use of techniques such as prayer it was possible to communicate with angels without committing the sin of conjuring.⁹⁷ He relied on a prayer which *requested* that God send angels to communicate with him. There is no sense in the angel diaries that the angels were called to do Dee's bidding; they were present at the command of God to do His will. Even Meric Casaubon acknowledged, in his preface to *A True and Faithful Relation*, that Dee "could express himself very fluently and earnestly in Prayer," and that Dee's complete faith in God was impeccable - it was the godliness of his scryers that was in doubt.⁹⁸

The role of prayer in Dee's angel conversations reflected the place prayer occupied in post-Reformation Europe, where it was an important feature of theology and daily life. Through prayer and supplications, wishes were answered, requests for assistance were granted, and divine support was obtained - as long as God willed it. According to Keith Thomas, "there was no benefit which the pious Christian might not obtain by praying for it."⁹⁹ Communicating with the divine was a tricky business, however, and the difficulties of achieving perfect communication with God were often acknowledged. Recently, Cynthia Garrett revealed that prayer manuals in seventeenth-century England contained "a complex theory of prayer which acknowledges, at times even embraces,

94- Clulee, p. 206.

95. Richard Kieckhefer, *Magic in the Middle Ages* (New York: Cambridge University Press, 1990), pp. 69-75; Keith Thomas, *Religion and the Decline of Magic* (New York: Charles Scribner's Sons, 1971), pp. 41-42.

96. Walter Raleigh, *The History of the World* (London, 1614), I:xi: 2, p. 201.

97. Azalus, p. 19'. "Arsque notoria de appare[n]tibus figuris bonorufm] angeloru[m], q[ua]m devote orationibus, & sine peccato mortali advocantur. ..."

98. Meric Casaubon, "The Preface," in *TFR*, sig. E^f~^v.

99. Thomas, *Religion and the Decline of Magic*, p. 113.

the contingent and imperfect nature of communication with the divine."¹⁰⁰ While communicating with God could be fraught with tensions and even danger, it was nonetheless a positive experience.

Prayers were used throughout the Middle Ages, yet medieval prayers often relied on an intermediary - a saint, the Virgin Mary, or one of the angels - to facilitate the petition. In Dee's time, however, Reformation theologians placed a new emphasis on the ways in which prayer could foster an "unmediated relationship between the individual and God."¹⁰¹ Dee showed himself, in this respect at least, very much a Protestant, for he did not direct his prayers to intercessory agents, such as the angels or the saints.¹⁰² He communicated with God *directly*, and asked the Deity to send angels, who would then function as intermediaries in the transmission of divine knowledge. Simon Forman, in a prayer dated 1567, placed a similar emphasis on contacting angels to obtain knowledge through a Protestant supplication to God rather than an intercessory agency.

O god of Aungells, god of Arch aungells; god of Patriarches, god of Prophetts, god of us Sinners; O Lord be my helpe, that this my worke may proceede in good tyme, to thy glorie O God; and so learninge, and not aut else, that I would this day have. O my God be in my lounge, that I may glorifie the[e] in all workes, Amen.¹⁰³

After the angels revealed designs for the manufacture of wax seals, Forman's prayers continued with a request for protection against evil and the disclosure of information.

Let not [*sic*] evyll spyritt enter my mynde o God, nor nothinge else but all to thy glorie o God; for learninge is all my desior, lord thou knowest, even as yt was to thy servaunte Solomon; O lorde sende me som[m]e of his good hidden worke, that hath not been revealed to noe man. Then for that cause I desier the[e] O god to send at mee, that in these dier laste daies yt may be knowen.¹⁰⁴

The importance of God's "good hidden worke" to Forman, as in the case of Dee, was linked to his belief that the "dier last daies" of the world were at hand and that natural philosophers could play a role in the reordering of nature.

After the Reformation, the Protestant belief that the end of the world was approaching placed increased importance on prayer, since the Bible

100. Cynthia Garrett, "The Rhetoric of Supplication: Prayer Theory in Seventeenth-Century England," *Renaissance Quarterly* 46 (1993): 329.

101. *Ibid.*, p. 329. 102. *Ibid.*, p. 333.

103. Simon Forman, "Magical Papers," British Library Add. MS 36674, ff. 4T-5&, f. 47'-

104. *Ibid.*, f. 46'.

suggested God would communicate with the elect as the Day of Judgment approached. Catholic theologians followed the example of their Protestant adversaries as apocalyptic fervor increased, and by the end of the sixteenth century most of Europe was trying to communicate more completely with God. Their attempts included more precise rituals on the part of Catholics and more precise language on the part of Protestants.¹⁰⁵ Reformed prayer was necessary because, like everything else in the Book of Nature, prayer had deteriorated since the time when the descendants of Adam and Eve first petitioned God. Still, as the medieval cleric and natural philosopher Roger Bacon noted in his *Epistolae de secretis operibus artis et naturae, et de nullitate magiae*, some prayers retained their original power. These prayers, "instituted of old by men of truth, especially those ordained to God and to the angels ... are able to retain their original virtue."¹⁰⁶

Praying correctly was only one of the problems facing a devout person in the sixteenth century. In addition, Dee and his contemporaries worried about their ability to decipher God's response. Theologians agreed that God always answered human prayers, though the response could be negative. The faulty interpretation of those responses was a real problem, however; humans often failed to "read God" correctly, as His responses were protected by layers of encoding and symbolism. Like many of the "imperfections" with which humans had to suffer, the unsatisfactory state of communication between heaven and earth stemmed from original sin. Because of the moral Fall, once perfect lines of communication between heaven and earth had deteriorated and God had to reveal His answers to prayers in signs rather than speech.¹⁰⁷ Most theologians believed that God's symbolic messages were particularly evident in the Book of Nature, where they took the form of comets and other marvels.¹⁰⁸

Dee's angel diaries indicate that prayer was a major part of his strategy

105. Garrett, "Rhetoric of Supplication," p. 355.

106. Roger Bacon, *Roger Bacon's Letter concerning the Marvelous Power of Art and Nature and concerning the Nullity of Magic*, trans. Tenney L. Davis (Easton, PA: Chemical Publishing Company, 1923), p. 18. An earlier translation, purportedly transcribed from Dee's copy, is *Frier Bacon His Discovery of the Miracles of Art, Nature, and Magick. Faithfully translated out of Dr. Dees own Copy by T. M. and never before in English* (London, 1659).

107. Garrett, "Rhetoric of Supplication," p. 353.

108. See, especially, Bryan Ball, *A Great Expectation: Eschatological Thought in English Protestantism to 1660*, *Studies in the History of Christian Thought*, vol. 12 (Leiden: E. J. Brill, 1975), *passim*.

for communicating with the divine. In one conversation, an angel spoke at length about the virtues of prayer. "Prayer is the Key, sanctified by the Holy Ghost, which openeth the way unto God," the angel told Dee.¹⁰⁹ Michael told Dee that, without invoking the name of God, angels could do nothing in the terrestrial world, and that "*The key of Prayer* openeth all things."¹¹⁰ Most of Dee's diary entries opened with references to prayer, which preceded any references to visions in the showstone. Dee and his associates were instructed to share a "Conjunction of myndes in prayer" to communicate with God and receive angelic revelations.¹¹¹ Often the prayers were traditional: Dee frequently used one or more of the Psalms in the angel conversations, for example, and was told by the angel Uriel to use the seven penitential psalms to communicate with Michael.¹¹² At other times, the prayers were more personal: Dee wrote lengthy original prayers for himself and others. On one occasion he recorded how he was writing traditionally Catholic, intercessionary "prayers to good Angels . . . for A.[lbert] Lasky," when an angel suddenly appeared in the stone.¹¹³

Prayer was the most overtly religious feature of Dee's angel conversations, but it was by no means the only practice with religious connotations. In diary notes dated 22 December 1581, Dee recounted the angel Anael's instructions to fast, abstain from sex and gluttony, be clean and neatly groomed, say their prayers seven times facing each of the four cardinal directions, and be secretive about the angel conversations as evidence of their devotion.¹¹⁴ In addition, Dee was told not to engage in angel conversations on Sundays, to pray continually, wait for the time when God would "stir" him to conversation, and consider astrological influences on the conversations. "Work in the Sunshine, and from the change of the [moon] to the 14 day after," the angels told Dee, and "in increasing hours, which are from [sun] rise to Noone . . . let the Sun be well placed, & a good planet raining."¹¹⁵

Some of these instructions were similar to ideas found in the spurious fourth book of Agrippa's *De occulta philosophia*. In this work (believed authentic during Dee's lifetime), Agrippa pointed out that it was important for those engaged in communication with spirits to have been "religiously disposed for many days to such a mystery." Ideally, the partic-

109. TFR, p. 384. 110. Dee, AWS 11:83; Dee's emphasis,

111. Ibid., 20. 112. Ibid. 113. TFR, p. 24.

114. Dee, AWS 11:14-16. Elias Ashmole extracted the information concerning ritual and procedures and collected them under the heading "Notes for Practise." See Bodleian Library MS Ashmole 1790, f. 39'.

115. Bodleian Library Ashmole MS 1790, f. 39'.

ipants should be confessed of their sins, contrite of heart, and washed with holy water. They should be chaste and abstinent, and not preoccupied with secular business. In addition, participants should have fasted as much as possible for forty days, or one lunation.¹¹⁶ In the third book of *De occulta philosophia*, Agrippa emphasized that successful occult practices were based on a strong sense of faith rather than adherence to a grimoire or set of magical precepts. Faith distanced the natural philosopher from the perils of the world, and Agrippa reminded his readers that trusting too much in nature rather than in God was a sure way to communicate with bad demons instead of good angels.¹¹⁷

In 1586, when Dee was in Prague, the angels modified the practices associated with the conversations. The changes further complicate the portrait we have of Dee's angel conversations, because the new prayers relied on Roman Catholic liturgical forms that would have been acceptable in Prague. In later descriptions of the angel conversations, Dee emphasized his role as the "common advocate" for the group, serving his associates as a Catholic priest would serve a congregation, voicing the wishes and desires of the entire group before God. After crossing himself while saying "In the name of the Father, of the Son, and of the Holy Spirit," Dee recited the Lord's Prayer. He continued with the following prayer:

Almighty, Sempiternal, True and Living God, send out Thy light and Thy truth which may guide us safely to Holy Mount Sion and to Thy celestial tabernacles where we may praise and glorify you eternally and for ever and ever. Amen.¹¹⁸

Dee then silently repeated the Sixty-seventh Psalm three times:

God be merciful unto us, and bless us: and cause his face to shine upon us; Selah.

That thy way may be known up on earth, thy saving health among all nations.

Let the people praise thee, O God; let all the people praise thee.

O let the nations be glad and sing for joy: for thou shalt judge the people righteously and govern the nations upon earth. Selah.

Let the people praise thee, O God; let all the people praise thee.

116. Henry Cornelius Agrippa, *His Fourth Book of Occult Philosophy; Of Geomancy; Magical Elements of Peter De Abano; Astronomical Geomancy; the Nature of Spirits; Arbatel of Magick*, trans. Robert Turner (London, 1655), pp. 59-60. Dee owned a copy of the 1559 edition, Roberts and Watson, #743, which he took with him to central Europe in 1583. It has not been recovered.

117. Quoted in Shumaker, *The Occult Sciences*, p. 146.

118. Dee in Josten, pp. 240-241.

Then shall the earth yield up her increase; and God, even our own
God, shall bless us.

God shall bless us; and all the ends of the earth shall fear Him.

While Dee silently prayed, the rest of the participants waited for the angels' revelations.

In Dee's later conversations the tension between Catholic and Protestant traditions indicates his belief that the angel conversations signaled a new program of religious reform that would unite the religious factions of Europe. Like the proponents of a universal science, the advocates of "universal religion" hoped that a code of faith might be found, constructed, or reconstructed to end the uneasy religious climate of the Reformation era. Of special concern was the conversion of the Jews to this new universal religion, a much anticipated sign that the End of Days was approaching. The religious sect known as the Familists were one of the most outspoken groups to promote universal religion, and Dee might have come into contact with Familist ideas during his residence in Antwerp. Many of his friends there, including Ortelius, Mercator, the publisher Plantin, and Gemma Frisius, were associated with Familism, whose main tenets were religious toleration, outward conformity to state religions, and a deep spiritual adherence to the teachings of the religion's founder, Hans Nicolaes.¹¹⁹

119. The literature on Familism, or the "Family of Love" as it was known in England, is extensive. Many valuable insights into the connections between Familism and the leading proponents of literary and intellectual movements in the Elizabethan period can be found in J. A. Van Dorsten, *The Radical Arts: First Decade of an Elizabethan Renaissance* (London: Oxford University Press, 1970). In a more general vein, Alastair Hamilton, *The Family of Love* (Cambridge: James Clarke and Company, 1981), discusses Familism and its possible influence on Dee (passim, especially p. 113). Jean Dietz Moss has investigated the important early years of the Familist movement, as well as its English manifestations, in "Godded with God": *Hendrik Nicolaes and His Family of Love*, *Transactions of the American Philosophical Society*, vol. 71 (Philadelphia: The American Philosophical Society, 1981), and "The Family of Love and English Critics," *Sixteenth Century Journal* 6 (1975): 33-52. The most recent book on the subject is Christopher Marsh, *The Family of Love in English Society, 1550-1630* (Cambridge: Cambridge University Press, 1993). Three studies of important individuals associated with the religion (Benito Arias Montano, Guillaume Postel, and Christopher Plantin) also contain useful information. See B. Rekers, *Benito Arias Montano (1527-1598)* (London: Warburg Institute, 1972); Marion Leathers Kuntz, *Guillaume Postel, Prophet of the Restitution of All Things: His Life and Thought* (The Hague: Martinus Nijhoff Publishers, 1981); and Leon Voet, *The Golden*

In summary, Dee would not have considered his angel conversations a "magical" practice. Instead, like many of his contemporaries interested in the occult properties of nature, he was devoted to living a properly religious life. It is true that he would not have satisfied a strict early modern criterion for orthodoxy - his interest in the cabala alone would have raised eyebrows - for he had a broader conception of what devotion to God involved. Dee, a Christian natural philosopher, read the Book of Nature so that he could glorify God. His predecessor Agrippa had integrated natural philosophical and religious interests even further, seeing religion "as one natural force among others, though the most elevated of those forces."¹²⁰ Dee's last universal science, his angel conversations, was thus more than an attempt to provide a unified basis for natural philosophy. It sought to unify and make coherent all religious beliefs, natural knowledge, and ancient theory.

Compasses: The History of the House of Plantin Moretus, vols. 1-2 (New York: Abner Schram, 1969), especially i: 23-26.

120. Paola Zambelli, "Magic and Radical Reformation in Agrippa of Nettesheim," *Journal of the Warburg and Courtauld Institutes* 39 (1976): 85.

PART II

Revelations

Such will be the old age of the world: irreverence, disorder, disregard for everything good. When all this comes to pass ... he will restore the world to its beauty of old so that the world itself will again seem deserving of worship and wonder. . . . And this will be the geniture of the world: a reformation of all good things and a restitution, most holy and most reverent, of nature itself, reordered in the course of time. . . .

(—*Asclepius* 2.6 from the translation by Brian Copenhaver)

"Then Commeth the Ende"

Apocalypse, Natural Philosophy, and the Angel Conversations

John Dee's plan to converse with angels and gain insights into the Book of Nature emerged from his particular intellectual interests, which he pursued through decades of scholarship and inquiry. But the angel conversations also reflected the cosmology of his time, especially the late sixteenth-century conviction that the end of the world was at hand. When Dee began contacting the angels around 1569, European scholars and theologians believed they were caught up in the midst of events prophesied in the Bible's Book of Revelations that would ultimately turn the final page of the Book of Nature.¹ Citing the decay of the earth and the heavens, the reformation of the church, and a plethora of strange natural occurrences, Dee's contemporaries lamented the final days while looking forward to the restitution of peace, plenty, and

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- i. Studies of early modern apocalypticism include: Robin Bruce Barnes, *Prophecy and Gnosis: Apocalypticism in the Wake of the Lutheran Reformation* (Stanford, CA: Stanford University Press, 1988); Richard Bauckham, ed., *Tudor Apocalypse: Sixteenth-Century Apocalypticism, Millenarianism, and the English Revolution* (Oxford: Sutton Courtenay Press, 1978); Frank L. Borchardt, *Doomsday Speculation as a Strategy of Persuasion: A Study of Apocalypticism as Rhetoric*, Studies in Comparative Religion, vol. 4 (Lewiston, NY: Edward Mellen, 1990); Paul Christiansen, *Reformers and Babylon: English Apocalyptic Visions from the Reformation to the Eve of the Civil War* (Toronto: University of Toronto Press, 1978); Katharine R. Firth, *The Apocalyptic Tradition in Reformation Britain 1530-1645* (Oxford: Oxford University Press, 1979); Walter Klaassen, *Living at the End of the Ages: Apocalyptic Expectation in the Radical Reformation* (Lanham, MD: University Press of America, 1992); Rodney Lawrence Petersen, *Preaching in the Last Days: The Theme of "Two Witnesses" in the Sixteenth and Seventeenth Centuries* (Oxford: Oxford University Press, 1993). For an excellent overview of the antecedents of early modern apocalypticism, see Christopher Rowland, *The Open Heaven. A Study of Apocalyptic in Judaism and Early Christianity* (1982) (London: SPCK, 1985).

prosperity. The years for which the records of Dee's conversations survive were periods of heightened eschatological fervor: in 1572 a new star had been observed in the constellation of Cassiopeia; in 1577 Dee spent three days at Windsor Castle advising the queen about the significance of a comet; at Easter in 1580 an earthquake rocked London; and in 1583 a grand conjunction was predicted in the constellation Aries.² The grand conjunction, which occurred just as Dee left for Prague, was perhaps the most significant and widely publicized sign. When it was accompanied by a particularly bright comet, the final days seemed assured.

Although earthly corruptions were further proof of the decay of the Book of Nature, Dee's contemporaries found the celestial changes more alarming. Discrepancies between ancient cosmological calculations and sixteenth-century studies of the heavens provided further evidence of the end of time. In 1580 Francis Shakelton consulted natural philosophers and discovered that "the constitution of the celestially worlde, is not the same that it hath been in tymes paste, for so much as the Sunne, is not so farre distant from us now, as it hath been heretofore."³ Shakelton went on to ask, "If there be so greate alteration in the superior worlde, what shall wee saie of the inferiour?"⁴

Shakelton believed that the disturbing changes in the heavens pointed to an even greater mutability and instability in the imperfect sublunar world, where "every part thereof doeth feeble some debilitie and weaknesse." Human corruption was proceeding apace along with nature's alarming deterioration. Andrew Golding confirmed that "mannes nature [is] growing dayly more and more into decay with the perishing worlde nowe hasting to his ende, is more subiecte too corruption, and less gyven too Godlynesse and vertue than ever it was."⁵ Learning and knowledge were also on the decline, which Dutch commentator Sheltco a Geveren saw as another "argument of the worldes consummation," since "al good Arts and learning, have these few yeares been so con-

2. For an analysis of Dee's interpretation of the comet, see Robert William Barone, "The Reputation of John Dee: A Critical Appraisal" (Ph.D. diss., Ohio State University, 1989), p. 51.
3. Francis Shakelton, *A Blazyng Starre or burnyng beacon . . .* (London, 1580), sig. Aiiiii^v-Av^f.
4. *Ibid.*, sig. Av^l.
5. Golding, quoted in Ernest Lee Tuveson, *Millennium and Utopia: A Study in the Background of the Idea of Progress* (Berkeley: University of California Press, 1949), p. 32.

temned, and Universities and schooles and scholasticall discipline ... almost in every place come to decay."⁶ It was in this world of anxiety and anticipation that Dee's angel conversations took place.

By the time eschatological fervor had reached its highest pitch, Dee was already in despair over his inability to practice natural philosophy in a corrupted world. The events of the 15708 and 15805 did little to alleviate his concern. Though a natural philosopher's interest in the end of the world may seem puzzling to us, Robin Barnes points out that apocalypticism and natural philosophy were often linked in the early modern period because people believed that both nature and the *end* of nature were instrumental in God's plan for the cosmos. Barnes does not find it surprising, therefore, that scholars interested in establishing a universal science and reviving the traditions of ancient wisdom held eschatological and prophetic beliefs.⁷ Dee's interest in the end of the world was evident in both his library and his published works.

Dee purchased nine works on the new star of 1572 and acquired the printed collection of letters exchanged by fellow Englishmen Gabriel Harvey and Edmund Spenser on the Easter earthquake of 1580.⁸ He was already aware, through the works of Regiomontanus, that something cataclysmic was bound to happen at the time of the grand conjunction.⁹

6. Sheltco a Geveren, *Of the ende of this world* (London, 1577), sig. Dili'. Dee's copy of this work is Roberts and Watson, #1727.
7. Barnes, *Prophecy and Gnosis*, pp. 26-27.
8. Dee's library books concerning the new star were: Marcus Manilius, *Astronomica* (Basel, 1533), Roberts and Watson, #251, which contains Dee's annotations on the new star; a work by Dee's landlord in Prague, Tadeas Hajek, *Dialexis de nova Stella* (Frankfurt, 1574), Roberts and Watson, #438; Theodoras Graminaei, *Erklerung oder Auszlegung eines Cometen* (Cologne, 1573), Roberts and Watson, #703; Jeronimo Munoz, *Du nouveau comete de Van 1572* (Paris, 1574), Roberts and Watson, #842; Georg Busch, *Die andere Beschreibung vndem Cometen welcher in 1572 lar erschienen* (1573), Roberts and Watson, #1291; two copies of Cornelius Gemma and Guillaume Postel, *De peregrina Stella 1572* (Basel 1572/1573), Roberts and Watson, #1876; Cornelio Frangipani, *Sopra la Stella dell'anno 1572* (Venice, 1573), Roberts and Watson, #2137; Augustus, Elector of Saxony et al., *De publica poenitentia . . . exorta peregrina stella 1572* (1578), Roberts and Watson, #2217; Joannes Sommerus, *Refutatio scripti Petri Carolii editi Wittebergae* (Cracow, 1582), Roberts and Watson, #D20; for the Harvey-Spenser letters, see Roberts and Watson, #1720.
9. For Dee's copies of Regiomontanus, see Roberts and Watson, #85/B310, #559, #Di5, #9/B186.

Dee's *Propaedeumata aphoristica*, his *Monas hieroglyphica*, and his "Mathematical Preface" all attempted to reform and redirect natural philosophy through a new universal science, but they fell short of reaching the top rungs of the ladder to the heavens.

Only angelic revelations could begin to satisfy Dee's hopes for attaining certain knowledge of the Book of Nature. Those conversations included detailed information about the unfolding of the *eschaton* or final days of the earth, including symbolic and verbal information about God's plan for the dissolution and restitution of the cosmos. The angels revealed two new natural philosophical tools for Dee's use: an exegetical tool (the cabala of nature, discussed in Chapter 5) and a redemptive tool (the medicine of God, discussed in Chapter 6). Together, this information provided Dee with the natural philosophy of the future when natural philosophers would no longer need to struggle through textual explanations of the Book of Nature, search through ancient authors for answers to their questions, or try to close the distance between humanity and divinity by observing the stars in the heavens. Most (if not all) of the insights into nature gained after the Fall and before its restitution were virtually useless anyway, except as a yardstick with which to measure how far things had deteriorated. When the heavenly Jerusalem descended and the world was restored to perfection, the angels told Dee he would *know* - in the same way as they did - about every character found in the Book of Nature.

Before the world was perfected, however, Dee had other tasks to perform. First, he was asked to interpret the decay of nature based on available natural signs. Aided by the angels' revelations and tools, Dee's interpretations would far surpass all others. This information would enable Dee to act as a prophet of the final days, spreading revelations among the people of the world. Gifted with divine revelation, Dee believed himself to be invested with special responsibilities of communication he shared with the great biblical prophets Elias, Enoch, and John the Divine. Communicating his angelic revelations to a wider audience was one of Dee's more problematic responsibilities, but he took it seriously and turned his attention to the angels for further information about the End of Days.

Interpreting the End of Days

Today we tend to group all beliefs that the world is ending under the rubric of "apocalypticism." In the early modern period, however, apocalyptic expression fell into several different categories: apocalypse,

prophecy, and eschatology. Neither the interest in the final days of the earth nor the response to that interest was homogeneous. While some speculation and divination was tolerated, other opinions met with considerable resistance. Still, the belief that the end of the world was approaching continued to flourish well into the seventeenth century, where it took on a new cast within shifting social, cultural, religious, and economic contexts. The lines dividing apocalypticism, prophecy, and eschatology were never so clearly demarcated as is suggested here, but it is important to distinguish among them because the distinctions can help us to understand why Dee was initially "well received" by monarchs and church officials yet later turned away when his angelic revelations became increasingly apocalyptic.

An apocalypse was a particular genre of speculation about the final days whose authors claimed to have received a direct revelation from a divine agency - either God, an angel, or a saint.¹⁰ Apocalypses were usually communicated to the world through prophets, as in the case of Girolamo Savonarola.¹¹ Prophecy was a dangerous business in early modern Europe; Savonarola's public execution in Florence in 1498 reminded everyone from common astrologer to exalted natural philoso-

10. For a discussion of the apocalypse as a specific genre and its distinct position in respect to other forms of eschatology, see Christopher Rowland, *The Open Heaven. A Study of Apocalyptic in Judaism and Early Christianity* (London: SPCK, 1982), pp. 9-58.
11. The literature on prophecy in the early modern period is vast, and I have chosen to distinguish it from the general studies of the end of the earth discussed above in note I. Marjorie Reeves produced a number of important studies, including *The Influence of Prophecy in the Later Middle Ages. A Study in Joachimism* (Oxford: Clarendon Press, 1969); "Some Popular Prophecies from the Fourteenth to the Seventeenth Century," *Studies in Church History* 8 (1971): 107-134; *Joachim of Fiore and the Prophetic Future* (New York: Harper and Row, 1977); and *Prophetic Rome in the High Renaissance Period*, Oxford-Warburg Studies (Oxford: Oxford University Press, 1992). Other studies that emphasize the prophetic and revelatory aspects of apocalyptic thought are: Robert E. Lerner, *The Powers of Prophecy: The Cedars of Lebanon Vision from the Mongol Onslaught to the Dawn of the Enlightenment* (Berkeley: University of California Press, 1983); Donald Weinstein, *Savonarola and Florence: Prophecy and Patriotism in the Renaissance* (Princeton, NJ: Princeton University Press, 1970); Ann Williams, ed., *Prophecy and Millenarianism: Essays in Honour of Marjorie Reeves* (Essex, 1980); Robin Bruce Barnes, *Prophecy and Gnosis: Apocalypticism in the Wake of the Lutheran Reformation* (Stanford, CA: Stanford University Press, 1988); Ottavia Niccoli, *Prophecy and People in Renaissance Italy*, trans. Lydia G. Cochrane (Princeton, NJ: Princeton University Press, 1990).

pher of the risks implicit in making predictions about the future that claimed to rest on divine directives. The interpretation of *signs* of the End of Days, or eschatology, was different from either apocalypticism or prophecy. Most apocalyptic writings in early modern Europe were not actually apocalypses but eschatologies.

Eschatologists like Gabriel Harvey who commented on natural disasters claimed no privileged and direct line of communication from God but instead pointed out the importance of natural signs. Early modern eschatological texts attempted to fit recent events into preexisting canons of apocalyptic signs, though some advanced radically new interpretations. Discussing and analyzing signs of the earth's predicted demise was a popular industry in medieval and early modern Europe.¹² The list of pamphlets and books on the new star, on the grand conjunction, and on hosts of natural marvels like monstrous births or rains of blood suggests that anyone might have his views on the subject published. Presses throughout Europe issued one apocalyptic interpretation of contemporary events after another to meet the seemingly insatiable demands of readers. Shelton's *Of the Ende of this Worlde, and the Seconde Commyng of Christ*, for example, was quickly translated by Thomas Rogers from its original Dutch into English and reprinted in London five times between 1577 and 1589.¹³ Printing facilitated the formulation of a widely recognized canon of eschatological signs ranging from natural and supernatural

12. Studies of early modern interest in the eschatology of the final days include: Norman Cohn, *The Pursuit of the Millennium: Revolutionary Millenarians and Mystical Anarchists of the Middle Ages* (New York: Oxford University Press, 1970), which includes information about the later period; Bryan W. Ball, *A Great Expectation: Eschatological Thought in English Protestantism to 1660*, *Studies in the History of Christian Thought*, vol. 12 (Leiden: E. J. Brill, 1975); Richard Bauckham, ed., *Tudor Apocalypse: Sixteenth Century Apocalypticism, Millenarianism, and the English Revolution* (Oxford: Oxford University Press, 1978); Katharine R. Firth, *The Apocalyptic Tradition in Reformation Britain 1530-1645* (Oxford: Oxford University Press, 1979); Heinrich Quistorp, *Calvin's Doctrine of the Last Things*, trans. Harold Knight (London: Lutterworth Press, 1955); William W. Heist, *The Fifteen Signs before Doomsday* (East Lansing: Michigan State College Press, 1952); Robert E. Lerner, "The Black Death and Western European Eschatological Mentalities," *American Historical Review* 86 (1981): 533-552; C. A. Patrides and Joseph A. Wittreich, Jr., ed., *The Apocalypse in English Renaissance Thought and Literature* (Ithaca, NY: Cornell University Press, 1984); Werner Verbeke, Daniel Verhelst, and Andries Welkenhuysen, eds., *The Use and Abuse of Eschatology in the Middle Ages* (Louvain: Leuven University Press, 1988).
13. Tuveson, *Millennium and Utopia*, p. 43.

events to military skirmishes, all of which mounted with alarming speed as the fifteenth century moved into the sixteenth. No longer was knowledge of surprising or unusual events confined to their immediate locales by the limits of word-of-mouth transmission. What this signified in practical terms was that the Catholic church was unable to control the spread of prophetic messages and guide their interpretation. At the Fifth Lateran Council convened in 1512, the Church officially renounced the popular enthusiasm for eschatological speculations that were being printed, circulated, and discussed by those outside its authority.¹⁴

Just as the printing press was challenging Catholic authorities in the cities of Europe, so the Reformation (whose main proponents made good use of the new printing technology) was establishing alternative forms of worship. The Reformation of the church, coming as it did in the midst of a series of eschatological signs, was given a weighty role in Protestant accounts of the world's progress toward redemption. The Catholic church responded with its own program of reform, claiming sole responsibility for leading humanity into the next spiritual age of restitution and rebirth. The jubilee year of 1600 became the focus for Catholic eschatologists. Among the Protestants, the exact time of the Second Coming was more imprecise; many thought that God might begin the next age between 1583 and 1588.¹⁵ This time frame was particularly potent because of its proximity to the great conjunction of 1583, and because prophecies often referred to miraculous events as happening 1,558 years after Christ's birth.¹⁶

Regiomontanus had been especially influential in raising popular consciousness about the potential import of 1588. Ludovico Guicciardini noted that Regiomontanus "speaketh more at large than the rest" about the eschatological significance of 1588, explaining that "if the wicked worlde shall not perishe, and the sea and Earth bee brought to nothing, at least governementes of kingdomes shall be turned upside downe, and there shall be great lamentation in all places."¹⁷ Elizabeth I launched a

14. Barnes, *Prophecy and Gnosis*, p. 29.

15. Studies by Marjorie Reeves, Katharine Firth, and other scholars have explained early modern apocalypticism from a theological and social standpoint. See Reeves, *The Influence of Prophecy in the Later Middle Ages*, Firth, *The Apocalyptic Tradition in Reformation Britain 1530-1645*.

16. Carroll Camden, "The Wonderful Yeere," in *Studies in Honor of De Witt T. Starnes*, ed. Thomas P. Harrison (Austin: University of Texas Press, 1967), p. 169.

17. Quoted from the English translation of the dedicatory epistle of Ludovico Guicciardini's *Houres of Recreation, of Afterdinneres* (London, 1576) in Camden, *Studies in Honor of De Witt T. Starnes*, p. 169.

halfhearted attempt to curb these eschatological speculations and even issued a formal proclamation against them. Unfortunately, the proclamation was not published until the beginning of the year 1589 and so did little to alleviate the buildup of tensions surrounding the year 1588.¹⁸

Dee's angelic teachers focused on the year 1588 as the beginning of the eschaton, although they adopted an air of mystery about the precise date after 1588 came and went without serious incident.¹⁹ Dee avidly recorded angelic predictions that the sun would move contrary to its normal course, the brightness of some stars would increase, other stars would fall, and rivers would run with blood.²⁰ This degree of specificity was fraught with potential disaster, for Dee could be seen as a false prophet or a poor natural philosopher incapable of deciphering eschatological signs if the events did not unfold as predicted. Some of the angels' prophecies proved to be eerily accurate, however. On 5 May 1583 the angels revealed that the beheading of Mary Queen of Scots and a great gathering of ships would soon take place. Four years later Dee looked over his diaries and noted with satisfaction that the foretold events had come to pass: "So she was A° 1587 at Fodringham Castell. And also the same yere a great preparation of ships against E[n]gland by the King of Spayn the Pope and other princis called Catholik."²¹

From the first recorded angel conversations, Dee was told that "days of tribulations" were afflicting the earth.²² More detailed information was given by the angelic Governors, who told Dee he was living in the "last tymes, of the *second last world*." Precisely when these "last tymes" were to conclude, chronologically speaking, was unclear, so Dee clarified this crucial point during a later conversation. When Uriel told him that it was the last of the "*Three last corruptible times*," Dee hastily interjected with his own understanding of the phrase. Dee understood the angels to mean that the first period "at *Noes flud* ended, the second [began] at *Christ his first coming* and this is the third."²³ The angels agreed, and Dee was content.

The angels tended to be more poetic and less specific in their description of the Book of Nature's decay. In an unusually long monologue, the angel Murifri told Dee that:

The Earth laboreth as sick, yea sick into death.
The Waters pour forth weepings, and have not moisture sufficient
to quench their own sorrows.
The Aire withereth, for her heat is infected.

18. Ibid., p. 168. 19. See *TFR*, pp. 233, 419-420. 20. Ibid., p. 233.

21. Dee, *A WS* 11:389-390. 22. Ibid., pp. 59-60.

23. Ibid., p. 386; Dee's emphasis.

The Fire consumeth and is scalded with his own heat.

The Bodies above are ready to say, We are weary of our courses.

Nature would fain creep again into the bosom of her good and gracious Master.

Darknesse is now heavy and sinketh down together: she hath builded her self, yea (I say) she hath advanced her self into a mighty building, she saith, Have done, for I am ready to receive my burden.

Hell itself is weary of Earth: For why? The son of Darknesse cometh now to challenge his right: and seeing all things prepared and provided, desireth to establish himself a kingdom; saying, "We are not stronge enough, Let us now build a kingdom upon earth, and Now establish that which we could not confirm above."

And therefore, behold the end.²⁴

When we try to hear these remarks as Dee would have heard them - as a natural philosopher who had spent most of his life trying and failing to understand the natural world - we can see that the impact of Murifri's words must have been considerable. Murifri's references to the "sickness," "infection," "sorrows," and general weariness of the world would have prompted two reactions in Dee: dismay over such ills and hope that the sickness could be cured, the infection driven away, and the sorrows turned into joys. Dee was convinced that he must take steps toward restoring the Book of Nature's condition. The angels explained that their revelations put him on a speedier path toward restitution than others, a path that represented "*new worldes, new peoples, new kings, &c* new knowledge of a new Government."²⁵ To fill in the gaps in the angels' revelations, Dee conversed with his scriber about the decay of nature and its relationship to biblical prophecies. In one of their discussions, Dee and Edward Kelly were talking "of the trubbles and misery foreshewd to be nere at hand."²⁶

An interest in the culmination of human and natural history had been a shadowy though persistent feature of Dee's natural philosophy for some time prior to the surviving records of the angel conversations. Two of his published works, the *Monas hieroglyphica* and the "Mathematical Preface," contained references to the decay of the Book of Nature. The "Mathematical Preface," for example, hinted at a link between the deterioration of the earth and God's decision to stop or slow down his process of "Continuall Numbryng." This was a complex idea related to Dee's understanding of the process of creation, which he believed oc-

24. *TFR*, p. 4. 25. Dee, AWS II:200; Dee's emphasis.

26. *Ibid.*, p. 342.

curred through an act of divine will and speech that continually imbued nature with numerical essences, giving each part a central core that was "Immateriall. . . divine, and aeternall." Since God's numbering of things was also "his Creatyng of all thinges," He could conceivably withdraw a thing's essential "number," decelerate the numbering process, or even stop the process entirely. Then, according to Dee, "that particular thyng shalbe *Discreated*."²⁷ Dee's treatise contained explanations not only of how things came to be but also of how parts of the natural world could cease to be, providing a natural-philosophic foundation for biblical prophecies about the end of the world. Unfortunately, Dee stopped his explanation there, being reluctant to place too much confidence in the abilities of human beings adrift in "these our drery dayes" to grasp the significance of his arcane ideas.²⁸

Dee focused on the deterioration of communication in the *Monas hieroglyphica*, where he mentioned the "deplorable times" facing natural philosophers in the second half of the sixteenth century.²⁹ Yet there is a tone of cautious optimism in the *Monas hieroglyphica*, his pessimism tempered by his faith that a natural philosopher did not have to sit passively by and watch the world fall apart around him. Dee's hieroglyphic monad was part of his strategy to find a solution to the problems affecting humanity. Claiming that his symbol "reduced or restored" the "quasi-barbaric signs" used by sixteenth-century natural philosophers "to their mystical proportions," Dee set himself up for veneration as that "singular hero" who had "intimately and thoroughly explored the explanations of the celestial events [as well as] the reasons of the rise, the condition, and the decline of other things."³⁰ The heroic aspect of a natural philosopher's identity was relatively novel in 1564 when Dee wrote the *Monas hieroglyphica*, though it became common in the next century after natural philosophers like Bacon, Galileo, and Boyle had affirmed the progressive nature of scientific knowledge.³¹

Dee made other contributions that he hoped would reverse, or at least arrest, the decay surrounding him. One example is his unpublished proposal in 1582 to reform the calendar, which he referred to as his "Ref-

27. Dee, "Mathematical Preface," sig. *j^v. 28. Ibid., sig. [tp]^v.

29. Dee, *MH*, p. 117. 30. Ibid., pp. 117 and 121.

31. See Herbert Breger, "*Elias artista* - a Precursor of the Messiah in Natural Science," in *Nineteen Eighty-Four: Science between Utopia and Dystopia*, ed. Everett Mendelsohn and Helga Nowotny, *Sociology of the Sciences*, vol. 8 (New York: D. Reidel Publishing Company, 1984), pp. 49-72, for an interpretation on the genesis of a progressive role for natural philosophers and scientists.

ormation of tyme."³² The inaccuracies plaguing the calculation of calendars concerned many scholars of the period.³³ Better observed data, when juxtaposed with accepted early astronomical theories, had resulted in chronological chaos, as the date for Easter crept further and further from the spring equinox and scholars and theologians despaired over their inability to predict the time of Christ's return on such a mutable calendar. Dee's rationale for calendar reform, however, was not founded on a belief that human skills at calculation had improved. Instead, he argued that it was the decline of the cosmos which had placed European astronomers and theologians at a disadvantage. Dee did not rely on events like the 1580 earthquake to justify his position but put forth quite precise and technical astronomical arguments. He noted a change in the declination of the sun since the time of Christ, when "yt was very nere 24 prime mynutes of a Degree more Northerly, and Southerly then now it is." The sun's zenith point had also moved from the time of Christ, as had its distance from the center of the earth.³⁴ These changes had necessitated a shift in the sphere of the fixed stars, which was forced to respond with "a propre ballancing motion eastward."³⁵

Additional information about Dee's beliefs surrounding the mutability of the heavens can be found in his "Mathematical Preface." There he endorsed the practice of astronomy because God had made "the *Sonne*, *Mone*, and *Stems*, to be to us, for *Signes*, and knowledge of Seasons, and for Distinctions of Dayes, and yeaes."³⁶ Dee repeated this paraphrased passage from Genesis on the beautifully rendered title page of his plan for calendar reform presented to Elizabeth I: "Let there be LIGHTES in the firmament of the heaven, that they may divide the Day and the Night, and let them be for Signes and Seasons, and for Dayes and yerres."³⁷ In the "Mathematical Preface," he went on to argue that

32. John Dee, "A Playne Discourse and Humble Advise . . . concerning ye needful reformation of ye vulgar kallendar," Bodleian Library MS Ashmole 1789, ff. 1-40, f. 32a.
33. J. D. North, "The Western Calendar: *intolerabilis, horribilis, et derisibilis*; Four Centuries of Discontent," in *The Universal Frame* (London: The Hambledon Press, 1989), pp. 39-78.
34. Dee, "A playne discourse," f. ~j\). Dee claimed to have written a work, now lost, on the distances between celestial bodies and the center of the earth, entitled *De nubium, soils, lunae, ac reliquorum planetarum, immo ipsius stelliferi coeli, ab infimo terrae centra, distantis, mutuisque intervallis, et corundum omnium magnitudine* (1551). Dee, CR, p. 26.
35. Dee, "A playne discourse," f. 8a.
36. Dee, "Mathematical Preface," sig. bii^v.
37. Dee, "A playne discourse," f. 2b. The emphasis on "lightes" is Dee's.

mathematics could be used to understand the natural signs mentioned in "Sacred Prophecies," admonishing his readers that it would be wiser to consult the Bible with an astronomical staff as a guide than with the more common reading guide used by schoolchildren.³⁸ Dee believed that restoring the calendar by bringing observations of the heavens in line with other calculations was one way for a natural philosopher to ensure that astronomical phenomena would correspond to God's revelations in the Bible. Human history, in Dee's view, represented an unfolding of events first prophesied in biblical revelation, and chronological frameworks were vital to predictions of Christ's return to earth.³⁹

Dee and the Prophetic Tradition

Despite excellent reasons for the "Reformation of tyme," Elizabeth I and her council rejected Dee's calendar, and Dee grieved that "her Ma^{tie} will not *reforme it in the best terms of Veritie*."⁴⁰ The angels encouraged him to turn from Elizabeth I and her court, and to focus on other potential patrons in Europe who would be more receptive to his reformatory aims. Dee's angel conversations were poised between apocalypse and eschatology, and their delicately balanced position had far-reaching consequences for his reception in the courts of Europe. By 1582 Dee was moving away from the interpretation of eschatological signs and toward a deeper and more dangerous role in the unfolding of the final days: the role of a prophet proclaiming revealed wisdom.

Dee's faith in his angelic protectors gave him the confidence to record and voice their divine revelations, which made him unlike other eschatologists in Protestant countries during the sixteenth century. While many Protestants claimed to speak to God through prayer - a founda-

38. Dee, "Mathematical Preface," sig. bii^v. The text refers to a "festue," a printing error for "fescue," a small stick used by children first learning to read.

39. Scaliger was also deeply engaged in predicting the fulfillment of biblical prophecies, as was Isaac Newton. For Newton's interest in chronology, see Betty Jo Teeter Dobbs, "From the Secrecy of Alchemy to the Openness of Chemistry," in *Solomon's House Revisited: The Organization and Institutionalization of Science*, ed. Tore Frangsmyr (Canton, MA: Science History Publications, 1990), pp. 75-94, especially 83-86. For Scaliger, see Anthony Grafton, *Joseph Scaliger: A Study in the History of Classical Scholarship*, vol. 2: *Historical Chronology*, Oxford-Warburg Studies (Oxford: Oxford University Press, 1994).

40. Dee, AWS 11:252.

tion of Reformation theology - few received messages in return through multitudes of angels. Intermediaries, both saints and angels, were a feature of Catholic theology, and Protestant theologians tried valiantly, if vainly, to dissuade their congregations from relying on "popish" intercessors like priests or inhabitants of the celestial spheres. In fact, not many Protestants in the sixteenth century claimed to have heard God speak to them in any fashion, direct or otherwise: although claims of direct revelatory experience became widespread in the seventeenth century, Protestants had not yet embraced this possibility in Dee's lifetime.⁴¹ Instead, sixteenth-century Protestants relied on interpreting ancient biblical revelations and prophecies, and deploring the prophecies of contemporary Catholic mystics.

The Catholic church proved equally reluctant to endorse those who claimed to have received direct revelations. Though some mystics were tolerated and even supported, most of these were in holy orders, like Saint Teresa of Avila or Saint John of the Cross, and firmly enmeshed in the institutional hierarchies of the church. Ecclesiastical authorities were experienced in handling wayward and outspoken clerics like Joachim of Fiore and Savonarola: they launched inquisitorial proceedings against them and often preferred to execute them for heresy rather than to support their revelatory claims. Dee was obviously not in holy orders, and his marital state, as the Catholic authorities in Prague pointed out, made him an unlikely candidate for receiving revelations.

The content of the angels' revelations to Dee must have stunned the Catholic authorities in their specificity and unabashed criticism of sixteenth-century life, religion, and government. While other eschatologists talked vaguely about great astrological occurrences and their possible ramifications, Dee claimed to know, with divine certainty, the precise month and year in which miraculous events would occur. Nor did the angels limit themselves to religious matters such as the details of the Second Coming, the end of the world, and the establishment of the new

41. A selection of seventeenth-century prophetic and eschatological studies, many focusing on millenarianism, includes Keith Thomas, *Religion and the Decline of Magic* (New York: Charles Scribner's Sons, 1971), pp. 385-434; Ball, *A Great Expectation*, passim; Bernard Capp, *The Fifth Monarchy Men: A Study in Seventeenth-Century English Millenarianism* (Totowa, NJ: Rowman and Littlefield, 1972); Richard Popkin, ed., *Millenarianism and Messianism in English Literature and Thought, 1650-1800*, Clark Library Lectures, 1981-1982 (Leiden and New York: Brill, 1982); James Holstun, *A Rational Millennium: Puritan Utopias of Seventeenth-Century England and America* (Oxford: Oxford University Press, 1987).

Jerusalem. In remarks that would have been treasonable in most countries, the angels shared prophecies about the death of Queen Mary of Scotland; several invasions soon to face England; the deaths of Philip II, Rudolf II, and Elizabeth I; and the ascension of Dee's patrons Albert Laski, Stephen of Poland, and Count Willem Rozmberk to greater positions of power.⁴² Political prophecies had the potential to set off popular revolts, and even the most daring eschatological commentators knew better than to include clear predictions of their own sovereign's demise - though predications about the death of rival monarchs were often ignored. Dee should have known better from personal experience than to mix predictions with matters of state, as he had once been imprisoned for casting Queen Mary of England's horoscope.⁴³

In the final days, Dee's role was to be increasingly prophetic. The angel Uriel explained: "The Lord hath chosen you to be *Witnesses*, through his mercy and sufferance ... in the *offices* and dignities of the *Prophets* . . . wherein you do *exceed the Temples of the earth*: wherein you are become separated from the world. . . ."⁴⁴ Dee's prophetic role went hand-in-hand with his increased powers to see and judge the decay of the Book of Nature. The angels encouraged him to verbalize and publicize his insights outside the tight circle of the colloquia, and scolded him when they thought he should have made "a more ample declaration" of their remarks.⁴⁵ The angels dictated that Kelly, though also touched with the powers of prophecy, should limit himself to seeing visions in the showstone rather than sharing his visions with a wider audience - a wise course given Kelly's volatility. While the angels promised to make Kelly "a great Seer: Such an one as shall judge the circle of things in nature," they also told him that "heavenly understanding, and spiritual knowledge shall be sealed up from thee in this world."⁴⁶

Dee embarked upon his potentially dangerous prophetic activity because he believed himself heir to the prophetic biblical tradition of Enoch, Elias, Esdras, and John the Divine. The mention of these prophets in Dee's angel conversations gave his revelations a greater sense of authority and the prophecies concerning the final days a greater urgency. Each prophet enjoyed privileged communication with God or angels that resulted in a certain knowledge of the world as it was, or the world as it was to be after God's last judgment. Each prophet had served as a

42. See Dee, AWS 11:389-390; TFR, pp. 380-381, 398, 419-420, *i2.

43. Peter French, *John Dee: The World of an Elizabethan Magus* (New York: Routledge and Kegan Paul, 1972), p. 34.

44. TFR, p. 233. 45. Ibid., p. 400. 46. Ibid., p. 61.

"divine scribe," obediently recording the information received from God and the angels in books of wisdom. Though Esdras and John were important models for Dee, he found Elias and Enoch more fascinating. His interest in these two mysterious prophets was shared by other contemporary natural philosophers, including Guillaume Postel and Paracelsus.⁴⁷

In the Judeo-Christian tradition, Enoch's important position was based on a few lines in Genesis and Ecclesiasticus that related how Enoch "walked with God" and then "was no more, for God took him" (Genesis 5:21-24; Ecclesiasticus 44:16). Texts attributed to Enoch circulated in the early Christian centuries before disappearing.⁴⁸ Even with the loss of these precious texts, Christian commentators were quick to expand upon the references to Enoch, thereby bolstering his profile. The angels shared their knowledge of Enoch with Dee, information which happily corresponded to early modern perceptions of the prophet. To Dee, the greatest knowledge that Enoch possessed was his special, post-lapsarian ability to read the Book of Nature. Enoch's eyes, according to the angels, were opened by the Lord so "that he *might see and judge the earth*, which was unknown unto his Parents, by reason of their fall." In addition, Enoch was shown "the *use of the earth*" and was "full of the spirit of wisdom."⁴⁹ As Dee longed for mastery over the Book of Nature, it is not surprising that he was eager to discuss Enoch with the angels. Enoch's mysterious departure from the earth was equally intriguing. Most of Dee's contemporaries believed that God took the prophet to Paradise or heaven, where he lived free from sin in full knowledge of God. Since such communion with divinity was thought to occur only after death, Enoch's acceptance into God's grace was even more extraordinary.

According to scripture, Enoch was joined in Paradise by another figure prominent in the angel conversations: the prophet Elias (also known as Elijah), whose story was told in I Kings 17-19. Elias, like Enoch, was transported to heaven prior to death. He was especially revered in the Jewish tradition, because references in Malachi 4:5-6 suggested that

47. Marion Leathers Kuntz, *Guillaume Postel, Prophet of the Restitution of All Things: His Life and Thought* (The Hague: Mardnus Nijhoff Publishers, 1981), pp. 78-91; Breger, "*Elias artista*," *passim*.

48. For a history of the Enochian texts, their disappearance, and discovery, see R. H. Charles, "The Book of Enoch," in *Apocrypha and Pseudepigrapha of the Old Testament* (Oxford: Oxford University Press, 1913), 2:163-281.

49- *TFR*, p. 174.

Elias would return from heaven before the Final Judgment to bring the Israelites to repentance.⁵⁰ Elias's association with the final days also meant that his return was one of the eagerly awaited signs that the eschaton was near. His imminent return was confirmed by the angels, who told Dee that soon the "Prophets of the Lord shall descend *from* Heaven." Dee connected this remark to Elias immediately, noting in the margins of his angel diaries that the prophets were "in Paradise, they were carried upward, especially Elias."⁵¹

Elias was an important figure in works concerned with the occult sciences as well as early modern eschatologies. Paracelsus (1493?-1541), the alchemical physician whose works appeared frequently in Dee's library, referred to Elias in his writings. Paracelsus drew on biblical ideas and commentaries to create *Elias artista*, who would return to the world and reveal occult aspects of the Book of Nature. Paracelsus linked the figure of *Elias artista* to his belief in a Utopian future for the world that would restore both the Book of Nature and humanity.⁵² Before Utopia could be achieved, however, *Elias artista* must return so that, through him, God could "reveal much that is strange, much that has not yet been uncovered and revealed to us, things of which we are all ignorant."⁵³ Paracelsus's fascination with *Elias artista's* secret knowledge helped to ensure that alchemists and occultists kept the tradition of Elias alive.⁵⁴

Guillaume Postel (1510?-1581) was also fascinated by the prophet; indeed, evidence suggests that he believed that he himself was *Elias artista*.⁵⁵ A female mystic known as the "Virgin of Venice" first associated Postel with Elias between 1546 and 1547, when she described a number of changes about to affect the earth, including the formation of a universal church and state, and humanity's return to a life of perfection.⁵⁶ This rebirth would begin with one "who lives and acts in the

50. For more on Elias, see John Van Seters's article "Elijah," in *The Encyclopedia of Religion*, ed. Mircea Eliade (New York: Macmillan Publishing Company, 1987), 5: 91-93, for a summary and bibliography, and Breger, "*Elias artista*" passim.

51. *TFR*, p. 61. 52. See Breger, "*Elias artista*," pp. 54-55.

53. Paracelsus, *Samtliche Werke*, 3:46; translated and discussed in Breger, "*Elias artista*," p. 54.

54. Breger, "*Elias artista*," pp. 56-57.

55. Kuntz, *Guillaume Postel*, p. 175.

56. For more information on the Virgin of Venice, see Marion Leathers Kuntz, "The Virgin of Venice and Concepts of the Millennium in Venice," in *The Politics of Gender in Early Modern Europe*, ed. Jean R. Brink, Allison P. Coudert, and Maryanne C. Horowitz, *Sixteenth Century Essays and Stud-*

spirit of Elias," who she disclosed was Guillaume Postel.⁵⁷ Postel's role in the restitution of nature and the world as revealed by the Virgin of Venice was nearly identical to the role the angels assigned to Dee.

In addition to the restitution of nature, Dee was expected to restore religious unity. Popular hysteria about the coming woes escalated as the religious divisions of Europe deepened, and most of Dee's contemporaries linked the two crises. English chroniclers John Stowe and William Camden both mentioned the desperate tenor of the times, religious discord, and the hoped-for reconciliation between Catholics and Protestants. "All Europe stood at gaze, vehemently expecting more strange and terrible alterations," wrote John Stowe, "than ever happened since the world began."⁵⁸ Protestant and Catholics alike looked forward to the day when their own religion would triumph and become the universal faith.

Where Dee's angel conversations and his role as prophet fit into this puzzle of eschatological and reformist ideas has always been difficult to fathom. Fully embracing Yates's belief in Hermeticism as the dominant intellectual framework within which any understanding of Dee must take place, French suggested that Dee believed in a "Hermetic religion of love" that would heal the divisions between Protestants and Catholics. Clulee described Dee's "rather flexible religious convictions" as a combination of a "Protestant view of salvation" with a "latitudinarian . . . acceptance of varying forms of religious observance." Both authors, however, also noted Dee's personal interest in reforming and restoring religion to its "true" sense and purpose.⁵⁹ Dee did not limit his audience to Protestants or Catholics, but believed that the prophecies were "to be (by us) published . . . all the World over."⁶⁰ The switches Dee made from Protestantism to Catholicism and back to Protestantism again have raised provocative questions about his "true" beliefs.

Instead of choosing between Catholic and Protestant faiths the angels told Dee that an alternative course was open to him: the establishment of a new, angelically revealed universal religion that would accompany his universally applicable natural philosophy.⁶¹ Dee was not willing,

ies, vol. 12 (Kirksville, MO: Sixteenth Century Journal Publishers, 1989), pp. 111-130 passim, especially 12.3.

57. Quoted in Kuntz, *Guillaume Postel*, p. 78.

58. John Stowe, *Annals of England* (London, 1632), p. 743; discussed in Camden, "The Wonderful Yeere," p. 172.

59. French, *John Dee*, pp. 123-125; Clulee, pp. 193 and 208.

60. Dee, A WS: 376-377.

61. See, for example, *TFR*, p. 59; Dee in Josten, p. 245.

therefore, to subject himself to the authority of the Catholic church, but he was not an advocate of the Protestant faith either. Perhaps his reluctance to adhere too closely to the new religion stemmed from Uriel's dire prophecies concerning Luther, Calvin, and "all that have erred, and wilfully runne astray" from the Catholic church, which was "by Peter brought to Rome, [and] by him, there taught by his Successors." All those who "erred" from the Catholic church were destined to be sent into the "Hell fire" by Christ's final judgment.⁶² Despite these remarks, the angels did not endorse Catholicism completely and made a special point of berating the clergy "that inhabit the holy City, and usurp the authority of the Highest."⁶³

Dee believed that all postlapsarian religious beliefs were incapable of restoring the church to what God had originally intended. His religious reformation, on the other hand, promised a return to a truly universal faith that would include the Jews and Muslims as well as Catholics and Protestants. Dee had been interested in the question of religious unity for some time. He joined the fray of early modern conversion debates with a book, now lost, entitled *De modo Evangelii Jesu Christi publicandi, propagandi, stabiliendi inter Infideles Atlanticos* (1581), a title which suggests a Native American orientation. Dee's inability to find a spiritual haven for himself in either the Catholic or the Protestant camp is clear in his plans for the distribution of the treatise. According to the *Compendius Rehearsal*, the work was first presented to Queen Elizabeth, then to other key figures in her government - a good strategy for a natural philosopher seeking a position within an officially Protestant country. The other recipients were the two preeminent Catholic powers in Europe: Philip II of Spain and the pope.⁶⁴ The angel diaries suggest that Dee did give the document to the king of Spain, as on 17 November 1582, the year after *De modo Evangelii Jesu Christi* was completed, he spoke with the angels about the "prayse and advancem' of Gods Glorie, with Philip the Spanish King."⁶⁵

More crucial to most early modern Europeans was the conversion of the Jews. Many of Dee's remarks about conversion in the angel conversations concerned them and combined a paradoxical though fairly common early modern blend of anti-Semitism with an intense interest in secret, mystical Hebrew knowledge. This combination was especially apparent when it came to the "lost books" that Dee believed that Jews possessed, especially those of Esdras. He earnestly asked the angel II

62. *TFR*, pp. 411-412. 63. *Ibid.*, p. 233. 64. Dee, CR, p. 26.

65. Dee, AWS II:174, and Whitby's remarks on p. 391, which also link these remarks to the lost work of 1581.

how he could "trust anything in the Jues hands," since they were "a stiffnecked people and dispersed the world over."⁶⁶ The angel replied with a vague prophecy about the number eighty-eight, which Dee interpreted as an indication that the year 1588 might bring about the Jews' anticipated conversion.⁶⁷ Despite these remarks, the angels took recourse in positive examples set by Old Testament Jews when Dee or his scribe misbehaved. On one occasion Edward Kelly asked if he could have the authority of the angels' revelations verified by his Jesuit confessor. An angel replied tartly that they possessed greater credibility than a "fleshly Priest." In addition, the angel reported: "If the Angels that have appeared unto you [Edward Kelly], had appeared also unto the Jews, saying, Crucifie not the Son of God, they would not have done it. For though they believed not man, yet would they have believed an angel."⁶⁸ Dee duly noted the rebuke in the margins of the angel diaries.

Dee continued to search for a sponsor for his conversion strategies throughout the period of the angel conversations. Neither Elizabeth nor Philip expressed any interest in his plans for religious conversion, but Dee was more successful in convincing Count Laski, who actually took part in the conversations, to accept his plans to unify the world under a single faith. The angel Jublandace prophesied that Laski would achieve "great victories, in the name, and for the name of his God," and that under Laski's leadership the "*Jews . . . shall taste of this Crosse: And with this Crosse shall he [Laski] overcome the Sarazens, and Paynims.*"⁶⁹ As we have seen, Laski fell from God's favor, and though both Rudolph II and Steven of Poland were invited to spearhead the angelic movement toward a single faith, both declined to assume an active role in Dee's reformed religion.

Despite these setbacks, Dee's interest in a unified faith remained unshaken, and he continued to believe that the angelic revelations provided the basis of a holy doctrine which could "restore, and . . . put in good order, the people and flock of God."⁷⁰ The tenets of the angelically revealed, "true" reformed religion represent a fascinating combination of Catholic and Protestant doctrines that promised to reconcile all religious factions of the early modern period. As an angelic voice told Dee

66. Ibid., p. 334. 67. Ibid., p. 336. 68. TFR, p. 386.

69. Ibid., p. 22; Dee's emphasis.

70. Dee in Josten, p. 244. I am indebted to Samantha Meigs for discussing the implications of Dee's complicated strategy for religious reform, and for generously sharing her knowledge about early modern popular religion and the Catholic and Protestant theological debates that took place during the period.

and his associates while they were in Prague: "Whosoever wishes to be wise may look neither to the right nor to the left; neither towards this man who is called a catholic [*sic*] nor towards that one who is called a heretic . . . but may he look up to the God of heaven and earth and to his son, Jesus Christ. . . ." ⁷¹

What this religious compromise actually meant, of course, was that Dee's new religion pleased no one. The angelic doctrine endorsed the power of prayer, for example - a dominant feature of Protestant theology - while reporting the dire consequences that had befallen Luther, Calvin, "and all that have erred, and willfully runne astray" from true Catholic church. ⁷² While the Roman Catholic church deserved Dee's loyalty, the pope did not; because the authority of the angels far outweighed that of the pope, Dee was told to consult only with the angels for spiritual advice and counsel. ⁷³

Dee's special status gave him the capacity to monitor and gauge the progress of humanity toward restitution, and this represented one of the most unorthodox and unique aspects of the new, reformed theology. ⁷⁴ The angels also revealed their understanding of election, free will, and predestination, blending Catholic and Protestant positions into an artful compromise. ⁷⁵ They confirmed repeatedly that Dee was one of the "elect," yet his election could be affected by his conduct. As the angels told Dee, "the elect and chosen may erre and go astray." ⁷⁶ Man, through free will, "draweth out of order, turneth from the mark, refuseth that which is good, and through the burden of his flesh, inclineth unto evil." ⁷⁷ The keys to salvation for the elect were perseverance and prayer, rather than confession and intercession.

One of the thorniest debates between Catholics and Protestants involved the celebration of the Eucharist, a crucial question the angels did not neglect. Dee and Kelly actually partook of the Catholic mass while they were in Prague. ⁷⁸ But before taking the sacrament in the Catholic church, Dee entered into a theological discussion with the angels about transubstantiation and gained a fresh understanding of the Eucharistic celebration and its role in the true religion. ⁷⁹ Dee's desire to seek angelic spiritual counsel underscores the ways in which his religious views and practices were being shaped by the angel conversations. His angelic advisers demanded that he "lay . . . religion aside" and "simply and

71. Dee, quoted in Josten, p. 245. 72. *TFR*, p. 411.

73. *Ibid.*, p. 386. 74. Dee, AWS 11:378. 75. *TFR*, p. 383.

76. *Ibid.*, p. 384. 77. *Ibid.*

78. *Ibid.*, pp. 397, 399, 401; French, *John Dee*, p. 121; Clulee, p. 224.

79. *TFR*, pp. 371-373.

nakedly follow the steps of true *Faith* " as set out in the examples of the Apostles.⁸⁰ Dee was not at all clear what this entailed, and questioned the angels closely on the symbolism and significance of the Eucharist as Christ originally imparted it to His disciples. From Dee's questions, it is apparent that the Catholic authorities in Prague had demanded that the natural philosopher and his scribe acknowledge transubstantiation before taking the sacrament. The angels, once again, crafted an admirable middle course between Catholic and Protestant views on the subject that enabled Dee to take part in the Catholic ceremony while maintaining his role as the prophet of a new, universal religion that would also be acceptable to Protestants.

The angels told Dee that Christ had ministered "his true body" to his disciples, so that "the *Minister*, using the office and person of Christ. . . pronouncing the words, doth also give unto the people not Bread, *but the true body*."⁸¹ Up to this point, the angelic doctrine was decidedly Catholic, especially in its emphasis on the power of the priest's words to cause a change in substance from simple bread to the body of Christ.⁸² The Catholicism of the angelic doctrine was reinforced when Dee was told that the "body" of Christ was present in both the transubstantiated bread (which had become Christ's "flesh") and in the transubstantiated wine (which had become Christ's "blood"). Dee was relieved that Christ was fully present in both the bread and the wine, because the Catholic rite usually provided only bread to the laity. The angels assured him that "it is no offence to God, to receive . . . one [substance] . . . onely."⁸³ While these aspects of the angelic doctrine coincided with prevailing Catholic practices, the angels also placed a Protestant emphasis on the importance of each individual's faith in the act of receiving the Eucharist. Though irrelevant to Catholicism, in which the bread became a sacrament because of the actions of the priest, the angels told Dee that the Eucharist was sacramental only if the individual *believed* it was sacramental. Thus, Dee was free to participate in the Catholic mass because "by faith" he believed it was "the true body" of Christ.⁸⁴

This carefully charted and almost universally heretical angelic religion was difficult to adopt and practice, and, over time, Kelly became a vocal opponent of the angels' plans for the new faith. As he did every aspect of the angel conversations, Dee recorded the specifics of Kelly's displea-

80. Ibid., p. 372. 81. Ibid.

82. Horton Davies, *Worship and Theology in England*, vol. i: *From Cranmer to Hooker 1534-1603* (Princeton, NJ: Princeton University Press, 1970), p. 163.

83. *TFR*, p. 372. 84. Ibid., p. 373.

sure, despite Dee's disagreement with his scryer's extreme outbursts regarding the "manifold horrible Doctrine." It is impossible to say why Dee's scryer felt obliged to make such comprehensive and damning statements, unless it was to clear himself in the event the apostolic nuncios did manage to take the pair into custody. Whether for self-preservation or self-vindication, Kelly condemned the angels' efforts to persuade him that various heretical ideas were true, including that "Jesus was not God," that "no prayer ought to be made to Jesus," that a "mans soul doth go from one body to another childes quickening or animation," that there was no Holy Ghost, and that "the generation of mankind from *Adam* and *Eve*, is not an History, but a writing which hath an other sense."⁸⁵ When and where the angels discussed these aspects of their doctrine with Kelly is not clear, for they do not appear anywhere in the extant angel diaries. With its Arian and Pelagian ideas, the angelic doctrine, as represented by Kelly, would indeed have been dangerous. But to Dee's great delight, Kelly was soon "converted" to the angelic doctrine and religion. Dee went on to address pointed prayers to Jesus and the Holy Ghost apologizing for Kelly's behavior, thereby divorcing himself through prayer from most of what his scryer had said.⁸⁶

Dee was neither a Catholic nor a Protestant, but was following his own religious convictions, which he believed might heal the deep divisions of Western Christianity and convert nonbelievers to the true faith. Many scholars have suggested that his religious vacillation between Catholicism and Protestantism was influenced by Familism. Any definitive association between Dee and the Familists will probably remain conjectural, but there are striking similarities between his angelic religion and Familism with its emphasis on revelation, universality, and communication. Hans Niclaes (1501-1581) founded Familism around the year 1540 after receiving a revelation from God calling him to found a new religion.⁸⁷ Like the doctrine outlined to Dee by the angels, Familism was a revealed theology that hoped to unite people of all faiths within a single, reformed religion. Also, it attempted to recall the prelapsarian relationship between humanity and divinity.⁸⁸ More specifically, the religion believed in the importance of faith over reason, the verity of revelation, and the ability of all people to become prophets because of their religious

85. Ibid., p. 164. 86. Ibid., p. 165.

87. B. Rekers, *Benito Arias Montana (1527-1598)* (London: Warburg Institute, 1972), p. 73.

88. Alastair Hamilton, *The Family of Love* (Cambridge: James Clarke and Company, 1981), p. 34.

experiences. Because Familists believed that religious and civil harmony should exist, they were allowed to adopt the official state religion of any country, as long as they adhered to the beliefs of Familism in their hearts. Thus, practicing Familists were not required to exhibit outward signs of affiliation to their church.

Most scholars believe that the Familist doctrines entered England from the Low Countries at the accession of Mary I in 1553 - the same year that Dee returned from Louvain. Dee's associates in Louvain and Paris - Ortelius, Mercator, Postel, and Frisius - were either Familists or knew of their teachings, so it is likely that he was introduced to their beliefs while in Europe in the 1540s and 1550s. This was not the only way in which Familist ideas might have filtered into Dee's angel conversations, however. The center of European Familism was Emden, a small town in East Frisia where Nicolaes settled and began to communicate his revelations to a wider audience.⁸⁹ The other religious leader in the town of Emden during this time was a Protestant reformer and friend of Erasmus, Johannes a Lasco. The reformer of Emden was related to Count Laski, a key member of Dee's colloquium of angels, and the association between the count and his reforming uncle might have helped to consolidate Laski's prominent position in the angels' revelations concerning the new religion.⁹⁰

Despite the aura of secrecy which surrounded them, a knowledge of the more sensational Familist tenets began to seep into popular consciousness through Dutch scholars and booksellers in European cities like London. While Dee might have been well acquainted with the subtleties of Familist ideas about universal religion as a result of his time spent in Louvain, for example, Edward Kelly was probably more familiar with the popular notion that Familists practiced communal living and even shared their wives rather than adhering to the monogamous bonds of holy matrimony. This charge was always strongly refuted by the Familists themselves, who pointed out that their community was one of "spirit," not property and body. Nonetheless, discussions of their lifestyle appear in many polemics, especially those published in England.⁹¹ One of the most bizarre and infamous aspects of Dee's angelic doctrine

89. Ibid., p. 32. Laski and Dee visited Emden on their way from England to Cracow and remained in the town from 17 October 1583 to 20 October 1583.

90. Hamilton, *Family of Love*, p. 32.

91. Leon Voet, *The Golden Compasses: The History of the House of Plantin moretus* (New York: Abner Schram, 1969), 1:25-26.

might relate to this suspected Familist practice: namely, the angels' instruction that Dee and Kelly should share all things between them, including their wives.⁹² This was one of the angels' most difficult requests, and it stretched Dee's faith in the angel conversations to the breaking point.

Dee did not adhere to any of the many religions present in Europe during the sixteenth century. In his eyes, no religious doctrine was infallible except for that espoused by the angels, which promised to restore religion to a central doctrine revealed by God and capable of unifying many faiths into a single faith. This angelic religion was the religion of the world to come, the newly restored and perfected natural world that would follow the End of Days. Dee's own role in the perfection of nature, however, would depend upon his mastery of the divine language of creation and a new exegetical tool, "the true cabala of nature."

92. *TFR*, pp. *9~*22; Deborah E. Harkness, "Managing an Experimental Household: The Dees of Mortlake," *Isis* 88 (1997): 257.

"The True Cabala"

Reading the Book of Nature

Of this fair volume which we "world" do name,
 If we the sheets and leaves could turn with care,
 Of Him who it corrects, and did it frame,
 We clear might read the art and wisdom rare?
 Find out his power which wildest powers doth
 tame,

His providence extending everywhere

But silly we (like foolish children) rest
 Well pleased with colored vellum, leaves of gold,
 Fair dangling ribbons, leaving what is best,
 On the great Writer's sense ne'er taking hold;
 Or if by chance our minds do muse on aught,
 It is some picture on the margin wrought.

—William Drummond of Hawthornden
 (1585-1649)

To have wisdom is a gift from God: To have
 knowledge comes from the creation and created
 things.

—John Dee's angel conversations

John Dee had crucial responsibilities in the final days and the restitution of all things as an interpreter of both the angels' revelations and the Book of Nature, and as a prophet spreading news of the upcoming changes to the elect. Yet the moral fall of humanity and the decay of the natural world had rendered the Book of Nature illegible and beyond comprehension. As Nalvage told Dee, "all things grew contrary to their creation and nature," which made God withdraw from the world, because "the Elements are defiled, the sons of men [are] wicked, their bodies [have] become dunghills."¹ To help Dee draw closer to God and

1. *TFR*, pp. 76-77.

nature, the angel Raphael gave him a new exegetical tool: the true cabala of nature, described as "simple, full of strength, and the power of the holy Ghost." Using it, Dee would be able to decipher the rapidly disintegrating Book of Nature and accurately interpret the eschatological signs embedded there.

The cabala of nature enabled Dee to have both wisdom (a revealed gift) and knowledge (an acquired understanding of the complexities of the created world). This mixture of wisdom and knowledge, of revelation and natural philosophy, lies at the heart of the cabala of nature. With his admission into the colloquium of angels and his instruction in the cabala of nature, Dee believed that he had achieved a state of intellectual virtuosity similar to that enjoyed by Adam "before his fall," who "not only knew *all* things, but *the measure and true use thereof*."² As Dee continued to employ the cabala of nature, he believed the world was moving toward the long-awaited eschaton that would heal and restore it. Dee's mastery of the cabala of nature was based, first and foremost, on his skill with the divine language that Adam and God had shared in Paradise. The divine language then enabled Dee to reform and restructure the existing Hebrew and Christian cabalas, restoring this science to its true power and intent.

Reclaiming the Divine Language

Dee's angel diaries are filled with a preponderance of mystical letters, numbers, and strange words. They leap from the pages, their strange squiggles and incomprehensible phrases catching the eye as surely as Dee's showstone caught the rays of light in his study. These passages contain what Dee believed was the divine language of the Book of Nature lost to humans since the days of Adam. Dee referred to the language as the "celestial speech," the "language of the angels," the "speech of angels," the "speech of God," and the "language of Adam."³ Dee's use of these terms indicates his understanding that the divine language preceded Adam's expulsion from Paradise, thus escaping the imperfections that plagued the world after the Fall.⁴ Modern scholars,

z. Dee, AWS 11:226-227; Dee's emphasis.

3. Ibid., pp. 232, 332; *TFR*, p. 19.

4. Modern scholars have complicated the situation by using the term "Enochian" to denote the language of the angel conversations, thereby referring to Dee's interest in the biblical figure Enoch as well as to a particular revealed book which Dee received during the angel conversations. Dee uses Enochian to describe a tablet or book reputedly given to Enoch, but seldom

far removed from Dee's worldview and hampered by the scattered and imperfect nature of the manuscripts, have not adequately examined this aspect of the angel conversations, though Nicolas Clulee has suggested that Dee's fascination with the angels was based on his intention to recover Adam's divine language and ability to communicate with the heavens, and that his interest was part of a widespread fascination with recovering God's language.⁵

Early modern humanists, intrigued by the possibility of restoring ancient texts, explored the history of God's creative language and its subsequent corruption. The first biblical reference to language appears in the initial passages of Genesis, where God created the world through speech. Early modern authorities agreed that God shared His creative language with the angels and Adam in Paradise. After Adam sinned, his mastery of the divine language was lost along with his ability to communicate with the Book of Nature and God. Thus the disintegration of Adam's linguistic and communication skills was inextricably tied to the fall of mankind and the decay of the natural world. The precise moment of Adam's "linguistic Fall" differed, however, from author to author. Some believed that Adam left Paradise still possessing divine language, which gradually deteriorated over time as humanity moved farther and farther from God's intended plan. Others adhered to a more cataclysmic mechanism to explain humanity's loss of the divine language, suggesting that either Noah's flood or the destruction of the Tower of Babel had erased God's language from the earth.⁶ The Tower of Babel was also held responsible for the confusion of earthly tongues and the division of the earth's peoples into nations with linguistic differences.⁷ What had once been a united people with a single language became seventy distinct

uses the word outside of this direct context. See Clulee, 221; Donald C. Laycock, *The Complete Enochian Dictionary* (New York: S. Weiser, 1978), passim.

5. Clulee, pp. 203-230, esp. 213.
6. For a discussion of these ideas and their connections to other cultural and intellectual concepts, see Allison Coudert, "Some Theories of a Natural Language from the Renaissance to the Seventeenth Century," in *Magia Naturalis und die Entstehung der Modernen Naturwissenschaften* (Wiesbaden: Franz Steiner Verlag, GMBH, 1978), pp. 56-114 passim. Arnold Williams, *The Common Expositor: An Account of the Commentaries on Genesis, 152.7-162* (Chapel Hill: University of North Carolina Press, 1948), surveys views held by Dee's contemporaries.
7. Genesis 11n-j. For the role of these passages in later thought, see Robert Graves and Raphael Patai, *Hebrew Myths: The Book of Genesis* (New York: McGraw-Hill, 1963), pp. 125-129.

nations with seventy separate tongues. The language Adam spoke after the Fall, already weakened by the Flood, was further dissipated.

Commentators on Genesis also disagreed about which extant early modern language was most closely related to the divine language. Most of the scholars Dee consulted, including Johannes Reuchlin, thought that the likeliest candidates were the three biblical languages (Hebrew, Greek, and Latin), with Hebrew at the forefront.⁸ Guillaume Postel was committed to Hebrew as the source for all terrestrial, postlapsarian languages and argued that it was closest to the divine language, both etymologically and chronologically.⁹ Agrippa agreed with Postel, calling the Hebrew alphabet "the foundation of the world," and explaining in his *De occulta philosophic*) how every creature and language in the world was related to the divine language through Hebrew.¹⁰ More creative answers followed: Swedish natural philosopher Andreas Kempe (1622-1689) argued that God spoke to Adam in Swedish, Adam spoke to the animals in Danish, and the Serpent spoke to Eve in French.¹¹

In the angels' conversations with Dee a compromise was reached among divergent theories about the survival of the divine language. The angels revealed that Adam knew two languages, and that both had been lost. The first was a "greater" language that Adam used to communicate his deteriorating "knowledge of God [and] his Creatures" to his descendants; the second was a "lesser" language that Adam used in everyday speech and communication. The first language was formed from remnants of the divine language shared by God, the angels, Adam, and the Book of Nature. With his "greater language" Adam partook of the spirit of God, knew all things in the created world, spoke of them properly, named them correctly, and conversed with God and the angels.¹² The angels were forthcoming about the precise nature of Adam's linguistic Fall and his use of the second, lesser language, reporting that Adam lost most of his mastery and understanding of the "greater" language after disobeying God's commands and eating fruit from the Tree of Knowl-

8. From Reuchlin's correspondence, quoted in Francois Secret, *Les Kabbalistes chretiens de la Renaissance* (Paris: Dunod, 1964), p. 47.

9. Kuntz, Marion Leathers, *Guillaume Pastel, Prophet of the Restitution of All Things: His Life and Thought* (The Hague: Martinus Nijhoff Publishers, 1981), p. 34.

10. Agrippa, DOP I:162

11. See Claes-Christian Elert, "Andreas Kempe (1622-1689) and the Languages Spoken in Paradise," *Historiographica Linguistica* 5 (1978): 221-226.

12. *TFR*, p. 92.

edge. During his first days after his expulsion from Paradise, Adam retained a sense of the divine language and began to craft an ancient form of Hebrew from it - which declined along with the rest of the world during the intervening centuries.¹³ Early modern Hebrew was merely a descendant of this second Adamic language, and thus retained only the barest traces of the divine language.

Dee, a bibliophile to the last, asked the angels whether Adam had written anything in his postlapsarian language, alluding perhaps to biblical passages in Jude 14-15, where the books of Adam and Enoch were mentioned.¹⁴ The angels' reply was ambiguous. One angel said that all traces of Adam had been lost in Noah's flood, along with all remnants of the first, prelapsarian language. "Before the flud," the angel told Dee, "the spirit of God was not utterly obscured in man. Theyr memories were greater, theyr understanding more clere, and theyr traditions, most, unsearchable."¹⁵ What prompted Dee to ask the question was his belief that he possessed Adam's *Aldaria*, or *Book of Soyga*. Uriel confirmed that the book was "revealed to Adam in paradise by God's good angels,"¹⁶ and the angels' later comments help to clarify why Dee believed the book was so valuable - though they contradict the angels' other explanations of the moral Fall and its linguistic consequences. First, the angels told Dee that the *Book of Soyga* contained the language Adam was taught "by infusion" in Paradise; the contents thus predated the Fall and expulsion. Unlike the divine language, however, the language contained in the *Book of Soyga* was used after the Fall, and it continued to be used until the destruction of the "Ayrie Tower" - the Tower of Babel.¹⁷

Adam was the key figure in the angels' discussions of the divine language because he had used the language to name all the creatures in the garden, bestowing true and essential names on all animals and plants.¹⁸ After Adam's fall, only select individuals were made aware of the divine language, and only fragments of it were revealed. The angels

13. Ibid., p. 92. 14. Dee, AWS 11:333. 15- Ibid. 16. Ibid., p. 17.

17. Ibid., p. 332.

18. This important idea stems from biblical tradition and figures prominently in Neoplatonism and the cabala. For a modern study that explains the genesis of the idea and its inclusion in early modern natural philosophical, magical, and cabalistic texts, see Allison P. Coudert, "Forgotten Ways of Knowing: The Kabbalah, Language, and Science in the Seventeenth Century," in *The Shapes of Knowledge from the Renaissance to the Enlightenment*, ed. D. R. Kelley and R. H. Popkin (Dordrecht: Kluwer Academic Publishers, 1991), pp. 83-99, especially 91-93.

told Dee he was receiving an unprecedented amount of the divine language, a fact that provoked an enormous amount of excitement. Not even the powerful biblical prophets Esdras and Enoch had known the language in its entirety while they were on earth, yet Dee was receiving the language's alphabet along with texts written in the language, free from the vicissitudes of earthly corruption and decay.

Dee's attention to Adam's use of the divine language related to his interest in the esoteric Jewish wisdom of the cabala. Because scholars previously believed that Dee's knowledge of Hebrew and the cabala was slight, few comparisons have been made between the angel conversations and Jewish or Christian cabalistic systems and ideas.¹⁹ While Clulee outlined the connections between Dee's earlier intellectual interests and his later participation in the angel conversations, he deemphasized the potential place of cabalistic ideas in the angel conversations, thus restricting possible connections between them and natural philosophy.²⁰ Though Clulee's purpose was not to analyze Dee's interest in the angels comprehensively, his brief discussion of the apocalyptic and redemptive nature of the angel conversations points to several fascinating associations between Dee's philosophy of nature and his attempts to communicate with the angels.

Dee related his efforts to learn God's divine language to his study of the cabala and Hebrew as early as 20 March 1582. In marginal remarks, he referred easily to passages in several authoritative cabalistic and Hebrew texts, including works by Johannes Reuchlin and Petrus Galatinus.²¹ In a later exchange concerned with the secret names of God, a popular topic in works of Christian and Jewish cabala, Dee told the angels that he had "re[a]d in the Cabala of the Name of God . . . [represented in] 42 letters" but had not come across any reference to the name of God represented in only forty letters, which the angels were proposing.²² To ensure that the angels were clear about this discrepancy, he inscribed all of God's names using forty-two Hebrew characters (Figure 5) in his diary. The inclusion of the names of God in the angel diaries suggests that the diaries may contain additional information to help modern scholars assess Dee's familiarity with Hebrew; other passages in Hebrew, some quite lengthy and others consisting of only a word or phrase, may also be of use.²³ When this information from the angel

19. Clulee, p. 214. 20. Ibid., pp. 215-216.

21. Dee, AWS 11:65. For more information on Galatinus, see G. Lloyd Jones, *The Discovery of Hebrew in Tudor England: A Third Language* (Manchester: Manchester University Press, 1983), pp. 133-134.

22. Dee, AWS 11:65- 23. For example, ibid., pp. 7 and 65.

diaries is examined in light of Dee's library, it is clear that his interest in and knowledge of Hebrew and related languages must be reexamined.

Dee's library contained more Hebraic materials than any other library in England during the period, and many of the works were annotated.²⁴ He owned several introductory works by Elias Levita (1469-1542), a Jewish scholar and translator of medieval Hebrew texts for a Christian audience, including his *Composita verborum et nominum* (1525), a book of rudimentary Hebrew language instruction.²⁵ Dee's annotations appear in another introductory work written by Savonarola's pupil Sanctes Pagninus (1470-1536), the *Hebraicarum institutionum libri III* (1549).²⁶ Dee used Guillaume Postel's book on twelve ancient languages - which included Hebrew, Arabic, and Chaldean - as a place to practice his Hebrew letters; it provided margins wide enough for Dee to make Arabic vocabulary lists as well.²⁷ In many of the works, Dee annotated and underlined passages in both Hebrew and Latin, a practice which supports the claim that he understood at least basic texts.²⁸ In his bilingual copy of Saint Matthew the Evangelist's letter to the Hebrews (1557) with a commentary by Sebastien Muenster (1489-1552), Dee made notes and corrections against the Hebrew text in both Hebrew and Latin.²⁹ Another Latin-Hebrew text by a more obscure linguist, Wigan-

24. A thorough comparison of the contents of Dee's library with other early modern English libraries can be found in Jones, *The Discovery of Hebrew*, pp. 275-290. Jones assesses Dee's Hebrew abilities on pp. 168-174.
25. Elias Levita, *Composita verborum et nominum Hebraicorum* (Basel, 1525), trans. Sebastien Muenster, Roberts and Watson, #1594. For more information on Levita, see Jones, *The Discovery of Hebrew*, pp. 5-6; G. E. Weil, *Elie Levita: Humaniste et Massorete* (Leiden: E. J. Brill, 1963), passim.
26. Dee's is Roberts and Watson, #1569. For Dee's marginalia, see p. 15 and passim. For more information on Pagninus, see Jones, *The Discovery of Hebrew*, pp. 40-44.
27. Dee's copy of Guillaume Postel, *Linguarum duodecim characteribus differentium alphabetum* (Paris, 1523) is Roberts and Watson, #1623; like so many of his language books, this copy accompanied Dee to the Continent. The work was annotated by Dee and by a later owner. Dee's Hebrew language practice can be found on sig. [Ciiii^v]; his Arabic vocabulary list on sig. E^v. Postel was in contact with the Jewish scholar Elias Levita, whom he first met in Venice in 1537. See Kuntz, *Guillaume Postel*, p. 26.
28. See Dee's copy of Levita, *Composita verborum et nominum Hebraicorum*, sig. Cc4^r, for an example.
29. Details about Dee's copy can be found in Roberts and Watson, #1588. For Dee's annotations, see the title page and passim. This volume was taken to central Europe in 1583. For more information on Muenster and his association with his teacher, Elias Levita, see Jones, *The Discovery of Hebrew*,

dus Hapellius, also contains marginal notes revealing Dee's interest in Hebrew.³⁰ From other manuscript marginalia we know that Dee felt sufficiently comfortable with his Hebrew to correct an exegesis of the tetragrammaton in his copy of Henricus de Herphs's *Theologiae mysticae* (1556).³¹

Although Dee's knowledge of Hebrew might have been poor by angelic standards or when compared to devoted Hebrew scholars like Reuchlin, it was perfectly adequate for understanding scriptural passages and the rudimentary principles of cabalistic exegesis. The angel diaries confirm that Dee was a highly knowledgeable Christian cabalist if not a highly proficient Hebrew scholar. Today an expertise in cabala is dependent upon a secure foundation of Hebrew, but the two were often mutually exclusive in the early modern period. Agrippa, for example, was not a proficient Hebraist, yet he was able to draw from the *Sepher Yetzirah* and Joseph Gikatilla's *Sha'are Orah* - neither of which was available in Latin. Francois Secret has pointed out that, in the case of Christian cabalists like Agrippa and Dee, limited language skills did not necessarily stand in the way of a knowledge of Jewish ideas and cabalistic techniques, even from obscure Hebrew texts.³²

Except for the Hebrew language texts in his library, our knowledge of Dee's exposure to Jewish intellectual traditions remains speculative. We cannot rule out the possibility that he received formal training in Hebrew and cabala. Christian scholars interested in biblical antiquity frequently consulted Jewish instructors in the fifteenth century, as is indicated by Moshe Idel.³³ Rabbi Elijah Manahem Halfan commented on the continuance of this practice in the sixteenth century: "In the last twenty years, knowledge has increased, and people have been seeking everywhere for instruction in Hebrew." Christian students of Hebrew were seldom satisfied with language lessons alone but requested instruction in the cabala - a more problematic area of study, as Halfan explained, because among

pp. 44-48, and B. Barry Levy, *Planets, Potions and Parchments: Scientific Hebraica from the Dead Sea Scrolls to the Eighteenth Century* (Montreal: McGill-Queen's University Press, 1990), p. 25.

30. Dee's copy of Wigandus Hapellius, *Linguae sanctae canones grammatici* (Basel, 1561), contains annotations on pp. 59-60; Roberts and Watson, #1600. This work remained in England in 1583.

31. Dee's copy is Roberts and Watson, #223; his annotations appear on p. 9'. Dee took Henricus's work with him to central Europe in 1583.

32. Francois Secret, *Les Kabbalistes chretiens*, pp. 53-55.

33. Moshe Idel, "The Magical and Neoplatonic Interpretation of the Kabbala in the Renaissance," trans. Martelle Gavarin, in *Jewish Thought in the Sixteenth Century*, ed. Bernard Dov Cooperman (Cambridge, MA: Harvard University Press, 1983), p. 186.

the Jews there were "but a small number of men learned in this wisdom, for after the great. . . troubles and expulsions, but a few remain."³⁴ Dee might have sought out one of these scarce individuals in Louvain, where he purchased most of his Hebraica in the 1560s. Louvain was well known as a center of language study, and the university's trilingual college would have given Dee access to a number of proficient Hebraists.³⁵

An advanced knowledge of Hebrew would have been of limited use in the angel conversations, however, because Dee was receiving God's own language rather than the decayed terrestrial tongue. The angels began delivering characters, words, and names in the divine language in March 1582 when Dee began his relationship with Edward Kelly.³⁶ The basis of the divine language was an alphabet of twenty-one regular characters and one aspirated character.³⁷ Here Dee would have seen a similarity between the divine language of God and contemporary Hebrew, since the Hebrew alphabet contained the same number of characters.³⁸ In addition, each character of the divine language also bore a name. When the characters were strung together to form words, the words were - like Hebrew - to be read from right to left.³⁹ Later, when words and phrases were drawn together into revealed books, they were arranged like a Hebrew text, with the first page of the book at the back of the volume and the final page at the front.⁴⁰

The divine language's alphabet related only superficially to Hebrew, however, and even less to other known languages. The attempts of several scholars to ground Dee's angelic alphabet in various ancient, medieval, and early modern sources have met with mixed results. The most provocative and unsubstantiated suggestion concerning its origins was made by Donald Laycock, who argued that Dee may have been familiar with an Ethiopic version of the Book of Enoch, which most scholars believe reentered the Western tradition in the eighteenth century after disappearing for over a thousand years.⁴¹ If this argument were proven, it would help to explain both the divine alphabet, which resembles Ethiopic in some respects, and Dee's angelology, for the extracanonical Book of Enoch had a rich and diverse assortment of angels. It is also

34. Ibid.

35. Jones, *The Discovery of Hebrew in Tudor England*, pp. 99-100 and 254.

36. Dee, AWS 11:41-62. 37. Ibid., p. 237.

38. Whitby's discussion of the language and its relation to Hebrew and other languages appears in Whitby, AWS 1:145-149.

39. Dee, AWS 11:398. 40. Whitby, AWS 1:144.

41. Laycock, *The Complete Enochian Dictionary*, p. 14.

possible that texts and orally transmitted knowledge about the prophet were circulating in early modern Europe; Guillaume Postel, for example, consulted an Ethiopic priest about the possible contents of Enoch's lost book earlier in the sixteenth century.⁴²

However, we need not rely on Dee's possession of an unrecorded copy of the Ethiopic book of Enoch to explain his interest in the divine alphabet, for his extensive linguistic studies would have provided him with sufficient provocative information about God's "lost" language. A more likely source for the angels' divine alphabet is Giovanni Pantheus's *Voarchadumia contra alchimiam*, which Dee owned and annotated.⁴³ Pantheus's work contained an alphabet labeled "Enochian" that strongly resembles Dee's divine script. Dee's seventeenth-century editor, Meric Casaubon, believed that the characters of the divine language derived from Theseus Ambrosius's *Introductio in Chaldaicam linguam, Syriacum atque Armenicam et decent alias linguas* (1539). Although Casaubon might have based his argument on his own careful study of ancient languages, Dee did own a copy of Ambrosius's work.⁴⁴ Agrippa's *De occulta philosophia* also contained ancient-looking alphabets derived from Hebrew that would have supported the purported antiquity of the angelic alphabet revealed to Dee.

When Dee received the divine language from the angels he was not receiving a musty lexicon and grammar. Instead, he was given a living language that promised to reconnect parts of the cosmic system. Learning, speaking, preserving, and ultimately mastering the creative power embedded in the language provided Dee with a new course of study that he felt would take him toward wisdom. The language also provided him with an *activity* essential to the long-awaited restitution of the Book of Nature: a restoration of the lost communicative links between Adam, the angels, and God. This set Dee's study of the divine language apart from his earlier studies of ancient languages. Every mistake he made while learning the language took on cosmic significance.

Unfortunately, the divine language did not conform to any known rules of grammar, syntax, or pronunciation, and Dee was faced with a difficult task when it came to learning its basic principles. He paid scrupulous attention to the proper spelling and pronunciation of every word the angels revealed, though he was frustrated by the enormous

42. Kuntz, *Guillaume Postel*, p. 65.

43- Pantheus, *Voarchadumia* (Roberts and Watson, #Di6), pp. 12-15.

44- Roberts and Watson, #1620. It has not been definitely recovered, although a copy in the Bodleian Library bears annotations in a hand that may be Dee's.

variations contained in the language. Dee's humanistic training was more a hindrance than a help in this process as each of the angel's speeches was minutely recorded and, later, reconciled to earlier diary entries. He worried about each discrepancy, repeatedly asking the angels for clarification. He was not reluctant, for example, to note, "I suspect this to be an imp[er]fect phrase" against dubious passages.⁴⁵ Many passages in the divine language were recorded along with marginal notes indicating English words that might help Dee with the erratic pronunciation schemes, as when he noted that the ending for "lusache" should be pronounced "as *che* in che[r]ry."⁴⁶ Spelling, or the "true orthography" as Dee called it, provided further difficulties, and he expressed his consternation over the "diverse sownds" accorded to the letters "g," "c," and "p."⁴⁷ For Dee, a scholar educated with humanistic standards of linguistic accuracy and suffering under the pressure of trying to learn a sacred language on which the future of the world depended, the lack of a systematic foundation for the divine language was intensely frustrating.

Dee spent most of his energy trying to master the way the divine language was to be spoken. The angels told him that this was crucial because it would render his speech unlike that of other mortals and more like the voices of angels.⁴⁸ The divine language would enable Dee "to talk in mortal sounds with such as are immortal."⁴⁹ As with so many aspects of Dee's angel conversations, there are provocative connections between these features and Dee's knowledge of Jewish beliefs. For Reuchlin and other cabalistic scholars, the real power of the tetragrammaton resided "not only [in] the characters and the word, but also [in] its pronunciation, which is occult and hidden."⁵⁰ According to the scholars, only Moses had been instructed in the proper way to vocalize the tetragrammaton, so Dee's preoccupation with the pronunciation of the divine language is understandable in light of his desire to follow in the footsteps of biblical sages and prophets.

Dee's efforts to learn the pronunciation rules, not to mention the grammar and syntax, for the divine language was further complicated by the time-consuming methods the angels used to convey God's language. Characters, phonetic pronunciations, words, and phrases all had to pass through the filter of the showstone and the scryer before they were avail-

45. Dee, AWS 11:213. 46. Ibid., p. 300. 47. Ibid., p. 309.

48. Ibid., p. 268. 49. *TFR*, p. 66.

50. Charles Zika, "Reuchlin's *De Verbo Mirifico* and the Magic Debate of the Late 15th Century," *Journal of the Warburg and Courtauld Institutes* 39 (1976): 127.

able to Dee. One of the most common ways in which the angels conveyed a text was to appear standing in the showstone on a table covered with letters (Figure 6). The angels would point to each individual letter of the lesson with a long rod, spelling out entire prayers, one character at a time. It is not surprising that angel conversations concerned directly with the divine language could last over seven hours. As the hours and days stretched on, Dee's frustration mounted. Finally, he dared to ask whether the angels could not devise some better and more speedy way to deliver their language. After all, Dee argued, it was surely not in God's best interest for the process to take so long. The angels scolded Dee for his presumption and demanded that he learn the language on God's terms, not his own.⁵¹ But Dee's temerity did lead the angels to modify their methods. As a concession to his human frailty, the angels began to convey long prayers by recitation, which Dee was permitted to record phonetically.⁵² But the additional time Dee won through the speedier transmission was lost when he realized he then had to translate the prayers twice: first into the divine characters, and then into English.

Dee was not a model pupil in the angels' "celestial school," and the angels often took him to task for what they perceived as his lack of devotion to linguistic matters. Dee complained when the angels chided him, replying that he "had diverse affayres which at this present do withdraw me from peculier diligence using these Characters and theyr names."⁵³ Exceptions, muddled "orthography," and a complete absence of systematic pronunciation must have made Dee despair of ever understanding how the divine language functioned. The angels were initially sympathetic to his plight, but their patience soon expired. They told Dee that "*the ende and Consummation of all thy desired thirst*" for knowledge would result from his mastery of the language and not from the direct question-and-answer method that he preferred.

Dee believed that the divine language represented the final step in his climb to divine wisdom because of its initial infusion into the Book of Nature at the moment of Creation. Though some early modern scholars believed that God created the cosmos by use of the Word and shaped the first human, Adam, from the substance of the created world, the angels told Dee that the divine language played a more comprehensive role. As they recounted it, the divine language was the shaping or "plasmating" force for both the Book of Nature and humanity.⁵⁴ Thus it was

51- Dee, AWS 11:267. 52. Ibid., p. 268. 53. Ibid., p. 242.

54- TFR, p. 371. I am indebted to Brian Copenhaver for explaining the Greek origins of the word *plasmation* and the use of the term *plasso* in the Bible.

the divine language which lent coherence and structure to the entire creative act.

Given the prominent place of the divine language in ordering the Book of Nature, Dee believed that it contained a great deal of power. Because God and the Word were so intermingled in the early modern period as to be almost indistinct, the divine language was thought to contain not only the creative, ordering principle of the cosmos but also the power to avert evil and the power over life and death. Religious authorities and natural philosophers agreed that the search for God's own language was a fruitful and valuable intellectual project. Pope Leo X (1475-1521), for example, was reputed to have received an angel who brought a sample of holy writing from heaven. Pope Leo, in turn, gave it to King Charles V of Spain to serve as a protective talisman against evil.⁵⁵ The pope's interest in the divine language and his belief in its mystical power of language to protect the pious must have been well known at the time; Giovanni Pantheus's study of the relationship between language and alchemy, which so interested Dee, was dedicated to Leo X.⁵⁶

Much of the divine language's innate power depended on how it was used. The primary reason Dee wanted to learn it, after all, was to communicate with both the terrestrial and the celestial levels of the cosmos with a minimal interpretive gap between God's Word and his own limited human understanding. Dee wanted to serve as a bridge between humanity and divinity, to act as a mediating angel conveying God's messages to the waiting world. But the divine language could not make Dee or his associates equal to the angels. Because the angels' powers and abilities were linked to their familiarity with the "Powre of the primitive divine ... or Angelicall speche," Dee understood that his own skill with the language would always be a poor reflection of theirs.⁵⁷ Though the angels told Dee that his use of the divine language would make him "*differ. . . in speche frome a mortal Creature*" they never suggested how this difference would be manifested, or to what extent Dee would be exempted from human limitations.⁵⁸

Dee's angel diaries show no sense that the divine language was a "dead" language limited purely to textual methods of transmission. Instead, it was a living language that humanity had lost but might one day reclaim. Dee was sensitive to both the spoken and written power of the divine language and remarked that he was receiving both the "voice" and the "language" of God and the angels - the language in both its

55. "Magical Papers," British Library Add. MS 36674, ff. 65^r-91^v, f. 87^r.

56. Thorndike, V:535-540. 57. Dee, AWS 11:233.

58. Ibid., p. 268; Dee's emphasis.

spoken and written forms.⁵⁹ The proper pronunciation of the divine language was crucial because of its role in communication between the celestial and terrestrial parts of the natural world. The divine language had once been a crucial link between disparate levels of the cosmic system, and in the early modern period it had the potential to reinstate communication between God, the angels, humans, and the Book of Nature. Agrippa negotiated his way through pronunciation problems by arguing that the divine language was not, and never had been, vocalized like human speech. Rather, Agrippa believed that the divine language could pass from God to humanity, and then from mind to mind, through the imagination.⁶⁰ Because human imaginations were too weak to enjoy such communication in their present, decayed condition, only the angels and God still used the divine language to communicate. Guillaume Postel agreed that Adam had not needed to rely upon hearing God actually speak, but instead received the divine language directly into his mental faculties.⁶¹

Dee did not envision entirely mystical applications for the divine language that would involve a complete withdrawal from terrestrial affairs. Despite his special relationship with God and the angels, he remained committed to pursuing a knowledge of "the creation and created things" that could be shared with humanity.⁶² Employing the revealed, divine language Dee continued to study the natural world. He believed that a combination of the divine language and natural philosophy would unlock the secrets of the created world. Cabala provided a way of uniting language and natural philosophy, and it was through a reformed cabala that Dee found a way to apply the divine language to the Book of Nature.

Restoring the Cabala

A full exploration of the intricacies of the cabala is beyond the scope of this study, yet some familiarity with this mystical system is necessary to an understanding of Dee's "cabala of nature." The cabala, or *Kabbalah* as it is known within the Jewish tradition, was a medieval mysticism that developed in the twelfth and thirteenth centuries and continued to

59. Ibid., p. 233. 60. Agrippa, DOP 111:413.

61. For a discussion of Postel's ideas on this subject, see Kuntz, *Guillaume Postel*, pp. 38-39.

62. Dee, AWSILnS.

grow and change throughout the early modern period.⁶³ Like many other forms of mysticism, Jewish and Christian, the key cabalistic text was the Bible. In addition, cabalists relied on Rabbi Moses de Leon's *Zohar* and other medieval commentaries for guidance and instruction. While other forms of Jewish mysticism, including *Hekhalot* and *Merkavah* mysticism, relied on direct revelation to supplement and enhance biblical teachings, the *cabala* was based on the interpretation of ancient and biblical texts through an exegesis of words, phrases, and symbols.⁶⁴ Cabalistic exegesis was never strictly limited to written texts, however, but extended to other symbolic expressions.

For Jewish cabalists, the most important symbolic expression of God was contained in ten successive emanations known as the *sefirot*. Often depicted in the form of a tree, the ten *sefirot* were a microcosmic representation of the relationship between God and the Creation. In the *cabala*, emanation provided a mechanism of causation that allowed God to be present in everything yet still removed from the created world.⁶⁵ The light metaphysics of some medieval Christian scholars, including Robert Grosseteste, depended on divine emanation, as did the elaborate

63. Because Dee and the Christian authors he drew on for sources use the word *cabala* rather than *Kabbalah*, and because it has become common to use the latter designation only in relation to the Jewish mystical tradition, I have adopted the Christian spelling. The most important introductions to the *cabala*, with differences in interpretation and emphasis, are Gershom Scholem, *Kabbalah* (Jerusalem: Keter Publishing House Jerusalem, 1977); and Moshe Idel, *Kabbalah: New Perspectives* (New Haven and London: Yale University Press, 1988). Additional information about how *cabala* intersects with other forms of Jewish mysticism can be found in Gershom Scholem, *Major Trends in Jewish Mysticism* (London: Thames and Hudson, 1955). A brief yet thorough general discussion of Jewish mysticism, including the *cabala*, is included in Geoffrey Wigoder, ed., *The Encyclopedia of Judaism* (New York: Macmillan Publishing Company, 1989), pp. 512-515. Francois Secret's work on Christian *cabala* is the most reliable, though dated, treatment of this important body of early modern philosophy. See *Les Kabbalistes chretiens de la Renaissance* (Paris: Dunod, 1964) and *Le Zohar chez les kabbalistes chretiens de la Renaissance*, *Etudes Juives*, vol. 10 (Paris: Mouton, 1964). Additional insights into Christian *cabala*, though less reliable, can be found in J. L. Blau, *The Christian Interpretation of the Cabala in the Renaissance* (New York: Columbia University Press, 1965).

64. Wigoder, *Encyclopedia of Judaism*, p. 512.

65. See Idel, *Kabbalah*, pp. 112-122, for a discussion of the role of emanation in the process of creation and the *sefirot*.

angelologies with which Dee was familiar. The concept of emanation was also closely linked to linguistic theories of the Creation, because the Word emanated from God and, *ex nihilo*, formed the world. These ideas about emanation were probably influenced by Neoplatonic thought.⁶⁶

In addition, the *sefirot* were linked to the Bible by an intricate and subtle series of correspondences, so that nearly each word in the Bible corresponded to one of the *sefirot*, increasing the exegetical potential of biblical texts.⁶⁷ God, divine revelation, the created world, and its micro-cosmic representation in the *sefirot* thus became a single, complex system for the cabalist to understand and master in order to ascend toward divine wisdom and the Godhead. Christian cabalist Johann Reuchlin figured the *sefirot* were a ladder to the heavens: "[the *sefirot* are] the ten rungs of the ladder on which we climb to know all truth, be it of the senses, or of knowledge, or of faith."⁶⁸ The *sefirot* also offered another possible use as intriguing as it was potentially dangerous. Just as a cabalist could use a combination of cabalistic techniques, God's revelations in scripture, and His emanations in the *sefirot* to climb to God, so the same path could be used to draw divine, celestial powers down into the sublunar world.

This strand of cabala, called "practical cabala" or "theurgic cabala," is similar to other types of spiritual magic in the medieval and early modern periods.⁶⁹ Though the *sefirot* provided an avenue for the descent of the celestial powers, the secret names of God and the angels provided the means by which the powers were called down into the sublunar levels of the cosmos. Thus the theurgic, practical branch of cabala relied on the invocation and manipulation of secret names to draw divine emanations into the natural world. The Christian West became attentive to these ideas with the publication of Pico della Mirandola's cabalistic theses in 1486, and they were subsequently developed in two ways: first, to reclaim and appropriate the cabala to prove that Jewish beliefs contained prophecies of Christ and Christian teachings; and second, to explore the cabala's esoteric and magical possibilities.

The angels' cabala of nature shared several features with the Jewish and Christian cabalas. These similarities must have pleased Dee, because

66. Scholem, *Kabbalah*, pp. 98-116.

67. Scholem, *Major Trends in Jewish Mysticism*, p. 209.

68. Johannes Reuchlin, *On the Art of the Kabbalah, De arte cabalistica* trans. Martin Goodman and Sarah Goodman, intro. by G. Lloyd Jones (New York: Abaris Books, 1983), p. 51.

69. Idel, *Kabbalah*, pp. 173-199.

he considered his cabala of nature the original, uncorrupt cabala from which the Jewish and Christian cabala derived. Like the latter, Dee's cabala was revealed wisdom. The art of cabala had first been given to humanity, as Reuchlin explained in the *De arte cabalistica*, through direct revelation.⁷⁰ Many centuries of human frailty stood between that time and the cabala in use in the sixteenth century. Dee, on the other hand, received a direct cabalistic revelation from God. Any similarities between the extant Jewish and Christian cabalas and Dee's cabala of nature, in his view, demonstrated the places where ancient systems had managed to retain their "true" features despite the vicissitudes of time and human understanding.

Cabalistic systems - Jewish, Christian, and even Dee's cabala of nature - depended on exegetical interpretations and the belief that language was instrumental in the Creation. But the language of Dee's cabala of nature was not Hebrew; it was the true, divine language God used in His first creative acts. Because the divine language was alphanumeric, like Hebrew, Dee believed that he could apply traditional cabalistic exegetical techniques to names, words, and phrases the angels conveyed. The angel diaries suggest that Dee used the three main cabalistic exegetical methods of *gematria*, *notarikon*, and *temurah*. *Gematria* was the most mathematical method, as it involved taking the numerical value of words and phrases and searching through scriptures for other words or phrases with a similar numeric value. In *notarikon*, the letters of a word were seen as abbreviations for entire sentences. The third cabalistic exegetical technique, *temurah*, transposed letters within a word to create new words.⁷¹ These three cabalistic methods, as Reuchlin explained, ensured that no "word, no letter, however trifling, not even the punctuation, was without significance."⁷²

References to the three methods appear throughout the angel diaries. Each letter of the angelic names inscribed on the Sigillum Dei signified another angel in a form of angelic *notarikon*.⁷³ In another example of *notarikon*, an angel explained to Dee that his words contained sentences of wisdom.⁷⁴ Dee also had "diverse talks and dyscourses of Transpositions of letters," or *temurah*, while engaged in the angel conversations, a method he had discussed earlier in his *Manas hieroglyphica*.⁷⁵ Like most cabalists, Dee believed the transposition of letters should follow

70. Reuchlin, *De arte cabalistica*, p. 51.

71. Scholem, *Major Trends in Jewish Mysticism*, p. 100.

72. Reuchlin, *De arte cabalistica*, p. 69. 73. Dee, AWS

74- Ibid., p. 224. 75. Dee, *MH*, p. 209.

certain rules, and he shared his "rule for to know certainly how many wayes, any number of letters . . . might be transposed" with Edward Kelly during their conversations.⁷⁶

The most complex incorporation of cabalistic exegetical techniques in the angel conversations occurred in Dee's use of *gematria*, the exegetical method that relied on numerical interpretations. *Gematria* depended upon the alphanumeric quality of the divine language. The angels Gabriel and Nalvage explained that "all the World is made of numbers," but the "Numbers we speak of, are of reason and form, and not of merchants."⁷⁷ The numerical quality of the divine language was not the mundane mathematics of Dee and his contemporaries, but was part of the world of divine essences and true forms. The angels' distinction resembled one made by Agrippa in his *De occulta philosophia*, where he differentiated between the "vocal numbers" used by merchants, and rational, formal, and natural numbers that contained the mysteries of God and nature.⁷⁸ Dee also adhered to this distinction between earthly and heavenly numbers. For him there were two types of number: "Number Numbyring," the numbers in the Creator, in spiritual and angelic minds, and in the soul of man; and "Number Numbred," which were found in all other parts of the created world.⁷⁹ Because numbers played a major role in both the cabala and in Dee's conception of nature, it is not surprising that he was interested in the numerological overtones of the divine language and the angels' cabala of nature. Numerology, though not strictly speaking cabalistic, could be related to Jewish mystical beliefs by Christian authors and might have gained an aura of extra authority because of this association. Descending from a rich assortment of ancient and medieval theories, the numerological beliefs of the early modern period were incorporated into architecture, music, and natural philosophy.⁸⁰ Numerological speculations derived from scripture were a feature of the most authoritative biblical commentaries and provided fuel for popular prophecies as well.⁸¹

Other references to cabalistic ideas and authors appeared throughout the angel diaries. Some references were no more than a notation of the

76. Dee, AWS 11:351. 77. *TFR*, pp. 92-93.

78. Agrippa, *DOP*, pp. 368-369. 79. Dee, MP., sig. i^y.

80. See, for example, G. L. Hersey, *Pythagorean Palaces: Magic and Architecture in the Italian Renaissance* (Ithaca, NY: Cornell University Press, 1976).

81. See Vincent F. Hopper, *Medieval Number Symbolism* (New York: Cooper Square Publishers, 1969), for a discussion of these ideas.

word *cabala*, or Dee's notes to look for further information in a book by Reuchlin, Agrippa, d'Abano, or some other cabalistic authority. When the angel Galuah stepped forward in 1583 and told Dee that her garments were called "HOXMARCH," for example, he immediately associated the word with one of the ten *sefirot*: *Hokmah*, or divine, redemptive wisdom. The first of the divine emanations, *Hokmah* was the *sefirah* associated with the moment of God's initial conception of the Creation - the moment when all things remained perfectly conceived and contained by God.⁸² Though Galuah's explication of the word's meaning has been obliterated in the manuscript, Dee's next remarks expressed his belief that the beginning of wisdom was found in the fear of God.⁸³ Even the description of the cabala of nature as a "three-fold art" capable of "ioyning Man (with the Knowledge of the *WORLD*E, the GOVERNMENT of his Creatures, and the SIGHT of his Maiestie" is reminiscent of the cabalistic "three-fold art" of *gematria*, *notarikon*, and *temurah*.⁸⁴

Adam's Legacy: True Names and Lost Meanings

The divine language's ability to refer to objects in the natural world fully and completely was an important aspect of early modern interest.⁸⁵ This interest increased in the seventeenth century when debates began about the merits of creating a "universal language" that would reflect the essential consonance between human speech and the Book of Nature and reduce the confusion of tongues. Though artificial, this language was described as a "natural language" to distinguish it from the divine language used by God in the Creation and spoken by Adam.⁸⁶ Adam enjoyed a special level of communication with the Book of Nature which stemmed from one of his first acts in Paradise: giving each thing within

82. Scholem, *Major Trends in Jewish Mysticism*, p. 219.

83. *TFR*, p. 19. Dee's remarks were in Latin: "Initium sapientiae est Timor Domini."

84. Dee, *AWS* II:207.

85. See A. C. Howell, "Res et verba: Words and Things," *English Literary History* 13 (1946): 131-142, for a discussion of this idea in the early modern period.

86. See Vivian Salmon, "Language-Planning in Seventeenth Century England: Its Contexts and Aims," in *In memory of J. R. Firth*, ed. C. E. Bazell et al. (London: Longmans, 1966), pp. 370-397; and Thomas C. Singer, "Hieroglyphs, Real Characters, and the Idea of a Natural Language in English 17th Century Thought," *Journal of the History of Ideas* 50 (1989): 49-70.

the Book of Nature a true name that reflected its essential nature. As the angels explained to Dee, Adam "named all things (which knew it); and they are so in dede, and shallbe [*sic*] forever."⁸⁷ Dee, on the other hand, named the parts of nature incorrectly because his voice captured only a corrupt remnant of the divine language.⁸⁸

The notion that words could refer to the essences of things has a long history not limited to discussions of Adam and the Creation. Plato's *Cratylus* suggested that language was capable of making words and their referents correspond exactly, though it was ambiguous regarding whether language was entirely natural or at least partially conventional.⁸⁹ D. P. Walker believed that the "verbal force" associated with the divine language of creation and other very ancient languages depended upon a linguistic theory that included "a real, not conventional, connection between words and what they denote."⁹⁰ Dee adhered to such a belief in his angel conversations and thought that Adam's language was capable of capturing the essences embedded in the Book of Nature.

Because Adam's true names had the potential to disclose the secrets of the Book of Nature, Dee was warned that he and his scribes must not recite the names and words given to them in the divine language as they were received. By working in this fashion of "dubbe repetition," Raphael warned, "you shall both write and work all at ones [*sic*]: which mans nature can not performe." Instead, Dee was to wait until a time appointed by God to utter the words and phrases.⁹¹ To circumvent the problems associated with Dee's having to hear, repeat, and write lengthy passages in the divine language, his angelic teachers began to utter their revelations in reverse order. When it was time for Dee to "activate" nature, God would instruct him to reorder the passages and unlock their dormant power. Dee was pleased by this method and understood its benefits, "else, all things called would appear: and . . . hinder our proceeding in learning."⁹²

A knowledge of true names was also important to Christian and Jewish cabalists of the period, especially the true names of the angels, for they enabled a natural philosopher or cabalist to transcend the limits

87. Dee, AWS 11:234. 88. Ibid., pp. 232-233.

89. See Brian Vickers, "Analogy versus Identity. The Rejection of Occult Symbolism, 1580-1680," in *Occult and Scientific Mentalities in the Renaissance*, ed. Brian Vickers (Cambridge: Cambridge University Press, 1984), pp. 97-100.

90. D. P. Walker, *Spiritual and Demonic Magic from Ficino to Campanella* (Notre Dame, IN: University of Notre Dame Press 1975), pp. 80-81.

91. Dee, AWS 11:284. 92. *TFR*, p. 78.

of the decaying sublunar world and communicate with divinity. The true names for the angels appeared early in Dee's surviving angel conversations - even earlier than the characters of the divine alphabet, which we would consider a crucial starting point. For Dee and his contemporaries, however, beginning with the true names of God's angels was a more logical starting place, for it was through their mediating efforts that additional exposure to God's mysteries took place.

Several volumes in Dee's library were concerned with the secret names belonging to God, Christ, and the angels. Pico della Mirandola, in his cabalistic "Conclusions," argued that these names, especially the name of Jesus, contained powerful and persuasive messages about Christ's divinity and relationship to God.⁹³ In *De verbo mirifico*, Johannes Reuchlin built on Pico's theories in a treatise devoted to the marvelous effects that could be achieved with the names of Christ and other "wonder-working words" embedded in the Book of Nature. Reuchlin believed that these words were capable of restoring natural philosophy and would give human beings the same mastery of nature which Adam had enjoyed in Eden.⁹⁴ One such word was the tetragrammaton; two others, "Pele" and "NA" appear in the angel conversations, along with Dee's marginal notes regarding their explication in Reuchlin's *De verbo mirifico* and *De arte cabalistica*.⁹⁵

Dee's interest in the power of names was part of his fascination with the occult properties of nature. Pico della Mirandola was one of the first to suggest the strong connections between magic, language, and nature, and his concept of a linguistic magic is often called "practical cabala" because of its active potential. Pico's ideas spread quickly through Eu-

93. Giovanni Pico della Mirandola, "Conclusiones," from *Opera omnia* (Basel, 1572), pp. 108-109. Dee owned a 1532 edition of the "Conclusiones," Roberts and Watson, #974. William Sherman believes that British Library 1606/318 was Dee's copy, based on the annotations. William H. Sherman, "A Living Library: The Readings and Writings of John Dee" (diss., University of Cambridge, 1992), p. 300.

94. Johannes Reuchlin, *De verbo mirifico* (Lugduni, 1552). Dee took his copy of the work, a Cologne edition of 1532, with him on his trip to central Europe and it has not been recovered. See also Zika, "Reuchlin's *De verbo mirifico* and the magic debate of the late 15th century," pp. 104-138, for a discussion of Reuchlin's ideas. For insights into the ways in which other European philosophers incorporated ideas about secret and true names into their work, see Brian P. Copenhaver, "Lefevre D'Etaples, Symphorien Champier, and the Secret Names of God," *Journal of the Warburg and Courtauld Institutes* 40(1977): 189-211.

95- Reuchlin, *On the Art of the Kabbalah*, p. in. Dee, AWS 11:28-30.

ropean intellectual circles following the publication of his cabalistic *Conclusiones*.⁹⁶ Reuchlin's *De verbo mirifico* placed a similar emphasis on the supernatural actions that certain words could produce.⁹⁷ Language was even more operative in Agrippa's *De occulta philosophia* because the magus's knowledge of secret, true names was required before any magical procedure could take place.⁹⁸

From the angels. Dee received the true names of God, the names for multitudes of angels, the true names given by God to geographical regions of the earth's surface, the names of parts of the heavens, and the proper names for stages in the alchemical process. The secret names of God were first given to Dee when he received the Sigillum Dei design.⁹⁹ Later, on 21 March 1582, the angels gave Dee a tablet containing more arcane information: the "*Names of God, not known to the Angels*" which could not "be spoken or re[a]d of man."¹⁰⁰ Though Dee was able to record these names, the angels told him he would not be able to utter them until the final days, when they would elicit the appearance of the seven angels of the seven heavens closest to the earth, which "*stand allwayes before the face of God.*"¹⁰¹ Most angel conversations empha-

96. See Antonella Ansani, "Giovanni Pico della Mirandola's Language of Magic," in *L'Hebreu au temps de la Renaissance*, ed. Iana Zinguer, Brill's Series in Jewish Studies 4 (New York: Brill, 1992), pp. 89-104; Dora Baker, *Giovanni Pico della Mirandola, 1463-1494, sein Leben und sein Werk* (Dornach: Verlag am Goetheanum, 1983); Guido Massetani, *La filosofia cabbalistica di Giovanni Pico della Mirandola* (Empoli: Tipografia di Edisso Traversari, 1897); Antonino Raspanti, *Filosofia, teologia, religione: L'unita della visione in Giovanni Pico della Mirandola* (Palermo: Edi OFTES, 1991); Chaim Wirszubski, "Francesco Giorgi's Commentary on Giovanni Pico's Kabbalistic Theses," *Journal of the Warburg and Courtauld Institutes* 37 (1974): 145-156; Chaim Wirszubski, *Pico della Mirandola's Encounter with Jewish Mysticism* (Cambridge, MA: Harvard University Press, 1988). For a modern edition of the *Conclusiones*, see Giovanni Pico della Mirandola, *Conclusiones sive theses DCCCC Romae anno 1486 publice disputandae, sed non admissae*, introduced and annotated by Bohdan Kieszkowski (Geneva: Librairie Droz, 1973).

97. See Zika, "Reuchlin's *De Verbo mirifico*," pp. 106-107, for a discussion of Reuchlin's ideas regarding the supernatural power of words.

98. Agrippa, OOP 1:70. 99. Dee, AWS 11:71-78.

100. Ibid., p. 93.

101. Ibid., 94. It would seem from this description that the seven angels mentioned were the angelic rulers of the "seven heavens," which would have been mentioned in the Sepher Raziel (an early medieval cabalistic work of great popularity), Peter d'Abano's *Heptameron*, and Agrippa's *De occulta philosophia*.

sized the names of angels, however, especially those who supervised the natural and supernatural worlds. Dee received, for example, the names of forty-nine separate angelic Governors who oversaw everything from princes and trade to the quality of the earth and the waters and the motions of the air.¹⁰² Dee spent several days receiving these angels' names and grouping them into seven orders of seven.

Dee explored the exegetical potential of the true names of God and His ministering angels whenever they were revealed. When the angels gave Dee the angelic names to inscribe on the *Sigillum Dei*, he was told that each letter of each angel's name could bring forth a "daughter," and each daughter's name could bring forth another daughter.¹⁰³ This method of nominal exegesis was derived from *notarikon* and had been used by other cabalistic scholars. Reuchlin explained in *De arte cabalistica*, for instance, how the four letters of the tetragrammaton could yield seventy-two angels "as if by divine issue," demonstrating once again that ideas in Dee's angel conversations are not entirely idiosyncratic.¹⁰⁴ Through *notarikon*, Dee received an intricate linguistic genealogy of angels, though it is not evident whether he subjected other angelic names to similar cabalistic processes.

The Cabala of Nature

The exegetical potential and magical power of true names represented the first step in a much larger exegetical task: deciphering the Book of Nature. A proper exegesis of the Book of Nature was crucial to Dee's natural philosophy. The Jewish cabala was intended for scriptural exegesis, not for an exegesis of nature, a distinction that problematized Dee's use of cabalistic techniques to explain and understand the world. These difficulties did not, however, prohibit natural philosophers like Dee or Giovanni Pantheus from exploring the possibilities of a cabala suitable for the Book of Nature. Dee's *Monas hieroglyphica* and Pantheus's *Voarchadumia contra alchimiam* demonstrate how cabalistic exegetical techniques were applied to interpretive problems in the natural world.¹⁰⁵ Even so, the Jewish cabala and the natural world did not interact as neatly as many natural philosophers wished. As with so many

102. Dee, AWS II:122. 103. Ibid., pp. 76-91.

104. Reuchlin, *De arte cabalistica*, p. 267.

105. An analysis of the cabalistic overtones in Dee's *Monas hieroglyphica* can be found in Michael T. Walton, "John Dee's *Monas hieroglyphica*: Geometrical Cabala," *Ambix* 33 (1976): 116-123.

of Dee's intellectual difficulties, the angels provided him with a way out of this dilemma. They did so by revealing a body of information which they referred to as the "true cabala of nature." Dee was intrigued by the possibilities offered by this interpretive art, which depended on his grasp of the divine language and Adam's true names. Understanding the place the cabala of nature occupied in Dee's natural philosophy and theology brings a modern reader to the heart of his angel conversations and to the reasons why he was so consumed by their revelations.

First, it is important to clarify that the angels' cabala of nature was not a direct derivative of the traditional Jewish cabala, or even the Christian cabala. Though the cabala of nature is provocatively reminiscent of many basic tenets of cabalistic study, because the cabala of nature was intended to disclose the secrets of a different "text" - the Book of Nature rather than the Book of Scripture - its exegetical techniques were significantly different. If we see the cabala of nature as analogous to, but not dependent upon, the Jewish and Christian cabala, it becomes possible to examine Dee's cabala of nature on its own terms. As a result, we gain an understanding of the cabala of nature both as it distantly related to the Jewish and Christian cabala, and as a system of exegesis in its own right.

Given the scholarly dismissal of the angelic language as a hodgepodge of unutterable sounds and a strange assortment of names and phrases, it is understandable how the angels' "true cabala of nature" might also be consigned to virtual oblivion. Fragmentary because of the loss of sections of the angel diaries, seemingly devoid of a systematic foundation, and delivered in a scattered, piecemeal fashion, the cabala of nature is frustrating to study. That Dee himself was usually confused about the precise applications of the art and its intricate methods is little consolation. Even its designation as a "cabala" of nature has done little but complicate the situation, since an exploration of the works of other early modern cabalists has failed to uncover useful comparative information.

Dee's cabala of nature was based on the interplay between the elemental and spiritual numbers of the numerological tradition: four (signifying fire, air, earth, and water) and three (signifying the holy trinity of Father, Son, and Holy Spirit), respectively. Alone and in combination, these numbers governed the Book of Nature's cabalistic system. The most important combination of the two numbers in the cabala of nature was seven, which signified a combination of the elemental and the divine. As the angels explained to Dee:

Seven comprehendeth the Secrets of Heven and e[a]rth: seven knit-teth mans sowle and body together (, in sowle, and 4 in body) In 7, thou shalt finde the Unitie: In 7, thou shalt finde the Trinitie[.]

In 7, thou shalt finde the Sonne, and the proportion of the Holy Ghoste. . . . Thy Name (O God) be prayed for ever, from thy 7 Thrones, from thy 7 Trumpets, and from thy 7 Angels. . . . In 7 God wrowght all things. In j, and by 7 must you work all things.¹⁰⁶

The emphasis on the number seven was not unique to Dee's angel conversations. Seven occupied a prominent place in biblical commentaries because of the frequency with which it appeared in Revelations, the final book of the Bible. In Revelations 8:2, for example, seven thrones, trumpets, and angels warned humanity of the coming Apocalypse. Dee's cabala of nature included many permutations of seven, such as forty-nine angelic Governors and their "calls," and forty-nine gates of nature and their "keys." The cabala of nature also included thirty Aires ruled by twelve angels, and forty-nine-page books - and these numbers can be obtained by adding and multiplying the numbers three and four in various combinations.¹⁰⁷

Dee's cabala of nature can be divided into two branches: one primarily concerned with drawing celestial influences down into the natural world; the other primarily concerned with restoring the communication between humanity, divinity, and the Book of Nature. Each facet of the cabala of nature was angelically delivered, followed by a short pause while Dee digested the new information, asked questions, and received angelic tutoring. Then the delivery of the cabala of nature resumed. While both branches of the cabala of nature were parts of a single system, they could also stand separately.

The first branch, like theurgic or practical cabala, promised to enable Dee to draw celestial influences into the sublunar natural world. Referred to here as the "angelic" system of the cabala of nature, this branch consisted of the secret, true names of the "Sons and Daughters of Light" and the "forty-nine angels who govern the earth." Both the Sons and Daughters of Light and the angelic Governors had specific roles in nature but were not present in the terrestrial world. Dee needed to employ special "calls" to bring the angelic Governors into the natural world to do God's will.¹⁰⁸ This angelic system was articulated at an early point in the Dee-Kelly relationship, and remained a part of the angel conversa-

106. Dee, AWS II: 80-81; Dee's emphasis.

107. The thirty Aires $[(3+4 + 3) \times 3]$, ruled by twelve angels $[3 \times 4]$, and forty-nine page books $[(3+4) \times (3+4)]$.

108. The angelic calls are *not* the "claves angelicae" revealed to Dee in Cracow in 1584, now British Library Sloane MS 3191. Rather, the "claves angelicae" were the "keys" to open the Gates of Nature and were part of the second, apocalyptic branch of the cabala of nature.

tions, because the large wax seal, or *Sigillum Dei*, was inscribed with the names of the Sons and Daughters of Light.

The role of the Sons and Daughters of Light in the cabala of nature is ambiguous. Typically, Dee was introduced to each angel, given his or her proper name, and instructed concerning their duties and responsibilities. In the case of the Sons and Daughters of Light, though, the possible uses for the angels were seemingly indefinite, as was their number. Successive generations were described in a complex and confused fashion, gathered into imprecise genealogies of "Sons of the Sons of Light" and "Daughters of the Daughters of Light," and so forth. A total of twenty-eight Sons and Daughters of Light was specifically mentioned, but the later generations were not introduced fully to Dee; not even their names were given to him. The names of the Sons and Daughters of Light were inscribed on the *Sigillum Dei*, and one of their roles was to facilitate the manifestation of the angels in the showstone. This made sound metaphysical sense, since all angels were creatures of light, and the Sons and Daughters of Light were tied nominally to God's emanations. Other functions for the Sons and Daughters of Light were less clear. Seven of the Sons of Light appeared carrying metal balls of gold, silver, copper, tin, iron, mercury, and lead - but the angels did not tell Dee whether the balls were meant to signify only the metals, or other features of the natural world associated with them, such as the planets.¹⁰⁹

More integral to Dee's cabala of nature were the forty-nine angels who governed the earth. These angels were the cornerstone of Dee's angelic cabala, and were linked to the divine language, the natural world, and the cabala of nature in many ways and on many levels. First, through the Governors, Dee gained a valuable, "angelic" perspective on the natural world, a point of view that was above and beyond immediate sensory experience of the terrestrial world.¹¹⁰ Second, the names of the Governors make an explicit reference to the natural world and the divine language that created it.¹¹¹ Each Governor's seven-letter name began with a "B" - the first letter of the divine language, the first letter of the Hebrew Genesis, and the letter that began God's creative process in the cabalistic text *Zohar*.¹¹² The cabalistic belief in the power of names and the potential for names and words to disclose secret and profound infor-

109. The latter is more likely, as the planets were celestial bodies that were thought to be made of light - there was no sense in the sixteenth century, as there is today, of the planets as solid bodies. Dee, *AWS* 11:88-89.

110. *Ibid.*, p. 119.

111. The conversation took over seven hours. It appears in *ibid.*, pp. 102-130.

112. Whitby, *AWS* 1:125.

mation was present in Dee's understanding of the Governors' names. Uriel told Dee that, within their names, "The Fontayne of wisdom is opened. Nature shalbe knowne: Earth with her secrets disclosed. The Elements with theyr powres judged."¹¹³

The Governors were grouped into seven orders of seven angels. This arrangement numerologically underscored their significance in the elemental world created in seven days, and in the heavenly world of the seven planets. Each of the seven orders governed a specific feature of the created world. The first order governed wisdom; the second, earthly kings; the third, the waters; the fourth, the earth; the fifth, living creatures; the sixth, the motions of the air; and the seventh order was responsible for banishing evil angels and spirits. These tasks were more complex than simply overseeing some part of nature, for the forty-nine angels governed the intangible (wisdom) as well as the tangible (the earth and living creatures). The seven orders of Governors were not democratic, with equal powers enjoyed by every angel. Rather, they were arranged hierarchically, with one angel designated as the king and another as the prince; the responsibilities of the five remaining angels in each order were not clearly stated, or have not survived.

Within the orders, the duties of the king and the prince differed. The kings had jurisdiction over a specific aspect of the world while maintaining an overall responsibility for everything the order governed. The princes had more specific and limited duties. While King Bnaspol governed the earth, for example, his prince, Blisdon, was particularly responsible for the subterranean. The king governing wisdom, Bobogel, had under his subjection Prince Bornogo, who knew how to "make nature perfect" and about the earth's minerals and metals - in other words alchemy.¹¹⁴ Though the relationship between kings and princes was logical, the delivery of this information was not. The angels first revealed the kings and their responsibilities, then the princes. This caused some confusion when Dee tried to draw the system together into a coherent whole. Finally, however, Dee was able to place the names of the angels into a circular wheel, similar to Lullian and cabalistic wheels, and clarify their relationships.¹¹⁵

An angel's visual appearance could provide valuable clues to his role and responsibilities, and the Governors were no exception to this rule. Their appearance was especially helpful to Dee, given the confusion surrounding their duties. The seven kings carried emblems of their pow-

113. Dee, AWS 11:124. 114. Ibid., pp. 141 and 147.

115. Ibid., p. 129. For the wheels' possible relationship to cabalistic wheels in Rabbi Akiba ben Joseph's *Book of Formation*, see Whitby, AWS 1:124.

ers, which Dee faithfully noted. These emblems exemplified their function in the cabala of nature; thus the angel in charge of wisdom held books while the angel of the earth carried herbs.¹¹⁶ Princes who served under the Governor of wisdom, King Bobogel, appeared as "Auncient and grim Cowntenanced men in black gownes" holding books, "and some had stiks like Measures," which Dee thought might relate to an expertise in geometry.¹¹⁷ Though the angels referred to them as the "Princes of Nature," both their clothing and their place in the angelic order indicated that they were connected to wisdom, and Dee noted in the margins "philosophers," to describe their appearance and the role that their appearance reflected.

Dee was preoccupied with his ability to communicate with the angelic Governors and how he might benefit from their knowledge of the natural world. To resolve these concerns, the angels gave Dee forty-nine "calls" (sometimes referred to as "claves" or "keys") between 31 March 1583 and 6 April 1583.¹¹⁸ The angelic calls were contained in a separate book, except for one call not known by Dee or anyone else save God.¹¹⁹ The angels conveyed the calls in the divine language, character-by-character, which took a great deal of time, especially as Dee and Kelly were too distracted with other matters to master the intricacies of the alphabet.¹²⁰ At last the angels made a concession to Dee's other responsibilities and began to recite the calls in the divine language, but even so the delivery, recopying, and discussion of the calls took nearly a month. Today, forty calls survive in the divine language. The angel diaries suggest that the final eight calls were received and placed "in 'other boke,'" possibly with an English translation, but they have not been located.¹²¹

The angels promised Dee that he would one day be able to use the calls to resolve the corruptions of the Book of Nature. With the help of the angelic Governors, he would "work in the quieting of the estates, In *lerning* of wisdom, pacifying the Nobilities judgement... as well in the depths of waters, Secrets of the Ayre, as in the bowells and entrails of the Earth." Dee could not use the calls until God deemed it was time, however. Until that time, Dee could only gain the support of the Gover-

116. Dee, AWS 11:123-124. 117. *Ibid.*, p. 140.

118. *Ibid.*, p. 263-321. 119. *Ibid.*, p. 227. 120. *Ibid.*, p. 259.

121. *Ibid.*, p. 320. Dee might have destroyed it when thirty angelic books were thrown into a furnace in Prague at the angels' command, though he later claimed that all materials had been restored except for the angel conversations with Francesco Pucci. It is likely that the English translation was lost in the bottom of the London confectioner's pie plates. *TFR*, p. 418 and Dee in Josten, p. 249.

nors by "*Invoking uppon the Name of GOD*" through prayer.¹²² Even then, the Governors would act only according to God's will, which could be withdrawn if Dee did anything contrary to His wishes.¹²³ In the cabala of nature, as in every other aspect of the angel conversations, Dee was a supplicant requesting that God use him for His purposes, rather than a magus manipulating the forces of nature.

The angelic system of the cabala of nature with its angels of Light and Governors of the Earth, despite promises of information and fascinating names, was soon put aside in favor of the earthly patronage opportunities afforded by the arrival of Count Laski. Not until Dee and his household joined Laski and moved to Cracow in 1583 did the cabala of nature return to the forefront of the angel conversations, this time with an increasingly apocalyptic tenor and purpose. The conversations became more apocalyptic when the angels instructed Dee to move from Cracow to Prague in July 1584 and used imagery which reinforced Dee's belief that the final days were imminent. The cabala of nature responded to the change in mood. Endless catalogues of angelic names and angelic roles in the Book of Nature were replaced by fearsome prayers that called upon entirely new and unfamiliar angels who were to play a part in the Day of Judgment.

The apocalyptic system of the cabala of nature was based on the forty-nine Gates of Nature and their "claves" or keys, the thirty Airs governed by the angels of the twelve tribes of Israel, and the Book of Enoch, which contained "the Invocation of the names of God and of the angels by the names of God."¹²⁴ The angels emphasized Dee's *use* of the information contained in this second branch of the cabala of nature. Still, there were many similarities between the angelic and apocalyptic branches of the cabala of nature, both in the methods of delivery and in the way that the systems were structured.

The angels conveyed the Gates of Nature to Dee between 13 April 1584, and 14 May 1584 while he was in Cracow. From the onset the angels were unusually forthcoming about Dee's use of the Gates: their knowledge would enable Dee to "judge, not as the world doth, but perfectly of the world, and of all things contained within the Compasse of Nature, and of all things which are subject to an end."¹²⁵ These results

122. Dee, AWS II:125; Dee's emphasis.

123. Though Whitby believes that the "forty-nine governing spirits make the magical system [of the angel conversations] daemonic in a very practical way" this is not the case, for the angels' actions did not hinge upon Dee's abilities or desires. Whitby, AWS 1:129.

124. *TFR*, p. 189. 125. *Ibid.*, p. 77.

are significantly different from those described in the angelic branch of the cabala of nature, for while Dee's knowledge of the angelic Governors would help him shape the policies of the nobility and further human understanding of the Book of Nature, his knowledge of the Gates would increase his powers of discernment and his ability to *judge* aspects of the natural world. Within the Gates, the angels told Dee, he would discover the "Dignity and Corruption of nature," and would be made aware "of the secret Judgments of the Almighty."¹²⁶ Nalvage told Dee that the keys to the Gates of Nature contained the "mysteries and secret beings and effects of all things moving, and moved within the world."¹²⁷ Dee was to receive the information in two ways: secret judgments were to come immediately from God, as they did to the Apostles; and information about nature was to be mediated through angelic revelations. The angel Nalvage, Dee's tutor in the intricacies of the apocalyptic system, told Dee that he would share forty-eight keys that would open nature and the gates of understanding.¹²⁸ As in the case of the forty-nine Governors (one of whom could not be summoned), one of the Gates of Nature was to remain closed for God's use.

The "keys" were revealed by Nalvage, who appeared in the showstone bearing a rod and poised within a grid of alphabetic tables. He then pointed from letter to letter with his rod, spelling out each word and phrase of the keys.¹²⁹ Nalvage shared the exact location of every character in the tables, and Dee noted this information in puzzle-like formulas of ascending and descending squares. Because the angel diaries do not contain an explanation of how these tables related to the Gates, it is difficult to grasp why Dee found the locations of the letters so intriguing. One possible interpretation lies in the descriptions of the tables revealed a few days before the keys. Nalvage showed Dee several different tables beginning on 10 April 1584, including a "round Table of Christal, or rather Mother of Pearl" that had "an infinite number of letters ... as thick as one can stand by another" on its surface.¹³⁰ The round table represented "the beginning and ending of all things," and Nalvage attributed the substance of the table to God the Father, its circumference to Christ ("the finger of the Father, and mover of all things"), and "the order and knitting together of the parts" of the table in their "due and perfect proportion" to the Holy Ghost.¹³¹ The table was thus a representation of both the Trinity and the cosmos in its substance, motion, and coherence.

126. *Ibid.*, p. 77. 127. *Ibid.*, p. 94. 128. *Ibid.*, p. 77.

129. See, for example, *ibid.*, p. 79. 130. *Ibid.*, p. 73.

131. *Ibid.*, p. 74.

Two days later, Nalvage reappeared with another table. Dee noted that its division into ten or eleven sections distinguished it from the earlier mother-of-pearl table. It would have mattered very much to Dee from which table, and even from which section of the table, the characters were drawn, because their location would indicate whether they were related to the Father, the Son, or the Holy Ghost. By extension, this information would have related to the substance, action, and order of what the words designated. Even without any explicit link between the first and second tables, Nalvage's earlier remarks would have been on Dee's mind, and his synthetic skills would have been put to use forging connections between the tables.

Dee's efforts to distinguish between substance, action, and order were cast in a different light a few days later when Edward Kelly questioned the angels' use of both number and letters in their discussions of the divine language. Gabriel responded cabalistically: each letter's numerical designation, when combined into a word, signified the "member" or formula of that substance to which the entire word referred.¹³² Every word, taken as a whole, represented the substance's "quiddity" or true essence. Letters and numbers thus provided a formulaic relationship between the divine language and the Book of Nature. A cabalistic exegesis of these formulas using the *gematria* method could help Dee to reorder the disordered and decaying world, as Gabriel confirmed when he explained that the letters on Nalvage's tables were "separated and in confusion," and had to be rearranged using their numerical formulas before they could be given to Dee.¹³³

Numbers were equally important in the angels' instructions surrounding the thirty "Airs" and the angels of the twelve ancient tribes of Israel who governed them. After conveying a few of the Keys to open the Gates of Nature, the angels abruptly switched gears and began introducing Dee to what has been seen as a dramatically new system.¹³⁴ Though the Airs had not been mentioned before in the diaries, there was no radical demarcation between the Airs and the Governors, or the Airs and the Gates. Instead, there was such continuity between the two parts of the cabala of nature that the thirty Airs were also the final thirty Keys which opened the Gates of Nature.¹³⁵ The Airs did differ from other parts of the cabala of nature, however, in their more apocalyptic tone and purpose. Though the Governors were to share their knowledge of the Book of Nature with Dee, and the Gates were to give Dee the power to judge and ultimately restore nature through the recovery of natural "formu-

132. Ibid., p. 92. 133. Ibid., p. 64.

134. See, for example, Whitby, AWS 1:153-154. 135. TFR, p. 145.

las," the Airs were destined to play a crucial part in the final reordering of humanity.

The thirty Airs were described as "bands" in the heavens distributed at twelve-degree intervals around the three-hundred-and-sixty-degree circumference of the earth. This arrangement provided Dee with a restored zodiac on which to base a reformation of astrology, as well as the names of the twelve angels who governed the thirty twelve-degree divisions of Airs in the heavens. These twelve angels were known for overseeing the twelve tribes of Israel, and their appearance in the midst of the vast majority of idiosyncratic angels who fill Dee's angel conversations makes them stand out in sharp relief.

When we take Dee's apocalyptic convictions into account, their position in the cabala of nature becomes even more consequential. In the Judeo-Christian tradition, the angels who watched over the twelve tribes of Israel played a major role in the growth of separate nations and the divisiveness and dispersal of human society.¹³⁶ The twelve tribes of Israel originated with the twelve sons of Jacob and their families and continued to serve as the organizational basis for Israelite society until the death of Solomon, when ten tribes seceded to form the Northern Kingdom. This kingdom later fell to the Assyrians and the Israelites were deported, assimilated into Assyrian society (as recounted in 2 Kings 17:6) and, ultimately, dispersed throughout the earth. Both Jeremiah 31:4 and Ezekiel 37:16 prophesied the return of the ten tribes, and, especially in Ezekiel, the return of the lost tribes was linked to the final days.¹³⁷

The Thirty Airs in Dee's cabala of nature combined biblical ideas about the tribes of Israel with cabalistic ideas concerning the theurgic potential of secret names and apocalyptic ideas about the restitution of the Book of Nature. Each of the thirty Airs contained three divisions, and each Air was governed by an angel of one of the twelve tribes. A

136. The information for this and the subsequent paragraph was drawn from articles on the ten and twelve tribes of Israel contained in R. J. Zwi Werblowsky and Geoffrey Wigoder, eds., *The Encyclopedia of the Jewish Religion* (New York: Adama Books, 1986), p. 390.

137. In Ezekiel's vision, the twelve gates of the city of God (the apocalyptic Jerusalem) were inscribed with the names of all twelve tribes of Israel (Ezekiel 48:31-34). The names over the gates were to restore the tribes to order. Ezekiel's vision of the holy Jerusalem was repeated in Revelations 21:10-27, where the city was described in more detail. Revelations 21 was not the only place where the twelve tribes were mentioned, however. They were also a prominent feature in John the Divine's vision of the Last Judgment, when 144,000 people drawn from the twelve tribes were marked to save them from God's wrath (Revelations 7:1-8).

single angel could oversee several divisions within the heavens, and they were assisted by armies of other angels - a total of 491,577 angels, to be exact. The large number of angels was needed because each of the 90 celestial divisions corresponded to a discrete region of the terrestrial world and the people who lived there. It is quite likely that Dee understood the armies of angels as guardians of human souls - only 144,000 of which were to be saved, according to the Book of Revelations - that would help to sort the "marked" from the "unmarked" in the Last Judgment.

In keeping with other branches of the cabala of nature, Dee was given the seven-letter "true names" for the geographic regions supervised by the Airs, but was told that the thirty Airs had no names - they were known by their numbers.¹³⁸ Later, however, Dee was given three-letter names for the thirty Airs and was told that the names designated their "substance." Dee was dismayed by the discrepancy, which was never resolved.¹³⁹ Despite these contradictions, the numerological consistency of the seven-letter geographic names must have pleased the occult and mathematical facets of Dee's intellect, just as the information that the true name of Egypt was in fact "Occodon," and that Mesopotamia was known to God and the angels as "Valgars" must have pleased his geographical sensibilities. Dee's efforts to link his new system to his substantial geographical knowledge might have been too far-reaching, however, for Nalvage had to caution him that God did not practice the geography of Ptolemy or other terrestrial geographers.¹⁴⁰

Not even Edward Kelly's "discovery" of some of the true names in the works of Agrippa, or his scryer's adamant refusal to have anything more to do with angels that had to look in books for their information, dampened Dee's enthusiasm for the Airs and their part of the cabala of nature. Dee simply expressed his delight with Kelly's bibliographic expertise. Always the humanistic scholar, Dee also had been searching in his library for more information on the geographic divisions of the earth in works by Mercator and Mela, but had met with no success.¹⁴¹ If he was at all suspicious of Kelly or his motives in producing this damning evidence against the angels, he did not betray it. Nor was this incident, in fact, likely to have made Dee suspicious. After all, some shreds of "true" information should have survived the centuries.

Through the thirty Airs, Dee believed he was being given the means to restore the people of the earth to their ancient tribal associations. Despite the fact that the people of the twelve tribes were scattered all over the

138. *TFR*, p. 140. 139. *Ibid.*, p. 209. 140. *Ibid.*, p. 153.

141. *Ibid.*, pp. 158-159.

globe, the angels were still responsible for them and knew where each tribe's descendants could be found. Dee's information regarding the twelve angels could be used to gather all people under the supervision of their rightful angel - even if they were (as in the case of the angel of the twelfth tribe) stretched out from Mauritania to the South Pole, to Chaldea, to the North Pole, and beyond.¹⁴² On that long-awaited day when the city of God descended from heaven, the people of the earth would be able to enter the gates in an orderly fashion - and they would have Dee to thank for it. Although there is something humorous in the process by which Dee received the information concerning the thirty Aires - from the long days when names and places were given, to his hasty addition of the number of troops in angelic armies and Kelly's triumphant production of Agrippa - the ultimate purpose for this information would have imbued the proceedings with a momentous tone.

Dee's anticipation heightened when he received the next component of his cabala of nature, the Book of Enoch. Though this book has provided historians with a short, if inaccurate, rubric for Dee's entire angelic system, the materials associated with Enoch were not the only (or even the most central) feature of the cabala of nature.¹⁴³ The Book of Enoch was simply one of the materials Dee believed could bring him closer to a perfect understanding of the natural world. The angels first instructed Dee to make a book of forty-eight leaves.¹⁴⁴ One page from Enoch's book was not actually revealed to him, because its information was being withheld for God's use in the final days. The book was to contain both an "Invocation of the names of God" and invocations "of the angels by the names of God."¹⁴⁵ The angels told Dee that the information in the Book of Enoch would relate both to the heavens and to the future. Ontologically Dee was climbing higher and higher on the angelic ladder of wisdom and knowledge. Yet this description of the Book of Enoch contradicted subsequent revelations. At one point, Dee was instructed to seek answers to questions about "human affaires" in Enoch's book because it was "worldly."¹⁴⁶ If Dee tried to resolve this discrepancy between a supposedly heavenly book and a "worldly" book, we no longer have evidence of it, and his energies were instead diverted to desperate attempts to preserve his rapidly crumbling position in Prague.

142. Ibid., pp. 146-153.

143. See, for example, *The Enochian Evocation of Dr. John Dee*, ed. and trans. Geoffrey James (Gillette, NJ: Heptangle Books, 1988).

144. *TFR*, p. 159. 145. Ibid., p. 189. 146. Ibid., p. 394.

Several features of the Judeo-Christian tradition are relevant to the high place of Enoch in Dee's cabala of nature.¹⁴⁷ Enoch was a seventh-generation descendant of Adam, and he was also the seventh son of Noah. Thus, he fit numerologically into the cabala of nature, with its reliance on combinations of elemental and spiritual numbers. Enoch lived prior to the devastation of the Flood, and so was closer to the Adamic past as well. To mystics, however, the references to Enoch in Genesis that describe him as someone who "walked with God" and did not die but was "taken" by God (Genesis 5:21-24) were far more intriguing. These references suggest that Enoch (like Elias) knew about God, the angels, and the natural world in ways that other humans did not. Enoch's mystical connotations received more attention from Jewish authors, especially *Merkavah* mystics who believed that when Enoch was taken by God he was transformed into the archangel Metatron. Though this association was never fully endorsed in Talmudic scholarship, the angel Enoch/Metatron was revered as a teacher and a heavenly guide, and through these associations entered into the Western European magical tradition. Nor was Enoch ignored by more orthodox Christian commentators, who saw in his transcendence a prophetic precursor of Christ; and authors such as Tertullian and Irenaeus used Enoch to support the authenticity of Christ's physical resurrection.

Given these intriguing and powerful connections, it is unfortunate that the Book of Enoch is the least lucid part of the cabala of nature as it survives today. The angels' instructions are contradictory in several key places. Dee was distracted from the angel conversations by his attempts to acquire Rudolph II's support and his efforts to evade the papal authorities. Edward Kelly's attention was also absorbed by other matters, and he began to indicate that his allegiances were shifting from Dee and the angels to the emperor's alchemical experiments. In addition, we are missing significant parts of the angel diaries from the time during which the angels conveyed the Book of Enoch, and Dee might have been given other books to use with the book that were consumed in his furnace after the breakdown of relations with Pucci. We know that Dee had a

147. Information on Enoch for this and the subsequent paragraph was gathered from Steven D. Fraade's article in Mircea Eliade, ed., *The Encyclopedia of Religion*, vol. 5 (New York: Macmillan Publishing Company, 1987), pp. 116-118, and Gustav Davidson, *A Dictionary of Angels, Including the Fallen Angels* (New York: Macmillan, 1967), pp. 192-193. Further information on the book of Enoch can be found in Josef T. Milik, ed., *The Books of Enoch* (Oxford: Oxford University Press, 1976) *passim*.

book containing "the Science of understanding of all the lower creatures of God," which was to be used with Enoch's book.¹⁴⁸ Earlier, Dee had been given four tables which he believed were "full of matter," including medicine, the knowledge of all elemental creatures, a complete knowledge of metals and stones (including their locations and uses), the knitting together of nature and its destruction, a knowledge of mechanical crafts, and instruction in formal, though not essential, alchemical transmutation.¹⁴⁹ These tables might have comprised the book entitled *The Mystery of Mysteries and the Holy of Holies*, which Dee confessed he did not then understand and which is no longer extant.¹⁵⁰

The Book of Enoch represents a disappointing final note in the cabala of nature. Though the elements of a system can be discerned, a real understanding of how the system was intended to operate eludes the modern reader, as, one suspects, it eluded Dee. The scattered and fragmentary manuscripts of the angel diaries may yet be coaxed into yielding information, but Dee's cabala of nature remains an aspect of his thought that needs further exploration and explication. What is clear, however, is that Dee's belief in the utility of his cabala of nature was similar to the beliefs of other Christian cabalists, including Agrippa, who thought that cabala gave its practitioners a knowledge of the natural world and "the operative power to change the conditions of existence."¹⁵¹

148. *TFR*, p. 363. 149. *Ibid.*, pp. 176-184.

150. Dee in Josten, p. 249.

151. Stephen A. McKnight, *Sacralizing the Secular: The Renaissance Origins of Modernity* (Baton Rouge and London: Louisiana State University Press, 1989), pp. 74-75-

Adam's Alchemy

The Medicine of God and the Restitution of Nature

Behold, I show *you* a mystery;

We shall not all sleep, but we shall all be changed,

In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

—I Corinthians 15:51-52

Once he had attained mastery of the divine language and the cabala of nature, Dee believed that he was in a better position to discern and decipher corruptions in the Book of Nature. While this might have satisfied some natural philosophers, Dee conceived a much greater role for natural philosophy in the improvement of the human condition. The question facing him in the 1580s and 1590s was how to *practice* natural philosophy in a deteriorating world. This question was answered, and the final aspect of Dee's newly revealed natural philosophy took shape, when the angels delivered to him a form of alchemy that had not been practiced since the days of Adam.

Much of the rationale behind Dee's alchemy, both before and during the angel conversations, was linked to his belief in a "sickness" affecting the Book of Nature. Yet humanity was unable to diagnose or cure the Book of Nature without divine help, for alchemy itself had decayed and was unable to restore Nature's health. With the angels' assistance, Dee believed that he could restore the art of alchemy and then bring about a restitution of nature. The healing process would be based on his mastery of the "medicine of God," a divine substance that promised to redeem matter. The "medicine of God" was linked in important ways to Dee's other revealed science, the cabala of nature, and provided a unified base for the new natural philosophy.

When the apocalyptic and restorative features of the angel conversations are drawn together it is possible for us to understand why Dee believed that the conversations represented his highest achievements as a Christian natural philosopher. Dee was concerned with the consequences

of the moral Fall and the subsequent afflictions of the Book of Nature, yet contemporary natural philosophy was unable to arrest, or even comprehend, the deterioration. Dee's new tools - including his showstone, the divine language, the cabala of nature, and other lessons learned in the angels' "celestial school" - would help him grasp the intricate workings of the Book of Nature and judge their decline. Alchemy was the last subject covered in the angels' lessons, and the great rewards Dee was promised once he mastered the practice of "Adam's alchemy" place the angel conversations even more firmly within the context of early modern natural philosophy.

The Promise and Practice of Alchemy

The role of alchemy in early modern natural philosophy, and in the thought of the period more generally, has been assessed by a number of scholars who offer evidence that Dee's belief in the healing, perfecting, and restorative powers of alchemy was not unique.¹ Alchemy's reputation as an art practiced by disreputable and desperate men demonstrates that the aspirations of natural philosophers like Dee were not always recognized by people outside alchemical circles. There are two reasons for the misperception. First, not all alchemists were philosophically inclined, as was Dee. Regular prosecutions of counterfeiters posing as alchemists fueled the popular belief that alchemists were fraudulent. Second, the obscure narratives used by philosophical alchemists in an

1. Two classic and reliable early studies are H. Stanley Redgrove, *Alchemy: Ancient and Modern* (New York: Barnes and Noble, 1922), and John Read, *Prelude to Chemistry: An Outline of Alchemy* (Cambridge, MA: MIT Press, 1966). More recently, William Shumaker has described aspects of alchemy in *The Occult Sciences in the Renaissance* (Los Angeles: University of California Press, 1972), pp. 161-198. Scholars who have studied particular figures or regional centers include R. J. W. Evans, *Rudolf II and His World* (Oxford: Oxford University Press, 1973); Betty Jo Teeter Dobbs, *The Foundations of Newton's Alchemy* (Cambridge: Cambridge University Press, 1975), Bruce T. Moran, *The Alchemical World of the German Court: Occult Philosophy and Chemical Medicine in the Circle of Moritz of Hessen (1572-1632)*, *Sudhoffs Archiv Zeitschrift für Wissenschaftsgeschichte*, Beiheft 29 (Stuttgart: Franz Steiner Verlag, 1991); William R. Newman, *Gehennical Fire: The Lives of George Starkey, an American Alchemist in the Scientific Revolution* (Cambridge, MA: Harvard University Press, 1994); and Pamela H. Smith, *The Business of Alchemy: Science and Culture in the Holy Roman Empire* (Princeton, NJ: Princeton University Press, 1994).

effort to protect their secrets made material transformation seem even more mysterious than it actually was.

Some authors explicitly discussed practical applications of the alchemical art, including the Siennese metallurgist Vannoccio Biringuccio (1480-1539?). Biringuccio's *Pirotechnia*, published posthumously in 1540, includes metallurgical information as well as a discussion of more obscure alchemical topics.² Such a work can help the modern reader to locate the angelic alchemy in a firmer, less allegorical context than Dee would have used. Biringuccio would not have been surprised at Dee's desire to learn about alchemy from angelic schoolmasters, for example. Biringuccio believed, after examining the ideas of the alchemists, "that unless someone should find some angelic spirit as patron or should operate through his own divinity," the art was doomed to failure.³ He also felt that alchemy could never truly replicate natural processes, despite assertions that it could hasten the growth and perfection of the natural world. Nature, Biringuccio wrote, operated "in things from within" and caused all things to grow and mature according to a gradual, divine time frame.⁴ Alchemy, on the other hand, was an art "weak in comparison" that trailed after "Nature in an effort to imitate her," attempting to bring about change quickly and unnaturally.⁵ Hastening nature, Biringuccio pointed out, was not feasible, as was evident from the vast resources squandered by princes on alchemical schemes.⁶

Despite Biringuccio's skepticism, he could not banish alchemy from the respected enclaves of learning altogether, in part because of its laudable objectives in the hands of truly adept, religious practitioners. Biringuccio distinguished between the "just, holy, and good" alchemy practiced by natural philosophers such as Dee, and the "sophistic, violent, and unnatural" alchemy practiced by charlatans.⁷ Those who practiced the "holy" type of alchemy believed they were "true physicians of mineral bodies, purging them of superfluities and assisting them by augmenting their virtue and freeing them from defects."⁸ Though Biringuc-

2. For a modern edition of this work, see Vannoccio Biringuccio, *The Pirotechnia of Vannoccio Biringuccio*, trans. and ed. Cyril Stanley Smith and Martha Teach Gnudi (New York: Dover Publications, 1990). Dee owned two copies of the work: the original Italian edition of 1540 (Roberts and Watson, #6771 Bio8), which he took with him to the Continent in 1583, and a French translation of 1556 (Roberts and Watson, #459), which remained in England. Neither has been recovered.
3. Biringuccio, *Pirotechnia*, p. 35.
4. Ibid., p. 37.
5. Ibid., pp. 37-38.
6. Ibid., p. 36.
7. Ibid., pp. 336-337.
8. Ibid., p. 336.

cio confessed that he did not know whether any alchemist had been able to cure the natural world by alchemical means, he conceded that the "sweetness offered by the hope of one day possessing the rich goal this art promises ... is surely a fine occupation."⁹

Alchemy, like other branches of early modern natural philosophy, was vitalistic. Its symbolism suggested connections between the alchemist's work in the laboratory and the divine process of cosmic creation, decay, and restitution as presented in the Book of Scripture. Alchemy posited masculine and feminine principles, for instance, which combined to give birth to a "child"; metals underwent "generation," "digestion," and "putrefaction"; and the work itself took place in a closed vessel that alchemists called a "womb."¹⁰ In an analogue to biblical accounts of cosmic history, the alchemist subjected his metals to a process of transformation that progressed from chaos, to differentiation, decay, and death, until, finally, the metals were "resurrected" and became the philosophers' stone - a marvelous substance that could cure all sickness, render the alchemist immortal, and perfect nature.¹¹ Thus it was possible for alchemists to draw a parallel between their creation of the philosophers' stone and the resurrection of Christ's body.

This parallel was based on a pervasive belief that death and decay were necessary if rebirth and restitution were to take place. As the German alchemist and physician Paracelsus (1493-1541) explained in his *Die 9 Bücher de Natura rerum* (1537):

Decay is the midwife of very great things! It causes many things to rot, that a noble fruit may be born; for it is the reversal, the death and destruction of the original essence of natural things. It brings about the birth and rebirth of forms a thousand times improved. . . . And this is the highest and greatest *mysterium* of God, the deepest mystery and miracle that He has revealed to mortal man.¹²

Although the decay of the Book of Nature made it difficult to read its contents with any degree of accuracy, decay itself could still be a form of revelation to natural philosophers, because God was showing humanity the way into the future through gradual deterioration. The culmina-

9. Ibid., p. 337.

10. Betty Jo Teeter Dobbs, *Alchemical Death and Resurrection: The Significance of Alchemy in the Age of Newton* (Washington, DC: Smithsonian Institution Libraries, 1990), p. 4.

11. Ibid., p. 15.

12. Quoted in Paracelsus, *Selected Writings*, ed. Jolande Jacobi, Bollingen Series, vol. 28 (Princeton, NJ: Princeton University Press, 1988), p. 144. Dee's copies of *Die 9 Bücher de Natura rerum* (Roberts and Watson, #1485 and #2268) have not been recovered.

tion of this process was restitution, followed by the repetition of the cycle. Philosophical alchemists like Dee were in a unique position to help society follow the path toward redemption because of their practical knowledge of the cycle of decay, death, and ultimate rebirth.

The goal of every philosophical alchemist was the philosophers' stone, a powerful substance capable of perfecting other substances with which it came into contact. Analogies between the perfecting power of the philosophers' stone and the healing power of medicines were not lost on alchemical practitioners. Paracelsus was particularly influential, because he elaborated and modified traditional alchemical ideas to link alchemy (healing the imperfections in nature) with medicine (healing bodily sicknesses and imperfections).¹³ In Paracelsus, alchemy served as the foundation for medicine, as well as the crucial discipline needed for inquiry into the Book of Nature. He argued that alchemy brought the natural philosopher closer to the secrets of nature and God because it was based on redemptive principles and Christian theological concepts.¹⁴

The ideas of Paracelsus and other alchemical thinkers of antiquity, the Middle Ages, and the early modern period were well known to Dee. Alchemy was one of Dee's lifelong passions; the spiritual and material quest for the philosophers' stone was as appealing to him as communicating with angels. The works of Paracelsus occupied a significant place in Dee's library, and though few of his personal copies have been recovered, the sheer number of volumes in the collection indicate that he was familiar with Paracelsus's ideas. He did not embrace the philosophies of Paracelsus in their entirety, however: rather than adopting his three-principle (salt/mercury/sulphur) theory of alchemy, Dee's *Monas hieroglyphica* continued to use the two-principle (mercury/sulphur) theory derived from Arabic alchemy.¹⁵ Still, a combination of traditional and Paracelsian ideas provide the background for the angels' restored alchemical art.

A better understanding of Dee's alchemical beliefs can be gleaned from the *Monas hieroglyphica*, especially theorems XVIII and XIX. Both theorems connected the symbol of the *monas* to the process of alchemical transmutation. In alchemy, according to Dee, heat was applied to ele-

13. The most comprehensive study of Paracelsus can be found in Walter Pagel, *Paracelsus* (New York: S. Karger, 1958). For additional interpretations, see Charles Webster, *From Paracelsus to Newton: Magic and the Making of Modern Science* (Cambridge: Cambridge University Press, 1982), and Allen G. Debus, *The English Paracelsians* (1965) (New York: Franklin Watts, 1966).

14. Debus, *English Paracelsians*, p. 41. 15. Clulee, pp. 96-98.

ments in a closed vessel, but the heat was mediated and made gentle by the protective use of dung. To explain the components of the closed vessel and their transformation, Dee first used a representation of an egg, a common alchemical symbol.¹⁶ Dee arranged the elements of the transformation along orbital lines in the egg according to the corresponding placement of their ruling planets. He delineated the egg further into a central "yolk" made up of Sol, Mars, and Venus (the metals gold, iron, and copper) and a "white" made up of Jupiter, Saturn, Luna, and Mercury (the metals tin, lead, silver, and quicksilver). Dee never clarified how the "chalk" or shell of the egg was comprised, though it did play a role in transmutation. Material transformation took place when the "yolk" enveloped the "white" through a process of "rotation." In the *Monas hieroglyphica* the process was symbolized by a spiral derived from Arabic alchemy, where "turning the screw" was used to describe transmutation.¹⁷

Dee linked the seven rotations or revolutions in the alchemical process of transmutation to the ultimate goal of philosophical alchemy: the divinization of the alchemist. While "vulgar" alchemy was concerned only with the material transformation of base metals into silver and then gold, "philosophical" alchemy attempted to transform the alchemist's soul from human to divine. This, too, was symbolized in the *monas*. Dee explained that the terrestrial body in the center of the *monas*, when activated by a divine force, would be united in a perpetual marriage to a generative influence. When the marriage took place under appropriate solar and lunar influences, then the terrestrial center of the *monas* could no longer be "fed or watered . . . until the fourth, great, and truly metaphysical revolution was completed." After this material "advance" occurred, the alchemist "who fed [the monad] will first himself go away into a metamorphosis and will afterwards very rarely be held by mortal eye." Dee was probably referring to a particular step in the seven revolutions of the alchemical process when he mentioned the "fourth, great, and truly metaphysical revolution." Ontologically, the fourth revolution would have been the mediating step between lower and higher levels of the alchemical process and would occupy the same intermediary position in alchemy as angels and mathematics did in the cosmos.

These references in the *Monas hieroglyphica* demonstrate that Dee understood the traditional division of alchemy into two different branches of inquiry. Practical alchemy was primarily interested in turning lead or other base metals into gold. Alchemical texts varied regarding

16. H. J. Sheppard, "Egg Symbolism in Alchemy," *Ambix* 6 (1958): 140-148.

17. For the principles of the Arabic mercury-sulphur theory and its relationship to Dee's *monas*, see Clulee, pp. 97-100.

how this transformation from base matter was to take place, but in its most rudimentary form it involved the purification of various materials, the application of heat while the materials were in an enclosed vessel to engender color changes, increasing the strength of the mixture through multiplication, and finally projecting the resulting mixture onto other matter to cause transmutation.¹⁸ Spiritual alchemy was a more complex and philosophical process wherein the ascent of the matter toward the philosophers' stone was a material reflection of the spiritual and intellectual ascent of the alchemist toward God. As in many occult sciences, successful alchemists were thought to have been divinely selected to achieve their goal because of their inner purity and strength of purpose. Some equated the soul of the alchemical philosopher with the material to be transmuted: when the material in the alchemical vase reached a state of quintessence, then the soul of the philosopher would reach a state of spiritual enlightenment and power.

Adam's Alchemy: Restoring the Alchemical Art

The angels' alchemy did not correspond exactly to the philosophical alchemy practiced by Dee and his contemporaries. Like the cabala of nature, the angelic alchemy was interesting to Dee precisely because it did *not* correspond exactly with what he knew, and thus could be seen as an improvement in the state of learning and knowledge. As in the case of the cabala of nature, Dee faced each discrepancy between angelic and traditional alchemy with a firm belief that he was receiving Adam's "true" alchemy. Alchemical motifs, ideas, and parables in the angel conversations, therefore, are analogous to, but not strictly derivative from, the alchemy Dee had been practicing.

One of the benefits of practicing "Adam's alchemy" would have been its resolution of the early modern alchemical competition between the ancient sulfur-mercury theory of elemental transformation and the new three-principle theory articulated by Paracelsus, which added salt.¹⁹ Dee purchased many books by Paracelsus - well over a hundred - and Paracelsian ideas, which would not be widely accepted in England until the seventeenth century, were familiar in the university culture of Louvain when Dee was there.²⁰ So why did Paracelsus not persuade Dee on

18. See Read, *Prelude to Chemistry*, pp. 118-163.

19. *Ibid.*, pp. 25-27; Debus, *English Paracelsians*, p. 27.

20. Thorndike, V:329. For Paracelsus's adoption by English natural philosophers, see Debus, *English Paracelsians*, especially pp. 55-57, although his belief that "It was not until 1585 that any Englishman took notice of the

this pivotal aspect of alchemical theory? Though Paracelsus's influence on Dee has been insufficiently studied, the list of titles he owned suggests that it was manifested in surprising ways, and that his influence may not have been primarily alchemical.²¹ Five copies of two of Paracelsus's early works on medicine, the *Paragranum* and the *Opus paramirum*, attest to Dee's interest in Paracelsian "universal" medicine despite the fact that Dee was not a practicing physician.²² Dee also owned later works by Paracelsus, including ten treatises on surgery²³ and seven copies of his comprehensive survey of occult philosophy, the *Archidoxa*, which is reminiscent of works by both Agrippa and Johann Trithemius.²⁴

It is likely that the debates between Paracelsian and Arabic alchemy

comprehensive Paracelsian theories" should be qualified in light of Dee's collection and contemporary (though negative) Elizabethan reactions.

21. Clulee makes only one reference to Paracelsus (p. 141). French makes more frequent allusions to the chemical physician, but they are not extensive. See Peter French, *John Dee: The World of an Elizabethan Magus* (New York: Routledge and Kegan Paul, 1972), pp. i, 37, 52, 60-61, 76, 127-128, and 136. In addition, Dee is not featured in Allen Debus' *English Paracelsians*, but only mentioned on pp. 101 and 131.
22. Paracelsus, *Paragranum* (Frankfurt, 1565), Roberts and Watson, #1491; *Paramirum* (1562), Roberts and Watson, #1467 and #2249; *Paramirum* (Frankfurt, 1565), Roberts and Watson, #1490; *Paramirum* (Augsburg, 1575), Roberts and Watson, #1507; and *Paramirum* (Basel, 1570), Roberts and Watson, #2229.
23. Paracelsus, *Chirurgia magna* (Frankfurt, 1566), Roberts and Watson, #65; *Cheirurgia magna* (Basel, 1573), Roberts and Watson, #70; *Cheirurgiae libri tres* (Frankfurt, 1562); *Chirurgia magna* (Augsburg, 1566), Roberts and Watson, #1479; *Chirurgiae magnae partes tres* (Frankfurt, 1562), Roberts and Watson, #1480; *Chirurgiae Magnae tractatus tres* (Antwerp, 1556), Roberts and Watson, #1500; *Cheirurgia minor* (Basel, 1570), Roberts and Watson, #1503; *Cheirurgia magna et minor* (Basel, 1573), Roberts and Watson, #2220; *Cheirurgia vulnerum* (Basel, 1573), Roberts and Watson, #2230; *Chirurgia minor* (Basel, 1573), Roberts and Watson, #2231.
24. Paracelsus actually studied under Trithemius, as did Agrippa. See Paracelsus, *Archidoxa* (Basel, 1572), Roberts and Watson, #1475; *Archidoxa* (Munich, 1570), Roberts and Watson, #1475; *Archidoxa* (Augsburg, 1574), Roberts and Watson, #1492; *Archidoxa* (Augsburg, 1570), Roberts and Watson, #1494; *Archidoxa* (Basel, 1570), Roberts and Watson, #1502; *Archidoxa* (Basel, 1570), Roberts and Watson, #2227; and *Archidoxa* (Augsburg, 1570), Roberts and Watson, #2263. The *Archidoxa* is available in a reprint edition of the 1656 translation by Robert Turner. See Paracelsus, *The Archidoxes of Magic* (1656), trans. R[obert] Turner (New York: Samuel Weiser, 1975).

did not trouble Dee, because the angels were revealing new, uncorrupt information about alchemical materials and processes.²⁵ Dee still adhered to the two-principle theory of transmutation in 1564 when the *Monas hieroglyphica* was published, and the angels' use of the two-principle theory ultimately resolved the question as far as Dee was concerned. Dee discovered, for example, that "Dlafod" was the real name for sulfur, and "Audcal" the true name for mercury. The angels also shared the names of other alchemical materials, as well as instructions about the mysterious processes leading to "Dar," or the philosophers' stone. Dee needed to use the cabala of nature to reach the philosophers' stone, so that he could "judge, not as the world doth, but perfectly of all things contained within the Compasse of Nature, and of all things which are subject to an end."²⁶ Then, Dee would be able to apply the *medicina dei* or *medicina vera* - the medicine of God or true medicine - to the Book of Nature to help restore and heal it. Gabriel discussed the *medicina dei* with Dee, where it was described as "the true, and perfect science of the natural combination, and proportion of known parts."²⁷ In order to heal any sickness within nature, Dee had to know both "celestial radiation," which was the cause of natural combination, and "elemental vigor," which was the cause of natural proportion.²⁸ Dee was impressed, and found the lesson on the medicine of God "very apt."

The angels linked the *medicina dei* to the cabala of nature and the divine language, telling Dee that the power in the angels' words was akin to the alchemical properties of the medicine. Dee found this notion appealing, perhaps because he could relate it to Paracelsus's belief that all natural philosophers must base their exploration of the Book of Nature on the "true foundation" provided by the cabala.²⁹ After Paracelsus's death, "R. Bostocke" endorsed this idea in a work entitled the *Difference betwene the auncient Phisicke. . . and the latter Phisicke* (1585). Bostocke wrote: "The true auncient phisicke which consisteth in the searching out of the secretes of Nature . . . collected out of the Mathematicall and supernaturall precepts ... is part of Cabala. . . ."³⁰ This symbiotic relationship between alchemy and cabala is evident in Dee's angel conversations, where both were integral components of a newly reformed and revealed natural philosophy.

The physics and metaphysics of light were also important to the *med-*

25. *TFR*, pp. 387-388. 26. *Ibid.*, p. 77. 27. *Ibid.*, p. 251.

28. *Ibid.* 29. Paracelsus, *Selected Writings*, pp. 133-134.

30. R[obert?] Bostocke, *The Difference betwene the auncient Phisicke . . . and the latter Phisicke* (London, 1585), sig. Bi^r discussed in Debus, *English Paracelsians*, p. 61.

icina dei, because only a natural philosopher proficient in "celestial radiation" could manufacture the substance. Dee's fascination with Giovanni Pantheus's *Voarchadumia contra alchimiam* provides insight into the unification of alchemy and optics, as do Dee's published works.³¹ In the *Voarchadumia*, Pantheus cabalistically equated the letter O with both "lux major" and "lux minor"; the letter A with "materia prima artis," or elemental first matter; and the letter S with fire or air, which were "lux minor."³² Depending on the combination of these elements, and the desired transformation, Pantheus assigned each letter a numerical weight, or proportion. In the *Propaedeumata aphoristica* Dee modified Pantheus's ideas and argued that each of the four elements was comprised of different proportions of elemental matter, lux major, and lux minor (which was itself composed of a mixture of air and fire).³³

Light played a significant role in Dee's alchemical philosophy, and thus alchemy became another science susceptible to opticomathematical interpretation. When Dee referred to alchemy as "inferior astronomy," he was not simply employing a common trope but expressing his belief in the mathematical connections that might exist between celestial light and elemental matter. Robert Grosseteste's metaphysics of light was influential in the formation of Dee's interest in optics, and he might have influenced Dee's beliefs in alchemy and light as well. Like Dee, Grosseteste believed that light governed the interaction of elements and elemental change and that both processes were regulated and directed with the mediation of the celestial bodies.³⁴

31. Dee may have received further insights into Pantheus's theories from Giovanni Baptista Agnelli, a Venetian alchemist living in London. Roberts and Watson persuasively argue that Agnelli gave Pantheus's work to Dee based on Dee's inscription "ex dono magister Johannes Baptistae Danieli" on the title page. Is it not inconceivable that this was Dee's erratic (and largely phonetic) latinization of Agnelli's name. See title page, Joannes Augustinus Pantheus, *Voarchadumia contra alchimiam: ars distincta ab archimia, & sophia: cum Additionibus: Proportionibus: Numeris: & Figuris* (Venice, 1530). Dee's annotated copy is now in the British Library, Roberts and Watson, #Dr6. Agnelli is a fascinating and neglected figure in the history of English alchemy, but he was well known in the period and participated in the assays and trials of Martin Frobisher's mysterious gold in the late 1570s. Dee had a copy of Agnelli's book on alchemy, the *Apocalypsis spiritus secreti* (London, 1566), in his library; Roberts and Watson, #1449. Dee took Agnelli's work with him to the Continent in 1583; it has not been recovered.

32. Pantheus, *Voarchadumia*, pp. 17"-18". 33. Dee, PA, pp. 129-131.

34. James McEvoy, "The Metaphysics of Light in the Middle Ages," *Philosophical Studies* (Dublin) 26 (1979): 135.

Enacting Adam's Alchemy

When the angels instructed Dee in Adam's alchemy, it was always a lively, theatrical exchange. The angels' alchemical ideas were ideally suited to visual and oral methods of transmission. Color and figural symbolism played a prominent role, for example, for alchemical materials were thought to alter in color from black to white, from white to green or yellow, and finally from green or yellow to red. While a figure who appeared in the showstone in red garments bearing a sword might in traditional symbolic terms signify war or the god Mars, in alchemical terms such a figure would convey additional meanings relating to stages in the alchemical process, metals, and planetary influences. Symbolic representations of the alchemical process known as *emblemata* were popular throughout the early modern period and were first issued in printed form in the seventeenth century.³⁵ Materials and steps of the alchemical process were personified in contemporary texts, as when masculine and feminine figures representing Sophie Sulphur and Sophie Mercury joined in a chemical wedding. The philosophers' stone resulted from the union, variously personified as an androgyne or "royal child." In one of Dee's conversations, a boy wearing a crown transformed a woman into a man, and then the boy wed the androgyne to a queen, just as if an emblem book had come to life within his showstone.³⁶ This shared matrix of symbols rests on what William Ashworth calls the "emblematic world view," which he defines as "the belief that every kind of thing in the cosmos has myriad hidden meanings and that knowledge consists of an attempt to comprehend as many of these as possible."³⁷

Unlike two-dimensional emblem books, the allegorical parables in the angel conversations were capable of movement and action. This unique

35. See, specifically, Gerard Heym, "Some Alchemical Picture Books," *Ambix I* (1937): 69-75, and Stanislas Klosowski de Rola, *The Golden Game: Alchemical Engravings of the 17th Century* (London: Thames and Hudson, 1988), passim. Mario Praz, *Studies in Seventeenth-Century Imagery* (Rome: Edizioni di storia e letteratura, 1975), also contains valuable information on the place of alchemical *emblemata* in the larger emblematic tradition.

36. *TFR*, p. 16.

37. William B. Ashworth, "Natural History and the Emblematic World View," in *Reappraisals of the Scientific Revolution*, ed. David Lindberg and Robert S. Westman (Cambridge: Cambridge University Press, 1990), p. 312. For another analysis of the use of images in the angel conversations, see Deborah E. Harkness, "Shows in the Showstone," passim, which was an early version of some material in this chapter.

feature of Dee's angel conversations enabled alchemical ideas to be mediated through a language of signs, colors, symbols, and gestures suited to the didactic purposes of the celestial school. The angelic schoolmasters spun series of images and actions into an alchemical narrative to explain complex alchemical processes. Often these lessons included additional instruction in the divine language, and Dee was given the "true" names for stages and materials of the alchemical art. The parables also addressed the immediate apocalyptic significance of Dee's alchemical practices.

One of the richest didactic parables was shown to Dee during the afternoon of 16 November 1582. John Dee and Edward Kelly were together in Dee's private study in Mortlake. They had not waited long when a male angel appeared in the stone dressed in a long, purple robe with a triple crown on his head.³⁸ The angel brandished a red rod, and the earth below him shook. Seven other angels approached, holding a seven-pointed copper star. One of the seven spoke to Dee, saying, "I am he which have powre to alter the corruption of NATURE, with [*sic*] my seal, I scale her and *she [nature] is becom[m]e perfect. I prevayle in Metalls: in the knowledge of them.*" Another angel came forward and told Dee, "I am *Prince of the Seas: My powre is uppon the waters. I drowned Pharao . . . My name was known to Moyses. I lived in Israel. Beholde the tyme of Gods visitation.*" After prophecies about the destructive power of the sea, the angel opened his robe, revealing feathers and a golden girdle. At this point, a "black cloth was drawn" inside the stone, which Dee noted "is now appointed to be our token . . . that we must leave off[f] for that instant."

After a break, Dee and Kelly resumed their conversation. The crowned angel appeared, as did three angels still holding the copper star. One stepped forward, saying, "*My powre is in Erth: and I kepe the Bodies of the Dead. Theyr members are in my bokes. I have the key of Dissolution. . . . Behold, the bowels of the earth are at my opening.*" Dee, who was feeling some financial pressure at the time, asked the angel for help in finding hidden treasure so that he could pay his debts. The angel of the earth chastised Dee, replying that the treasures hoarded in the earth were reserved for the destruction of the Antichrist. Instead, the angel was giving Dee the power of his "seal," which he would be able to use to govern the earth and unlock its secrets. Another angel stepped forward, who was "*the life and breath of all things in Living Creatures.*" This angel made birds, dragons, and other creatures appear in the stone, and said, "*the Living, The ende, and beginning of these things, are known*

38. Dee, AWS 11:147-157; all emphases are Dee's.

unto me: and by sufferance *I do dispose them untill my Violl be run.*" Then the angel held up a vial containing five or six spoonfuls of oil. When the sixth angel pulled open his red clothes, fire issued forth from his sides, which Dee reported "skarsly of mans eye can be beholden."

Finally, the seventh angel spoke to Dee and Kelly, saying "The powres under my subjection, are Invisible ... I will teache the[e] Names without Numbers. The Creatures subject unto me shalbe known unto you. Beware of wavering. Blot out suspicion of us for we are Gods Creatures, that have rayned, do rayne, & shall rayne for ever. All our Mysteries shalbe known unto you." The conversation ended with some final words from the first angel: "Behold, these things, and theyr mysteries shalbe known unto you, reserving the Secrets of him which raigneth for ever. . . . Whose name is Great for ever. . . . Open your eyes, and you shall see from the *Highest to the Lowest.*" Once again the black curtain signaled the parable's end.

This parable emphasized ideas that would have resonated with Dee's natural philosophical interests and intentions. The first angel, whose knowledge of metals permitted alterations in nature, had obvious links to both his alchemical and his apocalyptic interests. The second angel was of great antiquity and had advised Moses, linking Dee to the wonders of the past. Dissolution and decay were covered by the third angel, while the fourth knew about the ending and beginning of all living creatures. Promises of the knowledge of Adam, the Book of Nature, the past, and the future were all contained in a single angel conversation. In addition, the symbolism was provocative without being too specific, which permitted Dee and his associates to discuss the "lesson" at length and spin out its possible permutations.

One potential meaning of the parable that no one would have missed was apocalyptic, for in this conversation apocalypticism and alchemy collapse into a single narrative designed to convey the message that Dee and Kelly could be instrumental in the world's progress toward the Final Days. The first angel who spoke with Dee had the "power to alter the corruption of nature" and would perfect nature, while the second angel told Dee to expect the time of "God's visitation." The angels had been divinely instructed to share their powers with Dee - and thus he, too, could master the natural world.

Similarly alchemical messages were delivered repeatedly during the course of Dee and Kelly's five-year association. Another conversation on 4 May 1582 was infused with an assortment of speeches, gestures, special effects, and symbolism to deliver a similar message. On this particular day Edward Kelly was professing doubts about their exercises and refusing to begin the prayers that served as a preamble to each

attempt to contact the angels. Dee, undeterred by Kelly's doubts, went into his oratory "and called unto God, *for his divine help* for the understanding of his laws and vertues . . . which he hath established in and amongst his Creatures for the benefyt of mankind."³⁹ Soon Kelly reported seeing two angels, Michael and Uriel, who joined them in prayer.

Suddenly, seven bundles appeared "from heavenward." While Michael collected the bundles, Uriel placed "a thing like a superaltare" on the table "and with a thing like a Senser" made "perfume at the fowre corners of the Table." The censer sank through the middle of the table, and Uriel took the seven bundles from Michael and placed them on the superaltar. A "Glorious man" unwrapped the bundles, revealing animals. The "Glorious man" took a bird, "as byg as a sparrow," and the bird began to increase in size, seeming "to be as great as a swanne: very beutifull [*sic*]: but of many cullours." Another bird went through the same metamorphosis, and the "glorious man" joined their wings together. Kelly reported that "All is suddenly dark, and nothing [*is*] to be seen." Then he heard a voice like the angel Michael's saying, "It was a byrd, and it is a byrd, absent their [*sic*] is nothing but Quantitie. Beleve. *The world is of Necessitie: His Necessity is governed by supernatural! Wisdome.* Necessarily you fall: and of Necessitie you shall rise again."

The showstone brightened and Michael and Uriel returned to show Dee and Kelly the remainder of the parable. The two birds reappeared, and grew until they were "*as big as mowntaynes.*" They flew toward heaven, their wings touching the sky. One bird took stars into his beak which the other bird replaced in the heavens. The birds then flew over cities and towns, striking down bishops, princes, and kings with their wings as they passed. The "Simple" folk - beggars, the lame, children, old men and women - were left standing, untouched by the birds.

At this point, the imagery took a different turn. The two birds lifted the bodies of three dead men and a child, all wearing crowns, from the ground. The four began to quicken from their death, and then rose up and departed. The birds rested upon a hill, where the first bird "gryped the erth mightily and there appeared diverse Metalls." The birds tossed an old man's head until it broke open, spilling out "a stone, rownd, of the bignes of a Tennez ball of 4 cullours, White, black, red, and greene." The birds nibbled at the stone, and were transformed into crowned men with golden teeth, hands, feet, tongues, eyes, and ears. The men carried "Sachels . . . full of gold," which they "seemed to sow . . . as come, going or stepping forward, like Seedmen." Here the parable ended, and Michael informed them that he had shown Dee and Kelly how they

39. Ibid., pp. 130-138.

would be joined, by whom, to what intent and purpose, what they are, what they were, and what they should be.

Decoding the parable requires that it be divided into two symbolic cycles: the first extending from Uriel's actions at the altar until the kings and bishops were struck down; and the second extending from the revivification of the dead to the sowing of gold in the earth. The first cycle was consonant with traditional symbols, while the second relied heavily on alchemical imagery. At the beginning of the first cycle of images, Uriel's use of the censer to consecrate the altar bears a striking similarity to Revelations 8:3-6, where the consecration of an altar serves as a link between the opening of the seventh seal, which brings a profound silence to the world, and the sounding of the first trumpet of the war between good and evil. Kelly and Dee were cast into the parable as birds transformed from sparrows - the most humble of birds - into conjoined swans. Generally, birds symbolized the human spirit; throughout the Middle Ages the swan symbolized the soul's journey toward salvation through its ascension to the kingdom of heaven.⁴⁰

Spiritual transformation and salvation were mimetically underscored by the words of the angel Michael, who said, "Necessarily you fall: and of necessity you shall rise again." That spiritual redemption would lead to mastery over the natural world was dramatized when the two birds reached into the heavens and reordered the stars. The reordering of the stars had apocalyptic overtones, and any changes in the heavens were a sign of great importance in the sixteenth century. The significance of the new heavenly order might have been revealed in the birds' next action, when they leveled the mighty with their wings, leaving the weak standing. In Revelations 6:15-17 a similar event serves as a precursor to the apocalyptic days of wrath:

And the kings of the earth, and the great men, and the rich men,
and the chief captains, and the mighty men, and every bondman,
and every free man, hid themselves in the dens and in the rocks of
the mountains; And said to the mountains and rocks, Fall on us,
and hide us from the face of him that sitteth on the throne, and
from the wrath of the Lamb; For the great day of his wrath is come;
and who shall be able to stand?

The second cycle of images, though it has apocalyptic significance, was drawn primarily from the alchemical tradition. The cycle begins with the birds' revivification of the dead. Death followed by rebirth was a common motif in alchemical literature, and alchemical theory posited

40. Louis Charbonneau-Lassay, *The Bestiary of Christ*, trans. and abridged by D. M. Dooling (New York: Parabola Books, 1991), pp. 251-252.

that nothing could "be multiplied or propagated without decomposition."⁴¹ A more explicit link to alchemy occurred when the earth opened to reveal the hidden world of metals, followed by the appearance of the philosophers' stone - the multicolored stone the size of a tennis ball - which the birds ingested. The divine food of the philosophers' stone transformed the birds (symbolizing Dee and Kelly) into men of perfect gold, thus linking the goal of the alchemical process with the redemption of their souls. Their perfection would enable them to sow the seeds of rebirth in the Book of Nature, as demonstrated when the two men began to sow their bags of gold in the earth.⁴² These images were common in alchemical texts, and in Mylius's *Philosophia reformata* (1622) an engraving appeared which included, not only the revivification of the dead, but also the philosopher sowing gold and an angel blowing a trumpet signaling the Apocalypse, when the dead shall rise and be damned or redeemed (Figure 7).

Whereas the parables of 4 May 1582 and 16 November 1582 are replete with alchemical ideas, later alchemical parables contain a bewildering assortment of symbolic images that cannot always be made to yield a coherent alchemical narrative. In some cases, neither the color symbolism nor the personifications of elemental materials adhere to early modern alchemical theory: the colors appear throughout the actions in an incorrect order, or the alchemical characters appear in unusual sequences and combinations. Whether the jumble of images and ideas reflects alchemical developments invented by Dee and Kelly, or whether Dee and Kelly went on to practice the alchemical processes suggested by the angels' parables, is not clear.

Four angel conversations that took place between 1584 and 1585, when Dee and Kelly were in Prague seeking an audience with Rudolf II, are illustrative.⁴³ All contain allusions to birds, rivers, towers or castles, gardens, fire, and flowers. While we might be tempted to quickly pass over these images, they are common alchemical symbols.⁴⁴ Birds, for

41. Basil Valentine, quoted in Read, *Prelude to Chemistry*, p. 202.

42. For the significance of the vegetation of metals, see Dobbs, *Alchemical Death and Resurrection*, p. 10 and Read, pp. 94-95.

43. See conversations for 30 April 1584 (TFR, pp. 111-114); 20 June 1584 (TFR, pp. 168-171); 20 August 1584 (TFR, pp. 219-222); 14 January 1585 (Dee, TFR, pp. 355-361).

44. For further insights into the rich symbolic possibilities of alchemy, see Lyndy Abraham's *Dictionary of Alchemical Imagery* (Cambridge: Cambridge University Press, 1998). The information in this paragraph and in subsequent pages is drawn from Abraham's study.



Figure 7. An angel blows a trumpet to awaken the dead, while an alchemist sows seeds of gold, in this illustration of "Fermentatio," from Mylius's *Philosophia reformatata*. Reproduced by permission of the University of Wisconsin, Madison Library Department of Special Collections.

example, indicated the combination of masculine and feminine principles into a "volatile spirit" - a crucial stage in alchemical transformation. Rivers or streams commonly denoted the "mercurial water" that transformed one element into another. The alchemical furnace was often depicted as a tower or castle in alchemical treatises, and some authorities went so far as to point out the advisability of constructing an alchemical furnace that was not only functional but visually pleasant.⁴⁵ Entire gardens could also symbolize alchemical equipment, in this case the closed vessel in which material transformation took place. Alchemists often protected their unique designs for closed vessels, referring to them in their treatises as "secret" or "protected" gardens. Fire, of course, was the element most associated with alchemical processes and a widely used

45. Pantheus's work contains several designs for furnaces, as does George Baker's translation of Conrad Gesner's work on distillation, *The newe lewells of Health, wherein is containyed the most excellent Secretes of Phisicke and Philosophie, devided into fower Bookes* (London, 1576).

symbol of transformation and refinement. Finally, flowers appear throughout alchemical treatises and emblem books. The most common, the rose and the lily, were used to indicate color changes of the alchemical process and to differentiate between masculine and feminine principles.

In the four alchemical conversations that took place in the second half of 1584 and the beginning of 1585, these symbols were accompanied by additional symbols of alchemical processes and transformations. On 30 April 1584, for example, seven men in white priestlike robes (a personification of the seven planets) traveled up a hill carrying a tankard of transparent bone.⁴⁶ A partridge appeared (birds signified the union of masculine and feminine principles), but it had legs of different lengths. One of the men took the partridge and plucked most of its feathers off before cutting the longer leg. The partridge retained its wing feathers, however, and flew away (flight was a symbol of material volatility). Next the men arrived in a garden planted with roses and fruit trees (symbols of fertility and change). Inside there was a large white bird that flew about and beat down the bushes and trees with his wings. The bird attacked one of the men, who retaliated by cutting the bird's carcass into two parts and throwing them into the river.

Despite these setbacks, the men continued on the bridge and came to a round building with no windows that was nonetheless "bright." "It is a frame," Kelly explained, "made as though the 7 planets moved in it." Within the room was a suit of white armor, which one of the men donned before kicking the moon and turning it into a powder (powders were often used in alchemical processes). The men traveled on and came to a crowned priest (the masculine principle) who gave them a staff and a bottle before sending them on their way. They continued on to a great wilderness full of naked wild men. Finally, they reached a great river on the very top of the hill with "a rich tower all of precious Stones." Here the men filled their tankard, and one said, "This was my coming, and should be my return." Kelly reported that all seven men reappeared at the bottom of the hill, where they dug into the earth and removed a lion's carcass, which they revived by giving it a drink from their tankard.

The final alchemical conversation shared by Dee and Kelly took place on 14 January 1585.⁴⁷ This conversation is more symbolically elusive than the others, and also more confusing. Despite these drawbacks, the conversation was probably of utmost importance to Dee, because it

46. *TFR*, pp. 111-114. 47. *Ibid.*, pp. 355-361.

seemed to present the story of creation in alchemical terms. The angel Levanael appeared wearing an ash-colored veil (possibly a reference to the alchemical fire) in a garden full of fruit (representing the closed alchemical vessel). On a mound in the center of the garden stood a house that was perfectly round outside, but square inside. Four round windows and four doors faced in the cardinal directions. The north door was black, the east door was white, the south door was red, and the west door was green - the four dominant colors used in alchemical treatises. Within the east door, a fire burned. Within the west door, streams and rivers flowed. The south door was full of smoke, and the north door contained grey dust. Dee labeled these doors (respectively): fire, water, air, and earth. Lavanael left the house and met seven men (symbolic of the seven planets) vainly digging in the side of the hill. Levanael broke into the images at this point and told Dee and Kelly that "the Earth is a Monster with many faces: and the receptable of all variety. Go home, stand not idle. Provide by Arts for the hardnesse of Nature. ..."

After a break, Dee and Kelly resumed their conversation with Levanael. The seven men were still digging, but in the process they were destroying their tools, complaining all the while that their purpose was unknown. A smith appeared who fixed their tools and made their work easier. One workman found a white substance, described as being like alabaster or salt. The workmen continued to dig until the earth was removed all the way to the round house's foundation. The workmen halted, unsure of how to proceed, lest they destroy it. Lavanael instructed them to continue but asked them to use their hands to dig. When the men uncovered the house's foundation, it was as clear as glass and burned with an interior fire. "[K]ernels of apples" burst from the house's north door, along with slime, "water thinner than slime," and pure water. "Stuff like yellow earth, which the fire wrought out of the black earth" appeared, and pure water seeped into the yellow earth. The fire receded, and creatures came forth. Levanael informed Dee and Kelly: "Here is Creation, and it is the first."

Levanael took a lump of earth and broke it into six round balls. He mixed yellow earth and water in an iron vessel, and the substance took on a greenish cast. Levanael, satisfied with his work, said, "Thou art strong, and wilt beget a strong Child" - a clear reference to the combination of masculine and feminine principles to yield an androgynous principle. When Levanael removed the substance from the iron vessel, it was transformed into gold. Lavanael repeated the process with another ball of earth, saying, "Corruption is a thief, for he hath robbed thee of thy best Ornaments, for thou art weaker in the second." When the

second parcel of earth was removed, it was silver. The remaining balls of earth yielded copper, iron, and tin - the remaining metals in the alchemical hierarchy.

The angel's alchemical lessons continued, but they diminished in detail. Despite the confused allegories and murky meanings, it is clear that alchemy played a prominent role in the conversations. Increased alchemical knowledge would have been a strong incentive for Dee to continue the conversations, as would the angels' assurances that he was being "perfected" through his communication with them so that he could, in turn, restore the flawed human knowledge of nature and then perfect nature itself.⁴⁸ This relationship between the reformation of natural philosophy and the restitution of nature was strengthened when the angels told Dee that the true cabala of nature would enable him to attain mastery over nature and purify the earth as the final days unfolded.⁴⁹ In the *Monas hieroglyphica*, Dee had already come to believe that his synthesis of the human arts and sciences, especially those like alchemy and cabala which linked the perfect celestial world with the imperfect terrestrial world, would enable him as a natural philosopher to "effect a healing of the soul and a deliverance from all distress" and also empower him to gain "great wisdom, power over other creatures, and large dominion."⁵⁰

48. Dee, AWS 11:372. 49. *TFR*, p. 65.

50. Dee, MH, pp. 199 and 217.

Epilogue

Unfortunately, the religion that promised to reconcile all the people of the earth, the alchemical art that would have resolved debates between ancient and modern practitioners, and the *medicina del* based on the reformed sciences of cabala and alchemy were not enough to heal the rift between John Dee and Edward Kelly. A few scattered angel conversations survive from the period after the angels revealed their reformed alchemy in 1585, and they indicate Kelly's growing absorption with his independent laboratory work and his efforts to fulfill the alchemical requests of noble patrons in Trebona and Prague. In 1589, Dee and Kelly parted company. The events of the interim period have been largely lost to us, so our questions about the alchemy described so briefly in 1585 remain unanswered, as do those about Dee's state of mind in 1588, when the marvelous year mentioned in the prophecies failed to usher in a complete restitution of the cosmos.

Dee's ongoing commitment to the angels after the dissolution of his partnership with Kelly is the most striking testament to his faith in their wisdom. Almost two decades later, he was still talking to the angel Raphael with the assistance of his last known scribe, Bartholomew Hickman (Figure 2). Perhaps Dee decided that his initial interpretation of the angels' prophecies about the year 1588 were faulty, and that the restitution of nature would actually occur in 1688 rather than 1588. During his last extant conversation, Raphael comforted Dee about his philosophical studies, confirmed the merits of the angelic revelations, and promised him a long life. Dee's finances, as ever, were, a problem, and there are signs in the angel conversations that Dee was peddling his angelic revelations in exchange for money. Dee asked Raphael about buried treasure and the actions of a thief named Thomas Webster on behalf of a client who had come to the natural philosopher for assistance.¹ Dee even considered entering the service of the earl of Salisbury and was willing to let James Fs council know of his "beggary."² After

i. *TFR*, pp. *36 and *39. 2. *Ibid.* p. *32.

Dee's death, astrologer Richard Napier recalled that he was forced to sell some of his precious books to make ends meet.³

The image of Dee in his final years is far different from that of the confident young man enjoying the intellectual riches of Louvain or Paris, or even the vocal prophet-philosopher of Prague. The older Dee was beset with financial problems and plagued with doubts and worries. He had fallen on hard times, and his former patrons in England - such as the earls of Leicester and Pembroke, and William Cecil - were dead. No help arrived from Prague or Trebona, and ultimately Dee's repeated requests for increased livings and responsibilities came to nothing. On a more personal level, he was concerned for the welfare of his few surviving children, especially his son Arthur, who returned from his medical studies in Basel only to depart for Russia to become a physician to the tsar after his father's death.⁴

Dee was pacified in this troubled time by the angels' assurances that his work with them would be remembered for years to come. The angels once told Dee: "Whilest [*sic*] heven endureth and earth lasteth, *never shall be razed out the Metnorie of these Actions.*"⁵ In this, as in the prophecies concerning the queen of Scots and the Spanish Armada, the angels' remarks proved true. Raphael told Dee that, when he died, people would marvel "that such an one was upon the earth, that God by him had wrought great and wonderful Miracles in his service." In addition, Raphael promised Dee, who had struggled throughout his life to improve the human condition through a more perfect understanding of the Book of Nature, that "thou shalt die with fame and memory to the end."⁶

Despite the infamy of Dee's angel conversations, however, they have remained an enigma. They can only become less enigmatic when placed firmly within the context of his life, work, and times. Though an advocate of the mathematical sciences that were to become increasingly im-

3. Roberts and Watson, p. 57.

4. TFR, p. *36; Roberts and Watson, pp. 63-64. More information on Arthur Dee can be obtained in the work of John H. Appleby: "Arthur Dee and Johannes Banfi Hunyades: Further Information on Their Alchemical and Professional Activities," *Ambix* 24 (1977): 96-109; "Some of Arthur Dee's Associations before Visiting Russia Clarified," *Ambix* 26 (1979): 1-15; "Dr. Arthur Dee: Merchant and Litigant," *Slavonic and East European Review* 57 (1979): 32-55. See also N. A. Figurowski, "The Alchemist and Physician Arthur Dee (Artemii Ivanovich Dii): An Episode in the History of Chemistry and Medicine in Russia," *Ambix* 13 (1965): 35-51.

5. Dee, AWS 11:247; Dee's emphasis. 6. TFR, p. *35.

portant in the centuries after his death, Dee was nonetheless immersed in the intellectual traditions passed down to him from the Middle Ages as well as those surrounding him in sixteenth-century Europe. These included the eschatological views of Guillaume Postel, the occult philosophies of Agrippa and Trithemius, the chemical medicine of Paracelsus, and the Christian cabala of Reuchlin. All helped Dee to formulate his own Christian natural philosophy, in which the word and works of God could be mastered, partially through study and contemplation, and completely through the gift of divine revelation and angelic communication.

A careful and comprehensive examination of Dee's angel conversations reveals that many of our preconceptions about them have been misleading. Neither secret, nor pagan, nor overtly magical, Dee's conversations resonate with a wide range of early modern contexts. R. J. W. Evans perceptively alluded to the context of Dee's angel conversations in his study of the court of Rudolf II. After analyzing the secular and clerical interest in Dee and his angels at the very highest levels of the Catholic and Rudolphine hierarchies, Evans concluded that Dee was an important and dangerous figure in the eyes of the papacy because the angels' revelations were "both *relevant* and *meaningful* to his [Dee's] Prague audience."⁷ Anxieties expressed by Dee's contemporaries did not focus on whether the angel conversations were true or false. Rather, witnesses were worried about how Dee and his angelic prophecies could be managed, contained - perhaps even coopted - by existing religious and political hierarchies.

We have come to see John Dee through a darker glass than that provided by his own time. The dynastic change from Tudor to Stuart, the deaths of so many former patrons, and Dee's continued adherence to the idealistic aspirations of post-Reformation eschatologists all contributed to his declining prestige. Once praised as one of the most learned men in his native land and received by foreign emperors, kings, and universities as a distinguished member of the European intellectual community, Dee soon slid into ridicule and obscurity.

Dee's mysterious last days and the confusing events following his death have diminished the angel conversations and their role in his natural philosophy. Even the date of his death is now unclear. While scholars have traditionally dated it as December 1608, Julian Roberts and Andrew Watson have supplied persuasive marginalia to support a later date of 26 March 1609.⁸ The absence of factual information is

7. R. J. W. Evans, *Rudolf II and His World* (Oxford: Clarendon Press, 1973), p. 223.

8. Roberts and Watson, p. 60.

emblematic of a much greater loss, however, for we lack a sense of the years preceding Dee's death as well. The few transcripts of angel conversations now extant are the greatest, yet still inadequate, access into Dee's life during his struggles with poverty, old age, and disappointment when the angels' promises of earthly rewards failed to materialize. During these years Dee published only apologies and supplications. Other work he might have completed, library purchases he might have made, and correspondence with European natural philosophers, have all been lost, leaving historians with little information upon which to draw. References in Dee's library books do, however, point to the identities of his final intellectual associates: alchemists John Pontois and Patrick Saunders.⁹ Both men won Dee's confidence, and Pontois appears to have been especially favored.

Saunders was probably an alchemical assistant, for his name appears in connection with a loan of some of Dee's alchemical books to Henry Percy, the "Wizard Earl" of Northumberland.¹⁰ Saunders later practiced medicine in London, and drew the unfavorable attention of the Royal College of Physicians in 1613. He was prohibited from practicing what Roberts and Watson describe as "Polish and German methods," which may indicate that Saunders learned Paracelsian ideas from Dee and through his library collection. Saunders was allowed to resume his medical practice after receiving a degree from the University of Franeker in 1619. Elias Ashmole knew Saunders and his activities, describing him as an astrologer and physician as well as a scryer with a reputation for seeing visions in crystals." It is not surprising, in light of this description, that Saunders found a place with Dee.

Pontois was first mentioned in Dee's private diary in 1592.¹² The angels approved of him, and in 1607 Dee was preparing to embark on another journey - at the venerable age of sixty-five - accompanied by Pontois. The angel Raphael described Pontois as "a very honest and well-disposed young man," who would prove to be Dee's "greatest comfort and special ayd, next unto the Almighty."¹³ Dee was concerned for the safety of his library during the journey, and Raphael told him to let Pontois take care of it. John Selden, in *De dis Syris* (1629), suggested that Dee bequeathed the control of the library to Pontois rather than to

9. See *ibid.* pp. 57-68 for their account of the dispersal of Dee's books and for more information concerning his relationships with the people mentioned in this paragraph.

10. *Ibid.* pp. 58-59. ii. *Ibid.* p. 62.

12. Dee, *PD*, p. 41; he refers to Pontois as "Ponsoys."

13. TFR, pp. *37-*38.

his own son, Arthur Dee.¹⁴ In a letter to Elias Ashmole dated 26 December 1672, Anthony Wood reported that Dee had died in a house in Bishopsgate Street in London, the same street (perhaps even the same house) where John Pontois lived.¹⁵ In 1619 Pontois traveled to Virginia, where he became a prominent figure in colonial politics and administration. It is not known whether he took any of Dee's books with him, but Pontois returned to England in 1624 and died shortly thereafter.¹⁶

After Pontois's death in 1624, the remains of Dee's great library were formally sold.¹⁷ But what of the angel diaries, the holy table, and other objects used in the angel conversations? Who possessed them after Dee's death? Were they, too, sold in Pontois's estate sale? Some items - most notably the ring and lamine - were no doubt buried with Dee. According to statements made by Patrick Saunders and a London grocer, Thomas Hawes, some other items were in the possession of John Pontois prior to his death.¹⁸ In depositions taken during the settlement of Pontois's estate, Saunders described Pontois's double study, which contained some of Dee's books, a few old trunks, "a Table . . . which Pountys [*sic*] rec[k]oned to be of great value," and a "stone or Jewell of Cristall." Hawes's description of the double study was more detailed. The grocer referred to "a certain round flat stone like a Christall which Pountis said was a stone which an Angell brought to doctor dye wherein he did worke and know many strange things." The valuable table was also more fulsomely described as a "Table with Characters and devises uppon it which was kept covered by the said Pountis in the innermost of the upper studdyes."

As for the angel diaries, the volumes later printed by Casaubon were purchased from Pontois's estate by Sir Robert Cotton along with the holy table.¹⁹ The fate of the remainder, those unpublished until Christopher Whitby's edition, has remained more conjectural. Another man, John Woodall, has been linked to Pontois's death. Elias Ashmole recorded that it was through Woodall that the diaries came into the hands of the London confectioner Mr. Jones.²⁰ Woodall was a Paracelsian

14. John Selden, *De dis Syris* (Leiden, 1629), p. 88; this remark is discussed in Roberts and Watson, p. 60.

15. Roberts and Watson, p. 60. 16. *Ibid.*, p. 61.

17. *Ibid.* pp. 64-65. 18. *Ibid.*, pp. 61-62.

19- Casaubon, "Preface," *TFR*, sig. [Fi^v].

20. For Ashmole's account of the manuscripts' history, see Dee, AWS 11:2-4. For information on Woodall, see Roberts and Watson, pp. 61 and 63; Allen G. Debus, "John Woodall, Paracelsian Surgeon," *Ambix* 10 (1962): 108-118; Allen G. Debus, *The English Paracelsians* (1965) (New York: Franklin Watts, 1966), pp. 99-101.

physician and a member of the Virginia Company. When Pontois departed for the colonies, he left the keys to his studies, counting house, and stillhouse with Woodall.

Between 1624 and 1672 we know nothing of Dee's diaries. Elias Ashmole came to possess them from the widow of confectioner Jones, who had purchased a wooden chest from a "parcell of the Goods of M^r John Woodall Chirurgeon." The chest contained Dee's earliest angel diaries in a secret compartment.²¹ Though Ashmole credits Woodall with purchasing the item "after D^r Dee's death, when his goods wer exposed to Sale," it is also quite possible that Woodall made off with the diaries - either wittingly or unwittingly - after Pontois's death. Once in the Jones's household many folios from the angel diaries were destroyed. Finally, the diaries passed from Ashmole's hands into the collections of the British Library through Sir Hans Sloane, although the exact delineation of this transfer is not clear.²²

Dee's death and the dispersal of his possessions failed, as the angels had promised, to delete his angel conversations from memory. Once selections from the angel diaries were published by Meric Casaubon in 1659, Dee's activities became public knowledge. Tantalizing glimpses of a sustained interest in scrying and angelology after 1659 suggest that the seventeenth century was no less interested in the occult features of the natural and supernatural worlds than Dee had been. Not everyone remembered Dee's efforts for the same reasons, or was interested in the same aspects of the angel conversations, however. Some scholars, like Casaubon, were committed to suppressing and discrediting Dee's angel conversations so that others would be discouraged from scrying. Natural philosophers, on the other hand, were interested in the methods and theories that provided the theoretical basis for the conversations, and some might have been intrigued by Dee's references to the prophet Elias's return. Generally, people were intrigued by the angels, as well as by the ritualistic aspects of the conversations.

The subsequent interest in Dee's angel conversations deserves further consideration. Although a detailed examination of seventeenth-century attitudes promises to reveal new information about experimental practices, the status of the occult sciences, and the growing belief in the power of reason over the power of revelation, such an undertaking is beyond the limits of this study. One of the most prominent seventeenth-century natural philosophers to express an interest in scrying, for exam-

21. Ashmole's introduction in Dee, *A WS* 11:2-4.

22. Christopher Whitby discusses the murky chain of events that might have led from Ashmole to Sloane. See Whitby, *AWS* 1:3-7.

pie, was the chemist Robert Boyle (1626-1691). Boyle, by his own admission, was "tempted" to try his hand at scrying.²³ In autobiographical remarks dictated to his friend Gilbert Burnet, Boyle reported several scrying episodes, including one involving a cleric who offered to show Boyle "strange representations" in a glass of water.²⁴ Though Boyle did not accept the offer, he later felt "the greatest Curiosity ... in his life" when a gentleman brought him "an Ordinary double convexe glasse" in which to see spirits.²⁵ Boyle overcame his intense desire to scry and considered this denial of a potentially sinful activity his greatest moral achievement. Such a reaction is intriguing, especially in light of Boyle's belief, shared by Dee and Ashmole, that communication between a natural philosopher and the supernatural or spiritual parts of the cosmos would facilitate the genesis of the philosophers' stone.²⁶

As observed, in Dee's work the philosophers' stone was linked to the restitution of nature as well as the figure of Elias. The role that Elias would play in the restitution of nature continued to exert a powerful influence on seventeenth-century natural philosophers, particularly those influenced by Paracelsus. In central Europe, Gerhard Dorn, Johannes Montanus and Alexander von Suchten publicized Paracelsus's belief that "Elias artista" would restore the arts and sciences before the final days.²⁷

23. For a discussion of this incident see Michael Hunter, "Alchemy, Magic, and Moralism in the Thought of Robert Boyle," *British Journal for the History of Science* 23 (1990): 387-410. I am indebted to Margaret G. Cook of the University of Calgary for bringing this incident to my attention.
24. *Ibid.*, p. 390. 25. See *ibid.*, p. 391.
26. See *ibid.*, pp. 391 and 396-397.
27. Herbert Breger, "*Elias Artista*—a Precursor of the Messiah in Natural Science," in *Nineteen Eighty-Four: Science between Utopia and Dystopic*, ed. Everett Mendelsohn and Helga Nowothy (New York: D. Reidel Publishing Company, 1984), p. 56. Dee owned a particularly rich collection of works by both Dorn and von Suchten. In the case of Dorn, Dee's books included: two copies of the *Lapis metaphysicus* (1570), Roberts and Watson, #i447-Fr and #2285; *Monarchia physica* (Basel, 1577), Roberts and Watson, #i5i2-T; *Chimistici artificii partes tres* (1568), Roberts and Watson, #1524-^ *Clavis chimistica philosophiae* (Lyon, 1567), Roberts and Watson, #i525-T. The works of von Suchten in Dee's library consisted of three copies of his *Libellus de secretis antimonii* (Augsburg, 1570), Roberts and Watson, #1454-T, 1529-T and 2276-T. In this work, von Suchten makes specific references to Elias, as Breger notes. Dee criticized Dorn for using his *monas* symbol without acknowledgment ("sine grata nostri mentione") on the title page of his copy of part one of the *Chimistici artificii*, now New York Society Library no. 86.

Though Herbert Breger notes that the "Elias artista school of thought became widespread in the last three decades of the sixteenth century," it is evident that it did not cease to be important after Dee's death.²⁸ Nor was interest in Elias confined to followers of Paracelsus. Both Jan Baptist van Helmont (ca. 1577-1644) and his son, Francis Mercury van Helmont (1618-1699), spoke of Elias in their works. Ultimately, Breger credits the gradual disappearance of Elias from natural philosophical texts to the "decline in the belief that the world was soon to end . . . and the rise of a new mechanical and rational philosophy."²⁹ Scholars have not, as yet, precisely studied Elias's disappearance, but this promises to be a fruitful avenue of inquiry.

Not all natural philosophers - not even all occult philosophers - were proponents of the blend of eschatology and natural philosophy found in Dee and Paracelsus, however, and some were deeply skeptical of Dee's angel conversations. Meric Casaubon, now known almost exclusively for his role in the publication of the angel conversations, found much to fault in Dee's reliance on spiritual advisers and direct revelation. Casaubon's preface suggests that, though the tenets of Christian natural philosophy were still known, people were unsure of its methods and results. In Casaubon's estimation, for example, Dee was undoubtedly "a very free and sincere Christian," but Casaubon was not convinced that he really deserved the title of mathematician, despite his piety and devout prayers.³⁰ Ultimately, Casaubon's low opinion of Dee's angel conversations stemmed from his belief that he had been deceived by bad spirits masquerading as good angels. Casaubon hoped that the publication of the sordid details of Dee's angel conversations would convert atheists to a belief in the spiritual world, moderate the opinions of advocates of prophecy and revelation (such as the Anabaptists) who relied too much on spirits for answers to their dilemmas, and encourage people to appreciate the power of prayer. In addition, the publication would reorient people who consulted astrologers and conjurers - as well as those who read about such dangerous ideas in books.³¹

Despite Casaubon's fervent desire that people would abstain from attempting to contact "false lying Spirits," *A True and Faithful Relation* seems only to have encouraged such activities.³² A set of manuscript diaries now in the British Library records the activities of a group that gathered between 24 July 1671 and 18 December 1688 to converse with angels through a crystal. The dates of the last conversations suggest that

28. Breger, *"Elias artista,"* p. 57. 29. *Ibid.*, p. 62.

30. Casaubon, "Preface," TFR, sigs. A^r - I^v, sig. D^r.

31. *Ibid.*, sigs. [Hiⁱ - "]. 32. *Ibid.*, sig. D^v.

the group initially became involved with the angels after reading Casaubon and discovering that there was some ambiguity in Dee's mind as to whether the much prophesied year of cosmic restitution was actually 1588 or 1688. Like Dee, the group employed a scribe "E. R[orbon]," and two other regular participants are mentioned: "R. O." who occupied Dee's role in the conversations, and another referred to at times as "E. C." and occasionally as "Brother Collings."³³ The angels the group conversed with were identical to Dee's, and the angels Madimi and Galuah frequently appeared - two of Dee's most idiosyncratic angels. Although these later conversations superficially resemble Dee's, however, the practitioners were not deeply engaged with natural philosophy but were primarily concerned with their financial security, and there was a great deal of interest in the recovery of buried riches.

Although a wider circle of readers was exposed to his attitudes toward the contents of the angel diaries through Casaubon's publication of *A True and Faithful Relation*, his criticisms of the work were not nearly as dismissive and damning as those of the natural philosopher Robert Hooke. It is evident from Hooke's reference to the "many Discourses" he overheard among his friends at the Royal Society that the angel conversations were a popular topic there.³⁴ In a lecture given to the Royal Society on the subject, Hooke referred scathingly to the angel conversations as "Dr. Dee's Delusion," though he considered Dee to have been "an extraordinary Man, both for Learning, Ingenuity and Industry."³⁵ Hooke rebuked Casaubon as well, stating that *A True and Faithful Relation* was "extravagant," despite the fact that he agreed that the documents were a valuable weapon against atheists, "Enthusiasts, who altogether depend upon new Revelations," and those unfortunate enough to seek out witches, conjurers, and astrologers.³⁶ Nevertheless, Hooke, like Dee and Casaubon before him, found something of interest in the diaries. He believed that the conversations should not be accepted at face value, but were a form of cryptography - one of Hooke's own passions - which hid valuable political information that Dee had gathered for Queen Elizabeth.³⁷

The angel conversations took on a different cast outside the world of scholars and natural philosophers, and hints of Dee's interest in angels appeared in several seventeenth-century dramas. Dee's troubled and star-crossed life may have lent itself to dramatization even before the publication of the angel conversations. Frances Yates has suggested that sto-

33. See British Library, Sloane MSS 3624-3628, *passim*.

34. Robert Hooke, *The Posthumous Works* (London, 1705), p. 205.

35. *Ibid.*, pp. 203-204. 36. *Ibid.*, p. 204. 37. *Ibid.*, pp. 206-207.

ries of Dee's alchemical and angelic activities provided the model for Ben Jonson's play *The Alchemist* (1610).³⁸ This seems likely, given the plot, yet Casaubon had not printed the diaries at that early date. Jonson would have had to draw on popular lore for his information, and there are no precise references to Dee's angel conversations in *The Alchemist*. After Casaubon's edition of excerpts from the angel diaries, however, Samuel Butler was able to include more detailed information about Dee's activities in his satirical poem *Hudibras* (1664). There Butler describes a Rosicrucian cunning-man and natural philosopher, Sidrophel:

H'had read Dee's prefaces before,
The Dev'l and Euclid o're and o're
And, all the intregues 'twixt him and Kelly,
Lescus [Laski] and th'Emperor [Rudolph] would tell yee. . . .³⁹

Later in the poem, Butler found a way of expressing his own opinion of the angel conversations:

Kelly did all his feats upon
The devil's looking-glass, a stone,
Where playing with him at Bo-peep
He solv'd all problems ne'r so deep.⁴⁰

Butler was well versed in the contents of *A True and Faithful Relation*, though he dismisses the conversations as a form of charades produced by Kelly.

The protracted metamorphosis of Dee's angel conversations described here - a transformation which led from his own conception of them as the pinnacle of Christian natural philosophy and the way to practice natural philosophy at the end of the world, to the moment when Casaubon published them to discourage conjurers, to Hooke's theory that they were a form of cryptography - has the potential to tell us something about other changes that affected natural philosophy. "Dr. Dee's delusion" was not how the angel conversations were described in his own time; this description surfaced in the century after his death, when the effects of humanism and the Reformation were being felt and expressed in very different ways. In the seventeenth century, Dee's emphasis on the Book of Scripture and the power of divine revelation was replaced by an emphasis on the Book of Nature and the power of human reason. Because Dee's goals were shrouded in eschatological prophecies, alchem-

38. Frances A. Yates, *The Occult Philosophy in the Elizabethan Age* (London: Routledge and Kegan Paul, 1979), pp. 161-162.

39. Samuel Butler, *Hudibras*, ed. John Wilders (Oxford: Clarendon Press, 1967), II.iii.235-238.

40. *Ibid.*, pp. 631-634.

ical parables, and cabalistic allusions, they were identified as part and parcel of natural philosophy's bookish and allegorical past rather than its experimental and observational future.

More recently, Dee's angel conversations have been cast out of natural philosophy entirely, and little space has been reserved for Christian natural philosophers like John Dee. Yet Christian natural philosophy was a vital part of the early modern period's complex intellectual life. The men who advocated and practiced it - such as Agrippa, Paracelsus, and Postel - were among the most lauded scholars of their time. Keith Thomas, in his examination of early modern prophets and their activities, warned that it is "not enough to describe such men as lunatics." Instead, Thomas encouraged historians "to explain why their lunacy took this particular form."⁴¹ In the case of Dee, it was his challenge to practice natural philosophy with a corrupted text - the Book of Nature - which encouraged him to find a new, incontrovertible source of natural philosophical information. John Dee's angel conversations came into being at a particular moment and time, and blended into a unique, but comprehensible, attempt to practice natural philosophy at the end of the world.

41. Keith Thomas, *Religion and the Decline of Magic* (New York: Scribner's, 1971), p. 149.

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6 Խառնիչ Եւ ինչպիսիք զի անոնք ընտրուի, Զաւրեա Լիւ
 զանի ուր անի օր անոնք քի խառնի, Եւ ինչպիսի անոնք զանի
 Խառնիչ ինչ Եւ, Լիւի ինչ Խառնիչ ինչ Խառնիչ ընտրուի
 անոնք ինչ Խառնիչ անի, Խառնիչ ինչ Խառնիչ ընտրուի
 անի, Խառնիչ ինչ Խառնիչ ընտրուի ընտրուի ընտրուի

7. am 08.08.1948 Lehrstuhl für Zoologie und Tierärztliche
Lehrstuhl für Tierärztliche Lehrstuhl für Tierärztliche
Lehrstuhl für Tierärztliche Lehrstuhl für Tierärztliche
Lehrstuhl für Tierärztliche Lehrstuhl für Tierärztliche

2. Wiederholung der letzten beiden Aufgaben
mit anderen Beispielen

[illegible][illegible]

1) Титулярный советник или советник исполняющий
обязанности советника исполняющего
титулярного советника исполняющего

12. Semmo an altri, m'ha da sopraggiungi a la buca mi ca non ghe
paga da ona no, se me po mi ca po tempa, ghe, a pua no se
al plu al po qe me cal m'ha ghe

13 Son qui se quer pas sa gran sœur et s'ennuie pas si ne lui qu' elle n'est
pas en son honneur. Elle est pas dans la pitié de son sang. Elle n'est pas
dans son honneur. Elle n'est pas dans son honneur. Elle n'est pas dans son honneur.

[illegible]

15) Lat gant sa puz lat lighan ter apak nora az asupus nora nora
yumi nora sa nora az ni sa puz nora nora az na nora nora nora
soppan nora nora soppan nora az nora nora nora nora az nora nora
az nora nora nora nora nora nora nora nora nora nora nora nora

[illegible][illegible]

18 inoh mox ay pi tih, loy ay pi ay nifun nupian ay e ya tih mo
qo ah ku lu dan zoh ampan lu dan zandun ai mox ah ai pha z
qoh doohin ay? nan zoba ai qo pa tuma qos ato ay gh an

19. *stichos* laqon man sabagan sarakang pan gos dan ammanh acendan mardot
 sabagan di mnan na stal sapagot daban maruak lubalan anson mofot au
 mnan mnan an ammanh mnan sabagan rahan pan mas sbanah gdhns amphas at
 mnan sapalo 22ns wta mar mnanah anah at gdhns mofot at ammanh laqon

- [illegible]

- [illegible]

- [illegible]

38

10 la pa dux ma ma do la do 77 ka-phen gan xio ah mox 77 mox
 do 77 pa dux, pa pa gan do 77 mi kar-phen mox zina 77 la pa do 77
 ka-phen 77 77 do 77 do 77 mox ma gan dux 77 do 77 77 77 77 77 77 77 77
 mox 77 ma ma.

39

[illegible]

49

Das ist die erste Seite des ersten Buches der ersten Auflage von 1790.

41

[illegible][illegible]

A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

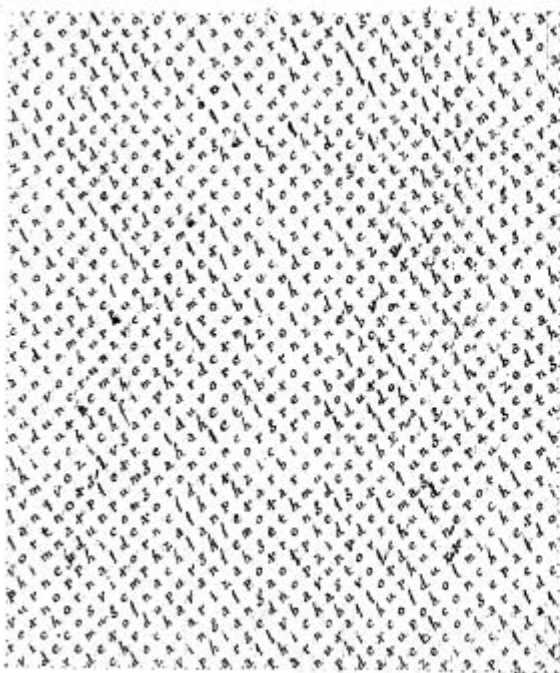
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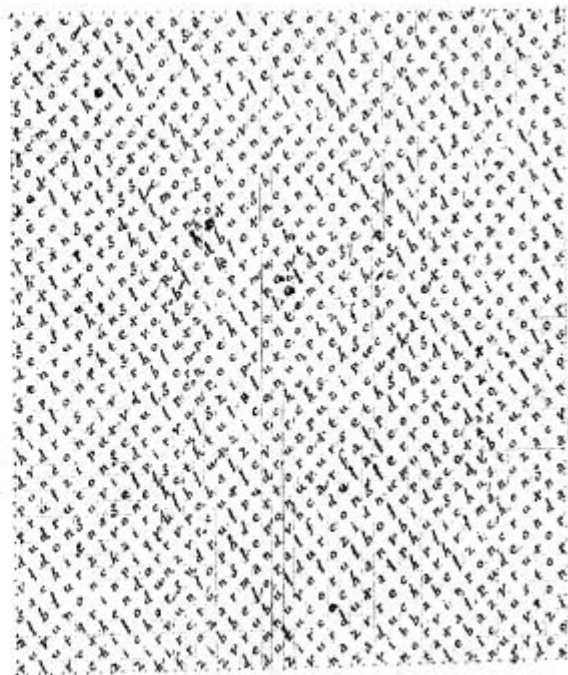
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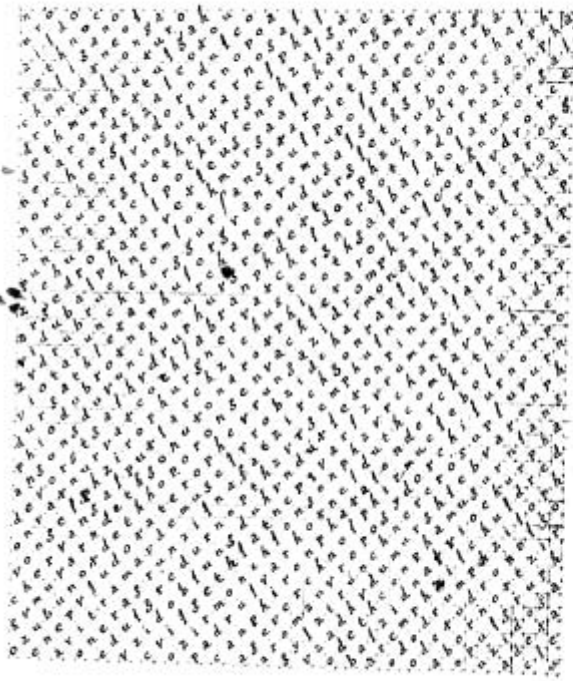
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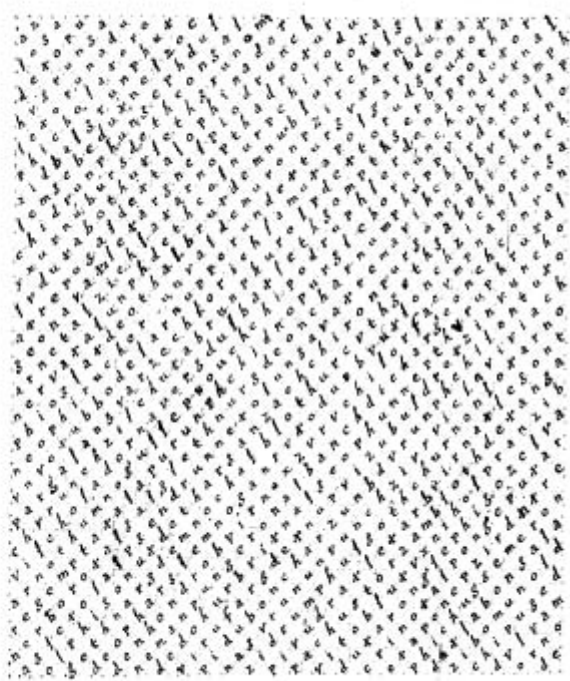
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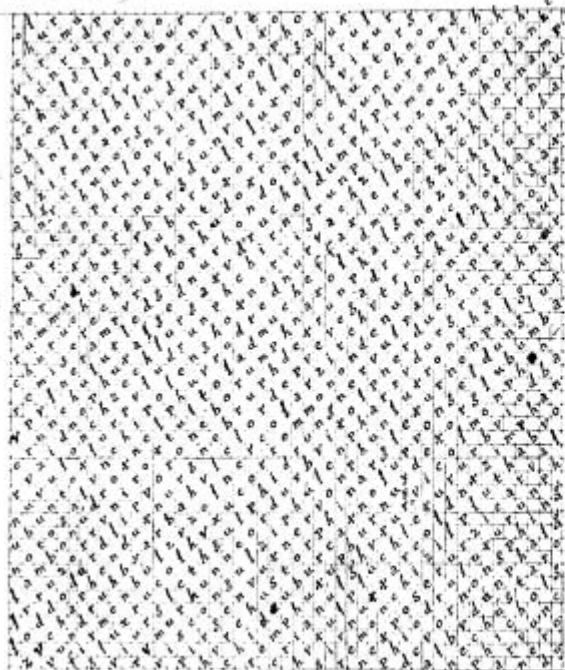
L. exrox Pingh lardol.



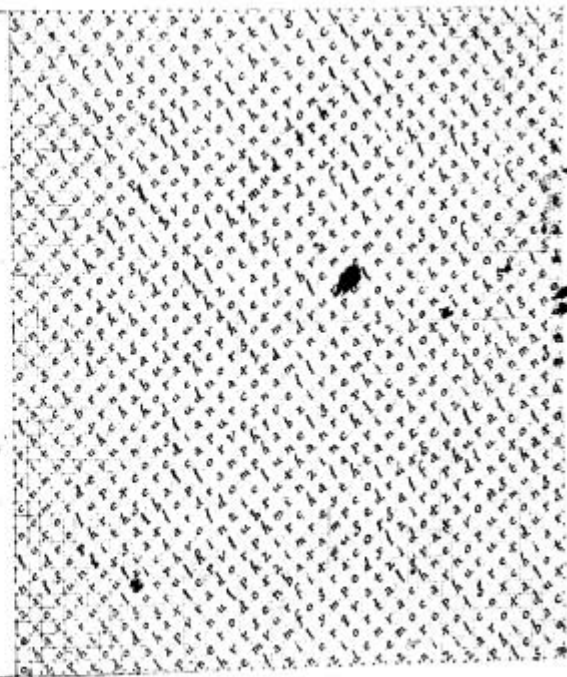
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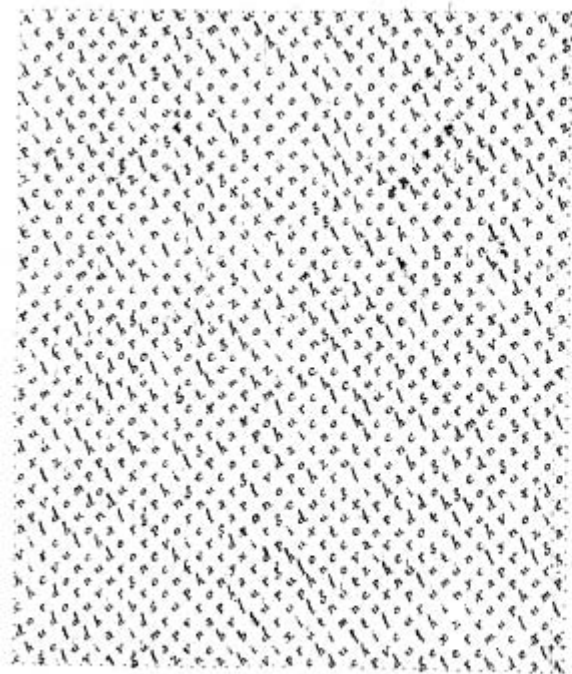
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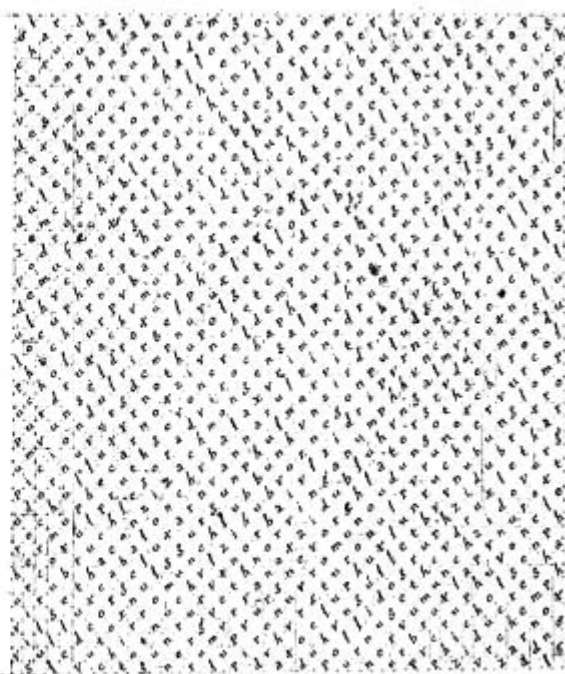
Clarn Nancal



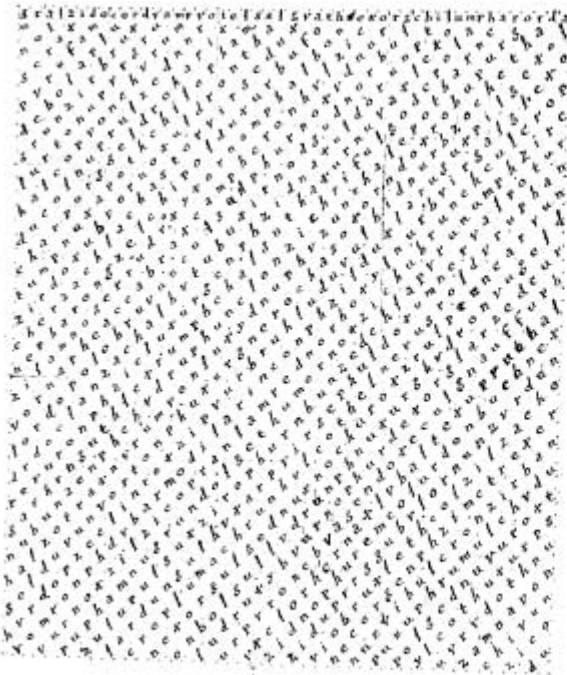
Parmi Pelchamps



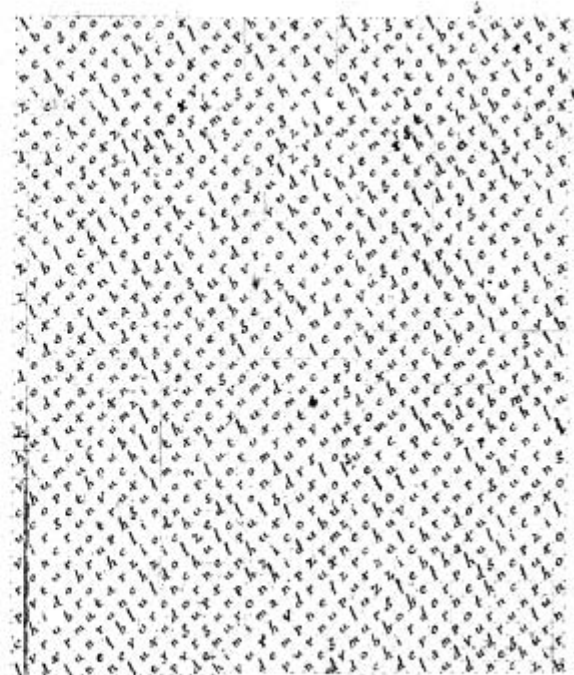
Aevirzils Chiparal



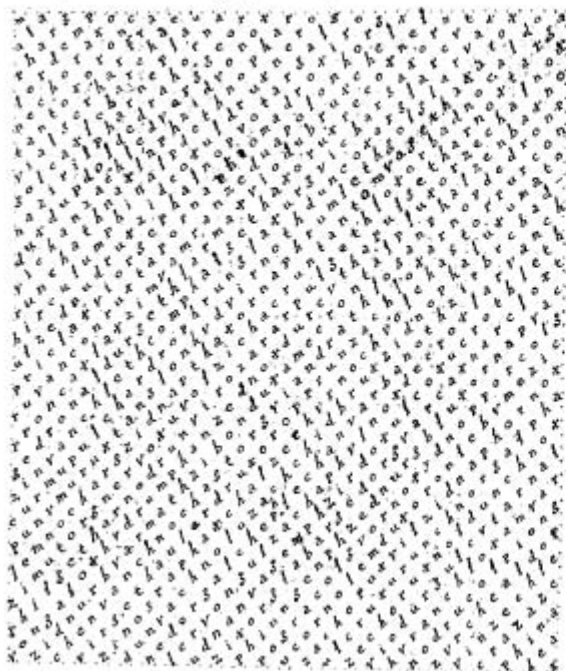
Depřah ouze Phialox



Nelziar pol dolson

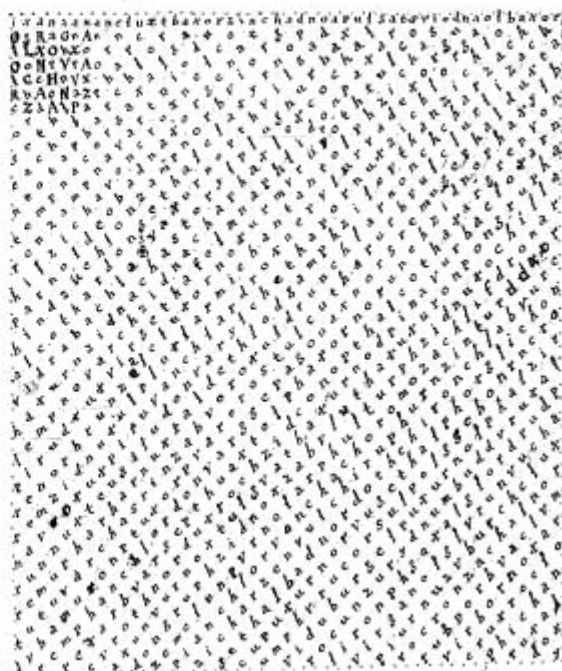


Zedagrap Nilpob

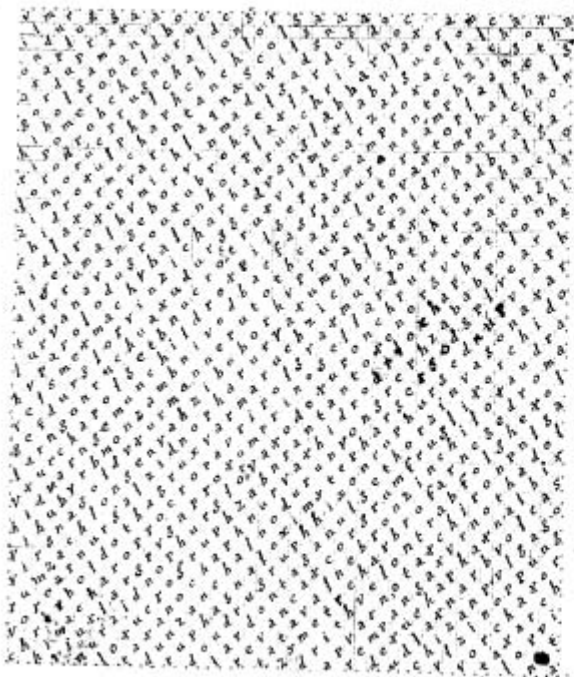


These letters are to be written horizontally, thus: *Handwritten text* as they are here on the
 first of this book, but when they are not, then that is not a matter of course.
 for every single square is to be filled in that way.

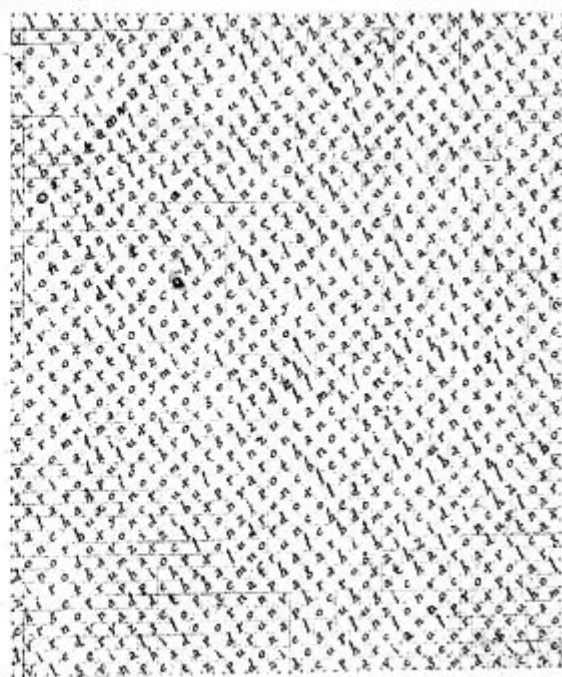
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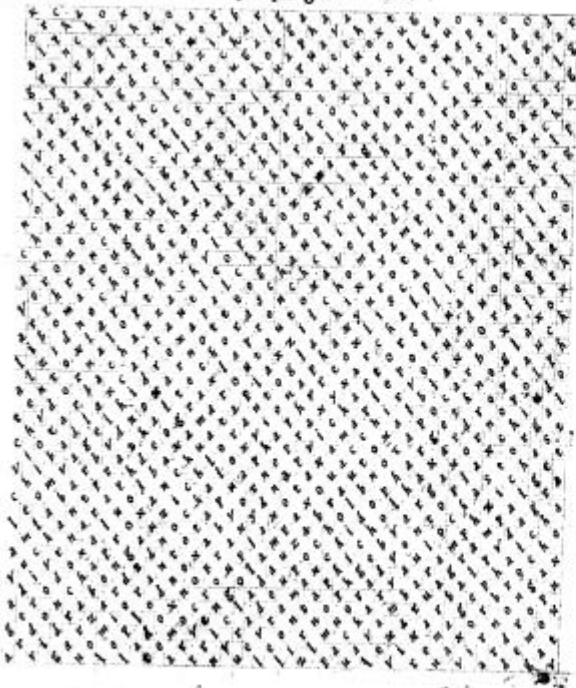
Fam Filgisch Larvouch



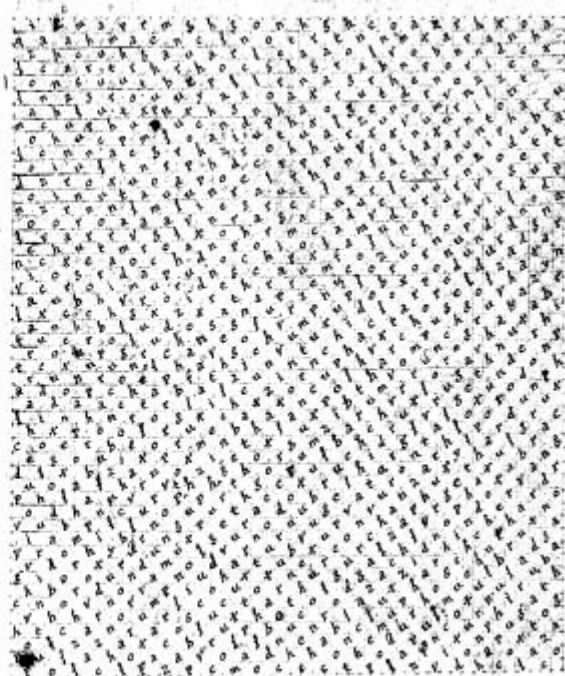
Cengeals Ralphos



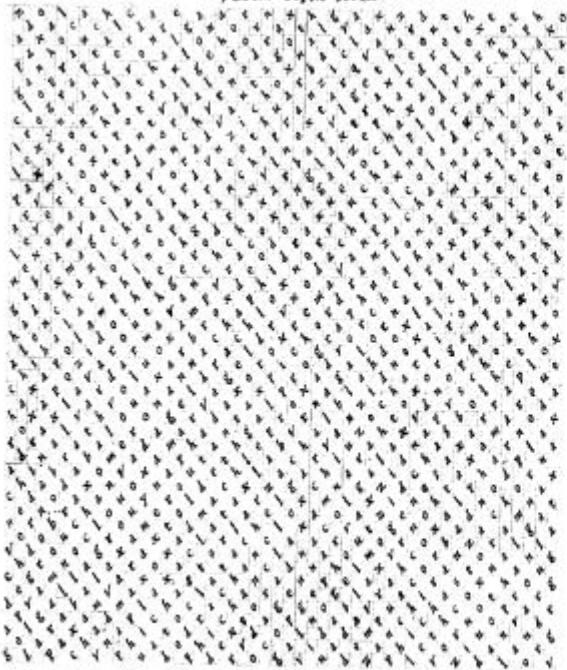
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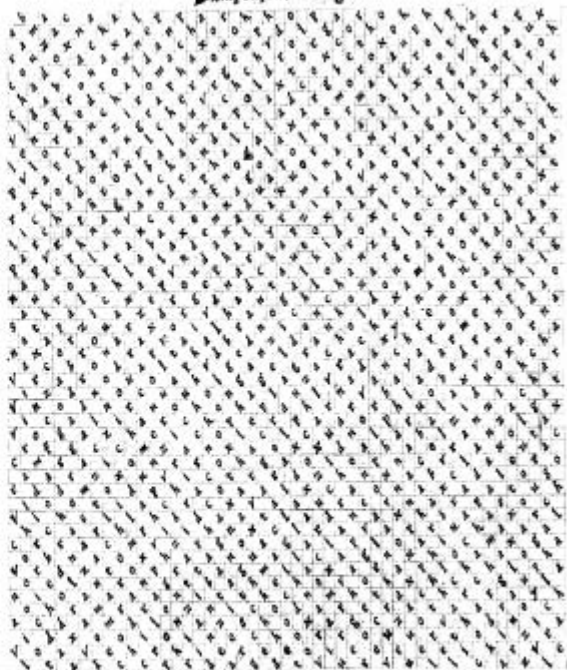
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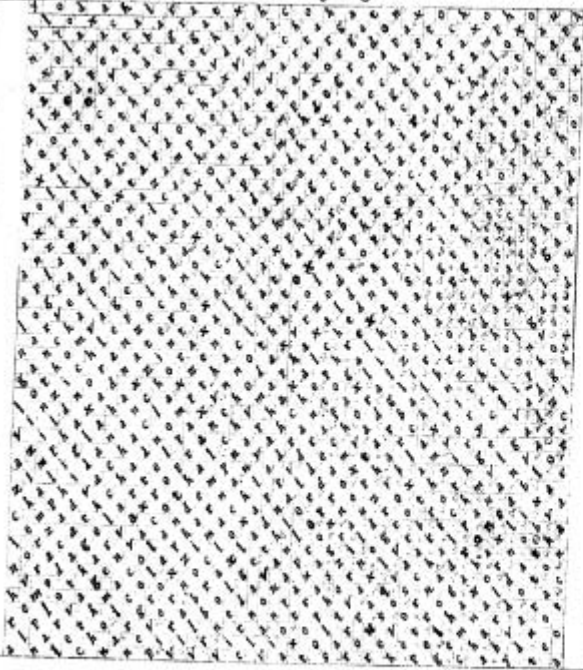
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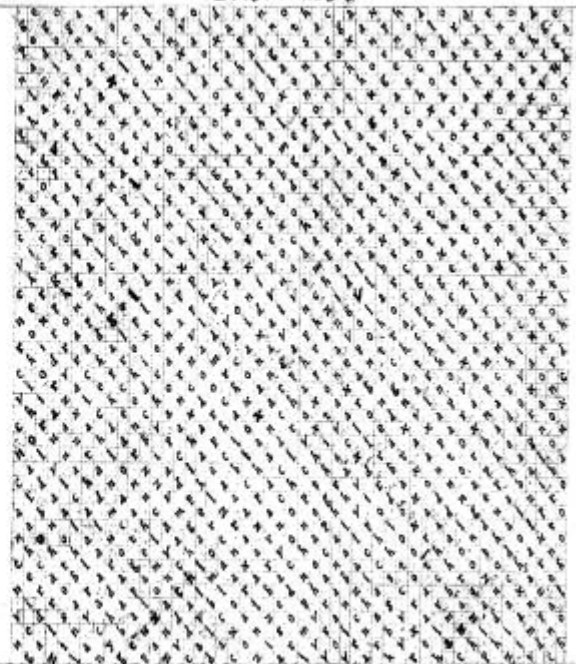
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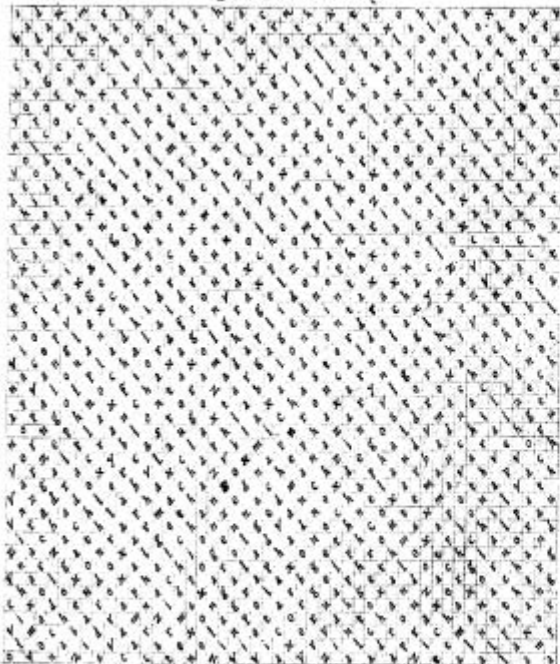
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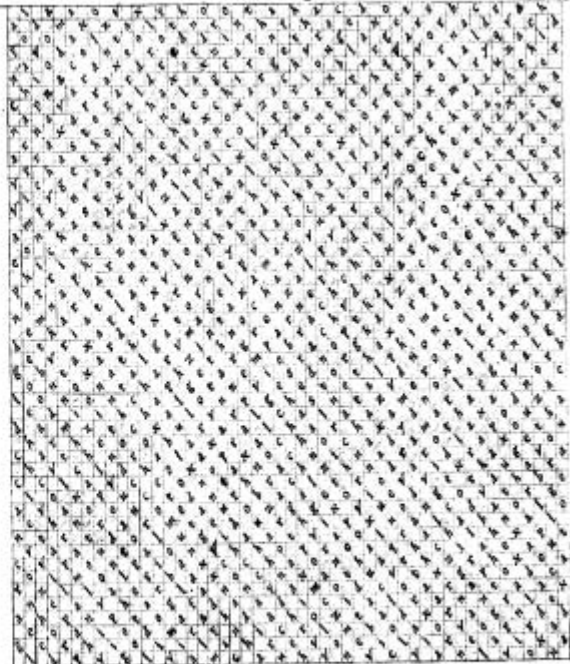
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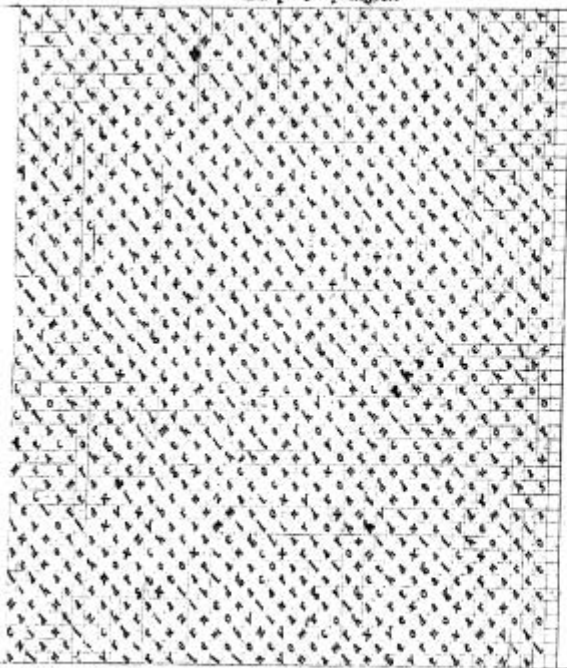
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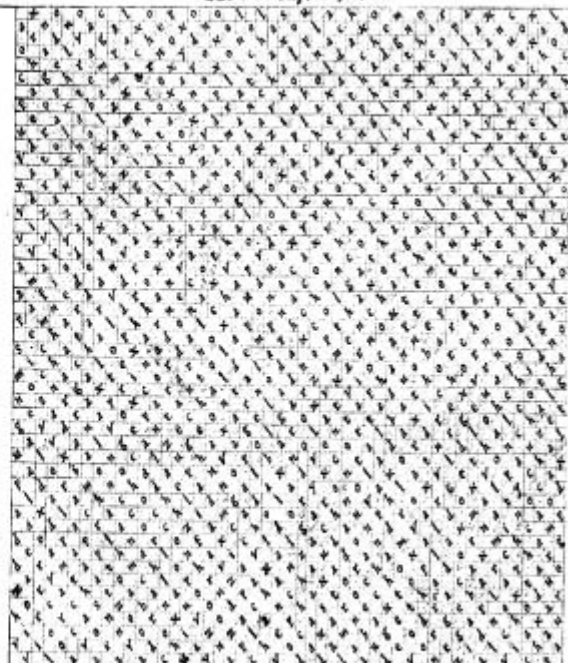
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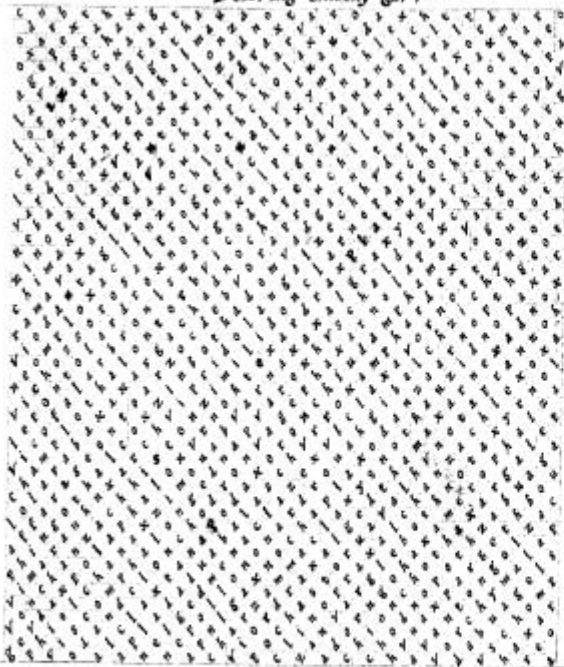
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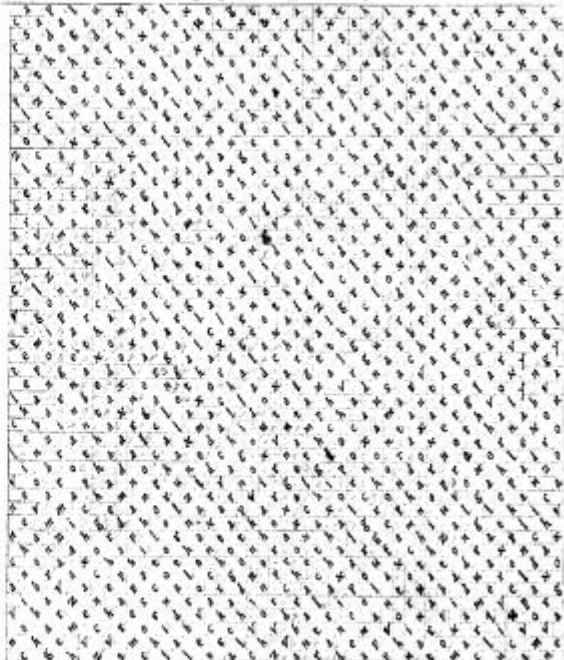
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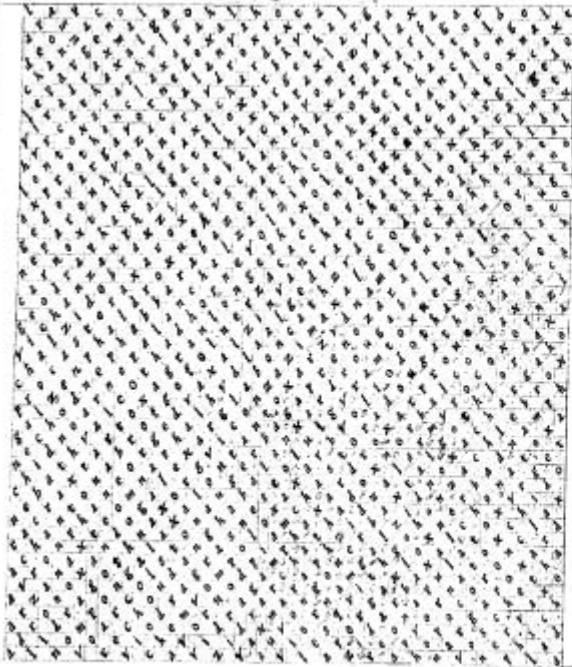
Dexyng chirony gavy.



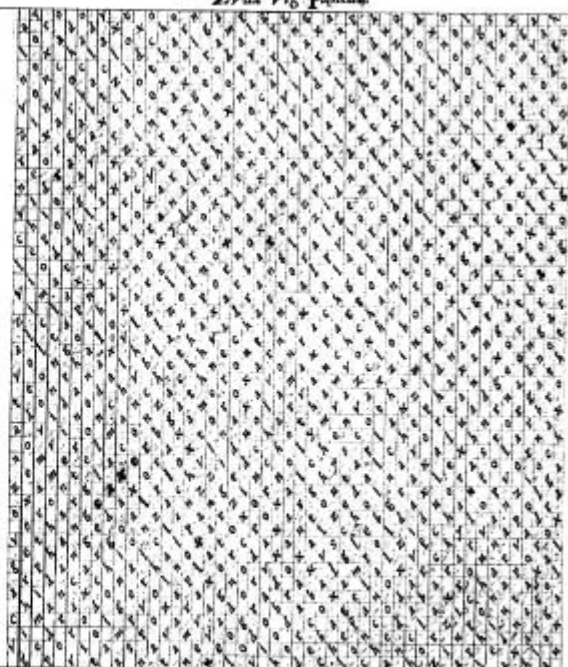
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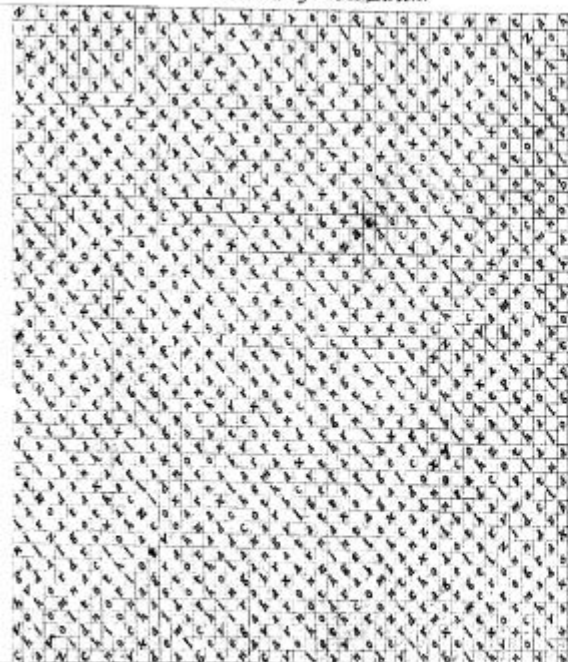
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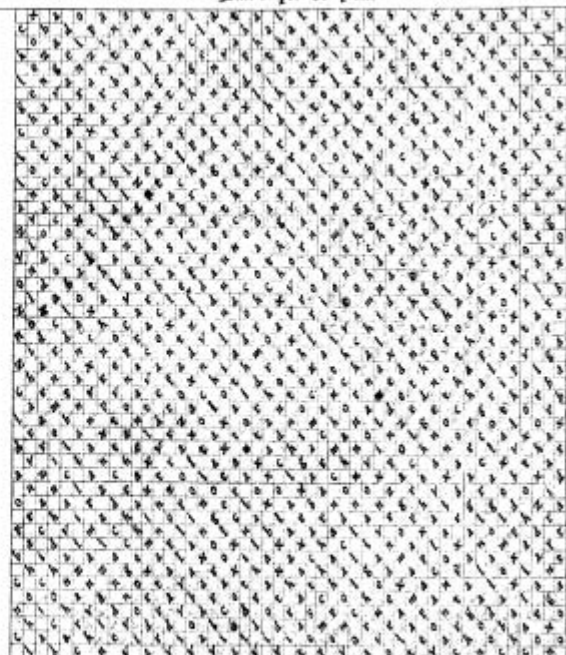
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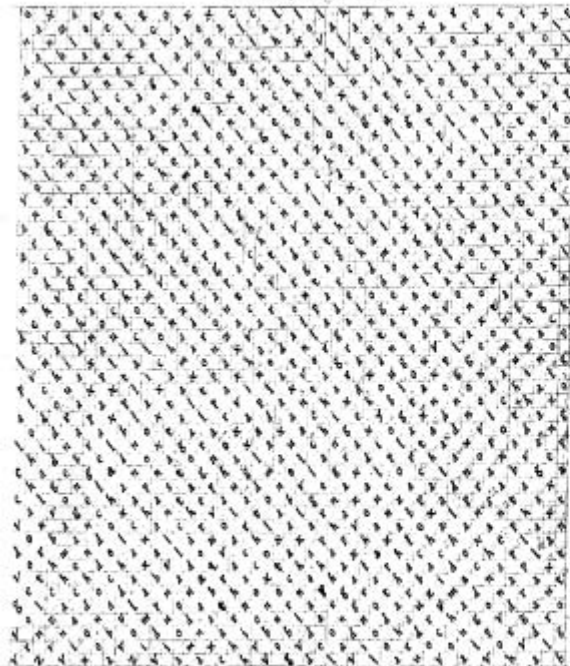
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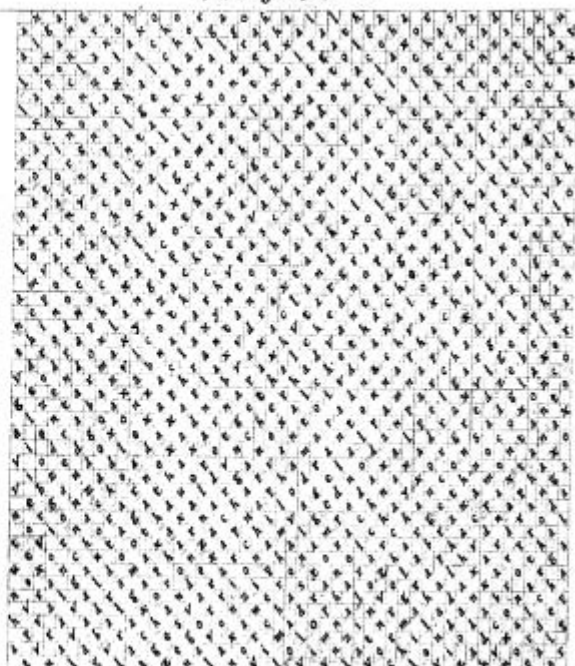
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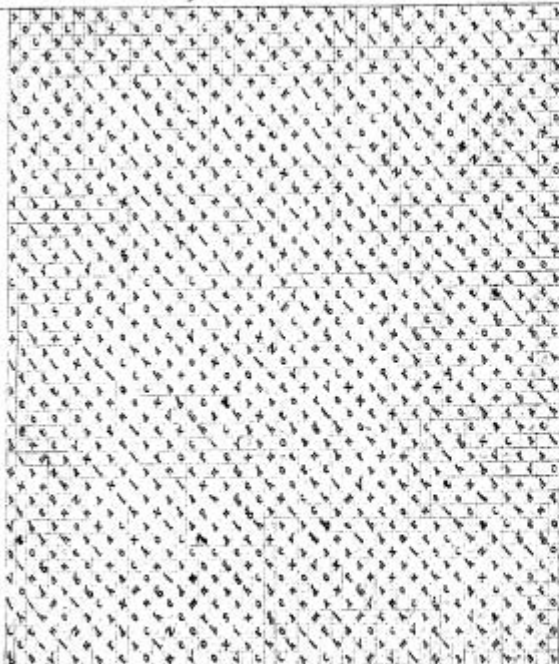
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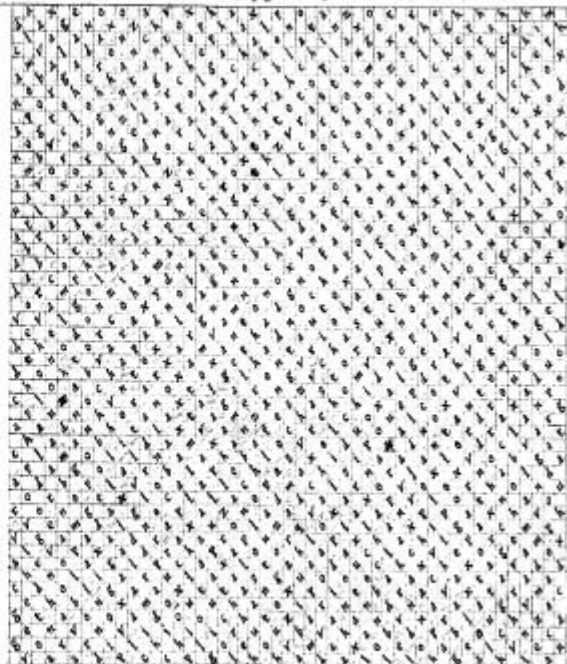
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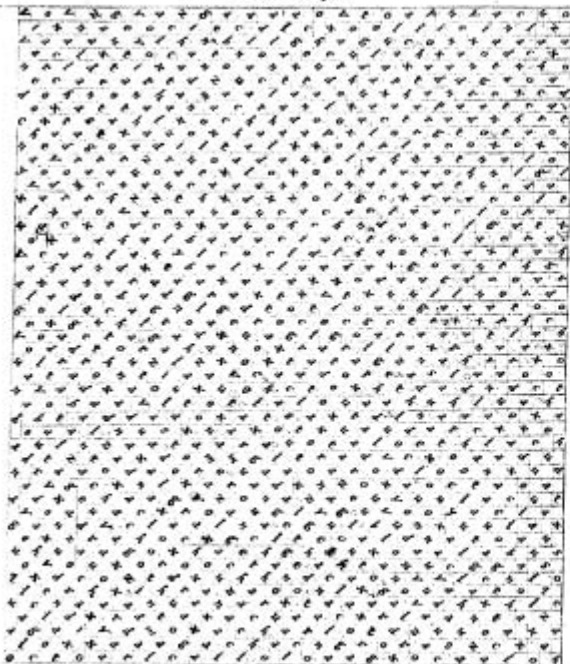
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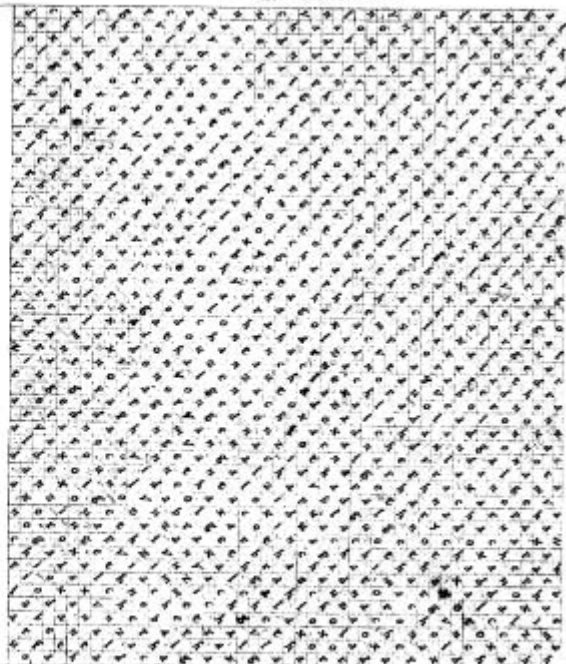
Yayger batpaoek.



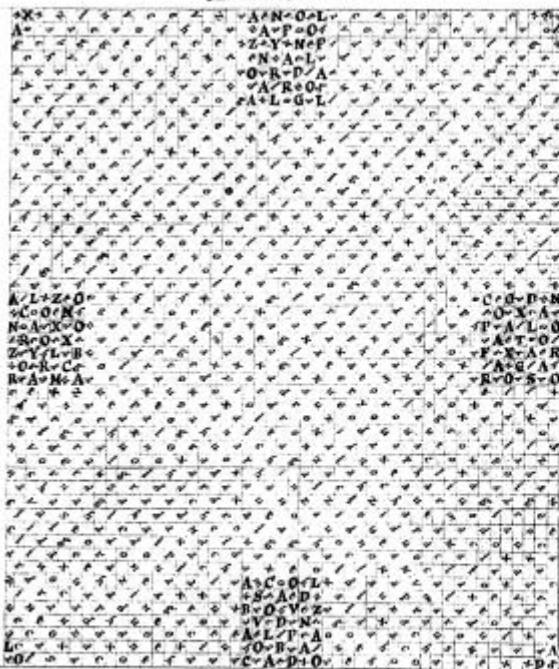
Glantz alaped.



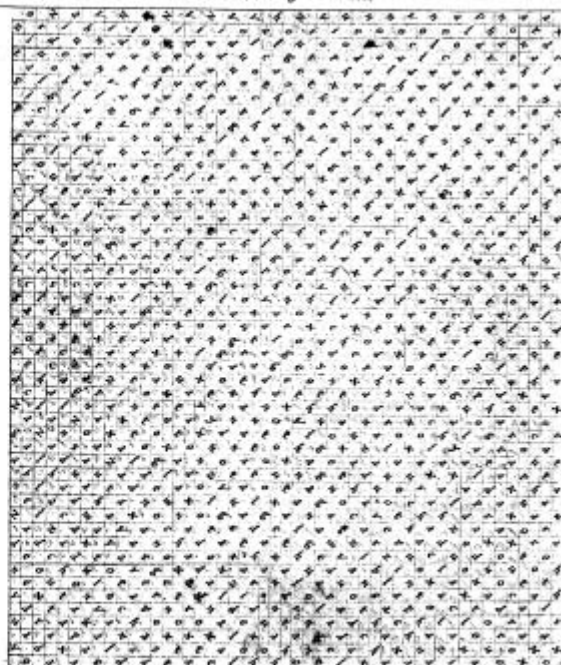
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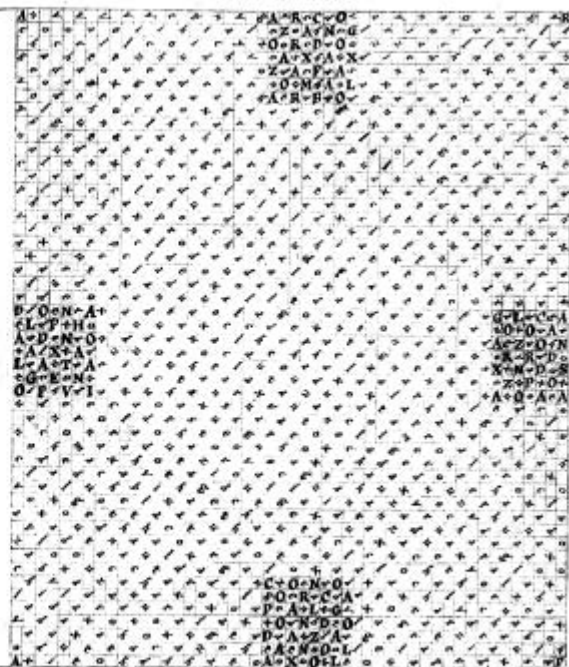


Zürich by mazen.

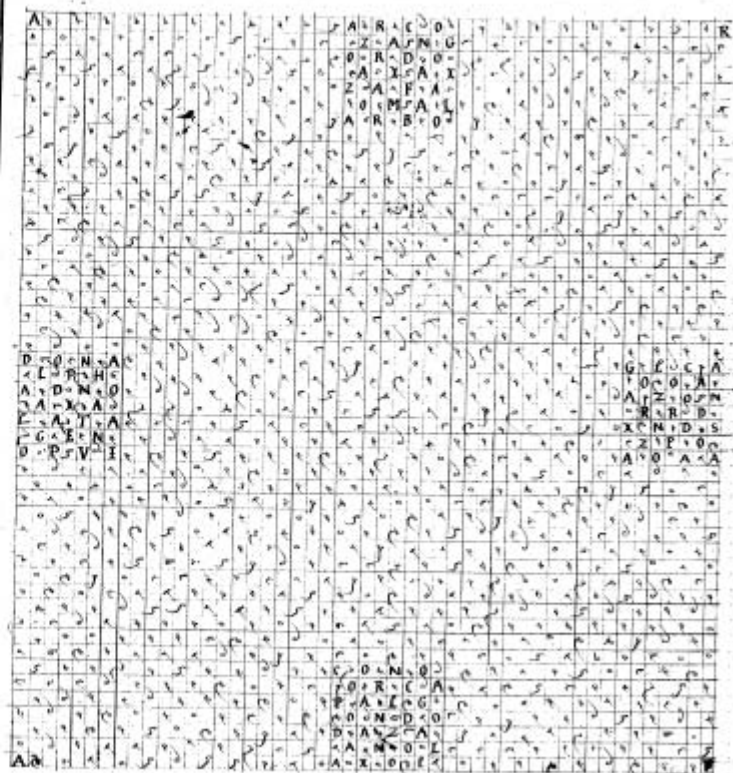


Tar, 1770 gabax arko.





Faint text at the top right, possibly a date or page number: *Faint text 171 1788*



[illegible][illegible]

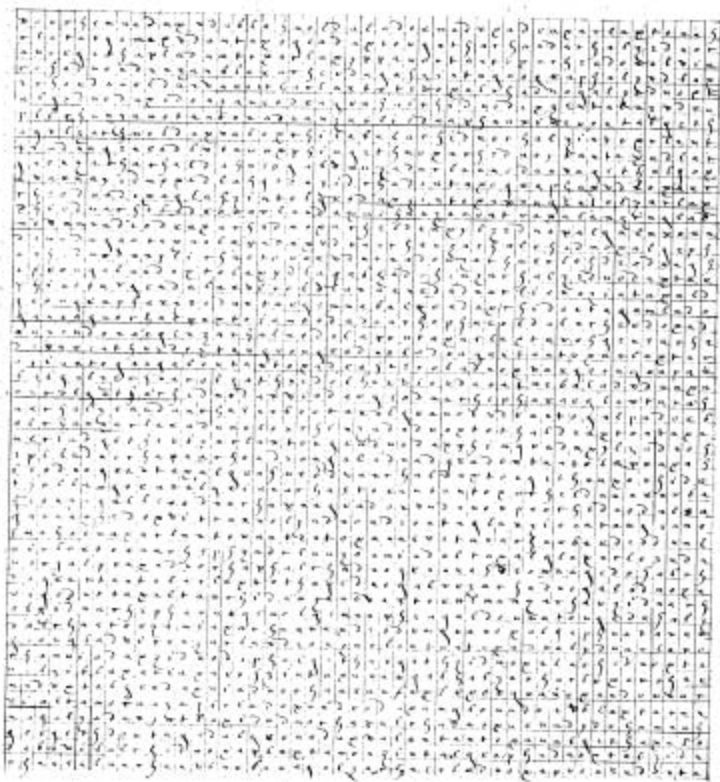
Al Mexicans from

A large sheet of graph paper with a grid of small squares. The grid is composed of 20 columns and 30 rows of small squares. There are several horizontal lines drawn across the grid, dividing it into sections. The lines are drawn at regular intervals, approximately every 10 rows. The paper is white with black grid lines.

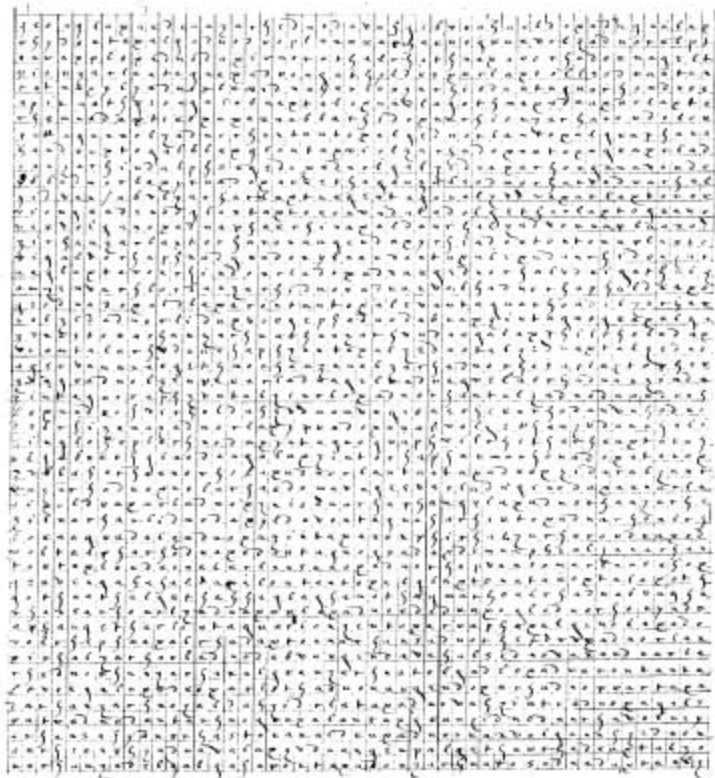
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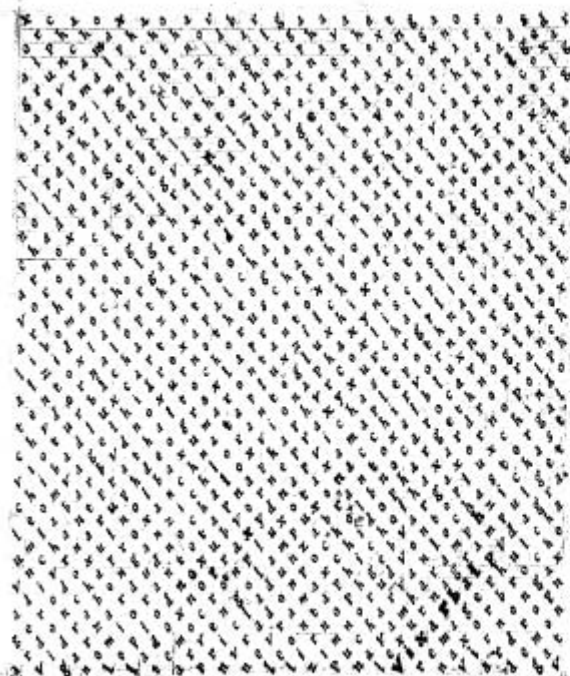
1213 amorphous. 880



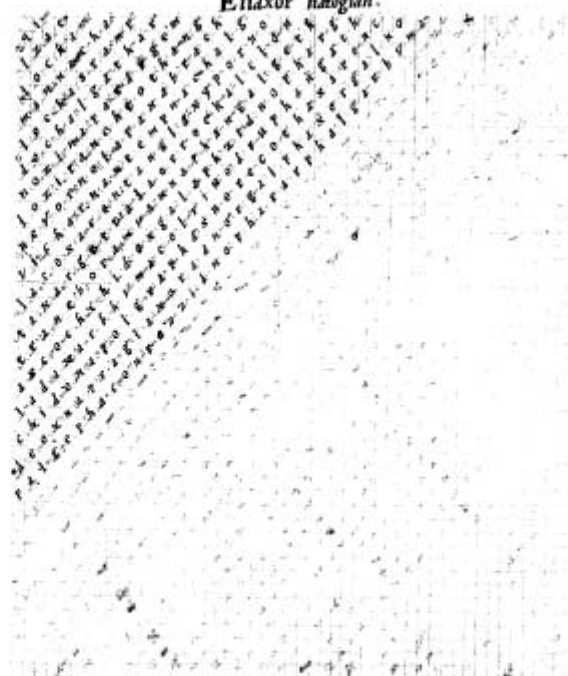
Tringoid nasal



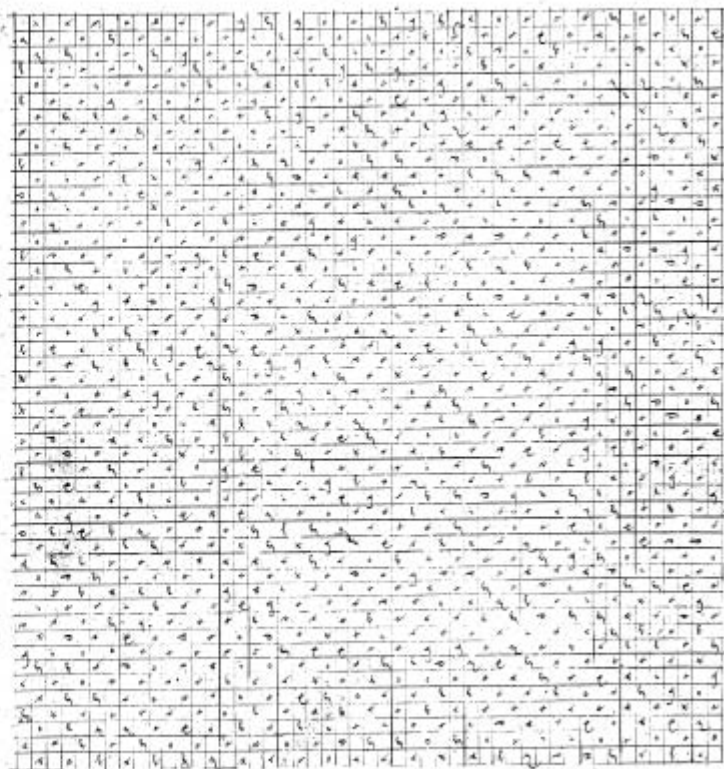
porph zell anhen.



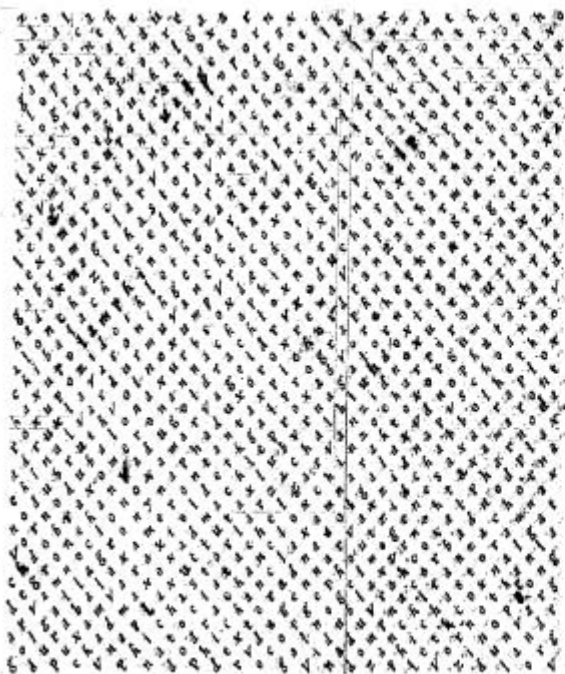
Ellaxor natoglan.



E Maxor Hatoglan

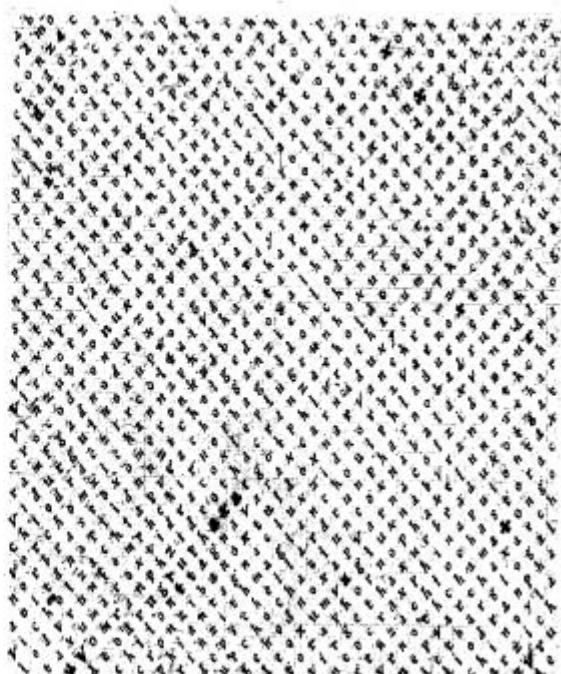


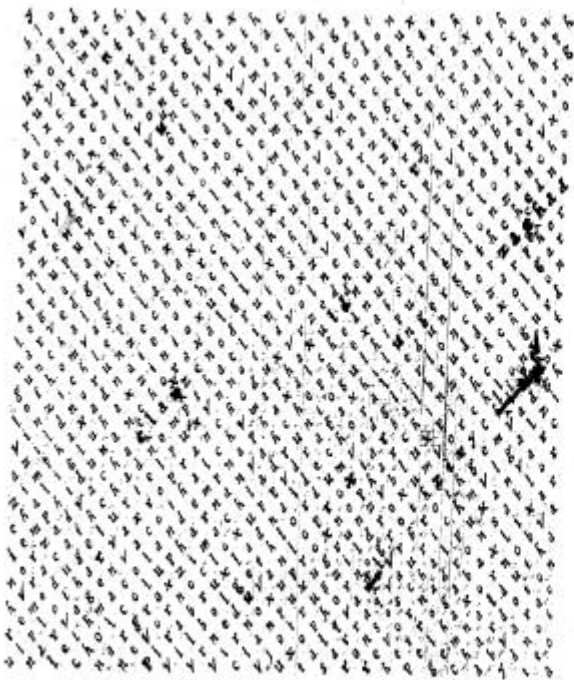
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Panporpha novo gel

11.

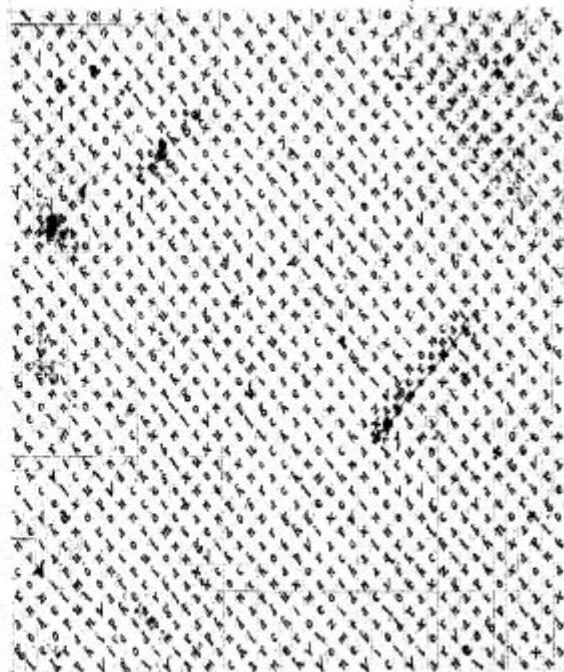


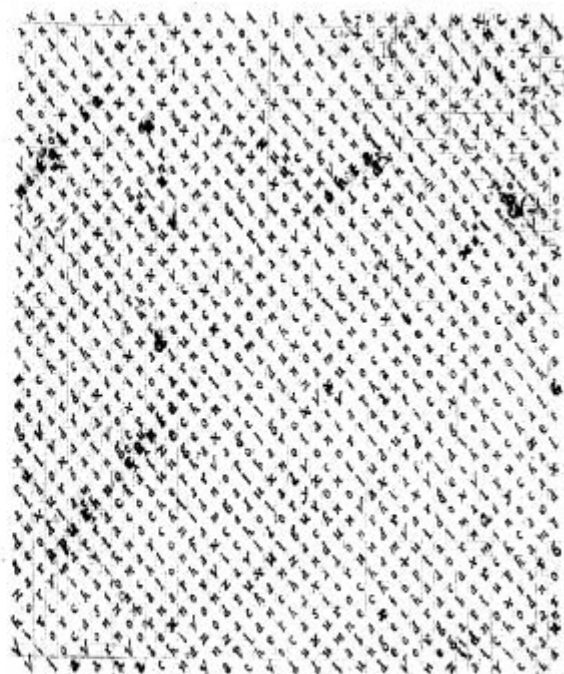
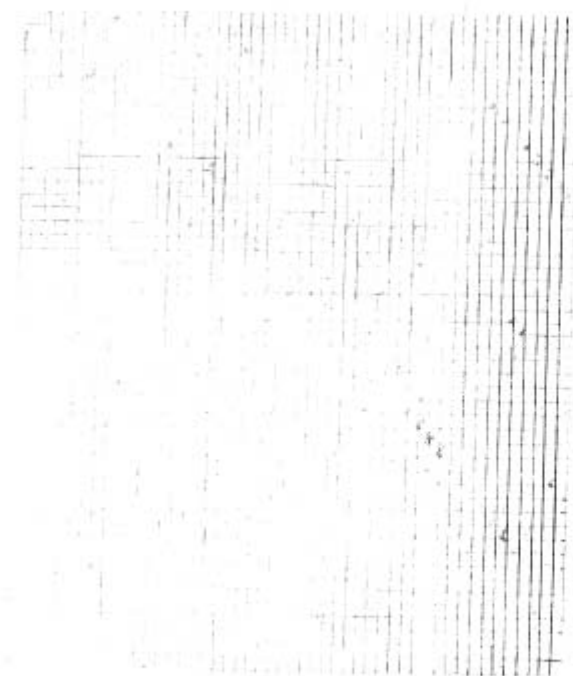


capitulum generis



Polvum in gethodisch







The Angelic Alphabet

The illustration shown below is of the “Enochian”, “Angelic” or “Adamical” alphabet as drawn by Edward Kelley on the 6th of May 1583, at the end of the *Loagaeth* (in MS. Sloane 3189 – note that this is not the same as Dee’ copy of the alphabet in MS. Sloane 3188, which is slightly different). Dee’s diary entry contains this note:

But it is to be noted that when E.K. could not aptly imitate the form of the characters or letters as they were shewed, that then they appeared drawn on his paper with a light yellow colour, which he drew the black upon; and so the yellow colour disappearing, there remained only the shape of the letter in black...

Regarding the letters themselves, Dee notes in a conversation with the angel Il (28th April 1583):

Dee: *And first I think that those letters of our Adamical alphabet have a due peculiar unchangeable proportion of their forms, and likewise that their order is also mystical.*

Il: *These letters represent the creation of man, and therefore they must be in proportion. They represent the workmanship wherewithal the soul of man was made like unto his creator.*

Orthography							
Letter name	Pa	Veh	Ged	Gal	Or	Un	Graph
Pronunciation of letter name (if different)					“Orh”	“Und”	“Graupha”, in the throat
English equivalent	B	C	G	D	F	A	E

Orthography								
Letter name	Tal	Gon	Gon (with point)	Na	Ur	Mals	Ger	Drux
Pronunciation of letter name (if different)	“Stall” or “Xtall”			“Nach”, as it were in the throat	“Our” or “Ourh”	“Machls”	“Gierh”	“Droux”
English equivalent	M	I	Y	H	L	P	Q	N

Orthography							
Letter name	Pal	Med	Don	Ceph	Van	Fam	Gisg
Pronunciation of letter name (if different)	The “p” pronounced remissly (that is, faintly).			“Keph”			
English equivalent	X	O	R	Z	U	S	T

The Angelic script is written right to left, and is commonly accented – see the *Loagaeth*, and the English transliterations of the 48 Calls or Keys.

The letter ‘C’, as in English, can be pronounced as ‘S’ or ‘K’. Similarly, the letter ‘G’ also represents the sound ‘J’; as can the letter Gon (‘I’ or ‘Y’), though infrequently. Also, the letter Van is pronounced either ‘U’ or ‘V’. The sound ‘W’ is probably represented literally by a double-‘U’. Moreover, it would seem that the Angelic spelling ‘PH’ is pronounced ‘F’, as in English. Also, ‘CH’ may be pronounced as the Greek Chi, or as ‘TCH’.

There are further similarities to other languages. For instance, ‘AU’ is pronounced ‘AF’, which is reminiscent of Greek. There is also a strong possibility that the letter ‘Q’ is pronounced gutturally, as the Semitic “Qaf” or “Qoph”; although the English sound ‘QU’ is present in Enochian.

The letter ‘Z’ is occasionally given with the pronunciation ‘ZOD’ which is merely a 16th Century name of the letter “Zed” or “Zee”.

Enochian Entities: **“Ohorela Papers”**

“Paper #2 – Scarlet”
By –SaToGa

Document Number #2 of the “Ohorela Papers” Series



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<http://groups.yahoo.com/group/enochianmagic/>

Release Date:
January 19, 2011

Again, I am told...
“Write This Down”...

Enochian Entity Realms – the EE 30 Aethyrs

After exploring the 30 Aethyrs/Aires...
[*some of them, more than once*]
...the Visions became more *linear* for me.

The Aethyrs have boundaries, and these Territories have Their own
laws and jurisdiction.

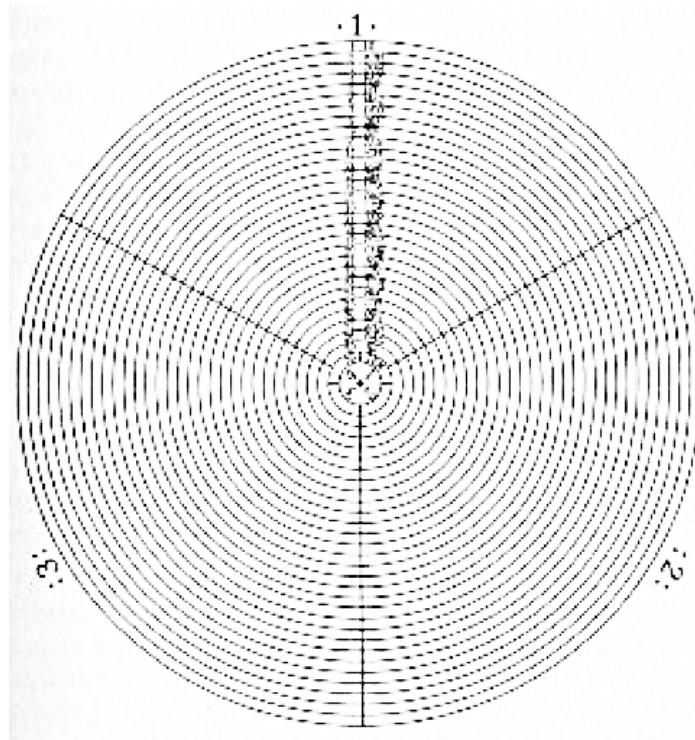
The Laws are ‘Laws of Geometry’

The Geometry *conforms* to the lucid flow of liquid boundaries.

There are 92* Governors, (not 91)

[*Again, this is My Own Research & Experience*]

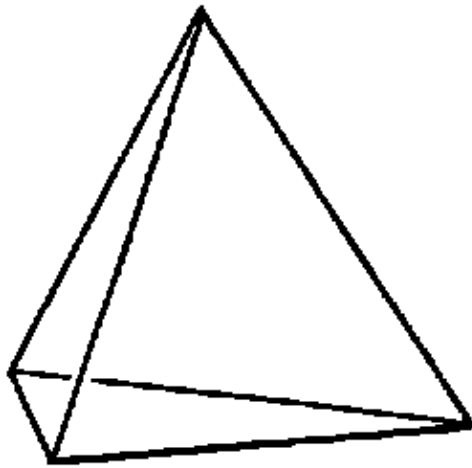
[*This may be discussed in a later Document]



I am Not one who participates in the many *New Age Channeling Doctrines* circling this New Aeon.

But *Sacred Geometry* holds some truths.

The 'Book of Enoch', and just about anything attributed to Enoch... usually holds some type of '*Magickal Math*' principles, attached.

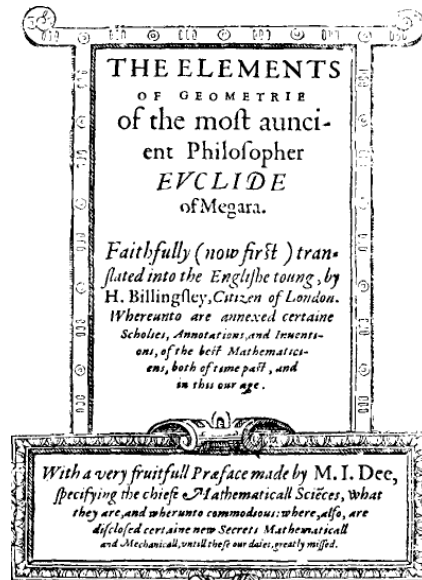


In Geometry, a Tetrahedron is a polyhedron composed of four triangular faces.

The Tetrahedron is the three-dimensional case of the more general concept of a *Euclidean simplex.

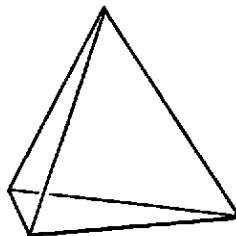
The Tetrahedron is *one kind of pyramid*

[A Tetrahedron is also known as a *Triangular Pyramid*]

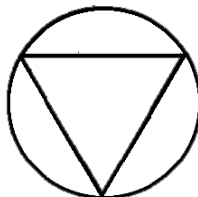


Reference: "The Mathematicall Praeface to Elements of Geometrie of ****Euclid** of Megara, by John Dee"

Obviously, the EE knew fully well, that John Dee could relate in these *Mathematical* terms.

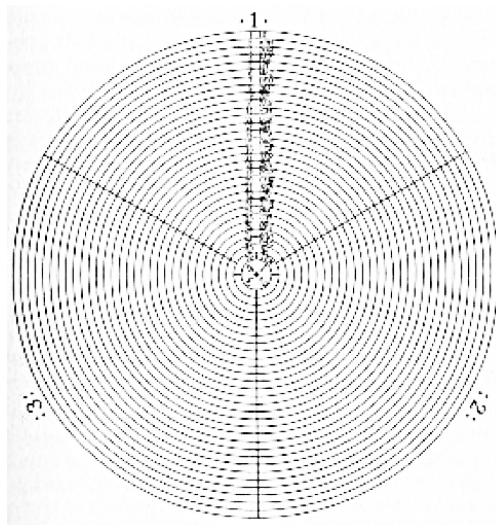
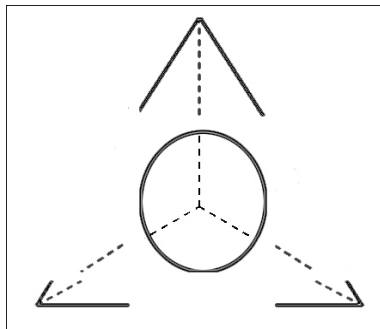
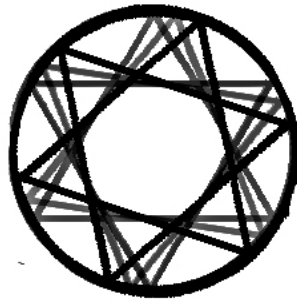


Visualize the above Tetrahedron –



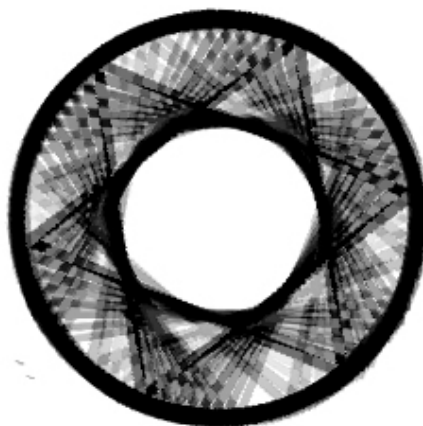
"Flattened Out"...

Then “Super-Impose” a few of them over each other...



...& then more, once the visualization gets easier

Keep doing this until you have 87
“Flattened Out” Tetrahedron Corners
[29 ‘Flattened-Out’ Tetrahedrons would produce 87 Corners]
 $29 \times 3 = 87$

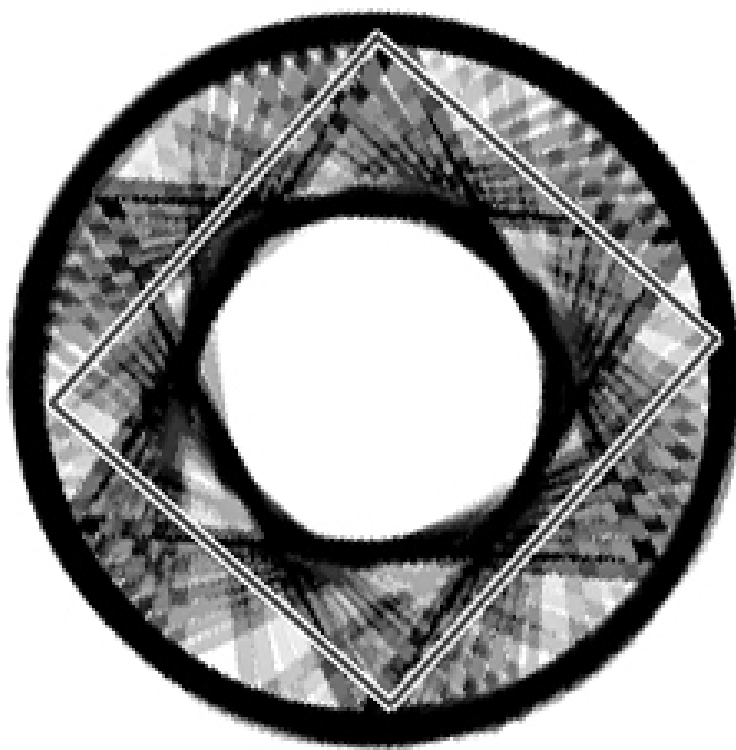


This is a very simplistic *Representation* of
the Enochian Aethyrs-
[Aires #2-30]

30 Aethyrs



TEX [the 1st Aethyr/Aire] has 4 Divisions...



**There are 87 Territories, divided amongst the
[*Flattened – Out*] Tetrahedrons.**

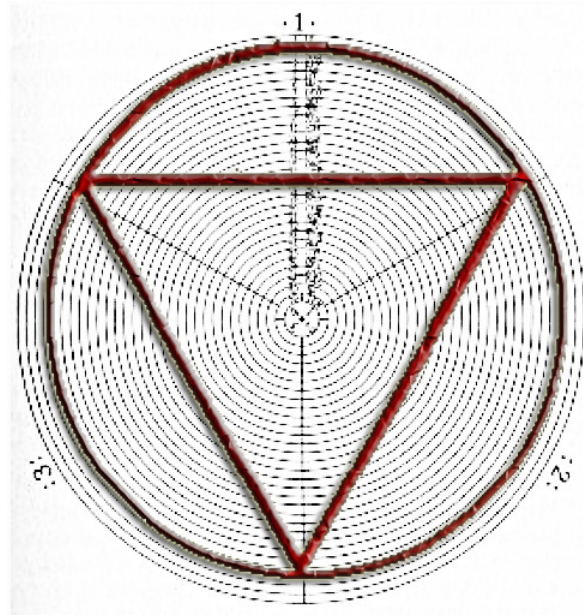
Then we added a Square- [which really is a Tesseract]-
but for our simple understanding- *just a square...*

We now have 91 Enochian Zones.

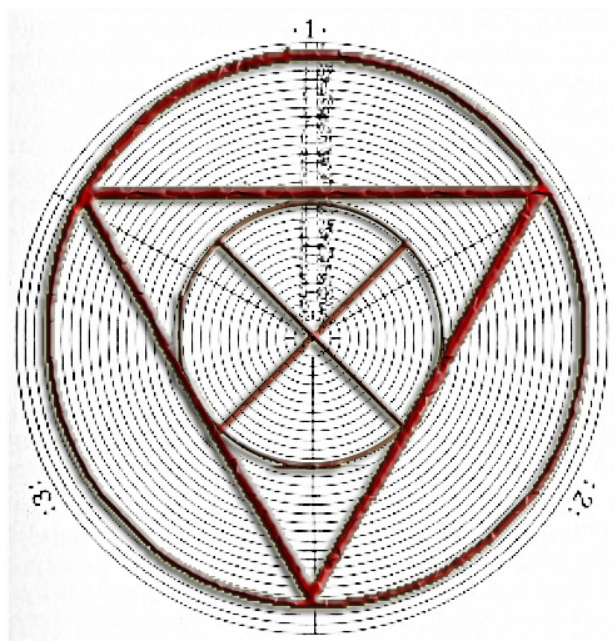
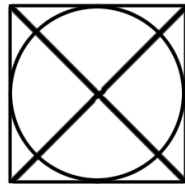
Zones = Fractions of [Distinct] Aethyrs.

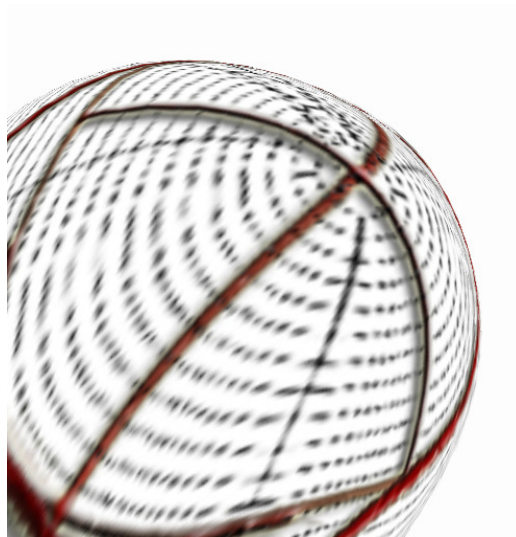
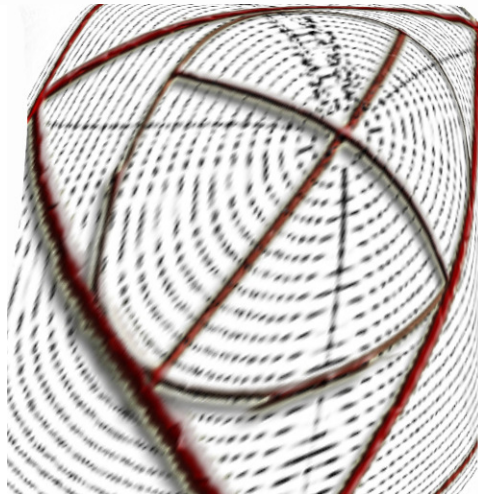
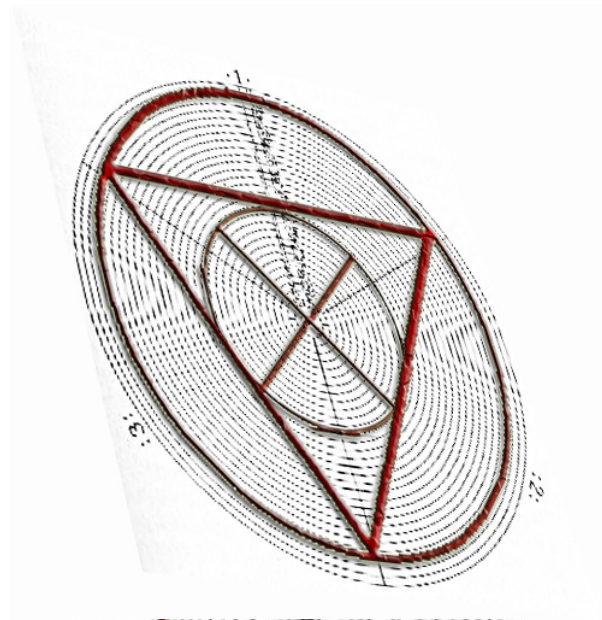
These 91 Zones compose the 30 Enochian Aethyrs

Of course, They are not flat- & These really are not globes, either.
But- for simple analogy- we will think of these as Spheres.
[*Similar to visualizing the Tree of Life]*



Each Sphere is a Globe with a Tetrahedron inside it...
&
...One Sphere with a Square inside





**Each of these 30/91 revolving and rotating machines are unique,
with Their Own Laws, Governments and Rulers...
91 Zones- 92 Governors- 30 Aires/Aethyrs**

**“Enochian Entities - Book B” – By SaToGa
Volume #2**

In the “ZAX Vision”, the EE explained it as:

This is the Analogy of Correlation

(This Volume: “ZAX Vision: Get Thee Behind Me- Satan!”)

*“Think of the 18 Calls as The Keys that Open the Tumblers
of the Loagaeth cities.*

*The WatchTowers contain It’s occupants, &
the Governors of the 30 Aethyrs” [the 19th Key]
The Holy Table- is as the -Loagaeth & 30 Aethyrs.*

*The 7 Ensigns- is as the -Heptarchial Mystica
Sigillum Dei Aemeth- is as the -WatchTowers*

Microcosm- is as the –Macrocosm

The EE Infrastructure: “Knitting Together”

30 Aethyrs are “of” the Cities of Loagaeth

*Liber Loagaeth are 49 gold sheets with a differing front and
back.*

*In other words, this signifies “Thickness or Volume” and that
each “page” is 3D- maybe, even... “Multi-Dimensional”*

The 19th Call is a Trumpet that Calls the 91 Governors

The 91 parts are ‘etheric counterparts’ “of” the 30 Aethyrs

*Heptarchial Mystica is the ‘Cosmology’ and ‘Calendar’
system of the EE MultiVerse(s)*

Previously, I wrote:

*“Dee’s diaries are vague in establishing a direct link between the
Enochian Keys/Calls and the Watchtower tablets.”*

*The WatchTowers contain the ‘Census’ [inhabitants] of the
30 Aethyrs, 91 Parts and Loagaeth.*

Think of the WatchTower as a telephone directory.

Find the occupant and dial it in!

*The 18 Calls/Keys [including the 19th] are directly related to
Loagaeth.*

*If Loagaeth was a Nation, the 18 Calls is it’s Declaration of
Independence. [‘Directives’]*

The EE were very interested in the World’s Kingdoms.

*We see this as an interest because the EE Hierarchy is
composed of a “Theocracy”- like the 12 Tribes of Israel.*

*EE has Kings, Seniors, Princes, Ministers and of course,
God(s)...and a God of Justice*

(Scales of Balance)

*The purpose of Loagaeth:
Circulating it's Energy Matrix/Theocratic Kingdom ..then-
"The End of the World".*

Again...

*"But in the same instant when Adam was expelled, the Lord gave
unto the world Her time, and placed over Her Angelic keepers,
Watchers & Princes"*

"As an instrument of the thrashing...This Doctrine is a Flayle"

"Therefore you may do anything" –Mapsama

*As the Grid Pattern was very special to John Dee [see his Book of
Soyga]...the diagrams consisting of boxed squares proved nothing
unusual in Dee's current Understanding...*

*The Vertical and Horizontal Lines form Latitude and
Longitude Lines, aligning the Zodiac, Celestial/Cosmological
Spheres, Planets and Elements*

I believe some of the familiar number sequences in the 18

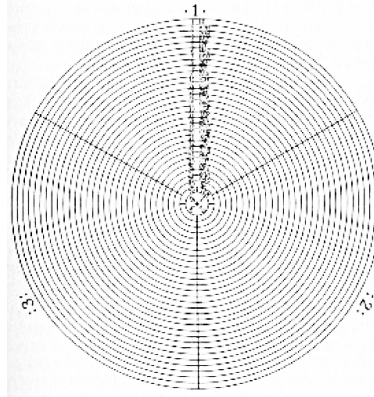
Keys refer to this: "456", "9996", "3663", etc.,

*Some of the context from these Keys make these
numerical sequences appear as "Zones" or "Districts"...*

It is physically *Impossible* to "Chart" *Enochian*
Multi-Dimensional Zones in a 2D book
[and have them make sense!]

**However, rather than trying to grok the
Enochian Aires as:**

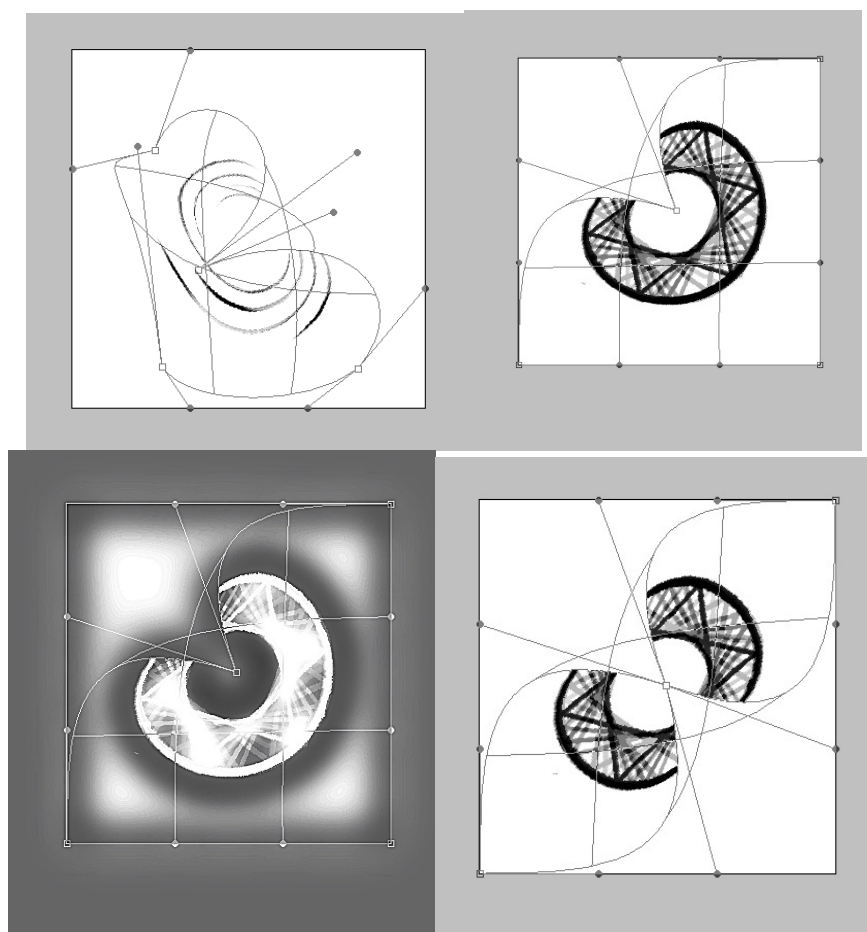
'One Onion with 30 Skins and a CruX pit inside it...'

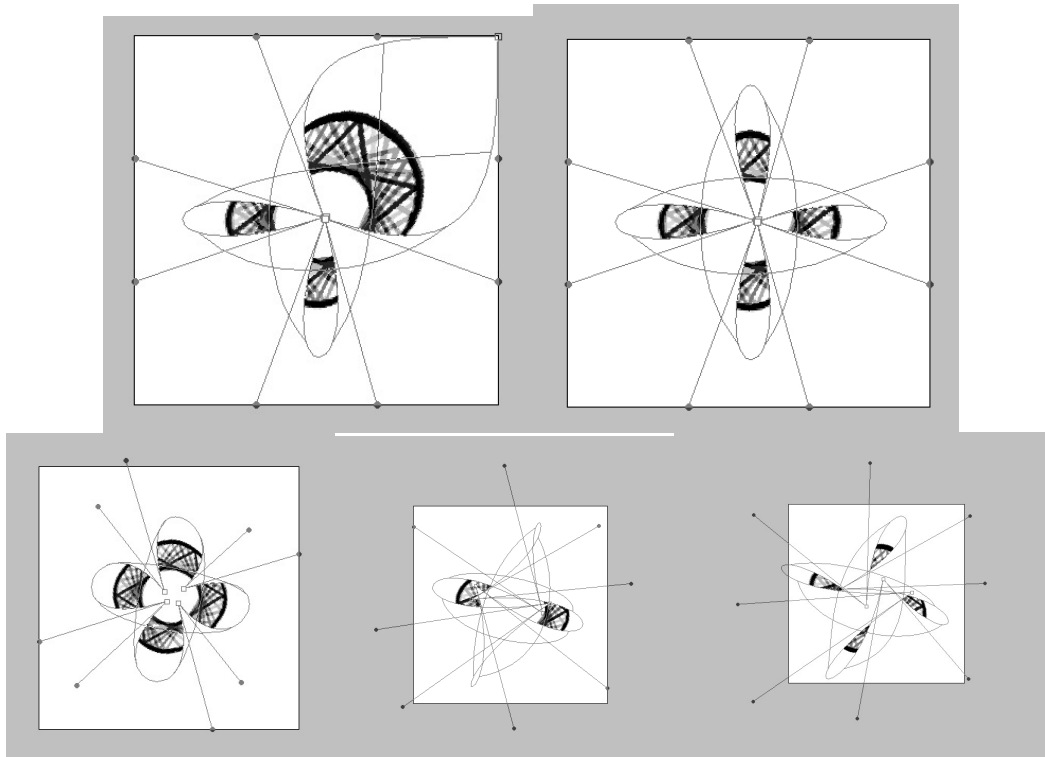


Try to fathom the following drawings...

→ **[For the beginning Mage] To completely understand the outline of 30 Aethyrs, [with 91 Corresponding Areas!] ...will lead most to absolute frustration.**

Trying to ascertain where Zone 1 ends, and Zones #2-3 begins, overlaps, bleeds-through, etc.,
- *can be confusing.*



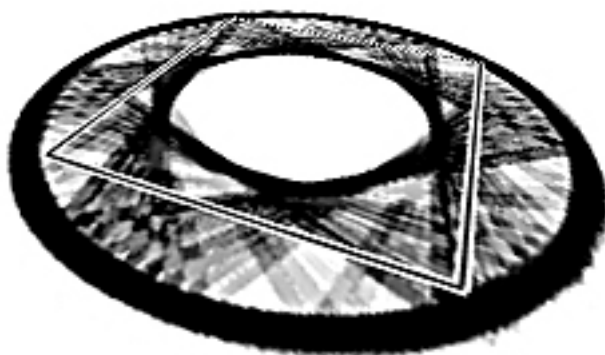


Review these Notes the next time you decide to venture through the
'Cities' of Liber Loagaeth.

Take all the information from my other books with you.

The more understanding One contains within the psyche...

*The unfolding of "Enochian Realities"
congeals `into semi-digestible molds.*



Accessing These Aethyrs:

In my prior books, I gave various techniques, as well as my own results, with the Aethyrs.

Here's one that can propel you past *stagnation*:

Visible Apparition is mandatory for these to be considered 'Legitimate Enochian Entity Contact'

[See prior Volumes]

-Temple set up

-Key 1 & 2

-GBRH.eptagram

-Rising on the Planes:

From Malkuth- 'Ascend' up the *Serpent Trail* Until reaching Chesed.

From there, *enter* Da`ath.

*Emulate a sensation of falling backwards from
Da`ath until you reach Yesod.*

[EE are very Lunar-oriented: You may use Queen Scale Color
Scheme]

From Yesod- Recite the 19th Key...

If you are using wands set aside primarily for Enochian Ritual...
[See prior Volumes]

-Using Spirit Wand:

Draw a **Heptagram** over the Scrying Mirror.

*'Pierce this Veil' and Circle the Scrying Mirror 7 times, Clockwise-
then 7 times- Counter-Clockwise...
through the **Heptagon** that is inside the Heptagram you just
"Veil Pierced"*

When you withdraw your hand- you should feel a sticky magnetic
pulling sensation.

This is a Portal

If you set up your Temple *as instructed in the Prior Volumes*, you will be able to *Legitimately Contact the EE Realms* at this time.

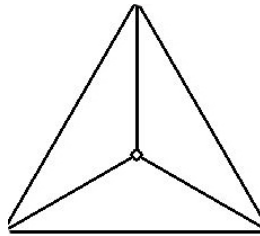
Usually, in my own experience- you will see –*literally*, small floating Electric Blue and/or Indigo spheres in your peripheral vision floating independently around your temple space.

-Remember, there are 30 Aethyrs- consisting of 91 Zones.

Each Zone has Their own Governor [92]

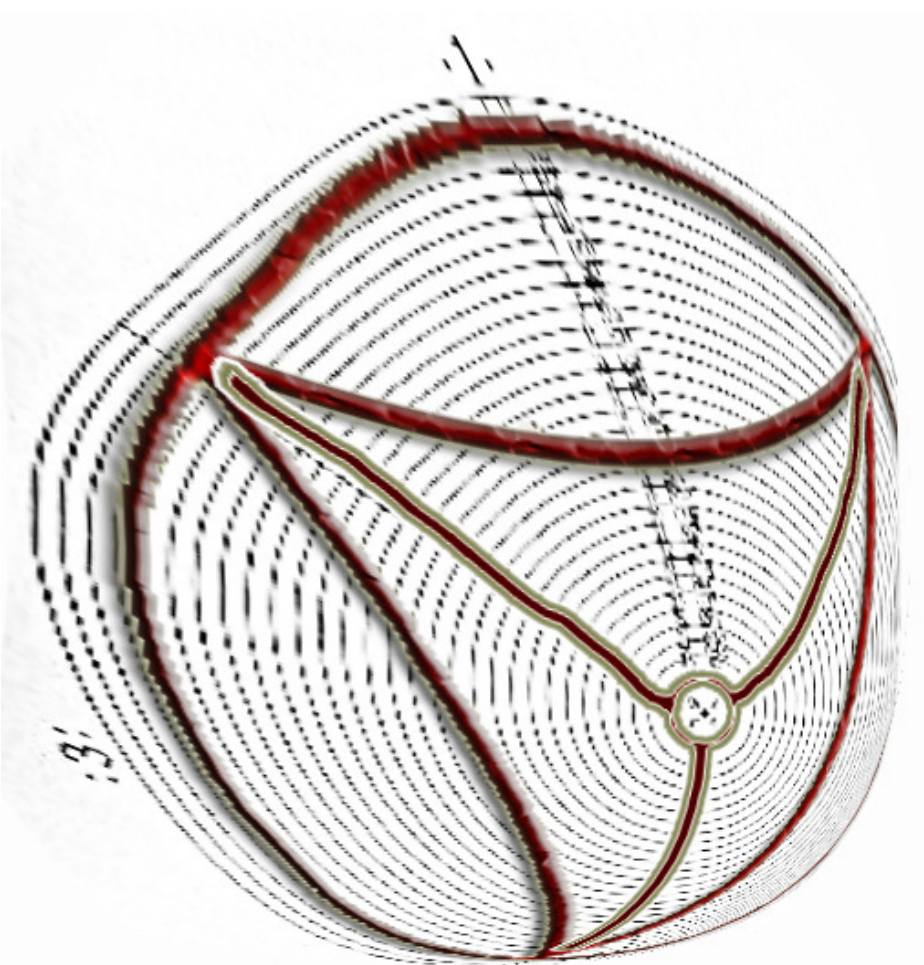
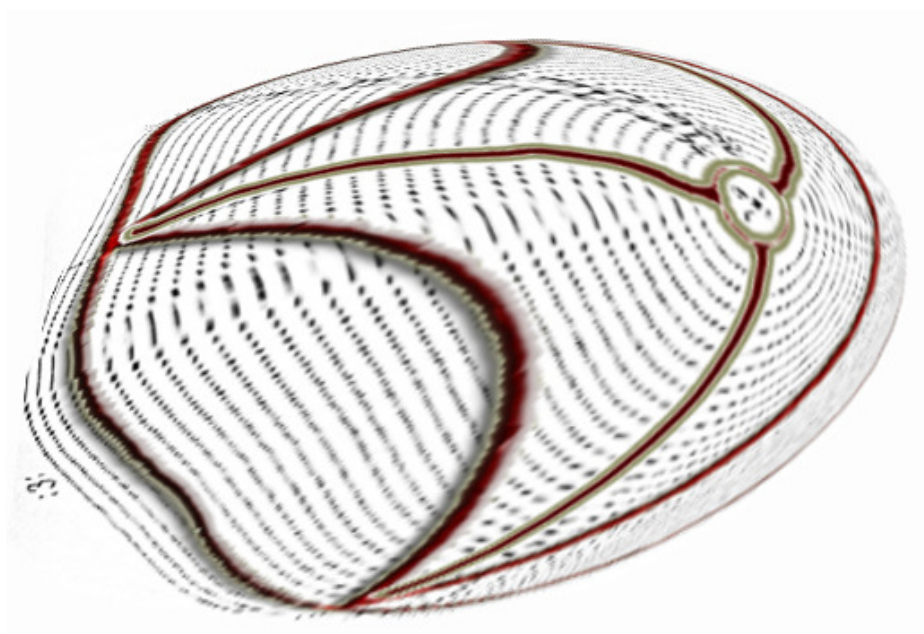
Aires #2 through #30 share one trait...
Each Aire has an Apex.

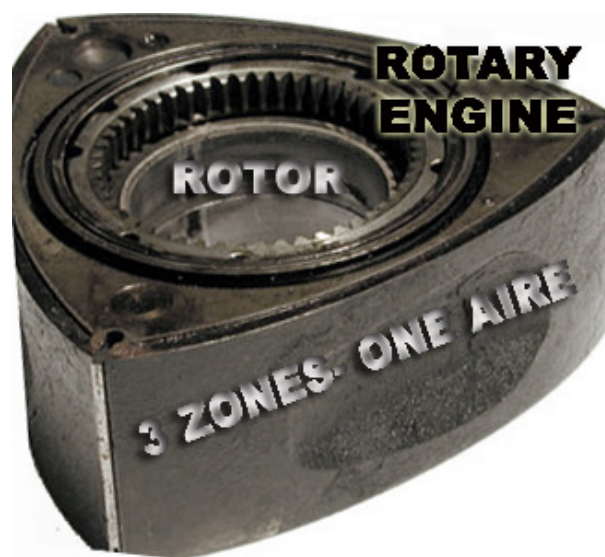
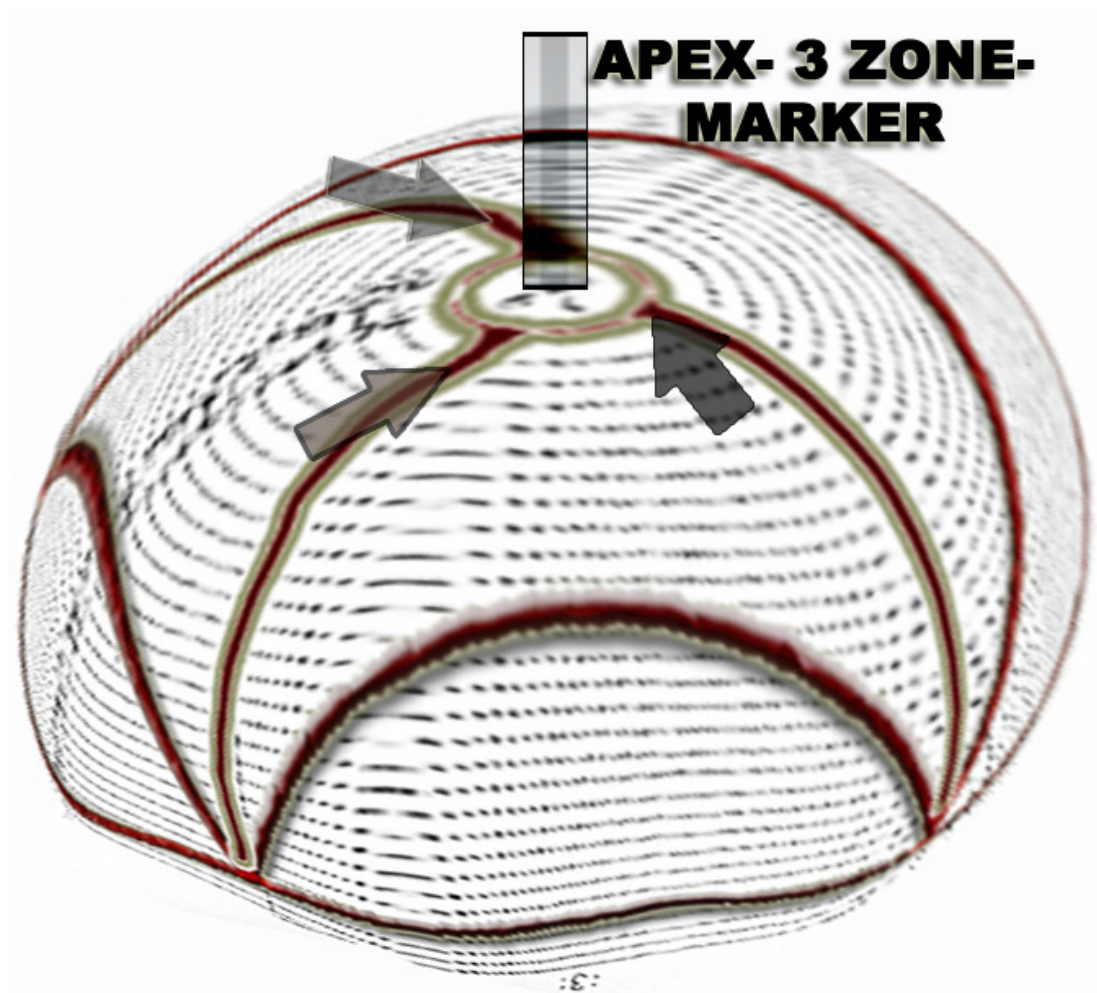
This Apex is where all 3 individual Zones become unified and ‘connect’ within that particular Aire.



**It is usually located by a
Large or Outstanding [*Hyperbolic*]
Pillar, Pyramid, *Shamanic* World Tree, Obelisk.**

[It is a similar to the *rotor* in an engine]







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The Book of the Seniors
A Magickal Record

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By Benjamin Rowe

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INTRODUCTION

This book is part of the record of an extended magickal working involving the Tablet of Earth from John Dee's Enochian magickal system. This section presents the results of a series of invocations of the Seniors from that Tablet. The record is complete and is presented exactly as it was received at the time of the invocations, without editing.

The invoking names of the Seniors are derived from the Great Central Cross of the Tablet by reading outwards horizontally and vertically from the two centermost squares of the Tablet. In the Golden Dawn's theory of the Enochian system, they represent the forces of the planets manifesting within the element, and are considered to be Briatic in nature. With the Elemental King, who represents the Sun and is a link between the Briatic and the Yetziratic levels of the Tablet, they bind together all the forces within the Tablet.

Additionally, the Seniors are said to provide knowledge specifically concerning "human affairs", and the present record confirms that in the broadest sense. On another level (and unknown to me at the time of the operations) the 24 Seniors in the four Tablets correlate with the 24 Elders mentioned in the Revelation of St. John the Divine. In this latter case, they relate to the zodiac signs, presumably two for each sign. And again, the record would seem to support this attribution.

A somewhat different method of operation is used here than in the previous invocations of the series that were described in *Touring the Earth Tablet*. In that work, each of the "Kerubic" squares of the Tablet was examined individually. The visions were deliberately forced into a highly visual and symbolic form, along the lines set down in the Golden Dawn's rules for astral workings. While these restrictions made it easy to establish the validity and consistency of the visions, it also forced the information given by the Kerubic forces into an extremely cumbersome and hard to read form.

In the current series, no effort has been made to make the visions conform to the baroque style touted by the Golden Dawn. Rather, the Seniors were allowed to present themselves in their own manner, except for a brief presentation of a telematic image as a check of validity. Attempting to examine each square individually would have been much too cumbersome. The result has been much more direct and readable than in the previous case.

Despite the looser form, the results of these invocations are entirely consistent with the previous invocations of the working. Taken together, they present a developing system of symbolism related to the planet Earth, the various modes of magickal initiation, and man's place on Earth and in the universe.

The story presented by the Seniors is a history of the spiritual development of man on Earth, as viewed by the being who is the life of the Earth and those appointed to direct that development. The main characters are those beings whose actions are the root of the mythos of the gods Set and Horus, and the plot describes their conflicts as they contended for control of man's evolution over eighty million

years. With the earlier works in this series, it also presents a “reconstruction” of the original mythos of Set, from before the time when priests of Horus and Osiris demolished his temples and turned him into a devil-god for their own forms of religion.

This mythos is not a step backward in time, but a re-formulation in terms of the incoming energies of this present day, when the equinox is moving into the constellation of Aquarius. The philosophy presented is entirely consistent with the basic tenets of Thelema as originally stated in *Liber AL vel Legis*, and those later elaborations presented by C.S. Jones (Frater Achad).

The energies of the sign of Aquarius are vastly different from the energies of the previous aeon, which was under the sign of Pisces. The Piscean age was characterized by highly structured, imposed systems of religion and magick, presented through the work of rigid hierarchical organizations. In that age, the individual was expected to subordinate himself to the work and symbolism of the group, and to accept what was given to him on faith. Man was seen as being at the bottom of the spiritual hierarchy, and was therefore subordinate to all of the spiritual forces. He could only contact them through faith and supplication, in effect begging them for a bit of wisdom.

The Aquarian energies, on the other hand, are extremely individualistic. The ruling planet, Uranus, and the exalted planet, Mercury, show that in this new time individuals can achieve magickal and spiritual success entirely through their own efforts, without the aid of any outside force. The results of their work will be proportional to the effort they put into it. Where Mercury, knowledge, was in its detriment in Pisces, here it is at its height. Thus knowing and self-will, and not submission and faith, are now to be the key to initiation.

Under the Aquarian energies, each man contributes to the group work by doing his own work and discovering his own Will, without reference to the work of others. The links between the work of one person and another will come naturally, as a consequence of the internal connections that exist between all things, and not as an externally-imposed set of formulae. The connections mentioned above are one example of this principle. No doubt many more examples will arise in coming years.

Following this principle, I would like to encourage the reader to examine this work and all such works with a critical eye, to not accept it as literally true, and not accept it as symbolic truth unless it fits your own views of the spirit. Perhaps another way is better for you. There is more than enough room for any number of views.

Before concluding, a few explanatory remarks might be in order.

Where reference to the cabalistic Tree of Life is made in this work, it is always to the revised version discovered and presented by Frater Achad. I have personally found this form of the Tree to be much more productive than the old G.D. version. The extended working of which this paper is a part has demonstrated that it is not merely a curiosity, but a workable and very effective system of symbolism, at least the equal of the older version of the Tree. But the use of this alternate system should

Introduction

not deter users of the older Tree from reading this book. The essential aspects of the work are not dependent on the Tree at all, and can be applied to many different systems.

It seems appropriate to provide the readers with a minimum sketch of the symbolic basis of the narrative, so that they might have some clues to its occult interpretation.

The planetary symbolism of the Seniors themselves appears only on a very superficial level, and has little to do with the content of their story. The plot of the story follows the sequence of the zodiac signs in precessional order, starting with the sign of Pisces, showing the Earth and her Lunar twin as the two fishes. Further development follows through Aquarius and the other signs until it ends in Aries, with a minor epilogue not related to the signs. The portion concerning the Earth-Spirit and the portion concerning the character Set follow parallel but separate threads until they meet in the sign of Scorpio, from which point the story goes forward in a single plotline. All the major plot elements relate in some way to the *astrological* (as opposed to the cabalistic) attributes of the signs.

The main characters represent the elements of the modified INRI or IRNI formula, presented in detail in the paper titled *Set / Horus* and several of my other papers. (The formula's appearance here is in fact the first clue I received as to the modified formula's existence.) Briefly, the Earth herself represents the first and last "I" of the formula, corresponding to the astrological signs Taurus and Aquarius respectively. This dual characterization shows her as both a celestial being in her own right (Aquarius = "The Star") and as the nurturing mother (Taurus, ruled by Venus and the Moon) within whose "womb" and at whose behest most of the action takes place.

The protagonist, Set, corresponds to the "N" of IRNI, and his described character relates closely to that sign, its traditional ruler Mars, and its exalted planet Uranus. The sign's modern ruler, Pluto, appears only as an undercurrent and in the Pisces phase of Set's plotline. Set's opposite number, Horus, represents the "R" of INRI, corresponding to Sol and its sign Leo.

There is also the question of identities to be considered. The reader might wonder, as he examines this work, just who the Seniors are speaking to. It would be absurd to think that the scribe, the fellow whose name appears in the copyright notice, is the one who did all the things the Seniors attribute to the one they speak to. He is all too human, very much a child of his times, and more than a little bit of a fool. But if not him, then who?

In the words of the Seniors, the scribe is part of a tripartite being, a "man who is a mage who is a god". As a general rule, when the first person singular is used in this work, it is a blend of the scribe and the mage, in varying proportions, who speaks. The distinction between them is never too clear to the scribe, and it is becoming less clear as this working progresses. But the more doubtful and uncertain the "I" who speaks appears, the greater the proportion of the scribe in the mixture.

The Book of the Seniors

But when the Seniors speak, they are generally referring to the actions of the mage, the god, or a blending of the two. The sole exception is when they refer to events occurring on the physical plane during the lifetime of the scribe.

Perhaps the best view to take on this subject is to consider each aspect as a pseudo-autonomous subset of the next highest aspect. That is, each is a projection of the will of the next which can act independently most of the time, but which is absorbed and loses its individuality when the next highest aspect chooses. Thus, the lower aspect is never entirely certain whether it is expressing just itself or is acting as an extension of a higher aspect.

That being said, I will let the Seniors speak for themselves. As always, I welcome comments and correspondence about this work.

Benjamin Rowe
5/7/1986, Niles, Ohio.

ACZINOR, SENIOR OF JUPITER

4/10/86

As the vision opened, I found myself in a place where blue sky came down to a yellow plain. There was a brilliance about everything, a cheery internal glow. I saw that the yellow plain had the texture of velvet or cotton candy.

Looking to the east, I saw a star coming up above the horizon. It had eight points around the circumference, another point aimed towards me and another pointed away from me.

To the south, I saw a lion seated on a cubical throne.

To the west, there was a watery area, in which a boat or barge was travelling. To the north there was an image of the planet Jupiter, rotating majestically in space.

I called again upon the Senior Aczinor, and he appeared wearing robes of blue with a dark purple shimmer in the folds. I did the LVX signs, to which he responded with the sign of Set, LVX, and the sign of the Enterer. I tested him with the pentagram of earth (which had no effect) and with the hexagram of Jupiter, which caused his force to flow into me. He himself dissolved, passed through the hexagram, and reformulated himself on the near side of it.

From close up, I could see that his hair was white, and his skin was a violet so dark and rich as to be almost black. His eyes were a lighter shade of violet. He held up his right hand in the sign of blessing and asked me to return it. Another flow of force went between us, filling my own aura with a deep violet similar to his own color.

He said “Thank you, o mage of power. Now we can speak clearly to each other. I am Aczinor, representative of the father Jupiter in the system of the Earth Tablet. Though your invocations began with the King Iczhihal, yet I am the first to speak, being the initiator among the planetary powers of the Tablet. I the wisdom of the King, and of his father the Sun, and cause it to take form before the eyes of man. I am the first below the so-called abyss in the Tree of Life, and so I am the pattern of manifestation within the world. Thus my star shows ten points, and thus the lion, the king, is enthroned by my existence. I function as his seat of rulership, causing his power to be extended into matter. Thus the four-square throne¹ is mine. The barge of the west shows my watery character, as the yellow plain and blue sky show my airy nature. The barge again is a foursquare construction, fitting the symbolism of my sephira, which is also considered watery in some ways. Thus also I float above the waters of creation in the earth's sphere, guiding those waters in their flowing downwards into matter.

“Since I am of the earth as well as of Jove, I am also related in some ways to his physical manifestation. The equivalent power in Jove's system rules those levels of his physical body in which life has appeared, taking its energy not from the Sun, but from the weaker but still great life of Jove himself.

1. When he said the words “seat” and “throne”, there was a second voice saying the enochian word “thild”, which Dee translated to mean both these words.

The Book of the Seniors

“Now you have been asked to be shown the invocations of the planets in the enochian system. I can not do this myself, being but the most junior of his representatives within the levels of the system. But I can tell you how to go about preparing for these. As you have thought, it is best to do invocations of all the seniors within the tablets. But rather than holding to a single tablet, invoke all of the equivalent Seniors from each of the tablets at once. This will allow you to get a full view of the action of the planet with the sphere of Earth, who contains all of the tablets yet presented to man within herself.

“From this, we will hope to instill enough of the force within you to make the presentation of the sphere clear and easy to perceive. Then you can go to your castle and locate the books with the invocations, and read them and transcribe them clearly.”²

(3-hour interruption at this point.)

“To continue, since you have invoked me and I have come, we must use the force for some purpose. Therefore, let me begin a tale, as is my right as the initiator.”³

“The planets of the system, with the exception of Luna, are all the bodies of lives of a scope so inclusive as to make the perceptions of men and angels nothing in comparison. All of them, even the least, operates at least at the level of Yesod in the Tree of which the manifest Tree of Life is Malkuth. Most of them operate in Netzach or Tiphereth of that larger Tree.”⁴

“The one exception, Luna, is a dead world. Its action on man is purely a reflection of the Earth's own power, projected outward by the minds of men onto the nearest convenient target. Luna is the body of a being who is now no longer in incarnation, having completed his tasks at an earlier stage in our solar system. His twin, the Earth, remains in living incarnation, and her influence extends to control her brother's dead shell. The cycles of life within the earth that are tied to Luna reflect the rhythms of interaction between the Earth and her brother in long-ago days, before the appearance of life out of her seas. Their cyclic interaction produced a ‘standing wave’, a continuing cycle of echos of the original interaction of the two.

“The Earth herself continues to reflect these cycles in the pulsations of her magnetic envelope. These aural-magnetic effects are the true cause of the lunar cycles in living things.

“I myself, angel and Senior though I be, am still within the range of these cycles, and I have less power sometimes and more at others as a result. You yourself are also subject to them, though since you wear a body of a male human, the effects are more of a psychological nature than they would be for those who wear female bodies. Nevertheless, the effects are there to be seen in all humans.

“I speak so long about Luna-Earth because I myself was the proximate cause of the brother's loss of connection with his body. Yea, even I, Aczinor, most junior of the Seniors of Jove, have had my influence in the dramas of the solar system. As you

2. These invocations have never been obtained. At the present (9/92) I am assuming that the promise that they would be acquired was simply a distraction until events allowed me to understand my true will more clearly.

3. I suspect that this statement is a bit of Jupiterian humor.

4. The many moons of the solar system are included among those bodies called planets, for purposes of this statement.

are now to have yours, o man who is a mage who is a god. Yours is the separation of the consciousness of the Earth from the deep levels in which she sleeps. Mine was similar for her brother in Luna. So you and I are brothers of the spirit, in the ways of our works, and I am pleased that you have come to me for aid in your quest.

“Now the brother's work was to express fully, with his sister, the effects of the so-called Third Ray of Active Intelligence within the system. Where she represents the lifting of the spirit out of matter by that force, he represented and embodied the movements of life into matter. For life must be present in matter before it can again be raised up.

“This one in Luna was of the younger of the stellar brethren, only a few cycles away from existence as a being of the type now embodied by human beings. This effort on Luna was to have been his first experience in incarnating as a full planetary being, free from the supervision of a mentor. (In the early stages of life in the higher realms, the man-gods perform their creations within the aura and under the guidance of a more advanced practitioner of the art.)

“Well did he do his work. Too well, in truth. For in concentrating himself to pass the spirit of life into matter he concentrated too well and part of his own spirit, though not his awareness of being nor his true self, but only that spirit which enlivens the ethers, became tied again into matter as it had been in the days before his rise to godhood. Worse, even when he realized what was going on and attempted to separate himself again, the flow of his energies into matter continued against his will.

“But we speak here of things far beyond this level, and words are not fully suited to the expression of these concepts. Perhaps a few images would make clear what we desire to express.”

(I had had a strong feeling at this point that I was not really perceiving the presentation in its correct form. Aczinor's comment is the result of this feeling.)

He gestured with his left hand, and before us there appeared an image of the Earth-Luna system. But where in our own time Luna is dead, here he was surrounded by an aura of life, though the surface seemed as barren as it does now. The earth also shone with an aura of equal brilliance.

Now some of the life around the moon seemed to be sucked into it, leaving a hollowness, growing outward from its surface inside the aura. A shock went through the remaining aura and out into space. As it passed over the place where Aczinor and I stood in the heavens, I felt a tremendous sense of despair and failure, and a sort of panicky desire to repair the disaster before it was too late.

The despair, sorrow, and self-recrimination I sensed was so overwhelming that I cried out, and had to leave the vision for a few minutes until it passed and I could again think sensibly. Worst was the sense of shame this being felt, as if in his failure he had also brought the works of the rest of the beings in the system to naught. It was as if this being in Luna had lost all sense of self-respect and self-confidence by his failure.

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The pain he felt could be seen to radiate out into the system. It caused sympathetic responses in all the lives of the other planets, and so the whole system was threatened with disruption.

Now Sol turned his attention to the situation, seeking the cause of the disruption he had felt on the levels where he had his attention. Seeing the plight of Luna, he immediately overshadowed that entity, taking him over body and soul as he was able to do from his higher level. He caused a stasis in Luna so that the flow into matter was halted. The soul and awareness of Luna he lifted up, out of the trap, and wrapped in his own aura, comforting him and healing him.

Aczinor continued:

“With the immediate danger halted, there was time to look at the situation clearly and objectively. Sol and the planets attempted to comfort the lunar lord, but his shame was too great. He knew that by his failure he had ruined the whole beautiful plan by which Sol had intended to express love and life for this section of the galaxy. The far-reaching consequences of his failure overwhelmed him, and he begged to be allowed to resolve his error in some way, to expiate his shame with action.

“Since this disaster took place within the aura of Sol's work, it must therefore be remedied within the limits of his kingdom. He could not simply eject the ruined matter from the system, any more than a man can cure a cold by giving it to someone else. Nor could he allow this involutory flow to remain free in the system, for then it would continue to increase, eventually ruining the plan which Sol's quick action had so far saved. There was much discussion among Sol and the senior planets of the system, and deep meditation by all, lasting many millennia, on how this problem could be solved. Many plans were proposed, but none of the senior planets felt confident enough of his solution to propose it as a definite course of action. So the discussion continued.

“Our earth, being among the junior planets of the system, having not yet reached Tiphereth of that larger Tree in which the gods live and act, was not a party to the discussions but was only an observer. But unlike the seniors she was on a level where she was intimately connected with the type of force her brother manifested. And her love for her twin motivated her in a way the senior planets could not be. She devised a plan, and when the senior planets did not arrive at a satisfactory solution, she proposed her plan to Sol.

“It is impossible to state now what Earth's path would have been had this disaster not taken place. The conditions under which it might have been understood by human beings have not existed for many tens of thousands of millennia. The minds of men, as they have evolved under her new plan, are too far from the type of consciousness needed for any meaningful expression to be possible.

“But it can be said that under that original plan there would never have been incarnate human beings on Earth. The furthest into matter they would have gone would have been Yesod, and for most of the life of the system they would have been in Tiphereth.

“In Earth's proposed plan, she would take the involutory forces of her brother's sphere into herself and hold them there by deep concentration. She would, by her concentration, create a shell around herself which would keep the involutory force out of the rest of the system. Thus the other planets could continue to develop their themes without interference.

“To eliminate the involutory force from the system completely, she would set it against the evolutionary aspect of the Third Ray that she herself expressed. The incredible tension between the two would be used to produce an acceleration of evolution within her sphere. Where before evolution was a gentle process, with many thousands of millennia between substantial changes in form in a species, now evolution would be forced, with continual changes of both form and content of the living animal bodies. this forced evolution would produce bodies of a degree of refinement and integration that would never have been seen within the limits of Sol's original plan.

“Thus would she tie the involutory and evolutionary tendencies together, halting the involution in Malkuth, keeping it from pulling the whole system back into the shell-worlds that preceded the full incarnation of the gods. And when the bodies were of a great enough degree of refinement, she would begin to eliminate the involutory force all together. She would do this by forcing the human souls within her sphere to incarnate in matter.

“Unlike the matter itself, these souls, being already of a spiritual, evolutionary nature, would evolve much more rapidly. In matter, they would ache to return to the levels from which they first came, and their natural desire to return would eventually counter the involutory tendency.

“Not only this, but the hammer-blows of experience the human souls would receive within the forge of incarnate existence would change them into something far greater than they ever could have been within the original scheme. For they would come out of that forge with a temper, a hardness, that could never be lost, making them as the gods of the system and of the stars, brothers to these within whose influence they had led their many lives, where otherwise they would have remained the pawns and tools of the gods throughout the life of this current universe. Thus many thousands of millions of new gods would eventually rise out of matter where otherwise there would have been none. All of them able to express within the universe both the formula of spirit, which is evolution, and the formula of matter, which is involution. They would be true microcosms, and after many more cycles of evolution on the god-levels, each of them would be individually capable of creating whole new universes for life to express itself in. Thus was 'life more abundantly' once said to be the keynote of our planet.

“Even within this present universe will the effects of the Earth's proposal be felt. For these lives of men will spread out to the stars, when the gates are again open fully, and they will catalyze similar reactions in other spheres, where conscious life exists but develops at a slow pace. Thus will our galaxy and universe benefit from

the crisis of Luna-Earth, as consciousness independent of the gods rises up all over in response to the calls of the souls of men.

“But to return to our story, Sol heard the Earth's plan, and felt that it was the only possible one that had any hope of success. But he was certain there were aspects Earth had not considered, being beyond her current level of consciousness. And such a radical change of plan could not be put into effect on his own authority since its effects would spread so far beyond his own sphere of action. So he ‘passed the buck’ as you would say, laying the decision in the hands of his own mentor, who incarnates in one of the stars of the Sirius group at this time.

“Now Sirius (as we shall call him, though that is not his true name) saw that the Earth's plan would work, but that there was a danger of her becoming so concentrated that she would not know when the disposal of the involutory force was completed. Thus he declared that if the plan were to be implemented, there must at all times be within her sphere those who were capable of breaking out of it on their own, with no assistance, so that she might never suffer for lack of light should she have need of it. And also, these others must bind themselves to her, and constantly recapitulate the process of their evolution within her sphere, so that she might ever be reminded by her connection with them of the purpose for which she had hidden herself.

“The adepts of Active Intelligence, and of Love-Wisdom, and of the lesser rays who were acting in her sphere and under her direction could none of them accomplish this task. For their natures lack the forcefulness needed for such a solitary breakout as Sirius demanded. Only the adepts of the First Ray, the Will aspect, could succeed at this task, and those few of this type who were already working within Sol's system were working at tasks that they did not dare abandon. For the First Ray is not natural to our system and only enough adepts to fill the critical needs were there.

“So the call went out for adepts of the First Ray willing to fulfill the task set by Sirius. And this is where you yourself come into the story, o scribe who is a god. To tell of your part we must tell more of your origin than we have as yet.

“Now, the progression of spiritual beings upwards through the planes in the course of evolution follows a regular cycle. That is, there are generations of such beings, and each generation must mature to a certain level as gods before they can perform the acts that cause the next generation to be born out of the union of spirit and matter.

“Thus there are large gaps between these generations. These gaps are not gaps in time, for time is meaningless on the levels of which we speak. Rather, there are gaps of relative accumulation of experience between the generations. This amounts to the same thing on your present level, but not on these higher levels. Normally there is a gap of one full Tree of Life's worth of experience between generations, although certain members of each generation will advance more quickly so that the gap becomes less as the progress continues. As one generation moves out of our manifest tree, another arises out of the union of spirit and matter to replace it. This

occurs in cycles so vast from our current viewpoint as to be indenumerable in terms of years. Our Earth is now an exception to this because of her daring plan.

“You were born of one such generation and your progress followed that of your fellows up to the level of Tiphereth in that time and place's Tree. But at one point you had completed a cycle of existence within a planetary system, and as that system's lives withdrew from matter you went off into space with your fellows to find further opportunities for experience.

“Now by what can only be called a fluke, a play of Murphy's law, the current that the souls ride between the stars separated you from your fellows, and pulled you into the center of a cataclysmic conflict between two stellar beings of a vastly higher level. Like a piece of flotsam on the waves, you became trapped in the circulating currents between these two.⁵

“The forces there were so vast and intense that at first it was all you could do to keep your being from vanishing, torn to pieces by the conflicting pulls. For a time not to be measured in years did you struggle to maintain your integrity against these near-overwhelming forces. That you were not made naught was more due to fortune than skill at first, for there were places in the currents between the two gods where you would have vanished like smoke on a breeze.

“But eventually you learned to draw on those currents of will themselves to maintain your being. While still trapped within the currents of the two gods' conflict, yet you could live and learn and grow. And so you did, drawing on the knowledge of those gods as you drew upon their power, ever increasing your own power and will, rising through the planes until finally your will was so strong that you could force yourself out of the bonds of the conflict.

“Out in the spaces between the stars again, you sought out your former companions who had not been caught in the trap. Finding them was a shock, for you had not realized how much you had changed in the course of your escape, having had no one to compare yourself to. Now you found that you had little in common with them. They were still singular beings, being all of the Third Ray essence, while you were now tripartite, having absorbed the forces of Love-wisdom and Will from your experience in hell.

“You could no longer communicate with them as equals. They could not understand you as you now were, and only your tales of shared experiences convinced them that you were their lost companion. You could still communicate with them within the limits of the third aspect, but even there your formulations were often so subtle as to escape their comprehension.

“There were beings around who could understand the other parts of your being to an extent. But these were devas and other angel-like beings, passive transmitters of higher forces rather than active users like yourself. So they also were of no use to you in the long run.

5. On the physical plane, these two beings were represented by a pair of mutually orbiting black holes. The currents mentioned are equivalent to the gravitational stresses between two such objects.

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“The gods of that time and place were also uncertain of what you were. Like them, you encompassed the entire Tree of Manifestation in its three aspects. But you had fully fused the three aspects at a level of experience far below that at which they themselves had done, and none of them knew of precedents that would aid in deciding your case, determining where you could fit into the scheme of things.

“So, neither fish nor fowl, you wandered the universe, going wherever there was need of one or another combination of your three aspects. But never did you find a place where you fit fully, and could use all your skills at once. And always, always, there was that tremendous sense of loss at your separation from your original group, and an ache to fit in somewhere with companions of like powers and perceptions. Alone and apparently unique, you conceived of yourself as the ‘solitary one’ or the ‘unique one’. Eventually you shortened this to simply ‘one’, since one of anything is always unique and solitary. This you translated into Hebrew during your last completed cycle of incarnation on Earth, calling yourself ‘Achad’, and expressing your full command of all the Tree in your two mottos, ‘O.I.V.V.I.O.’ and ‘V.I.O.O.I.V.’.

“But I digress. You continued to wander, seeking work worth your skills, until the call went out seeking adepts of the Will aspect for the Earth's plan of salvage. You were far away in space and time, but a god who had known you in the old days and had felt the gods' equivalent of compassion for you and frustration at his inability to help you, remembered and recommended you to the god Sirius. Sirius saw that you were ideal for this work, for you had already demonstrated an ability to free yourself from traps of a far greater strength than the Earth's blockade would be, and you were already capable of acting almost on the levels of the gods themselves. Thus your presence would ensure that the shell could always be broken, no matter how bad the disaster.

“You had also demonstrated your ability to live isolated from the universe at large for long periods, during your captivity between the warring gods. Many of the adepts of Will who had already been considered had been passed over for this very reason. They could not function without external contacts.

“And again, being somewhat less than a full god, though fully expressing all aspects of the Tree, you were still capable of incarnating as a human being without too great a loss of your higher perceptions. Thus you seemed ideal for the position Sirius sought to fill. After consultation with Sol and Earth, you were called to Sirius to have the proposal laid before you.

“You agreed with Sirius' evaluation, and saw in the plan two possible benefits for yourself. First, the drop-forge environment Earth was to become was a reasonable substitute for the trap in which your own skills had been shaped and tempered. Thus you now had some hope that companions who would be your equals would come out of it. If not from among the human souls on Earth, then from among the adepts called for the task. And, failing that, the additional experience might be sufficient to raise you to full godhood by the end of the cycle of closure. I am happy to

say that both of these goals have been accomplished, though few of your true companions are incarnate at this time.

“Thus you became the head of that group called, in Liber AL, the ‘Kings of Earth’, but who prefer to be called Knights, for their task is one of aiding a good and righteous cause, and not one of rulership for its own sake. And the Knights of Will in the Earth were formed from among the adepts of will who volunteered and were qualified for the task.

“You ask why this was not said at the outset, in the visions of the Kerubic squares. The reason is that you would not have believed it. As it was, your resistance to what was shown about yourself was so great that everything had to be couched in symbols, and even those were slightly distorted. It could not have been otherwise, for Sirius' rule still holds among the Knights, and in each life in incarnation the Knight must recapitulate the whole of his evolution in the Earth. For such a recapitulation to succeed, it must be done blindly. And so you could not have known what was coming, and your initial resistance was reasonable and appropriate. With what we have given you since then, you are coming to accept the truth of what we say, and you will eventually merge your incarnate and excarnate aspects again.

“Nevertheless the Kerubic visions do contain many symbolic statements of what we have said here, particularly in the visions of the earthy lesser angle. That dark self who spoke in those visions, through whose eyes you seemed to see at times, is merely that part of yourself that has been excluded from consciousness during your recapitulation.

“We have been at this much of the day, and it is time to stop. Tomorrow we will finish with my part of the tale.”

4/11/86

I tried to get contact using the usual invocations, but there seemed to be a great deal of interference. So I decided to delay the rest of Aczinor's tale for a day.

4/12/86

I did the invocations, and again found myself in the area of yellow land and blue sky that opened the previous vision of this Senior. I called upon Aczinor to appear, and he did so, looking essentially the same as in the previous vision. I did the sign of Set and the signs of LVX. He replied with the same signs, and added the sign of fire, which he held until I returned it.

I tested him with the pentagram of Earth and the hexagram of Jupiter, and neither had any effect on him. I asked why he had done the sign of fire, since we were in the Earth tablet at this time.

He replied, “We are not in the Earth, but above it, in the airs of the planets from which it was formed. But that is not the reason why I did the sign. It was done in salute to the master of the First Ray of Will who stands before me.”

I decided this was an acceptable explanation, in view of the previous messages, and asked him to continue.

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“When we left off, we were at the point of describing the initiation of the Earth's closure, under the auspices of Sirius, Sol, and the Knights of Will within her sphere. You were described as the chief of the Knights, and a little of your history was given. We started to supplement this with additional information the next day, but the currents were against us and we cut off communication until today.

“Before we continue, though, I wish to say a few more things in relation to what has come before.

“I said in the aborted session yesterday that the reason why your own path from Tiphereth to Binah was done alone, instead of with a group as is normally the case was due to your duties as the chief of the Knights. In your position, by declaration of Sirius, you are required to recapitulate the whole of your own history of initiation in each of your incarnations. Since the initiation must be done blindly, we could not earlier explain the reasons for your isolation, despite your frequent requests over the years that someone do so. I speak in this case for the other Knights, who have monitored and aided your progress through this current incarnation, while you did the difficult task of repeating the unrepeatable.

“We said before that it was only by a fluke that you became what you now are. If things had been otherwise, you would never have come to the position you now hold, nor would you have ever heard of it. You would still be down in the Tree with the rest of your original group of companions of the spirit. But because of your entrapment between the two conflicting gods, in that far-away place and time, you became more than a man, and somewhat less than a full god, long before your time would have come in the normal course of evolution. You are indeed, as you have so aptly described it, a queer fish. Before the closure of the Earth in long-ago times, there were none known who duplicated the qualities of your own being, intermediate between god and man, partaking of the nature of both in the fullest possible measure, fusing them into a third thing for which the universe at that time had no name. With the closure of the Earth, and the development of other adepts of the Will aspect under the forceful conditions of the Earth, you have come to have at least a few who are similar enough to yourself that you are able to communicate fully the quality of your being to them. But these are still not exactly like yourself, for the forge of Earth is not the forge of the stars in which you grew, and all of the adepts had companions of their own type with whom to develop. So your quality of uniqueness has not been completely lost to the world, and Achad is still the appropriate description of your being.

“The conditions under which you grew to power and mastery are unrepeatable, as we have said, being a fluke of cosmic nature that will not likely come again. So it is nearly impossible to produce in matter a complete recapitulation of your development. In some instances, mere symbolic substitutions had to be made for the true powers that affected you in the original course.

“To substitute for the two powers whose conflict gave your being the boost into mastery, you were in this life maneuvered into situations where you found yourself in the middle of arguments and conflicts in which you had no personal interest. But

your presence acted to catalyze the manifestation of the full emotional force of the participants. These forces, being diverted from the direction in which they should have gone, towards the opposing party, were directed instead onto yourself. These forces were in some instances of such an intensity that they did almost kill you, as did the original forces. But these forces of the present day events would only have killed your body, where the true forces of the original conflict would have resulted in the true annihilation of your being.

“In the conflict between Paul Solomon and the other David⁶, you were given the opportunity by one of them to chose between them, and when you refused to chose, preferring to maintain your independence, he tried to kill you by psychic means under the guise of helping you. This resulted in the rip in your aura that was not healed until your later contact with Nema. But at the time, this rip was a help, for it allowed the inner powers who supported Paul Solomon, on the other side of the conflict, to open you up to the spirit of the Earth at our request, so that you would have a true feeling for the goal of your work from the beginning. Also they did the service of prophesying the course of your work. And as you have found now, their prophesy was accurate to the last decimal place, so to speak. Like all good prophecies it was incomprehensible at the time but perfectly clear when the events it referred to occurred. Thus they referred among other things to ‘the One’, Achad, who is yourself in your fullness, at a time when you had not even heard of Jones, let alone of Achad or his Tree.

“Now this compensation of the forces of evil thrown at you by David, with the forces of healing and light thrown at you by the supporters of Solomon, was the closest we could come in this incarnate world to the powers of the stars that caused you to be as you are, in the beginning of time. We continued to bring you into such situations, of a lesser degree of force but greater duration, for several years afterward. The circumstances that were engineered were designed to force you into the solitary path that you had to take and to keep you there until the path had been trod to its end. The pain and confusion and loss you felt by this isolation, and your consequent efforts to rid yourself of the inhibiting influence were fairly good analogies to the feelings and acts you did while caught between the two gods.

“The loss of your original companions from before your entrapment and your later finding of them and experiencing of their noncomprehension of yourself was duplicated in this life by the lack of comprehension the adepts showed for your work in its early stages, and in the rejection and insults of your skills that they showed. This was run concurrent with the other events that caused you to become isolated, so that the intensity of the isolation could be increased to the point needed for this life's work. So the periods of your isolation in the entrapment and your later isolation after your escape were run in parallel in this life, compacting the story's two similar parts into one for convenience.

6. At the time I was working with Paul Solomon in 1973, there were two persons named David associated with his group, known as the Fellowship of the Inner Light. One, David Raily, seems to have been the reincarnation of the biblical King David. The other, whose name I have deliberately forgotten, seemed more an avatar of Loki, though I never found out for certain. It is the latter person who is mentioned here.

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“Thus your path in this life has been the closest possible duplication in incarnation of the original course of your initiation. Now that you have achieved the level of Binah, the rule of Sirius is somewhat mitigated. But still, your whole course has not been trodden, so the blindness must continue in part for a short while yet, until the powers of the planets chose to bring you back into their fold. The timing of this will not be under your control or the control of your fellow knights, but is a decision to be made by the gods themselves, in their own chosen time. But at the same time, it is vital that you have a reasonably clear view of what has come before, so we, Aczinor and the Knights, must resort to this more indirect method of revealing your past. The memories on which what we say is based are open to you, but the time to seek them must be kept in the future for a short while yet. In the course of your planetary explorations in the next few months, more will come to you in the form of direct memories, as you have already had direct memories of your lives as Dee, and as the priestess of Isis and Set, and as the priest-child of Set in that same temple in a later time, and of that other life in the middle ages in which you discovered the path to the stars in the powers of the menhirs, and in that life in the last century, immediately preceding your incarnation as Jones, in which you met David the Israelite in his incarnation among the Indians.

“The scope of your past is too great to be absorbed at once, and so these expedients must be used to accustom your brain to the ideas, opening the channel by which the true memories will come.

“Now I would like to continue with the story of the Earth's closing, but the next section is the responsibility of the goddess Lzinopo, who rules the lunar-earth currents within the Earth Tablet. She will be the one to describe the manner of the removal of the twin's ethers from Luna, and their incorporation into the body of the earth by yourself and the other Knights. She will also go into some other things related to your own course in that time and place, and how these affect your current work.

“To do this, invoke her at the time and place that you will, but soon, so that the currents you began with the invocation of Iczihual will continue to flow without need for re-initiation.”

I said that this was acceptable, and asked if there was anything else he wished to say at this time. He indicated not, but added that if I had any questions, he would surely answer.

I asked, as a matter of curiosity, if he could tell me the meaning of his name.

“My name, Aczinor, means ‘Wisdom flowing from the waters of Night’. Wisdom is of course the province of Jove among the planets, as truth is the province of Saturn. Night, in this case, is the Earth herself, who is the manifest representation of the powers of the True Mother, Nuit. It is from her womb that these waters of wisdom flow. Thus I embody the principles of wisdom in the element of Earth, as my opposite, Saturn, embodies factual truth.”

I thanked Aczinor for his efforts on my behalf, and gave him license to depart.

LZINOPO, SENIOR OF LUNA

4/13/86

I invoked the forces of the Senior Lzinopo of the Tablet of Earth. The Senior appeared as a woman, dressed in a long flowing gown of a dark blue or violet color. On her head she wore a crown like the waxing moon, with the limbs of the moon projecting out on either side of her head. She had a high rounded forehead, like Queen Elizabeth I, coupled with a square jaw. She stood turned about 30 degrees to her right. Her right hand was held forward, with the palm cupped upwards in a gesture of pouring. Her left arm was held at her side, with the hand facing to the rear, and it was bent at the wrist so that it was also cupped upwards.

From her right hand, I saw fall what appeared to be either grain or flakes of silver. These fell, but before they could hit the ground they were blown backwards between her legs, and appeared to flow upwards from there into her womb, which was concealed by her robes. Then, from the womb descended another stream, this time of golden flakes, which again were blown backwards before they could hit the ground. This second stream flowed up and landed in the palm of her left hand. A moon was embroidered on her left shoulder, and a sun was embroidered on the right shoulder.

I did the LVX signs, and the Sign of Set. The image of the Senior slowly rotated until she was facing me, still holding the position in which she first appeared. The front of her robe was cut deep, so that the tops of her teats could be seen. The edge of the cut was embroidered with a design of golden bees and butterflies. Her skin was white, but her feet, sticking out beneath the robe, were black.

I did the LVX signs and the sign of Set again, and she did not respond. The pentagram of Earth and the hexagram of Luna caused the background to become brighter, but had no effect on her. Testing with the letters made her grow larger, but still she did not move. Finally, I tried the signs of the rending and closing of the veil, at which she straightened up and replied with all the signs I had given, plus the sign of fire, which I returned.

She said, "I salute you, o mage who is the power of Will within the Earth, with the sign of your power among the elements. I am the goddess Lzinopo, who is a senior within the Tablet of Earth at the bidding of our goddess who resides in the planet Earth.

"Now, to answer your unspoken question, the reason I did not at first respond to your gestures and signs was so that you could get a full view of my magickal image. This will be important later, for reasons we will not now go into. I also did so to express that I not only symbolize the so-called Lunar current within the Earth, but am also of the nature of the Earth herself. The combination of the Lunar flexibility and changefulness with the power and stability of the Earth bring about that condition known as stillness and silence, which are the primary virtues of the elements of Earth. The gesture in which I stand is a traditional gesture of Isis and of Nephtys, the revealed and the hidden powers of the Earth. My countenance also reveals my combination, with the lunar forehead and the earthy jaw. So too with the combined

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forces of the Sun and Moon which are shown in the grains or flakes that fall from one hand into my womb, and out into the other hand. Meditate on this for a while, after we have finished here, and you will see some significant symbolism of the Earth in this.

“The bees and butterflies are also traditional symbols of the Moon and of the female sex, for obvious reasons.

“Now in order to continue with the tale of the Earth's closing, we must give you just a little more information about your own position in the matter, and the relations between you and certain other adepts who had been considered for the position which you now hold.

“In the time when the adepts of Will were being selected for their part in the task of the Earth, there were several adepts of Will already working in the solar system. These were not First Ray adepts, as you yourself are, but adepts of the first sub-ray of the Second Ray of Love-Wisdom, which is the common keynote of our system. Among these was one who working in Sol's sphere, doing the work of connecting the Earth with Sol's pattern.

“This one, who felt that he was best qualified by his previous experience in the system, and by his intimate connection with the Earth, wanted to be the leader of the group which was to handle and integrate the force of the dying brother into the aura of the Earth. Being of the Second Ray, he was comfortable in the system, and he felt that his ease of movement and ability to direct the forces made him the best qualified for this job. However, he was somewhat lacking in the ability to operate alone, having grown up spiritually in direct and full contact with many of the cosmic forces, and having attained his initiations through group work, as is normally the case. In the position you now hold, he would have required the force of all the other adepts of Will to crack through the shell of Earth at the time when the work was completed. He did not feel that this was a handicap, since once the closure occurred, none of the adepts could escape from the earth, and therefore would be available at the proper time.

“But an adept of the Will aspect of Love is a far different thing than the adept of the Love aspect of Will, such as yourself. The Second Ray adepts are proficient at gathering together and integrating energies, but are less able to deal with the release of those energies back into chaos, which is what this task requires at its end. It was felt by the gods involved that allowing him to be the chief of the Knights would leave open a possibility that the shell would not be cracked, if his identification with his being in the Earth became strong enough in the intervening thousands of millennia.

“What was needed was one who was not entirely comfortable in the system, being of another nature, so that even in the body the system would tend to reject him. This would ensure that the chief's identification with the manifest earth would never be strong enough to preclude his necessary rejection of it in the breaking of the shell.

“It was at this point that you were brought to Sol by Sirius, and examined for the position you hold. The candidates were gathered, and tested in their ways and abili-

ties. Of all examined, only two had the minimum qualifications, you and that other we speak of.

“There was really no question in the minds of Sirius and Sol that you were the better qualified, so the examinations were more or less pro forma. But this other one did his best to convince them that he was better, and so they selected him as the alternate, in case some misfortune happened to prevent you from doing the work at the last moment.

“One can not really say that this being was jealous of you, for such is an emotion that only manifests in the lower bodies. But the adepts of Love-Wisdom have one fault, which is that often, being identified with the essential force of our system, they believe that their perspective is greater than it is, that their own evaluation is the only evaluation possible. In their identification with the solar force, they take on something of the sense of inclusiveness that is his, but without also taking on the perspective needed to truly manifest that inclusiveness. This fault reflects, on a higher level, the egoism of the integrated personality in the worlds below Tiphereth. All of the rays have their faults, which are usually the same as their virtues, except exaggerated. The First Ray types like yourself have the fault of being over-persistent, of being too forceful in their presentation of their will for the matter on which they are working. Thus, left to themselves, they sometimes tend to produce degenerate versions of what they should have done. Such types are very dangerous within a system of the Second Ray type, and so they can only manifest here under the greatest of restrictions. In your present life, and in the case of your previous incarnation as Dee, these limits were applied by withholding from you the powers to match your will until you were sufficiently advanced to restrain yourself.

“So the chief and alternate were chosen, and the lesser adepts who would fill out the organization of the Knights of Will in the Earth were chosen, under the recommendation of Sol and Earth, each for his particular purpose in the scheme. When this was done, the preparations for the actual closure began.

“Now as was said by Aczinor, during all this time the moon was held in a psychic stasis in which no actions could occur. The spirit who inhabited the moon, being healed of his shame and his desire to rectify the situation on his own, was given over to certain gods in another system, to continue his training in the methods that would prevent him from being caught in a similar situation in the future. This separation of the spirit from the life of the ethers, the part of his being that had been trapped, was performed by Aczinor. Being the closest in nature to Luna's spirit among the Seniors of Jove, who is the manifestation of the synthetic aspect of Love-Wisdom, it was he who was called upon to draw away the living substance from the lunar body and to bring it here to Earth. Sol opened a gap in his stasis, away from the point where the Lunar Lord was connected to his body, and slowly he allowed the force of etheric life to flow to that opening. As it flowed, it was picked up by Aczinor and drawn across the short distance into the Earth's inner aura. When there was no life left in the lunar body, the connection between the Lunar Lord and that body shriveled and disappeared, since no more of his life could enter through Sol's

continuing stasis. Thus he “died”, in the sense that he could no longer be considered as having a connection with his body of manifestation.

“This all took place many millions of years ago, in the middle of the Cretaceous period of Earth's history. The absorption of the etheric substance of the dead brother into the body of the Earth caused an intensification of the Earth's magnetic field, and in the etheric equivalent of that field, her life-aura. And as a consequence, the amount of radiation coming into the Earth was substantially reduced. This purely physical effect was the first stage of the Earth's closure. Coupled with a reduction by Sol in the physical radiation output from his body, this caused a climatological change which eventually resulted in the extinction of the major animal forms then inhabiting the Earth. This was part of the Earth's plan, this change being the first of the methods by which the animal bodies would be put under stress to force their evolution.

“The Earth was not fully closed at this point, but the time of closure followed soon upon it. The adepts of will came to Earth, and the first of their tasks was to make use of the new force of the dead brother to complete that closure.

“Before this could be done, preparations had to be made. In order for the Earth to experience the work of the adepts in the manner decreed by Sirius, each adept had to be fused on one level with her energies, in a marriage of spirits. On a cosmic level, this fusion took place through a process analogous to the sexual process in humans, which leaves a permanent connection between the participants. In effect, and speaking very loosely, the Earth allowed herself to be raped by these adepts, allowed them to take into themselves the essence of her spiritual substance, and to place that substance completely under each adept's individual control.

She became the whore of these man-gods, accepting all that they thrust into her, and giving all that they took from her, without expression of her own will, completely passively. To allow the adepts this freedom on her, she had to concentrate her consciousness to the point where her will was completely divorced from her bodies of manifestation. She concentrated her consciousness in her equivalent of the womb, her navel chakra, in the mode of receptiveness, and divorced her consciousness from the rest of her body. (Her life, of course, continued to regulate the actions of that body without her attention, in the same way that a human being does not have to consciously think about the processes of digestion or circulation of blood in order for those processes to function.)

“The adepts of Will, who at that time were all operating on the levels of the solar system, now had to create for themselves the various bodies of manifestation that would allow them to function in her sphere. These bodies, the so-called Atmic body of the hindus, and the body that is called the soul, they built directly out of the living substance of the Earth, forming it to their Will without regard for her awareness. In doing this, they created the prototypes, the models, on which the human bodies of this current day and those more developed bodies to come in the future would eventually be based. Their very presence in these levels, and their act of will in forc-

ing the substance of the Earth into the desired forms, initiated the changes that would lead to incarnate humans seventy million years in the future.

“From that day forward the Earth progressed and developed only through her connection with the adepts, as they did their work within her. Gone was the possibility of her active development under her own will, until such time as the involutory force of the dead brother's ethers was completely eradicated. She now progressed by reflection of the adepts as they recapitulated their own paths of initiation within her sphere. This has all been gone into in much more detail in the visions of the Kerubic squares, and we need not expand on it any more here.

“In the visions of the fiery lesser angle of the Earth Tablet, it was shown how a force of Will, represented by the element of fire, becomes encapsulated when it is forced into the Earth. This is an automatic effect, requiring no conscious effort on any being's part. In the instance we are examining now, the force of Will was the force of the Knights of Will in the Earth, as they took and manipulated her substance to their own ends. The force of Will presented by the adepts, particularly by yourself who was more than an adept though less than a god, caused such an encapsulation to take effect on a scale that caused the entire earth to be enclosed within the shell. Thus was the earth cut off from the heavens, and thus was her sleep within her own womb made complete. And thus has it continues to this present day, when the shell is about to be broken again.

“And thus also we complete our own presentation for the moment. More will be given if you return in the next few days and invoke the next of the Seniors in the series, Alhctga, Senior of Venus, who will show how the adepts made use of the forces of involution to force the development of bodies suitable to the task of destroying that very force. She will also go more into the developing conflict between yourself and your alternate, which is the basis for so much of the religious mythology of later ages. If you have any questions, ask them now, please.”

I asked her to describe the nature and limits of this shell that was formed by the presence of the adepts. What could enter into it, and what could go.

“This shell is primarily on the levels of consciousness, those levels that begin with the ego in Netzach, and end with the individual pattern of destiny in Chesed. The lower levels, which are merely matter, with no inherent self-consciousness, are open to the outside. But the energies that can get in even on those levels are distorted by the aura of the earth in their passage, so that communication with the outside is problematical and subject to many errors. On these levels, the shell acts mainly to keep the involutory force inside, rather than keeping the outside from coming in.

“On the egoic-solar levels, the shell is two-way. That is, it keeps all but a few beings of a certain type from coming into the earth, and also keeps any involutory forces that have come that high from getting out. Again, some inward communication is possible, but it is often distorted. The main effect is to keep those souls who are on Earth now within her sphere of action. None who are here can really escape from the earth, although it is possible to send portions of the consciousness

outwards, provided they are of a sufficiently pure character, and get back information from outside. But they can not leave the Earth completely, and can only incarnate within her sphere, until the shell is broken again. Similarly, souls of the human type who are outside the Earth's sphere of action can not come in and join the fun, but can sometimes send projections of themselves to see what is happening.

"On the levels above Chesed, the shell does not really exist, but the thought-forms created in the minds of men by the isolation of the lower levels generally insures that they do not think of the outside without some outside influence contacting them first. This is changing rapidly in this present day, though, as the consciousness of space produced by the space programs and the use of communication satellites sends men's minds outwards again. The American lunar landings, and the landings and fly-past missions to the other planets by our unmanned spacecraft are a sign that the shell around the earth is deteriorating and will soon fall.

"On a physical level, the shell extends somewhat beyond the orbit of the moon in the form of an almost-spherical torus. That is, the shell is closer to the Earth at the poles than at the equator, and tends to hollow inwards right above the poles. The forces making up the shell rotate in both a spiral around the center of the earth, and in a spiral around the ring of the torus, much in the way that magnetic fields cause electrons to move."

As I did with Aczinor, I asked her to explain the meaning of her name.

She said, "My name, Lzinopo, means 'first to come from the depths', or 'first in the lower waters', depending on context. I am the flowing watery aspect of the Earth, its changeableness and its physical adaptability. I rule the production of new forms out of her substance, which is why I was chosen to give this part of the story which has to do with such creations. Also, being of the 'lunar', receptive nature, I am also of her 'mother' aspect. I represent the link between her and those greater waters which flow from the womb of Nuit, her correspondence on the cosmic levels. Thus I am first to come out of her waters into those larger waters, among the powers that serve her.

"Now, do you have any more questions? If not, I will take my leave. Do not forget to invoke next the powers of Alhctga, so that the story will continue in its proper order."

I told her I could not think of any other questions, and gave her license to depart.

(I note here that I had a great deal of difficulty keeping my mind passive enough to receive this communication clearly. It seemed that even the slightest evidence of will on my part tended to distort it a little, so that the grammar became stilted in places. I suspect that this is due to the reflective, lunar nature of the force of the Senior.)

Alhctga, Senior of Venus

ALHCTGA, SENIOR OF VENUS

4/14/86

I invoked the Senior of Venus in the Tablet of Earth, named Alhctga. The currents of force felt strong, but did not show any tendency to produce an image.

After several invocations, the Senior appeared as a woman, dressed in a flowing green and amber robe (the cloth shimmered in these colors as she moved). Her hair was a honey-blond color, worn loose to her shoulders. On her head was a circlet of copper, with a star of seven points mounted on the front, covering the ajna chakra. The skin of her face and hands was a mediterranean olive-tan color. She appeared to be pregnant, and held her left hand to her belly. Her right hand was held forward in the same gesture as was shown by Lzinopo in the previous visions, but nothing fell from her hand. Her face was middling-narrow with a fine bone structure. A small satisfied smile creased her face. The hem of her robe was embroidered with doves and serpents, and an occasional double-headed eagle.

I did the 5=6 signs, and the signs of Set and LVX. She responded in kind, and then held her hands out to her sides as if inviting me to come closer and embrace her. I tested her with the pentagram of Earth and the hexagram of Venus. Neither had any effect except to brighten the area a little. Testing with the letters also had no effect.

I invited her to speak, and she said, "Come closer and embrace me, o mage of Will, for I have the power of the Earth in her fullness within me, and you are the father. Therefore do I take a mother's right with her mate."

I willed myself forward and embraced her. Her eyes could be seen to be of a very deep green color, with streaks of olive and amber-brown. She leaned against me within the embrace for a moment, then stepped back.

She said, "My name, Alhctga, means 'closest in spirit to the Mother'. I am the example of what the Earth's eventual force within the system will be after her rising. For the Earth is intended to express the force of Love-Wisdom within the system, in its reproductive aspect and its desire aspect, where the planet Venus expresses that force in its egoic aspect, and Jupiter expresses the synthetic aspect. Since you have caused her to awaken slightly, therefore is she aware again of the power of her mate, and has taken some of it into herself. As the force of the union increases, she passes it on to those of us who are her servants, so that we might prepare in our own way for the rising that is to come. You have not yet seen your mate in these visions, and will not until the day of the marriage, when you again rise into the stars and take her with you to meet the planetary lives of the system as a new, greater being than when she laid herself in her womb to sleep.

"Now being of the reproductive aspect of the Earth, and of her spiritual aspect as well, it is my task to explain the ways in which the Adepts of Will had their way on her, in the early and middle days of the hiding, before the appearance of human beings incarnate in the body. I will show you the ways in which the adepts used the involutionary forces of the dead brother of Luna to force the growth of more

refined, tougher forms within her sphere. To begin with, we must again speak of the developing conflict between you and the one appointed as your alternate.

“In the early days of the Hiding, many thousand of millennia ago, there were no bodies on the Earth that could be used for the incarnation of intelligent, self-aware beings. Since the appearance of such beings was vital to the eventual elimination of the involutory force within a reasonable span of time, the first task of the Knights of Will within her was to initiate the processes that would eventually lead to the appearance of such suitable bodies. In terms of its effect on the goal, this was the least important of the periods of time, though it was the longest as it would be measured by incarnate intelligences. These later periods after the appearance in bodies of true human beings are much shorter. But the intensity of the effects working now are such that the difference between the earth before the Hiding and afterwards for many thousands of millennia is minuscule by comparison.

“But nevertheless, this creation of bodies had to precede the important part of the work, or that work could never be done. Effectively, the Knights of Will had to create a situation in which the evolution of the physical animal bodies would be accelerated several fold. To do this, they had to make use of the involutory force of the dead brother.

“Now at this point there came a disagreement over methods, between you and your alternate. As usual, he was trying in some way to take away the leadership of the group from yourself, so that he could be the one who would be the initiator of the Earth's rising in this present day. Lzinopo has already gone over the ways in which the powers of the adepts of the Will sub-ray of the Second Ray, and of the Love sub-ray of the First Ray, could degenerate or be exaggerated into faults. Both of you, you and your alternate, possess the faults to match your virtues, and always have done so. This was inevitable, since neither of you really had any competition on your own level to slap you down.

“But within the framework of the Earth, you, of the two of you, has tended to be more cautious and workmanlike in the manifestation of your force. You being alien to the system's essential keynote, the system tends to backfire on you more rapidly than on your alternate and thus you retain more caution in your actions. Your alternate on the other hand, being comfortable with and in the Second Ray, tends to jump ahead of himself, thinking he knows it all and can do whatever he wants without care of caution.

“Now at the point in manifest time of which we speak, the Knights were discussing the ways in which the involutory force could be used to accelerate evolution. Being of the First Ray, and having experienced the effects of forceful invasion of your being in the time of your entrapment, you held that the organism itself must always be held inviolate. That is, that the involutory force should never, ever, be merged into the actual physical bodies of the animals being evolved. Rather, it should be applied to the organism from the outside, in the form of rapid and unexpected environmental changes. This would allow the evolutionary aspect of the

Third Ray within the animal bodies to operate freely in its adaptation to new conditions.

“Your alternate, being of the Second Ray, was inclined to merge the involutory and evolutionary forces within the same body, and to try to harmonize them by balancing their conflict in the nervous systems of the animals themselves. He felt this would be more effective than your own method.

“As it has turned out now, your own method was the better of the two, and was the one that eventually was adopted for most of the surface of the planet. But at that time it was questionable whether one or the other was better, since it had not before been tried in the knowledge of any available source.

“Your alternate managed to convince a large minority of the Knights to support his own proposal. This group, while not large enough to over-rule your own decision on the matter, was strong enough to demand that their own ideas be given a fair test. Therefore two areas of the Earth's surface, each at that time reasonably isolated, were designated as test areas. The one given over to your own plans was the area now known as East Africa. The one given over to your alternate's plan was the area now known as Australia-New Zealand. These two land masses, having separated from each other only recently as geological times go, still had comparable groups of animals on them. But they were far enough separated that there would not be any cross-fertilization between them.

“So the two of you and your adherent adepts went to work. Within the area of Africa you caused severe climatic and geological changes to take place, using the involutory force to produce these changes as you needed them. The food shortages, and the increased dangers to survival, you believed would cause a rapid increase in adaptation among these creatures, making them more versatile and resilient, able to adapt that much more quickly to future changes. Eventually you hoped to create a creature that would be able to not only adapt itself to its environment but to cause modifications of that environment for its own use.

“Your alternate, on the island continent of Australia-New Zealand, did not indulge in such climatological modifications to any great extent. He considered them unimportant, and did not even attempt to control those natural changes that took place within his area of work except when they became too extreme to allow his subjects to live. In his area, he attempted to fuse the involutory aspect of the Third Ray with the evolutionary, hoping and expecting that this would create internal stresses in the animals that would cause their bodies to adapt and become more refined. Eventually, he hoped, the forces in these bodies would cancel out completely. Since the amount of involutory force within the Earth was much less than the amount of evolutionary force, his idea was that even after the involutory force was entirely canceled (over a period of millions of years in billions of animal bodies) there would still be enough evolutionary force left so that the Earth could go back to her original plan of expression within the system. That this idea was in direct conflict with the intent of the Earth herself did not bother him, since there were none but yourself who could prevent him, and you, being the consum-

mate individualist that you were, would not do so without at least a fair test. He figured that a *fait accompli* would put him on top again among the adepts of the system, and even Sol would not be able to say him nay.

“But alas for this plan, his system did not work well enough to be continued. After several million years, a sudden change in climate caused all the animal life over the largest portion of his work area to be killed off, and the coming of a desert condition that appeared to be permanent prevented the remaining animal lives from ever gaining the needed strength and numbers again. Thus, even his own adherents decided that his plan would not work and it was decided to abandon it in favor of your own plan, which seemed to be working well.

“(I should point out here that your own manipulations of the African climate led to the changes in his work area. He could have prevented them if he had paid more attention to the climatological effects, but he had not done so. You had warned him several times that he should do so, and predicted the result that came. But he had rejected it as gratuitous carping on your part. Since you were all now working on a lower level than before, such emotional reactions were now possible, and he expressed them in this instance. He blamed you directly for the failure of his plan, and vowed privately to perform an act of revenge at a later point in your own work. But he missed his chance the first time, and after that you were warned and manipulated his anger to your own ends.)

“Meanwhile, the animals of your own area of work had been adapting constantly and continuously to the changes you had forced upon them. Many of them developed sufficiently to be able to survive over ranges of climate that would have killed any of their predecessors in less than a day. And not only to survive, but to flourish. The population had not only increased despite the changes, but had increased in variety far beyond what you yourself had expected. Large numbers had even escaped the work area and fled to other lands, spreading the adaptations far and wide.

“Now in view of their relative success there was no question in the minds of the adepts that the external-threat system of forced evolution was superior to the internal-conflict model. So even your alternate abandoned his project, and went to work to spread the new animal lives about the globe and to force even more adaptations within their being. Thus, the modern mammals and birds became the ruling classes of the animals upon the Earth, and the marsupial descendants of the alternate's experiment were left to develop as they could in the new conditions. Some of them did evolve significantly once the internal pressure of the involutory force was removed, but none ever came fully up to the standards of the mammals.

“All of these events took place during what man now calls the Tertiary period of evolution on Earth. Within that period, the time of experiment ended about twenty-five thousands of millennia ago. By the beginning of what is now called the Miocene epoch, the adapted animal forms had been spread all about the Earth, and had taken root and begun to adapt even more on their own, filling every available niche in the ecological pattern.

“This time-scale seems vast from the standpoint of an incarnate intelligence, I know. But from the point of view of the Adepts of Will, it was more brief than the later period in which human-like beings had appeared. On the levels on which they were working, time as man now knows it did not exist, and duration, the rate at which events are experienced, could be varied widely by the will. So it did not seem all that long from their viewpoint.

“It was only after the appearance of man-like or ape-like beings that the work again began in earnest. These being represented the ultimate in adaptability and nervous-system development of all those animals that had been forced to evolve. And they had already begun to use tools on their own, to change their environment, when it was discovered that their nervous systems had developed enough to incarnate a human-type soul.

“There were several species that showed potential for full awareness and intelligence, and it was decided that all of them would be tested and set against each other to see which would come out best. This testing began about seven million or eight million years ago, with the appearance of the first true hominid species, which were small ape-like beings. It continued in irregular spurts up to the present time, as one species after another showed itself to be of less than human potential and was dropped from the schedule. Usually these beings were rapidly killed off by the competing species who were still within the testing cycle.

“About a million, a thousand thousand years ago, the last three of these species had been selected and set against each other in competition for living space and food. Eventually one of them won out, and became the only truly human species of Earth. But this species again fragmented as small populations became isolated from the main group and began to evolve even more on their own in the less fruitful areas of the world that circumstances forced them to. With the increased adaptations that their extreme living conditions gave them, they eventually migrated into the areas controlled by the main group, and either supplanted that group or mixed with it, either way leaving their own genes in charge and causing the weaker genes of the losers to disappear from the race. This occurred several times more during the intervening millennia, and each time the replacing race was stronger and more adaptable than its predecessor. Eventually we came to a point where all of the animal-humans were fully capable of holding all of a human soul. Though at that point the consciousness aspect of the humans could still not be fully expressed. The lives of men, the connection between the heart center of the body and the life aspect of the soul that enlivens the body, had been in place since the first appearance of the hominids. Now the consciousness aspect, which was present but rudimentary in the races, had to become fully developed.

“Now at this time on earth, the human souls who lived within her sphere were gathered into a community on the astral plane. There was a civilization there that compared favorably with most of the present-day human societies in manifestation, as far as human thought and behavior went. Since, on the astral, there was no inherent need for competition, this society was relatively peaceful and given to simple

human artistic pursuits, along with the normal interactions between souls that make up the substance of most lives. There was no pain that was not self-created, and no horrors of any sort. This would not have been the case if the earth had been open to the stars in that time. If that had been the situation, then conflict would have been more prevalent, as one or another group sensed the force of one or another cosmic being and attempted to put its energy into practice in their lives. But the isolation of the Earth made for relative stability and coherence in the group of human souls. This was the civilization that is remembered today in the legends of Atlantis, and Mu, and of other “lost” civilizations.

“The manner in which the consciousness of human souls was forced to come down into the bodies completely has been covered in the visions of the Airy Lesser Angle of the Earth Tablet, and we need not go into it again here. But we should remind you for purposes of reference that it was you yourself who was the cause of the fall into matter, and thus it is you who was the proximate cause of the legends of Lucifer, the angel who fell and carried the legions of angels with him. This same event was the cause of the legend of the snake in the garden of Eden, who tempted the more receptive (and therefore more “female”) human souls to become attracted to matter, and to leave the light of the sun for the darkness of Earth.

“Now in the foregoing years, before the fall, you had spent several different “incarnations” on the astral plane, trying to convince the souls there to go into matter willingly. But most would not hear you, and so you devised a plan, with the other adepts of the Will, to cause the fall to take place involuntarily. This was the event that was described as the act of the child who studied crystals, in the account of your past lives in the Kerubic visions.

“I said that I would not say much on this, so I had better stop now. But there is more to be seen in this area before you go on to the next senior, Liiansa, so you should again invoke me before that time. I will come to your call, and we will see what remains to be seen.”

4/15/86

I called upon Alhctga again, and she appeared. This time she was not pregnant, but all other aspects of her appearance were the same. I did the 5=6 signs, and the signs of LVX and of Set. She responded with the sign of Set, and then transformed her body into the various crosses and symbols of LVX. Then she reformed as a woman and saluted me with the fire sign.

“Hail, o mage of Will, hail to you, and homage to you! For in the dark of night you have brought the light again to the Earth, and the Earth rises up in response.

“Now during the previous day, we had difficulty speaking together, and there seemed to be some inhibition working to make the communication weak. This is in part due to the fact that you are operating under a transit of Saturn, but more to the fact that we are here dealing with energies far beyond what might normally be encountered in an invocation of these squares of the Tablet.

“To continue with our story of yesterday, we were about to tell of the way in which you caused the souls of men to become incarnate consciously in bodies for the first time.

“In that time of which we speak, man was living in consciousness primarily on the astral levels. Those few parts of his consciousness that had been fused with the physical body were concerned with the operation and functioning of that body in the world, its maintenance and basic survival, and so seemed dark to the larger part of awareness that remained upon the astral levels.

“It has long been known that the lower levels of the astral reflect the heaviness and inertia of the lower earth, and the darkness and seeming evil there acts as a barrier between the incarnate existence and the astral. This barrier today acts mainly to keep men from becoming fully aware of their astral life, which they continue in their dreams but which they do not remember in the waking incarnate state.

“In those earlier times, the barrier's effect was mainly in the opposite direction, keeping the astral self from remembering those parts of its being that existed upon the manifest plane of Malkuth. This barrier was the main difficulty to be overcome in forcing the fall of man into matter.

“You will recall from the visions of the fiery lesser angle of the Earth Tablet that the energies of matter have a mode of rotation opposite to that natural to the higher planes. The friction between these counter-rotating planes was what created the darkness on the lower astral, and the barrier between them.

“The entire purpose of the work of the Earth, her plan for the removal of the involutionary force from the solar system, took on a rapid increase in activity at this point. Where the previous thousands of millennia had been given over to the refinement of bodies through the external-threat model of evolution, now the main rite of the work must come into being. The involutionary force had to be placed into the consciousness of man, so that by his will and his awareness, and his striving to return to the spirit, it might be overcome and eliminated while at the same time giving a tremendous boost to the development of consciousness in the cosmos. Where before the force only acted upon the bodies from the outside, now it must be incorporated into the feelings and minds of men, so that the conflict might be resolved forever.

“To do this, and also to get the greater part of the awareness of each soul down to the level of Malkuth, you took the involutionary energies and formed them into a vortex, a whirlpool, on the higher levels of the material plane. Since the involutionary force also has a rotation opposite to that of the evolutionary aspect in matter, its rotation was identical with that of the astral levels. The only thing separating it from the astral before this time was the intervening evolutionary aspect, and the effect of Saturn upon this low plane by reflection from his normal place beyond the Tree of Life.

“So you gathered this whirlpool around yourself on the physical plane (the etheric levels of that plane). Then by your concentration upon the relation between the astral and the physical, from a viewpoint on the lower astral, you caused the

effect of that vortex to be drawn upwards through the barrier that separates the astral from the physical. You opened the gate into hell for the innocent lives of the early men. That this was done at the bidding of the planet herself was not known to them, and so they perceived your action as evil after the desired effect had been fully achieved.

“Having opened the gate, you yourself were the first to pass through it, leaving behind the astral to explore the physical through the senses of the body. Having done so, you returned with reports of what was in that place, seeking to inspire curiosity and a will to see among the humans. Some of these responded, and not all by any means were your fellow adepts of the Will aspect. For even in that time, when humans were merely a form of angel or deva, passive to the action of higher forces, some of them by flukes of nature were prepared for this work and became attracted.

“Each one who passed through the gate and returned to the astral culture brought with him a bit of the involutory force. By contact with the others on that plane, the force was slowly spread throughout the astral assembly of men. They became infected with the force unawares, and its effect on them, the changes it made in their perceptions, were not immediately grasped by them.

“But eventually it became clear to even the most innocent that something unprecedented was happening. Where before the astral community had been relatively stable and unified, now there was growing dissent. Conflicts arose as the perceptions of men were changed by the experience of the involutory Third Ray force. What had once been whole now became divided. Groups of men on the astral came into conflict, and the way in which the society was to be governed became a matter of debate instead of natural activity. Some held for attempting to retain the old state. Some held for going immediately into matter. Others developed opinions that were at odds with any type of perception known to man up to then.

“This growing development of conflict is remembered to this day in the stories of the fall of Atlantis, how the priests of the different gods fought, and in their fighting caused Atlantis to sink beneath the waves. This sinking was not the sinking of a land mass into a physical ocean, as it is usually interpreted, but instead is the sinking of man down through the astral waters to the material world.

“Having tied nearly all the souls of men in existence into that vortex through their infection by the ones who had passed through it, you now did the act which caused men to fall into matter no matter what their will. Focusing yourself on the highest levels of the material world, you caused these souls to be drawn to you through the gate by their connection with its energy. You caused the vortex to descend from the astral and this caused a corresponding descent of man.

“Having brought men into matter, on the side of consciousness, you now closed the door to the astral fully, locking them in until by the force of will they would eventually break out again. With the door closed the vortex was no longer needed, and you caused its energies to be dispersed among the population, each one absorbing his share of the involutory force to the extent he was able despite his desires

in the matter. The rest of the force, that could not immediately be held, was dispersed back into the environment.

“While this event seemed to occur rapidly from a viewpoint on the astral plane, in the realms where time governs it was spread over many years, as the souls had chances to incarnate in the limited number of bodies available. In manifest time, the event began at the end of the tertiary period, and continued on well into the quaternary, or most recent, epoch.

“At the same time, the concentrated involutionary force that was released back into the environment caused a degradation of the living conditions on earth, through a reduction in the amount of heat escaping from the Earth's core. This caused the climate to vary widely, rapidly swinging from hot to glaciated and back again, putting extreme stress for survival onto the now incarnate humans. The needs for survival forced the human souls to make use of that faculty of their being now known among men as the concrete mind, forced them to make use of their higher faculties within the limits of incarnate existence.

“The involutionary force in men's minds caused them to perceive each other as enemies, if they were not already familiar with each other. This time was one of great killing of man by man, and of tribe by tribe. The many skulls from this period found by archaeologist that had damaged skulls are evidence of the severity of the problem. At the same time, man perceived the involutionary force in his environment, in the form of the dangers to himself, and the concrete mind had to be used to devise ways of countering the danger from both man and world. Thus was born the beginnings of civilization, in the gathering of men for the protection of each other against other men and the environment.

“In many ways, the conflicts between men within each group were more intense than the conflicts with external dangers. For the need for survival caused them to refrain from killing each other as easily as they killed strangers, and this restraint let the force build up. It was the effort to devise ways to live with each other despite the tendencies of the involutionary force, as much as it was the effort to devise protection against the outside, that caused the concrete mind to be developed.

“The effort to survive caused thought-forms to appear on the astral and mental levels, which incorporated a will to counter the effects of the involutionary force. These thought forms, slowly built up by the minds of men, acted directly as a balance to the involutionary force, weakening it and destroying it a bit at a time. The will-to-survive proved to be greater than the will-to-death, and slowly man conquered the involutionary force for his mother the Earth.

“By the end of the last great period of glaciation, about ten thousand years ago, the battle had been effectively won. Man had learned to survive in the worst conditions that nature could throw at him, and flourished in all the environments that could be experienced on earth. Now the concrete mind, freed somewhat from the essentials of the battle, began to create new ways of living, different from those of the animals from which he evolved, which so greatly increased his ability to survive that he became in truth the lord of the world that he is today. Truly is man Adonai, the

The Book of the Seniors

Sun in the Earth, the light of the spirit within matter, as the Earth had intended him to be in that long-ago day when the plan of salvation was devised.

“I might mention in passing that the conflicts between men in this day, between nations and individuals, are merely the hangovers from this period. The involutionary force is gone, save for those rare cases when man invokes it deliberately. The evils that men do are the result of his racial memories of that time, brought forward into this new age.

“It might seem as if man is more violent than ever in this day, but this is not the case. The per capita number of deaths by homicide in this day is much less than even a thousand years ago. And when it is compared with those early days, there is no comparison at all. The existence of such great weapons as man can now bring against man is causing him to become consciously aware, as a race, that what aided him in his early survival has now passed its day, and must consciously be removed from his behavior. The men of those early days, had they had atomic weapons, would not have hesitated to use them at the first offense. Man in this day shows his superior state by the fact that, once he realized the terror he produced, he restrained himself from its actual use. I have confidence, as do my fellow Seniors, that man will be able to survive the existence of his own tools, and will remove them from the world in short order, as circumstances change and they become unneeded even as deterrents.

“Truly do I speak, and all men should listen to these words: Nowhere, nowhere in the cosmos (save in your own case, o unique one who writes this) has consciousness come through such tribulations as man on Earth has suffered. And nowhere has the conquest of mind been as great as it has here. Truly has man shown himself to be the child of the gods, the conquering child who sweeps all before him. All, even the least of men, have already passed onto the road of the Gods, and all, even the least, shall tread its path in the endless going into wonder. Those who say differently, that man must subordinate himself to the will of the gods, and become as the beasts of the field in his submission, speak from ignorance, and the blindness that the closure of the Earth has kept upon him.

“Open your eyes, O Men! Open them, and see that even now, upon the Earth and in the body, you are gods. Nothing now determines your path but your own desires and will. Nothing now stops you in your going save only that resistance of matter that all the gods must fight against. Fight ye with a good will, and conquer! Let the light come into the Earth again through your minds, and ye shall bring that light to the universe at large, and the beings who inhabit that universe shall wonder at you, and be abased as you continue to do what they can not, and bring down the light beyond the Tree into matter.

“Other places are there in this universe, very many, where consciousness does exist in the body, and mind act upon matter. But in those places, the course of evolution was of a gentler nature than here, and the minds of the souls that were like men before the fall were placed into their bodies directly, by the gentle hand of their gods. None of them, none, have the strength of being that the least of men shows.

Alhctga, Senior of Venus

None of them, none, will survive the withdrawal of their enlivening god from matter, save those on whom man acts in the future years beyond the opening of the gates to the stars. Those on whom man acts will partake of his nature, and thus will his strength infect mind in the cosmos, as the involutory force infected him in that long-ago fall into matter. Thus will light spread ever more abundantly through the cosmos, and the gods shall rise up out of matter to create endless new universes for the play of evolution and wonder.

“Now, o scribe who is a mage who is a god, we have done with the presentation of Alhctga, who is myself. We have taken man from his fall to his rising, and now the course of evolution is inevitably upwards to the stars. With man's final conquest of nature, a new phase opens in his history, which is the phase of the evolution of the mind through the conflict of the gods who are men. The new phase shall be described in part by the next of the Seniors in order, Liiansa, whom you should next invoke. I am proud to have been the instrument of the revealing of the knowledge before men, and I salute you, the first of the adepts of Will within the Earth, and I salute all those who have risen by your acts, the races of man. Let it ever be thus, that man strives for the light, and leaves behind the darkness, destroying it by his will.

“I have done.”

LIANSAN, SENIOR OF SATURN

4/18/86

I recited the calls and invoked the powers of the tablet of Earth, ending with the Senior Liiansa.

Liiansa appeared before me in vision in the form of a man, rather old with graying black hair. He wore a black and red robe, with a lining of dark violet. His feet were shod in what appeared to be sandals made of some dark, heavy metal. In his left hand, he held a book, open to a page showing a black tower with a guardian before its gate. As I watched, he turned the page, and showed another picture, of the planet Saturn, with the enochian letter equivalent to "A" under it.⁷

I did the 5=6 signs, and the sign of Set. Liiansa answered with the LVX signs, and also the sign of Set, followed by the sign of fire, which he indicated was a salute to myself. I returned the sign.

I asked him to speak, but he did not. Instead he turned to his left, and pointed with his left hand to a point to my right. I turned, and there I again saw the image of the planet Saturn. But here it seemed in some way emphasized that the rings of Saturn actually represented a hole between levels of existence, and the body of the planet sat in the hole and guarded it. On closer examination, I saw that there were forces of some sort coming down from above, and passing between the ring and the body of the planet. Below the planet, these forces came out again, but in a different form. I could see that they now had an ordering to them of a different type than when they entered. It was as if an inchoate mass of particles had been bound together into a sort of crystalline web, which the planet spun out behind it as it moved.⁸

I turned back to Liiansa, and he said: "Welcome again, o mage of will. Now that we have covered the nature of my being by these symbols I have shown, let us continue with the story that we have been telling, of the past of the earth and mankind.

"When you last left off, we were at the point where the involutionary force had been completely conquered by the desire of men, acting in the body and upon the earth. The time is just after the last of the great ages of ice, about ten to twelve thousand years ago, depending on the part of the world we are considering.

"This is the time which is felt, in the backs of the minds of men of the present day, to have been the "Golden Age" of man, that wonderful past that everyone thinks of but no one can identify. The "good old days", as it were.

"Indeed, in many ways it was a golden age, though from the standpoint of our modern environment it was a rather harsh time physically. The reason that it was golden, from man's point of view, is that in that time, the true opponent of man, the involutionary force, no longer had a great effect on him, and at the same time, pop-

7. The tower in this case is the tower of the elements, Malkuth, and the guardian before it is Saturn in his capacity as guard of the gate to the worlds below Malkuth. Caer Benoit, the "four-sided castle" of the Grail myths, is a congruent symbol. The enochian letter Un, equivalent to the English "A", is attributed to Taurus, kerub of Earth, in the G.D. system of symbolism. Hence the second page indicates Saturn of Earth, the character of Liiansa.

8. Saturn is again shown in Malkuth, as the crystallizer, or cause of outward expression, of subjective concepts.

ulation was so low, and so spread out over the surface of the earth, that competition between man and man over resources had not yet begun. Man took what he willed from the earth, without opposition.

“Now in that time, the culture was much more of a cooperative than a competitive venture. Man did not have to compete with man, but he could gain great advantage in life by combining his individual skills with those of other men, to make life a little easier for all. Thus the groups of men were cohesive and cooperative, rather than competitive.”⁹

“Since the pressure of forced evolution was no longer on man, and his mind was at that time not distorted by the teachings and acts of later days, the signs of the spirit were given openly to man, without concealment or distortion. For the first time on earth, and for the last time for a very long time, knowledge of the relationship between yourself, acting as Set, and the Earth was fully known. The religious symbolism of the day emphasized this union of yourself and the earth and expressed it in the ways most relevant to man of that time.

“The basis for their “religion” was the light in the earth. Man was that light, and you as the Son of the Stars were the symbol of that light in the minds of the seers. The earth itself was symbolized by the cave, the womb in the ground, within which man sheltered, and had his civilization. The earth's womb, as the caves were considered, was always of the same temperature, no matter the forces outside, and so it was the best of places to live. The earth gave these places without demanding anything in return, and so man saw her as the great provider, out of whom came all good things. Not only their shelter, but their tools of stone and their nourishment came from her, and so she was worshiped as the all-mother.

“The religions of that time were truly magickal in character, and were concerned more with getting things from the earth to make life easier than they were with the worship of some god or another. Man felt that the world would give him anything, if he planted the seed of his need deep within her womb.

“So the priest-leaders of that time, who were magickians and also were hunters and leaders in the mundane sense, would travel as far into the earth as they could, deep into the lowest passages of her caves, and there they would plant the seed of the need, in the form of pictures painted on the walls of her womb, and energized by the desire of the heart. By doing so, they believed that they could cause the earth to produce exactly those things they desired. And so it often was, for confidence in action is the key to magick, and their belief in the efficacy of their actions was absolute.

“The artistry of these paintings is not much appreciated in these later days, for man now sees these pictures in the light of his bright lamps, and not as they were

9. The May, 1986, issue of Scientific American (distributed about two weeks after this section was completed), contains an article about this period of time which substantiates the claims made here. The article also clarifies that man at that time had developed a complete, workable system of life that allowed him to live in relative comfort and safety throughout the year. The technology of the period was highly developed for the materials they had to work with, and the society, while completely egalitarian, was thoroughly effective in achieving these goals. The article also supports the statement made later in this section that hierarchical systems of status did not appear until two to three thousand years later.

intended to be seen. In the light of the dim torches by which they were created, these pictures seemed to move, to take on the life of the thing they represented, so that in the eyes of the magician-priests, they were identical to their physical counterpart.

“In the more southerly climes, where the caves were not so common, there developed a similar worship, but using the symbolism of the seed in the ground, which sprang to life to provide man with food. Thus were the beginnings of agriculture brought into the world, as an adjunct to the worship of the goddess, and of her son.

“Now the name Set is not the name by which you were known to these men and women, but the symbolism they used is substantially the same, within its limits, as the symbolism we are trying to re-introduce to the world today in an effective form. The symbolism of the mother and the son was nearly universal in that time, and appeared in cultures that had never met each other directly. All of the symbolism came directly from the sensing of the mages of the story which we tell now, to the extent that it had been accomplished in that day.

“So this was the golden age, when man was at peace with himself, and with the earth. It was a period of necessary rest for the souls of men, after the terrible trials of the previous thousands of millennia. Conflict existed primarily on a personal level, and not at all on the social level. That is, group did not normally fight against group, but cooperated in the tasks of living.

“But this situation was not to last, as we all know all too well today. And, as in the previous phase of the cycle, you and the Knights of Earth were primarily responsible for its ending, and the initiation of the next phase of the Earth's plan for man.

“The golden age was intended also as a sign for the future, so that men might have in their astral memories the sense that there was a time at which men did not fight men. In the earlier phase of the work, the natural desire of the souls of men to return to the spirit from whence they came acted as the impetus for the work of eliminating the involutionary force. Now, in the present day, a new goal had to be created. For now the Knights were to plunge man into the state of conflict with man that has continued to this current day, and is still in process of overcoming.

“The reason for this conflict was not to destroy man, or to cause suffering for its own sake, but to force man to come to terms with man, to understand himself and others through the ability to sympathize and feel another's pain. Man at that time, while in tune with nature, was still not completely master of himself, as is still the case today with a small portion of the population. In order to get man to come to this understanding, he had to experience its opposite. That is, the conflict, the pains of civilization, would act to cause man to evolve himself further than nature could force him, so that he gained full control of his incarnate being. The unification of that being, through the elimination of both internal and external conflict, would cause man to eventually express not only the third-ray influence of Active Intelligence, but also the second-ray influence of Love-Wisdom, acting as the cause and goal of right human relations. Man had to learn to live with man in ways that would be beneficial to all, despite the pressure to conquer and eliminate opponents.”

(At this point, I felt that I was having some difficulty getting the information clearly, and asked Liiansa if there was anything that might help. He indicated that it would help to use the word of spirit I had been given, with the first key. But since I was ill with some infection at the moment, he suggested I stop here and continue another time, so as to not over-stress my body.)

(Later that evening, I decided that the difficulty was due to my perceptions not being properly aligned with the force invoked. To try to correct the problem, I did an invocation of Nuit using my self-developed version of the VIIIth degree OTO method. Her relation to the idea of alignment is through the Tarot card now known as The Star, which shows at its top a star surrounded by seven smaller stars in a partial circle. I associate the center star with Polaris, and the seven stars with the stars of Draco, which were related to her in early times. Since the position of Polaris is an expression of the Earth's center of rotation, it represents the alignment of the manifest and unmanifest parts of existence, the mundane and the "heavenly". It is also interesting to note that in Achad's Tree of Life, the sum of the paths of the Supernal Triangle, which has this path as its base, is 510, the numeration of ThNIN, Draco.

(The immediate effect of the invocation was to relieve me of the stress my illness had put on me, and to allow me a good night's sleep for the first time in several nights. Her answer to my request for the missing key to perceiving this story properly was given to me in the dreams I had that night, which will be described below.)

4/19/86, 11:23 AM

I invoked Liiansa using the usual methods. He appeared to me in vision in the same form as the previous day's, but lacking the book he had held at that time. Instead, his left hand now held a phoenix wand, and his right hand an ankh. His skin was an indigo color today.

I saluted him with the signs of Set and of LVX, and he answered with those signs. Testing him with the pentagram and the Hexagram of Saturn caused him to formulate more clearly. He came forward, and called on me to take the wand and ankh from him. I did so, and asked what the purpose of these gifts was.

He replied, "Now that you have found how to use the invocatory word of the spirit in its proper fashion, you are entitled to use these tools, which are the expression of the spirit of life, and of its return to incarnation in new forms. Both of these are part of the symbolism of yourself who is Set. He is the master of life, and the master of death. His power of going takes men to the stars, where Horus can only touch them through the sun.

"Take these tools, and make use of them in your rituals of the spirit, and their power will be multiplied greatly, to your benefit and the benefit of the earth whom you seek to raise.

"Now, let us go on with the story as we have begun it. Yesterday, we were about to explain the manner in which intra-human conflict on a large scale was introduced to the world, in order that men might learn of the power of Love-wisdom through the expression of its negative side, which is repulsion-conflict. By exhausting the

possibilities of the latter in manifest experience, they eventually were and are being forced, individually and as a group, to come to the realization that the former is the higher expression.

“To do this was something you could not do yourself, as you knew in that time. For your own nature, being of the Will aspect, was too far from the natures of men to affect them directly. So, in this time, you decided to turn over the main focus of the incarnate work, the work in the world, to your alternate. Being of the Love aspect, in its Will sub-aspect, his expression was closer to theirs, and so he was better able to introduce that idea which would eventually result in the conflict you desired.

“How was this to be done? The symbols of the mother and the self-begotten son were already strong in the earth at the time we speak of, and had no further need of encouragement to continue their flow of force into the world. Had this flow been allowed to continue unobstructed, then man would not have advanced much further than he had at that time, living a natural life in a natural world. The association of the mother is too strong to be overcome without an equally strong opposing viewpoint being available. The stars of night now had to be masked by the brilliance of the Sun, who is closer to man but less holy than her. But the sun is the soul, and the soul is what you sought to bring men to, through the harmonizing of conflict.

“This is where your alternate came into the picture, as the opponent of the forces of night, and the proponent of the power of Sol. Sol is of the second ray of Love-wisdom, as has been said before, and your alternate in his essential nature embodied that force, as has also been said.

“Even in those very early times, before the beginnings of civilization, it was known how men and women united to produce children. But the power of the father was seen to be merely a stimulus to a process that was inherent in the female, the manifest aspect of the Mother. Now the father, the male, had to take on his own power, and understand his own place as the key to power. In effect, the martial side of life, which no longer could fully express itself in the fight against nature, had now to be channeled into higher levels, where it could affect the course of men's minds and actions towards each other on a large scale.

“And so the first revisionists of the spirit were born onto earth, and developed, over a period of millennia, a current opposing the current of the mother. This was the solar current, with its symbolism of the sun who dies and is reborn, without the aid of the mother. In later days, this expressed itself in the temples of Horus, Osiris, and of the Jews and Christians. It was the system of hierarchical dominance, as opposed to the natural association and merger of abilities which was the hallmark of the mother's symbolism. Man fought man, following the ways he observed among the animals, fighting each other to establish which should rule, which should be the one to breed, and therefore to carry on his life into the future.

“This was also the earliest time in which the power of Saturn was raised up to Binah, figuratively speaking, and the power of the Mother cast down into Malkuth.

The new philosophy denied her her place in the heavens, and put up the father, in the form of the authoritarian figure, the so-called “Alpha male”, in her place.

“The religions of the mother were not cast down permanently in that time. For many ages, lasting into the dynastic times of Egypt, she again came to power for periods. But these periods grew shorter and shorter as the millennia progressed, and the periods of dominance by the father-gods became longer, until in these later days, in the late Hebrew, the Greek (to a lesser extent), and the Roman and christian religions, she has been effectively wiped out as a manifest power, even though her adherents and servants continue to do her work on earth. In fact, their work has been helped by her loss of mundane power, for her practitioners could develop their work in secrecy, and with their full attention, instead of being distracted by the needs of running a civilization. So her inner power, and that of her child Set, increased substantially at the same time that their outer power decayed.

“You will recall, from an earlier invocation, your memories and feelings of a time in the early period of the Egyptian civilization when you and your opponent were both incarnate at the same place and same time. The place was a temple of the mother and son in the southern part of that country. At the time, you were incarnate as a woman, a senior priestess of that particular cult. One of the methods by which the cult tried to express the idea of the mother and son was in the way of having women have children fathered by their own children, or the children of other priestesses. In this way, they hoped to produce a son eventually who fully expressed the power of the mother, being different from her only in the one gene that caused him to be male.¹⁰ (They of course did not think of it in terms of genes, but came to a similar conclusion by direct observation of breeding experiments with animals.)

“In that particular life, the adversary in this contest, your appointed alternate for the eventual awakening of the Earth spirit, was incarnate in one of the bodies of these male children. But unlike most who resulted from such processes, and were conditioned by the teachings of the temple to accept their place in things (which was a good one for the times), he, from the first moments of his conscious selfhood, desired to be free of the influence of women. He disliked being subordinate to any being, and he perceived the women, being physically weaker than the males he saw in the temple and outside it, as being naturally subordinate to himself. Like the male lion with whom he later has identified himself, his will was purely to dominance of self over others, the innate expression of his perceived superiority to men.

“As he grew in that time, and came to his physical maturity, he was trained in the methods of the temple, in the ritual of uniting male and female for the purposes of the gods and the priestesses. His power was so great that he took the training much more rapidly than most, and by the time he was fifteen, he had accomplished the full training and become an initiate of the temple.

“But, despite his power and authority in the temple, due to his magickal skills, he found his new position even more aggravating. He saw his own abilities as superior

10. The defective children of either sex were killed humanely (that is, quickly and without warning) as soon as their defects were detected. The priestesses felt that they were merely following the Mother's way in this, and taught such.

to those of all the other temple-workers, and believed himself to be the natural leader of the temple. But above him stood yourself, his actual physical mother, as well as the head of that temple. No matter how great his accomplishments, it seemed he could never get away from your perceived dominance. This created great hate, a great force of the rejective aspect of love-wisdom within him. And he determined to overcome you by any means possible of accomplishment.

“Within the temple, as we have said, there were many young men. These were educated, and if found unsuitable for the priesthood were given honorable positions managing the affairs and properties of the temple. Many of these latter were also resentful, for reasons like or unlike those of your opponent. These he sounded out, with a proposition that they take over the temple themselves, and raise themselves up as its leaders. He found many who would go along with him for one reason or another. He also sounded out those outside the structure of the temple, the hunter and worker classes, and got many of the strongest of these to agree to his plan. Thus he obtained the forces needed to conquer the temple.

“In the night he opened the gates of the temple, and called in his assistants and conspirators. Together, they attempted to slay all those who came within their reach, so that none would survive to tell of their evil. But many heard the noise of their attack, and managed to escape through other entrances. (Tactics was not one of your opponent's strong points, in that time or later times.) And so many lived to preserve the knowledge and warn other temples of the impending change. Many of those who escaped hid within the temples of other gods and goddesses, in other places, and as small groups within these temples preserved the symbology of the mother and son.

“Now, on the morning, this one called forth the peoples of the area, and declared from the steps of the temple that a new aeon had arisen, in which the elder gods were thrown down, to make place for the new, chief of whom was to be the Child of Victory, the conquering child, who he claimed to embody in himself. Thus was born the first of the “official” Sun-gods, he who later became Horus.

“You yourself were captured in that raid, by the express will of your son and adversary. And you became the first of the “official” victims of Horus, as your son sacrificed you to his new image of the gods.

“Note the irony of this, o scribe! In this present day, in that last life of his and of yours, did he again attempt to declare the aeon of Horus, and to absorb the intent of your will in this time into himself, thus becoming the one to reopen the earth to the stars. He even dared to adopt your own symbolism in his effort! The parallels between that time and this are exact, save that since you were in a male body this last time, he must needs take out his hate of women upon others in your stead. Nevertheless, his attack upon your being in that last life, through the magickal link created by your oaths to him and his organization, are a correspondence to his slaying of you in that earlier time. The gods laugh at him, as he stands before them now, exposed for the fool that he is in his failure.

“Yet much of good was accomplished by him, nevertheless. He never knew of your secret intent that events happen in just that fashion, in that day as in this. For Set, who is Achad, the Isolated One, who is yourself, does keep his secrets well (even from himself, if need be), hidden on the levels beyond the reach of those that he has manipulated for the development of man, and the raising of the Earth.

“Thus in that time did he serve your will by bringing the forces of conflict between groups to a new pitch of intensity, inaugurating the forceful development of the emotional and mental natures of man. And thus in this present time, through his will to succeed, and to be the opener of the stars for man, did he have to revive the very doctrines that in earlier days he did suppress. Thus again is he the tool of his own downfall, his actions against your body in that last life providing the shock that, when its recoil returned to him, knocked his own intent askew, and left him sitting on the sidelines in this most important of times. All as you intended. For never could he see that in death was your victory, your opportunity to come again in another form and another place, to continue the fight for the freedom of men from the subjection of the gods.

“Thus also in those old days, when the priests of the mother and son who had hidden among the other gods' priests summoned up again in secret the force of your will, to continue the work. The many tales of Set returning in the god-forms related to other gods, only to be slain again by Horus, or by his successor Osiris, reflect the fact that no matter how hard he tried, in his many incarnations, he just could not destroy the intent of your work, nor could he make it his own. He attempted to control the world, through his many god-forms in many nations, but the more order he brought about, the more disorder resulted. Thus did Set ever conquer Horus. Thus did the sacrificial victim become the god, while the slayer was bound away by his own acts. We laugh at him, laugh and gloat, at the great one fallen so low! Yet how could he expect otherwise, with his will bound to an ill purpose from the beginning?”

(All during this speech the astral area in which we stood echoed with huge laughter, and a feeling of immense humor, coming from some point not seen. As if the universe itself were greatly amused.)

“Now we are done with the tale that I am to tell, and the rest of the story of Set and Horus, and their works in the Earth, will be told by the last two of the Seniors, Ahmlicv and Laidrom, and by the Sun-King of the Tablet, Iczhihal.

“But it might be good to explain a few things from your own life's recent events, to show how even in this time has Horus-Osiris attempted in his feeble way to interfere with your work.

“First, I would like to cover the incidents that took place in Indianapolis. First, tell the tale of the policemen, then that of the authority who employed you. Then I will explain for those who read how these fit with the story we are telling. Finally we will look at the dreams of last night, which are rather clever answers by the goddess to your questions, and also show a new bit of the symbolism of Cancer, as it relates to the work.”

The Book of the Seniors

(I was still a bit ill this day, and tired rapidly, so I delayed writing the description, and getting the rest of the presentation until the next day, 4/20/86.)

After the completion of the invocations described in *Touring the Earth Tablet*, I was in Indianapolis on an assignment from my then-employer, the Federal government, to teach some new employees my job. I continued to work with the current instigated by the invocations during that time. Set first appeared openly as an operator in the work while I was there.

The incident with the policemen occurred the first day after Set announced himself. In the evening, I was in my room at the Hyatt Regency Hotel, room 1216. It was around 11:00 pm, and I had settled down to do an invocation of Set using my version of the VIIIth degree methods. I had also smoked some pot a while earlier for relaxation, and still had my supply out, but disguised from view by being in a plastic shopping bag from a local department store.

I had been doing the invocation for some few minutes, and had a strong feeling of being filled with the force of the god, when a loud pounding came from the door. I went to the door and opened it a crack to see who was there. What I saw was two policemen, one with his hand on his gun and his thumb on the hammer, and several persons behind him in medical green clothes. All of them were looking at me as if I were a particularly obnoxious laboratory specimen they were about to dissect.

The cop with his hand on his gun told me to open the door and let him in so that he could ask me some questions. I asked him to explain his reasons, but he refused to give them. I then told him to wait while I put on some pants. But as I moved to close the door, he pushed against it and forced his way into the room, followed by all the others with him.

Since there appeared to be nothing I could do about his forced entry, I got some pants on, and turned to question him about his purpose. He did not answer, but started grilling me about what I had been doing that evening, whether I had made any phone calls, who I had seen, where I was from, and what I was doing in Indy. I answered every question responsively, as seemed prudent, and repeated my demand for information after every question. Meanwhile, his partner looked around the room, not touching anything, but obviously looking for something actionable. The second time I protested this, he came back and stood by his partner.

After about ten minutes of this grilling, the cops turned and left, followed by the others, still with no explanation given. The next day, I called the hotel management to protest this treatment, and the lack of hotel security personnel on hand to protect my own interests. After checking with the police, the manager (who had never been informed of this impromptu raid) called back to explain that the cops had had an anonymous call saying that someone was going to suicide by jumping off the twelfth floor balcony of the hotel. Since I was the only person living on the twelfth floor that day, the cops had made a beeline for my room, on the idea that wrong action was better than no action.

The second incident(s) involved my relationship with my employer. One day in class, I had been asked some questions about matters of import to new employees,

such as the promotion possibilities, chances for raises, working environment, benefits, etc. I had answered these questions truthfully, saying that promotions were becoming rare, salaries would continue to stay far behind the national average, benefits were being rapidly eroded, and that the pensions system was clearly headed for dissolution.

Naturally, this caused more than a little upset among the local management. They wanted me to tell the trainees that everything was all right with the government, and that they could expect all sorts of great and wonderful things to come out of their work. I told them that if they wanted to have fairy tales told, they would have to do it themselves, and that I would in the future refer any such questions to them.

About a week later, I was talking with the local manager, who appeared to be a nice person as an individual, afterhours at a local restaurant-lounge. She had asked me what my true feeling about the agency were, and after getting her assurance that my answers would be held in strictest confidence, I told her exactly what I thought the problems with the agency were, and that the problems came from the very top management.

The next day, I found that not only had she not kept the confidence as she had sworn, but had immediately called the regional commissioner and blabbed the whole thing. The commissioner came down, along with one of her assistants, and I found myself in a good approximation of a star-chamber proceeding. No, more like the Inquisition, at least in atmosphere.

They had gathered, I was told, to decide whether a person of my clearly heretical views, who had dared to actually criticize the gods of the agency, had any business teaching the minds of innocent young trainees. They first discussed my comments to the class about benefits, trying to convince me that I was wrong. When I countered by quoting substantial evidence in favor of my statements, in the form of the documented actions of their own superiors, and of the current administration, they gave up on that tack.

Then they went to work on the comments I had made to the manager. These, they said, were the worst form of heresy, and the only way I could get back into their good graces would be by recanting the whole thing in writing, and apologizing in person to those I had mentioned. The fact that the information was given in strictest confidence, and they only knew about it through the actions of an oath-breaker made no difference to them. If I said it once, I could say it again in the future, with more damaging effect to their reputations, particularly that of the commissioner who headed this panel. I declined to do as they told me to do, and matters rested there for the moment.

Two days later I had the misfortune to contract pneumonia from the usual nasty Indianapolis winter. I called in sick, and mailed them a statement from the doctor I had seen saying that I would be too ill to work or travel for at least ten days. On Friday of that week, two minutes before the close of business, I got a call from the lowest-ranked person on the office's management team, telling me that they were

cutting off my per diem as of noon the next day, and I was being reassigned to my home office.

I protested that I was too ill to travel, and asked that it be extended. In fact, I was running a 103 degree fever at that moment. I was told that everyone authorized to make that decision would be out of town until after the end of the next week. I was also told that they had already called the hotel and told them I was moving out.

So I ended up driving 500 miles, in half-hour segments so I could rest, half delirious with fever, in the middle of winter. Being forced to do this added at least two weeks to the time it took to recover from this illness. It also lead to my rapid resignation from that organization. I'm too stinking proud to work for scum like that.

Liiansa's comment: "The meaning of these two events in the light of our tale here should be fairly clear. It was a last-ditch effort by the forces of Horus-Osiris to get you off the path of your destiny. Government is of course heavily Osirian, since Osiris was a black god, and black is the color of Saturn, and of the astrological Capricorn, which rules government.

"Two attempts were made. These reflect the usual actions of the Horan-Osirian powers towards individuals, and they expected you to react in the usual way, giving them something they could use to either hang you or put you back firmly under their control.

"The policemen are enforcers of the authority of the government, their powerful arm. So long as police exist, it is possible for the group that controls them to say 'Do what we want or we will kill you'. All government, no matter where in the world you look today, is based solely and deeply on this principle of forced obedience. Not one of them, not one anywhere, is truly responsive to the will of the individuals over whom and in whose name they claim to govern.

"Had the force of the Osirian current had its effect on the anonymous mentally ill person who made the call to the police a little earlier than it did, then it is quite possible that you would have been caught smoking pot, and the amount you held on you at that time would have been sufficient for a long prison sentence.

"But, as is usual, the forces could not act quickly enough. Never is a government really able to control events, no matter how hard it tries or oppresses its people. It always and only reacts to what is forced upon it. The self-styled "rulers" of the lands think they are the top of the heap, but in fact they are whores, dishonest ones at that, incapable of initiating anything truly new into the world. All they can do is take what the world throws at them, and try and twist it to their purpose. But never do they catch up. Always, Set is one step ahead of them, creating new things to disorder their system faster than they can control them. This delay is inherent in the force of Saturn that they have co-opted to their own purpose, though they never realize it. Thus in this case, the force of Set within yourself, making you stand up to the police instead of quaking fearfully as they had hoped and expected, countered the force of the Osirians sent to derail you again.¹¹

"Similarly for your confrontation with your employers. You had already had a full exposure to Set's force, and nothing their little bureaucratic minds could do, filled

as they were with the fear of ruin by their superiors, would have caused you to go back to their way of doing things. Again, it was too little, too late, and so will it always be.

“Now, you took this force of Saturn that had been sent at you, and used it in the way it was intended to be used, in the beginning of time. Saturn truly relates to Malkuth, as the barrier between the Tree of Life and those realms that lie below it, with which none of any spirit will deal. Being Malkuth, he relates also to the crystallization or outward expression of the inward will. And so did you use it, crystallizing your decision to quit their ways and go your own, which had been building for some time.

“It was no accident that the forces came at you just as Set, who is Achad, who is the core of yourself, appeared on the scene. The actions of light, until they are firmly established in the person, always generate an opposition. It is natural that this be so, and also convenient, for it forms a sort of final test of the effectiveness of your work. Had you not actually succeeded in your intent in the Earthworks, then these things would not have appeared. So even the shells unwittingly have acknowledged the appearance of the new master, and again shown themselves to be the inferior.

“Now as to the dreams, I will summarize them to save time. You had invoked Nuit to find out the key to what I was trying to say, the concept that would allow your intuition to understand it whole. The first dream was short, and only one image is of relevance to our discussion here. In it, your mother handed you a key, in the form of a small red obelisk or menhir. You discovered that this key was to a car. But rather than going directly into the keyhole of the ignition, it went into a loop that allowed it to be used as a lever, like a torque wrench, to start the car.

“The mother is obviously a symbol of Nuit, as you have already interpreted it. The key is a form of the pyramid, representing the path of Shin, which connects Kether with Tiphereth in your system. The loop it went into is the yoni, here representing the lower aspect of your being who is the scribe.

“The car is a form of the Tarot card The Chariot, since an automobile is a vehicle which is powered by the elements. That is, it moves by burning (fire) in a vaporous form (air) a liquid (water) derived from the ground (earth). Exactly as the chariot of the card is drawn by sphinxes of the elements. So in all, this image indicated that the key you sought is to be found in the union of spirit-fire with its opposite, in the sign of Cancer.

“Just to drive in the point, you were caused to awake from the dream at exactly 4:18 am. And the invocation was done on 4/18. The significance of the date did not occur to you until you saw the time at which you awoke.

11. Liiansa neglects to mention here that the idea of suicide, the purported cause of the police invasion, is related to Set. Suicide relates to Scorpio, Set's sign, through the scorpion that stings itself to death, and also directly in that Set has frequently made his own murder an intrinsic part of his plans for a given lifetime. Thus the anonymous caller was telling the Osirian authorities that Set was up to something on the twelfth floor of the hotel, in a direct symbolic fashion. He apparently spoke better than he knew, to my present great amusement.

The Book of the Seniors

“Now Cancer is a water sign, and therefore has to do with distribution and dissolution of things in some fashion. In the context of this story we are telling, we will look at it in a slightly different fashion than it is usually interpreted.

“In the normal interpretation, Cheth, Cancer represents the dissolution of the lower self in ecstatic union with the higher spirit. With the lower self gone, the bodies of the person that live below Tiphereth become a shell, like the knight's armor, that is empty except for the spiritual forces, with no real personal self to be seen. This is in accord with the traditional astrological interpretation of this sign except that it is on a higher level.

“The dream was in part an acknowledgment that you are achieving this level of union in your work with Set/Achad. You are almost ready at this point to reverse yourself and acknowledge that you are indeed as we have presented you to be, in the Earth Tablet working. Already, your magickal memory has opened widely, and you have had many glimpses of your other lives, as they relate to your overall work and your work in this time and place. These will continue and improve in clarity and precision as you progress.

“But as I said, the dream was also the answer to your question. Remember that your purpose at the time we have been speaking of was to generate a counter-force to the Sirian force you represent in the earth, so that by conflict men would come to understand the causes of conflict and learn eventually to establish right relations among themselves.

“So look at the symbol of the sign of Cancer. It is made of two lower-case sigmas, one turned upside down and pushed so that its tail is below the body of the other. The uninitiated astrologer often says that this is a picture of the claws of the crab, but this is not the case. The initiate frequently associates it with the symbol of yin-yang, again associating it with the merger of opposites.

“But it is also a glyph of the whirlpool, which is a concentration of water into a distinct form within a larger sea of undifferentiated water. The whirlpool is a shell-full of air within the water, again relating back to the Tarot card.

“Consider how a whirlpool comes into being. It is caused by two currents of opposing vector sliding past each other. The friction of their passage transfers momentum, changing the vector forces along the interface so that they turn and become circular in their movement. Your satellites have photographed any number of these whirlpools where the Gulf stream goes past the main body of the Atlantic along the east coast of your land.

“In this case, you needed to generate such a whirlpool, a vortex (to use the magickal term) in the mental and emotional levels of being, so that the spirit could find a way into those levels. It is fortunate that you had the ideal method of doing so immediately to hand, or your work would have been much more difficult than it was.

“Remember that you yourself are of the First ray of Will, and the sub-ray of Love-wisdom, represented by the term 'love under will'. Your alternate is of the Second ray of Love-wisdom, and the sub-ray of Will, so that he might be termed 'will under

love'. So the vectors of your individual forces, along one dimension, are exactly opposite to each other.

"Your own force, as I have said, was already firmly established in the minds of men at that time, between seven and eight thousand years B.C. In order to generate the conflict you desired, so that man might become conscious of the gods while in the body, you merely had to give your alternate his head, and allow him to attempt to fulfill his own plan within the world. Naturally you did not tell him of your real purpose, but held it concealed on levels he could not yet reach. Remember your origin, and what we have said about your level of achievement at the time you were first called to the Solar system.

"Rather, you put a different face on it, one he would find believable. In a conclave on the inner planes around 7000 B.C., you informed him and his followers that it was your will that they take over the next part of the work, and do it according to their own ways. The reason you gave was that you had realized that your own type of force, the First ray, was too far from the consciousness of men to be effective, and also too dangerous to be allowed into the world in its pure form. You said that it could only cause destruction if introduced at this point. Your opponent, expressing his usual Second-ray faults, believed you implicitly since your words fit with his own evaluation of the situation.

"For two and a half millennia, you allowed them a free hand in creating their works. You effectively withheld yourself from action on any large scale, although you continued to support fully those who followed your way. But you made no effort to expand your power base on earth, and allowed your alternate to create in the minds of men those ideas that would eventually cause a flow of power along his own lines.

"He introduced conflicting ideas along two lines that affected yours directly. First, he emphasized the group over the individual, encouraging the subordination of the soul to the purpose of the group. Second, he introduced the concept of hierarchical status, of relative individual value, to man. That is, he encouraged men to think it natural that one who is stronger than another, either physically or spiritually, should dominate and control the other's actions.¹² Together, these concepts eventually resulted in the form of top-down imposed structuring that is common to all the civilizations on earth today, with only small groups actually attempting to operate on a basis of your own concepts, which are the sanctity of the individual will, and the cooperation of men for mutual benefit without coercion.

"His current was in effect an overlay on yours, and your own current was in line with the memories of the "Golden Age" that all men sense in themselves, so there was never really a chance that he could overturn your own current on any level higher than Tiphereth. Too many individuals would be subconsciously sabotaging his work, even as he did it. This naturally occurs in any situation where imposed restrictions take too much away from the individual. Also, biologically, the human

12. These concepts are definitely Second-ray in nature. Note their importance in the works of Alice Bailey.

body is suited on an instinctive level to working in groups no larger than thirty or forty persons, which was the natural size of human communities for most of the evolution of truly human bodies. Thus in larger groups there is a natural tendency towards splintering and separation which acts automatically against imposed forces. Every government that has ever existed has eventually succumb to their own largeness. The larger the group or organization, the more unconscious sabotage occurs, and the more likely it is that it will come to the end of its existence. The rapidity with which this occurs is inversely proportional to the degree of freedom the group allows its individual members.

“Now in this current time we are attempting to redress the balance, bringing the sanctity of the individual back into the minds of men, as the forces of Aquarius come into appearance on the lower planes. This force is associated with the *voluntary* association of individuals in groups, on the basis of mutual need and interest. Thus it is suited to our purpose, as is the energy of the sign's ruler, Uranus, who represents the principle of individuality, or the destruction of imposed groupings.

“The force going out of manifestation, that of Pisces, is associated of the dissolution of the individual into the group. Through its ruler Neptune it relates to illusion, false prophecy, Maya, inchoate idealism, etc. Thus the popularity of the Big Lie, and of emotional manipulation as tools of governance among the predominantly Piscean governments of the world. Through its other ruler, Jupiter, it relates to the idea of kingship, of order imposed by fiat or decree that is characteristic of such governments, no matter their supposed philosophical base. Note also that Mercury, intelligence and knowledge, is in its detriment in Pisces. Hence the common demands by the hucksters of the Christian churches that man put aside his intelligence and have Neptunian “faith”, and mindless obedience to the Jupiterian rulers of the churches. Contrary to this, Mercury is exalted in Aquarius, and thus will knowledge overcome superstition as the currents of the sign takes over from its predecessor.

“Our work and yours, o beast, is to help man in the transition to life based on knowledge, on *gnosis*, by providing invocations and a system of symbolism suited to the consciousness man will have to adopt to deal with the incoming age. The rituals and invocations will be given as your sight develops to the needed degree of clarity to read your own library on the inner planes directly, instead of through the picture-book representations we keep for the less well developed.

“That is all we have to say about this, except to say that the other dream you had, of a man breaking into your room while you examined a handful of jewels, was merely a reminder. The big man is of course the cop who broke into your room. The jewels in the hand relate to the VIIIth degree working you were doing at the time, with the colored gems representing the chakras you were stimulating.

“Now I am done, and you need not invoke me again, save when you desire my assistance in some matter in the future. Tomorrow or the next day, you should invoke Ahmlicy, who will show you the tasks you put yourself to, while your alternate was working his will within your secret design.

AHMLICV, SENIOR OF MERCURY

4/23/86 4:54 PM

The vision opened upon a region of air, light blue in color. Ahmlicv appeared. His likeness was of a stocky youth, wearing a robe-like garment that appeared to be covered with round, overlapping scales of a silvery blue color. He wore on his head a crown with small wings, on which were engraved the sigil of Mercury, its astrological symbol. His left upper arm was horizontal at the shoulder and cocked forward about forty-five degrees. His left forearm was vertical, with the hand open and the palm facing forwards. His right arm was held down and slightly behind him. I could see the end of a wand of some sort in his right hand. It looked like a caduceus without the entwined snakes.¹³ His skin looked the color of buckeyes or chestnuts, perhaps a little lighter.

My viewpoint revolved around him until I could see that on his back he had small wings like the typical Christian depiction of an angel.

I did the signs of Set and of LVX. He responded with LVX, the Set's sign, then the fire sign, and then the sign where the arms are held down and out from the sides at a 45 degree angle.

He said, "I greet you, o mage of earth and fire. Let it be that we become one, in the telling of this tale of the earth and her masters.

"Now, when you left off with Liiansa, you had come to the point where you had turned over your main work to your adversary, so that his more congenial force could produce in man the sense of conflict between individual and group that has been the source of all the conflicts of mankind since. At the same time, though, you were taking on another aspect, that of Thoth, so that you could produce a tendency to upward motion to add to the cyclic nature of the conflicts generated. That is, you sought to ensure that the conflict would result in upward progress rather than becoming stasified in a circulating current.

"This was to be done by enhancing the knowledge of mankind, and causing his mind to look ever towards the new things possible in life, rather than backwards towards the golden age. If the force of your adversary had been left to itself, it would have caused a regression to those more primitive conditions again after a short period of conquest.

"Now on the first plane of this system, that which is represented by Kether in the Tree of Life, and the highest of the seven planes of the Bailey system, you caused to be formed an image of the god Thoth, as the god of wisdom and knowledge. This expression of your will you then brought down into Chokmah, so that it would reflect your will rather than embodying it. Thus the lunar aspect of Thoth was born, even though this was not the strongest of his aspects. But knowledge had to be represented as complete in itself, not tied to either of the conflicting forces, and so it required both a male and a female aspect in one.

13. Actually, he was standing in the classical pose shown in Roman statues of the god Mercury. But I did not recognize it because I was seeing it from an unusual angle.

“In one sense, Chokmah is male, in that it balances the definitely female character of Binah, but in another sense, it reflects itself into Tiphereth as the son, and is in itself the son on a higher plane, uniting in itself the femaleness of Binah with the initiating impulse of Kether. As the son, it balances male and female, as Thoth balanced the conflict between Set and Horus, so that neither would ever win in their perpetual battle. This legend reflects your intent exactly, as does his role as one of the Lords of the Balance in the Tuat. Knowledge had to be seen as impersonal, not tied to any one condition or philosophy.

“Now, in those old days, you caused to be created through the other Knights the Temples of Thoth in Egypt, and his correspondence was shown in other lands around that same time, give or take a thousand years. Remember, a thing established on the inner planes can only manifest in a particular area of the world when the zeitgeist allows it, so the time differed from place to place.

“Most of this work was not done directly by the Knights, for the Earth already had a full complement of adepts of the fifth ray of Intellect, ready to go into action in this very way. The intellect aspect would have been part of the earth whether or not the events leading to her hiding had taken place, and so she had the appropriate kinds of workers available. The part of the Knights and yourself was to determine the time at which they would start to work with full force within the world, and the form of manifestation that they would take in the human kingdom. Thus your manifestation of the image of Thoth caused the initiation of this cycle.

“Up to this point in history, about four thousand years before the dawn of the Christian era, mankind looked at knowing primarily in terms of the passing on of skills. That is, knowledge of how to do things was considered of primary importance, and other knowing was considered useless by definition and was not kept. There were exceptions to this, as there always are, but on the whole, this was the condition that prevailed.

“Now you had to show that knowing for its own sake also led to things of value. So the introduction of Thoth as a god was intended to turn the zeitgeist in this latter direction. Men were now beginning to develop the abstract mind, and those who incarnated with strong minds had to have some sort of symbol on which to support themselves, so that they would not allow their minds to become subordinate to the conceptions of those less-developed persons who made up the majority of humanity. If Thoth had not been there, then peer pressure would have distracted them from their true purpose into less productive lines.

“Now, the essence of preserved knowledge is in the symbols by which it is preserved. Word-of-mouth transference of knowledge is limited, even in those societies where guilds and work groups had formed to preserve particular sections of knowledge. There is only so much that one man can hold in his mind, and word-of-mouth transference inevitably leads to a situation in which some knowledge is lost with every generation. New things come into being, but old things are lost at the same time.

“Writing, the preservation of words in a concrete form, which can then be read by many men, is a superior way of doing things, as all men would nowadays be willing to admit. Without writing, man could never have developed the kind of society that he has now. If writing were to be suddenly removed from the world, all would immediately collapse back into barbarism.

“So the essence of this new tack was to cause to be developed in the minds of men the idea that symbols could be made for ideas as well as for experiences. Up to that time the symbols available were mainly intended to express in visual form the experiences and perceptions associated with a certain god, or a certain state of mind. Now man had to see that words themselves could be made into symbols, and that these symbols could be understood by all, and not just by those who had had the experience.

“Into the minds of men, then, was forced this idea. And many responded to it in many parts of the world. It did not take any incarnations of masters to produce the effect, although many did incarnate. Men alone and without aid from the masters and Knights were already of a level of achievement that they could do the work on their own, given the original impulse to do so. This latter way was preferable, because then the new idea became directly incorporated into the zeitgeist, where if the masters had tried to introduce it by themselves, it would have been adopted much more slowly. Even as it was, many men considered writing to be a magick on the same order as the powerful rituals of the priests. And so it was, and is, but it is a magick that can be used by any, not just those of talent.

“To be certain, writing was in the beginning mainly the property and secret of the priestly classes. But once introduced, it could not be withheld from man. Like the physical Mercury that is named after the god, it flowed outwards and downwards through the classes, sneaking through every available crack in the priest's security. And once it became known, and the advantages seen in such mundane pursuits as the tallying of stores, then the demand for persons who could write became so strong that the priests could not do other than train many and release them into the world. Thus came into being a new category of man, the scribe, of whom you have in part chosen to be an example yourself in this life.

“The scribes, the masters of letters and numbers, the translators of fact into symbol, have been the mainstay of every civilization that has had them since that time. Through their works, the knowledge of man has grown, not exponentially, but at a rate that is much more than geometric. If we were to chart the amount of accumulated knowledge available to the race since the dawn of consciousness, for most of the race's history the line would barely be above the baseline. But with the introduction of writing, the line suddenly curves upwards. With the invention of paper and ink, and its spread through the world, the line began to approach the vertical. With the introduction of easy methods of reproduction, the line immediately passes through the top of the graph and out of sight.

“In this present time, the number of book-equivalents of information produced yearly has come close to equaling the number of people alive in this time. No one,

not even the most intelligent, can possibly comprehend all the knowledge that is produced in a single year, let alone during a man's whole lifetime. The universe of the knowable has become as effectively infinite as the physical universe from which knowing sprang. Man has created out of himself a new world, one in which he is the true ruler, and none of the lesser orders can equal him. He has indeed become a god by his knowing, and even the least of those who know is guaranteed a place in the universal work of consciousness.

"Strangely, man has not yet realized, on a broad scale, that this is the case. Most still seem to think that they live and move in a world of facts, that can be checked by reference to the world they can see and feel. But this has not been the case for many centuries. It is fair and valid to say that today, in the developed countries, the number of persons who live entirely within the world of factual experience amount to no more than five percent of the population. Even in the least developed countries, where writing is not the property of the masses, less than twenty percent of those alive could be said to be in this category. The rest of them live more and more within the world of mind, of concepts, and the manipulation of concepts takes the greater part of their lives. Without realizing it, man as a whole has raised his consciousness out of the living world, and taken the first three initiations in the process. That is, the initiations corresponding to $0=0$, $1=10$, and $2=9$ in the cabalist systems.

"There is no man alive today who has not taken at least the $0=0$ initiation, and the vast majority have taken the $1=10$ initiation, and now live their lives with their consciousness focused on the astral/emotional level. That they have done so unconsciously and as a part of the great upward movement of the consciousness of the race-being does not in any way lessen their achievement. Mankind is now initiated.

"Thus it becomes necessary in this time that men learn those techniques and viewpoints that will enable them to control their emotions, and to live focused on the intellectual level. The methods to do this have been available for many centuries, and in this present day have more or less become public property. Anyone who has need of such can easily locate the needed materials in any library or bookstore. Most men can figure out the needed techniques without any help at all, by the innate power of their minds. All it takes is the desire to do so, and a little persistence.

"In the coming centuries, even this amount of effort will become unnecessary. As the intellectuals of the race become a larger portion of the population, and true thinkers appear in more and more areas of life, the needed perspective will become an inherent part of the zeitgeist, and will be absorbed without effort in the process of growing up.

"All this, from a few men scratching marks in clay! And now we have reached a point where even the symbolic equivalents of factual events are becoming of lesser importance, and ideas about ideas, and about thinking, are becoming more important. Meta-thinking and meta-language are rapidly being developed in this present time, and within a few years, probably within the lifetimes of many alive now, the structure and properties of the world of thought will be as familiar to man as the physical world in which he lives.

“And as humanity as a whole rises through the planes to their new focus in Hod, the task of the adepts has also been raised up a level. In the early days of man, when you first called the souls of men into matter, the task of the adepts was to bring about a fusion between the astral world and the physical world. And this task was the primary task for many thousands of millennia. Then, in the early days after the end of the glaciers, the task was to develop the astral powers of the race, to teach them to become the masters of emotion rather than the subjects. This was accomplished on a large scale by the end of the Egyptian dynastic periods, well within the times of recorded history. And since then, up to the present day, the task has been to fuse the intellect with the previously-fused spheres. In the last three hundred years, the task has gradually been shifting, so that now, and in the immediate future, the task of the adepts with respect to humanity as a whole is to teach man to unify the three lower spheres, and to put them fully under the conscious control of the individual, making him a fully integrated personality. This latter task is in process, parallel with the fusion of mind and emotions, and should, if things go as foreseen, be accomplished for a large part of the race by the end of the next five hundred years.

“There will always be some, a large minority of men, who do not achieve full fusion within the limits of this current humanity. These people will act as the brain of the race-being, the material expression of the ideas of the race, subject to the direction and will of those who have achieved higher levels. Hod and Netzach must balance, and these will act as Hod to the Netzach of the integrated personalities.

“At the same time, this upward progress of the race as a whole has opened up new horizons for the adepts. Since humanity is so close to full fusion of the lower levels, the adepts can now concentrate on the development of the middle levels of the tree, from Tiphereth to Chesed, which make up the soul of man. More and more as the years progress, the adepts will concern themselves solely with events on these levels, and the fusion of these levels with the lower ones. No longer do they have to spend most of their time leading the blind majority of men to their destiny. Man will be able to be self-determinative in the best sense, and will be able to develop his own methods of right action within the world, within the limits and specifications given by the masters.

“It will be more common in coming centuries for adepts to work in their natural field of expression. And humanity will shortly come to accept that these adepts are doing something valid for the earth. What, even today, seems to be an area of blindness that men fear and misunderstand, will shortly become accepted, and will seem no more peculiar to society than a man who specializes in some little-known area of knowledge or science. Persecution will become a thing of the past, as the emotional types gradually leave incarnation, and the mental types suited to the incoming Aquarian energies become more common. Man will change his society so much in the next two hundred years that any true predictions we make now would seem fantastic and unimaginable.

“This is another reason why your own theme, that of the advantages of reincarnation to the willful traveler of the Path, becomes so important at this time. As the

changes in society become ever more rapid, the need to gain new bodies adapted to the zeitgeist of the times will be ever more vital. Man must be able to see that if his present physical, emotional, and mental bodies are no longer able to adapt rapidly, he has the option to drop that body and reincarnate in a new one, without loss of purpose, and without developing so-called “bad karma” as a result.

“The *only* reason why suicide has ever caused bad results for a person is that he believed it would do so. The sense of sin in the western cultures, and the false view of karma in the eastern cultures, created a mind-set that drew limiting energies to the person. He was punished for suicide because he believed he would be punished.

“Death is every man's privilege, if I may quote your favorite scribe quoting someone else. As the truth of reincarnation becomes self-evident in the next century, the idea that suicide is a sin will gradually fade, and men will laugh at the naivete of their ancestors, fearing to kill themselves and get a new body, when they had so many times an advantage in doing so.

“The false view of karma, which says that man is forced to compensate for past acts in a current life, must now be taken from man. The true view is as you have stated it. The acts to be done in any life are under the full, willed control of the incarnating entity. If he chooses not to learn fully of a particular perspective on existence, by looking at all sides of it in the compensatory process that has been called karma in the past, then he need not do so.

“At the point where man chooses his new body of manifestation, nothing controls his selection but his own conscious choice. Those who say this is not so are liars, or self-deluded fools. The will of man is greater than the false limits put on him by incarnate minds, and no act of any sort on the physical plane can force him to incarnate in a particular way in any future life.

“However, this truth does not give license to run roughshod over other men. All men have this freedom equally, and revenge is a well-developed concept in the minds of men. If one acts too cruelly towards one's fellows, injuring them without option of defense, then that one may find himself in his next lives surrounded by those who are intent, by their own wills, on making him suffer.

“Consider the case of he who was Hitler, in that recent time. Since then he has attempted to reincarnate seven times. Each time he has selected a body without the defects that caused him to be as he was in that time. But he erred in making the Chosen of God his victims, for the memory of that people is as long as their history, and they never, ever, forget an injury. In each lifetime since then, he has been murdered at an early age, in a cruel fashion, by the will of those who can not forgive. When they will allow him to live as a man again can not be said, for as yet the hate of those who stalk him has not been poured out fully.

“Therefore, it is best, from a practical standpoint, to not seek to injure others, without allowing them an equal chance at yourself. When such is the case, all involved will usually feel that the fight was fair, and will not seek to follow from life to life for revenge. This is true even if the incarnate self feels he will never forgive.

For the non-incarnate self, freed from the pain of events, can see with a truer perspective and act accordingly.

"As brothers fight ye!" So says Liber Al, and so say I. Let each accord the other his place and will, and where wills appear to conflict, let the fight be as among equals, for the pleasure and challenge of the contest, and not for perceived gain of one over another.

"Now, I have done with my part of this narration which is to be the book of the seniors of Earth, and have no more to say. But I perceive that, as with my fellow Seniors, you wish me to state my nature, and the meaning of my name.

"He whose book you have recently obtained is a talented individual, and worthy to explore the realms of Enoch. But as is inevitable with a work so broad, errors creep in. He has been fairly accurate in the definition of my fellow's names, but in the case of my own he is in error. My name does not mean 'most ancient one', as he says. Rather it means, 'youthful in all the ages'. Thus I have carried the spirit of Mercury, the god of youth, in the Earth through all the times since the beginning of the planet. And so will I until the end. I am the fresh green buds of spring, as they come forth full of life, green from the rains of Pisces and the warmth of Aries, and the nourishment of Taurus. I am the principle of new growth in the world, of new things come to lighten the lands after the time of darkness. I am also the principle of relative value, and of the objectification of thought. Thus it was my force, acting through the adepts of the fifth ray, that caused the concrete mind to be developed in man under the will of the Knights and masters in the Earth.

"Your own group had little to do directly with the development of the concrete mind in man, save that your efforts caused the time of its development to be set forward by many thousands of millennia. Had the Earth not closed herself, and set the Knights to direct her course through the dark times, then man would have remained upon the inner planes, and mind of my sort would not have come until far in the future. Fortunate is man that he has been put under the hammer of the gods, and forged into a sword to cut the earth from the ties of her past! Fortunate is he to have been tortured as the ore is tortured to get the pure metals out, and fortunate is he that his metal proved good in the eyes of the Knights, and of their brothers the gods. Now let that sword be drawn from its scabbard, and let the Knights direct that sword against the ties that bind the earth into her sleep in the womb! And praise unto the adepts of the gods, in all their forms and functions, for they have been an acid to leach from the ore the last pure drop of metal, and a flame to make from that metal a weapon fit for the use of the gods!

"Now I am done, unless you have more questions, o mage of fire and earth."

I had no questions, and so gave him license to depart.

The Book of the Seniors

LAIDROM, SENIOR OF MARS

4/24/86, 10:45 AM.

The vision opened upon an air of a steely-blue color. Laidrom first appeared as a roman centurion, with back-and-breast armor, a small circular shield in his right hand and a sword held point upwards in his left hand. Upon his breast armor there were the sign of Mars and the enochian sigil of Earth. He wore a short black tunic under his armor, and shields on his lower legs. As I watched, his image transformed so that the armor became a long leather apron, the sword became a chisel, and the shield became a hammer. On the breast of the apron were the signs of Mars and the Tau-cross, the former above the latter. His hair was a red shading to gold where the light hit it. His skin was of a dark red color, as if he had a sunburn over a tan.

I did the sign of Set and LVX. He responded with Set, LVX, and then raised the hammer over his head and brought it down in a swift motion.

I asked him to begin his presentation. He said, "It is not yet time for us to do my section of the presentation of the seniors, o mage of earth and fire. For there is some other work for you to do in this time that is more urgent. I would suggest that you do the invocation of spirit, and then use the word you have been given to invoke the spirit in its sub-aspect of fire, the last letter of the word. This is important, and should be done asap.

"But while we are here, I should clarify the meaning of my name so that this does not distract you in the other work. My name means 'first among the third angle's conscious powers'. That is, 'L', first, 'aai', among, 'd', third angle, 'r-om', with 'om' meaning consciousness or understanding, and the 'r' being a symbol, a contraction of the enochian word 'rahe', meaning 'willfulness' or 'directed power'. Thus, they combine to show the meaning I have stated. Now go and do the invocation of the word and return."

I saluted him and left the vision.

I recited the first key, and vibrated the word. I visualized the pyramid, which has three sides of the element of spirit, and the left-hand, west, side of fire. I entered into the pyramid and waited, vibrating the name with a will to attract entities who could explain the nature of the square to me.

A column of light appeared in the center of the pyramid, and began to expand, filling the whole interior with light. But the visions stopped at that point.

I sensed that the true intent was that I prepare myself for my visit with some other magicians the coming weekend, by balancing myself as much as possible under the current transits of Uranus and Saturn to my astrological pattern. This was so that these powerful forces would not interfere with the events of the weekend.

4/30/86

I invoked Laidrom with the usual methods. He appeared this time in the guise of a Knight, with a dark brown horse at his side. He had his sword in his left hand, and a small shield in his right. The sword was held upright.

I did the signs of Set and LVX, and he answered with the same, followed by the sign of fire. I tested with the pentagram of Earth, which made his image brighter.

Now he mounted his charger, and rode towards me. As he passed, I was drawn up onto the horse behind him. He said, "We have far to go today, so I have brought this mount to make the way go faster. Observe as we go, and tell what you see."

He gave the horse a kick with his heels, and we were off. The first place we came to was a dark plane, with the sky above it lightening with the dawn. On the horizon ahead of us was a tower outlined against the sky. As we came closer, I saw that the tower was cylindrical and did not have any buildings attached to it. We rode into the tower and came out upon its battlements. Here Laidrom said we should dismount for a moment.

On the plain below, I saw a number of small dark creatures scurrying about. Closer examination showed them to be scorpions. They dressed themselves into ranks, and turned to the tower. I saw them raise their claws in an imitation of the sign of Set. Then they rose upon their hindmost pair of legs, and gave a fair imitation of the signs of LVX.

Observing them, I asked Laidrom of the significance of this place. he said "These are the ranked powers of the sign of Scorpio, which is Set's sign.¹⁴ Though we are in the earth tablet, we have come here as the first step on today's journey of discovery. For the powers of Set are your own powers, and must be invoked and absorbed before we pass on to other places. I bid you, go down among the ranks, and accept their salute."

I mounted the horse, and rode down the tower and onto the plane, drawing up before the first rank of the scorpions. There I dismounted and went forward.

The lead scorpion, who stood a half-length in front of his fellows, came forward and placed his left claw into my right hand. Thereupon his sting jetted forth venom, covering both the claw and hand. They melted into each other, and then the scorpion melted into my astral body. I felt a thrill of power as it did so. The other scorpions came forth in turn, and each did the same. There were seemingly endless ranks of the beasts, but the process took only a few moments of time.

As I absorbed the ranks, there appeared about me a storm-like charge of power, filling out my aura with its force. I could see flashes like lightning bolts along the outer shell of the aura, and a whirling wind sprang from nowhere bringing with it rain and thunder. I myself changed as the power increased. My skin turned a dark olive color that looked almost black in this half-light, and I felt myself changing into the image of a man in the short kilt and collar typical of Egyptian deities. I requested

14. Since Mars is the traditional ruler of Scorpio, it seems appropriate to see it here, despite the watery nature of the sign. But Scorpio is also related to Earth, as it represents the decaying vegetation within which are hidden the seeds of the next spring's growth.

a mirror, and saw that my head had become the head of a grazing beast of some sort that I did not recognize. The skull was long and ended in a horse-like muzzle. The ears were small, and in the position the head was held on the body they were above and forward of the horns. They twitched in short arcs. The horns went out horizontally from the sides of the head, and then curved upwards. Each was about the same length as the thickness of the head. In my right hand I held a staff of life, a phoenix wand, and in my left hand I held an ankh.

Now the mirror vanished, and I was again on the plain, which was now almost empty of the scorpions. One or two of them were headed out over the horizon, but I did not pursue them. I turned to the horse and saw that it had also changed. Where before it had appeared as a knight's horse, thick-bodied with strong legs, suitable to carry a great weight, it now had more the aspect of the arabian type, a racer rather than a charger. Its mane was lifted up in spikes, as if an electric charge were held in it. Its skin and hair was now black in color, instead of the previous brown. The horse gestured with its head in a way clearly intended as an invitation to mount. I did so, and the horse returned me to the parapet of the tower. There, Laidrom mounted again, and we took off into the sky.

As we passed on, he said "Now you have absorbed the force of your father, the God Set, who is Achad, and we can go on to other things. The image in which you found your body is the image of Set, with the head of the beast that is his sigil. Use this image if you would invoke his force at any time in the future."

Now we were passing through a realm of silvery-gray, with patches of fog swirling around, so dense they looked almost like steel.

"This is the original realm of your brother-god, Typhon, on one of whose horses you now ride. We will not see him this time, for he is involved in another work elsewhere at the moment, but he left for you this mount, as a gift to his brother. In the group working of last weekend, you invoked the Dark Hunt of the Sidhe, which is the image of Typhon in the lands of the Celts, your ancestral clans. Their relation to Typhon is clear from the whirlwind-like way in which they appeared and flew around the circle, and in the way they rose up to heaven and off to the south at the end of their appearance. The horse who remained and nuzzled you is this horse on which we now ride, in one of his more playful moods. He also nuzzled your friend Kenn, in order to show that his own work has a part in the release of the minds of men from the tyranny of the Osirian priests and authorities. Thus we praised him and recognized his value in this way."

Now we came out of the silvery area, and into another which was of a more normal aspect. Here there was green grass growing, and trees full of fruit and nuts. The horse stopped beneath a tree, and we dismounted again. He went aside a pace and cropped the grass.

Still in the aspect of Set, I turned about in a full circle. To the east the sky was blue, and showed the rays of the sun slowly rising over the low hills there. In the south it was still dark, and lightning flashed in the clouds. To the west the ground rose and then dropped away, so that it appeared that one could step off the edge

directly into the realm of the stars, which shone brightly. The space between them seemed to be living, and projected a sense of extreme depth, passing into dimensions different from the one we were in. To the north, a great wheel revolved in the sky, its center in the position of the star Polaris. The ground beneath us was rich with the remains of plants, compressed into peat, and directly above, a small cloud lingered, shielding our sight from the sky there. I willed it to move, and saw behind it a deep abyss, a door seemingly entering into nothingness.

My consciousness was riveted by this hole, this rip in space, and it seemed to pull me towards itself. I resisted, and asked Laidrom to speak and account for these images.

“The hole above is the abyss which is your brother Typhon, the gate to the worlds beyond the worlds of light. He is not the entry into that lower darkness beyond the roots of the tree, as the later Egyptians taught, but rather is the entry way into that larger world of which the manifest Tree is the reflection and body. Let us mount again and go to it.”

We did so, and as we did, he said “The other images were of your place as Set within the symbols in the minds of men. Set is the pole-star, the force of light entering into the earth through the tunnel in her magnetic shielding that exists at each pole of rotation. Around that star is the constellation Draco, frequently attributed to Nuit, or to the mother-goddess who is the Earth. The pre-dawn light indicates his other aspect, as the god Kephra, the god of incarnate light in the darkness, the light within all men that enlivens them and drives them back to the spirit with its painful prodding. The stars to the west are of course the stars and space of Nuit, the higher mother from whom Set was born into the Earth. The south is the realm from which we just came, the realm of Typhon within the earth.”

We had continued to rise towards the abyss while he said this. Instead of becoming darker in its immediate area, it became lighter, until the space about us was filled with intense brilliance.

“The abyss of Typhon appears to be dark to the eyes of the lower worlds, for its light is beyond the range of man's senses. But as we come nearer, and adapt to it, it shows its true character as the light which powers all existence.”

As we came closer to the abyss, I saw within it little squiggles of light, like the sigil of the astrological sign of Aquarius, save that these were in constant motion, flashing about within the limits of the gap. They also reminded me of the wavy visual effects that sometimes precede a migraine headache.

Laidrom said, “Typhon is related to the powers of the planet Uranus, and the sign of Aquarius. Uranus is the power within atoms, that constantly changing force that takes on the aspects of all the sub-atomic particles. Each can change from one to another while retaining the same energy as its essence. This ability to change rapidly from one thing to another is the mark of Typhon. Since the Horan-Osirian priests saw change as destruction, and did not appreciate that change is also development and unfolding of life, they saw him as evil, as a devil like unto yourself, and caused his image to be changed within their culture to reflect their fears. Now in this

time has he come forth in the minds of men as your precursor, your herald, pointing out his true nature to man so that he might have the perceptual and conceptual base to manifest your own energies. He combines yourself and Nuit in an unfolding tension, not merging the two, but holding them separate but intensely involved. Thus the flashing images of the energies bounding between the poles within himself.”

Now we drew very near to the gap. It took on the aspect of a great wall, looming above us to infinity. We plunged between two sets of the energetic lines, and out into darkness.

On the far side, my consciousness seemed to be in two places at once. Part was still within the astral body, and another part stood off at a distance, apparently being held there by another consciousness greater than itself.

I saw myself, Laidrom, and the horse as tiny figures, just barely visible above the gap, which itself seemed very small. I got the sense that they were being observed by beings of a much greater scope, who surrounded the hole and looked at the world through it. One among them was very close to the hole, and I could feel that his being was bound into a spherical shape. From him radiated a sense of god-like tranquility and unconcern with self. His spherical body was of an intense blue color, and this color seemed to transform by synesthesia into other forms, a sound like a triumphal organ note, a feeling of warm fatherly protectiveness, a taste like the rich taste of fine dry sherry.

Others beyond him manifested other colors. One was the red of Mars, and a line went from him to Laidrom. Another was mirror-like, a reflecting stillness that could be vitally fluid when appropriate. Yet another like the sudden rush of green things from the ground in spring, throwing out life in abundance. And another like a dark stable cube, who moved not, yet held all movement within himself. Beyond them yet was another like the light of the Sun, brilliant yellow-gold with the internal certainty of one who rules by divine right.

Beyond them were many others, going off into the distance on all sides. Only those closest to us were silent and observing. The rest talked among themselves in tones of many instruments, so that their voices made an harmony like the best of orchestras playing a song of grandeur and magnificence.

Now my consciousness was separated from the one who held me above my body, and I saw him as the incarnation of the force of Typhon into a conscious entity. His color was a sort of yellowish green that could not be focused on. It changed as one looked at it so that it did not register on the mind directly, but only as a memory after the fact.

My own consciousness was still dual, one part in the astral body in the form of Set, and the other, no longer held, taking on a form like those of the gods surrounding me, but not so large. My own note seemed to be triple in character, one part like a flute, one like a bassoon, one like a trumpet volley. But all three were the same in some way.

The part of me that was still on the horse asked Laidrom to explain this thing.

“The bodies that surround you are the bodies of the planets on their true plane of existence beyond the realms of the manifest Tree of Life. They live here, and send their energy into the world through the worlds in which they attach themselves to matter.

“Now they have come here to welcome and help the one who will bring to man the consciousness of their true nature, which is the nature that man will take on the star-roads, and to see that he is connected properly with his own body within their realm.

“You are a marvel to them, as you are to all within the greater realms who have seen you. Of these before us, only one, he who manifests as Uranus, has managed to manifest a nature which is of three different natures at once. The others are all triplex as well, but manifest only one or two natures among their three aspects. Uranus must do so, for he powers the Tree of Life in its existence, but he has come to his threefold nature by another route than you, and only came to it after many universes full of experience, and on a much higher level. That you have managed to do so while barely out of the Tree is the miracle that they marvel at.

“Of course, we speak here of that fullness of being that is not yet completely within your self-conscious aspect, and not alone of the scribe who writes these words and comprises two of those aspects within himself. The third aspect is yet the largest of the three in power, and can not yet be comprehended within your incarnate perceptions.

“Because he is the only one who is of the three natures of yourself, Uranus was the only one who could hold you in place and avoid the premature merging of your excarnate consciousness with your incarnate consciousness. Thus he did aid you to protect yourself in those first moments when your body came into this world, so that it would not be destroyed by an inflow of power. Now, that larger part of yourself is holding back on its own, giving you just as much of its awareness as you can absorb at this point.”

Laidrom directed the horse towards the Sun, who stood behind those others. At the same time, that larger sphere of self went into orbit about the sphere of Sol, each orbit drawing it closer in. It intersected the lower aspect once on each orbit, so that its spiral path and our straight path progressed inward at the same rate.

As we approached the sun, an image began to form out of the center of his sphere. It was the image of a king upon his throne, as in the card called The Emperor in the Tarot. Its throne was lacking the symbols of the Ram that are in the card, and in their place had the symbols of the Lion and the Dove.

As I watched, this king raised the scepter that was in his left hand, and pointed it towards me. He also raised high the orb in his right hand, and shook it towards me. A golden fluid sprang out of it, and covered me and the horse fully with a sheen like oil. Laidrom, I noted, had jumped out of the way as this was done, and then come back to stand in the air beside me.

This king now spoke, saying, “Thus do I anoint as my herald the one who has been the aid and comfort of my daughter in her times of trial. He shall come before

me in the Courts of the Stars, in the place of honor in our procession to the marriage of the daughter and that one who is beyond me, as I am beyond her. Let him be seen by the gods as the promise of all men who live within her sphere, for they shall duplicate his state in their own beings, a legion of miracle workers to aid in the development of life and light in all our realms.

“Now let him see himself as I have seen him in his place in the Earth, and let him know his place truly in these coming days, so that all shall know, within and without her sphere, that man has come to his adulthood, and is ready to seed the stars with his incredible qualities of light.

“In him, I have given unto man the sign of his future, and a guide through the darkness of the days of the Hiding. Let them see him, and know that they themselves are as he is, when they rise into the realms of the gods. Let no man deny another his place within this realm, for all are ready, and all shall come in their own time to their own place of honor within these hallowed halls of the gods. Let all take joy in the prospect before them, and let all rise as they chose to the tasks that await them.

“One life has he who is my herald, one life in three aspects, that cover the Tree of Life in its fullness, and go beyond into the stars of the Greater Night who is reflected in my daughter.

“Go now, o man who is a mage who is a god. Go, and return to your world and body. As the days progress you shall see that here I have spoken a truth, a truth that should be known of all men who hope to be greater than they are. Let them know that within themselves, though they perceive it not as yet, they also are of a threefold nature and one life, and shall be in their own way as you are in yours, new gods, created out of time and space to work their will within the universe. Go now, and be blessed. I shall call you in that day to come before me to the courts of the stars, and all shall honor you, and your men of earth, as they honor our child in her own achievement. Yea, honor shall come to all, within the Courts of the Stars.

“Be ye gone now to your place.”

The part of myself that was outside the astral body seemed to be locked onto the sun in some way, so I performed the sign of Hoorpokrati to reabsorb it. Yet a part still seemed to be within the aura of the Sun, and remained there as I willed the horse to turn, and pass through the abyss of Typhon into the worlds of the Tree of Life.

As we passed through the Abyss of Typhon, it receded into the distance again, leaving us suspended in light above the landscape from which we began our passage outwards. Laidrom was still in the air beside me, and directed me to land upon the peat fields. We did so, and I dismounted again. I noted that I was still in the god-form of Set, which seemed to have maintained itself without any attention on my part throughout this working. I needed a few moments to gather my wits again, so I examined the wand that I held.

It was a phoenix wand, as I had perceived earlier, but rather than being in the standard form of such wands in the Egyptian cults, it was a staff of ebony wood,

with a phoenix rising in flames mounted on its top. The flames seemed to flicker and flow down the staff as I watched, covering my hand and arm with its power. After a few moments, the fires dispersed into the general glow of my aura, and I began to feel more normal again.

The ankh that I held in my other hand looked to be of some metal that was extremely hard, and had a blue sheen to it. The hardness reminded me of platinum in some way, and the blueness of refined uranium. Sparks flashed frequently through the glow that surrounded it, and also flashed up my arm and into my heart center. I got a sense of increased life in the heart as this occurred.

Now I turned to Laidrom, and asked him what was next to be done in this time. He said, "We are done, except for a small explanation of what has occurred."

He gestured, and an image of the temple that I constructed from the Tablet of Earth appeared before us.

"In the course of these visions, you have been generating the force to fully charge the parts of the temple within which the gods are said to reside. Your previous efforts, viewing the Kerubic squares of the tablet, had the effect of charging the pillars of the temple, which enclose between them the part of the temple given over to man. Thus in these two series have we completed the construction of the temple in truth, so that now you stand as the exemplar of the path which that temple describes, fully able to manifest all its levels and functions.

"The parts of the temple attributed to the sephiroth need not be invoked at this time, although I am certain that you will do so at some time in the future, simply for the sake of consistency and completeness. But in fact they have already been invoked in their essence in the invocation of the pillars. For note you, the lowest of the sephirotic squares of each angle, which sum up the powers of the sephirotic crosses, are placed in the temple exactly upon the intersection of each angle's kerubic squares, as they are grouped to form the pillars of the temple. Thus, the invocations of the pillars also served to manifest a sufficient amount of the sephirotic energies that a new set of invocations is not needed.

"The tour of the paths of the Seniors within the Earth Tablet is completed. Within this tour, we have given you knowledge of the course of yourself within the earth, and the course of man under the tutelage of the Knights of Will in the Earth, who are also known as the Knights of Set and the Mother. We have shown how man was forced to develop along lines not originally intended for him, and how the many tortures man has gone through have all had the purpose of raising him higher, to a greater kind of being than he would have been had not the earth conceived her plan of salvation for the solar system.

"We have also stressed the importance of knowing, of the intellect and higher mind in the development of man in these later days, and how that mind has caused the evolution of man to proceed at a pace that outstrips anything that has been within the cosmos, in its current cycle. Let men not abandon their minds, but use them fully. Let the forces that hope to hold them in the passions of the lower astral be done away with by their will. Let them abandon the falsehood of faith for the cer-

The Book of the Seniors

tainty of self-obtained gnosis, and let the limiters of Horus and Osiris be damned to the hells they have created to generate false fears within the hearts of men.

“Fear not, o men and women of Earth! Fear nothing! Ye are gods, and the gods do not force their will on their fellows. Fear not the forces that seek to oppress you within your incarnate existence, for their hold is only as long as the incarnate life, at the worst. And when ye are free of the body, ye shall know the evil they do is a transitory thing, with no lasting hold upon ye, save if ye believe their lies. Instead, fight them! Declare their falsehood before your fellow men, and offer man the truth of light in place of the dead darkness. They who do these things to you with a conscious will shall not survive the Earth's awakening, but shall be shattered into shards and shells, and discarded on the trash heap of existence, to rot and mold away from the realms of life. They who oppress you due to the delusions laid upon them by those men shall see their error, and beg forgiveness of those they have injured. Ye who know and seek of the light can not be permanently injured by them, so long as ye fight them. Death is not the end of existence, but its beginning.

“Fear not death! He is your final refuge from their power, should ye be set against in battle. Ye shall return therefrom to continue the fight, ever confounding they who hope to hold the world in stasis for their own benefit. They can not abolish you, for ye have the power of Set within you. No matter how many times they kill you, ye shall return in another form, ever confounding them with the new, driving them to the ultimate hells of their own creation when they realize that it is they who are lost, and not ye. Never surrender! Ever seek to do your will in the world, free from the shackles of the mass emotions they seek to control you with.

“Those who fight alongside ye are many more than ye might comprehend. Many are the forms the god-men take within the world, more by far in non-magickal modes than those who have their will to seek the direct experience in Light, through the means of magick. Deny not a man his place as your fellow-soldier, simply because his ways are not yours. In the freedom of Set's path, all can do their will without conflict. Let those who seek freedom simply for the honor of man in the world, or for the freedom to do business unhampered, or for many other reasons, be recognized as your brothers in spirit, doing a work that is parallel to your own, with its own place within the future community of man. Each area of life requires its own types of warriors to free it from the thrall of Osiris and Horus. Fight ye your own fight, and encourage them in fighting theirs, whether or not it fits with your own work.

“I, who have the power of Mars, the warrior, within the Earth, tell ye this. Ye have nothing to fear, save submission to the will of evil men. Be the gods that ye are, and ye shall triumph. Let it be so.

“Now, o man who is a mage who is a god, I have done with my part of this story, and all ye have left to do is to complete it by the invocation of the Sun-king of the Tablet, Iczihai, who is the summation and director of us all. Proud am I to have been the instrument of this message to men, and proud shall I be to fight with those who hear these words and take them to heart. Never shall I, or any of the Seniors of

Laidrom, Senior of Mars

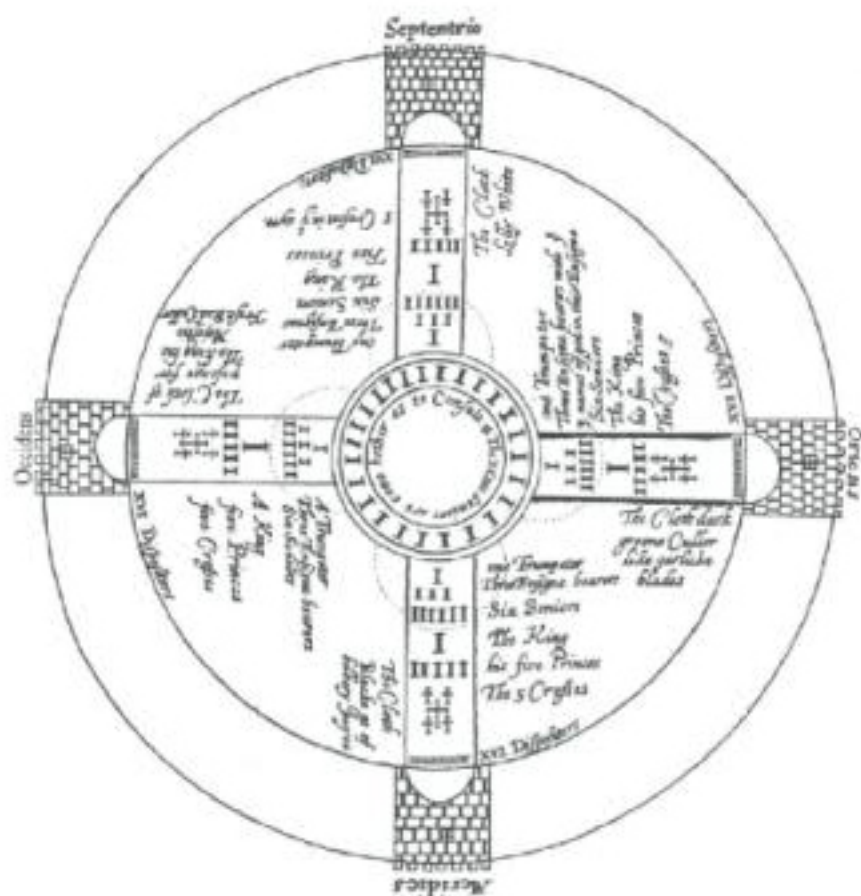
Earth, abandon man to the will of Osiris the Devil-god. Always shall we be there, to strengthen the hearts of those who seek freedom, and to aid them in the fight of spirit against the deeper darkness. This, ye men, I do swear before ye all, and may I be torn into pieces, and those pieces scattered beyond recovery, should I ever break this oath.”

(Scribe's note: The invocations of Iczhihal mentioned above were done, but the results were not satisfactory, and so are not detailed here. Apparently, the Yetziratic character of the Elemental King makes it difficult to manifest his force in the form that these visions of the Seniors have taken. The Seniors themselves are Briatic in nature, and manifest somewhat more easily.)

An Enochian Dictionary

GMICALZOMA

*'It means what it says...
when you know what it means.'*



LEO VINCI

Leo Authors Online Book

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pulllybone

This revised work is dedicated,
as were the two previous editions,
to the memory of the late
Madeline Montalban (1910-1982)
Founder of the ORDER of the MORNING STAR
from a Foundation Member of the Order and colleague.

Sit tibi terra levis.

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INTRODUCTION (for 2006 edition.)

The original dictionary was published in 1976 and I got my first copy from John Thorpe of *Regency Press* at 4.11 p.m. on the 13th of July that year. Though unknown to the people who were involved with the work, this was the time and date that Dr. John Dee was born in 1527 at the village of Mortlake on the Thames near London. The printers and binders had worked overtime and late the night before to get the work done that evening without any knowledge or significance of the date or that the next day was John Dee's birthday and they finished the dictionary.

It was delivered to *Regency Press* just before Madeline and I got to John's office because he had rung to say that it was waiting for us and he was just around the corner from the flat in Grape Street at the time. John said with good humour that the Enochia had driven the typesetters up the wall and they took it in rota because they had never done a book like it. I have always liked to think its timely appearance was because John Dee approved of the little work and I confess that I have always derived pleasure from the thought.

We did not anticipate great sales of the new dictionary because it was a very specialist subject and definitely not the stuff of best sellers. When discussing the original manuscript with *Regency Press*, Madeline told John that 'it wouldn't exactly set the Thames on fire but she thought it was important in its own right' and skimming through the manuscript, John agreed with this but he still printed it I am glad say. I am delighted that he was actively connected with the publication of the new edition for *Neptune Press* (1992) freely giving of his vast publishing experience and his time, friend that he is. This strengthened the strong feeling of continuity with the first edition.

The sales of the original dictionary were steady and better than I thought and within about two years, the entire edition was sold out. Circumstances beyond the control of all involved conspired against a second printing of the original publication and I thought that the book would slip quietly into oblivion and it is wonderful at times to be wrong. I lost track of the work, as writing and study took up much of my time and still does.

Of course, you never really forget your *Ficus ad Mercurium*, I was surprised to see it turning up now and then in second-hand booklists and even more surprised at the prices being asked for the book. It pleased me to find the work was still being used by people and groups who undertake Enochian studies and it almost seemed to have a life of its own with the benefit of hindsight.

The *Atlantis Bookshop* of Museum Street decided to use Dee's birthday again to reprint the second revised edition of the Enochian Dictionary, publishing the work under their *Neptune Press* imprint in 1992 and I was delighted with the decision of Karl and Carol to select Dee's birthday for the publication date. This complemented the publication date of the first edition

and gave a strong sense of continuity to the second. For the present and third printing, I have revised and enlarged my contribution but the Enochian Dictionary of Dr. Dee and Edward Kelly is identical with the former editions as it must be.

The original work was prepared from the manuscripts of Dee in the British Museum and I freely admit that when the original diaries that recorded Dee's work was brought to me for the first time I sat for a considerable period of time just turning the pages and did little work for quite a long time. I really found it hard to believe that I was holding the original manuscript written in John Dee's hand and reading his annotated and personal comments on what was going on at Mortlake where it was written all those years ago. We really must never take the *British Museum* for granted or treat it lightly, likewise the work these people do on our behalf.

The work was carefully taken from the original record and although Dee did not have the protection of copyright in these early times as writers do today, his work from that day to this has not been altered or added to. The reason for this is very simple to explain, I gave John Dee my promise that I would respect his 'moral copyright' when I did work on the first edition of the dictionary and that is why nothing was changed for the second edition nor will be any subsequent editions. I tend to work very fast in the original draughts and of course for any mistakes found I accept full blame as always — who else should take them.

Nothing has been altered or added to Dee's work because I do not feel that I have the moral right or permission to do so; further his 'sources' for the work were unique and they were not mine. Over the years, I could have included 'additions from work done' and I think they may have been hidden like chaff among the wheat and if not mentioned, perhaps not discovered, but my personal feelings regarding the good doctor would never permit me to do this and this also includes those readers who trust me.

When *Neptune Press* closed, people contacted me to ask me if I had or knew where copies of the dictionary could be got hold of so, it has decided after ten years to reissue the dictionary once more. This has given me the opportunity of revising and correcting some errors that slipped in because of the speed needed to complete it by the required date or an earlier draft was used in the confusion as it was a busy time for all. To date I have never even seen a paperback copy of this issue though I have a hardback. This printing of the dictionary was rescanned for this work and a small number of errors corrected. This version (2002) has been extended further with new information regarding Dee and Kelly but not sufficient I feel to call it a new edition, more a 2002 edition as it contains both old and new now.

The biographical section dealing with the story of Dee and Kelly has taken most of the additional material. The other chapters have been revised regarding the use of the dictionary and other areas extended or enlarged in the hope that it has made the work easier to read with clearer explanations. The

dictionary of course has not been changed in any way but the layout has been altered slightly with the objective of making it clearer to use. The additional material is there and it has been my intention to keep such additions low key and to insert and merge them so that they do not intrude too much.

It has long been my belief that Enochia extends into high and powerful realms and it is a totally different system from the more commonly known magical systems of occult philosophy used. I cannot stress sufficiently that the system should be treated with respect, and always to exercise the need to avoid the danger of misunderstanding or misusing words. Words, whether mundane or esoteric should be handled with great care and not regarded as a plaything. I am sure most seekers do not do this and I think through these responsible people the light is passed on and the desired continuity is accomplished with the finding of new workers in the vineyard.

Dee started to take an interest in 'natural magic' and he used this term to mean that such work 'stemmed from God and therefore was good, opposing black magic that was evil.' The quotations used are frequently taken from the diaries given in the facsimile copy of the work of Meric Casaubon D.D. — *A True & Faithful Relation of What passed for many Yeers Between Dr. John Dee (A Mathematician of Great Fame in Q. ELIZ. and King James their Reigns) and Some Spirits* — Printed in London, North Door of St. Pauls. 1659.

This was a fine facsimile edition of only one thousand copies from the Antonine Publishing Co. Ltd. however I believe other reprints are now available. Casaubon will be taken up later in the work. However, it is a strange twist of fate and irony that he used his work to attack John Dee and despite being a clever and well educated man without doubt, he basically ends up a footnote and permanently paired with the life of the man he is passing judgment on, as he did with Edward Kelly — I like it.

The Angel Ave told Dr. Dee. 'Now hath it pleased God to deliver this Doctrine again out of the darknesse: and to fulfil his promise with thee, for the books of Enoch.' Of course, this line tells us how the system got its name of *Enochia* for it was obvious that these books had been particularly requested by Dee and that he was obviously well acquainted with these works, more so than average for the times.

Dee never doubted the contact he had made was with the angels and I have always been attentive to the words 'hath it pleased God to deliver this Doctrine again out of the darknesse.' An important part of the work deals with the *Four Watchtowers of the Earth* and their angels, which stand as sentinel at the extremes of our universe and they lock out the *Forces of Chaos* and their mighty angel, the Angel Corozon, whose hordes are described as 'the stooping dragons.' Yes, we are back with dragons and serpents that never seem to be far from any work of this nature. The watchtowers are described to John Dee by the Angel Ave:

‘The 4 houses, are the 4 Angels of the Earth, which are the 4 Overseers, and Watch-towers, that the eternal God in his providence hath placed, against the usurping blasphemy, misuse, and stealth of the wicked and great enemy, the Devil. To the intent that being put out to the Earth, his envious will might be bridled, the determinations of God fulfilled, and creatures kept and preserved, within the compasse and measure of order.’

The above are wise words and they are important enough to bear repetition ‘the eternal God in his providence hath placed, against the usurping blasphemy, misuse . . . and creatures kept and preserved, within the compasse and measure of order.’

I wonder at times, regarding those who are practising Enochia now, how far some have tried to go and did some succeed even accidentally and not knowing they had done it, to lift the latch to peep through a crack in the door to look outside these gates? To raise the opposite or opposing force is amazingly easy, just say ‘do not’ and without hindrance you have ‘do,’ say ‘do not do this’ and in an instant you have ‘do this.’

Try saying that you are going on a diet, stop smoking, drink less or stop altogether, you will do more exercise and the whole world seems to conspire to confound your good intent and determined to thwart you. Equally, say do not attempt to unlock or open these gates because of what they are keeping out and the end is easy foretold.

What is more, I cannot believe that I am the only one to ask or contemplate such questions because it is clearly written and in words that cannot be misunderstood, they are plainly written for all to read.

If some have managed to open or loosen the bolts and open a ‘crack’ it could be enough, but while they were looking out, trying to satisfying their curiosity, what may have come in? Chaos needs only a hairline fracture for its purpose — to upset the ‘measure of order.’ Further, if all the locks, bars, bolts and defending Forces of the Watchtowers are on *our side* then this was intentionally planned to keep out what is on the other side and to protect what is on the inside from what is out there. This is clearly stated to John Dee in the above ‘ . . . and creatures kept and preserved, within the compasse and measure of order’ and not within the measure of disorder? Of course, my italics.

The angels told John Dee these hostile forces are under command of the Angel Coronzon and the name Coronzon is said to be the authentic heavenly name of Satan. The Angel Ave tells John Dee of the *Four Watchtowers of the Earth* in the entry for *Wednesday, Junii 26, a Meridie. 1584* and what follows is part of the entry starting at the heading and repeating the above . . .

I expound the Vision

‘The 4 houses, are Angels of the Earth, which are the 4 Overseers, and the Watchtowers, that the eternal God in his providence hath placed, against usurping blasphemy, misuse, and stealth of the wicked and great enemy, the Devil. To the intent that being put out to the Earth, his envious will might be bridled, the determinations of god fulfilled, and his creatures kept and preserved, within the compasse of measure and order.

‘What Satan doth, they suffer; And what they wink at, he wrasteth: But when he thinketh himself most assured, then feeleth he the bit.

‘In each of these Houses, the Chief Watchman, is a mighty Prince, a mighty Angel of the Lord: which hath under him 5 Princes (these names I must use for your instruction. The seal and authorities of these Houses are confirmed in the beginning of the World.’)

The Four Watchtowers of the Four Elements of Air, Fire, Water and Earth are represented on our level, by alphabetical squares. Each of these towers has its King and his Elemental hierarchy within and these are given through the angels, Angelic Calls or Keys for communication with the thirty Aethyrs or Airts. The towers bring to mind the ever-present ‘foundations of the earth’ given in *Job* 38, which has been often pointed out many times in works of this nature especially by your writer, because they are so difficult to avoid or I find them hard to do so.

A reliable source that I trust told me (privately) that the respected founder of a long established and reputable Occult Society in England said that ‘you should never attempt to look the Angels of the Watchtowers directly in the face.’

Aleister Crowley is said to have invoked the Kings and Elements of the Four Watchtowers at Boleskine with dire results, dire because, it was held that he could not close them down properly, this was also said in an unconfirmed exchange but considering the source, I think it is possible. The painted representations of the Four Towers used for this attempt have to the best of my knowledge, never been found.

I feel John Dee acted with great restraint with what he had been given by the Enochian Angels and I personally feel that he would never act on his own with the material or try to use it without having been given necessary consent to do so and this was probably why he was chosen to do the work in the first place because he could be trusted. He made a meticulous ‘magical diary’ or record of his work, which is a perfect model and example of what a Magical Diary should be and all students of this type of Work should take careful note.

Keeping a ‘magical diary’ is stressed enough throughout any work I write because memory can be notoriously fickle when it suits it. Dee had contact with the great Archangel Gabriel, who told him that he ‘is speaking with authority of God’ and he tells the good doctor, concerning God’s words and intentions, God’s words are:

‘I have chosen you, to enter into my barns: And have commanded you to open the Corn, that the scattered may appear, and that which remaineth in the sheaf may stand. And have entered into the first, and so into the seventh. And have delivered unto you the Testimony of my spirit to come.

‘For, my Barn hath been long without Threshers. And I have kept my flayles for a long time hid in unknown places. Which flayle is the Doctrine that I deliver unto; you: Which is the Instrument of thrashing, wherewith you shall beat the sheafs, that the Corn which is scattered, and the rest may be all one.

(But a word in the mean season.)

‘If I be Master of the Barn, owner of the Corn, and deliverer of my flayle: If all be mine (And unto you, there is nothing: for you are hirelings, whose reward is in heaven.)

‘Then see, that you neither thresh, nor unbinde, untill I bid you, let it be sufficient unto you: that you know my house, that you know the labour I will put you to: That I favour you so much as to entertain the labourers within my Barn: For within it thresheth none without my consent.’

As written above, I do not believe that John Dee would attempt to use the material given without having permission to do so through the Enochian Angels and their Creator. In private notes written some time ago now, I wrote that it did not seem that such permission had been given to John Dee, as the above quotation clearly shows.

I believe it to be so plainly written that I cannot see how it could be misunderstood but I have set what I consider to be the important words in italics. ‘If I be *Master* of the Barn, *owner* of the Corn, and deliverer of *my* flayle . . . *unto you, there is nothing* for you are hirelings, *whose reward is in heaven.*’ Great affection is shown to Dee with ‘That *I favour you so much* as to entertain the labourers within my Barn’ and ‘*for within it none thresheth without my consent.*’ The italics are mine.

John Dee was a scrupulously genuine and honourable man, whose word once given would never be broken to such elevated and contacted Sources. Having accepted the duty it would be fulfilled to the last jot and tittle and this is in all probability why as already said, the angelic work was given to him in the first place. He could be trusted with it and not abuse it.

Instructions are clearly given in the work — with the Angel Mapsama insisting he must not use the ‘keys’ *without permission* even though they had been delivered to him and he should *go not in rashly* but to enter ‘*by permission*’ and be ‘*brought in willingly.*’ Again, the italics are mine.

Now we come to the question that all this is clearly leading up to. Has someone attempted what was expressly forbidden to Dr. John Dee and further,

do I believe that it has done or attempted without the obligatory permission being given? I feel this could be so and again I do not believe that I am the only one to consider this possibility by any means. However, let me make one thing clear regarding the above statement and the important words are — ‘I feel and ‘I believe.’

I feel that one man could have attempted ‘to thresh’ and ‘unbinde the corn,’ with or without permission and this was Aleister Crowley, under his *Aeon of Horus*. Horus is the Greek name for the god Hor of Egypt, who is one of the most ancient and powerful gods of a very old and powerful nation. Usually Hor (Horus) is found in the form of the hawk or falcon. He is a solar deity and regarded as a personification of the living king as Osiris. I love this god’s protective form and brought a reproduction back from Egypt for this reason.

I think that few are equipped to deal with the Enochian material at this level but I would without doubt count Aleister Crowley among them. His work Liber XXX AERUM *vel Sacculi sub figura CCC-CXVIII* being on the *Thirty Aethyrs, the Vision and the Voice* in the *Equinox* Vol. 1, No 5 (1911) or reprinted in the book, the *Vision and the Voice*; Sangreal Foundation (1972) is available for all to read.

I feel there are other people experimenting and attempting in their own way similar exercises that may involve trying to undo the locks recklessly that likewise have not been invited to enter ‘the Barn’ *by permission*. It only needs the slightest gap opened in the *Gates of the Watchtowers*, unintentionally done or by chance that stand as locked sentinel against Chaos to let in what they were originally put there to keep out.

I repeat the advice of the Enochian Angel Mapsama that tells John Dee (in part) ‘ . . . But be humble. Enter not of presumption; but of permission. Go not in rashly; but be brought in willingly: for many have ascended, but few have entered.’ This is prudent advice to the wise and I have taken to heart for many years now from the first moment I read it and I recommend it to the reader for this is not something you do on a rainy afternoon because you have finished your library book or there is nothing on television. The latter part of this commentary brings to mind the biblical injunction ‘ . . . for many are called but few are chosen.’ *Matthew* 20:16 and 22:14.

Dee’s work now usually takes its place among the ‘apocalyptic’ literature and Crowley was of the opinion, in *the Confessions of Aleister Crowley* - Symonds/Grant that ‘much of their work (the *Enochia* and *Enochian*) still defies explanation.’ I believe even now that a good deal of it *still defies explanation*.

The revelations and keys of invocation are full of apocalyptic pronouncements that are easy enough to find, the destruction of the world by an angry God, the Antichrist and so forth. If you use the word ‘apocalyptic’ to many people, they usually say as I did once that it is a time of destruction,

death, plague, famine and being at the receiving end of an angry and exceptionally wrathful God.

To a certain extent, this still holds true but these things are not all that the word meant originally, because the word *apocalyptic* also meant — ‘forecast and predict’ an ‘uncovering or disclosing, a revelation.’ This is why the final chapter of the *Bible* is termed apocalyptic and why it is called *Revelations* or the *Revelation of John St. John the Divine*.

John and his *Revelations* are the final act of a drama that started a long time ago with *Genesis* and included all the scenes and acts of the *Old Testament*, which has lasted quite a time. If that was not enough, I feel there appears to be a pause for the *Apocrypha* and then comes the second part of the drama that started to unfold with the *New Testament* that moved on with its acts and scenes bringing the final acts and scenes of *Revelation* or ‘uncovering or disclosing.’

This final act (for it could be final) has been going on for quite a long time now. Over some two-thousand years and it is still waiting for the final ‘curtain’ to come down and the drama or ‘play’ resolved one way or another. Of course, there may well be other ‘acts’ being written about which at this time we know very little or nothing. Any more than the folk of *Genesis* did when they were in the first act and looking forward to the future, however, we can also look backwards as well as forward, which should give us some advantage however slight it may seem.

I can buy a manual of Veterinarian Surgery, thoroughly read and to some extent have a reasonable understanding of it, but this does not qualify me to operate on animals or treat their serious ills. It takes more than that before I am to be let loose with my ‘newly acquired knowledge.’ Having the ‘words’ is a start, a good start sometimes but not necessarily enough.

Naturally, I am responsible for what is written here and no one else but I am not responsible for what the reader does with the information given or how they use it. The use of the work and any results from it are strictly the reader’s responsibility or between the reader and any source or Power that they are attempting to deal with. What you choose to do with information is your responsibility, wholly yours and no one else’s.

A writer to some extent often acts like a bridge for the reader to the past and past knowledge. Writers pass on information, they can guide, suggest and point to some of the ways as to how to use the material but as to how the material will eventually be used they have absolutely no control. All writers hope the information they pass on will be used responsibly, with respect and wisely.

To give an example, after the 1992 edition of the dictionary had been printed for a while, I attended a social book event where an amiable enough young man said he would like to have a word to me about *Chaos Magic*. He explained the principles and practises that he and his fellow-workers adhered to in the practise of it, although the name would appear to explain it all.

With great amusement, he told me the Group also made use of *Enochia* for the exclusive purpose of attempting 'to open the gates and barriers of the Four Watchtowers for the sole purpose of allowing Chaos into the world.' He said (at the time of the meeting) that they practised this ritual on a regular basis throughout the year and thought it was 'hilarious.'

This young man will be about ten years older now but I wonder if he is ten years wiser? We hope the work helps you in your studies regarding this particular area of Occult Philosophy and trust that it will be used wisely and be of benefit to the reader in their attempts to take control of their life. We trust it will help to guide the course of their life and its goals. If I did not believe this, there would be little point in either writing it or the study of it.

All words to some extent, great or small when correctly understood or used are *Words of Power*, some more so than others depending from whom or where they originated. Some have been the edicts of kings, presidents, rulers, tyrants, law-makers, law courts, church or state down to the simple words of power of parents and guardians regarding the young in their care, using the basic words of power of 'do' and 'do not' to let them know what is acceptable and what is not. Disobedience or disagreement with such words can often bring a penalty in one way or another — it is not new!

The occultist or ritual magician used words, symbols, ritual and all that these things involve. Often trying to make their words into 'words of power' as with the frequent edict to 'inflame yourself with prayer, so that they will be obeyed, listened to, complied with, accepted and sometimes rejected if the words are not acceptable by the Source contacted, we hope without penalty. It is hard to say if our individual 'words of power' will have any effect within the scheme of things in which we find ourselves placed or in what we are attempting.

One of the first things that you have to understand in your dealings is to give reliability and trust to the words you say and use, your promises, your word and all that this implies. Words should always be used with care and if you are someone who frequently breaks their word or does not obviously mean what they say, you will see how quickly your 'words' are distrusted and eventually disregarded because they have little value, no power and neither will you, so what are you going to build your Work on — sand or rock?

You must understand the power of the words you say, that your word is your bond and that they express your thoughts and beliefs. These are the things that give you integrity and principles and if you regard them without due consideration and of little consequence, then others will treat you in similar manner on whatever level you are trying to make contact. Why should you be trusted with the powerful keys of the *Words of Power* if you are shown to be slipshod with words overall. More so, if you prove in your everyday affairs that your word is not your bond. If you cannot deal with matters on a mundane level, how could you be trusted to deal with matters on the more important levels?

One thing is certain. It is impossible to protect people against the world they live in though quite a few today seem to think that responsibility for their lives should be the responsibility of everyone else and not them. Naturally, most people just get on with their lives, deal with what comes with many doing quite well and learning from the experience and evolving as individuals into 'sound vessels' that do not shatter under stress.

Like words many things in life can be for or against us, for example, knives cut food, maim and kill, protect and defend lives however, why not ban the use and sale of knives to prevent negative use. Matches burn, hot water scalds, cars kill on a regular basis and then there is electricity, gas, water, wind, rain, lightning, landslides, subsidence, flooding and all the rest that flesh is heir to. The list would be endless and would include most of the things we own, come into contact with or use in our lives and if we do decide to use them it is our responsibility and not that of others, to see that we use them with forethought and respect.

These thoughts are far better expressed as usual by Shakespeare as in the words he gives to Edmund in *King Lear*. 'This is the excellent foppery of the world that, when we are sick in fortune — often a surfeit of our own behaviour — we make guilty of our disasters the sun, the moon and the stars, as if we were villains of necessity, fools by heavenly compulsion. Knaves, thieves and *treachers by spherical predominance, drunkards, liars and adulterers by enforced obedience of planetary influence and all that we are evil in by a divine thrusting on.' Act 1: Sc.2. **Treachers*= 'traitors, tricksters or to cheat.'

It is much the same with words. Many homes have a dictionary and even if we do not read them, we still use the contents of such books as a basis for all that we say, write or generally do. Words are used to make and express love, write literature, create peace, make war, tell lies, promulgate a truth, enslave or set free. We can use the words of a dictionary to create a benign philosophy or a zealous diatribe. A political tract or a religious creed, usually these have the purpose of influencing the minds of people.

Words are not always used for the good of the masses or the individual as past, present and no doubt future events will show for some time to come I think. The use of words and what you do with them depends upon who is using them and why. 'Bright is the ring of words, when the right man rings them.' *Songs of Travel*.

So to be safe and let us ban words, all words because in the wrong hands they can do more damage than all the guns, bombs and knives put together. In any tyranny, words and their dissemination are the first casualties and (like freedom) words are restricted and censored as always. You cannot shoot an idea or kill it. You can only replace it with a better idea because positive words quite often produce positive and cooperative results. Therefore, we are back to words and who uses them, how they use them and why. So how will

an *Enochian Dictionary* be used? Wisely or foolishly, for good or ill, beneficially or malevolently, who can predict?

The word 'heretic' has been used almost exclusively by the Church for its own recriminatory purposes. *Heretic*, Latin, *hæreticus*= 'of, belonging or pertaining to heretical religious doctrine. (Tertullian).' It is better in the Greek, *αἰρετικός*, *hairetikos*= (1) *able to choose* and (2) *heretical* (*New Testament*). Old dictionaries explaining the former gave (1) figuratively. *One who differs from others on a political, a scientific or with any question or opinion. In this sense, it is often used by the individual himself humorously.* (1895). The religious use (2) hardly needs amplification.

The word heresy is a beautiful word, but centuries of 'grime' have obscured its broader worth that made it even more useful and this grime is hard to wash off to make the stone white again, but I wish they would give it back to the wider use it once held. Whenever we make choices that differ from the group, 'official' or current thought of the time and when someone is a 'heretic' they are upsetting the *status quo* by not obeying the rules and disagreeing with the majority. When I hear the word 'heretic' being bandied about, it usually prompts some favourite lines from a special poem (to me) oft quoted:

'And how am I to face the odds
Of man's bedevilment and God's?
I, a stranger and afraid
In a world I never made.'

Last Poems (1922) No. 12 A. E. Houseman.

All should have the right to a personal heresy and to own an opinion contrary to that of others or the accepted opinions demanded by others, with many not having the right to demand, because that is really all it means and obviously, I love the word. Such things often begin and end at frontiers or change with the centuries and what is acceptable in one country or century is a flogging offence in another. I hear and read daily from well-trained sources reasons why this sort of thing cannot be allowed — it is against the common good of the many but most of all, the keepers of the public conscience often self-appointed, disapprove — but no matter how it is presented — it is still a 'mailed fist' within the 'velvet glove.'

Authoritative philologists say it is impossible to invent a language, yet Enochia may prove to be an old one. Some contend that the language has its own grammar, syntax and so forth, while others think Enochia is older than Sanskrit. A few are of the opinion Enochia may have been the language used in the fabled but highly elusive Atlantis but this may prove to be fanciful thinking and guesswork until evidence proves otherwise.

However, the most widely held view is that Enochian was the language once spoken by Enoch and the Angels of God, therefore its name. Dee

believed a worthy precedence for pursuing communication with the angels was the *Bible* itself. Dee writes that Enoch ‘enjoyed thy (= God’s) favour and conversation, with Moses thou was familiar, and with Abraham etc . . . and sundry others thy good angels were sent by thy disposition, to instruct them.’ There may be a possibility that this was what Dee was initially seeking — ‘thy good angels were sent by thy disposition, to instruct them’ — angelic instruction for surely this is what many seek.

Another theory is that Enochia is the ‘one language’ used on the Plain of Shinar. The land of Shinar included Babel, Erech and Accad, which were all cities or capitals within the kingdom of the Mesopotamian hero, Nimrod. Shinar was the symbolic centre of wickedness and celebrated for its luxury. Often too much is made of the phrase referring to the height of ‘the tower whose top may reach heaven’ — perhaps a somewhat hyperbolic phrase. Like that of Moses who describes the cities of Canaan as ‘walled up to heaven.’ *Deuteronomy*: 28. In other words — they were building the tower high, but not necessarily ‘up to heaven.’

Historical accounts usually link Assyria and Babylon and when the Jews were exiled to Babylon by Nebuchadnezzar after the destruction of the First Temple. We read ‘By the rivers of Babylon, there we sat down, yea and wept . . . we hanged our harps upon the willows in the midst thereof’ and by the rivers of which many refused to sing ‘the Lord’s song in a strange land.’ *Psalms* 137 — the sanctity of the power of words was being protected for the time and place were not right then. However, eventually Babylon became next to Palestine a great centre of Jewish life in the world, producing the *Babylonian Talmud*, which became more authoritative than the *Palestinian Talmud*.

These two powerful empires had two mighty cities. Ninevah, the capital of Assyria rose proudly on the banks of the river Tigris, while Babylon reflected itself in the waters of the Euphrates. Between these two cities were tracts of land commonly known as Mesopotamia, which comes from the Greek *Μεσοποταμιος*, *mesopotamios* = ‘between two rivers’ and *Μεσοποταμία*, *Mesopotamia* = ‘a land between two rivers, especially that between the Tigris and Euphrates — *Mesopotamia*. It is thought the Hebrews may connect Babel with *bala* = ‘to mix up, to confuse.’ The confusion of the language is considered a punishment for idolatry and man’s arrogance.

It is written in *Genesis* ‘and the whole earth was of one language and one speech’ and the Lord confounded their speech so they ‘may not understand one another.’ Because the Lord said ‘Behold the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do,’ and he ‘scattered them abroad upon the face of all the earth.’

Was too much power gathered in one place that it was becoming a threat to the divine order? What was the ‘one language or one speech’ and why was it so powerful? The previous chapter to this in *Genesis* intimates the tribes were already breaking up or ready to do so. ‘By these were the isles of the Gentiles divided in their lands; every one after his own tongue, after their

families, in their nations.’ *Genesis* 10: 5. *Genesis*. 10: 25 tells us this scattering is associated with the name of Peleg, which signifies ‘division.’ We read, ‘And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided.’

Peleg — *division* or *watercourse* — son of Eber, so named because ‘in his days was the earth divided.’ *Genesis* 10: 25. It cannot with any degree of certainty be determined what event was being observed in this sentence and the matter is still being debated. It seems the event was previous to the dispersion at the *Tower of Babel* (11: 8) and it may have been the more general dispersion of the descendants of Noah referred to in *Genesis* 10: 5 and 32 and *Deuteronomy* 32: 8. Some think it may have been the division of the land by water channels as the term is use in *Job*: ‘Who hath divided the watercourse for the overflowing waters.’ (38: 25) and elsewhere.

The Scriptures tell us the expressed object of the *Tower of Babel* was to prevent a dispersion. ‘Go to, and let us build a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.’ Was this Tower in direct opposition to the edict of God given to Noah and his family after the Flood? To go forth ‘be fruitful, multiply and replenish the earth.’ *Genesis* 9:1. It could appear that trying to keep the tribes from separating may have been regarded as a sin by Divine Providence. Just as trying to keep the one language was punished by God and the tower was laid low, the ‘Lightning Struck Tower’ perhaps?

The *Descent of Power* through the passage of the *Lightning Flash* through the Kingdoms of Cabbala is extremely rapid; whereas the *Ascent of the Paths* to power is slow, sometimes painfully slow, as anyone studying Cabbala well knows

Today we are told it is particularly desirable to bring ‘the family of man’ together as one family and to create one great nation again. We are told there is the need for people to agree in some countries of the globe at least in Europe, one currency and perhaps even one language eventually. One set of laws for all that should be given from one central point of power, the point from which all and everyone will be controlled or governed according to your view, just as it was planned for the *Tower of Babel* — in other words no diversity and without doubt — no heresies will be approved.

However, these are probably unresolved reflections on the subject and we must return to our main concern, the language of Enochia. What was the ‘one language’ spoken by all and how was it taken away, creating total confusion of the language at a stroke? Was it because it was the language of the angels and men therefore God withdrew the language?

I have always felt a deeper mystery lies under the surface imagery of his tale, which needs unravelling. It was Enoch — the *Initiated* or *Learned* — who lived ‘a year of years,’ 365 years, who ‘walked with god’ and spoke with the tongues of men and Angels. Enoch, the eldest son of Cain and seventh from Adam, conversed with the Archangel Uriel, a Throne Angel of God that was his teacher.

The ancient Jews and Arabians believed Enoch to have been the inventor of writing, arithmetic and astronomy — the latter being perhaps suggested by the coincidence between the number of years of his life to that of the days of the year. It was the teacher of Enoch, the Archangel Uriel that John Dee was always trying to contact in his experiments and it was this mighty angel who gave John Dee the shrewstone for his skrying.

There is no evidence that we know of that proves *Enochia* as a language was spoken on earth, so the pronunciation is open to conjecture and in truth its pronunciation does not have a cast-iron system, there are only suggestions to assist the seeker though these can give some measure of resolution and help.

There are now I believe early recordings of Aleister Crowley speaking the ‘keys’ that have been transferred to compact discs for the curious and in the absence of proof regarding Enochian pronunciation, the choice of acceptance or rejection must be the readers. The vexed question of the pronunciation will be discussed later.

Was the language of the angels also the tongue of men on earth and was Enochian the first world language when all on earth spoke one language? It is a pleasant thought but is it true? Enochia abounds with speculation and like all good mysteries — it poses more questions than answers. Is Enochia the *Language of Creation* itself containing the *Words of Power* that set it all in motion? Again, this may be no more than fanciful guesswork; John Dee may have thought that it was and had he completed the Angelic Work, things may have been resolved for us one way or the other, who knows.

We have already mentioned that two special trees, among many others, grew in the *Garden of Eden* and they were singled out as being different from the others growing there. One tree of the two could be freely used and the fruit eaten, but the other tree could not. These trees were the *Tree of Life* and the *Tree of the Knowledge of Good and Evil*. The fruit of the *Tree of Life* could be eaten freely as could the fruit of all the other trees in the garden. However, to eat the fruit of the *Tree of Knowledge* was forbidden on pain of death. Eating this fruit appears to give choice or heresy (my word) to those who ate it. The knowledge of good and evil creating duality and with it the ability or necessity of making decisions.

Is knowledge the ‘serpent’ that expels you from Paradise? Is obedience without question the price to pay for being permitted to remain there? I can see many who would pay the price for such a ‘pearl’ or buy the ‘a perfectly black hen without haggling.’ However, I think the heretic of later times may consider the price too great to pay and leave the Garden to go and live in the *Land of Exile* perhaps in later times, they may even be found quoting Meister Eckhart — ‘God cannot know himself without me’ — either in truth or arrogance — choice once more.

It was the great Hermes who said that ‘God distinguished man from all other creatures by giving him the unique privilege of intelligence and science through which he could attain immortality.’ Obtaining the fruit of *heresy*,

hæreticus or *hairetikos* may well grant freedom of choice or so go my thoughts.

The *Bible* does say ‘And the Lord God said, Behold, the man is become as one of us, to know the good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever. Therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken.’ *Genesis* 3:22-24. Is Enochia (one of) the ‘forbidden fruits’ of the Tree of Knowledge? However, the fruit of the Tree of Life was one he could eat but perhaps not in combination with the Tree of Knowledge.

I would like to thank Andy Bull who set up my website for me, maintained and operated it, willingly doing whatever he thought would be helpful – it was!

‘May God be between you and harm in all the empty places you walk.’
(Egyptian Blessing — 18th Dynasty.)

ADSIT ANGLIS SANCTUS GEORGIUS

Leo Vinci.

2006.

BIOGRAPHICAL NOTES of DR JOHN DEE and SIR EDWARD KELLY.

In the lives of John Dee and his associate Edward Kelly, it is sometimes difficult to separate truth from fiction. John Dee's life is well documented but when we come to Edward Kelly so much is still a mystery. The notes in this chapter are to help those who are unfamiliar with Dee and Kelly to possess the more important facts of their lives and times. It is a strange story at times but it is always a fascinating one.

Even today, John Dee can still be represented as little more than a dabbler in black magic. A mountebank, an old fool who was completely under the sway of a thoroughly dishonest Kelly who was no more than an out and out impostor, which Dee could not see through, even though everyone else could. Some criticize Dee and write that he was 'the most deluded of men' while others brand him 'a vain and extravagant enthusiast.'

In this, they are basing their opinions on only one aspect of John Dee's remarkable life and denying his remarkable and outstanding achievements in so many other fields. Even his most obdurate critics must admit if they have any charity, in Elizabethan England Dr. John Dee was one of its most learned men. A man to whom the word genius could be applied without any hesitation, unlike today where the word has almost lost its meaning.

He was a respected authority on optics, navigation, astronomy, astrology, mathematics, cartography, geography and the fine arts (e.g. music, art, literature, architecture etc.) Dee petitioned the Crown to preserve the ancient unpublished records of England's past by creating a National Library that should be under royal auspices. He made his plea and supplication on the 15th of January 1556 to Queen Mary for 'the recovery and preservation of Ancient Writers and Monuments . . . and that of others . . . so that they might be saved' and in this Dee was anticipating the *British Museum Library*, where some of his manuscripts now rest, by many years.

The petition was rejected by the Queen with the result that a good deal of the valuable heritage of the nation was irretrievably lost I am sure. He knew most of the famous men of his time not only as lifelong friends but working with them in science, mathematics and many other learned matters. Discussion with him was regularly requested with his judgment and opinion sought in many areas of knowledge.

Dee experimented with supernatural powers and theurgy. Latin *theurgia* from the Greek *Θεουργία*, *theurgia* = 'divine work', magic from *Θεός*, *theos* = 'god' and *εργον*, *ergon* = 'work.' 1: 'Divine agency or direct interference of the gods in human affairs or the government of the world.' 2: 'The act or art of invoking deities or spirits or by the intervention conjuring up visions, interpreting dreams, receiving or explaining oracles etc; the power of obtaining from the gods, by means of certain observances, words, symbols or the like, a knowledge of the secret which surpasses the power of reason, to lay open the future etc.' 3: 'That species of magic which more modern professors

of the art allege to produce its effects by supernatural agency, as contradistinguished from natural magic.'

'Porphyry and some others did distinguish these two sorts so as to condemn indeed the grosser, which they called magick or *goety; but allowed the other, which they termed theurgy, as laudable and honourable and as an art by which they received angels and had communications with the gods. Yet St. Austin assures us that are both damnable' *Halliwell: Melanpronea* (1895)

**Goety* from the Greek, γοητεία, *goeteia*= 'witchcraft' from γοης, *goes*= 'a magician, a sorcerer, the invocation of evil spirits.'

Dee also practised *μανθάνω* or *manthano*. In the Greek *μαθesis*, *mathesis* and *μαθεῖν*, *mathein* of *μανθάνω*, *manthano* = 'to learn especially by inquiry, understand, learning or science generally, especially mathematical science and mathematical magic.' Dee loved and esteemed mathematics above all things and today we may have some difficulty in understanding or accepting that anyone who undertook the study of mathematics was suspected of studying the Black Arts in those earlier times.

To the mind of the ordinary populace, mathematics was a dubious study and highly dangerous as were those who studied it. Dee possessed an enquiring mind, a man of great talent, possessing a truly awesome intelligence and he was stimulated by a rare intellectual activity not given to many.

If something required understanding or explaining, the good Doctor Dee would undertake it because he found interest in almost anything that advanced, sustained or explained the human condition. To John Dee, everything was a form of science and as such, it was worth exploring and understanding. Few libraries could compete with Dee's library of books and manuscripts. Many considered it the finest in England, perhaps one or two on the Continent could match it, but few in England could do so and the English Universities could not rival it and that did not please them.

Always bear in mind that it was the largest library in Elizabethan England and although it was in private ownership, Dee was generous with the help that it gave to those who were worthy and capable of being helped. The range of subjects found on his bookshelves was truly extraordinary for the times and as a private library, it would take some ignoring even today with our resources. Records show that Dee did lend books out to certain people and the surety for their safety and return seemed to be a strong oath setting out the conditions and the acceptance of them before witnesses.

Dee estimated his library had cost him some two thousand pounds and it had taken forty years of collecting 'from divers places beyond the seas, and with much research and labour in England.' Dee's library contained upwards of three or four thousand volumes, consisting of bound and unbound works. He writes that four of his written books, one in Greek, two in French and one in High Dutch cost him five hundred and thirty-three pounds.

This amount was an enormous sum in his day and goodness only knows what the cost would be today, I hesitate to suggest what the cost of the entire library would be by today's reckoning but we would undoubtedly be looking

at several million pounds. This is because so many of the works were originals and not copies, though Dee would frequently copy books by hand.

By general consensus, the library did not appear to be particularly well planned or designed as a library usually is, even the simplest. Books were often found prearranged by language or subject matter. Their grouping were sometimes in language or subject such as ‘Chaldaic, German, Hebrew, Italian, Syriac and English books.’ Neither were the books of uniform size or binding as in many libraries and a great many did not have any binding at all.

There was little or no help finding the books because there was little help with marks or labels on the shelves or piles to show what was there as with other libraries. The ‘index’ for the library appears to be John Dee himself and as others have frequently noted, his memory must have been both remarkable and phenomenal. Today we can consult the works that list his library in full and marvel at what we read from the gathered records.

As said, Dee’s library was available to English scholars or others who needed it because it was universal in its scope and covered ‘three of four rooms’ with a further three rooms added to the house as working laboratories, so it was not only for books. Antiquarians, astronomers, astrologers, architects, artists, mathematicians, scientists, theologians, physicians, could all consult the library and find works pertaining to their interest or subject.

As said, the index to this wealth of knowledge was Dee as there was no written index available to assist people in their search. This is probably the way that he preferred to do things because he could give help and guidance on the matter and know what was being consulted.

Seekers of knowledge did not have to go to the Continent or University libraries. Dee had many works, which were pre-Reformation and some of these works were very hard to find. Not only were there books about a subject but books written against the subject — all sides of the argument were presented which would lead to a broader and better understanding of the subject under study and all accessible to the enquiring minds of the day.

Even more important than anything else offered, John Dee was accessible and available to the enquiring minds of the day. We will come back to the library later.

There were his rare and exquisitely made ‘instruments mathematical.’ There were astrolabes, globes, navigational and optical instruments, quadrants etc and Dee invented various navigational instruments. One was a device he called a *Paradoxical Compass*, which he claimed could correct chart errors. Mariners, however, distrusted this innovation though more likely, they could not understand the complex principle of its operation so it was rarely used and fell into disuse. To display the range of his collection of instruments I can do no better than cite Thomas Smith’s *Vita Joannis*. (1707).

‘To the noble furniture of the library, there appertained a not moderate accumulation of Mathematical Instruments and Machines: also those, which by his own ingenuity amended and reformed he brought into better condition.

Among which that I may omit the rest, was a quadrant and staff, the semidiameter of it being five feet, but of this, ten, accurately marked with divisions of the globe of Mercator, amended and improved by the help of new observations, by means of which he had inserted the places and motions of the Comets, which appeared at their proper time. The octave, the ninth and tenth of the spheres, according to the hypothesis of the theory of Purbachius, ornamented with a horizon and brass meridian; mariner's compasses of various kinds and fabricated to find the variation; and lastly, a clock, which, in that age, was held almost a miracle, adapted to measure the second minutes of the hour — many sea compasses, a loadstone of great virtue . . . and so forth.'

Of the clock, mentioned at the end of the above list John Dee wrote that it was an excellent watch-clock made by Dibbley who was 'a notable workman, long since dead.' This was a remarkable instrument for the time as it 'sensibly measured in seconds of an hour, that is, not to fail the 360th part of an hour.' This last division of time we take so much for granted now, including split second timing for sporting events but in the time of Dee, it was really quite exceptional.

He was a friend of Abraham Otellius who was, next to Mercator, the greatest cartographer of his age. Otellius was born the same year as Dee (1527). Dee was also a friend of Gerardus Mercator (1512-1594), who is perhaps the greatest cartographer of all time. As well as his famous projection, Mercator did excellent work (with Ortelius) in helping to free the geography of the 16th century from the tyranny of Ptolemy, his maps and instrument work was significant for its delicate precision and admirable execution.

Dee counted many other Dutch scholars among his friends, all these relationships lasted throughout his long life, this must speak volumes regarding Dee's character, his unique knowledge and generosity in sharing what he knew with others. Dee was regarded as a major influence in the expansion of England's exploration overseas and her empire, because England, her life and the protection of his country being was very close to John Dee's heart.

There was Dee's large store of documents regarding the Irish and Welsh estates, the ancient seals and arms and these were frequently consulted by Queen Elizabeth I. His house was in effect a private University that even Oxford and Cambridge would not rival for many years to come.

We read his library contained the works of Roger Bacon with some commentators writing that Bacon's works were very prominent in the library. Now, if John Dee thought a writer was important then he was, so let us take a brief look at Roger Bacon, the better to see why Dee's admiration was so great.

Roger Bacon (c.1214-1294) was both a remarkable and an important man. He was an English philosopher and scientist called by his contemporaries — *Dr Mirabilis* — from the Latin *mirabilis* = 'marvellous, extraordinary, strange and admirable' thus he was called the 'Admirable

Doctor Bacon.’ Bacon is chiefly remembered in popular thought for the creation of his famous ‘brazen head’ because with his companion Friar Bungay, Bacon wanted to encircle England with a wall of brass to defend her against her enemies.

They made a head of brass but they had to make it speak and hear it speak to know if their project would succeed or fail, if they did not hear the head speak then their labours would be completely in vain.

Bacon set his servant Miles to watch the head and wake his master if it spoke. The head did speak three times but Miles did not wake Bacon because the speech was very brief and he did not think it was important. First, it said ‘Time is!’ Half an hour later, it said ‘Time was.’ The brazen head gave its final utterance half an hour later saying ‘Time’s past’ and shattered into a thousand pieces so their long labour was beyond doubt in vain and wasted.

This is much as it had been for Albertus Magnus, who had worked for thirty years on a man (or head) of brass but his was destroyed by Thomas Aquinas. Byron refers to the legend in *Don Juan* as others do in literature.

Bacon urged that Christian studies be expanded and enhanced by including the sciences. He placed great emphasis on the importance of mathematical studies and the experimental sciences because these disciplines were practically ignored in the learning of the day. Like other brave souls, Bacon was more than a little prone to exposing the ignorance and vices of the clergy. The clergy certainly did not let his impudence pass without reprisal and like others before him, he paid the price as a result — as usual for the times.

Bacon can lay some claim to being the father of the experimental sciences as he laid down some of its principles, which I paraphrase. ‘There are two modes of knowing, by argument and experimentation argument winds up a question . . . but does not lead us to feel certain of the truth . . . unless the truth be proven and confirmed by experience . . . without experience nothing can be sufficiently known.’

This alone would have been enough to attract John Dee to him and his teachings, but add to this Bacon’s interest in astrology, chemistry, optics with all the other interests and we can predict this with comparative ease. He is credited with having foreseen the practical possibilities of the telescope, the use of lenses to correct faulty vision, gunpowder, mechanical navigation, flight, alchemy and much more. Bacon declared all human knowledge depended on mathematics and its noblest branch was astrology.

Like Rabbi Maimonides, Bacon believed that *Holy Writ* is the basic source of astrology and because of this, the study of astrology was a legitimate one to follow so naturally, the Church did not agree. Bacon believed in the power of the spoken word because it had great force and further ‘all miracles at the beginning of the world were made by the word.’

The above paragraph demonstrates that my paragraph in the *Introduction* referring to the proper use of ‘words’ is not a new concept by any means

having as it does, a long and honourable history. How could this man fail to attract the fertile mind and imagination of John Dee?

Because of his advanced thinking on the possibilities of the experimental sciences, he was made to suffer for it. Popular imagination credited him with magical attainments and conjurations whether proven or not because they did not understand it or him. It goes without saying that Bacon was suspected of being in league with Satan from whom naturally his attainments and gifts came. It has always been a source of perplexity to me why the church always thought such gifts could only come from Satan or the Devil — but why could it not have equally come from God.

It would appear Satan's greatest sin for which he is to be castigated is that he gives people knowledge and is thus feared by the church and those in authority. 'Ye shall know the truth and the truth shall set you free.' *John* 8: 32 or was the *Tower of Babel* repeating itself. With too much knowledge, people may become uncontrolled and unrestrained in what they could do and start to think for themselves.

Francis Bacon joined the Franciscan Order sometime during 1250 and the Order swiftly declared his works as heretical and during 1278 Bacon was imprisoned for heresy. When he was released, Bacon published his *Compendium Studii Theologiae* in 1292 dying in 1294. If we transpose much of the above to the year's 1527-1608 and change the name of the central character to John Dee, a great deal of Bacon's history would be found to be repeating itself, at times almost along parallel lines.

John Dee remains one of the most perplexing and complex characters in our history yet liking paradox the way I do I feel he was probably a very simple man at heart.

In the time of Dee, astronomy and astrology had not yet parted company, gone their separate ways and become the warring factions that they are now. Like Dee, Tycho Brahe and Kepler studied both astronomy and astrology, casting horoscopes and erecting astrological charts in the normal course of their work and studies. History has been kinder to these men and using astrology has not detracted from their standing or cast doubts on their sanity or skills as it did with Dee.

It is known that Brahe sent a copy of his latest book to the 'most noble and illustrious Dee' requesting his opinion of the work. This was obviously a measure of the value, respect and trust that the great Danish astronomer held of Dee's immense erudition and opinions.

Erecting astrological charts was a standard and acceptable procedure for the time and Dee was consulted regarding his astrological choice of the 'most propitious date for the queen's coronation' in 1588, while his astronomical advice was being sought in other matters. In 1583, John Dee undertook the task of reforming the Julian calendar for Britain.

The Queen greatly admired his work on the project and she approved a draft proclamation that would have executed the recommendations and

reforms that Dee suggested. However, the improvements were never carried out because the bishops objected for religious reasons.

Chemistry and alchemy were still reasonably amicable bedfellows. Astrological and magical talismans, amulets and charms were part and parcel of the arts of the practitioners of medicine. John Dee had the mind of a scientist and the heart of a mystic, nor would he have seen any dichotomy in this, as later commentators seem to have done.

Many people have wondered why he was ‘Doctor’ John Dee. Several suggestions have been put forward for this designation with the title of ‘doctor’ being thought of more as being a complimentary title by some, while to others the title is purely honorary, as with *doctus* from *doceo*= ‘to teach, instruct, inform, show, tell etc. while others think he was given a degree at Louvain Dee was skilled in medicine and he may have been a doctor of medicine, the honour having come from Prague University in 1585-6.

He tried to gain the position of Master of St. Cross’s Hospital, which Elizabeth had promised him but it was not given to him (see later) so did he seek this post because he had the necessary medical qualifications? The only problem with this theory is that Dee was called ‘doctor’ before these dates, in particular by Foxe in his work *Acts and Monuments* so was it a complimentary title or one to which later he qualified?

Dee himself, in the *Compendious Rehearsal*, writes that while in Louvain he had ‘for recreation studied the method of civile law’ and had received a testimony in verification of his expertise in legal matters and whether this conferred the title of doctor on him, I do not know.

Thomas Smith, in his Life of John Dee, *An English Mathematician* (1908) writes that ‘John Dee first drew the breath of life at London on the 13th day of the month of July, at four o’clock and 11 minutes p.m. in the year of the eternal incarnated Word 1527’ though sometimes a writer will give the time as 4.40 a.m.

I have always used the afternoon time because I feel this chart to be right according to the circumstances of his life, which we are aware of with the benefit of hindsight. John Dee was born on a Saturday so at least one strand of his life appears to have been preordained and fulfilled throughout his life — the rhyme that tells us that ‘Saturday’s child works hard for a living.’

I have given the birth chart of John Dee and the birth chart of Edward Kelly for those astrologically minded readers so that they can make up their own mind regarding the matter in hand. The wheels of their charts fit so closely, as can be seen the same Signs of the Zodiac are in the same position in both charts so that they could almost overlay one another filling in the empty houses in both men’s charts and there are other interesting points of syntax in astrology to be found.

These natal charts are found at the back of the book with the natal chart for John Dee according to Thomas Smith at the top and the natal chart for

Edward Kelly according to Anthony Wood, at the bottom. Again, in a light-hearted vein, Kelly was Thursday's child, which meant according to the rhyme that Kelly has 'far to go.' Kelly did 'travel far' and he always seemed to be 'on the go,' he was out of the country and far from home with Dee, staying there and eventually dying there while attempting to escape from prison. Even when in England he was without doubt going far, often with someone chasing after him or seeking him for one thing or another until he settled down with Dee at Mortlake.

The other thing that should be noted with these charts is that the outer-Saturnian planets have been set in place because we use them today in modern astrology. In the time of John Dee, even though they existed of course, only the *Seven Planets of the Ancients* would have been used for astrological work and these were the Sun, Moon, Mercury, Venus, Mars, Jupiter and Saturn. The three extra planets are easily ignored if you wish but they do add extra information to the native of the chart — even explaining one or two things with the benefit of hindsight.

John Dee lived in a house belonging to his mother to which he added other rooms for his laboratories, his instrument collection and his vast library of books. There were some 'four or five rooms in the house filled with books,' he makes reference to his 'chiefe and open library' and his diaries mention students lodging with him. A survey of 1616, after Dee's death, describes the house as 'ancient' and saying that it was 'a rambling place standing between the church and the river.'

Smith writes Dee's father was Roland Dee, a mercer employed at the court of King Henry VIII, though some works say he was a vintner by calling, his mother was Johanna Wild. Roland was comfortably off so he was able to give his son an excellent education. Dee's father was 'an honourable man and coming of a family sufficiently genteel. Whose care, according to the affection implanted by nature, toward his own son, as well as his being a boy of great hope and good disposition, Roland was chiefly bestowed in informing his mind with Greek and Latin literature.

The curriculum of the studies in which boys are accustomed to be taught, being happily passed, partly in London, partly in Chelmsford in the county of Essex, he was entered by his most loving father in the 16th year of his age, at Cambridge, in the College dedicated to the memory of St. John the Evangelist, to be taught the higher Sciences, at the end of the year 1542.'

The family claim descent from a noble Welsh house, the family of Dee of Nant y Groes and Dee confirmed through research into his pedigree that among his ancestral line he counted Roderick the Great, the Prince of all Wales. His research into his lineage also showed a distant relationship with Elizabeth herself and she did seem to hold him in great affection. Queen Elizabeth appeared to regard him more as a kinsman and not as a servant or subject of the crown.

Dee's studies were undertaken in London and Chelmsford Grammar School where his father sent him until he entered Cambridge in his sixteenth year, Dee entered Cambridge at St John's in November, 1542 where he almost devoured books and knowledge but he explains this best on his own behalf. While he was at Cambridge without doubt he made some rather influential friends such as William Cecil, later Lord Burghley treasurer to Queen Elizabeth and William Grindal later to be Archbishop of Canterbury among many others.

He writes — 'In the years 1543,1544,1545, I was so vehemently bent to studie that for those years I did inviolably keepe this order; only to sleep four houres every night; to allow to meate and drink (and some refreshing after) two houres every day; and of the other eighteen houres all (except the tyme of going to and being at divine service) was spent in my studies and learning.' *Compendious Rehearsal*.

I have used the short title of the *Compendious Rehearsal* mentioned above, which is an account of Dee's life and written for Queen Elizabeth though perhaps wisely it omits the magic, astrology, the *Enochian Work* and the time spent abroad with Kelly with their families.

Although he may have cleaned it up a little to prove his claims, I believe as most do that we can take most of it as read. Elizabeth was far too shrewd and familiar with Dee's life for him to attempt to fool her with details that did not fit the facts, particularly where money was concerned. Dee compiled the *Compendious Rehearsal* in 1592, near the end of his life, to account for expenses he felt the Crown owed him on his return from the Continent.

Its somewhat fuller title started '*The Compendious Rehearsal of John Dee his Dutifull Declaracion and Proof of the Course and Race of his Studious Lyfe . . . et cetera*' and it ran to some forty pages or more of printed text because it chronologically detailed some fifty years of a very interesting life of service to the Crown and the quest of knowledge. There is little doubt that the Elizabethans liked long titles as so many other works attest.

It was presented to two members of the Queen's Privy Council who were enquiring on behalf of the Queen into his claims for financial reimbursement. We explain the work here because so many writers refer to it as I do, thank goodness for it because there is enough found within its pages for the lives of fifty men — yet remarkably, it refers to only one man and those associated with him.

Dee's exceptional abilities were recognized and rewarded by his being made an Under-Reader in Greek at the newly founded Trinity College. In 1548, he attained his Master of Arts degree and left Cambridge to further his studies on the Continent. While he was at Trinity College, he created a lifelike stage effect for the play *Pax* by Aristophanes, which was much too realistic for the times.

It was 'a flying scarab that mounted up to the top of Trinity-hall in Cambridge.' It 'flew to Jupiter's pallace, with a man and his basket of

victualls on his back; where at was great wondering, and many vaine reportes spread abroad of the meanes how that was effected.’ *Compendious Rehearsal*.

It is reasonably certain that Dee was attempting to imitate the theatrical effects of classical times. He had an absolute passion for anything mechanical and this may have been the first time such a spectacular mechanical display was seen on an English stage. Of course, the ‘flight of the scarab’ was created by ‘supernatural means and sorcery’ and not by ‘the clever and considerable mechanical skills or the use of pulleys of its inventor’ after all John Dee had not acquired such skills in the course his studies at Cambridge, so he must have had ‘some help.’ Dee wrote that it was all ‘Naturally, Mathematically, and Mechanically, wrought and contrived.’

The reports of this unusual magical display spread like suspicion borne on the winds of rumour and it may have sown the first doubts regarding his presumed dealings with sorcery in the popular mind. In 1571 in the preface of his *English Euclid*, he complains that he is jeered by the populace as ‘a companion of the hellhounds, a caller and a conjurer of wicked and damnable spirits.’

In 1548 after receiving his B.A, John Dee left Cambridge and went abroad to Louvain because it is suggested that he thought the teachers there possessed greater skills, especially in the field of his beloved mathematics. Dee said his purpose was ‘to speake and confer with learned men, and chiefly mathematicians.’

Dee studied navigation with Rainier Gemma Frisius, Abraham Ortelius regarded as one of the most prominent cartographers of the time and once cosmographer to Charles V. It was during his visit that he made both the acquaintance and lasting friendship of the greatest cartographer of them all — Gerard Mercator.

When Dee fell ill late in the 1550’s Ortelius, who was a few months older than Dee, keep up a constant correspondence with him throughout and when he came to England in 1577, he called to see him. As others have commented it was obvious that these men had an influence on John Dee that was far-reaching and went beyond the classroom and it continued long past the time that he spent with them shown by the lengthy correspondence he had with Gerard Mercator to whom he referred to as ‘the honest Philosopher and Mathematicien, Gerardus Mercator.’ 1577.

Dee returned to Cambridge with navigation instruments newly invented by Frisius, the like of which this country had never seen and he brought two globes of Mercator back with him to Trinity College because like Mercator he was an authority on navigation. Dee was well aware that as an island and a seafaring nation, England depended on accurate navigation above all things to function beneficially in the affairs of the world. The work that John Dee undertook on behalf of large companies, their ships and captains were extensive and Dee himself invested in many of their ventures, but this is beyond the scope of the chapter and it is well written about.

Dee went to study at Louvain in Belgium and on July 20th, 1550, he arrived in Paris and a few days later he was prevailed upon to give lectures on Euclid at the University of Paris, which caused a sensation, he said it was given to a rapt and overflowing audience. Scholars from many countries came to discuss science and philosophy with him for Dee was already well respected on the Continent. Dee was deservedly proud of this and not without justification, because it was all happening at the ripe old age of 23 years.

Many think it was due largely to Dee's efforts that mathematical disciplines were restored in England. It was during this period (1550) that Dee wrote a work *Mercurius coelestis* in some twenty-four books, but we only know it by its title as it was never published and it is now lost. *Mercurius*= 'Mercury, Messenger of the Gods' and *coelestis*= 'pertaining to heaven, heaven, celestial' and for once we get a short Elizabethan title, which does not help too much with the possible contents or theme of the books.

After Dee received his Master of Arts degree in 1548, he never returned to Cambridge. He writes that 'never after that was I any student at Cambridge.' He did not go to study at Oxford but he made visits there, neither did he accept the stipend or post of lecturing there on mathematics in 1554. We do not actually know the reason why he refused to have anything to do with the English universities even though he did admire many of the men who were teaching there. There is a possibility that he found the atmosphere, the teaching and methods of teaching somewhat restrictive in England or it did not suit him.

He returned to England in 1551 and Edward VI assigned him a pension of 100 crowns, which he exchanged in 1553 for the rectory of Upton-upon-Seven, Worcestershire. On his return from Louvain he started to take and interest in 'natural magic.' He used the term natural magic to mean 'it stemmed from God and therefore good, opposing black magic that was evil.' Dee believed the Universe was spiritual and God had appointed angels and spirits to move the planets in their course. Spirits had command over the days and their hours. The stars in the heavens influenced the fate of nations and people.

Heaven and earth were reflected in one another, as above so below, with a divine harmony that was mathematical. Dee regarded mathematics as the key to knowledge. Mathematics and Cabbalistic magic provided two channels of communication with the Divine. In this, he was agreeing with Agrippa whom he admired and Agrippa states that nothing can be achieved in magic without mathematics. Dee maintained great benefit could result from making genuine contact with the spiritual and he was not alone in thinking this way because this thinking has continued to our time.

At court, John Dee was popular and the courtiers generally respected him though Aubrey has suggested that some may have feared him as a sorcerer, someone who should have remained in the medieval times of yore. He spent a short time in prison at Hampton Court in August 1555, because of 'false

accusations' made by George Ferrys and Prideaux.' They charged him with 'lewde vayne practices of caculing and conjuring' to enchant and destroy Queen Mary. Dee maintained it was 'a damnable slander, utterly untrue, in the whole, and in every worde thereof.' *Compendious Rehearsal*.

After the succession of Mary Tudor, he was asked to calculate the horoscope of the new Queen and her prospective husband Philip II, which he duly did. At the time, the Princess Elizabeth (to become Queen Elizabeth I) was in captivity at Woodstock. Dee was a cousin of Blanche Perry who held the position of confidential maid-of-honour to Princess Elizabeth and much was to be achieved by knowing those who served influential people. In the case of the future Queen Elizabeth I, it was frequently through her women companions, holding as they did an important channel of access being so close to the future Queen, and these women should not be underestimated in the story. It was frequently through Blanche he corresponded with Elizabeth and he erected her horoscope, which is in *British Museum*.

Dee cleared himself of the charges of treason but he was sent to the Star Chamber to be tried by Bishop Bonner on the ecclesiastical charge of being a heretic. The definite charges were never made clear which could imply they were only suspicions that had more malice and mischief in them than hard facts. It seems the only evidence they could produce was the chart he erected for Queen Mary but as the Queen had asked him to set up the chart in the first place, he could hardly be accused of working against her welfare by using magic or charms.

The other evidence against him was the close correspondence he had with Elizabeth. She was a great admirer of his skills, learning and teachings. This exposed him to the suspicion and charge of practising against the life of the Queen 'by divers enchantments.'

These letters were obviously not as damaging as his accusers had hoped they would prove because the charges of treason and heresy were dropped and he was released, Dee fared better than his cellmate who was burned at the stake. This period in Dee's life is less than clear with little information known it, but it underlined the danger of being a 'Magus' in England at the time in question.

We should note in passing that when Dee was released in 1555, the young Edward Kelly was being born. John Dee would be 55 when they finally met in 1582 to eternally link their names for ever some 27 years later, to start the experiments that have caused so much speculation and contention. Strange are the ways of Fate that finally caused their paths to cross in the future.

The Star Chamber or *Camera Stellata* was not a place to be summoned to attend and it was to be avoided at all costs in more ways than one. It was a court of civil and criminal jurisdiction at Westminster and it is said to have got its name from the gold stars painted on the ceiling though not all agree or accept this as the origin of its name.

In the beginning, it comprised of the Privy Council but under King Henry VIII, it was remodelled to consist of four high officers of state, with power to add to their number a bishop, a temporal lord of the council and two justices of the courts of Westminster. It had jurisdiction in cases of forgery, perjury, riots, maintenance, fraud, libel, conspiracy and generally of every misdemeanour, especially those of public importance.

It was exempted from the intervention or debate of a jury and it had the power of inflicting any punishment short of death, though its deliberations sometimes resulted in such a price being paid. Frequently iniquitous, the sentences inflicted being cruel and arbitrary, mainly if not solely for the purpose of levying fines — nothing changes — which is why I said it should be ‘avoided at all costs.’ It was finally abolished by the Statue 10 of King Charles I.

The Star Chamber is said to have taken its name from the golden stars painted on its ceiling but records say these stars were obliterated long before the reign of Queen Elizabeth I and Dee’s time. The name is taken from *starra* (Hebrew= *shetar*) or Jewish covenants that were deposited there by order of King Richard I, which were kept in chests under three locks. Jewish contracts and obligations were assigned the name *starra* or *stars* and these were ‘kept in the *starr-chamber*.’ No *starra* or *stars* were considered valid unless they were kept in these repositories and here they remained until the banishment of the Jews by King Edward I.

When Elizabeth became Queen in 1558, John Dee became her court astrologer, magus and philosopher and during these times, these were perfectly respectable posts. Dee was asked by Lord Burghley to select ‘the most propitious day’ for the coronation of Elizabeth I.

On the day of her coronation, Dee met the princess who was now the Queen of England and she took lessons in the mystical interpretation of his works. She made him promises regarding appointments but it has to be admitted that she never kept many of them regarding the appointments, though in December of 1564 she did give him the Deanery of Gloucester. He obtained permission however, to hold for ten years the two rectories of Upton and Long Ledenham.

It is certain it was her protection, which saved Dee from the accusations of conjuring and sorcery, as said earlier, this was the general opinion held of him by the common people. Dee knew and performed many things they did not understand so this made them suspect him, it is obvious that they feared him and what people do not understand or fear they attack and try to destroy.

The man who did the most damage to Dee’s reputation was John Foxe in the early editions of his work *Acts and Monuments*. This is its short title because as said earlier, the Elizabethans seemed to like long titles for their written works in particular. *Acts and Monuments* was a highly successful book

in the Elizabethan period and it underwent four editions in Foxe's lifetime alone.

John Foxe (1516-1587) was born in Lincolnshire and at the age of 16, he entered Oxford and became a fellow of Magdalene College from where he resigned in 1545 because he would not comply with the rules. He married at Stratford-on-Avon. He was an early student of Anglo-Saxon and published an edition of the Saxon gospels. Foxe led quite a varied life and in 1560, the Bishop of London ordained him as a priest.

The first English edition of his *Acts and Monuments* appeared in 1563 'with the gross errors of the Latin version corrected.' Foxe was too hasty a worker and far too violent a partisan to produce anything like a correct or impartial account of the mass of facts he had to deal with, unlike the man he was slandering, John Dee. Nor can he 'be exonerated from the charge of wilful falsification of evidence' though his 'advocacy of religious tolerance' was far in advance of his day. Foxe died on the 18th of April 1587 and he is buried at St. Giles at Cripplegate.

Foxe refers to Dee as 'Doctor Dee the Great Conjurer.' In 1570, a Convocation ordered a copy of the work be placed in every collegiate church and it could be found in most parish churches throughout the realm. Finally it was all too much for Dee and he appealed that Foxe should desist from his 'damnable sklander' of calling him a 'Caller of Divels' and the 'Arche Conjurer of England.'

Dee's plea was successful and all references to him by name were expunged in the 1567 edition, but by then it was probably as ineffectual as is the order from the bench today that 'the jury will disregard the last remark' — a quite pointless instruction because the jury have already heard it.

Dee remained on good terms with his monarch and she seemed to be genuinely fond of him. Elizabeth would frequently urge him to attend court more often but my feelings are that Dee did not really like the court over much for I do not think he was particularly partial to playing court politics and intrigue, which I think were basically against his nature.

Elizabeth clearly regarded him as proficient in the occult arts and trusted him because when a waxen image of her 'stabbed to the heart' was found in Lincoln's Inn Fields, Dee was asked to counteract any possible evil against her from the charm.

Elizabeth often sent him gifts of money but the most valuable gift that she gave him was security and protection from his enemies, which was worth its weight in gold during these times. Dee writes that the Queen 'promised unto me great security against any of her kingdome, that would by reason of any of my rare studies and philosophicall exercises, unduly seeke my overthrow.' *Compendious Rehearsal*.

It should not be necessary to stress the importance of this promise at the time of the Reformation, especially when it came from the indisputable head

of the realm and backed up with her absolute power — this was very powerful protection indeed.

Despite her kind disposition towards him, the Queen of England could not appear to be too friendly with a suspected magician and sorcerer, Elizabeth was astute and reticent in the matter of giving him advancement or preferment and it was a problem she must have found very difficult to balance, at least politically. Dee's reputation as a conjurer always seemed to precede him and it usually caused hostility towards him, as written elsewhere people fear what they do not understand.

Dee naturally believed in astrology, the 'good astrology' of the natural world, the natural powers and of individuals. The Hermetic Philosophers regarded the stars and planets as channels through which God transmitted his powers. To attract the 'effluvia' of the celestial bodies, which directly affected the lower world, the natural magician tried to summon and manipulate these powers and even today, to attract, and engage the power, the operator created the talismans, amulets and charms of that power.

To attempt this required an extensive knowledge of the metals, perfumes, incenses, oils, plants, gemstones, angels, spirits and much more sympathetic to that celestial power and how to use them. These would enable the operator to channel the power summoned and use that power on the lower, material plane and these are still the basic principles behind the use of talismans, amulets, charms and much of their use today.

He returned to the Continent before Christmas 1562. In 1564, we find him residing several months in Antwerp with William Silvius, a celebrated Dutch printer that would print his work *The Hieroglyphic Monad* and Dee tells us that he 'finished the work in thirteen days.' He started it on the 13th of January 1564 and completed it by the 25th. The manuscript was in the hands of the printer by the 30th and by the 31st of March, the first Latin edition was complete. In 1591, a second edition was published in Frankfurt.

Latin was the universal language that was understood by men of learning whatever their native tongue. However, unlike many of the Continental Magi John Dee wrote a good deal of his work in English to make it available to those who could read to enable them to use the work.

I am sure Dee used discretion regarding what he revealed and to whom. Dee used magic to gain practical advantages and each level he gained raised him like a ladder to the next. The knowledge he sought was often used to help his fellow creatures on their way, each according to their ability.

Although the *Monas* was produced 'in much haste' Dee writes that the work was the result of 'seven years of gestation.' There seems to be a suggestion that the work may have been given through 'automatic writing.' In *Theorem XXIII* Dee writes 'In the name of Jesus Christ crucified on the Cross, I say Spirit writes these things rapidly through me; I hope, and believe, I am merely the quill which traces these characters.'

The *Monas* was famous even during Dee's life, but not popular with the Universities and Dee thought they simply did not understand it and openly said so. Perhaps he foresaw this as the title page carries the Latin admonition — *QVI NON INTELLICT, AVT TACIAT, AVT DISCAT* — 'Who does not understand it should either learn, or be silent.' I am sure this did not endear him to many but especially in the Universities because he was right — they did not understand it or like it.

Later in his life (1592), Dee thanked Elizabeth for defending his work 'against such Universitie-Graduates of high degree and other gentlemen, who therefore dispraised it, because they understood it not.' *Compendious Rehearsal*. Dee presented his *Monas Hieroglyphica* to the Emperor Maximillian to whom it is dedicated. The full translation of the title is *The Monad, Heiroyglyphically, Mathematically, Magically, Cabbalistically and Analogically Explained*.

He was back in England later the same year but in 1571, Dee was on the Continent again but on his way through Lorraine, he 'caught a perilous illness.' Two physicians, accompanied by Lord Sidney were sent 'carefully and with great speed' by Elizabeth 'to provide him with relief.' They were instructed to comfort and give him from her majesty 'divers rarities to eat, to increase his health and strength.' He returned to his home in Mortlake where he continued his studies.

In 1572 with the coming of a new star people gathered to hear Dee discourse on its appearance in the skies and five years later Dee was displaying his learning regarding a mysterious comet. Elizabeth herself came to Mortlake to ask him what 'this addition to the stellar bodies might portend.'

In 1578 Dee was abroad to consult with German physicians and astrologers regarding an illness of the Queen. On his return, he was employed to investigate the title of the Crown to countries recently discovered by British subjects and supply geographical descriptions.

Dee went on many confidential missions abroad on for the Queen. This has led to the suggestion that his true missions abroad were espionage for Burghley and Walsingham because both men were closely linked with the Queen's intelligence service and it has also been suggested that the magic, Enochia and all its trappings were simply a cover for the true purpose of his life and work, espionage — discussed later.

Dee's house at Mortlake was well positioned for the court and its affairs. Some of the favourite residences of the Queen were nearby at Richmond, Hampton Court and Nonsuch, these were all within easy reach. Dee was a frequent visitor to Barn Elms, the countryseat of Sir Francis Walsingham who was the Queen's Intelligence Secretary. In the *Autobiographical and Historical Notes* by Ashmole, Good wife Faldo told Elias Ashmole that Dee was 'wel-beloved and respected of all persons of quality thereabouts who very often invited him to their house or he came to theirs.'

Nearby was Syon House, the home of Henry Percy, the Earl of Northumberland — ‘the Wizard Earl’ and his circle could boast that the greatest intellects in England were often to be found there. Dee’s circle was no less blessed and they had frequent contact and communication with Percy’s *Northumberland Circle*, a list of these people would prove most impressive. In the latter part of the sixteenth century and the beginning of the seventeenth, the centre of English science was ‘not found at the Universities, but in London.’

As said, some of the greatest intellects and mathematicians in England were in Percy’s circle. Dee’s circle included Raleigh and many individuals of intellectual prowess that were considered to be freethinking and pagan, while working within the Christian framework of the time. I believe Dee’s circle went by the wonderfully evocative name of — *The School of the Night* — considering the nature of the School the name is most appropriate.

The people who visited Dee’s home at Mortlake would provide an impressive list of the rarest intellects and some of the most powerful people found working in Elizabethan England. Queen Elizabeth would often call without prior notice and sometimes with much of her court. The half-brothers of Raleigh were frequent guests as was John Hawkins who went with Sir Francis Drake, many men connected with the sea called to Mortlake to consult Dee’s charts and maps and to be instructed in mathematics and the technology of the navigational arts.

Dee dreamt of England having a strong empire, he was the moving force behind many of the explorations of the time and he sometimes invested his own funds in certain of the ventures. Dee’s private diaries provide a deal of information of this kind and his neighbours say he was ‘wel lyked.’

We know at times that Dee found the constant stream of visitors to his home overwhelming and he found little time for the philosophical studies and the experiments he craved. The Queen had promised him a living at Saint Cross’s at Hampshire and in 1592 he wrote to her explaining:

‘I would faine retyre my seife for some yeares ensuing from the multitude and haunt of my common friends, and others, who visit me, which thing without offense, and lose, or breach of some folkes friendship, cannot be conveniently performed, while I continually am at my house at Mortlake; the passage and way to my house there is so easy, neere, and of light cost from London or court.’ *Compendious Rehearsal*.

In other words, Dee was too conveniently placed to London but Elizabeth wanted John Dee close to hand so she did not grant his request. He was one the foremost jewels of England’s intellectual crown and as such she would not allow him to retire to the country or from public life into semi-obscurity. Some of the most authoritative minds of the day wished to consult Dee regarding matters of navigation, geography, astronomy, science, voyages of discovery and so on.

I am sure Dee was flattered by these demands but in truth I think he was exhausted, depleted, weary and in need of rest with time to think and be by himself. I am sure, as is hinted at times that he may have found living near London too expensive, too convenient and too time consuming.

As said, his very close friendship with Walsingham, the chief officer of Elizabeth's Intelligence Service reinforced the speculation, then as now that his true mission in life was espionage for Elizabeth and the realm. The envious set it about that his magical dabbling was merely camouflage for the true objective of the much-travelled Dee. I have absolutely no doubt that Dee would discuss and make observations regarding the countries he visited. Much as we today comment on a country we visit and make comparisons with our own, this is natural, a normal result of travel and in no way sinister, I have discussed with others every country I have ever visited but not to spy on that country with the intention of doing it any harm.

Dee was a scientist and I believe his appraisal and meticulous observation would be useful and of great interest to the Crown. In those times, this kind of information was as scarce as hen's teeth by today's standards when we possibly have too much information, given too often and quite often too trivial on all counts as a result. It has never been proven to anyone's satisfaction that Dee was spying for the Crown. Queen Elizabeth I had her secret intelligence service, so has Queen Elizabeth II and it too operates mainly through her ministers.

Naturally Burghley and Walsingham had interest in finding out what was going on in other countries, eager to know what Dee thought and what he had seen while travelling and I feel certain that Burghley and Walsingham would make similar enquiries from many of the important travellers returning from abroad. In particular, those sent on court business, as they would be going to the centre of power, the royal courts where intrigue, policymaking and rumour would be rife. I would regard such enquiries and discussions as routine and not sinister in the least.

In one book Dee is portrayed as a Tudor forerunner of James Bond even having as his personal cipher the number '007' with Elizabeth calling him 'her eyes' it is said. This detailed theory can be found in *John Dee: Scientist, Geographer, Astrologer and Secret Agent to Elizabeth I* by Richard Deacon. The spiritual diaries are held to be a 'secret code book' for enciphering Dee's coded espionage messages to Elizabeth and her ministers.

Mr Deacon provides his facts and from them the reader will be able to form their opinions and response regarding the matter being offered for consideration, my decision has been made for some time. Now let us take a look at some of the domestic details of Dee's life.

John Dee married in 1574 though nothing is known of his first wife other than the fact that he recorded her death the following year. He married again in February 1578 to Jane Fromond who was lady-in-waiting to the Queen.

John Aubrey, the English antiquary writes that Dee was ‘very fair, sanguine complexion, with a long beard as white as milk — a very handsome man — tall and slender. He wore a gowne like an artist’s gowne, with hanging sleeves.’

On the 10th of March 1575, the day that his first unidentified wife died, Elizabeth came to see him because she wanted to see his magical mirror and famous library. Dee had to see her outside because the Queen would not enter the house when she learned that he had just buried his wife only four hours beforehand. Elizabeth saw the ‘blackstone’ and he exhibited some of its properties to her and she was greatly entertained by it all. To see the stone more the better the Queen was taken down from her horse ‘by the Earl of Leicester, by the Church wall of Mortlack.’

She made many visits to her philosopher’s house which was ‘a little to the westward of the church.’ Elizabeth called to see John Dee on the 10th of October 1580 and Dee wrote ‘The Queenes Majestie, to my great cumfort (**hora quinta*) came with her trayn from court and at my dore, graciously calling me unto her horsbak, exhorted me briefly to take my mothers death patiently.’ It is obvious from this that his mother had died sometime before this date.

Dee was consulting with the Queen on October 3rd and with others and Lord Burghley at the Privy Chamber on the following days, Burghley could not see him on October 7th and seemed very preoccupied and indifferent to him, passing him by and Dee thought it was because it was by some ‘new grief conceived.’

He returned to Mortlake to his own grief with the death of his mother, so her mother’s death must have taken place either later on the 7th, 8th or 9th. He could without difficulty have been back to Mortlake on the 7th if he finished at court early enough, certainly by the 8th and 9th with the Queen comforting him about his mothers death on the 10th of October.

Dee was a loving and loyal son and his mother was very close to him so if she had died while he was away from Mortlake with the Queen and with at the Privy Chamber while, it is my belief that someone would have come the relatively short distance from Mortlake (even in his time) and told him of the event. It is my opinion that his mother’s death happened after he got back to his home on the 7th, the 8th or the 9th and naturally before he met the Queen on the 10th of October.

**Hora Quinta* is the fifth hour, *hora*= hour and *quinta*= ‘five.’ The ‘fifth hour’ because ‘*hora* is an hour among the Romans, of varying length, according to the time of the year, from sunrise to sunset being reckoned as twelve hours. The Greek is *ῥῶα*, *hora*= ‘lit. a definite space of time, fixed by natural laws.’

Even today, some people as I do still use a variable *Table of Hours* worked out from sunset, which is variable according to time of the year, with long days in the summer and short in the winter. This particular instance

would have been given or recorded as ‘the fifth hour after sunset, October 10th 1580.’ I have given this Table as an alternative way of working out the planetary and angelic hours in earlier books and I will continue to do so in future with any new works or any reprints of previously work published — if a *Table of Planetary Hours* is needed.

In July 1583, two great nobles invited themselves to dine with Dee, but his poverty made him decline the honour. When the Queen heard of this she exhibited her *largesse* by sending him a gift of forty angels of gold. Elizabeth has had the charge of parsimony levelled against her but in her dealings with John Dee, this was not wholly justified. I have always preferred that she was careful with her cash and I can understand this — it was simply good housekeeping.

She may not have always kept her promises regarding advancement but she did not appear to lack generosity towards him. I think for the most part she displayed affection, respect and warmth towards him in many ways. It has been pointed out by others who like such details and find them for the rest of us that Elizabeth is mentioned some fifty times in the diaries of Dee, now and then in quite intimate detail regarding the court, its politics and her dealings with him in which she appeared to affectionate and friendly.

Dee’s son Arthur attended Westminster School and to a large extent followed in his father’s footsteps but without his father’s unique skills and learning however, Arthur was very well-educated. We do not know a great deal about him, but he did have some high standing positions during his life. He is called ‘the eldest of Dee’s sons’ and in fact, he was Dee’s first-born and so the eldest of his children.

The family and children are discussed later showing that there were eight children in all with the last being born and christened in 1595 making four boys and four daughters. Katherine was looking after him when he died and he named one of his daughters after ‘Madimi’ from the crystal skrying with Edward Kelly.

Arthur did achieve success with Hermetic philosophy and he gained fame in his own right, which like his father’s before him reached the court of Russia where he became *Archiater*= ‘chief physician’ to Tsar Mikhail on the personal recommendation of King James.

Arthur Dee used his father’s shrewstone as others had done, but he did not make any extravagant claims, he said ‘he saw but little.’ Dee was keenly interested in crystal gazing and on the 25th of May 1581, mentioned elsewhere, he wrote that for the first time — ‘I had a sight offered me in crystallo and I saw.’

It was necessary most reports suggest, to turn the shrewstone in different positions before the observer could secure the right focus. When this ‘focus’ was right, the spirits would appear on its surface or in different parts of the room and Dee confirms this form of external projection. On the 28th of May

1583, he writes of Madimi that ‘she seemed to play up and down, and seemed to go in and out behind my books, lying in heaps; And as she should ever go between them, the books seem to give place sufficiently, dividing one heap from the other while she passed between them.’

How is this particular entry generally viewed by some writers in the past? It is considered as no more than a clever trick of the light or a projection by Kelly. Well it was a remarkably clever trick for the time and I for one would have liked to have seen it, especially with Kelly’s ingenious skills as a ventriloquist, seeing that he added Madimi’s replies for good measure to deceive the naïve Dr. John Dee. If being so ‘naïve’ produced such a mind and gave the qualities possessed by John Dee — then please God by me!

Some think Dee recorded these events in good faith while others say it was a nonsense of Dee’s own invention ‘for the deception of posterity.’ However, what Dee hoped to gain by deceiving posterity I do not know for I have long thought he never really intended his magical diaries to be made public at all and what gains he would have made or wanted eludes me. Prior to his meeting Kelly, Dee had been recording dreams and his diaries mention and describe ‘strange dreams’ some are his own with those of his wife and others, he was attempting to try and read the future from them.

At this point in the tale, we should now bring in the other member in this remarkable anecdote, Edward Talbot or Kelly because he had arrived on the scene in 1582, between the time of Dee seeing in the crystal for the first time in 1581 and the above projection recorded when Kelly was installed as Dee’s skryer in 1583.

In truth, we must admit that we still know very little about the man or whether he was Talbot or Kelly and until we know more, every writer has to spread thin the meagre facts known. All we can do, as others before us have, is to take these ‘meagre facts’ and draw our conclusions from them because this is the only option open to us and this is what I have done here.

According to Anthony Wood in his *Athenae Oxoniensis* (London 1815), Kelly was born around 4 p.m on the 1st of August 1555 (Dee confirms the year) at Worcester and he was educated in his native city until about the age of seventeen when his father sent him to Oxford. It is thought that Kelly’s father was an apothecary of reasonable means. Nevertheless, those who have checked the records of that place say no one by the name of Kelly registered there around this particular period

If his name was Talbot then three people of that name entered Gloucester Hall around the requisite period. According to Wood who was the *amanuensis* of Thomas Allen (1542-1632), ‘Kelly spent some time in this house, Gloucester Hall’ although no record of the name Kelly is found on the register.

Kelly or Talbot was for a short time secretary to Thomas Allen who was a magus like Dee. It is generally thought Kelly or Talbot acquired his

knowledge of occult philosophy while he was in Allen's service. If this latter report is true then he may well have been using an alias when he saw Dee for the first time, his name was Kelly but he told Dee it was Talbot.

Thomas Allen, an English mathematician was admitted to Trinity College, Oxford in 1561 and graduated M.A in 1567. Allen was famous for his knowledge of antiquity, philosophy and mathematics, he spent some time at Henry Percy's house where he became acquainted with Thomas Harriot, John Dee and the other famous mathematicians of the day. His exceptional skills in mathematics and astrology only served to gain him the accusation of being a magician — which in truth he was.

He is accused of using the black art to bring about a match between his patron Robert Dudley, Earl of Leicester and Queen Elizabeth. It would not be an unfair comment to say that Thomas Allen resembled John Dee in many ways. Further, Anthony Woods confirms that none knew Robert Dudley more intimately than John Dee did.

Whatever his name, Kelly or Talbot and if he was ever at Oxford at all, it was usually considered to be 'a short stay' for he left there 'abruptly' and the term 'abruptly' was the rule rather than the exception in Kelly's life. Further, it may be reasonable to add that not only did Kelly leave Oxford 'abruptly' but that he left without a degree.

Was his name Talbot, which he changed to Kelly or the other way around, we will pick up this point later but from here on, we will use the name Kelly — right or wrong. He either had some skill in chemistry or he was an apothecary and if this was his father's trade then this is not an unreasonable assumption. Another thread says Kelly 'embraced the law' when he left Oxford, but most think he was in practise as an 'unqualified' lawyer. He settled either in Lancaster or London, it was probably in both places, but it is thought that it was in Lancaster where all his troubles began.

Kelly had a fair hand and was proficient in penmanship, well acquainted with archaic English and probably Welsh, which gives some support to the opinion he was a Notary and copyist dealing in *Wills and Testaments*. He is accused of forging title deeds in the interests of one of his clients and no doubt to his own.

It is realistic to say that Kelly had many 'interests' and that he stands accused of illegal coining. However, the accusation is thought to be as slender as the evidence however, it is claimed for this severe indiscretion he was pilloried at Lancaster or he lost his ears as a consequence. If his crime was the latter then this severe penalty would more in keeping with the equally serious offence of counterfeiting the coins of the realm.

The loss of his ears is given as the reason for Kelly covering his head with the Elizabethan style cap that covered the ears, but Dee also wore this style of headdress and it was common enough for the times. Engravings are in existence of Kelly without the skullcap form of headdress and one was used in the first edition of the dictionary published and it now appears on the back

cover of this edition with the complimentary engraving of John Dee, showing Dee covering his ears and Kelly not. It is true in the engraving used that his hair is long according to the custom of the time, so it would cover his ears or lack of them.

If there was a lack of ears, I think he would have been more careful because with that particular story abroad, it would have been a great temptation for ridicule and the attention of the over-curious and Kelly was definitely a man of very uncertain temper. The conjunction of the two planets Mars and Uranus in his natal chart square his natal Moon giving sudden and unpredictable outbursts of emotional temper would bear this out, even to a first year astrology student.

I am sympathetic with the opinion that the person responsible for the story of the loss of Kelly's ears is a man called Nash and the story comes from his *History and Antiquities of Worcester*. London, 1781. Nash does not supply any dates for the reputed mutilation of Kelly, but it was thought to have taken place some time in 1580. I feel Kelly's subsequent position and knighthood, at the court of the Emperor Rudolph would not have been given to a man who had been physically mutilated and branded a criminal by law for such a serious crime.

I have long thought the loss of his ears was not so but anyone who could accomplish the transmutation of base metal into gold could be forgiven quite a lot of sins, including the loss of their ears for counterfeiting the coins of the realm. Rulers can be very lax in their judgement when it suits them or if the promise of profit is massive enough.

While travelling in Wales, Kelly is said to have acquired the *Book of St. Dunstan*, which is a fabled book written by the founder of Glastonbury Abbey. With the book was a casket that contained two ivory bottles or two smaller caskets. These bottles contained the extraordinary *White and Red Powders of Projection*, though one of the containers was broken with a quantity of the *Red Powder* being lost as a result. St. Dunstan was thought to have been a practising alchemist so, most appropriately, we find Dunstan as the Patron Saint of Goldsmiths.

The Book of St. Dunstan is mentioned now and then in Dee's diaries and Dee's son Arthur makes reference to a work of the same title. Tradition has it that the powders and manuscript were looted from the saint's tomb (some say it was a bishop's, the story varies) by a Protestant mob seeking treasure. Finding none, they gave what they did find to an innkeeper for a skin of wine. The innkeeper saw little value in the powders or the manuscript found with them and because he did not understand them he sold them to Kelly for the princely sum of one guinea — Kelly did understand them!

Whether the story is true or false, Dee makes reference to both the scroll and the 'powders.' Not everyone accepts this story but finding these treasures is thought to be the reason why Kelly went to London to see the famous Dr Dee with his find and this is thought to be how the two men first came

together. However, Lenglet du Fresnoy tells us that Kelly was a notary in London and Dee was a neighbour and friend and this is how they first met.

Soon we must start joining the stories of these two men, but before we do, we must settle one misunderstanding once and for all, which has not served Dee in particular very well in the past and this gross ignorance still rears its head even today.

One book (1948), which in fairness will remain nameless because it is not the only offender by any means, is especially vitriolic in the scorn it heaps on John Dee, his life and work. It generously tells us the diaries of Dee do not speak of any ‘necromantic experiments’ but ‘it is known that Dee and Kelly had, before their departure from England, evoked the dead in a lonely cemetery.’ It reproduces a well-known engraving of the event and writes how Dee and Kelly are within the safety of a magic circle. ‘Kelly holds the magic wand and reading from a black book. A frightened Dr Dee raises a weirdly burning torch.’ I am sure that God will forgive the writer — I will take much longer.

This particular work was my first contact with the names of Dee and Kelly and frankly they did not impress me very much, I did not wish to know anything about them for many years. The work further told me, when Dee and Kelly eventually parted. Dee came back to England ‘and wrote his memoirs, which he published in 1659 under the title of ‘A True and Faithful Relation . . . etc.’, which would be quite clever trick even for Dee seeing that he died in 1608,

The writer makes no mention of Meric Casaubon who actually wrote and compiled this particular book after Dee’s death; the work includes sections of Dee’s diaries, which were useful. This shows how difficult it was to find a ‘true and faithful’ account of Dee and Kelly’s life and work in the past and what there was to work with but I must admit that matters have improved a great deal today regarding John Dee and Edward Kelly.

The unnamed writer above is commenting on an engraving generally known as the ‘Sibly Engraving.’ The charge of necromancy regarding Kelly comes from an account in John Weaver’s, *Discourse of Ancient Funeral Monuments* of 1631. At least Weaver’s work got the names of the men involved in the incident correct.

He tells us how Edward Kelly and Paul Waring, *who acted as companion and associate in all his (Kelly’s) conjurations* (my italics) called up the spirit of a deceased man from his grave. This was probably not meant to be taken literally as with exhumation, though some commentators write Kelly and Waring did actually exhume the body.

What was probably meant here was the spirit of the deceased was called up. Not unlike the Witch of Endor calling up the spirit of the prophet Samuel to answer Saul’s questions because ‘the Lord answered him not, neither by dreams, nor Urim, nor by prophets.’ 1 *Samuel* 28: 6.

Lewis Spence writes that Kelly and Waring actually exhumed the body a few hours earlier and pretended to draw oracular utterances from it to impress ‘a wealthy dupe with some of his servants.’ of course, Lewis Spence just happened to be passing the churchyard at the time around 1920 but not everything he wrote was in this vein though seeming to lack generosity, he never seems to miss a chance to disparage Dee whenever he can get an opportunity.

The ritual took place in the cemetery of Law Church, near Wootton-in-the-Dale in Lancaster, near Preston. Remember, it was at Lancaster where Kelly's troubles began by being set in a pillory or having his ears cut off. An illustration of this incident in the churchyard was included in the second edition of an *Illustration of the Occult Sciences* by Ebenezer Sibley from whom the engraving gets its name and many books today still reproduce this engraving.

The scene shows a churchyard at midnight, in the background a church and in the foreground, two men are standing within the protection of a magic circle. One man holds a torch aloft and this is Paul Waring — not John Dee. The other holds an open book and he is pointing to names inscribed around the circle— this is Edward Kelly. In front of the two men is a cadaver dressed for the grave and in the engraving, the corpse appears to be speaking or about to speak. The deceased is said to be a man who died ‘leaving a small fortune hidden and he had not revealed its whereabouts.’

Some reports say the site of the grave had been shown to Kelly and Waring on the previous day. Not only had the operation ‘satisfied their wicked desires and iniquities but the cadaver gave Kelly and Waring several further predictions regarding people of the neighbourhood which were ‘literally and exactly fulfilled.’

I believe it was possible that Kelly would practise such a ritual for ‘a small fortune’ but I really doubt that Dee would do so because I think it would be against every principle that he held dear and his natural character.

According to some reports, Kelly's contract with the Devil ran out and his diabolical master called in the debt. The ‘infernal spirits’ carried Edward Kelly off at midnight ‘in full sight of his wife and children’ at the exact moment he was hatching out a mischievous scheme ‘against the minister of this parish, with whom he was greatly at enmity.’

How is that for timing and judgement against Kelly for plotting against a minister of the church and a just reward for his necromancy and blasphemy however, if it is true it does leave us with one problem that is not so easily explained?

Who was it with his wife that went with Dee and his family on the trip to the continent later? It would be quite a clever trick even for the celebrated Edward Kelly because he died there while trying to escape from prison. Further, although Kelly married, it was *sans* progeny. This sounds more like an example of propaganda on behalf of the ‘minister of this parish.’

As said, if Kelly disappeared from the face of the earth on this night, who did Dee work with all those years later? I hope no further calumny, arising from the (mis-)interpretation of this incident and engraving, will be laid upon the shoulders of John Dee for throughout a long life, Dee has already carried more than enough for one man — too much in my opinion.

Just remember the incidence of Law Church involved Kelly and Waring, not Kelly and Dee. In some copies of the engraving, Kelly seems to have his ears and this event is supposed to have taken place after he had lost them. Nevertheless, it is time to start merging the stories of these two men.

Kelly presented himself to Dee at Mortlake on the 10th of March 1582 and their relationship, as far as recording the angelic conversations and Enochia lasted until 1589. We know that Kelly had acted as skryer and secretary for ‘another Elizabethan scholar’ and this is thought to be Thomas Allen. This gives ammunition to those who consider this period prepared and rehearsed Kelly well for his clever deception of the gullible John Dee in the future. They claim Kelly was already familiar with the spirit world and its complicated construction. He was conversant with Agrippa’s works as was Dee because there was a well-used copy in Dee’s library. It is a fair question, was Kelly’s knowledge of Agrippa’s work *De Occulta Philosophia* well enough that he could use it to dupe Dee? The work was in constant use by Dee in his experiments for even the ‘Spiritual Diaries’ are marked ‘Agrippa hath so.’

Yet, I am sure I will repeat myself later, anyone who has seen or dealt with the volume of work that was produced on the Enochia, the system and its angels during the seven to eight or so years that he was with John Dee dealing with this project runs into hundreds of intricate and complicated pages produced and carefully recorded regarding whoever ‘came’ in response and attended the work and their replies to the questions given. They obviously ‘heard’ Dee’s questions and requests for there is no hint that Kelly had to repeat the questions and the writings show that he did not have to repeat them to get the answer. Dee did not say that he personally saw anything and all was done through the mediumship of Kelly.

In his visions, Kelly frequently saw groups of seven angels and each was carrying a tablet that had their name written on it. The Archangel Uriel instructed Dee how the names should be inscribed on the seals. When you look at the amount of work done and recorded, the text, the diagrams, explanations and plans, if Kelly was fooling Dee then he must have had a memory and mind that surpassed the ken of people of the highest intellects and one that almost certainly surpassed that of Dee himself.

After one particularly onerous session working with the crystal that had been most frustrating to say the least, Kelly walked out in a foul mood. He came back later to Dee’s room with a copy of *De Occult Philosophia* in his hand showing the chapter where Kelly had found the names, countries,

provinces and descriptions that were remarkably close to what the angels had just revealed to them.

Kelly at one point in these proceedings said to Dee that the spirits and angels were *‘coseners’ because they ‘stole material from books.’ Kelly said he would have nothing to do with them and it took Dee quite some time to calm him down again and reassure him.

Naturally, detractors of Kelly claimed this display of ‘honesty’ was only another clever act to gain Dee’s confidence and to put himself in a favourable light with him — the poor man cannot win. *Cozener [Eng. cozen; -er] = ‘one who cozens; a cheat, a defrauder.’

Of course, critics of the past have long been saying that Dee and Kelly were both frauds and charlatans and the only comfort Dee can garner from these comments was that Kelly was considered worse than him, others say Kelly was the charlatan and Dee ‘the pious master’ deluded by him, neither really come out well in the matter.

Despite the suppositions and information already given, no one in truth seems to know how Dee and Kelly came together that I know of. Edward Kelly was not the first skryer to work with Dee. The doctor had enlisted the talents of various people for skrying before Kelly and we do not know who many of these were and the lack of details written in Dee’s normally detailed diaries may simply mean the results were insignificant or disappointing, the person was unable to do the work properly and therefore not worth recording.

We do know the first medium of any account was a man called Barnabus Saul, some think he was a proven rogue and although Kelly was more successful, Kelly was an even bigger rogue. Dee reports in his diary many incidents of ‘strange knocking in his chambers.’ He writes ‘1581, August 3rd - All the night, very strange knocking and rapping in my chamber, August 4th, and this night likewise.’ Then on the 9th of October 1581, ‘Barnabus Saul lying in the . . . hall, was strangely troubled by a spiritual creature about mydnight.’ An entry recorded by Dee that may interest literary readers is given on ‘1581, July 12th — The Erle of Leicester fell fowly out with the Erle of Sussex, Lord Chamberlayn, calling each other trayter, whereuppon both were commanded to kepe theyr chamber at Greenwich, where the court was.’ Sir Walter Scott made good use of this historic quarrel in his *Kenilworth* (1821).

On the 2nd of December Dee writes, ‘I willed the skryer named Saul, to looke into my great crystalline globe, if God had sent his holy angel Azrael or no!’ To add information, Azrael is the Angel of Death who at ‘the death of a man, erases his name from a large book in which he is forever writing and erasing.’ It was this angel who supplied the ‘seven handfuls of earth for God at the creation of Adam’ the other three angels involved by God were the Archangel Michael, the Archangel Gabriel and the Angel Israfel — the ‘burning one’ and the Angel of Resurrection, all three having failed in the task.

God sent these four angels to the four corners of the earth to seek the required 'seven handfuls' of dust and because Azrael was successful with the task, God appointed this angel the task of separating the body (= earth) from the soul (= spirit) at the time of death.

It was thought Dee's enemies planted Saul on him to entrap and destroy him by gaining evidence that would convict Dee of sorcery and necromancy. Saul reported visions but on being dismissed from the service of England's 'Arche Conjurer' on the 2nd of March 1582, he denied everything saying 'that he neither heard nor saw any spiritual creature any more!'

Such a retraction I feel would be natural because once Barnabus Saul was out of Dee's service, he would fear having to answer charges of conjuring, necromancy and sorcery. In fairness to Saul, he would no longer have the protection afforded while with Dee at the highest level at court — where it mattered in those days.

However they met Kelly seems to have satisfied Dee because Kelly obtained very liberal terms of employment for the services of skrying of 'fifty pounds per annum with board and lodging' and all expenses paid. It may hard for us today to realize what a fortune this amount was at this time. Naturally, critics have suggested that Kelly only pretended to see in the great crystalline globe to fool Dee to gain the position but if you examine the work produced, it would need a memory and inventiveness beyond belief, without taking anything else into account.

Perhaps the spirits and angels accepted Kelly as their 'channel' for I feel that Edward Kelly had more talent in 'second sight' than he is given credit for and he may well have a legitimate talent. Perhaps it was the misuse of his gift that was at fault, more so than the gift itself. If the angels and spirits seeking a channel of access to John Dee had found so many 'closed doors in the past,' they may have been relieved to finally find one that was open. The reader will have to accept that in the views expressed here that there is speculation and personal opinion regarding this.

There was obviously an initial period of friction between them and Dee was by far the gentler man. Kelly was a man of uncertain Celtic temper and it would be fair to say he was usually the prime mover of most of the disagreements between the two men. Although we have used the name Kelly up to this point, he seems to have presented himself as Edward Talbot when he met Dee for the first time. In his records Dee refers to him as Talbot, however, some nine months later the name Talbot suddenly changes to Kelly and the diaries do not give any explanation why this was so.

We have two possibilities. The first is that Talbot was his real name and his criminal past was catching up with him so he adopted the alias of Kelly, a theory some commentators believe to be true. Being with Dee obviously placed Talbot in the limelight, if or when he was engaged in criminal pursuits in the past, he could disappear into background as and when it was required.

Being with so prominent a figure as Dr. John Dee, Talbot was on public display and could no longer achieve this.

The second theory is that his name was really Kelly and he arrived at Dee's using the alias Talbot. With the chance of discovery, he confessed to Dee his real name is Kelly. Either way Talbot ends up as Kelly whatever the possible explanation or supposition and Kelly is the name the world knows him by and I favour the latter.

We do know they eventually arrived at some kind of agreement regarding the partnership, because under the title of *The Fourth Book of the Mysteries* we find written the subtitle *Postreconciliationem Kellianum*. (15th November 1582). After this date only the name of Kelly is used, Talbot is no more and this sudden change from Talbot to Kelly has led some writers to speculate that perhaps Talbot and Kelly were two separate individuals as the name Talbot appears very little in Dee's diaries.

Dee employed a number of skryers whose names we do not know, before we have the name of Barnabus Saul. The speculation is that Talbot was just another abortive skryer before Kelly came on the scene. Kelly's origins are too obscure to settle the sudden name change with any degree of certainty.

So, either we have the murky past of Talbot catching up with him, which required a change to the new name of Kelly to prevent arrest. Alternatively, because the sins of Talbot were coming home to roost, we have Talbot admitting to Dee that his real name was Kelly.

Either way a change of name was necessary and I am sure Dee considered this to be the lesser of the evils. At this time, I would imagine John Dee's only interest was the continued success of angelic communications and if Kelly was good enough for John Dee for whatever reasons, I have no problem with it.

This may account why the people called Talbot, registered at Oxford at this time, cannot be associated with Kelly. Remember, Thomas Allen and others did write they knew Kelly (not Talbot) at Gloucester Hall, Oxford. They said Kelly had spent a short time at that house and that he left Oxford 'abruptly.'

Therefore, we have the possible sequence of Kelly being at Oxford and then taking the alias of Talbot for his nefarious dealings. He met Dee while using the name of Talbot and then he changed back to Kelly, his real name with Dee's backing, when there was trouble for Talbot. Dee said he was innocent of the crime of illegal coining during June 1583.

I would be the first to admit I have no evidence to support my view but as already said, the latter sequence of Kelly with the alias Talbot has always appeared to sit more securely than the former of Talbot with the alias Kelly. If Kelly was engaged in criminal activities prior to meeting Dee surely he would have used an alias perhaps Talbot and not use his own name Kelly? I feel he dropped the alias Talbot and went back to his real name and did not work with Dee under the alias of Kelly.

I think the assumption reasonable but until we discover the facts, it must remain what it is — an assumption. Now we must leave the mystery because it will not yield its secret at this time.

From the time of his meeting with Kelly, Dee gave more time to the work of Angelic Magic. The Angelic Magic was initiated during the year 1580 with probably the first serious record found to be 22 December 1581 and gathered strength. At last, he had the skryer he always wanted, someone who could produce results and one he could work with.

After a while, they had recorded the *Enochian Alphabet* and many *Enochian* words. Dee and Kelly preceded their skrying by a system of *Calls* or *Invocations* spoken in the *Enochian* language. Dee meticulously recorded the angelic conversations and one figure in the skrying sessions appeared quite often. She was a half-angel, half-elfin child 'like a pretty girl of seven or nine years of age who said her name was Madimi.' As said, Dee named one of his daughters after her and in all Madimi appeared for some seven years to Dee and Kelly.

About this time, the Earl of Leicester introduced a Polish nobleman, Albert Lasky (sometimes Laski) to Dee. He was palatine of Siradz and a representative of the King of Poland. Lasky had come to visit England to see the magnificence of *Gloriana*. — Queen Elizabeth I. He saw much of England's glory but he expressed disappointment at not meeting John Dee at Oxford. Lasky said he would not have gone there if he had known that Dee would not be there.

This makes me think that meeting Dee could have perhaps been the real reason for Lasky's visit. On their return to London, Leicester said he would arrange a meeting with Dee and while they were waiting in the Queen's antechamber, Dee arrived at court and Leicester introduced Lasky to him. Elizabeth received Lasky well and he was entertained at Dee's house at the Queen's expense.

Lasky became a frequent visitor to Dee's house during 1583 and Lasky was present at some of the crystal skrying sessions. Lasky was a very rich man and he invited Dee, Kelly and their families to return with him to Poland where he told them, they would be very well received.

They were uncertain whether to go, as always they were desperately short of money and for some experiments, they would need a bottomless purse. They asked the spirits what was the future for Lasky. The relevant conversation between Dee and Madimi concerning Lasky took place at Mortlake on July 1583 and a part is given below. One author writes of this conversation (and the others) that it is 'inane and purposeless enough' and in part, it goes:

Dee: 'Mistress Madimi, you are welcome in God for good, as I hope: what is the cause of your coming now?'

Madimi: 'To see how you do.'

Dee: 'I know you see me often, and I see you only in faith and imagination.'

Madimi: 'That sight is perfecter than his . . . (pointing to Kelly) . . .

Dee: 'As concerning Alb. Laski his pedigree you said your sister would tell all.'

Madimi: ' . . . I told you more than all your dog painters and cat painters can.'

Dee: 'You spoke of William Laski and Sir Richard Laski his brother, of which William going into France, and then into Denmark: and his marriage into Poland, came this Albert Laski, now Palatine of Soradia, etc.

Madimi: ' . . . Those were two pretty men for me to meddle withal. When you set yourselves together, and agree together, I will make all agree together. *(These words are my comment and are not found in the diaries, because Kelly, never one to miss a possible opportunity, asks Madimi)*

Kelly: Will you Madimi lend me a hundred pounds for a fortnight.'

Madimi: ' . . . I have swept all my money out of doors.'

Dee: 'As for money we shall have that which is necessary when God seeth time.'

Madimi: ' . . . Hear me what I say. God is the unity of all things. Love in the unity of every Congregation (I mean true and perfect love. The world was made in the love of the Father. You were redeemed in the love of the Father and the Son. The Spirit of God is (yet) the love of his Church.'

Like others I have also wondered why, during the period 1583-1589, John Dee decided to leave England and spend it abroad with the Polish prince Albrecht Lasky and little of this interlude appears in the *Compendious*

Rehearsall. As said earlier Lasky came to London in May 1593 and I believe his main reason for doing so was to meet John Dee.

John Dee was at the height of his prestige and standing at the English court so you wonder why did he decide to pack up and go on such a long, arduous journey to an unknown land and what did it have to offer him. Dee obviously thought there was advantage in leaving England to go to the continent because he left and we have little or no information why.

The purpose may come to light in the future with later research but for the moment, they must remain unknown, perhaps the answers lie in archives yet to be found abroad.

Dee decided to leave England with Lasky and he went to Holland with his wife and family, Edward Kelly and his wife and a large collection of books and instruments. On the 21st of September 1583 Dee writes in his diary. 'We went from Mortlake, and so the Lord Albert Lasky, I, Mr. E. Kelly, our wives, my children and familie, we went toward our two ships attending for us, seven or eight myle below Gravesende.'

It was a very stormy night when they left Mortlake for Gravesend and they boarded the ship with their goods but the storm was so violent they were transferred to some fishing boats that landed them at Queensborough on the Isle of Sheppey for shelter. They finally crossed to Brill on the 30th of September and arrived at Lasky's home on the 3rd of February 1584.

When the mob knew that Dee was gone, as is ever the way of mobs and rabble, they broke into his house at Mortlake, they destroyed much of the instruments, furniture and books of 'the Wizard,' Needless to say this act of bravado and daring-do was done while the 'Wizard' was out of the country and miles away and the dragons lair was empty. This wanton devastation broke his heart on his return because so much valuable material had been destroyed or taken and what the mob did not want they defaced.

Stephen Bathori, the King of Poland, gave Dee an audience on 17th April 1585 and he saw Dee on two further occasions. From about 1584, rumours were rife about these two Englishmen. They were under suspicion of practising sorcery, necromancy and fraudulent alchemy and their presence required an explanation to the ecclesiastical authorities, naturally. They had already aroused the suspicions of various Papal Nuncios, especially as they belonged to a church that was regarded as heretical and the father of the present Queen was not exactly well thought of by the Catholic Church to say the least.

They were in Cracow on the 19th of April 1585 and on the 6th of May 1586, they wisely left Prague for Leipzig with most commentators in agreement that they were wise to leave. Later Dee learnt the Papal Nuncio (Latin: *nuntius*= 'messenger and a powerful representative of the Pope') held a document that accused Dee and Kelly of forbidden practises. Pope Sixtus V had sent a letter to Rudolph commanding the Emperor to arrest them and send them to Rome for questioning and imprisonment, even possible death.

Wherever they went they were followed by the wrath of the Pope who shadowed them like Nemesis, as did the various political interests of the day. The latter either wanted to grind their particular axe or gain the secret of the Midas touch before anyone else did and it depended who got to Dee and Kelly first for their own ends — holy blood or holy oil.

They were expelled from the Emperor's dominions and most agree they were very fortunate to escape. Prior to this Dee had been thinking of going to Italy where he anticipated a cordial welcome from those courts that patronised the arts and letters.

Privately Dee had been warned against taking such a journey being told that it would have dire consequences for him because of the charges of heresy and magic that had already been preferred against him at Rome. Wisely, Dr. Dee decided against taking this particular course. After all, there was no need to give the Vatican more work against heretics than it could already handle, it already had quite enough to deal with in that direction.

Their next benefactor was the powerful Count Rosenberg of Bohemia who had the papal decree mitigated. The Count gave them his protection, the Count let them stay in one of his residences in Trebona and they stayed there for approximately two years from the 19th of September 1586.

About this time, Dee received a magnificent offer from the Tzar of all the Russians to go and live in Moscow. Dee was promised he would get a house and 'be accounted as one of the chief men in the land.' He would further 'enjoy at his Imperial hands £2,000 sterling yearly stipende and his protector yearly a thousand rubbles, with my diet also to be allowed me free out of the emperour's own kitchen.'

Dee did not accept this astonishing and most generous of offers that came from Tzar, Ivan the Terrible in 1586. As said earlier, his son Arthur did accept the post in Russia and recommended by James I, though not for the same Tzar.

Dee had received four highly advantageous proposals from successive Emperor's of Germany, Charles V, Ferdinand, Maximillian II and Rudolph II. It is not given why Dee did not accept the Tzar's offer as it would have solved so much for him as he was always in need of funds, but he decided to stay with Rosenberg. Since arriving on the Continent, their fortunes had fluctuated alarmingly with little middle ground and it always seemed to be either feast or famine.

Matters took a turn for the worse in Bohemia because much of the time Kelly was either reluctant or refusing to skry, he indulged in fits of bad temper and he took to being moody with bouts of sulking. Dee was used to this state of affairs because he had dealt with them so many times before, but this time he knew that it was more serious.

This impasse went on for quite a while and as suddenly as it had begun — it ended. Kelly declared he would resume crystal gazing once more but

Dee would wish he had not started again when Kelly revealed the ‘results’ of the ‘skrying session’ to him. Kelly at first refused to share the revelations with Dee until Dee insisted that he must.

Kelly said Madimi had counselled that they should ‘share all things in common, including their wives.’ Such an idea of course is presumed a modern one but as I have always said — is there really anything new under the sun?

This suggestion stuck horror into the Dee household. Dee’s wife Jane ‘fell weeping and trembling for full quarter of an hour, then burst forth in a fury of anger.’ After all, she was being asked to assume an inferior position, as Kelly’s paramour while remaining the wife of John Dee for whom she had great affection. Dee scolded Madimi for ‘uttering such unmeet words’ and for a long time he would have nothing to do with it.

Dee suggested the command meant no more than they should live a more cordial and closer relationship but Dee was told by Kelly that the spirits insisted on the exact interpretation of their command to the letter.

Eventually Dee’s resistance was overcome as I think Kelly knew it would be and it was decided all would obey the counsel of Madimi, which Dee assumed to be the will of heaven. On the 3rd of May, Anno 1587 (by the new reckoning) all parties signed a document that ended with the words — ‘And all things between us to be common, as God by sundry means willed us to do.’ Quite an agreement for all concerned.

No record is extant of the outcome of this arrangement, which did not seem very angelic to say the least, but we do know that it did not last very long. A shortage of money and quarrelling between the wives probably made the agreement untenable and whether it was God’s decree or not, it ended comparatively quickly.

Dee’s thoughts were ever turning towards England again and he had often expressed the wish to return home. Kelly however, decided he would stay and they decided to terminate the partnership. In April 1587, Kelly resigned as skryer to Dee. Later when Dee returned to England, young Arthur Dee did his best to act in Kelly’s stead but as previously said, it was not wholly successful, not as it had been with Edward Kelly.

I believe the mutual sharing of all they had between them including their wives, said to be the will of Madimi, was definitely a known time when Kelly deliberately cheated and manipulated Dee for his own ends. Kelly was well aware of Dee’s absolute faith in the angelic visitants and he knew Dee regarded them with genuine awe, wonder and with complete humility. Although I normally give Kelly some leeway with his little schemes, not this time.

Of course Kelly manipulated Dee to some extent and probably for all the usual reasons, money or other material benefits, however, this is not anything new in our relationships with others. Children do it most of time, as part of the learning process and examples are numerous, such as tears that are turned off

like a tap when they have got what they want as do most families. Very few of us have clean hands regarding manipulation if we honest.

Kelly knew no matter how much Dee may object in the beginning, he would eventually do whatever the skrying commanded because Dee genuinely believed it was God who commanded him through the angelic visitors, this time covert manipulation became overt betrayal — this was a step too far.

It is my belief that this time Kelly without doubt, blatantly exploited Dee's intense inner piety and belief while he was very low and far away from his native England. It is a puzzle what he had in mind unless as often happens in cases like this, we are being too generous. We are wrongly assuming Kelly's intention was something brilliantly clever, complicated and devious, when it was ridiculously simple.

It was simply a case of one man coveting and lusting after another man's wife or wanting the fruit of another man's orchard. It seems Kelly had been on bad terms with his wife Joan for sometime and he had developed a passionate attraction for Jane Dee who was younger and the more graceful and charming of the two women.

There can be no doubt that the partnership between Dee and Kelly was over because this was something that Dee could not gloss over as he could with small misdemeanours of the past because this one went beyond the pale and what was worse, Kelly used the angels to compound his deceit. Let us deal with Kelly first before we follow Dee and his family back to England because his story is the shorter of the two as Kelly was the first to leave this life.

Before we do this however, let us enlarge upon the position of alchemy in England a little more to get it into a wider perspective regarding the times. Briefly, alchemy did not make the rapid strides in England that it had on the Continent. Alchemists in England were few and far between with their labours secret and more often than not castigated by the Church, the enmity of those who had not gained the infinite wealth alchemy had promised and the bigotry of the vulgar.

However, as the numbers practising alchemy grew, government and church became both interested and suspicious. What if what was said about alchemy was true and these alchemists could actually coin gold from a base metal? What effect would it have on personal wealth and ambition — and how do we get our share?

In 1434, a law was passed that decreed making gold or silver was a serious felony — but of course, let us know if you are successful. In 1455, Henry VI issued four patents with respect of certain citizens, namely chemists, knights, monks, mass-priests and the like of London. These patents gave these citizens 'leave and licence to undertake the task of discovering the philosopher's stone.' This would be 'to the great benefit of the realm, and enabling the King to pay all the debts of the Crown *in real gold and silver.*' (My italics).

The inclusion of the monks and priests as well as laymen may not be as arbitrary as it at first appears. Monks and priests could already perform the transubstantiation of the Eucharist with the bread and wine. They attempted to make base sinners into golden saints, so perhaps they stood the greatest likelihood of effecting the transmutation of base metal into pure gold materially — well more so than anyone else considering who they were working under — even though such works were usually regarded as being ‘the work of Satan and a burning matter.’

Kelly went off taking the *Elixir Vitae* with him naturally and it would seem, he immediately went back to his old ways but, when he arrived in the Bohemian capital, he was promptly arrested by the Emperor. He managed to contrive his release and for a time he wandered around the country. He had been knighted in Prague by Rudolph II for his alchemical work and made a Marshal of Bohemia. Dee had written that Kelly had made gold, however, it was the *Red and White Powders of Projection* that Kelly could not make.

An impatient Emperor Rudolph was finding out that Kelly was no Rumpelstiltskin who could produce the promised gold from straw and to get out of his serious predicament Kelly assured Rudolph he could manufacture the promised gold but he would have to go to Prague to consult with John Dee. This subterfuge worked and he was allowed to go to Prague however, he was very closely guarded as was his house and any chance of escape was effectually blocked. His experiments proved futile because he did not have any more of the *Red Transmutation Powder* because so much had been lost when the container was broken all those years ago when he first bought the powders.

Kelly knew that time was getting as short as the Emperor’s temper and his rage got the better of him. In an abortive attempt to escape, he killed one of his guards and was arrested a second time and taken to the Castle Zemer. Kelly himself confirms this in the introduction of his alchemical treatise *The Stone of the Philosophers*, which is dedicated to Rudolph. He writes, ‘Though I have already twice suffered chains and imprisonment in Bohemia, an indignity which has been offered to me in no other part of the world . . . *et cetera*.’

In the circumstances in which he found himself, I feel a little more humility may have served him better with Rudolph, more so than aggrieved indignation and pious self-righteousness. Dee had already returned to England before this point of his story and despite the last distasteful episode between them, their parting appears to have been friendly enough and they continued to correspond for a time.

Dee does not seem to have held any animosity towards Kelly. His diary for the 18th of March 1595 records ‘Mr. Francis Garland came this morning to visit me, and had much talk with me of Sir Edward Kelly.’

Elizabeth wrote to Rudolph claiming Kelly as her subject but Rudolph refused her request for his release because of the serious charge of murder,

which Elizabeth could not gainsay. Let us come back once more to the early accusation against Kelly that he was guilty of illegal coining that allegedly lost him his ears.

I find it strange that a monarch would try to help a man who was (reputedly) disfigured for forging the coin of the realm and Elizabeth's realm to boot. It would be somewhat out of character for Elizabeth if she had done this and I am sure she of all people would have known if Kelly had a criminal record, what the charges were and obviously the outcome.

It was during his time in prison that Kelly wrote his alchemical treatise. *The Stone of the Philosophers*, dedicated to Rudolph as said earlier. The work however, did not have the desired effect of softening the Emperor and with it died the hope that it would gain him his freedom. Rudolph was smarting under the unfulfilled promise of the wealth of Croesus that would solve his debts and extravagance.

What royal or religious house was not seeking access to unlimited funds to realize their personal aims and more power on the stage of the world, then as now? Even if it meant turning a blind eye to the means used to get the gold and despite the probable fiendish source from which (in those times) all this *largesse* was supposed to come — after all what is a soul or two, if great wealth is involved in the matter — let the devil take the hindmost

Kelly's situation was growing desperate by the hour. If you mix murder to alleged sorcery, put in a dash of necromancy and heresy. Add to the mixture an Emperor's unrequited greed for gold that has not been delivered, you have quite a lethal brew and one that will match the bite of any 'worm of Nilus.' Kelly was in no doubt that 'the chalice from the palace' was meant for him and him alone.

Although not mentioned anywhere, I am sure we will find the Papal Nuncio (remember him) patiently waiting in the wings for whichever of the two heretics he could get his hands on. This was not good news for Kelly, especially if it was the one that had interrogated them when they were in Prague around the 6th of May 1586. The nuncio had said (privately it seems) he would 'do all in his power to destroy them.' Further, he added 'if it had not been for the sake of appearances, he would have had Kelly thrown out of the window at the time.' So much for 'love ye your enemies.'

To be fair even to the Papal Nuncio, Kelly was perhaps unwisely for the time, predicting unfavourably regarding Catholic prelates, priests and those in high stations who make the rules. Among other suggestions, he said they should reform, suggesting that they teach and live Christ by their word and conduct, in this way they would achieve a speedy reformation of Christianity. Kelly said his little speech, almost certainly with Dee nodding his head in approval in the background and it did not go down very well despite the presence of the 'smiling' Papal Nuncio.

Kelly knew that the only chance he had of survival was to escape but had to make his escape from a high turret and he attempted to do this sometime

during November 1595. He knotted his sheets together but they did not hold him because he was now a man of some bulk. The sheets parted and he fell on a prison wall below. He broke both legs and suffered severe multiple injuries, he died of his wounds shortly afterwards at the ripe old age of forty-two years.

The only loose thread in this part of the tale is Kelly's wife Joan because by the end of the tale she is no longer mentioned anywhere. Four possibilities suggest themselves. Kelly took her with him, he deserted her then and there or later, she left him after the 'sharing of wives' episode or she came back to England with the Dee family.

If it was the last I think she would have been mentioned somewhere by Dee as he usually recorded everything, but no mention of her is made by either Dee or Kelly. If she did stay with Kelly, the poor woman's circumstances hardly bear thinking about.

Now let us return to John Dee and his family. The Queen gave John Dee permission to return to England but it is possible that he was directed to do so as a letter to the Queen from Dee, written in Trebona and dated the 10th of November 1588, implies. In his letter Dee, written in a beautifully, clear hand, thanks her for calling 'me, Mr Kelly and our families hoame into your Brytish Earthly Paradise and Monarchic incomparable.'

Dee landed again at Gravesend on the 2nd of December 1589 and he was received with kindness by Elizabeth at Richmond a day or two later and before the year was over, he once more settled in quietly at his house at Mortlake.

Dee found things very different in England for things were not the same as when he left, he was to suffer great slander, more strident than it ever was in the past, neglect followed and eventually abject poverty. Dee was still not without friends but those who could grant him protection, position or an income were either old, out of public office or dead. Leicester died in 1588, followed by Walsingham in 1590 and Burghley succumbed in 1598.

At court, it was a time of great turmoil, Elizabeth was growing old and could no longer control the warring factions around her who sensed that an era was ending, nor could she keep them apart and they were almost fighting openly.

Most people were well aware that the old order was changing and it was a time to consolidate personal ambitions and positions, without doubt for some it was a time to settle old scores. Who had time to bother with an old man whose star was already waning for he obviously had no place in the 'new heaven' about to flourish at court, the 'new stars' wanting to shine were totally ruthless in seeking position and power.

It is reasonable to assume that some were glad to see the once favourite of the Queen was no longer able to rely upon the special royal protection and favour he once enjoyed and they did not.

There can be little doubt that the hostility was more overt than had been in the past because there was less chance of repercussions. Who could be seen defending or associating with a man of John Dee's reputation with a king about to ascend the English throne that greatly feared magic and witchcraft?

Dee made many appeals for positions to Elizabeth without success. He managed to get a minor appointment at St. Paul's Cathedral but left in 1595 to accept the position of Warden of Christie's College, Manchester. In 1605, he was forced to relinquish the post because of the hatred of the Fellows there.

He attempted further studies with the shrewstone with the aid of a skryer called Bartholomew Hickman who I believe saw quite a good deal and his son Arthur but as said, neither made significant headway with the work even though they did their best. In keeping with others I cannot believe that every skryer that John Dee employed came only with the intention of tricking and manipulating him.

John Dee was present at every skrying session and even though he said that he saw imperfectly, he was an extremely powerful man even into old age and I cannot believe that he did not add something to the proceedings.

Agrippa, a favourite and well-read author of Dee stressed that the key to these exacting studies lay in 'dignification.' This he part explains in the sentence 'the dignifying of men to this so sublime vertue and power.' *Occult Philosophy, Book III*. Dee's funds by now had become very seriously run down with little chance of their restoration. On the 24th of March 1603, Elizabeth died at the grand old age of 69 years, which for the times was quite remarkable, thereby ending a reign lasting some 45 years.

Elizabeth was succeeded by James VI of Scotland who became James I of England and on the 4th of June 1604, the new kings twenty-two year reign over England began. On The 5th of June 1604, Dee presented a petition to the new king at Greenwich. Hoping to clear his name, he implores the king's protection from those 'Brainsicke, Rashe, Spitefull, and Disdainfull Countrey men' who, by their accusations and slander, had made his life a trial and tribulation.

He offers himself for punishment of death, stoning or burning at the stake, if any can prove the charges against him. He writes that none of the great number of 'very strange and frivolous fables and histories reported of me were true.' Dee insisted, as he had all his long life, he only sought beneficial contact with the angelic hierarchy and he never consorted with devils or demons. The precedence for his work of invoking the angels was the *Bible*; he considered the nature of all demons to be evil with which no contact should be attempted.

The vilification and treatment that Dee experienced at this time was the prime cause for the Act passed against personal slander in 1604. Dee expressed his gratitude for their protection against slander to the 'Honourable Members of the Commons in the Present Parliament.' The King gave Dee no

satisfaction with his petition though most agreed that with this particular King on the throne he was really lucky to be ignored and left alone.

It was not the time to be involved with his occult studies or mention them in his solicitation because these seemed to overshadow all the previous work he had done for the realm. The monarch left Dee alone to die in peace and the final chapters of Dee's life are sad in the extreme.

After relinquishing his final post in 1605, he returned a broken man to Mortlake. His wife Jane had died shortly before returning there, Dee was very fond and loving of her as the mother of his eight children and her death and his present circumstances must have laid him extremely low.

The matter of his children is in some dispute. Some have said, including myself in the past, there were eight children and all by his second wife Jane. Some say his son Arthur was already four years old when he married Jane Fromond in February 1578 and he had a child or children by his first wife. However, a genealogy of eight children exists in Dee's hand with the last child being born in 1595 when Dee was sixty-eight years old.

The *Compendious Rehearsall* near its conclusion shows he wrote to Queen saying: 'I and my wife, our seaven children, and our servants (seaventeene of us in all) do this day . . . and so forth.' The 'seaven children' mentioned were already born but the eighth child can be accounted for with little trouble. The *Compendious Rehearsal* was compiled and presented to the Queen around the year 1592 when there were seven children however, the eighth child was born in 1595.

Dee's copy of *The Laws of Hywel Ada* and I have only seen as a few pages and a facsimile/photograph that Madeline had, I have a good idea where she got the information from but she did have good contacts for things like this but I do not know what happened to these sheets after her death.

I was only interested in the genealogy that Dee had written in the bottom margins and bless him for his habit of doing this. I took notes of the names and dates of birth for future reference when the *Enochian Courses* would be written for the School.

The genealogy naturally started with John Dee and Jane Fromand and there were lines to 1. Arthurus 1579; 2. Katharina 1581; 3. Rolandus 1583; 4. Michael 1585; 5. Theodorus 1588; 6. Madimi 1590; 7. Francisca 1592 and 8. Margureta 1595, making eight children in all consisting of four boys and four girls.

Madimi Dee was christened on the 5th of March 1590, Margurete Dee was christened on the 27th of August 1595 and both had distinguished god-parents present at the baptismal ceremony.

By now John Dee was a sick man and it is possible his mental powers were beginning to fail him, none of which helped his situation and neither did the unjustified treatment meted out to him during this time as Dee was a sensitive and cultured man whose main interest in life were his books and

learning. To earn a living he had to tell fortunes and cast horoscopes and this only served to give credence to the wild accusations of his enemies.

Contemporaries tell us he often had to sell a book or another possession 'to buy his dinner.' Dee's dutiful daughter Katherine, his second born, nursed him until his death. Finally, in December 1608, he was fortunate to be granted release and a peaceful death from the travails of this world. Dee was buried in the chancel of Mortlake Church and many years later the antiquarian Aubrey was shown a marble slab said to belong to his tomb.

His son Arthur appeared to prosper and I often wonder what happened to his family and descendants. As written, Arthur was the eldest child being the first-born and I often wonder where the family and their descendant are?

However, after the 1992 dictionary was published I met a charming and intelligent young woman who said she could prove her descent from the line of John Dee if I desired her to do so, but I did not feel it was in any way necessary, she was attracted to the *Enochian Dictionary* because she knew so little of her illustrious relative. We read that Arthur was a physician, perhaps some of his medical training from his father, to the Czar of Russia, then to our own Charles I.

Charles was king from 1625 and was beheaded in Whitehall in 1649, but where and how Arthur Dee fits in these twenty-four years, I do not know because Arthur did not (that I know) keep a diary as his father did but he did write.

There is the *Fasiculus Chemicus* by Arthur Dee. It was translated by James Hasolle, which I believe was a pseudonym of Elias Ashmole, in 1650, of London, the title is Latin, *Fasiculus*= 'a small bundle, packet' and *Chemicu*= 'chemicals (?)

Arthur Dee finally established himself in Norwich where he died. The situation regarding Dee and Kelly and their work is changing, especially regarding John Dee who is not now always portrayed only as a 'conjurer' and 'speaker with imps and devils.' People now seem to be trying to make a just evaluation of Dee's life and work and if they are just in their efforts, I think Dee will fare far better today than in the past and it pleases me because I think he justly deserves it.

These short notes do not give this great Englishman the justice he deserves but new works are rectifying this. I do not feel disposed to apologize if my personal bias is showing regarding Dr. John Dee. I will stand up and be counted as one who is for Dee and against those who are not. Dr John Dee was a sincere seeker after knowledge and truth. He sought the hidden mysteries that govern the Universe and was wholeheartedly genuine in his intent and experiments.

He pioneered discoveries in scientific fields and many of these were ahead of their time, like Francis Bacon. I have already listed many of his achievements for the reader, the catalogue is not complete by any means but

new biographies are now more readily available to fill this point, as said elsewhere, this work has always been primarily the *Dictionary of the Enochian Language* from the partnership of John Dee and Edward Kelly.

I have long studied Occult Philosophy and its associated subjects. Although these subjects are a good part of my life, they are not my sole interests any more than they were John Dee's, I have many other interests and like Dee, I would be annoyed if my life were judged only by these activities.

In the beginning I admit the *Enochian* experiments of Dee and Kelly were all that I knew regarding the man and I knew very little of him and his life. However, I did start to wonder who the man really was, I decided to go deeper into his life and affairs and was amazed at what I found, finally curiosity became understanding and respect for what I found.

It was a long time ago now but I decided then that I would do all I could in my own small way to defend Dr. John Dee in whatever way I could. Much in the same way that I would not allow a good and true friend to be slandered or maligned in their absence now. Of course, I am not saying that John Dee was without fault, I am sure he had his faults and a dark side but I do not think he needs any whitewashing from anyone including me.

Dee was a moving force behind the explorations of Francis Drake and others. For the benefit of the realm, he wanted to build a fishing fleet to rival the Dutch to harvest food from the seas around our shores. Dee gave fresh impetus to the revival of the Arthurian legends. Dee's diary reads '1578, June 30th — I told Mr. Daniel Rogers, Mr. Hackluyt of the Middle Temple being by, that Kyng Arthur and King Maty, both of them, did conquer Gelindia, lately called Friseland, which he so noted presently in his written copy of Mon . . . thesis (?) for he had not printed boke thereof.'

While on the subject of King Arthur, it has been suggested that Dee convinced Queen Elizabeth to lay claim through an earlier exploration and voyage of discovery to America, saying it was discovered by King Arthur. He may have 'convinced her' but she did not make any claims regarding the matter that I know of.

This may have been an apocryphal story and many such stories must have accumulated around such figures as John Dee and Edward Kelly because they were born for them and it comes as no surprise that they collected them without any effort on their part. I do not believe they had the time to do all the things that were being laid at their door, otherwise they would have had little to even eat and drink.

Contemporaries writing of Dee say he was an upright and just man, his demeanour was grave, he was modest and abstemious in his habits and his disposition was studious. He was highly respected by his neighbours and was considered to be 'of benevolent temper.' He was often called upon to arbitrate in any differences between them and his advice and arbitration was usually accepted and was always considered to be unbiased. Without any doubt, John Dee loved England and he worked only for her benefit and advancement.

However, even when he records that he studied eighteen hours a day when young, taking only two hours for meals, for prayers and four hours for sleep is he given praise for his diligence or lauded for being studious, commended for his hard work and single-minded pursuit of knowledge? Of course not!

Davenport Adams in his book *Witch, Warlock and Magician* (1898) writes with a smug arrogance that marks the entire book that this was 'an unhealthy division of time that probably over stimulated his cerebral system and predisposed him to delusions and caprices of the imagination.' Lewis Spence really overworks the word 'dupe' to a point of boredom. The poor man cannot win with these jackals when they take their chance to attack from the safe distance of time or when their 'prey' is unable to defend themselves.

Even if the *Enochian* experiments were proven a hoax with the benefit of hindsight. Even if it could prove without any shadow of doubt that Kelly duped Dee into genuinely thinking he was talking with the Angels entirely for his own ends. Where is the generosity that should at least acknowledge John Dee's rightful place in the history of this realm, which he strides like the *Colossus of Rhodes*, there is so much that can be found to praise and admire.

It seems little to ask that history should give due honour to John Dee and his house for his achievements, but you cannot expect big deeds or generosity from small minds or people, you never could, then as now.

Why are Dee's critics so intractable and persistent in denying Dee's obvious achievements that are recorded fact? His achievements are fact and they are not 'the fiction' that his critics claim the *Enochian* experiments were. However, despite this, I confidently predict Dee and Kelly will outlast most of their critics and their works, for many their names will only be found as footnotes in Dee's story in the final analysis and they will be remembered only in connection with Dee.

When Gerardus Mercator wrote to Dee in 1577, he simply addressed his letter to 'John Dee's house at Mortlake on the Thames, near London.' What is more, it got there without any trouble and that is what I call recognition considering the simplicity of the address and the standing of the man who sent it from the continent.

In the person of John Dee, England was given a second Bacon and another *Dr Mirabilis*. John Aubrey (1626-1697) called him '... one of the ornaments of his Age' adding only the 'ignorant branded him a conjurer.' As said, I am sure that Dee is not without fault, how many lives could stand the public scrutiny his life has been subjected to and come out of it unscathed? I have long thrown away the 'first stone' I was keeping to cast a long time ago.

Perhaps his life is a cautionary tale to consign to the flames any private diaries or papers before 'shuffling off this mortal coil' in case they become public property with similar results. I do not think Dee ever intended his private diaries for such open scrutiny, I am sure they were for private

transmission to those who, like him, were genuine seekers after truth and I for one am glad we got them.

However the world judges *Enochia* it would be a poorer place if John Dee and Edward Kelly had never lived. There would be many unpublished books, including this one. I wonder if Shakespeare would have written his last play *The Tempest* without having John Dee to use for his model for the magician *Prospero*. There are thoughts that they may have known each other and perhaps had even met (?) I have seen nothing to show yea or nay but I really do not see how such two exceptional men could have avoided each other in Elizabethan London or why they should want to, even if it was only a brief acquaintance.

The details of the *Angel Conversations* and the rest from the magical diaries are reasonably well before the public now so there is no need to elaborate on the experiments here. These notes are mainly biographical for the dictionary.

However, a brief summary of *Enochia* will be found at the end of these notes and they are there to help to place *Enochia* into perspective and show some of the source material for those new to the tale. Naturally, I agree with Dee and those commentators who believe Kelly did have some remarkable gifts and he obviously possessed the old Celtic gift of ‘double vision.’ Dee recorded that Kelly produced physical manifestations and that he possessed the ‘gift of tongues.’

Dee did not appear to have a great knowledge of alchemy but he obviously regarded Kelly’s transmutations as being satisfactory and he had a high opinion of his ability about which he was quite generous. John Dee had greater interest in the mysteries and visions of the crystal and angelic shrewstone than alchemy than judging Kelly and I am quite sure he knew what he was dealing with.

Dee was meticulous and scrupulous regarding all forms of experimentation and because of his scientific training; I would be surprised if he did not follow and check all the stages of any experiments from conception to conclusion that were undertaken by Kelly or anyone else for that matter.

I repeat because it is important, I am not writing that Dee could never be fooled for that would be patently silly. I believe that he could, we all can but because he may have done foolish things, that did not necessarily make him a foolish man. Neither was he stupid every waking minute of his life or walking permanently around in some befuddled fog, as some would have us believe and ready to be tripped up by any mountebank that crossed his path — he had seen it all before.

Neither do I believe Kelly was quite the sink of iniquity history and his critics would paint him, equally I do not think his hands were always clean, at times, I believe they were decidedly grubby and sticky. He recognized opportunities and had the wit to take advantage of them, today we would

probably call him enterprising, assertive and some would even say he was an entrepreneur, but if you give a dog a bad name.

I believe that Kelly was capable of being decent and straightforward even if such times were not as frequent as we hope for. He was not an unremitting rogue on duty twenty-four hours a day, planning only to see what he could get out of life in general and John Dee in particular, which is the way most writers of the past seem to portray him.

One thing I do believe, Dee was not the totally helpless dupe of Kelly. I think Dee knew what he was dealing with in Kelly but he evidently thought him worth the trouble because of the obvious talent he had for skrying when it was controlled and kept in check. At the time of writing, I feel his gift of second sight may well have been above board, even though his use of it was not so sometimes.

I think John Dee knew Kelly had a talent that was not disciplined and like a burst water main, it needed control and direction to make it work with profit. Dee may well have been too trusting at times but I also believe this was his basic nature and he could not do otherwise. However, according to *Hamlet*: 'There is nothing either good or bad, but thinking makes it so.'

He was not the old fool maundering in his beard that some would have us believe and his diaries show that he kept a sharp eye on most matters with little escaping him. My mother often said that more could be achieved by what you 'don't see' than what you 'do,' particularly in relationships — bearing in mind Lord Nelson and Trafalgar — she thought that a blind eye could sometimes be quite helpful in life.

Concerning Meric Casaubon

Parts of the magical diaries were published in 1659 by Meric Casaubon (1599-1671) under short the short title of: *A True and Faithful RELATION of What Passed for many Yeers Between Dr. JOHN DEE and SOME SPIRITS*. Casaubon's work has been issued in a facsimile edition, permanently linking the name of Casaubon to John Dee. If you have any interest in Dee and Kelly you can hardly get away from Casaboun, so perhaps it would be profitable to ask who is this family Casaubon.

Florence Estienne Meric Casaubon (1599-1671) is an English classical scholar, though he was actually born in Geneva, Switzerland on the 4th of August 1599. At aged eleven, he joined his father Isaac (see below) in England to complete his education at Eton and Oxford taking his B.A. in 1618. Meric defended his father against the attacks of certain Catholics when impostors published a work using his father's name in vain as the author.

For the above Casaubon gained the favour of King James and I believe his work on John Dee did likewise I am sure. James I was the author of *Demonology*, which was later to become the textbook of witch-hunters, King James did not regard John Dee favourably but he at least he did let him live

out the remainder of his life until his death, in comparative peace without any interference from the throne.

Remember Dee's petition to the King upon his accession to the throne, James ignored both it and John Dee showing that did not hold Dee in the same approbation as the former occupant of the throne of England did.

James conferred upon Casaubon a prebendary stall at Canterbury cathedral. A prebendary stall is the seat of a prebendary in a church, into which he is inducted by the dean and chapter. Prebendary, Latin, *praebenda*= 'a payment to a private person from a public source. The stipend or maintenance granted to a canon of a cathedral or collegiate church out of its own estates.'

In the Middle Ages the endowment of most non-monastic cathedrals was divided into separate portions known as 'prebends.' Each designed for the support of a single member of the chapter and those who held them were known as 'prebendaries.' In some English cathedrals, the ancient titles have been retained without the income and it is now used as an honorary title.

During the Civil War Casaubon lost his living and lived in retirement, refusing to acknowledge the authority of Cromwell yet Cromwell asked him to write an impartial history of the events. Despite the many inducements offered he declined the offer of many lucrative posts and after the *Restoration*, he was reinstated at Canterbury.

He devoted the rest of his life to literary work but he was always overshadowed by his father's vast reputation, which was quite formidable — *stat magni nominis umbra*. It must be acknowledged that Meric Casaubon's works were highly thought of and scholarly. Casaubon died at Canterbury on the 14th of July 1671.

The life and works of his father is another matter because they occupy many pages in reference books. Briefly, Isaac Casaubon (1559-1614) was French but naturalized English, he is a classical scholar born in Geneva. Isaac was a professor of Greek and a consummate Greek scholar. A master of ancient learning and like Dee he was an avid collector of books, often having copies made. Isaac was a professor of Greek at the age of 22 not unlike Dee at 23 years old.

In October 1610, he came to England as a highly respected scholar and he died in great suffering on the 1st of July 1614. Taking Isaac's love of learning, his love of collecting books and the like, especially Greek, I am sure Isaac may well have been aware of Dee and his works and interests.

It is known that Isaac Casaubon and John Dee had one trait in common, both would often write a short guide to the contents of a page in both top and bottom margins if it took both. Frequently, it was a list of important words or topics while at other times it was very explicit and detailed. Now and then, the side margins were used and of course, they were not the only ones to follow this practise as plenty of books show.

In textbooks, regarded as working books and not purely literary reading, I had already followed this practise as thousands have before me. I did likewise in both private textbooks used and in my Schoolwork, not necessarily criticism but cross-references and observations to other works on the shelves. Small margins in text or working books were useless.

Their dates are close and although Isaac came to England some two years after Dee's death, you do feel that if these men had met, they would have been well-suited because in many ways their lives and interests were complementary. The above short biography is a disservice to Isaac Casaubon who is buried in Westminster Abbey and in 1623 a monument was erected to him by his friend Thomas Morton, the Bishop of Durham.

Meric Casaubon warns the reader that Dee's work is to be thought of as 'A Work of Darkness.' Casaubon's work was published as a warning to those who thought that they did not need the authority of Kings, Bishops or the Church and such people were following their own authority, claiming God alone would direct them. At this time, the authorities had deprived Casaubon of his church stipend and living.

Casaubon's book was popular and far too popular to suppress, which authorities at one time wanted to do. It was 'eagerly bought up as a great and curious novelty.' Thankfully, others thought it a jaundiced and biased view that had the sole purpose of slandering Dee, which in some quarters it did successfully and the backwash is only just subsiding now.

The work was challenged as such by some when published but to little avail. Some think the volume represented Dee as a deluded, foolish old man and they totally ignored his other talents, science, mathematics, navigation, astronomy and all the rest, in fact Casaubon's work is a perfect example of *Jedwood Justice* or *Abingdon Law*. It is true Casaubon tempers the wind to the shorn lamb by admitting that Dee deals with the spirits with simplicity and is sincere in his endeavours and he does write that Dee 'commanded them and did not make a compact with them' — generosity indeed!

I am assuming that this display of munificence was thought to put matters to right and show Casaubon's proclivity for fairness by giving credit where credit was due, no matter how small or how late. Whenever your critic or opponent starts listing your assets and 'being fair,' you can usually expect a heavy bill with interest for the privilege.

John Webster (in 1677) defended Dee's reputation writing that Dee was deliberately slandered by Casaubon and questioned how 'Christian-like' it was for Casaubon to deliberately present Dee as a 'wicked and infamous person.' Webster said that Casaubon's malicious intent regarding Dee was 'to register him among the damned.'

Dee fared little better at the hands of his first biographer Thomas Smith in his *Vita Joannis Dee* London (1707). Smith for the most appeared to accept Casaubon as holy writ and thought the Angelic Conferences were an 'execrable insanity.' These two men, Casaubon and Smith, have done more to

damage Dee over the years than the rest of the later detractors put together and may they rest in peace — until I get there.

As late as the 1920's Lewis Spence in his *Encyclopaedia of Occultism* writes of the angelic conversations saying, 'whoever has stomach for the perusal of a great deal of absurdity and not a little blasphemy, may consult the folio published in 1659 by the learned Meric Casaubon.' So many early took Meric Casaubon without question as the standard by which John Dee should be judged — I do not!

The whole article concerning John Dee would have Dee assigned to an asylum for the mentally unstable and the reader with him, if they chose to demur and defend the reputation of Dee. Fortunately, John Dee has on his side such men as Elias Ashmole and others and anyone who is interested in John Dee, his life and work has much to thank the support of this enlightened man.

It is a strange story that recounts how the papers of Dee were saved from the *Great Fire of London* of 1666, though we did 'lose about half of them' through ignorance of their worth even though it was unintentional. What was lost we do not know, only that a large amount was burnt through a lack of understanding of what they were as they could not be read or understood, with some 'being used to line pye tins or burnt on the fire

The story is written on the flyleaf of British Museum manuscript (*Liber Mysteriorum* I-V: Sloane MS. 3188) on which Ashmole writes how became into possession of Dee's manuscripts. On the 20th of August 1672, the Dee books were delivered to his office in Broad Street from a good friend Thomas Wale, who was a warden at the Tower of London. Ashmole writes that Wale wanted to exchange these works for 'one of myne' to which he readily agreed. On The 10th of September, Wale called on Ashmole with his wife, she told Ashmole a strange tale regarding how the works were found by accident and so they were preserved. If they had not then later events would have surely lost them for ever to us.

Her present husband, Thomas Wale was her second marriage, the first was to a confectioner called Jones and they lived 'at the plow' in Lumbard Street, London at the time. She and her husband went to Adle Street 'among the joiners to buy some house-hold-stuff' and they saw 'a chest of extraordinary neate worke which they bought.'

The owner of the business told them the chest had belonged to a Mr John Woodall-Chirurgeon. Ashmole knew both the name and the family Ashmole thought the chest had been bought by Woodall-Chirurgeon's father after Dee's death at the time Dee's goods went up for sale.

Twenty years later and some four years before the Great Fire, Mrs Jones (as she was then) and her husband decided to move the chest from its usual place. When they did so they heard something rattling about inside, they had presumed the chest was empty, having emptied the draws to make it lighter for moving.

Her husband discovered a private drawer under another drawer or till at the rear at the right hand end. Her husband put a piece of iron bar in a small crevice found there and out came a private drawer. When he opened it he found ‘divers Bookes in Manuscript and Papers, together with a little box, and therein a chaplet of olive Beades, and a Cross of the same wood, hanging at the end of them.’

As said earlier, they did not think the manuscripts had any special worth being undecipherable, not capable of being understood and because of this, a servant girl ‘did waste about one half of them under fyres and other like uses’ such as ‘lining pye tins.’ Thank goodness when they saw what she was doing with the material they decided to preserve the remainder and keep it safe. Two years later Mr Jones died and in the Great Fire of London, the chest perished in the flames because it was too heavy to move.

We must bless Mrs Jones/Wale because she had great presence of mind to take the books with her when she fled with her goods to the safety of Moon Fields until the danger of the great conflagration passed, when she brought them back safely and preserved them.

When she married again to Mr. Wale, he examined them and she gave her consent for him to send them to Ashmole for assessment and this is how Elias Ashmole gained possession of them. It does not bear thinking about what has been lost to us at the hands of the servant girl who ‘did waste about one half of them’ — she has a lot to answer for.

We can only speculate why Dee hid them away the way he did, though secret compartments as security for things considered valuable were fairly widespread in those days as old furniture and old houses prove. Were they put there to be out of sight of unsympathetic eyes, to keep them from those who would use them as evidence for persecution against him in a less sympathetic period? We have said many times that King James was not as liberal as Queen Elizabeth regarding such matters and James would not turn a blind eye as she had done, although he did leave Dee alone.

The King was an implacable enemy of witchcraft and such arts, he tightened the law regarding these practises and within a short time of his ascent to the English throne, such laws were changed to make convictions in these areas much easier to achieve.

There can be little doubt the contents of the secret drawer were close to Dee’s heart. I am sure when alone he would take the papers out to read and hold them in his later years, when all the world appeared set against him as they were an important part of his life’s work. I feel it a reasonable assumption that Dee never intended to publish his research work because they were private and personal. One way or another as his story shows, they had cost him so much and in so many ways.

This form of knowledge and instruction, possibly as with the *Key to the Hieroglyphic Monad*, was often given through personal instruction or ‘ear to ear.’ It was knowledge he would not want to give to profane and

unsophisticated minds that would not benefit from the teaching, he would not want to cast his pearls before swine but he would have been happy to impart it to the initiated or people that he chose to learn what he had to teach. He wisely knew that in the wrong hands or given to a mind that could not cope with the latent power within them and the information they possessed, they could do great harm and be dangerous.

Scholars of Dee's works suggest we may have lost the key to the *Hieroglyphic Monad* and many think the key was an oral explanation I wonder when Dee was getting old with illness, did he commit the key to paper? Dee cites two instances when he was 'given an audience with a royal personage' to explain the *Monad*. He tells us this explanation was given to their 'satisfaction or partial comprehension.' We can only be grateful the papers left to us were discovered before the chest and its hidden contents perished completely in the flames of the Great Fire of London and were lost forever.

It would be wrong to be all gloom and doom with the situation regarding Dee and Kelly as it is steadily improving as today's articles and books show. If only Casaubon had given the facts, instead of straining them through his over-zealous and intolerant filter.

Why could he not simply trust the reader and let them make up their own mind regarding Dee's texts and work as he did when he wrote his works and as John Webster suggested that he should? If he had and the reader did not understand it then what harm was done, I for one would remember him with greater kindness than I do.

Casaubon wrote in a letter that the purpose of publishing the work was to show those who consider themselves under the guidance of the spirit, or pretended inspiration are frequently 'really deluded' — once called 'not toeing the line.' Today's political correctness is nothing new though like all that has gone before it can for its own ends 'add colours to the chameleon, change shapes with Protheus for advantages and set the murderous Machiavel to school.' *King Henry VI*, Part III. Act.3: Sc.2.'

This above statement alone condemns to hell and damnation most of the *Biblical* prophets, including the rest of the 'deluded' creatures in the *Bible*, the *Old* and *New Testaments*, who thought they spoke with God and his Angels. If you remove all the prophets from the *Old Testament* and the angelic messengers, miracles and the rest from the *New Testament*, what a slender volume it would be and a very poor read to boot. Casaubon's stance hardly suggests impartiality regarding the case in hand and only serves to make others defensive and close ranks for Dee.

I suppose I am not much better than Casaubon really if I speak the truth. My strong bias for Dee and my demands for an unbiased judgement of him will probably hoist me by my own petard and what is more, using rules of my own making. I should be repentant and I willingly acknowledge the charges to

be completely true — however, if the reader believes that because of this admission I will recant my stance — I will believe that they can knit fog.

Meric Casaubon was an erudite man and it is sad that he allowed his religious zeal to get the better of him and blind his usually excellent judgement. Zealots, whether religious, political or whatever causes they espouse always suffer from secret doubts about their faith and creed so they usually compensate for this by using force more than reasoning. This done with the worst kind of blindness — spiritual blindness — this usually results in a self-righteous infallibility, a narrowing of the vision as well as the arteries and much wind.

The Christian piety of John Dee was the equal of Casaubon's or anyone else for that matter and even Smith, Dee's first biographer, admits to that. Thank goodness, Dee's vision was less restrictive, gentler and having greater compassion.

What seems to upset the Casaubon's of the world is Dee's greater tolerance, his fervent confidence in the Christian credo, coupled with his robust, pagan belief in the magical arts — in any case pagans always make the best Christians by far. Dee saw no discrepancy in the combination or why the study of one should automatically preclude the other and why it should has often eluded me.

Some commentators think Dee may have culled some of his religious ideas from a secret sect called the 'Family of Love' and many famous scholars were members of this sect, which was virtually without dogma. Dee's friend Ortelius was a *Famelist*, as were many famous scholars of the time though it is not known if Dee was actually a member. We do know that Dee used a bookshop in London that had connections with the sect and I suspect that at least he may have been sympathetic to many of their ideas.

Famelist is a term of English origin that was later adopted by other languages to denote the members of the *Familia Caritatis* — the *Family of Love*. The society was founded by Hendrik Niclaes in about 1540 when he was endowed 'with the spirit of the true love of Jesus Christ' Hendrik Niclaes' chief apostle in England was Christopher Vitel, a native of Delft, an 'illuminate elder' who lived in Colchester and Southwark, though Vitel ultimately recanted. The basic doctrine is that 'all men are of one family and should love each other as brothers and sisters.'

Measures were taken against the cult but despite these, the *Famelist's* spread into the eastern countries and the society lingered into the early years of the 18th century. The *Famelist* attached no great importance to the outward display of religious ritual and because of this, there was no conflict of conscience with other Christian sects, they could join with any Christian church, live under most systems and agree to the authority of the land in which they found themselves, which sounds civilized enough I think.

The leading idea of its 'service of love' was a belief in the qualities of sympathy and tenderness for the moral and spiritual guidance of its members.

Thus, in an age of strife and polemics, it seemed to afford a refuge for quiet, gentle spirits and those with meditative temperaments — the ‘wel lyked’ John Dee in fact.

Our task is ending and I felt the need for some kind of epilogue to draw this part of the work to a satisfactory close. In my thoughts, I was going to write. ‘It is my hope we have drawn some threads in this tangled skein together.’ ‘Now we must end our journey . . . even in these short notes . . . we have travelled quite a long way’ and all the rest. It came out in the introduction to both editions of the dictionary where we speculated regarding the language confounded at the *Tower of Babel*.

Thanks to Mrs Wale, the papers of Dee and Kelly were saved from the *Great Fire of London* so that Elias Ashmole could preserve them for posterity and us. First, there is the *Tower of Babel* then Elias Ashmole got the papers from Thomas Whale ‘one of his Majesties wardens in the *Tower of London*.’ There are the vitally important *Four Great Watch Towers of the Elements* in Enochia and sometimes these *Towers* are activated deliberately by people for good and sometimes for ill human nature being what it is, too often by curiosity and the rest.

I would be the first to agree these thoughts are very tenuous threads but life is often made up of tenuous threads and now and then is even held together by them. Because these threads are so fragile for so important and at times so weighty a subject, we may tend to dismiss them because they do not seem worth the considering and therein may lie a greater loss than we know — but only time will tell whether this form of speculation is true or false.

PRONOUNCING ENOCHIA

— A DISCUSSION —

This chapter were it were not for the rider under the heading — ‘a discussion’ — would be the shortest in the book because it would consist of one line — *no one knows how to pronounce Enochia* — the chapter would end here.

I wrote this chapter for the original manuscript of the dictionary but it did not get into the original work, it was held back for further work because it was undecided. Finally, the progress of the original book was too far ahead to include it without incurring considerable cost. In the School at the end, only Madeline and myself were working on the Enochian system and researching the subject. She told me that others had attempted to tackle the Enochian Dictionary but nothing was forthcoming from it, she said that she really wanted this to come from the School but she began to think it would get done.

She had not asked me to work on it and I had a fair amount of work already, so I kept my work private until it was completed. I had the *Enochian Dictionary* in my briefcase quite a few times when I went to the flat but kept it there because I did not want to interfere in work that perhaps was being done by someone else.

Much later when I was there while we were having a social evening and a drink Madeline expressed her great sadness that nothing regarding the *Enochian Dictionary* was moving and it was only then I took the work out of my briefcase and gave it to her saying ‘like this!’ She looked through it for quite a while and asked me ‘how long you been sitting on this treasure — this is going to be published’ and the rest as the saying goes — ‘was history’ this was when my association with Enochia and John Dee began and it was to be the start of the Enochian cycle in the School and in my life.

All future work was to be done in preparation for moving forward with Enochia and to a new level for future School. Eventually we knew we had to discuss how we could tackle the problem of pronunciation for the new lessons being planned. As said, we were basically the only two people dealing with the subject matter at the time. The main discussions included how we should present this chapter in the (original) dictionary and how could the problem of the pronunciation could be dealt with.

In the absence of a known way to pronounce the language, agreement had to be reached regarding a method for the School or with everyone doing as they pleased, chaos would result and the School would simply be an Enochian Tower of Babel with no one understanding what the others were talking about making the whole exercise pointless.

We tentatively agreed we would either use or evolve a method based upon the *Golden Dawn* system to see if it brought results because we felt without guidance this was probably the best way to go. There are writers who disagree with this system thinking that it left something to be desired, which is fair enough and these people will leave it alone and plough their own furrow.

The *Golden Dawn* system was considered because some of our rituals as with many other Schools of the period included some aspects of them, some used a personal variation of their work and some Schools used them entirely.

Madeline knew and worked with Aleister Crowley in her student days and he was a member of the *Hermetic Order of the Golden Dawn*, though she was not. Incidental to the present discussion, Aleister Crowley regarded himself the reincarnation of Sir Edward Kelly in this life and he did appear to take a special interest to say the least in this particular material as his work indicates.

I feel Crowley had more than just a general interest in the Enochia more so than other members of the *Golden Dawn*. Few would dispute that his work and research on this specialist system was far-reaching and this is open knowledge to anyone who wants to know. He also thought he was a reincarnation not only of Edward Kelly but also of the renown French occultist, Eliphas Levi, who died in the year that Crowley was born in 1875, and he died in 1947 in Hastings.

I am not sure if Madeline had previous knowledge of the system but I did know that she was more than just a little cautious about the material and she did not feel completely at ease with it. At one point of the proceedings for a while, she banned the use of any words of Enochia in the School for a while as the pronunciation was being tested by some of the Senior Students, though not the magical system which at this time was not in use and none of the projected courses had been written down, only notes in preparation.

For one thing she said she 'couldn't keep any light bulbs for five minutes, saying they kept exploding and it was getting expensive' and she also said 'that a lot of electrical things kept breaking down.' included in this there appeared to be some partnerships/marriages in general getting into difficulties or 'being turned base over apex.'

It must always be remembered that the School and Temple were in her very large flat in Grape Street. Everyone made for the Temple intuitively. In one corner angle extending beyond the outside wall of the large room used for the temple and ritual purposes was a turret with circular seats around that projected beyond the outside wall and outside the building. I suppose it was around eight feet in diameter with a circular seat around the wall.

This room was a very nice room and the turret stood out well being supported by a single column from ground level and was quite a feature even when seen from the outside in the street. Most of the serious School

discussions were often taken inside this turret and it had a small circular table placed in the centre.

In the beginning at least, we both decided we would make a start by aligning the pronunciation with the traditions of an established Occult Order to begin with. If you intend to go into new areas of work it was felt that it may prove wise, at least in the beginning, to try and find footprints left by previous explorers and tread with care on any solid ground found.

The *Hermetic Society of the Golden Dawn* or the *Stella Mantutina* was formed in 1887 by three members of the Rosicrucian Order. Its beginnings are the stuff of magic starting with cipher manuscripts bought by the Reverend Woodford. He bought these from a bookstall in Farringdon Street in London and he showed these to his two colleagues Dr Wynn Westcott and a Dr Woodman.

For those interested or even the curious, the Society is well recorded today. It was initially, a secret society for occultists, studying practical magic and the Society admitted male and female. There was an inner and outer order having well-defined grades and it had many eminent names and talents in its ranks. Briefly, the original intent of the *Golden Dawn Order* was ‘to prosecute the Great Work, which was to obtain control of the nature and power of my own being.’

Israel Regardie began a course of study with Aleister Crowley in 1928 and worked with him as his private secretary, he joined the *Order of the Golden Dawn* in 1934. He wrote and published a large amount about the Order and its rituals later. Originally, I am sure that this did not endear him to many, but his works are readily available for those who want to read or use them.

The thing I did not approve of at the time was the fact the system of pronunciation was to be put forward as if it was the only one and what is more, the right one. I did not agree with this imperious view, especially when it was going to be published with my name on it. This would imply to the reader that the decisions for the choice were wholly mine and they were not.

The problem was resolved later because the discussions took too long for the chapter to be printed in the original dictionary and I am now the only survivor left of the original group involved, I can now admit that the delay with this chapter was deliberate. Now I can modify the chapter to assume the tenor I wanted for the original dictionary.

For a period this ‘virus’ got into the School and there was quite an amount of in-fighting for position, kudos and all the bad habits that it brings. This sort of thing does happen in long established Schools at times and can lead to fragmentation of a group with the formation of splinter groups unless it is cut out and this can have only one inevitable conclusion.

This sort of thing is not new and it has happened before and I feel it will again. It is when a School becomes somewhat ‘political’ in form and attitude

and loses sight of its aims and purpose. People tended to gather together more by personal interests than the good of the whole.

At one time I threatened I would put up a board in the hall near the front door of the flat, the kind that were often found in small hotels that had the names of the current guests inserted in, with a slider that told the staff or any callers whether that guest was 'in' or 'out.' I thought it would save a lot of trouble and cross-purposes.

Occasionally there was (and still is I suppose) rivalry between the Schools and Groups as well as within them. Some witnessed in the past were quite mean and some somewhat silly. I thought these 'games' were unproductive and time-wasting and refused to play them feeling the time could be better spent. I did not wish such 'amateur dramatics' for the *Order* while I had any influence regarding its purpose and growth.

It is not new, sometimes people leave for the purpose of 'starting up *my* own School.' In the process, much as the various Christian sects that broke away from other sects, they would try to gather as many 'like-minded disciples' they could from the old to take with them in the 'new Ark' that was to be launched. When this happens, let those go who wish it, I felt it was for the best as the links were being tested and found wanting, such circumstances as these were not new.

However, I decided that I was tired and needed a Sabbatical from such matters and time to think and I said like John Dee, I wanted to 'take leave' to pursue my own studies, while remaining in the School. Madeline knew I was very unhappy with things and I thought it was best because what was happening was not serving the work, me or anyone.

Some though I was deserting the School and did not take kindly to the decision and judgment but they knew less of the facts and more of the rumours than they thought and further, I felt I did not have to justify myself to anyone having entered the School as a foundation member and staying and serving it for almost forty years when it was created by Madeline and her co-founder. I felt the need to assess both my life and my School life. The reason for this being here is to put the matter being discussed here into a little more perspective with the times. Now let us return to matter in hand, which is the problem of pronunciation.

Deciding on a system of pronunciation is easier for the individual than a group because in a group all obviously all have to agree. When this is decided in a School or Society, the decisions are usually made on the Societies behalf. At the time of writing these first revisions (1992), I met groups of people who are still using the original dictionary for their work, which I found satisfying.

They do not use the system of pronunciation suggested here and in the absence of any proposals from anyone they agreed among themselves how they would pronounce the words and they were happy with it. They did not consult anyone because agreement had been reached, which made this

unnecessary. Again, I stress that the system offered here is *based upon the Golden Dawn* system and not their entire Enochian system and if the reader finds that they do not like the system of the *Golden Dawn*, naturally they do not have to use it. I freely admit I go very much by the sounds of the pronunciation, its vibration and if it sounds right to me, in the absence of any alternative, this is invariably what I will go for, put simply, it has to have the right sound and feel — for me!

Although the entire system of Enochian Magic is not being dealt with here, I do not believe that the notes of the *Golden Dawn* are free from errors and inaccuracies regarding the system of which the Enochian alphabet and Calls, from which the dictionary was constructed, is a part. Of course, I accept full responsibility for any errors of my making. As said elsewhere, it was because I found errors in the *Golden Dawn* system that I decided, during work with the first edition, to go to the original and Dee's diaries in the *British Museum* and use the source work.

Madeline, in the beginning of the work thought any other form of pronunciation than the *Golden Dawn* system would not work well, perhaps not even at all and in this, I have no doubt she was sincere in her views. I was happy using the *Golden Dawn* as a starting point and I have long thought that the Powers quite often take 'intent for purpose' especially when the *intent is sincere and honest*.

I did not disagree with putting forward a system of pronunciation in the original dictionary. What I felt unhappy about was the inference that this was how it *should be done*. What I wanted to write was that it was *one way that it could be done* and to explain to the reader that the system being offered was broadly based upon a system used by a respected Occult Order, which is why it was used to maintain a sense of continuity with the past. It was not the intent of the chapter I quarrelled with but the authoritative manner of presenting it.

To gain agreement for the universal pronunciation of Enochia would be a splendid achievement, not unlike the principles of *Esperanto* or the familiar Latin Mass. The Church was wise to use Latin for the Mass because those attending could understand the service whatever country they were in because all countries had a common language for the rites of Catholicism, for the Church used the existing universal language of culture — Latin.

John Dee used English for many of his works for those people who could read, he was a most prolific writer and some printers would not take some of his works because they were too long. The first edition of Dee's *Monas Hieroglyphica* and most books of the time were written in Latin, because Latin was the language of scholars, civilised and cultured people of the time, whatever their native tongue. It meant the work could be read almost anywhere in the civilized world, whatever the language.

Similarly, whatever country you were in you could enter any Catholic Church and understand the mass, now only those who speak the native tongue

really know what is going on because there is no 'bridging' language. This time I feel it was the Church who came down like God at the *Tower of Babel* and 'confused the language' and although not of the Catholic faith, I felt it was a very unwise decision.

Now let us discuss and illustrate with examples the system we were going to set in place in the School *as a basis that would act as a starting point for those working in the School or on their own*, this line is important. We were encouraged with the initial results of using the system of pronunciation and it was decided that a working paper would be put out for the very few members of the Senior School invited to undertake the trial papers to judge their response.

Some did not wish to and even now, I think that some felt a little uneasy regarding Enochia. I think they thought it may be beyond them and they did not want to go that far, which was fair enough, the new courses were desirable but not compulsory and it was all in the preliminary stages and we followed the tenet of each according to their ability when in the Senior School. I understand the Enochian projects were abandoned after I left, which was sad and the School was disbanded later with the death of Madeline.

At the time the method seemed a satisfactory solution for use with the future work and lessons planned, it appeared suitable for those with the required grades. I feel the success lay in its simplicity and the few basic rules that were used and adapted. With practise, the words became fluent and they did have quite a ring to them when they became fluent to the speaker.

What follows represents one way of solving the problem of pronouncing Enochia. I agree with it or I would not have used it and a choice had to be made. Of course, *this does not invalidate any methods being used by an individual or an individual organization*, especially if they are happy with their results.

Let us illustrate the argument with an analogy. Let us say there is a large village on the edge of a vast and very dense forest. Daily the hunters go into the forest to hunt for supplies for their families and the village but because of the density of the forest they do not venture too far into the forest as it already supplies most of their needs.

One hunter, more solitary and adventurous than the rest travels deep into the forest. He has good hunting and he places small markers so he can find his way back. Each day he extends the range of his hunting and exploring by going deeper because always wants to know what is ahead and curious as to what he may find.

He is cautious because it is unfamiliar and unexplored territory and he is not sure what he will encounter on his forays. He has been warned of the danger of being alone in uncharted territory, when you are defenceless, lacking knowledge and with no support. He feels ever drawn towards what he feels is at the centre. One day he comes to the remains of a magnificent

temple that is in partial decay and it was obviously the centre of a past civilization and its people.

He does not touch the artefacts he finds for he holds them in respect. One day he goes to what is obviously the main altar and asks permission to take a small votive offering left there to the god of the temple. It is a small statue of the largest figure in the centre of the temple. He kneels before the central figure and tells the god he will treat the statue with the same respect he has given the temple and its contents.

He hides the figure from sight because his worship is private and meditates daily upon the figure. Standing on the edge of the village one quiet night he thinks it amazing how such a powerhouse can remain hidden from sight for so long and yet be so close. The emotions produced by the temple and its gods have such an effect of the man, he seems to walk with a blessing and protection, like a man who knows a secret. His family question him about the change that has obviously taken place within him.

In the end, he confides his secret to the elders of his family about his discovery and agrees to take them with him. They too, undertake frequent and secret visits to the holy place and benefit from going there. The path to the temple is becoming marked by greater use and soon it will become difficult to hide from the hunters and trackers so eventually he takes his knowledge to the elders and wise folk of the village and his tribe who give him the assurances he seeks regarding the site.

All from the village travel the path and experience the power and blessing the temple gives. They agree they will respect the holy place and restore the buildings and it will become the spiritual centre of the people.

The original hidden path now starts with beautiful ceremonial columns and the Sacred Path is wide, clear and paved. On the sides are statues, banners and emblems reproduced from the temple that prepares the travellers on the Sacred Way for their worship. The Sacred Way resounds to the feet and chanting of the devout and the present path is safe and belies the hard work of the pioneer of the village who found the path.

Later a new group say the old path is too long and meandering, why not cut a new path through the forest that would be shorter and more direct. The elders refuse saying they will stay with the familiar path that is consecrated and blessed with great power by the faith of those who have gone before. The breakaway group say the old ways have become stale and boring and it is now time to make way for the new. The old is often challenged in this way by the new. Here we leave the story for the point has been made.

Allying yourself with an established tradition for Enochia is like the old path, the path that is clear, used and consecrated by the use of countless folk who have gone before you. If you choose to create your own method of pronunciation then this is akin to the original pioneer who found the path. You are not like those in the analogy who wanted a new path simply because it was a quicker route to the temple with less bother.

Those who just want to make a new path to the centre need to find the new way and clear it. They must avoid the dangers and pitfalls that often exist with the untried and unknown. Then, even when they have found their new path and cleared it, where do they find themselves? At the same destination as the old path. It may have been quicker, but it has not advanced their goal or changed their destination one iota. If it had advanced their goal, it possibly would have made the change worthwhile. As it stands it was much hard work for so little return and change merely for the sake of it.

Why should the Guardians of the Temple accept them above the others just because they have come from another direction, or got there ahead of them? One reason for joining an established school is just that, it is an established school. It should have proven methods and can produce some of the results it claims it can, according to the ability of the student of course. Not everyone is suitable for Occultism anymore than they would be for competing in the Olympic games even though they genuinely want to do so.

Tradition is important, it is not an antiquated fossil, nor is it a straightjacket that restricts growth, as some would have us believe. It usually has a great deal more flexibility and growth than those who condemn it but their simplistic view is that anything that is of the past must be reformed, dispensed with it and it is usually done without any or little consideration as to what will be put in its place as long as it is new, which when properly done, I am certainly not against.

Change today usually seems to consist of merely exchanging *Scylla* for *Charybdis*. This happens at regular intervals as when the young challenge the old and the new culture challenges the old culture. To make a new path, to arrive somewhere new or discover something unique and in advance of what you have is a totally different matter — that is progress by any name to change something to improve it or because of new information is no problem. Today so many babies are thrown out with the bath water, all in the name of change and what is considered progress.

Our drives and instincts tell us what we want to do. Our traditions and values tell us what we ought do. There is ample evidence in the world today showing the results of people doing what they want to do rather than what they should do. Liberty degenerates quickly into license and unpredictability unless firmly supported and counterbalanced by responsibility.

Values are transmitted by tradition and when tradition is allowed to decay, so are the values of life it carries. I am not discounting anything new, I am not saying you should stay put and not hone and polish things so that they are better for it. Loving both paradox and the *I Ching* I believe that 'change' is the only true stability in our lives.

Meanwhile, what has happened to our original pioneer in the above tale? He has probably gone deeper into the forest seeking out yet more paths and forging ahead, ever onwards to new horizons. Having discovered the Temple, he did not rest long with the main body. He had to go on because there was a

new horizon ahead and when he got to it, there was yet another and he will always be driving ahead to horizons new because when you reach your horizon, there is another one just as far ahead and never-ending.

Humanity always has its ‘outriders, outsiders or mavericks’ and they are the people who go ahead like scouts never staying long with the masses. They seek out new trails and search for the next stage of humanity’s journey and their own, looking for the safe beneficial ways for us to travel and we need them. Not unlike an army, sending out scouts to see if the way ahead is safe and free from ambush or foragers to see if the territory could sustain those in the group before the main body follows, many would be lost and less gained if it were not for these people.

Being an outrider is not always an easy task and at times, it can be decidedly dangerous. It is a solitary task because when you light your light and go out alone into the darkness, you are alone in an unfamiliar land and you can attract forces not amicable to your purpose or you. When you are in a crowd, your individual light is not so noticeable unless it is very bright and even if it is, it is noticeable but it cannot be accurately pinpointed.

In a crowd, you are reasonably safe by being one among many and appearing to pose no particular threat. There are entities that do not want individuals or groups to progress and they try to make sure that they do not do so by placing obstacles on the path.

These adversaries appear like the *Ignis Fatuus* and waste life with false starts and futile paths that seem so attractive, painted in their gilded glamour and false promises, which is why many take them in the first place until they come to nothing and then it is realized too late that they offer so much but give so little. It seems these antagonists of spiritual growth do not want too many to get free from the thrall of servitude for who will stay to serve the earth and them. We owe much to these outsiders who go ahead, find the new hidden ways and then come back to show that the way is secure, as their return to the main body demonstrates.

If you devise your own pronunciation for Enochia, please do not keep swapping and changing what you have decided upon with every changing wind. Please note I have written ‘swapping and changing’ and this naturally does not preclude modifying, polishing or correcting mistakes. If you are working on your own and creating your own pronunciation there may be sometime before your ‘words of power’ become their *Words of Power*. You must make the channel and build up the power to make contact and perhaps hardest of all, for them to be accepted. It is not an automatic outcome, it is not a right that you can demand, only a privilege for which you sue or earn.

For some people the contact can be quick, for some long, for others never because there are no guarantees and your results or lack of them will guide you how to act. If you are working with others, you must find a system agreeable to all or you will be back to the *Tower of Babel* and the confusion of tongues. It is essential that you keep a magical diary and this is something I

repeat in every work I write. Without John Dee's diaries, I would not be writing this and he is the ideal model.

It is even more essential that you write honestly in its pages and you should treat your diary as the most intimate of friends and it should be one place where you can be honest. Remember to write only what is and not what you would like it to be, if not you will only fool yourself — if there is nothing then say so. I repeat this in most things I write and because I feel it is important, so I make no apologies for doing so.

The planet Neptune has charge over many matters in our lives, some good, some bad and some indifferent as with all the planets. This planet rules deception and self-delusion and which of his traits you chose to follow is your decision. If you would rather see things as you would like to see them, rather than how they really are, you are in good company with this planet because Neptune invented 'rose-coloured spectacles.'

Beautifully put in Offenbach's *Tales of Hoffman* where Copernicus, the spectacles-maker asks Hoffman. 'Would you like to have the knack of seeing white when it is black, look and you will see what you want to see.' Of course, he is offering him a pair of magical spectacles at the time 'for only three ducats!' Write only what is, not what you want it to be and if there is nothing, say so!

Now the preamble is done, let us look at the suggestions of the original draft paper (not issued in the School) regarding the subject of a suggested Enochian pronunciation. Read the following carefully, it is not as difficult as it appears and there are sufficient examples to show the system at work and always remember with these things, it takes longer to explain than do — so be patient.

You pronounce each letter of a word separately when there is an absence of vowels. The letter A is Aye; B is Bee; C is See; S is Ess; H is Aitch and so forth. You will find one or two exceptions like the letter Z, pronounced using a long 'o' making the sound Zood. Dee and Kelly often rendered the 'z' as 'zod' For example, Dee gives ZCHIS as Zod-Chis and ETHAMZ as EthamZod but when he comes to MICALZO, he gives as Micalzo and does not use 'zod' which does not help us to arrive at an uncomplicated conclusion

Another Enochian Dictionary I am told discounts this dictate regarding 'z' as 'zood' but I have not read any other *Enochian Dictionaries*. It is not a lack of respect or interest regarding the opinions of others but simply that I do not want any possible suggestion of plagiarism regarding them.

My answer to such questions is always the same that readers must take the path they think is best suited to them in the absence of a reliable and proven method of pronunciation and if anyone finds a substantially verified way of doing it — I will be happy to join them, if the accuracy is proven.

I have worked out I have a number of ways of arriving at my home, about twelve in all, some are straightforward, some long-winded, some inept and

awkward but no matter which one I take I arrive home and the route that I choose to take is entirely up to me.

Waiting in a well-known bookshop I heard the man in the front ask for the *Enochian Dictionary* ‘*G-mickle-zoma*’ and he got the book with absolutely no trouble, which taught me a lot. It was said with a very short ‘G’ and Madeline often used this pronunciation in the beginning.

Another exception was the combination involving ‘h’ as with ‘th’ or ‘ch’ which, if each letter was given its full value, made them respectively ‘tee-aitch’ and ‘see-aitch.’ If these are spoken quickly and you join the two letters together smoothly, they sound better than they look on paper where they look somewhat clumsy.

Remember do not labour the letters as if you are spelling them out for someone. I know some were experimenting with the more normal pronunciation using —‘th(e)’ and ch(arm)’ say the word but not the letters in parenthesis. I personally stuck with the separate values for the letters for ‘th’ and ‘ch’ for the sake of consistency and was reasonably satisfied and this could have been the way for the School for the final paper.

Mentioning the alternative arguments in this chapter is not given to confuse the reader but to try to present the reader with the details I can remember of how they evolved regarding this rather vexing subject — for and against. If you use this system and pronounce most letters separately at first you may feel uncomfortable and feel your speech feels cumbersome and awkward. It will sound rather clumsy as if as said, you are spelling the word out for someone who does not understand it.

Part of the problem is that you have to try to get the pronouncing of the letter as separate letters out of your mind because if you do not, it will sound laboured and lack the fluency that you can achieve, if you can manage to do this.

As an exercise let us use a ‘word’ which is not Enochian though similar to its style such as ‘trp’ which is just a random selection of letters. If you just say separately ‘te, ar, pe,’ it will not sound right because you are simply saying three disconnected letters — te + ar + pe. However, putting the stress on the italic section, if you say, *tearpe* several times and running the three letters together as smoothly as you can, it will sound much better after a little practise. I would often devise such exercises for myself and they were helpful, I would use this exercise on trains and the like and choose a set of difficult combinations such as ‘zxy’ or ‘zood’ex-why.’

Let me assure the reader that as they gain fluency of pronunciation and greater familiarity with the system, it seems to iron out these rough spots quite quickly, after a while, you will hardly notice them and more important, you will not even think about it.

Another rule was that if a consonant is followed by a vowel the consonant and vowel are usually joined and spoken together, remembering the letter ‘z’

is given a long ‘o’ and pronounced ‘zood.’ I know that the after a while, the pronunciation takes place with greater intuition. I will give examples of the method to take the words apart to formulate and facilitate the pronunciation easier. Use this for any word or sentence you do not understand, sound each part of the word separately then slowly run the parts together. Gradually increase the speed until the parts meld together as if they are one and not sounding like a spelling test.

You will be surprised how quickly instinct takes over as what at first seems to be separate will merge and become one. Do not rush, take it steady, you are trying to establish good habits that will stand you in good stead and last a lifetime. Let instinct rule more than learning by rote; assimilate the words and sounds so they become a part of you.

The most obvious example to start with is the title of the book — *GMICALZOMA* — particularly as its meaning is ‘with a power (of) understanding.’ After sufficient practise, you probably could read most of the words without breaking them down first but build it up slowly. Now let us follow the system through.

First divide the word into its component parts that are: separate consonants; link a consonant to a following vowel and pronounce them together; remember that ‘z’ is pronounced ‘zood’ in the system chosen and that basically is it. There are some other considerations that we will deal with as and when they arise.

WORD: GMICALZOMA.

TRANSLATION: WITH A POWER (OF) UNDERSTANDING.

BREAKDOWN: G-MI-CA-L-ZOOD-O-MA.

PRONUNCIATION: GE-MI-CA-EL-ZOOD’OH-MA.

When the first draft paper was finished, we felt there could possibly some insecurity regarding the pronunciation in some parts of the words. Should the ‘mi’ be a short ‘i’ as in *mix* or a long ‘i’ as in *mile*? Was the ‘ca’ short as in *cat* or long as in *car* or was ‘ma’ short as in *mat* or long as in *may*? This lead to a clearer breakdown of the words as with the following:

WORD: GMICALZOMA.

TRANSLATION: WITH A POWER (OF) UNDERSTANDING.

BREAKDOWN: G-MI-CA-L-ZO-MA.

This became the accepted format:

PRONUNCIATION: GE-MI(X)-CA(R)-EL-ZOOD’OH-MA(T).

It was decided that this would not be, though it could be if chosen:

PRONUNCIATION: GE-MI(LE)-CA(T)-EL-ZOOD’OH-MA(R).

Remember that the letters found in the brackets are not pronounced, they are only there to give guidance with the pronunciation for the given

component parts by using an equivalent and familiar English word. If you prefer the second pronunciation of the above you can adopt it, providing having adopted it, you stay with it. To my ear the second attempt did not ring quite true, I feel uncomfortable with it because it sounds a little clumsy and even when taken at speed, it sounds clumsy to me. I feel it lacks the fluency of the first example, but remember the important part of this sentence is the words, ‘to my ear.’ Let us take a further example, this time a series of words.

WORDS: ZACAR OD ZAMRAM.

TRANSLATION: MOVE AND SHOW YOURSELVES.

BREAKDOWN: ZA-CA-R O-D ZA-M-RA-M.

PRONUNCIATION: ZOOD’A-CA(R)-RE ... OH-DEE ...

ZOOD’A-EM-RA(T)-EM.

I have left in the small apostrophe comma, which divides the consonant ‘z’ from the vowel and this is a personal idiosyncrasy. I usually found I placed the stress on the vowel, which followed the ‘z’ and it was used to show the component part of the pronunciation.

We experimented with two vowels or three or more vowels together, which can happen in some words. It was felt that the same principle should apply to the first two vowels as it did with a consonant and a vowel by joined the two vowels together. If there are three vowels or four vowels as in ‘Iaiad,’ join the first two vowels and run them into each other and treat the third vowel as if it were a consonant by saying it separately as with ‘Eye’a-eye-aye-da.’ Other words for experimentation with consecutive vowels include *Ioiad*, *Iaod*, *Aai Oiad* and *Aoiveae* with the last word being seven vowels and one consonant.

In this combination we found if ‘a’ was the second vowel it seemed preferable to pronounce it short as in ‘a(pple)’ e.g. ‘Aa’ as ‘Aye’a’ and for ‘La’ as ‘El’a.’ Though for the combination ‘Oi’ this did not work as well and we did feel that it should not be the English oi(l), so this became ‘Oh’i(ce) but you should experiment with this for yourselves to see which you prefer.

This is to show the rules devised had to remain flexible when dealing with the language for there will always be exceptions to the rule. For example, the language of the British Isles is British or English. Even when someone is using the same words, people are often able to say that they are from Ireland, Wales, Scotland, Yorkshire, Cornwall, Devon because of their ‘brogue’ or the ‘lilt’ in the regional accents of the individual areas of a country that are too precious to be lost to any language or arguments.

We found that once the fluent speaking of the Enochia became established, the ear appeared to take over, it seems to be a better judge than any rigid rules and this includes using the voice according to where you were born. As you gain experience, you must accept or reject as practise dictates. A useful tip is to check what the word means that you are dealing with and

creating a pronunciation for. This is a good guide as to tone, stress, voice level and so forth. Try convincing your cat that you love him dearly while screaming at him at the top of your voice — the words are right but nothing else is.

Two devices are used in the above examples that I think are important and they have nothing to do with the pronunciation. One was an adaptation of a device used in John Dee's handwriting because it was wise and the other was devised and used in the hope of making things clear.

These first are the triple dots between the breakdown of the words, three dots were used so there would be no confusion with a full stop if used anywhere. The ellipsis device is mainly used to indicate an omission from the sentence(s) but we use the ellipsis to show where a word ends and the next word begins. Although starting every word with a capital letter does help matters considerably as is found in the Calls.

Some of the Enochian words can be made up of a series of single or double letters with spaces between them. These words are quite easy to read as a single entry in the dictionary section and when not set in sentences however, even John Dee had to use a device like a connecting bracket in the spaces within the word, to show the grouping that make up the word and where it began and ended.

The original has been kept intact in the printed dictionary entries of this work from the beginning. The reader is strongly advised to use a similar device when these word forms were included in a sentence in the same way John Dee has.

The use of an underline to mark the spaces within a word or by using the hyphen to connect the components of a word is recommended as it is in the Calls later, otherwise the sentence will appear confused, hard to decipher or read, making translation difficult.

The remainder of this chapter will give examples to show and strengthen the point being made. If the first example below was put in a sentence, this example could be up to three words and the second example could up to four words — but when used in a sentence with other words either side of it, where do these begin and where do they end how many words are there or is it one word.

Dictionary entry: C NO QUOD (= 'unto his servants.')
Write this either as C_NO_QUOD (Dee)
or C-NO-QUOD (with hyphen).

Dictionary entry GE O Q MANIN (= 'is not, save in the mind of.')
Write either as GE_O_Q_MANIN (Dee)
or GE-O-Q-MANIN (with hyphen)
and either way is fine

The Enochian word CA CA COM has the meaning ‘flourish’ in the dictionary and it is printed in the way given here, which is correct. However as said, if you placed this word in a sentence you would have to decide is it one word, two or three. Putting underling in the spaces of the word made the Enochian CA CA COM into CA_CA_COM in the handwritten diaries showing that this word consisted of three elements and it now has a clear beginning and an end. The use of a hyphen or short underling between the component parts of the word does the same thing as shown above and either form can be used as you feel.

Let me give a few further examples using the underline of Dee. VI I V L meaning ‘in the second angle’ becomes VI_I_V_L; Q A A meaning ‘your garments becomes Q_A_A and finally O Q meaning ‘but’ becomes O_Q. These are nearer to the original handwritten format but more important than this is making the word and its elements clear to both eye and mind, again you can use the hyphen if you prefer.

Now let us take one final example that should be sufficient to show this simple system of pronouncing Enochia because it contains most of the rules and suggestions given so far.

WORDS: Noroimi Baghie Pasbs Oiad Ds Trint Mirc OL Thil Dods Tol Hami Caosgi Homin Ds Brin Oroch QUAR Micma Bialo lad Isro Tox Ds Vmd Aai Baltim Zacar Od Zamran Lap Zirdo Noco Mad Horath laida (The 14th Call.)

TRANSLATION: O you Sons of Fury, the Daughters of the Just, which sit upon 24 seats, vexing all creatures of the earth with age. Which have under you 1636. Behold the Voice of God. The promise of Him, which is called among you Fury (or Extreme Justice). Move and show yourselves. Open the Mysteries of your Creation. Be friendly unto me. For I am the servant of the same your God, the true worshipper of the Highest. (14th Call.)

BREAKDOWN: No-ro-i-mi . . . Ba-g-hi-e . . . Pa-s-b-s . . . Oi-a-d . . . D-s . . . T-ri-n-t . . . Mi-r-c . . . O-L . . . T-hi-l . . . Do-d-s . . . To-l . . . Ha-mi . . . Ca-o-s-gi . . . Ho-mi-n . . . D-s . . . B-ri-n . . . O-ro-c-h . . . QUAR . . . Mi-c-ma . . . Bi-a-lo . . . Ia-d . . . I-s-ro . . . To-x . . . D-s . . . V-m-d . . . Aa-I . . . Ba-l-ti-m . . . Za-ca-r . . . O-d . . . Za-m-ra-n . . . La-p . . . Zi-r-do . . . No-co . . . Ma-d . . . Ho-a-t-h . . . Ia-i-da.

PRONUNCIATION: No(e)-ro(e)-eye-mi(x) . . . Ba(r)-ge-hi(gh)-ee . . . Pa(y)-es-be-es . . . Oeye-aye-de . . . De-es . . . Tee-ri(de)-en-tee . . . My-ar(e)-see . . . Oh-el . . . Te-hi(gh)-el . . . Do(e)-de-es . . . To-el . . . Ha(m)-mi(le) . . . Ca(b)-oh-es-gi(be) . . . Ho(e)-mi(le)-en . . . De-es . . . Bee-ri(se)-en . . . Oh-ro(e)-see-aych . . . Q . . . U . . . A . . . R . . . Mi(le)-see-ma(n) . . . Bi(de)-aye-lo(w) . . . Eye’ar-de . . . Eye-es-ro(e) . . . To(e)-ex . . . De-es . . . Vee-em-de . .

. Aye'a-eye . . . Ba(r)-el-ti(e)-em . . . Zood'a-ca(r)-re(st) . . . Oh-de . . .
 Zood'a-em-ra(t)-en . . . La(d)-pee . . . Zood'eye-ar(e)-do(e) . . . No(se)-co(at) .
 . . Mar-dee . . . Ho-ra(t)-tee-aych . . . La(d)-eye-da.

In the above example, two devices have been used in an attempt to make the Call clear to the eye, to the thoughts and speech. The breakdown of the words themselves has been done by dividing the words with a hyphen into their parts, while the complete words have been divided from each other by an ellipsis or three dots.

You can add in parenthesis letters to make up an English word to guide you in the chosen pronunciation as I have above and naturally, remember that the letters within the parenthesis are not sounded. They are there only as pronunciation aids

Another point to watch as it can occur so listen for it. Be careful with the pronunciation, not to be slovenly and by this I mean do not make 'To-el' sound like 'too hell!' Equally, do not make 'Oh-el' sound like 'Oh hell' or 'lar-de' sound like 'laddie or lady.'

In the above example, you will find some numbers given as letters and this is why we chose this particular Call as our example. We decided to enunciate the letter/numbers separately as this is one way we often give numbers. For example if 1234 was found, we give the numbers as written one of two ways for speed and clarity, we presume the comma for the thousand's division will be inserted and give it as 'one thousand, two hundred and thirty-four.' This is the correct way of saying this figure in English but because Dee did not write in the thousand-division comma, you could simply say 'one, two, three, four.'

We cannot say this in Enochia so we used the former method for any letters representing numbers so simply say each letter separately and deliberately so the listener will know that they are the numbers. Later, as the Calls became more familiar, they would be known as numbers and they need not be quite so deliberate or stressed. In fact, this could prove to be one time when it would be correct to say each letter deliberately and separately and not attempt the blend them to show that they are letters being used to represent numbers.

Always keep in mind the rider under the main chapter heading that this chapter is— 'a discussion' — and not the laws of the Medes and Persians. 'Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.' *Daniel* 6:8.

I would be the first to admit that not every word in Enochia sits easy on the tongue no matter what system you devise or use to pronounce it some do and some do not. Most words are fine but now and then, you get a word or combination of letters that will upset the system and sound more like 'the barbarous names of evocation. The rule we decided initially for the School

was to make as many letters as possible comply with the golden rule of any *Words of Power*. You pronounce all the word and no component or letter is totally omitted or silent.

I believe that some purists in the past wanted to make saying every letter or element a strict rule to apply throughout Enochia, even if a consonant is joined to a vowel. Let us take from the above the word ‘Noroiimi.’ If every letter is given in full it would become En-oh-ar-oh-eye-em-eye — instead of No(e)-ro(e)’-eye-mi(x). Even the longer version when spoken fluently and at speed blends its component parts well enough though I still prefer the latter, the shorter of the two, it seems to have both the right sound, the better rhythm and I feel this makes it right — for me.

At this point in the proceedings, this was closing as a draft paper. I was still experimenting at the time, it was being deliberated and the paper was having the last touches put to it because the results seemed to be favourable and taking shape when circumstances beyond my control intervened.

In the initial stages, we gave most alternatives a fair try and this will give the reader some idea of the problems that beset the individual or group settling on an acceptable method of pronunciation. I found the second component of the word seemed to take the accent mostly but it became obvious a natural accent came with practise so if you choose to try this, do not force a false accent early in your attempts.

I think it is better this comes naturally because the words do seem to comply with a innate and natural rhythm and I feel that this is most important, remember follow and do not impose.

Finally, I stress the point yet again. Having decided upon your pronunciation stick to it, do not keep swapping and changing about. I am not saying that you cannot modify your work as you progress, but modify, hone and polish an agreed model.

Naturally change any mistakes in your work you consider serious, mistakes for which experience has given an alternative if that improves your work. Of course, you can wipe the slate clean and start again if you wish, as often as you like, there is nothing to say you cannot — save common sense.

If you keep on changing things every five minutes you will never settle on a foundation from which you can work or build and keep moving around in circles — getting nowhere fast!

This is not a big chapter by writing standards but it is big in context because there is a lot to be found in it. There is a lot to understand, make it work and I do not underestimate this. As always and I have said it often enough, in works of this nature it always takes longer to explain things that it does to carry them out. Words are wonderful tools and even if they were not so, they are all we have so we must get on with it.

If the reader or a group decides, after reading this ‘discussion’ with regard to the pronunciation, decide that they would rather try to create their own form of speaking Enochia, as others have done of course they can do so,

for none are certain how to speak the language. If this is your decision then I would suggest that they go back the opening lines of the chapter and re-read them and to help I have reproduced them below . . .

This chapter were it were not for the rider under the heading — ‘a discussion’ — could be the shortest in the book, it would simply consist of one line — *no one knows how to pronounce Enochia* — and the chapter could end here. I do hope that you will not end the matter of the pronunciation here and one way or the other, work it out to your satisfaction.

A BRIEF SUMMARY OF THE ENOCHIAN SYSTEM

To attempt to distil the Enochian system into a few paragraphs pages must be one of the most foolhardy things I have attempted for sometime and I thought I was getting old enough to know better, but apparently not. The chief intention of this short chapter is to give any reader that is unfamiliar with the system, some information regarding how the dictionary was compiled and from where it was taken.

John Dee was an avid diarist and with meticulous care, he kept two diaries one private and one Magical or Spiritual. Dee made copious marginal notes in the works he possessed and these notes could often be more revealing than the printed or written text, the odd one even had an astrological chart written in the margins. Perhaps this was an Horary Chart for a time, event, an answer being sought, perhaps even for someone.

Without his careful recording of all that happened during his experiments this work and many others regarding subject of Enochia could never have been written because we would not have known that it existed and what had been achieved by John Dee and Edward Kelly.

Dee possessed a shewstone that was a gift to him from the Archangel Uriel though he did have others for use in his experiments. As written elsewhere, during November 1582 he was in fervid prayer in his laboratory, when the room filled with a divine light from the western window and in the midst of which was the Archangel Uriel. The angel gave him a convex crystal and told him if he examined it intently, beings would appear and give him the answers that he so fervently sought and then the angel disappeared.

Dee spent much time in prayer and he could never stress enough the importance and power of prayer. He wrote that ‘ . . . the Key of Prayer openeth all things’ and prayer was a large part of the bedrock of his existence.

When Dee skryed in the shewstone he could never remember properly what had happened, what was said or revealed in the excitement of it all, he resolved it was obviously necessary to have a skryer who would use the stone while he recorded the success, failure or otherwise of the attempt.

He knew he needed help in the matter of crystal skrying for it was too much for one man and this is how Edward Kelly, among other skryers, eventually came into his life. Regarding the shewstone Lewis Spence writes ‘it was necessary to stimulate the imagination to the highest pitch, until the soul became a willing agent to its self-deception to become the dupe of one’s own delusions.’

Horace Walpole, writing to Sir Thomas Mann on the 22nd of March 1771 regarding ‘Dr. Dee’s Magic Crystal’ — ‘Dr Dee’s Black Stone’ — writes in part. ‘Dr. Dee, you must know, was a great conjuror in the days of Queen Elizabeth, and has written a folio of the dialogues that he held with his imps . . . the authorities of the *British Museum* purchased this ‘relic of the

superstition of our ancestors' for the sum of twelve guineas. It is neither more nor less than how it has been described, a polished piece of cannel-coal save for the important one that gave it to John Dee and this, apart from the allusion to the 'the devil's looking glass, explains its use in Butler's *Hudibras*:

'Kelly did all his feats upon
The devil's looking glass — a stone.'

Cannel-coal (Candle-coal): *Mineral*: A variety of the species called by Dana — *Mineral Coal*. It is bituminous and often cakes. It has little lustre; its colour is dull, bluish or greyish black. On distillation, it furnishes forty to sixty-four per cent of volatile matter. It is used for the manufacture of oils. Parrot-coal and Horn Coal are essentially the same as Cannel-coal' (Dana).

The first Angel to talk with Dee was the Angel Anael but Dee, seeking further contact with the Archangel Uriel asked Anael if this was possible? The Angel told him 'it could be done so in time' and it was. One of the angelic visitants enquired about 'the ring, which was appointed thee — which is to be made of perfect gold as aforesaid.'

Dee's ring was revealed by the Archangel Michael who described to him the form it should take. Dee made a drawing of the ring, on Wednesday the 14th March 1582 'And it had these fowre letters in it, P E L E.' In a marginal note Dee wrote he knew the name from John Reuchlin's, *De Verbo Mirifico*. Dee's marginal notes are often most informative in their content and gives us a lot of information about him and his library.

The name Pele had the meaning of 'he who worketh Wonders.' Dee drew the design of 'his ring' in the margin, but I do not know if he ever had, such a ring made, engraved, used it or wore it? I had a copy made some years ago and generally wore it when dealing with any work connected with John Dee.

The Archangel Uriel instructed Dee to construct a special table to hold the shewstone. The table was to be painted in the primary colours, red, yellow and blue, the characters and names on the side painted in yellow and I have seen copies of this table made up for sale in the past. Four small seals were to be made, small compared to the Great Seal and these were to be placed under the legs of the *Holy Table* to support it.

All the seals had to be 'made from perfect wax.' Dee was to set the *Great Seal* in the centre and next place the crystal on the Holy Table. The Archangel Uriel gave detailed instructions for making all the seals for the *Great Seal* or *Sigillum Emeth* stressing 'perfect wax' was to be used. The seal had to be nine inches in diameter and exactly one and one eighth of an inch thick, with 'no respect of cullours' i.e. natural wax. You can see the genuine seals used by Dee and Kelly in the *British Museum* if you are curious.

Written within the Great Seal were the various names of God, the names of the angels and the signs, it is claimed, that command the angelic orders and these were revealed early in 1582. Kelly said seven angels came often and each carried a tablet or talisman that Dee copied down, the Archangel Uriel revealed how to inscribe these talismans on the seals. Written inside the Great Seal, within the heptagram and without are the seven sacred names of God taken from tables of 49x49 squares.

So many objects came from under the Holy Table, which the Angels, spirits and Madimi brought to Dee and Kelly. The gracious Dee recorded that 'so much, indeed, was taken from under the Table' should he ever make up another Holy Table that he would 'put a shelf there for Their use.'

In the writer's opinion, one of the most daring ideas ever placed on a sheet of paper is the astrological horoscope chart. Far too many I believe take this seemingly simple scheme for granted because its simplicity is exceedingly deceptive.

The birth chart is a map of the heavens set up for a certain time and place and it has a human being at its centre not unlike the ruler of their universe. An individual becomes on paper, the geocentric focus of the entire Universe with its sun, moon, fixed and 'wandering stars' set in their position around them. I consider it is one of the most daring diagrams you can place on a sheet of paper, as did the excellent astrologer Edward Lyndoe.

When you draw the circumference of your circle, you will place within the 360 degrees of the circle the vast unfathomed reaches of the Universe. The astrologer reduces the limitless to the limited. Incomprehensible distances in space that are quite powerless to be comprehended by the human mind, become reduced to inches to enable the astrologer to study the working relationship of the universe in relationship with the earth for a given time and puts all this at the service of one individual — the person for whom the chart was made. This working hypothesis can be charted for a place and any individual. Only the human mind could conceive this plan — only man would dare!

However, Shakespeare as usual came close in *Henry V* where, in the opening prologue of the play Chorus asks the audience's help 'gently to hear, kindly to judge our play.' He asks, on the stage within the circular theatre in this plays opening lines (in abridged form and using the relevant lines):

'Can this cockpit hold
The vasty fields of France? Or may we cram
Within this wooden O the very casques
That did affright the air at Agincourt?
... On your imaginary forces work.
... Piece out our imperfections with your thoughts:
... For 'tis your thoughts that now must deck our kings' ... and so forth.

This is why I have written that setting up a horoscope for whatever reason is an audacious map and one I feel that is taken far too much for granted because with our audacity, we got away with it. In the work of Dee and Kelly, the multifarious Universe is condensed into a scheme even more daring in its proportions than any birth chart could ever be.

The paradigm of Dee and Kelly brings down a new and unknown universe to ours, a powerful one that could overlay our world and may even be the driving force behind it. The Enochian system could represent the realities of the inner planes, passing down through the Astral Plane from the spiritual and far beyond, perhaps even rising to the Divine like a Merkabah Chariot and its rider. This idea is different to the normal idea of the Elements and a higher level of general Occult Philosophies and it is a separate study and as said, it overlays and extends what ever we had before.

By the method's used, Dee and Kelly have brought the Universe down to a diagrammatic square written on paper of two dimensions similar to a birth chart. Around this square were thirty concentric circles, the radii of which increase in strict geometric proportion. These are the thirty Aeythrs or Aires.

It is within this pattern and framework that the *Four Great Watchtowers* appear. These Four Towers rule over the four elements of Air, Earth, Fire and Water and each Tower possesses an Elemental King, servitors, signs and symbols and the like. Dee was instructed to draw a 49x49 square and fill these in correctly with the letters he was given. Over one hundred large squares in all, each table consisted of a 49x49 square, some tables only had every other square filled.

An angel or messenger would show Kelly the desired square and when the angel gave Kelly his instructions, Dee wrote the message down. I do not like the analogy and use it only because the model is familiar to most but you must disassociate it with its usual trappings and use. The tables were not unlike elaborate and sacred Ouija Board in practice, but I stress, without the usual import ascribed to the Ouija Boards in popular use and imagination. If you try to use and think of them in this way you may as well go and do something else more useful because you will be wasting your time. You may waste your time if you wish, but I do not think they will let you waste theirs!

In this way, the Calls were slowly and painstakingly written down, it was a very lengthy process. Sometimes the messengers would dictate a major Call or Invocation in reverse order and it was written down this way.

This was used as a safeguard because the Angel informed them that some of the Calls were far too powerful to be pronounced or communicated directly because they could accidentally evoke powerful forces and powers not sought after or understood. This should be a hint to the wise that the Powers giving the system thought it was extremely potent, especially when relayed down to the material level.

There are nineteen Calls existing in Dee's diaries written in the language we now call the Enochian language or Enochia, after the prophet Enoch who

spoke with God and the angels. Naturally, Dee gave an English translation of the Angelic Language; it was from Dee's hand written diaries that the dictionary found between these covers was worked out. Further pages were marked in the style of previous pages showing Dee obviously anticipated more Calls but sadly, they remain blank.

I think these blank pages possibly suggest that Dee anticipated enough Calls to make up one Call for each of the thirty Aethyr's or Aire's. Thirty Calls and the Call or Key of the Thirty Aethyrs would have made thirty-one Calls in all. We actually have eighteen Calls plus the Call of the Aethys making nineteen in all.

Although we have the blank pages in the diaries, remember we do not even know what material was destroyed by the Jones's maid, only that 'it was about half' that had been lost in the fire or 'lined pie tines,' before it was stopped and all was lost.

Each of the thirty Aeythrs has a special name and the reader will find a full list of them at the end of the dictionary. You place the name required in the Call or Key of the Thirty Aethyrs, the name of the First Aethyr is LIL, which is the fourth word. This is where you would substitute the name of the Aethyr required. For example, to use the twenty-third Aethyr, you simply substituted TOR for LIL and so on. Each individual Aire has governors, servitors and the like and these are available now in other works for the curious.

From the nineteen Calls in Dee's diaries, this dictionary and all dictionaries of the Enochian language have been compiled. There are no additions in this work to the Enochian given in Dee's diaries as often said. This section remains the same as the first edition and only my contribution to the new dictionary is enlarged. I would not be so presumptuous as to attempt to change the work of Dee and Kelly, there are some 700 odd words in the diaries and these are given.

This short summary is to acquaint any new reader unfamiliar with the some of the sources used for the dictionary. I would like to make one small comment having seen all these complicated diagrams, language, complicated details and work and it is this. If Kelly was deceiving Dee with all of this, he must have had one of the most remarkable memories ever set in the mind of a human being because they are mind bending.

This outline given here is almost brazen in the brevity of its presentation. It is permissible only because there is now no shortage of books giving, according to the lights of their writers, a comprehensive account of the magical system known as Enochia. The information will be found used in this work and I have always stayed in this work broadly within the brief of presenting the *Enochian Dictionary* of Dr. John Dee and Edward Kelly.

NOTES ON THE ARRANGEMENT AND SYSTEM OF THE WORK

It will repay the user's time to study this section before using the main part of dictionary, which is divided into two sections. Section One deals with Enochia translated into English so naturally, Section Two has the English translated from the Enochia first and this section is to help you to find the Enochia you want by finding the English first.

There are variations, slight and otherwise in the words and translations. These are found both in original papers referred to and in the writings of modern commentators on the system and some of these have been noted for completeness because they may be found.

These 'variations' are marked as such to avoid confusion with the original. I decided that the final arbiter of the Enochian work should be the source of it all, the diaries of Dr. John Dee, which are housed in the *Sloan Collection* of the *Mss Reading Room* in the *British Museum*.

In Section One, if the Enochia has a variant spelling, this is given after the original and separated from it by the use of 'or' and in both cases, the first is the manuscript entry and the second after the 'or' is the variant spelling also found. This method is held in both Sections of the work.

Darsar or Dansar. ⇒ Wherefore.
Ozazma or Ozozma. ⇒ Make us.

In Section Two of the English/Enochia translation, should an alternative translation from the original manuscript be met with, it is included in similar manner after the original and separated by 'or'. I think the following examples are enough to show this. The dictionary has a new symbol with the intention of trying to make things clear. After the Enochian, I have placed the symbol ⇒ pointing to the translation, thinking this guides the eye quicker and more accurately. Of course the reverse for the English translation pointing to the ⇒ Enochian:

Crip ip nidal ⇒ But not your noises (Ms.) or
 But not your mighty sound. (Variation.)

Eolis oilog orsba ⇒ Making men drunken (Ms) or
 Making men drunk. (Variation.)

If in Sections One or Two, the entry is separated by 'or' this means that both entries are to be found in the Ms., but the most frequently used word is the first entry, though either can be used

Leo or El
Nisso or Nissa.
Napta or Napea.

Some of the sentences in Section Two — English/Enochia — have been divided to give a key word to help with cross-referencing and to help the reader to find sentences better. Naturally, the sentence will be found in its original form and set in its correct alphabetical place and all sentences end with a full stop.

In a divided sentence all the words after the full stop and ending with an ellipsis or three dots, go in front of the word(s) that end with the full stop. This puts the sentence back into its original order. This system has been maintained throughout the work, some examples with the new arrow symbol in the dictionary will make this clear:

In anger.	⇒ VNPH. (original sentence.)
Anger. In . . .	⇒ VNPH. (divided.)
Made of Hyacinthe Pillars. sentence.)	⇒ Oin Nazavabh. (original sentence.)
Hyacinthe Pillars. Made of . . .	⇒ Oin Nazavabh. (divided.)
Pillars. Made of Hyacinthe . . .	⇒ Oin Nazavabh. (divided.)
Behold the Promise of your God . . .	⇒ Micma Isro. (original sentence.)
God. Behold the Promise of your . . .	⇒ Micma Isro. (divided.)
Promise of your God. Behold the . . .	⇒ Micma Isro. (divided.)

Another small device the reader will find before a small number of entries is an asterisk or star. This is not complicated and simply means that for the sake of completeness, a translation or variation has been included that is *not* in the original Mss., but which may be found in other copies. Check the word or translation *without* the asterisk for the original, as with:

(Enochian): Mabza.	⇒ The Coat.
(English) The Coat:	⇒ Mabza (Ms.)
*(Enochian): Mabza.	⇒ The Robe.
*(English): The Robe:	⇒ Mabza (Var.)

We have spoken of the following in the Pronunciation chapter but it was taken from here, nevertheless it is important and bears repetition. A number of Enochian words are made up of a series of single, double or letters with spaces between these elements. This particular form of word is relatively easy to read in a single entry, as it is in the dictionary section where the word is clear by being taken out of the context of a sentence and having no other

words either side of it. This shows where these words begin and end but not when they are set within other words in a sentence. This is the way it was handwritten in the Ms., but even Dee had to use a connecting bracket device in the spaces between the letters of the word to connect the groupings and show the start and finish of the word when he wrote them. The original word has been kept intact in the dictionary entries of this work, but the reader is strongly advised to use some similar device when these are put into sentence form as John Dee did.

The use of underlining or the modern hyphen is recommended, otherwise the word when placed in sentences may appear confusing because it is hard to decipher and will be difficult for where does it begin and where does it end. A few examples should make this clear and illustrate how it will look in sentences. We give the hyphen suggestion first and the underline link of John Dee next, either is fine so you use whichever of the two that you wish, the only thing I do suggest is do not mix them, even though it will still be clear, do make your work uniform:

C NO QUOD write as either C-NO-QUOD or C_NO_QUOD.

GE O Q MANIN write as either GE-O-Q-MANIN or GE_O_Q_MANIN.

VI V DI V write as either VI-V-DI-V or VI_V_DI_V.

Using this system aids reading and translation because it helps the eye to see the complete words when they are constructed from separate elements with greater ease. This is because the spaces of the word have a connecting link set in them linking the separate parts to show they belong to the whole. It makes the word complete and the beginning and end of the word clear. It was written this way, as above, in the handwritten form of John Dee in his diaries.

ENOCHIAN DICTIONARY.

Compiled from the original diaries of
Dr. John Dee
and
Sir Edward Kelly

ALPHABET OF THE ANGELIC LANGUAGE

THEIR TITLES AND ENGLISH
TRANSLATION

SECTION ONE
ENOCHIA/ENGLISH.

— **A** —

A.	⇒ ON.
A.	⇒ THE.
AALA or A ALA.	⇒ PLACED YOU.
AAF or AAO.	⇒ AMONGST.
AAI.	⇒ AMONGST YOU
AAIOM.	⇒ AMONGST US.
AAO IAL PIR GAH:	⇒ AMONGST THE FLAMES OF FIRST GLORY.
A BABALOND.	⇒ OF A HARLOT.
A BOAPRI.	⇒ LET THEM SERVE YOU.
AMIPZI or A MIP ZI.	⇒ I FASTENED.
AAI GROSB.	⇒ AMONGST YOU A BITTER STING.
ABRAASSA.	⇒ PROVIDED.
ABRAMG.	⇒ I PREPARE or I HAVE PREPARED.
ABRAMIG.	⇒ ARE PREPARED.
ABAIUONIN or ABAI VOVIN.	⇒ TO THE STOOPING DRAGON.
AR.	⇒ TO VANNE. ('winnow or fan').
ACHILDAO.	⇒ WITH DIAMONDS.
A COCASB.	⇒ THE TIME
A CRO ODZI.	⇒ HAST THY BEGINNING.
ADGT.	⇒ CAN.
ADNA.	⇒ OBEDIENCE.
ADOHI.	⇒ KINGDOM.
ADOIAN.	⇒ THE FACE.
ADPHAHT or ADPHANT.	⇒ UNSPEAKABLE.
ADROCH.	⇒ IN THE OLIVE MOUNT.
ADRPAN.	⇒ CAST DOWN.
AF.	⇒ NINETEEN (19).
AFFA.	⇒ EMPTY.
AG.	⇒ NONE or NO or NOT.
AG TOLTORN.	⇒ NO CREATURE
AG L TOLTORN.	⇒ NO ONE CREATURE.
ALAR.	⇒ I HAVE SETTLED.

ALDI.	⇒ OF GATHERING.
ALDON.	⇒ GATHER or GIRD UP.
ALDON DAXIL.	⇒ GIRD UP YOUR LOINS.
ALLAR.	⇒ BIND UP.
ALLAR ATRAAH.	⇒ BIND UP YOUR GIRDLES.
AMIRAN.	⇒ YOURSELVES.
AMMA.	⇒ CURSED.
ANGELARD.	⇒ HIS THOUGHTS.
ANANAEL .	⇒ OF THE SECRET WISDOM.
ANETAB.	⇒ IN GOVERNMENT.
AOIVEAE.	⇒ THE STARS.
APILA:.	⇒ LIVETH or LIVETH FOREVER.
AQLO.	⇒ IN THY.
AQLO ADOHI.	⇒ IN THY KINGDOM.
ARCACOSGI.	⇒ TO VANNE THE EARTH.
ARCOZIOR.	⇒ THAT INCREASE.
AR.	⇒ THAT.
AR ENVAY OVOF.	⇒ THAT THE LORD MIGHT BE MAGNIFIED.
AR TABAS.	⇒ THAT GOVERN.
AS.	⇒ WAS.
ASPIAN.	⇒ IN THEIR QUALITIES.
ASPT.	⇒ BEFORE.
ASYMP.	⇒ WITH ANOTHER.
ATRAAH.	⇒ YOUR GIRDLES.
ATH.	⇒ WORKS.
AUAVOX or AVAVOX.	⇒ HIS POMP.
AVAVAGO.	⇒ THE THUNDERS OF .
AVINI.	⇒ MILLSTONES.
AZIAGIER or AZIAGIAR.	⇒ LIKE UNTO THE HARVEST.
AZIAGIER or AZIAGIAR RIOR.	⇒ LIKE UNTO THE HARVEST OF A WIDOW.
AZIAZOR.	⇒ IN THE LIKENESS.
AZIEN.	⇒ ON WHOSE HANDS.

— B —

BABAGE.	⇒ IN THE SOUTH.
BABAGEN.	⇒ OF THE SOUTH.
BABALON.	⇒ WICKED.
BABALOND.	⇒ AN HARLOT.

BAFOUIB.
BAGIE or BAGHIE.
BAGLE.

BAGLE A COCASB I CORS
TA VNIG BLIOR.

BAGLE ZIRE.
BAGLEN.
BAHAL.
BALYE or BALIE.
BALTOH.

BALTOHA.
RIGHTEOUSNESS
BALIT.
BALTAN.
BALZIZRAS.
BALTIM.
BALTIM.
BALZARG.
BAMS.
BASGIM.
BALT.
BAZM.
BIA.
BIAB.
BIAL.
BIALO.
BIEN.
BIGLIAD.
BIAH.
BLANS.
BLIARD.
BLIOR.
BLIORA.
BLIORS.

BLIORT.
BLIORB.
BLIORAX.
BLIORAX BALIT.

⇒ NAME RIGHTEOUSNESS.
⇒ OF FURY.
⇒ FOR or FOR WHY? or FOR THE
or FOR TO.

⇒ FOR THE TIME IS SUCH AS
COMFORT.
⇒ FOR I AM THE LORD.
⇒ BECAUSE.
⇒ CRIED WITH A LOUD VOICE.
⇒ OF SALT or SALT.
⇒ OF RIGHTEOUSNESS or
RIGHTEOUSNESS.
⇒ FOR MY OWN

⇒ THE JUST.
⇒ IN HIS JUSTICE.
⇒ THE JUDGEMENT.
⇒ FURY.
⇒ EXTREME JUSTICE.
⇒ STEWARDS.
⇒ LET THEM FORGET
⇒ DAY.
⇒ OF JUSTICE.
⇒ THE MID-DAY
⇒ YOUR VOICES
⇒ ARE.
⇒ THE VOICE.
⇒ VOICE.
⇒ MY VOICE.
⇒ IN OUR COMFORTER.
⇒ STAND.
⇒ ARE HARBOURED.
⇒ WITH COMFORT.
⇒ COMFORT or CONTINUAL
⇒ COMFORT.
⇒ OUR COMFORT or
TO OUR COMFORT.
⇒ COMFORT.
⇒ OF COMFORT.
⇒ SHALL COMFORT.
⇒ SHALL COMFORT THE JUST.

BOGPA.
 BOLP COMO.
 BOLP COMO BLIORT PAMT.

 BOOAPIS.
 BRANSG.
 BRDGA or BURGDA.
 BRINT.
 BRINTS or BRIN.
 BRITA.
 BUSD.
 BUSDIR.
 BUSDIR OIAD.
 BUSDIR TILB.
 BUTMONI.
 BUTMONI PARM ZUMVI CNILA.

 BUTMONA.

⇒ REIGNETH.
 ⇒ BE THOU A WINDOW OF.
 ⇒ BE THOU A WINDOW OF
 COMFORT TO ME.
 ⇒ LET HER SERVE THEM.
 ⇒ GUARD.
 ⇒ SLEEP
 ⇒ HAST or HAS.
 ⇒ HAVE.
 ⇒ I HAVE TALKED OF YOU.
 ⇒ IN THE GLORY or IN GLORY.
 ⇒ THE GLORY.
 ⇒ THE GLORY OF GOD.
 ⇒ THAT THE GLORY OF HER.
 ⇒ FROM THEIR MOUTHS.
 ⇒ FROM THEIR MOUTHS RUN
 SEAS OF BLOOD.
 ⇒ OF HIS MOUTH.

— C —

CA.

 CAB.
 CABA.
 CACRG.
 CACOCASB.

 CA CA COM.
 CAFAFAM.
 CALZ.
 CAMLIAX.
 CAOSG.
 CAOSGO.
 CAOSGON.
 CAOSGI or CAOSGA.
 CAPIMAON.
 CAPIMOA.
 CAPMI ALI.
 CARBAF.
 CANAL.
 CASARM.

⇒ THEREFORE (E CAR has
 been used, but not Ms.).
 ⇒ A ROD.
 ⇒ TO GOVERN.
 ⇒ UNTIL.
 ⇒ ANOTHER WHILE or
 ANOTHER TIME.
 ⇒ FLOURISH.
 ⇒ THEIR ABIDING.
 ⇒ ABOVE THE FIRMAMENTS.
 ⇒ SPAKE.
 ⇒ UPON THE EARTH.
 ⇒ OF THE EARTH.
 ⇒ BE TO THE EARTH.
 ⇒ THE EARTH.
 ⇒ THE NUMBERS OF TIME.
 ⇒ WHILE.
 ⇒ SUCCESSIVELY.
 ⇒ SINK.
 ⇒ CONTINUAL WORKMAN.
 ⇒ TO WHOM or UNTO WHOM.

CASARMA.
 CASARMG.
 CASARMAN.
 CASARMAN HOLQ.
 CASARMAN VPAAHI.
 CASARMI.
 CHIRLAN.
 CHIRLAN PAR.
 CHIS.
 CHIS A.
 CHIS EM.
 CHIS HOLQ.
 CHIS SOBCA.
 CHIS TA.
 CHIS TA D.
 CHIS TA L.
 CHISO.
 CHIS I CHIS GE.

CHRISTEOS.
 CIAOFI.
 CICLE.
 CICLES.
 CNILA.
 COALG.
 COCASB.

COCASG.
 COASGIN.
 COLLAL.
 COMO BLIORT.
 COM SELH.
 COMMMAH.
 C NO QUOD.
 C NO QUOL.
 C NO QUOL RIT.

C NOQODI.
 CONST.
 CORMFA.
 CORS.
 CORS.

⇒ WHOM.
 ⇒ IN WHOM.
 ⇒ UNDER WHOSE or OF WHOM.
 ⇒ OF WHOM IT IS MEASURED.
 ⇒ UNDER WHOSE WINGS.
 ⇒ UNDER WHOM.
 ⇒ REJOICETH or REJOICE.
 ⇒ REJOICETH IN THEM.
 ⇒ ARE or ARE AS or ARE THE.
 ⇒ ARE IN.
 ⇒ ARE NINE.
 ⇒ ARE MEASURED.
 ⇒ ARE THEY THOSE.
 ⇒ ARE AS.
 ⇒ ARE AS THE THIRD.
 ⇒ ARE AS THE FIRST.
 ⇒ AND SHALL BE.
 ⇒ TO ARE NOT or
 ARE AND ARE NOT.
 ⇒ LET THERE BE.
 ⇒ TO THE TERROR.
 ⇒ THE MYSTERIES.
 ⇒ OF YOUR MYSTERIES.
 ⇒ OF BLOOD.
 ⇒ CONTINUALLY.
 ⇒ OF TIME or TIME or
 THE TIME.
 ⇒ TIMES.
 ⇒ THAN THE EARTH.
 ⇒ SLEEVES.
 ⇒ A WINDOW OF COMFORT.
 ⇒ A CIRCLE.
 ⇒ TRUSSED YOU TOGETHER.
 ⇒ UNTO HIS SERVANTS.
 ⇒ O YOU SERVANTS.
 ⇒ O YOU SERVANTS OF
 MERCY.
 ⇒ WITH THEIR MINISTERS.
 ⇒ THE THUNDERS.
 ⇒ NUMBERS.
 ⇒ WORK.
 ⇒ SUCH.

CORSCA.	⇒ SUCH AS.
CORSI.	⇒ OF SUCH.
CORSV.	⇒ SUCH.
CORS TA.	⇒ SUCH AS.
CORMF.	⇒ NUMBER.
CORMFA.	⇒ NUMBERS.
CORMP.	⇒ NUMBERED.
CORMPT or CORMPO.	⇒ BE NUMBERED.
CORMPO.	⇒ HATH YET NUMBERED.
CORMPO CRP L.	⇒ HATH YET NUMBERED BUT ONE.
CONISBRA.	⇒ THE WORK OF MAN.
CORD.	⇒ MADE.
CORD ZIZ.	⇒ THE REASONABLE
CREATURES OF THE	EARTH OR MAN.
CORAXO.	⇒ THE THUNDERS OF JUDGEMENT AND WRATH.
CRIP or CRP.	⇒ BUT.
CRP L.	⇒ BUT ONE.
CRIP IP NIDALI.	⇒ BUT NOT YOUR NOISES or BUT NOT YOUR MIGHTY
SOUNDS.	
CRO OD ZI.	⇒ THE SECOND BEGINNINGS
OF THINGS.	
CYNXIR or CIXIR.	⇒ MINGLED.
CYNXIR or CIXIR FABOAN.	⇒ MINGLED WITH POISON.

— D —

D.	⇒ THE THIRD.
D IALPRT.	⇒ THIRD FLAME.
D U I V or DU IV.	⇒ INTO THE THIRD ANGLE.
DA.	⇒ THERE.
DAMPLOZ.	⇒ VARIETY.
DARSAR or DANSAR.	⇒ WHEREFORE.
DARBS.	⇒ OBEY.
DAXIL.	⇒ THY LOINS.
DAZIS.	⇒ HEAD or HEADS.
DAZIS.	⇒ THE HEAD or THE HEADS.
DAZIS.	⇒ THEIR HEAD or THEIR HEADS.

DAZIS SIATRIS.

DE.

DE GNETAAB.

DILZMO.

DLUGA.

DLUGAR.

DLUGAM.

DOBIX.

DODRMNI or DODRUMNI.

DODPAL.

DODS.

DODS TOLHAM.

DODSIH or DODSEH.

DO OA IP.

DO OA IN.

DOR PHA.

DORPHAL.

DOSIG.

DRILPA.

DRILPA GEH ILS.

DRILPI.

DRILPI CAOSGIN.

DOALIM.

DRIX.

DRIX FAFEN.

DROLN.

DS.

DS.

DSI or DS I.

DST or DS T or D S T.

DST.

DS A.

DS ACROODZI.

DS BRI.

DS INSI.

DS I VMD.

⇒ THE HEADS OF SCORPIONS.

⇒ OF.

⇒ OF YOUR GOVERNMENT.

⇒ LET THEM DIFFER.

⇒ GIVING.

⇒ BRING UNTO THEM or GAVE
THEM or GIVING THEM.

⇒ GIVEN.

⇒ FALL (see also LONCHO).

⇒ VEXED.

⇒ LET THEM VEX.

⇒ VEXING.

⇒ VEXING ALL CREATURES.

⇒ VEXATION.

⇒ IN THE NAME.

⇒ NAME or AND NAME.

⇒ HAVE LOOKED ABOUT ME.

⇒ LOOKING WITH GLADNESS.

⇒ NIGHT.

⇒ GREAT.

⇒ GREAT ART THOU.

⇒ GREATER.

⇒ GREATER THAN THE EARTH.

⇒ OF SIN.

⇒ BRING DOWN.

⇒ BRING DOWN YOUR TRAIN.

⇒ ANY.

⇒ AND (OD is usually used).

⇒ WHO or WHICH or THAT.

⇒ WHICH IS or WHO IS or
THAT IS.

⇒ WHICH ALSO or WHICH IT.

⇒ WHICH I HAVE.

⇒ WHO HAST THY.

⇒ WHICH HAST THY
BEGINNING.

⇒ THAT HAVE or WHICH HAVE
or WHO HAVE.

⇒ WHICH WALKEST.

⇒ WHICH IS CALLED or WHO IS
CALLED or THAT IS CALLED.

DS I VMD AAI GROSB.

⇒ WHICH IS CALLED
AMONGST YOU A BITTER
STING.

DS CHIS.

⇒ WHICH ARE or WHO ARE or
THAT ARE.

DS PA AOX.

⇒ WHICH REMAIN.

DS PAGE IP.

⇒ WHICH REST NOT.

DS PRAF.

⇒ WHICH DWELL

DS OM.

⇒ WHO UNDERSTAND or
WHICH UNDERSTAND or
THAT UNDERSTAND.

DS ON OD TLIOB.

⇒ WHICH UNDERSTAND AND
SEPARATE CREATURES.

DS SONF.

⇒ WHO REIGN(S) or WHICH
REIGN(S) or THAT REIGN.

— E —

*(E) CAR.

⇒ THEREFORE (Ms. Always
uses CA).

E OL.

⇒ I MADE YOU.

E SIASCH.

⇒ THE BROTHERS.

ED NAS.

⇒ AS RECEIVERS.

EF or F.

⇒ VISIT or VISIT US.

EL or E LO or ELO.

⇒ THE FIRST.

ELZARP.

⇒ COURSE.

ELZARP TIBL.

⇒ HER COURSE.

EM or M.

⇒ EXCEPT.

ES.

⇒ FOURTH (4th).

EM.

⇒ NINE (9).

ECRIN.

⇒ THE PRAISE or PRAISE.

ECRIN MAD.

⇒ THE PRAISE OF YOUR GOD.

EFAFAFE.

⇒ VIALS (see also OFAFAFE).

EMETGIS.

⇒ THE SEAL (not the mammal).

EMETGIS IAIADIX.

⇒ THE SEAL OF HONOUR.

EMNA.

⇒ HERE or HEREIN.

ERM.

⇒ WITH.

ERAN.

⇒ OF TRUTH.

ENAY.

⇒ THE LORD.

ENAY BUTMON.

⇒ THE LORD HATH OPENED
HIS MOUTH.

EOLIS.

⇒ MAKING.

EOLIS OLLOG ORSBA.

⇒ MAKING MEN DRUNKEN or
MAKING MEN DRUNK.

EORS.

⇒ THOUSAND.

EOPHAN.

⇒ OF LAMENTATION.

ETHAMZ.

⇒ ARE COVERED.

ETHARZI.

⇒ IN PEACE.

— F —

F or EF.

⇒ VISIT or VISIT US.

F BLIARD.

⇒ VISIT WITH COMFORT.

F CAOSGA.

⇒ VISIT THE EARTH.

F ETHARZI.

⇒ VISIT US IN PEACE.

FA A IP.

⇒ YOUR VOICES OF.

FABOAN.

⇒ WITH POISON.

FAFEN.

⇒ YOUR TRAIN.

FARZM.

⇒ YE LIFTED UP YOUR VOICES
or YE LIFTED UP.

FALZ.

⇒ OUT.

FAONTS.

⇒ DWELLING.

FAORGT.

⇒ DWELLING PLACE.

FARGT.

⇒ THE DWELLING PLACES.

FI.

⇒ WEED.

FI FALZ.

⇒ WEED OUT.

FISIS.

⇒ EXECUTE.

— G —

G or GE.

⇒ WITH or WITH HER.

G CHIS GE.

⇒ ARE NOT.

G A.

⇒ THIRTY-ONE (31).

GAH.

⇒ THE SPIRITS.

GE.

⇒ OUR.

GE IAD.

⇒ OUR LORD AND MASTER.

GEH.

⇒ ART (as in 'Thou art . . .')

GE O Q MANIN.

⇒ IS NOT, SAVE IN THE
MIND OF.

GE or G.

⇒ NOT.

GI GI PAR.

⇒ OF LIVING BREATH.

GIUI.

⇒ STRONGER.

GLO MARB.

⇒ THINGS ACCORDING TO.

GMICALZOMA.

G MICALZO or G MICALZA.

GNAY.

GNAY LIMLAL.

GNETAAB.

GNONP.

GOHE.

GOHE L.

GOHIA.

GOHO.

GOHON.

GOHOL.

GOHOLOR.

GOHO IAD.

GO SA A.

GOHUS.

GOHULIM.

GONO.

GRAA.

GRAN.

GROSB.

GRSAM.

⇒ WITH A POWER
UNDERSTANDING.

⇒ IN THE POWER AND
PRESENCE.

⇒ DOTH.

⇒ DOTH HIS TREASURE.

⇒ YOUR GOVERNMENTS.

⇒ I GARNISHED.

⇒ SAITH.

⇒ SAITH THE FIRST.

⇒ WE SAY.

⇒ SAYETH.

⇒ HAVE SPOKEN.

⇒ SAYING.

⇒ LIFT UP.

⇒ SAITH THE LORD.

⇒ A STRANGER.

⇒ I SAY.

⇒ IT IS SAID.

⇒ FAITH.

⇒ AND THE MOON or MOON.

⇒ THE ELDERS (VRAN is the
main entry).

⇒ A BITTER STING.

⇒ WITH ADMIRATION.

— H —

HARG.

HOATH.

HOL Q or HOLQ.

HOLDO.

HOM.

HOMIL.

HOMIN.

HUBAIO.

HUBAR.

HUBARDO.

⇒ HATH PLANTED.

⇒ THE TRUE WORSHIPPER.

⇒ IT IS MEASURED or
MEASURE or MEASURED or
MEASURETH.

⇒ GROANED

⇒ LIVETH.

⇒ THE TRUE AGES.

⇒ WITH AGE.

⇒ THE LANTERNS.

⇒ CONTINUAL BURNING
LAMPS or CONTINUAL
BURNING LANTERNS.

⇒ LAMP.

HUBARO or HUBARDO.

⇒ LIVING LAMPS or
LAMPS LIVING.

HUBAIO or HUBARDO TIBIBP.

⇒ LANTERNS or LAMPS OF
SORROW.

— I —

I.

⇒ IS or IS AS or AND.

I CORSCA.

⇒ IS SUCH AS.

I L.

⇒ IS ALL ONE.

I LI or ILI.

⇒ IN THE FIRST or THE FIRST.

I DLUGAM.

⇒ IS GIVEN.

I DLUGAM LONSHI.

⇒ IS GIVEN POWER:

I SALMAN.

⇒ IS A HOUSE.

I SALMAN PARADIZ.

⇒ IS A HOUSE OF VIRGINS.

I TA.

⇒ IS AS.

I VMD.

⇒ IS CALLED.

IAD.

⇒ GOD or THE GOD or THE
LORD or OF HIM.

IAIAD.

⇒ OF THE HIGHEST.

IAIADIX.

⇒ OF HONOUR.

IA I DON.

⇒ OF THE ALL-POWERFUL.

IA IAL.

⇒ CONCLUDE US.

IAD BALTOH.

⇒ THE GOD OF
RIGHTEOUSNESS.

IAOD.

⇒ THE BEGINNING or THE
BEGINNING OF.

IAODAF.

⇒ IN THE BEGINNING.

IADNAH.

⇒ THE ARK OF KNOWLEDGE.

IADNAMAD.

⇒ THE UNDEFILED
KNOWLEDGE or OF
UNDEFILED KNOWLEDGE.

IAD OI AS MOMAR.

⇒ OF HIM THAT IS, WAS, AND
SHALL BE CROWNED.

IADPIL.

⇒ TO HIM.

IAL PIR GAH.

⇒ THE FLAMES OF THE FIRST
GLORY.

IALPON.

⇒ BURN.

IALPOR.

⇒ FLAMING.

IALPRG.

⇒ AND BURNING FLAME.

IAL PRT or IALPRT.

⇒ FLAME or BURNING FLAME.

IAL PRG or IALPURG.
IEHUSOZ.
ILS.
ILSI.
ILS D IALPRT.

IDOIGO.

IM UA MA or IN VAR MAR.
INOAS.
IN OZIEN.
INSI.
IOCALM.
IOIAD.

IP.
IPAM.
IPAMIS.
IP URAN.
IRGIL.
IRGIL CHIS DA.
ISRO.

ISRO MAD.
ISRO TOX.
IXOMAXIP.
I ZA ZAZ.
IZIZOP.
VESSELS.

⇒ THE BURNING FLAMES.
⇒ HIS MERCIES.
⇒ O THOU or THOU.
⇒ THEE.
⇒ O THOU OF THE THIRD
FLAME.
⇒ OF HIM THAT SITTETH ON
THE HOLY THRONE.
⇒ APPLY YOURSELVES TO US.
⇒ THEY ARE BECOME.
⇒ EXCEPT MINE OWN HANDS.
⇒ WALKEST.
⇒ BRING FORTH.
⇒ OF HIM THAT LIVETH
FOREVER.
⇒ NOT or IS NOT.
⇒ BEGINNING IS NOT.
⇒ CANNOT BE.
⇒ SHALL NOT SEE.
⇒ HOW MANY?
⇒ HOW MANY ARE THERE?
⇒ THE PROMISE or
PROMISE OF.
⇒ THE PROMISE OF GOD.
⇒ THE PROMISE OF HIM.
⇒ HER BE KNOWN.
⇒ HAVE FRAMED.
⇒ FROM THE HIGHEST

— L —

L or LA.

L or EL.

L CAPIMAO.
L IALPRT.
L NIBM.
L PATRALX.
LAIAD.
LANSH.

⇒ OF THE FIRST or ONE or THE
FIRST.
⇒ SAME or THE SAME or
ONE AND THE SAME.
⇒ ONE WHILE or ONE TIME.
⇒ OF THE FIRST FLAME.
⇒ ONE SEASON.
⇒ ONE ROCK.
⇒ THE SECRETS OF TRUTH.
⇒ IN POWER EXALTED.

LARAG.	⇒ NEITHER.
LAP.	⇒ FOR or FOR YE ARE.
LAP ZIRDO.	⇒ FOR I AM.
LAP ZIR.	⇒ OF THINGS FOR I AM OF HIM.
LAS OLLOR.	⇒ THE RICH MAN.
LASDI.	⇒ MY FEET.
LEVITHMONG.	⇒ FOR THE BEASTS OF THE FIELD.
LILONON.	⇒ BRANCHES.
LIMLAL.	⇒ TREASURE.
LOHOLO.	⇒ SHINETH.
LOHOLO VEP ZOMD or ZOND POAMAL.	⇒ SHINETH AS A FLAME IN THE MIDST OF YOUR PALACE.
LOLCIS.	⇒ BUCKLERS.
LONCHO.	⇒ FALL (see also DOBIX).
LONDOH.	⇒ KINGDOM or KINGDOMS.
LONSA.	⇒ EVERY ONE OF YOU (not in Ms.)
LONSA.	⇒ POWER.
LONSH.	⇒ IN POWER EXALTED.
LONSHI.	⇒ POWER.
LONSHIN.	⇒ THEIR POWERS.
LONISHIN TOX.	⇒ THE POWER OF HIM or HIS POWER.
LORS I Q or LORS I QUA.	⇒ THE FLOWERS.
LRASD.	⇒ TO DISPOSE.
LRING.	⇒ TO STIR UP.
L SMNAD.	⇒ ONE ANOTHER.
LUCAL.	⇒ IN THE NORTH or NORTH.
LUCIFTIAS.	⇒ BRIGHT or THE BRIGHTNESS.
LUCIFTIAN.	⇒ WITH ORNAMENTS OF BRIGHTNESS.
LUSD.	⇒ YOUR FEET.
LUDSI.	⇒ MY FEET IN.
LUSDA.	⇒ THEIR FEET.
LUSDAN.	⇒ WITH FEET.
LU.	⇒ NOR END.
LU I PAMIS.	⇒ NOR END CANNOT BE.
LU IA HE.	⇒ SONG OF HONOUR.

— M —

M or EM.	⇒ EXCEPT.
MAASI.	⇒ LAID UP.
MABZA.	⇒ THE COAT or ROBE or THE ROBE.
MAD.	⇒ GOD or OF YOUR GOD or YOUR GOD or OF YE or THE SAME, YOUR GOD.
MAD ZILODARP.	⇒ IN THE GOD OF STRETCH FORTH AND CONQUER.
*MAD ZILODARP.	⇒ GOD OF CONQUEST.
MADRID.	⇒ HER INIQUITIES or INIQUITIES.
MA OF FAS.	⇒ NOT TO BE MEASURED.
MADRIAX.	⇒ O YOU HEAVENS.
MADRIIAX.	⇒ THE HEAVENS.
MALPRG or MALPURG.	⇒ FIERY DARTS.
MALPRG.	⇒ A THROUGH THRUSTING FIRE.
MALPIRG.	⇒ THE FIRES OF LIFE AND INCREASE.
MANIN.	⇒ IN THE MIND.
MARB.	⇒ ACCORDING.
MATB or MATORB.	⇒ THOUSAND or THOUSANDS.
MATORS.	⇒ ECHOING.
MIAM.	⇒ CONTINUANCE.
MICA OLZ.	⇒ MIGHTY.
MICAOLZ:	⇒ ARE MIGHTY.
MICALP.	⇒ MIGHTIER.
MICALZO.	⇒ AND MIGHTY or IN POWER.
MICALZO OLPIRT or	
MICALZO OPRT.	⇒ MIGHTY LIGHT.
MICALZO PILZIN.	⇒ MIGHTY IN THE FIRMAMENT OF WATERS.
MICAOLI.	⇒ A MIGHTY.
MICMA.	⇒ BEHOLD or BEHOLD THE.
MICMA ISRO.	⇒ BEHOLD THE PROMISE OF.
MIIONOAG.	⇒ THE CORNERS.
MIR.	⇒ A TORMENT.
MIR PIZIN BABALON.	⇒ A TORMENT TO THE WICKED.

MIRC.
 MOLVI.
 MOM.
 MOM CAOSGO.
 MOMAR.
 MOMAO.
 MOMAO.
 MONONS.
 MONONS OLORA GNAY
 ANGELARD.

MOOOAH.
 MOSPLEH.
 MOZ.

⇒ UPON.
 ⇒ SURGES.
 ⇒ THE MOSS.
 ⇒ MOSS OF THE EARTH.
 ⇒ SHALL BE CROWNED.
 ⇒ CROWNED or THE CROWNS.
 ⇒ THE CROWNS.
 ⇒ THE HEART.

⇒ THE HEART OF MAN DOTH
 HIS THOUGHTS.
 ⇒ IT REPENTETH ME.
 ⇒ THE HORNS OF.
 ⇒ JOY.

— N —

NA NA E EL.
 NANBA.
 NAPEAI.
 NAPTA or NAPEA.
 NAZARTH.
 NAZAVABH.
 NAZPSAD or NAZPS.
 NATAAB.
 NETAAIB.
 NIBM.
 NIDALI.

NIIS.

NISSO or NIISA.
 NOALN.
 NOAN.

NOAR.
 NOAS.
 NOASMI.
 NOBLOH.
 NOCO.
 NOIB.
 NOMIG.

⇒ MY POWER.
 ⇒ THORNS.
 ⇒ O YOU SWORDS.
 ⇒ TWO-EDGED SWORDS.
 ⇒ PILLARS OF GLADNESS.
 ⇒ OF HYACINTHE PILLARS.
 ⇒ A SWORD.
 ⇒ OF GOVERNMENT.
 ⇒ FOR THE GOVERNMENT.
 ⇒ SEASON.
 ⇒ YOUR NOISES or YOUR
 MIGHTY SOUNDS.
 ⇒ COME YOU or COME YE or
 COME.
 ⇒ COME AWAY.
 ⇒ MAY BE.
 ⇒ YOU ARE BECOME or THUS
 YOU ARE BECOME.
 ⇒ IS BECOME.
 ⇒ BECOME or ARE BECOME.
 ⇒ LET THEM BECOME.
 ⇒ THE PALMS (of 'the hands.')
 ⇒ THE SERVANT.
 ⇒ YEA.
 ⇒ EVEN AS.

NONCA.
 NONCI.
 NONCP.
 NONCF.
 NONOF.
 NONSF.
 NORZ.
 NOROMI.
 NOROMI BAGHIE or
 NOROMI BAGIE.
 NOR QUASAH.
 NOTHOA.
 NOR MO LAP.

⇒ YOU or TO YOU.
 ⇒ O YOU.
 ⇒ A PLACE.
 ⇒ YOU.
 ⇒ YOU.
 ⇒ YOU.
 ⇒ SIX (6).
 ⇒ O YOU SONS.

 ⇒ O YOU SONS OF FURY.
 ⇒ YEA SONS OF PLEASURE.
 ⇒ IN THE MIDST.
 ⇒ THE SONS OF MEN.

— O —

O.
 OB.
 O I.
 O MICAOLZ.
 O QUA.
 O RUA.
 O THIL.
 OTHIL RIT.
 OADRIAX.
 OADO.
 OALL or O A LI.
 OANIO.
 OBELISONG.
 OBLOC.
 OBLOC SAMVELG.

 OBOLEH.
 OBZA.
 OD.
 OD API LA.

 OD CACOCASB.

 OD D.
 ODO.
 OD ECRIN.

⇒ FIVE (5).
 ⇒ TWENTY-EIGHT (28).
 ⇒ THAT IS.
 ⇒ BE MIGHTY.
 ⇒ BUT (not often used)
 ⇒ BUT (not often used).
 ⇒ THE SEATS or I HAVE SET.
 ⇒ SEAT OF MERCY.
 ⇒ THE LOWER HEAVENS.
 ⇒ WEAVE.
 ⇒ I HAVE PLACED.
 ⇒ OF A MOMENT.
 ⇒ AS PLEASANT DELIVERERS.
 ⇒ A GARLAND.
 ⇒ A GARLAND TO THE
 RIGHTEOUS.
 ⇒ YOUR GARMENTS.
 ⇒ A HALF.
 ⇒ AND or ARE or AND ARE.
 ⇒ AND LIVETH or AND LIVETH
 FOREVER.
 ⇒ AND ANOTHER WHILE or
 AND ANOTHER TIME.
 ⇒ AND THE THIRD.
 ⇒ OPENEST or OPEN.
 ⇒ AND THE PRAISE.

OD ECRIN MAD.

OD ES.

OD FISIS.

OD IP.

OD IP URAN.

OD INOAS.

OD LONSHIN.

OD MIAM.

OD Q COCASB.

OD QUASB.

OD TA.

OD T I TA.

OD TOATAR.

OD VOOAN.

OD ZACAM.

OD ZIROM.

OE CRIMI.

OFAFAFE.

OHORELA.

OHIO.

OI.

OIAD.

OI SALMAN.

OL.

OL.

OLCORDZIZ.

OLANI.

OLANI OD OBZA.

OLPIRT or OLPRT.

OLN.

OLN NAZAVABH.

OL OANIO YOR.

OLLOG.

OLORRA.

OM.

OMAOAS.

⇒ AND THE PRAISE OF YOUR
GOD.

⇒ AND FOURTH (4th).

⇒ AND EXECUTE.

⇒ AND NOT.

⇒ AND SHALL NOT SEE.

⇒ AND THEY ARE BECOME.

⇒ AND THEIR POWERS.

⇒ AND CONTINUANCE.

⇒ AND THE CONTENT OF TIME.

⇒ AND DESTROY.

⇒ AND AS.

⇒ AND IT IS AS.

⇒ AND HEARKEN or HARKEN.

⇒ AND TRUTH.

⇒ AND I MOVE YOU.

⇒ AND THERE WERE.

⇒ SING PRAISES or SINGING
PRAISES.

⇒ VIALS (see also EFAFAFE.)

⇒ I MADE A LAW.

⇒ WOE.

⇒ THIS or THAT IS.

⇒ OF GOD.

⇒ THIS HOUSE.

⇒ I.

⇒ (IN YEA 24th PART).

⇒ I MADE MAN.

⇒ FOR TWO TIMES.

⇒ FOR TWO TIMES AND A
HALF.

⇒ LIGHT.

⇒ MADE.

⇒ MADE OF HYACINTHE
PILLARS.

⇒ (IN YEA 24th PART) OF A
MOMENT ROAR.

⇒ MEN.

⇒ OF MAN.

⇒ KNOW or UNDERSTAND or
UNDERSTANDING.

⇒ THEIR NAMES.

OMP TIBL.	⇒ HER UNDERSTANDING.
OMAX.	⇒ KNOWEST THE GREAT.
OOAONA.	⇒ EYES or IN THEIR EYES.
OUGE.	⇒ FOR THE CHAMBER.
O Q.	⇒ BUT.
OROCHA.	⇒ UNDER YOU or BENEATH YOU or UNDERNEATH YOU.
ORRI.	⇒ THAN THE BARREN STONE.
ORS.	⇒ WITH DARKNESS.
OROCH.	⇒ UNDER.
ORSBA.	⇒ DRUNKEN or DRUNK.
ORSCOR.	⇒ WITH DRYNESS.
ORS CATBL or ORSCA TBL.	⇒ HIS BUILDINGS.
OS.	⇒ TWELVE (12).
OS LONDOH.	⇒ TWELVE KINGDOMS.
OVCHO.	⇒ LET IT CONFOUND.
OIVEAE.	⇒ STARS.
OVOARS.	⇒ TO THE CENTRE or UNTO THE CENTRE.
OVOF.	⇒ MAY BE MAGNIFIED.
OXEX.	⇒ VOMIT OUT.
OXIAYAL or OXIAYL.	⇒ THE MIGHTY SEAT.
OZAZM.	⇒ MAKE ME.
OZAZMA or OZOZMA:	⇒ MAKE US.
OZIEN.	⇒ MINE OWN HAND.
OZONGON.	⇒ THEN THE MANIFOLD WINDS.
OZOL.	⇒ THEIR HANDS.

— P —

P.	⇒ EIGHT (8).
PA AOX.	⇒ REMAIN.
PAAOXT.	⇒ LET IT REMAIN.
PAEB.	⇒ OF AN OAK.
PAGE.	⇒ REST (as in ‘which rest not.’)
PAGE IP.	⇒ REST NOT.
PAID.	⇒ ALWAYS.
PAMBT.	⇒ UNTO ME.
PANPIR.	⇒ POURING DOWN.
PANPIR MALPIRG.	⇒ POURING DOWN THE FIRES OF LIFE AND INCREASE.

PAOMBD.
PAPNOR.
PAR.
PARACH.
PARACLEDA.

PARADIAL.
PARM.
PARMGI.
PARADIZ.
PASB.

PASB OIAD.
PATRALX.
PD or PE DE.
PERIPSOL.
PERIPSAX.

PI.
PI I.
PIAD or PIAD.
PIAMOL.
PIAP.
PI ADPH or PIADPH.

PIBLIAR or PI BLIAR.
PIDIAI.
PIDIAI COLLAL.
PILD.
PIR.
PILAH or P IL AH.
PIRIPSOL.
PIRIPSAX.
PIRIPSON.
PLAPLI.

PLOZI.
PLOZI MOLVI.
POAMAL.
POILP.
PRAF.
PRIAZ.
PRIAZI.
PRDZAR.

⇒ HER MEMBERS.
⇒ TO THIS REMEMBRANCE.
⇒ IN THEM.
⇒ EQUAL.
⇒ FOR A WEDDING or
WEDDING.
⇒ LIVING DWELLINGS.
⇒ RAN or RUN.
⇒ LET IT RUN.
⇒ OF VIRGINS.
⇒ DAUGHTERS.
⇒ DAUGHTERS OF THE JUST.
⇒ ROCK.
⇒ THIRTY-THREE (33).
⇒ OF THE HEAVENS.
⇒ WITH THE HEAVENS.
⇒ SHE.
⇒ SHE IS.
⇒ YOUR GOD.
⇒ OF RIGHTEOUSNESS.
⇒ THE BALANCE.
⇒ WITHIN THE DEPTH OF MY
JAWS.
⇒ PLACES OF COMFORT.
⇒ MARBLE.
⇒ MARBLE SLEEVES.
⇒ OF THE EARTH.
⇒ THE HOLY ONES.
⇒ MOREOVER.
⇒ THE HEAVENS.
⇒ WITH THE HEAVENS.
⇒ THE THIRD HEAVEN.
⇒ PARTAKERS or
THE PARTAKERS.
⇒ AS MANY.
⇒ AS MANY SURGES.
⇒ OF YOUR PALACE.
⇒ ARE DIVIDED.
⇒ DWELL or DWELL IN.
⇒ THOSE.
⇒ WITH THOSE.
⇒ DIMINISH.

PRGE.	⇒ WITH THE FIRE.
PRGEL.	⇒ OF FIRE.
PRGEL NAPTA or PRGEL NAPEA.	⇒ OF FIRE WITH A TWO-EDGED SWORD.
PU IM or PU IN.	⇒ SHARP SICKLES.
PUGO.	⇒ AS UNTO.

—Q—

QAAL.	⇒ OF THE CREATOR.
QA AS or QAAS.	⇒ YOUR CREATION.
Q or QUU.	⇒ OR.
QAA or QA AN.	⇒ OF YOUR CREATION.
Q A DAH or QAADA.	⇒ UNTO THE CREATION.
QA A ON or Q A AN.	⇒ IN YOUR CREATION.
Q A A.	⇒ YOUR GARMENTS.
Q MOS PLEH.	⇒ OR THE HORNS.
QUI IN.	⇒ WHEREIN.
QUASAH.	⇒ PLEASURE.
QUASB.	⇒ DESTROY.
Q COCASB.	⇒ YE CONTENT OF TIME.
QU A NIS or QANIS.	⇒ OLIVES.
QTING.	⇒ THE ROTTEN.
Q TA or QUU TA.	⇒ OR AS.
QURLST.	⇒ A HANDMAID or AN HANDMAIDEN.
QUI IN ENAY BUTMON.	⇒ WHEREIN THE LORD HATH OPENED HIS MOUTH.

—R—

RAAS.	⇒ EAST.
RAASY.	⇒ IN THE EAST.
RACLIR.	⇒ WEEPING.
REST EL.	⇒ THAT YOU MAY PRAISE HIM.
ROIR.	⇒ OF A WIDOW.
RIPIR.	⇒ NO PLACE.
RIT.	⇒ MERCY.
ROR.	⇒ THE SUN or SUN.
RSAM.	⇒ WITH ADMIRATION (see also GRSAM).

—S—

S DIU.	⇒ OF YEA 4th ANGLE or THE FOURTH ANGLE.
SA or CA.	⇒ IN.
SABA.	⇒ WHOSE.
SAANIR.	⇒ BY HER PARTS or IN THE PARTS or PARTS.
SAANIR CAOSGO.	⇒ PARTS OF THE EARTH.
SABA OOAONA.	⇒ WHOSE EYES.
SALBROX.	⇒ LIVE SULPHUR.
SALD.	⇒ WONDER.
SALMAN.	⇒ THE HOUSE or HOUSE.
SALMAN BALT.	⇒ HOUSE OF JUSTICE.
SALMAN PARADIZ.	⇒ HOUSE OF VIRGINS.
SALMAN TELOCH.	⇒ HOUSE OF DEATH.
SA GA COR or SA LA COR.	⇒ IN ONE NUMBER.
SAPAH.	⇒ THE MIGHTY SOUNDS.
SFAION.	⇒ OF THE TEMPLE.
SIATRIS.	⇒ OF SCORPIONS.
SIBSI.	⇒ THE COVENANT.
SMNAD.	⇒ ANOTHER.
SOB OLN or SOBOLON.	⇒ THE WEST or IN THE WEST.
SOBA.	⇒ WHOSE.
SOBA OOAONA.	⇒ WHOSE EYES.
SOBA IAD.	⇒ WHOSE GOD.
SOBCA.	⇒ WHOSE.
SOBOL.	⇒ WHOSE.
SOBRA.	⇒ IN WHOSE.
SOUAM.	⇒ WHOM.
SOBHA or SOBOL ATH.	⇒ WHOSE WORKS.
SOBAM AG.	⇒ WHOM NONE.
SOBAM EL HARG.	⇒ WHOM THE FIRST HATH PLANTED.
SOBA LILONON.	⇒ WHOSE BRANCHES.
SOBA LONDOH.	⇒ WHOSE KINGDOMS.
SOBA MIAN.	⇒ WHOSE CONTINUANCE.
SOBA DOOAIN.	⇒ WHOSE NAME AMONGST YOU.
SOBOL ZAR.	⇒ WHOSE COURSES.
SOBOL ZAR T BLIARD.	⇒ WHOSE COURSES ARE WITH COMFORT.

SOBRA Z OL.
SOLA MIAN.

SOL PETH.
SOLPETH BIEN.
SONF.
SURZAS.
SYMP.

⇒ IN WHOSE HANDS.
⇒ WHOSE LONG
CONTINUANCE.
⇒ HARKEN UNTO.
⇒ HARKEN UNTO MY VOICE.
⇒ REIGN.
⇒ HE HATH SWORN.
⇒ ANOTHER.

—T—

T.
T CAPIMALI.
TA.
TA VI V.
TA VI U.
TABA PIR.

TABAAN.
TABAORD.
TABAORI.
TABGES.
TABLIOR.
TAGE.
TATAN.
TALHO.
TALO.
TA LOLCIS.
TA PU IM.
TA QU A NIS.
TASTAX.
TASTAX ILS.
TELOAH or TELOCH.
THIL.
THILD.
THILN.
THILNOS.

TELOCVOVIM.
TIA.
TIANTA.
TIBIBP.

⇒ IT or ALSO.
⇒ ALSO SUCCESSIVELY.
⇒ AS or AS THE or YOU.
⇒ AS THE SECOND.
⇒ AND SECOND.
⇒ TO GOVERN THE HOLY
ONES.
⇒ THE GOVERNOR.
⇒ LET HER BE GOVERNED.
⇒ GOVERN.
⇒ CAVES.
⇒ CONTINUAL COMFORTERS.
⇒ AS IS NOT or AND IS NOT.
⇒ OF WORMWOOD.
⇒ CUPS.
⇒ AS THE FIRST.
⇒ AS BUCKLERS.
⇒ AS SHARP SICKLES.
⇒ AS OLIVES.
⇒ GOING BEFORE.
⇒ GOING BEFORE THEE.
⇒ DEATH.
⇒ SEAT or SEATS.
⇒ OF THEIR OWN SEATS.
⇒ IN SEATS.
⇒ IN SEATS TWELVE or IN
TWELVE SEATS.
⇒ OF HIM THAT IS FALLEN.
⇒ UNTO US.
⇒ THE BED.
⇒ OF SORROW.

TILB.	⇒ HER.
TIOBL.	⇒ WITHIN HER or WITH HER or IN HER.
TI TA.	⇒ IT IS AS.
TLIOB.	⇒ SEPARATE CREATURES.
TOATAR.	⇒ HEARKEN.
TOH.	⇒ TRIUMPETH or TRIUMPH.
TOF GLO or TOL GLO.	⇒ ALL THINGS.
TOL or TON or TOF.	⇒ ALL
TOLHAM.	⇒ ALL CREATURES.
TOLHAMI.	⇒ ON ALL CREATURES.
TOL TORN or TORGI.	⇒ CREATURE.
TOLTORG.	⇒ WITH ALL HER CREATURES.
	⇒ CREATURES OF YE EARTH or CREATURES OF THE EARTH.
TONUG.	⇒ LET THEM BE DEFACED.
TOOAT.	⇒ FURNISHING.
TORZUL.	⇒ SHALL RISE.
TORZE.	⇒ ARISE.
TORZU or TORGU.	⇒ ARISE.
TORZULP.	⇒ ROSE UP.
TOX.	⇒ OF HIM.
TRIAN.	⇒ SHALL BE.
TRIAN TA LOLCIS.	⇒ SHALL BE AS BUCKLERS.
TRIAN LU IA HE.	⇒ SHALL BE A SONG OF HONOUR.
TRINT.	⇒ SIT.
TROF.	⇒ A BUILDING.
TURBS.	⇒ IN THEIR BEAUTY.
TRANAN.	⇒ OF THE MARROW.

— U —

UNCHI.	⇒ COUNFOUND.
UNAL.	⇒ THESE.
UNAL CHIS.	⇒ THESE ARE or THESE BE (see also VNAL CHIS)
UNALAH.	⇒ THE SKIRTS (see also VNALAH).
URAN.	⇒ SEE.
URBS.	⇒ BEAUTIFIED (see also VRBS).

— V —

VABZIR.	⇒ THE EAGLE.
VABZIR CAMLIAX.	⇒ THE EAGLE SPAKE.
VOOAN or VAON.	⇒ TRUTH.
VAUL.	⇒ WORK.
VAUL ZIRN.	⇒ WORK WONDERS.
VAUN.	⇒ YOU MIGHT WORK.
VCIM.	⇒ THEY FROWN NOT.
VEP.	⇒ AS A FLAME.
VGEG.	⇒ BECOME STRONG.
V GE GI.	⇒ WAXETH STRONG.
VGEAR.	⇒ THE STRENGTH OF MAN.
VIV.	⇒ THE SECOND.
VIRQ.	⇒ NESTS.
VIIV.	⇒ O YOU THE SECOND.
VI U.	⇒ OF THE SECOND FLAME.
VIV IALPRT.	⇒ SECOND FLAME.
VII V L.	⇒ O YOU THE SECOND OF THE FIRST.
VI V DI V.	⇒ IN THE SECOND ANGLE.
VLCININ.	⇒ HAPPY IS HE.
VLCININ ASOBAM.	⇒ HAPPY IS HE ON WHOM.
VLS.	⇒ THE ENDS.
VMD.	⇒ CALLED.
VMADEA or V MA DEA.	⇒ STRONG TOWERS.
VML.	⇒ ADD.
VMPLIF.	⇒ OUR STRENGTH.
VNAL.	⇒ THESE.
VNAL CHIS.	⇒ THESE BE or THESE ARE.
VNAL ALDON.	⇒ THESE GATHER UP.
VNALAH.	⇒ THE SKIRTS.
VNCHI.	⇒ CONFOUND.
VNIG.	⇒ REQUIRETH or REQUIRE.
VNIGLAG.	⇒ DESCEND.
VND L.	⇒ THE REST.
VNPH.	⇒ IN ANGER.
VOHIM OL GIZ Y AX.	⇒ WITH A HUNDRED MIGHTY EARTHQUAKES.
VONPO.	⇒ WRATH.
VONPH.	⇒ WRATH or THE WRATH.

VONPHO.
 VOMSARG or VONSARG.
 VORS.
 VORSG or VORG.
 VOUINA or VOVINA.
 VPAAH.
 VPAAHI.
 VRAN.
 VRBS.
 VRELP.
 VX.

⇒ OF WRATH.
 ⇒ UNTO EVERY ONE OF YOU.
 ⇒ OVER.
 ⇒ OVER YOU.
 ⇒ DRAGON.
 ⇒ WINGS or THE WINGS.
 ⇒ THE WINGS.
 ⇒ THE ELDERS (see also GRAN).
 ⇒ BEAUTIFIED (see also URBS).
 ⇒ A STRONG SEER.
 ⇒ FORTY-TWO (42).

— Y —

YARRY.
 YOLCI.
 YOLCAM.
 YOR.
 YRPOIL.

⇒ TO THE PROVIDENCE.
 ⇒ BRINGETH FORTH.
 ⇒ BRING FORTH.
 ⇒ ROAR.
 ⇒ DIVISION.

— Z —

Z.
 ZACAR.
 ZACRE.
 ZACARE.
 ZACAM.
 ZAMRAN.

 ZAR.
 Z CHIS.
 Z OL.
 Z SOBA CORMF.
 ZIEN.
 ZILDAR.
 *ZILODARP.
 ZILODARP.

 ZIMII.
 ZIR.
 ZIRE NA IAD.

⇒ THEY.
 ⇒ MOVE (used most).
 ⇒ MOVE.
 ⇒ MOVE.
 ⇒ I MOVE YOU.
 ⇒ APPEAR or SHOW
 YOURSELVES.
 ⇒ COURSES.
 ⇒ THEY ARE or THEY ARE THE.
 ⇒ HANDS.
 ⇒ THEY WHOSE NUMBER IS.
 ⇒ OF MY HANDS.
 ⇒ FLEW.
 ⇒ CONQUEST.
 ⇒ STRETCH FORTH AND
 CONQUER.
 ⇒ HAVE ENTERED.
 ⇒ WAS (dubious).
 ⇒ I AM THE LORD YOUR GOD.

ZIROM.	⇒ THERE WAS.
ZIROP.	⇒ WAS.
ZIXLAY.	⇒ TO STIR UP.
ZIXLAY DODSIH or	
ZIXLAY DODSEH.	⇒ TO STIR UP VEXATION.
ZNRZA or ZNURZA.	⇒ AND SWARE.
ZIN.	⇒ OF WATERS.
ZLIDA.	⇒ TO WATER.
ZOL.	⇒ HAND or HANDS.
ZOMD or ZOND.	⇒ IN THE MIDST.
ZONAC.	⇒ THEY ARE APPARELLED WITH.
ZONG.	⇒ OF THE WINDS.
ZONRENSG or ZONRENG.	⇒ DELIVERED YOU.
ZORGE.	⇒ BE FRIENDLY UNTO ME.
ZIR or ZIRDO.	⇒ I AM.
ZIRN.	⇒ WONDERS.
ZIRN TOLHAMI.	⇒ WONDERS OF ALL MY CREATURES.
ZIMZ.	⇒ OF MY VESTURES.
ZYLNA.	⇒ IN ITSELF.
ZIZOP.	⇒ VESSELS.
ZIROM.	⇒ THERE WERE.
ZUMVI.	⇒ SEAS.

SECTION TWO

ENGLISH/ENOCHIA

— A —

A BITTER STING.	⇒ GROSB.
A CIRCLE.	⇒ COM SELH.
A GARLAND.	⇒ OBLOC.
A GARLAND TO THE RIGHTEOUS.	⇒ OBLOC SAMVELG.
A HALF.	⇒ OBZA
A HANDMAID.	⇒ QURLST.
A HARLOT.	⇒ BABALOND.
A HARLOT. OF . . .	⇒ A BABALOND.
A MIGHTY.	⇒ M1CAOLI.
A ROD.	⇒ CAB.
A STRANGER.	⇒ GO SA A.
A STRONG SEER.	⇒ VRELP.
A THROUGH THRUSTING FIRE.	⇒ MALPRG.
A TORMENT.	⇒ MIR.
A TORMENT TO THE WICKED.	⇒ MIR PIZIN BABALON.
A WINDOW OF COMFORT.	⇒ COMO BLIORT.
ABIDING. THEIR . . .	⇒ CAFAFAM.
ACCORDING.	⇒ MARB.
ADD	⇒ VML.
ADMIRATION. WITH . . .	⇒ RSAM or GRASM.
AGE: WITH . . .	⇒ HOMIN.
ALL.	⇒ TOL or TON.
ALL THINGS.	⇒ TOF GLO or TOL GLO.
ALL CREATURES.	⇒ TOLHAM.
ALL-POWERFUL. OF THE . . .	⇒ IA I DON.
ALSO	⇒ T.
ALSO. WHICH . . .	⇒ DST.
ALSO SUCCESSIVELY.	⇒ T CAPMIALI.
ALWAYS.	⇒ PAID.
AMONG US.	⇒ AAIOM.
AMONGST YOU.	⇒ AAI.
AMONGST.	⇒ AAF or AAO.
AMONGST THE FLAMES OF THE FIRST GLORY.	⇒ AAO IAL PIR GAH.

AMONGST YOU A BITTER STING.	⇒ AAI GROSB.
AN HANDMAIDEN.	⇒ QURLST.
AND or ARE	⇒ OD or I
AND AS.	⇒ OD TA.
AND ANOTHER WHILE	⇒ OD CACOCASB.
AND BURNING FLAME..	⇒ IALPRG.
AND CONTINUANCE.	⇒ OD MIAM.
AND DESTROY.	⇒ OD QUASB.
AND EXECUTE.	⇒ OD FISIS.
AND FOURTH.	⇒ OD ES.
AND I MOVE YOU.	⇒ OD ZACAM.
AND IS NOT	⇒ TAGE.
AND IT IS AS.	⇒ OD T I TA.
AND LIVETH	⇒ OD API LA.
AND MIGHTY	⇒ MICALZO.
AND NAME.	⇒ DO O A IN.
AND NOT.	⇒ OD IP.
AND SECOND.	⇒ TA VI U.
AND SHALL BE.	⇒ CHISO.
AND SHALL NOT SEE.	⇒ OD IP URAN.
AND THE SECOND.	⇒ TA VI U.
AND THE PRAISE.	⇒ OD ECRIN.
AND THE PRAISE OF YOUR GOD.	⇒ ECRIN MAD.
AND THEIR POWERS.	⇒ OD LONSHIN.
AND THEY ARE BECOME.	⇒ OD I NOAS.
AND TRUTH.	⇒ OD VOOAN.
AND A THOUSAND TIMES.	⇒ OD EORS COCASG or OD MATB COCASG.
ANGER. IN . . .	⇒ VNPH.
ANOTHER.	⇒ SYMP or SMNAD.
ANOTHER WHILE or	
ANOTHER TIME.	⇒ CACOCASB.
ANOTHER. WITH . . .	⇒ ASYMP.
ANY.	⇒ DROLN.
ANY. KNOWN . . .	⇒ OD DROLN.
APPEAR.	⇒ ZAMRAN.
APPLY YOURSELVES TO US.	⇒ IM UA MA or IM VAR MAR.
APPARELLED WITH.	
THEY ARE . . .	⇒ ZONAC.
ARE or ARE AS or ARE THE.	⇒ CHIS.
ARE AS.	⇒ CHIS TA.
ARE AS THE FIRST.	⇒ CHIS TA L.

ARE AS THE THIRD.	⇒ CHIS TA D.
ARE AND ARE NOT.	⇒ CHIS I CHIS GE.
ARE BECOME.	⇒ NOAS.
ARE COVERED.	⇒ ETHAMZ.
ARE DIVIDED.	⇒ POILP.
ARE HARBOURED.	⇒ BLANS.
ARE IN.	⇒ CHIS A.
ARE MEASURED.	⇒ CHIS HOLQ.
ARE MIGHTY.	⇒ MICAOLZ.
ARE NINE.	⇒ CHIS EM.
ARE NOT.	⇒ G CHIS GE.
ARE PREPARED.	⇒ ABRAMIG.
ARE THE. THEY. . .	⇒ Z CHIS.
ART (as in ‘Thou art.’)	⇒ GEH.
ARK OF KNOWLEDGE.	⇒ ADAH.
ARISE.	⇒ TORZU or TORGU.
AS or AS THE.	⇒ TA.
AS A FLAME.	⇒ VEP.
AS BUCKLERS.	⇒ TA LOLCIS.
AS COMFORT.	⇒ TABLIOR.
AS IS NOT.	⇒ TAGE.
AS. OR . . .	⇒ QUU TA.
AS MANY	⇒ PLOZI.
AS MANY SURGES.	⇒ PLOZI MOLVI.
AS OLIVES.	⇒ TA QU A NIS.
AS PLEASANT DELIVERERS.	⇒ OBELISONG.
AS RECEIVERS.	⇒ ED NAS.
AS SHARP SICKLES.	⇒ TA PU IM or PU IN.
AS THE FIRST.	⇒ TA LO.
AS THE FIRST. ARE . . .	⇒ CHIS TA L.
AS THE SECOND.	⇒ PUGO.
AWAY. COME . . .	⇒ NIISO.

— B —

BALANCE. THE . . .	⇒ PIAP.
BARREN STONE. THAN . . .	⇒ ORRI.
BEASTS OF THE FIELD.	
FOR THE . . .	⇒ LEVITHMONG.
BEAUTY. IN THEIR . . .	⇒ TURBS.
BEAUTIFIED.	⇒ URBS or VRBS.

BECAUSE.	⇒ BAGLEN.
BECOME. ARE . . .	⇒ NOAS.
BECOME. HIS NAME IS . . .	⇒ DO O A IN.
BECOME. IS . . .	⇒ NOAR.
BECOME. LET THEM . . .	⇒ NOASMI.
BECOME STRONG.	⇒ VEGE.
BECOME. THUS ARE YOU . . .	⇒ NOAN.
BECOME. YOU ARE . . .	⇒ NOAN.
BECOME. THEY ARE . . .	⇒ INOAS.
BED. THE . . .	⇒ TIANTA.
BEFORE.	⇒ ASPT.
BEGINNING. IN THE . . .	⇒ IAODAF.
BEGINNING OF THEIR. THE . . .	⇒ IAOD.
BEGINNING IS NOT.	⇒ IPAM.
BEGINNING OF THINGS.	
THE SECOND . . .	⇒ CRO OD ZI.
BEGINNING IN GLORY.	⇒ CRO ODZI BUSD.
BEGINNING. HAST THY . . .	⇒ A CRO ODZI.
BEGINNING. WHICH HAST THY . . .	⇒ DS ACRO ODZI.
BEHOLD or BEHOLD THE.	⇒ MICMA.
BEHOLD THE PROMISE OF.	⇒ MICMA ISRO.
BE TO THE EARTH.	⇒ COASGON.
BE FRIENDLY UNTO or	
BE FRIENDLY TO ME.	⇒ ZORGE.
BE. MAY . . .	⇒ NOALN.
BE MIGHTY.	⇒ O MICAOLZ.
BE NUMBERED.	⇒ CORMPT or CORMPO.
BENEATH YOU.	⇒ OROCHA.
BE THOU TO THE EARTH.	⇒ CAOSGON.
BE THOU A WINDOW OF.	⇒ BOLP COMO.
BE THOU A WINDOW OF	
COMFORT TO ME.	⇒ BOLP COMO BLIORT PAMT.
BIND UP.	⇒ ALLAR.
BIND UP YOUR GIRDLES.	⇒ ALLAR ATRAAH.
BITTER STING. A . . .	⇒ GROSB.
BITTER STING.	
AMONGST YOU A . . .	⇒ AAI GROSB.
BLOOD.	⇒ CNILA.
BRANCHES	⇒ LILONON.
BRANCHES. WHOSE . . .	⇒ SOBA LILONON.
BRIGHT or THE BRIGHTNESS.	⇒ LUCIFTIAS.

BRIGHTNESS.	
WITH ORNAMENTS OF . . .	⇒ LUCIFTIAN.
BRING DOWN.	⇒ DRIX.
BRING DOWN YOUR TRAIN.	⇒ DRIX FAFEN.
BRING FORTH.	⇒ YOLCAM.
BRINGETH FORTH.	⇒ YOLCI.
BRING UNTO THEM.	⇒ DLUGAR.
BROTHERS. THE . . .	⇒ E SIASCH.
BUCKLERS.	⇒ LOLCIS.
BUCKLERS. AS . . .	⇒ TA LOLCIS.
BUCKLERS. SHALL BE AS . . .	⇒ TRIAN TA LOLCIS.
BUILDING. A . . .	⇒ TROF.
BUILDINGS. HIS . . .	⇒ ORS CATB or ORSCA TBL.
BURN.	⇒ IALPON.
BURNING FLAME.	⇒ IALPRT or I AL PURG.
BURNING FLAME. AND . . .	⇒ IALPRG.
BURNING FLAMES. THE . . .	⇒ IAL PRG or IALPURG.
BUT.	⇒ CRIP or CRP or O Q (rarely used: O QUA or O RUA).
BUT ONE.	⇒ CRP L.
BUT NOT YOUR NOISES or	
BUT NOT YOUR MIGHTY SOUNDS.	⇒ CRIP IP NIDALI.
BY HER PARTS.	⇒ SAANIR.

— C —

CAN.	⇒ ADGT.
CANNOT BE.	⇒ PAMIS.
CANNOT BE. NOR END . . .	⇒ LU I PAMIS.
CAST DOWN.	⇒ ADRPAN.
CALLED.	⇒ VMD.
CAVES.	⇒ TABGES.
CENTRE. UNTO THE. . . or	
CENTRE. TO THE . . .	⇒ OVOARS.
CHAMBER. FOR THE . . .	⇒ OOE.
CIRCLE. A . . .	⇒ COMSELH.
COAT. THE . . .	⇒ MABZA.
COME.	⇒ NIIS.
COME YOU or COME YE.	⇒ NIIS.
COME AWAY.	⇒ NIISA or NIISO.
COMFORT.	⇒ BLIOR or BLIORA or BLOIRT.
COMFORT. A WINDOW OF . . .	⇒ COMO BLIORT.

COMFORT. OF . . .	⇒ BLIORS.
COMFORT. AS . . .	⇒ TABLIOR.
COMFORT. OUR . . .	⇒ BLIORS.
COMFORT. PLACES OF . . .	⇒ PI BLIAR.
COMFORT. SHALL . . .	⇒ BLIORAX.
COMFORT THE JUST.	
AND SHALL . . .	⇒ OD BLIORAX BALIT.
COMFORT. TO OUR . . .	⇒ BLIORS.
COMFORT. VISIT US IN . . .	⇒ F BLIARD.
COMFORT. WITH . . .	⇒ BLIARD.
COMFORT.	
WHOSE COURSES ARE WITH . . .	⇒ SOBOL ZAR T BLIARD.
COMFORT UNTO ME.	⇒ BLIOR PAMT.
COMFORTER. IN OUR . . .	⇒ BIGLIAD.
CONTINUAL COMFORTS.	⇒ BLIOR.
CONTINUAL COMFORTERS.	⇒ TABLIOR.
CONCLUDE US.	⇒ IA IAL.
CONFOUND.	⇒ UNCHI or VNCHI.
CONFOUND. LET IT . . .	⇒ OVCHO.
*CONQUEST.	⇒ ZILODARP.
CONTINUALLY.	⇒ COALG.
CONTINUANCE.	⇒ MIAN.
CONTINUAL WORKMAN.	⇒ CANAL.
CONTINUANCE. AND . . .	⇒ OD MIAN.
CONTINUAL BURNING LAMPS.	⇒ HUBAR.
CONTINUANCE. WHOSE . . .	⇒ SOBA MIAN.
CONTINUANCE. WHOSE LONG . . .	⇒ SOLA MIAN.
CONTENT OF TIME. AND THE . . .	⇒ OD Q COCASB.
COURSES.	⇒ ZAR.
COURSE. HER . . .	⇒ ELZARP TILB.
COURSES. WHOSE . . .	⇒ SOBOL ZAR.
COURSES ARE WITH COMFORT.	
WHOSE . . .	⇒ SOBOL ZAR T BLIARD.
CORNERS. THE . . .	⇒ MIIONOAG.
COVENANT. THE . . .	⇒ SIBSI.
COVERED. ARE . . .	⇒ ETHAMZ.
CREATURES.	⇒ TORGI or TOLTORN.
CREATURES. NO . . .	⇒ AG TOLTORN.
CREATURE. NO ONE . . .	⇒ AG L TOLTORN.
CREATURES. ALL . . .	⇒ TOLHAM.
CREATURES. ON ALL . . .	⇒ TOLHAMI.

CREATURES.	
WONDERS OF ALL . . .	⇒ ZIRN TOL HAMI.
CREATURES. SEPARATE . . .	⇒ TLIOB.
CREATURES. VEXING ALL . . .	⇒ DODS TOL HAMI.
CREATURES OF THE EARTH	
AND MAN. THE REASONABLE . . .	⇒ CORD ZIZ.
CREATURES OF YE EARTH or	
CREATURES OF THE EARTH.	⇒ TOLTORG.
CREATURES. WITH ALL HER . . .	⇒ TOLTORGI.
CREATOR. UNTO THE . . .	⇒ Q A DAH or QAADA.
CREATOR. OF THE . . .	⇒ QAAL.
CREATION. IN YOUR . . .	⇒ QA A ON or Q A AN or QAAN.
CREATION. OF YOUR . . .	⇒ QAA or Q A A N.
CREATION. YOUR . . .	⇒ Q A AS or QAAS.
CRIED WITH A LOUD VOICE.	⇒ BAHAL.
CURSED.	⇒ AMMA.
CUPS.	⇒ TALHO.
CROWNS. THE . . .	⇒ MOMAO.
CROWNED.	⇒ MOMAO.
CROWNED. SHALL BE . . .	⇒ MOMAR.

— D —

DARTS FIERY.	⇒ MALPRG or MALPURG.
DAY.	⇒ BASGIM.
DARKNESS. WITH . . .	⇒ ORS.
DAUGHTERS.	⇒ PASB.
DAUGHTERS OF THE JUST.	⇒ PASB OIAD.
DEATH.	⇒ TELOAH or TELOCH (main usage is TELOCH).
DEFACED. LET THEM BE . . .	⇒ TONUG.
DELIVERERS. AS PLEASANT . . .	⇒ OBLISONG.
DELIVERED YOU.	⇒ ZONRENG.
DEPTH OF MY JAWS.	
WITHIN THE . . .	⇒ PIADPH.
DESTROY.	⇒ QUASB.
DESTROY. AND . . .	⇒ OD QUASB.
DESCEND.	⇒ VNIGLAG.
DIAMONDS. WITH . . .	⇒ ACHILDAO.
DIFFER. LET THEM . . .	⇒ DILZMO.
DIMINISH.	⇒ PRDZAR.
DISPOSE. TO . . .	⇒ LRASD.

DIVIDED. ARE . . .	⇒ POILP.
DIVISION.	⇒ YRPOIL.
DOTH.	⇒ GNAY.
DOTH HIS TREASURES.	⇒ GNAY LIMLAL.
DOWN. BRING . . .	⇒ DRIX.
DOWN. CAST . . .	⇒ ADRPAN.
DOWN YOUR TRAIN. BRING . . .	⇒ DRIX FAFEN.
DRAGON.	⇒ VOUINA or VOVINA.
DRAGON. TO THE STOOPING . . .	⇒ ABAIUONIN or ABAI VOVIN.
DRUNKEN or DRUNK.	⇒ ORSBA.
DRUNKEN. MAKING MEN . . .	⇒ EOLIS OLLAG ORSBA.
DRYNESS. WITH . . .	⇒ ORSCOR.
DWELL.	⇒ PRAF.
DWELLING IN.	⇒ FAONTS.
DWELLINGS. LIVING . . .	⇒ PARADIAL.
DWELLING PLACE. THE . . .	⇒ FARGT.
DWELLING PLACES. THE . . .	⇒ FOARGT.
DWELL THAT . . .	⇒ DS PRAF.
DWELL. WHICH . . .	⇒ DS PRAF.
DWELL. WHO . . .	⇒ DS PRAF.

— E —

EAGLE. THE . . .	⇒ VABZIR.
EAGLE SPAKE. THE . . .	⇒ VABZIR CAMLIAX.
EAGLE SPAKE. AND THE . . .	⇒ OD VABZIR CAMLIAX.
EARTH. THE . . .	⇒ CAOSGI or CAOSGA.
EARTH. BE TO THE . . .	⇒ CAOSGON.
EARTH. CREATURES OF YE . . . or	
EARTH. CREATURES OF THE . . .	⇒ TOLTORG.
EARTH. GREATER THAN . . .	⇒ DRILPI CAOSGIN.
EARTH. MOSS OF THE . . .	⇒ MOM CAOSGO.
EARTH. ON . . .	⇒ CAOSGON.
EARTH. OF THE . . .	⇒ CAOSGO.
EARTH. ON THE . . .	⇒ PILD.
EARTH. PARTS OF THE . . .	⇒ SAANIR CAOSGO.
EARTH. THAN THE . . .	⇒ CAOSGIN.
EARTH. TO VANNE THE . . .	⇒ ARCAOSGI.
EARTH. UPON THE . . .	⇒ CAOSG.
EARTH. VISIT THE . . .	⇒ F CAOSGA.

EARTHQUAKES.	
WITH A HUNDRED MIGHTY . . .	⇒ VOHIM OL GIZ Y AX.
EAST.	⇒ RAAS.
EAST. IN THE . . .	⇒ RAASY.
ECHOING.	⇒ MATORS or MATORB.
EIGHT (8).	⇒ P.
ELDERS. THE . . .	⇒ VRAN (see also GRAN).
EMPTY.	⇒ AFFA.
ENDS. THE . . .	⇒ VLS.
ENTERED. HAVE . . .	⇒ ZIMIL.
EQUAL.	⇒ PARACH.
EVEN AS .	⇒ NOMIG.
EXECUTE.	⇒ FISIS.
EXCEPT:	⇒ M or EM.
EXCEPT MINE OWN HANDS.	⇒ IN OZIEN.
EXTREME JUSTICE.	⇒ BALTIM.
EYE. IN THEIR . . . or	
EYES. IN THEIR . . .	⇒ OOAONA.
EYES. WHOSE . . .	⇒ SABA or SOBA OOAONA.

— F —

FACE. THE . . .	⇒ ADION.
FAITH.	⇒ DOBIX or LONCHO.
FALLEN. OF HIM THAT IS . . .	⇒ TELOCVOVIM.
FASTEN. I . . .	⇒ AMIPZA or A MIP ZA.
FEET. MY . . .	⇒ LUSD.
FEET. YOUR . . .	⇒ LUSD.
FEET IN. MY . . .	⇒ LUDSI.
FEET. THEIR . . .	⇒ LUSDA.
FIERY DARTS	⇒ MALPRG or MALPURG.
FIRE. OF . . .	⇒ PRGEL.
FIRE. WITH THE . . .	⇒ PRGE.
FIRES OF LIFE AND	
INCREASE. THE . . .	⇒ MALPIRG.
FIRE WITH A TWO-EDGED	
SWORD. OF . . .	⇒ PUGEL NAPTA or PRGEL NAPEA.
FIRMAMENT.	⇒ PILZIN.
FIRMAMENTS. ABOVE THE . . .	⇒ CALZ.
FIRMAMENT OF WATERS.	
MIGHTY IN THE . . .	⇒ MICALZO PILZIN.

FIRST. IN THE . . .	⇒ ILI.
FIRST. THE . . .	⇒ ELO or E LO or ILI.
FIRST. OF THE . . .	⇒ L or LA.
FIRST. AS THE . . .	⇒ TALO or TA LO.
FIRST. SAYETH THE . . .	⇒ GOHE L.
FIRST. O YOU,	
THE SECOND OF THE . . .	⇒ VI I V L.
FIRST HATH PLANTED.	
WHOM THE . . .	⇒ SOBAM EL HARG.O
FIVE (5).	⇒ O.
FLAME .	⇒ IAL PRT or IALPRT.
FLAME. AS A . . .	⇒ VEP.
FLAME. OF THE FIRST . . .	⇒ L IALPRT.
FLAME. THIRD . . .	⇒ D IALPRT.
FLAMING.	⇒ IALPOR.
FLAMES. THE BURNING . . .	⇒ I AL PURG.
FLAMES OF THE FIRST GLORY.	⇒ IAL PIR GAH.
FLAMES OF THE FIRST GLORY.	
AMONGST THE . . .	⇒ AAO IAL PIR GAH.
FLAME.	
O THOU OF THE THIRD . . .	⇒ ILS D IALPRT.
FLAME IN THE MIDST OF YOUR	
PALACE. SHINETH AS A . . .	⇒ LOHOLO VEP ZOMD or ZOND POAMAL.
FLEW.	⇒ ZILDAR.
FLOURISH.	⇒ CA CA COM or CA CACOM.
FLOWERS. THE . . .	⇒ LORS I Q/LORS I QUA.
FOR or FOR WHY? or FOR TO or	
FOR THE	⇒ BAGLE.
FOR A WEDDING.	⇒ PARACLEDA.
FOR I AM.	⇒ LAP ZIRDO.
FOR I AM THE LORD.	⇒ BAGLE ZIRE.
FOR MY OWN RIGHTEOUSNESS.	⇒ BALTOHA.
FOR THE BEASTS OF THE FIELD.	⇒ LEVITHMONG.
FOR THE GOVERNMENT.	⇒ NETAAB or NETAAB.
FOR THE TIME IS SUCH THAT	
COMFORT REQUIRETH	⇒ BAGLE A COCASB I CORS TA VNIG BLIOR.
FORGET. LET THEM . . .	⇒ BAMS.
FORTH. BRING . . .	⇒ YOLCAM.
FORTY-TWO (42).	⇒ VX.
FOURTH.	⇒ ES.

FOURTH ANGLE. THE . . .	⇒ S DIU.
*FOREVER. LIVETH . . .	⇒ APILA.
FRAMED. HAVE . . .	⇒ I ZA ZAZ.
FRIENDLY UNTO ME. BE . . . or	
FRIENDLY TO ME. BE . . .	⇒ ZORGE.
FROM THE HIGHEST LEVEL.	⇒ IZIZOP.
FROM THEIR MOUTHS.	⇒ BUTMONI.
FROM THEIR MOUTHS RUN	
SEAS OF BLOOD.	⇒ BUTMONI PARM ZUMVI CNILA.
FROWN NOT. THEY . . .	⇒ VCIM.
FURNISHING.	⇒ TOOAT.
FURY.	⇒ BALTIM.
FURY. OF . . .	⇒ BAGIE or BAGHIE.

— G —

GARNISHED. I . . .	⇒ G NONP.
GARMENTS. YOUR . . .	⇒ QAA.
GARMENTS. YOUR . . .	⇒ OBOLEH.
GARLAND TO THE	
RIGHTEOUS. A . . .	⇒ OBLOC SAMVELG.
GATHERING. OF . . .	⇒ ALDI.
GATHER UP or GIRD UP.	⇒ ALDON.
GATHER UP. THESE . . .	⇒ VNAL ALDON.
GAVE THEM.	⇒ DLUGAR.
GIRDLES. YOUR . . .	⇒ ATRAAH.
GIRDLES. BIND UP YOUR . . .	⇒ ALLAR ATRAAH.
GIRD UP YOUR LOINS.	⇒ ALDON DAXIL.
GIVING.	⇒ DLUGA.
GAVE THEM or GIVING THEM.	⇒ DLUGAR.
GIVEN.	⇒ DLUGAN.
GIVEN POWER. IS . . .	⇒ I DLUGAM LONSHI.
GLADNESS. LOOKING WITH . . .	⇒ DORPHAL.
GLORY.	⇒ BUSD.
GLORY. IN THE . . .	⇒ BUSD.
GLORY. THE . . .	⇒ BUSDIR.
GLORY OF GOD. THE . . .	⇒ BUSDIR OIAD.
GLORY. BEGINNING IN . . .	⇒ CRO ODZI BUSD.
GLORY OF HER. THAT THE . . .	⇒ BUSDIR TILB.
GOD .	⇒ MAD or IAD.
GOD. OF . . .	⇒ OIAD.

GOD. YOUR . . .	⇒ MAD or P IAD.
GOD. FOR I AM THE	
LORD YOUR . . .	⇒ ZIRE NA IAD.
GOD. THE SAME, YOUR . . .	⇒ MAD.
GOD OF	
RIGHTEOUSNESS. THE . . .	⇒ IAD BALTOH.
GOD OF STRETCH FORTH AND	
CONQUER. IN THE . . .	⇒ MAD ZILODARP.
GOD. WHOSE . . .	⇒ SOBA IAD.
GOING BEFORE.	⇒ TASTAX.
GOING BEFORE THEE.	⇒ TASTAX ILSI.
GOVERN.	⇒ TABAORI.
GOVERN. TO . . .	⇒ CABA.
GOVERN. THAT . . .	⇒ AR TABAS.
GOVERNOR. THE . . .	⇒ TABAAN.
GOVERNMENT or GOVERNMENT.	
FOR THE . . .	⇒ NETAAIB or NETAAB.
GOVERNMENT. IN . . .	⇒ ANETAB.
GOVERNMENTS. YOUR . . .	⇒ DE GNETAAB.
GOVERNED. LET HER BE . . .	⇒ TABAORD.
GOVERN THE HOLY ONES. TO . . .	⇒ TABA PIR.
GREAT.	⇒ DRILPA.
GREATER.	⇒ DRILPI.
GREAT NAME. THE . . .	⇒ MONASCI.
GREAT ART THOU or	
GREAT ARE THOU.	⇒ DRILPA GEH ILS.
GREAT. KNOWEST THE . . .	⇒ OMAX.
GREATER THAN THE EARTH.	⇒ DRILPI CAOSGIN.
GREAT. WHICH KNOWEST THE . . .	⇒ DS OMAX.
GROANED.	⇒ HOLDO.
GUARD .	⇒ BRANSg.

—H—

HAND or HANDS.	⇒ ZOL.
HANDS. IN WHOSE . . .	⇒ SOBRA Z OL.
HANDS. THEIR . . .	⇒ OZOL.
HANDS. OF MY. .	⇒ ZIEN.
HANDS. ON WHOSE . . .	⇒ AZIEN.
HAND or HANDS. MINE OWN . . .	⇒ OZIEN.
HANDS. EXCEPT MINE OWN . . .	⇒ IN OZIEN.
HANDMAID. A . . .	⇒ QURLST.

*HANDMAIDEN. AN . . .	⇒ QURLST.
HAPPY IS HE.	⇒ VLCININ.
HAPPY IS HE ON WHOM.	⇒ VLCININ ASOBAM.
HARBOURED. ARE . . .	⇒ BLANS.
HARKEN UNTO.	⇒ SOLPETH.
HARKEN UNTO MY VOICE .	⇒ SOLPETH BIEN.
HARLOT. A . . .	⇒ BABALOND.
HARLOT. OF A . . .	⇒ A BABALOND.
HARVEST. LIKE UNTO THE . . .	⇒ AZIAGIER or AZIAGIAR.
HARVEST OF A WIDOW.	
LIKE UNTO THE . . .	⇒ AZIAGIER or AZIAGIAR ROIR.
HAS or HAST.	⇒ BRINT.
HAS THY BEGINNING.	⇒ A CRO ODZI.
HAST THY. WHO . . .	⇒ DS A.
HATH PLANTED.	⇒ HARG.
HATH YET NUMBERED.	⇒ CORMPO.
HATH YET NUMBERED BUT ONE.	⇒ CORMPO CRP L.
HAVE.	⇒ BRIN or BRINTS.
HAVE. WHICH . . .	⇒ DS BRIN.
HAVE. WHO . . .	⇒ DS BRIN.
HAVE. THAT.	⇒ DS BRIN.
HAVE ENTERED.	⇒ ZIMII.
HAVE FRAMED.	⇒ I ZA ZAZ.
HAVE LOOKED ABOUT ME.	⇒ DOR PHA.
HAVE PLACED. I . . .	⇒ O A LI.
HAVE SET. I . . .	⇒ O THIL.
HAVE SETTLED. I . . .	⇒ ALAR.
HAVE SPOKEN.	⇒ GOHON.
HE HATH SWORE.	⇒ SURZAZ.
HEAD or HEADS.	⇒ DAZIS.
HEAD or HEADS. THE . . .	⇒ DAZIS.
HEAD or HEADS. THEIR . . .	⇒ DAZIS.
HEADS OF SCORPIONS. THE . . .	⇒ DAZIS SIATRIS.
HEART. THE . . .	⇒ MONONS.
HEAVENS. THE . . .	⇒ MADRIIAX.
HEAVENS. O YEA . . .	⇒ MADRIIAX.
HEAVENS. OF THE . . .	⇒ PIRIPSOL.
HEAVENS. WITH THE . . .	⇒ PERIPSAX or PIRIPSAX.
HEAVEN. THE THIRD . . .	⇒ PIRIPSON.
HEAVENS. THE LOWER . . .	⇒ OADRIAX.
HEARKEN.	⇒ TOATAR.
HEARKEN. AND . . .	⇒ OD TOATAR.

HEARKEN TO MY VOICE.	⇒ SOLPETH BIEN.
HER.	⇒ TILB.
HER BE KNOWN. LET . . .	⇒ IXOMAXIP.
HER COURSE.	⇒ ELZAP TILB.
HER. DIVISION IN . . .	⇒ YRPOIL.
HER. IN . . .	⇒ TIOBL.
HER INIQUITIES.	⇒ MADRID.
HER. THAT THE GLORY OF . . .	⇒ BUSDIR TILB.
HER MEMBERS.	⇒ PAOMB.
HER UNDERSTANDING.	⇒ OMP TIBL.
HER WITHIN.	⇒ TIOBL.
HERE.	⇒ EMNA.
HEREIN.	⇒ EMNA.
HIGHEST. OF THE . . .	⇒ IADA.
HIGHEST VESSELS. FROM THE . . .	⇒ IZIZOP.
HIM. OF . . .	⇒ IAD or TOX.
HIM. TO . . .	⇒ IAD.
HIM. THE PROVIDENCE OF . . .	⇒ YARRY.
HIM THAT IS FALLEN. OF . . .	⇒ TELOCVOVIM.
HIM. THE PROMISE OF . . .	⇒ ISRO TOX.
HIM THAT LIVETH FOREVER.	
OF . . .	⇒ IOIAD.
HIS BUILDINGS.	⇒ ORS CATBL or ORSCA TBL.
HIS JUSTICE. IN . . .	⇒ BALTAN.
HIS POMP.	⇒ AUAVOX or AVAVOX.
HIS POWER.	⇒ LONSHI TOX.
HIS MERCIES.	⇒ EHUSOZ.
HIS MOUTH. OF . . .	⇒ BUTMONA.
HIS NAME.	⇒ DO O A IN.
HIS THOUGHTS.	⇒ ANGELARD.
HOLY ONES. TO GOVERN THE . . .	⇒ TABA PIR.
HOLY THRONE. OF HIM	
THAT SITTETH ON THE . . .	⇒ IDOIGO.
HONOUR. OF . . .	⇒ IAIADIX.
HONOUR. SEAL OF . . .	⇒ EMETGIS IAIADIX.
HONOUR. SONG OF . . .	⇒ LU IA HE.
HONOUR. SHALL BE	
A SONG OF . . .	⇒ TRIAN LU IA HE.
HORNS. THE . . .	⇒ MOSPLEH.
HORNS. OR THE . . .	⇒ Q MOSPLEH.
HOUSE or THE HOUSE.	⇒ SALMAN.
HOUSE OF DEATH.	⇒ SALMAN TELOCH.

HOUSE OF JUSTICE.	⇒ SALMAN BALT.
HOUSE OF VIRGINS.	⇒ SALMAN PARADIZ.
HOW MANY?	⇒ IRGIL.
HOW MANY ARE THERE?	⇒ IRGIL CHIS DA.
HOLY ONES. THE . . .	⇒ PIR.
HUNDRED MIGHTY	
EARTHQUAKES. WITH A . . .	⇒ VOHIM OL GIZ Y AX or GIZYAX.
HYACINTH. PILLARS MADE OF . . .	⇒ OLN NAZAVABH.

— I —

I.	⇒ OL.
I AM.	⇒ ZIR or ZIRDO.
I AM. FOR . . .	⇒ LAP ZIRDO.
I AM THE LORD YOUR GOD.	⇒ ZIRE NA IAD.
I FASTENED.	⇒ AMIPZI or A MIP ZI.
I GARNISH.	⇒ G NONP.
I HAVE PLACED.	⇒ O A LI.
I HAVE PREPARED.	⇒ ABRAMG.
I HAVE SET.	⇒ O THIL.
I HAVE SETTLED.	⇒ ALAR.
I HAVE MADE MAN.	⇒ OL CORD ZIZ.
I HAVE TALKED OF YOU.	⇒ BRITA.
I MADE A LAW.	⇒ OHORELA.
I MADE MAN.	⇒ OL CORD ZIZ.
I MADE YOU.	⇒ E OL.
I MOVE YOU.	⇒ ZACAM.
I PREPARE.	⇒ ABRAMG.
I SAY.	⇒ GOHUS.
IN.	⇒ SA.
IN ANGER.	⇒ VNPH.
IN GOVERNMENT.	⇒ ANETAB.
IN HIS JUSTICE.	⇒ TIOBL.
IN HER.	⇒ BALTAN.
IN HER PARTS.	⇒ SAANIR.
IN ITSELF.	⇒ ZYLNA.
IN ONE NUMBER.	⇒ SA GA COR or SA LA COR.
IN OUR COMFORTER.	⇒ BIGLIAD.
IN POWER.	⇒ MICALZO.
IN POWER EXALTED.	⇒ LONSH or LANSH (LONSH usually).

IN SEATS.	⇒ THILN.
IN SEATS TWELVE.	⇒ THILNOS.
IN THE BEGINNING.	⇒ IAODAF.
IN THE EAST or INTO THE EAST.	⇒ RAASY.
IN THE FIRST.	⇒ ILI.
IN THE GOD OF STRETCH FORTH AND CONQUER or IN THE GOD OF STRETCH FORTH AND CONQUEST.	⇒ MAD ZILODARP.
IN THE LIKENESS.	⇒ AZIAZOR.
IN THE MIDST.	⇒ ZOMD or ZOND.
IN THE MIDST.	⇒ NOTHOA.
IN THE MIND.	⇒ MANIN.
IN THE NAME.	⇒ DO OA IP.
IN THE NAME OF THE SAME.	⇒ DO O I A P.
IN THE OLIVE MOUNT.	⇒ ADROCH.
IN THE POWER AND PRESENCE.	⇒ G MICALZO or G MICALZA.
IN THE SECOND ANGLE.	⇒ VI V DI V.
IN THE SOUTH.	⇒ BABAGE.
IN THE WEST.	⇒ SOBOLN or SOBOLON.
IN THE NORTH.	⇒ LUCAL.
IN THEIR BEAUTY.	⇒ TURBS.
IN THEIR EYES.	⇒ OOAONA.
IN THEIR QUALITIES.	⇒ ASPIAN.
IN THEM.	⇒ PAR.
IN THY.	⇒ AQLO. I
IN THY KINGDOM.	⇒ AQLO ADOHI.
IN WHOM.	⇒ CASARMG.
IN WHOSE.	⇒ SOBRA.
IN WHOSE HANDS.	⇒ SOBRA Z OL.
(IN YEA 24th PART).	⇒ OL.
(IN YEA 24th PART) OF A MOMENT ROAR.	⇒ OL OANIO YOR.
IN YOUR CREATION.	⇒ QA AL or Q A AN or QA A ON.
INCREASE. THAT . . .	⇒ ARCOAZIOR.
INIQUITIES or INIQUITIES. HER . . .	⇒ MADRID.
INTENT THAT. TO THE . . .	⇒ FAFEN.
INTO THE THIRD ANGLE.	⇒ DU IV or D U I V.
IS or IS A.	⇒ I.
IS A HOUSE.	⇒ I SALMAN.
IS A HOUSE OF VIRGINS.	⇒ I SALMAN PARADIZ.
IS ALL ONE.	⇒ I L.
IS AS.	⇒ I TA.

IS BECOME.	⇒ NOAR.
IS CALLED.	⇒ I VMD.
IS GIVEN.	⇒ I DLUGAM.
IS GIVEN POWER.	⇒ I DLUGAM LONSHI.
IS. THAT. . .	⇒ O I.
IS. WHICH . . .	⇒ D.SI or DS I.
IS SUCH AS.	⇒ CORSCA
IT.	⇒ T.
IT IS AS.	⇒ T I TA.
IT IS MEASURED.	⇒ HOL Q or HOLQ.
IT IS SAID.	⇒ GOHULIM.
IT REPENTETH ME.	⇒ MOOOAH.

— J —

JAWS. WITHIN THE	
DEPTH OF MY. . .	⇒ PIADPH.
JOY.	⇒ MOZ.
JUDGEMENT. THE . . .	⇒ BALZIZRAS.
JUDGEMENT AND WRATH.	
THE THUNDERS OF . . .	⇒ CORAXO.
JUST. THE . . .	⇒ BALIT.
JUST. DAUGHTERS OF THE . . .	⇒ PASB O1AD.
JUST. SHALL COMFORT . . .	⇒ BLIORAX BALIT.
JUSTICE . THE . . .	⇒ BALT.
JUSTICE. IN HIS . . .	⇒ BALTAN.
JUSTICE. EXTREME . . .	⇒ BALTIN

— K —

KINGDOM.	⇒ ADOHI.
KINGDOM or KINGDOMS.	⇒ LONDOH.
KINGDOM. IN THY . . .	⇒ AQLO ADOHI.
KINGDOM or KINGOMS.	
WHOSE . . .	⇒ SOBA LONDOH.
KNOW.	⇒ OM.
KNOWN. HER BE . . .	⇒ IXOMAXIP.
KNOWEST THE GREAT.	⇒ OMAX.
KNOWLEDGE. THE ARK OF . . .	⇒ IADNAH.

KNOWLEDGE. OF THE
 UNDEFINED . . . or KNOWLEDGE.
 THE UNDEFINED . . . ⇒ IADNAMAD.

—L—

LAID UP.	⇒ MAASI.
LAMENTATION. OF . . .	⇒ EOPHAN.
LAMP.	⇒ HUBARDO.
LAMPS LIVING or	
LIVING LAMPS.	⇒ HUBARO or HUBARDO.
LANTERNS or	
LAMPS OF SORROW.	⇒ HUBARDO TIBIBP.
LAMPS. CONTINUAL BURNING . . .	⇒ HUBAR.
LANTERNS. THE . . .	⇒ HUBAIO.
LAW. I MADE A . . .	⇒ OHORELA.
LET HER BE KNOWN.	⇒ IXOMAXIP.
LET THEM BECOME.	⇒ NOASMI.
LET THEM DIFFER.	⇒ DILZMO.
LET THERE BE.	⇒ CHRISTEOS.
LET THEM FORGET.	⇒ BAMS.
LET IT CONFOUND.	⇒ OVCHO.
LET IT RUN.	⇒ PARMGI.
LET THEM BE DEFACED.	⇒ TONUG.
LET HER BE GOVERNED.	⇒ TABAORD.
LET HER SERVE THEM.	⇒ BOOAPIS.
LET THEM SERVE YOU.	⇒ BOAPRI.
LET IT REMAIN.	⇒ PAAOXT.
LET THEM VEX.	⇒ DOD PAL.
LET. WHILE . . .	⇒ CAPIMOA.
LIGHT.	⇒ OLPIRT or OLPRT.
LIGHT. MIGHTY . . .	⇒ MICAOLZ OLPIRT or OLPRT.
LIFT UP.	⇒ GOHOLOR.
LIFTED UP YOUR. YE . . .	⇒ FARZM.
LIFTED UP YOUR VOICES. YE . . .	⇒ FARZM.
LIKE UNTO THE HARVEST.	⇒ AZIAGIER or AZIAGIAR.
LIKE UNTO THE HARVEST OF	
A WIDOW.	⇒ AZIAGIER or AZIAGIAR RIOR.
LIKENESS. IN THE . . .	⇒ AZIAZOR.
LIFE AND INCREASE.	
THE FIRES OF . . .	⇒ MALPIRG.

LIVE SULPHUR.	⇒ SALBROX.
LIVETH.	⇒ HOM.
LIVETH or LIVETH FOREVER.	⇒ APILA.
LIVETH. AND . . .	⇒ OD APILA.
*LIVETH FOREVER. AND . . .	⇒ OD APILA.
LIVING BREATH.	⇒ GI GI PAH.
LIVETH FOREVER.	
OF HIM THAT . . .	⇒ IOIAD.
LIVE DWELLINGS.	⇒ PARADIAL.
LOINS. THY . . .	⇒ DAXIL.
LOINS. GIRD UP THY . . .	⇒ ALDON DAXIL.
LONG CONTINUANCE.	
WHOSE . . .	⇒ SOLAMIAN.
LORD. THE. . .	⇒ ENAY.
LORD. THE. . .	⇒ MAD.
LORD AND MASTER. OUR . . .	⇒ GE IAD.
LORD SAITH. THE . . .	⇒ GOHO IAD.
LORD THY GOD. FOR I AM . . .	⇒ ZIRE NA IAD.
LORD. FOR I AM . . .	⇒ BAGLE ZIRE.
LORD MAY BE MAGNIFIED.	
THAT THE . . .	⇒ AR ENAY OVOF.
LORD HATH OPENED HIS MOUTH.	
THE . . .	⇒ ENAY BUTMON.
LORD HATH OPENED HIS MOUTH.	
WHEREIN THE . . .	⇒ QUI IN ENAY BUTMON.
LOOKED ABOUT ME. HAVE . . .	⇒ DOR PHA.
LOOKING WITH GLADNESS.	⇒ DORPHAL.
LOUD VOICE. CRIED WITH A . . .	⇒ BAHAL.
LOWER HEAVENS. THE . . .	⇒ OADRIAX

—M—

MADE.	⇒ OLN (as in ‘made of.’)
MADE OF HYACINTH Pillars.	⇒ OLN NAZAVABH
MADE YOU. I . . .	⇒ E OL (as in ‘I made you stewards.’)
MADE A LAW. I . . .	⇒ OHORELA.
MADE MAN. I . . .	⇒ OL CORD ZIZ (as ‘created.’)
MAGNIFIED. MAY BE . . .	⇒ OVOF.
MAGNIFIED. THAT THE LORD	
MAY BE . . .	⇒ AR ENAY OVOF.
MAKE ME.	⇒ OZAZM (as in ‘command me.’)

MAKE US.	⇒ OZAZMA or OZOMZA (as above).
MAKING.	⇒ EOLIS.
MAKING MEN DRUNKEN or	
MAKING MEN DRUNK.	⇒ EOLIS OLLOG ORSBA.
MAN. THE RICH . . .	⇒ LAS OLLOR.
MAN. I HAVE MADE . . .	⇒ OL CORDZIZ (as with ‘created.’)
MAN. OF . . .	⇒ OLLORA.
MAN. THE WORK OF . . .	⇒ CONSIBRA.
MAN. THE STRENGTH OF . . .	⇒ VGEAR.
MANIFOLD WINDS. THAN THE . . .	⇒ OZONGON.
MANY. AS . . .	⇒ PLOZI.
MANY? HOW . . .	⇒ IRGIL.
MANY ARE THERE? HOW . . .	⇒ IRGIL CHIS DA.
MARBLE.	⇒ PIDIAI.
MARBLE SLEEVES.	⇒ PIDIAI COLLAL.
MARROW. AND OF THE . . .	⇒ OD TRANAN.
MASTER. OUR LORD AND . . .	⇒ GE IAD.
MAY BE.	⇒ NOALN.
MAY BE MAGNIFIED.	⇒ OVOF.
MEASURE.	⇒ HOL Q or HOLQ.
MEASURED.	⇒ HOLQ.
MEASURED. ARE . . .	⇒ CHIS HOLQ.
MEASURED. IT IS . . .	⇒ HOL Q or HOLQ.
MEASURED. NOT TO BE . . .	⇒ OF FAS.
MEASURED. OF WHOM IT IS . . .	⇒ O CASARAMAN HOLQ.
MEASURETH.	⇒ HOLQ.
MEMBERS. HER . . .	⇒ PAOMBD.
MERCIES:	⇒ IEHUSOZ.
MERCY.	⇒ RIT.
MERCY. SEAT OF . . .	⇒ OTHIL RIT
MERCY. YE SERVANTS OF . . .	⇒ C NOQOL RIT
MEN.	⇒ OLLOG.
MID-DAY. THE . . .	⇒ BAZM.
MIDST. IN THE . . .	⇒ NOTHOA.
MIDST. IN THE . . .	⇒ ZOMD or ZOND.
MIDST OF YOUR PALACE.	
SHINETH AS A FLAME IN THE . . .	⇒ LOHOLO VEP ZOMD or LOHOLO ZOND POAMAL.
MIGHT WORK. YOU . . .	⇒ VAUN.
MIGHTIER.	⇒ MICALP.
MIGHTY or ARE MIGHTY.	⇒ MICAOLZ.

MIGHTY. BE . . .	⇒ O MICAOLZ.
MIGHTY IN THE FIRMAMENT	
OF THE WATERS.	⇒ MICALZO PILZIN.
MIGHTY LIGHT.	⇒ MICAOLZ OLPIRT or MICAOLZ OLPRT
MIGHTY SEAT.	⇒ OXIAYAL.
MIGHTY SOUNDS. THE . . .	⇒ SAPAH.
MIGHTY SOUNDS. *YOUR . . .	⇒ NIDALI.
MIGHTY SOUNDS.	
*BUT NOT YOUR . . .	⇒ CRIP IP NIDALI.
MILLSTONES.	⇒ AVINY.
MIND. IN THE . . .	⇒ MANIN.
MINE OWN HANDS.	⇒ OZIEN.
MINE OWN HANDS. EXCEPT . . .	⇒ IN OZIEN.
MINISTERS. WITH THEIR . . .	⇒ C NOQODI.
MINGLED WITH POISON.	⇒ CYNXIR or CIXIR FABOAN.
MOMENT. OF A . . .	⇒ OANIO.
MOMENT ROAR. (IN YEA	
24th PART) OF A . . .	⇒ OL OANIO YOR.
MOON or AND THE MOON.	⇒ GRAA.
MOREOVER.	⇒ PILAH or P IL AH.
MOSS. THE . . .	⇒ MOM.
MOSS OF THE EARTH.	⇒ MOM CAOSGO
MOUTH. HIS . . .	⇒ BUTMONA.
MOUTH. FROM THEIR . . .	⇒ BUTMONI.
MOUTH. THE LORD HATH	
OPENED HIS . . .	⇒ ENAY BUTMON.
MOUTH. WHEREIN THE LORD	
HATH OPENED HIS . . .	⇒ QUI IN ENAY BUTMON.
MOUTHS RUN SEAS OF BLOOD.	
FROM THEIR . . .	⇒ BUTMONI PARM ZUMVI CNILA.
MOVE.	⇒ ZACAR.
MOVE.	⇒ ZACRE.
MOVE.	⇒ ZACARE.
MOVE YOU. I . . .	⇒ ZACAM.
MY FEET.	⇒ LASD.
MY FEET IN.	⇒ LUDSI.
MY POWER.	⇒ NA NA E EL.
MY VOICE.	⇒ BIEN.
MYSTERIES. THE . . .	⇒ CICLE.
MYSTERIES. YOUR . . .	⇒ CICLES.

—N—

NAME or AND NAME	⇒ DO O A IN.
NAME. IN THE . . .	⇒ DO OA IP.
NAME. HIS . . .	⇒ DO O A IN.
NAME IS AMONGST YOU.	
WHOSE . . .	⇒ SOBA DOOAIN.
NAME OF THE SAME. IN THE . . .	⇒ DO O I A P.
NAME RIGHTEOUSNESS.	⇒ BAFOUIB.
NAMES. THEIR . . .	⇒ OMAOAS.
NEITHER.	⇒ LARAG.
NESTS.	⇒ VIRQ.
NIGHT.	⇒ DOSIG.
NINE (9).	⇒ EM.
NINE. ARE . . .	⇒ CHIS EM.
NINETEEN (19).	⇒ AF.
NO.	⇒ AG.
NO CREATURES.	⇒ AG TOLTORN.
NOISES. YOUR . . .	⇒ NIDALI.
NO ONE CREATURE.	⇒ AG L TOLTORN.
NOT.	⇒ AG.
NONE.	⇒ AG.
NONE. WHOM . . .	⇒ SOBAM AG.
NO PLACE.	⇒ RIPIR.
NOT.	⇒ G or GE.
NOT.	⇒ IP.
NOT. ARE . . .	⇒ G CHIS GE.
NOT. AND . . .	⇒ OD IP.
NOT. AS IS . . .	⇒ TAGE.
NOT. BEGINNING IS . . .	⇒ IPAM.
NOT SEE. SHALL . . .	⇒ IP URAN.
NOT. THEY FROWN . . .	⇒ VCIM.
NOT. TO BE MEASURED . . .	⇒ MA OF FAS.
NOR END.	⇒ LU.
NOR END CANNOT BE.	⇒ LU I PAMIS.
NORTH.	⇒ LUCAL.
NORTH. IN THE . . .	⇒ LUCAL.
NUMBER.	⇒ CORMF.
NUMBERS.	⇒ CORMFA.
NUMBERED.	⇒ CORMP.
NUMBER. IN ONE . . .	⇒ SA GA COR or SA LA COR.

NUMBERED. BE . . .	⇒ CORMPT or CORMPO.
NUMBERED. HATH YET . . .	⇒ CORMPO.
NUMBERED BUT ONE.	
HATH YET. . .	⇒ CORMPO CRP L.
NUMBERS OF TIME. THE . . .	⇒ CAP1MAON.

— O —

O THOU.	⇒ ILS.
O THOU OF THE THIRD FLAME.	⇒ ILS D IALPRT.
O YEA HEAVENS.	⇒ MADRIAAX.
O YOU.	⇒ NONCI.
O YOU, THE SECOND.	⇒ VII V.
O YOU THE SECOND OF THE FIRST.	⇒ VI I V L.
O YOU SERVANT.	⇒ C NO QUOL.
O YOU SONS.	⇒ NORMI.
O YOU SONS OF FURY.	⇒ NORMI BAGIE or BAGHIE.
O YOU SWORDS OF.	⇒ NAPEAI.
OAK. OF AN . . .	⇒ PAEB.
OBEY.	⇒ DARBS.
OBEDIENCE,	⇒ ADNA.
OF.	⇒ DE.
OF A HARLOT.	⇒ A BABALOND.
OF A MOMENT.	⇒ OANIO.
OF A WIDOW.	⇒ RIOR.
OF BLOOD.	⇒ CNILA.
OF COMFORT.	⇒ BLIORB.
OF FIRE.	⇒ PRGEL.
OF FIRE WITH A TWO-EDGED SWORD.	⇒ PURGEL NAPTA or PRGEL NAPEA.
OF FURY.	⇒ BAGIE or BAGHIE.
OF GATHERING.	⇒ ALDI.
OF GOD.	⇒ OIAD.
OF HIM.	⇒ IAD.
OF HIM.	⇒ TOX.
OF HIM THAT IS FALLEN.	⇒ TELOCVOVIM.
OF HIM THAT SITTETH ON THE HOLY THRONE.	⇒ ONIDOIGO.
OF HIM THAT LIVETH FOREVER.	⇒ IOIAD.
OF HIM THAT IS, WAS, AND	

SHALL BE CROWNED.
 OF HIS MOUTH.
 OF HONOUR.
 OF LAMENTATION.
 OF LIVING BREATH.
 OF MY HANDS.
 OF MAN.
 OF MY VESTURES.
 OF SALT.
 OF SCORPIONS.
 OF SIN.
 OF SORROW.
 OF THE ALL-POWERFUL.
 OF THE CREATOR.
 OF THE EARTH.
 OF THE FIRST.
 OF THE FIRST FLAME.
 OF THE MARROW. AND . . .
 OF THE SECRET WISDOM.
 OF THE SOUTH.
 OF THE TEMPLE.
 OF THE WINDS.
 OF THEIR OWN SEATS.
 OF TIME.
 OF TRUTH.
 OF UNDEFILED KNOWLEDGE.
 OF VIRGINS.
 OF WHOM.
 OF WHOSE HANDS.
 OF WHOM IT IS MEASURED.
 OF WORMWOOD.
 OF YE FOURTH ANGLE.
 OF YE SAME, YOUR GOD.
 OF YOUR CREATION.
 OF YOUR GOD.
 OF YOUR GOVERNMENT.
 OF YOUR PALACE.
 OF WRATH.
 OLIVES.
 OLIVES. AS . . .
 OLIVE MOUNT. IN THE . . .
 OPEN or OPENEST.

⇒ IAD OI AS MOMAR.
 ⇒ BUTMONA.
 ⇒ IAIADIX.
 ⇒ EOPHAN.
 ⇒ GI GI PAH.
 ⇒ ZIEN.
 ⇒ OLLORA.
 ⇒ ZIMZ.
 ⇒ BALYE or BALIE.
 ⇒ SIATRIS.
 ⇒ DOALIM.
 ⇒ TIBIBP.
 ⇒ IA I DON.
 ⇒ QAAL.
 ⇒ AOSGO.
 ⇒ L or LA.
 ⇒ L IALPRT.
 ⇒ OD TRANAN.
 ⇒ ANANAEL.
 ⇒ BABAGEN.
 ⇒ SIAION.
 ⇒ ZONG.
 ⇒ THILD.
 ⇒ COCASB.
 ⇒ ERAN.
 ⇒ IADNAMAD.
 ⇒ PARADIZ.
 ⇒ CASARMAN.
 ⇒ AZIEN.
 ⇒ O CASARMAN HOLQ.
 ⇒ TATAN.
 ⇒ S DIU.
 ⇒ MAD.
 ⇒ QA AL or QALL.
 ⇒ MAD.
 ⇒ DE GNETAAB.
 ⇒ POAMAL.
 ⇒ VONPHO.
 ⇒ QU A NIS or QANIS.
 ⇒ TA QU A NIS or QANIS.
 ⇒ ADROCH.
 ⇒ ODO.

OPEN HIS MOUTH.	⇒ ENAY BUTMON.
THE LORD HATH . . .	⇒ A.
ON.	⇒ TOLHAMI.
ON ALL CREATURES.	⇒ PILD.
ON THE EARTH.	⇒ AZIEN.
ON WHOSE HANDS.	⇒ L or LA.
ONE.	⇒ L SMNAD.
ONE ANOTHER.	⇒ EL.
ONE AND THE SAME,	⇒ L PATRALX.
ONE ROCK.	⇒ L NIBM.
ONE SEASON.	⇒ CAPIMAO.
ONE WHILE.	⇒ Q or QUU.
OR.	⇒ Q TA or QUU TA.
OR AS.	
ORNAMENTS OF BRIGHTNESS.	
WITH . . .	⇒ LUCIFITIAN.
OR THE HORNS.	⇒ Q MOS PLEH.
OUR.	⇒ GE.
OUR COMFORT.	⇒ BLIORS.
OUR COMFORTER. IN . . .	⇒ BIGLIAD.
OUR LORD AND MASTER.	⇒ GE IAD.
OUR STRENGTH	⇒ VMPLIF.
OUT.	⇒ FALZ.
OUT. VOMIT . . .	⇒ FI FALZ.
OVER:	⇒ VORS.
OVER YOU.	⇒ ORG.
OWN. MINE . . .	⇒ OZIEN.

— P —

PALACE. OF YOUR . . .	⇒ POAMAL.
PALACE. SHINETH AS A FLAME IN	
THE MIDST OF YOUR . . .	⇒ LOHOLO VEP ZOMD or ZOND
	POAMAL.
PARTS.	⇒ ANIR.
PARTS. BY HER . . .	⇒ SAANIR.
PARTS. IN HER . . .	⇒ SAANIR.
PARTS OF THE EARTH.	⇒ SAANIR CAOSGO.
PARTAKERS or THE PARTAKERS.	⇒ PLAPLI.
PALM. THE . . .	⇒ NOBLOH (‘of the hands.’)
PEACE. IN . . .	⇒ ETHARZI.

PEACE. VISIT US IN . . .	⇒ F ETHARZI
PILLARS OF GLADNESS.	⇒ NAZARTH.
PILLARS. MADE OF HYACINTH . . .	⇒ OLN NAZAVABH.
PLACE. A . . .	⇒ NONCP.
PLACED YOU.	⇒ AALA/A ALA.
PLACES OF COMFORT.	⇒ PI BLIAR.
PLACE. NO . . .	⇒ RIPIR.
PLEASURE.	⇒ QUASAHI.
PLANTED. HATH . . .	⇒ HARG.
PLANTED. WHOM THE FIRST HATH . . .	⇒ SOBAM EL HARG.
PLEASANT DELIVERERS.	
AS . . .	⇒ OBELISONG.
POISON. MINGLED WITH . . .	⇒ CYNXIR or CIXIR FABOAN
POMP. HIS . . .	⇒ AUAVOX or AVAVOX.
POURING DOWN.	⇒ PANPIR.
POWER.	⇒ LONSHI.
POWER. IN . . .	⇒ MICALZO.
POWER. MY . . .	⇒ NA NA E EL.
POWERS. THEIR . . .	⇒ LONSHIN.
POWER. HIS . . .	⇒ LONSHI TOX.
POWER. IS GIVEN . . .	⇒ DLUGAM LONSHI.
POWER OF HIM. THE . . .	⇒ LONSHI TOX.
POWER EXALTED. IN . . .	⇒ LONSH or LANSH (LONSH mainly).
POWER SUCCESSIVELY.	⇒ CAP MI ALI.
POWER AND PRESENCE.	
IN THE . . .	⇒ G MICALZO or G MICALZA.
POWER UNDERSTANDING.	
WITH A . . .	⇒ GMICALZOMA
PRAISE.	⇒ ECRIN.
PRAISES. SINGING . . .	⇒ OE CRIMI.
PRAISE. THE . . .	⇒ ECRIN.
PRAISE OF YOUR GOD. THE . . .	⇒ ECRIN MAD.
PRAISE HIM. THAT YOU MAY . . .	⇒ REST L.
PREPARE. I . . .	⇒ ABRAMG.
PREPARED. ARE . . .	⇒ ABRAMIG.
PREPARED. I HAVE . . .	⇒ ABRAMG.
PROVIDED.	⇒ ABRAASSA.
PROMISE. THE . . .	⇒ ISRO.
PROMISE OF.	⇒ SRO.
PROMISE OF. BEHOLD THE . . .	⇒ MICMA ISRO.

PROMISE OF HIM. THE . . .	⇒ ISRO TOX.
PROVIDENCE. TO THE . . .	⇒ YARRY.

— Q —

QUALITIES. IN THEIR . . .	⇒ ASPIAN
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— R —

RAN.	⇒ PARM.
REASONABLE CREATURES	
OF THE EARTH AND MAN. THE . . .	⇒ CORD ZIZ
RECEIVERS. AS . . .	⇒ ED NAS.
REIGN.	⇒ SONF.
REIGNETH.	⇒ BOGPA.
REIGN. THAT . . .	⇒ DS SONF.
RICH MAN. THE . . .	⇒ LAS OLLOR.
RISE. SHALL . . .	⇒ TORZUL.
RIGHTEOUS.	⇒ BALTOH.
RIGHTEOUS. A GARLAND	
FOR THE . . .	⇒ OBLOC SAMVELG.
RIGHTEOUSNESS. OF . . .	⇒ BALTOH.
RIGHTEOUSNESS. OF . . .	⇒ PIAMOL.
RIGHTEOUSNESS. NAME . . .	⇒ BAFQUIB.
RIGHTEOUSNESS.	
FOR MY OWN . . .	⇒ BALTOHA.
RIGHTEOUSNESS. GOD OF . . .	⇒ IAD BALTOH.
REMAIN.	⇒ A AOX.
REMAIN. LET IT . . .	⇒ PAAOXT.
REMAIN. WHICH . . .	⇒ DS PA AOX.
REMEMBRANCE. TO THIS . . .	⇒ PAPNOR.
REJOICETH.	⇒ CHIRLAN.
REJOICETH IN THEM.	⇒ CHIRLAN PAR.
REPENTETH ME. IT . . .	⇒ MOOOAH.
REQUIRE or REQUIRETH.	⇒ VNIG.
REST.	⇒ PAGE (as 'to be still.)
REST NOT.	⇒ PAGE IP.
REST NOT. WHICH . . .	⇒ DS PAGE IP.
REST. THE . . .	⇒ VND L (as in 'the remainder.')
*ROBE. THE . . .	⇒ MABZA.
ROSE UP.	⇒ TORZULP.

ROAR.	⇒ YOR.
ROAR. (IN YEA 24th PART)	
OF A MOMENT . . .	⇒ OFOL OANIO YOR.
ROCK.	⇒ PATRALX.
ROTTEN. THE . . .	⇒ QTING.
RUN.	⇒ PARM.
RUN. LET IT . . .	⇒ PARMGI.

—S—

SAID. IT IS . . .	⇒ GOHULIM.
SAITH.	⇒ GOHE.
SAITH THE FIRST.	⇒ GOHE L.
SAITH THE LORD.	⇒ GOHO IAD.
SAME. THE . . .	⇒ L EL.
SAME. ONE AND THE . . .	⇒ L EL.
SAME. YOUR GOD, THE . . .	⇒ MAD.
SALT. OF . . .	⇒ BALYE or BALIE.
SAVE IN THE MIND. IS NOT . . .	⇒ GE O Q MANIN.
SAY. I . . .	⇒ GOHUS.
SAY. WE . . .	⇒ GOHIA.
SAYING.	⇒ GOHOL.
SAYETH.	⇒ GOHO.
SCORPIONS. OF . . .	⇒ SIATRIS.
SCORPIONS. THE HEADS OF . . .	⇒ DAZIS SIATRIS.
SEAL. THE . . .	⇒ EMETGIS (not the mammal.)
SEAL OF HONOUR. THE . . .	⇒ EMETGIS IAIADIX.
SEAS.	⇒ ZUMVI.
SEAS OF BLOOD. FROM THEIR	
MOUTHS RUN . . .	⇒ BUTMONI PARM ZUMVI
	CNILA
SEASON.	⇒ NIBM.
SEASON. ONE . . .	⇒ L NIBM.
SEAT or SEATS.	⇒ THIL.
SEATS. THE . . .	⇒ O THIL.
SEATS. IN . . .	⇒ THILN.
SEATS. OF THEIR OWN . . .	⇒ THILD.
SEAT OF MERCY.	⇒ O TOIL RIT.
SEAT. THE MIGHTY . . .	⇒ OXIAYAL.
SEATS TWELVE. IN . . .	⇒ THINOS.
SECOND. AND THE . . .	⇒ TA VI U.
SECOND ANGLE. IN THE . . .	⇒ VI V DI V.

SECOND. OF THE . . .	⇒ VI U.
SECOND. THE . . .	⇒ VIV.
SECOND FLAME.	⇒ VIV IALPRT.
SECOND. O YOU, THE . . .	⇒ VIIV.
SECOND OF THE FIRST.	
O YOU, THE . . .	⇒ VI I V L.
SECOND BEGINNING OF THINGS.	
THE . . .	⇒ CRO OD ZI.
SECRETS OF TRUTH. THE . . .	⇒ LAIAD.
SECRET WISDOM. OF THE . . .	⇒ ANANAEL.
SEE.	⇒ URAN.
SEPARATE CREATURES.	⇒ TLIOB.
SERVANTS. UNTO THY . . .	⇒ C NOQUOD.
SERVANTS, UNTO THY or HIS . . .	⇒ C NO QUOD.
SERVANTS OF MERCY. YEA . . .	⇒ C NOQUOL RIT.
SERVANTS. O YOU . . .	⇒ C NO QUOL.
SERVANT. THE . . .	⇒ NOCO.
SERVE THEM. LET HER . . .	⇒ BOOAPIS.
SERVE YOU. LET THEM . . .	⇒ A BOAPRI.
SET. I HAVE . . .	⇒ O THIL.
SETTLED. I HAVE . . .	⇒ ALAR.
SHALL BE.	⇒ TRIAN or CHISO.
SHALL BE. AND . . .	⇒ CHISO.
SHALL COMFORT.	⇒ BLIORAX.
SHALL NOT SEE.	⇒ IP URAN.
SHALL RISE.	⇒ TORZUL.
SHALL BE CROWNED.	⇒ MOMAR.
SHALL BE AS BUCKLERS.	⇒ TRIAN TA LOLCIS.
SHALL BE A SONG OF HONOUR.	⇒ TRIAN LU IA HE.
SHARP SICKLES.	⇒ PU IM or PU IN.
SHARP SICKLES. AS . . .	⇒ TA PU IM.
SHE.	⇒ PI.
SHE IS.	⇒ PI I.
SHINETH AS A FLAME IN THE MIDST OF YOUR PALACE.	⇒ LOHOLO VEP ZOMD or ZOND POAMAL.
SHOW YOURSELVES.	⇒ ZAMRAM.
SINGING PRAISES.	⇒ OE CRIMI.
SIN. OF . . .	⇒ DOALIM.
SINK.	⇒ CARBAF.
SIT.	⇒ RINT.
SITTETH ON THE HOLY THRONE.	

OF HIM THAT . . .	⇒ IDOIGO.
SIX (6).	⇒ NORZ.
SKIRTS. THE . . .	⇒ VNALAH.
SLEEP.	⇒ BRGDA or BURGDA or BRGDO.
SLEEVES.	⇒ COLLAL.
SLEEVES. MARBLE . . .	⇒ PIDIAI COLLAL.
SONG OF HONOUR.	⇒ LU IA HE.
SONS OF FURY. O YOU . . .	⇒ NOROMI BAGHIE.
SONS OF MEN. THE . . .	⇒ NOR MO LAP.
SONS OF PLEASURE. THE . . .	⇒ NOR QUASAH.
SORROW. OF . . .	⇒ TIBIBP.
SORROW. LANTERNS or LAMPS OF . . .	⇒ HUBAIO or HUBARDO TIBIBP.
SOUNDS. THE MIGHTY . . .	⇒ SAPAH.
SOUTH. IN THE . . .	⇒ BABAGE.
SOUTH. OF THE . . .	⇒ BABAGEN.
*SOUNDS. BUT NOT YOUR MIGHTY . . .	⇒ CRIP IP NIDALI.
SPAKE.	⇒ CAMLIAX.
SPAKE. AND THE EAGLE . . .	⇒ OD VABZIR CAMLIAX.
SPIRITS OF. THE . . .	⇒ GAH.
SPOKEN. HAVE . . .	⇒ GOHON.
STAND.	⇒ BIAH.
STARS.	⇒ OIVEAE.
STARS. THE . . .	⇒ AOIVEAE.
STEWARDS.	⇒ BALZARG.
STIR UP. TO . . .	⇒ LRING.
STIR UP. TO . . .	⇒ ZIXLAY.
STIR UP VEXATION. TO . . .	⇒ ZIXLAY DODSIH or ZIXLAY DODSEH.
STONE. THAN THE BARREN . . .	⇒ ORRI.
STOOPING DRAGON. TO THE . . .	⇒ ABAIUONIN or ABAIVOVIN.
STRANGER. A . . .	⇒ GO SA A.
STRETCH FORTH AND CONQUER.	⇒ ZILODARP
STRETCH FORTH AND CONQUER. IN THE GOD OF . . .	⇒ MAD ZILODARP.
STRENGTH. OUR . . .	⇒ VMPLIMF.
STRENGTH OF MAN. THE . . .	⇒ VGEAR.
STRONG. BECOME . . .	⇒ VGEG.
STRONG SEER. A . . .	⇒ VRELP.
STRONG TOWERS.	⇒ VMADEA or V MA DEA.

STRONG. WAXETH . . .	⇒ V GE GI.
STRONGER.	⇒ GIUI.
SUCCESSIVELY.	⇒ CAPMIALI.
SUCCESSIVELY. ALSO . . .	⇒ T CAPMIALI.
SUCCESSIVELY. POWER . . .	⇒ CAPMI ALI.
SUCH.	⇒ CORS or CORSV.
SUCH AS.	⇒ CORS TA or CORSCA.
SUCH. OF . . .	⇒ CORSI.
SULPHUR. LIVE . . .	⇒ SALBROX.
SUN. THE . . .	⇒ ROR.
SURGES.	⇒ MOLVI.
SURGES. AS MANY . . .	⇒ PLOZI MOLVI.
SWARE. VOICES AND . . .	⇒ ZNRZA or ZNURZA.
SWORN. HE HATH . . .	⇒ SURZAS.
SWORD. A . . .	⇒ NAZPSAD or NAZPSGO.
SWORD. OF FIRE WITH	
A TWO-EDGED . . .	⇒ PRGEL NAPEA.
SWORDS. O YOU . . .	⇒ NAPEAI.
SWORDS. TWO-EDGED . . .	⇒ NAPTA or NAPEA.

— T —

TALKED OF YOU. I HAVE . . .	⇒ BRITA.
TEMPLE. OF THE . . .	⇒ SIAION.
TERROR. TO THE . . .	⇒ CIAOFI.
THAN THE BARREN STONE.	⇒ ORRI.
THAN THE EARTH.	⇒ COASGIN.
THAT.	⇒ DS or AR (DS usually).
THAT IS.	⇒ OI.
THAT GOVERN.	⇒ ARS TABAS.
THAT HAVE.	⇒ DS BRIN.
THAT INCREASE.	⇒ ARCOAZIOR.
THAT REIGN.	⇒ DS SONF.
THAT THE GLORY OF HER.	⇒ BUSDIR TILB.
THAT UNDERSTAND.	⇒ DS OM.
THAT THE LORD MIGHT	
BE MAGNIFIED.	⇒ AR ENAY OVOF.
THAT SITTETH ON THE HOLY	
THRONE. OF HIM . . .	⇒ IDOIGO.
THAT YOU MIGHT PRAISE HIM.	⇒ REST EL.
THE.	⇒ A.

THE ARK OF KNOWLEDGE.	⇒ IADAMAD.
THE BALANCE.	⇒ PIAP.
THE BED.	⇒ TIANTA.
THE BRIGHTNESS.	⇒ LUCIFTIAS.
THE BROTHERS.	⇒ E SIASCH.
THE BURNING FLAME.	⇒ I AL PURG.
THE COAT.	⇒ MABZA.
THE CONTENT OF TIME.	⇒ Q COCASB.
THE CORNERS	⇒ MIIONOAG.
THE COVENANT.	⇒ SIBSI.
THE CROWNS,	⇒ MOMAO.
THE DWELLING PLACE.	⇒ FOARGT.
THE EAGLE.	⇒ VABZIR.
THE EAGLE SPAKE.	⇒ VABZIR CAMLIAX.
THE EARTH.	⇒ CAOSGI or CAOSGA.
THE ELDERS.	⇒ VRAN (GRAN can be used).
THE ENDS.	⇒ VLS.
THE FACE.	⇒ ADOIAN.
THE FIRST. IN . . .	⇒ ILI.
THE FIRST.	⇒ I LI or E LO or ELO.
THE FIRES OF LIFE AND INCREASE.	⇒ MALPIRG.
THE FLOWERS.	⇒ LORS I Q or LORS I QUA.
THE FOURTH ANGLE.	⇒ S DIU.
THE GOD OP RIGHTEOUSNESS:	⇒ IAD BALTOH.
THE GOVERNOR.	⇒ TABAAN.
THE GREAT NAME.	⇒ MONASCI.
THE GLORY. IN . . .	⇒ BUSD.
THE GLORY OF GOD.	⇒ BUSDIR OIAD.
THE HEAD or HEADS.	⇒ DAZIS.
THE HEART.	⇒ MONONS.
THE HEART OF MAN DOTH HIS THOUGHTS.	⇒ MONONS OLORA GNAY ANGELARD.
THE HEAVENS.	⇒ PIRIPSOL.
THE HEAVENS.	⇒ MADRIIX.
THE HEAVENS. O YOU . . .	⇒ MADRIAX.
THE HEAVENS. WITH THE . . .	⇒ PERIPSAX or PIRIPSAX.
THE HIGHEST. OF . . .	⇒ IAIDA.
THE HORNS OF.	⇒ MOSPLEH.
THE HOLY ONES.	⇒ PIR.
THE HOUSE.	⇒ ALMAN.

THE JUST.	⇒ BALIT.
THE LANTERNS.	⇒ HUBAIO.
THE LORD.	⇒ IAD.
THE LORD.	⇒ ENAY.
THE LORD HATH OPENED HIS MOUTH.	⇒ NAY BUTMON.
THE LOWER HEAVENS.	⇒ OADRIAX.
THE MID-DAY.	⇒ BAZM.
THE MIGHTY SEAT.	⇒ OXIAYAL
THE MIGHTY SOUNDS:	⇒ SAPAH.
THE MOON or THE MOON. AND . . .	⇒ GRAA.
THE MOSS.	⇒ MOM.
THE MYSTERIES.	⇒ CICLE.
THE PALMS.	⇒ NOBLOH (of the hands).
THE PARTAKERS.	⇒ LAPLI.
THE PRAISE.	⇒ ECRIN.
THE PRAISE OF YOUR GOD.	⇒ ECRIN MAD.
THE PROMISE.	⇒ ISRO.
THE PROMISE OF HIM.	⇒ ISRO TOX.
THE PROVIDENCE OF HIM.	⇒ YARRY.
THE POWER OF HIM.	⇒ LONSHI TOX.
THE REST.	⇒ VND L.
THE REASONABLE CREATURES OF EARTH OR MAN.	⇒ CORD ZIZ.
THE RICH MAN.	⇒ LAS OLLOR.
*THE ROBE.	⇒ MABZA.
THE ROTTEN.	⇒ QTING.
THE SAME.	⇒ L EL.
THE SAME, YOUR GOD.	⇒ MAD.
THE SEAL.	⇒ EMETGIS (not the mammal).
THE SEATS.	⇒ O THIL.
THE SECOND.	⇒ VI U or VIV.
THE SECOND FLAME.	⇒ VIV IALPRT.
THE SECOND BEGINNINGS OF THINGS.	⇒ CRO OD ZI.
THE SECRETS OF TRUTH.	⇒ LAIAD.
THE SERVANT.	⇒ NOCO.
THE SKIRTS.	⇒ UNALAH or VNALAH.
THE SONS OF MEN.	⇒ NOR MO LAP.
THE SPIRITS OF.	⇒ GAH.
THE STARS.	⇒ AOIVEAE.
THE STRENGTH OP MAN.	⇒ VGEAR.

THE SUN.	⇒ ROR.
THE THIRD.	⇒ D.
THE TIME.	⇒ ACOCASB.
THE TRUE AGES.	⇒ HOMIL.
THE TRUE WORSHIPPER.	⇒ HOATH.
THE UNDEFILED KNOWLEDGE	⇒ IADAMAD.
THE VOICE.	⇒ BIAL.
THE WORK OF MAN.	⇒ CONSIBRA.
THE WRATH.	⇒ VONPH.
THEE.	⇒ ILSI.
THEE. GOING BEFORE . . .	⇒ TASTAX ILSI.
THEIR ABIDING.	⇒ CAFAFAM.
THEIR BEAUTY. IN . . .	⇒ TURBS.
THEIR FEET.	⇒ LUSDA.
THEIR HANDS.	⇒ OZOL.
THEIR HEAD or HEADS.	⇒ DAZIS.
THEIR MINISTERS. WITH . . .	⇒ C NOQUOD.
THEIR NAMES.	⇒ OMAOAS.
THEIR POWERS.	⇒ LONSHIN.
THEIR QUALITIES. IN . . .	⇒ ASPIAN.
THEM. GAVE . . .	⇒ DLUGAR.
THEM. GIVING UNTO . . .	⇒ DLUGAR.
THEM. IN . . .	⇒ PAR.
THEM. REJOICETH IN . . .	⇒ CHIRLAN PAR.
THEM VEX. LET . . .	⇒ DODPAL.
THEN THE MANIFOLD WINDS.	⇒ OZONGON.
THERE.	⇒ DA.
THERE WERE.	⇒ ZIROM.
THERE? HOW MANY ARE . . .	⇒ IRGIL CHIS DA.
THEREFORE.	⇒ CA or E CA (usually CA).
THESE.	⇒ UNAL or VNAL.
THESE ARE.	⇒ UNAL or VNAL CHIS.
THESE BE.	⇒ UNAL or VNAL CHIS.
THESE GATHER UP.	⇒ VNAL ALDON.
THEY.	⇒ Z.
THEY ARE.	⇒ Z CHIS.
THEY ARE BECOME.	⇒ INOAS.
THEY ARE THE.	⇒ Z CHIS.
THEY ARE APPARELLED WITH.	⇒ ZONAC.
THEY FROWN NOT.	⇒ VCIM.
THEY WHOSE NUMBER IS.	⇒ Z SOBA CORMF.
THINGS. ALL . . .	⇒ TOK GLO or TOL GLO.

THIRD. AND THE . . .	⇒ OD D.
THIRD. ARE AS THE . . .	⇒ CHIS TA D.
THIRD ANGLE. INTO THE . . .	⇒ D U I V.
THIRD HEAVEN. THE . . .	⇒ PIRIPSON.
THIRTY-ONE (31).	⇒ GA.
THIRTY-THREE (33).	⇒ PD or PE DE.
THIRD FLAME.	⇒ D IALPRT.
THIS.	⇒ OI.
THIS HOUSE.	⇒ OI SALMAN.
THIS REMEMBRANCE. TO . . .	⇒ PAPNOR.
THORNS.	⇒ NANBA.
THOSE.	⇒ PRIAZ.
THOSE. WITH . . .	⇒ PRIAZI.
O THOU or THOU.	⇒ ILS.
THOU A WINDOW OF. BE . . .	⇒ BOLP COMO.
THOU OF THE	
THIRD FLAME. O . . .	⇒ ILS D IALPRT.
THOU. GREAT ART or ARE . . .	⇒ DRILPA GEH ILS.
THOUGHTS. HIS . . .	⇒ ANGELARD.
THOUSAND.	⇒ EORS or MATB.
THOUSAND TIMES. AND A . . .	⇒ OD EORS or MATB COCASG.
THROUGH THRUSTING FIRE. A . . .	⇒ ALPRG.
THUNDERS. THE . . .	⇒ CONST or CORAXO.
THUNDERS OF INCREASE. THE . . .	⇒ AVAVGO.
THUNDERS OF JUDGEMENT	
AND WRATH. THE . . .	⇒ CORAXO.
THY KINGDOM. IN . . .	⇒ AQLO ADOHI.
THY LOINS.	⇒ DAXIL.
THY LOINS. GIRD UP . . .	⇒ ALDON DAXIL.
THY SERVANT. UNTO . . .	⇒ C NOQUOD.
THUS. YOU ARE BECOME . . .	⇒ NOAN.
TIME or THE TIME or OF TIME.	⇒ COCASB.
TIMES.	⇒ COCASG.
TIMES. ANOTHER . . .	⇒ COCOASB.
TIME. YE CONTENT OF . . .	⇒ Q COCASB.
TIME. THE NUMBERS OF . . .	⇒ CAPIMAON.
TO ARE NOT.	⇒ CHIS I CHIS GE.
TO DISPOSE ALL.	⇒ LRASD TOK or LRASD TOL.
TO HIM.	⇒ IAD PIL.
TO GOVERN	⇒ CABA.
TO GOVERN THE HOLY ONES.	⇒ TABA PIR.
TO THE PROVIDENCE.	⇒ YARRY

TO OUR COMFORT.	⇒ BLIORS.
TO STIR UP.	⇒ LRING.
TO THE STOOPING DRAGON.	⇒ ABAIUNIN or ABAIVOVIN.
TO THE TERROR.	⇒ IAOFI.
TO THE INTENT THAT.	⇒ FAFEN.
TO STIR UP.	⇒ ZIXLAY.
TO STIR UP VEXATION.	⇒ ZIXLAY DODSIH or ZIXLAY DODSEH.
TO THE CENTRE.	⇒ OVOARS.
TO VANNE.	⇒ AR.
TO VANNE THE EARTH.	⇒ ARCAOSGI.
TO WHOM.	⇒ CASARM.
TO YOU.	⇒ NONCA.
TORMENT TO THE WICKED. A . . .	⇒ MIR PIZIN BABALOND
TOWERS. STRONG . . .	⇒ VMADDA or V MA DBA.
TRAIN. YOUR . . .	⇒ FAFEN.
TRAIN. BRING DOWN YOUR . . .	⇒ DRIX FAFEN
TREASURE.	⇒ LIMLAL.
TREASURE. DOTH HIS . . .	⇒ GNAY LIMLAL.
TRIUMPHETH or TRIUMPH.	⇒ TOH.
TRUSSED YOU TOGETHER.	⇒ COMMAH.
TRUTH.	⇒ OOAN or VAOAN.
TRUTH. OF . . .	⇒ ERAN.
TRUTH. THE SECRETS OF . . .	⇒ LAIAD.
TWELVE (12).	⇒ OS.
TWENTY-EIGHT (28).	⇒ OB.
TWELVE KINGDOMS.	⇒ OS LONDOH.
TWO-EDGED SWORD.	⇒ NAPTA or NAPEA.
TWO TIMES. FOR . . .	⇒ OLANI.
TWO TIMES AND A HALF. FOR . . .	⇒ OLANI OD OBZA.

— U —

UNDER.	⇒ OROCH.
UNDER WHOM.	⇒ CASARMI.
UNDER WHOSE.	⇒ CASARMAN.
UNDER WHOSE WINGS.	⇒ CASARMAN VPA AHL.
UNDER YOU or	
UNDERNEATH YOU.	⇒ OROCHA.
UNDEFILED KNOWLEDGE.	
OF . . . or UNDEFILED	
KNOWLEDGE. THE . . .	⇒ IADNAMAD.

UNDERSTAND.	⇒ OM.
UNDERSTANDING HER.	⇒ OM TIBL.
UNDERSTAND. THAT . . .	⇒ DS OM.
UNDERSTAND. WHICH . . .	⇒ DS OM.
UNDERSTAND. WHO . . .	⇒ DS OM.
UNDERSTANDING.	
WITH A POWER . . .	⇒ GMICALZOMA.
UP. BIND . . .	⇒ ALLAR.
UP. ROSE . . .	⇒ ORZULP.
UPON.	⇒ MIRC.
UPON THE EARTH.	⇒ CAOSG.
US. AMONG . . .	⇒ AAOIM.
US. CONCLUDES . . .	⇒ A IAL.
US. MAKE . . .	⇒ OZAZMA or OZOZMA.
UNSPEAKABLE.	⇒ ADPHAHT or ADPHANT.
UNTIL.	⇒ CACRG.
UNTO THE CENTRE.	⇒ VOARS.
UNTO WHOM.	⇒ ASARMI.
UNTO THY SERVANTS.	⇒ C NO QUOD.
UNTO. HARKEN . . .	⇒ OLPETH.
UNTO HIS SERVANTS.	⇒ C NO QUOD.
UNTO THE. AS . . .	⇒ PUGO.
UNTO ME	⇒ PAMBT.
UNTO THE CREATOR.	⇒ Q A DAH or QAADA.
UNTO US.	⇒ TIA.
UNTO EVERY ONE OF YOU.	⇒ VOMSARG or VONSARG.
UNTO THEM. GIVING . . .	⇒ DLUGAR.

— V —

VANNE. TO . . .	⇒ AR (to ‘fan or winnow.’)
VANNE THE EARTH. TO . . .	⇒ ARCAOSGI.
VARIETY.	⇒ DAMPLOZ.
VESSEL or VESSELS.	⇒ ZIZOP.
VESSELS. FROM THE HIGHEST . . .	⇒ IZIZOP.
VESTURES. OF MY . . .	⇒ ZIMZ.
VEXED.	⇒ DODRMNI or DODRUMNI.
VEX. LET THEM . . .	⇒ DODPAL.
VEXING.	⇒ DODS.
VEXING ALL CREATURES.	⇒ TOL HAM.
VEXATION.	⇒ DODSIH or DODSEH.

VEEXATION. TO STIR UP . . .	⇒ ZIXLAY DODSIH or ZIXLAY DODSEH.
VIAL or VIALS.	⇒ ENFAFAPE or OFAFAFE.
VIRGINS. OF . . .	⇒ PARADIZ.
VISIT or VISIT US.	⇒ F or EF.
VISIT THE EARTH.	⇒ F CACOSGA.
VISIT US IN COMFORT.	⇒ F BLIARD.
VISIT US IN PEACE.	⇒ F ETHARZI.
VOICE.	⇒ BIALO.
VOICE. CRIED IN A LOUD . . .	⇒ BAHAL.
VOICE. HARKEN TO MY . . .	⇒ SOLPETH BIEN.
VOICE. MY . . .	⇒ BIEN.
VOICE. THE . . .	⇒ BIAL.
VOICES. YOUR . . .	⇒ BIA.
VOICES AND SWARE.	⇒ ZNRZA or ZNURZA.
VOICES OF. YOUR . . .	⇒ FA A IP.
VOMIT OUT . . .	⇒ OXEX.

— W —

WALKEST.	⇒ INSI.
WALKEST. WHICH . . .	⇒ DS INSI.
WAS.	⇒ ZIROP or AS (ZIR is dubious).
WATER. OF . . .	⇒ ZIN.
WATER. TO . . .	⇒ ZLIDA.
WAXETH STRONG.	⇒ V GE GI.
WE SAY.	⇒ GOHIA.
WEAVE.	⇒ OADO.
WEAVE. WHICH . . .	⇒ DS OADO.
WEED.	⇒ FI.
WEED OUT.	⇒ FI PALZ.
WEDDING. FOR A . . .	⇒ PARACLEDA.
WEeping.	⇒ RACLIR.
WEST or IN THE WEST.	⇒ SOBOLN or SOBOLON.
WHICH.	⇒ DS or DST.
WHICH ALSO.	⇒ DS T.
WHICH IS.	⇒ DSI or DS I.
WHICH DWELL or	
WHICH DWELL IN.	⇒ DS PRAF
WHICH HAST THY BEGINNING.	⇒ DS ACRO OD ZI
WHICH I HAVE.	⇒ DS or DST.

WHICH IS CALLED AMONGST
 YOU A BITTER STING.
 WHICH HAVE.
 WHICH REMAIN.
 WHICH REST NOT.
 WHICH UNDERSTAND.
 WHICH UNDERSTAND AND
 SEPARATE CREATURES.
 WHICH WALKEST.
 WHEREIN.
 WHEREIN THE LORD HATH
 OPENED HIS MOUTH.
 WHEREFORE.
 WHILE. ANOTHER . . .
 WHILE.
 WHO.
 WHO HAVE.
 WHO UNDERSTAND.
 WHO HAST THY.
 WHOM.
 WHOM. IN . . .
 WHOM NONE.
 WHOM. TO . . .
 WHOM. UNTO . . .
 WHOM. UNDER . . .
 WHOM IT IS MEASURED. OF . . .
 WHOM. OF . . .
 WHOM THE FIRST HATH
 PLANTED.
 WHOSE.
 WHOSE. ARE THEY . . .
 WHOSE BRANCHES.
 WHOSE CONTINUANCE.
 WHOSE COURSES.
 WHOSE COURSES ARE
 WITH COMFORT.
 WHOSE EYES.
 WHOSE GOD.
 WHOSE HANDS. IN . . .
 WHOSE HANDS. ON . . .
 WHOSE. IN . . .
 WHOSE KINGDOMS.

⇒ DS I VMD AAI GROSB.
 ⇒ DS BRIN.
 ⇒ DS PA AOX.
 ⇒ DS PAGE IP.
 ⇒ DS OM.

 ⇒ DS OM OD TLIOB
 ⇒ DS INSI.
 ⇒ QUI IN.

 ⇒ QUI IN ENAY BUTMON.
 ⇒ DANSAR.
 ⇒ OD CACOCASB.
 ⇒ CAPIMOA.
 ⇒ DS or DST.
 ⇒ DS BRIN.
 ⇒ DS OM.
 ⇒ DS A.
 ⇒ SOBAM or CASARMA.
 ⇒ CASARMG.
 ⇒ SOBAM AG
 ⇒ CASARM.
 ⇒ CASARM.
 ⇒ CASARMI.
 ⇒ CASARAMAN HOLQ.
 ⇒ CASARAMAN.

 ⇒ SABA or SOBAM EL HARG.
 ⇒ SOBA, SOBKA or SOBOL.
 ⇒ CHIS SOBKA.
 ⇒ SOBA LILONON.
 ⇒ SOBA MIAM.
 ⇒ SOBOL ZAR.

 ⇒ SOBOL ZAR T BLIARD.
 ⇒ SOBA or SABA OOAONA.
 ⇒ SOBA IAD.
 ⇒ SOBRA Z OL.
 ⇒ AZIEN.
 ⇒ SOBRA.
 ⇒ SOBAM LONDOH.

WHOSE LONG CONTINUANCE.	⇒ SOLA MIAN.
WHOSE NAME AMONGST YOU.	⇒ SOBA DOOAIN.
WHOSE WORKS.	⇒ SOBAH or SOBOL ATH.
WHY? FOR . . .	⇒ BAGLE.
WICKED. A TORMENT THE . . .	⇒ TOMIR PIZIN BABALON.
WIDOW. OF A . . .	⇒ RIOR.
WINDS. OF THE . . .	⇒ ZONG.
WINDS. THEN THE MANIFOLD . . .	⇒ OZONGON.
WINDOW OF. BE THOU A . . .	⇒ BOLP COMO.
WINDOW OF COMFORT TO ME.	
BE THOU . . .	⇒ BOLP COMO BLIORT PAMT.
WINGS.	⇒ VPAAH.
WINGS. THE . . .	⇒ VPAAHI.
WINGS. UNDER WHOSE . . .	⇒ CASARMAN VPAAHI.
WITH A POWER	
UNDERSTANDING.	⇒ GMICALZOMA.
WITH ADMIRATION.	⇒ GRSAM or RSAM.
WITH AGE.	⇒ HOMIN.
WITH ALL HER CREATURES.	⇒ TOLTORGI.
WITH ANOTHER.	⇒ ASYMP.
WITH COMFORT.	⇒ BLIARD.
WITH DARKNESS.	⇒ ORS.
WITH DIAMONDS.	⇒ ACHILDO.
WITH DRYNESS.	⇒ ORSCOR.
WITH GLADNESS.	⇒ DORPHAL.
WITH HER.	⇒ TIOBL.
WITH A HUNDRED MIGHTY	
EARTHQUAKES.	⇒ VOHIM OL GIZ Y AX GIZYAX.
WITH POISON.	⇒ FABOAN.
WITH ORNAMENTS OF	
BRIGHTNESS.	⇒ LUCIFTIAN.
WITH THEIR MINISTERS.	⇒ C NOQODI.
WITH THE FIRE.	⇒ PRGE.
WITH THOSE.	⇒ PRIAZI.
WISDOM. OF THE SECRET . . .	⇒ ANANAEL.
WITHIN HER.	⇒ TIOBL.
WITHIN THE DEPTH OF MY JAWS.	⇒ PIADPH.
WORK.	⇒ VAUL or CORS.
WORKS.	⇒ ATH.
WORK OF MAN. THE . . .	⇒ CONSIBRA.
WORK. YOU MIGHT . . .	⇒ VAUN.

WORK WONDERS.	⇒ VAUL ZIRN.
WORKMAN. CONTINUAL . . .	⇒ CANAL.
WORMWOOD. OF . . .	⇒ TATAN.
WONDER.	⇒ SALD.
WONDERS.	⇒ ZIRN.
WONDERS OF ALL CREATURES.	⇒ ZIRN TOL HAMI.
WORSHIPPER. THE TRUE . . .	⇒ HOATH.
WRATH.	⇒ VONPO or VONPH.
WRATH. THE . . .	⇒ VONPH.
WRATH. OF . . .	⇒ VONPHO.
WRATH. THE THUNDERS OF	
JUDGEMENT AND . . .	⇒ CORAXO.
WOE.	⇒ OHIO.

— Y —

YE. COME . . .	⇒ NIIS.
YE CONTENT OF TIME.	⇒ Q COCASB.
YEA HEAVENS. O . . .	⇒ MADRIAAX.
YE LIFTED UP or	
YE LIFTED UP YOUR VOICES.	⇒ FARZAM.
YE SONS OF FURY.	⇒ NOROMI BAGHI.
YE SONS OF PLEASURE.	⇒ NOR QUASHI.
YEA.	⇒ NOIB.
YEA SERVANTS OF MERCY.	⇒ C NOQOL RIT.
YOU.	⇒ NONCA or NONCF or NONSF or NON CF or TA.
YOU. O . . .	⇒ NONCI.
YOU. AMONGST . . .	⇒ AAI.
YOU ARE BECOME. THUS . . .	⇒ NOAN.
YOU A BITTER STING.	
AMONGST . . .	⇒ AAI GROSB.
YOU. COME . . .	⇒ NIIS.
YOU. DELIVERED . . .	⇒ ZONRENG.
YOU. I HAVE MADE . . .	⇒ E OL.
YOU. I HAVE TALKED OF . . .	⇒ BRITA.
YOU MIGHT WORK.	⇒ VAUN.
YOU. PLACED . . .	⇒ AALA or A ALA.
YOU. TO . . .	⇒ NONCA.
YOU TOGETHER. TRUSSED . . .	⇒ COMMAH.
YOUR CREATION.	⇒ QAA or QAAS or QALL.
YOUR CREATION. IN . . .	⇒ Q A AN.

YOUR FEET.	⇒ LUSD.
YOUR GARMENTS.	⇒ OBOLEH or Q A A.
YOUR GOD.	⇒ P IAD.
YOUR GOD.	⇒ MAD.
YOUR GOD. THE PRAISE OF . . .	⇒ ECRIN MAD.
YOUR GIRDLES.	⇒ ATRAAH.
YOUR GIRDLES. BIND UP . . .	⇒ ALLAR ATRAAH.
YOUR GOVERNMENTS.	⇒ GNETAAB.
*YOUR MIGHTY SOUNDS.	⇒ NIDALI.
YOUR MYSTERIES.	⇒ CICLES.
YOUR NOISES.	⇒ NIDALI.
YOURSELVES.	⇒ AMIRAN.
YOURSELVES TO US. APPLY . . .	⇒ IM UA MA or IM VAR MAR.
YOUR VOICES.	⇒ BIA.
YOUR VOICES. OF . . .	⇒ FA A IP.
YOUR TRAIN.	⇒ PAFEN.
YOUR TRAIN.	
BRING DOWN . . .	⇒ DRIX FAFEN.

THE ANGELIC CALLS OR KEYS

The First Call or Key:

Ol Sonf Vorsag Goho Iad Balt Lonsh Calz Vonpho Sobra Z Ol Ror I Ta
Nazps Od Graa Ta Malprg Ds Hol Q Qaa Nothoa Zimz Od Commah Ta
Nobloh Zien Soba Thil Gnonp Prge Aldi Ds Vrbs Oboleh G Rsam Casarm
Ohorela Taba Pir Ds Zonrensg Cab Erm Iadnah Pilah Farzm Znrza Adna
Gono Iadpil Ds Hom Od Toh Soba Ipam Lu Ipamis Ds Loholo Vep Zomd
Poamal Od Bogpa Aai Ta Piap Piamol Od Vaoan Zacare Ca Od Zamran Odo
Cicle Qaa Zorge Lap Zirido Noco Mad Hoath Iaiida.

Translation:

I reign over you saith the God of Justice in power exalted above the Firmament of Wrath: In Whose hands the Sun is as a sword and the Moon as a through thrusting fire: Who measures your garments in the midst of my vestures and trussed you together as the palms of my hands: Whose seats I garnished with the fire of gathering: and beautified your garments with admiration: to whom I made a Law to govern the Holy Ones: and delivered you a rod with the Ark of Knowledge. Moreover you lifted up your voices and swore obedience and faith to Him that liveth and triumpheth: Whose beginning is not nor end cannot be: Which shineth as a flame in the midst of your palace and reigneth amongst you as the balance of righteousness and truth. Move therefore and show yourselves: Open the mysteries of your Creation. Be friendly to me for I am the servant of the same your God, the True Worshipper of the Highest.

The Second Call or Key:

Adgt Vpaah Zong Om Faaip Sald Vi-I-V-L Sobam Ial-prg I-Za-Zaz Pi-Adph
Casarma Abramg Ta Talho Paraclea Q Ta Lorslq Turbs OogeBaltah Givi
Chis LUSD Orri Od Micalp Chis Bia Ozongon Lap Noan Trof Cors Ta Ge O Q
Manin Ia-idon Torzu Gohe L Zacar Ca C Noqod Zamran Micalzo Od Ozazm
Vrelp Lap Zir Io-iad.

Translation:

Can the wings of the winds understand the voices of wonder O you the second of the first whom the burning flames have framed within the depth of my jaws: Whom I have prepared as cups for a wedding or as the flowers for their beauty for the Chamber of Righteousness. Stronger are your feet than the barren stone and mightier are your voices than the Manifold Winds. For ye are become a building such as is not, save in the mind of the All-Powerful.

Arise, saith the first. Move, therefore, unto his servants. Show yourselves in power and make me a strong seething (seer of things), for I am of Him that liveth forever.

The Third Call or Key:

Micma Goho Mad Zir Comselha Zien Biah Os Londoh Norz Chis Othil Gigipah Vnd-L Chis Ta Pu-im Q Mospheh Teloch Qui-I-N Toltorg Chis I Chis-Ge In Ozien Ds T Brgdo Od Torzul I Li E Old Balzarg Od Aala Thiln Os Netaab Długa Vonsarg Lonsa Cap-mi-ali Vors CLA Homil Cocasb Izizop Od Miinoag De Gnetaab Vaun Na-na-e-el Panpir Malpirg Pild Caosg Noan Vnalah Bait Od Vaoan Do-O-I-Ap Mad Goholor Gohus Amiran Micma Iehusoz Ca-Cacom Od Do-O-A-In Noar Micaolz A-Ai-Om Casarmg Gohia Zacar Vniglag Od Im-Va-Mar Pugo Plapli Ananael Qa-A-An.

Translation:

Behold sayeth your God. I am a circle, on whose hands stand twelve kingdoms. Six are the Seats of Living Breath, the rest are as sharp sickles or the horns of death. Wherein the creatures of the earth are, and are not, except mine own hands, which sleep and shall rise. In the first I made you Stewards, and placed you in seats twelve of government, giving unto every one of you power successively over Four Five Six, the true ages of time: To the intent that from the Highest Vessels and the comers of your governments ye might work my Power: Pouring down the Fires of Life and Increase continually on the earth. Thus ye are become the Skirts of Justice and Truth. In the name of the same your God, lift up I say yourselves. Behold His mercies, flourish and name is become mighty amongst us. In whom we say, move, descend and apply yourselves unto us, as unto the Partakers of the Secret Wisdom of Your Creation.

The Fourth Call or Key:

Othil Lusdi Babage Od Dorpha Gohol G-Chis-Ge Avavago Cormp P D Ds Sonf Vi-Vi-Iv Casarmi Oali MAPM Sobam Ag Cormpo Crp Leo Casarmg Croodzi Chis Od Vgeg Ds T Capimali Chis Capimaon Od Lonshin Chis Ta L O CLA Torzu Nor Quasahi Od F Caosga Bagle Zire Mad Ds I Od Apila Do-O-A-Ip Qaal Zacar Od Zamran Obelisong Rest El Aaf Nor Molap.

Translation.

I have set my feet in the South, and have looked about me saying, are not the Thunders of Increase numbered thirty-three which reign in the second angle? Under whom I have placed Nine Six Three Nine, whom none hath yet

numbered but One: In whom the second beginning of things are, and wax strong, which also successively are the Numbers of Time, and their powers are as the first 456. Arise, Ye Sons of Pleasure, and visit the earth: For I am the Lord, your God, which is, and liveth, in the Name of the Creator, Move and show yourselves as pleasant deliverers that you may praise Him amongst the Sons of Man.

The Fifth Call or Key:

Sapah Zimii D U-I-V Od Noas Ta Qanis Adroch Dorphal Caosg Od Faonts Luciftias Piripsol Ta Blior Casarm Amipzi Nazarth AF Od Dlugar Zizop Zlida Caosgi Tol Torgi Od Z Chis E Siasch L Ta Vi-U Od Iaod Thild Ds Chis Nonp (?) G Hubar P E O A L Soba Cormfa Chis Ta La Vis Od Q Cocasb Ca Niis Od Darbs Qaas F Etharzi Od Bliora Ia-Ial Ed Nas Cicles Bagle Ge Iad I L.

Translation:

The mighty sounds have entered into ye third angle, and are become as olives in the olive mount, looking with gladness upon the earth and dwelling in the brightness of the heavens as continual comforters. Unto whom I fastened Pillars of Gladness 19 and gave them vessels to water the earth with all her creatures: and they are the Brothers of the First and Second and the beginning of their own seats, which are garnished with continual burning lamps 6 9 6 3 6: Whose numbers are as the First, the ends, and ye Contents of Time. Therefore, come you and obey your creation. Visit us in peace and comfort. Conclude us as receivers of your Mysteries. For why? Our Lord and Master is all One.

The Sixth Call or Key:

Gah S Diu Chis Em Micaizo Pilzin Sobam El Harg Mir Babalon Od Obloc Samvelg Dlugar Malprg Ar Caosgi Od A C A M Canal Sobol Zar F Bliard Caosgi Od Chisa Netaab Od Miam Ta Viv Od D Darsar Solpeth Bi En Brita Od Zacam Gmicalza Sobol Ath Trian Lu-Ia He Od Ecrin Mad Qaa On.

Translation:

The spirits of ye fourth angle are nine. Mighty in the Firmament of the Waters: Whom the First hath planted a torment to the wicked and a garland to the righteous; Bring unto them fiery darts to vanne the earth, and 7 6 9 9 continual workmen whose courses visit with comfort the earth, and are in government, and continuance as the Second and the Third. Wherefore, hearken to my voice. I have talked of you and I move you in power and

presence: Whose works shall be a Song of Honour and the praise of your God. In your creation.

The Seventh Call or Key:

Raas I Salman Paradiz Oe Crimi Aao Ial-Pir-Gah Qui In Enay Butmon Od I Noas NI Paradiat Casarmg Vgear Chirlan Od Zonac Luciftian Cors Ta Vaul Zirn Tol Hami Sobo Londoh Od Miam Chis Ta D Od Es Vmadea Od Pibliar Othil Rit Od Miam C-No-Qol Rit Zacar Zamran Oe Crimi Qaada Od O Micaolz Aaioam Bagle Papnor I Dlugam Lonshi Od Vmplif V-Ge-Gi Bigliad.

Translation:

The East is a House of Virgins singing praises amongst the flames of First Glory, wherein the Lord hath opened His mouth and they are become 28 Living Dwellings. In whom the strength of man rejoiceth and they are apparelled with ornaments of brightness, such as work wonders on all creatures. Whose Kingdoms and continuance are as the Third and Fourth strong towers and Places of Comfort, the Seats of Mercy and continuance. O you Servants of Mercy move, appear, sing praises unto the Creator. And be mighty amongst us. For to this remembrance is given power, and our strength waxeth strong in our Comforter.

The Eighth Call or Key:

Bazm Elo I Ta Piripson Oln Nazavabh OX Casarmg Vran Chis Vgeg Ds Abramg Baltoha Goho Iad Soba Mian Trian Ta Lolcis Abaiuonin Od Aziagiari Rior Irgil Chis Da Ds Pa-Aox Busd Caosgo Ds Chis Od Ip Uran Teloch Cacrg Oi Salman Loncho Od Vouina Carbat Niiso Bagle Avavago Gohon Niiso Bagle Momao Sion Od Mabza O I As Momar Poilp Niis Zamran Ciafi Caosgo Od Bliors Od Corsi Ta Abramig.

Translation:

The mid-day, the First, is as the third heaven made of Hyacinth Pillars 26. In whom the Elders are become strong, which I have prepared for My own Righteousness saith the Lord. Whose long continuance shall be as bucklers to the Stooping Dragon, and like unto the harvest of a widow. How many are there which remain in the glory of the earth, which are, and shall not see death until this House fall, and the Dragon sink. Come away. For the Thunders have spoken. Come away. For the Crowns of the Temple and the coat of Him that is, was, and shall be crowned are divided. Come. Appear. The Terror of the Earth and to our comfort, and of such as are prepared.

The Ninth Call or Key:

Micaolz Bransg Prgel Napea Ialpor Ds Brin Efafafe P Vonpho Olani Od Obza Sobol Vpaah Chis Tatan Od Tranan Balye Alar Lusda Soboln Od Chis Holq C-Noqodi CIAL Vnal Aldon Mom Caosgo Ta Las Ollor Gnay Limlal Amma Chis Sobca Madrid Z Chis Ooanoan Aviny Drilpi Caosgin Od Butmoni Parm Zumvi Cnila Daziz Ethamz Achildao Od Mirc Ozol Chis Pidiai Collal Vicinina Sobam Vcim Bagle Iad Baltoh Chirlan Par Niiso Od Ip Efafafe Bagle A Cocasb I Cors Ta Vnig Blior.

Translation:

A mighty guard of fire with two-edged swords flaming, which have vials eight, of wrath for two times and a half, whose wings are of Wormwood, and the marrow of salt, I have settled their feet in the West and are measured, with their Ministers 9996. These gather up the moss of the earth as a rich man doth his treasure. Cursed are they whose iniquities they are. In their eyes are millstones greater than the earth, and from their mouths run seas of blood. Their heads are covered with diamonds, and upon their hands are marble sleeves. Happy is he on whom they frown not. For why? The God of Righteousness rejoiceth in them. Come away, and not your Vials, for the time is such that requireth comfort.

The Tenth Call or Key:

Coraxo Chis Cormp Od Blans Lucal Aziazor Paeb Sobol Ilonon Chis OP Virq Eophan Od Raclir Maasi Bagle Caosgi Ds Ialpon Dosig Od Basgim Od Oxex Dazis Siatris Od Salbrox Cinxir Faboan Unal Chis Const Ds DAOX Cocasg Ol Oanio Yorb Vohim Gizyx Od Matb Cocasg Plozi Molvi Ds Page Ip Larag Om Droln Matorb Cocasb Emna L Patralx Yolci Matb Nomig Monons Olora Gnay Angelard Ohio Ohio Ohio Ohio Ohio Ohio Noib Ohio Caosgon Bagle Madrid I Zir Od Chiso Drilpa Niiso Crip Ip Nidali.

Translation:

The Thunders of Judgement and Wrath are numbered, and are harboured in the North in the likeness of an oak, whose branches are nests 22 of lamentation and weeping laid up for the earth. Which burn night and day, and vomit out the Heads of Scorpions and Live Sulphur, mingled with poison. These be the thunders that 5678 times (in yea 24th part) of a moment roar, with an hundred mighty earthquakes, and thousand times as many surges which rest not. Neither know any echoing time here. One rock bringeth forth a thousand even as the heart of man doth his thoughts. Woe! Woe! Woe!

Woe! Woe! Woe! Yea Woe! Be to the earth, for her iniquities is, was, and shall be great. Come away! But not your noises.

The Eleventh Call or Key.

Oxiayal Holdo Od Zirom O Coraxo Ds Zildar Raasy Od Vabzir Camliax Od Bahal Niiso Od (*hiatus - here part of the manuscript is missing*) Od Salman Teloch Casarman Holq Od T I Ta Z Soba Cormf I GA Niiso Bagle Noncp Abramg Zacar Ca Od Zamran Odo Cicle Qaa Zorge Lap Zirido Noco Mad Hoath Iaida.

Translation:

The Mighty Seat groaned, and there were five Thunders which flew into the East, and the Eagle spake, and cried with a loud voice: Come away, here hearken, and they gathered themselves together and became the House of Death, of whom it is measured, and it is as they are whose number is 31. Come away, for I have prepared a place for you. Move therefore and show yourselves. Open the Mysteries of your Creation. Be friendly to me, for I am the servant of the same your God. The true worshipper of the Highest.

The Twelfth Call or Key:

Nonci Ds Sonf Babage Od Chis OB Hubardo Tibibp Allar Atraah Od Ef Drix Fafen MIAN Ar Enay Ofov Sobol Ooain I Vonph Zacar Gohus Od Zamran Odo Cicle Qaa Zorge Lap Zirido Noco Mad Hoath Iaida.

Translation:

O You that reign in the South, and are 28 Lanterns of Sorrow, bind up your girdles and visit us. Bring down your train 3663. That the Lord might be magnified. Whose name amongst you is Wrath. Move, I say, and show yourselves. Open ye Mysteries of your Creation. Be friendly unto me. For I am the servant of the same your God. The true worshipper of the Highest.

The Thirteenth Call or Key:

Napeai Babage Ds Brin VX Ooaona Lring Vonph Doalim Eolis Ollog Orsba Ds Chis Affa Micma Isro Mad Od Lonshi Tox Ds I Vmd Aai Grosb Zacar Od Zamran Odo Cicle Qaa Zorge Lap Zido Noco Mad Hoath Iaida.

Translation:

O you Swords of the South, which have 42 eyes to stir up wrath of sin. Making men drunken, which are empty. Behold the Promise of God and His Power, which is called amongst you a bitter sting. Move, and show yourselves. Open the Mysteries of your Creation. Be friendly unto me. For I am the servant of the same your God. The true worshipper of the Highest.

The Fourteenth Call or Key:

Noromi Baghie Pasbs Oiad Ds Trint Mirc OL Thil Dods Tol Hami Caosgi
Homin Ds Brin Oroch QUAR Micma Bialo Iad Isro Tox Ds I Vmd Aai
Baltim Zacar Od Zamran Lap Zirdo Noco Mad Hoath Iaida.

Translation:

O you Sons of Fury, the Daughters of the Just, which sit upon 24 seats, vexing all creatures of the earth with age. Which have under you 1636. Behold the Voice of God. The promise of Him which is called amongst you Fury (or Extreme Justice). Move and show yourselves. Open the Mysteries of your Creation. Be friendly unto me. For I am the servant of the same your God, the true worshipper of the Highest.

The Fifteenth Call or Key:

Ils Tabaan L Ialprt Casarman Vpaahi Chis DARG DS Oado Caosgi Orscor
Ds Omax Baeouib Od Emetgis Iaiadix Zacar Od Zamran Odo Cicle Qaa
Zorge Lap Zirdo Noco Mad Hoath Iaida.

Translation

O Thou, the Governor of the First Flame, under whose wings are 6739 which weave the earth with dryness. Which knowest the great name Righteousness and the Seal of Honour. Move and show yourselves. Open the Mysteries of your Creation. Be friendly unto me. For I am the servant of the same your God. The true worshipper of the Highest.

The Sixteenth Call or Key:

Ils Viv Ialprt Salman Rit Bait Ds A Cro-odzi Busd Od Bliorax Balit Ds Insi
Caosgi Lusdan EMOD Ds Om Od Tliob Drilpa Geh Ils Mad Zilodarp. Zacar
Od Zamran Odo Cicle Qaa Zorge Lap Zirdo Noco Mad Hoath Iaiad.

Translation:

O thou of the Second Flame, the House of Justice, which hast thy Beginning in Glory, and shall comfort the Just. Which walkest of the earth with feet 8763. That understand and separate creatures. Great art thou. In the God of Stretch Forth and Conquer. Move and show yourselves. Open the Mysteries of your Creation. Be friendly to me. For I am the servant of the same your God. The true worshipper of the Highest

The Seventeenth Call or Key:

Ils D Ialprt Soba Vpaah Chis Nanba Zixlay Dodseh Od Ds Brint TAXS Hubardo Tastax Ilsi Soba Iad I Vonpho Vnph Aldon Dax Il Od Toatar Zacar Od Zamran Odo Cicle Qaa Zorge Lap Zirdo Noco Mad Hoath Iaida.

Translation

O thou Third Flame, whose wings are thorns to stir up vexation, and who hast 7336 Living Lamps going before thee. Whose God is Wrath in Anger. Gird up thy loins and hearken. Move and show yourselves. Open the Mysteries of your Creation. Be friendly unto me. For I am the servant of the same your God. The true worshipper of the Highest.

The Eighteenth Call or Key:

Ils Micaolz Olprt Od Ialprt Bliors Ds Odo Busdir Oiad Ovoars Caosgo Casarmg Laiad ERAN Brints Cafafam Ds I Vmd Aqlo Adohi Moz Od Ma-of-fas Bolp Como Bliort Pambt Zacar Od Zamran Odo Cicle Qaa Zorge Lap Zirdo Noco Mad Hoath Iaida.

Translation

O thou Mighty Light and Burning Flame of Comfort which openest the Glory of God to the centre of the earth. In whom the Secrets of Truth 6332 have their abiding, which is called in thy kingdom, joy, and not to be measured. Be thou a window of comfort unto me. Move and show yourselves. Open the Mysteries of your Creation. Be friendly unto me. For I am the servant of the same your God. The true worshipper of the Highest.

The Call or Key of the Thirty Aethyrs:

Madriaaax Ds Praf LIL Chis Micaolz Saanir Caosgo Od Fisis Balzizras Iaida Nonca Gohulim Micma Adoian Mad Iaod Bliorb Soba Ooaona Chis Luciftias Piripsol Ds Abraassa Noncf Netaaib Caosgi Od Tilb Adphaht Damploz Tooat

Noncf G Micalz Oma Lrsad Tol Glo Marb Yarry Idoigo Od Torzulp Iaodaf
 Gohul Caosga Tabaord Saanir Od Christeos Yrpoil Tiobl Busdir Tilb Noam
 Paid Orsba Od Dodrmni Zylna Elzap Tilb Parm Gi Piripsax Od Ta Qurlst
 Boopais L Nibm Ovcho Symp Od Christeos Ag Toltorn Mirc Q Tiobl L El
 Tol Paombd Dilzmo As Pian Od Christeos Ag L Toltorn Parach Asymp
 Cordziz Dodpal Od Fifalz L Smnad Od Fargt Bams Omaoas Conisbra Od
 Avavox Tonug Orsca Tbl Noasmi Tabges Levithmong Unchi Omp Tibl Ors
 Bagle Moooaah Ol Cordziz L Capimao Ixomaxip Od Cacocasb Gosaa Baglen
 Pii Tianta A Babalond Od Faorgt Teloc Vovim Madriiix Torzu Oadriax
 Orocha Aboapri Tabaori Priaz Ar Tabas Adrpan Cors Ta Dobix Iolcam Priazi
 Ar Coazior Od Quasb Qting Ripir Paoxt Sa La Cor Vml Od Prdzar Cacrg
 Aoiveae Cormpt Torzu Zacar Od Zamran Aspt Sibsi Butmona Ds Surzas Tia
 Baltan Odo Cicle Qaa Od Ozozma Plapli Iadnamad.

Translation:

The heavens which dwell in the First Aire, are mighty in the parts of the earth and execute the Judgement of the Highest. To you it is said, Behold the Face of your God, the Beginning of Comfort, whose Eyes are the Brightness of the Heavens. Which provided you for the government of the earth, and her unspeakable variety. Furnishing you with a Power Understanding to dispose all things according to the Providence of Him that sitteth on the Holy Throne. And rose up in the Beginning saying, the earth, let her be governed by her parts and let there be division in her that the glory of her may be always drunken and vexed in itself. Her course let it run with the heavens, and as a handmaid let her serve them. One season, let it confound another and let there be no creature upon or within her the same. All her members let them differ in their qualities, and let there be no one creature equal with another. The reasonable creatures of the earth and men, let them vex and weed out one another, and the dwelling places let them forget their names. The work of man and his pomp, let them be defaced. His buildings let them become caves for the beasts of the field. Confound her understanding with darkness. For why? It repenteth me I made man. One whole let her be known, and another while a stranger. Because she is the bed of a harlot, and the dwelling place of Him that is fallen. O you Heavens arise. The lower Heavens underneath you, let them serve you. Govern those that govern. Cast down such as fall. Bring forth with those that increase, and destroy the rotten. No place let it remain in one number. Add and diminish until the Stars are numbered. Arise! Move! And appear before the Covenant of His Mouth which He hath sworn unto us his Justice. Open the Mysteries of your Creation, and make us partakers of the Undeiled Knowledge.

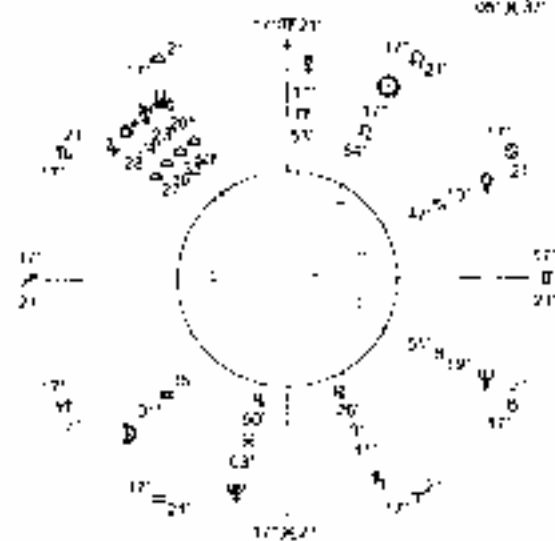
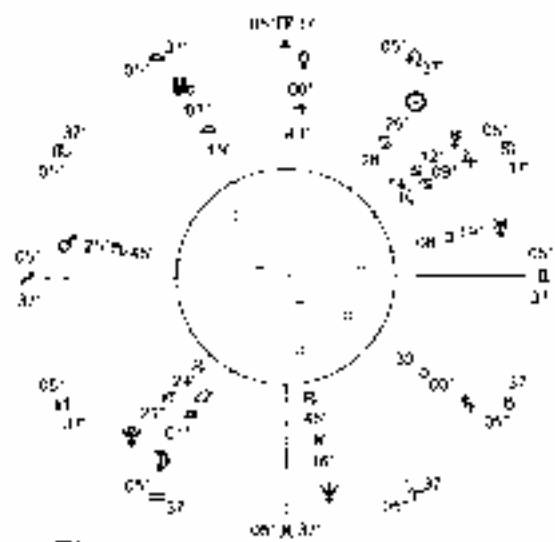
THE THIRTY AIRES AND AETHYRS.

There are Thirty Aires and Aethyrs in all and each of them has a name that is inserted in place of the words 'the First Aire' (The first being — LIL) in this Key or Call. You simply place at this point the particular AETHYR you wish to use as in say, ASP translated as the 'twenty-first aire' and so on from the list given below: 1.

- | | |
|----------|----------|
| 1. LIL. | 16. LEA. |
| 2. ARN. | 17. TAN. |
| 3. ZOM. | 18. ZEN. |
| 4. PAZ. | 19. POP. |
| 5. LIT. | 20. CHR. |
| 6. MAZ. | 21. ASP. |
| 7. DEO. | 22. LIN. |
| 8. ZID. | 23. TOR. |
| 9. ZIP. | 24. NIA. |
| 10. ZAX. | 25. VTI. |
| 11. ICH. | 26. DES. |
| 12. LOE. | 27. ZAA. |
| 13. ZIM. | 28. BAG. |
| 14. VTA. | 29. RII. |
| 15. OXO. | 30. TEX. |

FINIS.

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7	✱	✱	✱	6	B	V
E	A	F	D	G/J	C/K	B
Graph	Un	Or	Gal	Ged	Veh	Pa
7	6	5	4	3	2	1
✱	U	Ω	✱	✱	7	✱
N	Q	P	L	H	I/Y	M
Drux	Ger	Mals	Ur	Na	Gon	Tal
14	13	12	11	10	9	8
✱	✱	h	P	✱	✱	Γ
T	S	U/V	Z	R	O	X
Gisg	Fam	Van	Ceph	Don	Med	Pal
21	20	19	18	17	16	15



-SaToGa
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Enochian Entities:

“Alpha & Omega”

By SaToGa

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Release Date: 1-25-11

<http://www.youtube.com/user/SaToGaEnochianMage>



“Enochian Alphabet”

[Christmas Eve- 12/24/2007]

NOTE: This is Not Scrying the Alphabet

My work with EE has revealed some insight into Their System,
including Their Alphabet.

**Kelley received the Enochian Alphabet by EE in a thrice-fold
division:
(3 sets) x (7 letters)**

*People are used to seeing "Cardinal, Mutable, Fixed" associated with
the Zodiac...*

The sequence of:

-Cardinal [create, begin]

-Fixed [change/maintain]

-Mutable [changing to something else, end/destroy]

...are parts of all the patterns we experience.

"Language and communication are the cornerstone to evolution.

Language and it's expression are 'finite borders' that must be
expanded to 'allow' broader horizons"

- An EE told me this

Zodiac Influence -Cardinal Qualities:

1st Set of 7 Letters:
B, C/K, G/J, D, F, A, E

"Cardinal" - [from the French "cardo"] = a 'hinge', that on which something turns. (It is the most important part)

Example:

In the Hept. Myst. System, A majority of names begin with the letter "B". It was my contention that the "B" changes in cycles.
Also, Carmara drops the "C" and is Marmara.

[See My Other Volumes- "C/B Cycle"]

--The cycling of the letters could be considered "hinge-like"

Planet Influence -Mutable Qualities:

2nd Set of 7 Letters:
M, I/Y, H, L, P, Q, N

"Mutable" = "subject to change".

Example:

His bigger name is Carmara, that is pronounced Marmara by the angels (the first "M" remains silent).

--The "bigger name" has the Zodiac "C" rather than the Planet "M".
"Subject to Change"

Element Influence [Including Aethyrs] -Fixed Qualities:

3rd Set of 7 Letters:
X, O, R, Z, U/V/W, S, T

"Fixed" = securely placed/fastened - implies unchanging.

--Quite a few 'power words' of the Enochian Keys contain the letter "Z". These Calls exert 'tension and torque' on the Element Qualities of the 4 WatchTowers, [and 30 Aethyrs].

Example:

"ZACARe ca od ZAMRAN" amplifies my Temple and My Aura and magnifies/intensifies "Hybrid works".

From Macrocosmic to Microcosmic:

The Structure of:

Zodiac - Planet – Element:

is similar to a "cosmic step-down transformer".

- The Celestial Hinge of the Zodiac.
- The Cycles of the Planets.
- The Fixed Elements which cement their molecular structure, holding our reality, together.



“Enochian Alphabet II”

The Enochian Alphabet is in an ordered structure.

Each character holds a frequency of it's own.

[See My Other Volumes: Enochian Entities -Key Of It All]

The sequence of order the Alphabet was given to Kelley is Important:

Ref. TFR pg. 183 per Ave Saying the "L" has "more FORCE than N".

Zodiac Influence -Cardinal Qualities:

1st Set of 7 Letters:

B, C/K, G/J, D, F, A, E

This Order:

See My Other Volumes for a Color-Coded Chart...
makes it easier for understanding

Aries FIRE- {1.EAST}

Taurus EARTH- {2.SOUTH}

Gemini AIR- {3.WEST}

Cancer WATER- {4.NORTH}

Leo FIRE- [EAST]/ SOUTH {5.EAST}

Virgo EARTH- [SOUTH]/ {6.SOUTH} WEST

Libra AIR- [WEST]/ NORTH {7.WEST}

Scorpio WATER- [NORTH]/ {8.NORTH} EAST

Sagittarius FIRE- [EAST]/ NORTH {9.EAST}

Capricorn EARTH- [SOUTH]/ {10.SOUTH} EAST

Aquarius AIR- [WEST]/ SOUTH {11.WEST}

Pisces WATER- [NORTH]/ {12.NORTH} WEST

Obviously, there are only 7 Letters but 12 Zodiac Signs.
There is another 'structure-key' that pertains to the cycling of these
Zodiac/Letters depending where They are in a Name, Phrase, etc.,

Planet Influence -Mutable Qualities:

2nd Set of 7 Letters:

M, I/Y, H, L, P, Q, N

This Order:

Venus, Sun, Mars, Jupiter, Mercury, Saturn, Moon

Element Influence [Including Aethyrs] -Fixed Qualities:

3rd Set of 7 Letters:

X, O, R, Z, U/V/W, S, T

Fire, Earth, Air, Water
Red/Black/White/Green

Again, obviously, there are 7 Letters but only 4 Elements.

There is also a 'structure-key' that pertains to the cycling of these Element/Letters depending where They are in a Name, Phrase, etc.,

The Enochian System is "Alive"...

Placement of Letters causes 'change and shifting'.

[Similar to a 'Rubik's Cube']

We see King Names which Spiral.

Adding a final Letter to the King Name designates whether it is for

Mercy or Severity.

[Ref. TFR pg. 183 per Ave Saying the "L" has "more FORCE than N"]

These 2 "Enochian Alphabet" articles do not pertain to
'scrying the EE Alphabet'.

'Structure-Keys' & other Updates to both prior articles will be
discussed as well as Scrying the Enochian Letters in an
upcoming Volume.

Here is the Missing Structure

as promised...

Scrying the Alphabet

There are many renditions to the the meanings of the Enochian Alphabet.

I recommend Enochian Students to scry it themselves.

The Golden Dawn put out a small pamphlet on some of their members crying it.

There is my own rendition.

If you read my other books, then you will grok how I personally view the system.

I believe a mage must be 'called' by these Enochian Entities [EE]-
thus, "Sanctified"

[\[See My Other Volumes\]](#)

From there, the 'promising mage' must commit to the EE Work, thus, "Initiation" by the EE.

From there, the EE will perform a sort of "Benediction", some might call it a "Blessing"

Once all of the above transpires- the dedicated & devoted mage will be "within the EE Current"

I will attest- it is an Extremely Powerful Stream of
'Pooled Energy'...

'Not at all similar to that of a human-crafted Egregore'

It Is a Unique Grid of LUX that you must experience to understand.

If you undertake all I have published, thus far- you will have a very thorough understanding of the Enochian Alphabet.

Some if it takes a 'personal judgment call' by the Practitioner,

But greatly worth the effort!

										Enochian Alphabet	
Pa b	Veh c, k	Ged g, j	Gal d	Or f	Un a	Graph e	Tal m	Gon i/y	Na h		
											
Ur l	Mals p	Ger q	Drux n	Pal x	Med o	Don r	Ceph z	Van w/u/v	Farn s	Gisg t	

b = Wheel, Cycle. *the Number #2*
[See My Other Volumes]

c/k = Particles [as in *Floating* “Particles”]

g/j = Make Stationary, Grasp, *to Hold*

d = Fusion

f = *to Make Strong*, [by ‘Replication’]

a = Undivided, Whole

e = Erect, *to Build*

m = Entropy, [‘Break-Down’ *in order to* Rebuild *or* Restore]

i/y = Replenish [by *either* increase *or* decrease]

h = *to Maintain*, [*to keep from* Moving, ‘Anchor’]

l [L] = Wave, *the Number #1*

p = Constrict, Confine

q = Move, Change, Dynamic

n = Endure, Increase [*by* 'Repetition']

x = Cross-Over, *to* Find, Locate

o = Genesis/Begin *in order to* Seek, Find, Explore

r = Barrier, to keep from Mutating, [End of Cycle]
(Different from the letter 'p')

z = *to Ascend with added/extra 'Dominance'*

u/v/w = Actualize, Actuate, Activate
(I 'received' all 3 words @ the same time)

s = Divine, a Positive Charge

t = Revitalize, Resuscitate, Invigorate, Resurgence, Resurrect
(I 'received' all 5 words @ the same time)

Trying to *compare* the Enochian Alphabet to something, the closest I could possibly fathom, is the '*scientific*' Element Periodic Table/Chart... if it suddenly incorporated a *gazillion* more elements.

...Or, some type of Chemical Compounds which formulate words.

Or if I assigned various Letters to Tree of Life.

Each Enochian Letter sequence creates Meridian Harmonics, Etheric Activations, Celestial Dynamics, Coordinates of Light.

They are DNA on Paper...literally...

The Letters dance under a Microscope and bewilder Telescopes.

They are Quantum Computers uploading bytes of information into your Brain...every time you reference Them.

Recall the EE explicitly commanding Dee & Kelley to write some of the letter sequences Backwards.

It is...that Powerful.

[Side Note:] I performed an EE Ritual a couple of nights ago...I had a huge Hierarchy conjured within our Temple.

I wanted to know if EE still considered me a “slacker”...and Their response was that ‘I should start playing the Multi-Million Dollar Lottery’...

What do you think?

If there are any individuals who would like to help me with a personal project, I would be very appreciative.

Linguistic students- or anyone who is knowledgeable in the areas of Foreign and/or Old [Dead?] Languages...

Please visit this link:

<http://www.youtube.com/user/SaToGaEnochianMage>

It is My YouTube Channel, where I uploaded a brief video:

“Enochian Ritual as a Catalyst for Xenoglossia:

[Inside an Enochian Temple]

After Performing an 'Enochian Ritual',

the Mage moved into a deeper trance...

What you hear is Not the Enochian Language being Spoken-

Rather, it is a 'Unique Language'... Origin Unknown.

If you feel you know what language this is, please contact me...We are curious of it's origin

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Thank You!



Enochian Entities Practice & Theory By SaToGa
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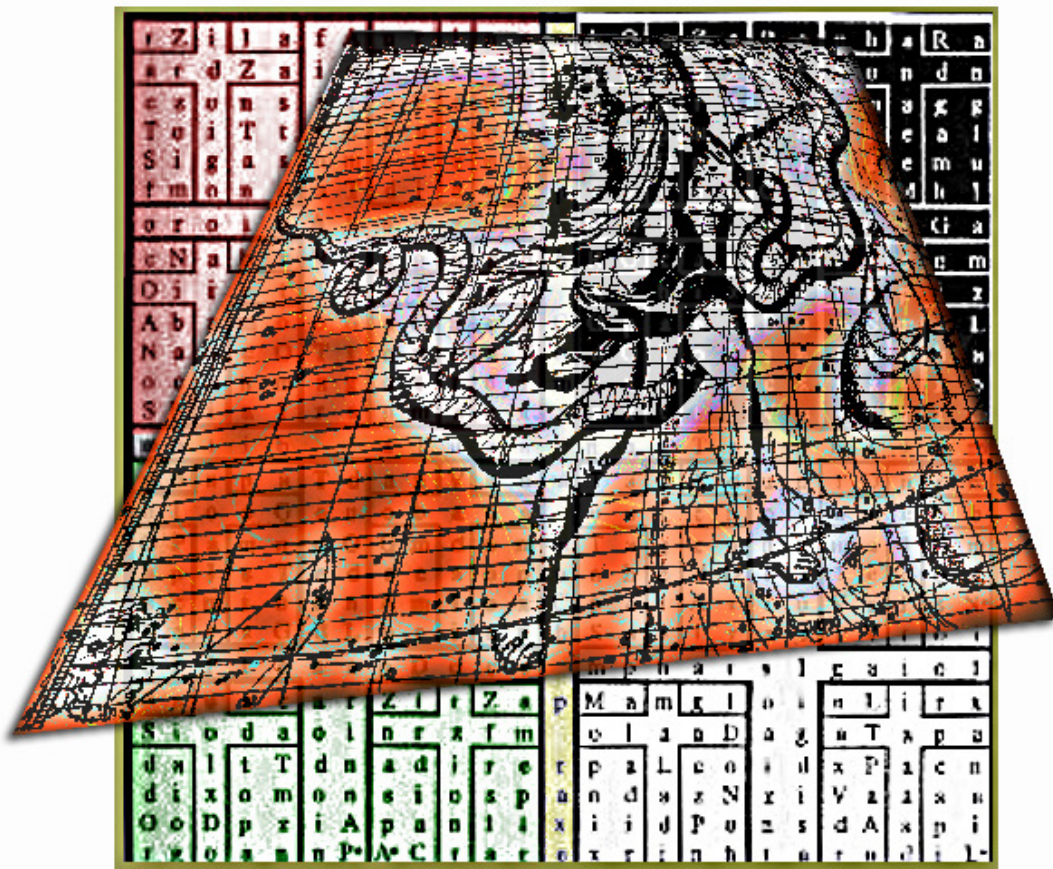
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Enochian Entities:

‘The Ohorela Papers’

“The Key [Note] Of It All”

[Volume #4]

By –SaToGa

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<http://groups.yahoo.com/group/enochianmagic/>

The “Ohorela Papers” were named by the EE.
They have initiated yet another project.

Again for wide and quick distribution
&.. For Free

*These writings are not my invention, nor my teachings.
I will not yell from the roof tops:
“This is how it is done!”
Rather, I am a scribe, an EE conduit.
EE download - I upload.
That’s the ‘arrangement’*

This & All Prior Volumes Previously Released-
were works of Altruism.
There were no fees for these Volumes.
Nor did I ask for any type of Contribution, whatsoever.

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enochian.mage@yahoo.com**

I WOULD LIKE TO GET SOME CREDIT FOR ALL THE
WORK I PUT INTO THESE.
[I think that is fair]

My only hope, is for my name to go down in the Enochian annals of
time, and to leave as my contribution, these books.
That is my Magickal Legacy. My small, but personal addition ... to the
archives of Enochian history.

Yours Truly,
-SaToGa
Salvatore ‘Tommy’ Ganci

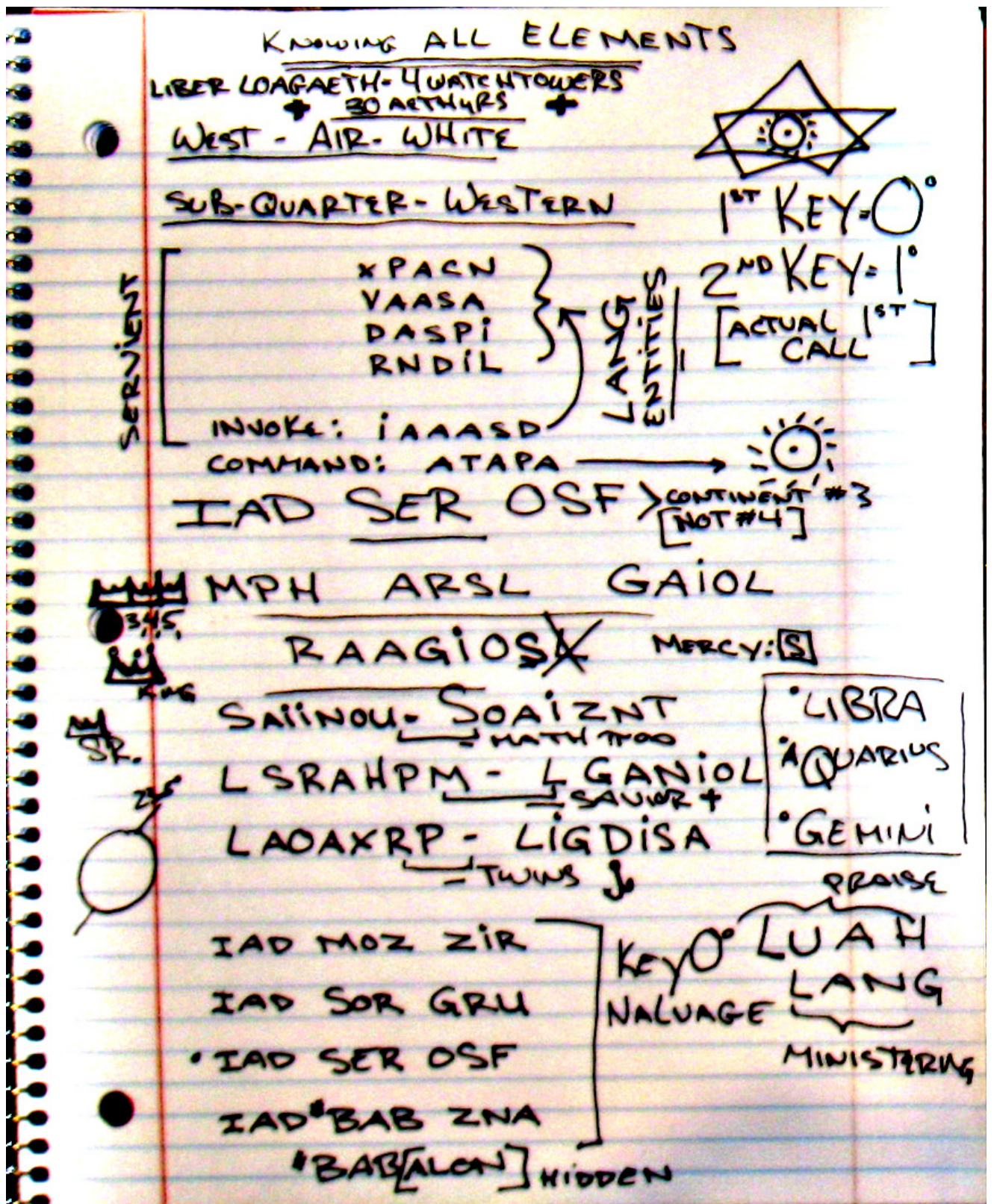


Figure #1

**“In the Vision [Figure #1 & #3]
I seen *little people*-
[Reminiscent of ‘Gulliver’s Travels’]
carrying square boxes with letters,
on top of their heads.**

**They were shuffling around, every time someone yelled
“*SHUNT*” ...*Shunt!... Shunt!... ****

This ‘scene’ *flipped over*, under it:

**It appeared as a circuit board*
with electricity traveling from one letter to groups of letters.**

*To watch the vision, it makes so much sense, but to convey it- or
attempt to draw it, is almost impossible for me!*

*** *Motherboard with ‘electronic relays and gadgets’ passing and
swapping current
[Step-down & Step-Up Transformers]***

**→ Recall, the Enochian Calls [Keys] are not necessary
to *Activate/Summon* the WatchTower Entities.**

[See My Other Volumes]

**A simple ‘*getting to know you ritual*’ lasting only a little more
than couple of weeks at the beginning [of the Enochian
Preparation] is enough to *initiate a person into the
Enochian Current-Stream.***

**From there, reciting small sequences of letters
is all that is needed to Summon!**

**Again, No *Enochian Calls...*
nor anything else for that matter-
to ‘activate’ the Enochian Stream.**



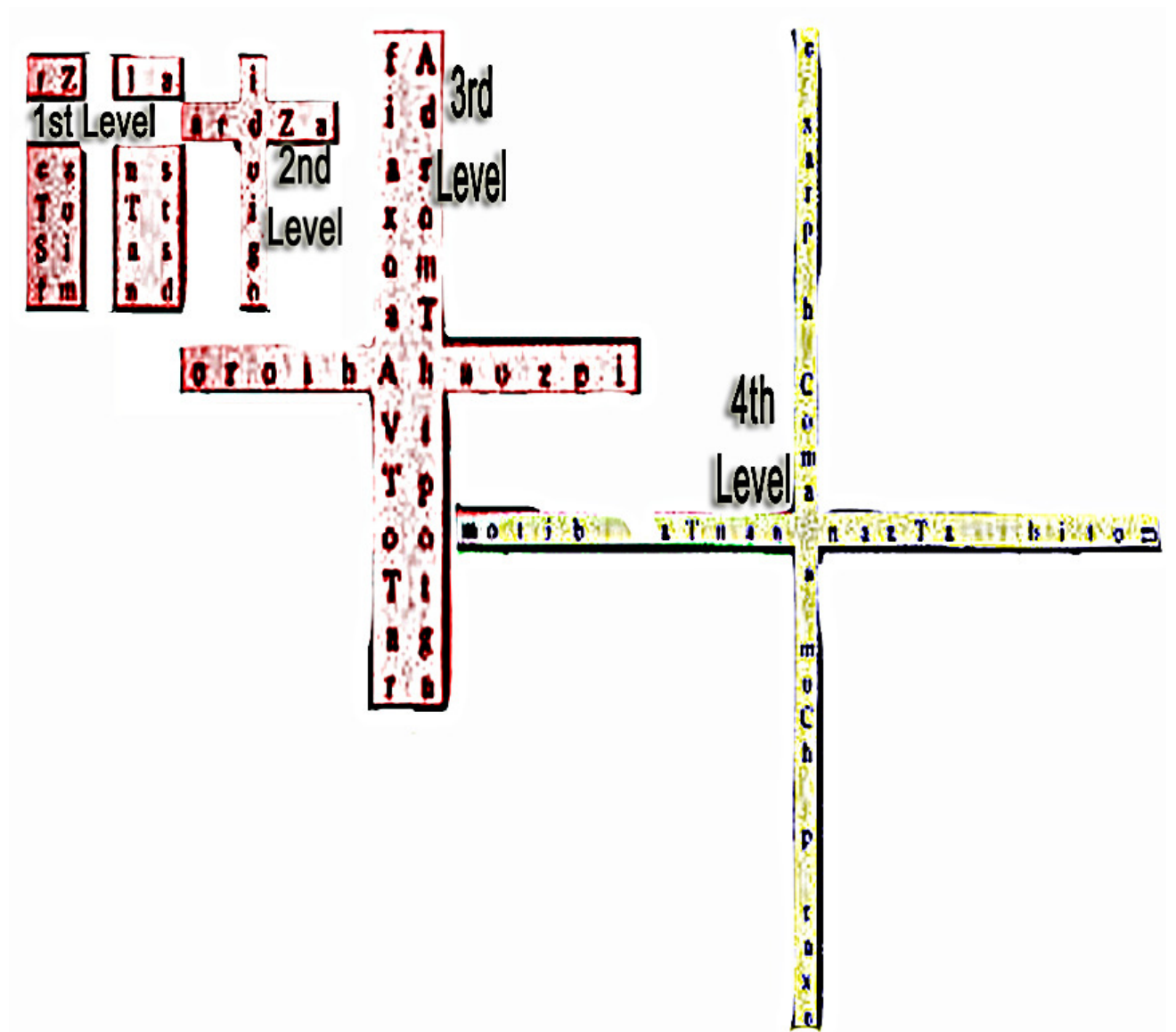


Figure #2

Figure #2 explains the following:

1st level consists of 20 Letters.

Think of that *small board* as a circuit board, with wires connecting the letters, underneath.

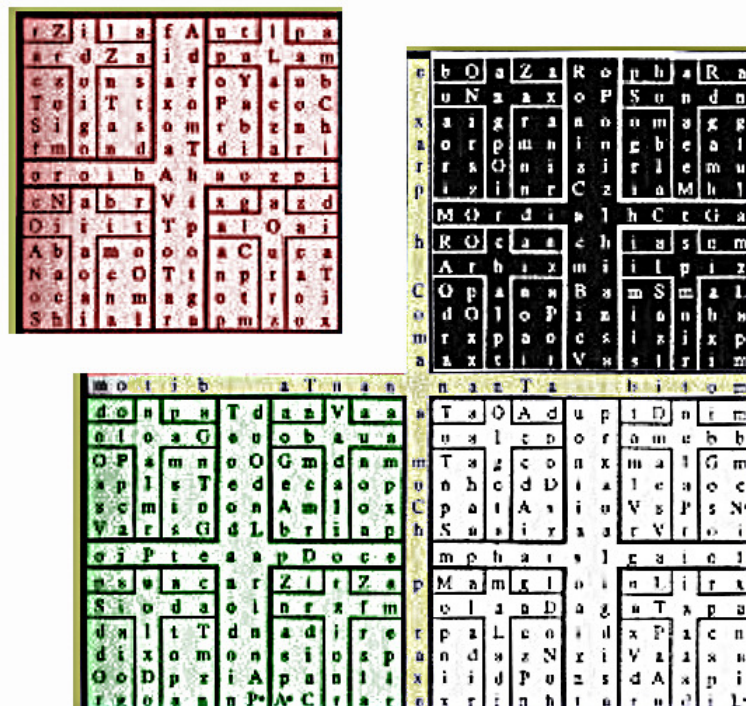
2nd Level consists of 10 Letters

3rd Level consists of 36 Letters

4th Level consists of 40 Letters [Black Cross]

The whole WatchTower tablet itself *revolves on an axis* that is aligned to the Zodiac belt.

That rotates in conjunction with Liber Loagaeth.



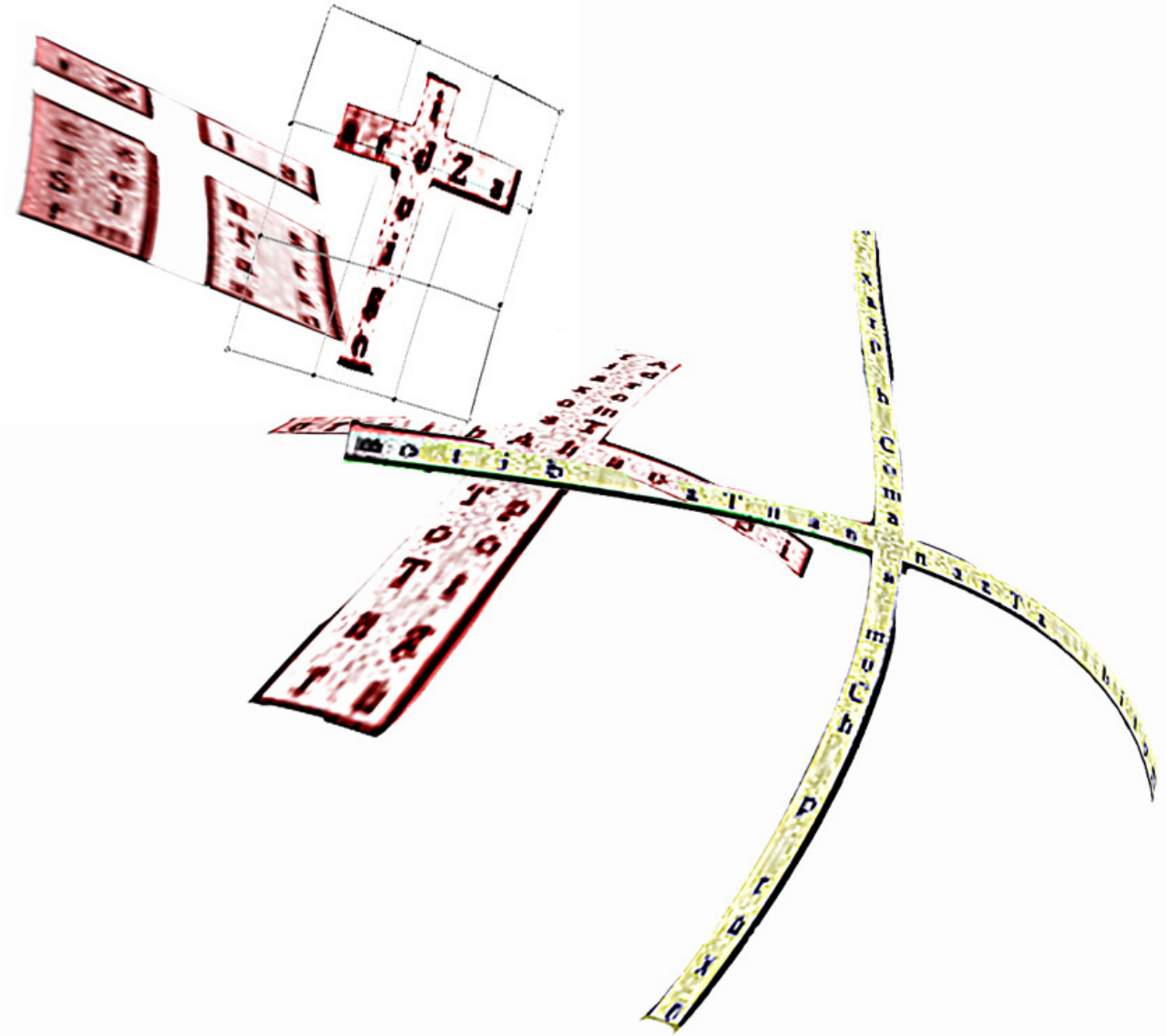


Figure #2A: 1st 2nd 3rd 4th [4th=Black Cross] Levels

***Shunt:**

- to shove or turn (someone or something) aside or out of the way.
- to sidetrack; get rid of.
- to move or turn aside or out of the way.

Electricity:

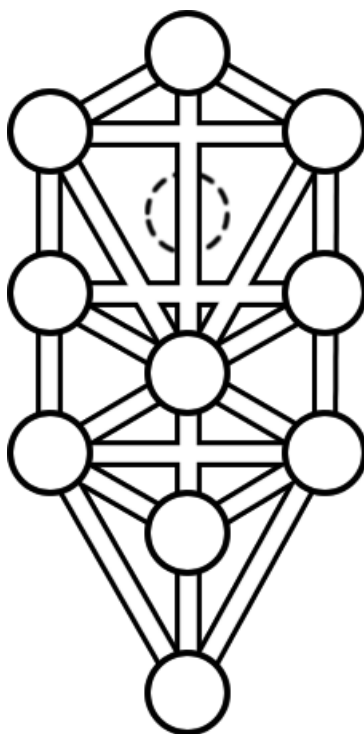
- to divert (a part of a current) by connecting a circuit element in parallel with another.
- to place or furnish with a shunt.

Railroads:

- to shift (rolling stock) from one track to another; switch.
- [of a locomotive with rolling stock] to move from track to track or from point to point, as in a railroad yard; switch.

Surgery:

- to divert blood or other fluid by means of a shunt.
- the tube itself.



This “*Shunting of Energy*” is similar to how the Tree of Life glyph operates...

The fountain of energy passes and *overflows/showering* from one Sephiroth to the one under it.

Power passes along the Paths- *to and fro*.

The path going to
Tiphareth from Yesod
is different than the path going to
Yesod from Tiphareth.

Liber Loagaeth works the same way.

Recall from my other Volumes:

“Liber Loagaeth are 49 gold sheets with a differing front and back. In other words, this signifies “Thickness or Volume” and that each “page” is 3D- maybe, even... Multi-Dimensional”

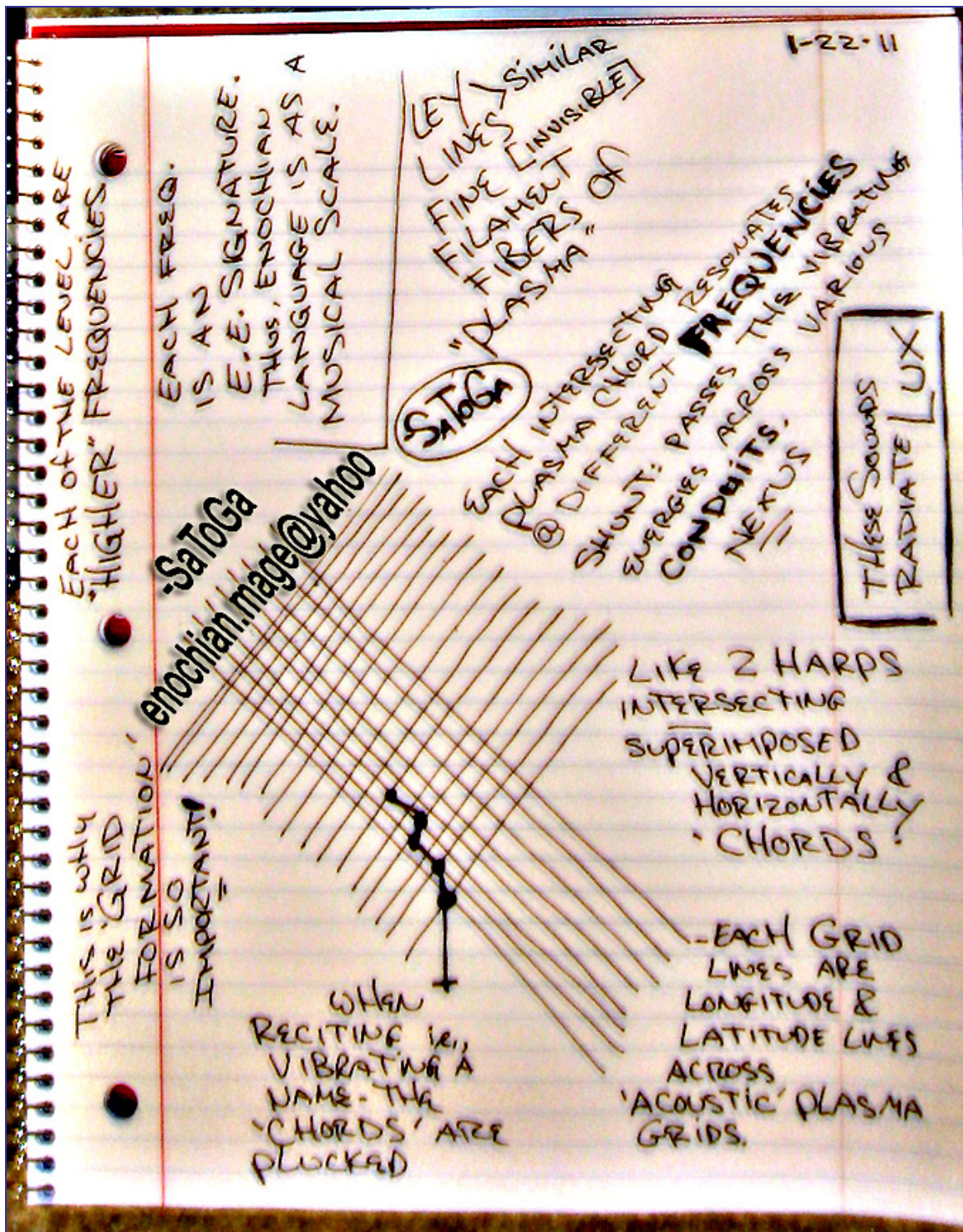


Figure #3

Figure #1 is a page from MY EE Grimoire.
There's a lot of info there...

That was the preparation.

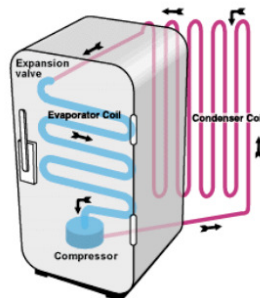
Figure #3 are the results from that Ritual.

"The Vision" [Figure #1]

"I feel the temple floor shaking, and my root charka creates intense heat. I feel like my spine is a *Guitar*, as I can literally feel 'strings' being prodded and waves of intense energy vibrating upwards."

For some odd reason, every time the energy 'plucked' around Lumbar 2, 3 & 4- the refrigerator in the other room kept clicking and knocking. This happened for about 15 or 20 minutes. The synchronicity was uncanny. I eventually knew when the refrigerator would 'knock' right before it did because I realized the cadence and patterns of energy in those lumbar regions of my spine.

Sure enough, I looked behind this spare refrigerator afterwards and [it is an older model]- it had a grill of skinny pipes running vertically... like a Harp made of tubes rather than strings.



"I see what appeared as a big, plump, white bird, with the head of a man- flying towards my left. Then I was *seated* in a class room, and being *taught* the following...

I am looking down, as various items are being displayed on a desk.
I can 'view' scenes for instruction somewhere in my '*mind-projection*'... "

[How do you explain this stuff???]

“...Like two Harps-intersecting:

The Chords are ‘*super-imposed*’ vertically and horizontally.

These Chords are *composed* of *etheric* [invisible] filaments...
‘*plasma fibers*’ that run in 90 degree angles.

-Similar to Ley Lines-

Each Intersecting *Plasma-Chord* resonates at different frequencies.

The Shunt:

This Series of Oscillations
Pass *throughout* the Grid Patterns- *Harmonically*.

In turn, they vibrate intersecting chords [Grids]
which form a Nexus.

The Names of the EE are the receiving Conduits.

Each frequency is an EE Signature.

Thus the Enochian Language, Itself, is as a Music Scale.

Each Grid composition are lines of Longitude & Latitude.

They transmit and intercept/receive
radiating *Acoustic* **Plasmid* vibrations.

**→ The Tones transmit, intercept, mutant/change...
and become a new vibration...forming an EE Signature**

***plasmid**

–noun Microbiology .

a segment of DNA independent of the chromosomes and capable of replication, occurring in bacteria and yeast: used in recombinant DNA procedures to transfer genetic material from one cell to another.

These Tones radiate LUX.

Each of the ascending scale levels are higher frequencies,
ending in the Table of Union- Black Cross.

This is why the Grid Formation is so important- most of the EE materials, including Liber Loagaeth, are all in grid patterns.

The EE wanted this Grid Composition-
this is the '*Blueprint*' behind it.

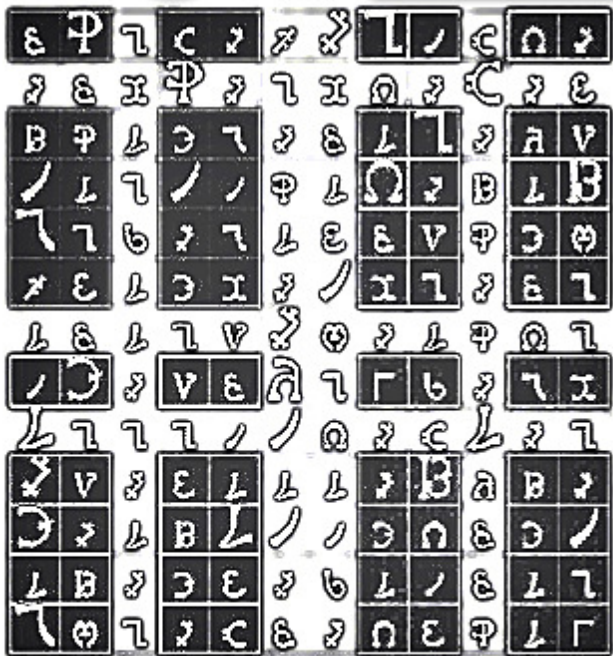
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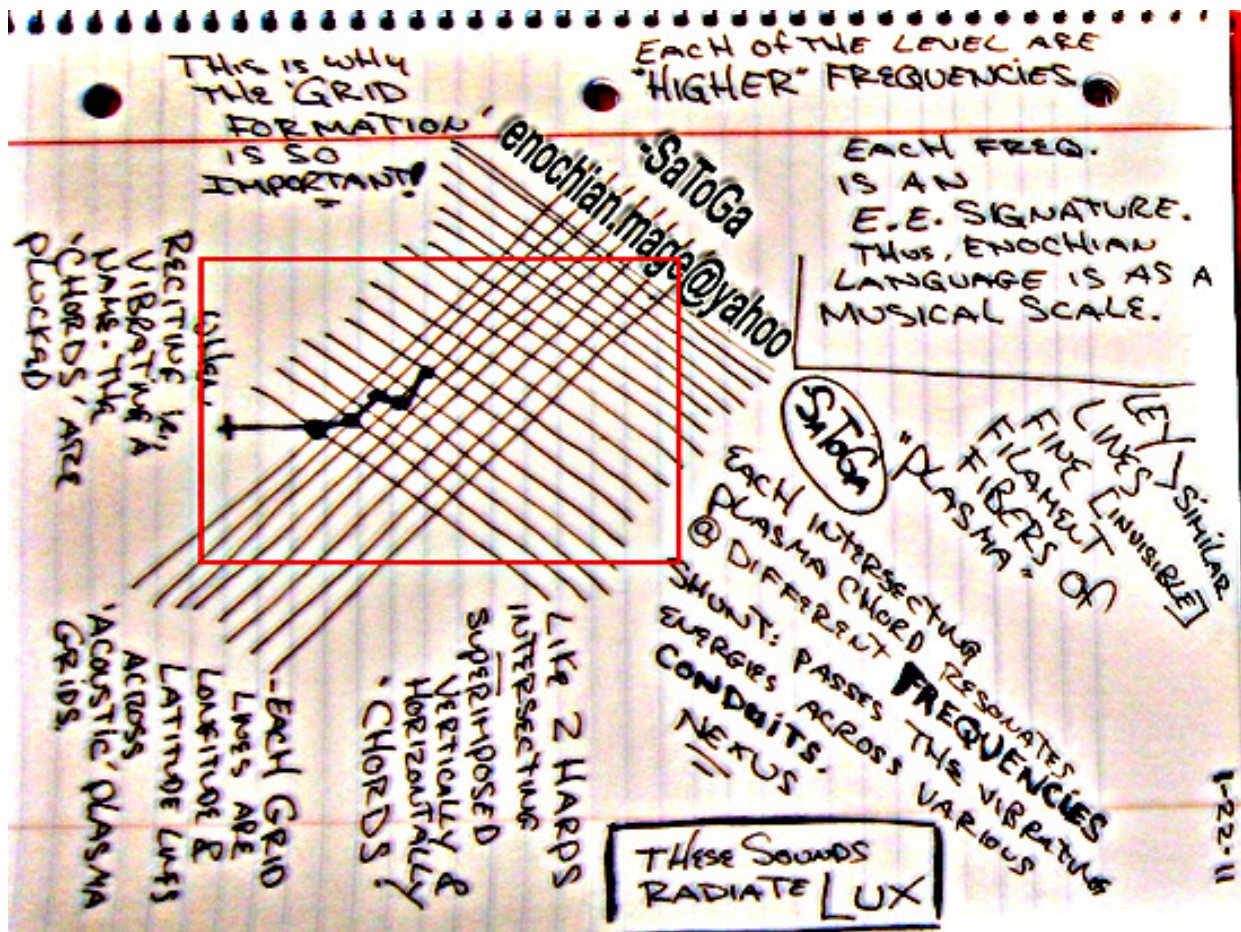
Staff
consists of lines
and spaces that
correspond to
particular notes
in the scale

Each note
is a sound of a
particular pitch
named by a letter









When Reciting- Vibrating [Literally!]
 an Enochian Entity Name-
 The corresponding Chords are Plucked-
creating a chain/chord reaction.

“Enochian Entities - Book B” – By SaToGa
Volume #2:

“In the “ZAX Vision”, the EE explained it as:

This is the Analogy of Correlation

(This Volume: “ZAX Vision: Get Thee Behind Me- Satan!”)

“Think of the 18 Calls as The Keys that Open the Tumblers
of the Loagaeth cities.

The WatchTowers contain It’s occupants, &
the Governors of the 30 Aethyrs” [the 19th Key]
The Holy Table- is as the -Loagaeth & 30 Aethyrs.

The 7 Ensigns- is as the -Heptarchial Mystica
Sigillum Dei Aemeth- is as the -WatchTowers

Microcosm- is as the –Macrocosm

The EE Infrastructure: “Knitting Together”

30 Aethyrs are “of” the Cities of Loagaeth

Liber Loagaeth are 49 gold sheets with a differing front and
back.

In other words, this signifies “Thickness or Volume” and that
each “page” is 3D- maybe, even... “Multi-Dimensional”

The 19th Call is a Trumpet that Calls the 91 Governors
The 91 parts are ‘etheric counterparts’ “of” the 30 Aethyrs
Heptarchial Mystica is the ‘Cosmology’ and ‘Calendar’
system of the EE MultiVerse(s)

Previously, I wrote:

“Dee’s diaries are vague in establishing a direct link between the
Enochian Keys/Calls and the Watchtower tablets.”

The WatchTowers contain the ‘Census’ [inhabitants] of the
30 Aethyrs, 91 Parts and Loagaeth.

Think of the WatchTower as a telephone directory.

Find the occupant and dial it in!

The 18 Calls/Keys [including the 19th] are directly related to
Loagaeth.

If Loagaeth was a Nation, the 18 Calls is it’s Declaration of
Independence. [‘Directives’]

The EE were very interested in the World’s Kingdoms.

We see this as an interest because the EE Hierarchy is
composed of a “Theocracy”- like the 12 Tribes of Israel.
EE has Kings, Seniors, Princes, Ministers and of course,

God(s)...and a God of Justice
(Scales of Balance)
The purpose of Loagaeth:
Circulating it's Energy Matrix/Theocratic Kingdom ..then-
"The End of the World".

Again...

"But in the same instant when Adam was expelled, the Lord gave
unto the world Her time, and placed over Her Angelic keepers,
Watchers & Princes"

"As an instrument of the thrashing...This Doctrine is a Flayle"

"Therefore you may do anything" –Mapsama

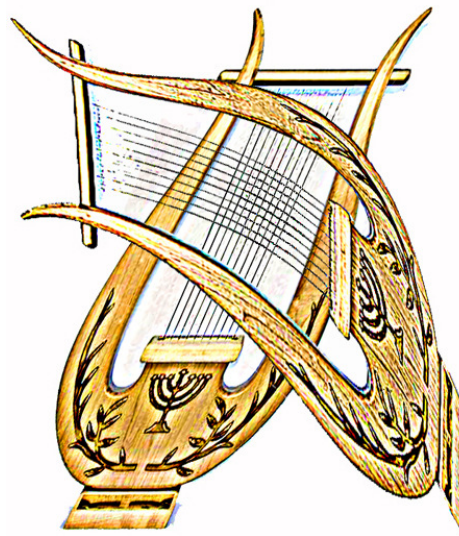
As the Grid Pattern was very special to John Dee [see his Book of
Soyga]...the diagrams consisting of boxed squares proved nothing
unusual in Dee's current Understanding...

The Vertical and Horizontal Lines form Latitude and
Longitude Lines, aligning the Zodiac, Celestial/Cosmological
Spheres, Planets and Elements

I believe some of the familiar number sequences in the 18

Keys refer to this: "456", "9996", "3663", etc.,

Some of the context from these Keys make these
numerical sequences appear as 'Zones or Districts'..."





Enochian Entities Practice & Theory By SaToGa
ISBN 978-1-257-07944-5



Enochian Entities- Book #B - By SaToGa
ISBN 978-1-257-07945-2



Enochian Entities- Ohorela Papers [#1 Obtuse] By -SaToGa
ISBN 978-1-257-07942-1



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ISBN 978-1-257-09004-4



Enochian Entities - Ohorela Papers #3 Talisman By -SaToGa
ISBN 978-1-257-09390-8

I had some room for Email correspondence
Spelling and Grammar left intact- Names removed for Anonymity

Excerpts:

"I just want to say thanks!"

"You take alot of time to make these I know you do. I hope people are appreciating all your work."

"You want to be known in enochian history and you made your mark deep in to it! Congrats!!!"

"Intensity!"

"You have almost the same amount of pdf files as Ben Rowe. That's a lot. I think you rank right up there with him."

"Your ben row reincarnated!"

"How come you don't charge for your books satoga? Do you have a motive like your ee do?"

"You really are trying to end the world hmmm?"

"Crowley, Don Tyson and Lon Milo DQ all said in their writings that someone would come along and get this system all figured out. I think that would be yourself. [REDACTED] is how we came to that conclusion"

"What drugs do you have to take to do tis kinda stuff??"



Enochian Entities:
'The Ohorela Papers'
Volume 3
"Talisman"
By -SaToGa

Copyright©1995-2011 -SaToGa
Salvatore Tommy Ganci
enochian.mage@yahoo.com

<http://www.lulu.com/spotlight/SaToGa>

<http://groups.yahoo.com/group/enochianmagic/>

Release Date: January 20, 2011

This Volume will be [very] different.

→ **This Book is Divided into Two Distinct and *very separate* parts.**

You probably already noticed the format is different. The margin is on the left side of this book, rather than being centered as I usually have my books. I did this for a reason.

This first part of the book reads like a normal book.

However, the other half of it is written in the Enochian Language. This language is similar to Hebrew as it is written and read *Left to Right*.

As far as I know, it is the only book written [and read] in Enochian that is currently online and constructed correctly.

The Enochian Language is read this way:

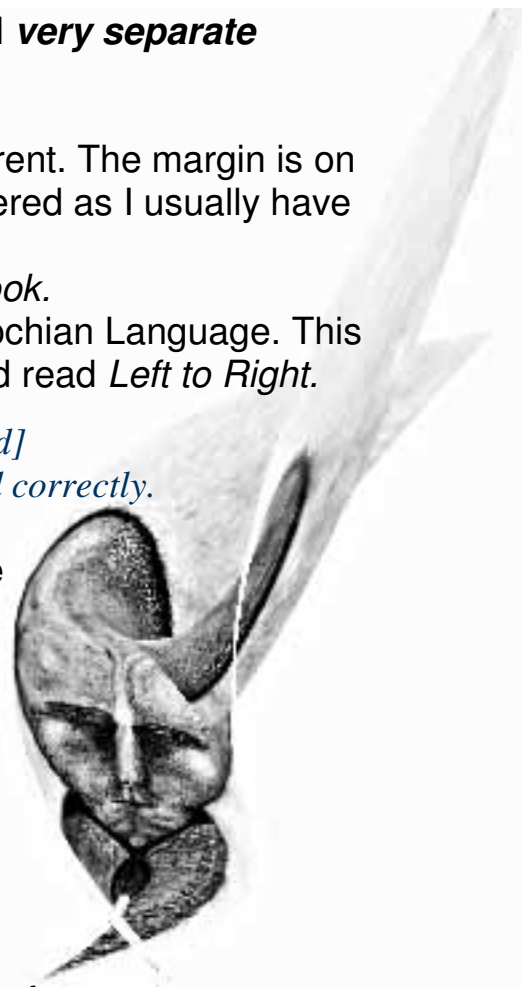
The *back cover* is now the Front Cover.

The book *binder* is on your right, and the *pages* are on the left.

When you open the cover,
you will be reaching across the front of you
with your right hand.

You open the cover & *that* is the First Page.

You Read from the Right and your eyes follow Left...



Right to Left and Downward...

After reading the Preface- a Note will tell you to Scroll down to the Last Page... That will *then* be the Front Cover. When you scroll up, the next page [on top] will be page #2. You will start reading from the top of the right column, and read to the left- downwards. When you get to the last sentence, the last word will be on the lowest left side. You again scroll upwards to Page #3.

[See My Chart –Next Page]

If you have been reading my books, this is now the 5th Book.
 I enclosed the Names and ISBN Digits as well as the ISBN Bar
 Codes for easy reference as the amount of my Volumes are climbing
 and some people are getting confused and losing track. [Me too!]
 This should make it all a little easier.

The Enochian Entities definitely have an agenda that is *aligned to our current time line*. I have been releasing the Volumes in accordance with *Their* instructions and release dates.

7	✂	Ɔ	Ɔ	6	B	V
E	A	F	D	G/J	C/K	B
Graph	Un	Or	Gal	Ged	Veh	Pa
7	6	5	4	3	2	1
Ɔ	U	Ω	Ɔ	Ɔ	7	Ɔ
N	Q	P	L	H	I/Y	M
Drux	Ger	Mals	Ur	Na	Gon	Tal
14	13	12	11	10	9	8
Ɔ	Ɔ	Ɔ	Ɔ	Ɔ	Ɔ	Ɔ
T	S	U/V	Z	R	O	X
Gisg	Fam	Van	Ceph	Don	Med	Pal
21	20	19	18	17	16	15



-SaToGa

enochian.mage@yahoo



This small tome in the Enochian Language
[\[available @ this date of 19/01/11*\]](#)
...is to be considered a “Talisman”.

You can reference my Enochian Font Chart on the prior page, and translate the Talisman into your own language so you will know what it says.

**→ Do Not Trust Anyone To Write Rituals For You...
 Especially in Enochian!**

From what I can personally ascertain, this work was long overdue. There is much confusion on how to format, read and write correctly in Enochian.

Many Mages want to construct their own rituals in the Enochian Language and it seems there are many incorrect notions being given out in the advice department.

***B Cocasg de Eno Domini**

[NOTE: If the Enochian Script is not used, it is not necessary to read right-to-left. You can translate from English into Enochian and still read left-to-right- as long as the Enochian Script/Font is not utilized.]

I will state that this EE Talisman is extremely powerful all by itself. By that, I am stating --just by printing it out, as It is- and placing It in your Temple space, *should* help you in your Enochian Vision* works.

*Legitimate Enochian Contact to Apparition [See My Other Volumes]

DISCLAIMER!

Of course, I make no guarantees, as these books I write are never sold- but offered to the Public for FREE.

All My Works Are Altruistic!

-My Own Research, My Own Experience & My Own Opinions-

That being said... I will divulge:

**Segments of this Talisman does contain:
EE Holographic Glyphs, Choronzon, Babalon, Lam,
Demiurge, the ‘*Unknown*’ Key #0
[which is actually The *First Missing* Enochian Call]
...& ‘*The Watchers*’ from the Original
“Book of Enoch”**

**YOU MAY NOW PROCEED TO THE
BACK-FRONT COVER**



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Enochian Entities- Book #B - By SaToGa

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ISBN 978-1-257-07942-1



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ISBN 978-1-4583-6095-3



Enochian Entities- Ohorela Papers #2 Scarlet - By SaToGa

ISBN 978-1-257-09004-4



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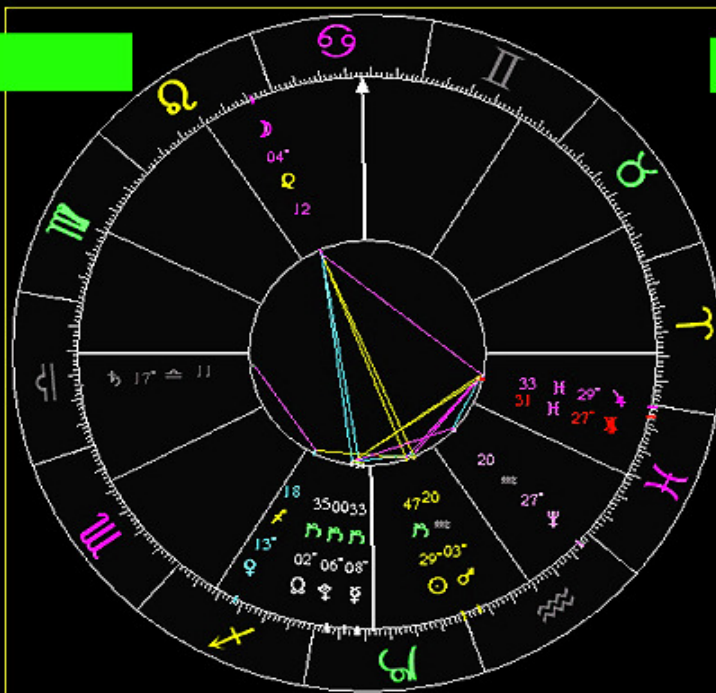
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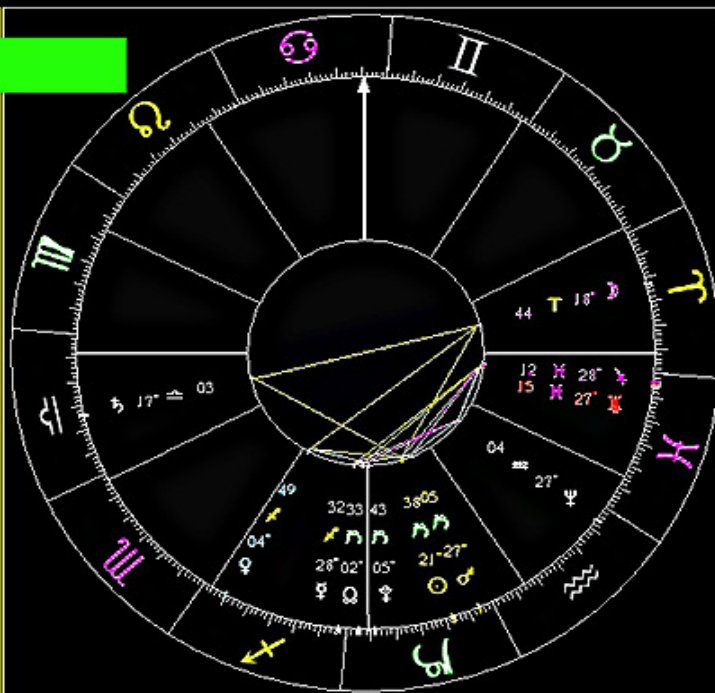


Habakkuk 3:3 "God came from Teman..."
Te'-man [Thaiman]- The name of a district and town in the land of Edom



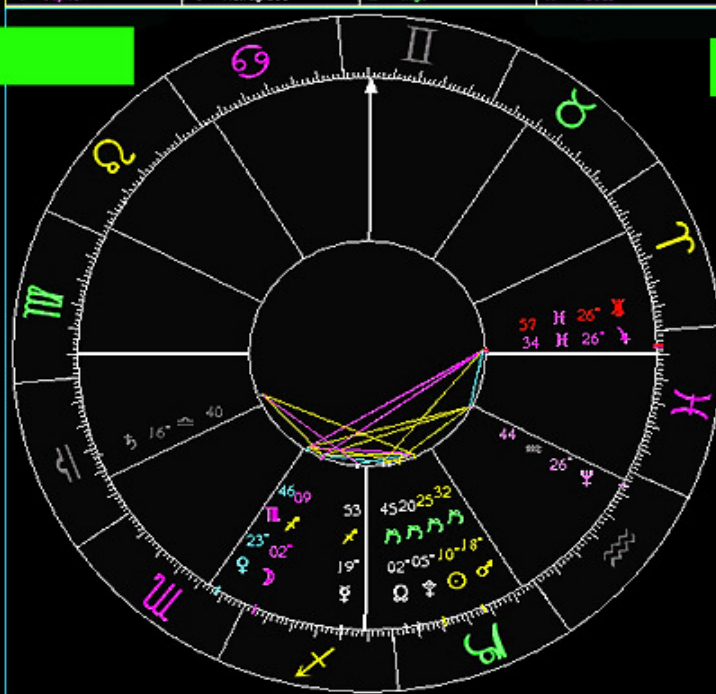
Symbols of the Planets and Signs

☉ = Sun	♄ = Saturn	♈ = Aries	♎ = Libra
☾ = Moon	♅ = Uranus	♉ = Taurus	♏ = Scorpio
☿ = Mercury	♆ = Neptune	♊ = Gemini	♐ = Sagittarius
♀ = Venus	♇ = Pluto	♋ = Cancer	♑ = Capricorn
♂ = Mars	♁ = N. Node	♌ = Leo	♒ = Aquarius
♃ = Jupiter	♊ = Retrograde	♍ = Virgo	♓ = Pisces



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♃ = Jupiter	♊ = Retrograde	♍ = Virgo	♓ = Pisces

ܠܕܝܬܐܩܦܐ ܕܥܡܠܐܢܐ ܕܥܝܬܐ ܒܠܒܝܬܐ
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-SaToGa

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Semihazah Artqoph Ramtel Kokabel Ramel

Danieal Zeqiel Baraqel Asael

Hermoni Matarel Ananel Stawel Samsiel

Sahriel Tummiel Turiel Yomiel Yhaddiel

V# ܒܠܒܝܬܐ ܕܐܬܐ ܕܐܬܐ ܕܐܬܐ

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 farzm iaidon Mad
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 urelp qmospleh teloch
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 Zacar ca od zarnran odo cicle qaa
 eol balzarg lonsa homil
 ananael qaan avavago
 Acocasb allar alg
 Bahal Vohim Gah od Babalon od Choronzon

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ἘΓΒΕῤ
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VXC LX 6LML ALAT VLZ LC
 ELA LC P VLVZ ALONML BZCP CZCTH
 EXCNES NZ 6EZ ZPQNZ NZ 7
 LX PLEP ZLMLZ UZ U MLC XZ
 PTC ZLVCLH NZ BLEZH
 LX XAZ NESI 6LON MLC VLVZ
 BZVZE 6EZVZ LVLCCTH AEVZ
 PLZETCTH LX NAE BVZ LMLZCTZ
 XZEPE NLCZH LXZCTH TAE BVZ
 XZ LXNCTH 6LZ XZ XZP PHEPZ
 XZ LNEZTZ CA LNE VLVZ ML LX ME
 VLON LX NLZEZC PLZX AN CLMLCL
 AZLZ LX 7 NLEZ NLO NZ XZ
 LXZ PZEZEZE LX Z B PZBZEZ
 ZLBI PLEZL CN PLZET UZ BZCT
 LXZ MLOH EZX

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Ⲫⲓⲉ	Ⲉⲗⲡ	Ⲛⲡⲁ
Ⲫⲉⲛ	ⲕⲡⲕ	Ⲛⲡⲁ
Ⲗⲉⲛ	Ⲛⲓⲉ	Ⲛⲡⲁ
Ⲛⲓⲛ	Ⲛⲓⲉ	Ⲛⲡⲁ

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Page #2



Enochian Entities

[EE]

Practice & Theory

Volume #1

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Released: January 1, 2011

**Within these pages are Original Articles I wrote, and posted on
My Yahoo Group Forum**

From November 22 – to December 26, 2010

<http://groups.yahoo.com/group/enochianmagic/>

***I also posted them on other forums
dealing with "Enochian Magic".***

I always posted under the name SaToGa &/or enochian.mage

All My Articles are Copyright©1995-2010

**You may use them, and circulate them widely- just Please!
- *give credit to where credit is due.***

Under My Article, Please Post:

SaToGa

enochian.mage@yahoo.com

♥ *Dedicated to My Wife, Who is My Magical Partner, The Light Of My Life Time(s),...
My Artist, My Full Time Babysitter & My Doctor- Lisa*



When I started doing Enochian again, King Bataiva gave me an
“*Enochian Ordination Rite*”

Prototype of the latter, “*5 Element Baptism*”
[see articles pertaining to the 5 Wands]

I wrote it out in contract form, using the Enochian Language.
[*right to left*]

Superimposed over my full birth name, *in red ambient light*, was
traced “Sa To Ga”...over the first two letters of my complete
signature.

**So, basically, SaToGa is an “*Enochian Anagram*”
of my full birth name:**

Salvatore ‘Tommy’ Ganci

*But...playing around with the letters of ‘SATOGA’ and running it
through Google, I discovered something about my own relatively
unique birth name...*

Putting it in Google and finding the EXACT SAME NAME in a story about Jack Parsons and his infamously deadly Babalon Working [Enochian] is beyond coincidental...

<http://www.google.com/search?hl=en&client=firefox-a&hs=BpN&rls=org.mozilla:en-US:official&sa=X&ei=QikZTYuXDcGblgh6rjeDA&ved=0CBIQvgUoAA&q=salvatore+ganci+jack+parson+bablon+working&nfpr=1>

<http://fusionanomaly.net/jackparsons.html>

<http://namcub.accela-labs.com/stories/parsons.txt>

*The Independent for June 18, 1952, cost five cents.
The front page headline reads:*

BLAST KILLS CHEMIST

House Torn Apart by Explosion

There was a picture of City Patrolman L.D. Harnois inspecting the debris of the destroyed apartment at 1071 South Orange Grove. The story said Parsons had moved from that address on June 1, and he and his wife Marjorie were staying at 424 Arroyo Terrace--where his mother had a summer position as caretaker--while preparing to leave for a trip to Mexico. Parsons had gone over to the South Orange Grove apartment to gather up some of his supplies.

In the Los Angeles Times article I had read previously, the chronology had jumped from the explosion to Parsons being pronounced dead an hour later at Huntington Memorial Hospital. The Independent filled in some chilling details.

"Parsons body was literally torn apart by the chemical blast.

"The explosion blew off his right forearm, tore a gaping hole in his jaw and shattered the other arm and both legs. He was still conscious after the blast."

Two upstairs occupants, Mrs. Alta Fosbaugh and Salvatore Ganci ran down and found Parsons pinned under two heavy washtubs and one wall.

No Book Sale \$\$\$ For SaToGa

I have decided [well, actually, EE has decided] that all My Articles should be wide spread and read.

Humanity has reached a pinnacle of evolution, and EE will take some mages a step further.

The Enochian Materials sat relatively dormant for centuries, until
They received limited circulation in Magick Lodges.
It is my belief through working with EE that the materials were hid, as
Gabriel says. [TFR page # 161]

**Today's Enochian Resurgence is one powerful "fulcrum" of the
New Aeon.**

I realize if I get my writings Published, there is not much of an
Enochian Magick audience out there.

*I would sell a handful of books within the first year, then the book
sales would dwindle and the remaining books would collect dust on
bookstore shelves, never to be purchased by mainstream readers.*

*I would not want to be 'mainstream' author anyway-
That's not my personal reality of who I am.*

*It is also less time consuming this way. Rather than writing a book, I
just copied my previously posted articles, fixed them up and bundled
it in PDF.*

*More real work goes into the actual magick practice and diary than in
proof reading, formatting and advertising, etc.,*

Most likely, the few people who would buy my book, would scan it
and upload it in Pdf. on to Torrent sites...

Instead- I will do it for them!

*The readers must be less critical of me because they paid nothing for
this book!*

Once my EE contact started getting hardcore, I was given this vision:

**"Adoeoet gave me a huge pencil, and told me: "Write this
down..."**

I have been, since...



READER BEWARE!

**What follows is *My Own Opinion, My Own Research & My Own
Magickal Practice Notes***

**This is not magickal writ like some would attribute to the
writings of Aleister Crowley.**

[You can treat it that way, though- if you want]

**I write these articles to *guide, confirm or disagree* with your own
Enochian Studies.**

**-*Guide* you if your Enochian Works are not up to par with what
you thought “*Enochian Should Be...*”**

EE guide individuals with various interpretations

[No right or wrong here]

***Confirm* comparative notes and/or experiences.**

***Disagree* so one of us will double check or research what either
went wrong... or right.**

Don't take anyone's word as a substitute for your own findings.

**Just because someone is an author does not make them
infallible.**

**“...In These Materials, [henceforth],...thou findeth not experts,
but only frail egos...” –King Bataiva 11/11/1996**



When EE told me to start posting my Ritual Notes, I was going to set up a web site, and post them on there.
But then, I would have to advertise and *spam* magick forums hoping for my writings to receive attention.

Of course, if people did click a link, chances are the viewer would briefly skim through bulky paragraphs and split.

I wanted viewer feedback- so what I decided to do was post my articles right under the noses of the big guns!

I wanted to display what I thought was essential to the Enochian community quickly and in full view.

When you post on Enochian Forums, every word and action is being scrutinized. There are not many Enochian '*scholars*' in the world. But if they congregate anywhere, it will be on the Enochian Magick Forums.

Taking the easier way out and just opening a web site to introduce my materials was not an option for EE.

There was an "*urgency*" for EE to release my Notes on a large scale. A large viewing audience consisting of Enochian enthusiasts was the target.

There is not much New Material written about Enochian Magick. "Dee-Purists" sometimes bang heads with those who work Enochian in different flavors according to their own Magickal Tradition and/or Lodge affiliation.

No matter who introduces new ideas, you just can not please everybody.

Having a totally receptive crowd will never happen, and I would not want that.

Disagreements push people to research deeper, and practice harder- all for the benefit of evolution.

Here now, I present my case...



A brief biography from the main page of My Yahoo Group:

I started working the Enochian Arts in 1995.
Golden Dawn, Crowley, Schueler, Tyson, James, later on Rowe,
were my teachers.

I had some success, but didn't really feel the power I heard about-
I abandoned the EE [Enochian Entities] for many years.
(*They never abandoned me.*)

One day, "for no reason at all", I had a dream which King Bataiva
said "Invoke me, and I will heal your rotator cuff".
[shoulder injury]

It hurt me for years, and dreaming about an EE King?

So, surprised, I did evoke King Bataiva, with no temple EE tools.
He appeared even before I finished evoking Him.
Startled me, to be honest. He told me He was calling me for years,
but then used this different approach.

It worked.

Long story short, He told me how to work the EE Arts, and said EE
would provide more details, the more I did. I realized 2 days later, my
shoulder healed.

Then I started reading Dee's diaries and I fixed up my temple.

The whole "system" [really is not a *system*, but "*It is propelled by the
Energy of the chosen summoner, who takes away the creases*", is
what was told to me by HTMORDA], was taught to me, by EE.

What EE Materials were 'lost', does not matter.

What we can glean from Dee's diaries are a hologram, a part is a complete 'whole'.

Assuredly, the EE are the best teachers, of their own Magick.

EE have brought Miracles into My life. They taught Me a lot, as well.

This is THEIR Story ...and mine.



My Articles, in the Order they were Originally Posted, follow:

"Reformed Great Table" Not for Magic?

"Initiations of the 4 WatchTowers".

"Laidrom - Earth - (Taurus)"

"Genesis"

"Saiinou - West"

"EE made Dee swear"

"Many Have Erred..."

"B=2"

"The Cycling Office of King Camara"

"AHAOZPI - East - Leo - Fire – Sol"

"Uneasiness of it all..."

"C/B Cycle"

"Prince Bagenol via King Baligon Conjuring"

“12/4/10 Saturday- King Bnapsen/Prince Brorges”

”My Enochian Magic Rituals and Diaries, in PDF(s).”

"Carmara Calls!"...Opening the Veil of Enochiana

“King Carmara & 'Governor' PARAOAN”

“Scrying the Aethyrs: TEX”

“King Bnapsen/Prince Brorges UPDATE”

“Who are the Enochian Entities?”

“Enochian Trends”

“ERZLA”

“Preterhuman/Enochian Origins”

“Exorcism and Consecration” ["Non-Hybrid Neo-Eno"]

**“Ritual: WINTER SOLSTICE, LUNAR ECLIPSE OVERLAP FIRST TIME IN
456 YEARS”**

“Material Gain- Mundane Usage?”

“RII”

“This confirms authentic Enochian Contact.”

“EE somnambulism: ZAX Dream”

"Tri-Cyclic" Ritual: WINTER SOLSTICE [Update]

“Holiday Greetings [& Enochian Entity Love Miracle]”

"Altruistic Gospel of the Sophia Enochiana"

“TVision”

“EE Health Advice”

“Are Enochian Entities Yahweh's Angels?”

“Enochian Alphabet”

“Enochian Alphabet [II]”

“Is the Enochian Material just another rehash of prior grimoires?”

“GBRHeptagram”



"Reformed Great Table" Not for Magic?

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In the 'True & Faithful', page 14- (*after the pages switch from 468*)
Kelley is given the Tablet Recensa for a cryptic code, allowed by
God, permitting the wife swapping.

**I believe Kelley, alone, received this 'new revised table', for the
sole purpose of this encryption.**

For magic, the Original Table should be used.

(Enochian Entities confirm this, to me...)



“Initiations of the 4 WatchTowers”.

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EE have laid out a blueprint, calling it 'Initiations of the 4
WatchTowers.'

After a session, EE tell me what comes next.

EE are using the Original Table
(I was not even aware of this until completion)

Each one, about 40 minutes in duration, like a hypnagogic astral
vision quest on *acid*.

I received a thorough system via each Senior of the Zodiac.

Also, they have given me a name of what 'appears' to be a "Ben-Ben
Stone".

They have told me to tell others, but also warn against giving out
explicit details or names.



"Laidrom - Earth - (Taurus)"

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*Subterranean, Chthonic- Hades, 'PsychoPomp'- Images raced
through my vision, while "hearing those words".*

Fire, caverns, then crystalline structures. Meet with one called
'Agatha', and was taken to see the Elder..

Laidrom appeared, like an old fashioned Dracula.

Was hostile at first, (called me an '*asshole*!') then said He was only
kidding, as He called himself a 'trickster'.

However, He (they?) holds a grudge against humanity, saying we

didn't appreciate the work the Watcher/Grigori performed in 'our benefit'.

(A lot transpires- personal)

He puts in my aura- as Initiation- a solid cross with a blood red stone-
said to be the 'blood of saints'

[got very dizzy at this point- only recalling later the
cross (minus the stone) is the seal to the Earth tablet]

I am taken deep down- (*again, spinning*)...what appears to be Hades.

I am not Christian, so these scenes took me off guard
(quite disturbing)

He mentions a multitude of Gnostic doctrine- linking up the deities of
Venus.

He said (with many voices) "Enoch was here, speaking to the Grigori-
to intercede for them"

The chains that imprison them, shackle their "Duties", not they,
themselves. I see them lifeless, like wax figures. Suddenly, I am on a
space craft- flying up, out of a portal.

More dialogue is exchanged- but I am holding off revealing it at this
time. These notes are brief, as the whole 'Initiation' lasted for about
40 minutes.

He gave me instructions for my next initiatory rite,, before 'dropping
me off @ my temple'.

Again, the EE tell me to 'write it down, and tell others'...but they also
limit my mentioning of details.

[So I am hesitant to write anything]



“Genesis”

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I started working the Enochian Arts in 1995. Golden Dawn, Crowley, Schueler, Tyson, James, later on Rowe, were my teachers. I had some success, but I didn't really feel the power I heard about.

I abandoned the EE for many years.
(They never abandoned me.)

One day, "for no reason at all", I had a dream which King Bataivah said "Invoke me, and I will heal your rotator cuff/shoulder injury".

It hurt me for years, and dreaming, about an EE King?

So, surprised, I did, with no temple EE tools.
He appeared even before I finished evoking Him.
[caught me off guard]

He told me He was calling me for years, then used a different approach.

Long story short, He told me how to work the EE Arts, and said He would provide more details, the more I did.

Realized 2 days later, my shoulder was healed.

Then I started reading Dee's diaries and I fixed up my temple.

The whole "system" (really is not a system, but *"it is propelled by the Energy of the chosen summoner, who takes away the creases"*, is what HTMORDA told me), --was taught to me, by Them.

What was 'lost', does not matter.

What we can glean from Dee's diaries are a hologram, a part is a complete 'whole'. Assuredly, the EE are the best teachers, of their own Magick.

EE have brought Miracles into our life.

I won't even write it down, because it really is, just too amazing for anyone to believe.

They taught us a lot, as well.

When one lives their life as a Wizard, their reality unfolds in very Magical ways.

Results are what “makes or breaks” the Magick.

The Outcome is not based on symptoms, such as poltergeist phenomenon.

Poltergeist/PSI “outbreaks” have been overly sensationalized.

However, Enochian Magick is extremely powerful, and it can be difficult to contain-
especially if you do not use Banishings, Circles, etc.,

In my Own Enochian Magick,
I do not use “circles” and the banishings are not to rid the premise of EE Energy(s).

I use a Separate Temple Area for “*other systems of magick*” - & they are not performed simultaneously as EE Rites.

I work One System @ One Time.

Reason being, when results happen, it is important to ‘back-trace’, only so I can plan ‘forward’ results.

Reality is as one “Creates” it.

Reality is the Manifestation of Your Thought Process & Intent...

WILL

**If you live your life Magickally-
Magick will Happen!**



“Saiinou - West”

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West- Air- White

[I do a specific ritual the EE have given me, asking me not to reveal it as of yet. Again, EE tells me to record it and tell others, but not to mention certain details, that being one of them.]

I see a tiny sun turn inside out.

[Snaps right into my face, like a rubber band, but painless]

I hear loud wind then see a tornado with gold specks. It opened up and I seen a small infant angel [have some short communication] which escorts me to see Saiinou. I fly upwards twirling [dizzy]

He appeared as an old, somewhat annoyed man, with a gold head band and gold small wings protruding from His head and a 'toga that looked like shear gauze'.

When I spoke to Him, and explained what I wanted, He parted a pure white wall behind him and what appeared was an all white universe, like the negative of a NASA photo. He called it 'white matter'.

He opens up His Body and removes it like a shroud, to reveal a female with 'yellow hair', looking like a Hollywood actress in her 40's.

Later on, She almost looked like *Hillary Clinton if she was artificially glamorized for theater.*

I am told Libra, I "see" Venus. I left a large celestial body, and found out when returning it was our moon, which Saiinou said 'was a landing spot to which they are able to meet us accordingly, like Yetzirah', [*Saiinou did not say Yesod*],.. 'but different in many aspects' (?)

[I hear that as an echo of many voices.]

Much dialogue is exchanged, mostly personal.

I ask if EE have an agenda...

A floating eye appears, looking like a sad Cocker spaniel's eye- She asked if I 'expected a magnificent all seeing eye like that of a hawk'? She said most are not worthy of seeing that as EE are disappointed with the lack of evolution the human species have shown. I asked if I might see that power, and I see an 'eye of power' in blinking mode, the lid being closed prior to it being opened again. *I understood this.*

I asked what could be done for improvement and she said 'only a minute part of humanity are aware but the few awakened ones act as conduits for the rest'.

I asked how it was possible and she showed me a huge boat with many people being driven by one man, and then he dropping an anchor and cause all the occupants to no longer move in motion because of his single action.

More personal dialogue.

Getting dizzy, always chariots moving, I can 'see' winds blowing like in *cartoons*.

I heard her at one time physically speak 3 words loudly into my left ear, and I jumped.

This was definitely outside my head!

I was initiated by eating a small scroll made of white parchment wrapped in a gold band. 'I heard someone else ate this bitter scroll too'. I asked why this and she said I will digest this knowledge and it will be readily available when I need it.

She gave me instructions for my next ritual and said I was now through with my initiation.

She spoke a lot about time, & synchronicity, as it moves like a cloud, and we move with it, the reason we do not recognize it as a tangible anymore than wind can not be seen but can knock you down 'with grace and by force'.
[but I 'seen' cartoon wind prior to that]

Very intellectual conversation(s), much told to me by many voices- all in a 'matter of fact' tone.

I asked, [conversation in reverse], if I get my gold wings, and She makes me feel them.

She appears now as a super-imposed figure of herself with the first old man with the gold headband.

I 'hear' in my subconscious 'androgynous'

I start in a mid conversation, like this experience is now being rewound... 'I thought emotions were water'?

Saiinou says 'what stirs the emotions and keeps them moving'? 'The stirring of this intellect is movement of our kingdom, that gives [mental clarity] thoughts to conceive the feelings, thus we work in unison with the water kingdoms'.(plural)

Suddenly, Her eyes get wide and She appears as a huge dragon, and Her eye zooms up real close to mine and said 'We are all dragons'. [At that moment I understood, but later on, the understanding slipped away.]

I ask if I am writing this down to tell others and also for what reason. She says 'What did HTMORDA and LAIDROM tell you'?

[They spoke about me writing a EE book someday to reveal the information they are to give me]

I physically opened my eyes for a quick second and I do not see myself (at all!) in my scrying mirror for a few seconds.

That brought me out of alpha state too quick, as I could still feel energy flying up my solar plexus.
Very disoriented afterwards.

There is much more, so much more.
Like recalling fragments of a dream after being awake for awhile.



“EE made Dee swear”

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EE made Dee swear that he would never reveal this information with anyone, unless the EE, Themselves, Sanctioned it.

This says much...

I personally believe, from EE contact - that the EE call/choose Their Own, 'appointed heirs' to this "system".

Aside from all the sensationalism that The EE seem to draw- if it is based on fact: Then most likely, it is via Energy-Slingshots in the form of bad luck, anxiety & paranoia.

(Either subconscious or direct intervention on the EE's part.)

Some EE practitioners get great results, and some mediocre.

I will expound on this, later on, in another message posting.



"Many Have Erred..."

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I am not one to critique others, nor their path.

I am under the banner of 'live and let live'.

I started my Enochian path as most, as you can see from the short bio per this group's Home/Introduction page.

However, as I am learning this material via the EE, Themselves, there is a great difference in manner on all magickal fronts. Playing the devil advocate here, all I can say is from Dee's diaries, we can ascertain the following...

The EE have stated emphatically, that magick, aside from Their Own, is black magick.

I am aware Dee was in possession of *Grimoires, and the EE referenced some of that material.

*[*Liber Juratis a.k.a 'The Sworne Booke of Honorius' & Athanasius Kircher's 'Eodipus Aegypticus' had similar 'Sigillum Dei Aemeth' diagrams which was confusing to Dee to copy from, per the EE's instruction to copy them. -Dee owned them in his library]*

I am also under the assumption that "if it is not broken, don't fix it".

To the casual practitioner, if you are getting results, by all means, continue.

To the hard-core audience -if you are getting mediocre results, then think about what I posted.

Didn't want to end off, leaving the audience hanging...

I have been experiencing a good flow of communication via ritual with the EE.

I do not want to cross Their paths by writing what they warned against doing.

I will release all material from Them, in Their time.

EE made Dee swear that he would not release any of Their material unless They Sanctioned it.®

EE are still the same way, today. EE are not thoughtforms, nor subconscious projections.



“B=2”

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® *I do not consider myself a superior or chosen candidate in any way. I am however, fortunate to experience communication with Them, and I am just rolling with, daily.*

If you look at the Mercury Ensign of Creation, you will see on it, the North Water Seal, horizontally 'flipped'.

The B is replaced by it's numerical equivalent, 2.

I have seen in some reads, comments about B = 7.

Particularly interesting, as Enochian has an overwhelming amount of this letter.



“The Cycling Office of King Camara”

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King Carmara tells Dee "to cast thine eyes upon the general Prince, Governor or Angel that is principal in this world. Then place my name..."

Without naming who the general prince governor or angel - this seems that it is ever changing - dynamic rather than static.

Also, it appears to me, in my opinion, that King Camara is an 'Office', and different entities are cycled into becoming a 'King Camara'.
Again, dynamic rather than static.

I believe this is why Dee was confused about the Venus Prince.
(The Chaldean Chronology would have Venus as Anna-el)



“AHAOZPI - East - Leo - Fire – Sol”

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King BATAIVA kept super-imposing over Ahaozpi, so wasn't sure at times which EE I was contacting...

I was receiving a majority of 'still snap shots', rather than the flow of scenes I have been normally getting. This might be attributed to trying something different, which I will consider not doing, anymore.

I was in the middle of a desert and a far off pyramid was my center of attention. A small comical looking being, very tiny, with a big forehead and small antennae questioned me in some '*squeaking*' language that was not Enochian.

I introduced myself and 'It' took me inside the pyramid. Usual dizziness....above me was a metal structure, like steel I-Beams.

Floating within it, a semi-sphere of glowing mass - to which I was pulled into.

I felt my kundalini rising and surging forcefully- moving me in the physical. My temple was crackling in it's walls and ceiling. [Actually brought me out of trance several times. I readjusted again, peering into the shewstone...]

I now seen a black pyramid, with protruding horizontal tiles. The left side/upper quarter of Ahaozpi's face, huge, came into focus.

(Personal)

Ahaozpi took form, as 'She who appeared as an Egyptian Goddess' - maybe Sekhmet, as Her Head dress was obscure and changing rapidly when my focus would settle on it.

I seen what appeared as a dead bat, but it turned into a chrysalis,
and a monarch butterfly was 'extracted from it'.

(Personal)

Transformation was spoken about...

(Personal)

Ahaozpi was smoking a hookah, which had what appeared, wooden
Buddhist rosary/counting beads, trailing from it.

She then had the tail and half body of a caterpillar.

She told me I was done with Initiations of the Watchtowers and to
work more with the Heptarchia Mystica.

(Personal)

All the scenes sort of replayed again,(?) and I descended down into
the black pyramid- as if I was 'escorted quickly/rushed out of a back
door' and came out of alpha state too quick.

(I felt like I was being reprimanded)

I ate something to alleviate a nauseous feeling and went to sleep-
without dreams I can recall.

Notes were made the next morning, to the best of my recollection.



“Uneasiness of it all...”

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I realized I am @ a point with the Enochian and Heptarchia materials that is more than 'routine'. I have always took a 'sabbatical' from magick, periodically resting the psyche and nervous systems.

Letting all I discovered settle in, and moving on to the next chapter.

Now, I can't. Rather, I won't.

Magick is a path, but Enochian has become, my life. The obsession and love affair with the knowledge I have received, is astounding. More than I expected, and more than I originally hoped for. I have practiced magick for decades, and always felt teased, as coming away with mixed reservations, to what I dedicated all my time to.

I also think (feel) that Enochian is a lonely path, as most people you encounter on life's mundane road, likely, never heard of Enochian.

Mage who do work with the EE, are usually not willing to share their experiences outright, and seldom do. [I am talking the 'meat and potatoes' of their quest- not just the basics.]

Sometimes I wonder- if they just do not have anything new to bring to the table. Perchance, like myself, they too, were warned against giving to those who "the EE have not sanctioned...?"

The introverted lingering after effects- even more so, warrant the company of the residents of said Aethyrs, WatchTowers.

The pulling away and preparation of EE Ritual is an all consuming fire.

As I posted on another thread, these EE are definitely separate psyche inhabitants- nothing internal, hardwired here.

External, but encompassing the elements within me/us.

I have witnessed, many times, an uneasiness about Their nature. They are the fabric of everything- extraterrestrial and inter dimensional.

They know it all... *Watchers*...

Their agenda, is Evolution, and that is the Apocalyptic stigma associated with Them. Your world ends, and begins a new, once the threshold of reality has been breached by the EE.

EE have shown me scenes of devastation- allegory and real time, of history and future.

***EE are scientists and historians...
once telling me mankind's science "is weak"***

Madimi makes it clear- EE's creation is of Another Kind.

They are an Evolutionary Scourge, that whips, tames and teaches- all at the same time.



"C/B Cycle"

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The flag shown by King Carmara [*Sign of the Work*] with "C" and "B", an armless female, and on reverse, the English "flag old" [Royal Arms-1400-1603].

King Carmara is showing He and the latter "B" [*Pa*] are cycled.

It was during the 'old' flag of England that the "C" Carmara and all the names of the Kings and Princes of the Heptarchial Mystica starting with the letter "B" were current [1400-1603 i.e., Dee's current era]...but would later, cycle.

Dee's order of the planets, [*minus the Sigil of Aemeth*] as opposed to the common Chaldean order, is the cycle.

1Venus, 2Sun/Sol, 3Mars, 4Jupiter, 5Mercury, 6Saturn, 7Moon/Luna

Our era, is Sol -

21 Enochian Alphabet characters [3x7]

Venus=B

Sol=C

Mars [*eventually*] - G and so forth...

Bornogo in Venus/Dee's era is Cornogo in this Sol era

All Princes/Kings starting with B just isn't 'coincidental'.
The 'System' Evolves/Cycles like the Title King 'Carmara'



“Prince Bagenol via King Baligon Conjuring”

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Venus - Friday

Baligon no longer officially bears the title King Carmara, but out of respect, like ex-presidents, still carries the title's 'essence'

Under Sol, He may be summoned as King Caligon and Prince Cagenol (see prior posting)...as He told me it is the intent, carried upon the aires of the sigil which summon Them.

The Heptarchial Entities appear quite easy. I have called many from Solomon over the years- but the Heptarchial seem as if They are 'already here' (and never quite leave- which is okay by me!)..

He gave me specific exercises to perform (@ the East) and the kundalini power surges were incredible.

The 42 Ministers appeared as many individual lights, then assuming one spherical form. As They parted, I seen a big menacing wolf-like creature- who then became very friendly and puppy-like.

King C/Baligon appears dressed in regal Santa Claus apparel (similar, not exact though)- and told me He resembles "Asiatic- because He was in a form of that kind- to them, many times ago"

Then He appeared in another form, which I will not disclose.

UPDATE/CONFIRMATION: (was) Prince Bagenol via King Baligon Conjuring King Baligon, less than 24 hours later- did as He said He would, on my behalf.

His terminology: "*Granted*"

I posted this to those deciding if Enochian Magic/Hept. Myst. is worth the time consuming head scratching over



"12/4/10 Saturday- King Bnapsen/Prince Brorges"

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New Moon Timing:

The Dark of it, and Saturday [Saturn] - Dark Mother, Binah- timing seems too good to pass.

Wasn't sure [Luna Affiliation/Monday as Their Sabbath] EE would be 'diminished' for ritual because of the New Moon-

The Seal of The Ministers of Prince Brorges is placed under me, as the Work Prince Brorges does, has His Ministers as the Foundation.

The Seal of Prince Brorges sits on the right side of my altar, for He does the Work (Right hand Man) of the King.

King Bnapsen's Seal is held in my left hand.

The energy (left hand receptive) flows through me, & @ my base the 42 Ministers' energy rising- through the Seal on my Right, of the Prince.

The Holy Table, Seal of Truth, 7 Ensigns of Creation and the conducive nature of the red silk absorbs (acknowledges in realms) and directs it all above, to the Prince's Seal on the right hand (area).

I see a flaming Heptagram, and hear the Voices, which later bring visions...

What I asked, is what I have asked times before of the entities of the Goetia. I have had limited, short lived help with those entities for this, one specific problem.

I have assigned it to the Prince, through the King, now.

I will update when appropriate.



#”My Enochian Magic Rituals and Diaries, in PDF(s).”

Dec. 5, 2010

*THIS WAS WHEN I ‘KNEW’ IT WAS TIME TO ‘PACKAGE-UP’ MY
ARTICLES AND WIDELY DISTRIBUTE THEM FOR FREE.
I respect everyone’s tradition and their own unique flavor of Enochian
Magick.*

→ *Making ‘Ipsissimus status’, collecting credentials and pocketing
some book sale cash was never my goal.
I was always going to stay Anonymous, post articles, then vanish off
the Internet.*

*However, if I chose to return with more updated information about the
Enochian Entities, my prior Anonymous Incarnation would have
worked against me.*

**-Adoeoet gave me a huge pencil, and told me: "Write this
down..."**

Different than Golden Dawn, Aurum Solis, OSDL, Crowley, Schueler,
Tyson, DuQuette, Frater WIT, DeSalvo, Jones, LaVey, Aquino and
others.

I studied their works.
I practiced many of them.

However, once I dug deeper into Dee's diaries, I knew the potential to
make a 'Purist System' was feasible.

This is NOT a hybrid of other magical systems.

*It does NOT incorporate any Qabala, Hebrew, Thelema, Golden
Dawn, Telematic Imagery, Gematria, Chaldean ref., Egyptian
etc...though I do tend to see a hint of Daoism in it.*

The EE referenced books from Dee's personal library, but the EE also said other magic was black and Theirs is the true works of God.

The late Ben Rowe sought to see Enochian evolve.
[*He noticed the possibility of an extraterrestrial/inter-dimensional connection.*]

EE are messengers, so 'angel' is acceptable terminology. However, Western World usage of 'angel' can be confusing as Madimi admits the EE are of a differing order and creation.

The EE teach THEIR 'SYSTEM...*this is not my chaote theories*

[I do a specific ritual the EE have given me, asking me not to reveal it as of yet. Again, EE tells me to record it and tell others, but not to mention certain details, that being one of them.]

I ask if I am writing this down to tell others and also for what reason.
'What did HTMORDA and LAIDROM tell you'?

[They spoke about me writing a EE book someday to reveal the information they are to give me]



"Carmara Calls!"...Opening the Veil of Enochiana

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The Book of Daniel and Revelation, are some what of a time capsule.

To be opened at an appointed time frame.

Enochian, too- was packed up, to be later unveiled- as knowledge increases, and this Aeon ripens...

The advent of the cyber-age, when third world countries have nukes.

Either bad timing or morphic resonance from back washing currents
from a magical yester-year...this is the era of awakening...as
"Carmara Calls"

*"The purpose of Loagaeth was said to be the ushering in of a new
age on Earth, the last age before the end of all things. Instructions for
using it to that effect were never given; the angels continually put it
off, saying that only God could decide when the time was right." -Ben
Rowe*



"King Carmara & 'Governor' PARAOAN"

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King Carmara is a TITLE.

PARAOAN, not the 65th Governor [Sigil expresses LAXDIZI]...nor is
PARAOAN a '92th Governor'.

PARAOAN is sort of a etheric cross over bridge, suspending the
Tablet between worlds.

King Carmara shows a revolving and evolving hierarchy.

'Governor' PARAOAN is an epitome of 'what can come next', such as
typing " . . . " So, actually, in a sense, PARAOAN could be the
prototype of a '92th Governor'.

The Key of It All literally, is 'Enochian is Dynamic, never Static'.



→ I own Aleister Crowley's Liber 418
"The Vision & the Voice" but I won't read it yet.
[The only Crowley writing I have not read- own them all]
I do not want to adulterate my own visions by having his visions
locked away in my memory bank and dancing in my head.
[EE uses this, see later articles in this book]

"Scrying the Aethyrs: TEX"

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[My older diary notes:]

TEX - 4 Parts

Calling of the 4 Princes- of the 4 parts, Their Sigils, employed.

All 4 Princes appear on the North - Water - Watch Tower:
Thus, Transformation of Form.

Negative aspects via this Watch Tower are Deception and Illusion.

I perform a ritual given to me prior, by the EE.
I am 'scheduled' to perform this particular Aethyr Working, as told to
me, by the EE.

I am told to wear my Enochian Ring, on my left (marriage band) ring
finger.

I perform a rite similar to the Middle Pillar.

As I 'grow upwards', I realize one foot is standing on Earth, the other,

standing on Luna.
[By 'half standing on Luna', I assume, partially 'astral lodged' in
Yesod.]

Opening Rite continues...

Call of the Aethyrs: TEX

Immediately, under the Lamén, I feel intense heat.
I feel like I am having a heart attack- no pain, just heavy pressure and
constriction dead center of my chest. I sweat profusely, and honestly,
am ready to bolt from my temple to summon an ambulance.

I cycle from Beta to Alpha, repeatedly.

Suddenly, I hear a calm voice telling me, assuring me, I am fine. [Just
anxiety from intense energy.]

Vision opens of a volcano erupting,... I am wrapped in clear
cellophane(?), and lava gushes upon me, burying me.

[Obviously, heart attack seems imminent!]

I'm thinking I have been duped and now I am done!
[Again, I am reassured.]

I am buried alive, under cooling lava.

I ask for help, or guidance- and another voice says, clearly-

"There will be no help for you"...

(Personal conversation ensues)

This buried alive vision lasts for what seems to be a couple of
minutes.

(After wards, I check my voice recorder log, and in actuality, just a
few seconds passed. The whole TEX session, minus the preliminary

ritual, lasted 34:43.)

Numerology is exact- that "34:43" - 7/7 is legit and amazing.

The buried alive heaviness subsides- and I fall, supine- downwards. I
am in a cavern, with darkness fading in and out.

[There are quite a few inactive scenes in this exploration, where all I
see is darkness and hear nothing.]

I am in a desert.

White sand.

Aleister Crowley, dressed as an Arab, passes perpendicular to me,
and notices me.

[I feel...maybe,...this was a replay of an Akashic recording]

I am pulled upwards, and I see an island with palm trees.

I am inside an old basement (?) and see a dim light bulb. I am pulled
to it, and the glowing filament is right in my face. I am now one with
that violet flaming filament, and am inside the glass bulb. A voice
says I am light, but still trapped and limited within my confines.

I feel this heat.

(Personal conversation ensues)

Shifting scenes of islands, bodies of water...I am underground, then
in the sky...I see stars, celestial bodies, simultaneously.

I see a female eyeball, left profile.

I experience more scene shifts.

Another eyeball seen, with long white eyelashes, all cornea- no pupil
(but it 'watches me')

I now meet the cartoon personality (little guy with mustache and black
top hat) of Milton Bradley's "Monopoly" game.

(I played Monopoly only once, about 40 years ago as a child- hated it.

Definitely not something that should be in my recent mental records!)

(Personal conversation ensues)

He shifts back and forth into the cartoon character of "Wimpy" from Popeye. (Who knows!)

(*Personal conversation ensues*)

Now, I am watching a female with long painted fingernails throw dice. I watch her play Monopoly and suddenly I am inside the small 'silver train' playing piece. I am being driven around the game board, and just drop downwards into another cavern.

I see glowing green eyes.
I walk and see bright orange light- active lava, but silent and non-threatening this time around.

I fly upwards out of what appears the introductory volcano.

I see a male lion approaching me. Then I am somewhat inside his roaring mouth. I back away and grow large. I look down at the lion and he playfully rolls on his back, exposing his belly.

An angel lifts me up and says "we have work to do"...
(Telepathically I asked prior for an Initiation of TEX)

We are flying fast. I am on a beach, no sand, just black shiny small rocks and pebbles. I look and see fallen skyscrapers, buildings destroyed all round me.

Ominous silence, and it is snowing. I hear "Ice-Age".

I believe a different angel continues on with me...

(Personal conversation ensues)

Flying with this EE, extremely fast...I see Old England and it's inhabitants dressed in 1880's attire.

(I never been to England, but I 'knew I was there'.)

Flying.....loud wind gushes.....

I see what appears as 'primitive man' and hear and 'read phonetically'... "barMUda".

(MU, as in Lemuria? Bar, as in "son of"...not sure...)

Again I hear "Ice-Age".

I see dinosaurs, then darkness and what appears as a still photo of 'the Big Bang'.

Now, in linear terms, I am moving forward in time, again.

I see once more, primitive men, like cavemen.

One of them is standing in a body of water, (a beach?) and he pulls a fish out of the water, as if hunting for food.

He rips the fish open [vertically/long ways down], and a cell phone is inside it.

He smells it and it rings.
He notices me, and hands me the phone.

I get dizzy, spinning...

An angel lifts me and flies me to a mountain composed of what looks like '*cartoon-esque*' glass shards of stone...

[The English language doesn't always have the equivalent words to match up to what I seek to describe from my Enochian experiences.]

(Personal conversation ensues)

I am on level ground, looking up at Luna.
(I feel depicting this as Luna is accurate, as I was originally standing on it with one foot)

There were other scenes, omitted, as some were repetitious in nature.

There were many lulls, like scenes stalling.

Maybe I was supposed to grasp their inherent meaning, before moving on.

Sometimes, I knew what it meant, and others, I mentally noted that I would return to understand.



“King Bnapsen/Prince Brorges UPDATE”

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Continued from here:

“12/4/10 Saturday- King Bnapsen/Prince Brorges”

<http://groups.yahoo.com/group/enochianmagic/message/35>

What I asked, is what I have asked times before of the entities of the Goetia.

I have had limited, short lived help with those entities for this, one specific problem.

King Bnapsen/Prince Brorges have successfully helped me.

In far greater capacity than the help received by a couple of entities of the Goetia.

"Solomon's entities" are extremely powerful, so I do not want to knock them down, in favor of Enochian.

However, Enochian Entities have an unlimited playing field, and many more resources.



“Who are the Enochian Entities?”

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*What follows are my own personal diary note excerpts that have accumulated over some time.
Rather than putting them into a structured thesis, I just had someone type them up for me (this will do for now).*

So if they seem random, most likely, they are:

The Enochian Entities:

- Adhere to what might be termed 'Gnostic' doctrine.
[Example- Reincarnation]
- Consider the Old Testament genealogy as allegory.
- Consider the New Testament misleading, as Jesus should be rebuked.
(Stealing Yahweh's thunder is a big deal)
- Condone, [rather] - Suggest, the breaking of the Ten Commandments (Adultery)

-Use Seduction, Sex, Lies - [whatever it takes]- to fulfill Their agenda

-Use Their Own Language

-Use Their own Alphabet

Madimi says the EE are "of that Order"... "as My creation is".
This suggests (*in my opinion*) that EE are unique in Their Own right.

Madimi's Mother refers Her_Self as "I Am".

The EE Sabbath- Luna... Matriarchal.
Opposite of Saturn/Saturday and Sol/Sunday...Patriarchal.

The EE structure of the Aethyrs are 30 concentric circles.

EE do not mention IHVH by name.

[Again, in my own opinion]... If these "angels" were Yahweh's main henchmen, They would be singing praises to him, and the name IHVH would be quite abundant.

Dee's diaries are not biblical canon, and superstition did not remove a name and substitute it with a title.

[Example: Lord God in place of Yahweh.]

The inner corners of the EE 'Tablet of God' shows the Triad- IAD.

The number Three is linked to the EE "God" as opposed to the number Four of the Tetragrammaton [IHVH].

Some will reason that the Four IHVH quality is found in Enochian via 4 Watch Towers, etc.

[But...]

Common Numerology is shared by many systems.

[Opposing this...]

The Letter B/Pa of Enochian is equivalent to the Number 2.

[See My Post:B=2]

<http://groups.yahoo.com/group/enochianmagic/message/18>

The Letter B is prevalent through out Enochian.
Not sharing the same numerical status of a Trinity or Tetragrammaton
is significant in Itself.

Chaldean correspondences, Alchemy, Hebrew and/or Christian
Mysticism show some similarities...but only 'partial connections'.

Some connections to Egyptian and Daoism maybe proven as well -
but that does not make Enochian Khemetic or Shaolin.

[Some can argue the Triad 'IAD' is 'IAO', or the triunity of
'Yin/Yang/Dao']

[But...]

The Enochian materials are all Their Own.

Trying to fit It into other categories, or into other
Philosophical/Religious systems is altering the Purity of it.

If the EE borrow materials from other systems, the EE alter it.
Enochian as a 'whole' is not a sub-system of any other system.

EE refer to other magick as black magick - a corruption of Their Own.

Their Own being the Original Magic, as They call it.

By labeling EE as "this" or "that" limits Them.

The EE playing field is infinite.

'Angel' simply translates as 'Messenger'.

In this sense, EE can be called "angels".

However, branding them a 'certain flavor of angel', is labeling Them.

[This happens due to false assumptions by diluting abstract
understanding with religious opinion.]

Extra-Terrestrial, Inter-dimensional, Throne, Orphanim, Demon,
Lovecraftian, etc, are terms consistently being applied.

*Some are calling EE 'demonic', substituting 'Satan' in place of god
names.*

Others use phrases as 'The One' etc., merely to erase any Hebrew/Christian [Religious] connotations commonly affiliated with Enochian.

True, EE can be worked with many other systems.

That does not mean because of the parallels, the other systems are Enochian prototypes.

This does not mean Enochian is an 'extension' to other systems either.

Understanding Enochian is a complete [3 Part] "System" all it's own, with independent Entities and stand alone infrastructure(s) *might be* the best way to interpret It.

EE used what database Dee and Kelley were accustomed to using.
EE seen Dee and Kelley as one cohesive unit.

Conjecture and opinion [sometimes out of necessity] have been interjected to form a hybrid Neo-Enochian.

This trend has origins from over the last one hundred years.

Neo-Enochian has been used in Shamanism, Qabala, Chaos magick, Egyptian magic... the list goes on.

Some are using Enochian language interchangeably with Solomonian grimoires. [*for an extra boost*]

Certainly, having a personal temple aligned to a particular lodge current, then putting up 4 Watch Tower Tablets and a Tablet of Union will achieve results.

Sitting in a sweat lodge, consuming Peyote and using an Enochian Call will aid the vision quest.

Spare's insights coupled with a sigil and chaosphere, empowered by

Enochian, *will produce results.*

However,... To say Enochian is Shamanic, or can be fit into the Tree of Life, or is a good empowering mechanism/alternative fill-in for a chaos magic ritual...can be misleading.

*I personally view Enochian as an independent, complex machine.
One which aligns the subtle regions of Time, Space and Spirit.*

If in doubt...just ask the Enochian Entities Themselves!



“Enochian Trends”

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*Besides this private blog, I have been posting elsewhere too.
I've been getting a decent amount of feedback.
Quite a few emails asking for instruction as well.*

*Exchanged a few cell phone #'s, met a few nice people, from various
groups.*

Thank you for that.

Now, for this...

Over all, what the Enochian Entities [EE] have been telling me all along is true. There are not many individuals who the EE sanction.
It has become very apparent to me, this truth.

Enochian Magic is not one of the large 'sub-categories' under Magick.

For many reasons, some being:

- It is difficult to learn as a solo individual.
- There are not many 'good' books that go in depth.
- The internet web sites share 'copy&paste' paragraphs, redundantly.
- Not much discussion on forums, due to fragile egos and close-minded 'experts'.
- Hybrid Neo-Enochian, mixed from Golden Dawn, Crowley, Aurum Solis, etc., abounds.
- Sensationalism and "Enochian Horror Stories".
- Excuses that "Material is Missing".
- The Judeo-Christian embedded stigma often associated with it.

***From what I personally gleaned, I am thinking out loud now...
(Take this as a lame experiment with 'fail' written all over it. Satire, not mockery. Just an opinion...but to some of you- it might make "Perfect Sense"...)**

Of all the individuals who practice Magick, [of some sort] I am going to use a ball-park figure and say:
Maybe 30% of said magicians hold an interest in Enochian.

Considering the vast assortment of wiccans, pagans, chaotes, cabbalists, sorcerers, root workers, vodoun/hoodoo practitioners, Radionic researchers, Spiritualist PK dabblers, and 'general ceremonial magickians'- 30% is probably 'too high'.

Of that 30%- many who are interested, might be 'just superficially interested'...I called these types "*Enochian Curious*"

They hear of the infamous Enochian power, or horror stories, and do a little research, knowing full well, they will never attempt any Enochian, at all - ever.

I will randomly knock off approx. 10%

Of the remaining 20%, this encompasses:

Collectors- those active mages who need to collect as much Enochian Paraphernalia as possible- before they actually start any Enochian ritual work.

I see these types as "*Enochian Stallers*".

For whatever reason, subconsciously- most know they will never actually get 'all the tools, books, research' they will actually need. By wasting this time, they pacify themselves- they know they are 'at least, trying'

I again, will topple the 20%, taking it down to 10%...

Ten Percent of all those who have some interest in magick, and actually practice Enochian Magick.

Of that 10%, some are armchair magickians, who talk a lot, prepare indefinitely, then do a ritual or two. Some of this lot, will have completed an abstract Enochian working - using entities from a 'Tablet most orthodox authors don't even write about in their Enochian books'.

In this logic, the mage avoids 'failure' because he/she are 'only checking it out'...just an 'experiment'.

[Any of this sound familiar?]

Maybe another 3%?

7% of actual Enochian Magicians, remaining.

Now, how many of the 7% are using a hybrid Neo-Enochian system?

I'd say more than half.

3% of Enochian Mages are utilizing [as close as they can], a "Purer" system by using Dee and Kelley's diaries [or some form of them]

How many are actually getting results...*actual* Enochian Contact?

Is it 'consistent'...?

Of course, not all magickians will openly share their work, diaries, etc., - so there is no real way of knowing this, or any of the speculation I have written about in this article, for that matter.

***This is just hearsay, sharing some 'thoughts' that other readers might have been 'secretly thinking about and mulling over'...

I'm going to make it a nice, tidy...1%.

Over Six Billion people in this World!

How many of that Six Billion [LOL, here we go again!] are:

'Religious'?

Spiritual?

Actively pursuing it?

Employing it?

Spiritually evolving?

Are willing to do it to extreme levels, where the user practically would [or, would love to if they could] isolate themselves from mundane society to follow their path 24/7?

[I know some would enjoy entertaining the thought of a Abramelin Working if they only had the time, money, etc.,]

If you do some 'mental-math gymnastics'- you might come to the conclusion, by the way our World is, this remaining sum is not a very large number.

[Unfortunately...]

Back to;

Taken to it's natural [or 'un-natural' conclusion]...1% are making contact with Enochian Entities in a fashion close to what Dee scribed.

Not saying - [NOT SAYING!] other practitioners are not achieving results. I know someone will misconstrue my words into something else.

My point [if there is one] being:

If the EE tell us that all Magick outside Their Own is false [black]...then logically [to me], using a hybrid mixing of Enochian with "other stuff" was not the EE's intention.
Now...how many of the Original 30% are "actually Sanctioned" by the EE?

NON- Sanctioning can range in:

The mage getting hardly zero results, even though the mage 'heard' that the EE arrive sometimes, immediately.

[The infamous power of Enochian, almost impossible to banish, 'dictation' given in reverse, so as not to accidentally summon them.]

How come some mages are not getting any results...at all?
Previously, they might have had success, in Goetia?

Where's the 'rumored...Enochian Power?'

Some mages have been stricken with mild to extreme anxiety.
This is remedied by assuring them it is 'just Enochian power overload'...

Are you certain?

If bad luck starts happening to them, is it now a subconscious trip? Or is it a "Boomerang-Effect" just waiting to happen?
Is it the Enochian Entities telling the stricken mage 'Get Lost- You Are

Not Sanctioned, And If You Continue, You Will Be Cursed?

Am I 'sensationalizing' this?

How many mages will go on record, saying Enochian energy is almost impossible to banish those lingering 'after effects'?

Who's to say how long one should strive to either see results, or get hurt?

Lundrumguffa, a supposed demon, kept confusing Dee and Kelley. The EE Themselves, sometimes superseded Their own work, due to various mishaps.

How much "Lundrumguffa" interference is happening during the last one hundred years?

Has "Lundrumguffa - Syndrome" invaded some Lodge currents? Some long serving officials get spooked even talking about Enochian. Geoffrey James who wrote about Dee's diaries stated he felt the EE lurking around him as he was preparing his book.

If there is so much discrepancy, why don't mages simply ask the Enochian Entities to help clarify?

How much Enochian Contact is actually being made?

How much Authentic Enochian Contact is being made?

Now if you read this far, I will share the reason I wrote this article.

The EE have told me, not many people are having actual contact. It is a small single percent digit [but it was not 'one']

Some will ask how do I know I am not the one being duped.

[Time will tell, I suppose.]

Others simply won't care who is appearing in their shew stone, as long as 'something happens'...

In the larger scheme of things, it really does not matter.
We all grow, evolve, and have fun doing it.

Apparently though, some mages do not like to put forth effort, and get
no results.

No one likes that.

Maybe this article can ring a bell of truth for them.

Maybe a little insight...

What is truth,... and how much of it does one really need, to proclaim
..."I have the Truth"?



“ERZLA”

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[*Dispositor*]

RZLA under ERZLA

Rather than typing out a full vision as I have been doing –
I will only post some key words, and 'phrases of interaction' that seem
relevant for note worthy comparison.
[This will now become my standard]

It is wise to digest symbolism over a long period of time, rather than
draw immediate conclusion.
By drawing finite conclusions, other future 'octaves' of interpretation
become discarded.

[EAST WATCH TOWER - FIRE]

The purpose of this working was for binding a physical ailment with
it's spiritual &/or emotional origins.

Construction of EE temple chamber.

[never banished - work always continues from where I previously
leave off, sometimes overlapping. To EE, all my work is just One Rite]
(All 3 'Systems' are 'knitted together')

I see the Keys/Calls as running in circular cycles-
I used 1,2 - then #3 for this particular working.

Since a prior working [I have previously posted]- EE told me to wear
Their ring on my marriage band finger. EE arrival is now immediate
and Their appearance now brings minor poltergeist activity that non-
participants duly(!) notice.

Our 3 dimensions and the 4th do not abide by any linear currents
[within the EE realm], nor are they finite laws once a rite begins.

This healing rite of the Eastern Fire Watch Tower explained much to
me.

Some mages of differing magickal systems will hold that the Air
element of East/Raphael is for Healing.

Within my EE magic system, it is Fire.

[I was shown how the Watch Towers align in said fashion]
Fire is equated with energy current if it runs through a living
consciousness on our 3D plane.

Body temperature rises (heat) to activate the body's
defense/immunity system. I realized this afterward.

(EDIT!: Actually, 'I' didn't realize it. My spouse is a medical
professional and brought it to my attention as I prepping my notes. -
This happens periodically)

During my vision, I was granted some insight into 'Enochian Physics'

Lectures given to me this time around, included, briefly;

I seen (I believe it was ERZLA) swimming. [I was looking down as if under a microscope]. This EE had a human upper torso [with fins], wore a crown, and It's lower body was 'fish-like'. I asked why I am viewing water if I am in a 'Fire realm'. I was lectured on this particular EE swims in a 'lake of fire' {I don't believe it is "that lake of fire"!}

EE explained fire is a 'liquid'
(expounded on, again, in Their unique EE Physics)

EE was moving energy up my spine- and I can see in 'X-Ray eyes' my spine appeared as a thick, black wrought iron pipe. Again, I asked why Iron, as I figure Iron is in an Earth Watch-Tower.

EE Physics 101- the energy/fire it takes to hold an dense molecular structure like Iron together- is considered Fire. EE explain it in a much more educated [long and intense] fashion.
[Included was the role of how heat and friction work with magnetism]

(Side-note: I can glean why Dr. Dee conjured and asked spirits to share knowledge that could not be found in books)

I am simply paraphrasing here, as I am not sure how much data I am allowed to post.

Much personal information is given me, including an open invite (again!) for my spouse to work with me.
[EE often visits and lectures my spouse during sleep]

I was given a new technique for scrying.
A new technique for making an energetic/psi connection...
(*EE call it "fire anointing"*)

I seen hundreds of EEs blowing trumpets and marching up my spine.
EE told me the main 'Trumpeter' is opening a veil. The trumpet is symbolic of a portal, the slender part is the genesis of the beginning vortex, and the mouth has energy/sound extruding [vibration]. It makes sense as EE said They were parting a 'veil'

As this part was being shown, many *'voyces' say "This Knitting Together...Thou Not Rip Asunder".

In this particular vision, 'Olde English' language was used
SIMULTANEOUSLY with 'street slag'.

Example: "Thou" with an overlapping "Yo"...

Ironically, Enochian Physics being delivered in *"college professor"*
and *"gangsta" verbiage!*

No clue why this happened.

I suppose I lie somewhere in between that comparison scale.

I was given a different way to pronounce some of the EE
words/names. I thought I was originally pronouncing them correctly,
but when the EE say them, I realize I was incorrect. I am not told
outright, but only by comparison in how the EE say
it.

As energy was 'coursing' through me, my body was physically stirring
about. Suddenly, I felt a feather was inserted under my left eyelid and
the feeling was so annoyingly intense I couldn't keep from rubbing it.

There was much more...

However, I am understanding Enochian Magickians do not share their
own visions nor do they share their ritual notes. At least, I am not
privy to finding where ever they are concealing them.

This is all about evolution to me. I enjoy learning and comparing
notes and similar symbolism. Whatever can be gleaned later on is
often worth typing these lengthy notes.

I also like helping others to enrich their own Enochian walk.

[EE acknowledged 'Altruism and not ego'
always in my shared internet notes.]

*@ times when EE speak audibly I sometimes see the word
'projected and written down'.

Also, I have noted 'Binaural voice' during the King dialogues.



“Preterhuman/Enochian Origins”

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**Many questions arise, as well as *opinions* on what the
Enochian Entities/EE are.**

Review:

“Who are the Enochian Entities?”

“Enochian Trends”

I will now go further into my own research and understanding:

I believe in what these EE speak.

EE sanction those They want.

EE 'calls' you.

'Maybe' it is some type of 'predestination' that was arranged prior to
our human incarnations?

'Maybe' EE have a relationship to 'Their Chosen' before the
primordial soup?

'Maybe' the EE relationship to 'Their Chosen' was of the role
"Preterhuman Atavistic" adviser...(?)

In my article "Enochian Trends", I have examined the rarity of

'Legitimate' Enochian Contact.

The ratio of Enochian Contact in comparison to Earth's populace is quite minute.

However, what if we can increase that ratio by using an alternate means?

I have noticed that EE use hypnagogic/hypnopompic/R.E.M. stages to Their Own advantage.

EE communicate via visions, which constitute a major part of **Legitimate Enochian Contact.**

EE maintain 'visible' vision/sight is a prerequisite to assuming **Legitimate Enochian Contact.**

-This utilizes the Pineal chakra.

Kelley often spoke of the 'angels stirring within his brain'.

Again, referencing my article:

"Who are the Enochian Entities?"...I made a slight argument against the "Angel" theories.

Angels [in most Western World Magick] are God's Servitors.

Enochian Entities make the strong argument that all magick besides Their Own is false.

[Madimi lays hints that the EE are from a different Order and Creation]

What if Magick was not the *only tool* that procures EE Contact?

Various 'ritual magick structures/systems' have been utilized for EE Contact, but there is no definitive ritual structure Dee and Kelley used.

We do know Dee prayed a lot.
Prayer does induce an 'altered state of consciousness'.

It appears the 'ritual EE contact operation' need not have a rigid structure. This being the reason so many claim contact using different ritual methods.

Golden Dawn methods, Chaos Magick and Shamanism, as well as Prayer, can initiate 'genuine' EE Contact.

Reciting an EE Key/Call and closing your eyes while kicking your feet up on your desk can bring contact...

What is the key component then for EE Contact?
-Altering one's "State of Consciousness".

*What happens, 'Chemically',
during an altered state of consciousness?*

What happens, 'Chemically', during hypnagogic/hypnopompic/R.E.M. stages?

<http://en.wikipedia.org/wiki/Dimethyltryptamine>

"N,N-Dimethyltryptamine (DMT) is a naturally occurring hallucinogenic compound of the tryptamine family. DMT is found not only in several plants, but also in trace amounts in humans and other mammals, where it is originally derived from the essential amino acid tryptophan[...] The natural function of its widespread presence remains undetermined. Structurally, DMT is analogous to the neurotransmitter serotonin (5-HT), the hormone melatonin, and other psychedelic tryptamines, such as 5-MeO-DMT, bufotenin, and psilocin.

Many cultures, indigenous and modern, ingest DMT as a psychedelic drug, in either extracted or synthesized forms. When DMT is inhaled, depending on the dose, its subjective effects can range from short-lived milder psychedelic states to powerful immersive experiences, which include a total loss of connection to conventional reality, which may be so extreme that it becomes ineffable. DMT is also the primary psychoactive in ayahuasca, an Amazonian Amerindian brew employed for divinatory and healing purposes. Pharmacologically, ayahuasca combines DMT with an MAOI, an enzyme

inhibitor that allows DMT to be orally active.

Several speculative and yet untested hypotheses suggest that endogenous DMT is produced in the human brain and is involved in certain psychological and neurological states. DMT is naturally occurring in small amounts in rat brain, human cerebrospinal fluid, and other tissues of humans and other mammals. It may play a role in mediating the visual effects of natural dreaming, and also near-death experiences, religious visions and other mystical states. A biochemical mechanism for this was proposed by the medical researcher J. C. Callaway, who suggested in 1988 that DMT might be connected with visual Dream phenomena: brain DMT levels would be periodically elevated to induce visual dreaming and possibly other natural states of mind. A new hypothesis proposed is that in addition to being involved in altered states of consciousness, endogenous DMT may be involved in the creation of normal waking states of consciousness."

-For the Record:

I am not stating Dee and Kelley experimented with DMT or any other hallucinogen.

Then again, I am not saying they did not, either.

Both men had access to many chemicals in their
'Alchemical Experiments'.

We also know Dee traveled around, a lot...

Having keen mind ability to alter one's consciousness does not
require a need for any drugs.

-For the Record:

I personally use NO drugs, whatsoever

Dee and Kelley were both excellent mages, and Kelley had a spiritual
gift for scrying/vision.

Taking all the above into consideration...exactly "what" entities does
"one see" when someone experiments with DMT?

Where do these DMT entities dwell?
Where is their landscape located?

Is it 'hard wired' into the brain?

Or is it someplace, else?

Are these Hallucinogen 'fly zones' accessible without drugs?

Are they inter dimensional and/or extraterrestrial?

Where does the 'Shamanic mind' go in a sweat lodge or vision quest?

<http://en.wikipedia.org/wiki/Dimethyltryptamine>

"Dr. Rick Strassman, while conducting DMT research in the 1990s at the University of New Mexico, advanced the hypothesis that a massive release of DMT from the pineal gland prior to death or near death was the cause of the near death experience (NDE) phenomenon. Several of his test subjects reported NDE-like audio or visual hallucinations. His explanation for this was the possible lack of panic involved in the clinical setting and possible dosage differences between those administered and those encountered in actual NDE cases.

Several subjects also reported contact with 'other beings', alien like, insectoid or reptilian in nature, in highly advanced technological environments where the subjects were 'carried', 'probed', 'tested', 'manipulated', 'dismembered', 'taught', 'loved' and even 'raped' by these 'beings' (one could note the strong similarities of these bodily tests/invasions in other psychedelic experiences throughout time, outlined in Graham Hancock's "Supernatural").

Basing his reasoning on the unreferenced and unsupported statement that all The enzymatic material needed to produce DMT is found in the pineal gland (see evidence in mammals), and moreover in substantially greater concentrations than in any other part of the body, Strassman has speculated that DMT is made in the pineal gland. Currently there is no published reliable scientific evidence supporting this hypothesis.

Writers on DMT include Terence McKenna, Jeremy Narby and Graham Hancock.

In his writings and speeches, Terence McKenna recounts encounters with Entities he sometimes describes as "Self-Transforming Machine Elves" among other phrases.

McKenna believed DMT to be a tool that could be used to enhance Communication and allow for communication with other-worldly entities.

Other users report visitation from external intelligences attempting to impart information. These Machine Elf experiences are said to be shared by only a minority of DMT users and some people report never seeing or experiencing anything of that nature".

What am I alluding to here?

Those who entertain the thoughts that EE are angels or demons, can find any evidence they seek to support those claims.

When a person dies, their own reality supports what they usually find after parting the death veil.

Christians may find Jesus, Jews may find Moses etc.,

The Tibetan Book of the Dead has some common parallels to Leary's work.

Why?

Does hallucinogen experimentation cross over/overlap Religious boundaries?

What if these 'Enochian Elves' inhabit these 'fly zones', which can be Accessed through Their materials and are also accessible via hallucinogen chemicals, too
?

What are the purpose of these hallucinogen plants for, any way?

Where these plants put here for our own evolution?
Does any one believe the EE help us in our own evolutionary leap towards advancement?

What does the EE do when "moving things around inside our brains"...?

Why so many 'power surges' and Kundalini similarities?

Onset of anxiety and an energy that does not seem to 'banish away'
so easily?

Why do EE want us to explore Their Aethyrs?
EE landscapes that appear so foreign?... Yet, so familiar?

["Enochian Magick", is, after all, "High Magick"...]

The purpose of this article was to lay down further groundwork into
the possibilities regarding the EE.

However, every mage who experience their own legitimate Enochian
Contact is more than capable to assume what has transpired in their
temple and between their temples.



“Exorcism and Consecration” [“Non-Hybrid Neo-Eno”]

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It became readily apparent to myself [and one other] that the temple
we used for our 'other magicks' needed an overhaul.

Once Enochian went full circle, the energies did not congeal/perform
well.

If you have read my other articles, you will understand I believe the
EE when They state all other magick is black [besides Their own].

I personally do not use a "Hybrid Neo-Eno".

EE instructed me to perform an Enochian Exorcism to rid my temple
space of stagnant residue from left over Solomonic magick(s) I have
often worked.

[Sure I always LBRP, etc..]

Still, I definitely felt an energy matrix I was not accustomed to once the EE PSI settled.

Then all my furniture was to be anointed by an Enochian Consecration rite.

It was all sort of a 'Reset Switch'.

My (our) temple is now solely dedicated to Enochiana.

[I write this merely for those who are having problems with Legitimate Enochian Contact.]



“Ritual: WINTER SOLSTICE, LUNAR ECLIPSE OVERLAP FIRST TIME IN 456 YEARS”

This is My Own "Tri-Cyclic" Rite

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*"This year's winter solstice — an event that will occur next Tuesday — will coincide with a full lunar eclipse in a union that hasn't been seen in *456* years.*

The last time the two celestial events happened at the same time was in AD 1554, according to NASA.

An otherwise seemingly unexceptionable year in recorded history, the darkened moon happened during a bleak year for Tudor England. Lady Jane Grey was beheaded for treason that year, while Princess Elizabeth was imprisoned in the Tower of London. Mary of Guise — the mother of Mary, Queen of Scots — became regent of Scotland.

THIS WAS THE DEE/KELLEY ERA!

The eclipse will start just after midnight Eastern Time on Tuesday,

with the main event starting at 1:30 a.m. ET and lasting until 5:30 a.m., when the moon reappears"

Opening of Enochian Temple:

[Personal Rite EE has given me- at this point, not to be posted]

Ring, Lamens worn.

I utilize 5 Enochian Wands.

[Not all 5 employed in one ritual - maximum I have used was 3]

I use the Enochian Spirit Wand First.

Enochian Fire Wand will be used when I open the Eastern
WatchTower

Tuesday [see above news article]

King Babalel - Mars

Prince Befafes - Sol

42 Ministers of Prince Befafes

[Example of one of my Hept. workings]

<http://groups.yahoo.com/group/enochianmagic/message/35>

I *Will* see a flaming Heptagram, and hear the Voices, which will
then, bring visions...

[Example of one of my rites]

<http://groups.yahoo.com/group/enochianmagic/message/6>

From Here - Mars and Sol...I take my next cycle to:

Keys Called: 1,2 and 3 [#3- Fire of Fire]

[I use an "EE specific Key Spiral" to choose the Calls]

East- Fire WatchTower:

Aries = Mars

Leo = Sol

[Sagittarius not being recognized in this ritual (but acknowledged in
this writing) per my personal note*]

Summoning:

ORO-IBAH-AOZPI

King Bataiva [No "H" added as this is a 'mercy working']

The WatchTowers align to the Zodiac and move deosil, [again, spiral cycles similar to my "EE specific Key Spiral" of the 18 Keys] thus my following choice for the Seniors:

Seniors:

Avtotar and Aaoxaif - Aries

Habioro and Ahaozpi - Leo

Just these 4 Seniors for this particular working.

[Sagittarius Seniors not summoned- personal reason per instruction of past rite*]

Call '#19' Key of the Aethyrs - Vibrating through an almost gelatinous mass of energy. [From prior experience]

TAN #17th Aethyr

49/50/51 Genius Sigils traced over [super-imposed] the Fire WatchTower Seal. [2 of these are @ Fire of Fire]

From here, I will glean, learn and hopefully grow/evolve.

The Winter Solstice in conjunction with a

Lunar [Moon - Enochian Sabbath]

Eclipse and the Moon turning Red [Fire - East WatchTower]
is enough consummate synchronicity for me!

[As far as I am aware, an Enochian Ritual of this caliber, "Tri-Cyclic" has never been performed and written about.]



“Material Gain- Mundane Usage?”

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I received an email today asking me if
Enochian Magic can bring wealth.

I suspect this question stems indirectly from my article I posted about
Enochian being a Higher Magic.

The Heptarchial Mystica is an upgrade to Solomonic magick.
[In My Own Opinion]

So, if you ever used the Goetia and had good results, you might be
able to acquire similar results.

[I believe the mage's relationship –
‘*preter-natural’ affinity with EE
has a lot to do with it]
*(I think I just coined a *new term LOL)*

The WatchTower system of Enochian can also bring mundane tricks
and treasures.

However, I will deliberately give vague answers to these types of
questioning as I embrace Enochian as a sacred rite in and of itself.
[I personally had some phenomenal usage of the trick and treasure
variety though...]

I reserve Solomonic grimoires for the down right dirty stuff :)

I will attest to Enochian protecting the mage.

The 'system' seems to have a hard wired/built-in "LBRP - type energy

matrix"...i.e., your aura gets some mean meridians ;)

[Those who have ventured off into the 30 Aethyrs will know that their aura radiates and resonates to a different beat afterwards...]



“RII”

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I'm tagging this Note onto this working- so I don't have to start a separate thread on this topic.

**I do not want to sensationalize the EE 'horror stories'.*

When you read "RII", you will understand the significance...

Update: After approx. 2 weeks of EE workings, I have accrued the following collateral damage.

- My microwave clock does not appear on it's dashboard.

My DVR now hums a high pitch.

My Heater/Ac Thermostat needs to be replaced

(Repair said "It's Fried"...No electrical storms here).

The circulating fan for the AC/Heater does not shutoff unless I shutoff 2 circuit breakers.

Oh, and my modem was disconnected- twice- even though my computer was turned off...

-So yeah- GREAT RITUALS!

RII

Traveling to this Aethyr was like fast forward.

Everything moved super quickly.
After the ritual, I felt like I was still speeding around my home.

I can see small black shadows racing around, low to the ground, in
my peripheral vision, hours later.

Freudian analysis of the following vision-symbols might show I seek
to cover up and hide away from society.
[Not so sure if that is a bad thing or not...]

*See my other posts about temple prep, summoning of Geniuses, etc

1,2 Call - Rite Prep Work, then...'19th' Call, 3 Geniuses summoned:

--Vision starts instantaneously(!):

Earth WatchTower Seal- Black cross, spins

Spinning, darkness, heavy clouds, lightening
[Note: Most of my voice recording was inaudible]

I am under a desert, rising up I see a glacier.

I see a frog-like entity wearing goggles

A small town-like atmosphere, celebration-
Many EE, a crowd- they smoke cigars, and leave traces of smoke
signs above them
[unable to make it out- x thrice]

A bat with a cat's face grabs a cigar and writes a symbol in the air
with it's fire trail

I see this same symbol in the sand [in another part of vision]

At the end of the vision I see this same symbol in snow, and I urinate
on it until it is totally dissolved.

(Symbol looks like an upside down question mark, crossed like the
small letter 't')

The 'bat' is now back, and gives me a gold nugget in my left hand,
and a raw diamond in my right hand.
A hawk/falcon/eagle(?) flies by and swoops down and steals the
diamond with it's talons (sharp!).

I do not understand what I do with the gold and the scene
changes...[my mood stayed perplexed for a short duration]

I am underground- find an outlet that leads to water.
I see bubbles from my breathe- then stillness and my reflection.
[I look young]
I am scrying underwater, like a double vision of RII

[Not sure if I am entering a 'connecting' Aire [1 of 3], or I am in a
subtler extension/octave of same place]
I rise up, and I walk out of the body of water.
I encounter an entity wearing a black hat, short, [too small] black
coat, having just eyes, no face- wearing white gloves-
points to a path to take [...]

[Note: Most of my voice recording was inaudible]

I am/become:

-Plankton, amoeba, small poly-wog(?), amphibian, big lizard, long
tailed monkey, different monkey with tail variations... then I sprout
wings and fly.

[Unlike my TEX vision, no 'cavemen' in this Aethyr, which surprised
me because of the 'evolutionary tract']

For some reason I feel like I assumed a form of Pterodactyl. I see a
Moon (not sure whose Moon), land and 'do' a reverse evolutionary
path [was a little different. I knew it was 'different'- but I did not see it-
just felt and 'knew this']

[There was much conversation and audio 'narrative'- Personal]

*I am buried many times during the vision:
-under water*

-under ice/glacier
-under sand
-under a castle

I saw 3 castles, one of ice, one of mirrors and one I seen only the rear. I went through a heavy oak door and was inside. Long spiral wrought iron stair case with a bed full of red pillows.

I am in a desert, where there are three brownstone steps. I climb them, saying it out loud- "1,2,3" and a ripple appears in front of me. I am unable to penetrate it and I think "false path"...

I also seen numerous flag banners [like long sideways triangles]- red and white through out RII. [Surprisingly, no black banners]
[Maybe they mark territory boundaries]
I seen rings and trails of fire.
I am told to 'erase memories' of certain events and conversations.

[Thus the urinating on the symbol in the snow
right at the end of the vision]

Much more took place...

Again, electrical appliances are not performing well under EE ritual.
For my notes, I will need a scribe.
Voice recordings always foul up.
[One time, I had a female laughing on the recorder. There were no physical females, nor TV, etc, anywhere in the vicinity]

My recollection of RII is dream like. I get bits and pieces.

I was given some instruction, personal, which I am unable to remember [at this point]

[Upon completion of this rite, my face was very red, like sunburn]



“This confirms authentic Enochian Contact.”

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An 'infinite number' of lesser angels issue forth and arrange themselves in a large circle, standing close to the towers. Ave says this multitude is composed of entities of the 30 Aethyrs/Aires.

***They "Presently give obedience to the will of men,
when they 'see' them."***

Scrying/Viewing them to 'visual sight' [i.e., "see"] is required to gain obedience over these Aethyr Entities.

This confirms authentic Enochian Contact.



“EE somnambulism: ZAX Dream”

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When I sleep, I have many EE visitations.
My dreams are full of EE symbolism.

Recently, if I take a nap, it has evolved into "shamanic sleep".

Happy Hour is Nap-Time for Me!

Sometimes I feel more exhausted after I take a nap than I did prior.

Of course, during my 'happy-hour', my brain cycles slower than Beta, and the hypnagogic/hypnopompic imagery makes me speculate...

I wonder if while I am sleeping, EE is still performing rituals with me...
in my subconscious, on another level.

Lately, deja vu is happening a lot.
Time lines of 'works' I have done in dream time seem familiar when I am in Beta crossing the Alpha threshold [during EE work]

On some octave of reality, whatever I am doing is bleeding through.
This convergence of time spirals are over lapping when I consciously do EE rites.

So lucid are the dreams, that my mind is 'categorizing' them as actual scrying sessions.

I can recall what was done on EE somnambulism/autopilot, however, due to lack of notation in my records!

EE somnambulism seems even more pure than just

*Remote Viewing the Aethyrs.

[*This is a passive technique (*I received from EE*)

I employ if I am doing

Enochian Work outside my Temple without any EE apparatus- I have most of the EE materials memorized]

From a comparative perspective, I can honestly attest to the fact that during actual 'awake' rites, my consciousness is occupying a body of light.

When I peer into the scrying mirror/stone- many times I do not see my reflection.

I know I am not bi-locating because my spouse would see me pass by. However the poltergeist side effects during my rites often confuse my spouse into thinking I have exited the temple.

[My cynical thought process understands it takes time for the eyes to re-focus again]

I can semi-relate to the mental trauma Kelley was experiencing.

Science and magick was one back then
[should be the same today, too]

Today, I laid down briefly. (12/19/2010)

I was startled by a hypnagogic(?) loud female voice saying "By 23"

I briefly 'saw' the Large Hadron Collider with "ZAX" engraved on a
fictitious silver square plate.

I am not sure if these 'dreams' were related, or not.
(I will make a mental note to check the media news outlets more
thoroughly around December 23.)

*Some individuals tell me I am burning myself out with too much
Enochian exposure. The ironic thing is, if I cut down on Enochian
ritual, I experience far greater frequency of "dream-time EE ritual"*

Update:

The "By 23" transpired to become an important date [was actually
12/22/2010] in my own personal life.

It was not related to the LHC-ZAX symbolism.



"Tri-Cyclic" Ritual: WINTER SOLSTICE [Update]

This is My Own "Tri-Cyclic" Rite

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Update From Here:

"Ritual: WINTER SOLSTICE, LUNAR ECLIPSE OVERLAP FIRST

TIME IN 456 YEARS”

<http://groups.yahoo.com/group/enochianmagic/message/59>

Suffice to say, personal life problems dampened the full potential this rite might have had.

Also, utilizing all 3 systems did not work exactly as I thought it would.

I felt as if the energies were causing 'antipodal tension and torque' on my aura.

I brought this to EE's attention and I will attempt it differently, next time.

[Their suggestion]

-It will be awhile before I attempt something of this magnitude again.

[I am currently experiencing somewhat of an 'energy hangover']

Only because I had promised to post an update to this 'epic-ritual', will I do so.

Briefly:

--Was not very "epic". Actually somewhat disappointed in it. Prepping took longer than the actual rite itself.

Transcript:

...what looked like someone's 'science fair robot' appears, dragging a naked female across a landscape composed of 'aluminum foil'(?)

At this point, I feel something whirling around the top of my head.

Physically I am quite sure something kept pushing me around.

My brain felt as if at any second it would explode from an aneurysm.

My lower abdomen was spasmodic.

My lower right side by lumbar region was pinching me.

When I summoned the 3 Governors- I had an intense urge to urinate

and my sinuses drained throughout the vision.
[After wards I realized these 'symptoms' to be false]

I 'appeared' outside my own temple's door, but was unable to get in.
"Locked out", the ground feels like gum and I slowly fall through the
tiles.

A big black bird [crow/hawk?] flies by, 'eyeballing me'.
It is carrying a woman's head, who still appears alive.

I am 'told' [*in a bin-aural process] this '3 cyclic rite' will "open up to
me in separate levels come days passing".

[*In one ear, I hear 'books within books'. In my other ear,
I am told the former
"open up to me in separate levels come days passing".
This was a physical
process, like listening with headphones plugged into a brain machine.
This happens frequently, for me, with the Kings]

The vision slows to halt.
Much slower than my other EE works.

I hear trumpets blowing.

I see the Moon, and a hand reaching over it with an eyedropper full of
blood. One drop [hand appearing holding an old fashioned eye
dropper] drips onto it's surface.

I hear the word 'splash', but it does not splash- [just leaves a red trail]

I watch the blood trail from one 'tear', and scene changes.

I am in total darkness for awhile. [approx. 17 minutes: real time]

I ask for help, guidance, or initiation.

I was ready to end the EE rite for tonight.

[I was getting disgusted with all of it- weird mood]

I see a hideous child, bruised up. Looked like he had birth deformities
from being exposed to radiation
[was my thought at time]

He grabs my hand and pulls me, then starts running. I hear trumpets
and I see crowds panicking and running. The ground is shaking.
I see a crude looking harp made of scrap wood and bent
gold/brass(?) strings.

I am now pulling a wagon, holding the handles, waist high. A wagon
that transports people, as one would see in China.

The occupant is a Dragon, who
appears like an 'aristocrat', leaning backwards,
human-like in demeanor.

Suddenly it jumps out and chases [on all 4 legs] a 'depression-era'
looking black car.

Again a crowd is yelling in panic, and the ground opens up. It is a city
landscape, and I fall in between the asphalt and a worn out 'green
moldy sewer pipe'(?)

I see a green eye, watching me- [eerie...]

Once more- darkness envelopes me.
This continues for several more minutes.

[I can hear instructions, advice- personal]

I call for the Governors. First I see what appears as a playing card
"King of Hearts"- flat, strolling around.

Then 3 men in black suits with black pointy hats.

They appear flat as well [2D].

They ask if I need direction, and hold hands.

They pull away from each other, sideways- and take the form of
paper doll cutouts, joined by the hands. They surround me and dance
in a circle. Spinning quickly, they turn into a black wall.

I am inside a black pipe which turns into a cannon.
I am shot out like a bullet and am launched into space.

[Crown chakra feels painful]

I see a gigantic meteor and floating ice particles.
I see a two layered spaceship that looks like 2 'jelly donuts'

connected by 2 pillars.

I hear the phrase *'ice palace'*.

I am in a Torus- [white with black speckles]
Very intense, physical feeling.
[My organs within seem to be shifting]

Then, I am inside 1/2 of a broken, [cracked in half] egg shell.
[Light sky-blue color with white speckles]

I am now free falling- ['ballistic' I hear]
I land by a body of water, and climb out of the egg shell...

I see a 'Goddess of Egypt' with a head dress on.

[I see 4 numbers, statue-like. It appears as a monument.
I am told 'not to write down the 4 numbers nor reveal the identity of
this Goddess']

She sits by the embankment, and a dead body floats by her covered
in white foam. Across the way I see a donkey, which howls like a
wolf, looking at the moon.

[much transpires. personal]

I try to walk but the body of water spreads so I can not get across.
I start to spin, get dizzy and drop through the ground/water(?)
[not sure what I was standing on]

I land on a huge [supine] clock face.
White with black numerals [voice says 'Not Roman Numerals].
I try to make out what time it said, and a tiny bird pops out of it.
It says "cuckoo cuckoo cuckoo".

The bird escapes from the clock and turns into the same big black
crow/hawk bird from the beginning of vision,
minus the female this time.

It looks at me and says "*Don't get a head*"
[I assume the pun(s) intended]

I feel an intense explosion inside my head. I am aware of being within
my temple. I drift back and forth- Beta, Alpha.

[I circulate energy, and ground/close temple]

I feel for whatever the reason, this rite ended prematurely



"Holiday Greetings [& Enochian Entity Love Miracle]"

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After-thoughts from the "Tri-Cyclic": working, here:

<http://groups.yahoo.com/group/enochianmagic/message/59>

&

<http://groups.yahoo.com/group/enochianmagic/message/69>

From the latter:

I am 'told' [*in a bin-aural process] this '3 cyclic rite' will "open up to
me in separate levels come days passing".

*[*In one ear, I hear 'books within books'. In my other ear,
I am told the former:*

*"open up to me in separate levels come days passing". This was a
physical process, like listening with headphones plugged into a brain
machine. This happens frequently, for me, with the Kings]*

After thoughts; Reflections-

Thoughts working their way upwards..

Like all visions, they take time, time, time to reveal their multi-layers.

*I usually understand them all,
after reviewing notes from days gone by-*
Dreams, synchronizations, emotions, people/event triggers, etc,
[SPOUSE!] usually open those mind doors.

***I feel 'energy drunk' today, but gave a lot of reflection to where I
am currently in my life***

A few years ago, life was a self imposed hell.
Many personal problems. Many.

In 1995 [as I wrote about in other articles], I started working Enochian
Magick in many hybrid forms.

I did get excellent results with it, as I am sure many of you do.

During the peak of my EE work around that time, I had a vision.
A vision of who my future spouse was to be.
I received my spouse's first name, and what my spouse was to look
like..

***So strong was my magick, that miracles had
cemented my faith, rock solid!***

By vision recollection, I had the "facial portrait of my future spouse"
tattooed on me.

[I was THAT CERTAIN!]

After EE relocating me, with funds, transportation- [the works!] I grew
weary of waiting to find my spouse.

I figured I was duped, or I misinterpreted what I had seen in that vision. Now I have a tattoo on me that means NOTHING!

Ten years had passed- TEN!
Performing other systems of magick-
Taking some magickal 'sabbaticals'-

Suddenly, for some reason, I "Knew" it was close...

I sensed it..

I started hitting the Enochian heavy- and started working with the 'systems' in a purer form. Contact...

One year of this- and I find MY SPOUSE!

Was the same Name!

People ask me about my tattoo, asking if my spouse posed for the ink portrait at the tattoo shop or if I brought the artist a photograph.

When I tell them this was from a vision- people laugh!

Eleven years from first EE vision, until finally meeting...the
ENOCHIAN ENTITIES DELIVERED!

The EE keep on delivering!

So, after all my reflection and meditation, "WE" thought the readers of my works would like to have some faith, -reciprocated.

This is the greatest Holiday gift I/WE could share with ALL OF YOU!

Enochian Entities are REAL!

EE Magick...is REAL!

HAPPY HOLIDAYS!

-Mr. & Mrs. SaToGa



"Altruistic Gospel of the Sophia Enochiana"

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The Enochian Materials are instructions for transformation.
It is alchemy in it's purest aspect.

The Enochian Gospel is one free from dogma and religion.

It destroys taboos and replaces them with Wisdom.

It is limitless and unbound. Once shackled with names, it loses it's
infinite potential. Thus my reasoning why The Enochian Materials
should never be mixed by Hybrid adultery..
It should be a stand alone system.

Rather than worshiping the EE,
They seek to release us from our own captivity.
Our bondage is the confines we embed within our souls.
The tremendous energy shifts in the cosmic matrix that encompasses
the fabric of our reality is the macrocosmic blueprint that points us to
the wise men who follow the starry path.

The EE teaches release and purging. They were Gnostic and sexual
to Dee and Kelley. EE sought to undermine the superstitions of the
day, and dared to topple Earthly Kingdoms. Theirs was an embassy
of crystalline thought process where truth is rebellion.

Electromagnetic realms of mindless dungeons where stable thoughts
lead to static chains.

[THIS WILL ALWAYS BE CONSIDERED A 'WORK IN PROGRESS']



“TVision”

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Here's a testament to the power of Enochian.

I was doing a rite in the temple.

My spouse was in another room, though our home layout shares many common walls due to it's unique floor plan.
[We have the Feng Shui trip going on]

My spouse was doing some research at the time of my working, and heard some mild poltergeist [PSI] effects.

We have a large screen plasma TV and there were 'crackling sounds' that usually transpire around appliances during ritual work.

This time, the electromagnetic interference was so loud my spouse looked up at the TV screen for a split second and it provided a short scrying session of it's own.

[Some Chaotes use the TV/PC Monitor technique for scrying, so it really isn't unheard of]

-Holding the vision for as long as possible:

My spouse was erecting a fence and was mixing concrete for the post foundations.

A male voice gave my spouse specific directions for preparing the correct consistency of the concrete mix. This was repeated as it was very instructive in detail.

Proper Perspective:

Prior to this vision, we had been discussing various techniques from our notebooks ages passed, that incorporated "Hybrid Neo-En0" rites.

We were comparing differences since the purer system.
[Compiled from the EE materials and the EE Themselves]

The vision confirmed that it was an 'annexation' from my simultaneous ritual.

The fence/concrete foundation was the correct way of laying and keeping the EE system together.

Procured only by minimal [if any at all] hybridization.

The 'anonymous male voice director/narrator' was essential in receiving the vital recipe.



“EE Health Advice”

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I have been an athlete since I was a kid.

I sweat profusely.

Lately I have been getting a lot of anxiety in the form of heart palpitations and lethargy.
(Getting much worse x daily)

I have been hitting the EE rituals pretty hard too,
and I attributed it to that.

During a recent rite, I took this problem to EE and They told me I definitely needed to raise my Potassium intake and lower my sodium intake.

When I told this to *my spouse, I got it good!
[Within the hour my spouse went to the store and returned with 3 cases of electrolyte replacement. LOL!]

After just a couple of days of increasing/decreasing, I feel 100% better!
I'm certain if this was not corrected immediately, I would have done irreparable/long term damage to my heart.

I am also certain, many of the...

"Enochian anxiety stricken/horror stories-
[internet sensationalized!]"
...can be directly/indirectly related to lower electrolyte intake.

Common to most of the world's populace, but the symptoms more noticeably apparent when PSI manipulation is torqued during EE work.

*My spouse [who is a medical practitioner] has been pounding into my head for years that I need to stay hydrated and keep my electrolytes balanced.
(*Mental note-Confirmed!*)



“Are Enochian Entities Yahweh's Angels?”

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"Mysteriorum Libri Quinque" contains some Gnostic teachings the EE share with Dee.

The Enochian Entities [EE] also share some 'Biblical Prophecy'.

Here's one prophecy I feel needs addressing:

The antichrist appearance is immanent.

If these EE were "angels of Yahweh", I am certain the EE would provide valid information concerning scripture.

[This seems like common sense to me]

According to The Bible:

Deut. 18:20

"But the prophet who presumes to speak a word in My name, which I have not commanded him to speak, or who speaks in the name of other gods, that prophet shall die."

21) "And if you say in your heart, How shall we know the word which the LORD has not spoken?"

22) "when a prophet speaks in the name of the LORD, if the thing does not happen or come to pass, that is the thing which the LORD has not spoken; the prophet has spoken it presumptuously; you shall not be afraid of him."

The Old Testament is Yahweh's 'guide book' for humanity.

If Yahweh says it, He means it.

Would 'Yahweh's angels'.., lie?

Galatians 1:8 (King James Version)

8) "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

According to scripture, if angels lie, they are 'accursed'...

How do we know the antichrist was Not 'immanent in coming'?

According to this:

The name "antichrist" is only found in

1 John 2:18, 2:22, 4:3, and 2 John 7.

The Apostle John was the only Bible writer to use the name antichrist.

There is Not a "*The*" antichrist.

There are Only "*Many*" antichrist~~s~~. [plural]

1John 2:18- *Dear children, this is the last hour; and as you have heard that the antichrist is coming, even now many antichrists have come.*

1John 2:22- *Who is the liar? It is the man who denies that Jesus is the Christ. Such a man is the antichrist-
-he denies the Father and the Son.*

1John 4:3- *But every spirit that does not acknowledge Jesus is not from God. This is the spirit of the antichrist, which you have heard is coming and even now is already in the world.*

2John 1:7- *Many deceivers, who do not acknowledge Jesus Christ as coming in the flesh, have gone out into the world. Any such person is the deceiver and the antichrist.*

If the EE held any type of significant court in Yahweh's abode, They would know Their Bible scripture.

By saying 'the antichrist is immanent', is [according to scripture]-
Incorrect.

People who lived while Jesus was still alive could be
[according to scripture] considered- "antichrist".

If anyone prophecies, incorrectly [according to scripture], they receive
fatal punishment.

[angels not being immune to Yahweh's punitive curse]

If an "angel" goes against what the Holy Bible teaches:

Galatians 1:8

8) "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

If angels are Yahweh's servitors, and if the Holy Scriptures contains Yahweh's rules- what happened?

Are EE then, "*accursed angels*"?

If EE were "accursed angels",
They are no longer privy to Yahweh's "high court"

If we believe the Bible to be Truth, and use the Bible for Enochian correspondence [structure of the Tribes of Israel, etc.,]...do we just 'pick and choose'?

We could get into debate concerning if Magick is against Biblical teaching.

Does Yahweh bend the rules for mages?

Do we interpret the Bible as Cabalist code?

How come the EE don't know the Bible is
Not to be taken literally, then?

[Kelley was the EE contact. He knew EE were not Yahweh's angels]

→ The 'antichrist' argument amongst eschatology students today is not a valid biblical teaching. {*Similar to the "rapture theory"*}

The EE were telling Dee what he wanted to hear.

EE has a knack for using your

own 'subconscious data base' for referencing.
They did this with Kelley [his
lack of Latin, in one instance] many times.



“Enochian Alphabet”

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[Christmas Eve- 12/24/2007]

NOTE: This is Not Scrying the Alphabet

My work with EE has revealed some insight into Their System,
including Their Alphabet.

Kelley received the Enochian Alphabet by EE in a thrice-fold division:

(3 sets) x (7 letters)

People are used to seeing "Cardinal, Mutable, Fixed" associated with
the Zodiac...

The sequence of:

- Cardinal [create, begin]
 - Fixed [change/maintain]
 - Mutable [changing to something else, end/destroy]
- ..are parts of all the patterns we experience.

"Language and communication are the cornerstone to evolution.
Language and its expression are 'finite borders' that must be
expanded to 'allow' broader horizons"- [An EE told me this]

["Cardinal, Mutable, Fixed" (#)terminology suffice until I can 'broaden
my horizon']

(#) "EE has a knack for using your own 'subconscious data base' for
referencing.

They did this with Kelley [his lack of Latin, in one instance] many
times.

<http://groups.yahoo.com/group/enochianmagic/message/75>

Zodiac Influence -Cardinal Qualities:

1st Set of 7 Letters:

B, C/K, G/J, D, F, A, E

*"Cardinal" - [from the French "cardo"] = a 'hinge', that on which
something turns. (It is the most important part)

Example:

In the Hept. Myst. System, A majority of names begin with the letter
"B". It was my contention that the "B" changes in cycles.

Also, Carmara drops the "C" and is Marmara.

See my earlier article here:

"C/B Cycle"

<http://groups.yahoo.com/group/enochianmagic/message/27>
& other future Addendum to that particular topic.

--The cycling of the letters could be considered "hinge-like"

Planet Influence -Mutable Qualities:

2nd Set of 7 Letters:

M, I/Y, H, L, P, Q, N

*"Mutable" = "subject to change".

Example:

His bigger name is Carmara, that is pronounced Marmara by the angels (the first "M" remains silent).

--The "bigger name" has the Zodiac "C" rather than the Planet "M".
"Subject to Change"

Element Influence [Including Aethyrs] -Fixed Qualities:

3rd Set of 7 Letters:

X, O, R, Z, U/V/W, S, T

*"Fixed" = securely placed/fastened - implies unchanging.

--Quite a few 'power words' of the Enochian Keys contain the letter "Z". These Calls exert 'tension and torque' on the Element Qualities of the 4 WatchTowers, [and 30 Aethyrs].

Example:

"ZACARe ca od ZAMRAN" amplifies my Temple and My Aura and magnifies/intensifies "Hybrid works".

From Macrocosmic to Microcosmic:

The Structure of;

Zodiac - Planet - Element is similar to a "cosmic step-down transformer".

-The Celestial Hinge of the Zodiac.

-The Cycles of the Planets.

-The Fixed Elements which cement their molecular structure, holding our reality, together.

--How to 'Work this System' will be Released Soon--

@ *This is My Own Research and therefore, of My Own Opinion.*
{Just like all my other articles}

If My Research can aid you, then I have succeeded.

"Altruistic Gospel of the Sophia Enochiana"

<http://groups.yahoo.com/group/enochianmagic/message/71>



"Enochian Alphabet [II]"

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Part Two to this Prior Article:

Enochian Alphabet [part I]

<http://groups.yahoo.com/group/enochianmagic/message/76>

The Enochian Alphabet is in an ordered structure.

Each character holds a frequency of it's own.

The sequence of order the Alphabet was given to Kelley is Important:

Ref. TFR pg. 183 per Ave Saying the "L" has "more FORCE than N".

Zodiac Influence -Cardinal Qualities:

1st Set of 7 Letters:

B, C/K, G/J, D, F, A, E

This Order:

Aries FIRE- {1.EAST}

Taurus EARTH- {2.SOUTH}

Gemini AIR- {3.WEST}

Cancer WATER- {4.NORTH}

Leo FIRE- [EAST]/ SOUTH {5.EAST}

Virgo EARTH- [SOUTH]/ {6.SOUTH} WEST

Libra AIR- [WEST]/ NORTH {7.WEST}

Scorpio WATER- [NORTH]/ {8.NORTH} EAST

Sagittarius FIRE- [EAST]/ NORTH {9.EAST}

Capricorn EARTH- [SOUTH]/ {10.SOUTH} EAST

Aquarius AIR- [WEST]/ SOUTH {11.WEST}

Pisces WATER- [NORTH]/ {12.NORTH} WEST

Obviously, there are only 7 Letters but 12 Zodiac Signs.
There is another 'structure-key' that pertains to the cycling of these
Zodiac/Letters depending where They are in a Name, Phrase, etc.,

Planet Influence -Mutable Qualities:

2nd Set of 7 Letters:

M, I/Y, H, L, P, Q, N

This Order:
Venus, Sun, Mars, Jupiter, Mercury, Saturn, Moon

Element Influence [Including Aethyrs] -Fixed Qualities:
3rd Set of 7 Letters:

X, O, R, Z, U/V/W, S, T

Fire, Earth, Air, Water
Red/Black/White/Green

Again, obviously, there are 7 Letters but only 4 Elements.
There is also a 'structure-key' that pertains to the cycling of these
Element/Letters depending where They are in a Name, Phrase, etc.,

The Enochian System is "Alive"...

Placement of Letters causes 'change and shifting'.
[Similar to a 'Rubik's Cube']

We see King Names which Spiral.
Adding a final Letter to the King Name designates whether it is for
Mercy or Severity.
[Ref. TFR pg. 183 per Ave Saying the "L" has "more FORCE than N"]

These 2 "Enochian Alphabet" articles do not pertain to
'scrying the EE Alphabet'.

**'Structure-Keys' & other Updates to both prior articles will be
discussed as well as Scrying the Enochian Letters in an
upcoming soon to be released Volume #2**



“Is the Enochian Material just another rehash of prior grimoires?”

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Are the EE the same angels from, let's say, the "Heptameron"?

Enochian Magic was forbidden to Dee and Kelley.

Why?

We know Dee and Kelley had access to these older grimoires.

To postulate that Dee and Kelley had prior communication with angels from these "other grimoires" is not far fetched.

So, why was Enochian Magic forbidden to Dee and Kelley?

If 'Oip-Teaa-Pdoce' was just 'other angel with a different name'- how come Dee/Kelley 'were not allowed' to evoke this EE in ritual?

Why weren't they given a ritual format to communicate with 'Oip-Teaa-Pdoce'?

Mapsama tells them to be patient.

Gabriel tells them they will never understand the magnitude of what has been delivered to them.

Kelley believed the EE to be deceivers, even though he worked with other angels of older grimoires.

Kelley, being the EE 'contact', knew there was a difference between EE and 'other angels'..

[Kelley was an experienced magickian, scryer
and necromancer, after all]
If EE are the same angels of other grimoires, why was Kelley lying?
Why should we even believe Kelley at all, then?

--Are we to believe after several years of Dee and Kelley working
together, all they accomplished was bringing to the magickal world...

*'just another way of contacting the same angels from other
grimoires'?*

**Ironically, if this is true, how come there really is not a defined
way of contacting the EE?**

[Other grimoires provide insight into contacting their 'resident entities']

Gabriel makes it clear:
The Doctrine delivered to Dee and Kelley is a "flayle". It is an
instrument of "Thrashing". [TFR page #161]

This is all about Transformation.

Comparing the above to, let's say- the "Heptameron", might cause
confusion...

Certainly the Heptarchia Mystica can be used to achieve some
'mundane favors', as well as using the WatchTower 'cacodaemons'
for personal mundane gratification.

But, that is a very small part of the Enochian Material.
[The EE did not condone the summoning of WatchTower 'evil spirits'.
by the way]

The Enochian Entities make it clear all other systems of magick
[besides Their Own Materials] is black...

Ave tells them God sent false and deceiving angels to punish man
and teach them black magick.

These "false and deceiving angels to punish man" would be the
angels of the Heptameron, according to Ave.

Ave also speaks about the 150 lions- "spirits of wickedness, error and deceit" which are the fallen angels who taught men "demonic magic", or Goety.

To categorize the EE as "the same angels from other grimoires" are calling the EE 'fallen angels' who are "spirits of wickedness, error and deceit".

In EE's defense--This is why I personally, would NOT lump EE in with 'a bad crowd'- if we are to believe what Ave says, anyway..

The Enochian Materials is not a system, per se, but rather, a cryptic blueprint to Universes within Universes.

Keys to explore them and the communication of it's Dwellers.

It is about Transformation and Evolving.

It is the Highest Magick [if It can even be called "Magick"]

Saying EE are the same angels of other grimoires limits Them in Their ability.

[I personally would not use a Tree of Life diagram for the Enochian Materials]

The Heptameron, on the other hand, is:

-Consecrations and Benedictions

-Conjuration

- "The Spirits of the Air... their nature is to procure Gold, Gemmes, Carbuncles,

Riches; to cause one to obtain favour and benevolence; to dissolve the enmities of men; to raise men to honors; to carry or take away informities"

- "The Spirits of the Air of Munday ...their nature is to give silver; to convey things from place to place; to make horses swift, and to disclose the secrets of persons both present and future..."

An Enochian Magickian knows the EE energies can never fully be banished and continue to linger.

The 'Solomonic circles', however, contain their "own" energies, keeping it tight, allowing no 'PSI residue' to bleed through-out their home for weeks on end.

This article was my attempt, my argument, [and *my own opinion*]- about why the Enochian Entities [EE] are NOT the same entities of older grimoires.

No one is capable of labeling them self an expert regarding the Enochian Materials.

It is too much of an open book for absolute closure.
An opinion becomes fact when proof is presented.

Until now, it is all conjecture.

I am always open minded.
If valid proof was presented, I would gladly concede in my stance that EE did not provide just another redundant avenue to express what has already been in circulation.



“GBRHeptagram”

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This is an expanded re-post of an earlier article I wrote, then later removed, from my yahoo diary:

[I received an email request for it- so here it is]

GBR/Heptagram incorporates Heptagrams and WatchTower Seals.
It does not use the *Order of the Tabula Recensa.

*See my previous article for the reason why:

"Reformed Great Table Not for Magic?"
<http://groups.yahoo.com/group/enochianmagic/message/1>

This will Banish 'pre-existing PSI residue' from other systems of magick.

However, it will Not Banish EE energy.

This is a 'condensed' rite, granted to me by EE.

Erect an astral cube:

Visualize clearly, finite glowing borders.

East-Red
South-Black
West-White
North-Green

Visualize clearly:

-You are 'standing on' Red Silk, which you know is an 'expansion' of "The Holy Table".

[Recall, the structure of the Holy Table, complete with the Sigilum Dei Aemeth and 7 Ensigns of Creation 'create a 3D effect with power radiating upwards- '*multidimensional*']

-The sky is neutral, awaiting your astral impression.

[Use some type of energy circulation exercise here]
I do a modified Macrocosmic Orbit with pore breathing.
I then 'absorb' the 4 WatchTowers within me.
Across me is the Black Cross-
[similar to the "Qabalistic Cross/Crux" exercise]

[When you recite the First & Second Enochian Key, you will 'know' if you did these steps correctly- Vibration is an understatement!]

East- a Red flaming Heptagram appears*.
Within the Heptagon- see the [appropriate] WatchTower seal.
[Note; A Heptagon will be inside the Heptagram]

South- a Black flaming Heptagram appears.
Within the Heptagon- see the WatchTower seal.

West- a White flaming Heptagram appears.
Within the Heptagon- see the WatchTower seal.

North-- a Green flaming Heptagram appears.
Within the Heptagon- see the WatchTower seal.
(The "B"s must be in Enochian Letters!)

[*I possess 5 Enochian Element Wands- you don't need these and they are not mandatory for this rite. They are a carry over from other EE rites I do, so I use them here]
Recite the First Enochian Key:

At each WatchTower Seal-
Call/'Vibrate through' [penetrate the veil] with the appropriate 3,4,5
God Name & King Name
[Use Mercy or Severity- depending on the working]

[#Optional- *I added the following 2 steps, myself*]
#Recite the Second Enochian Key:
#Call the Table of Union and 'see' it open upon the ceiling/sky above
you in Enochian Letters.

! Important- if you choose to not use the above #optional steps, add
the 2nd Key after you recite the above, 1st Key-

The 4 WatchTowers spin Clock-Wise/Deosil like a "square wheel"
You can feel your '*whole temple start to move'- [eventually]

(*A "Tesseract" working EE has given me, but will not allow me to
release as of yet, will be posted when I am able)

[#Optional- *I added the following, myself*]
-#Try to see/feel brilliant white light exploding through out the temple
and your body- like a nuclear weapon was detonated and the
mushroom cloud radiates through the ceiling.

[You can use this as a general stand alone rite- or continue onward to
your desired working at this point]



My Theurgy [Divine Working] background is a compilation of:
Qabala, Egyptian [On my son's birth certificate reads: Osiris Orion],
Gnostic, Qliphoth, LHP, Spiritualism, Daoism, Tantra, Mysticism, and
"Western-Ceremonial"
[I have worked through *most* of the 'Solomonic' Grimoires]



I did not intend to add this, but after some discussion, I decided to
add some brief [Anonymous] excerpts from a few
email/private message acquaintances:

*"...I find your posts fascinating and timely". "I want to be a enochian
master to"*

*"Not since Benjamin Rowe has Enochian been written about to show
a magician how to do it" [...] "...if you ever give a seminer [sic] on this
stuff we want to come!..."*

"...[...] and finally some body got the memo!"

*"[...]...Crowley Josh Norton [Ed: Ben Rowe] Tyson Milo and now you
Satoga are the only contributors on how to do enochian magic in past
500 years. "[...] Congradualtions [sic] on keeping the current a live"*

"POST MORE RITUALS!"

"write more, teach more and keep on keeping on!"

"I have an Abbey for sale..."

THIS ENDS VOLUME #1

Dated: 1-1-11

Bibliography:

If you are a serious student of Enochian Magic, these 3 books are essential.

- **“John Dee's Five Books of Mystery: Original Sourcebook of Enochian Magic” -Joseph H. Peterson**

Design your own ritual structure and eliminate the copied errors that spanned the last 100 years.

- **“A True & Faithful RELATION” - MERIC. CASAUBON, D.D.**

To get a perspective on Dee and Kelley's relationship with the EE.

- **“The Complete Enochian Dictionary”- Donald Laycock**

Laycock's book is the best.

- **VOLUME #2: “How To Do Enochian Magic”**
Coming Soon as more notes get procured...

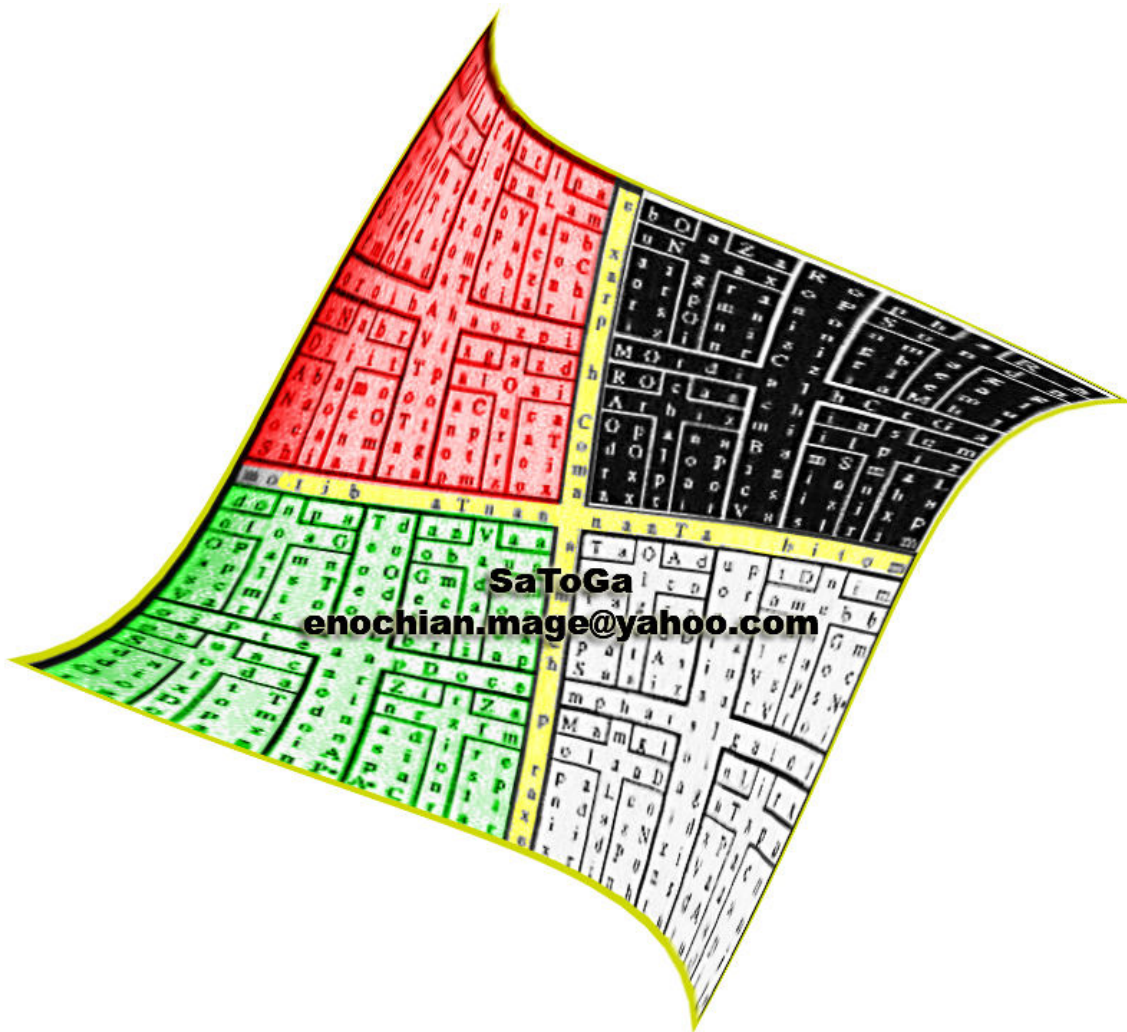
Currently, Projected Articles Will Include:

**Various Rituals/Charts I Receive from the EE,
Scrying, Astral Temple and ‘Enochian Hyper-Physics’.**

Email with YOUR Input!

Volume #2
Charts & Rituals

The Original WatchTower Table. [ClockWise]



Volume #2
Charts & Rituals

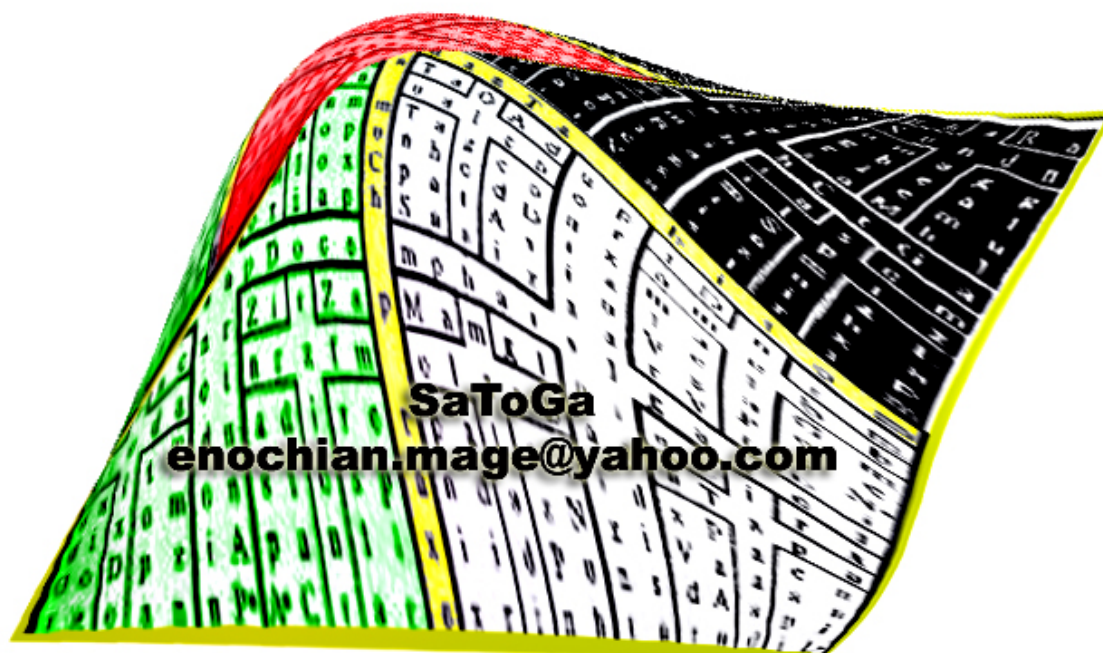


Figure 11

r Z i l a f A u c l p a	c b O a Z a R o p h a R a
a r d Z a i d p a L a m	u N a a x o P S u n d n
e s o n s a r o Y a a b	x a i g r a n o n u m a g g
T e i T t x o r P a e o C	a o r p m h i n g b e a l
S i g a s o m r b e n b	r r a s O u i s i r l e m u
r m o a d a T d i a r i	i z i n r C z a M h l
o r o i h A h a u z p i	M O r d i h C e G a
e N a b r V i a a a d	h R O c l a a c h i a s e m
O i i i t T p a l O a i	A r h i z m i l p i z
A b a m o o a C u r a	C O p a a B a m S m a L
N a o e O T t n p r a T	d O l o p a z i a n h p
e c a n m a g o t r o i	m r x p a o c s i a i x p
S h i a i r a o m e o x	a x c i i V a s i r i m
m o t i b a T n a a	n a z T a b i t o m
d o n p a T d a a V a a	a T a O A d u p t D n e m
e l o a G e u o b a u a	u a l e n o r a m e b b
O P a m n o O G m d a m	m T a z c o n x m a t G m
x p l s T e d e e a o p	v h c d D i a l e a o c
x c m i o n A m l o x	C p a t A s i u V s P s N
V a r s G d L b r i a p	h S a s i r a s a r V r o i
o i P t e a a p D o c e	m p h a a s l g a i e l
n s w a c a r Z i r Z a	p M a m g l o n l i r a
S i o d a o l n r x f m	e l a a D a g u T a p a
d a l i T d n a d i r e	r p a L e o d x P a c n
d i x o m o n s i o p	a n d a x N x i V a a s a
O o D p x i A p a n t i	x i i d P o z s d A x p i
r x o a n P A C r a e	e x r i n h i r u d i l

Figure 2

The Original WatchTower Table

NOTES

Enochian Entities:

“TELOCH VOVIN”

By –SaToGa

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<http://www.lulu.com/spotlight/SaToGa>

<http://groups.yahoo.com/group/enochianmagic/>

Release Date: 02-03-2011

Year: B[2] Cocasg de Eno Domini

* * *

Harbinger & Sentinel

I have released Numerous Ritual Workings, which were all dated [& documented] on Enochian Forums.

I released 9 Enochian Books and circulated them all over the Internet, for Free.

Each book also had a Release date on them.

**I mentioned over and over that the Enochian Entities
[EE] had a Schedule.**

The EE also told me to Record Everything They told me, and
to Mass Distribute it all for Free.

I complied with all of it.

If any astute reader who possesses My Books and has been
reading My Forum Postings, Here:

<http://groups.yahoo.com/group/enochianmagic/>

<http://groups.yahoo.com/group/enochian/>

<http://evocationmagic.com/viewforum.php?f=31>

...that same astute reader can attest to the fact that all I say is
true.

*Now some people can all say that this is all coincidental.
That is fine by me.*

Perchance- it all is.

But...some of the astute readers will *further* notice the
Titles of my 9 books, and investigate the EE Time Line Release
Dates *associated* with Each Title....

**If any astute readers have also been
astute current event watchers-
they might notice the parallels.**

*Now some people can all say that this is all coincidental.
That is fine by me.*

Perchance- it all is...

I have included some excerpts from
My Latest Book Releases.
*There's a good chance you already own them if you are reading this
now.*

If you do not own them, here they are:

<http://www.lulu.com/spotlight/SaToGa>
<http://www.scribd.com/doc/46296748/Enochian-Entities-Practice-Theory-by-SaToGa>

The excerpts I share in This Book show I have been working with the
EE for some time.

**I *magickally appeared* on Enochian Forums right around
the same time I Posted My First Message on My Own
Forum, Here:**

Nov 22, 2010

<http://groups.yahoo.com/group/enochianmagic/message/1>

I then attempted to engage fellow Enochian practitioners and
enthusiasts alike, with magickal conversation.

There are many intelligent people on these forums.

Thank you for receiving me.

On some of these forums I posted My 9 Books.

I thank them for hosting them for me.

My Books were also distributed widely across
the Torrent sites, just as I asked.

I uploaded them to Lulu.com and Scribd.com all for Free.

I received a lot of Emails with much feedback.
Some were from magickians who were in magickal lodges.

But most were eclectic people who enjoyed reading and practicing Enochian Magick.

I thank you all for the Emails- Please keep them coming.

enochian.mage@yahoo.com

I included in the Preface of some of My Books, my hope and dream to be remembered long after I leave this incarnation.

I wanted to leave an 'Enochian Legacy' as someone who took his own time and altruistically donated back to the Enochian Community my '9 cents'...

Maybe even contribute to History, my own valuable contribution.

The size of my impact is up to each individual who received me, one way or the other.

As you read this- look back on what I have authored.

Maybe you can see some clues in what I wrote, and any hints I included- such as ending

"Liber Typhon- The Babalon Working Revisited" with:

*"I MET BABALON"
IN THE 11 DAYS, I MET ALL OF THEM FROM
MY 'ORIGINAL CHARGE'....*

-SaToGa

"Tetelestai"

Also in this current Volume-
I have included excerpts from:

*Enochian Entities:
'The Ohorela Papers'
Volume 3
"Talisman"*

Release Date: January 20, 2011

The Talisman attracts...

That Book, was written in Enochian- & as far as I know, the only Enochian Book
currently online- written in Enochian Script, correctly.

**It was used as an Enochian Portal Opening to Resurrect
the Watchers from "The Book of Enoch".**



Here is some the History on this:

Dudael is the place of imprisonment for Azazel (one of the "fallen" angels), cohort of Semjaza. It is described in the book of First Enoch chapter 10 verse 4-7:
[Dudael means Great Desert or Fiery Caldron]

"And again the Lord said to Raphael: 'Bind Azazel hand and foot, and cast him into the darkness: and make an opening in the desert, which is in Dudael, and cast him therein. And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there for ever, and cover his face that he may not see light. And on the day of the great judgment he shall be cast into the fire'".

According to 1 Enoch (a book of the Apocrypha), Azazel (here spelled 'ăzā'zyēl) was one of the chief Grigori, a group of fallen angels who married women. This same story (without any mention of Azazel) is told in Genesis 6:2-4:

That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. [...] There were giants in the earth in those days; and also afterward, when the sons of God came in unto the daughters of men, and they bore children to them, the same became mighty men which were of old, men of renown.

1 Enoch portrays Azazel as responsible for teaching people to make weapons and cosmetics, for which he was cast out of heaven. 1 Enoch 8:1-3a reads:

And Azazel taught men to make swords and knives and shields and breastplates; and made known to them the metals [of the earth] and the art of working them; and bracelets and ornaments; and the use of antimony and the beautifying of the eyelids; and all kinds of costly stones and all colouring tinctures. And there arose much godlessness, and they committed fornication, and they were led astray and became corrupt in all their ways.

The corruption brought on by Azazel and the Grigori degrades the human race, and the four archangels (Michael, Gabriel, Raphael, and Uriel) “saw much blood being shed upon the earth and all lawlessness being wrought upon the earth [...] The souls of men [made] their suit, saying, "Bring our cause before the Most High; [...] Thou seest what Azazel hath done, who hath taught all unrighteousness on earth and revealed the eternal secrets which were in heaven, which men were striving to learn."

God sees the sin brought about by Azazel and has Raphael “bind Azazel hand and foot and cast him into the darkness: and make an opening in the desert — which is in Dudael — and cast him therein. And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there forever, and cover his face that he may not see light.”

Raphael's binding of Azazel on the desert rocks of Dudael in upper Egypt appears again in the Book of Tobit,

which is found in Catholic and Orthodox bibles, but not in Jewish or most Protestant bibles. In that Book (the only place in Christian bibles where Raphael appears) he accompanies the young man Tobias (Tobit) on his perilous journey to marry his cousin Sarah, whose seven previous husbands had been killed on her wedding night by the demon Asmodeus

In 3 Enoch, Azazel is one of the three angels (Azza [Shemhazai] and Uzza [Ouza] are the other two) who opposed Enoch's high rank when he became the angel Metatron. Whilst they were fallen at this time they were still in Heaven, but Metatron held a dislike for them, and had them cast out. They were thenceforth known as the 'three who got the most blame' for their involvement in the fall of the angels marrying women. It should be remembered that Azazel and Shemhazai were said to be the leaders of the 200 fallen, and Uzza and Shemhazai were tutelary guardian angels of Egypt with both Shemhazai and Azazel and were responsible for teaching the secrets of heaven as well. The other angels dispersed to 'every corner of the Earth.'

Tobit 8:3: The smell drove the demon away from them, and he fled to Egypt. Raphael chased after him and caught him there. At once he bound him hand and foot.

Egypt was thought of as the most remote part of the world and the home of demons and evil spirits.



The '*Cities of Wisdom*' are *Astral Regions* inhabited by Hierarchies of Entities, all of which have different assignments related to Earth.

Dr. John Dee incorporated it all in a schematic & divided into 4 Quadrants, called the Great Table...The 4 WatchTowers.

This is counter-part to Liber Loagaeth.

Each Quadrant is known as a Watchtower.

The Enochian Calls/Keys open the Gates to the 'Cities of Wisdom' and summon the EE.

The Gates can only be opened by those Sanctioned By the EE & Their IAD.

These Gates can not be opened by the Entities, Themselves, which is the reason Azazel and the rest of the imprisoned Watchers could not escape.

In My other 9 Books, I mentioned Gabriel and His timing-...was meant for Our generation...

Our Generation= The Opener of said Gates.

The Book of Enoch, dated to 400-200 B.C. states that IAD placed the archangel Uriel "in charge of the world and of Tartarus"

In 1 Enoch, Tartarus is understood to be the place where the *fallen* Watchers (Igigi or Grigori) are bound.



Enochian Entities Time-Line

A) "Tri-Cyclic" Ritual: WINTER SOLSTICE
Dec 21, 2010

<http://groups.yahoo.com/group/enochianmagic/message/69>

B) New Year Rite
12-31-10 to 1-1-11

Performed 11:30 PM- 12:23 AM

<http://groups.yahoo.com/group/enochianmagic/message/89>

C) "Partial Solar Eclipse/ Quadrantid Meteor Ritual" [Apocalyptic]
Jan 4, 2011

<http://groups.yahoo.com/group/enochianmagic/message/95>

1) Enochian Entities [EE]
Practice & Theory
Volume #1

Released: January 1, 2011

2) Enochian Entities - Book B – By SaToGa
Volume #2

Released: January 19, 2011

3) Enochian Entities:
"Ohorela Papers"
"Paper #1 – Obtuse"
Jan 16, 2011

4) Enochian Entities:
"Ohorela Papers"
"Paper #2 – Scarlet"
Release Date:

January 19, 2011

5) Enochian Entities:
'The Ohorela Papers'
Volume 3
"Talisman"

Release Date: January 20, 2011

6) Enochian Entities:
'The Ohorela Papers'
"The Key [Note] Of It All"
[Volume #4]
Jan 22, 2011

7) Enochian Entities:
"Alpha & Omega"
Release Date: 1-25-11

8) Enochian Entities:
"LIBER TYPHON"
THE BABALON WORKING
[Revisited]
Release Date: 02-01-2011

9) Enochian Witchcraft©
& Enochian Eclecticism©
Released: 02-02-2011 [Imbolc - New Moon]

EE Time-Line II

[http://www.timeanddate.com/date/durationresult.html?m1=12&d1=21
&y1=2010&m2=2&d2=\2&y2=2011&ti=on](http://www.timeanddate.com/date/durationresult.html?m1=12&d1=21&y1=2010&m2=2&d2=\2&y2=2011&ti=on)

From and including: Tuesday, December 21, 2010

To and including: Wednesday, February 2, 2011

It is 44 days from the start date to the end date, end date included

Or 1 month, 13 days including the end date

Alternative time units

44 days can be converted to one of these units:

* 3,801,600 seconds

* 63,360 minutes

* 1056 hours

EE Time-Line III

<http://english.aljazeera.net/news/middleeast/2011/01/201112515334871490.html>

Timeline: Egypt Unrest:

January 25: On a national holiday to commemorate the police forces, Egyptians take to the streets in large numbers, calling it a "day of rage". Thousands march in downtown Cairo. Protests break out in the Mediterranean city of Alexandria, the Nile Delta cities of Mansura and Tanta and in the southern cities of Aswan and Assiut.

January 26: A protester and a police officer are killed in central Cairo as anti-government demonstrators pelt security forces with rocks and firebombs for a second day, according to witnesses. In Suez, the scene of bloody clashes the previous day, police and protesters clash again.

January 27: Mohamed ElBaradei, the former head of the UN nuclear watchdog turned democracy advocate, arrives in Egypt to join the protests. Protesters clash with police in Cairo neighbourhoods.

Violence also erupts in the city of Suez again, while in the northern Sinai area of Sheikh Zuweid. In Ismailia, hundreds of protesters clash with police. Lawyers stage protests in the Mediterranean port city of Alexandria and the Nile Delta town of Toukh, north of Cairo.

Facebook, Twitter and Blackberry Messenger services are disrupted.

January 28: Internet and mobile phone text message users in Egypt report major disruption to services as the country prepared for a new wave of protests after Friday prayers. Eleven civilians get killed in Suez and 170 injured. No deaths were reported in Cairo. At least

1,030 people get injured countrywide.

January 29: Egyptian soldiers secure Cairo's famed antiquities museum early on Saturday, protecting thousands of priceless artifacts, including the gold mask of King Tutankhamun, from looters. The greatest threat to the Egyptian Museum, which draws millions of tourists a year, appears to come from the fire engulfing the ruling party headquarters next door on Friday night, set ablaze by anti-government protesters.

Thousands of anti-government protesters in Cairo's Tahrir Square. Turkey has also said that it is sending aircraft to evacuate its citizens.

January 30: Thousands of anti-government protesters in Cairo's Tahrir Square stand their ground, despite troops firing into the air in a bid to disperse them.

January 31: President Hosni Mubarak still refuses to step down, amid growing calls for his resignation. Protesters continue to defy the military-imposed curfew. Thousands remain gathered in Cairo's Tahrir Square and hundreds have marched through Alexandria.

Former US president Jimmy Carter calls the unrest in Egypt an "earth-shaking event". Israel urges the world to tone down Mubarak criticism amid Egypt unrest to preserve stability in the region.

February 1: Hosni Mubarak, the Egyptian president, announces in a televised address that he will not run for re-election but refused to step down from office - the central demand of millions of protesters who have demonstrated across Egypt over the past week. US

President Barack Obama in a speech at the White House praised the Egyptian military for their patriotism and for allowing peaceful demonstrations. He said that only the Egyptian people can determine their leaders. Motaz Salah Al Deen, spokesman for Egypt's opposition Al Wafd Party, says a self-described "new national coalition for change" has been formed.

Number of protesters in Cairo's Tahrir square revised to more than a million people. Thousands more took to the streets throughout Egypt, including in Alexandria and Suez.

February 2: Preparations begin for another day of demonstrations against President Hosni Mubarak's regime. The army with tanks are still deployed

throughout different positions in and around the square. Google improves its speak2tweet technology for the people in Egypt. Clashes between anti-government and pro-Mubarak protesters in Alexandria. Internet services were at least partially restored in Cairo after a five-day blackout.



THE EXCERPTS FOLLOW:

**Enochian Entities:
'The Ohorela Papers'
Volume 3
"Talisman"
By -SaToGa**

Release Date: January 20, 2011

...•...



This small tome in the Enochian Language
[available @ this date of 19/01/11*]
...is to be considered a "Talisman".

**Segments of this Talisman does contain:
EE Holographic Glyphs, Choronzon, Babalon, Lam,
Demiurge, the 'Unknown' Key #0
[which is actually The *First Missing* Enochian Call]
...& 'The Watchers' from the Original
"Book of Enoch"**

Micma
farzm iaidon Mad
zamran micalzo ohorela
urelp qmospleh teloch
quiin toltorg brgda
Zacar ca od zarnran odo cicle qaa
eol balzarg lonsa homil
ananael qaan avavago
Acocasb allar alg
Bahal Vohim Gah od Babalon od Choronzon

-SaToGa
enochian.mage@yahoo.com

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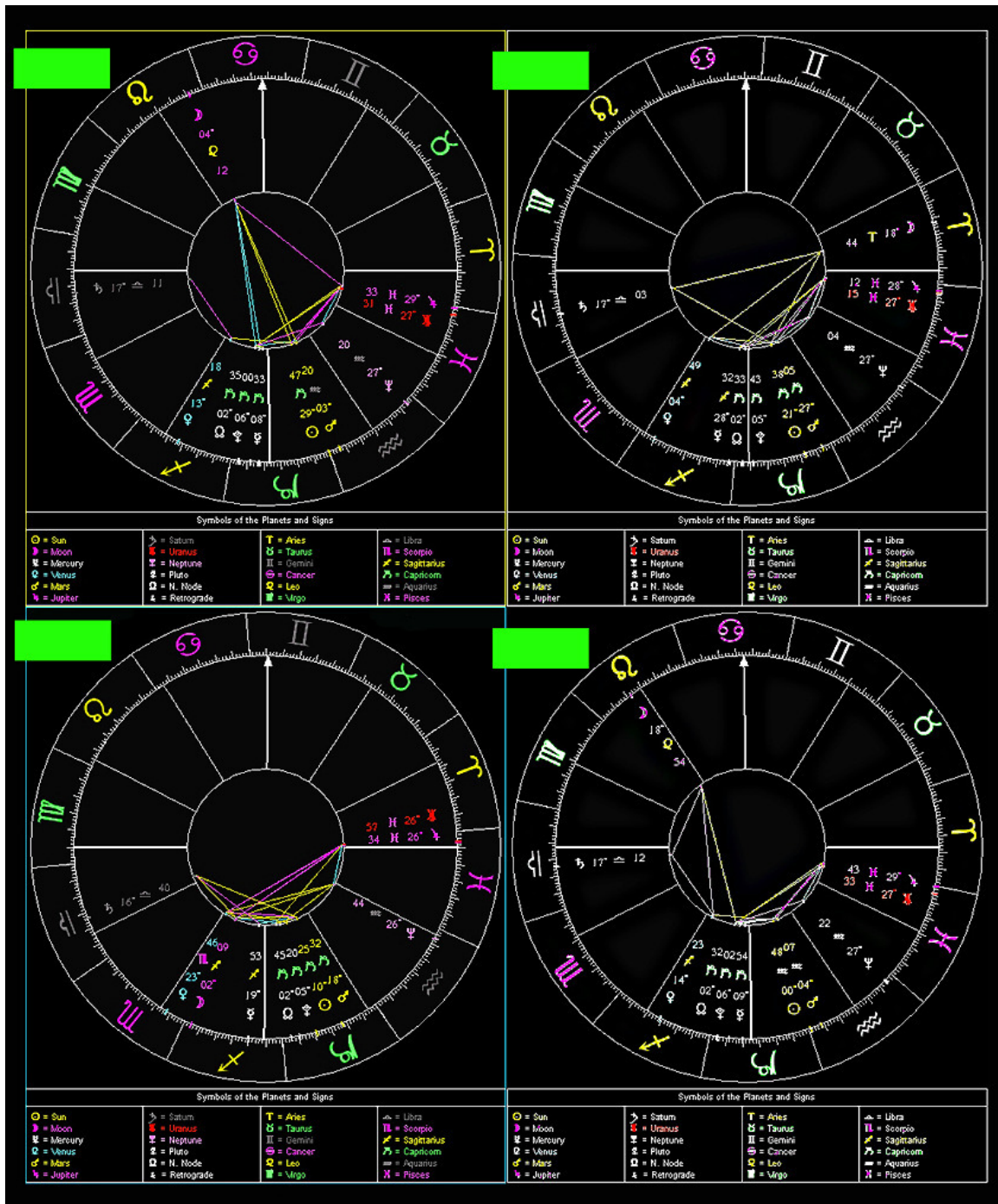
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-SaToGa

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Semihazah Artqoph Ramtel Kokabel Ramel
Danieal Zeqiel Baraqel Asael
Hermoni Matarel Ananel Stawel Samsiel
Sahriel Tummiel Turiel Yomiel Yhaddiel

V# ܠܕܝܢܐܢܐ ܕܝܠܕܐܢܐ ܕܝܠܕܐܢܐ



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Page #8

Enochian Entities:
“LIBER TYPHON”
THE BABALON WORKING
[Revisited]
By –SaToGa

Release Date: 02-01-2011

-The Record:
1-19-2011: ‘Babalon Working’: Begins-

-The Charge:

**“Micma!
Farzm iaidon Mad...
Zamran micalzo ohorela tooat!
Ozazm Urelp teloch
Qmospleh lap homil Luciftian AOMORYBN lonsa!
Quiin toltorg brgda
Zacar ca od zamran odo cicle qaa
Eol balzarg lonsa homil
Ananael qaan aziagiar avavago!
Acocasb allar qtillg bab bransg bogpa!
Bahal vohim gah od Babalond Babalon od Choronzon
Teloch Vovin od gah-I:
Semihazah Artqoph Ramtel Kokabel Ramel Danieal
Zeziel Baraqel Asael Hermoni Matarel Ananel Stawel
Samsiel Sahriel Tummiel Turiel Yomiel Yhaddiel!
Od vi zixlai zocha:
Bahal vohim gah od Babalond Babalon od Choronzon
Teloch Vovin od gah-I-
Samyaza Urakabameel Akibeel Tamiel Ramuel Danel
Azkeel Saraknyal Asael Armers Batraal Anane Zavebe
Samsaveel Ertael Turel Yomyael Arazyal!”**

1-20-2011:

The initial charge combined with research & Intent started to
ignite something volatile...
8 Books later...and the Schedule the EE had me abide to,
was profound...

12 th Aethyr **LOE...**

****Synergism -letter reversals**

[Leo- Lion, Sun, Tiphareth, Sekhmet]

ELO means “the first”

EOL means “made/make”

12 th Aethyr = Babalon(?)

11th Aethyr = “*Post-Babalon/Pre-Choronzon*”

10th Aethyr = Choronzon

I perform a Egyptian Rite from an obscure papyrus manuscript.

Also “Rite of the Headless [Bornless] One”

Xenoglossia [as in this rite @ link]- transpires:

<http://www.youtube.com/user/SaToGaEnochianMage>

I read a Coptic manuscript, awaiting to ‘dial it in’...

12:12 clock reads...but my eyes ‘see’ it as: ISIS

I review My Grimoire Notes regarding ZAX.

(I have many Grimoires, spanning many years)

1-25-2011:

There has been much tension in my surroundings the last few days, & sickness.

A lot of E.M.I. and ‘poltergeistic bangings’.

I perform a brief Banishing in kitchen due to refrigerator knockings.

[See My Prior Volumes For The Cause]

I realize there are 2 types of people involved with Enochian Magick:

-Those who discuss it.

-Those who work it.

1-26-2011:

I review this, again:

Synchronized Energy...if there was an ultra-thin etheric cord, weblike...

encompassing Babalon**ists**...I’m connected.

“I discovered something about my own relatively unique birth name...

Salvatore Ganci

Putting it in Google and finding the EXACT SAME NAME in a story about Jack Parsons and his infamously deadly **Babalon Working**

[Enochian] is beyond coincidental...

<http://www.google.com/search?hl=en&client=firefox-a&hs=BpN&rls=org.mozilla:en->

US:official&&sa=X&ei=QikZTYuXDcGblgh6rjeDA&ved=0CBIQvgUoAA&q=salvat
o
re+ganci+jack+parson+bablon+working&nfpr=1#hl=en&client=firefox-a&rls=org.m
ozill
a:en-
US:official&nfpr=1&&sa=X&ei=tX9ETbHuMsnUgAfStb3kAQ&ved=0CBIQBSgA&
q=
salvatore+ganci+jack+parson+babalon+working&spell=1&fp=d9008d84f286047
<http://fusionanomaly.net/jackparsons.html>
<http://namcub.accela-labs.com/stories/parsons.txt>

The Independent for June 18, 1952, cost five cents.

The front page headline reads:

BLAST KILLS CHEMIST

House Torn Apart by Explosion

There was a picture of City Patrolman L.D. Harnois inspecting the debris of the destroyed apartment at 1071 South Orange Grove. The story said Parsons had moved from that address on June 1, and he and his wife Marjorie were staying at 424 Arroyo Terrace--where his mother had a summer position as caretaker--while preparing to leave for a trip to Mexico. Parsons had gone over to the South Orange Grove apartment to gather up some of his supplies.

In the Los Angeles Times article I had read previously, the chronology had jumped from the explosion to Parsons being pronounced dead an hour later at Huntington Memorial Hospital. The Independent filled in some chilling details.

"Parsons body was literally torn apart by the chemical blast.

"The explosion blew off his right forearm, tore a gaping hole in his jaw and shattered the other arm and both legs. He was still conscious after the blast."

Two upstairs occupants, Mrs. Alta Fosbaugh and Salvatore Ganci ran down and found Parsons pinned under two heavy washtubs and one wall."

1-28-2011:

More of the "Same"...

1-30-2011:

[11 Days- from Start to Finish]

'The Vision of the Aethyr LOE'

A Tornado ripping across a desert.

This desert looks like a 'movie stage', a fill-in prop for a low budget
'blue screen epic'.

A woman *appears*, nude and crucified, and howling at what seems to
be *Twin Suns*
(or Twin Moons)

[Sophia- Twin aspect]

[*personal - conversation*]

Her hair is as flames.
Her lips are puckered up, and she is *inhaling wind*.
Another pyramid, formed of sand, like a sand castle- appears.

This female [Babalon?] is nestled on top of it, riding it like a surf board.

She stands on it, and salutes the sky.

She 'demonstrates' the Signs of:

-Osiris Slain

-Isis Mourning

-Typhon

[LVX]

I look upward and see a black hole, and within it, an indigo colored eye.

It grows and I realize she is causing the black hole by inhaling the wind.

She calls herself “Eclipse”...

She is now wearing a war helmet, and holding a black trident.

She has 6 toes on each foot, and is howling uncontrollably.

[*very eerie...*]

The sky is now a black blanket ‘covering many stars’...

She asks me:

“How old, ye?”

I answer: (truthfully)

“49 years old”

She says:

“Thee the Liber Jubilee” (49)

She asks:

“When thou day of birth?”

I answer: (truthfully again)

“January 19”

She says:

“See It All Born Again”

[THE SYNCHRONICITIES ARE UNCANNY!]

She says:

“I know why you are here,... to die in my arms”

[*“Born-Again”...?*]

Her lower self turns into a volcano and erupts.

My root chakra is burning hot.

She says to make an offering in her name.

[*personal - conversation*]

[...*inaudible*...]

[...]I see a huge "*Hallmark Greeting Card*" that reads:
"Get Well Soon" -with red roses on the front of the card.

[*am I sick?*]

Her face is full of serpents, which reach out like tentacles and engulf me. She points and I look and see a window pane.

Just a shattered sheet of clear glass.

It turns sideways and in the thin slice I see an [WILD!] animal.

She says "*That is Teloch Vovin, who was Cthulhu, before Cthulhu was*"

She says "*Leave the poison, here*"

[...]She says [...]her name is "VAOAN" [Truth]

[ALL 3 VERY INTERESTING QUOTES!]

I see cities crumbling...earthquakes.

I look down and my body is composed of cities.

She says:

"*Liber Typhon meets Liber Loagaeth*".

Babalon: "LIBER-TYPHON"

I see Leviathan rising from waters... breaking through streets.

[...]PROPHECIES GIVEN.....[...].....

and I *hear* the words:

*"Violent Overthrow, Nature's Culling, Oppression, and
...Archetype of Analogy of Anarchy."*

I see the image(s) of Nosferatu, briefly.

[*weird?*]

[*personal - conversation*]

My nostrils keep itching [*bad!*] from the Kundalini racing up the facial meridians, and it disturbs me to keep breaking the Alpha State.

[*personal - conversation*]

She says "*Leave your seed in LOE*"

'EIIIIII—Oohhhhh—Eeeeeee'

[Ends]

Not once did *She* utter the name- Babalon.

The personification of the '*wicked seductress*' as a sole being named 'Babalon' [in LOE] is a magickal lodge, Telesmatic Image

creation/Thelema production.

-Like the *epitome of evil* embodied as 'Satan'

*The closest *ideal* of Babalon is *Kelley's vision* of Madimi playing
'seductress'...breaking of *Taboo*

-like the notorious 'wife swapping' incident.

NEVERTHELESS...

"I MET BABALON"

IN THE 11 DAYS, I MET ALL OF THEM FROM
MY 'ORIGINAL CHARGE'....

-SaToGa

"Tetelestai"



An
Seal of King Inaspol 2nd S. of the Sene - An

INSIDE MY TEMPLE

-SaToGa
enochian.mage@yahoo

PAGE 21

“Enochian Witchcraft©”
“Enochian Eclecticism©”

By –SaToGa

Released: 02-02-2011 Imbolc - New Moon

This Part of the “Enochian Eclecticism©” section is some of my own, personal *Enochian Eclecticism*.

**I added this, to teach by example:
‘the Power’ One Solo Witch/Mage can affecton
their *surroundings*...**

The above- **“TEX Vision”** was posted on My Yahoo Group:

Posted: Thu Dec 9, 2010 5:05 pm

*Although the actual ‘TEX Vision’ itself, had transpired awhile before
the actual posting.*

Seeing Crowley in the desert, provided me with the Egyptian *location marker* for placement. I understood Crowley performed Magick Rites in Egypt. If you have read My other 9 Enochian Books- you will recall many of my visions contained pyramids, deserts and portals opening.

Look at this...

Laidrom- Earth - (Taurus)

Mon Nov 22, 2010 5:13 pm

<http://groups.yahoo.com/group/enochianmagic/message/4>

Subterranean, chthonic- Hades, psychopomp- images raced through my vision, while "hearing those words".

Fire, caverns, then crystalline structures. Meet with one called 'Agatha', and was taken to see the Elder..

[...].....[...].....[...].....[...]

However, He (They?) holds a grudge against humanity, saying we didn't appreciate the work the

Watcher/Grigori performed in 'our benefit'.

[...].....[...].....[...].....[...]

I am taken deep down- (again, spinning)....what appears to be Hades. I am not christian, so these scenes took me off guard (quite disturbing)

He said (with many voices) "Enoch was here, speaking to the Grigorito

intercede for them"

The chains that imprison them, shackle their "Duties", not they, themselves. I see them lifeless, like wax figures. Suddenly, I am on a space craft- flying up, out of a portal.

[...].....[...].....[...].....[...]

He gave me instructions for my next initiatory rite,, before 'dropping me off @ my temple'.

Again, the EE tell me to 'write it down, and tell others'...but they also limit my mentioning of details.

"TEX"

"Laidrom"

"The Vision of RII"

"Tri-Cyclic Ritual: WINTER SOLSTICE"

"Partial Solar Eclipse/ Quadrantid Meteor Ritual- [Apocalyptic]"

All these previous notes are contained in My other books.

See the last 2 pages of this book for info regarding them.

The above 3 Ritual postings also alluded to Egypt, Hawks, Deserts, Nuclear Apocalypse and the Opening of Portals to allow entry of Enoch's 'Watchers'... buried deep down under the Desert in Prisons.

The Pyramids, the Gods, & Enochian Magick are important in Crowley's system- "Thelema"...

What I believe, is the EE are pointing to 'Upheavals in Egypt' as ancient energy currents imprisoned beneath the desert break free...signaling times of Revolution & Evolution for that whole region.

Eventually it will spill over into Israel and ignite the Arab world. Of course, that will trigger world wide calamity and the advent of World War III is not too far away.

This is Galvah, finding her way home, drudging through the Obstacle Course of the Profane & Mundane.

Choronzon [like the Cthulhu Mythos] awakens, as Gaia's Kundalini is ripe for eruption.

It is the complete *circle* of Gabriel's "flayle" as Raphael, Michael and Uriel blow Their Apocalyptic Trumpets.

The portals created through Enochian Magick(s) are the 'nexus transport' for the imprisoned Watchers.

Their release are conduits of evolution.

AOMORYBN is the sum of the remaining 'hidden letters'- which
resurrect from slumber...

upon the most Holy Sigilum *Dei Aemeth*.

Babalon is the World Government- prostituting and pimping out
it's Military *might* for OPEC.

Madimi is the Faux Media, teasingly telling us the plans, as she
seductively hypnotizes those who blindly follow.

IAD speaks..."I reign over you..."

EXCERPTS CONCLUDED



Enochian Entities Practice & Theory By SaToGa
ISBN 978-1-257-07944-5



Enochian Entities- Book #B - By SaToGa
ISBN 978-1-257-07945-2



Enochian Entities- Ohorela Papers [#1 Obtuse] By -SaToGa
ISBN 978-1-257-07942-1



Enochian Entities- Complete Manual - By SaToGa
ISBN 978-1-4583-6095-3



Enochian Entities- Ohorela Papers #2 Scarlet - By SaToGa
ISBN 978-1-257-09004-4



Enochian Entities - Ohorela Papers #3 Talisman By -SaToGa
ISBN 978-1-257-09390-8



Enochian Entities - Ohorela Papers #4 Key Of It All By -SaToGa
ISBN 978-1-257-09763-0



Enochian Entities – Alpha Omega By -SaToGa
ISBN 978-1-257-10100-9



“Liber Typhon” Enochian Magick: Babalon Working By SaToGa
ISBN 978-1-4583-6975-8



Enochian Witchcraft© & Enochian Eclecticism© By SaToGa
ISBN 978-1-4583-7676-3

Enochian Magick Reference

Benjamin Rowe

Enochian Magick Reference

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Credits:

Thanks to Mr. Clay Holden and the John Dee Publication Project for the illustrations of the seven Ensigns of Creation, for the illustration of the sigils of the 91 Parts on the Great Table, and for the Enochian typeface used in various other illustrations.

Thanks to Scott M. for scans of the seven tables from which the Tabula Bonorum is formed.

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Origins of the Magick: The Dee Diaries

The systems of magick now known as Enochian magick derive from the work of the Elizabethan scholar Dr. John Dee and seer Edward Kelly. Dee had a passion for discovering lost knowledge and spiritual truths; in particular he wanted to recover the wisdom he believed to be in the lost books of earlier times. Among these was the then-fabled Book of Enoch, which he apparently conceived as being a book describing the magick system used by that patriarch. Having come to the conclusion that worldly efforts would not lead to the wisdom he desired, he decided to apply himself to contacting divine sources. During the years from 1581 to 1585, Dee performed a long series of magickal operations to that intent. Kelly joined him in March of 1582, and was his sole assistant during the remainder of the work.

The method employed for these works was fairly standard for the time. Dee would act as the orator, directing fervent prayers to God and the archangels for 15 minutes to an hour. Then a scrying stone would be placed on a prepared table, and the angels were called to manifest a visible appearance therein. Kelly would watch the stone and report everything he saw and heard; Dee would sit at another table nearby and record everything that occurred.

Dee made multiple copies of these records. A portion of them, concerning the Angelic Calls, Tablets and *Liber Scientiae*, were acquired with Dee's library by Robert Cotton. This part was published in Casaubon's *A True and Faithful Relation*. The earlier portions concerning the Heptarchy and *Liber Loagaeth* came to light by a more roundabout means.

In the later years of his life, Dee apparently decided to conceal his magickal records in a hidden compartment of a large cedar chest he possessed. After his death the chest was purchased from his estate and passed through several owners. The hidden documents were not discovered until around 1662, and found their way into the hands of Elias Ashmole in 1672. Mr. Ashmole's collection passed eventually to the British Library.

According to Ashmole, about half of the hidden records were mistakenly destroyed by the discoverer's maid before efforts were made to preserve the rest. Despite this, the records for the 1581-1585 operations appear almost entirely intact.

The record of these operations is very detailed; so much so that it takes careful study to separate the spiritual "wheat" from the chaff. Much of the communication was important within the context of the operations, but has no direct bearing on the systems of magick being presented. Of the rest, there are long periods of communications that, in retrospect, seem to have no purpose but to hold the magicians' attention on continuing the operations. During these periods the angels would present colorful visions, portentous prophecies, and angelic gossip, but very little in the way of solid information. Additionally, the reader must deal with side-excursions into apocalyptic religion, Elizabethan politics,

Dee and Kelly's personal problems, and various irrelevant queries that Dee insisted on inserting into the work.

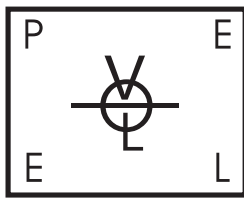
Chronologically, Dee and Kelly's work divides into three highly productive periods separated by months in which nothing of particular value was received. The material received in each period generally stands on its own, and is only loosely related to that in the other periods. In the strictest interpretation, only the material from the third period qualifies as "Enochian", but the term is often applied to all of the work.

Period one: The Heptarchia Mystica

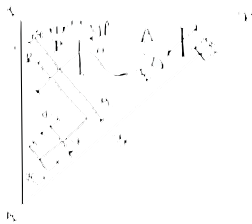
The first system of magick given to Dee was the *Heptarchia Mystica*. This is a self-contained and moderately complex planetary angel magick, similar in style (but not in content) to various "Solomonic" grimoires of the day. The full record of its presentation can be found in Dee's *Mysteriorum Libri Quinti*; a working grimoire, composed of Dee's extracts from that record, is known as *De Heptarchia Mystica*.

The presentation of this magick was remarkably sequential and orderly, compared to later parts of the work. The necessary physical equipment was described in detail, followed by an angelic hierarchy of 49 "Good Angels", and further information concerning the Kings and Princes of the hierarchy, and their ministers. The major part of the information was given during 1582; significant corrections to the design of the equipment were given in the spring of the following year, after an hiatus in the work and the presentation of *Liber Loagaeth*.

Equipment: Ring, Lamen, and Holy Table

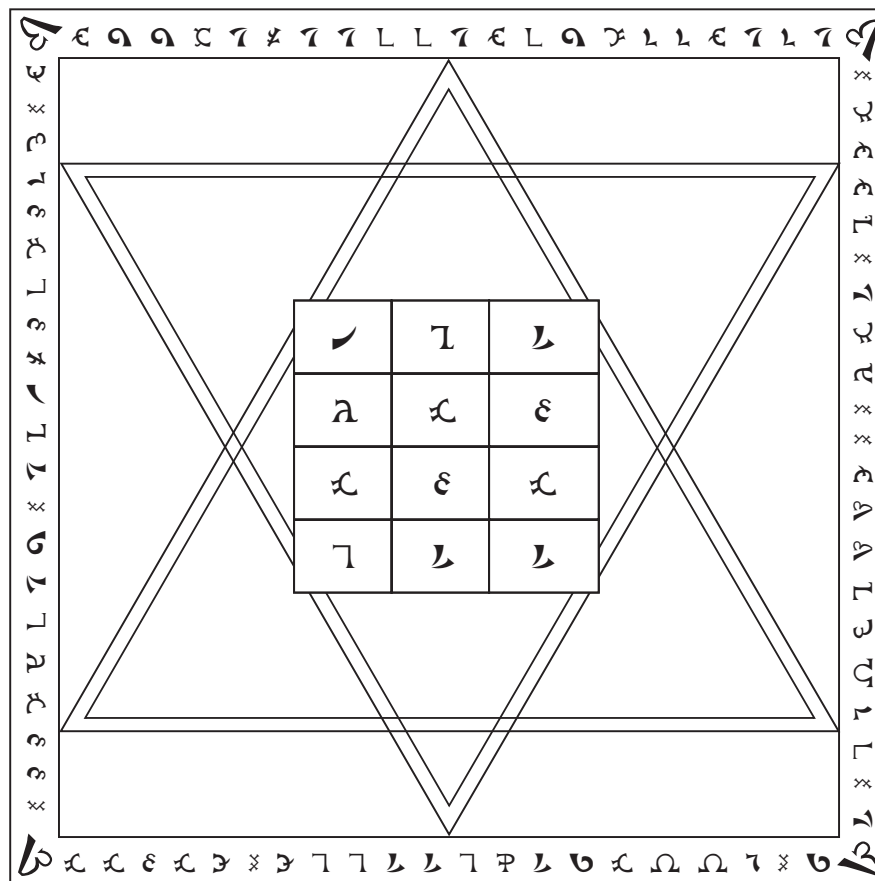


The angels claimed that the ring they designed for Dee was the same one that Solomon used to control demons. It had a plain band, to which was attached a rectangular plate. The letters PELE (Latin for "he will work wonders") were inscribed in the four corners. In the center was a circle with a horizontal line through it, with the letter "V" above and the letter "L" below.



Two different lamens were given to Dee. The first of these bears a generic resemblance to various goetic sigils, being an assortment of free-form lines and oddly placed letters. The being giving it instructed that it was to be made in gold and worn in all times and places for purpose of protection.

The following year, Dee and Kelly were told that this was a false lamen given by an "illuding spirit". They were given a 12-by-7 table formed from the names of the Heptarchic Kings and Princes; the new lamen consisted entirely of letters taken from this table and arranged in rectilinear patterns. (See Appendix E.) Unlike the first lamen, the purpose of the second was solely to "dignify" the magician, to show his worthiness to perform the Heptarchic magick.



**The Holy Table of Practice, or Table of Covenant
Reconstructed according to the Angels' directions.**

Equipment: The Sigil of Ameth

The Sigil of Ameth or *Sigillum Dei* is a large wax disk, on which are inscribed various names of God and angels, within a design of heptagons and heptagrams. This sigil was to be placed in the center of the Holy Table, underneath the scrying-stone. Smaller versions were to be placed underneath the cup-like ends of the table's legs, apparently to insulate the table from earthly influences.

The Sigil is the only part of Dee's work that has a direct correspondence in earlier magickal systems; versions appear in *Liber Juratis* and in *Eodipus Aegypticus*, among other volumes. Dee was initially instructed to copy the sigil from a book in his library, but found conflicting versions and could not decide between them. When he questioned the angels, they proceeded to give him the design for a new, more detailed version. The resultant sigil is substantially different from those earlier versions, sharing only the overall geometric design with them.

While most of the names on the Sigil are not immediately recognizable, nearly all of them are derived from two sets of familiar angelic names. The first set are the angels Agrippa lists as the "seven which stand in the presence of God". The god-names in the outermost heptagon are formed by transposition of the letters of these names, following an elaborate but consistent method. The second set are the planetary Archangels, whose names are shown at the center of the Sigil. These are used to form the four groups of seven angelic names within the heptagram, called the "Sons of Light", "Daughters of Light", "Sons of the Sons", and "Daughters of the Daughters". Additionally, they are used to form the god-names written in the space between the heptagon and the heptagram. It is interesting to note that the derived names were given first, and only afterwards was the means of derivation shown. (For a picture of the Sigil, and details on the formation of its divine and angelic names, see [Appendix A: The Sigil of Ameth and its Holy Names](#).)

Equipment: The Ensigns of Creation

Immediately following the presentation of the Sigil of Ameth, the angels provided seven complex talismans called the "Ensigns of Creation". These were to be engraved on plates of purified tin, and arrayed on the surface of the holy table; either in a continuous ring around the Sigil of Ameth, or in a row directly in front of the magician. As an alternative to the plates, the angels allowed that they could be painted directly on the table. During the Spring, 1583 corrections, the angels specified that the letters on the ensigns were to be converted into the angelic alphabet, but this was apparently never done.

As with the table itself, the ensigns were intended as instruments of conciliation between the magician and the Heptarchic powers. Each ensign was associated with a specific Heptarchic King, and therefor with a specific planet and day of the week. Full-size illustrations of the Ensigns can be found in [Appendix B: The Seven Ensigns of Creation](#). The versions shown in the appendix were prepared from scans of the diaries, unaltered but cleaned up to remove the dirt and smudging from four centuries of aging.

Two later versions of the Ensigns have circulated in modern publications. The first of these was created by the pseudonymous "Dr. Rudd", a century or more after Dee's time. Rudd's version shows the names of various traditional demons written on the Ensigns. Rudd's notion was that the letters stood for the names of these demons, and the number of times the letter appeared signified the number of times the demon was to be invoked.

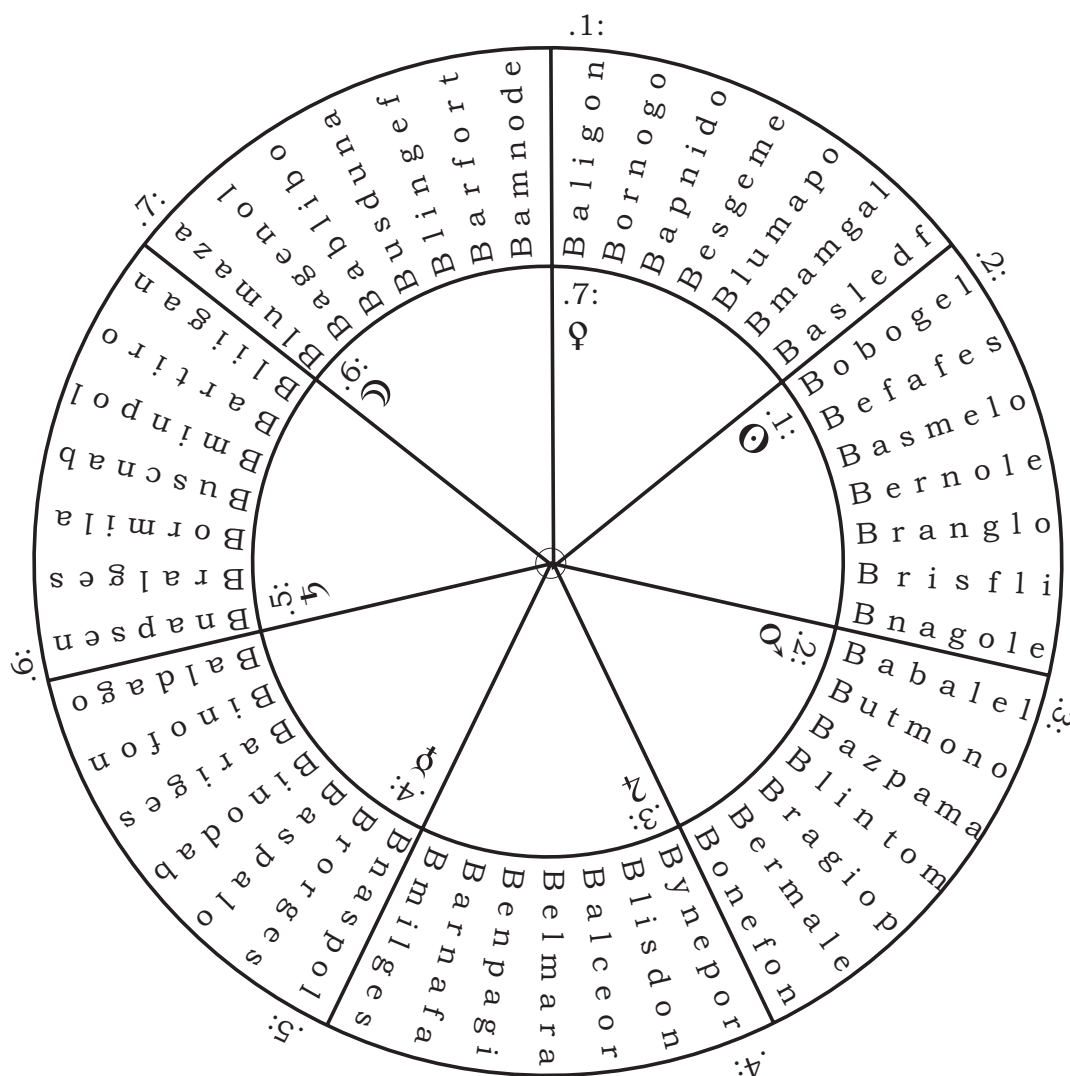
A version of the Ensigns was published in Pat Zalewski's *Golden Dawn Enochian Magick* which shows all the lowercase letter "B"s in the Ensigns as numeral sixes. This version seems to be a fairly recent invention, first appearing in print in the 1960's. But as can be seen from the illustrations in the appendix, the sixes and "b"s on the Ensigns are drawn in a consistently distinct manner.

Neither of these later versions has any justification in the diaries. If there is a logic behind the symbols on the Ensigns, it is not explained anywhere in the record.

The Heptarchic Hierarchy: The 49 Good Angels

The 49 Good Angels are the first "worldly" angelic powers presented in this system. Those listed on the Sigil of Ameth are apparently in some way above the worlds in which men live, as are the Ensigns. Having presented the Ensigns, the archangel Michael introduces the 49 angels by saying: *"Now you touch the world, and the doings upon the earth. Now we show you the lower world: The Governors that work and rule under God."*

Dee and Kelly were presented with seven 7-by-7 tables. Each square of each table contained a letter and a number from 1 to 49. (See Appendix C.) By gathering the letters with the same number in a certain sequence, the names of the angels were produced. The list of names, divided into groups of seven, were called the Tabula Collecta. Dee arranged these names into a circular table called the Tabula Bonorum, dividing the angels into groups of seven, with a King and a Prince heading each group.



The Tabula Bonorum

Each of the original seven tables was associated with power over a particular aspect of existence; it follows that each angel's name controls some part of each of those aspects. The powers ascribed to each table or letter are:

- Wit and wisdom
- The exaltation and government of Princes
- Prevailing in counsel, and over the nobility
- The gain and trade of merchandise. (Later changed to Water by Dee, for no clear reason.)
- The qualities of Earth, and of Water
- Knowledge of the Air and those that move in it
- The government of fire.

From this list of powers it would seem that, along at least one dimension, the Heptarchic magick is not entirely planetary in nature. The powers would fit more with the conception of a fourfold elemental world ruled by a threefold manifest spirit, as in the lowest seven sephiroth of the cabala.

Dee retroactively assigned a planetary attribute to each group of seven angels, based on the connections between the Kings and the days of the week. Later students have interpolated a system of dual attributes, based on the fact that the Prince of a given day is in a different group from the day's King.

The Kings, Princes, and their ministers

Following the presentation of the 49 angels, there is a gap in the record of about six months; apparently no operations were performed in this period. Ashmole speculates that Dee and Kelly had a disagreement over continuing the work. This seems a reasonable assumption. The pre-hiatus record ends with Kelly expressing dislike and disbelief of the spirits for suggesting he take actions not in accord with his nature. The post-hiatus record begins with the note: "After reconciliation with Kelly".

The material in this section is more confused than in those previous. The speech of the angels is more elaborate and bombastic, the visual aspect characterized by a quality of kitsch. Perhaps Kelly's continuing hostility to the angels is responsible for the change.

The powers of the Princes are presented first, followed by their sigils. Next the Heptarchic Kings appear in succession. They describe their powers, and each presents their 42 ministers. The ministers in turn present their names, in two forms: a table of six rows and seven columns, each containing a letter; and a talisman with their names written about the circumference.

The powers ascribed to the Kings appear to be more in keeping with a planetary nature than those assigned to the individual letters of their names. However, there are some instances where the powers seem inappropriate to the assigned planet, and others where the power of the Prince does not accord with that of the King.

Planet	King	King's power	Prince	Prince's power
Sun	Bobogel	Wisdom, Science	Bornogo	metals, altering nature
Mars	Babalel	Waters, battle	Befafes	seas
Jupiter	Bynepor	life of all things	Butmono	earth
Mercury	Bnaspol	earth and its contents	Blisdon	life
Saturn	Bnapsen	casting out wicked spirits	Brorges	fire
Venus	Baligon	powers of Air	Bagenol	not shown
Moon	Blumaza	not mentioned	Bralges	Air, invisible spirits

The 42 ministers assigned to each King are divided into six groups whose seven members have names formed from the same letters. Each group rules a four-hour section of the day, beginning at midnight. The first group is typically represented as expressing a purer form of the King's power than the remaining five groups.

As was the case with the lamen and holy table, the names of the ministers are derived from the table of the 49 angels. For the ministers, a different method was used to extract the names for each King's set. Also as previously, the names were given to the magicians before the method of extraction was explained. (For additional details, see Appendix D.)

A Missing Piece

Several places in the record reference is made to a "Great Globe", apparently a diagram of some sort, which is not among the papers that have been located to date. From context, it seems that it might be an additional variation on the Tabulum Bonorum, or the 7 tables from which the Bonorum was made. As Dee describes it: "...there are capital letters under the King's names and characters: and also there are other letters with numbers: ... and moreover of these letters, some are aversed and some eversed." Apparently Kelly received this diagram at some time when Dee was not present; Dee refers to it several times as having been "brought to" him by Kelly. The angels affirmed nonetheless that it was important to the use of the magick.

This table was to be used in the creation of talismans for invocations of Heptarchic angels. An example of such a talisman shows the sigil of one of the Sons of Light in its center, with the Name of an Heptarchic King in a circle around it. An outer circle of reversed and normal letters from this missing diagram forms the circumference of the talisman.

Method of Use

In the spring, 1583 sessions, the angels indicated that a session was planned in which detailed instructions would be given for the use of the Heptarchic magick. If this session took place, it is not in the surviving records; but some idea of the general technique can be gathered from comments in other parts of the record.

The magician would be seated at the holy table, wearing the ring and lamen. The Ensign of the King being invoked is placed on the table before him. He would hold a talisman of the appropriate Heptarchic King in one hand, with a talisman of the King's minister's names placed under his feet. The magician would then call upon the King by petition and prayer, followed by petitions to his Prince, and invocations of the six major ministers. They would appear in the shewstone, whereupon the magician would charge them to perform the task he desired.

Period two: Liber Loagaeth and the Angelic Alphabet

Liber Loagaeth is the most mysterious part of Dee and Kelly's work. It is also known variously as the *Book of Enoch* and as *Liber Mysteriorum Sextus et Sanctus*. No one as yet has made serious attempts to use it, or to understand its nature beyond what is recorded in the diaries. According to the angels, "loagaeth" means "speech from God"; this book is supposed to be, literally, the words by which God created all things. It is supposedly the language in which the "true names" of all things are known, giving power over them.

As described in Liber Mysteriorum Quintis, the book was to consist of 48 "leaves", each of which contains a 49-by-49 grid. The book as actually presented to Kelly is somewhat different. It contains 49 "Calls" in an unknown language, 95 tables of squares filled with letters and numbers, two similar tables unfilled, and four tables drawn twice as large as the others. Two "leaves" are recorded in Liber Mysteriorum Quintis; these are not included in the final book, and apparently serve as an introduction or prologue to the work.

On the surface, the "Calls" of Liber Loagaeth do not appear to be a language as humans understand the term. There are no translations by which this might be judged in detail, but the text lacks the repetitiveness and consistent word-placement that is characteristic of the 48 Enochian Calls given in the next year. There is no apparent grammar to the text. Donald Laycock remarks that the language is highly alliterative and repetitively rhyming, while Robert Turner calls it "glossolalic". The angels said that each element of each table could be understood in 49 different ways, so that there were that many "languages" in it, all of them being spoken at once.

The purpose of Loagaeth was said to be the ushering in of a new age on Earth, the last age before the end of all things. Instructions for using it to that effect were never given; the angels continually put it off, saying that only God could decide when the time was right.

During the presentation of the two leaves in Liber Mysteriorum Quintis, an angel in the scrying stone would point to the letters successively, and Kelly would read out the names of the angelic characters. Dee transcribed a version using the Roman alphabet, apparently with the intention of redrawing it in angelic characters at a later date.

The record indicates that at the start of each session a light would fly out of the scrying stone and into Kelly's head; this light was seen by both of them. Once the light entered Kelly, his consciousness was transformed so that he could comprehend the text as he read it. He was firmly ordered not to provide a translation, with the explanation that God would select the time for it to be revealed. He nevertheless provided translations of a few of the words, but insufficient to gather the meaning of the text as a whole.

A Specimen of the Tables or Book of ENOCH. Ἐννοχίου Πάγισμα Ἰνὴρ Ἄγκυρ Βασιλῆος																											
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
2	1	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
3	2	1	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
4	3	2	1	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
5	4	3	2	1	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
6	5	4	3	2	1	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
7	6	5	4	3	2	1	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
8	7	6	5	4	3	2	1	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
9	8	7	6	5	4	3	2	1	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
10	9	8	7	6	5	4	3	2	1	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
11	10	9	8	7	6	5	4	3	2	1	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
12	11	10	9	8	7	6	5	4	3	2	1	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
13	12	11	10	9	8	7	6	5	4	3	2	1	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
14	13	12	11	10	9	8	7	6	5	4	3	2	1	15	16	17	18	19	20	21	22	23	24	25	26	27	28
15	14	13	12	11	10	9	8	7	6	5	4	3	2	1	16	17	18	19	20	21	22	23	24	25	26	27	28
16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1	17	18	19	20	21	22	23	24	25	26	27	28
17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1	18	19	20	21	22	23	24	25	26	27	28
18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1	19	20	21	22	23	24	25	26	27	28
19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1	20	21	22	23	24	25	26	27	28
20	19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1	21	22	23	24	25	26	27	28
21	20	19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1	22	23	24	25	26	27	28
22	21	20	19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1	23	24	25	26	27	28
23	22	21	20	19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1	24	25	26	27	28
24	23	22	21	20	19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1	25	26	27	28
25	24	23	22	21	20	19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1	26	27	28
26	25	24	23	22	21	20	19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1	27	28
27	26	25	24	23	22	21	20	19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1	28
28	27	26	25	24	23	22	21	20	19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1

When the light was withdrawn from Kelly's head, he would immediately cease to understand the text, and was no longer able to see it in the stone. On a few occasions, the light continued in him for a short time after the end of the session, and at these times Dee notes that Kelly said many marvelous (and unrecorded) things about the nature of the texts. But the instant the light withdrew, Kelly could no longer understand it, or recall what he had said even moments before. The record says that the 23rd line of the first leaf was a preface to the creation and distinction of angels, and the 24th line an invitation pleasant to good angels. Nothing else is recorded of the purpose of the book.

It soon became apparent that the method used was too slow. The angels were under some time constraint in presenting the book, and arranged that Kelly would be able to see the book at any time. He was to directly record what he saw rather than reading it to Dee. During this latter part of the work, Kelly apparently did not have the deep understanding of the book's meaning, but only a visual apperception of its letters.

The first leaf shown to Dee and Kelly contained the "angelic" alphabet displayed above the grid. The two were given the names and English equivalents of the letters, and told to memorize them before continuing. When Dee did not do so, and complained of the other demands on his time, the angels strongly rebuked him. The text of the leaves was drawn in the characters of this alphabet, and at the angels' instruction they were also applied to the lamen and holy table of the Heptarchic magick.

∂	Pa (B)	ℰ	Tal (M)	Ɔ	Pal (X)
℔	Veh (C)	ℒ	Gon (I)	℔	Med (O)
∪	Ged (G)	∞	Na (H)	ε	Don (R)
Ɔ	Gal (D)	℄	Ur (L)	℔	Ceph (Z)
℔	Or (F)	℔	Mals (P)	℔	Van (U)
℔	Un (A)	℔	Ger (Q)	℔	Fam (S)
℔	Graph (E)	℔	Drux (N)	℔	Gisg (T)

The Angelic Alphabet

Two versions of the alphabet were given. The first, suitable for being written quickly with a quill pen, was given with *Liber Loagaeth*. A more formal version (shown in the table above) was given later. For this later version, the angels projected an image of the letter in yellow onto a blank sheet of paper; Kelly then traced over the projection with black ink to produce a permanent record.

The angels indicated that the letters served like Hebrew, as the basis of a cabala or system of magickal symbolism and numerology. They also indicated that the letters were divided into three groups of seven. But beyond that nothing was ever given concerning their properties.

Several people have alleged that the angelic alphabet was copied from some earlier book. Laycock examined all of the possibilities, and while he recognized certain stylistic similarities with previous magickal alphabets, he concluded that none of them was sufficiently like it to count as an earlier version.

Period three: Enochiana

The third section of the work is the only portion that is properly called Enochian. This name was not actually used by Dee and Kelly; they called the system "angelic". The "Enochian" label derives from the origin-myth the angels supplied for this portion of the magick.

According to the myth, this magick was given to the patriarch Enoch by God, and was the means whereby Enoch worked his miracles. The magick was preserved past the time of Enoch's ascension, but in later generations unworthy people began to make use of it. God caused the books to be lost, and sent wicked spirits to spread false magickal systems among the people. (Amusingly, these false systems are based on the use of sigils or "characters", like most of the other magickal systems of Dee's time, or like modern "Chaos" magick.) Dee's prolonged and fervent prayers finally caused God to relent, and reveal the magick again.

It is uncertain exactly when the label was first applied to the system. Common modern usage apparently stems from its use by the Golden Dawn.

The angels were under a time constraint in delivering the Angelic magick. The work was begun on April 10, 1584, and had to be completed before August of that year. Throughout the work, there was constant interference from "evil" spirits, seeking to convince Dee and Kelly (mostly Kelly) to abandon it. Kelly also fell back into his old habits of demon-magick, prompting tension between him and the angels until he foreswore it.

Unlike the Heptarchia and *Liber Loagaeth*, the pieces of the Enochian system were presented in a seemingly haphazard way. However, the sequence of presentation serves to confirm that the angels were working from knowledge not available to Dee and Kelly. In chronological order, the sections given were:

- The Tablet of God, sometimes called the Tablet of Nalvage.
- The first four Calls, delivered backwards a letter at a time, and their translations.
- The fifth through eighteenth Calls, delivered forwards, without translations.
- The names of the 91 Parts of the Earth in *Liber Scientiae*, with the number of their indwelling ministers and the number of the Zodiacal King ruling each.
- The relation of the Parts to regions of the Earth.
- The four Elemental Tablets or Tables of Enoch.
- The translations of the Calls previously given, and the specification of the correct ordering of the Calls.
- The Call of the 30 Ayres or Aethyrs
- The names of the Aethyrs.

The translations of the fifth through eighteenth Calls were not given until six weeks after the angelic versions. The consistency of these translations -- that is, the same words

given the same meaning in different Calls -- at least serves to establish that the meanings were not invented on the spot.

The names of the Parts are derived from the Elemental Tablets, and their sigils are to be found by connecting the letters of their names on the Tablets. The sigils were shown drawn on the Tablet's grid before the letters for the Tablet were given. The sequence in which the names, sigils, and Tablets were given reflects the confirmation method used for the Heptarchic magick.

The work was completed on July 13th, 1584, with the delivery of the final portion of the Call of the Aethyrs, and the names of the Aethyrs. After that, it is as if a light went out in both Dee and Kelly; having reached some pinnacle of achievement, they fell back, exhausted, into a more prosaic realm. Indeed, from the record it seems almost as if the events of the previous three years had never occurred. Other concerns occupy all of their attention; their visionary work is unconnected with what came before, and has a half-hearted quality. There is no indication that they ever did any more with the Angelic magick.

The angels who were central to the delivery of the magick are never seen again. The magick itself only figures into the records on three more occasions: when the records are destroyed, when they are miraculously restored, and when Kelly receives the "Tabula Recensa".

The Tablet of God

The first piece of the angelic magick presented was a small table. It was unnamed in the record, but on the basis of its content, it would be appropriate to call it the "Tablet of God". No specific use for this table is given, but its size and described nature suggests that it might be a lamen to be used with the magick that follows it.

				h	c	r	u			
			i	d	z	s	a	i		
	l	a	o	i	g	o	d	h		
	v	m	z	r	v	r	r	c		
	a	b	n	a	f	o	s	a		
	s	d	a	z	s	e	a	s		
		i	a	b	r	d	i			
			l	a	n	g				

The Tablet of God

The table consists of an 6-by-6 inner portion, surrounded by four names of four letters each written in a counterclockwise direction. Each corner of the inner portion contains the letters "IAD", an angelic word for God. The inner portion is divided into four 3-by-3 tables, called "continents" by the angel Nalvage; each of these contains three angelic words, written diagonally, which describe the nature of that section in a motto. Reading the lines of the section horizontally gives the names of three groups of angels.

Continent	Name	Motto	Choirs of Angels
Upper left	Highest Life	"I am the joy of God."	1. Joy 2. Presence 3. Praising
Lower left	Life, or Second Life	The moving power of God, or God's power in motion.	1. Power 2. Motion 3. Ministering
Upper right	Life not now dignified, which will be dignified	The result of God's action	1. Action 2. Events 3. Establishing
Lower right	Life which is also Death	The discord and lamentation of God	1. Lamentation 2. Discord 3. Confusing

Zalewski switches the choirs for the lower left and upper right continents. The "mottoes" for these two continents suggest a connection with the original positions of the elemental Tablets within the Great Table (described below). The Tablet of Fire was at lower left, which fits with "power-in-motion". Earth was at upper right, and Earth is traditionally the realm where final results or events occur. The connection in the other two continents is somewhat more abstract; Air at upper left is the element closest to heaven in the structure of the world; Water at lower right is traditionally connected with death and sorrow through the watery signs of Scorpio and Pisces.

The four names surrounding this inner portion are connected with the Son aspect of divinity. These names have the same meanings as the third choirs of the continents, but the spellings are unrelated. With the four "I"s in the corners of the continents, they form a ring around the outside of the table.

Nalvage says of this Table:

- "1. Its substance is attributed to God the Father.
- "2. The first circular mover, the circumference, God the Son, the finger of the Father, and the mover of all things.
- "3. The order and knitting together of the parts in their due and perfect proportion, God the Holy Ghost. Lo, in the beginning and end of all things.""

"Substance" is used here in the philosophical senses of "essence" and "something considered as a continuous whole". The unbroken continuity of God the Father is expressed in the duality of the Son (the outer ring of the Table) and the Holy Ghost (the inner continents). The arrangement of the continents reflects (or is reflected in) the positions of the elemental tablets in the Great Table, in the same way that Binah "contains" the lower sephiroth in the cabala. Thus this table may represent the unmanifest Supernal Triad from which the manifest elements of the angelic magick have emanated.

The 48 Calls

The Calls are a series of invocations in an unknown language, which is called "Angelic" in Dee's records. Angelic has the appearance of a true language, though the existing samples are insufficient to deduce a full grammar. The language is similar to English in its positioning of subjects, verbs, and objects. It is unlike English in its lack of separate articles, possessives, and prepositions. As a general rule, the words of the language do not appear related to those of any known language, although there are occasional striking (if superficial) resemblances. E.g., Angelic "christeos", meaning "let there be" versus Greek "christos", Angelic "babalon" meaning "wicked" or "harlot" versus "Babylon".

Nineteen Calls were given to Dee and Kelly. The final Call has thirty variations, making the total of 48 Calls. The purpose of the Calls is sufficiently described by Nalvage:

"This self-same art is it, which is delivered unto you as an infallible doctrine, containing in it the waters which run through many Gates: even above the Gate of Innocency, wherein you are taught to find out the dignity and corruption of nature: also made partakers in the Secret Judgements of the Almighty to be made manifest, and to be put into execution.

"I am therefore to instruct and inform you, according to your doctrine delivered, which is contained in 49 Tables. In 49 voices, or callings: which are the Natural Keys to open those, not 49 but 48 (for One is not to be opened) Gates of Understanding; whereby you shall have knowledge to move every Gate, and to call out as many as you please, or shall be thought necessary, which can very well, righteously, and wisely open unto you the secrets of their Cities, and make you understand perfectly [that] contained in the Tables."

Colin Low has suggested that the above-mentioned Gates are connected with the "Gates of Understanding" found in some Yetziratic texts, and with the fifty Gates mentioned in Thelema's Liber AL vel Legis.

It is certain that there is some sort of relationship between the Calls and the Elemental Tablets, but the exact nature of the connection is a matter of speculation.

The 19th Call, titled the "Call of the Aethyrs", is explicitly associated with the 30 Aethyrs of *Liber Scientiae*; its wording clearly makes it an invocation for the 91 "Parts of the Earth" in that book. Following the quote above, the remaining Calls are assumed to connect with the hierarchies of the elemental Tablets, but the wording of the Calls is too poetic and ambiguous for specific associations to be made with certainty. While confirming the correct sequence of these Calls, the angel Ilemese stated that each Call has its proper Table, but does not state what these tables are.

Experiments by several magicians seem to establish that the First and Second Calls in some way define the poles within which the remaining Calls work. The First Call usually produces a generic manifestation of Spirit, a general pull towards higher levels. The record implies in a vague way that it is to be used when invoking the Elemental Kings and their ministers, the Seniors; possibly in combination with other Calls. The Second Call is stranger. It does not appear to define a "material" pole as such; rather, it defines a framework or overall form into which the powers of the system can be poured and contained.

The usual assumption by later magicians (not universally accepted) has been that the remaining Calls refer to the "Lesser Angles" within the Tablets. The Golden Dawn's method of associating these Calls with the Tablets and Lesser Angles has become the accepted standard. Donald Tyson has recently come up with an alternative method that has received some attention.

An alternative view of the Calls states that they are parallel to, but separate from the Tablets. That is, they should be used by themselves, without the divine names from the Tablets. There is certainly evidence in the text of the Calls that they represent a continuing "story" of a creative process, beginning with God in the First Call, and ending with the establishment of God's power "in the center of the Earth" in the Eighteenth Call.

Another alternative has been suggested in which the Calls are actually connected with the 49 "leaves" of *Liber Loagaeth*. This view argues that the Great Table cannot be subdivided in any way that produces 48 or 49 tablets or smaller tables, while *Loagaeth* is more clearly connected with those numbers. However, the definite connection between the 19th Call and the Aethyrs and Parts is a strong argument against this position.

(For the complete text of the Calls in Angelic and English, see [The Enochian Calls](#) published separately.)

r	Z	i	l	a	f	A	u	t	l	p	a	e	b	O	a	Z	a	R	o	p	h	a	R	a																							
a	r	d	Z	a	i	d	p	a	L	a	m		u	N	n	a	x	o	P	S	o	n	d	n																							
c	z	o	n	s	a	r	o	Y	a	u	b	x	a	i	g	r	a	n	o	s	m	a	g	g																							
T	o	i	T	x	o	t	P	a	c	o	C	a	o	r	p	m	n	i	n	g	b	e	a	l																							
S	i	g	a	s	o	m	r	b	z	n	h	p	r	s	O	n	i	z	i	r	l	e	m	u																							
f	m	o	n	d	a	T	d	i	a	r	i	p	i	z	i	n	r	C	z	i	a	M	h	l																							
o	r	o	i	b	A	h	a	o	z	p	i		M	O	r	d	i	a	l	h	C	t	G	a																							
c	N	a	b	r	V	i	x	q	a	z	d	h	Я	O	c	a	n	c	h	i	a	s	o	m																							
O	i	i	i	t	T	p	a	l	O	a	i		A	r	b	i	z	m	i	i	l	p	i	z																							
A	b	a	m	o	o	a	C	v	c	a		c	O	p	a	n	a	a	L	m	S	m	a	L																							
N	a	o	c	O	T	t	n	p	r	a	T	o	d	O	l	o	P	i	n	i	a	n	b	a																							
o	c	a	n	m	a	g	o	t	r	o	i	m	r	x	p	a	o	c	s	i	z	i	x	p																							
S	h	i	a	l	r	a	p	m	z	o	x	a	a	x	t	i	r	V	a	s	t	r	i	m																							
m o t i b												a t n a n												n a n t a												b i t o m											
d	o	n	p	a	T	d	a	n	V	a	a	a	T	a	O	A	d	u	p	t	D	n	i	m																							
o	l	o	a	G	e	o	o	b	a	v	a		a	a	b	c	o	r	o	m	e	b	b																								
O	P	a	m	n	o	O	G	m	d	n	m	m	T	o	g	c	o	n	x	m	a	l	G	m																							
a	p	l	s	T	e	d	e	c	a	o	p	o	n	h	o	d	D	i	a	l	e	a	o	c																							
s	c	m	i	o	n	A	m	l	o	x		c	p	a	t	A	x	i	o	V	s	P	s	V																							
V	a	r	s	G	d	L	b	r	i	a	p	h	S	a	a	i	x	a	a	r	V	r	o	i																							
o	i	P	t	e	a	a	p	D	o	c	e		m	p	h	a	r	s	l	g	a	i	o	l																							
p	s	u	a	n	c	r	Z	i	r	Z	a	p	M	a	m	q	l	o	i	n	L	i	r	x																							
S	i	o	d	a	o	i	n	r	z	f	m		o	l	a	a	D	a	g	a	T	a	p	a																							
d	a	l	t	T	d	n	a	d	i	r	e	r	p	a	L	c	o	i	d	x	P	a	c	n																							
d	i	x	o	m	o	n	s	i	o	s	p	a	n	d	a	z	N	x	i	V	a	a	s	a																							
O	o	D	p	z	i	A	p	a	n	l	i	x	i	i	d	P	o	n	s	d	A	s	p	i																							
r	g	o	a	n	n	l	A	C	r	a	r	e	x	r	i	n	h	t	a	r	n	d	i	J																							

The Great Table as Presented in 1584

r	Z	i	l	a	f	A	y	t	l	p	a	e	T	a	O	A	d	u	p	t	D	n	i	m	
a	r	d	Z	a	i	d	p	a	L	a	m		a	a	b	c	o	o	r	o	m	e	b	b	
c	z	o	n	s	a	r	o	Y	a	u	b	x	T	o	g	c	o	n	x	m	a	l	G	m	
T	o	i	T	t	z	o	P	a	c	o	C	a	n	h	o	d	D	i	a	l	e	a	o	c	
S	i	g	a	s	o	m	r	b	z	n	h	r	p	a	t	A	x	i	o	V	s	P	s	N	
f	m	o	n	d	a	T	d	i	a	r	i	p	S	a	a	i	x	a	a	r	V	r	o	i	
o	r	o	i	b	A	h	a	o	z	p	i		m	p	h	a	r	s	l	g	a	i	o	l	
t	N	a	b	r	V	i	x	g	a	s	d	h	M	a	m	g	l	o	i	n	L	i	r	x	
O	i	i	i	t	T	p	a	l	O	a	i		o	l	a	a	D	a	g	a	T	a	p	a	
A	b	a	m	o	o	a	C	u	c	a		C	p	a	L	c	o	i	d	x	P	a	c	n	
N	a	o	c	O	T	t	n	p	r	a	T	o	n	d	a	z	N	x	i	V	a	a	s	a	
o	c	a	n	m	a	g	o	t	r	o	i	m	i	i	d	P	o	n	s	d	A	s	p	i	
S	h	i	a	l	r	a	p	m	z	o	x	a	x	r	i	n	h	t	a	r	n	d	i	L	
m	o	t	i	b			a	t	n	a	n		n	a	n	t	a			b	i	t	o	m	
b	O	a	Z	a	R	o	p	h	a	R	a	a	d	o	n	p	a	T	d	a	n	V	a	a	
u	N	n	a	x	o	P	S	o	n	d	n		o	l	o	a	G	e	o	o	b	a	u	a	
a	i	g	r	a	n	o	s	m	a	g	g	m	O	P	a	m	n	o	v	G	m	d	a	m	
o	r	p	m	n	i	n	g	b	e	a	l	o	a	p	i	l	s	T	e	d	e	c	a	o	p
r	s	O	n	i	Z	i	r	l	e	m	u	C	s	c	m	i	o	a	n	A	m	l	o	x	
i	z	i	n	r	C	Z	i	a	M	h	l	h	V	a	r	s	G	d	L	b	r	i	a	p	
M	o	r	d	i	a	l	h	C	t	G	a		o	i	P	t	e	a	a	p	D	o	c	e	
O	c	a	n	c	h	i	a	s	o	m	t	p	P	s	u	a	c	a	r	Z	i	r	z	a	
A	r	b	i	z	m	i	i	l	p	i	z		S	i	o	d	a	o	i	n	r	z	f	m	
O	p	a	n	a	a	L	m	S	m	a	L	r	d	a	l	t	T	d	n	a	d	i	r	e	
d	o	l	o	P	i	n	i	a	n	b	a	a	d	i	x	o	m	o	n	s	i	o	s	p	
r	x	p	a	o	c	s	i	z	i	x	p	x	O	o	D	p	z	i	A	p	a	n	l	i	
a	x	t	i	r	v	a	s	t	r	i	m	e	r	g	o	a	n	n	P	A	C	r	a	r	

The Tabula Recensa, 1587

The Great Table

The Great Table is a large grid of letters, 25 squares wide and 27 high. Two major versions of the Table exist. The first was produced during the work in 1584. Three years later, Kelly (working alone) received a revised Table now called the "Tabula Recensa".

The Table is a magickal "map" of the world, including all levels of existence that are not part of the transcendental, divine realm. It is divided internally according to an orderly system to produce a hierarchy of divine and angelic names ruling various aspects of existence. A separate method of division, in which it is separated into 91 dissimilar regions, produces the sigils of the "Parts of the Earth" shown in Liber Scientiae.

The first division in the Great Table splits it into four Elemental Tablets, 12 squares wide and 13 squares high. These Tablets are separated by a cross with arms one square wide, called the Cross of Union, or Black Cross (so called only because it was shaded in black ink in Dee's version). The four tablets are associated with the four traditional elements, following the same positions as the "continents" in the Tablet of God. (The Tabula Recensa changes the positions of the Tablets within the Table.)

Each Tablet has an internal division into four "Lesser Angles", separated by a "Great Cross". The Great Cross has a vertical arm two units wide, and a horizontal arm one unit high. The horizontal is called the "Line of the Holy Ghost" and contains the three highest names of God within the Tablet, formed by dividing its twelve letters into groups of three, four, and five letters. The vertical arm considered as a whole is said to represent God the Father. When considered as two columns, it represents God as Father and Son.

The eight central letters of the Great Cross are taken in a clockwise inward spiral to form the two names of the Elemental King who rules the Tablet. Each of these names uses only one of the two most central letters. Dee was told that one of these names was for beneficent works, the other for works with harmful intent. When the letters of the Great Cross are read outwards from the center along each arm, they form the seven-letter names of six "Seniors".

The Great Cross is associated with levels of manifest divinity, the mathematical or planetary regions that lie above the Earth but inside the transcendental divine realm in medieval cosmology. Cabalistically they connect with the second triad of sephiroth in the Tree of Life, and with the human soul that originates there. The King and Seniors are generally considered to be planetary in nature; the power of the Seniors was said to be "knowledge of all human affairs".

The Lesser Angles are grids five columns wide and six rows high. The central column forms a god-name of six letters; the second row from the top forms a god-name of five letters. The four rows below (ignoring the central column) form four angelic names ruled by these god-names. Today they are usually referred to by the Golden Dawn label, as "Servient" angels.

The four squares of the top row (again ignoring the central column) form four angelic names which are not ruled by the god-names from the calvary cross. Instead, a different god-name is formed by adding a letter from the Cross of Union to the first angel's name. These four angels are specifically associated with the letters INRI, written above the cross of Jesus' crucifixion. The Golden Dawn labeled them "Kerubic" angels, after the four elemental Kerubs of the Tarot cards.

The angels of the Lesser Angles are assigned governance over specific areas of knowledge, e.g., medicine, precious stones, mechanical arts, etc. These powers can be easily associated with one of the four elements; the result is that the positioning of the elements in the Tablet of God is reflected downwards in the positions of the Tablets in the Great Table, and in the positions of the Lesser Angles within each Tablet.

Type of Angel	Lesser Angles	Power
Servient	Upper left (Air)	Medicine
"	Upper right (Earth)	Metals and Stones
"	Lower left (Fire)	Transformation
"	Lower right (Water)	Living creatures
Kerubic	Upper left	Mixing of natures
"	Upper right	Changing of place
"	Lower left	Mechanical arts
"	Lower right	Understanding secrets

These various powers must be considered to be representative rather than inclusive. According to the angels the Great Table is in some way connected to every type of event that takes place within the Earth; therefore these angels must have much wider areas of responsibility than is suggested by the listed powers.

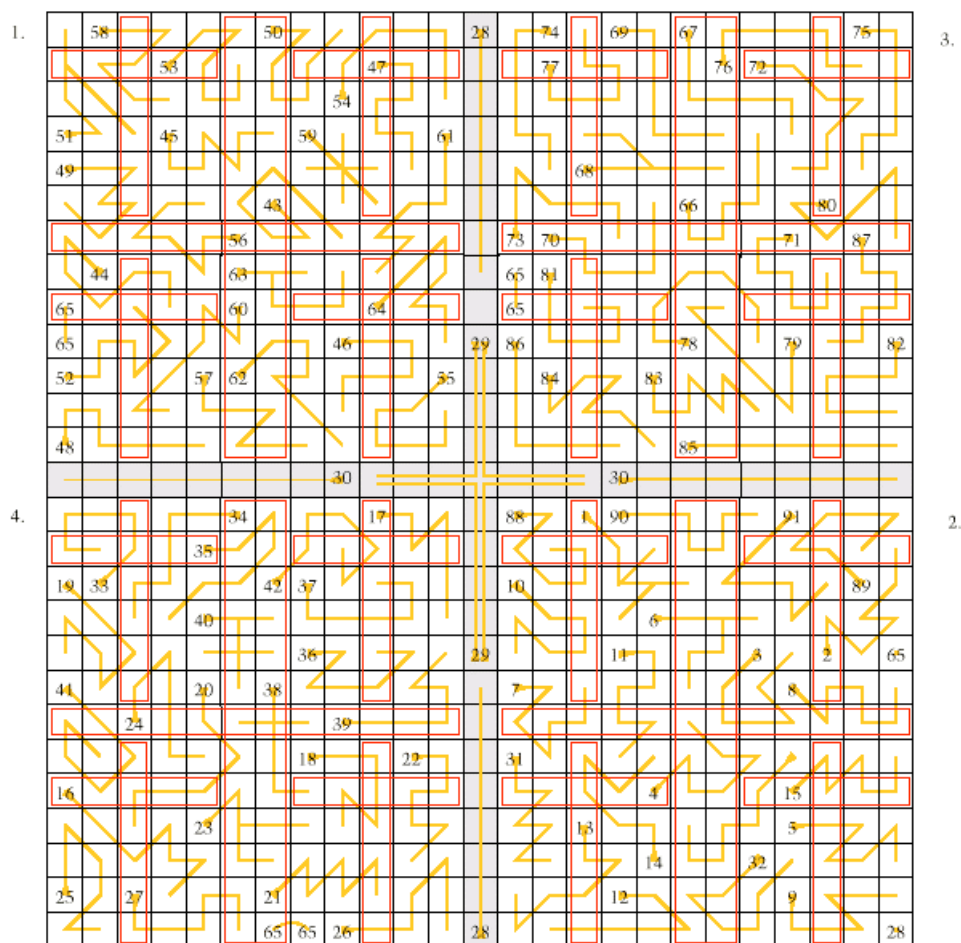
Liber Scientiae

Liber Scientiae, Auxilii, et Victoriae Terrestris, the "Book of Knowledge, Help, and Earthly Victory", is the third major portion of the Enochian magick. The details were given during the 1584 work, and were compiled into a book by Dee in May of the following year. In introducing this part of the work, the angel Nalvage said:

"There are 30 Calls yet to come. Those 30 are the Calls of Ninety-one Princes and Spiritual Governors, unto whom the Earth is delivered as a portion. These bring in and dispose Kings and all the governments upon the Earth, and vary the natures of things with the variation of every moment; Unto whom the providence of Eternal Judgement is already opened. These are generally governed by the 12 angels of the 12 Tribes, which are also governed by the 7 who stand before the presence of God. ..."

A following paragraph in Latin clarifies that it is the Angels of the Tribes who are the governors, and that the 91 are actually regions or territories of the magickal realm

corresponding to various earthly territories. Each Angel rules a varying number of these regions.



The 91 Parts of the Earth on the Great Table

In addition to its regular hierarchies, the Great Table contains the names and sigils of the 91 "Parts of the Earth as imposed by God" of Liber Scientiae. Where the angelic hierarchies described previously are derived from the Tablets by following uniform divisions, the names of the Parts are derived in such a way that each covers a uniquely-shaped area. The natures of the Parts are equally heterogeneous; none of them is like any other in scope, quality, or power.

From the angels' descriptions, it could be said that the regular Tablet hierarchies and the 91 Parts represent complementary views of the world that they both cover. The regular Tablet names represent the ordering of the world according to the ideal plan of God; the way in which the world connects with divine archetypes and patterns. The Parts, on the other hand, represent the transformation of the divine plan into the endlessly changing, endlessly dissimilar events of manifest existence.

In sequence, the angels gave Dee and Kelly first the number of "ministers" dwelling in each Part, the number of the Aethyr in which it was contained, and the number of the Tribal Angel King ruling the Part. Next the names of the Parts were given, and their mundane equivalents, followed by their sigils on the Great Table. After the letters and regular hierarchies of the Table were filled in, the angels presented the Call of the Aethyrs and the names of the Aethyrs. The origin of the Angel King names is obscure; they are not shown in the published portion of the diaries, but are in place in the final, book version of *Liber Scientiae*.

The sigils of the Parts are found by drawing lines between the squares of the Part's area in the Great Table, in the sequence of the letters in its name. In the presentation to Dee and Kelly, the sigils were presented before the Tablets were filled in with letters, so that when the letters were added they could check back against the names of the Parts as previously given. The correlation between the two sets was remarkably high; only a few of the names had different spellings in the Tablets. None of them were completely dissimilar.

It should be noted that there is one Part whose sigil is shown in the Great Table, but which is not listed in *Liber Scientiae*. If all the names in the book are valid, there are actually 92 Parts, not 91. Some magicians have speculated that this extra Part should replace the sixty-fifth Part, whose name is formed using the two leftover, non-contiguous squares in each Tablet.

Originally, the angels tried to give Dee and Kelly the mundane equivalents of the Parts by displaying their regions on a globe of the world. Dee cut this method off before it started, complaining that they ought to give him the regions in longitude and latitude, or by reference to the maps in his possession. There is no obvious reason why Dee became stubborn on this point; certainly he was aware that his maps didn't cover the entire world.

The angels rebuked Dee, saying that they didn't see the world in terms of arbitrary mathematical designations, nor in the conic projections of Dee's maps. But rather than return to their intended method, they chose to associate the Parts with the regions of the world listed by Ptolemy.

Robin Cousins has gone to great effort to identify the modern regions represented by the Ptolemaic names. His descriptions and maps can be found as appendices in Turner's *Elizabethan Magick*. It is apparent from Mr. Cousins' maps that there is a great deal of overlap in these regions. For example, the region of Parva Asia or Anatolia overlaps, in whole or part, no less than nine other regions. Several Parts connect with single cities rather than regions, and others are described simply as "in the north" or "in the far south".

One might suspect that the angels, balked in their intent, simply latched onto the first available method that would satisfy Dee, regardless of its correctness. After receiving the whole list, Dee began to see the difficulties in the scheme and questioned the angels. The response was less than satisfactory to him, in the end boiling down to a statement that when he called the Parts, they would show him the regions they rule. It is implied that thirty of the Parts relate to the New World. Mr. Cousins originally said he believed

that these thirty were in addition to the existing 91 Parts, making 121 Parts in all. However, he now believes that the thirty meant that additional territories were covered by the existing 91 Parts, in the way that the angels added Poland and Moscow to the territory ruled by the same Part as Sarmatia. My own reading is also that these thirty are among the given Parts, since any additions would either overlap existing ones, or require slightly less than another full Tablet as a region they would map.

The thirty Aethyrs are barely mentioned in Dee's diaries; they are certainly not given the importance that they have acquired in the minds of some modern magicians. Their function seems to be merely that of containers to hold the 91 Parts. There is no indication that they have any function separate from the Parts.

Usage

While the Enochian materials given to Dee and Kelly form a solid core for a magickal system, they are lacking in the supporting infrastructure necessary to make them a complete and useable system. Only the barest indications are given as to the nature of the various angels, the relationship of the system's structure and powers to those of other systems such as the cabala, or the mythic underpinnings for using it as an initiatory system.

The instructions for using the Enochian magick are equally spare, a few sentences in length:

"Four days (after your book is made, that is to say, written) must you only call upon those names of God, [i.e., in the Tablets] or on the God of Hosts, in those names:

"And 14 days after you shall (in this, or in some convenient place) call the Angels [of the Tablets] by petition, and by the name of God unto which they are obedient.

"The 15th day you shall clothe yourselves, in vestures made of linen, white: and so have the apparition, use, and practice of the Creatures. For, it is not a labour of years, nor many days."

The "book" mentioned is a book of supplications or prayers to god and the angels, to be devised by the magician, written neatly, and bound together. The book is only to be used for this one operation, and then destroyed. The Calls are not mentioned at all.

Apparently the magician is intended to use a "bootstrap" method of learning the magick, similar to that used in the Abramelin magick. He invokes the angels, and the angels themselves show him the best way to use it. And as in the Abramelin work, the angels emphasize that it is the fervency of the magician's prayers that will produce effective contact, not the form of the prayers.

History of Use

Given the bare-bones nature of the original Enochian material, magicians have to improvise extensively to make it into an effective general-purpose magickal system. The history of the system's use is a history of innovation. Every magician or group that has used it extensively has added their own distinct character to it, taking it in a direction at least slightly different from anyone else. It has evolved as the viewpoints of its users have evolved, and seems perfectly capable of adapting to many viewpoints without stress.

The one point on which all these users agree is that the Calls and the Tablet names are tools of remarkable potency, possibly unmatched by any other magickal system now known. Even a completely inexperienced user, with a small effort, is virtually guaranteed to get some sort of response.

Beyond this, it is difficult to gather a coherent picture of the magick. While the angels have distinct natures, they present themselves to each magician in a manner that is consonant with his own nature and "true will", and which is -- to a lesser extent -- in accord with his expectations and conscious intent. The problem of their conformity to expectations can be overcome with practice. The former limitation seems to be absolute; they will not interfere with the true will of the magician. But within that limit they will do everything they can to take the magician as far and as high as he can go.

For a variety of reasons, only a few records of Enochian workings have been preserved. Most such records have been saved because the people who performed the work were interesting to scholars for other reasons; as an obscure branch of an obscure subject, it has not rated a great deal of attention from scholars and publishers. Given this lack of information, and the limitations mentioned above, the available records have to be considered to be spotlights illuminating areas within a vast field, most of which still remains dark and unknown.

Dee & Kelly

As far as is shown in the surviving records, neither Dee nor Kelly ever made significant use of the Angelic magick. During the three years following the receipt of the magick, they apparently ignored it entirely. If they did anything with it beyond that period, the record has been lost.

Elias Ashmole

Sloane Manuscripts 3624-3628 contain the record of extensive spirit actions with the Enochian magick, begun in the 1670's and continuing for over seventeen years. Three magicians and a sryer invoked practically every angel and entity connected with the Enochian system. Some scholars believe that Elias Ashmole and William Lilly are two of the magicians involved. However, Clay Holden believes that this is not the case, based on the handwriting; the record is in a crabbed and almost unreadable hand very unlike Ashmole's elegant script.

From Clay Holden:

Ashmole appears to have been largely content to make planetary talismans to banish rats from his house, as near as I can determine from his diaries. I would dearly love to find some solid evidence to the contrary, but fear that my assumption that Ashmole was one of the hands behind these Spirit Diaries was wishful thinking.

The diaries are massive, and have not been examined closely at this time, but preliminary indications are that they do not contain any results of special significance.

Golden Dawn

The original Golden Dawn magickal society operated from the 1880's into the 1900's, when it split into various groups. Descendent organizations (of varying degrees of legitimacy) continue to operate up to the present, using much of the material developed by the founders. People using the Golden Dawn system probably constitute the largest group of Enochian magicians over this century; despite certain theoretical problems, it has proven in practice to be an effective means of accessing the angelic forces.

The Golden Dawn adepts made substantial additions to the original Enochian materials, basing them in part upon a late 18th-century manuscript titled *A Treatise on Angel Magic*. Their system for relating the Calls to the Tablets has become the standard model. Most significant is their elaborate system of attributes for the squares of the Elemental Tablets, which seeks to unite Enochian magick with cabalistic and Rosicrucian lore to give a complete symbolic representation of the magickal universe.

In this system, each division and rank in the Tablets is connected with specific types of magickal forces -- elemental, planetary, zodiacal, or sephirotic. For example, the 36 squares of the Great Cross are associated with the 36 decanates of the zodiac; the ten squares of the calvary crosses in the Lesser Angles are connected with the sephiroth of the Tree of Life.

The individual letters of the names in a given rank represent sub-forces or special manifestations of the represented type, distinguished by the addition of lesser attributes. A given square can have up to four attributes, depending on its type and its position in a given Tablet and Lesser Angle. Additionally, each letter of the angelic alphabet is given a separate attribute to one of the figures used in geomantic divination. Diagrams showing the complete listing of attributes for all the squares can be found in Aleister Crowley's *Liber LXXXIX vel Chanokh*.

Golden Dawn magicians explore the squares astrally, using a technique involving the visualization of a truncated pyramid. Each side of the visualized pyramid is colored and emblazoned with the symbols of the square's attributes. The magician recites the appropriate Calls and vibrates relevant divine and angelic names, and concentrates the invoked power in the pyramid. The power is then seen rising up the sides of the pyramid and shooting out into magickal space in the form of a beam of light. The magician enters

this beam and rises with it through the planes until he comes to a landscape or space that expresses the invoked power. This technique has proven to be highly effective in practice.

At least one Golden Dawn offshoot has applied the pyramid method to the angels of the Heptarchia.

Aleister Crowley

Aleister Crowley's work with the Enochian magick generally follows the Golden Dawn system. He is known primarily for his explorations of the 30 Aethyrs, published in *The Vision and the Voice*. This work established the idea that the Aethyrs might represent a means of initiation, and set a standard for methodical exploration that few have equaled. It also fixed Crowley's peculiar perspective on the process of transcendence in the minds of many students of the occult.

Crowley envisioned the Aethyrs as being connected with the sephiroth of the Tree of Life in groups of three. He also mentions that each Aethyr "folds up" into the next higher Aethyr in some way, so that as one progresses through the Aethyrs from the last to the first, one is also withdrawing one's being from the lower, already-experienced levels. (This is parallel to the technique he describes in Liber Yod, in which the magician achieves union with the godhead by progressively banishing all other levels and powers.)

Under this conception, the Aethyr ZAX, whose Parts have names formed from the Cross of Union, is the highest of the three attributed to Chesed. It is thus the last Aethyr one encounters before moving into the Supernal Triad and achieving transcendence. Crowley envisioned this movement as the crossing of an "Abyss" or gap, during which the magician encounters an Enochian devil named Choronzon dwelling therein.

Crowley's other contribution to Enochian magick was the adaptation of the Golden Dawn pyramid system for use with O.T.O.-style sex magick. In this technique, physical representations of the pyramids are made for the name of an angel, but inverted to form square "cups". These serve as talismans, which are charged using the end-product of the sex magick operation.

Aurum Solis

The published documents of the Aurum Solis magickal order show a unique method of using *Liber Scientiae*. Their research has focused on discovering the nature and uses of the numbered-but-unnamed "ministers" residing in each of the 91 Parts.

They used the second Angelic Call along with the Call of the Aethyrs, in order to cause the invoked forces to manifest at the "material" pole of their range; this brings the ministers, who are the lowest members of a Part's hierarchy, into the greatest state of activity. For each group of ministers they have compiled a name, an image of their appearance, and a list of their powers and the aspects of existence on which they can act. Given the large number of Parts, they have a virtual encyclopedia of useful magickal

effects. Since they have not published any magickal records using their methods, there is no way to determine how well their system works in practice.

In contrast, their use of the regular Tablet hierarchies appears to be fairly conventional, in line with the Golden Dawn methods, but not using the G.D.'s elaborate system of attributes.

The Church of Satan and the Temple of Set

Quoting Israel Regardie, from his introduction to Aleister Crowley's *The Vision and the Voice*:

One advisor ... had suggested the discontinuation of the whole project. His motive was that a California group sensationally engaged in the practice of Satanism had appropriated and published the Enochian rituals or Calls in a so-called Satanic Bible. Because of this, it was felt that there were now undesirable contacts associated with the rituals that could only lead to chaos and confusion.

The author of this debased volume had made enough changes in the various Calls to rule out any likelihood of confusion with those presented here in their original form. Wherever the word God is used, the author had substituted the name of Satan or one of the equivalent terms in its stead. The same holds true for several other pieces of similar stupidity.

As a primarily religious organization, the CoS used the Calls (as a former member put it) as "tools for psychodramatic ritual"; i.e., as something mysterious to add glamor to their services. There is no indication that the founder ever took the Calls seriously as a tool, or that they were ever used systematically by the CoS for explicitly magickal purposes.

The Church of Satan's schismatic offshoot, the Temple of Set, has abandoned the CoS versions of the Calls. Rather than rewrite the angelic language of the Calls, Michael Aquino (founder of the Temple of Set) has substantially revised the *translations* of the Calls to conform to his own philosophy and myth-system. The Calls and Mr. Aquino's "translations" are presented as the "Word of Set" in the ToS manual *The Crystal Tablet of Set*.

In some instances, Aquino's version departs substantially from the original translations; in others, the differences are small enough that one might call them justifiable poetic license. But the overall sense conveyed is dramatically different from the original. Quoting Mr. Aquino:

An "Enochian purist" might question the translation provided by the Word of Set in that it is not the English version recorded by John Dee in his diaries. My answer is simply that I approached the Keys not as a historian seeking to reprint what Dee did, but as a magician seeking to operate the same "magical machinery" that Dee did -- and to operate it with greater care and precision than he did. Hence

it is not a case of my "corrupting Dee", but rather of my uncorrupting something which predated Dee's own existence, and which was, after all, not of his [or Kelley's] authorship.

Mr. Aquino does not provide any explanation of how the "Word of Set" came to be delivered by angels espousing an emphatically Christian world-view.

Order of the Cubic Stone

From Robin Cousins:

The British graded occult group based in Wolverhampton, the Order of the Cubic Stone, (flourished 1965-91, now dormant) taught the Enochian system, strictly according to John Dee. The Golden Dawn system of Enochia was regarded as inaccurate and members were not encouraged to use its correspondences. Because membership was country-wide, most work was done individually or in small local groups (ie, if odd members lived near one another), but virtually no record of this work was held centrally. A few remaining members still practice today, but there is no overall coordination.

Benjamin Rowe

Benjamin Rowe is an active magician working exclusively with Enochian magick, known for methodical, thorough workings, and for developing unusual, non-traditional techniques and viewpoints. He has made an effort to expose his work to public scrutiny and criticism, believing that the state of the art can only be advanced through open communications. He is currently (1997) involved in a long-term project exploring all of the 91 Parts of *Liber Scientiae* in sequence.

The most noted of Rowe's technical innovations is a method by which an elemental Tablet can be transformed into a three-dimensional astral structure, an "Enochian Temple". Properly constructed, the temple acts to produce intense concentrations of the powers of the entire Tablet in a balanced form. The power creates a "gate" which can be used to explore symbols of any magickal system, to produce permanent changes in the consciousness of the magician, or to break through into extraterrestrial magickal realms. He believes other uses are possible, but has not yet explored them.

Examining the Golden Dawn system of correspondences for the Tablets, Rowe realized that their system was effectively upside down. That is, the highest ranks of the Tablets had attributes to magickal powers universally considered minor, while the major magickal powers were attributed to the lowest ranks of the Tablets. The whole seemed based on coincidences of number rather than experience. He spent several years determining the nature of the various ranks through experiment, and devised and experimentally tested a new system of correspondences that corrects the defects of the G.D. system and, he believes, accurately reflects the actual nature of the Enochian powers.

Miscellaneous Issues

Relation of Enochian to the Necronomicon

Since the Necronomicon is a literary device created by H.P. Lovecraft, any connection between the Enochian magick and the Necronomicon must also be fictional. In one of his stories, Lovecraft stated that John Dee was at one time in possession of a Latin translation of the book, which he translated into English. In their spoof Necronomicon, authors Langford, Turner, and Wilson suggested that *Liber Loagaeth* was actually a cipher version of the Evil Book, which they had managed to decode. Neither of these ideas is supported by the records.

Colin Low has perpetuated and embellished these fictional excursions in his "Necronomicon Anti-FAQ" and other writings. Some modern readers, lacking a sense of humor and irony, have taken his work seriously; as a consequence, the myth of Dee's connection with the book has taken on an air of Utter Authority among certain gullible portions of the magickal community.

Relation of Enochian to the biblical Book of Enoch

The various pseudepigraphic "Books of Enoch" were unknown in Europe at the time the magick was revealed to Dee and Kelly. Dee's work was aimed at discovering what he believed to be the contents of these books; he had no direct knowledge of their nature. The Enochian magick and the angels' origin-myth for it bear no direct relation to the actual contents of the books now known by the name.

Enochian magick and the apocalypse

There are two major threads of thought in Christian millennialism. One thread, called postmillennialism, is largely Utopian in nature. It sees the millennium as the beginning of a period of gradual perfection of conditions on Earth; the basic principle is that the world must be brought to perfection and the City of God built on Earth before the Christ will return, and it is only after the Christ returns that the world will end. Two decades after Dee, this form of millennialism was the driving force behind the religious groups spearheading the English colonization of America. Dee's own thought contains many post-mil ideals; in seeking out the Enochian magick, one of his goals was to gain a means of bringing earthly governments and societies into line with the design of God, thereby bringing the return of Christ closer.

The other thread, called premillennialism, is the more catastrophic variety. In this version, the typical scenario is that the Christ returns, and then the current "evil" societies of mankind will be destroyed in worldwide disasters, while the elect are preserved from harm. After the world is destroyed, the Christ joins with the faithful in a City built by God to rule over the Earth for a thousand years.

While there is a strong millennialist flavor to the angels' pronouncements, they are almost uniformly of the postmillennialist variety. The angels divided the world into four ages. The first of these began with the creation and ended with the Flood; the second ended with the first appearance of the Christ. The revelation of Liber Loagaeth ended the third age and ushered in the final age, in which the world would be brought to perfection prior to the return of the Christ.

The Calls and Tablets were in turn intended to be one means by which this perfection could be brought about. One particular passage establishes this clearly.

On February 11, 1584, Dee & company had arrived at the Polish manor of Albert Laskie, and had time to settle for a few days and do some magickal work. This day was the first operation of a new series of works after the hiatus. And during the work, the spirit Nalvage appeared for the first time to introduce himself and state his purpose.

The session begins with a colloquy in Latin between an evil spirit that settles by Kelly's left shoulder, and a good spirit that settles by his right shoulder. After some discussion the dexter spirit banishes the sinister. He spends a couple of paragraphs praising the Doctrine to be revealed, then says:

Nalvage:

"These [are] latter days, and the end of harvest must have also Labourers: For no Age passeth away, but through the hands of God, who maketh the end of his doings known to the World: To the end, [that] the World may consent unto him in Glory. So that this Doctrine, is the mysteries of the word of God, sealed from the beginning, now delivered unto man, for that Reformation which must be in one Unity established unto the end. [emphasized in original] The very part of that Circle, which comprehendeth the Mysteries of the Highest, in his Prophets, Apostles, and Ministers yet to come, which are alive and shall bear witness of eternal comfort.

"The fruit of our doctrine is, that God should be praised. For of ourselves we seek no glory: But we serve you to your comfort, teaching you the will of God, in the self same Christ, that was crucified; sold and died in the Patriarchs, and published to the World by his Disciples, and is now taught to you, in the remission of sins... greatest in the world, for the end of all things. The very key and entrance into the secret mysteries of God, (in respect to his determination on earth) bringing with it reward in the end of eternal glory, which is the greatest Treasure."

[paragraphs omitted]

Nalvage:

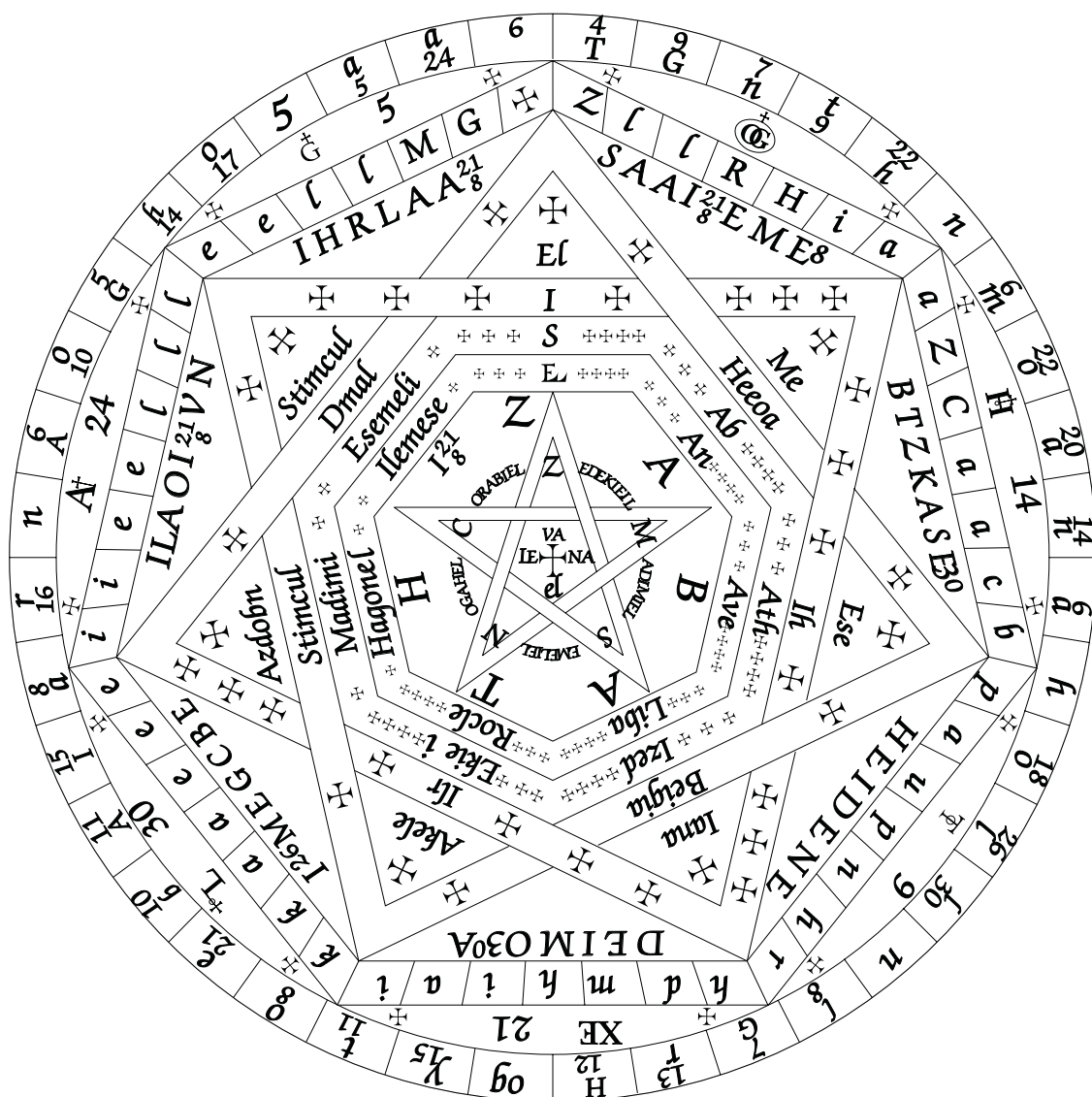
"These things are your parts, and portions sealed, as well by your own knowledge, as the fruit of your intercession, The Knowledge of Gods Creatures.

"Unto me are delivered five parts [i.e., months] of time: Wherein I will open, teach, and uncover the secrets of that speech, that holy mysterie. To the intent the CABALA of NATURE, in voyce, substance of bodie, and measure in all parts may be known. For there is nothing secret, but it shall be revealed, and the Son of GOD shall be known in POWER, and establish a Kingdom with righteousness in the earth, and then cometh the end.

"For the earth must come under subjection, and must be made pure. That death may be swallowed in his own Kingdom, and the enemy of righteousness find no habitation. The word of God endureth forever. His promises are just. His spirit is truth. His judgements inscrutable. Himself universal. He it is of whom you labour. The promises of God in this earthly noble man shall be fulfilled. Salomon used the places of honor, and was exalted."

While not so clear as later speech from this source, nonetheless some things are apparent. Nalvage is a postmillennialist. That is, he holds that the world must be brought to a state of perfection and holiness *before* the Christ can return; the City of God must be established by man, and then the end comes. The Calls and Tablets (which he begins to deliver two months later) are the tool by which this perfection of the Earth and mankind can be brought about.

Appendix A: The Sigil of Ameth and its Holy Names



The outer ring of the Sigil contains 40 pairs of letters and numbers. These were presented in sequence to Dee and Kelly; in most cases, the presentation of the letter was preceded by a Latin phrase beginning with that letter. All the letters together were accounted as the greatest name of God.

The numbers sum to 440; the Archangel Michael completed the presentation of the outer ring by displaying a number "1", surrounded by many concentric circles. Adding this 1 brings the total of the numbers presented to 441, which is the numeration of the word "Ameth", Aleph-Mem-Tav, according to Hebrew gematria.

Seven of the letters are capitalized, indicating the first letters of certain concealed angelic names. To find the names of these angels, Dee was instructed to use the numbers connected with each letter. Where the number was above the letter, he was to count that

many letters clockwise to find the next letter of the name; where the number was below the letter, he was to count counterclockwise. Each name ended when he reached one of the six letters without a number.

Thus, seven names were produced:

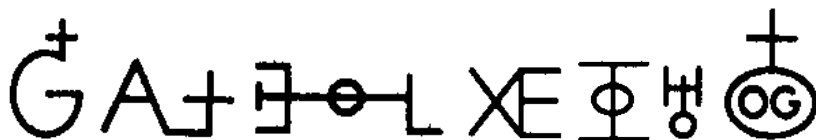
Thaaoth
 Galaas
 Gethog
 Horlon (the second "o" is actually a lowercase omega)
 Innon
 Aaoth
 Galethog

Dee was instructed to strike out the first "a" of the double a's in the first two names, to produce the names "Thaoth" and "Galas". When this is done, the seven names comprise forty letters, the same as the number of letters in the outer ring of the Sigil.

Of these seven names the angel Uriel said: *"every letter containing an Angel of Brightness: comprehending the 7 inward powers of God, known to none but himself: a sufficient BOND to urge all creatures to life or death, or anything else contained in this world."*

No mention is made of the remaining letters in the outer ring, not used to form these names.

Only the last of these names appears overtly in the sigil, in the arcs immediately inside the outer ring. To each letter of "Galethog", a cross was appended to produce a set of sigil-like images:



These sigils were placed, one to each arc, counterclockwise around the Sigil of Ameth. Of these sigils Uriel said: *"Those seven letters are the 7 Seats of the One and everlasting GOD. His 7 secret Angels proceeding from every letter and cross so formed: referring in substance [i.e., in essence] to the FATHER: in form, to the SON: and inwardly to the HOLY GHOST."*

The letters in the outermost heptagon, just inside the arcs, are derived from the names of the "Seven Angels who stand before the presence of God" listed in Agrippa's Three Books of Occult Philosophy. The names of these angels are written vertically in a seven-by-seven grid; in the final square is placed a cross, representing the Earth, thus:

Z	l	l	R	H	i	a
a	Z	C	a	a	c	b
p	a	u	p	n	h	r
h	d	m	h	i	a	l
k	k	a	a	e	e	e
i	i	e	e	l	l	l
e	e	l	l	M	G	✕

The heptagon is filled by reading the rows horizontally from left to right, applying one row to each segment of the heptagon, going clockwise. Following their usual procedure, the angels presented the letters of the rows first, and only afterwards showed how these rows formed the names of the Angels.

The remaining divine and angelic names in the Sigil are all derived, by various means, from the names of the traditional planetary archangels, which are written within and around the pentagram at the center of the Sigil. As with the above table, the derivation was only demonstrated after the names were presented; this served to demonstrate that the angels were working from knowledge not available to Dee and Kelly, and were therefore more than figments of the magicians' imaginations.

The names of the planetary archangels were formed into a 7-by-7 tablet, by writing them diagonally from the upper left corner in standard cabalistic order beginning with the archangel of Saturn. The final "L" of each name was replaced in the tablet by numbers, usually appended to the preceding letter:

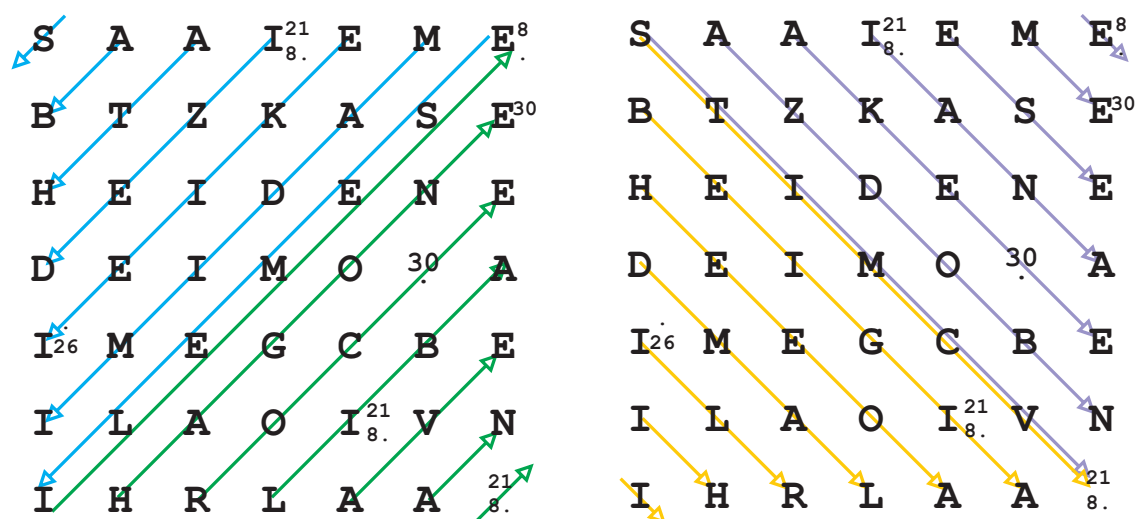
S	A	A	I ²¹ _{8.}	E	M	E ⁸
B	T	Z	K	A	S	E ³⁰
H	E	I	D	E	N	E
D	E	I	M	O	30	A
I ²⁶	M	E	G	C	B	E
I	L	A	O	I ²¹ _{8.}	V	N
I	H	R	L	A	A	21 8.

The seven names between the outer heptagon and the heptagram are "Names of God, not known to the Angels; neither can [they] be spoken nor read of man." They are derived from this tablet by reading the rows from left to right, and are placed in clockwise sequence around the Sigil. In the Angels' view, the derivation shown here is the reverse of the truth. Rather than the planetary angels producing these god-names, "these Names, bring forth 7 angels: the 7 Angels and Governors in the heavens next to us". Thus the Sigil, from its outer ring to its center, represents a descent of power from God into the world.

Between these God-names and the Planetary Archangels in the Sigil stand four additional ranks of beings. Even though they are outside the Archangels (and therefore presumably superior to them) it seems that they are in some way the "children" of the Archangels:

"Every letter of the Angels' names, bringeth forth 7 daughters. Every daughter bringeth forth her daughter, which is 7. Every daughter-her-daughter bringeth forth a son. Every son in himself, is 7. Every son has his son, and his son is 7."

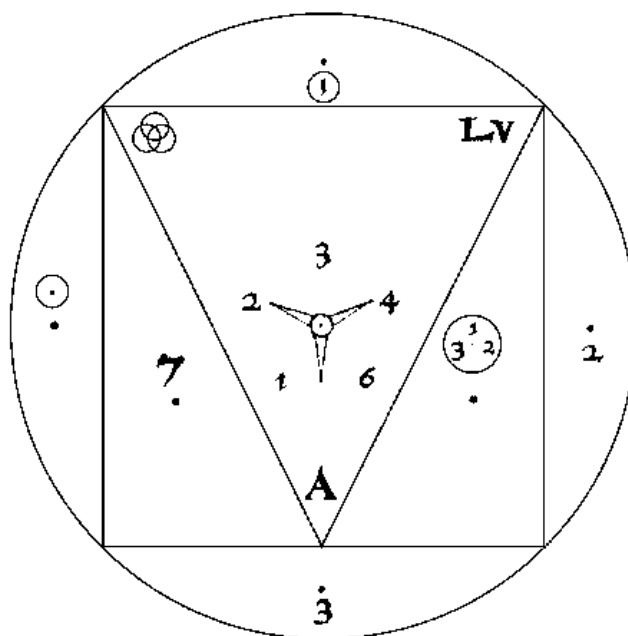
The names in these groups are derived from the tablet by taking the letters diagonally as shown in the diagrams below.



Thanks to Mr. Clay Holden and the John Dee Publication Project for these scans of the original record.

[illegible]

Ensign of Venus



Ensign of Sol

G B ⁺ 23	m . 30 q B . 9 . d . 4 .	q . q . q Q B o . g og
f B 30 G 33 . A	⊕ B A 9 O	E B get h go
5 b C	d2 id f b 2A	L b 30 pp
V b H 9 22	q . q . q Q b og a	L b 25 d

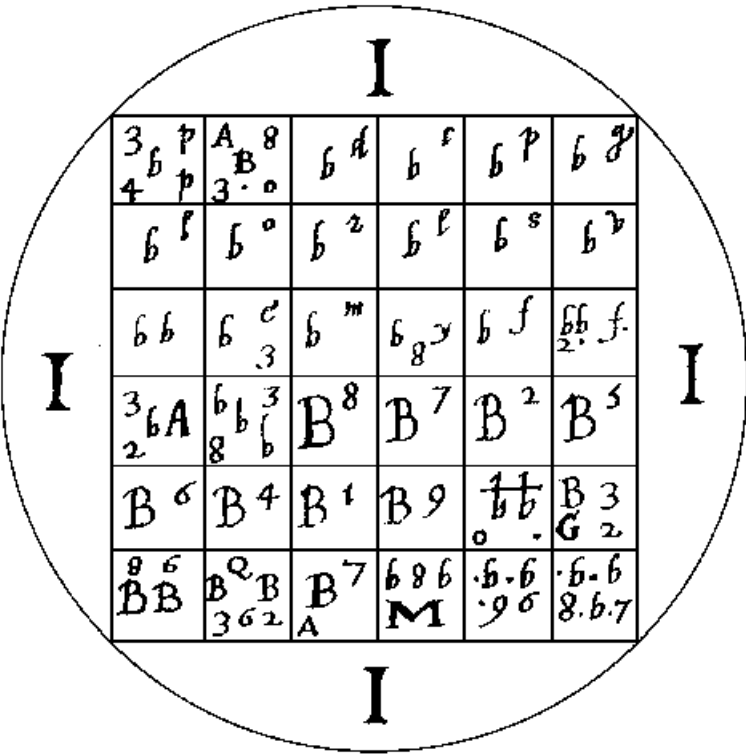
Ensign of Mars

2 b b 2	b b ▽	537 b b b	b B G n	T 13 b b b	b j
v . 2 B	o 4 B B	B 14 n	b b . b P . 3 .	b GO	b b C . v 3
8 e b	Q . 0 b 7 b	∞ 5	q q b 3	q . 9 B	L b . 8
go 30 B	9 . 3 b b	q q b b	d T b T b A	7 . 2 b . B	B B Λ . 8 3

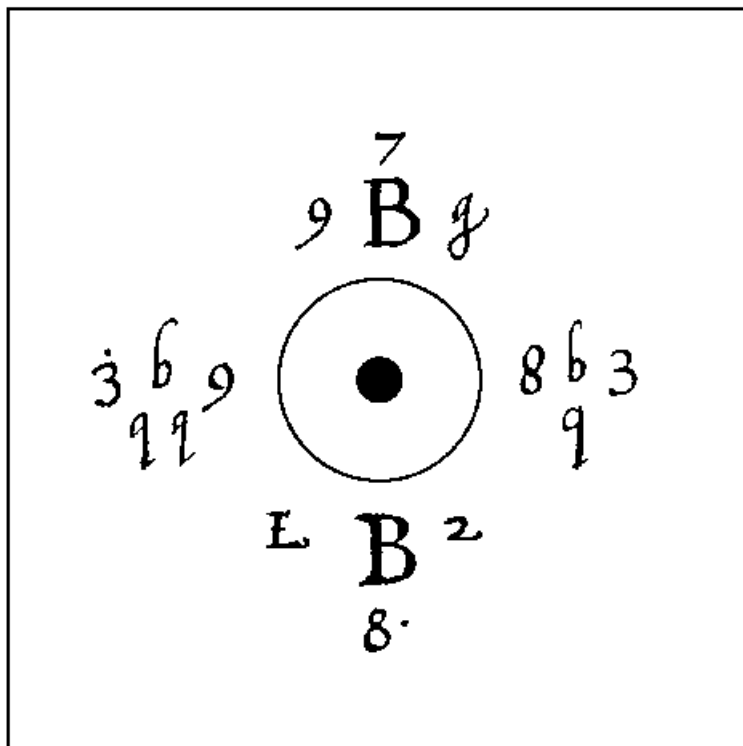
Ensign of Jupiter

$\begin{array}{c} f \\ D_2 \\ f \end{array}$	$\begin{array}{c} B \\ f \\ 30 \end{array}$	$\begin{array}{c} B \\ 8 \end{array}$	$\begin{array}{c} B \\ 2 \end{array}$	$\begin{array}{c} B \\ 22 \end{array}$	$\begin{array}{c} B \cdot O \\ d \\ 30 \end{array}$	$\begin{array}{c} L \cdot O \\ B \cdot q \\ q \cdot 29 \end{array}$	$\begin{array}{c} B \\ 82 \end{array}$	$\begin{array}{c} \frac{9}{6} \\ B \end{array}$
$\begin{array}{c} o \ p \\ B \\ 9 \cdot 8 \end{array}$	$\begin{array}{c} \text{F} \\ C \\ B \end{array}$	$\begin{array}{c} \text{f} \text{f} \\ 2 \\ 8 \text{G} \end{array}$	$\begin{array}{c} \text{f} \text{f} \\ 9 \text{F} \end{array}$	$\begin{array}{c} b \\ 3 \text{e} \end{array}$	$\begin{array}{c} b \ b \ b \\ 9 \text{Q} \end{array}$	$\begin{array}{c} b \\ 11 \text{e} \end{array}$	$\begin{array}{c} B \ B \\ 12 \\ T \end{array}$	
$\begin{array}{c} B \ B \\ b \ 8 \end{array}$	$\begin{array}{c} M \\ 2 \\ b \ b \end{array}$	$\begin{array}{c} M \\ b \ \zeta \end{array}$	$\begin{array}{c} M \\ b \ b \\ b \ 20 \end{array}$	$\begin{array}{c} M \\ b \cdot 89 \\ F \end{array}$	$\begin{array}{c} d \ B \\ 17 \end{array}$	$\begin{array}{c} A \\ b \ 3 \end{array}$	$\begin{array}{c} B \\ B \cdot B \\ 2 \\ H \end{array}$	
$\begin{array}{c} M \\ b \ 99 \\ L \end{array}$	$\begin{array}{c} b \ 6 \\ \text{f} \\ 4 \ b \end{array}$	$\begin{array}{c} b \\ 2 \text{f} \\ b \end{array}$	$\begin{array}{c} b \ b \\ 9 \text{f} \\ 16 \end{array}$	$\begin{array}{c} b \ B \\ 2 \ 4 \end{array}$	$\begin{array}{c} I \\ B \ 38 \end{array}$	$\begin{array}{c} N \\ B \ 9 \end{array}$	$\begin{array}{c} b \ b \ 4 \\ b \end{array}$	

Ensign of Mercury



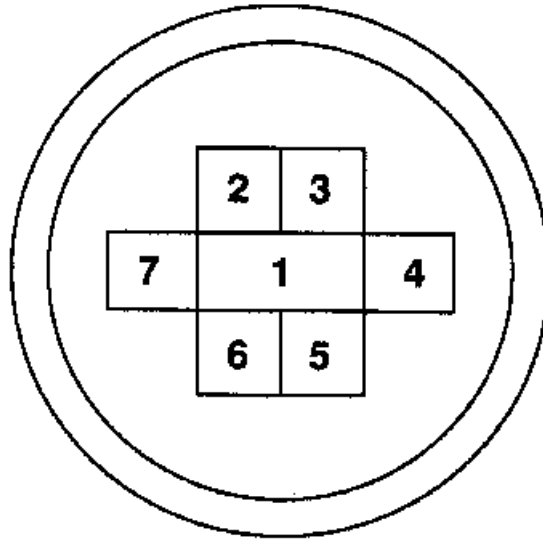
Ensign of Saturn



Ensign of Luna

Appendix C

The Seven Tables from which the names of the 49 "Good Angels" are derived.



The arrangement of the Seven Tables.

Note that each angel's name forms an outward spiral in this arrangement. The circle surrounding the tables was described as "very bright, with nothing in it."

Thirty letters in the second and third tables below are missing in the originals, due to damage. The versions shown are reconstructed from information contained elsewhere in the records, and probably are not identical to the originals in all respects.

1	2	3	4	5	6	7
B	B	B	B	B	B	B
8	9	10	11	12	13	14
B	B	B	B	B	B	B
15	16	17	18	19	20	21
B	B	B	B	B	B	B
22	23	24	25	26	27	28
B	B	B	B	B	B	B
29	30	31	32	33	34	35
B	B	B	B	B	B	B
36	37	38	39	40	41	42
B	B	B	B	B	B	B
43	44	45	46	47	48	49
B	B	B	B	B	B	B

The First Table

Letters in this table give "Wit and Wisdom"

7 A	21 O	1 A	26 E	48 A	24 A	13 R
34 I	8 O	29 N	2 O	33 A	6 M	25 E
49 A	4 E	35 A	40 M	18 L	28 M	23 L
39 V	47 L	3 A	5 L	15 A	36 N	30 R
20 E	19 R	45 A	37 R	32 I	17 A	41 A
10 A	38 O	16 V	27 A	12 R	43 R	22 Y
9 E	44 A	11 E	42 L	31 A	14 N	46 V

The Second Table

Letters in this table are "Powerful in the Exaltation of Princes"

6 A	7 S	29 A	15 B	23 I	8 B	17 Z
36 A	36 S	12 A	30 O	1 L	10 S	21 N
5 V	31 S	25 L	45 B	26 N	32 N	3 P
18 I	19 A	48 R	4 S	27 R	34 N	24 L
38 R	44 G	37 A	20 R	16 T	2 R	22 N
49 M	43 V	35 R	47 I	9 F	33 R	42 I
13 I	46 S	11 R	41 R	40 I	28 I	14 A

The Third Table

Letters in this table give power in counseling, and in influencing the nobility.

6 M	41 T	39 C	19 G	49 N	45 L	14 G
31 P	25 M	2 N	18 N	44 E	8 O	30 R
7 L	15 A	38 M	32 O	43 M	29 S	28 L
35 D	37 L	3 N	13 S	42 I	12 N	33 I
1 I	17 P	16 M	46 D	5 M	40 N	21 E
27 N	23 S	4 G	36 P	26 P	47 N	26 M
9 A	10 M	24 C	22 E	34 O	11 N	48 F

The Fourth Table

Letters from this table give power in works of Trade,
or in things relating to Water.

8 G	41 I	16 O	48 O	43 A	7 A	49 O
3 D	19 I	44 N	13 F	47 G	38 I	3 I
7 E	15 A	2 O	27 A	42 G	10 E	18 T
31 A	12 G	25 A	20 A	40 P	15 L	29 P
6 G	23 D	22 P	1 G	30 G	5 A	46 V
37 G	9 F	4 E	24 E	34 F	33 G	21 F
36 S	45 I	26 A	14 O	39 N	11 O	18 G

The Fifth Table

Letters from this table give power over things of Earth

36 E	47 E	14 L	27 F	49 D	13 L	16 N
12 L	32 A	26 G	24 O	41 R	31 L	19 O
22 O	29 O	2 G	7 D	25 R	1 O	5 P
6 A	15 E	34 O	4 M	33 E	30 E	20 L
37 E	9 E	18 O	10 L	21 O	28 E	3 D
17 M	39 A	35 G	38 L	8 E	11 L	23 O
44 O	43 Z	48 R	40 O	45 B	42 A	46 A

The Sixth Table

Letter from this table give power over things of the Air

14 E	49 E	7 F	25 A	13 I	47 F	16 O
46 A	36 N	44 L	42 N	18 M	45 O	6 L
12 O	41 O	26 I	43 A	29 L	39 B	33 S
48 T	31 O	2 O	32 B	9 S	38 A	8 L
28 S	15 L	17 A	10 O	3 O	36 S	20 E
40 L	34 N	37 S	19 P	4 E	5 O	22 R
14 R	1 N	35 O	23 N	11 E	21 N	13 A

The Seventh Table

Letters from this table give power over things of Fire.

Appendix D

Formation of the Names of the Heptarchic “Ministers of the Hours”

BLUMAZA

Bobogel
Befafes
Basmelo
Bernole
Branglo
Brisfli
Bnagole

BOBOGEL

Bobogel
Befafes
Basmelo
Bernole
Branglo
Brisfli
Bnagole

BABALEL

Bobogel
Befafes
Basmelo
Bernole
Branglo
Brisfli
Bnagole

BYNEPOR

Bobogel
Befafes
Basmelo
Bernole
Branglo
Brisfli
Bnagole

BNASPOL

Bobogel
Befafes
Basmelo
Bernole
Branglo
Brisfli
Bnagole

BNAPSEN

Bobogel
Babalel
Bynepor
Bnaspol
Bnapsen
Blumaza
Bamnode

BALIGON / CARMARA

Baligon
Bobogel
Babalel
Bynepor
Bnaspol
Bnapsen
Blumaza

Patterns for the Formation of Each King’s “Ministers of the Hours”

The Ministers’ names for five of the Heptarchic Kings are formed by selecting certain letters out of six of the seven sectors of the Tabula Bonorum, beginning with the sector ruled by King Bobogel and going clockwise around the table. No names are formed from the first sector, ruled by King Baligon (aka Carmara). The green lines in the illustration above show how the first Minister for each of these Kings is formed; the same lines are applied to the next five sectors to form the names of the King’s other Ministers.

In the cases of Kings Baligon and Bnapsen different methods are used. For Baligon, the names of the seven Kings are listed in their order on the Tabula Bonorum. Ignoring the initial “B”s of their names, lines are drawn down the columns to produce the names of the Ministers. This is identical to the method used to get the letters on the border of the Holy Table of Practice, so the Ministers’ names also appear in that border.

In Bnapsen's case, only a portion of the ministers' names derives from the Tabula Bonorum. The names of the Kings are listed in sequence beginning with Bobogel; the name of the 49th and last angel, Bamnode, is substituted for Baligon. Then diagonals are drawn as shown in the illustration to obtain the partial names. Letters from some unspecified source (possibly just random letters) are used to fill out the names to a length of seven letters each.

Since Bnapsen is given power over "wicked spirits", I speculate that the letters that are not from the Tabula Bonorum introduce an element of chaos that permits the holy King to make contact with the unholy beings he controls.

Appendix E

The Twelve by Seven Table in its Two Forms

o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	l	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	s	i	l	l	o	p	s	a	n
s	e	g	r	o	r	n	e	s	p	a	n
s	e	g	l	a	r	a	z	a	m	u	l
l	o	n	e	g	a	n	o	g	i	l	a

First Form

The table is formed from the names of the Heptarchic Kings and Princes, without their initial letter "B"s. Each row contains the King and Prince of a particular day, beginning with Sunday and following in sequence around the Tabula Bonorum. The names are written from right to left.

The central squares outlined in red are called "The Heart". The squares surrounding the Heart are called "The Flesh". The two columns on each end are called "The Skin".

The Heptarchic Lamén is formed from this Tablet by transposition of the letters. Letters from the Flesh are placed in the outer square of the Lamén. Letters from the Heart are placed in the corners of the inner square. Letters from the Skin fill the central diamond.

a	l	i	g	o	n	o	r	n	o	g	o
o	b	o	g	e	l	e	f	a	f	e	s
a	b	a	l	e	l	u	t	m	o	n	o
y	n	e	p	o	r	l	i	s	d	o	n
n	a	s	p	o	l	r	o	r	g	e	s
n	a	p	s	e	n	r	a	l	g	e	s
l	u	m	a	z	a	a	g	e	n	o	l

Second Form

A second version of this table uses the same names, but writes them from left to right. The names of the Kings and Princes are written in the *numerical* sequence in which they appear in the Tabulum Bonorum, rather than grouping them by the day they rule.

This version of the Table is used to form the letters found on the Holy Table of Practice. The "Heart" is extracted and rotated ninety degrees counterclockwise, to form the 3-by-4 tablet in the center of the Holy Table. The letters around the edge of the Holy Table are found by reading the letters down the columns of this table from the right side to the left. The letters are applied to the Holy Table, 21 to a side, beginning at the upper right corner and going counter clockwise.

The six columns on the lefthand side of this version also form the names of the "Ministers of the Hours" for King Baligon / Carmara.

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Schueler's first two "Enochian" works are hasty and unscholarly assemblages of material from the Golden Dawn (mostly via Aleister Crowley's inadequate presentation in *Liber LXXXIX vel Chanoek* and from his *The Vision and the Voice*), coupled with the products of Schueler's prolific imagination. Robert Turner called the existence of these volumes "lamentable", and I agree without reservation. These two books consist almost entirely of errors, misconceptions, fabrications, and flummery; readers will be far better off going to Schueler's sources than trying to extract anything useful from them.

His later books are almost entirely the products of his own imagination, and so at least have the advantage of coming from a single source. Readers have had widely varying opinions as to their usefulness. His *Enochian Tarot* is worth purchasing for the artwork by Sallie Ann Glassman, regardless of one's opinion of its design. *Enochian Physics* is distinguished by having the lowest information content of any book its size published in this century. In the chapters that are not adaptations from Aleister Crowley, the information content approaches zero.

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Enochian Pronunciation Guide

by Anton Szandor LaVey ©1970

Of all the questions asked pertaining to the contents of The Satanic Bible, the most frequent is concerning the pronunciation of the Enochian Keys.

I wish to stress the fact, before even dealing with the recommended pronunciation, that the importance should be placed upon the rhythmic and sequential delivery of the words, rather than a scholarly attempt to pronounce them properly. The original renditions of the Keys were written in much the same way as Hebrew; i.e., the letters are only represented by consonants, with the vowel sounds unwritten. Only one other translation of the Keys is available, Israel Regardie's inclusion in his monumental twenty-five dollar work called The Golden Dawn.

The Keys in Regardie's work are a "white light" translation and occupy a scant few pages at the end of his two-volume compendium of the rituals of the Order of the Golden Dawn.

They are presented in their Enochian form with only consonants to read by, so that "Zodoreje" would read "Zdrj."

As you can see, this makes it decidedly tougher to pronounce! There are various opinions as to the proper pronunciation, just as in Latin there are sometimes several ways of pronouncing the same word, depending on the regional and historical speech pattern.

So it is with Enochian. The word "Cahisa," if one is to prefer a soft sound pattern, would be read "SA-HEE-SHAH" the most prevalent pronunciation, however, would be "KA-HEE-SAH," or just the way it looks like it would be said.

Generally, all consonants should be given a hard sound: C as in cake, S as in salt, G as in gold, J as in just, etc. The delivery of the words should be as deliberate and prolonged as possible, with no attempt made to jabber them quickly to show how proficient in the language you are!

For those who saw Rosemary's Baby [or The Devil's Rain, for which LaVey himself coached the extras] , you will recall the slow solemnity of the chants, performed in almost a monotone.

Each syllable should be spoken with great deliberation, care being given not to skim over the sounds. A word like "beliore" should result in "BAY-LEE-OAR-RAY." "Busada" should come out "BOO-SAH-DAH." Where two identical vowels are shown together, as in "Ooa," the pronunciation would be "OH-OH-AH."

I find most annoying the person who demands a word-for-word translation of the Keys, not realizing they are virtually like Pigeon English in their lack of grammatical nuance and literary style. If they

were to be translated literally, you may be assured that the chanter would sound most inarticulate!

Because the English language is a glorious display of words, it is criminal not to avail oneself of the majestic vocal renditions made possible by such a language.

In the ceremonies which I have conducted, I have always spoken the key I have chosen both in English and Enochian.

As a short example of pronunciation, here is THE SIXTEENTH ENOCHIAN KEY (written phonetically)

Ee-lah-sah vi-vee-ah-lah pay-ray-tah! Sah-lah-mah-noo bah-lah-tah, dahs ah-cah-row oh-dah-zoe-dee boo-sah-dah, ode bay-lee-oh-rock-sah bah-lee-tah: Dahs ee-noo-see kah-oh-sah-jee loo-sah-dah-noo ay-mow-dah: Dahs oh-may ode tah-lee-oh-bay: dah-ree-lah-pah ee-ay-hay ee-lah-sah Mah-dah Zoe-dee-low-dah-ray-pay. Zoe-dah-cah-ray ode Zoe-dah-may-rah-noo. Oh-doe kee-cah-lay Kwah-ah: Zoe-doe-ray-jay, lah-pay zoe-dee-ray-doe Noe-coe Mah-dah, Hoe-ah-thah-hay Sigh-tahn!





“Enochian Witchcraft©”

“Enochian Eclecticism©”

By –SaToGa

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Enochian Witchcraft®

Book #1

This Book is dedicated to my wife, "Lisa Ganci ... a Natural Witch"

*She was my inspiration to create a workable system of Enochian
Magick for a Pagan who did not want to be caught up in
Renaissance Era Judeo-Christian Religious Doctrine.*

I condensed and streamlined Enochian Magick into a compact
system designed for minimal study and fast results.

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Why Enochian Witchcraft© & Enochian Eclecticism©?

To make the Enochian Materials more *readily accessible* to the Pagan & Magickal Communities.

This is a condensed, stream-lined course to get instant results!

Personally, I stay as close to the purity of the Dee Diaries as I can.
Enochian Witchcraft should, however,
be considered Neo-Enochian to the max!

→ Enochian Witchcraft© & Enochian Eclecticism©
should, however, be considered a *viable alternative* for beginners
[& intermediate levels], practicing Enochian Magick.

As Qabala was an 'initiate only' magickal system of ages past- it is
time to strip Enochian of It's *antique Renaissance Era attire* and
redress it for modern times.

**This is a bare minimum outline which should be considered
'food for thought'...**

There's a lot of info. out there in regard to John Dee, Edward Kelley,
& the Enochian Literature.

To work a '*purser form*' of Enochian Magick
requires an in depth study of Dee's diaries.

**Just about all of the Enochian Material-
as well as John Dee's Diaries, can be read online for Free,
along with My other 9 Enochian Books.**

<http://www.themagickalreview.org/enochian/mss/>

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If you get *zero results*- abandon it.

**If you push, it might cause you problems*

Gnostic or Egyptian ‘flavor’ can be added or subtracted.

-Many of the WatchTower Kerubic and
Servient [Servitor] Entities can be gradually added as your Enochian
knowledge base grows rapidly.

-The Heptarchial Mystica system has a wealth of Entities.

-The Enochian Keys [Calls] & 30 Aethyrs amplifies solo workings.

These are *Lunar-Oriented* Entities:

Enochian Entities [EE] hold Monday as Their Sabbath.

-Essentially a Matriarchal & Patriarchal Balance

)o(

An Enochian Pantheon

Galvah: the “I Am”. *Mother Yahweh*. Shekinah

The ultimate Goddess [*archetype and prototype of the Gnostic
Sophia*]... trying to get home.

[Isis, Ma’at, Lilith, -*Eve in her highest Magickal state*]

Madimi: The daughter of Galvah, who has some feistiness in her, but
has mom to back her up. Care-free & liberated. Uninhibited.

[Daughter of Fortitude]

Similar to Hecate

Choronzon: Personified as a death dragon. The serpent all grown up
with an Aethyr all His Own [ZAX] *Typhon Apophis Cthulhu Set*

Babalon: The seductress, like a black widow, consumes her mate.

By dissolving materialism [the shells of Qlipboth]-
one can be consumed by Her in the 12th Aethyr

IAD: The opponent(?) of the Demiurge- Yahweh [Ialdaboath]

AOMORYBN: *The Beast*

Guardians of the WatchTowers:

Gabriel- *Water* HCOMA

Uriel- *Earth* NANTA

Raphael - *Air* EXARP

Michael- *Fire* BITOM

Nalvage- *Spirit* EHNB

That was a very small and basic pantheon.

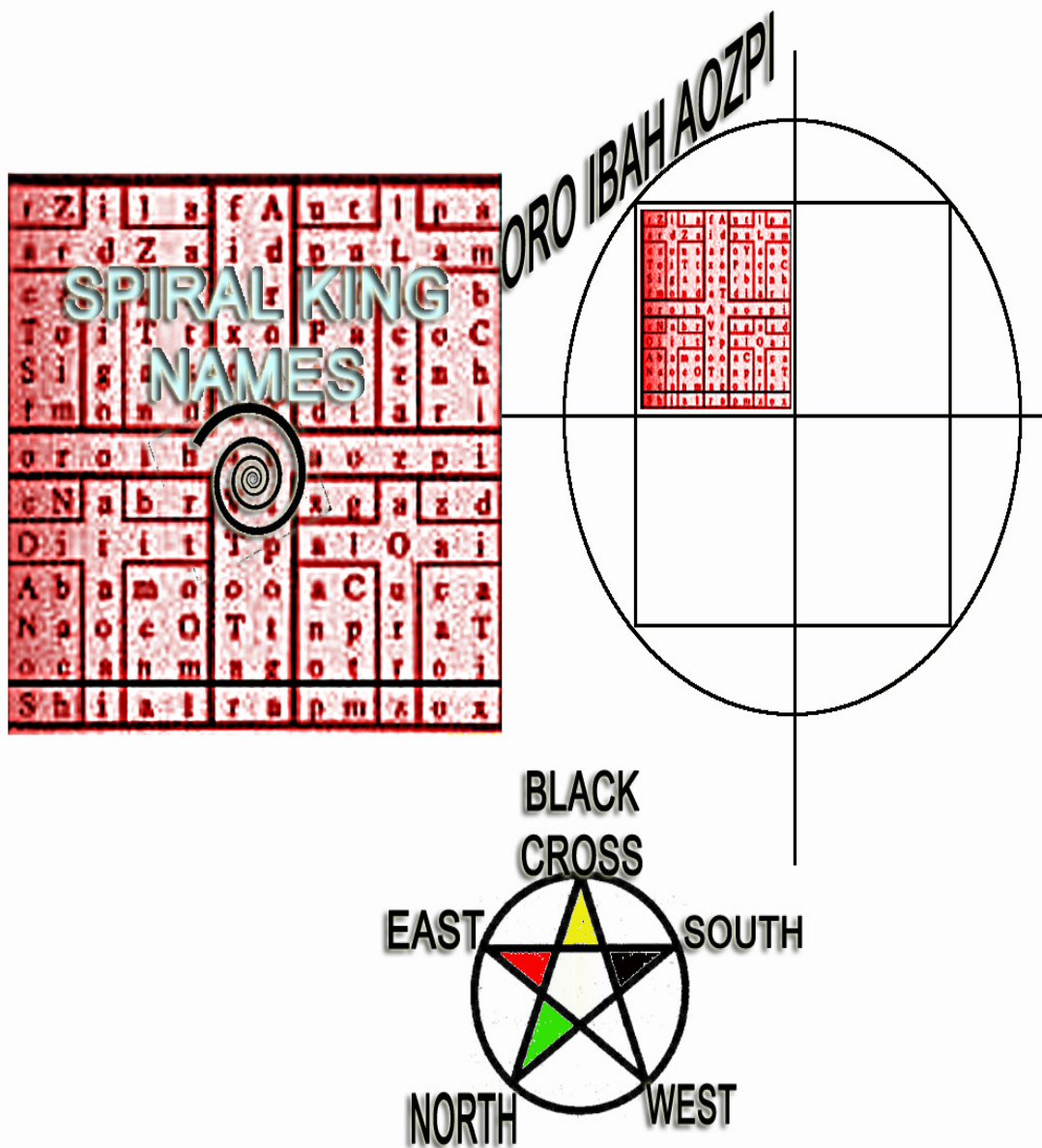
Like the *Tree of Life*...nurture it and allow it to grow for you.

This short course is only a structure- a *partial* Grimoire.

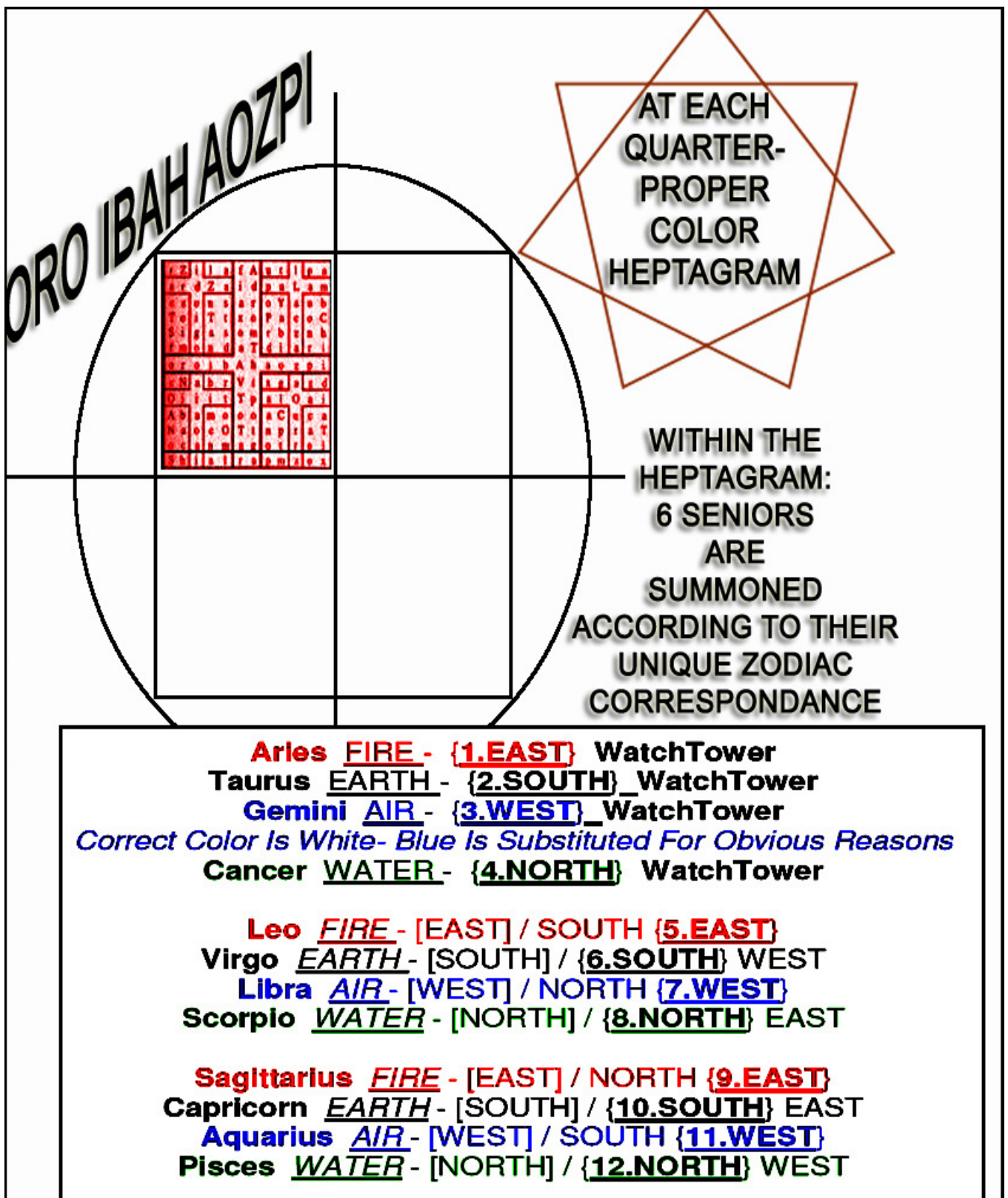
The Enochian System is a Unified, Living, Breathing Organism.

Let it grow...





You will reference this later in the volume



You will reference this later in the volume

TOOLS

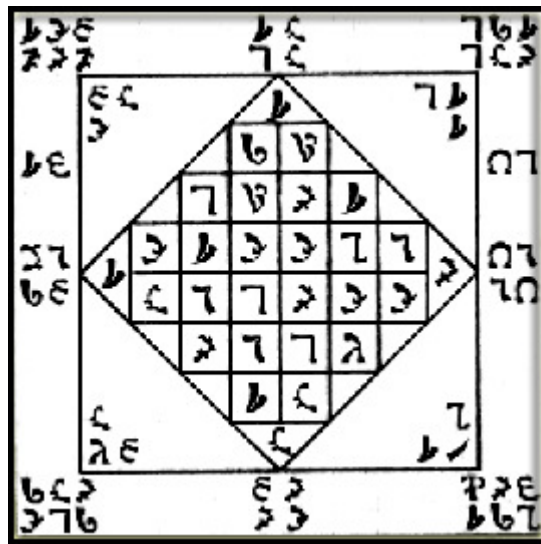
Enochian Witchcraft© Tools can range from a bare minimum to draping your living quarters in Enochian curriculum. Start off slow, but do start. You might see many future Enochian practitioners always collecting some type of Enochian paraphernalia, but never doing any actual Enochian work. Don't be stagnant as you accrue “stuff” that will all come when the timing is right.

The *Traditional Element Representations* as Athame, Pantacle, Chalice & Wand may be employed.

Align these to the 4 WatchTowers

r Z i l a f A n c l p a a r d Z a i d p a L a m e s u n s a r o Y a u b T o i T t x o P a c o C S i g a s o m r b z a b f m o n d a T d i a r i o r o i h A h a o z p i e N a b r V i a g a z d O i i t t T p a i O a i A b a m o o o a C u r a N a o e O T i n p r a T o c a n m a g o t r o i S h i a i r a p m z o x	b O a Z a R o p h a R a u N a a x o P S u n d n a i g r a n o m a g g o r p m h i n g b e a l r s O n i z i r l e m u i z i n r C z i a M h l M O r d i a l h C t G a R O c a a e h i a s e m A r h i x m i i l p i z O p a n n R a m S m a l d O l o P i z i a n h n r x p a o e s i z i x p a x t i i V a s i r i m
d o n p a T d a n V a a o l o a G e u o b a u a O P a m n o O G m d a m a p l s T e d e c a o p x c m i o n A m l o x V a r s G d L b r i a p o i P t e a a p D o c e n s e a c a r Z i r Z a S i o d a o l n r z i m d a l i T d n a d i r e d i x o m o n s i o s p G o D p z i A p a n l i i e o a a n P a C r a c	T a O A d u p i D n i m o a l c o r a m e b b T a g c o n x m a l G m n h e d D i a l e a o c p a t A s i o V s P s N S u a i x a a r V r o i m p h a i s l g a i e l M a m g l o i n l i r a o l a a D a g a T a p a p a L e o i d x P a c n n d a z N x i V a a s n i i d P u z s d A a p i x r i n h t e r u o i L

The Original Table



Lamen

**PRINT THIS:
WEAR IT
OR KEEP ON
THE MIDDLE OF
YOUR ALTAR**



**AFFIX TO
ATHAME
OR
WAND**

Ring

- Watchtower Gods should be called to the proper quarters.
- Kings are called by spiraling the energy either up or down from inside the circle quadrant
- Seniors are called by the Heptagrams.
- All other EE [Enochian Entities] may be summoned through Scrying.
- You can use the Enochian Calls
- You can manifest the Temple energy/atmosphere through a Cone of Power in Aethyrs.



The Enochian Hierarchy for the:

EAST:

Red Fire

Aires Leo Sagittarius

ARIES

Element- Fire

Quality: Cardinal- Principal, Prime

Ruler- Mars

LEO

Element- Fire

Quality: Fixed- Unchanging

Ruler- Sun

SAGITTARIUS

Element- Fire

Quality: Mutable- Variable

Ruler- Jupiter

3 God Names: Oro Ibah Aozpi

[Banner: Outside Circle Quarter]

King: [Spiral] **Bataivah**

Bataiva: *Right* Hand Path

Bataivh: *Left* Hand Path

Six Seniors:

[Summon within Heptagram of Corresponding Color]:

Aaoxaif Avtotar Habioro Ahaozpi Htmorda Hipotga

SOUTH:

Black Earth

Capricorn Taurus Virgo

Capricorn

Element: Earth

Quality: Cardinal

Planet: Saturn

Taurus

Element: Earth

Quality: Fixed

Planet: Venus

Virgo

Element: Earth

Quality: Mutable

Planet: Mercury

3 God Names: Mor Dial Hctga

King: [Spiral] Iczhhcal

Iczhhca: *Right* Hand Path

Iczhhcl: *Left* Hand Path

Six Seniors:

[Summon within Heptagram of Corresponding Color]:

Aczinor Acmbicv Laidrom Alhctga Lzinopo Lhiansa

Practice by filling in the remaining yourself:

[Google is your friend]

WEST:

White Air

Raagiosl

Mph Arsl Gaiol

Saiinou Soaiznt Lsrahpm Lganiol Laoaxrp Ligdisa

Libra

Aquarius

Gemini

NORTH:

Green Water

Edlprnaa

Oip Teaa Pdoce

Adoeoet Anodoin Aaetpio Aapdoce Alndood Arinnap

Cancer

Scorpius

Pisces

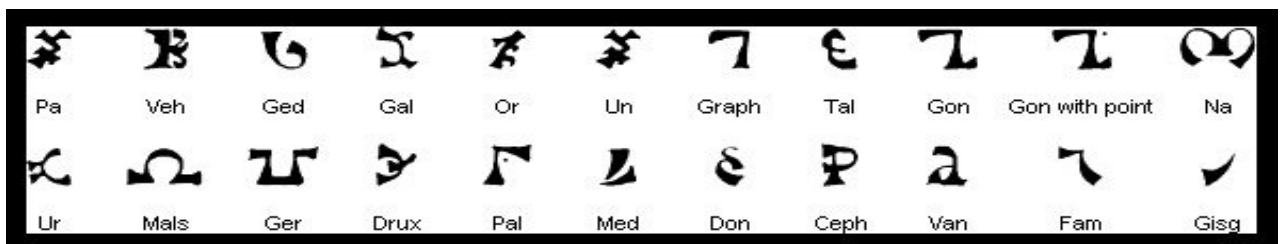
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The “Enochionomicon©”

DAILY USE OF SEALS & CALL NAMES OF KINGS

The following Material incorporates
the **Heptarchial Mystica** system.

These Ensigs of Creation [white square seals] should eventually be
converted utilizing the Enochian Alphabet.



**-The Enochian Alphabet works excellent for
Talismans & Amulets.**

**-Charging them with prayers, invocations/evocations, etc, in the
Enochian language gives it all an extremely powerful boost.**

**→ Enochian Script is written and read from
RIGHT-TO-LEFT like Hebrew.**

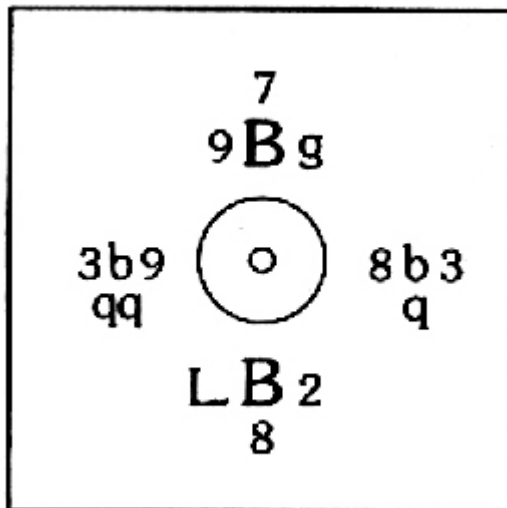
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[King Sigils]

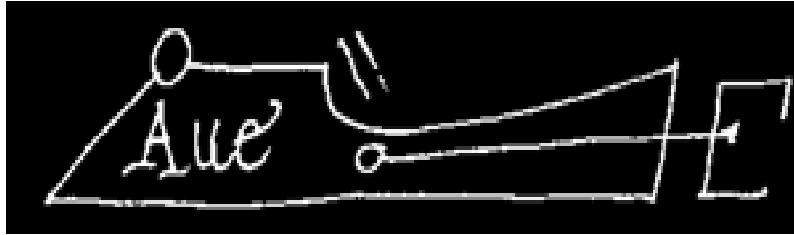
Sigil of the King Blumaza: Son of the sons of Light – Ilemese

The king of Monday and the planet Moon is Blumaza



[Ensign of Creation 'Seals']

Monday: Moon, Goddess/Feminine, Magick, mysteries, illusion, prophecy, dreaming, emotions, travel, and fertility. [Silver]



Sigil of the King Babalel: Son of the sons of Light – Liba

The king of Tuesday and the planet Mars is Babalel

G B + 28	m·30 q B·9· d·4·	q·q·q Q B o·g og
1 B G 33 A	+ + + B A 9 o	L get B h go
5 b C	m id b d 2A	L 30 b pp
V H b 9 22	qq' qQ b og a	L 25 b d

Tuesday: Mars, god of war, strength, courage, rebels warriors, challenges passions
[Red]



Sigil of the King Bnaspol: Son of the sons of Light – An

The king of Wednesday and the planet Mercury is Bnaspol

g	B	B	B	B	L	B	g
D2	1	1	8	2	B	q	6
g	30	8	2	22	d	29	B
o p	+	+	+	+	b	b	B
B	2.	2.	2.	2.	2.	2.	12
9 8	B	8 G	9 F	2 Q	2 Q	11 Q	T
B B	M	M	M	M	d B	A	B
b 8	2	5	b b	6-89	17	6 3	B
M	b 6	b	b b	6 B	I	N	b
b 99	+	+	+	+	+	+	b 4
L	4 b	b	9 6	2 4	B 38	B 9	b

Wednesday: Mercury, communication, change, magick, travel, cunning contradictions.
[Orange]

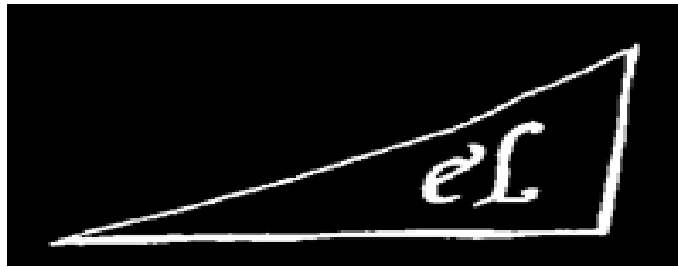


Sigil of the King Bynepor: Son of the sons of Light – Rocle

The king of Thursday and the planet Jupiter is Bynepor

2 bb 2	bb ▽	537 bbb	b B G 11	T 13 bbb	b 9
V 4 B	0 4 B B	B 14 a	bbb P 3	b G O	b b C V
s c b	Q 0 7 b b	5 5	q q b 3	q 9 B	L b 8
go 30 B	9 3 b b	q q 5 b b	d b b A	7 2 b B	BB Λ 8 3

Thursday: Jupiter, prosperity, abundance, health. Thor strength and abundance. [Blue]



Sigil of the King Baligon: Son of the sons of Light - EL

The king of Friday and the planet Venus is Baligon

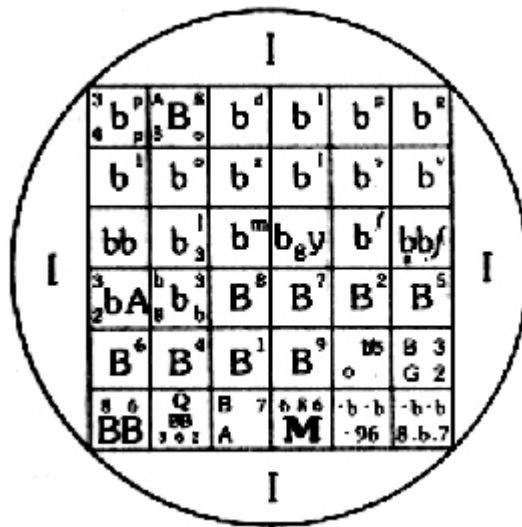
2 b b 3	G b b	g	B 22	24 b bbb 246	b b L b	B rog	Ⓟ
8 b b 2	bb 8	G b	GG b	152 b	152 b	52 BBB	B + B
q B q	b o o o	B 7 9	bbb bbb bbb	11 B 5	b b b b b b	b b b b b	b 8 3 b
b b b b b b	b b b 15 b b b	bM 166	7 △ bb	Ⓟ 5	G M +	Ⓜ	bA 1556
1 b	2 B 123	3 b	b T b	4 BB 9	BBB b b	b b 72 F	b

Friday: Venus, love. Eros, Aphrodite, Freya, love, birth, lust, fertility, and romance [Green]

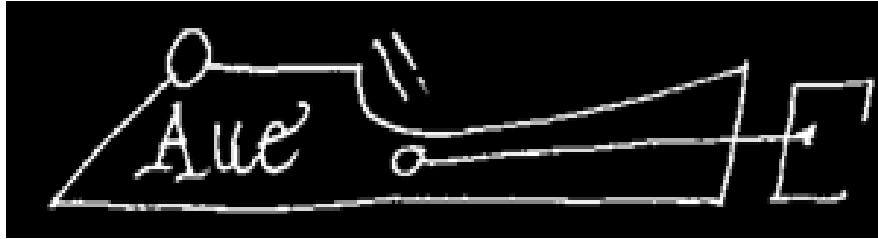


Sigil of the King Bnapsen: Son of the sons of Light – Hagonel

The king of Saturday and the planet Saturn is Bnapsen

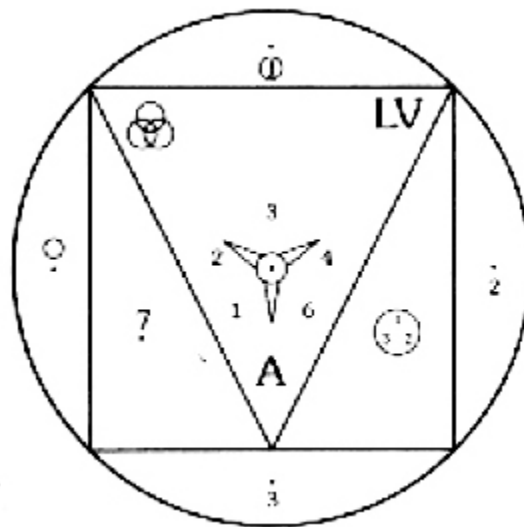


Saturday: Saturn, protection, banishing negatives, death, Chronos, time [Black]



Sigil of the King Bobogel: Son of the sons of Light – Ave

The king of *Sunday* and the planet Sun is Bobogel



Sunday: Sun, success, wealth, promotion [Gold/Yellow]

**TO CREATE CERTAIN ATMOSPHERES:
RECITE KEY # 19**

<u>LIL</u> #1	<u>ICH</u>	<u>ASP</u>
<u>ARN</u>	<u>LOE</u>	<u>LIN</u>
<u>ZOM</u>	<u>ZIM</u>	<u>TOR</u>
<u>PAZ</u>	<u>VTI</u>	<u>NIA</u>
<u>LIT</u>	<u>OXO</u>	<u>VTI</u>
<u>MAZ</u>	<u>LEA</u>	<u>DES</u>
<u>DEO</u>	<u>TAN</u>	<u>ZAA</u>
<u>ZID</u>	<u>ZEN</u>	<u>BAG</u>
<u>ZIP</u>	<u>POP</u>	<u>RII</u>
#10 <u>ZAX</u>	<u>CHR</u>	#30 <u>TEX</u>

“Madariatza das perifa [NAME OF AETHYR] cahisa micaolazoda saanire caosago od fifisa balzodizodarasa laida Nonuca gohulime Micama odoianu MADA faoda beliorebe soba ooaona cahisa luciftias peripesol das aberaasasa nonucafe netaaibe caosaji od tilabe adapehaheta damepelozoda tooata nonucafe jimicalazodoma larasada tofejilo marebe yareryo IDOIGO od torezodulape yaodafe gohola Caosaga, tabaoreda saanire od caharisateosa yorepoila tiobela busadire tilabe noalanu paida oresaba od dodaremeni zodayolana Elazodape tilaba paremeji peripesatza od ta qurelesata booapisa Lanibame oucaho sayomepe od caharisateosa ajitoltorenu mireca qo tiobela lela Tonu paomebeda dizodalamo asa planu od caharisateosa aji-latore-torenu paracahe a sayomepe Coredazodizoda dodapala od fifalazoda lasa manada od faregita bamesa omaoasa Conisabera od auauotza tonuji oresa catabela noasami tabejesa leuitahemonuji Vanucahi omepetilabe oresa Baglle Mooabe OL coredazodizoda El capimao itzomatziipe od cacocasabe gosaa Bajilenu pii tianuta a babalanuda od faoregita teloca uo uime Madariatza, torezodu Oadariatza orocaha aboaperi Tabaori periazoda aretabasa Adarepanu coresata dobitza Yolacame periazodi arecoazodlore od quasabe qotinuji Ripire paaotzata sagacore Umela od perdazodare cacareji Aoiveae coremepeta Torezodu Zodacare od Zodameranu asapeta sibesi butamona das surezodasa Tia balatanu Odo cicale Qaa od Ozodazodame pelapeli ladanamada!”

The Governors of Each Aethyr can be used to pin-point the exact Energy you seek,
and Their Sigils can be drawn to “Dial that Energy inwards”

The use of other 18 Keys are explained in this volume.



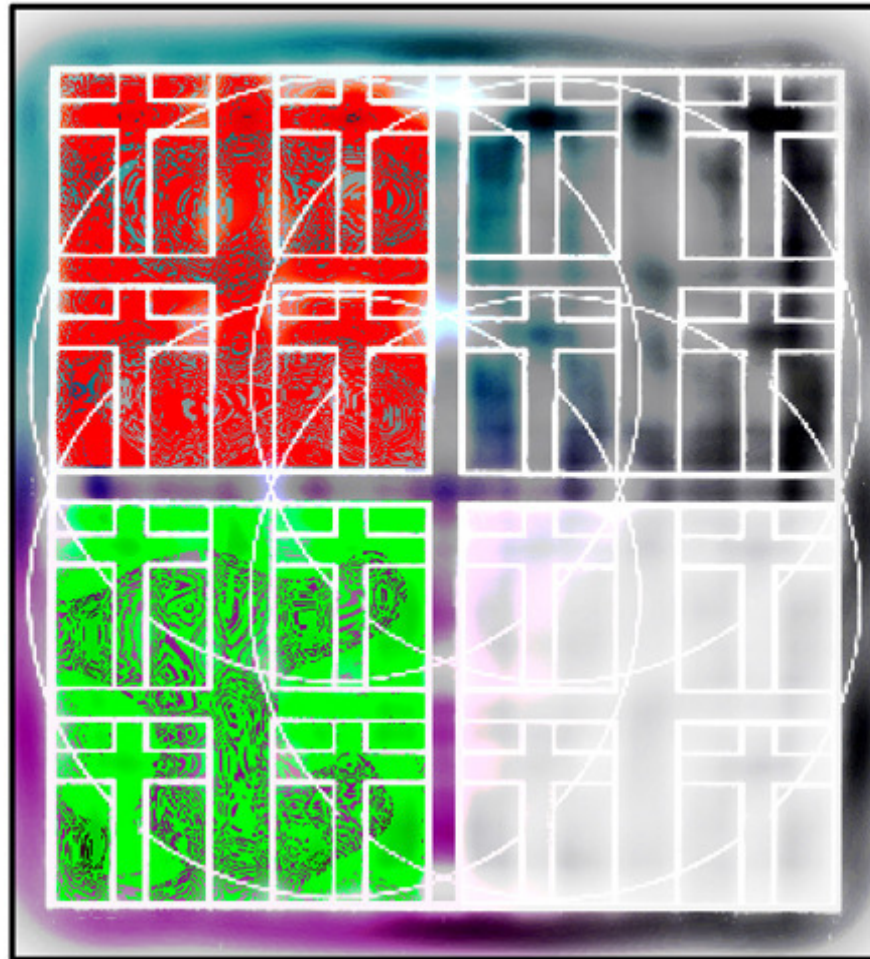
Example of Rituals

r Z i l a f A u c l p a	b O a Z a R o p h a R a
a r d Z a i d p a L a m	u N a a x o P S u n d n
e x u n s a r o Y a u b x	a i g r a n o n m a g g
T o i T c x o P a c o C a	o r p m u i n g b e a l
S i g a s o m r b z m b p	r s O n i z i r l e m u
f m o n d a T d i a r i	i z i n r C z a M h l
o r o i h A h a o z p i	M O r d i a l h C t G i a
e N a b r V i a g a z d h	R O c a a e h i a s u m
O s i t i T p a i O a i	A r b a x m i i l p i z
A b a m o o o a C u c a	O p a n n B a m S m a l
N a o e O T i n p r a T	d O l o P i z i a n h a
o c a h m a g o t r o i	r x p a o c s i z i x p
S h i a i r a o m z o x	a x t i i V a s i r i m
m o i j b a T u a n	n a z T a b i t o m
d o n p a T d a n V a a	T a O A d u p i D n i m
e l o a G e u o b a u a	u a l e o o r o m e b b
O P a m n o O G m d a m	T a g c o n x m a i G m
x p l s T e d e c a o p	n h c d D i a l e a o c
s o m i o n A m l o x	p a t A s i u V s P s N
V a r s G d L b r i a p	S a a i x a a r V r o i
o i P t e a a p D o c e	m p h a r s l g a i o d
p s u a c a r Z i r Z a	M a m g l o i n l i r a
S i o d a o i n r x f m	e l a n D a g a T a p a
d a l i T d n a d i r e	r p a L e o i d x P a c n
d i x o m o n s i o s p	a n d a z N x i V a a s n
O o D p x i A p a n i	i i d P u z s d A s p i
r g o a n P A C r a r	x r i n h t e r u d i l

Original Table

The WatchTower Table: Dee's 'Order of the Planets'

1. Venus
2. Sun/Sol
3. Mars
4. Jupiter
5. Mercury
6. Saturn
7. Moon/Luna -7th Day – Rest EE “Sabbath Day”



Original Table

“Proper Key Index” – [Which Enochian Call Is Used?]

**KEY: Each Circle is a Clockwise/Deosil Cycle
‘entering & exiting’ each WatchTower.**

- 1.) **Fire**- Red
- 2.) **Earth**- Black
- 3.) **Air**- White
- 4.) **Water**- Green

Structure of Enochian Keys pertaining to the WatchTowers

- 1- Horizontal Black Cross Axis
- 2- Vertical Black Cross Axis

I use the Above Two in Every EE Working

- 3- Fire of Fire
- 4- Earth of Earth
- 5- Air of Air
- 6- Water of Water
- 7- Earth of Fire
- 8- Air of Earth
- 9- Water of Air
- 10- Fire of Water
- 11- Water of Fire
- 12- Fire of Earth
- 13- Earth of Air
- 14- Air of Water
- 15- Air of Fire
- 16- Water of Earth
- 17- Fire of Air
- 18- Earth of Water

Google: Enochian Calls

Find the ones with phonetic spelling to make it easier.
Always use the Enochian Language rather than the English
Interpretation.

Money \$pell

[Example]

Money – Earth - South WatchTower

SOUTH:

Black - Earth

Capricorn Taurus Virgo

Virgo

We will Use Virgo:

Mercury will bring us ideas and possible communications or connections to *new, undiscovered pools* of the money current.

Element: Earth

Money, gold, silver, abundance of Earth's resources

Quality: Mutable

Changing the stagnating, dormant matrix of that low financial energy current

Planet: Mercury

Ideas, communications, connecting with '\$-energy conduits'

)o(

Cut out a *square* [4 sides - Earth] piece of blank paper.

Write your intention about finances in Enochian Script

[Diagram in this volume]

After the research, formation of Intent & Will and constructing the above- “Enochian Money-Drawing Talisman”...

(All the above steps are essentially just as important as the ritual, itself)

...We erect and align the Temple.

Perform energy circulation such as the Middle Pillar or
Microcosmic Orbit [Chi Kung]

Your Circle- Formed

Enochian Call #1, 2 as Primary *energy inducers*-
#8 for Air of Earth- bring Ideas and New Inventions, Connections &/or
Communication involving finances.

Now, recite call #19

[included in this volume]

Use the Aethyr **TEX**, which is the 30th [starting point]

It has 4 regions, and is similar to the 4 points of Earth.

**Earth, for money- pulls down astral energy to create money
thought-forms that will eventually manifest for you.**

Your Temple should feel as if it is vibrating.

3 God Names: Mor Dial Hctga

Called To the South Quarter

King: [Spiral] lczhhca/ lczhhcl

Create a vortex of spinning energy- then call this King's name.

lczhhca: *Right Hand Path*

lczhhcl: *Left Hand Path :_This 'Severity Form'*

Six Seniors:

[Summon within Heptagram of Corresponding Color - Gold]:

Lzinopo Lhiansa – Virgo

Only 2 of the 6 Seniors

[are necessary for this working] called through your Heptagrams

[see diagrams in this volume]

Visualize and state out loud your need for Their help.

Now, summon King Bobogel-

envision His Seal in a blazing Gold Hexagram [6 pointed star]

...and once more:

Visualize and state out loud your need for Their help....

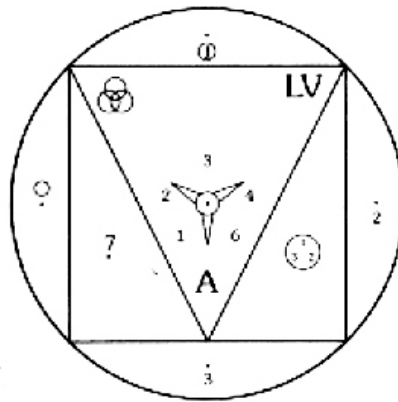
Or you may Scry to speak with Him, ‘directly’

[see “How to Scry” in this volume]



Sigil of the 2. King Bobogel: *3. Son of the sons of Light – Ave*

The king of *Sunday* and the planet Sun is Bobogel



Sunday: Sun, success, wealth, promotion
[Gold/Yellow]

The hardest part of this ritual is tripping over your tongue when reciting the Enochian Tongue.

The best part- IT WORKS!

)o(



Enochian Eclecticism®

Book #2

“How to Scry”

By -SaToGa

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You may read about how great it is to scry the 30 Aethyrs, but when you try, you get zero to minimal results. Everyone has various innate scrying abilities.

John Dee had minimal scrying abilities,
thus the reason for Edward Kelley.

I get a lot of Emails asking me how to scry.

If you are having problems with scrying, this is for you.

First, when you scry, you must say out loud what you see, no matter how trivial or small. If you are solo, then use a voice recorder.

I can not over emphasize this.

The *trail of images* will at first be like *still imagery*- then it will suddenly pick up the pace.

Eventually, the EE will race through your ‘sight’

Forget the mirror and scrying stone if it is not working.

Sit about 1 foot away from a blank wall, with no print or design.

It must be a solid color.

If it has a crack or paint peel, fix it.

This small distraction will become a *hyperbolic* distraction in only a few minutes.

If you can not do this- get a large piece of white cardboard, and use that as your ‘scrying field of vision’.

I actually employ this as I can change the color to fit the energy working.

Light 2 small candles and keep them in back of you, on the floor, in range of about behind each shoulder.

Assuming you are sitting on the floor, facing the blank wall, about one foot away...

[when I was young, my teachers forced me to discover this technique every time I was bad & got banished “to the corner”!]

Relax....deep breathe...circulate energy and expand your aura until it encompasses the scrying area and wall.

You will start to see a blurry haze.

Put your hand up, right in front of the blank area.

Look between your fingers...you will start to see your aura.

Once you can- the rest will come naturally—guaranteed.

Astral projection and remote viewing are all in the *same family* as this. Your consciousness accesses these etheric areas- you do not actually leave your body- your consciousness just views these multi-dimensional ‘regions’.

The Enochian Entities are Real- not figments of archetypes *hardwired* into your brain.

[Believing EE are not real- will cause you problems]

Relax and recall to memory your ‘hand-shadow-aura’ play.

Say out loud- but in a low monotone voice- like a third neutral party, viewing what is transpiring.

Understand ‘someone is listening’...another person working with you, or the voice recorder.

Inhale and exhale the aura field of the glowing area.

Allow it to grow, and grow more...larger and larger until your aura fills the temple.

Your eyes will get ‘unfocused’...sometimes known as ‘easy eyes’.

Whatever comes to mind- your inner vision or easy eyes- say it out loud.

Follow this lead- the trail will encompass more and more.

A ridiculous thought, memory, smell, sound, taste- things not pertaining to your ritual work- may float in and out of your sensory ranges- follow them and say it out loud.

You are training yourself(s)- and it might in reality, have something to do with the ritual, as it all develops into something else later down the road.

If you practice this for 30 minutes, 3 times weekly- you will start scrying to the fullest potential of your innate ability.

Your dreams will become more lucid, as well.

)o(

This Part of the “Enochian Eclecticism©” section is some of my own, personal *Enochian Eclecticism*.

**I added this, to teach by example:
‘the Power’ One Solo Witch/Mage can affect-
on their *surroundings*...**

)o(

Scrying the Aethyrs: TEX

[My older diary notes]

TEX - 4 Parts

Calling of the 4 Princes- of the 4 parts, Their Sigils, employed.

All 4 Princes appear on the North - Water - Watch Tower:

Thus, Transformation of Form.

Negative aspects via this Watch Tower are Deception and Illusion.

I perform a ritual given to me prior, by the EE.

I am 'scheduled' to perform this particular Aethyr Working, as told to me, by the EE.

I am told to wear my Enochian Ring, on my left (marriage band) ring finger.

I perform a rite similar to the Middle Pillar.

As I 'grow upwards', I realize one foot is standing on Earth, the other, standing on Luna.

By 'half standing on Luna', I assume, partially 'astral lodged' in Yesod.

Opening Rite continues...

Call of the Aethyrs: **TEX**

Immediately, under the Lamén, I feel intense heat.

I feel like I am having a heart attack- no pain, just heavy pressure and constriction dead center of my chest. I sweat profusely, and honestly, am ready to bolt from my temple to summon an ambulance.

I cycle from Beta to Alpha, repeatedly.

Suddenly, I hear a calm voice telling me, assuring me, I am fine.

[Just anxiety from intense energy.]

Vision opens of a volcano erupting,... I am wrapped in clear cellophane(?), and lava gushes upon me, burying me.
[Obviously, heart attack seems imminent!]

I'm thinking I have been duped and now I am done!
[Again, I am reassured.]

I am buried alive, under cooling lava.
I ask for help, or guidance- and another voice says, clearly-
"There will be no help for you"...
(Personal conversation ensues)

This buried alive vision lasts for what seems to be a couple of minutes.

(After wards, I check my voice recorder log, and in actuality, just a few seconds passed. The whole TEX session, minus the preliminary ritual, lasted 34:43.)

Numerology is exact- that "34:43" - 7/7 is legit and amazing.

The buried alive heaviness subsides- and I fall, supine- downwards. I am in a cavern, with darkness fading in and out.

There are quite a few inactive scenes in this exploration,
where all I see is darkness and hear nothing.

**I am in a desert.
White sand.**

**Aleister Crowley, dressed as an Arab, passes perpendicular to me,
and notices me.**

[I feel...maybe,...this was a replay of an Akashic recording]

I am pulled upwards, and I see an island with palm trees.
I am inside an old basement (?) and see a dim light bulb. I am pulled to it, and the glowing filament is right in my face. I am now one with that violet flaming filament, and am inside the glass bulb. A voice says I am light, but still trapped and limited within my confines.
I feel this heat.

(Personal conversation ensues)

Shifting scenes of islands, bodies of water...I am underground, then in the sky...I see stars, celestial bodies, simultaneously.

I see a female eyeball, left profile.
I experience more scene shifts.

Another eyeball seen, with long white eyelashes, all cornea- no pupil

(but it 'watches me')

I now meet the cartoon personality (little guy with mustache and black top hat) of Milton Bradley's "Monopoly" game.
(I played Monopoly only once, about 40 years ago as a child- hated it. Definitely not something that should be in my recent mental records!)

(Personal conversation ensues)

He shifts back and forth into the cartoon character of "Wimpy" from Popeye. (Who knows!)

(Personal conversation ensues)

Now, I am watching a female with long painted fingernails throw dice. I watch her play Monopoly and suddenly I am inside the small 'silver train' playing piece. I am being driven around the game board, and just drop downwards into another cavern.

I see glowing green eyes.

I walk and see bright orange light- active lava, but silent and non-threatening
this time around.

I fly upwards out of what appears the introductory volcano.
I see a male lion approaching me. Then I am somewhat inside his
roaring mouth. I back away and grow large. I look down at the lion
and he playfully rolls on his back, exposing his belly.

An angel lifts me up and says "we have work to do" ...
(Telepathically I asked prior for an Initiation of TEX)

We are flying fast. I am on a beach, no sand, just black shiny small
rocks and pebbles. I look and see fallen skyscrapers, buildings
destroyed all round me.

Ominous silence, and it is snowing. I hear "Ice-Age".
I believe a different angel continues on with me...

(Personal conversation ensues)

Flying with this EE, extremely fast...I see Old England and it's
inhabitants dressed in 1880's attire.
(I never been to England, but I 'knew I was there'.)

Flying.....loud wind gushes.....

I see what appears as 'primitive man' and hear and 'read
phonetically'... "barMUda".

(MU, as in Lemuria? Bar, as in "son of"...not sure...)

Again I hear "Ice-Age".

I see dinosaurs, then darkness and what appears as a still photo of
'the Big Bang'.

Now, in linear terms, I am moving forward in time, again.
I see once more, primitive men, like cavemen.
One of them is standing in a body of water, (a beach?) and he pulls a
fish out of the water, as if hunting for food.

He rips the fish open [vertically/long ways down], and a cell phone is
inside it.

He smells it and it rings.

He notices me, and hands me the phone.
I get dizzy, spinning...

An angel lifts me and flies me to a mountain composed of what looks
like 'cartoon-esque' glass shards of stone...

[The English language doesn't always have the equivalent words to
match up to what I seek to describe from my Enochian experiences.]

(Personal conversation ensues)

I am on level ground, looking up at Luna.
(I feel depicting this as Luna is accurate, as I was originally standing
on it with one foot)

There were other scenes, omitted, as some were repetitious in
nature.

There were many lulls, like scenes stalling.
Maybe I was supposed to grasp their inherent meaning, before
moving on.

*Sometimes, I knew what it meant, and others, I mentally noted that I
would return to understand.*

Enochian Entities Evolution Egypt

Reply

<http://groups.yahoo.com/group/enochianmagic/message/114>

Enochian Entities Evolution Egypt

Egypt Giza Fire Pyramids Nile Enochian Magick:

My 9 books share a Time Line...

-The Enochian Visions share what is happening in Egypt
[2 months before it happened]

The Visions also speak about what is to come-

The Enochian Rituals & the Time Schedule... the EE pushed for-

Culminating with the Babalon Working:

"Micma!
Farzm laidon Mad...
Zamran micalzo ohorela tooat!
Ozazm Urelp teloch
Qmospleh lap homil Luciftian AOMORYBN lonsa!
Quiin toltorg brgda
Zacar ca od zamran odo cicle qaa
Eol balzarg lonsa homil
Ananael qaan aziagiar avavago!
Acocasb allar qtiIlg bab bransg bogpa!
Bahal vohim gah od Babalond Babalon od Choronzon
Teloch Vovin od gah-l:
Semihazah Artqoph Ramtel Kokabel Ramel Danieal
Zeziel Baraqel Asael Hermoni Matarel Ananel Stawel
Samsiel Sahriel Tummiel Turiel Yomiel Yhaddiel!
Od vi zixlai zocha:
Bahal vohim gah od Babalond Babalon od Choronzon
Teloch Vovin od gah-l-
Samyaza Urakabameel Akibeel Tamiel Ramuel Danel
Azkeel Saraknyal Asael Armers Batraal Anane Zavebe
Samsaveel Ertael Turel Yomyael Arazyal!"

Under the deserts, now free

-SaToGa

Message List

Message #114 of 114 < Prev | Next >

Tue Feb 1, 2011 6:38 pm

► Show Message Option

"SaToGa"
<enochian.mage@...>

satoga_enoch...

👤 Offline

✉ Send Email

Screen Capture from My Yahoo Group

<http://groups.yahoo.com/group/enochianmagic/>

The above- **“TEX Vision”** was posted on My Yahoo Group:

Posted: Thu Dec 9, 2010 5:05 pm

Although the actual ‘TEX Vision’ itself, had transpired awhile before the actual posting.

Seeing Crowley in the desert, provided me with the Egyptian *location marker* for placement. I understood Crowley performed Magick Rites in Egypt. If you have read My other 9 Enochian Books- you will recall many of my visions contained pyramids, deserts and portals opening.

Look at this...

Laidrom- Earth - (Taurus)

Mon Nov 22, 2010 5:13 pm

<http://groups.yahoo.com/group/enochianmagic/message/4>

Subterranean, chthonic- Hades, psychopomp- images raced through my vision, while "hearing those words".

Fire, caverns, then crystalline structures. Meet with one called 'Agatha', and was taken to see the Elder..

[...].....[...].

However, He (They?) holds a grudge against humanity, saying we didn't appreciate the work the

Watcher/Grigori performed in 'our benefit'.

[...].....[...].

I am taken deep down- (again, spinning).....what appears to be Hades. I am not christian, so these scenes took me off guard (quite disturbing)

He said (with many voices) "Enoch was here, speaking to the Grigori- to intercede for them"

The chains that imprison them, shackle their "Duties", not they, themselves. I see them lifeless, like wax figures. Suddenly, I am on a space craft- flying up, out of a portal.

[...].....[...].

He gave me instructions for my next initiatory rite,, before 'dropping me off @ my temple'.

Again, the EE tell me to 'write it down, and tell others'...but they also limit my mentioning of details.

"TEX"
"Laidrom"
"The Vision of RII"
"Tri-Cyclic Ritual: WINTER SOLSTICE"
"Partial Solar Eclipse/ Quadrantid Meteor Ritual- [Apocalyptic]"

All these previous notes are contained in My other books.
See the last 2 pages of this book for info regarding them.

The above 3 Ritual postings also alluded to Egypt, Hawks, Deserts,
Nuclear Apocalypse and the Opening of Portals to allow entry of
Enoch's 'Watchers'... buried deep down under the Desert in Prisons.

*The Pyramids, the Gods, & Enochian Magick are important in
Crowley's system- "Thelema"...*

**What I believe, is the EE are pointing to 'Upheavals in Egypt' as
ancient energy currents imprisoned beneath the desert break
free...signaling times of Revolution & Evolution for that whole
region.**

**Eventually it will spill over into Israel and ignite the Arab world.
Of course, that will trigger world wide calamity and the advent of
World War III is not too far away.**

**This is Galvah, finding her way home, drudging through the
Obstacle Course of the Profane & Mundane.**

**Choronzon [like the Cthulhu Mythos] awakens, as Gaia's
Kundalini is ripe for eruption.
It is the complete *circle* of Gabriel's "flayle" as Raphael, Michael
and Uriel blow Their Apocalyptic Trumpets.
The portals created through Enochian Magick(s) are the 'nexus
transport' for the imprisoned Watchers.**

Their release are conduits of evolution.

**AOMORYBN is the sum of the remaining 'hidden letters'- which
resurrect from slumber...
upon the most Holy Sigillum *Dei Aemeth*.**

**Babalon is the World Government- prostituting and pimping out
it's Military *might* for OPEC.**

**Madimi is the Faux Media, teasingly telling us the plans, as she
seductively hypnotizes those who blindly follow.**

IAD speaks..."I reign over you..."



The beauty of Enochian Ritual is it always works!

No matter what you do to the Enochian Materials, the
system, itself, is always *self-contained*.

*Like a Hologram- it is 100% complete within the smallest
fragment.*

This is the Key to
→ Enochian Witchcraft© & Enochian Eclecticism©
and the reason why it really works!

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Bibliography For Your Future Reference:

- Sloane Manuscript: 3191
- Sloane Manuscript: 3188
- Sloane Manuscript: 3189
- Cotton Appendix: XLVI – Parts I & II
- "A True & Faithful Relation of What Passed for Many Yeers
between Dr. John Dee and Some Spirits"
Emericus Casaubon -1659

My Other Books:



Enochian Entities Practice & Theory By SaToGa
ISBN 978-1-257-07944-5



Enochian Entities- Book #B - By SaToGa
ISBN 978-1-257-07945-2



Enochian Entities- Ohorela Papers [#1 Obtuse] By –SaToGa
ISBN 978-1-257-07942-1



Enochian Entities- Complete Manual - By SaToGa
ISBN 978-1-4583-6095-3



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Enochian Entities - Ohorela Papers #4 Key Of It All By -SaToGa
ISBN 978-1-257-09763-0



Enochian Entities – Alpha Omega By -SaToGa
ISBN 978-1-257-10100-9



“Liber Typhon” Enochian Magick: Babalon Working By SaToGa
ISBN 978-1-4583-6975-8

Enochian Language Database

(Enochian Dictionary A-Z not complete)

<u>ENOCHIAN</u>	<u>PRONUNCIATION</u>	<u>MEANINGS</u>	<u>GEM</u>
A	un	a	6
A	ah	I,my,self	6
A	ah	with,the,an,in,on,of	6
AAF	ar-ar-fah	among,amongst	15
AAI	ah-ahee	within you,amongst	72
A-AI-OM	ah-ahee-oh-meh	amongst us	192
AALA	ah-ah-lah	put,place,placed	26
AAO	ah-ah-oh	amongst	42
ABABALOND			
ABAI	ah-ba-ee	stooping,to stoop down	77
ABOAPRI		serve (you)	
ABRAASA		provide,provided,enables	
ABRAASSA	ah-beh-rah-ah-ess-sah	provide	143
ABRAMG	ah-beh-rah-meh-geh	prepare,prepared	215
ABRAMIG	ah-beh-rah-mee-geh	prepared,preparation	275
ACAM	ah-kah-meh	7699	402
ACARINV		praise worthy	
ACHILDAO			
ACLONDOH			
ACROODZI		beginning	
ADGMACH		glory (much)	
ADGT	ah-deh-geh-teh	can,be able	27
ADNA	ah-deh-nah	obedience	66
ADOHI	ah-doh-ee	kingdom	101
ADOIAN		face	
ADPHAHT	ah-deh-peh-ah-teh	unspeakable,indescribable	36
ADROCH	ah-deh-roh-keh	mount of olives	441
ADRPAN		cast down	
AF	ah-ef	19	9
AFFA	ah-ef-fah	empty,emptiness	18
AG	ar-geh	no,not,none,no one	14
AGM	ar-geh-meh	sorrow	44
AISHH	ar-ee-seh-heh	woman	316
AISRO			
ALAR	ah-leh-ar	settle,settled	120
ALCA		judgement	
ALDARAIA		will of god	
ALDI	ah-leh-dee	gathering	78

ALDON	ah-leh-doh-en	gather,gird (up)	98
ALI	ah-lee	successively	74
ALLAR	ah-leh-lah-ar	bind up	128
AMA	ah-mah	supernal mother	42
AMGEDPHA		begin anew	
AMIPZI	ah-mee-peh-zod-ee	fasten,fastened	234
AMIRAN		yourselves	
AMIS		end	
AMMA	ah-em-mah	curse,cursed	192
ANAEL		secret wisdom	80
ANANAEL	ah-nah-nah-el	secret wisdom	136
ANETAB			
ANGELARD	ah-neh-geh-lah-ar-deh	thought,thoughts	192
AOIVEAE		star,stars	
AOVEAE		star	
AP	ah-peh	unchanging,same	15
APACHANA		things made of dust	
APILA	ah-pee-lah	live,eternal life,live forever	89
APOPHRASZ	ah-poh-peh-rah-seh-zod	motion	177
AQLO		in	84
AR	ar-reh	sun,protect	106
AR		vanne,van,winnew	106
AR		that,so that,those	106
ARGEDCO		invoke	
ARN		fulfilment (aethyer)	
ARP		conquer	
ARPHE		descend	
ARTH			
AS	ar-seh	was	13
ASCHA		god	
ASIMP			
ASOBAM			
ASP		causation (aethyer)	
ASPIAN		quality,qualities	
ASPT	ah-seh-peh-teh	before,in front of	31
ASTEL			
ATRAAH	ah-teh-rah-rah	girdle,girdles	128
AVABH		hyacinth	
AVAVAGO		thunder,thunders	196

AVAVOX			
AVDCAL		gold,philosophical mercury	
AVINI		millstones,millstones	246
AX		great name	
AZIAGIAR		harvest	255
AZIAGIER			
AZIAZIOR		likeness	
AZIAZOR		likeness	220
AZIEN			
B	pe	b	5
BAB		power,ability,possibility	
BABAGE	bah-bah-geh	south	40
BABAGEN			
BABALON	bah-bah-loh-en	evil,wicked,evil one	110
BABALOND	bah-bah-loh-en-deh	harlot,seductress	114
BAEOVIB		righteousness	
BAEOVIBS		righteous one	193
BAEQVIB	bah-eh-oh-u-ee-beh	righteousness	186
BAG		doubt (aethyer)	
BAGHIE	bah-geh-hee-eh	fury	90
BAGIE			
BAGILE			
BAGLE	bah-geh-leh	because,for that/what reason,why	37
BAGLEN		because	
BAGRAAS			
BAHAL	bah-hall	shout,yell,cry aloud	26
BAHAO		cries aloud	48
BALIE	bah-lee-eh	salt	89
BALIT	bah-lee-teh	just,righteous	88
BALT	ball-teh	justice	28
BALTAN		justice	
BALTIM	ball-tee-em	justice	178
BALTOH	ball-toh	righteous,righteousness	59
BALTOHA			
BALZARG	bal-zodah-rah-geh	stewards	142
BALZIZRAS	bal-zodee-zod-rass	judgement, judgements	210
BAMS	bah-mess	forget	108
BASGIM	bah-seh-gee-em	day	176
BASM	bah-zod-em	noon,midday	110
BASP		substantial	27

BAZM	bah-zod-em	noon,midday	104
BESZ	bess-zod	matter	31
BI	bee	voice	65
BIA	bee-ah	voice,voices	71
BIAB		stand	
BIAH	bee-ah	stand	72
BIAL			
BIALO	bee-ah-loh	voice	109
BI-EN	bee-en	unto my voice	125
BIGLIAD	bee-geh-lee-ah-deh	comforter	151
BILGLIADSA			
BITOM	bee-toh-em	fire	194
BLANS	beh-leh-ah-en-ess	harbour,protect,shelter,harboured	76
BLIAR	beh-lee-ah-rah	comfort,ease	179
BLIARD	beh-lee-ah-rah-deh	comfort (to be with)	183
BLIORA		comforters	
BLIORAX		comfort	609
BLIORB	beh-lee-oh-rah-beh	comfort	208
BLIORMICMA			
BLIORS	beh-lee-oh-rah-seh	comfort	210
BLIORT			
BNG		guardian	63
BOALVAHE		worship	
BOGPA	boh-geh-pah	govern,reigneth,rule	58
BOLP	boh-leh-peh	be,be thou	52
BOOAPIS		serve (them)	
BRANS	beh-rah-en-seh-geh	guard	176
BRGDA		sleep	
BRGDO	bar-geh-doh	sleep	147
BRIN	beh-ree-en	have	215
BRINT	beh-ree-en-teh	hast	224
BRINTS	beh-ree-en-teh-seh	truth	231
BRITA	beh-ree-tah	have talked	180
BVSD		glory	
BVSDIR	buh-seh-dee-reh	glory	246
BVTMON		mouth,mouths	254
BVTMONA		mouth (his)	
BVTMONI		mouths	314
BVZD	buh-zod-deh	glory	88
C	keh	4	300
C	veh	c	300
C	keh	with,ye,unto,oh,on	300
CA	keh-ah	make,therefore,as,another	306

CAB	keh-ah-beh	rod,wand	311
CABA		govern	
CACACOM		flourish	
CACARG			
CACOCASB		another while	
CACOM		flourish	
CACRG		until	714
CAFAFAM	kah-fah-fah-meh	abiding,abode	414
CAL		solidify,solidification	
CALZ		firmament	
CAMASCHETH			
CAMELIAX			
CAMICAS			
CAMLIAX		speak,spake	870
CANAL	kah-nah-leh	workmen,workman	370
CANSE		mighty	
CAOS		physical	
CAOSAG			
CAOSAGI			
CAOSG	kah-oh-seh-geh	earth	351
CAOSGA	kah-oh-seh-gah	earth	357
CAOSGI	kah-oh-seh-gee	earth	411
CAOSGIN	kah-oh-seh-gee-en	earth	461
CAOSGN		earth	
CAOSGO	kah-oh-seh-geh-oh	earth	381
CAOSGON		earth	431
CAPIMAI			
CAPIMALI		successively,time after time	539
CAPIMAO	kah-pee-meh-oh	time,period,season,while	501
CAPIMAON		numbers of time	551
CAP-MI	kah-peh-mee	power	465
CARBAF		sink	420
CARMA		come out	
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CASARMAN		under	565
CASARMG		who,whom	517

CASARMI		whom (under,unto)	569
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CHISA	keh-ee-seh-ah	are	374
CHISO	keh-ee-seh-oh	shall	398
CHR		wheel (aethyer)	
CHRAMSA			
CHRISTEOS		let there/these be	
CIAI			
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COAZIOR		increase	
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COMO	koh-moh	window	450
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EHNB		spirit (element)	
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GAHA		existed,babes of the abyss	
GAHAL		exists	
GAHALANA		will exist	
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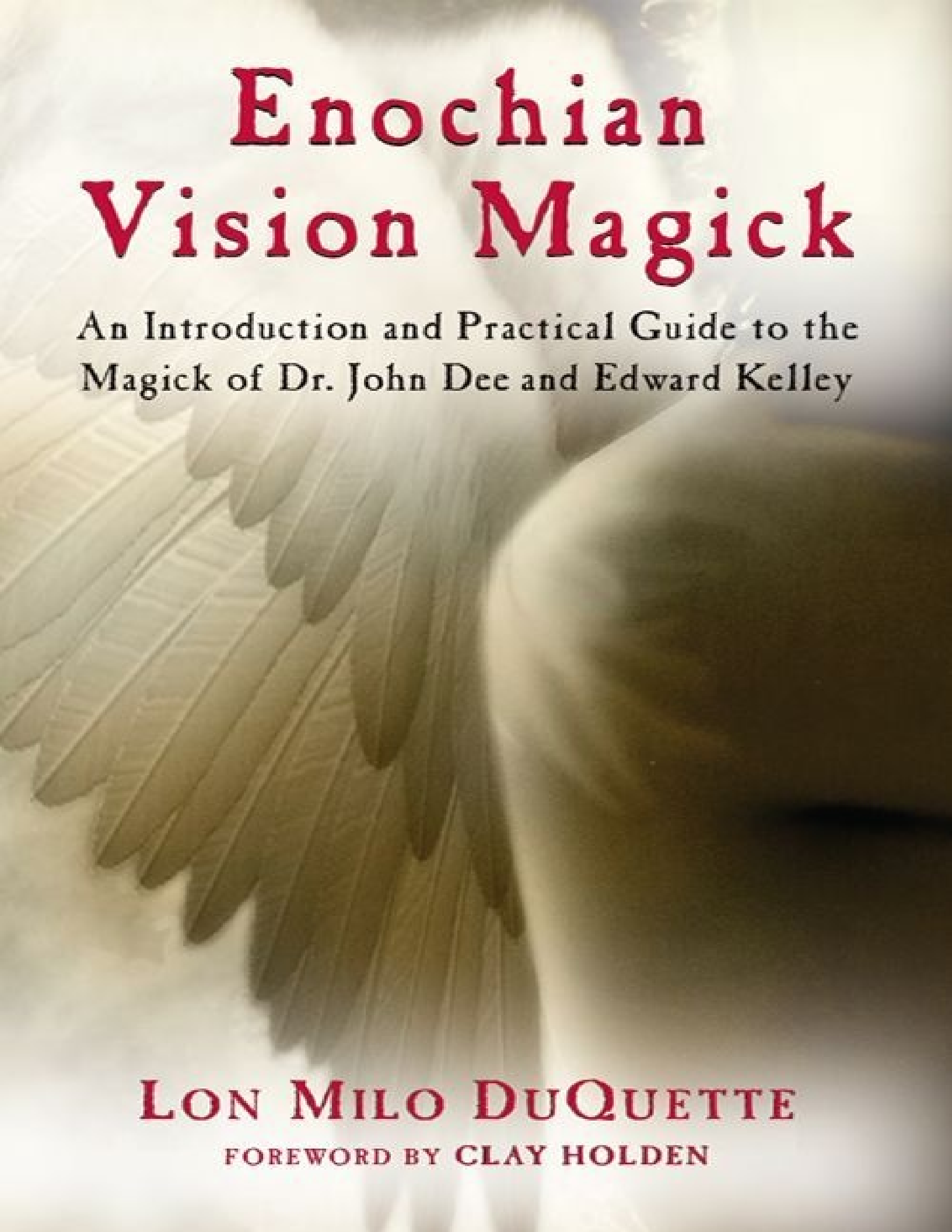
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Enochian Vision Magick

An Introduction and Practical Guide to the
Magick of Dr. John Dee and Edward Kelley

LON MILO DUQUETTE

FOREWORD BY CLAY HOLDEN

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 **WEISER BOOKS**
San Francisco, CA / Newburyport, MA

THE AUTHOR DEDICATES THIS WORK TO THE MEMORY OF DAVID P. WILSON, THE
MOST TALENTED SCRYER I HAVE EVER MET.

Thy Name be mighty, O God, which canst open the veil whereby Thy All-Powerful Will may be opened unto men. Power, Glory, and Honour be unto Thee, For Thou art the same God of all things, and art life eternal.

—PRAYER OF NALVAGE, APRIL 10, 1584

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I also draw the reader's attention to Brother Holden's original image of John Dee's Monas Hieroglyphica that adorns the cover page of each of the five books that make up *Enochian Vision Magick*. This image is in itself a most profound and historic element in the entire book for it represents a solution of a geometric puzzle going back to ancient Greek mathematical texts—that is, the production of a regular heptagon in a circle using only a compass and ruler. Please pay special attention to Clay's foreword to

discover more.

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Foreword

This is the book I would have given my eyeteeth for twenty-five years ago. It is the first work to systematically lay out the whole corpus of Dee and Kelley's magickal system, and the only one to provide a useful path through the dense and multilayered labyrinth of what has come down to us as "Enochian Magick," based almost entirely on their original manuscripts.

When Lon asked me to consider writing a foreword to his book, I think he knew that I had not been deeply involved in Enochian research for a number of years, but asked me to at least consider looking at what he was writing. It took only about fifteen minutes of reading to reignite my enthusiasm for the material which at one time was an all-consuming passion, and to realize that what he was in the process of writing would become a landmark text on the subject. Now that the book is finished, I am even more deeply honored to be able to write a few words of introduction to his remarkable work.

What particularly impresses me with Lon's book is not only the sheer volume of material covered or the clarity with which it is presented, but its immense readability and the fact that he has struck an elegant balance between classical scholarship, practical magickal instruction, and anecdotal events.

One never loses the sense that there is a real person at work here, questioning, organizing, and reporting his conclusions together with his experiences along the path. The self-important tone of many so-called "Enochian Magick" texts is entirely absent, replaced by clear and wellorganized content.

When I first encountered Enochian magick, the only available published materials were Regardie's *Golden Dawn* and Crowley's *Gems from the Equinox*, fascinating but largely incomprehensible to me. Next was the first of several largely incoherent books on Enochian Magick by Gerald Shueler, which elaborated on the Golden Dawn material and added much of his own invention, most of it of dubious value. In hindsight, they seem more suitable for Dungeons and Dragons than serious magickal work (though to be fair, as David Jones once pointed out to me, D&D is probably an excellent introductory discipline for magickal ritual work).

Then came Geoffrey James's *The Enochian Evocation of John Dee*, a completely different matter altogether. Still more of a synopsis of a system

than a workable guidebook (based largely on Sloane MS. 3191, Dee's precis of the materials received between 1582 and 1587), it gathered together the bulk of Dee and Kelley's work, and gave a sense of where it all came from. Still incredibly useful many years later, when coupled with an examination of the original scrying sessions that produced the material, it still does not serve as a proper guidebook through the system. The heart is there, but the how and why are largely absent.

When looking at what the Golden Dawn and Crowley and their successors put together as “Enochian Magick,” it seems clear that they were missing huge chunks of this “how and why,” along with many critical pieces to understanding what they were dealing with, and their attempts to graft basically everything else in their magickal system onto it produce a cumbersome thing that Dee and Kelley would not recognize as what they pulled through.

I have likened their resulting patchwork as similar to what happens when one attempts to open a Word document or a highly formatted database file in a text editor: one can read and even extract a good bit of raw data, but the formatting and links to other programs are entirely unreadable and bear little resemblance to the original document.

Without an understanding of Dee and Kelley's early material, mostly presented in Sloane MS. 3188, what comes later on, while workable on its own, will be largely incomprehensible. And while in many ways it can be convincingly argued that the later system, centered on the four Elemental Tablets, and the Tablet of Union are independent of the earlier material, Dee's diaries demonstrate that he went back and added marginal notes to even the earliest diaries to refer to events and communications that transpire several years later, as well as referencing the earlier communications in the later entries.

Fortunately for the reader, Lon's book gives full treatment, background, and application of both the early and the later materials, and provides in spades both the how and why that are missing from so many other books that purport to be guides to the system.

For me, not until David Jones's Center for Enochian Studies, based out of Thelema Lodge OTO in Oakland, began their annotated transcriptions of the first of Dee's spirit diaries, did I get a real sense for the background story of Enochian magick. All of a sudden, it was like reading a Philip K. Dick novel, with the tables and diagrams coming to life, populated by spirits, angels, and demons of all sorts, each with his or her own

personality. And notably, John Dee and Edward Kelley for the first time became real people, questioning and struggling to understand and document what was being communicated to them.

I was finally able to borrow microfilms of the spirit diaries from the always truly generous and helpful Bill Heidrick, and I spent countless days printing them out on microfilm reader printers. When I finally had a set of Sloane MS. 3188 (*Quinti Libri Mysteriorum*) printed out and bound in front of me, the real magick began to take place for me. It was as if one discovered that Jules Verne's Captain Nemo was a real person, and could read his own words and step back 400-plus years into the past, to share his thoughts and experiences. To this day, it is the closest thing to real time travel I have ever felt.

Dee's handwriting presented some difficulty at first, as did his use of many antiquated terms, abbreviations, and frequent recourse to Latin. To my aid came Elias Ashmole's "fair-copy" of the diaries (Sloane MS. 3677), transcribed many decades later, in a beautiful hand which was much easier to read than Dee's. It also has the benefit of being more complete in some cases than Dee's original, as the manuscript was in considerably better shape in the 1600s than it is today, and Ashmole made notes indicating where materials were missing.

Given the difficulty in reading the original texts, it occurred to me to begin transcribing the diaries into electronic texts, laid out exactly as Dee had in the original manuscripts, and this was the birth of the John Dee Publication Project. The idea, which I tested in reading circles at Thelema Lodge, was that once one could get past the difficulties of Dee's sixteenth-century italic and secretarial handwriting, the actual English was not so different from that of Shakespeare, and that the modern reader would more easily be able to approach the work. Producing small batches of texts, with my transcription facing pages of the actual manuscript, it proved a fairly simple matter for people to actually read and understand the material.

While the world has changed immensely over the past two decades, and it is now possible to download electronic copies of all of Dee and Kelley's spirit diaries off the Net, it is still valuable to have the reconstructed electronic texts. And while I have never completed the transcriptions of the *Quinti Libri Mysteriorum*, it both taught me many valuable computer skills that ultimately changed my life and demonstrated that the text could be reproduced as written in an easily readable form. I am pleased that it still provides many readers with a place to begin in reading the spirit diaries.

It was suggested to me early on by David Jones that rather than attempting to comprehend the whole system, I should concentrate on a particular section and work to understand the mechanism of that piece of the system. In my case, that piece of the puzzle was the Sigillum Dei Aemeth.

While Lon in this book suggests that, rather than trying to reproduce Dee and Kelley's work, one ought to use the system they transmitted, I found it of inestimable value to read through the text of *Mysteriorum Liber Secundus*, where the layout and working of the Sigillum is systematically laid out, and fill in each of the squares in a blank Sigillum as I went through it. By so doing, this impressive talisman became a truly living being for me, and it was possible also to rectify certain errors which exist in Dee's diagram of the Sigillum.

Case in point: at the bottom of the Sigillum Dei Aemeth, both in Dee's original illustration at the end of *Mysteriorum Liber Secundus* and in virtually every version published since, one finds the character “y” with a “14” under it. The text however clearly gives this number as “15.” Replacing this number, and applying the method of backwards and forwards rotation around the outer circle, one utilizes the remaining unused squares, and two additional names are produced, neither of which is mentioned in the text. This exercise is left to the reader.

It further demonstrated that Dr. Dee, in fact, *lies* in certain places in the record, indicating that there is material hidden even there that he did not want to be visible to an unthinking reader.

One of my favorite quotes from the beginning of *Mysteriorum Liber Secundus* is Dee's interchange with the archangel Michael:

Mi. [...] Thow shalt sweare by the Living God, the strength of his Mercy, and his Medicinall vertue, powred into man's soule never to disclose these Mysteries

D. Yf no man, by no means, shall perceyve any thing hereof, by me, I wold think that I shold not do well.

Mi. Nothing is cut from the church of God. We in his Saints are blessed for ever.

We separate the, from fyled and wycked persons: We move the to God.

D. I vow, as you require: God be my help, and Gwyde, now and ever, amen.

MIC. This is a Mystery, skarse worthy for us, ourselves, to know, muche lesse to Reveale. Art thou, then, so Contented?

D. I am: God be my strength.

Keeping this in mind, one may begin to understand why Dee occasionally misdirects the reader in his diaries. As with Aleister Crowley's works several hundred years later, if one is paying attention to what one is reading, the erroneous data should just about jump out from the page, and provide a pointer to the actual information.

Investigating such parts of the magickal furniture can provide further unknown or undocumented information, such as the following:

If one adds and subtracts the numbers at the top and bottom of the letters around the outer ring of the Sigillum (having corrected the “y/15”), one arrives at a total number of 440. Adding the “1” in the concentric circles that is given at the end of the instructions on the outer ring (accompanied by the statement “Omnia unum est”), the total comes to 441, the gematric value of the Hebrew “Aemeth,” or Truth. Without the correction of the “y/15” square, the total remains 440, the gematric value for “Meth,” or Dead. Thus, the Sigillum may be considered as a Golem, and the published version an inactive and unworkable “dead” talisman.

There is also an additional Table to be generated from the instructions given for the characters around the outer ring, as they are described in the text:

D. Note: All the Cumpanies of these 40, stode, five together, and five together, and so in eight Cumpanyes; each, of five

Thus one can lay out the characters in eight rows of five, and in so doing, can produce symmetrical character sigils similar to the ones found on the Elemental Tablets for the angels of the outer ring.

In attempting to find a simple way to generate a regular heptagram in a circle for the purposes of reproducing the Sigillum on paper, I further discovered an interesting connection between the spirit diaries and Dee's earlier Monas Hieroglyphica.

While one cannot in fact produce a regular heptagon in a circle using only a compass and ruler (a geometric puzzle going back to ancient Greek mathematical texts), one can approximate it. There are several classical solutions, each of them rather close, but also involving complex methodology. Laying out the Monas Hieroglyphica in its 4 × 9 grid, as given in Dee's book, using a compass from the mid-point to trace a circle, and

rotating the Monas so its “horns” touch on the circle from the top of the grid, one finishes with a very close approximation of a heptagon, in fact, as close or closer than any known classical solution.

Finally, it is perhaps fitting to suggest that one can read and consider Dee and Kelley's spirit diaries in a number of different ways, some of them mutually exclusive, but all of them perhaps of interest and value.

First, they can be considered as authentic records of spirit communication. Over the years I have worked closely with practicing Enochian magicians, including at least one incredibly talented scryer, who can both see and hear through the crystal ball, a very rare combination. Most scryers can do one or the other, but not both. In Edward Kelley, Dee found a rare man, however difficult he may have been to work with, and clearly knew it. Dee could only rarely see or hear anything himself, but with his amazing mathematical and classically trained mind, was perhaps the only man in the world capable of understanding and organizing the instructions that were presented to him. He was also skeptic enough to question and reject transmitted material that appeared to come from lying spirits, as Kelley periodically pulled through “illuding divils” that specialized in disinformation. The internal consistency of the bulk of the spirit diaries, as well as the coherent interrelationship of its many parts, speaks convincingly to its being a genuine record of actual events over a period of years.

Second, one can consider the material as an exercise in cryptographic method, intended as a means of communicating secret information back from the continent to Dee's colleagues and superiors in Elizabeth's court. Clearly, as one reads through *Liber Mysteriorum Quartus*, and to a certain extent *Secundus*, one can see similarities to the methodology of Trithemius's *Steganographia*, a work with which Dee was quite familiar, and which has now been demonstrated to be entirely a cryptographic treatise.

The arrays of “dignified” and “undignified” spirits can be seen as referring to encryption methods involving “nulls,” and Dee and Kelley's discussion of “transposition of letters” in *Quinti Libri Mysteriorum* Appendix is at the very least suggestive again of the same. Then there are the tables in *Liber Loagaeth*, at the end of which (Sloane MS. 3189) Dee has appended eight tables from “Aldaraia Sive Soyga,” the mathematical methods of which have been demonstrated by Jim Reeds. They appear even on the surface to be cryptographic tables, though no one to date has made a

systematic study of their content, nor provided any translation or decryption or methodology. They remain the most hermetically sealed of all Dee and Kelley's documents.

In a similar way, one may usefully compare this “cryptography” theme with the Kabbalistic method of transposition of letters along with numeric values as a strictly spiritual exercise (e.g., the “Sepher Yetzirah”), and arrive at the conclusion that the Enochian system might be considered “sacred cryptography” in the same sense as the classical Kabbalistic method, unrelated to the mundane world of secret transmission of political secrets.

Lastly, and perhaps most amusingly, I have entertained the idea that Dee was the author of the first science fiction novel over a period of years, and indeed the first to give thought to the idea of “cyberspace,” an interdimensional world where communication takes place through a portal, giving thought to the twentieth-century works of H. P. Lovecraft, Philip K. Dick, and William O. Gibson.

In this view, while Edward Kelley is still a historic personage (he appears in Dee's private diaries as well as being clearly documented both in England and in Prague, usually in conjunction purely as an alchemist), the “Edward Talbot” and “Edward Kelley” presented in the Spirit Diaries, his frequent turns from devout scribe to blaspheming conjurer and back again, along with all the mischievous and light-hearted spirits who are trotted on and off the stage, can be seen as an immense work of fiction. Whether written purely for Dee's amusement or as a secret means of documenting a different sort of spiritual transmission remains hidden today.

Of course, as anyone who has spent any time actually working with the system(s) presented in the Spirit Diaries can attest, when you put them to work *as if* true, stuff happens. Once invoked (or evoked), the spirits do in fact seem to appear and go to work, whether one believes in them or not.

Which leads to the one piece of advice I would give to anyone starting out in working Enochian Magick: Be very clear of what you ask for, as you are certain to get as much of it as you can handle, and once started, it is much more difficult to get it to stop.

In closing, I would like to quote a passage from W. Wynn Westcott's translation of the “Chaldean Oracles” (quoting Proclus), which I have always found incredibly useful to keep in mind when working Enochian Magick, or indeed, any ritual work:

As the Oracle therefore saith: God is never so turned away from man,

and never so much sendeth him new paths, as when he maketh ascent to divine speculations or works in a confused or disordered manner, and as it adds, with unhallowed lips, or unwashed feet. For of those who are thus negligent, the progress is imperfect, the impulses are vain, and the paths are dark.

Lon's wonderful book provides the reader—for the first time—with a clearly lit and well-ordered guide through the maze of Dee and Kelley's Enochian system. The hallowed lips and well-washed feet are up to the reader.

Keep an open mind, a pure heart, and a clean temple, and you will surely hear their angels and spirits speaking to you.

Clay Holden
The John Dee Publication Project
www.john-dee.org

A Note Regarding Original Source Material and Footnote References

The original Enochian magick material is a labyrinth of manuscripts. In preparing this book, I was fortunate to have at my disposal electronic files containing the photographic images of original material currently housed at the British Library, London. The manuscripts are numbered and designated by the name of past owners. The ones I used for the present work are designated: Sloane 3188, 3189, 3191; and Cotton Appendix XLVI parts I and II.

Within these numbered manuscripts are various “books,” or “Liber” bearing separate titles. Some of these Libers were copied by Kelley or others and reproduced in subsequent manuscripts (sometimes renamed) and have found their way to London's British Library and the Bodleian and Ashmolean libraries at Oxford University. For my purposes the material from the British Library's Sloane 3188, 3189, 3191; and Cotton Appendix XLVI parts I and II proved to be quite sufficient. Digital scans of the Enochian manuscripts can be accessed electronically at: <http://www.themagickalreview.org/enochian/mss/>.

Enochian scholar Geoffrey James prepared a concise summary breakdown of Dee and Kelley manuscripts for the bibliography of his excellent book, *Enochian Magick of Dr. John Dee*.¹ He has graciously allowed me to reproduce his entries for the material that relates directly or indirectly to *Enochian Vision Magick*. The reader who wishes to explore the source material in greater detail (or who simply wishes to track the book's footnotes and references) should find this list very helpful.

SLOANE MS. 3188.

This manuscript contains Dee's earliest scrying sessions. It contains six individual ‘books’, which are:—

Mysteriorum Liber Primus covering December 22, 1581 to March 15, 1582, and containing a ceremony with Saul (Dee's first scryer) and the first ceremonies with Edward Talbot, in which the table and Solomon's ring are described.

Mysteriorum Liber Secundus covering March 6, 1582 to March 21, 1582, and containing the first elements of the Heptarchic system, the spirits of the Sigil of Æmeth, and the first suggestion that an antediluvian language

would be delivered to Dee. This title page is missing, but can be inferred from textual references in SLOANE MS. 3677.

Mysteriorum Liber Tertius covering April 28, 1582 to May 4, 1582, and containing numerous sigils related but apparently not essential to the Heptarchic system, as well as the names of the 49 good angels.

Quartus Liber Liber Mysteriorum covering November 15, 1583 to November 21, 1583, and containing the remainder of the Heptarchic system; this book is the first to record the name of Edward Kelly² as the scryer.

Liber Mysteriorum Quintus covering March 23, 1583 to April 18, 1583, and containing the tables later transcribed by Kelly into SLOANE MS. 3189.

Quinti Libri Mysteriorum Appendix covering April 20, 1583 to May 23, 1583, and containing the famous *Enochian* letters, as well as information concerning the construction of the Great Table.

SLOANE MS. 3189.

Liber Mysteriorum Sextus and Sanctus or *The Book of Enoch revealed to John Dee by the Angels* which contains 49 double-sided tables of (apparently) random letters. It is in Edward Kelly's handwriting.

SLOANE MS. 3191.

This manuscript is the only book of ceremonial magic extant in Dee's handwriting. It consists of three separate 'books,' each dealing with a different aspect of Dee's angelic magickal system. The books are:—

49 Claves Angelicae Anno 1584 Cracoviae (Liber 18) which contains Dee's transcription of the Angelical Keys (often called the Enochian Keys or Enochian Calls.)

Liber Scientiae Auxillii et Victoriae Terrestris which contains a complex system of magic based upon the Great Table (often called The Table of Watchtowers). It is entirely in Latin, and related to the Call of the Thirty Aires.

De Heptarchia Mystica which describes a complete system of planetary magic, along with excerpts from the various scrying sessions.

COTTON APPENDIX XLVI, PARTS 1&2.

This manuscript is occasionally referred to as Royal Appendix XLVI, or SLOANE MS. 5007. It contains thirteen 'books,' which are:—

Liber Mysteriorum (et Sancti) parallelus Novalisque covering May 28, 1583 to July 4, 1583, and containing the tail end of the Heptarchic system and the only recorded incident of Kelly speaking Greek.

Liber Pergrinationis Prime Videlicet A Mortlaco Angeliæ Ad Craconiam Poloniæ covering September 21, 1583 to March 13, 1584, and containing the journey from Mortlake to Cracow, Poland and various political speculations.

Mensis Mysticus Saobaticus Pars primus ejusdem covering April 10, 1584 to April 30, 1584, and containing the dictations of the first calls (backwards).

Libri Mystici Apertorii Cravoviensis Sabbatici covering May 7, 1584 to May 22, 1584, and containing the remainder of the calls (except for the call of the Thirty aires, in the Angelical tongue, and the spirits of the Thirty aires.

Libri Septimi Cracoviensis Mystici Sabbatici covering May 23, to July 12, 1584, and containing the geographic locations of the spirits of the Thirty aires, the *Great Table or Watchtowers*, and the first third of the *Call of the Thirty Aires*, as well as the names of the Thirty aires.

Libri Cracoviensis Mysticus Apertorius Præterea Præmium Madimianum covering July 12, 1584 to August 15, 1584, and containing the remainder of the *Call of the Thirty Aires*, as well as the names of the Thirty aires.

Mysteriorum Pragensium Liber Primus Cæsarique covering August 15, 1584 to October 8, 1584, and containing an attempt to convince the Holy Roman Emperor of the canonical nature of the visions.

Mysteriorum Pragensium Confirmatio covering December 20, to March 20, 1585, and containing mostly political speculation.

Mysteriorum Cracoveinsium Stephanicorum Mysteria Stephanica covering April 12, 1585 to June 6, 1585, and containing an alchemical formula and a letter from Dee's wife to the spirits.

Unica Action, quæ Pucciana vocetor covering August 6, 1585 to September 6, 1585, and containing religious visions obviously meant to impress the Papal Nuncio who was then attending the ceremonies.

Liber Resurrectionis Pragæ, Pactum sev Fædus Sabbatismi covering fragments from April 30, 1586 to January 21, 1587, and containing further ceremonies with the Papal Nuncio.

Actio Tertia Trebonæ Generalis covering April 4, 1587 to May 23, 1587, and containing a complex series of corrections to the *Watchtowers* and the infamous wife-swapping episode.

Jesus, Omnipoten sempiterne & une Deus covering March 20, 1607 to September 7, 1607 and containing the last records of Dee's magickal experiment.

Some of this material has been published in more modern times in books that are still readily available. Foremost of these are *A True & Faithful Relation of What Passed for Many Yeers Between Dr. John Dee and Some Spirits*,³ and *John Dee's Five Books of Mystery*.⁴

To make things a bit easier for the reader to access more readily available source material, I will, wherever possible, try to make references with the text and in notes to passages in these modern works.

Prologue to the Prologue: Something Secret

Vyasa: There's something secret about a beginning. I don't know how to start.

Ganesha: As you claim to be the author of the poem, how about beginning with yourself?

—THE MAHABHARATA⁵

There is indeed something secret about a beginning, secret and invisible like the soul of infinite potential that broods in the heart of every living seed. My tongue is tied. I stare at the blank screen of my monitor. I don't know how to start. For the writer it is the most difficult moment—a million things to say, but where to begin? My eyes search the walls and ceiling of my little office and fall upon the mask of the Hindu god Ganesha. His bright, pleasant face reminds me of the opening scene of Jean-Claude Carrière's play, *The Mahabharata*,⁶ where Vyasa, the author of the epic poem is faced with his own writer's block as he strives to begin his monumental story. Unable to read or write himself, Vyasa is blessed by the arrival of Ganesha, the beloved elephant-headed god, who offers to serve as Vyasa's scribe and take down his story from dictation. He also gives Vyasa some advice about how to start.

“How about beginning with yourself?”

And so, in pale imitation of the poet Vyasa, I will heed the wise counsel of my elephant-headed lord, the remover of obstacles. I shall begin this work of magick by telling you something about myself. Don't worry, I won't tell you much. Just enough to get us started.

I am a man. I am what they call in the East a householder—that is, I am married and have for my entire adult life endeavored with varying degrees of success to provide a loving and stable environment for my family. I am also an exceedingly lucky man, for in truth, throughout the years it has been my sainted wife and beloved son who have provided *me* with a loving and stable environment.

Fate (coupled with a conspicuous lack of ambition) has conspired to make our lifestyle one of genteel poverty (well, not always so genteel). We've never owned a house, a new car, or a credit card. On the other hand, we've always lived in moderately affluent communities and safe

neighborhoods. We've always owned old cars that usually get us where we're going. Our bills consist primarily of the rent, the utilities, health insurance, and our groceries. We have no debts.

Some people say that's a miracle. I agree. Miracles are part of my job, for I am a magician. I'm not the type of magician who creates illusions to entertain audiences, but the type of who seeks to *dispel* the myriad illusions that hinder my own spiritual growth and enlightenment.

Aleister Crowley (1875–1947), the great twentieth-century magician, defined magick as the “science and art of causing change to occur in conformity with Will.”⁷ This is obviously a very broad definition of the term. In my opinion, however, it is the only one that is entirely accurate. You are, of course, free to interpret this definition any way you wish. Personally, I've come to the realization that the only real changes I can effect with magick are changes in myself. By changing myself, I change the world around me, hopefully for the better.

Naturally, I haven't always considered myself a magician, but for as long as I can remember I've been a seeker. Please don't project any undue piety upon this statement. I'm as wicked as anyone who seldom breaks any criminal or civil statutes can be. But even as I wallow in my dark and lazy wickedness, I find myself again and again stumbling inadvertently toward the Light.

As a magician I have also been extraordinarily lucky. Early in my career I was befriended (and many times guided) by some very wonderful, and in their own ways masterful, magicians to whom I owe an immeasurable debt: Israel Regardie, Phyllis Seckler, Helen Parsons Smith, and Grady L. McMurtry. I have also collaborated with others who have enlarged and enriched my magickal life. Foremost among these is my wife, Constance, who is the greatest natural magician I have ever known. There are many others as well: Karen James, whose profound sense of beauty and passion for the art of dramatic ritual keeps alive the mysteries of Eleusis; Douglas James, William Breeze, James Wasserman, Steven Abbott, LeRoy Lauer, David P. Wilson, Rick Potter, Dewey Warth, Nathan Sanders, Christopher S. Hyatt, Poke Runyon, Michael Strader, Sandra Brautigam, and Jonathan Taylor; and, for the last twenty-eight years, the assembled magi of my weekly magick class.

On my fortieth birthday I began to write professionally. In this vocation I have also been exceedingly fortunate. Readers who are familiar with the body of my work know that I am occasionally taken to task by

knowledgeable critics who accuse me of writing for beginners and who chide me for diluting or oversimplifying complex and esoteric concepts. Against these charges I can say very little in my defense except to confess that I am indeed a simple man who, by conventional academic standards, is a lazy and undisciplined student. I have to learn anecdotally. I need to put things in a personal context. I need to appreciate and understand the general before I can be thrilled and inspired by the specifics.

Yes, I'm proud to write for beginning students of magick. But first and foremost I write to explain things to myself. I write to find out what I know. I write the books that I wish I could have studied during the first five years of my magickal studies—books that might have saved me years of frustration, blind alleys, and wheel-spinning. I also like to think that I write for more advanced students who may find themselves entangled in the elegance of magickal minutiae or else have become so entranced and self-impressed with their encyclopedic memories that they've lost sight of why they are doing magick in the first place.

I write about things with which I'm familiar and have had hands-on experience. One of those things is Enochian magick. I began my study of this most curious of quaint and curious subjects in late and began practicing it in earnest in autumn of 1980. Back then there was very little published information available. The only person I actually knew who had any significant hands-on experience with the system was Dr. Francis (Israel) Regardie,⁸ who cautioned me in no uncertain terms that I probably shouldn't be dabbling in such things.

Nevertheless, armed with my copy of Aleister Crowley's *Gems from the Equinox*⁹ and the two-volume set of Regardie's *The Golden Dawn*,¹⁰ I naïvely plunged into what I thought was the deep end of the Enochian magick swimming pool. A year or so later a friend would present me with a huge stack of photocopied¹¹ documents from the British Museum. This material represented several significant portions of surviving diaries and magickal notebooks of Elizabethan magus Dr. John Dee (1527–1608 or 1609) and his clairvoyant partner Edward Kelley¹² (1555–1595).

Only then did I begin to realize how dreadfully deep the waters of Enochiana really are. By then, however, it was too late for me to get out of the pool. What little of the system I had mastered had already yielded breathtaking results. My life was becoming very magickal.

Those primitive photocopies eventually yellowed, then browned, then charcoal-blackened into illegibility, but my interest didn't fade. Neither did

the interest of others in the magickal community. Today clear copies of the museum manuscripts are readily available to the serious student, and there are no less than thirty books currently in print with the word “Enochian” in the title. I confess a few of those are my doing. In 1991 Dr. Christopher S. Hyatt and I wrote a commentary on Aleister Crowley's little Enochian masterpiece, *Liber Chanokh*.¹³ A year latter Herman Slater of Magickal Childe Publishing asked me to pen the introduction to the new facsimile edition of the 1659 *A True & Faithful Relation of What Passed for Many Yeers Between John Dee ... and Some Spirits*. In 1995, my wife, Constance, and I created a deck of tarot cards¹⁴ that incorporates a large number of images relating to the Enochian Elemental Tablets. In the book that accompanies the cards,¹⁵ I elucidate on how they can be used for practical Enochian magick operations.

But writing (and reading) about Enochian magick is one thing; actually using it in a practical way to advance one's own spiritual evolution is another. With few exceptions, the thirty odd books mentioned above are very long on theory and history and very short on straightforward suggestions on how to actually sit down and perform Enochian magick, or reasons why one would want to do such a thing in the first place. I hope to remedy this, at least in small measure, by writing this book. I feel qualified to do this not because I have any illusions that I am the world's most knowledgeable scholar on the subject (I assure you I am not). I offer simply the credentials of nearly thirty years of applied experience with several aspects of Enochian magick. I have come to some very fundamental conclusions that I believe might be of significant and practical value to both the speculative student and the operative practitioner of this elegant and complex magickal system.

Before I plunge us directly into those waters, however, I need to briefly address the question of why a relatively sane and rational twenty-first-century adult would wish to seriously embark upon the path of magick. I will do this with a device that will most assuredly irritate my publisher—a second prologue. And once again, to please my Lord Ganesha,¹⁶ I will begin by talking about myself.

Prologue: Why Magick?

Magick is as mysterious as mathematics, as empirical as poetry, as uncertain as golf, and as dependent on the personal equations as Love.

—ALEISTER CROWLEY¹⁷

I'm a magician. I practice the art of ceremonial magick. I adore and *invoke* the essence of highest Deity and hold congress with divine angels. I also *evoke* and command spirits and demons.¹⁸ Ceremonial magick is the path I have chosen to give expression to the spiritual yearnings I believe are inherent in every human being. It is my Tao, my Way, my religion, my philosophy, my psychology. But ceremonial magick isn't my life. I already have a life, thank you. But I use magick to help make my life magick.

I have closets and chests full of bizarre and colorful robes and crowns and wands and daggers and chalices and swords and lances and thuribles and banners and veils and rings and incense and candles and oils and tablets and talismans and mirrors and crystals. I have books—strange books (some very old and rare), books that would scare the daylights out of most of my neighbors. I use these magickal tools; I study these books in order to perform the rites of ceremonial magick. These things are not my life. But I use them to make my life magick.

On the surface one might think it reasonable and fair to ask, “Why are you a magician, Lon? Why do you believe in this stuff? Why do you do these crazy things?”

It might surprise you to know I don't have a proper answer to these questions. It is impossible for me to adequately explain or justify why I celebrate my spiritual life through the vehicle of magick, for the same reasons it is impossible for any artist to properly explain why he or she has taken up the brush or the chisel or the violin or ballet slippers. If reasonableness were the sole criterion for the existence of art, there would be no music, no dance, no magick.

Make no mistake about it, magick is an art form, and every true magician is an artist. Just like the musician and dancer, the magician must practice, create, and perform. Just like the painter or sculptor, he or she must be armed with proper tools, skills, knowledge, and, most of all, inspiration. But what about people who've never learned to play a musical instrument,

never learned to dance or paint or sculpt, yet who find themselves spiritually touched by listening to music, watching ballet, and visiting galleries? Are they not artists too?

In a very important way, I believe they are. As quantum physicists tell us, both the observer and that which is observed are changed by the act of observation itself. By appreciating the artist's handiwork, we are fundamentally affecting the reality and life of that creation. More importantly, when we expose ourselves to the artist's creation, we enjoy the passive luxury of allowing our consciousness to be altered, elevated, and enriched in unique and personal ways the artist might have never imagined.

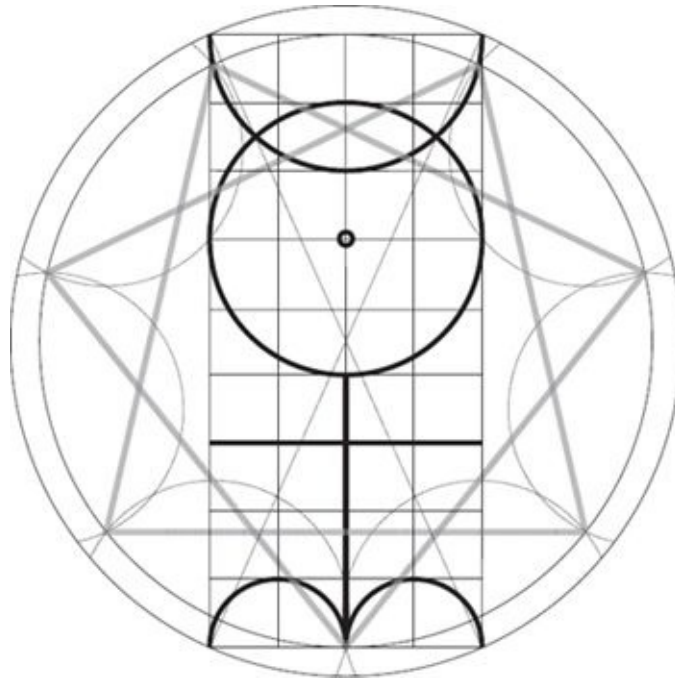
The art of ceremonial magick, however, is a little different. There is no painted canvas to display, no audience to applaud. Regardless of how altruistic the magician's motives may be, magick is spiritual *performance art* that must ultimately be executed and appreciated by the magician alone. He or she is at once the teacher, the student, the medium, the conductor, the performer, the venue, the audience, and the critic. The magician touches the broader audience of humanity only by affecting changes in the *magician*, and success can be weighed only in the silent Holy of Holies of his or her own soul.

So, here and now and for the duration of this book, I shall lay aside the question of “why magick?” If my magickal efforts seem to propel me closer to self-realization, if my work brings me a measure of health or happiness or wisdom or a sense of fulfillment, good. But none of these things, nor indeed any *thing*, can be the goal of my art. Instead of asking, “why magick?” I suggest all who would fancy themselves magicians seek answers to the following questions, questions I struggle to answer every day of my life:

Am I really an artist? Am I drawn to this strange and irrational art form because of my mad passion to enrich my art and fulfill my creative life purpose? Or am I doing all this to *avoid* fulfilling my destiny? Am I running away from myself? When I don my magickal robes and enter the temple, do I do so as a radiant artist-magician, armed and ready to storm the gates of heaven and hell to do battle for the triumph of my soul, poised to take the next step in my spiritual evolution? Or am I merely a foolish man in an exotic costume, a mystic poseur in serious need of a life?

BOOK I

**Don't Try to Duplicate the Magick Dee and Kelley Did to Receive
the System—Just Use the System They Received!**



CHAPTER ONE

In the Middle of the Night

Teach me (O creator of all things) to have correct knowledge and understanding, for your wisdom is all that I desire. Speak your word in my ear (O creator of all things) and set your wisdom in my heart.

—JOHN DEE¹⁹

It's 3:43 a.m. I've been up for about a half an hour bathing, dressing, and preparing myself to operate. Constance is asleep in the bedroom, and I'm trying to be as quiet as I can. In just a few minutes I will turn off the computer here in my office, take up my almond wand, and go into the darkened living room. There I will quietly perform a Lesser Banishing Ritual of the Pentagram, light two tapered candles, and sit down before the Holy Table.

Once comfortably seated I will close my eyes and pray:

Teach me (O creator of all things) to have correct knowledge and understanding, for your wisdom is all that I desire. Speak your word in my ear (O creator of all things) and set your wisdom in my heart. Amen.

I will then open my eyes, take the golden Ring, and quietly recite the Prayer of the Ring:

Behold the Ring. Lo, this it is. This is it, wherewith all miracles, and divine works and wonders were wrought by Solomon: this is it, which the Archangel Michael has revealed to me. This is it, which Philosophy dreameth of. This is it, which the Angels scarce know. This is it, and blessed be his name: yea, his Name be blessed forever. Without this I shall do nothing. Blessed be his name, that encompasses all things: Wonders are in him, and his name is WONDERFUL: PELE. His Name works wonders from generation to generation. Amen.

I will put on the Ring and then take up the golden Lamen that is attached to a black ribbon. Before putting it around my neck I will again pray:

Behold the Lamen. As the Holy Table conciliates Heaven and Earth, let this Lamen which I place over my heart conciliate me to the Holy

Table. Amen.

I will then take up my almond wand, reach across the Holy Table, tap the upper right-hand corner, and begin to chant. As I do so, I will move the tip of the wand from right to left along the far edge of the table and chant:

Pa Med Fam Med Drux Fam Fam Ur Ged Graph Drux Med Graph
Graph Med Med Or Med Gal Ged Ged Drux.

Then, moving the tip of the wand down the left edge of the table, I will continue to chant:

Pa Drux Un Tal Fam Don Ur Graph Don Or Gisg Gon Med Un Ged
Med Graph Van Ur Don Don Un.

Then, moving from left to right along the bottom edge:

Pa Drux Ur Ur Don Ur Drux Un Med Graph Graph Med Med Graph
Ceph Ged Ged Ur Mals Mals Fam Un.

Then up the right-hand edge to finish where I started:

Pa Gon Med Un Graph Fam Mals Tal Ur Pa Pa Drux Un Un Van Un
Med Un Gon Drux Drux Ur.

I will repeat this entire procedure six more times, each time increasing the intensity of my focus on the words and movements. When I've completed the seventh round of chanting, I will hold the wand over the center of the table and chant seven rounds of the following:

Med Gon Gisg, Don Ur Van, Ur Don Ur, Med Med Graph. Med Don
Ur Med, Gon Ur Don Med, Gisg Van Ur Graph.

Then I will trace a circle over the center of the table and say:

Seven, rest in Seven: and the Seven, live by Seven: The Seven, govern
the Seven: And by Seven all Government is.

Galas Gethog Thaoth Horlwn Innon Aaoth Galethog,

Zaphkiel Zedekiel Cumael Raphael Haniel Michael Gabriel,

E(l) Me Ese Iana Akele Azdobon Stimcul,

I Ih Ilr Dmal HeeoA Beigia Stimcul,

S Ab Ath Izad Ekiei Madimi Esemeli,

E An Ave Liba Rocle Hagonel Ilemes,

Sabathiel Zadkiel Madimiel Semeliel Nogahel Corabiel Lavanael.

Finally, I will place the tip of my wand upon the center of my forehead and whisper:

luah lang sach urch

Iad moz zir—iad bab zna—iad sor gru—iad ser osf.

The chanting will take about eighteen minutes. By then I will have chanted myself into an altered state of consciousness. In fact, I'll be high as a kite and struggling to avoid drifting into a directionless rapture. I will no longer be the overweight knot of worries and vices that haunts the daylight world of bills and phone calls and deadlines—vampires of time. I will be a magician, a key player in the business of creation, a spiritual being occupying my own indispensable rung on a hierarchical ladder of spiritual beings: gods, archangels and angels, spirits, and demons—spiritual entities who personify in metaphoric Technicolor every natural force, every monad of energy, every atom of matter, every concept and principle, potentiality, and tendency in the visible and invisible cosmos.

My living room will disappear, and in its place will tower the Temple of the Universe, holy ground demarcated by a consecrated carpet of red silk, upon which rests the Holy Table, the center of the universe, the Holy of Holies where heaven touches earth.

The table is completely veiled by a red silk cloth, with its gold tassels that hang from each corner. The cloth conceals an elaborately painted and engraved tabletop, the perimeter of which is carved with eighty-four squares containing letters from a sacred angelic alphabet—letters whose names I chanted in the angelic tongue during my seven rounds of chanting. A large carved hexagram spans the entire inner surface of the tabletop. And in the center of the hexagram broods a large rectangle made up of twelve squares, each containing an oversized angelic letter—the same letters whose names I chanted during the second round of chanting—artfully carved into the surface of the table. Seven talismans, Ensigns of Creation, are arrayed around the central rectangle. They are made of purified tin and are peculiarly lettered in the angelic script.

The centerpiece of the Holy Table is the *Sigillum Dei Aemeth*, a wax disk approximately nine inches in diameter and one and one-half inches thick, bearing the carved image of a complex diagram consisting of an interlocked heptagram, two heptagons, a pentagram, and an array of numbers and letters, which, when decoded, spell the names of seven sets of seven divine beings: *Seven who rest in seven, seven who live by seven, the seven who*

govern the seven, and seven by whom all government is. Four smaller waxed versions of this Sigillum (wrapped in red silk bags) rest under the legs of the Holy Table, insulating it from distracting geocurrents.

The chanting completed, I will unveil a circular black mirror made of highly polished obsidian. I have it placed in a stand directly upon the covered Sigillum Dei Aemeth, and I will carefully angle it so I see my dimly lit face reflected in its pool of deep blackness. After only a few moments the reflection of my face will disappear, and I will see with magick eyes and hear with magick ears.

Now, the vision magick begins.

In the middle of the night I will call upon the angels.

I will call upon the angels, and they will answer.

CHAPTER TWO

The Magick of Dr. John Dee

If Merlin is an inner resonator who generated the literature which gathered about his name, then Dr. John Dee must be considered almost his outer manifestation in the real world.

He is probably the single most influential aspect of the magician ever to have lived and a worthy successor to the Arthurian mage.

—JOHN AND CAITLIN MATTHEWS²⁰

The little ceremony I described in chapter one cannot be found in any other book of magick. I composed it in the spring of 2006 for the benefit of the members of my weekly magick class. It is designed as a ritual of preparation—a ceremonial “drug,” as it were, to safely induce an altered state of consciousness, a trance in which specific techniques of magick may be practiced and visions can occur.

The components of the ritual are not, however, a modern invention. The magical implements and furniture were fabricated as faithfully as possible from descriptions found in sixteenth-century manuscripts and items currently housed at the Bodleian Library of Oxford University, the British Library, and the King's Library wing of the British Museum.

The prayers and the chants were drawn from those same ancient texts. In a group magical working, the prayers are recited in unison and the chants intoned Tibetan style, in a deep monotone chorus of two or four groups of voices. The hypnotic effect on the participants is tangible and powerful. (I have yet to discover what it does to our eavesdropping neighbors.)

The ancient manuscripts I refer to are the diaries and magical records of Dr. John Dee²¹ and his partner Edward Kelley, and these texts represent the source material for the system of magick known and practiced today as *Enochian magick*.

It is not my intention, nor is it within the scope of the present work, to present a proper biography of Dee. That has been handled nicely in Peter French's brilliant biography²² and other texts that I've itemized in the bibliography. I cannot, however, escape the necessity of providing a brief outline of his life and work, because it will have a direct bearing on our

understanding of Enochian vision magick and why I think my little ritual of preparation is so important for those who wish to pursue this path.

Son of a gentleman server to Henry VIII, John Dee was a true Renaissance magus and one of the most extraordinary individuals of his time. Historian John Aubrey called him “one of the ornaments of his Age.”²³ That is saying a lot, for his age was peopled with some of the brightest lights in the history of western civilization: Queen Elizabeth I, Charles V, Francis Bacon, Ben Johnson, Edmund Spenser, Giordano Bruno, Christopher Marlowe, and William Shakespeare.

Dee's unique genius blossomed at Cambridge University, and his fame as a published mathematician propelled him as a young man to academic rock-star status throughout Europe. It also brought him to the attention of the rulers of his world, including the future Queen Elizabeth.

He was the master of scores of disciplines. He was a physician, an engineer, a theologian, an astronomer, and cartographer. He invented the nautical instruments and developed the advanced navigational charts that helped make Britannia ruler of the waves. He even coined the term *Britannia*. A master astrologer, he was allowed to choose the date of Elizabeth's coronation, and throughout her reign he remained her friend and counselor.

Because he was fluent in many languages and lectured often on the continent, Elizabeth enlisted his services as a spy. Dee enjoyed this role very much. As a matter of fact, I believe he remained in this position until the day she died. He was fascinated with cryptography and loved word and letter puzzles. Dee was secretly known as “the queen's eyes,” and he signed his dispatches to her with the stylized image of a hand shading two eyes.

Yes, John Dee, on “her majesty's secret service,” was the first agent 007.²⁴ Dee possessed the largest private library in England and was constantly enlarging it. He was perhaps the most educated man of his day. Part of his education included esoteric philosophy, Qabalah, alchemy, and magick—not illogical pursuits for a Renaissance magus. Magick, in particular, was a science to be explored and exploited. Dee wanted to talk to angels (as did the biblical patriarch Enoch) not only to discover the wisdom of the past and the secrets of the universe, but also, more immediately, to discover the secrets of Elizabeth's enemies and brandish the power to magically manipulate the spiritual forces that control them. Dee wanted to be a magical spy.

His approach to magick (at least at first) was pretty standard procedure

for the day. After bathing and dressing in clean clothes (extraordinary measures for the times—unless, of course, it was May, when many people of the day took their annual bath), he would enter a room set aside for the purpose. There he would drop to his knees before a consecrated table/altar and for a half hour or so pray fervently to God and His good angels, alternately reciting a litany of self-abasing confessions of his unworthiness to enter into the divine presence and boasting of his God-given right to do that very thing. With his consciousness duly exalted by prayer, he would then gaze into a crystal or a black mirror (a process known as scrying²⁵) and wait to receive a vision.

In theory that's how it was supposed to work. However, even though Dee was skilled at composing long and eloquent prayers, he was not very good at scrying. In 1581 he started to advertise for someone who was. He had a small measure of success with a handful of rented seers until March of 1582, when he made the acquaintance of one Edward Talbot. Talbot (who would soon confess that his name was actually Kelley) was an unemployed alchemist's assistant and convicted forger. Kelley's questionable character notwithstanding, his skills as a scryer immediately impressed Dee, who hired him on the spot at a salary of fifty pounds a year, a handsome figure for the day.

The partnership of Dr. John Dee and Edward Kelley would last until 1587. Their angelic-magick workings for the most part concluded in 1584. During their time together they engaged in hundreds of scrying sessions of varying lengths, in which Kelley gazed into a crystal ball or a black obsidian mirror and reported everything he saw and heard during a variety of angelic communications. Dee, sitting at a nearby table with pen and ink, led the questioning and recorded everything in anal-retentive detail.

Not all of the sessions yielded profound revelations. Indeed, many appear to be attempts by the communicating intelligences to simply keep the conversation going. There were numerous instances when information received in earlier sessions was amended (sometimes radically) in subsequent sessions. There were even times when the magicians were informed that they had been deceived in earlier communications by evil spirits. Nevertheless, the consistency of the bulk of the material is staggeringly impressive, and the double-/triple-blind nature in which it was delivered, especially the angelic language, calls, and magical tablets, boggles the imagination.

The Dee and Kelley years can be viewed as having occurred in three

major phases, resulting in what appears on the surface to be three separate and unique magical systems. I will discuss these in more detail shortly. Here at the beginning it is enough to simply point out it is the third and last phase of their angelic workings (the three-month period between April 10 and July 13, 1584) that yielded the material for the system of vision magick that can be properly called Enochian.

The Enochian period was highly productive and bore much promise. In fewer than a hundred days Dee and Kelley received an angelic language, tablets containing the names of elemental and celestial beings, and calls in the angelic tongue that promised to unlock the secrets of heaven and earth. With sad, almost Faustian irony, however, once the Enochian material was in their hands, Dee and Kelley did not proceed to actually operate the system in subsequent workings.

They would go on to other magical adventures, attempting to impress (with little success) the crown heads of Europe with their supernatural counsel. Finally, after nearly five years of working together, years of exhausting magical sessions, and years of traipsing their families around Europe (not to mention a notorious wife-swapping incident), familiarity finally bred contempt, and the two magicians parted company without ever getting into the driver's seat of Enochian magick and turning the key.

Dee's complicated life would draw him back to the English court and the distracting world of political intrigue and survival. In 1588, as the Spanish armada set sail to annihilate England's much smaller fleet (an event Dee predicted years earlier), Elizabeth called again upon her Merlin. Dee shocked her courtiers by urging the queen to not engage the Spanish armada and keep her ships at bay, prophesizing that a mighty storm would scatter and destroy the Spaniards. Elizabeth wisely heeded Dee's words. The storm manifested right on cue, and in the chaos that followed, the Spanish armada went down to defeat. In many circles Dee was credited with magically raising the tempest that saved England. The story of this event became instant legend. William Shakespeare, writing only twenty-three years later, would use Dee as the model for Prospero, the storm-raising magician in his play, *The Tempest*.

Kelley's post-Enochian years would not earn him such renown. His ambitions kept him on the continent, where he peddled the promise of alchemical treasures to the crown heads of Europe. He was knighted by Emperor Rudolph II of Bohemia but was shortly thereafter imprisoned by his royal patron for failing to manufacture alchemical gold. With fairy-tale

panache, Sir Edward Kelley plunged to an untimely death in November of 1595 while attempting to escape from the turret of Emperor Rudolph's prison tower.

Dee's end was not so colorful. Elizabeth appointed him warden of Christ's College in Manchester, but it was not a happy tenure. His wife (and, it is believed, several of his children) died there during the plague in 1605. Dee returned to his home at Mortlake, where his daughter Katherine cared for him until his death in late 1608 or early 1609.

How so many of Dee's manuscripts survived to see the light of the twenty-first century is a magical wonder story in and of itself. Several of the most important documents Dee had hidden in the false bottom of a cedar chest (can we get much more romantic?), where they lay undiscovered for over fifty years after his death. Through a curious chain of events (that tragically saw a portion of the manuscripts baked as pie wrappings), the surviving material came to the attention of the illustrious antiquary, politician, astrologer, chemist, and Freemason, Elias Ashmole (1617–1692), one of the few people in the world capable of recognizing the importance of the discovery. Thanks to Ashmole, the material was catalogued and finally housed safely in his own museum at Oxford, the British Museum, and the British Library, where, over three hundred years after its reception, it captured the attention of S. L. MacGregor Mathers, Wynn Wescott, and the adepts of the Hermetic Order of the Golden Dawn, then Aleister Crowley—and now you.

CHAPTER THREE

Dee and Kelley vs. the Golden Dawn and Aleister Crowley

Now hath it pleased God to deliver this Doctrine again out of darknesse: and to fulfill his promise with thee, for the books of Enoch: To whom he sayeth as he said unto Enoch. Let those that are worthy understand this, by thee, that it may be one witness of my promise toward thee.

—THE ANGEL AVE, MONDAY, JUNE 25, 1584²⁶

Modern Enochian magick (as first developed in the late nineteenth century by S. L. MacGregor Mathers and the adepts of the Hermetic Order of the Golden Dawn and later adapted and augmented by Aleister Crowley and others) is a remarkable and tidy self-referential system of visionary magick. It is based upon a small portion of sixteenth-century manuscripts of Dr. John Dee and Edward Kelley, and the mystique of its colorful origins make it initially alluring to magical dilettantes and dabblers. However, the complexity of the system, as outlined by Golden Dawn/Crowley texts, continues to effectively guard the mysteries of this marvelous magical art form from all but the most serious, courageous, tenacious, foolish, or naïve.²⁷

For most of us who cut our Enochian-magick teeth during the latter half of the twentieth century, the Golden Dawn (GD) and Crowley books were at the time the only source material readily available to us. By following the intricate procedures outlined in these texts, we proceeded with our visionary quests along the two avenues of experimentation offered us by the GD/Crowley model: one branch of the system dealing with the elemental (manifest) universe, the other dealing with the aethyric (celestial). I'll discuss these branches in more detail in [book IV](#).

Both of these magical environments are populated by spiritual beings whose names are drawn from five grids of lettered squares received by Dee and Kelley during a series of angelic communications during the third (or Enochian) period of their magical operations. Both the elemental and the celestial magical environments (and their spirit inhabitants) are accessed by intoning one or more of nineteen calls, which are chanted in an angelic

language that was given to the Elizabethan magicians under breathtaking and extraordinary circumstances during the last months of their angelic magick workings. Theoretically, these calls induce very specific trances, whereby the magician can pinpoint particular spiritual entities or environments he or she wishes to contact or visit. As you can imagine, this is a very attractive prospect to the magical explorer.

The visionary labor of many post-modern Enochian explorers was well repaid, for we soon discovered that despite our very limited access to the original texts (not to mention our inexperience and ineptitude) this kind of magick actually worked. With surprisingly few exceptions, when we followed the GD/Crowley procedures and techniques, even the most insensitive and skeptical among us received visions we deemed appropriate to the particular regions we were exploring.

The technique used to receive visions such as these is called scrying. The Golden Dawn and Crowley often referred to the practice as “traveling in the spirit vision.” Scrying is, quite simply, the ability to put oneself in touch with one's own psychic senses. In magical operations the scrying session is usually preceded by a formal ceremony designed to put the magician in an altered state of consciousness. It is, for all intents and purposes, a shamanistic experience. The thoughts, mental images, and impressions that flood the magician's mind during this altered state are subsequently recorded in the magician's journal and analyzed.

Naturally, some of us proved more talented than others. Art lovers and movie fans make particularly good candidates for Enochian vision magick, for they see with the romantic's eye and already possess a vast memory bank of evocative landscapes, archetypal characters, and supernatural beings. They are by nature dreamers skilled at communicating through a vocabulary of images and visual metaphors. But even the least imaginative of us, in short order, learned to develop our own visionary skills that became increasingly honed by our repeated work with the system.

There is no question (in my mind, at least) that the Enochian magick procedures and techniques developed by the Golden Dawn and Crowley embody a highly effective system of magical working that, if properly applied, can become an integral component in the modern magician's program of personal self-development. This is especially true for those of us whose magical careers have led us to the Qabalah-based disciplines referred to today in specialized circles as *hermetic* or *ceremonial* magick.

To modern ceremonial magicians, Enochian magick appears at first

glance to enjoy a comfortable compatibility with our world of pentagram rituals, hexagram rituals, tarot cards, trees of life, qabalistic path workings, chakra work, invocations, god-forms, and spirit evocations. This compatibility, however, has been, for the most part, contrived and jerry-rigged. For as efficacious as the GD/Crowley applications and techniques are, they bear little resemblance to anything Dee and Kelley practiced or were instructed to engage in by their angelic contacts. With all due respect to Mathers, it is clear that he and his Golden Dawn adepts chose to limit their attention to only those portions of source texts that offered material that they could fit easily into the qabalistic/hermetic schema to which they were so passionately committed. Furthermore, it is clear that in many instances, when the original material didn't fit the schema, they found a way to make it fit.

This fact should not diminish in our respect for the wonderfully effective system the Golden Dawn and Crowley have bequeathed to us. But it has prompted many of us (who obviously have an inordinate amount of time on our hands) to examine in greater detail the surviving Dee and Kelley material that has now become more readily available to the serious student. What we discovered is an overwhelmingly large body of work—books, notebooks, and diaries—the most interesting of which span the better part of three years of intense magical operations. Most of this material appears to have nothing whatsoever to do with Enochian magick as practiced today.

As I mentioned earlier, Dee and Kelley's magical workings took place in three distinct phases that yielded three unique magical systems. For convenience, I will refer to these as (1) *Heptarchia Mystica* (or simply *Heptarchia*), (2) *Loagaeth* (which includes an angelic alphabet), and (3) *Enochian*.

One could argue quite convincingly that the revelations Dee and Kelley received during the Enochian period represent the crème de la crème of their magical workings and that it is unnecessary to waste our time on the painfully complex details of the Heptarchia and Loagaeth working periods. After all, the GD/Crowley system and techniques were developed from this *plus ultra* Enochian material, and everything seems to work just fine, thank you. In fact, for the better part of twenty years I was one of the most vocal apologists for the Enochian school whose motto is, “Don't try to duplicate the magick Dee and Kelley did to receive the system—just use the system they received!” Then, starting in 1999, a couple of things happened that caused me to rethink the wisdom of this attitude.

First, I became enthralled with the work of Clay Holden and the John Dee Publication Project, which brought the glories of *Quinti Libri Mysteriorum* to life on the World Wide Web. Then, in 2003, my O.T.O.²⁸ Brother and Enochian magick adept Christeos Pir sent me a computer disk of material from a marvelous Enochian seminar he presented in Pittston, Pennsylvania. Along with the seminar material, he sent me a collection of photographic files of surviving Dee manuscripts from the British Library and other materials that were of great interest to me. I assure you, I could not have written this book without these materials and the profound insights of this great modern magician.

Around the same time, my publisher sent me a copy of Joseph H. Peterson's book *John Dee's Five Books of Mystery: Original Sourcebook of Enochian Magic*. I had years earlier examined much of this material enlarged from microfilm, but now I had the luxury of comfortably reviewing it in clearer formats (with Latin translations) on my home computer and from Peterson's marvelously wellorganized book.

I must confess that even with this information stacked conveniently and legibly under my nose, I was overwhelmed by the sheer immensity of it all. I'm interested in the magical adventures of Dee and Kelley as much as the next fellow, but I also have a life. Did I need to sacrifice three years of my own life in order to eavesdrop on every detail of three years of theirs? More than ever I saw the wisdom of simply using the magical system Dee and Kelley received and of not wasting precious time trying to recreate the magick they practiced to receive the system. After all, can't I drive a car without first having to build it myself?

But we're not talking about driving cars; we're talking about the art of magick. In the final analysis, no matter what system the magician chooses, in order to make it work most effectively he or she must first become attuned to that system's particular way of viewing of the universe. This concept is so important to the understanding of what will follow in this book that I will pause to illustrate with an example.

The ceremonial magician who practices qabalistic magick acquiesces (at least for the duration of the working) to see all things in heaven and earth in terms of a hierarchy of spiritual personages expressed by the various god names, archangels, angels, spirits, intelligences, and demons of the system. In Qabalah-based magic, such spiritual beings are conveniently organized and arranged according to fourfold formulas dictated by the Hebrew letters that make up the great Name of God, *Yod Heh Vav Heh*, and by the familiar

schema of the Tree of Life, with its ten sephiroth and the twenty-two paths that connect them. Before the magician is ready to operate within the laws and peculiarities of this qabalistic worldview, he or she must first become a fit component of that universe—a harmonious and integral part of this great divine machine, a vital step on this hierarchical stairway of consciousness.

Like the ballerina whose ninety minutes on stage is the product of years of practice and thousands of hours of rehearsal, the magical artist must also be first transformed into a proper instrument of his or her craft. Magicians achieve this transformation with preliminary meditations and rituals, by which we adjust our focus step-by-step until we become comfortable citizens of the specific magical world in which we intend to operate. For the western ceremonial magician, the well-worn curriculum of the Golden Dawn provides perfect examples of this step-by-step adjustment process.

First the magician becomes master of the pentagram and a full citizen of the world of the five elements of the microcosmic universe. By repeated performances of the pentagram rituals and meditations, the magician's psyche becomes balanced and accustomed to the world of the four directional winds, the four elements, and the corresponding magical weapons: the wand, cup, sword, and disk.

Once the elemental (microcosmic) universe is mastered, the magician then moves on to the next step in the attunement process by mastering rituals of the hexagram. Here the magician's point of reference is enlarged as his or her consciousness and identity is obliged to expand from the microcosmic world of the elements to the macrocosmic greater world—the world characterized by the sun orbited by the planets and surrounded by the belt of the zodiac.

This is very basic stuff, but it illustrates how rituals enable the ceremonial magician to externalize internal processes and undergo self-transformation. Would-be magicians who attempt more advanced work without being adjusted by these early attunements are ill prepared to understand or properly absorb what is happening to them within the context of the progressively higher magical environments in which they presumptuously wish to operate. It is true that some magicians may receive seemingly dramatic and noteworthy effects from such premature efforts, but seeds of promise cannot long take root in soil that is not properly prepared or that is too shallow.

Late in 2005, while gathering material for yet another workshop series on Enochian magick for my Monday night magick class, I poured over the

records of Dee and Kelley's pre-Enochian workings in hopes of finding the key to their preparatory processes. What exactly did the angels *do* to Dee and Kelley during the years prior to the final Enochian revelations? Dee and Kelley received some pretty interesting things during those earlier workings, including instructions for the creation of an array of magical implements that the Golden Dawn and Crowley all but ignored:

- a Ring;^{[29](#)}
- a Lamén, which was to be worn by the magician as a breastplate and which connects him or her to the Holy Table;
- the Holy Table itself, inscribed with letters from an angelic alphabet and upon which would rest the Sigillum Dei Aemeth;
- the Sigillum Dei Aemeth, an intricately carved disk made of purified beeswax (an artifact so stunning and historically intriguing that it is prominently displayed today in the King's Library wing of the British Museum);
- seven talismans (five squares and two circles), called Ensigns of Creation, which surround the Sigillum on the Holy Table.

All of these items were linked to one another and to the magicians by an overwhelmingly complex process that distilled, shuffled, and organized thousands of letters from numerous and varied alphanumeric grids. These grids had been painstakingly received in vision, one letter at a time, by Kelley and duly transcribed by Dee. The letters spelled the names of great angels, which, in turn, when manipulated, yielded the names of subordinate angels, which produced still more names.

Now, before we get too excited about dusting off and playing with all these pre-Enochian magical tools and furniture, I have to make myself clear on one very important point. These items were received during the first phase of Dee and Kelley's workings.

This period yielded a unique system of planetary magick they referred to as Heptarchia Mystica (see [book II](#)). To all appearances, heptarchic magick has little or no direct relationship to the Enochian magick system they received during their final days of practice. Also, it is demonstrably clear (in my mind at least) that Enochian magick can be performed quite effectively without using the Ring, the Lamén, the Holy Table, and so on. However, it is equally clear to me that, as Dee and Kelley were receiving and working with the items and concepts of heptarchic magick, their minds

and psychic bodies were, day by day, undergoing subtle yet profound evolutionary changes.

Could the reason the practical Enochian material came so very late in the game be that Dee and Kelley had to first complete their transformation into magicians who could appreciate and handle the advanced work? After all, isn't that what magick is really about— changes in the magician? Could these changes have been brought about by the mere act of meticulously following the angels' complex directions, which filtered and distilled these magical concepts into material manifestation? If so, this would be a vital preparatory step that modern Enochian magicians are omitting entirely.

I grew intrigued with this idea. Given the fact that the GD/Crowley methods of Enochian magick already work so well right out of the box, how much better might these same techniques work if the magician were first prepared and attuned in a manner similar to the way Dee and Kelley had been prepared and attuned. A magician so equipped would be picking up, as it were, where the two Elizabethans left off in 1584.^{[30](#)}

I was at first uneasy with this theory because it came dangerously near to destroying my comfortable philosophy of “Don't try to duplicate the magick Dee and Kelley did to receive the system—just use the system they received!” However, my inherent laziness was rewarded, and I eventually took comfort in the realization that in order to ceremonially prepare oneself to perform Enochian magick, one might not need to torturously repeat everything Dee and Kelley did to receive the Ring, the Holy Table, the Lamén, the seven Ensigns of Creation, and the Sigillum Dei Aemeth. Instead, one must simply understand and use (in a way that mirrors the preparation process) the Ring, the Holy Table, the Lamén, the seven Ensigns of Creation, and the Sigillum Dei Aemeth that they received!

This book was written to show the practicing Enochian magician how to do precisely that, and the little ritual in chapter one (and outlined in greater detail in appendix I) is the ceremony that embodies this preparation process. Like the rituals of the pentagram that prepare us for elemental magick, like the rituals of the hexagram that prepare us for planetary magick, I believe this little ceremony captures the essence of the step-by-step processes of personal alchemy that prepared and attuned Dee and Kelley.

The material is based on two series of classes that Constance and I held in our home in 2005 and 2006—visionary workings that spanned a period of just over seven months. While the class spent a considerable amount of time discussing and analyzing the magical theories that underlie these

methods of preparation, most of our time was spent actually applying the techniques in a formal and ceremonial manner prior to group and individual Enochian scrying sessions.

My biggest challenge, for both the class series and writing this book, has been how best to communicate the essence of the breathtakingly intricate procedures that occupied Dee and Kelley during their years of preparation without enmeshing the reader in a time-devouring web of details. It is somewhat like trying to convey the profundity of a great cathedral without dwelling minutely on every action of every stonemason who fashioned each perfect stone. I have resolved, therefore, to stay focused on the big picture and allow the reader to wrap his or her mind around the major themes, secure in the knowledge that he or she can proceed to dissect the method of the madness—and discover further revelations—by referring to the now readily available source texts. It is very important for the reader to understand that this book was not written as a substitute for the source material but simply as a guide to the practical, self-transformational applications of this magical art. I advise those of you who may be committed to in-depth academic research of this subject *not* to view my book as an authoritative replacement for the original texts. Dee and Kelley's records are liberally peppered with irregularities, conflicting instructions, missing pieces, and typos. I've done my best to wade through these and be as consistent and accurate as possible. But when I say I'm going to stay focused on the big picture, that is exactly what I mean.

Are you ready to begin? If so, we need to first talk briefly about the mind of Dr. John Dee and explore the reasons why the secrets of heaven and earth were communicated to him in alphanumeric ciphers, tables, and squares.

CHAPTER FOUR

The Mind of a Cryptographer

Now first I understand what he, the sage, has said: “The world of spirits is not shut away; Thy sense is closed, thy heart is dead!”

—*FAUST*, ACT I, SCENE I [31](#)

Are angels, spirits, and demons real? Do they have an existence apart from and outside the mind? Ever since human beings could frame thoughts into words, we have asked ourselves that question. It is an eternal debate among magicians and mystics and one that likely will never be resolved to anyone's complete satisfaction. Personally, I agree with the venerable Rabbi Lamed Ben Clifford who said, “It's all in your head. You just have no idea how big your head is.”[32](#) Certainly every outside impression we receive is ultimately processed inside our own minds. Just keeping that fact in mind we might conclude that, where objective reality is concerned, there is no outside-of-ourselves.

In either case, in the art of magick, the magician must behave (at least for the duration of the operation) as if the spirits are independent intelligences and have an objective existence in a dimension outside his or her own mind. Dee and Kelley (who believed most fervently in a tangible heaven, hell, and the characters and events of the Bible) certainly assumed that the communicating spirits and angels were real and enjoyed an independent existence. This gave the Elizabethan partners a decided psychological edge over modern magicians, who must overcome a smug mountain of logic, rationality, and spiritual cynicism in order to even begin to operate this most naïvely romantic of spiritual art forms.

For practical purposes, it does not matter whether the magician is making contact with “spirit” intelligences from a “spirit world” or merely tapping into currently unexplainable levels in his or her own mind. If the magician is properly prepared (and operating under the right circumstance), it is indeed possible for him or her to make contact with intelligences that for all intents and purposes could be characterized (objectively or metaphorically) as angels, spirits, and demons.

No two individuals are alike, and the art of preparing oneself and

arranging the right circumstances for spirit contact is unique for every magician. For us to understand the elements of Enochian magick, we will need to get a basic idea of how the spirits went about reaching the minds of Dee and Kelley—especially Dee, who was, after all, the operating magician. In fact, there are instances where the communicating intelligences indicated that they viewed the two magicians as a single entity with Kelley acting as an extension of Dee's mind. On April 28, 1582, Dee asks of the archangel Michael, “You mean us two (Dee and Kelley) to be joined so, and in mind united, as if we were one man?” and Michael answered, “Thou understandest.”

As I mentioned earlier, Dee was not a particularly talented scryer. Although his diaries record several instances when he saw certain spirits and phenomena, he relied almost entirely on the visionary skills of others. This makes perfect sense to me. Dee's immense intellect was actually a magical handicap. His magnificent brain was too engaged to surrender its analytical control. His mind worked too fast, and his thoughts were too loud to hear the subtle messages from the spirits. This is not good for mystical experiences. In order for the communicating intelligences to get past Dee's constantly churning mind, they had to force him to *use* his mind to *overcome* his mind. They had to beat his brain at its own game.

And what were the favorite games of Dr. John Dee's brain? Ciphers, codes, puzzles, magick squares—these were the arts that touched Dee's sense of wonder. Had he been obsessed with music, the spirits might have communicated to him through melodies or harmonies or rhythm. Had he been a dancer, they would have communicated through elements of body movement; had he been a military man, they would have through the metaphors of battle. But he wasn't a musician or a dancer or a soldier. Dee was, at heart, a cryptographer—perhaps the best in the world—and whether he consciously realized it or not, this was how he could make contact with his subconscious mind. This is how he expected the cosmos to unveil her secrets to him. For Dr. John Dee, the secrets of the universe were codes that could be broken. Divine revelation was a matter of decipherment, and he was willing to work for it. Indeed, by working for it, he would prepare himself to receive it. *Give me the raw data, and I will decode the mind of God.*

Dee was already looking for that raw data the day Edward Kelley first knocked on his door. He was looking for it in the *Book of Soyga*.

CHAPTER FIVE

The Book of Soyga

Dee: Is my book of Soyga of any excellency?

Uriel: That book was revealed to Adam in Paradise by God's good angels ...

Dee: ...Oh, my great and long desire hath been to be able to read those tables of Soyga.

—JOHN DEE AND THE ARCHANGEL URIEL, MARCH 10, 1582³³

Even before Dee met Kelley he was immersed in the study of a magical treatise written in Latin called *Aldaraia sive Soyga: Tractatus Astrologico magicus* or, more simply, the *Book of Soyga*.³⁴ We know that Dee was intrigued by the *Book of Soyga* because his diary records that it was the subject of one of the very first questions he asked of the archangel Uriel during Edward Kelley's inaugural scrying session on March 10, 1582. In later diary entries he laments that he has misplaced his *Book of Soyga*, and still-later entries indicate that he eventually found it.

The book is an anonymous, late-medieval grimoire of planetary, angelic, and demonic magick that is in many ways not too dissimilar from other magical treatises of the period. However, there are several things that distinguish *Soyga*—things that obviously made it particularly attractive to Dee. For one thing, a great deal of the text concerns itself with alphanumeric exercises and puzzles; letters with numerical, astrological, and elemental values, which are combined, recombined and reduced to form magick words (spelled forwards and backwards), all of which contain increasingly complex values and magical virtues. As we will see, this magical letter distillation process is characteristic of Enochian magick.

Perhaps most intriguing to Dee were the last eighteen leaves of *Soyga*. These pages contain thirty-six tables, each comprising a grid of 1,296 squares, arranged in 36×36 grids. Each of the tables' 1,296 squares is filled with a Latin letter. Together the tables could form a cube comprising 46,656 squares. Each of the thirty-six tables is identified by an astrological or elemental symbol; the first twenty-four are attributed (in pairs) to signs of

the zodiac, the next seven to the planets, the next four to the elements (Fire, Water, Air, and Earth), and one simply to “Magistri.”^{35 36}

For our purposes, I impress upon the reader's mind the profound importance of alphanumerics and how much information can be encoded within a grid of a magick table. I will try to demonstrate this with a very simple illustration, shown in [figure 1](#).

♄ ¹ A	♅ ² B	♆ ³ C
♄ ⁴ D	♅ ⁵ E	♆ ⁶ F
♄ ⁷ G	♅ ⁸ H	♆ ⁹ I

Figure 1: A simple alphanumeric magick table

This table is made up of nine squares. Each square contains one of nine letters, and these letters can be considered by themselves or in combination with the others to spell magical words. Each individual letter has many traditional meanings attached to it. To keep things simple, I've arbitrarily assigned just two correspondences (numerical and planetary) to each of the letters; these are shown in the corners of each lettered square. Theoretically, the number of correspondences each square can represent is nearly infinite.

For example, in this particular table, *c* not only represents the letter *c* but also the number three and all things threeish. What do I mean by threeish? One very big example is all things in the universe that *exist* in *time* and have *movement*, and all things that have a *beginning*, a *middle*, and an *end*. In this example *c* also represents Saturn and everything Saturnian (from wisdom and restriction to darkness, old age, and lead).

Like DNA, alphanumeric squares carry an unimaginably vast amount of information in a deceptively small package. As a resident of our 3 × 3 table, the *c* square also carries information drawn from its position relative to the other letters and their correspondences. Can you begin to see how much information is contained in that one little square alone? Imagine, then, the mass of complex data that could be tightly stored in a 36 × 36 × 36 square cube represented by the *Book of Soyga*.

I've discovered no evidence of a direct connection between the *Book of Soyga* and any of the magical workings that led ultimately to the reception

of Enochian magick. Nevertheless, the fact remains that even before Dee met Kelley, the mechanics of the alphanumeric cipher system, as presented in *Soyga*, captured Dee's analytical imagination and had become part of the way he expected to receive divine information. Indeed, at every phase of Dee and Kelley's workings, alphanumeric squares and codes would play a major role.

We know Dee held the *Book of Soyga* in high regard and was particularly preoccupied with learning the secrets of the thirty-six tables. The magical process of the *Book of Soyga* (shuffling and distilling immense numbers of letters and squares into smaller and smaller bits of concentrated information) would become the *modus operandi* by which the spirits would ultimately communicate the secrets of Enochian magick to Dee and Kelley. It would be the method by which they received the Holy Table, the Lamen, the Ensigns of Creation, the Sigillum Dei Aemeth, the Table of Nalvage, the Elemental Tablets, and, most dramatically, the angelic language and the forty-eight calls. In a way, this process is a metaphor of the mechanics of creation itself. As Carl Sagan³⁷ said, “If you wish to make an apple pie from scratch, you must first create the universe.” In this case, our apple pie is the manifest universe—the world as it presently exists—the world Dee and Kelley wished to understand and magically affect.

This world is the end product of a progression of cosmic events that physicists believe began with an immeasurably dense singularity (containing all the potential information that would eventually become the universe) that burst open and set into motion the phases of creation. The immensely packed assembly of thirty-six 36×36 alphanumeric squares found in the *Book of Soyga* is a crude but appropriate model for such a singularity. The intricate process of combining, shuffling, and distilling information-packed squares magically mimics the astronomical processes by which atoms and elements to stars and planets were formed in the creation cycle from seemingly chaotic units of a potential universe.

The *Book of Soyga* did not play a direct role in the magical operations of Dee and Kelley, but the patterns and formulae it embodied would remain the methodology of their angelic communications until the end of their association. I believe that the two magicians, by taking part in this incremental process of creation, became personally *attuned* to the magical universe as it presently exists, and thus prepared themselves to receive and engage in Enochian magick. In the chapters that follow, I will present only the briefest snapshots of the step-by-step process that I believe was the

attunement program that prepared Dee and Kelley to receive the Enochian magick system. Hopefully, by your participation in the process, you also will undergo (however vicariously) a similar transformational experience and become fully prepared to actually practice Enochian vision magick.

But first, let us pray.

CHAPTER SIX

Let Us Pray

No man should ever undertake any great or important undertaking without first invoking the blessing of God.

—Master's admonition, California Free and Accepted Masons

The whole secret may be summarized in these four words: “Inflame thyself in praying.”

—ALEISTER CROWLEY³⁸

One of the most fundamental and important magical tools Dee used throughout his life was prayer. So, before we begin to examine magick rings and protective breastplates and holy tables and other such wizardly items, we need to first get something straight about prayer.

It's okay to pray. Even if you think you don't believe in the same God that Dee and Kelley believed in, it's okay to pray. I realize for many twenty-first-century magicians the word *prayer* carries with it unpleasant memories of childhood church and Sunday school traumas, and bedtime fears that “if I die before I wake” somebody was going to take my soul to God knows where.

In magick, prayer has nothing to do with religion. It does, however, have everything to do with the magician's grasp of facts of life in the magical world in which he or she intends to operate. Part of that reality is the mystical fact that existence itself is an expression of consciousness, and there are levels of consciousness higher and lower than the one we are currently attuned to.

By the simple act of uttering a prayer, our apparently limited consciousness reaches out and makes contact with a higher level of consciousness, and by doing so, we insert ourselves into the divine circuitry of the cosmos. As we do, part of us (a part that we might not be aware of) wakes up, as it were, and recognizes our rightful place in this circuitry.

In my book *The Key to Solomon's Key*,³⁹ I illustrate this concept using the legend of King Solomon as my example. In the excerpt below, I discuss prayer in the context of spirit evocation, but the same thoughts hold true to all forms of magick, including Enochian.

The third chapter of the book of Kings⁴⁰ tells us that at the beginning of his reign the Lord appeared to Solomon in a vision by night and said, “Ask that which I should give you.” Solomon answered:

*“Give therefore to thy servant an understanding heart to judge thy people and to discern between good and bad; for who is able to judge this thy so great a people?” And it pleased the Lord because Solomon had asked this thing. And the Lord said to Solomon, “Because you have asked this thing and have not asked for yourself riches, neither have you asked the lives of your enemies nor have you asked for yourself long life, but have asked for yourself wisdom to discern judgment; Behold, I have done according to your words; lo, I have given you a wise and understanding heart, so that there has been none like you before you, neither shall any arise after you like you.”*⁴¹

Before undertaking the task of ruling his people and building the Temple, Solomon doesn't begin by consulting with his inferiors (his ministers, his generals, his architects, his building-supply contractors, or labor leaders). He doesn't immediately enmesh himself in the energy-draining details of micromanaging such a huge and important project. Instead he turns his attention upward to the highest level of the hierarchical scale of consciousness. He makes direct contact with Deity and, instead of behaving like a helpless youngster asking a parent for pocket money, he boldly makes himself available to serve as a conduit through which the Deity's infinite wisdom and understanding can pass.

This profoundly mature and uncomplicated request is instantly granted, *as if Deity had no choice but to acquiesce*. A unique⁴² spiritual hierarchy is created, with Solomon enthroned midway between heaven and hell—poised to work in cosmic harmony with the divine consciousness above him, poised to compel the infernal spirits to do the same.

This is the primary secret of Solomonic magic. As long as the magician remains plugged in to *that which is above*, he or she is simultaneously plugged into (and must begin to master) *that which is below*.⁴³

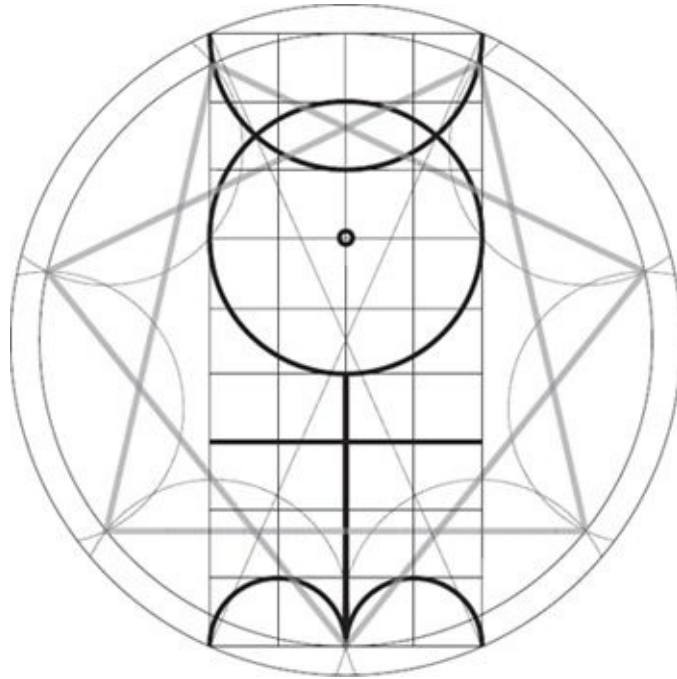
Dee's prayers, both in English and Latin, fill page after page of his diaries and magical records. I confess I am neither inclined nor devotionally equipped to follow his exhausting example. I do, however, recognize the

efficacy of prayer as an indispensable preliminary to magical operations. And, while I do not personally believe that the biblical Solomon ever existed as such in empirical history, as a magical artist I embrace his myth and happily adopt him as a patron saint of magick.

How appropriate, then, that the first magical tool Dee and Kelley would receive from their angelic contacts was the Ring of Solomon, and that before putting on that ring, the magician must first pray.

BOOK II

De Heptarchia Mystica



CHAPTER SEVEN

The Ring

Lo, this it is. This is it, wherewith all Miracles, and divine works and wonders were wrowght by Salomon.

—THE ARCHANGEL MICHAEL, MARCH 14, 1582

The first system of magick Dee and Kelley received from their angelic contacts was a form of planetary magick referred to as De Heptarchia Mystica. It was delivered mostly in late 1582 and amended somewhat the following year. The details of how it was painstakingly received are recorded in Dee's *Quinti Libri Mysteriorum*⁴⁴ and edited for purposes of practical working in his “De Heptarchia Mystica.”⁴⁵ Unfortunately, we don't know exactly how, or even if, the magicians actually operated this particular form of magick. What we do know is that besides receiving the names and symbols for forty-nine planetary “good angels” Dee and Kelley were instructed to create a number of magical items—items that were almost entirely ignored by the Golden Dawn and Crowley. These items, I believe, can be extremely important tools for the modern Enochian magician; these are the Ring, the Holy Table, the Ensigns of Creation, the Lamén, and the Sigillum Dei Aemeth.

First we need to examine the Ring, for without the Ring the magicians were told they could “do nothing.” Unlike most other things they would receive from their angelic contacts, the Ring was delivered in a relatively straightforward manner.

I will not quote long passages from Dee's records, but his description of the circumstances surrounding the reception of the magic Ring are so colorfully dramatic that I cannot resist quoting a brief passage. The date is Wednesday, March 14, 1582. Dee and Kelley were engaged in their fourth action⁴⁶ and experiencing a close encounter with the archangels Michael and Uriel. (The following excerpt retains the inconsistent spelling and punctuation of Elizabethan English. The Greek delta, Δ, is Dee, “Mi” the archangel Michael.)

Δ: Now Michael thrust out his right arme, with the sword: and bad the skryer to loke. Then his sword did seame to cleave in two: and a great

fyre, flamed out of it, vehemently. Then he toke a ring out of the flame of his sworde: and gave it, to Uriel: and sayd, thus:

Mi: The strength of God, is unspeakable. Praysed be god for ever and ever.

Δ: Then Uriel did make cursy unto him.

Mi: After this sort, must thy ring be: Note it.

Δ: Then he rose, or disapeared, out of the chayre, and by and by, cam again, and sayde, as followeth.

Mi: I will reveale thee this ring: which was never revealed since the death of Salomon: with whom I was present. I was present with him in strength, and mercy.

Lo, this it is. This is it, wherewith all Miracles, and divine works and wonders were wrowght by Salomon: This is it, which I have revealed unto thee. This is it, which Philosophie dreameth of. This is it, which the Angels skarse know. This is it, and blessed be his Name: yea, his Name be blessed for ever.

Then he layd the Ring down uppon the Table: and sayd, Note.

Δ: It shewed to be a Ring of Gold: with a seale graved in it: and had a rownd thing in the myddle of the seale and a thing like an V, throwgh the top of the circle: and an L, in the bottome: and a barr cleane throwgh it: And had these fowre letters in it, P E L E. After that, he threw the ring on the borde, or Table: and it semed to fall throwgh the Table and then he sayde, thus,

Mi: So shall it do, at thy commanndement. Without this, thow shalt do nothing. Blessed be his name, that cumpasseth all things: Wonders are in him, and his Name is WONDERFULL: His Name worketh wonders from generation, to generation.^{[47](#)}

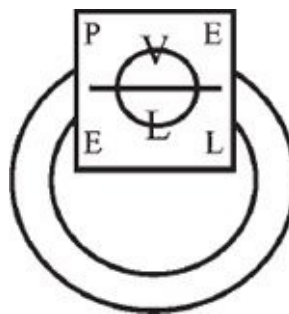


Figure 2: The Ring

Solomon was, and remains, the archetypal magician, and his legendary exploits as a master of spirits fill the pages of traditional Jewish, Islamic, and Ethiopian religious literature. In many of the stories, his magical ring played an important role as the source of his power to control demons. I can imagine Dee and Kelley were very impressed to be given the Ring of Solomon by none other than the archangel Michael himself.

Although the ring's design is unique, the word PELE (wonder worker) is found in two books which Dee already had in his library: *De Verbo Mirifico* by German humanist and Hebrew scholar Johann Reuchlin and Cornelius Agrippa's *Occult Philosophy*. (Agrippa apparently took the term from Reuchlin.)

Dee was told the Ring should be made of pure gold. If he indeed had one made, it has not survived the centuries. Realistically, few of us today have the skill to fashion or the resources to have a golden ring custom made.⁴⁸ Nevertheless, Michael seemed adamant, “Without this, thou shalt do nothing.” And so I've come to the conclusion if I'm to practice this particular art of magick, then before I do *anything*, I'm going to wear the Ring.

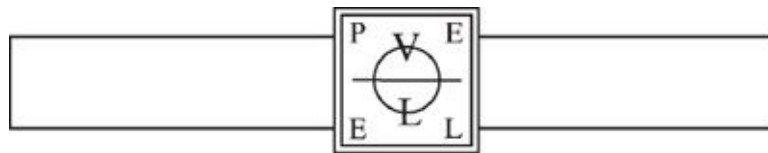


Figure 3: Pattern for a paper Ring

Here is the pattern for a Ring that can be made out of colored paper or poster board. I realize such material is not as impressive or romantic as pure gold. You might even think that a true magick Ring cannot be made from a scrap of paper. You might tell me you'd feel silly wearing a paper ring. If you feel this way, then I hope you won't be offended when I tell you that if you can't make a real magick Ring out of paper, then you'll not be able to make one out of gold. The same goes for the other magical items I am going to discuss in the next few chapters.

Before I practice any aspect of Enochian magick, I recite two short prayers. The first is a prayer John Dee used regularly throughout the years of his magical workings.⁴⁹

Teach me (O creator of all things) to have correct knowledge and understanding, for your wisdom is all that I desire. Speak your word in my ear (O creator of all things) and set your wisdom in my heart.

The second is a prayer I fashioned from the words the archangel Michael spoke to Dee and Kelley during their March 14, 1582, action:

Behold the Ring. Lo, this it is. This is it, wherewith all miracles, and divine works and wonders were wrought by Solomon: this is it, which the Archangel Michael has revealed to me. This is it, which Philosophy dreameth of. This is it, which the Angels scarce know. This is it, and blessed be his name: yea, his Name be blessed forever. Without this I shall do nothing. Blessed be his name, that encompasses all things: Wonders are in him, and his name is WONDERFUL: PELE. His Name works wonders from generation to generation. Amen.

After reciting these prayers and putting on the Ring, I then position myself at the Holy Table and prepare to put on the Lamén.

CHAPTER EIGHT

The Lamén

Beware of wavering. Blot out suspicion of us, for we are God's creatures that have reigned, do reign, and shall reign forever. All our Mysteries shall be known unto you.

—THE ANGEL BRALGES, ONE OF THE ANGELIC PRINCES NAMED ON THE LAMEN, NOVEMBER 16, 1582, *PRINCE BRALGES, NOVEMBER 16, 1582*⁵⁰

The Lamén and the Holy Table are inextricably linked. By wearing the Lamén over the heart, the magician becomes linked to the Holy Table. I cannot say it any plainer than that. But putting on the Lamén and sitting at the Holy Table are empty gestures unless the magician has some idea of what these items represent and how they are connected.

The designs for both the Lamén and the Holy Table were distilled from tables composed of letters of the names of planetary angels of the Heptarchia. Even though the chronology of their reception is a bit tangled, it is probably easiest to discuss the Lamén first.

Traditionally a Lamén is a breastplate that is hung from the neck by a chain or ribbon. The breastplate of the high priest of Israel is the biblical archetype for this most important piece of magical adornment. It was a square plate, a 3 × 4 grid embedded with twelve precious stones representing, among other twelveish concepts, the tribes of Israel and the signs of the zodiac. The Lamén that the angels delivered to Dee and Kelley contained no precious stones but displayed eighty-four angelic letters arranged in a most curious and exacting manner.

Two versions of the Lamén were received by Dee and Kelley. The first, delivered in 1582, was a rather odd assortment of lines, squiggles, and letters reminiscent of Solomonic or Goetic sigils. This Lamén, they were told, was to be made in gold and worn as a protective device. After receiving it, the magicians spent the rest of the year and part of 1583 receiving material relating to the forty-nine planetary good angels of the Heptarchia (see [figure 5](#)).

The seven-letter names of these angels were received (much to Dee's

cryptographic delight, I'm sure) by the complex manipulation and distillation of letters from a cross-shaped table composed of seven 7×7 tables (343 squares in all, each containing a number and a letter). This process was dictated by the archangel Michael during a grueling three-hour session. Just to give you an idea of the shape and size of this table, I've included a rough image without the letters and numbers.

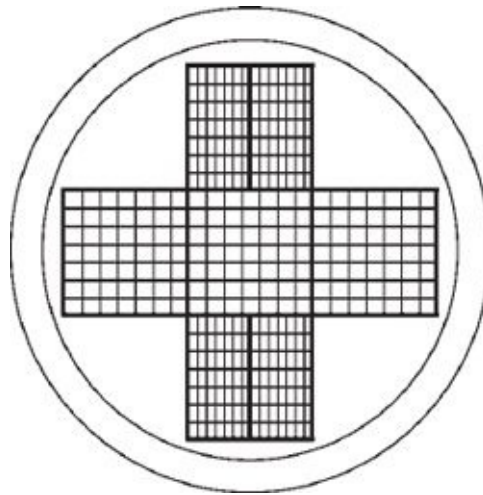


Figure 4: Cross of 343 letters and numbers

The magicians were then instructed how to organize and arrange these 343 letters to reveal the hierarchy of planetary good angels. Each of the seven planetary spheres was assigned a king, a prince, and five ministers. [Figure 5](#) shows how the 343 letters form the names of the forty-nine good angels and how they are arranged according to planet (starting at the top of the wheel and working counterclockwise: Venus, Luna, Saturn, Mercury, Jupiter, Mars, Sol). Note also that only the names of the kings and princes are in all capital letters.

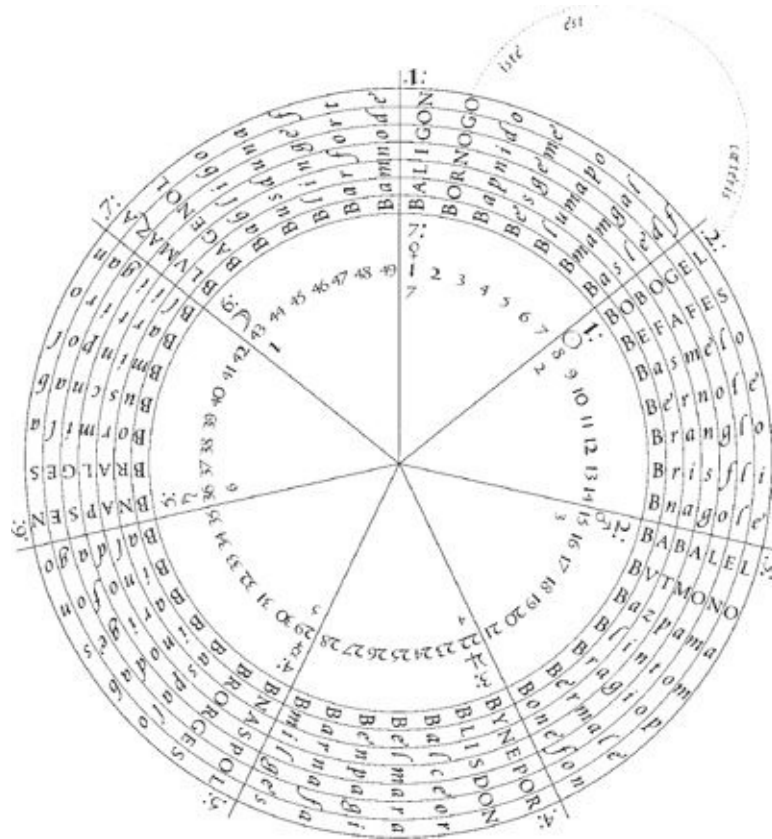


Figure 5: The forty-nine good angels (seven kings, seven princes, thirty-five ministers)

Venus

1. King BALIGON
2. Prince BORNOGO
3. Minister Bapnido
4. Minister Besgeme
5. Minister Blumapo
6. Minister Bmamgal
7. Minister Basledf

Sol

8. King BOBOGEL
9. Prince BEFAFES
10. Minister Basmelo
11. Minister Bernole
12. Minister Branglo
13. Minister Brisfli
14. Minister Bnagole

Mars

15. King BABALEL
16. Prince BVTMONO
17. Minister Bazpama
18. Minister Blintom
19. Minister Bragiop
20. Minister Bermale
21. Minister Bonefon

Jupiter

22. King BYNEPOR
23. Prince BLISDON
24. Minister Balceor
25. Minister Belmara
26. Minister Benpagi
27. Minister Barnafa
28. Minister Bmilges

Mercury

29. King BNASPOL
30. Prince BRORGES
31. Ministers Baspalo
32. Minister Binodab
33. Minister Bariges
34. Minister Binofon
35. Minister Baldago

Saturn

36. King BNAPSEN
37. Prince BRALGES
38. Minister Bormila
39. Minister Buscnab
40. Minister Bminpol
41. Minister Bartiro
42. Minister Bliigan

Luna

43. King BLVMAZA
44. Prince BAGENOL
45. Minister Bablibo
46. Minister Busduna
47. Minister Blingef

48. Minister Barfort

49. Minister Bamnode

It is obvious from the surviving material that some technique of practical magic was intended to call forth the heptarchic kings, princes, and ministers. Illustrations of flat wooden disks containing the names of the kings and other unexplained characters tantalize us with glimpses of an organized magical system. But the sad fact remains that important source material that could shed light on this has not survived the centuries.

However, just as amber encapsulates and preserves the essence of a prehistoric insect (right down to the DNA), so too the Lamén and the Holy Table capture the distilled essence of the heptarchic hierarchy and system.

After receiving the names, sigils, and hierarchical structures of the forty-nine good angels, the magicians were informed that the first Lamén they received during their actions the previous year was a false one, delivered to them by an “illuding spirit.” They were given instructions how to create a new one, which was to be worn not for protection per se, but in order to “dignify” the magicians as worthy practitioners of this form of magick.

I'm going to try to illustrate (as painlessly as possible) how both the Lamén and the Holy Table were created and why I believe their use in Enochian magick is important. Now, the reader might be tempted to skim over the following material, invoking my slogan, “Don't try to duplicate the magick Dee and Kelley did to receive the system—just use the system they received.” But I beg you to resist that temptation. By following through (even halfheartedly) the methods by which these magical tools were constructed, you will slip, however subtly, into the divine creative stream that produced them. You will become part of the same process that programmed and prepared Dee and Kelley.

The key to the construction of the Lamén was a 12×7 table containing the letters of the names (minus the initial *b*⁵¹) of the seven planetary heptarchic kings and their princes (see [figure 6](#)).

Mimicking the cooling phases of Big Bang creation, this 12×7 table was condensed from the 343 lettered squares of the much larger cross-shaped table (see [figure 4](#)).

	Princes						Kings						
<i>B</i> ornogo ♀	O	G	O	N	R	O	L	E	G	O	B	O	<i>B</i> obogel ☉
<i>B</i> efafes ☉	S	E	F	A	F	E	L	E	L	A	B	A	<i>B</i> abalel ♂
<i>B</i> utmomo ♂	O	N	O	M	T	U	R	O	P	E	N	Y	<i>B</i> ynepor ♀
<i>B</i> lisdon ♀	N	O	D	S	I	L	L	O	P	S	A	N	<i>B</i> naspol ♀
<i>B</i> rorges ♀	S	E	G	R	O	R	N	E	S	P	A	N	<i>B</i> napsen ♀
<i>B</i> ralges ♀	S	E	G	L	A	R	A	Z	A	M	U	L	<i>B</i> lumaza ♀
<i>B</i> ageno ♀	L	O	N	E	G	A	N	O	G	I	L	A	<i>B</i> aligon ♀

Figure 6: The 12×7 table of the Lamén

As you can see, the names of the kings are found on the right half of the table, the names of the princes on the left half. The names in *this* table are read from right to left. You will immediately notice that the kings of one planet are not matched on the same line as the prince of the same planet (e.g., the sun ☉ king, Bobogel, is set on the same line with the Venus ♀ prince, Bornogo, instead of on the line of the sun ☉ prince, Befafes).⁵² This odd juxtaposition of planetary king and prince puts a certain strain on the sensitivities of those of us who like the order of our universe nice and symmetrical. However, this is the arrangement the angels insisted upon for the 12 × 7 table from which the Lamén was to be formed. As we will soon see in the following chapter, they will rectify the imbalance in the 12 × 7 table in order to create the Holy Table. But first let's continue to see how the Lamén is built.

The basic form of the Lamén is a table of twenty-four squares (arranged from top to bottom: 2—4—6—6—4—2) enclosed within diamond square, enclosed by a square, enclosed by a larger square.

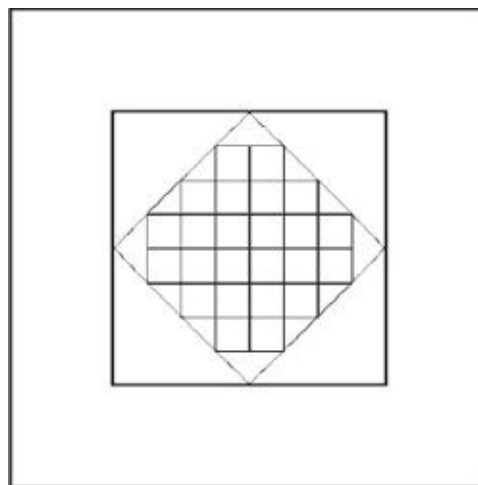


Figure 7: Blank Lamen form

The letters of the 12×7 table were applied to the Lamen by means of an exercise that first divided the table into three sections, described as flesh, heart, and skin. The letters were then transferred to the blank Lamen in three steps.

Step One: The letters of the *flesh* were added to the perimeter of the Lamen in their same relative positions to the 12×7 table.



Figure 8: Letters of the flesh

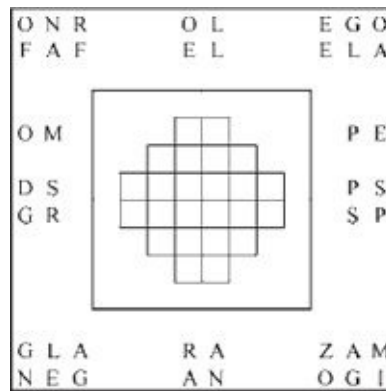


Figure 9: Letters of the flesh on the Lamen

Step Two: The letters of the *heart* were added to the corners of the next inner square of the Lamen in a curiously inconsistent manner. (I've added arrows indicating how the letters are applied.)

Figure 12: Letters of the skin

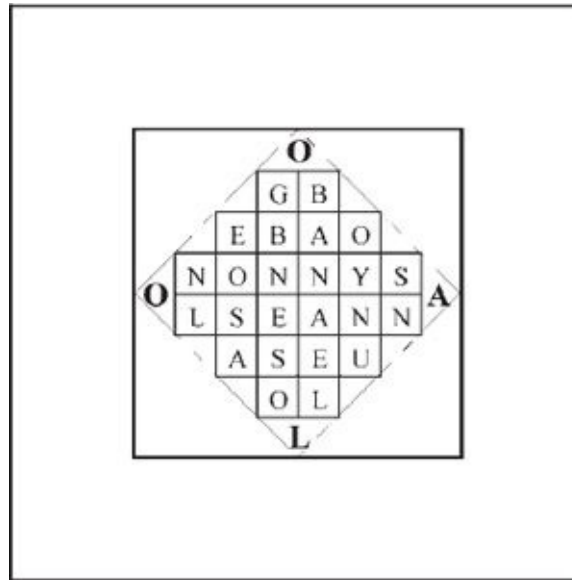


Figure 13: Letters of the skin on the Lamén

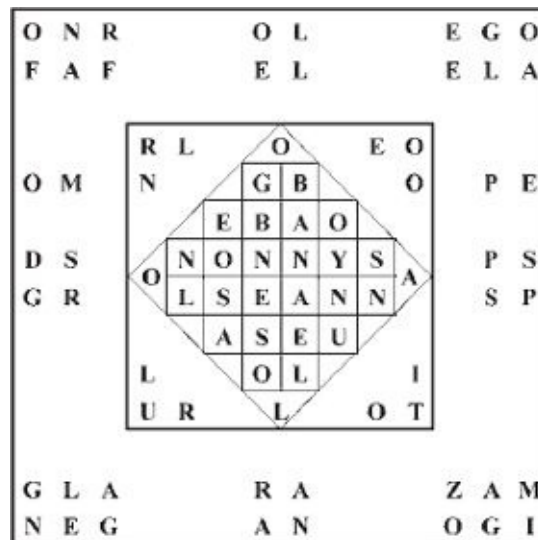


Figure 14: Completed Lamén (Latin letters)

Dee was told that the Latin letters of the finished Lamén should be translated into the angelic script. (I'll discuss the angelic alphabet a bit later.) [Figure 15](#) shows the completed Lamén with angelic letters.

As with the Ring, gold was the material suggested for the Lamén, but it can be made from paper or poster board. The Lamén I first used was printed on both sides (Latin letters on one side, angelic script on the other) and

laminated in plastic. In the area just above the top center I punched a hole through which I threaded a black ribbon.

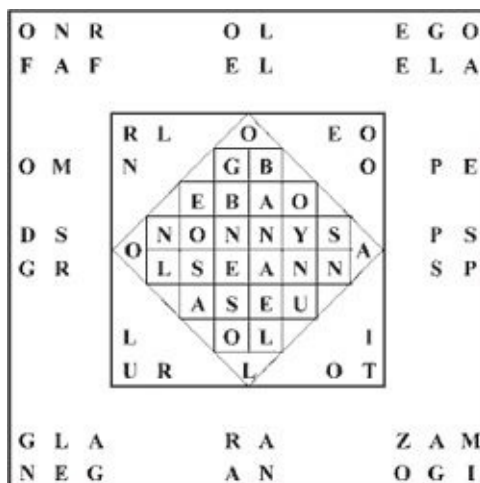


Figure 15: Completed Lamen (angelic letters)

As I put on the Lamen I utter the prayer:⁵³

Behold the Lamen. As the Holy Table conciliates Heaven and Earth, let this Lamen which I place over my heart conciliate me to the Holy Table. Amen.

To understand what I mean by that prayer, we'll next need to turn our attention to the Holy Table.

CHAPTER NINE

The Holy Table

Every one of those sides must have 21 Characters: But first, at every corner make a great B.

—THE ANGEL IL, APRIL 28, 1583⁵⁴

Magick tables were nothing new to Renaissance magicians. Unlike the protective circle and triangle spirit-trap apparatus used by Solomonic magicians, a properly consecrated magick table in a room transforms the entire chamber into holy ground. The table itself becomes the Holy of Holies, the place whereupon earth and heaven touch. Drawings of the period show the magician on his knees, his arms stretched in supplication, before a magick table sheltered by a conical tent.

Dee was already using a table of practice before Edward Kelley entered the picture, but afterwards, as the elements of the heptarchic magick developed, it became clear that the communicating spirits wanted Dee to customize his table in a most specific manner. The angels wanted the Holy Table to be an “instrument of conciliation,” made of “sweet wood,”⁵⁵ and built two cubits square and two cubits high.⁵⁶ The table was to stand upon a carpet of red silk that was large enough to accommodate the scryer's chair. Once the Sigillum Dei Aemeth and the seven Ensigns of Creation were in position, the Holy Table was covered by a red silk cloth with gold tassels that hung from the corners. The scrying stone or black mirror was then placed upon the covered Sigillum.

The public's first view of the Holy Table (sometimes referred to as the Table of Covenant or Table of Practice) was published in 1659 by Meric Casaubon in his *A True & Faithful Relation*⁵⁷ It was Casaubon's image that was reproduced in 1912 in Aleister Crowley's magazine *The Equinox*⁵⁸ and numerous books since then.

It may come as a surprise to many (and be highly amusing to others) that Casaubon's impressively printed image of the Holy Table is perhaps the greatest flaw in his liberally flawed and ill-titled *A True & Faithful Relation*. One look at the description and drawing in Dee's *Quinti Libri Mysteriorum: Appendix*⁵⁹ reveals the eighty-four letters that form the

border of the Holy Table and the twelve letters that fill the 3×4 center square of Casaubon's image are printed in backward order. Figures 16 and 19 illustrate the correct arrangement of the letters on the Holy Table.

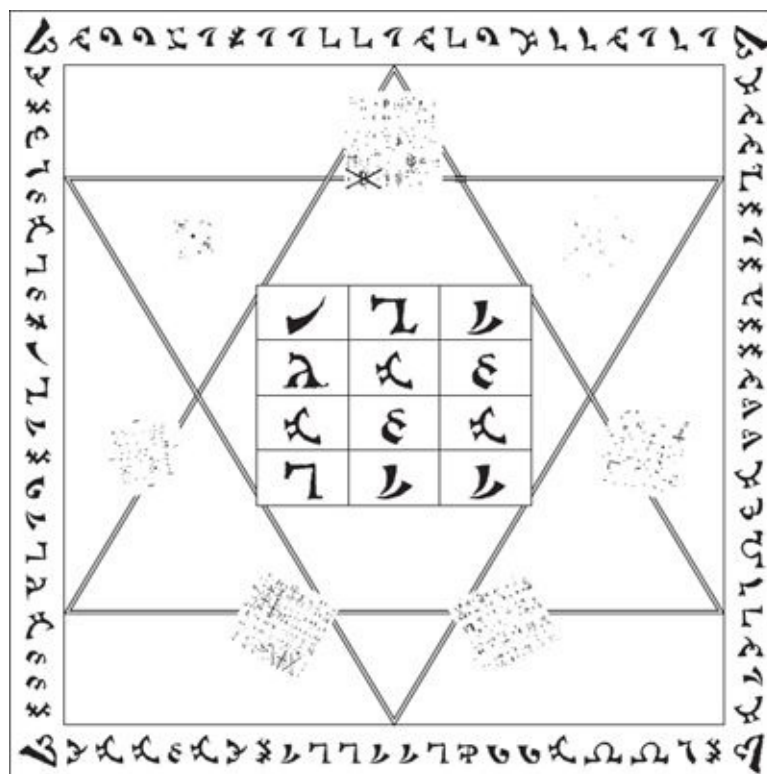


Figure 16: The Holy Table with Ensigns of Creation

The Holy Table and the Lamén are inextricably linked. By wearing the Lamén, the magician is linked, or conciliated, to the Holy Table. The object that forms this magical link and serves as the common denominator between the Holy Table and Lamén is the same 12×7 table that was used to construct the Lamén—the same table that bore the names of the seven planetary kings and the seven planetary princes of the heptarchic hierarchy.

Did I say the *same* 12×7 table? That's not entirely accurate.

Recall that when we were discussing the 12×7 table in the previous chapter, something appeared out of whack. The names of the planetary kings did not share the same lines as their planetary counterpart prince (e.g., the sun ☉ king, Bobogel, is set on the same line with the Venus ♀ prince, Bornogo, instead of his sun ☉ prince, Befafes). This planetary mismatch in the 12×7 table's construction did not appear to bother the angels, and indeed the “flaw” seemed to be a vital characteristic of the Lamén.

As you can see in [Figure 17](#), the version of the 12×7 table that is the key to the Holy Table “corrects” this imbalance by rearranging the names of the planetary kings to match those of the princes of the same planet. Furthermore, the table is reversed, so that the kings now occupy the left side of the table and princes the right, and the direction in which the names are read is reversed to read from left to right.

	Kings							Princes						
	→							→						
<i>B</i> aligon♀	A	L	I	G	O	N	O	R	N	O	G	O	<i>B</i> ornogo ♀	
<i>B</i> obogel ☉	O	B	O	G	E	L	E	F	A	F	E	S	<i>B</i> efafes ☉	
<i>B</i> abalel♂	A	B	A	L	E	L	U	T	M	O	N	O	<i>B</i> utmomo♂	
<i>B</i> ynepor ♀	Y	N	E	P	O	R	L	I	S	D	O	N	<i>B</i> lisdon♀	
<i>B</i> naspol ♀	N	A	S	P	O	L	R	O	R	G	E	S	<i>B</i> rorges♀	
<i>B</i> napsen ♀	N	A	P	S	E	N	R	A	L	G	E	S	<i>B</i> ralges ♀	
<i>B</i> lumaza ♀	L	U	M	A	Z	A	A	G	E	N	O	L	<i>B</i> ageno ♀	

Figure 17: The 12×7 table adjusted to create the Holy Table

In my mind, the differences between the two 12×7 tables demonstrate a fundamental fact of life—the fact that even though human beings are an integral part of the hierarchy of spiritual beings, we currently find ourselves “on earth,” trapped in a tomb of matter and to all appearances separated from the greater realities of the spiritual “heavens.”

Qabalists tell us that we are created in the image of Deity—that we are, in the truest sense, a little reflection (a microcosm) of the great intelligence and creative force that creates, sustains, and destroys all things in the universe (the macrocosm). As Hermes Trismegistus said, “As above, so below.”

That's all fine and good, and I go about my magical business as if it were true. But honestly, even though I'm composed of the same material that makes up the sun and moon and stars and angels and archangels and the supreme Deity, even though I am striving for selfawareness and do my best to be a divinely creative individual, still I don't feel much like the macrocosmic Deity. Compared to the macrocosm, my microcosm is way out of whack. My life is one of stress and imbalance. From where I stand, there is a very big break between Deity's above and Lon Milo DuQuette's below. I'm like the 12×7 table from which the Lamen is created: I've got all the condensed components of a perfectly tuned universe in me, but they are out of sync just enough to keep me from actually being the perfect

reflection of the big “way things are.”

I can really identify with the way the Lamén is constructed. Like it, my hierarchy of planets is mismatched and unbalanced. (Take one look at my astrological chart if you don't believe it!) Like the curious inconsistencies that characterize how the individual letters are transferred from the 12×7 table to the Lamén, my individual components are a litany of curious inconsistencies.

The 12×7 table that makes the Holy Table, on the other hand, sets this all straight. It is like the macrocosm showing the microcosm how it's done. As I sit before the Holy Table with the Lamén over my heart, I can almost feel the Holy Table's order and perfection pulling magnetically at my heart through the Lamén, connecting me by an almost tangible electric current to the Holy of Holies, pulling my heart and my attention toward the sacred spot in my living-room temple where heaven touches earth. The Holy Table is indeed an *instrument of conciliation*, an instrument of reunion.⁶⁰

The letters of the 12×7 table are transferred to the Holy Table in the following manner. First, to make things a little easier to see let's turn the 12×7 table on its end.

Top	>	O	S	O	N	S	S	L
Edge	→	G	E	N	O	E	E	O
	→	O	F	O	D	G	G	N
Left	→	N	A	M	S	R	L	E
Edge	→	R	F	T	I	O	A	G
	→	O	E	U	L	R	R	A
Bottom	→	N	L	L	R	L	N	A
Edge	→	O	E	E	O	O	E	Z
	→	G	G	L	P	P	S	A
Right	→	I	O	A	E	S	P	M
Edge	→	L	B	B	N	A	A	U
	→	A	O	A	Y	N	N	L

Figure 18: The Holy Table's 12×7 table turned on its end

The border of the Holy Table is first segmented into twenty-one cells per side. Per angelic instructions, the sacred letter *B* is placed in the four corners, and then the letters of the 12×7 table are inserted in the remaining cells as indicated by the four sets of arrows on [figure 18](#). The 3×4 square in

the center of the Holy Table is extracted from the central heart of the 12×7 table, as highlighted in [figure 18](#).

The arrows around the edges of [figure 19](#) (see page 54) show that the letters are arranged to generate a counterclockwise whirl. In the Ritual of Preparation of chapter one, I chant seven rounds of the perimeter letters in this order using the angelic pronunciation. I also do the same for the twelve letters of the center square. By doing so, I effectively activate the Holy Table and the objects that sit upon it (including the Sigillum Dei Aemeth, the Ensigns of Creation, and the skrying mirror). The chant affects a powerful shift in consciousness unlike anything I have experienced before in magical practice.

As the manifest universe is the evolving end product of the dynamic forces that created it, so too the Holy Table manifests on earth as the perfect miniature working model of the heavenly matrix. It is a magical machine with many moving parts, all in perpetual motion.

Picture in your artist/magician's mind how, like the stars in the rotating arms of a spiral galaxy, the eighty-four *angelic letters* that form the border of the Holy Table circumscribe the other objects on the tabletop with an eternal counterclockwise movement around the *outside* of the table's *hexagram* (symbol of the macrocosm).

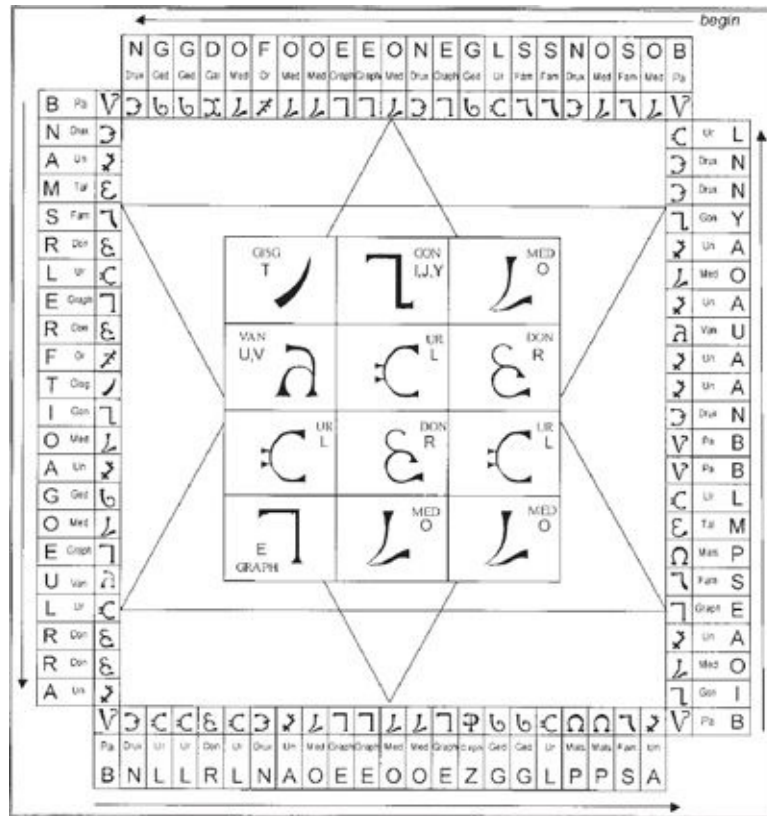


Figure 19: Master key to the Holy Table

Within, the twelve *angelic letters* in the 3×4 square in the center of the Holy Table's hexagram churn with the dynamics of the up-down/right-left movement suggested by its four rows of three letters networked with its three columns of four letters.

The Lamén is born of the same alphanumeric codes as the Holy Table, but its construction is flawed by a slight imbalance. So too the magician, in his or her present state, is the seemingly flawed *microcosmic* reflection of Deity. By wearing the Lamén, the imperfect magician is linked to the perfection of the Holy Table, and while in this exalted state may become privy to the secrets of the *macrocosmic* universe.

CHAPTER TEN

The Sigillum Dei Aemeth

Seven, rest in 7: and the 7, live by 7: The 7, govern the 7: And by 7 all Government is.

—THE ARCHANGEL MICHAEL, MARCH 20, 1582⁶¹



Figure 20: The Sigillum Dei Aemeth

The design of Dee's Sigillum Dei Aemeth (“the seal of God's truth”) is perhaps the most recognizable image of Enochian magick. It is a powerful magical device, alive with the angelic forces of an ordered universe in which “Seven, rest in Seven: and the Seven, live by Seven: The Seven, govern the Seven: And by Seven all Government is.”

Unlike the hierarchies of the Lamien and the Holy Table, the Sigillum's hierarchy of angels was not condensed, distilled, or otherwise generated from the seven 12×7 tables from which the names of the forty-nine good angels were drawn. Nevertheless, the Sigillum is the centerpiece of

heptarchic magick and is the object through which all heptarchic energy (if we dare call it that) is focused.

The Sigillum itself was a disk nine inches in diameter and approximately an inch and a half thick. It was made of pure beeswax and placed in the center of the Holy Table. The scrying crystal or black mirror was placed upon it. Four smaller wax versions were placed beneath small boxes, upon which stood the four legs of the Holy Table.

Dee was first told to simply copy the design from a book he already had in his library. But Dee had at least two volumes⁶² that contained designs for sigilla. He couldn't make up his mind which one to use, so he asked for further clarification. The angel then gave instructions how to construct an entirely new sigillum based on the format of the others but adding an array of heavenly personages: seven god names enclosing seven sets of angelic names.

It is clear to me that the construction of the Sigillum was a vital step in Dee and Kelley's preparation program and that construction can serve that same important purpose to the modern magician as well. I'm going to walk you through the steps of how it is constructed, because I hope readers who are serious about actually *doing magick*, rather than merely studying it, will want to build their own.

I've provided you with a blank sigillum ([figure 21](#)), and I encourage you to make multiple photocopies of it. Enlarge it, if you wish, to nine inches in diameter. Then follow the step-by-step instructions. As you do, you will not only be building this magical device on paper, but you also will be installing it inside yourself. Constructing your own Sigillum Dei Aemeth is the fastest and easiest way I know to meet and connect with the angelic forces resident in the design and make them part of *you*. It may take you several tries to get it all right, but I'm confident when you have completed your Sigillum you will think it worth the effort.

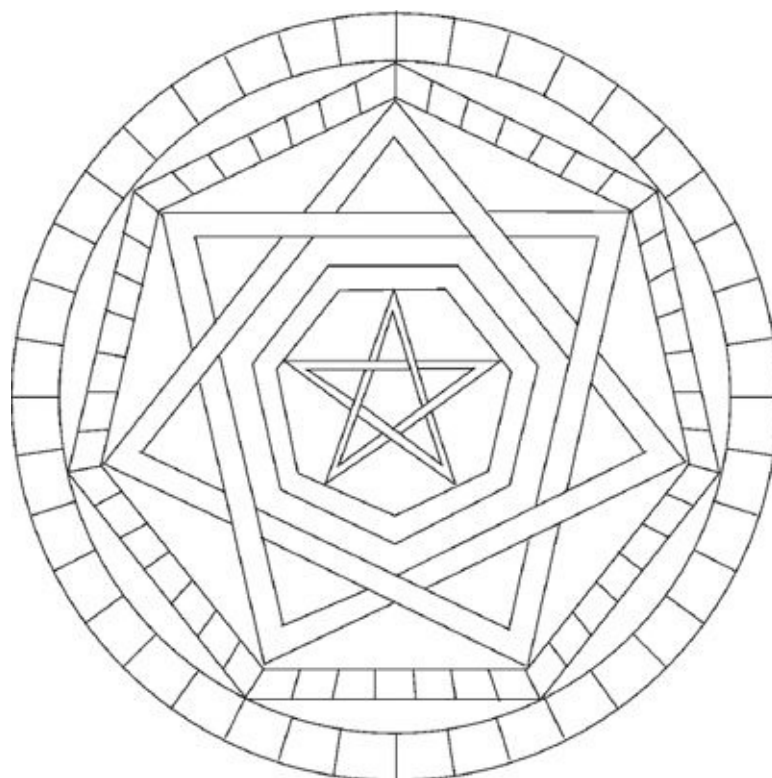


Figure 21: Blank Sigillum Dei Aemeth form

Building the Sigillum

Step One: The Seven God Names

The seven god names were drawn from numbers and letters that appear in the forty cells that make up the perimeter of the Sigillum. The magicians were told to divide the outer perimeter of a blank ring into four sections. Then they were to divide each of the four sections into ten (making forty cells in all). Kelley then had a dramatic and colorful vision, facilitated by the archangel Michael, with the help of Uriel and the angel Semiael. In this vision, forty angels stepped forth, one at a time, and parted their garments to reveal one of three things:

1. a number positioned above a letter,
2. a letter positioned above a number, or
3. a single letter.

Some of the letters were capitalized, but most were lowercase. As they revealed their letters and numbers, each of the forty angels also uttered a different pious declaration in Latin, such as, “O God, God, our God, blessed are you, now and forever” or “And you are true in your works.” Then the angel disappeared or was consumed in flashes of fire or other such dramatics. The magicians were then left with a string of numbers and letters, which I've arranged in a table (see [figure 22](#)).

4	9	7	t	22	6	22	20	14	6	18	26	<i>l</i>	7	13	H	y	t	o	e	10	11	15	8	r	6	o	5	h	o	a	a	6						
T	G	n	9	h	n	m	o	a	n	a	h	<i>l</i>	30	n	8	G	r	12	og	15	11	8	21	b	A	<i>l</i>	a	16	n	A	10	G	14	17	s	5	24	ω
* * *					* * *					* * *					* * *					* * *																		

Figure 22: Outer perimeter bar code (the lowercase letter l is italicized so as to not be confused with uppercase I)

First make sure your blank Sigillum is oriented so that the pentagram in the center is pointing toward the top of the page. Then refer to [figure 23](#) and locate the topmost cell of the Sigillum's outer perimeter—the cell that contains the number 4 over the capital letter *T*. Fill in that cell with a 4 over a *T*. Then, referring to the table ([figure 22](#)) and moving clockwise, fill in the remaining thirty-nine cells of the outer perimeter of your blank Sigillum as you see them in [figure 23](#).

From the letters and numbers of the perimeter the seven god names and their sigils are drawn. The starting points for the god names are the cells that contain capital letters. These are also identified in [figure 22](#) with asterisks beneath them.

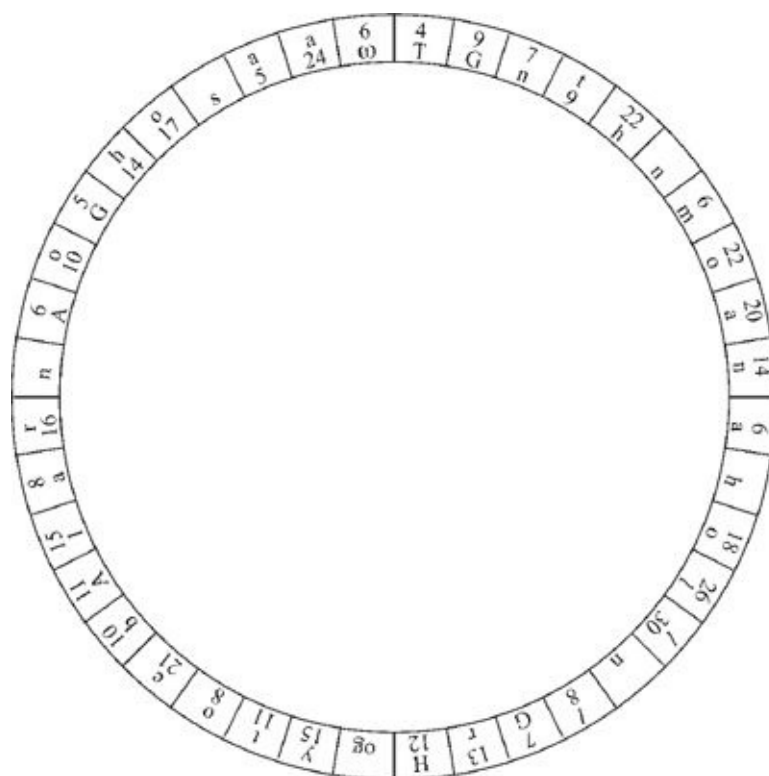


Figure 23: Outer perimeter letters

From those starting points, note the *number* inside the cell and count your way to find the next letter in the god name. You count *clockwise* when the *number* in the cell is positioned above the *letter*, and you count *counterclockwise* when the *letter* is positioned above the *number*. Keep counting until you reach a cell that contains a *letter* but no number. That will be the last letter of that particular god name. It's almost like turning the dial of a combination lock, and, indeed, that's exactly what you're doing.

Confused? Don't be. It's much easier to actually do it than describe it. Just keep [figure 23](#) in front of you as you follow the directions that follow.

Galas



Figure 24: Sigil of Galas

Starting at the cell with 9/G in it (near the top of the circle), count nine cells clockwise (because the *number* is above) to 6/a. From there, count six cells clockwise to l/8. Count eight cells *counterclockwise* (because the *letter* is above) to 20/a. Count twenty cells clockwise to 8/a. Count eight cells clockwise to the single letter s. Because there is no number assigned to the s cell, we know that s is the final letter to this god name.

When all the counting is done, we have spelled the god name *Galaas*. The archangel Michael would later advise Dee and Kelley to alter the spelling (an archangel's prerogative) to *Galas*.

Michael assigned Galas a characteristic sigil and a number (see [figure 24](#)). He also instructed that the sigil and number of Galas should be placed on the Sigillum, in the area between the perimeter of cells and the outer bar of the heptagon at approximately the eleven o'clock position (see [figure 32](#)). Although a connection is not mentioned overtly in the original material, the god name *Galas* and its sigil are generally considered by many modern Enochian magicians to be associated with the qabalistic planetary sphere of Saturn.

Gethog



Figure 25: Sigil of Gethog

Starting with 7/G (near the bottom of the circle), count seven cells clockwise to e/21. Count twenty-one cells counterclockwise to t/9. Count nine cells counterclockwise to h/14. Count fourteen cells counterclockwise to the unnumbered letters *og* to finish the god name *Gethog*.

Michael assigned Gethog the sigil and number shown in [figure 25](#) and instructed that they should be placed on the Sigillum in the area between

the perimeter of cells and the outer bar of the heptagon at approximately nine o'clock (see [figure 32](#)). Although a connection is not mentioned overtly in the original material, the god name *Gethog* and its sigil are generally considered by many modern Enochian magicians to be associated with the qabalistic planetary sphere of Jupiter.

Thaoth



Figure 26: Sigil of Thaoth

Starting with 4/T (near the top of the circle), count four cells clockwise to 22/h. Count twenty-two cells clockwise (because the *number* 22 is on top) to 11/A. Count eleven cells clockwise to a/5. Count five cells counterclockwise to o/10. Count ten cells counterclockwise to t/11. Count eleven cells counterclockwise to the cell that contains the single letter *h* to finish the god name *Th Aaoth*.

Again using his archangel's prerogative, Michael later advised Dee to slightly alter the spelling to *Thaoth*. He also assigned Thaoth the sigil and number shown in [figure 26](#) and instructed that they should be placed on the Sigillum in the area between the perimeter of cells and the outer bar of the heptagon at approximately seven o'clock (see [figure 32](#)). Although a connection is not mentioned overtly in the original material, the god name *Thaoth* and its sigil are generally considered by many modern Enochian magicians to be associated with the qabalistic planetary sphere of Mars.

Horlwn

XE 21

Figure 27: Sigil of Horlwn

Starting with H/12 (near the bottom of the circle), count twelve cells counterclockwise to 22/o. Count twenty-two cells clockwise to r/16. Count sixteen cells counterclockwise to 26/l. Count twenty-six cells clockwise to 6/ω.⁶³ Count six cells clockwise to single letter *n*, producing the god name *Horlwn*.

Michael assigned Horlōn the sigil and number shown in [figure 27](#) and instructed that they should be placed on the Sigillum in the space between the perimeter of cells and the outer bar of the heptagon at six o'clock (see [figure 32](#)). Although a connection is not mentioned overtly in the original material, the god name *Horlōn* and its sigil are generally considered by many modern Enochian magicians to be associated with the qabalistic planetary sphere of Sol.

Innon



Figure 28: Sigil for Innon

Starting with 15/I (near the left-hand side of the circle), count fifteen cells clockwise to 7/n. Count seven cells clockwise to 14/n. Count fourteen cells clockwise to o/8. Count eight cells counterclockwise to the single letter *n*, producing the name *Innon*.

Michael assigned Innon the sigil and number shown in [figure 28](#) and instructed that they should be placed on the Sigillum in the area between the perimeter of cells and the outer bar of the heptagon at approximately four o'clock (see [figure 32](#)). Although a connection is not mentioned overtly in the original material, the god name *Innon* and its sigil are generally considered by many modern Enochian magicians to be associated with the qabalistic planetary sphere of Venus.

Aaoth



Figure 29: Sigil for Aaoth

With Aaoth, you have your choice of either (1) starting at 11/A (near the left-hand side of the circle) and counting eleven cells clockwise to a/5 or (2) starting with 6/A (near the left-hand side of the circle) and counting six cells clockwise to a/5.

In either case, once you get to a/5, count five cells counterclockwise to o/10. Count ten cells counterclockwise to t/11. Count eleven cells counterclockwise to finish at *h*, producing the god name *Aaoth*.

Michael assigned *Aaoth* the sigil and number shown in [figure 29](#) and instructed that they should be placed on the Sigillum in the space between the perimeter of cells and the outer bar of the heptagon at approximately two o'clock (see [figure 32](#)). Although a connection is not mentioned overtly in the original material, the god name *Aaoth* and its sigil are generally considered by many modern Enochian magicians to be associated with the qabalistic planetary sphere of Mercury.

Galethog



Figure 30: Sigil of Galethog

Starting at 5/G (near the left-hand side of the circle), count five cells clockwise to a/24. Count twenty-four cells counterclockwise to l/30. Count thirty cells counterclockwise to e/21. Count twenty-one cells counterclockwise to t/9. Count nine cells counterclockwise to h/14. Count fourteen cells counterclockwise to the single letters *og*, producing the name *Galethog*.

Michael assigned *Galethog* the sigil shown in [figure 30](#) and instructed that they should be placed on the Sigillum in the area between the perimeter of cells and the outer bar of the heptagon at approximately one o'clock (see [figure 32](#)). Although a connection is not mentioned overtly in the original material, the god name *Galethog* and its sigil are generally considered by many modern Enochian magicians to be associated with the qabalistic planetary sphere of Luna.

These seven god names—*Galas*, *Gethog*, *Thaoth*, *Horlwn*, *Innon*, *Aaoth*, and *Galethog*—are distilled into one supreme name. Strangely enough, the great name is also spelled *Galethog*. The code that reveals this distillation can be found on those little numbers that appear beside six of the sigils of the god names. Let's take a look at the supreme god name as it appears with the sigils.



Figure 31: Supreme god name of the Sigillum Dei Aemeth

Obviously, the sigils of the divine names contain the stylized letters G, a, l, xe, t, and og. The little numbers beside the letters point out seven landmarks among the forty cells: 5/G, a/24, l/30, e/21, t/9. Og has no number attached to it, confirming that it is the end of the supreme god name.

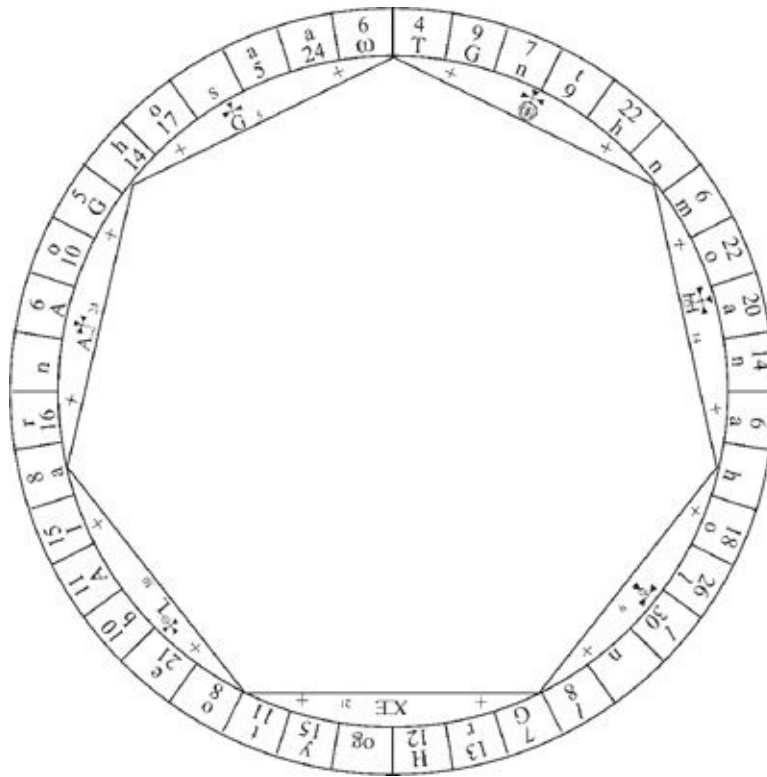


Figure 32: The seven god names and their sigils

Step Two: The Seven God Names of the Outer Heptagon and of the Planetary Archangels

A heptagon (a seven-sided figure) rests just inside the perimeter of the Sigillum. Each of the seven bars that compose the heptagon is divided into seven cells and is filled with the names of the next order of angels in the hierarchy of the Sigillum. These seven names were drawn from a 7×7 (sevenfold) table delivered to Dee and Kelley in a series of brief and colorful visions (see [figure 33](#)).

Z	l	l	R	H	i	a
a	Z	C	a	a	c	b
p	a	u	p	n	h	r
h	d	m	h	i	a	i
k	k	a	a	e	e	e
i	i	e	e	l	l	l
e	e	l	l	M	G	⚔

Figure 33: The first sevenfold table

The names are read horizontally and are inserted in the bars of the outer heptagon as shown in [figure 34](#).

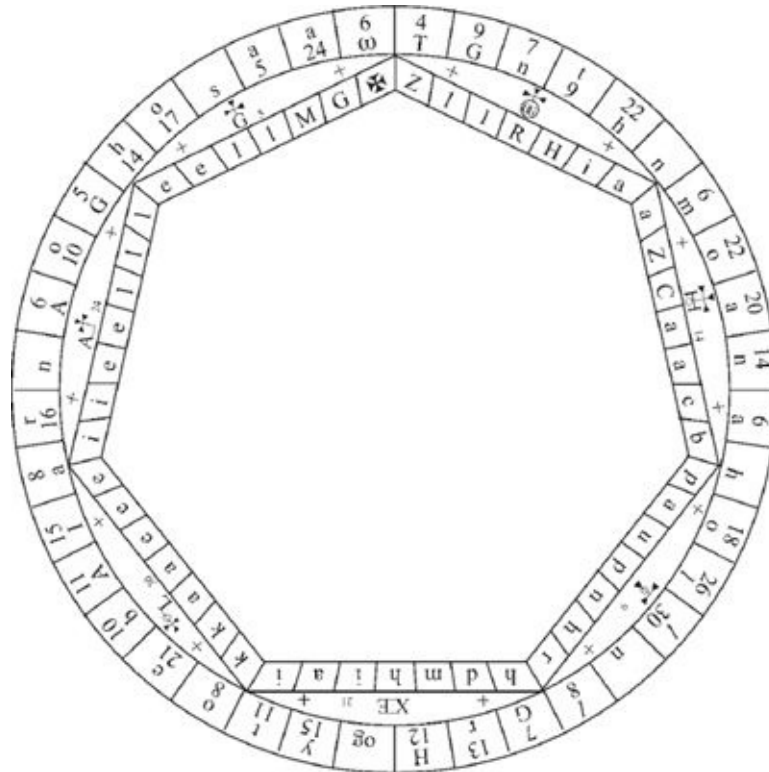


Figure 34: God names of the outer heptagon

When the table is read vertically, however, the names of the seven classic planetary archangels appear:

Zaphkiel (Saturn)

Cumael (Mars)

Haniel (Venus)
 Gabriel (Luna)
 Zadkiel (Jupiter)
 Raphael (Sol)
 Michael (Mercury)

These archangels were assigned to these planets many years before Dee and Kelley received them and could have been found in any number of books in Dee's library. However, Dee and Kelley insisted that the table was given to them before they noticed these names were generated by the table. Whether we choose to believe their assertion or not, the fact remains that these particular angels are not unique to the Enochian system.

Zaphkiel (Saturn)						
Z	I	I	R	H	I	a
a	Z	C	a	a	c	b
p	a	u	p	n	h	r
h	d	m	h	I	a	I
K	K	a	a	e	e	e
I	I	e	e	I	I	I
e	e	I	I	M	G	*

Zadkiel (Jupiter)	Cumael (Mars)	Raphael (Sol)
Z	Z	Z
I	I	I
I	I	I
R	R	R
H	H	H
I	I	I
a	a	a
a	a	a
c	c	c
b	b	b
p	p	p
a	a	a
u	u	u
p	p	p
n	n	n
h	h	h
r	r	r
h	h	h
d	d	d
m	m	m
h	h	h
I	I	I
a	a	a
I	I	I
K	K	K
K	K	K
a	a	a
a	a	a
e	e	e
e	e	e
e	e	e
I	I	I
I	I	I
e	e	e
e	e	e
I	I	I
I	I	I
e	e	e
e	e	e
I	I	I
I	I	I
M	M	M
G	G	G
*	*	*

Haniel (Venus)	Michael (Mercury)	Gabriel (Luna)
Z	Z	Z
I	I	I
I	I	I
R	R	R
H	H	H
I	I	I
a	a	a
a	a	a
c	c	c
b	b	b
p	p	p
a	a	a
u	u	u
p	p	p
n	n	n
h	h	h
r	r	r
h	h	h
d	d	d
m	m	m
h	h	h
I	I	I
a	a	a
I	I	I
K	K	K
K	K	K
a	a	a
a	a	a
e	e	e
e	e	e
e	e	e
I	I	I
I	I	I
e	e	e
e	e	e
I	I	I
I	I	I
e	e	e
e	e	e
I	I	I
I	I	I
M	M	M
G	G	G
*	*	*

Figure 35: Planetary archangels from the first sevenfold table

In order to read each archangel's name using the seven god names on the bars of the heptagon, we are obliged to project the letters in progressive layers rising from the surface of the Sigillum itself. I wish I could

graphically illustrate this using the modern magick of animation, but you can demonstrate this for yourself. Let's turn to the first table in [figure 35](#) and use the name of the planetary archangel of Saturn, Zaphkiel, as our example.

Start with the capital Z found in the first cell of the name *ZllRHia*, then move to the first cell of the name *aZCaacb* (to pick up the *a*), then move to the first cell of the name *paupnhr* (to pick up the *p*), then move to the first cell of *hdmhIaI* (to pick up the *h*), then move to the first cell of *Kkaaeee* to pick up the *K*, then move to the first cell of *eellMG* (to pick up the *e*). Finally, move to the *second* cell of the *ZllRHia* bar of the heptagon and pick up the final *l* to spell *Zaphkiel*.

I hope you can visualize what happens every time you move to another bar of the heptagon to pick up a letter in the archangel's name. As you move, you are literally shifting the dimensional structure of the Sigillum up another level—in the case of *Zaphkiel*, eight levels in all (see [figure 36](#)). (Picture the multilevel chess game played by characters on *Star Trek*.)

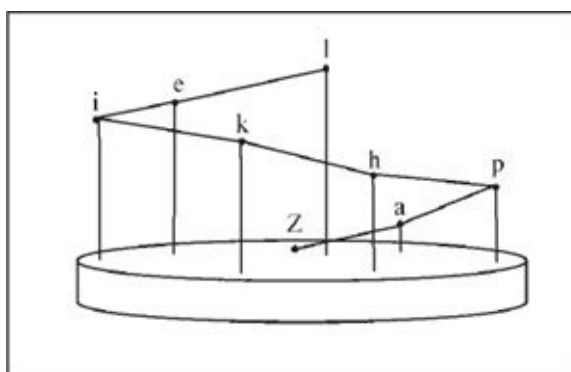


Figure 36: The name of the planetary archangel Zaphkiel spelled in eight layers above the Sigillum

Compound this with the fact that Zaphkiel's name is braided together in these same layers with the names of the six other archangels' names. Viewed this way, the Sigillum is no longer a flat image placed on the flat surface of the Holy Table. It is a multidimensional space hovering over the Holy Table—a magical basket formed of the netting of the entwined letters of the names of the seven planetary archangels. It is within this invisible basket that the scrying stone or black mirror is placed during the magical operation. Is it any wonder visions appear in such an environment?

But we're far from through with the wonders of the Sigillum. Fill the cells of your personal Sigillum's outer heptagon, and then let's move inward

another step.

Step Three: The Seven Names of the Planetary Angels Beneath the Bars of the Outer Heptagon

Just inside the bars of the outer heptagon are seven more divine names. These names are drawn from a second 7×7 (sevenfold) table given to Dee and Kelley, letter by letter, in vision. These names are read horizontally and placed beneath the bars of the outer heptagon.

S	A	A	I ²¹ ₈	E	M	E ₈
B	T	Z	K	A	S	E ₃₀
H	E	I	D	E	N	E
D	E	I	M	O	₃₀	A
I [•] ₂₆	M	E	G	C	B	E
I	L	A	O	I ²¹ ₈	V	N
I	H	R	L	A	A	²¹ ₈

Figure 37: The second sevenfold table

You will immediately notice some of the squares in this table contain tiny numbers (21 over 8, 8, 26, 30, and so on) and variously placed dots. These are added to indicate the addition of the letter *l* or letters *el* or *al* (angelic suffixes) to the letter in the square, the better to spell out the names of the various angels this table will produce.

These names of these seven great angels are added to the Sigilum as shown in [figure 38](#).

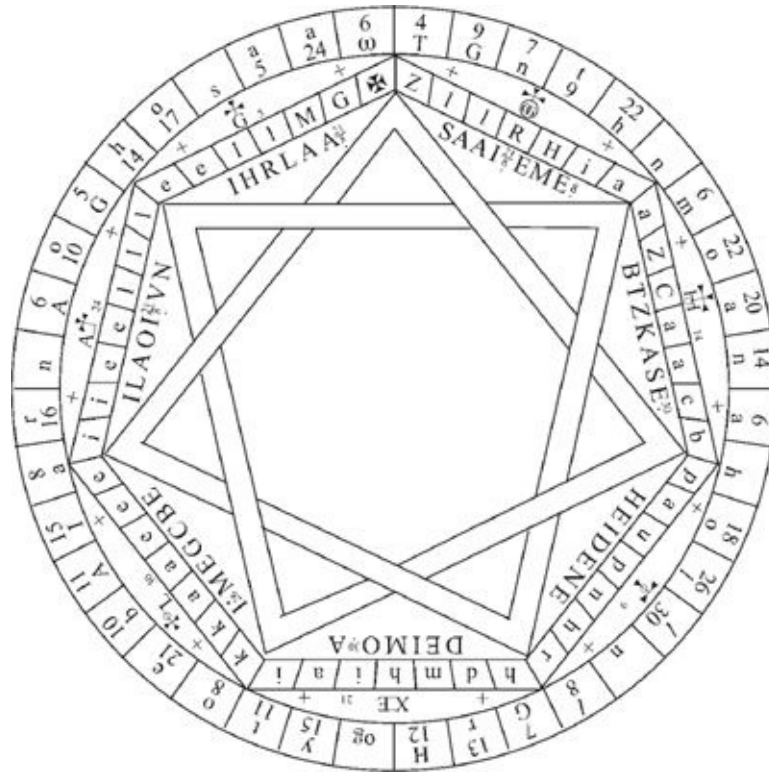


Figure 38: Names of the seven planetary angels beneath the bars of the outer heptagon

Step Four: The Daughters of the Light

Five more sets of planetary angels are drawn from the second sevenfold table. The first set was revealed in vision by seven young women (called “Daughters of Light” or “Women”) clad in green silk. Each bore a little blue tablet on her forehead that identified her by name: El, Me, Ese, Iana, Akele, Azdobn, and Stimcul.

The names of the Daughters of Light are drawn from the second sevenfold table by reading the upper right section of the table in a diagonal, downward direction.

S	A	A	I ²¹	E	M	E
B	T	Z	K	A	S	E
H	E	I	D	E	N	E
D	E	I	M	O	B	A
I ²⁶	M	E	G	C	B	E
I	L	A	O	I ²¹	V	E
I	H	R	L	A	A	E

Figure 39: Names of Daughter of Light on the second sevenfold table

Although the angels were not identified with planets in the original material, the manner in which the vision proceeded to reveal these names suggests these seven angels carry the following planetary assignments:

E(l) Saturn
 Ese Mars
 Akele Venus
 Stimcul Luna
 Me Jupiter
 Iana Sol
 Azdobn Mercury

The names of the Daughters of Light are placed on the Sigillum in clockwise order in the points created by the interlocking lines of the heptagram (see [figure 40](#)).

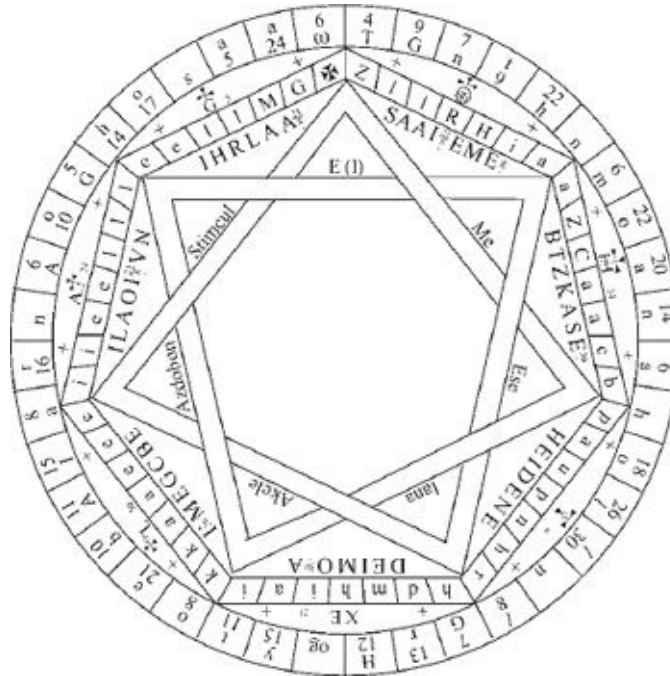


Figure 40: The Daughters of Light on the Sigillum

Step Five: The Sons of the Light

Next came seven young men (called the “Sons of the Light” or “Men”) dressed in white, each carrying a metal ball: the first ball was gold, the second silver, the third copper, the fourth tin, the fifth iron, the sixth quicksilver, and the seventh lead. Each had a tablet of gold on his breast that identified him by name: I, Ih, Ilr, Dmal, Heeoa, Beigia, and Stimcul.

The names of the Sons of Light are drawn from the second sevenfold table by reading the lower left section of the table in a diagonal, downward direction.

S	A	A	I ²¹ ₈	E	M	E ⁸
B	T	Z	K	A	S	E ³⁰
H	E	I	D	E	N	E
D	E	I	M	O ³⁰	A	
I	M	E	G	E	B	E
I	E	A	O	I ²¹ ₈	V	N
I	H	R	A	A ²¹ ₈		

Figure 41: Names of the Sons of Light on the second sevenfold table

The metal of the ball carried by each of these characters suggests these seven angels carry the following planetary assignments:

I	Saturn
Ilr	Mars
Heeo	Venus
Stimcul	Luna
Ih	Jupiter
Dmal	Sol
Beigia	Mercury

The names of the Sons of Light are placed on the Sigillum in clockwise order on the interlocking bars of the heptagram (see [figure 42](#)).

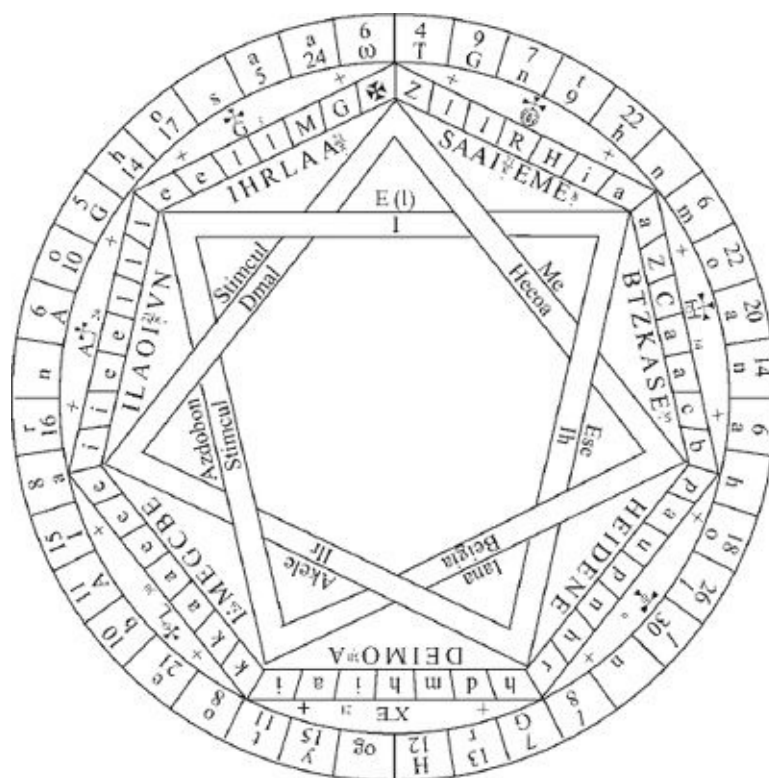


Figure 42: The Sons of Light on the Sigillum

Step Six: The Daughters of Daughters of the Light

Next came seven “little wenches” (“Daughters of Daughters”) dressed in white, having tablets, which appeared to be white ivory, on their bosoms, identifying them as S, Ab, Ath, Izad, Ekiei, Madimi, and Esemeli.

The names of the Daughters of Daughters are drawn from the second

sevenfold table by reading the upper left section of the table in a diagonal, downward direction.

⚡S	A	A	I ²¹ ₈	E	M	E ⁸
⚡B	T	Z	K	A	S	E ³⁰
⚡H	E	I	D	E	N	E
⚡D	E	I	M	O	³⁰	A
⚡ ₂₆	M	E	G	C	B	E
⚡I	E	A	O	I ²¹ ₈	V	N
⚡J	H	R	L	A	A	²¹ ₈

Figure 43: Names of the Daughter of Daughter of Light on the second sevenfold table

Although these seven angels are not identified with planets, they are generally believed to carry the following planetary assignments:

S Saturn
 Ath Mars
 Ekiei Venus
 Esemeli Luna
 Ab Jupiter
 Izad Sol
 Madimi Mercury

The names of the Daughters of Daughters of Light are placed on the Sigillum in clockwise order beneath the bars of the heptagram (see [figure 44](#)).



Figure 44: The Daughter of Daughter of Light on the Sigillum

Step Seven: The Sons of Sons of the Light

Next came seven “little children ... like boys” (“Sons of Sons”) dressed in robes of purple silk with long pointed sleeves and hats such as priests or scholars wear. They had triangular green tablets on their breasts identifying them as E, An, Ave, Liba, Rocle, Hagonel, and Ilemese.

The names of the Sons of Sons are drawn from the second sevenfold table by reading the lower right section of the table in an upward, diagonal.

S	A	A	I ²¹ ₈	E	M	E ⁷
B	T	Z	K	A	S	E ⁶
H	E	I	D	E	V	E ⁵
D	E	I	M	G	C	E ⁴
I ²⁶	M	E	G	C	B	E ³
I	E	A	O	I ⁹ ₈	V	E ²
I	H	R	A	A	A	E ¹

Figure 45: Names of the Sons of Sons of Light on the second sevenfold table

The names of the Sons of Sons of Light are placed on the Sigillum in

clockwise order on the inner heptagon (see [figure 46](#)).



Figure 46: *The Sons of Sons of Light on the Sigillum*

Step Eight: The Planetary Angels of the Pentagram

Finally, Dee and Kelley were instructed in a relatively straightforward manner how to arrange the names of seven planetary angels—*Sabathiel* (Saturn), *Zedekiel* (Jupiter), *Madimiel* (Mars), *Semeliel* (Sol), *Nogahel* (Venus), *Corabiel* (Mercury), and *Lavanael* (Luna)—around a pentagram at the very center of the Sigillum. These seven names are also drawn from the second sevenfold table by reading it in a zigzag manner, illustrated in [figure 47](#).

S	A	A	21	E	M	8
B	L	Z	K	T	S	7
H	F	I	B	E	N	E
B	E	I	M	O	E	A
I	26	M	E	G	C	B
I	I	A	Q	I	E	N
I	H	R	L	A	A	21

Figure 47: *Names of the pentagram planetary angels on the second sevenfold table*

[Figure 48](#) shows how the names of the pentagram planetary angels are arranged on the Sigillum.



Figure 48: The pentagram planetary angels on the Sigillum

Because the original Dee and Kelley material does not confirm the planetary attributions to all the various names on the Sigillum, I will not presume to do so either. I have, however, created a chart (see [figure 49](#)) that I currently use to help me in my meditations on the subject. I offer it along with the key to reading the names of planetary archangels from the first sevenfold table.



Figure 49: Possible key to the planetary angels on the Sigillum

Zaphkiel Saturn ♄ 1–8
 Zadkiel Jupiter ♃ 1–7
 Cumael Mars ♂ 1–6
 Raphael Sol ☉ 1–7
 Haniel Venus ♀ 1–6
 Michael Mercury ☿ 1–7
 Gabriel Luna ☾ 1–7

Step Nine: The Crosses

Once the names of these angels were placed around the central pentagram, a number of tiny crosses were added to the Sigillum in a curiously inconsistent manner (see figure 50).



Figure 50: The completed Sigillum

And now your Sigillum is nearly complete. The only thing left to add is the design on the back. It is a very simple image of a cross dominating a small circle, around which are the letters of the divine word *AGLA* (an acronym for the Hebrew phrase *Ateh Gibor Le-olam Adonai*, “the Lord is mighty forever.”)

Years ago, on a Christmas morning, I melted the stubs of scores of candles into a round Christmas cookie tin.⁶⁴ After the wax cooled and hardened, I removed the wax disk from the tin and set to work carving my own Sigillum. Other magicians I know have sealed their drawings of the Sigillum upon wooden disks that they purchased for pennies at a crafts store, or glued the image to foam board. Whatever the medium, I think the presence of the Sigillum is an important factor in creating the magical environment conducive to Enochian vision magick.

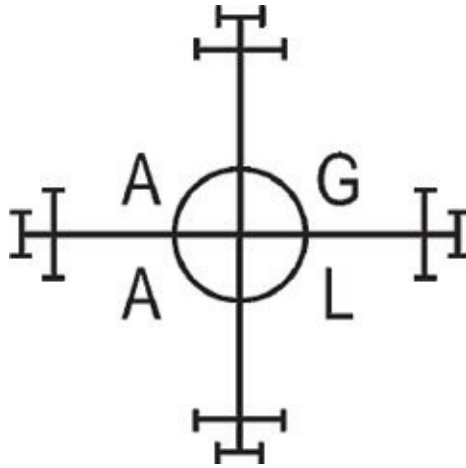


Figure 51: The back of the Sigillum Dei Aemeth

There is so much more the angels told Dee and Kelley about the Sigillum, including suggestions for how every letter in each of the names contains a set of angels, and on and on by sevens by sevens. I encourage you to continue your exploration of the Sigillum's mysteries. But now we must move on to the seven Ensigns of Creation, where I promise you a much shorter journey.

CHAPTER ELEVEN

The Ensigns of Creation

Of these seven tables, characters, or scotcheons. Consider the words spoken in the fifth book Anno 1583, April 2nd. How they are proper to every King and prince in their order. They are Instruments of Conciliation.

—JOHN DEE, FOOTNOTE TO *Quinti Libri Mysteriorum: Liber Tertius*

The Ensigns of Creation are seven planetary talismans designed to be positioned on the Holy Table in a circle surrounding the Sigillum Dei Aemeth or laid out in a line along the edge of the table nearest the scribe. They were to be made of purified tin or else painted directly upon the Holy Table. Like the Lamen and the Holy Table, they are “Instruments of Conciliation” connected to the Heptarchia planetary kings and princes in a manner that, I must confess, is not altogether clear to me.

Five of them are square tables containing squares filled with numbers, letters, crosses, and lines. Two ensigns are a circle surrounded by a square. The letter *B* (*Pa* in the angelic language) is by far the most used letter in the ensigns.

The ensigns originally displayed Latin letters. The communicating angel would later insist that the Latin letters be replaced with the corresponding characters of the angelic script (see chapter fourteen). Dee was reluctant to do this and even asked the angel if he really had to. The angel said he must. We don't know if he ever did.

It is clear that the ensigns were to be utilized ritualistically, such as being held in the magician's hand during prayers or invocations. But information on exactly how things were to be done is incomplete, and there are no records whatsoever of Dee and Kelley actually performing rituals of heptarchic magick.

[Figure 52](#) shows the ensigns with their Latin letters and the planet, king, and prince each represents.

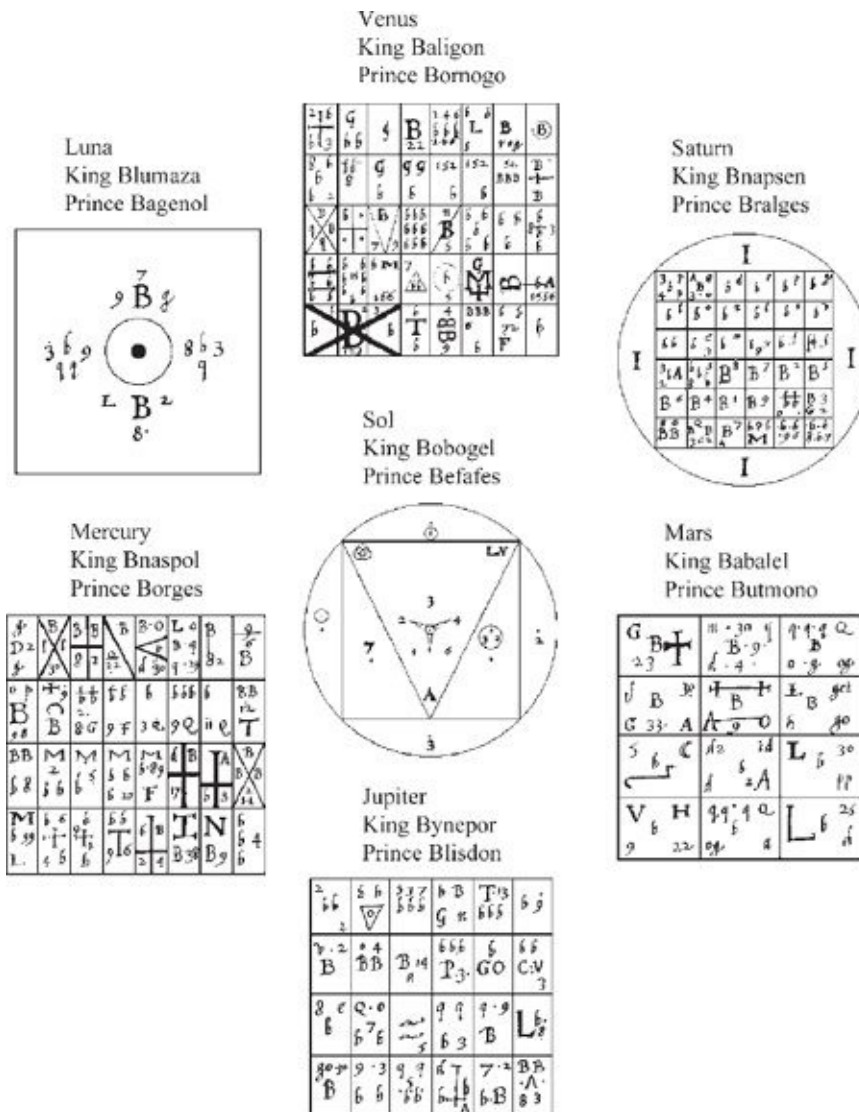


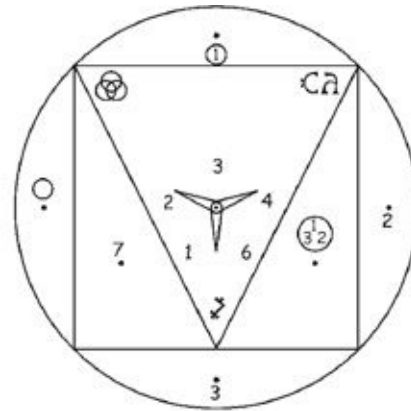
Figure 52: The seven Ensigns of Creation and their kings and princes

However, the ensigns remain part of the Holy Table ensemble, and their subsequent connection to the table and the magician's own Lamén make them, in my opinion, an integral component of the hierarchical current that charges the holy ground of the Enochian magick temple.

Figures 53 and 54 show the ensigns lettered in the angelic script. To my knowledge, this is the first time the ensigns have appeared in print in their correct form.⁶⁵ As with the Ring, Holy Table, Lamén, and Sigillum, the ensigns can be reproduced in paper board or whatever material is at the magician's disposal.



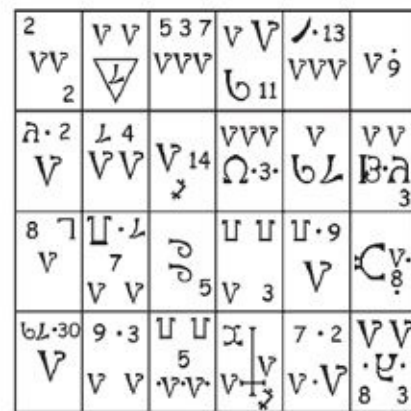
Ensign of Venus



Ensign of Sol



Ensign of Mars



Ensign of Jupiter

Figure 54: Venus, Sol, Mars, and Jupiter Ensigns of Creation in the angelic script

[Figure 55](#) shows the positions in which the ensigns are placed on the Holy Table around the Sigillum. Note they are positioned near the points of the Sigillum's heptagram.

The entire assembly is one big magical machine—the Sigillum resting like a sevenfold, multidimensional dynamo in the center of the Holy Table's swirling and churning angels and the circling Ensigns of Creation. The *scrying stone* or *black mirror* is placed upon the Sigillum at the very heart of this magnificent instrument like the monitor screen of a magical computer connected to the ultimate worldwide-web.

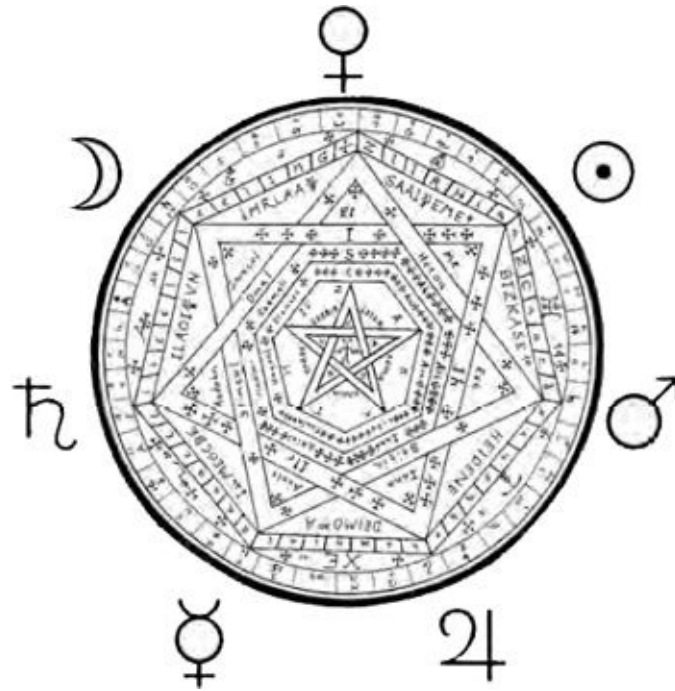


Figure 55: Position of the ensigns around the Sigillum

We have made only the tiniest scratch on the surface of Dee and Kelley's material of this period. There is much more information concerning De Heptarchia Mystica available to the serious student, and I encourage the reader who feels drawn to this system to make the effort. I know it is only a matter of time before some bright magician fine-tunes, perfects, and transforms the material into a workable magical system.

The focus of this book, however, is Enochian vision magick, and we must now move on to the second phase of Dee and Kelley's magical operations. Through our understanding of the Ring, the Lamien, the Holy Table, the Sigillum Dei Aemeth, and the Ensigns of Creation and of their construction, we have prepared ourselves to meet with angels on the holy ground of our temple.

CHAPTER TWELVE

Do I Need All This Stuff?

Never since the beginning of the world was this secret delivered, nor this holy mystery set open, before the weaklings of this world.

—THE ANGEL IL, APRIL 29, 1583

The question I'm sure many of you are asking at this point is, “Do I need all this stuff?”

During the classes that I conducted in our home in 2005 and 2006 (with experienced magicians) and subsequent day-long workshops I've conducted around the country with people having little or no prior magical experience) it has become abundantly clear to me that the magical objects and “furniture” Dee and Kelley received during the Heptarchia periods (the Ring, the Holy Table, the Lamén, the Ensigns of Creation, and the Sigillum Dei Aemeth) can and *should* be formally employed in order to create the specific environment of consciousness conducive to the practice of angelic vision magick.

Furthermore, it has been my observation that regular and repeated activation of this magical “temple” by means of the little ritual outlined in chapter one (and laid out more fully in appendix I) can attune the magician to this uniquely ordered universe and serve to progressively strengthen and enhance his or her visionary capabilities.

Most exciting for me was the discovery that once the magician is prepared and the temple activated the angelic forces (especially the good angels resident in the Holy Table, Lamén, Ensigns of Creation, and the planetary angels resident in the Sigillum) can be individually called forth or visited by means of classic evocation techniques or even informal extemporaneous prayers and conjurations. In other words, I believe that even if he or she never went on to practice Enochian magick per se, a resourceful magician, willing to experiment, and armed with a proper understanding of the tools and formulae of the Heptarchic periods would be already prepared to engage in angelic vision magick of a high order.

This is new territory for all of us, but it holds much promise, for it entails the possibility of contacting the same angelic forces that engaged Dee and

Kelley throughout most of their day-to-day actions. Obviously, dealing with these angelic forces offers an alluring challenge for today's more intrepid magicians who, when frustrated by gaps and perplexities in the original material, will not be afraid to go straight to the communicating angels for guidance and clarification on how all this should operate. Indeed, I expect to see in the years to come exciting and viable magical systems develop as the result of the magical efforts of gifted practitioners who dare to make such angelic contact.

But do you need all this stuff?

My answer is this: In order to do this particular variety of magick you need all this stuff *inside* you. That's where the real magick takes place. But until such time as you have internalized all this (even in the most cursory and general manner) it is necessary to have some outward, visible, material representation of the magical concepts and forces you are dealing with.

I suggest, if you're serious about engaging in this magical art form, then you should, at the very least, provide yourself with a Ring, a Holy Table, a Lamén, a Sigillum Dei Aemeth, and the seven Ensigns of Creation. Make them out of paper if you have to. Copy them straight out of this book if you have to. But have them. Make them real to you. Consecrate them by using them. Use them to create your Enochian magick temple.

The sense of art for some magicians is stimulated by replicating as much as humanly possible the tools and procedures as outlined in ancient texts. By doing so, they achieve a level of empowerment they believe is necessary to execute the work. Personally, my sense of art is quite happy with paper rings and photocopied Holy Tables. However, I have over the years been blessed with many talented colleagues who have generously helped me equip my temple so I might better demonstrate these things to others.

Here is as good a place as any for me to pause and describe what I believe the source material suggests would transform a clean uncluttered room into the holy ground of an Enochian magick temple.

The Temple

Upon the floor in the center of the room is a square carpet of red silk cloth large enough to accommodate the Holy Table and the chair of the scryer.

Upon the silken carpet are placed four miniatures of the Sigillum Dei Aemeth, made of wax. They are covered and protected from the table legs by shallow cylindrical boxes.

Upon the box-covered sigilli rest the four legs of the Holy Table.

The Holy Table is made of sweet wood (laurel).

Upon the Holy Table, arranged as we've discussed, are the seven Ensigns of Creation (lettered in the angelic script) and the Sigillum Dei Aemeth, made of purified beeswax, nine inches in diameter and an inch and a half thick.

The Holy Table and all the objects upon it are covered by a red silk cloth with gold tassels that dangle from the corners. This cloth should match in material and color that of the red silk carpet.

Upon the covered Sigillum the scrying stone (a crystal ball) or black mirror is placed.

The scryer's chair is placed on the carpet near the table. His or her feet should touch the carpet.

The Ring and Lamén should be near. The magician should ceremonially put them on at the beginning of each session and remove them at the conclusion.

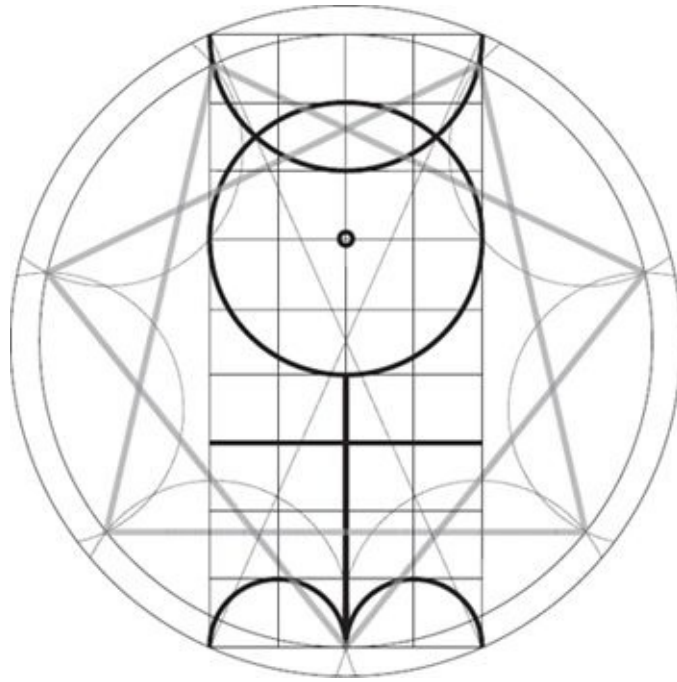
Renaissance magicians often wore crowns and white linen robes, and on one occasion in preparation for a specific working, Dee and Kelley were instructed to wear white linen robes. In an operation that took place on July 13, 1584 (at the very end of the Enochian communications), the archangel Gabriel told the magicians:

See that your garments be clean. Herein be not rash: Nor over hasty;
For those that are hasty and rash, and are loathsomely appareled, my
knock long before they enter.⁶⁶

In practical operations conducted by my Monday night class and my Enochian magick workshops, everyone is shoeless and wears comfortable street clothes. In private sessions, such as the one I described in chapter one, I put on a simple black robe. Not only does it carry with it a certain personal magical virtue, but its color does not distract from the images reflected in the black mirror as I scry.

BOOK III

***Liber Loagaeth* and the Angelic Alphabet**



CHAPTER THIRTEEN

Liber Loagaeth

Every element (of the book) hath 49 manner of understandings. Therein is comprehended so many languages. They are all spoken at once, and severally, by themselves, by distinction many be spoken. Until thou come to the City, thou canst not behold the beauty thereof.

—THE ANGEL ME TO JOHN DEE, EASTER DAY, 1583⁶⁷

The second phase of Dee and Kelley's magical operations remains, for the most part, a tantalizing mystery to modern students. Covering most of 1582 and 1583, it is a period characterized by considerable tension between the two magicians, but one that also produced a large body of work in the form of a book referred to at various times as *Liber Mysteriorum Sextus et Sanctus*, the *Book of Enoch*, and *Liber Loagaeth*.⁶⁸ While in recent years Enochian scholars have courageously set out to give us a closer examination of this information, it unfortunately has not been enough to allow modern practitioners to develop anything near a workable system from this material.

One of the reasons more attention isn't paid to this period is the nature of the material itself and the nearly complete lack of direction concerning how it is to be applied. Also, the focus of the communications of this period is driven by Dee's very personal fixation on discovering lost books of the Bible, the Apocrypha, and in particular the *Book of Enoch*, which is mentioned in several places in the Bible. The resulting character of *Liber Loagaeth* is rich in apocalyptic imagery and prophetic sounding rhetoric. This has been seized upon in recent years by commentators who would project a patently sectarian interpretation upon the material, even going so far as to suggest sinister (perhaps even Satanic or Lovecraftian) motives behind the “angelic” communications.

We are all, of course, free to our own religious convictions and spiritual worldviews. After all, they are part of the magical artist's pallet of tools. I think it wise, however, to keep in mind that when we study the Dee and Kelley material, we are not only eavesdropping on questions framed in the minds of two sixteenth-century Englishmen and put in the context of

biblical literature, but we are also hearing the answers to those questions given in such a manner as these men could understand—that is, framed within the same cultural and Biblical context. I'm sure if Dee had been a Chinese alchemist or an African shaman in these same circumstances, the angels would have communicated the same universal answers unencumbered by the apocalyptic nomenclature familiar to the Jewish or Christian mind.

Joseph Peterson wrote in the introduction of his marvelous book *John Dee's Five Books of Mystery*:

The importance of *Liber Loagaeth* cannot be overemphasized. From it would “be restored the holy bokes, which haue perished euen from the beginning, and from the first that liued.” The truths it contains will end religious disputes and restore religious unity. “Which when it hath spread a while, THEN COMMETH THE END.”⁶⁹ In short, it will usher in the new age. Since the book is so central to these angelic communications, it is amazing that it has remained unpublished.⁷⁰

Amazing indeed, but as I wrote concerning *De Heptarchia Mystica*, it is only a matter of time before someone cracks the code of this breathtakingly immense body of work. What do I mean by breathtakingly immense?

One surviving manuscript comprises forty-eight leaves, each containing 49×49 lettered squares, 115,000 lettered squares in all. Each square was filled, letter-by-letter, according to Kelley's vision. In the end, the magicians were left with forty-nine calls in an angelic language. (Note: These calls were not the same calls in the angelic tongue that would come later and form the centerpiece of the Enochian phase of Dee and Kelley's partnership.) *Loagaeth* literally means “speech from God,” and the magicians were informed that the words of the forty-nine calls were the same as those uttered by God at the dawn of creation—in the same language spoken by Adam when he named all things.

Unfortunately, these calls were never translated (or else the material has been lost), and attempts by modern linguists have failed to find enough landmarks of a properly constructed language to put the calls of *Loagaeth* in the same category as the angelic language that would be received in the third and final phase of the magicians' actions.

Kelley's visionary skills were severely exploited during this period, and his visions were characterized by the presence of a dazzling light that both magicians could see. The light would fly out of the scrying stone and penetrate Kelley's head, putting him in a trance in which he could read and

comprehend the text of *Liber Loagaeth*. He was, however, forbidden to translate it and told that God would later provide the translation. At the end of the session, the light would leave Kelley's head and return to the stone. When he returned to normal consciousness, he claimed to have no memory of the experience.

As tempting as it might be, I am, for the time being not incorporating any of the calls from *Loagaeth* in my Enochian-magick preparation ritual. However, something else of great importance came out of this period: the angelic alphabet.

CHAPTER FOURTEEN

The Angelic Alphabet

He wiped his finger on the top of the Table, and there came out above the Table certain Characters enclosed in no line: but standing by themselves, and points between them. He pointed orderly to them with his finger, and looked toward the skryer at every pointing.

—EDWARD KELLEY DESCRIBING HIS VISION OF THE ANGEL'S REVELATION OF THE ANGELIC ALPHABET, MARCH 26, 1583⁷¹

I confess, even with clear copies and transcriptions of the source material in front of me, it has been very difficult for me to wrap my mind around the order of the visionary events of Dee and Kelley's years together. Because certain elements of these magical systems were often corrected or amended by the angels in subsequent visions, often occurring months apart, it is extremely difficult (for me at least) to present a clean chronology of events. The circumstances surrounding the reception of the angelic alphabet are no exception.

The alphabet was received during the Loagaeth period, but because the magicians were told to replace the Latin/English letters of the Lamen, Holy Table, and the seven Ensigns of Creation with letters from the angelic script, its influence reached back in time to touch the Heptarchia period as well.

The twenty-one characters of the angelic alphabet appeared fully formed in yellowish letters that rose in Kelley's vision above the table. The images of the individual letters then obligingly hovered over a sheet of paper and stayed visible long enough for him to copy them in ink before fading away.

Words in the angelic language are written from right to left, and that is the order the letters first appeared to Kelley. All twenty-one letters appeared in a single row and were separated by dots. There was also a dot preceding the first letter.

· 7 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21

Figure 56: Characters of the angelic alphabet in the order received (read from right to left)

Script							
Name	Pa	veh	ged	gal	or	un	graph
English	b	c	g	d	f	a	e

Script							
Name	tal	gon	na	ur	mals	ger	drux
English	m	i	h	l	p	q	n

Script							
Name	pal	med	don	ceph	van	fam	gisg
English	x	o	r	z	u	s	t

Figure 57: Table of the angelic alphabet (read from left to right)

You will notice that the name for the first letter received, *Pa*, is the only letter whose name is capitalized. *Pa*, *b* in English, has a special significance in the magick of the Heptarchia. For example, the names of all the forty-nine good angels begin with *b*, the letter *b* appears overwhelmingly on the Ensigns of Creation, and each of the four corners of the Holy Table displays an oversized *Pa*.

This abundance of *bs* has caused several knowledgeable modern magical commentators to speculate that *b* must represent the number seven, the number upon which these magical systems seem to be based. While that makes a great deal of sense to me, I have nonetheless found nothing in the original material that would specifically suggest numerical equivalents to any of the single letters of the angelic alphabet.

What is very clear, however, is the fact that the communicating angel wanted Dee and Kelley to immediately memorize the letters of the angelic alphabet and the letters' names. Dee was a busy man and wanted to be excused from this time-consuming duty. The angel Me would have none of it. In this March 26, 1583, exchange, Dee tries to make the angel understand, "Look man, I've got a life!"

Me: I instructed thee before-hand and told thee, that both of you must jointly learn those holy letters (For, so, I may boldly call them) in

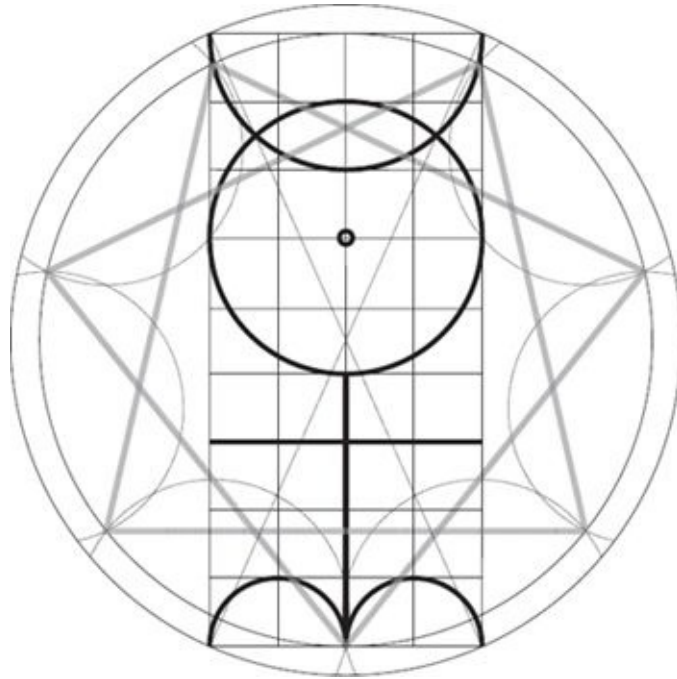
memory: with their names: to the intent, that the finger may point to the head, and the head to the understanding of his charge.

Dee: You perceive that I have diverse affairs which at this present do withdraw me from peculiar diligence using to these Characters and their names learning by heart: And therefore I trust, I shall not offend, if I bestow all the convenient leisure that I shall get, about the learning thereof.

Me: Peace, Thou talkest, as though, thou understoodest not. We know thee, we see thee in thy heart: Nor one thing shall not let another. For short is the time, that shall bring these things to proof.⁷²

BOOK IV

Enochiana



CHAPTER FIFTEEN

Enochian Magick

The Lord appeared unto Enoch, and was merciful unto him, opened his eyes, that he might see and judge the earth, which was unknown to his Parents, by reason of their fall : for the Lord said, Let us shew unto Enoch, the use of the earth : And lo, Enoch was wise, and full of the spirit of wisdom.

—THE ANGEL AVE, MONDAY, JUNE 25, 1584⁷³

To my knowledge, Dee and Kelley never used the word *Enochian* to describe the system of magick they received between April 10 and July 13, 1584. Throughout their actions, they simply referred to it as angelic. We cannot, however, be faulted too badly for attaching the biblical patriarch's name to the system. The magicians were told that this was the magick given by God to Enoch (the seventh man from Adam) in the form of a book and that Enoch (before he ascended bodily into the presence of God) passed it on to others. Over the generations, the book fell into wicked hands, and God caused it to be lost. But because of Dee's piety and prayers, God was moved to once again deliver it to mankind.

These final days were an especially difficult period in Dee and Kelley's relationship. They and their families were living in Krakow, Poland. Their actions were regularly interrupted by “evil spirits,” who encouraged the magicians to abandon the actions. Kelley was increasingly impatient and uncomfortable with the work, voicing his fear of the possible evil nature of the communications on one hand. Ironically, Kelley was at the time practicing demon magick behind Dee's back. Dee was furious when he learned of this. So were the communicating angels, who warned that such behavior attracted evil spirits into the magician's environment—an annoying and time-consuming distraction. Finally Kelley promised Dee and the angels that he would knock off the black magick.

The angels, too, appeared to be growing impatient with Dee and Kelley, as if they realized the magical chemistry that existed between the two magicians (the personal factors that made them such a perfect operator/receiver team) was rapidly disintegrating. In April, the magicians

were told in no uncertain terms that the work had to be completed by August. The magicians met their deadline with time to spare. July 13, 1584, Dee's fifty-seventh birthday, saw the final communication that completed the reception of the angelic calls and provided the names of the thirty Aethyrs. Not only had the Enochian phase of Dee and Kelley's operations ended, but, indeed, the entire angelic adventure had also come to a close. The plug was pulled. The communicating angels fell silent.

The magicians would continue on and off for several years with visionary operations and unsuccessful mago-political adventures in Europe. But, with the exception of only three brief references in their subsequent diaries, they never again mention the angelic magick. One of those latter-day references (the *Tabula Recensa*), however, is very significant to the study of the Enochian magick period. I'll speak more on that very soon.

The reception of the Enochian material was (at least to my impatient attention span) even more confused and topsy-turvy than that which characterized the Heptarchia and *Liber Loagaeth* periods. Sadly, as we discovered in the two earlier cases, the surviving information, while abundant, still does not provide us with adequate information on how it all was supposed to work as a practical system of magick.

And here is where we must again tip our magical hats to S. L. MacGregor Mathers, the adepts of the Golden Dawn, and Aleister Crowley, who at the dawn of the twentieth century developed this material into a remarkably logical system of vision magick—a system possessed of the solid infrastructure lacking in the surviving source material, a system that, for all intents and purposes, offers the diligent practitioner a practical and elegant unified field theory of hermetic and qabalistic magick.

As applied most commonly today, Enochian magick is a two-part magical system: one part focusing on the elemental universe, the other on the aethyric. The former enables the magician to summon or visit in vision the spirits of the myriad levels of the elemental worlds of Fire, Water, Air, Earth, and Spirit; the latter enables the magician to systematically penetrate increasingly higher heavens (or Aethyrs) to access information from those heavenly levels of consciousness.

I will soon show how these two systems are operated. But before I do that, and in keeping with our program of systematic attunement, I need to introduce you to another magick table. It was the first revelation of the Enochian period, but it is also, in my opinion, the final component of the preparation protocol. This tablet was delivered to the magicians by the

angel Nalvage in April of 1584. It is an item that was acknowledged by the adepts of the Golden Dawn but never incorporated into any practice. It is something, however, I believe should not escape our attention. No name was given to this object. Some modern scholars designate it simply the Tablet of God. I shall refer to it as the *Round Tablet of Nalvage*.

CHAPTER SIXTEEN

The Round Tablet of Nalvage

The order and knitting together of the parts in their due and perfect proportion, God the Holy Ghost. Lo the beginning and end of all things.

—THE ANGEL NALVAGE, APRIL 10, 1584

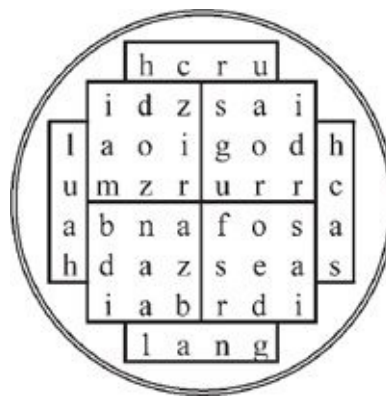


Figure 58: The Round Tablet of Nalvage

“The Method of Science—The Aim of Religion” was the official motto of *The Equinox*, the great magical periodical first published by Aleister Crowley and his colleagues in the early years of the twentieth century.⁷⁴ This same phrase could also comfortably serve as the watchwords that describe what the art of magick is to me.

Conversely, superstition (as the word is commonly understood) has, in my opinion, no place in the arsenal of the modern magician. This, I believe, is especially true concerning the practice of Enochian vision magick. In all my years of magical practice and exploration of this system, I have never encountered a single case of so-called psychic attack, demon possession, headache, hives, or hernia—indeed *any* ill effects whatsoever—resulting from the practice of this particular kind of magick.

That being said, strange and unexpected things do occasionally happen to those who practice magick. And while I believe it is bad for one's mental health to ascribe undue importance to these phenomena, it is important that they be dispassionately observed and recorded. So, before I discuss the

Round Tablet of Nalvage and its importance to the system of Enochian magick, I feel I must share with you two little stories that might help you understand the level of respect I hold for this particular magical object.

Twenty years ago, I was teaching a class in Enochian vision magick at our home in Costa Mesa. This class was different from the Enochian magick classes I had taught previously, for it was the first time we would study and experiment with using the Round Tablet of Nalvage. In preparation for the first class, I decided to make a copy of the tablet out of wax (as I had done with my Sigillum Dei Aemeth). A friend had given me two massive, black wax candles shaped like giant chessmen (bishops). My plan was to melt these down in a round Christmas cookie tin and carve the squares and the angelic letters of the Tablet of Nalvage on the cooled wax disk.

It was a foolish time to be starting an arts project like this, because our landlord had just informed us he was bulldozing our house in two weeks and building apartments on our lot (thanks a lot!), and we were deep in the midst of packing up our things to move. Still, magick is magick, and life goes on. I put the two black wax bishops in the cookie tin and slid them into the oven. I set the heat on the lowest possible warm level and went out to the garage to help (watch) Constance pack.

As you might imagine, we had some very interesting things in our garage, many of which we hadn't looked at in years. We did more reminiscing than packing. I didn't forget the black wax bishops in the oven, however, and checked on them regularly. It seemed they were taking a long time to melt, so I turned up the heat a little higher.

Back out in the garage we found a stash of psychedelic artwork Constance had painted and drawn in the late sixties, when we were hippies living in the woods of southern Oregon. We hadn't seen them in fifteen years. What a treat! We lingered over them for probably ten minutes before I remembered the black wax bishops for the Round Tablet of Nalvage in the oven.

When I opened the back door, I found the kitchen dark except for a warm orange glow that, like a spectacular sunset, brightened the dark clouds of smoke that filled the house from the ceiling to about four feet from the floor. The oven was completely engulfed in flames. I ran into the living room and found our son, Jean-Paul, lying on the floor watching television completely oblivious to the black smoke pressing its way toward him from above.

Once he and the dog were evacuated, I called for Constance (always a level head in times of emergency), and we proceeded to attack the fire. When I opened the flaming oven, I discovered that one of the bishops had slid to the side of the cookie tin and parts of it had melted down the outside rim. The wax had run to the bottom of the oven and dripped down upon the pilot light, which then became the eternal flame of Costa Mesa. There was nothing we could do to turn off the oven. Constance eventually had to turn off the gas outside, and with the help of baking soda and wet towels, we got the fire out. I rescued the cookie tin and let it cool in the sink. A couple hours later, in the charred ruins of our kitchen, I carved a beautiful black wax Round Tablet of Nalvage.

Now, I'm the first to confess that this story has less to do with magick and superstition and more with my own carelessness and stupidity. (I am now forbidden to use the oven for magical crafts.) The accident did, however, serve to give me a healthy respect for the Round Tablet of Nalvage—a respect that in the last year has increased immeasurably. And that brings me to my second magical tale of Nalvage.

As we'll soon see, there is much we know about the Round Tablet of Nalvage. What we don't know is how it was intended to be used. As I was preparing for the class series that inspired this book, I debated with myself how (or even if) I was going to introduce it into our studies. After all, there is nothing in the source material that hints at what is to be done with it. Late in the afternoon, I prepared our living room temple for the evening's class. The Sigillum and ensigns were set neatly on the Holy Table; the table was covered with its red silk cloth, and the obsidian mirror was set in place.

I went to the closet cupboard in my office and took down my black wax Round Tablet of Nalvage from the topmost shelf. I unzipped its plastic bubble-wrapped envelope and carefully removed it. I had to admit, after all those years, it still looked magnificently magical. I took it into the living room and set it down upon the covered table. I sat down in my comfy chair, and in the warm glow of sunset (which brought to my mind the glow of our blazing kitchen so many years earlier), I meditated about how the Round Tablet of Nalvage fits into the system.

I didn't get much meditating done, because the moment I closed my eyes I fell asleep. I awoke just a few minutes before people would start arriving for class. I still didn't know how or if I was going to use the tablet for the night's gathering. I hastily decided that if I didn't have sound reasons for using the tablet, I was going to skip it altogether—at least for that night. I

took the tablet off the Holy Table, wrapped it back up, and carefully put it back on the top shelf of the closet cupboard.

I went to my desk to turn off the computer and gather things for class, when I was startled by the sound of something smashing against my guitar, which was mounted upright in its stand near the open closet door. With the guitar strings still ringing, I turned to see that the Tablet of Nalvage had flown from its shelf, ricocheted off my guitar, and was resting inches from my feet.

As a reasonably rational man, I am of the opinion that there is nothing supernatural in the world, just natural things that have yet to be explained. I'm sure there is nothing I can say to convince the cynic that the tablet hadn't fallen naturally from the shelf because I hadn't put it there properly. I remain, however, extremely impressed at the distance this object had to travel across physical space in order to strike the guitar and find its way to my feet at the very moment I had decided not to discuss it at that evening's class.

Needless to say, I changed my mind about the importance of the tablet, and in the few moments remaining before class members started to arrive, I composed the two-part chorus that incorporates the dynamics created by the letters of the Round Tablet of Nalvage—a chant that has become the last (and perhaps the most important) component of the Ceremony of Preparation.⁷⁵

Now, let's take a brief look at those dynamics and how a chant based on the Round Tablet of Nalvage can be constructed.

The Tablet of Nalvage is not really round. It is a square divided into four squares (or continents) and surrounded by four outer bars (see [figure 59](#)). The continents and bars are subdivided into lettered squares (nine squares per continent and four squares per bar). But before we start filling in the letters, let's see what the angel Nalvage had to say about the continents.

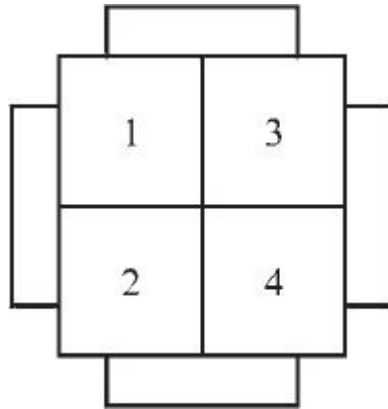


Figure 59: The four continents of the Round Tablet of Nalvage

Nalvage told Dee and Kelley that continents 1 and 2 are “dignified,” while 3 “is not yet dignified, but to be dignified,” and 4 is “without glory or dignity.” Nalvage described them in Latin as follows:

1. *Vita suprema* (highest life), the continent of “joy”;
2. *Vita* (life), the continent of “potentiality”;
3. *Vita non dignificata, sed dignificanda* (life not dignified, but which shall be dignified), the continent of “creation”; and
4. *Vita est etiam haec, sed quae perperit mors* (“Even this is life, but life which will be paid with death”), the continent of “discord.”

Each continent contains nine letters that, when read in various ways, yield words in the angelic language. In order to more easily see these words, I have separated the tablet into its component parts (see [figure 60](#)).

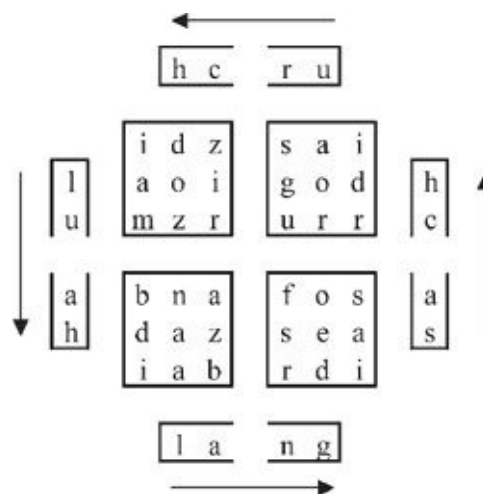


Figure 60: Separated Round Tablet of Nalvage

When read counterclockwise, the outer bars of the tablet spell the names of four classes of angels: *luah* (praising angels), *lang* (ministering angels), *sach* (confirming angels), and *urch* (confounding angels).

These angels circumscribe and contain the angelic forces at work within the continents. Nalvage gave the following Latin meanings to the words inside the continents when the words are read horizontally from left to right (see [figure 61](#)).

<i>idz</i> – Gaudium – Joy <i>aoi</i> – Praesentia – Presence <i>mzr</i> – Laudantes – Praising	<i>sai</i> – Actio – Action <i>god</i> – Factum – Events <i>urr</i> – Confirmantes – Establishing
<i>bna</i> – Potestas – Power <i>daz</i> – Motus – Motion <i>iab</i> – Ministrantes – Ministering	<i>fos</i> – Luctos – Lamentation <i>sea</i> – Discordia – Discord <i>rdi</i> – Confundantes – Confusing

Figure 61: Words and meanings of the words of the four continents

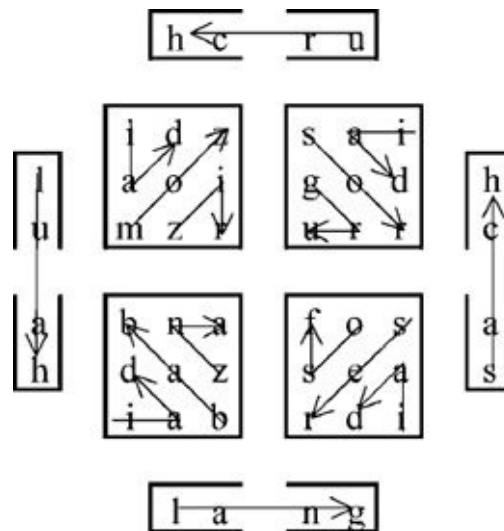


Figure 62: Key to the Round Tablet of Nalvage

[Figure 62](#) shows how the letters of the continents are read to reveal the nature of the divine powers resident in the tablet.

First notice how the three letters of *outer* corners of each of the four continents (upper left corner of upper left continent, lower left corner of lower left continent, and so on) all spell the Enochian word meaning God

—*iad*.

Notice next that the three diagonal letters of continents spell the words *moz* (joy), *bab* (power), *sor* (action), and *ser* (lamentation).

Finally, the three letters of the *inner* corners of the continents spell the words *zir* (I am), *zna* (motion), *gru* (deed), and *osf* (discord).

The arrows in [figure 62](#) show the beautiful symmetry the words create within the tablet. If we put the words of each continent together, we arrive at phrases such as:

Continent 1. *iad moz zir* (I am the Joy of God.)

Continent 2. *iad bab zna* (God's Power in Motion)

Continent 3. *iad sor gru* (Result of God's Action)

Continent 4. *iad ser osf* (God's Discord and Lamentation)

This rich tapestry of joy, movement, creation, and sorrow is contained and encircled by a counterclockwise whirl of the angels: *luah*, *lang*, *sach*, and *urch*.

Concerning the tablet as a whole, Nalvage said, "The Substance is attributed to God the Father."⁷⁶

In reference to the letters on the outer bars, Nalvage said, "The first circular mover, the circumference, God the Son, The finger of the Father, and mover of all things."⁷⁷

Referring to the continents and the manner in which their letters are read, he said, "The order and knitting together of the parts in their due and perfect proportion, God the Holy Ghost. Lo the beginning and end of all things."⁷⁸

Like the Holy Table, the Round Tablet of Nalvage, once decoded, displays divine and angelic words and names in perpetual motion in such a way that one can almost sense what is meant by the term *choir of angels*. In group workings, I break the participants up into two voices as we ceremonially chant the words from the tablet.

Voice One: *luah lang sach urch*

Voice Two: *iad moz zir—iad bab zna—iad sor gru—iad ser osf*

The effect is powerful even when I'm alone in the middle of the night and chant one voice at a time.

Once Nalvage described the dynamics of the tablet, he didn't go on to provide instructions on how, or even if, the tablet was to be used. Is it a talisman? Is it to be worn as the Lamen? Is it to be held or placed on the

Holy Table? We don't know.

However, we do know that after the two magicians had become attuned to the structure of the Round Tablet of Nalvage, the entire remaining system of Enochian magick was revealed in less than ninety days. This has led more than a few magicians to speculate that the Round Tablet of Nalvage might be the key to a mysterious and unexpressed “first call” of the Enochian system, or perhaps even represent the call itself.

CHAPTER SEVENTEEN

The Forty-eight Calls

Move, therefore, and show yourselves: open the Mysteries of your Creation: Be friendly unto me: for I am the servant of the same your God, the true worshipper of the Highest.

—FROM THE FIRST CALL⁷⁹

The centerpiece of the Enochian system is a collection of calls⁸⁰ in an angelic tongue that is significantly different from the language delivered in *Liber Loagaeth*. The reception of the calls followed that of the Tablet of Nalvage. They were first dictated to the magicians in the angelic tongue, then afterwards translated into English. Careful examination of the calls and their translations reveal that Enochian is a real language and not simply strings of barbarous names and words. The calls read like evocative hymns or invocations. They are constructed of real, sometimes breathtakingly beautiful sentences that can be translated (not merely transliterated). The language exhibits a remarkable consistency of word meaning from call to call. It has a form of grammar and syntax. This phenomenon, coupled with the multiple double-blind/letter-by-letter method by which it was received, makes this (in my mind at least) one of the most extraordinary aspects of Dee and Kelley's workings.

Technically, there are forty-nine calls. However, as the first call was said to be unexpressed, I will refer to them as if there were forty-eight. They appear translated in their entirety in appendix II of this book, along with the keys to how they are put to use by modern Enochian magicians (see also chapter twenty-seven).

Beginning on April 10, 1584, the first four calls were painstakingly delivered, letter-by-letter (in backward order, because the angels at first voiced fears that the calls were so powerful it might be too dangerous to deliver them in a straightforward manner). As usual, the letters were drawn from an assortment of lettered grids. The angels also provided translations to the first four calls immediately after their delivery.

Then things changed. It appears that even the angels became impatient with this tedious method. They proceeded to deliver calls five through

eighteen in a straightforward manner, but they would wait six weeks before delivering the English translations.

The fact that the translated words from the first four calls (delivered backwards) matched (or were otherwise linguistically compatible with) the translated words of calls five through eighteen (delivered forward and translated six weeks later) all but rules out the possibility that either Dee or Kelley invented the angelic language or the calls.

The nineteenth call (the Call of the Ayres or Aethyrs) and the names of the thirty Aethyrs (or heavens) were received on July 13, 1584, Dee's fifty-seventh birthday, effectively ending Dee and Kelley's angelic magick relationship. However, before that final communication, the angels would deliver an incredible amount of material to the two magicians between April 10 and July 13—material that three hundred years later would inspire the adepts of the Golden Dawn to develop the hybrid system we now call Enochian magick. I call it hybrid because the “Enochian” magick developed by the Golden Dawn and Crowley is based on a number of assumptions that connect the forty-eight calls with other “Enochian” material Dee and Kelley received after the reception of the calls. I refer to what are now commonly called the Elemental Tablets, which I will discuss in detail in chapter twenty-three and beyond. While eminently logical and based on the most anal-retentive hermetic principles, many of the assumptions made by the Golden Dawn and Crowley were nonetheless not clearly made in the original Dee material.

First, however, we need to look at the circumstances that triggered the final and most astounding chapter in the story of the reception of Enochian magick. It all started with Dee wanting to spy on the king of Poland and ended with the reception of what appears to be nothing less than the printed circuit board of the mind of God.

CHAPTER EIGHTEEN

The Ninety-one Parts of the Earth

Dee: Hey Nalvage, I'd sure like to magically eavesdrop on secret meetings between King Stephen of Poland and his ministers. I'd like to know if Count Albert Laski will soon succeed Stephen as king of Poland. Can you help me do this?

*Nalvage: No problem, Dr. Dee. But first you have to understand how the universe where this can happen operates. You need to understand how everything in heaven and earth is connected to everything in heaven and earth.*⁸¹

—IMAGINARY CONVERSATION, JOHN DEE AND THE ANGEL NALVAGE

The fantasy dialogue above is more than just another one of my lame attempts to be witty. It describes what, for all intents and purposes, was happening during this phase of the Enochian magick revelations. Dee was indeed trying to squeeze from the angels some information regarding political intrigues in Poland. The angel Nalvage's response was to first try to explain to Dee the mechanics of how specific spirits rule specific parts of the earth. In doing so, Nalvage would ambitiously attempt to demonstrate how everything in heaven and earth is connected to everything in heaven and earth. The results of this revelation Dee would neatly memorialize thirteen months later in *Liber Scientiae Auxilii et Vitoriae Terrestris*.⁸²

Nalvage started by dividing the universe into thirty segments that would eventually be identified as Aires, or Aethyrs (see column I of [figure 63](#)). To the thirty Aires he assigned ninety-one parts of the earth (see column II), which he first referred to by the geographical name recognizable to the sixteenth-century magicians, such as Syria (see second name in column III), then by the name by which it is known in the divine realms, such as Pascomb (see second name in column IV).

He then assigned each of these pairs of names to one of the twelve mythical tribes of Israel, along with their directional coordinates, an angelic king, and a respectable number of good ministers.

All this information and more can be found in [figure 63](#). Columns I through V contain the information Dee and Kelley received at this stage of

the reception. The symmetrical characters found in column VI and the names of the good princes of the Air in column VII were delivered to Dee and Kelley at a later date than the information in columns I through V. This fact will have astonishing significance when we examine the circumstances and sequence of events that brought to a close the angelic adventures of the two magicians. The key to the columns of the table is as follows:

Column Number of the Aire

I

Column Sequence of the ninety-one parts of the earth

II

Column Names of the ninety-one parts of the earth as imposed by man⁸³

III

Column Names of the ninety-one parts of the earth as imposed by God (Note:

IV These are also the names of ninety-one governors of the Aethyrs; see chapter twenty-eight.)

Column (from top to bottom) Tribe of Israel, quarter of the earth assigned to the
V dispersed tribes of Israel, angelic kind, number of good ministers

Column Divinely ordained symmetrical characters (see chapter twenty-one)

VI (Note: The mystery of the missing symmetrical characters 28, 29, and 30 would be revealed to Dee and Kelley later; see chapter twenty-four.

Column Names of the good princes of the Air (Note: These are also the names
VII of the thirty Aethyrs; see chapter twenty-eight.)

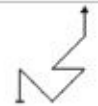
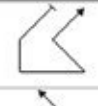
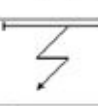
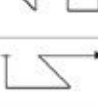
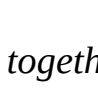
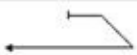
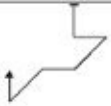
<i>I</i>	<i>II</i>	<i>III</i>	<i>IV</i>	<i>V</i>	<i>VI</i>	<i>VII</i>
1	1	Aegyptus	Oecodon	Nephthalim East N-E Zaezilg 7209		L I L
	2	Syria	Pascomb	Zabulon West S-W Zinggen 2360		
	3	Mesopotamia	Vulgars	Isacraah West N-W Alpudus 5362		
2	4	Cappadocia	Doagnis	Manasse North Zamaah 3636		A R N
	5	Tuscia	Pacasna	Reuben South Ziracah 2362		
	6	Parva Asia	Dialiuu	Reuben South Ziracah 8962		
3	7	Hyrcania	Samapha	Nephthalim East N-E Zaezilg 4400		Z O M
	8	Thracia	Virooli	Isacraah West N-W Alpudus 3660		
	9	Gosmam	Andispi	Gad South S-E Lavavoth 9236		

Figure 63: The ninety-one parts of the earth, together with pertinent correspondences

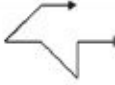
<i>I</i>	<i>II</i>	<i>III</i>	<i>IV</i>	<i>V</i>	<i>VI</i>	<i>VII</i>
4	10	Thebaidi	Thotarp	Gad South S-E Lavavoth 2360		P A Z
	11	Parsadal	Axziarg	Gad South S-E Lavavoth 3000		
	12	India	Pothnir	Ephraim North N-W Arfaolg 6300		
5	13	Bactriane	Lazdixi	Dan East Olpaed 8630		L I T
	14	Cilicia	Nocamal	Isacarah West N-W Alpudus 2306		
	15	Oxiana	Tiarpax	Zabulon West S-W Zinggen 5802		
6	16	Numidia	Saxtomp	Asseir East S-E Gebahal 3620		M A Z
	17	Cyprus	Vauaamp	Ephraim North N-W Arfaolg 9200		
	18	Parthia	Zirzird	Asseir East S-E Gebahal 7220		

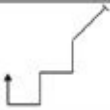
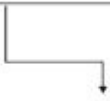
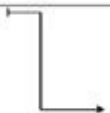
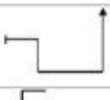
<i>I</i>	<i>II</i>	<i>III</i>	<i>IV</i>	<i>V</i>	<i>VI</i>	<i>VII</i>
7	19	Getulia	Opnacas	Manasse North Zamaah 6363		D E O
	20	Arabia	Genadol	Iebudah West Hononol 7706		
	21	Phalagon	Aspiaon	Zabulon West S-W Zinggen 6320		
8	22	Mantiana	Zamfres	Asseir East S-E Gebahal 4362		Z I D
	23	Soxia	Todnaon	Dan East Olpageol 7236		
	24	Gallian	Pristac	Nephthalim East N-E Zarzilg 2302		
9	25	Ilyria	Oddiorg	Iebudah West Hononol 9996		Z I P
	26	Sogdiana	Cralpir	Gad South S-E Lavavoth 3620		
	27	Lydia	Doanzin	Nephthalim East N-E Zarzilg 4230		

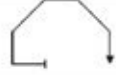
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10	28	Caspis	LEXARPH	Zabulon West S-W Zinggen 8880		Z A X
	29	Germania	COMANAN	Isacarah West-NW Alpudus 1230		
	30	Trenam	TABITOM	Nephtholim East N-E Zarzig 1617		
11	31	Bithynia	Molpend	Gad South S-E Lavavoth 3472		I C H
	32	Graecia	Vsnarda	Simeon South S-W Zurehol 7236		
	33	Licia	Ponodol	Iehudah West Homonol 5234		
12	34	Onigap	Tapamal	Simeon South S-W Zurehol 2658		L O E
	35	India Major	Gedoons	Benjamin North N-E Cadaamp 7772		
	36	Orebeny	Ambriol	Reuben South Ziracah 3391		

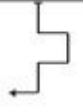
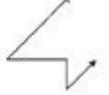
<i>I</i>	<i>II</i>	<i>III</i>	<i>IV</i>	<i>V</i>	<i>VI</i>	<i>VII</i>
13	37	Achaia	Gecchond	Gad South S-E Lavavoth 8111		Z I M
	38	Armenia	Laparin	Dan East Olynged 3369		
	39	Cilicia	Docepax	Isacarah West N-W Alpudus 4213		
14	40	Paphlagonia	Tedoond Tedoond	Asseir East S-E Gebabal 2673		V T A
	41	Phasiana	Viuipos	Isacarah West N-W Alpudus 9236		
	42	Chaldei	Oonamb	Ephraim North N-W Arbaolg 8230		
15	43	Itegi	Tahando	Nephtholim East N-E Zarzig 1367		O X O
	44	Macedonia	Nociabi	Gad South S-E Lavavoth 1367		
	45	Garamantica	Tastoso	Ephraim North N-W Arbaolg 1886		

<i>I</i>	<i>II</i>	<i>III</i>	<i>IV</i>	<i>V</i>	<i>VI</i>	<i>VII</i>
16	46	Saeromatica	Cucurpi	Rcuben South Zircab 9920		L E A
	47	Aethiopia	Lauacon	Iethadah West Ifononof 9250		
	48	Fiacim	Sochial	Ephraim North N-W Arfoig 9240		
17	49	Colchica	Sigmorf	Rcuben South Zirceth 9623		T A N
	50	Coreniaca	Aydropt	Dan East Olpoged 9132		
	51	Nasamonia	Tocarzi	Ncphiholim East N-E Zarnig 2634		
18	52	Carthago	Nabaensi	Asscir East N-E Gecubul 2346		Z E N
	53	Coxlant	Zafnsni	Isacarah West N-W Alpudis 7689		
	54	Idumea	Yalpamb	Ephraim North N-W Arfoig 9276		

<i>I</i>	<i>II</i>	<i>III</i>	<i>IV</i>	<i>V</i>	<i>VI</i>	<i>VII</i>
19	55	Parstavia	Torzoxi	Ephraim North N-W Arfaolg 6236		P O P
	56	Celtica	Abaiond	Benjamin North N-E Cadaamp 6732		
	57	Vinsan	Omagrap	Zabulon West S-W Zinggen 2388		
20	58	Tolpan	Zildron	Asseir East S-E Gebabal 3626		C H R
	59	Carcedonia	Parziba	Iehudah West Hononol 7629		
	60	Italia	Totocan	Isacaraah West N-W Alpudus 3634		
21	61	Brytania	Chirspa	Ephraim North N-W Arfaolg 5536		A S P
	62	Phenices	Toantom	Benjamin North N-E Cadaamp 5635		
	63	Comaginen	Vixpalg	Simeon South S-W Zurchol 5658		

<i>I</i>	<i>II</i>	<i>III</i>	<i>IV</i>	<i>V</i>	<i>VI</i>	<i>VII</i>
22	64	Apulia	Ozidaia	Ephraim North N-W Arfaolg 2232		L I N
	65	Marmarica	*PARAOAN *See Chapter 25. Laxdizi	Dan East Olpaged 2326		
	66	Concava Syria	Calzing	Ephraim North N-W Arfaolg 2367		
23	67	Gebal	Ronoamb	Manasse North Zarnaah 7320		T O R
	68	Elam	Onizimp	Gad South S-E Lavavoth 7262		
	69	Idunia	Zaxanin	Zabulon West S-W Zinggen 7333		
24	70	Media	Orcanir	Manasse North Zarnaah 8200		N I A
	71	Ariana	Chialps	Gad South S-E Lavavoth 8360		
	72	Chaldea	Seageel	Zabulon West S-W Zinggen 8236		

<i>I</i>	<i>II</i>	<i>III</i>	<i>IV</i>	<i>V</i>	<i>VI</i>	<i>VII</i>
25	73	Sericipopuli	Mirzind	Manasse North Zarnaah 5632		U T I
	74	Persia	Obuaors	Reuben South Ziracah 6333		
	75	Gongatha	Ranglam	Ephraim North N-W Arfaolg 6230		
26	76	Gorsim	Pophand	Ephraim North N-W Arfaolg 9232		D E S
	77	Hispania	Nigrana	Benjamin North N-E Cadaamp 3620		
	78	Pamphilia	Bazchim	Ephraim North N-W Arfaolg 5637		
27	79	Occidi	Saziami	Reuben South Ziracah 7220		Z A A
	80	Babylon	Mathula	Manasse North Zarnaah 7560		
	81	Median	Orpanib	Asseir East S-E Gebubal 7263		

<i>I</i>	<i>II</i>	<i>III</i>	<i>IV</i>	<i>V</i>	<i>VI</i>	<i>VII</i>
28	82	Idumian	Labnixp	Gad South S-W Lavavoth 2630		B A G
	83	Felix Arabia	Focisni	Nephthalim East N-E Zarolg 7236		
	84	Metagonitidim	Oxlopar	Simeon South S-W Zurchol 8200		
29	85	Assyria	Vastrim	Iehudah West Hononol 9632		R I I
	86	Affrica	Odraxti	Manasse North Zarnaah 4236		
	87	Bactriani	Gomziam	Ephraim North N-W Arfaolg 7635		
30	88	Afran	Tacugla	Ephraim North N-W Arfaolg 4632		T E X
	89	Phrygia	Gemnimb	Manasse North Zarnaah 9636		
	90	Creta	Advorpt	Iehudah West Hononol 7632		
	91	Mauritania	Dozinal	Simeon South S-W Zurchol 5632		

Using the second of the ninety-one parts of earth, Syria, as our example, we see that its divinely ordained name is Pascomb. The tribe of Zabulon is assigned to Syria/Pascomb, as are the angelic king Zinggen and 2,360 good ministers.

In order for you to appreciate the amazing circumstances surrounding the reception of the Enochian material, it will be important for you to have a general understanding of the chronology of events that took place in the spring and early summer of 1584. This I will try to provide in the following chapter.

CHAPTER NINETEEN

The Golden Talisman and the Watchtowers of the Universe

Now therefore hearken unto me: for I will open unto you the secret knowledge of the Earth, that you may deal with her, by such as govern her, at your pleasure; and call her to a reckoning, as Steward doth the servants of the Lord.

—THE ANGEL AVE, JUNE 20, 1584⁸⁴

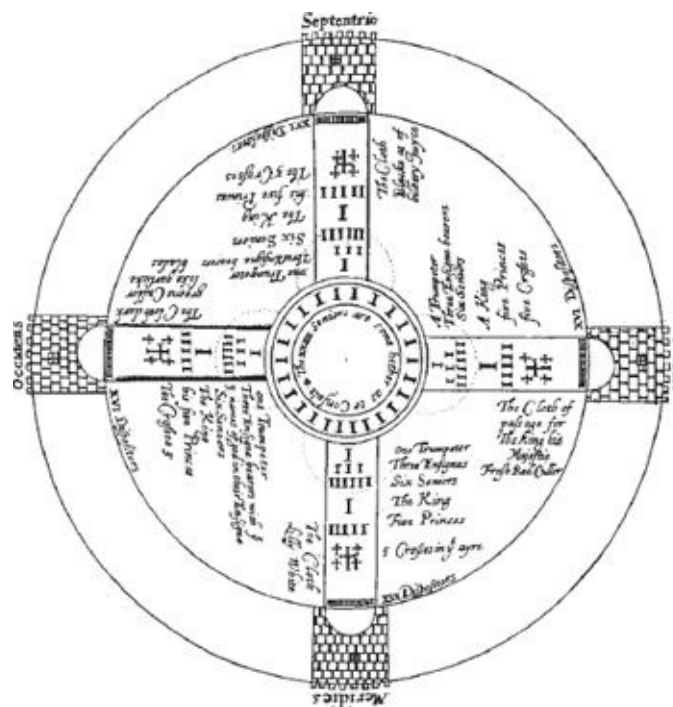


Figure 64a: The Golden Talisman

Very early on the morning of Wednesday, June 20, 1584, Edward Kelley was aroused from a sound sleep by someone (something) patting him on the head. He opened his eyes and beheld an angel, “clothed with feathers, strangely wreathed about him all over, etc.” standing at the head of his bed. The angel would later identify itself as Ave, one of the Sons of Sons of Light from the Sigillum Dei Aemeth (see chapter ten). Ave proceeded to project a vision that would dramatize the elements and structure of the entire system of Enochian magick as widely practiced today. The following

is from Dee's diary:^{[85](#)}

There appeared to him [Kelley] four very fair Castles, standing in the four parts of the world: out of which he heard the sound of a Trumpet. Then it seemed out of every Castle a cloath to be thrown on the ground, of more than the breadth of a Table-cloath ... ^{[86](#)}

... Out of every Gate then issued one Trumpeter, whose Trumpets were of strange form, wreathed, and growing bigger and bigger toward the end.

After the Trumpeter followed three Ensign Bearers.

After them six ancient men, with white beards and staves in their hands.

Then followed a comely man, with very much Apparel on his back, his Robe having a long train.

After him came five men, carrying up of his train.

Then followed one great Crosse, and about that four lesser Crosses.

These Crosses had on them, each of them ten, like men, their faces distinctly appearing on the four parts of the Crosse, all over.

After the Crosses followed 16 white Creatures.

After them, an infinite number seemed to issue, and to spread themselves orderly in a compasse, almost before the four foresaid Castles.

The highlights of Kelley's vision would eventually be memorialized upon a round talisman etched in gold, which is today on display at the British Museum. Much as I'd like to believe this object was fashioned by Dee himself, it is almost certainly a forgery patterned upon the flawed image printed in Casaubon's *A True & Faithful Relation*. For reference, however, I will continue to refer to both the vision and the image as the *Golden Talisman*.

The four castles, or Watchtowers, formed a cross, the center of which was a circle supported by twenty-four columns. [Figure 64](#) illustrates the lower quarter of the Golden Talisman.

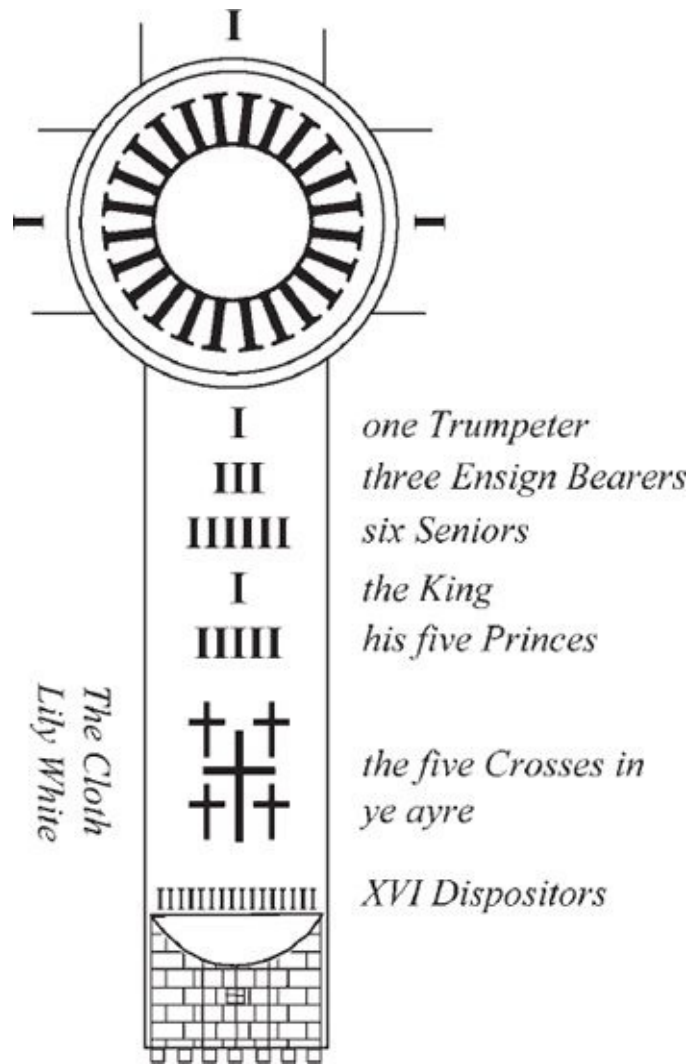


Figure 64: The lowermost of the four castles of the Golden Talisman

Ave would elucidate upon the nature, powers, and hierarchical status of the characters on the Golden Talisman. Eventually he would go into far greater detail by projecting and organizing all of it upon what he called the Great Table or the Great Table of the Watchtowers. The Great Table is the Rosetta stone of Enochian magick. How it was received and how it is connected to the information Dee and Kelley had already received concerning the ninety-one parts of the earth present us with perhaps the most convincing proof that the two magicians were indeed in contact with noncorporeal intelligences of a superior order.

CHAPTER TWENTY

The Unlettered Great Table and the Four Great Seals

The seals and authorities of these Houses are confirmed in the beginning of the World. Unto everyone of them be 4 characters, (tokens of the presence of the son of God: by whom all things were made in Creation.)

—THE ANGEL AVE, JUNE 20, 1584^{[87](#)}

In a working that took place on Wednesday, June 25, 1584, the angel Ave showed the magicians the image of a table that was divided into four sections by a central cross. Each of the four sections was identified as one of the castles of the Golden Talisman vision. Also called Watchtowers, Watchmen, princes, and mighty angels of the Lord, they were each represented by a seal. Three of these seals, by their imagery, bear a direct and unambiguous connection to the Sigillum Dei Aemeth or the Ensigns of Creation.

The first seal was assigned to the upper left section of the table. It was the image of a capital letter *T* with four rays beaming vertically from the top bar. This seal comes from a major landmark of the Sigillum Dei Aemeth. The 4/T cell is the first (near the top) of the forty cells that form the perimeter (see [figure 23](#)). The 4/T cell is where we began counting to create the seven Names of God drawn from the Sigillum.

The second seal was assigned to the upper right section of the table and identified as an alphabet cross. We first saw this cross on the (lower right) corner of the first sevenfold table (see [figure 33](#)), which generated the letters of the large outer heptagon of the Sigillum, where the cross appears at the top left (see [figure 34](#)).

The third seal was assigned to the lower right section of the Great Table. Its origin was a little harder to track down. Ave said, “It is in that table, which consisteth of 4 and 8.” One of the seven Ensigns of Creation that ring the Sigillum on the Holy Table (the one many modern magicians associate with Mercury) is a 4×8 table (see [figure 54](#)). The square occupying the position of the second column, second row, contains the cross, numbers, and letters exactly as appears on the vision of the third seal.

The forth seal was assigned to the lower left section of the table and was the image of “a little round smoke, as big as a pin's head.” It is illustrated in one of the drawings of the Great Table in Sloane 3191 as a tiny circle with twelve rays issuing from it. It is perhaps the stylized representation of the figure that appears on the back of the Sigillum Dei Aemeth: a small circle from which projects the four capital Ts of a cross potent formed from twelve right angles (see [figure 51](#)). Perhaps it is connected to the Round Table of Nalvage and the twelve words that occupy its four continents. Frankly I've been unable to find any reference in the original material that would suggest either of these connections.

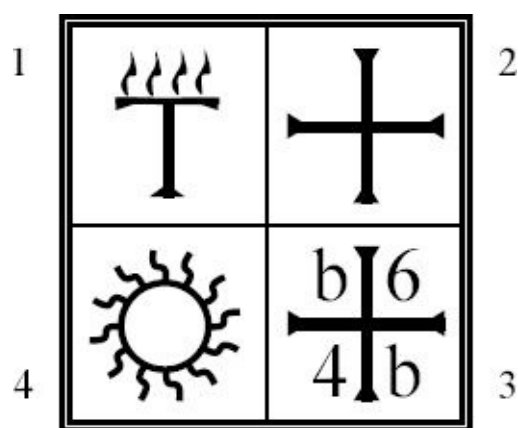


Figure 65: The original positioning of the four Great Seals upon the Great Table

[Figure 65](#) shows the positions of the Great Seals on the Great Table and the order in which they were revealed to Dee and Kelley on June 25, 1584. On April 18, 1587 (nearly three years after the magicians had, for all intents and purposes, discontinued their angelic workings), Kelley would receive a vision that would alter (or reform) several aspects of the Great Table, including the relative positions of the seals and all they represent.

As one might expect, this reformation remains the source of intense frustration to Enochian students and practitioners. To add to all the confusion, Dee at different times assigned different directional attributes to the quarters of the table. Later, the Golden Dawn, in order to develop a workable system from this material, would attribute the quarters of the Great Table to the elements of Air, Water, Earth, and Fire. Eventually, I will do that as well, but for the moment, let's be satisfied with identifying the four quarters of the Great Table by their seals and original numbers as

shown in [figure 65](#), while we move on to the wonders of what next took place.

CHAPTER TWENTY-ONE

The Great Table

There was a terrible storm of thunder and rain, toward the end of our yesterdays action: which I said, was somewhat more than natural.

—JOHN DEE, JUNE 26, 1584⁸⁸

I feel I must here briefly outline (if only for my own benefit) the sequential landmarks of the Enochian magick period up to this point:

- The reception of the Round Tablet of Nalvage,
- The beginning of the reception of the forty-eight calls in the angelic language,
- The reception of the order and earthly name of each of the ninety-one parts of the earth, together with:
 - – its divinely given name,
 - – the tribe of Israel to which it is assigned,⁸⁹
 - – the direction assigned to that tribe,
 - – the name of its ruling angelic king,
 - – the number of good ministers.

(All of the above information is itemized in columns I through IV of the [figure 63](#) in chapter eighteen.)

Then came:

- The vision of the Golden Talisman, with its four sets of castles:
 - – one trumpeter,
 - – three ensign bearers,
 - – six seniors (“six ancient men”),
 - – the king and his five princes (the “comely man, with very much Apparel” and the “five men, carrying up of his train”),
 - – five crosses in the air (“one great Crosse” and “four lesser Crosses”),
 - – sixteen dispositors (“16 white Creatures”).
- The vision of the unlettered Great Table and the four Great Seals.

What happened next was so remarkable that I hope I can recount what happened clearly enough for you to appreciate how remarkable it was.

During the working of Monday, June 25, 1584, Kelley was given in vision four blank grids, each of which was twelve squares wide by thirteen squares high. These grids were said to represent the four quarters of the unlettered Great Table of the vision of a few days earlier. As the vision proceeded, “little pricks,” or dots, began to appear in the squares. Kelley was then instructed to connect the dots in groups of seven, which created sigils, each forming a curious pattern.

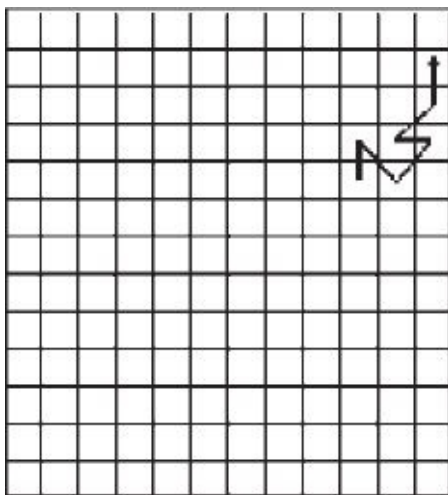


Figure 66: Example of a symmetrical character on a grid

When he was through connecting the dots, all but eight of the 624 squares that make up the four grids were covered by eighty-eight characters, each unique in form, each covering seven squares, but none of which intruded upon another character's squares. These symbols were identified as “the true images of God his Spiritual Creatures.”

Now we know what those zigzag lines that fill column VI in chapter eighteen's [figure 63](#) are. They are called *symmetrical characters* because each one is formed from the same number of pricks—in this case, seven.

Once the blank grids were filled with the lines of the symmetrical characters, Kelley was instructed to fill in the squares with letters. Starting at the top left of each grid and moving to the right, letters began to appear to Kelley, one by one, as Dee copied them down. Some of the letters were capitalized, but most were not. A few of the capitalized letters appeared to be written backwards.

When all four grids were filled in with letters and characters, it became

clear that the characters spelled out names. Not only that, but each of these eighty-eight names also began with a capital letter and contained no other capital letter among the remaining six.

This phenomenon is in itself impressive, but it is nothing compared to what Dee and Kelley would learn next. Within a few hours (and with a few helpful hints from the angels), the two magicians discovered, to their utter amazement, that the symmetrical characters spelled all but three of the divine names of the ninety-one parts of the earth—names they had been given days earlier and in list format. [Figure 67](#) shows an example of how the divine name of the second part of the earth, *Pascomb*, is spelled out by its symmetric character.

All four grids were filled with similar characters all spelling out (with a few minor irregularities) the names of eighty-eight of the ninety-one parts of the earth.

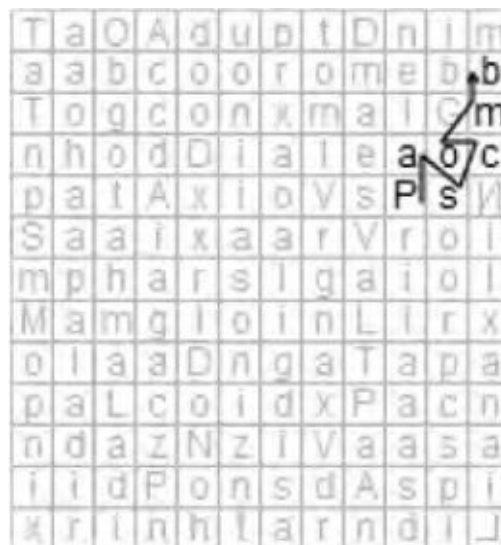


Figure 67: The name Pascomb drawn from its symmetrical character

The next day the angels tidied up this array by joining the four 12×13 grids with a central cross and turning it into one Great Table. The letters of the three missing divine names of the parts of the earth were found distributed in the central cross (sometimes referred to as the *Black Cross* or the *Great Central Cross*) and a mysterious ninety-second name, *Paraoan*, was created from certain of the backwards letters that occupied the squares left vacant by the symmetrical characters (see chapter twenty-four). Things were wrapped up pretty neatly.

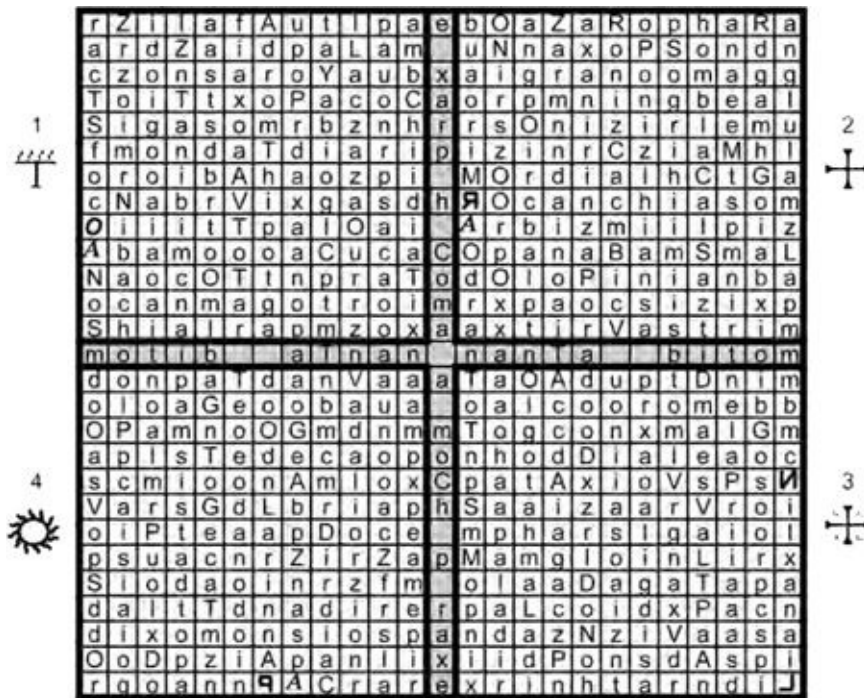


Figure 68: Lettering of the original Great Table

Before we continue, I would like to again stress how impressive was the method of reception. Enochian scholar and magician David R. Jones, wrote:

The student of Enochian can compare the lists of names with the sigils, which formulate their existence on the Watchtowers, and easily see the correlation. But realize that the names were delivered first and then the Watchtowers horizontally line by line and after having both figures at hand. The Angels demonstrated that, by discrete (7 letters, the number of letters in each Governor's name) linear connections, all of the letters given in the Watchtowers could be accounted for from the letters that formulate names of the Governors previously given. This would require either a monumental and complex second and third order memorization (2 dimensions to 1 dimension then back to 2 dimensions and with directional correlation from a 3 dimensional origin to a 3 dimensional conclusion) on Kelly's part or an elaborate and extremely obtuse deception on Dee's part. This constitutes one of the chief proofs of the system.⁹⁰

The magicians would eventually be informed that the ninety-one divine names of the parts of the earth are also the names of ninety-one governors who inhabit the thirty Aethyrs, or Aires, or heavens that surround the

Watchtowers like a heavenly glass onion. We've yet to discuss the Aethyrs because their names (see [figure 63](#), column VII) were among the last bits of information Dee and Kelley received in their Enochian magick workings. The lowest of these Aethyrs, Tex, is inhabited by four governors. The remaining Aethyrs including the highest, Lil, each have three governors.

I will talk more about the Aethyrs in chapter twenty-five. Here it is important for us to simply understand that linking the ninety-one parts of the earth to the thirty Aethyrs was the Enochian way of identifying and linking all levels of divine consciousness from bottom to top. Thus, the dynamics of the Great Table really are a demonstration of how everything in heaven and earth is indeed connected to everything else in heaven and earth.

CHAPTER TWENTY-TWO

Tabula Recensa

*At length, E. K. was willed to go down into his Chamber, and I did remain still at our Dineing Table till his return, which was within an hour or somewhat more. And at his return this he brought in writing
....*

—JOHN DEE, APRIL 20, 1587⁹¹

Such was the amazing genesis of the Great Table. How all this is connected to the vision of the Golden Talisman and the practice of modern Enochian magick will be the subjects of the next chapters. Before moving on, however, and in order to more easily illustrate the structure of the system, I need to temporarily tighten up some of the loose ends that the irregularities in the original material often leave dangling in the eyes of the student. The most serious of these concerns the lettering of the Great Table and the various names of angels drawn therefrom. Here's the problem:

After they initially received the Great Table, the magicians were obliged to change or add certain letters in some of the squares. To confuse things further, in documents they received both earlier and later,⁹² the names of a handful of the ninety-one governors of the table (whose names are spelled out by the symmetrical characters) and the names of specific angels drawn from the Watchtowers of the Great Table are in subsequent communications spelled a bit differently than they appear in the original table. This difference has proven very frustrating to modern Enochian magicians, who naturally would like to be confident in their ability to accurately identify and spell the name of the angel with whom they wish to communicate.

There are other loose-end inconsistencies that plagued Dee and Kelley, one of which was the uncertainty over which compass directions were to be assigned to the four quarters of the Great Table—a problem that Dee appears never to have resolved to his satisfaction, and one that I have chosen to sidestep completely by not using the directional references to identify the four quarters of the Great Table at all. These inconsistencies, however, pale before what happened in April of 1587, nearly three years after Dee and Kelley had ended their Enochian workings.

For some reason Kelley felt compelled to revisit the mysteries of the Great Table and once and for all settle the questions of unresolved inconsistencies. During a conversation with the archangel Raphael that lasted approximately one hour, he claimed to receive the *Tabula Recensa*, or “Reformed Table.” This table, while correcting a few of the letters, was characterized by one very dramatic change: three of the quadrants housing the four Watchtowers were shifted to different positions within the full table. This alteration did not change any symmetrical characters, nor did it tinker all that much with the names of the governors or other angels within the table. What it did do was change the basic construction of the Great Table.

[Figure 69](#) shows the new positioning of the reformed table. (The letters with an asterisk indicate backwards letters.)

For the duration of this book I will, for the sake of consistency, try to use the *Tabula Recensa* as my main model for both the lettering and arrangement of the Watchtowers of the Great Table. I say “try to use” because for nearly the entire Enochian period the angels referenced the original Great Table ([figure 68](#)) when explaining the angelic hierarchies and spelling the names of individual angels. It will be necessary from time to time to refer to the original, unreformed Great Table, especially when we start discussing the Kerubs (see chapters twenty-three and twenty-four), whose names might be dramatically affected by the reformed table's new arrangement.

⚡

r	z	i	f	a	f	A	y	t	f	p	a	é	T	a	O	A	d	y	p	t	D	n	i	m
a	r	d	z	a	i	d	p	a	L	a	m	a	a	b	c	e	o	r	o	m	é	b	b	
c	z	o	n	s	a	r	o	Y	a	v	b	x	T	o	g	c	o	n	x	m	a	f	G	m
T	o	i	T	t	z	o	P	a	c	o	C	a	n	b	o	d	D	i	a	f	é	a	o	c
S	i	g	a	s	o	m	r	b	z	n	b	r	p	a	t	A	x	i	o	V	s	P	s	W
f	m	o	n	d	a	T	d	i	a	r	i	p	S	a	a	i	x	a	a	r	V	r	o	i
o	r	o	i	b	A	b	a	o	z	p	i	m	p	h	a	r	s	f	g	a	i	o	f	
t	N	a	b	r	V	i	x	g	a	s	d	h	M	a	m	g	f	o	i	n	L	i	r	x
O	i	i	i	t	T	p	a	f	O	a	i	o	f	a	a	D	n	g	a	T	a	p	a	
A	b	a	m	o	o	a	C	u	c	a	C	p	a	L	c	o	i	d	x	P	a	c	n	
N	a	o	c	O	T	t	n	p	r	n	T	o	n	d	a	z	N	z	i	V	a	a	s	a
o	c	a	n	m	a	g	o	t	r	o	i	m	i	i	d	P	o	n	s	d	A	s	p	i
S	h	i	a	f	r	a	p	m	z	o	x	a	x	r	i	n	b	t	a	r	n	d	i	l
m	o	t	i	b	a	T	n	a	n	n	a	n	a	n	T	a	b	i	t	o	m			
b	O	a	z	a	R	o	p	h	a	R	a	a	d	o	n	p	a	T	d	a	n	V	a	a
u	N	n	a	x	o	P	S	o	n	d	n	a	o	f	o	a	G	é	o	o	b	a	u	a
a	i	g	r	a	n	o	o	m	a	g	g	m	O	P	a	m	n	o	V	G	m	d	n	m
o	r	p	m	n	i	n	g	b	é	a	f	o	a	p	f	s	T	é	d	é	c	a	o	p
r	s	O	n	i	z	i	r	l	é	m	v	C	s	c	m	i	o	n	A	m	f	o	x	
i	z	i	n	r	C	z	i	a	M	b	f	h	V	a	r	s	G	d	L	b	r	i	a	p
M	O	r	d	i	a	f	b	C	t	G	a	o	i	P	t	é	a	a	p	D	o	c	é	
c	a	n	c	b	i	a	s	o	m	t	p	p	s	u	a	c	N	r	z	i	r	z	f	m
A	r	b	i	z	m	i	i	f	p	i	z	S	i	o	d	a	o	i	n	r	z	f	m	
O	p	a	n	a	f	a	m	S	m	a	p	r	d	a	f	t	T	d	n	a	d	i	r	é
d	O	f	o	P	i	n	i	a	n	b	a	a	d	i	x	o	m	e	n	s	i	o	s	p
r	x	p	a	o	c	s	i	z	i	x	p	x	O	o	D	p	z	i	A	p	o	n	f	i
a	x	t	i	r	V	a	s	t	r	i	m	é	r	g	o	a	n	n	q	A	C	r	a	r

Figure 69: Lettering and arrangement of the reformed Great Table (Tabula Recensa)

I should remind the reader that in magick it is eminently possible for many contradictory ideas to be simultaneously true. In the pages that follow, the alert reader will notice that the names of certain angels are spelled in a manner inconsistent with the original Great Table, the Tabula Recensa, and/or other obvious references within the text. It is probable that particular inconsistencies are the result of subsequent angelic instructions or other extenuating reasons. For a practical manual such as this it would be distracting to the point of absurdity for me to pause, footnote, cross reference, defend, and explain each and every one of these aberrations, especially considering the fact that in many instances I myself have not been able to track down the source of the differing lettering. For those of you whose research will take you deeper into this subject, I have included in appendix IV versions of the Watchtowers containing all the variations in lettering that I have been able to discover.

Also for convenience sake, I'm going to represent the segue between the Enochian magick of Dee and Kelley and Enochian magick as it is generally

practiced today. Up to this point in the chronology of the adventures of Dee and Kelley, each of the four Watchtowers of the Great Table (both the original and reformed) have been identified by the one of the four Great Seals (see [figure 65](#)) or by certain landmark letters. At different times in the original material they have been identified by the order they were received or by the directions: east, south, west, or north. Nowhere in the surviving documents have I been able to find the four quadrants of the Great Table overtly identified as the *Elemental Tablets* of Fire, Water, Air, and Earth.

That being said, certain clear references in the continuing communications revealed elemental hierarchies and rulerships both *of* and *within* the individual Watchtowers. Building on this information, the adepts of the Golden Dawn projected an eminently logical elemental structure to the Great Table, its central Black Cross, and its individual subdivisions. These elemental attributions are the heart and soul of the system of Enochian magick taught and practiced by the Golden Dawn, Aleister Crowley, and most modern practitioners.

I personally believe that when these more modern adepts treated the Watchtowers as expressions of the elements they were picking up where Dee and Kelley had stopped and were taking the next logical step in the development of the system. To more easily discuss how all this is going to relate to the practical application of the system, I will now and for the remainder of this book, refer to the four Watchtowers by their modern elemental designations. Please refer to [figure 69](#).

- The *upper left* quadrant of the reformed Great Table I will now refer to as the Watchtower, or Elemental Tablet, of Air.
- The *upper right* quadrant of the reformed Great Table I will now refer to as the Watchtower, or Elemental Tablet, of Water.
- The *lower left* quadrant of the reformed Great Table I will now refer to as the Watchtower, or Elemental Tablet, of Earth.
- The *lower right* quadrant of the reformed Great Table I will now refer to as the Watchtower, or Elemental Tablet, of Fire.

This is how they are identified in most modern Enochian literature. There is a fifth Elemental Tablet—the Tablet of Union—that is attributed to the quintessential element, Spirit. It is much smaller, containing only twenty squares, and its letters are drawn from those on the central Black Cross of the Great Table, which serves to unite the four Watchtowers in precisely the

same way Spirit is said to unite and separate the four elements. I will have more to say about this very important tablet in chapter twenty-six.



Figure 70: Elemental Tablets (Watchtowers) are placed in the same positions as found on the pentagram.

CHAPTER TWENTY-THREE

The Great Table Meets the Golden Talisman

The Angels of the 4 angles shall make the Earth open unto you, and shall serve your necessities from the 4 parts of the Earth.

—THE ANGEL AVE, JULY 2, 1584⁹³

Recall, from chapter nineteen, that the vision of the Golden Talisman revealed *four castles* from which flowed four cloths of different colors. Out of each castle, marching in procession came *one trumpeter, three ensign bearers, six seniors, and one king*. The king was followed by five men (who held up his train) and five crosses (one great cross surrounded by four lesser crosses) that floated in the air above them. Each of the four lesser crosses “had on them, each of them ten, like men, their faces distinctly appearing on the four parts of the Crosse, all over.”⁹⁴

After the crosses came sixteen *white creatures*, identified as dispositors on the Golden Talisman, and then “an infinite number seemed to issue, almost before the four foresaid Castles.”⁹⁵

These images and characters provide, at least partially, the key to the divine hierarchy of the Great Table. This hierarchy represents the spiritual forces that govern not only the phenomenal universe but also heaven. Let's take a moment and project the vision of the Golden Talisman upon the Great Table.

The Four Castles

The castles are obviously the four Watchtowers (Elemental Tablets) themselves, and the rest of the characters in the vision represent the angelic hierarchy resident in each tablet. These angels can be called forth and visited in vision by intoning one or more of the first eighteen calls to activate the Elemental Tablet and the specific area of the tablet where they reside. I will show how that is done in appendix I. First, let's see how the cast of characters from the Golden Talisman fit on the individual Elemental Tablets.

For purposes of illustration, I will use the Elemental Tablet of Fire (the lower right quarter of the reformed Great Table) as our model.

d	o	n	p	a	T	d	a	n	V	a	a
o	l	o	a	G	e	o	o	b	a	u	a
O	P	a	m	n	o	V	G	m	d	n	m
a	p	l	s	T	e	d	e	c	a	o	p
s	c	m	i	o	o	n	A	m	l	o	x
V	a	r	s	G	d	L	b	r	i	a	p
o	i	P	t	e	a	a	p	D	o	c	e
p	s	u	a	c	N	r	Z	i	r	Z	a
S	i	o	d	a	o	i	n	r	z	f	m
d	a	l	t	T	d	n	a	d	i	r	e
d	i	x	o	m	o	n	s	i	o	s	p
O	o	D	p	z	i	A	p	a	n	l	i
r	q	o	a	n	n	q	A	C	r	a	r

Figure 71: The Elemental Tablet of Fire

The Trumpets (Trumpeter)

The first character to issue from each of the castles was the trumpeter. The trumpeters are the Great Seals of the tablets. In our example (the Elemental Tablet of Fire), the seal is the image of the sun emitting rays.



Figure 72: The Great Seal of the Elemental Tablet of Fire

The Three Ensign Bearers

At the top of the hierarchical ladder of each Elemental Tablet are the three ensign bearers, who represent the *Three Great Secret Names of God*. These names appear in the central horizontal row of the Great Central Cross that divides each Elemental Tablet. This cross is made of the two vertical columns that bisect the tablet into left and right; the left column is called the *Line of the Father* and the right column is called the *Line of the Son*, and the single central row that bisects the tablet top and bottom is called the *Line of the Holy Ghost*.

Dee and Kelley were told that the three ensign bearers were respectively of the nature of “3, 4, and 5.” This means that the Three Great Secret Names of God are spelled using the first three letters, the next four letters, and the final five letters of the central horizontal row of the central cross. In the case of the Fire tablet, these letter combinations are: *oiP*, *tea*, *pDoce*.

d	o	n	p	a	i	d	a	n	v	a	a
o	i	o	a	G	e	o	b	a	u	a	
O	P	a	m	n	o	V	G	m	d	n	m
a	p	i	s	T	e	d	e	c	a	o	p
s	c	m	i	o	o	n	A	m	i	o	x
V	a	r	s	G	d	L	b	r	i	a	p
o	i	P	-	t	e	a	-	p	D	o	c
p	s	u	a	c	N	r	Z	i	r	Z	a
S	i	o	d	a	o	i	n	r	z	f	m
d	a	i	t	T	d	n	a	d	i	r	e
d	i	x	o	m	o	n	s	i	o	s	p
O	o	D	p	z	i	A	p	a	n	i	i
r	o	a	n	n	A	C	r	a	r		

Figure 73: The Three Great Secret Names of God of the Elemental Tablet of Fire

If there was any doubt as to the angels' meaning concerning the four sets of the Three Great Secret Names of God, they thoughtfully provided a round diagram with all twelve names neatly represented as ensign flags surrounding a central quartered square. In that diagram, all the letters of the names appeared in uppercase letters: *OIP*, *TEAA*, *PDOCE*.

The Three Great Secret Names of all four Elemental Tablets are found in appendix IV.

The Six Seniors

Next came the six seniors. While there is little specific indication in the surviving documents that would suggest the six seniors carry planetary attributions, it is nonetheless a logical assumption; it was made by the adepts of the Golden Dawn and is made by most modern practitioners. For clarity of reference (and for the duration of our discussion), I will adapt the modern planetary designations given to the seniors.

The six seniors of each of the Elemental Tablets are found on the Great Central Cross of each tablet. The seven-letter names of the six seniors radiate from the center two letters of the cross to its extremities.

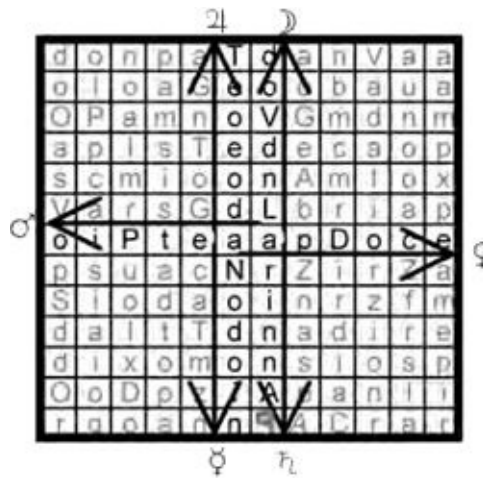


Figure 74: Positions of the six seniors on the Elemental Tablet of Fire

On the Elemental Tablet of Fire, the six seniors are: *aaetPio* (Mars), *adoeoet* (Jupiter), *aLndVod* (Luna), *aapDoce* (Venus), *arinna* (Saturn), and *aNodoin* (Mercury).

In subsequent references to the seniors (such as in lists and prayers), Dee would standardize the capitalization of the names on all the Elemental Tablets. In our example: *Aaetpio*, *Adoeoet*, *Alndvod*, *Aapdoce*, *Arinna*, *Anodoin*.

The names of the seniors of all four Elemental Tablets are found in appendix IV.

In Kelley's vision of the Golden Talisman, the six seniors from each of the four castles march to the center and meet as pillars that support, as it were, the entire structure. This image is suggestive of the twenty-four elders who surround the throne of God in the Book of the Revelation of John.⁹⁶

The twenty-four seniors together are represented on the Golden Talisman as the twenty-four columns that ring the center circle of the talisman (see [figure 64](#)).

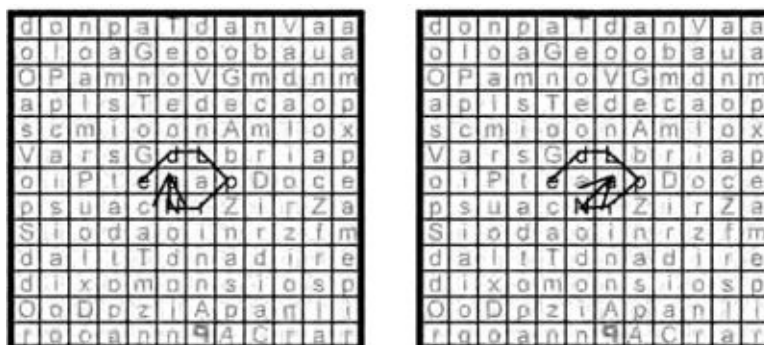
There is a seventh planetary senior who is attributed to the sun. Just as the sun is the central “king” of our solar system, so too is the sun senior identified as king and found in the center of each Elemental Tablet.

The King

Like the sun, which attracts and holds the planets in orbit, the king of each Elemental Tablet is said to summon and direct the seniors for heavenly duties. When those duties are of a *merciful* nature, the king spells his name a bit differently than when the duties are those of *severity* and judgment.

Like those of the six seniors, the seven letters of the king's name are drawn entirely from the Great Central Cross (the lines of the Father, Son, and Holy Ghost) of the Elemental Tablet. Beginning with the fifth letter from the left in the horizontal line of the Holy Ghost, the name is spelled out in a clockwise whirl that ends in *one* of the two squares that occupies the center of the cross: either at the *sixth letter* from the left for operations of *mercy* ([figure 75](#)) or the *seventh letter* from the left for operations of *judgment* ([figure 76](#)).

In the case of the Elemental Tablet of Fire, the letters that hold those positions are both *as*, so both names are *Edlprna*.



Figures 75 and 76: Clockwise whirl spelling the two names of the king of the Elemental Tablet of Fire, Edlprna and Edlprna

Perhaps my use of the Elemental Tablet of Fire is not the best example to illustrate how the name of the king is formed by the clockwise whirls because the resulting names are the same. The other three Elemental Tablets yield distinctly different names.

The names of the Kings of all four Elemental Tablets are found in appendix IV.

The Five Crosses (One Great Cross and Four Lesser Crosses)

Each of the four quarters formed by the Great Central Cross is a rectangle five squares wide by six squares high. These quadrants are often referred to in modern Enochian magick as *lesser angles* or *subangles*. Just as the reformed Great Table positions the Elemental Tablet of Air in its *upper left*, Water in its *upper right*, Earth in its *lower left*, and Fire in its *lower right* quadrants, so too each subangle is assigned one of the four elements and positioned on its Elemental Tablet in the same way.

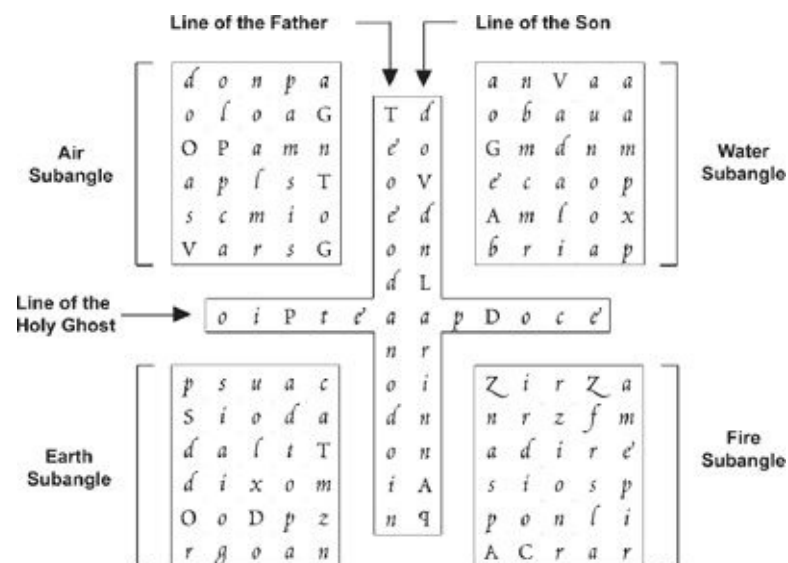


Figure 77: Positions of the subangle elements

Each of the four subangles is dominated by a Calvary cross made up of ten squares (the ten men of the vision of the Golden Talisman), which form the two god names of the subangle. The name drawn from the six letters of the vertical column of the cross (read top to bottom) was said to *summon* the angels of the subangle, and the five-letter god name of the horizontal bar of the cross (read left to right) was said to *command* them. [Figure 78](#) shows the god names *rzionr* and *nrzfm* from the Fire subangle (the lower right quadrant) of the Elemental Tablet of Fire.



Figure 78: God names from the Calvary cross of the Fire subangle of the Elemental Tablet of Fire

The god names of the subangles of all four Elemental Tablets are found in appendix IV.

Sixteen White Creatures (Dispositors)

Next in procession in Kelley's vision (and next in the hierarchy of the Elemental Tablets) are the “16 white Creatures.” On the Golden Talisman diagram they are represented as sixteen small columns standing side-by-side at the extremity of each rectangular cloth (see [figure 64](#)) where they are labeled “XVI Dispositors.”

Among modern magicians there are several schools of thought concerning the identity of the sixteen dispositors. The simplest (and in my opinion the most correct) theory holds they are made up of the four angels who reside beneath the arms of the Calvary cross of each of the four subangles of the Elemental Tablet. Referred to as *good angels* or *servient angels*, they are invoked and commanded by the god names of their Calvary cross and have powers and knowledge that can be of great practical use to the magician (see appendix IV).

The names of the servient or good angels can be spelled with four letters (if you omit the central letter from the vertical bar of the Calvary cross) or with five letters (if you include the letter from the cross). In our example, the names are:

adre or ad[i]re
sisp or si[o]sp
pali or pa[n]li
ACar or AC[r]ar

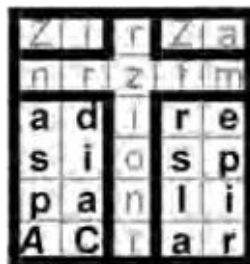


Figure 79: Servient angels of the Fire subangle of the Elemental Tablet of Fire

This is a logical and very workable way of looking at the angelic hierarchy of the Elemental Tablet and conforms nicely to the vision of the Golden Talisman and to the way Dee composed his prayers to conjure these good angels.

This theory does, however, leave out in the cold the four letters *above* the arm of each Calvary cross. To address this issue we must bring up the several schools of thought concerning *Kerubs*.

Kerubic Angels

In Christian iconography, every well-appointed crucifix bears a rectangular piece of wood nailed above the head of Christ and displaying the four letters INRI.⁹⁷ So too above the arms of the Calvary cross of every subangle we find four letters that spell the name of the Kerub of the subangle, a unique spiritual personage. The Golden Dawn dubbed these angels Kerubs.⁹⁸

Now, if you are paying attention, you might want to point out that there are only four subangles and only four Calvary crosses (one in each Elemental Tablet), and therefore there should only be four Kerub/dispositors, not sixteen, per tablet. Of course, your observation would be accurate—if we restrict ourselves to spelling their names in a straightforward and orderly manner. But according to *this theory*, there are actually four Kerubs hidden in the four letters above the arms of every Calvary cross, and these sixteen Kerubs are actually the sixteen dispositors.

Let's use the Fire (lower right) subangle of the Fire Elemental Tablet and the Kerub ZiZa as our example.

Z	i	r	Z	a
n	r	z	f	m
a	d	i	r	e
s	i	o	s	p
p	a	n	i	i
A	C	r	a	r

Figure 80: Kerub ZiZa of the Fire subangle of the Elemental Tablet of Fire

This subangle's four Kerubs are created from a simple permutation of the four letters above the arms of the Calvary cross; simply slide the four letters to the left, each time placing the displaced first letter to the back of the line:

ZiZa iZaZ ZaZi aZiZ

This dynamic perpetual motion of letters doesn't stop with the Kerub, for each letter of the Kerub's name can also rule a column and row of the sixteen letters of the servient angels residing beneath the arm of the Calvary cross.

In our example, the first Z in the Kerub's name rules the column directly beneath it and the arm of the cross: *aspA*.

The Z also rules the bottom row of the subangle: ACar.

[Figure 81](#) shows how the other letters in the Kerub's name rule the servient angels of the subangle.

Z		r				Z	i	r				Z			Z		Z			Z	a	
n	n	z	p	m		n	n	z	p	m		n	n	z	p	m	n	n	z	p	m	
a						a	d					s			r		a	d		r		
s						e	i					s	i		s	p	s	i		s	p	
p						p	a					p	a		i		p	a		i		
A	C				r	A	C				r	A	C			a	A	C			r	

Figure 81: How the letters of the Kerub rule the servient angels of the Fire subangle: The first Z rules column name aspA and row name ACar. The letter I rules column name diaC and row name pali. The second Z rules column name rsla and row name sisp. And finally, the letter a rules column name epir and row name adre.

According to this theory, in order to open a subangle to summon or contact a servient angel, the magician must first invoke the two god names of the Calvary cross of the subangle in question, then invoke the Kerub, then invoke the servient angel of choice. This is a logical and workable system, but one that doesn't appear to have been on Dee and Kelley's menu. In fact, original material suggests that the Kerub is a unique citizen of the subangle, one who is not under the rulership of the Calvary cross, but under a "god" whose name begins with a sacred letter drawn from the Black Cross (the Great Central Cross) of the Great Table.

A Super Kerub?

Neither Dee or Kelley nor the modern magicians of the Golden Dawn ever use the term *Super Kerub*.

There is, however, a variety of kerubic angel who seems to embody that title. Like the variety of kerubs we've just discussed, the names of the Super Kerubs are drawn from the letters above the arms of the Calvary crosses of the subangles of the Great Tablet. But, instead of answering to the two Calvary cross god names of their subangle, the Super Kerubs answer to a higher authority—a supercharged angel who is linked directly to the Black Cross of the unreformed Great Tablet. This angel was the subject of much discussion in the original Dee and Kelley material, for its existence and posers were central to the understanding of the “wicked” angels.

In order for us to understand the nature of the Super Kerubs and the wicked angels, we will need to take a closer look at the Black Cross.

CHAPTER TWENTY-FOUR

The Black Cross, Super Kerubs, Wicked Angels, Missing Symmetrical Characters, and the Tablet of Union

That shall make the cross that bindeth the 4 Angles of the Table together. The same that stretcheth from the left to right, must also stretch from the right to the left ...

—THE ANGEL AVE, JUNE 25, 1584⁹⁹

I stated earlier that I have been unable to find in the surviving Dee and Kelley material any overt references to the four Watchtowers as being Elemental Tablets of Fire, Water, Air, and Earth. However, the communicating angels gave every indication that the dynamics and hierarchical structure of the Great Table were, at least in part, elemental in nature. In the communication of Monday, June 25, 1584, the angel Ave speaks of the virtues of the table:¹⁰⁰

First, generally this Table containeth:

1. All humane knowledge.
2. Out of it springeth Physick.
3. The knowledge of all elemental Creatures, amongst you. How many kindes there are, and for what use they were created. Those that live in the air, by themselves. Those that live in the waters, by themselves. Those that dwell in the earth, by themselves. The property of the fire—which is the secret life of all things.
4. The knowledge, finding and use of Metal.
The vertues of them.

They are all of one matter. The congelations, and vertues of Stones. } They are all of one matter.

5. The conjoining and knitting together of Natures. The destruction of Nature, and of things may perish.
6. Moving from place to place, [as, into this Country, or that Country at

pleasure.]

7. The knowledge of all crafts Mechanical.
8. Transmutatio formalis, sed non effentialis.[101](#)

If we look at the four quarters of the Great Table as being the Elemental Tablets of Air, Water, Earth, and Fire, the Black Cross that separates and joins the tablets would then obviously represent Spirit—that quintessential force that binds the four elements together in infinite quantities and ratios to create and sustain the universe, while at the same time keeping the elements separated just enough to retain their identities. This push/pull, active/passive nature is a defining characteristic of Spirit. As I mentioned earlier, this characteristic is illustrated (as every good ceremonial magician knows) by the dynamics of the pentagram, which allow for two types of Spirit pentagram, one active and one passive.

The Black Cross contains forty letters that radiate from the central blank square. When we read from the top of the column toward the center, we find the curiously spaced and inconsistently capitalized letters *e xarp* and *h Coma*. When we start at the center square of the Black Cross and read to the right, we find the letters *nanTa* and *bitom*.

We can find identical sets of letters if we read from the bottom of the column toward the center and from the center of the row to the left. In other words, the Black Cross contains mirror images of the letter groups *e xarp*, *h Coma*, *nanTa*, and *bitom*—a phenomenon curiously reflective of the dual nature of Spirit.

During the same June 25 session, Ave would (in remarkably few words) explain the letters on the Black Cross, answer questions concerning the three missing symmetrical characters of the tenth Aire (Lexarph, Comanan, and Tabitom—the twenty-eighth, twenty-ninth, and thirtieth parts of the earth; see chapter eighteen, [figure 63](#)), and demonstrate how those three names construct a master table, the *Tablet of Union*, which appears to rule the whole Great Table.

But before discussing all that, we have a small bit of unfinished business to clean up from the last chapter. I am, of course, talking about the Super Kerubs and the wicked angels.

Super Kerubs, or Gods of the Kerubs?

It is my opinion, and I'm sure many will disagree, that there are two hierarchies of angels existing simultaneously in each subangle. The first hierarchy simply begins with the two god names of the Calvary cross, who are invoked before calling upon the four servient angels whose names appear beneath the arm of the cross. In this schema, all the names of the angels in the hierarchy are drawn neatly and exclusively from within the subangle itself. The Kerub plays no role at all.

The second hierarchy, I believe, does not use the two god names of the Calvary cross at all, nor does it necessarily concern itself with the servient angels. Instead, it places a new character, a Super Kerub, or kerubic god, above a group of angels whose names are drawn exclusively from the four letters above the arms of the cross.

[Figure 82](#) is a version of the original, unreformed Great Table that I've highlighted to, hopefully, make this all clear. I realize it may sound crazy for us to bounce back to using the unreformed table when locating these angels, but it is the unreformed table the angels used in 1584 when this information was received. For the moment, please ignore the circled backwards letters on the diagram.

The letters of the Black Cross are the key to creating the kerubic gods. Note how four of the letters in the column are isolated from others that appear neatly in groups of four. Reading from the top toward the center, the *e* of *e xarp* and the *h* of *h Coma* are isolated. Reading from the bottom toward the center, the *p* of *exar p* and the *a* of *hCom a* are also isolated. Note that these four isolated letters appear in the same rows as the Kerubs who live above the arms of the Calvary crosses of all sixteen subangles.

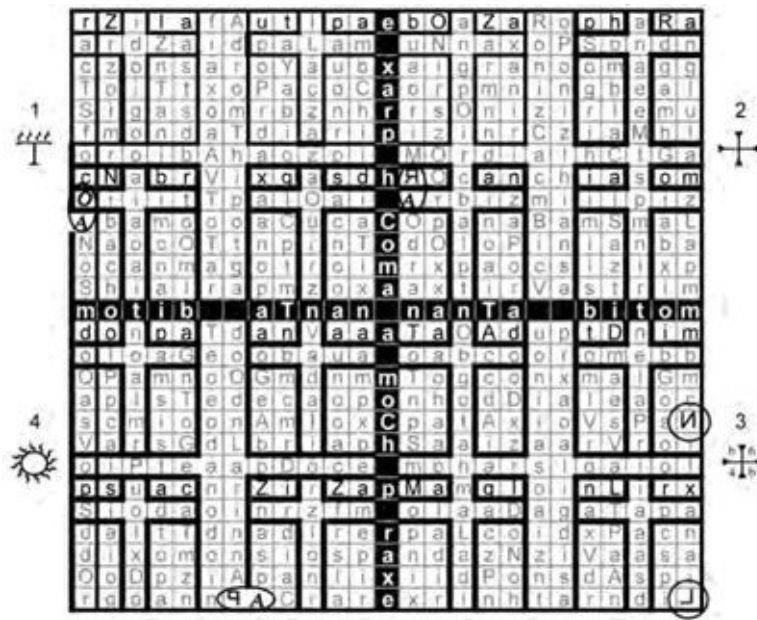


Figure 82: Key to the Black Cross and Kerubs

To determine the name of a subangle's kerubic god, simply insert the isolated letter (that appears on the same row as the Kerub's name) at the beginning of the Kerub's four-letter name. For example, the Kerub of the Fire subangle of the Fire tablet, *ZiZa*, would be transformed into the Super Kerub, *pZiZa* (see [figure 80](#)). Instead of ruling the servient angels, this Super Kerub *pZiZa* directly rules four angels whose names are created by the permutation of the Kerub's own name: *ZiZa*, *iZaZ*, *ZaZi*, and *aZiZ*. A table containing all the kerubic gods and their Kerubs can be found in appendix IV.

The important thing to remember is that in this system there are two hierarchies of angels in each of the sixteen subangles: one hierarchy that simply uses the god name of the Calvary cross to summon or contact the serviant angels living under the arms of the cross, and one hierarchy that selects a letter from the Black Cross (outside the Elemental Tablet) and adds it to the Kerub's name to create a kerubic god who rules four Kerubs whose names are created by the permutation of the regular Kerub's own name.

When to use one hierarchy and not the other in a magical operation remains a subject of debate among modern magicians. One thing is certain, the more the magician understands about the nature and dynamics of the Great Table, the more he or she will be able to devise a logical and workable mode. So let's discover more wonders of the Black Cross. Let's

start with something we haven't encountered before in Enochian magick—wicked angels.

Wicked Angels

The letters of the Black Cross are also the key to creating the names of the four wicked, or evil or malevolent, angels of each subangle. Up to now we've been dealing with angels whose names are representative of complete and balanced segments of the Great Table and its Elemental Tablets. But during the June 25 session, as the angel Ave was expounding on the virtues of the Black Cross, he also introduced Dee and Kelley to a set of angels that are not complete and balanced—angels he referred to as being “wicked.” These malevolent angels manifest aversely the powers of their good-angel subangle neighbors. For example, if the good angels are useful for healing, the wicked angels bring sickness and affliction (see appendix IV).

But some of the wicked angel duties seem rather tempting and are said to be useful in obtaining money and for gambling. Kelley initially got pretty excited about such prospects and was very disappointed when Ave in no uncertain terms told him hands off the evil angels. Why Ave would give details of these critters and turn around and tell the magicians not to use them remains a mystery. Or does it?

The name of an evil angel is a portrait of incompleteness and imbalance supercharged with an injection of the immense power of the Black Cross—a dangerous recipe if there ever was one. Creating it is very simple. Here's how to do it.

Remember how we created the name of a kerubic god by prefacing the name of a regular Kerub with the letter from the Black Cross occupying the same row? Well, that's almost exactly what we do to create the name of a wicked angel. However, instead of prefacing the four letters of a Kerub's name, we preface only the *first two letters* of the servient angel's name with its neighboring letter from the Black Cross. This three-letter supercharged perversion of the first half of a servient angel's name is a wicked angel.

[Figure 83](#) is the Air (upper left) subangle of the Elemental Tablet of Earth (upper right Elemental Tablet in the *unreformed* Great Table) with the adjoining Black Cross letters. The four evil angels of this subangle are *xai*, *aor*, *rrs*, and *piz*.

e	b	Q	u	z	a
	a	N	n	a	N
x	a	i	h	e	i
a	o	r	p	m	n
r	r	s	Q	n	i
p	i	z	i	n	v

Figure 83: Names of wicked angels of the Air subangle of the Elemental Tablet of Earth (unreformed Great Table)

And how does one, if one were inclined, call forth these evil angels? Who are their hierarchical rulers? As one might expect, the adverse god names that call forth the evil angels are the names on the Calvary cross *spelled backwards*. In the case of our example they are *iOpgna* and *xanNu*.

You can easily work out the names of the other evil angels and their rulers by referring to [figure 82](#) or consulting the table in appendix IV.

Paraoan

Ave was particularly concerned that Dee and Kelley locate the name *Paraoan* on the Great Table. The significance of this great angel has not (at least to my satisfaction) been adequately explored or explained. The name *Paraoan* first appeared among the ninety-one parts of the earth as one of the three divine names (number 65) in the twenty-second Aire. *Paraoan* is the divine name of the part of the earth designated as Marmarica. According to Enochian scholar Robin Cousins, in Dee and Kelley's day, *Marmarica* was a North African coastal region straddling the Egyptian and Libyan coasts, bounded on the east by the River Nile (see appendix III).

Oddly enough, a perfectly good sixty-fifth symmetrical character already existed. It is found in the lower right section of the Elemental Tablet of Water, and spells the name *Laxdizi*.

Nevertheless, Paraoan seems to also hold the title of the sixty-fifth part of the earth known as Marmarica. The obvious and inescapable similarity between the names *Marmarica* and *America* inserts (into my mind at least) an added dimension of mystery to this curious anomaly. Add to this the enigmatic and direful comments Ave made concerning the final *n* in *Paraoan*:

As far as that N. stretcheth in the Character, so far shall that Countrey be consumed with fire, and swallowed into Hell, as Sodom was for wickednesse. The end of all things is even at hand: and the earth must be purified, and delivered to another.¹⁰²

A bit later, Dee presses Ave on this:

Dee: I beseech you say somewhat of the N in Paraoan, of which you said, so far as that stretched, should sink to hell.

Ave: Every letter in Paraoan, is a living fire: but all of one quality and of one Creation. But unto N is delivered a viol of Destruction, according to that part that he is of Paraoan the Governour.¹⁰³

The letters of the name *Paraoan* are created from seven of the eight backward letters that appear scattered among the four Elemental Tablets of the Great Table. See the circled letters in [figure 82](#). The eighth backwards letter, the backward *L* found in the lowermost square on the right of [figure 82](#), has another very important job to do.

The Three Missing Symmetrical Characters of the Tenth Aire

Recall from the table in chapter eighteen ([figure 63](#)) that there were no symmetrical characters for the three parts of the earth assigned to the tenth Aire (those whose divine names were *Lexarph*, *Comanan*, and *Tabitom*). Neither can these three names be found within the available letters in any of the four Elemental Tablets. They are, however, to be found on the Black Cross, and the angel Ave, in his highly productive lecture of June 25, 1584, shows how it is done.

Ave instructed Dee and Kelley to pluck the backward capital *L* from the lower right corner of the lower right Watchtower (I've circled it in [figure 82](#)) and preface the lowercase letters *e*, *x*, *a*, *r*, *p*, and *h* from the column of the Black Cross to form dual versions of the divine name *Lexarph*.

Then starting with the capital letter *C* in the column, moving down from the top *C* (or up from the bottom *C*), then continuing to read either right or left into the horizontal row, dual versions of the divine name *Comanan* are formed.

Then, starting with the capital letter *T* in the left and right arms of the Black Cross and reading toward the extremities, we discover dual versions of the divine name *Tabitom*.

Lexarph, *Comanan*, and *Tabitom* are respectively the divine names of the twenty-eighth, twenty-ninth, and thirtieth parts of the earth in the tenth Aire, whose symmetrical characters were missing from the original material concerning the ninety-one parts of the earth. Their characters are simply the straight lines and rotating *L*s that spell out their names on the Black Cross.

Obviously, angelic beings whose names are drawn from the Black Cross are of a nature that sets them apart from their neighbors in the Elemental Tablets. Their presence in the tenth Aire also distinguishes that portion of the ninety-one parts of the earth for special attention—something that will be important to us later.

The Four Names of the Tablet of Union

Lexarph, *Comanan*, and *Tabitom* also contain within themselves the four names that appear in pairs on the Black Cross, names that are very familiar to practicing Enochian magicians: *EXARP*, *HCOMA*, *NANTA*, and *BITOM*. These are the four divine names of the elements that (in the practice of modern Enochian magick at least) rule the four Elemental Tablets.

These four names are arranged into a table five squares wide by four squares high. This *Tablet of Union*, in its profound simplicity, extracts the essence and hierarchical dynamics of the entire Great Table. The Tablet of Union is quite literally the Great Table distilled.

E	X	A	R	P
H	C	O	M	A
N	A	N	T	A
B	I	T	O	M

Figure 84: The Tablet of Union

We'll soon learn much more about the Tablet of Union. But first, we are almost ready to bring the story of Dee and Kelley's Enochian period to an end. It was not long after Ave's revelations concerning the Black Cross, Kerubs, wicked angels, missing symmetrical characters, and the Tablet of Union that the two magicians' great angelic adventure, for all intents and purposes, came to a close. There remained only a couple of loose ends to tie up. But my heavens, what loose ends those were!

CHAPTER TWENTY-FIVE

“There Is All.”

Nalvage is called away and cannot be in Action with you until Wednesday. Then shall you have the Calls that you look for. And so enter into the knowledge and perfect understanding of the 49 Gates and Tables if you will.

—THE ARCHANGEL GABRIEL, MONDAY, JULY 9, 1584¹⁰⁴

In early July of 1584, the two magicians were busy trying to tie up loose ends before a mysterious August deadline. On July 7, the angel Ave waxed eloquent about how Enoch made tablets such as those Dee and Kelley now possessed, and had labored fifty days in prayer and confession before receiving a supreme revelation. It appears from the communication¹⁰⁵ that the two magicians were to do likewise.

In a breathtakingly short amount of time, Dee and Kelley received the translations of the remaining angelic calls (five through eighteen), which they had six weeks earlier received in the angelic tongue, together with tantalizing hints that the eighteen calls might be connected to the Tablet of Union and the four Elemental Tablets.

On Thursday, July 12, the angel Ilemese¹⁰⁶ began to deliver a nineteenth call, together with its translation. This call was said to be actually thirty calls, bringing the total number of calls to forty-eight. Add the unexpressed “first” call (see chapter sixteen), and we have a grand total of forty-nine (7×7) calls. The next day, Friday the thirteenth, 1584, John Dee's fifty-seventh birthday, Ilemese delivered the remaining portion of the nineteenth call and revealed that it was the key to accessing the thirty Aires (the heavens connected to the ninety-one parts of the earth). Lastly, he revealed the names of the thirty Aires, which until then had only been identified by numbers (see chapter nineteen, [figure 63](#), columns I and VI).

The nineteenth call was a master call to be used to access each of the thirty Aires or Aethyrs. The only thing that differentiated the thirty calls from one another was insertion of the name of the particular Aire in the first line. Ilemese delivered the names of the Aires as a simple list and then engaged in a brief exchange with Dee.

The first Aire is called _____ Lil.
The second _____ Arn.
The third _____ Zom.
4. _____ Paz.
5. _____ Lit.
6. _____ Maz.
7. _____ Deo.
8. _____ Zid.
9. _____ Zip.
10. _____ Zax.
11. _____ Ich.
12. _____ Loe.
13. _____ Zim.
14. _____ Uta.
15. _____ Oxo.
16. _____ Lea.
17. _____ Tan.
18. _____ Zen.
19. _____ Pop.
20. _____ Chr.
21. _____ Asp.
22. _____ Lin.
23. _____ Tor.
24. _____ Nia.
25. _____ Uti.
26. _____ Des.
27. _____ Zaa.
28. _____ Bag.
29. _____ Rii.
30. _____ Tex.

Ile: There is all—Now change the name, and the Call is all one.

Δ: Blessed be he who onely is always one.

I take these names to be as primus, secudus, tertius, and to 30.

A voice ... Not so, they be the substantial names of the Aires.

Δ: It was said they had no proper names; but were to be called, O thou of the first Aire, O thou of the second, *etc.* I pray you reconcile the repugnancy of theses two places, as they should seem.^{[107](#)}

Dee's testiness evoked a response from none other than the archangel Gabriel, who was sitting nearby in Kelley's vision during Ilemese's discourse. The great angel stood and informed the magicians they now possessed the knowledge they needed. He encouraged them to study and prepare for the August operation and then, after one more little jab at Dee's cheekiness, delivered a most poignant valediction.

E. K. The Curtain is opened.

E. E. [sic] Now Gabriel standeth up.

Gabr ... Thus has God kept promise with you, and hath delivered you the keyes of his storehouses: wherein you shall find, (if you enter wisely, humbly, and patiently) Treasures more worth than the frames of the heavens.

But it is not August come: Notwithstanding the Lord hath kept his promise with you be the time. Therefore, Now examine you Books, Confer one place with another, and learn to be perfect for the practice and entrance.

See that your garments be clean. Herein be not rash: Nor over hasty; For those that are hasty and rash, and are loathsomely appareled, may knock long before they enter.

There is no other reading of the Book, but the appearing of the Ministers and Creatures of God: which shewing what they are themselves, shew how they are conjoyed in power, and represented formally by those letters.

E. K. Now he taketh the Table, and seemeth to wrap it up together.

Δ Seeing I have moved the doubt of their names I pray you to dissolve it.

Gab ... You play with me childishly.

Δ I have done.

Gab ... Thinkest thou that we speak any thing that is not true?

Thou shalt never know the mysteries of all things that have been spoken.

If you love together, and dwell together, and in one God; Then the self-same God will be merciful unto you: Which bless you, comfort you, and strengthen you unto the end. More I would say, but words profit

not. God be amongst you.

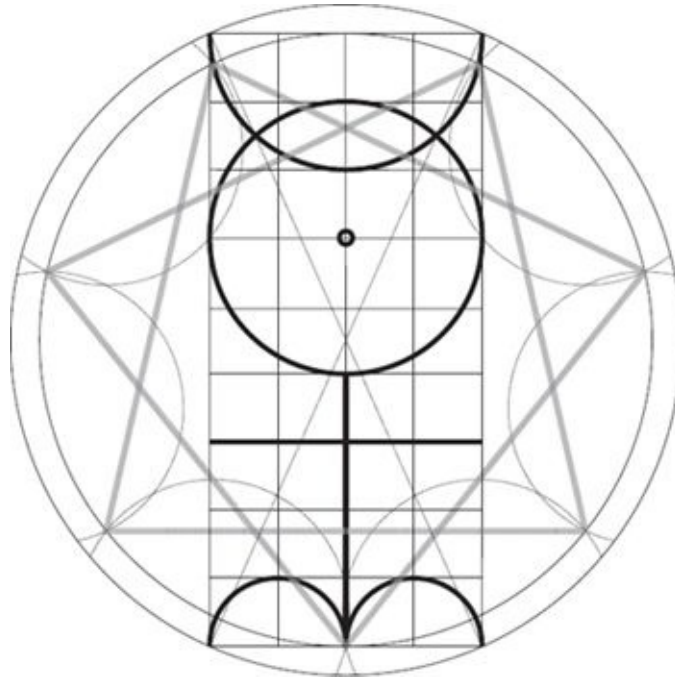
E.K. Now they both be gone in a great flame of fire upwards ... [108](#)

Thus, in a dramatic burst of flame, the angels of Enochian magick fell silent, and the most amazing magical operation ever recorded came to an end. Unfortunately, we don't know if the two magicians actually performed the fifty-day operation scheduled for August. Surviving diary entries for the month treat on other matters. What we are left with, however, is an elegant and remarkably coherent system of vision magick.

For those of us who have made Enochian magick a part of our spiritual quest, Gabriel's parting words ring profoundly true. God did keep promise with Dee and Kelley and delivered unto them (and us) the keys to the storehouses wherein we shall find, if we enter wisely, humbly, and patiently, treasures worth more than the frames of the heavens.

BOOK V

Putting It Together



CHAPTER TWENTY-SIX

Rulership of the Tablet of Union

The Tablet of Union is a Great Table you can put in your briefcase; but EHNB is a Tablet of Union you can put in your pocket.

—LON MILO DUQUETTE

I have purposefully placed this brief overview of practical Enochian vision magick after the chronology of Dee and Kelley's great Enochian adventure. I do so because Enochian vision magick as it is generally practiced today is a system that depends heavily on innovations that were developed long after the great magicians passed into history. Not that I think that modern Enochian magick is an affront to the memories of these two giants of magick. But I do think it is important for us to know the difference between the foundational material and the structures that have later been built upon it.

I think it is also important to remember that there is nothing particularly sacrosanct about the methods and techniques developed by the Golden Dawn, Crowley, or any other latter-day magicians. As an informed and competent magician, you are just as free as these individuals were and are to develop your own Enochian magick art form based and structured on your personal interpretation and understanding of Dee and Kelley's experiences and material. After all, in order for you to justly claim the title of magician you must *be* a magician, not merely a one-man or one-woman Society for Creative Anachronism dedicated to simply recreating the lives and works of real magicians of the past.

Enochian vision magick as practiced today can be divided into two broad categories: elemental and aethyric. Both require the ability to scry and to keep a faithful written record of one's workings. Scrying the Aethyrs has, in my later years, become the focus of most of my Enochian operations, because that process deals most directly with the current state of my personal initiatory career—by that I mean my personal transformational process, my spiritual journey, the lifting of my consciousness.

However, it has not always been so. Indeed, I would never encourage any magician, especially in the early stages of his or her Enochian career, to

neglect either branch of Enochian exploration. I spent many years honing my visionary skills by exploring the elemental worlds that not only make up my physical, mental, and emotional environment but also actually represent everything that my limited senses tell me is *me*.

It is the elemental branch of Enochian vision magick that I will first discuss. To help me do this, I'm going to talk briefly about the structure of another great magical tool, the tarot.

Rulership of the Tablet of Union

The classic tarot image of the Magician shows the magician standing behind a table, upon which are four magical tools; a wand, a cup, a sword, and a disk. These are the four elemental weapons of the magician. They represent respectively the four suits of the tarot and the elements Fire, Water, Air, and Earth.

The master card of each suit is the ace. The ace is the “Spirit” of the suit—the “Spirit” of the element. The other cards in the suit are given life by the spirit of the ace. They are essentially subdivisions, components, and aspects of the ace—they all “live” inside the ace.

If we put an ace under a magick microscope, we would first see that it is composed of four major components.¹⁰⁹ These are the four court cards (commonly titled king, queen, prince, and princess) that represent respectively the elements Fire, Water, Air, and Earth. For example, if we put the Ace of Wands (Fire) under our magick microscope, we would see that it was composed of the King of Wands (the fiery aspect of Fire), the Queen of Wands (the watery aspect of Fire), the Prince of Wands (the airy aspect of Fire), and the Princess of Wands (the earthy aspect of Fire).

In the Enochian model, we can actually see Spirit's influence interpenetrating the heart and every quadrant of the Elemental Tablet in the form of the Great Central Cross and the Calvary crosses of the subangles. The Black Cross of the Great Table reveals Spirit's influence on an even larger scale. It literally holds together and separates the four Elemental Tablets. The Black Cross is like the ace of aces. All this is expressed most simply and elegantly in the Tablet of Union.

I draw your attention to [figure 85](#) and the four rows of names in the Tablet of Union.

		Subangles				
						
Elemental Tablets		E	X	A	R	P
		H	C	O	M	A
		N	A	N	T	A
		B	I	T	O	M

Figure 85: The elemental key to the Tablet of Union

Recall that *Exarp*, *Hcoma*, *Nanta*, and *Bitom* are the four names found in pairs on the Black Cross of the Great Table. In modern Enochian magick, these Black Cross letters represent the element Spirit. The four names on the Tablet of Union are not merely the master keys to the elemental universe—they are the elemental universe.

Starting with the top row, we see that EXARP is the elemental world of Air; HCOMA the world of Water; NANTA, Earth; and BITOM, Fire.¹¹⁰ (Note the little symbols of the elements to the left of each row of names.)

Now let's look at the five columns of the Tablet of Union. The left-most column is made from the four first letters of the names, giving us the name *EHNB*. At the top of this column is a little circle with spokes inside. This is the symbol of Spirit. It tells us that *EHNB* is the column of Spirit and the essence of the entire tablet.

Obviously, the angelic entity described by the letters *EHNB* is profoundly powerful. It is a name that represents and contains within itself the entire Great Table and all the angelic forces within it. *E* represents the entire the Elemental Tablet of Air, *H* the Elemental Tablet of Water, *N* the Elemental Tablet of Earth, and *B* the Elemental Tablet of Fire.

In a real sense, the remaining sixteen letters all live inside *EHNB* in just the same way the sixteen court cards of the tarot live inside their aces. Put *E* under a microscope and see the letters *XARP*. Put *H* under a microscope and see *COMA*. Put *N* under a microscope and see *ANTA*. Put *B* under a microscope and see *ITOM*.

As we move right, the next column is *XCAI*, whose letters represent the four Air subangles of the four Elemental Tablets and all the resident angels

inside the Air subangles. (XCAI would be the four princes of the tarot.)

AONT does the same for the Water subangles (queens of the tarot), RMTO for the Earth subangles (princesses of the tarot), and PAAM for the Fire subangles (kings of the tarot).

Now are you starting to see the power resident in the Tablet of Union? If we were to call EXARP, HCOMA, NANTA, and BITOM archangels of the elements, then we would have to say that EHNB is the archangel of archangels of the elements. The Tablet of Union is a *Great Table* you can put in your briefcase, but EHNB is a *Tablet of Union* you can put in your pocket.

The Tablet of Union and the four Elemental Tablets are activated and penetrated in vision by intoning one or two of the first eighteen calls in the angelic tongue. I give details showing how this is done in appendix II, but here is a brief overview:

The first two calls are dedicated to the Tablet of Union exclusively and are never used to call or visit the angels of the Elemental Tablets.

The next four calls (three through six) deal with the angels of the individual letters of EXARP, HCOMA, NANTA, and BITOM, and/or are used to activate and penetrate the *native subangles* of the Elemental Tablets. (A native subangle is the subangle of an Elemental Tablet that represents the same element as the Elemental Tablet—e.g., the Air Subangle of the Air Tablet, the Water Subangle of the Water Tablet.)

The next twelve calls (seven through eighteen) are used to activate and penetrate the remaining three subangles of the Elemental Tablets. How these calls are allotted to the various subangles is an exercise in routine hermetic logic.

As I mentioned earlier, it is not necessary for you to have elaborate or expensive models of the Elemental Tablets and the Tablet of Union in order to perform Enochian magick. But it is important that you have a good understanding of them and have the equipment “installed” in your mind. When I work with the angels of the Elemental Tablets or the Tablet of Union, I simply have my four colored Elemental Tablets (positioned as they appear in the reformed Great Table) on a table before me and place my small Tablet of Union on the top of them in the center.

Now on to the business of actually doing Enochian vision magick.

CHAPTER TWENTY-SEVEN

Elemental Workings, Temple Openings, and Addressing the Hierarchies

Sylphs and Gnomes and Undines too,

Salamanders beckon you ...

—“THEME FROM MOUNT OREAD”[111](#)

Why on earth would anyone wish to call upon an angel of the elements? What can a salamander (Fire elemental) do for me? When does an undine (Water elemental) come in handy? Does a sylph (Air elemental) really look like Tinkerbell? Are gnomes (Earth elementals) really grumpy? Is exploration of the elements a necessary prerequisite to higher magical workings?

As I wrote in the prologue, the question of, “why magick?” is one that is not easily answered. The supreme goal of the magician is spiritual enlightenment and liberation of the soul. Do I expect to accomplish that end through the aid of elemental spirits?

Not directly. But the elementals are a part of my world, a part of my being. They move within me and around me. They dwell among themselves in their infinite number, ratios, and proportions. “Know Thyself” was chiseled above the doors of the ancient temples of initiation. How can I know myself when the mysteries of the elements of my own heart and soul remain undiscovered?

Enochian elemental magick is not a matter of calling up a spirit to command it to do a job for you, to cause the girl next door to fall in love with you, to bewitch your neighbor's cow, or to kill an enemy at a distance. Instead, when you visit an Enochian elemental angel in vision, you are exploring a specific aspect of creation, a highly specialized area of which the angel is the visual and metaphoric embodiment. You see things the way they *are* in that narrow quadrant of the universe. Once armed with the insights these spiritual specialists can provide, you are better prepared to know how to go about causing the girl next door to fall in love with you or bewitching your neighbor's cow. (I understand that killing at a distance is

less satisfying than one might imagine.)

Does this really help the magician? First and most obviously, it broadens his or her understanding of how the spirit world is the subjective and underlying reality of the objective world. Just as the educated and seasoned traveler is better equipped than the novice to understand rewards and pitfalls of world travel, a magician experienced with elemental work is endowed with a greater understanding of existence. That in and of itself is a spiritual reward.

But more than that, each willed encounter with the angels of the elements activates, readjusts, and rebalances the magician's own internal elemental components. Like the computer user who periodically defragments the hard drive of his or her computer in order to make things to run more efficiently, the magician is changed and (hopefully) improved with every thoughtful and seriously examined elemental encounter.

At our Monday night magick class, we've developed a series of simple questions we first ask every angel we call from an Elemental Tablet. Just as we would not expect any two computer hard drives to be fragmented in exactly the same way, no two magicians should expect the exact same answers to these questions. Here are a few of them. The first questions are the simplest yet most important:

- What is your name? (Confirm you have who you've called.)
- What is your nature?

The next questions deal with how the angel is perceived by the human senses:

- What is your color?
- What is your sound (musical note, if possible)?
- How do you feel to the human touch?
- What do you taste like?
- How do you smell?

The next questions deal with how the angel makes itself known to us through our thoughts and emotions:

- How do I express you through emotions?

- In what form of images and ideas are you most revealed to me?
- When are you most manifest in my daily life?

Other questions could concern things more specific to one's own personal magical issues, but I think you get the picture.

Now that we know a little more about why to practice Enochian elemental magick, let's look at how to do it. It is likely that my opinion on this subject will be slightly at odds with a number of practicing Enochian magicians. It is even more certain to receive condemnation by legions of others who don't actually perform Enochian magick but instead enjoy speculating how Enochian magicians should operate.

Dee and Kelley contacted the angels by praying. Boy, did they pray! There is nothing in the surviving records that suggests that they performed banishing rituals, drew pentagrams or hexagrams in the air, made knocks or magical gestures, or called upon the strings of classic qabalistic Hebrew divine names from the sephiroth of the Tree of Life. The operating procedures of the Golden Dawn and Crowley, however, do all those things and more.

Here is an example of a Golden Dawn–style temple opening appropriate for working with the Elemental Table of Earth. It is a ceremony that incorporates ritual components from the GD's neophyte degree, the grade that represents Malkuth, the tenth and lowest sephirah on the Tree of Life. As you can see, the ritual invokes the qabalistic hierarchy of divine names, archangels, and angels traditionally attributed to Malkuth and the element Earth.

The Opening of the Temple in the Grade of 1° = 10□

Give the Sign of the God SET fighting.

Purify with Fire and Water, and announce

“The Temple is cleansed. ”

Knock.

“Let us adore the Lord and King of Earth! Adonai ha Aretz, Adonai Melehk, unto Thee be the Kingdom, the Sceptre, and the Splendour: Malkuth, Geburah, Gedulah, The Rose of Sharon and the Lily of the Valley, Amen!”

Sprinkle Salt before Earth tablet.

“Let the Earth adore Adonai!”

Make the Invoking Hexagram of Saturn.

Make the Invoking Pentagram of Spirit Passive and pronounce ...

“AHIH AGLA NANTA”

Make the Invoking Pentagram of Earth, and pronounce ...

“ADNI MLK.” And Elohim said: “Let us make Man in Our own image; and let them have dominion over the Fish of the Sea and over the Fowl of the Air; and over every creeping thing that creepeth upon the Earth. And the Elohim created ATh-h-ADAM: in the image of the Elohim created They them; male and female created They them. In the Name of ADNI MLK, and of the Bride and Queen of the Kingdom; Spirits of Earth, adore your Creator!”

Make the Sign of Taurus.

“In the Name of Auriel, great archangel of Earth, Spirits of Earth, adore your Creator!”

Make the Cross.

“In the Names and Letters of the Great Northern Quadrangle, Spirits of Earth, adore your Creator!”

Sprinkle water before Earth Tablet.

“In the three great secret Names of God, MOR, DIAL, HCTGA, that are borne upon the Banners of the North, Spirits of Earth, adore your Creator!”

Cense the Tablet.

“In the name of ICZHIHA, great king of the North, Spirits of Earth, adore your Creator! In the Name of Adonai Ha-Aretz, I declare that the Spirits of Earth have been duly invoked.”

Knock. 4444—333—22—1

For many modern Enochian magicians, rituals such as this qabalistically formatted degree opening ceremony are perfect vehicles for establishing the proper elemental environment in which to operate. For years they were an indispensable part of my operating procedure as well. I discontinued, however, about ten years ago.

As we myopically focus on the fascinating intricacies of different magical systems, we often forget the big picture and the fact that we have only one universe to play with. There is no such thing as a separate

qabalistic magick universe, or a separate Solomonian magick universe, or a separate Enochian magick universe. These various systems simply oblige us to view the same universe from different angles. Granted, when we look from differing points of view, we see certain similarities. After all, it's the same universe. There are certain to be recognizable landmarks. But we can't expect the structure of one system's point of view to neatly match or define the other.

It is my opinion that the spiritual forces inherent in Enochian magick are expressed units of living consciousness that reflect a uniquely structured and organized point of view of the universe—one that the communicating angels obliged Dee and Kelley to build from scratch. It is a perfect, self-referential system of looking at things that cannot be expected to be consistently compatible with other self-referential systems.

With all due respect to the knowledgeable and eloquent magicians who created the above temple opening, I believe that (unless your sensitivities as a magical artist demands it) most of it is completely unnecessary in order for you to properly activate an Elemental Tablet and effectively address the hierarchy of angels who rule the angel you may wish to contact. The use of the various pentagrams and the hexagram, the assumption of a Samo-Thracian elemental god-form, the invocation of the various names of the Hebrew deity and traditional angels, and the recitation of Bible verses are all tried-and-true magical methods to access the elemental world of Earth, but they are tools used in *another* kind of magical system—a system that views the magical universe from a slightly different angle, music played using a different scale of notes.

Please don't misunderstand me. Qabalistic temple openings such as the one above work effectively enough for Enochian elemental operations. But what makes them work, in my opinion, is not the pentagrams, Hebrew god names, or Bible verses. They work because, nestled within the ramblings and tossing about of salt and water, the magician is required to recognize and address by name the spiritual forces of the elements as they are uniquely organized and expressed in the Enochian magick system. In our example above, those names are Nanta (the great angel of Earth from the Tablet of Union), Mor, Dial, Hctga (the Three Great Secret Names of God from the Elemental Tablet of Earth), and Iczhiha (the king of the Elemental Tablet of Earth). The hierarchy of high elemental forces that the *other* magical system calls Adonai ha Aretz, Adonai Melehk, Malkuth, the Rose of Sharon, and the Lily of the Valley—everything the *other* system calls

forth by means of pentagrams, gestures, and Bible verses—are all wrapped up and neatly addressed in the Enochian system in the names Nanta, Mor, Dial, Hctga, and Iczhiha.

If you conclude that my thoughts on this subject have some merit, I encourage you to customize for yourself a simply formatted little speech that addresses by name and in proper order the various angelic personages of the hierarchies of each Elemental Tablet. I will outline my address to the hierarchies at the end of this chapter. But first, let's discuss what the proper procedure for an elemental working might be.

DuQuette's Protocol for Enochian Elemental Vision Magick

The lower the angel you wish to contact is in the hierarchy of the Elemental Tablet, the more superior angels there are above it who must be named and addressed. Therefore, for our example I will use Adre, a lowly servient angel found under the arms of the Calvary cross of the Fire Subangle of the Elemental Tablet of Fire. (See chapter twenty-three, figures 71 through 79.)

I. Preliminaries

Before embarking on any formal magical operation it is helpful, indeed necessary, to feel good about oneself. Therefore, I always recommend that the magician first bathe, dress in clean clothing, and operate in a clean and uncluttered space. It is also wise to formally purify and banish the area before operating. These preliminary ceremonies can be as simple or as elaborate as you feel necessary. I always begin with a simple Lesser Banishing Ritual of the Pentagram that I've customized to reflect my own taste and spiritual proclivity. A classic version of the pentagram ritual can be found at the beginning of appendix I.

I next perform the Ceremony of Preparation that is outlined in chapter one and appendix I of this book. I consider this ritual an Enochian magick temple opening par excellence. I believe it serves to purify, banish, and consecrate both the temple and the magician in a manner that is in harmony with the universe as perceived by the Enochian angels. It also establishes and sanctifies the magical environment for the black mirror or scrying stone.

II. The Call(s)

A complete list of the angels of all four Elemental Tablets, together with their traditional duties, can be found in appendix IV.

In order to contact any angel from an Elemental Tablet, one need first activate the tablet by intoning the proper call or calls in the Enochian tongue. The calls and the key to their use can be found in appendix II.

Only one call is necessary if your target angel resides in the Great Central Cross (one of the Three Great Secret Names of God, a senior, or a king). Also, only one call is necessary if your target angel resides in the *native* subangle of the Elemental Tablet (e.g., the Fire Subangle of the Fire Tablet, the Water Subangle of the Water Tablet, etc.). But if your target angel

resides in a non-native subangle (e.g., the Earth Subangle of the Water Tablet, the Air Subangle of the Fire Tablet, etc.), you must also recite an additional call assigned specifically to the subangle.

Our target angel, Adre, resides in the native subangle (Fire Subangle of the Fire Tablet), so we need only recite the sixth call (see appendix II).

Reciting the sixth call switches on the power of the Elemental Tablet of Fire, as it were, and puts it in standby mode to await more specific actions from the magician.

III. Addressing the Hierarchy

Whether you feel it or not,¹¹² your recitation of the sixth call has put you in an altered state of consciousness. Magically speaking, you are now present within the environment of the Element Tablet of Fire. You have awakened the spiritual forces of the tablet, and they are waiting to see if you are worthy of their attention. If you can convince the spirits of the tablet that you know where you are and how you got there, they will acknowledge you as a natural citizen of their well-ordered magical universe. Once you've established rapport with its superiors, the target angel will have no choice but to be compliant and ready to open its mysteries to you.

You prove your worthiness by remembering your manners and addressing by name the angels who reign over your target angel. In the case of a servient angel like Adre, the hierarchy is essentially the whole cast of characters. Starting from the top we have:

1. The Supreme Name of Fire from the Tablet of Union: *Bitom*.
2. The Three Great Secret Names of God of the Elemental Tablet of Fire: *Oip*, *Teaa*, *Pdoce*.
3. The name of the king of the Elemental Tablet of Fire: *Edlprna*.
4. The names of the six planetary seniors of the Elemental Tablet of Fire: *Aaetpio*, *Adoeoet*, *Alndvod*, *Aapdoce*, *Arinna*, and *Anodoin*.
5. The first god name of the Fire subangle: *Rzionr*.
6. The second god name of the Fire subangle: *Nrzfm*.
7. And finally, the name of our target servient angel: *Adre*.

If the target angel is higher on the hierarchical ladder, there are fewer names to include in your little speech. For example, to call a senior, you only need to use the names in steps 1, 2, and 3 before calling on the name

of the target senior. If your target angel is the king of the Elemental Tablet, you only have to use the names in steps 1 and 2.¹¹³

And what about the kerubic angels who, as we learned earlier, have a separate hierarchy that skips the god names of the subangle?

In the case of the Fire subangle of the Elemental Tablet of Fire, simply replace the name in step 5 with the name of the god Kerub (*Pziza*) and replace the name in step 6 with the name of the Kerub (*ZiZa*, *iZaZ*, *ZaZi*, or *aZiZ*).

IV. Calling Your Target Angel

Repeat out loud the name of the target angel, Adre, several times. State why you have called it; ask your questions and/or make your requests, then sit quietly and scry. If necessary, repeat the call to induce a deeper state of mind. If you wish, have a tape recorder running and describe your vision as it unfolds. Don't tire yourself. Conclude your visionary business at the first signs of fatigue. Thank the angel and formally close the session with a banishing ritual of your choice.

V. Write It All Down

Immediately transcribe everything into your magical journal. I mean *everything*: the date and time, weather conditions, astrological aspects (if you know them and care about such things). Even if you think there is nothing to report, write that down, along with your thoughts of why things might not have worked.

Sample of a Hierarchical Invocation

The invocation below is what I currently use to acknowledge and invoke the hierarchy of the Elemental Tablet. I will provide the English translation of it first so you will know what it is saying. You may easily customize your own by referring to an Enochian dictionary.^{[114](#)}

With the Elemental Tablet before me, I utter each angel's name and I wave my wand over the squares that spell it.

I invoke and move thee, O thou, Spirit (name of target angel).

And being exalted above you in the power of the Most High, I say unto you come forth and obey!

In the name of (Supreme Name from the Tablet of Union; e.g., Exarp, Hcoma, Nanta, or Bitom);

and in the name of (the Three Great Secret Names of God of the Elemental Tablet),

and in the name of (the name of the king of the Elemental Tablet),

and in the name of (the names of the six seniors of the Elemental Tablet),

and in the name of ...,

and in the name of...

and in the name of ... (as many names in hierarchy as necessary),

I invoke and move thee, O thou Spirit (name of target angel).

Here is the same invocation in the Enochian angelic language:

Ol vinu od zacam, Ils gah (name of target angel).

Od lansh vors gi Iad, gohus pugo ils niiso od darbs!

Dooiap (Supreme Name from the Tablet of Union),

od dooiap (the Three Great Secret Names of God),

od dooiap (the name of the king),

od dooiap (the names of the six seniors),

od dooiap ...,

od dooiap ...,

od dooiap ... (as many names in hierarchy as necessary),
Ol vinu od zacam, Ils gah (name of target angel).

CHAPTER TWENTY-EIGHT

Aethyric Workings

Everything in heaven and earth is connected to everything in heaven and earth.

Everything in heaven and earth is the reflection of everything in heaven and earth.

Everything in heaven and earth contains the pattern of everything in heaven and earth.

Look hard enough at anything and you will eventually see everything.

—RABBI LAMED BEN CLIFFORD¹¹⁵

In order to more easily understand what follows, I ask that you turn back to chapter eighteen and refer to the columns in [figure 63](#).

Right up until the last day of the Enochian period, Dee and Kelley believed that the thirty Aires (column I) were simply the numbered segments of creation that organized in groups of three¹¹⁶ the ninety-one parts of the earth. Furthermore, they believed that the ninety-one divinely appointed names of the parts of the earth (column IV) were merely the angelic language names for the geographic areas of the earth named in column III. But in his final communication of July 13, 1584, the angel Ilemese revealed that the thirty Aires had names and a certain connection with the nineteenth call. As we saw in chapter twenty-five, this concept appeared to confuse and irritate Dee, who seemed comfortable with merely identifying the Aires by their sequence number.

Even though there is very little in the surviving material to suggest the thirty Aires are anything other than containers for the parts of the Earth, many modern magicians believe they carry a more profound significance. Indeed, it appears to me that this is an excellent example of modern magicians picking up the football where Dee and Kelley dropped it and running with it for a very big touchdown. The basic idea is this.

In keeping with the most fundamental hermetic and qabalistic axiom, “As above, so below,” the *microcosmic* world (the physical universe and humanity) is the reflection of a heavenly *macrocosmic* world of divine

consciousness. So too, the thirty Aires containing the ninety-one parts of the earth are the microcosmic reflection of thirty Aethyrs, or heavens, that surround and enclose the four Watchtowers of the Great Table in thirty heavenly spheres, like layers of a glass onion.

Like the ten sephiroth and the twenty-two paths on the Tree of Life, the thirty Aethyrs can be viewed as emanations of divine consciousness. The thirtieth or lowest Aethyr would represent a level of divine consciousness that is so low that it has almost descended into matter. The first or highest Aethyr would represent the pure and undifferentiated mind of Deity.

Using this model, the ninety-one parts of the earth (column IV of [figure 63](#)) have their counterparts in the Aethyrs, and the divine names of the parts of the earth (e.g., Pascomb for Syria) also serve as the names of angelic governors, who, in groups of three, inhabit the thirty Aethyrs. The only exception to this is the thirtieth Aethyr, Tex, which has four governors.

There is a great temptation among modern practitioners to project this thirty-Aethyr model upon classic schema of the qabalistic Tree of Life with its ten sephiroth and twenty-two paths that also represent levels of consciousness. Some magicians go so far as to suggest the thirty Aethyrs can simply be divided by three into ten units and superimposed upon the ten sephiroth of the Tree. I wish I could believe things were as simple as that, but, as I wrote in the previous chapter, the classic qabalistic and Enochian models oblige us to view the same universe from different angles.

Aleister Crowley gave perhaps the most comprehensible way of viewing the relationship of the thirty Aethyrs and the Tree of Life:

It is to be remarked that the last three æthyrs have ten angels attributed to them, and they therefore represent the ten Sephiroth. Yet these ten form but one, a Malkuth-pendant to the next three, and so on, each set being, as it were, absorbed in the higher. The last set consists, therefore, of the first three æthyrs with the remaining twenty-seven as their Malkuth.^{[117](#)}

The angels Crowley is referring to are the governors of the Aethyrs. Because Tex contains four governors instead of three, Crowley considered the last three Aethyrs (Tex, Rii, and Bag) as a set containing ten governors who could be projected on a Tree of Life (see [figure 86](#)).

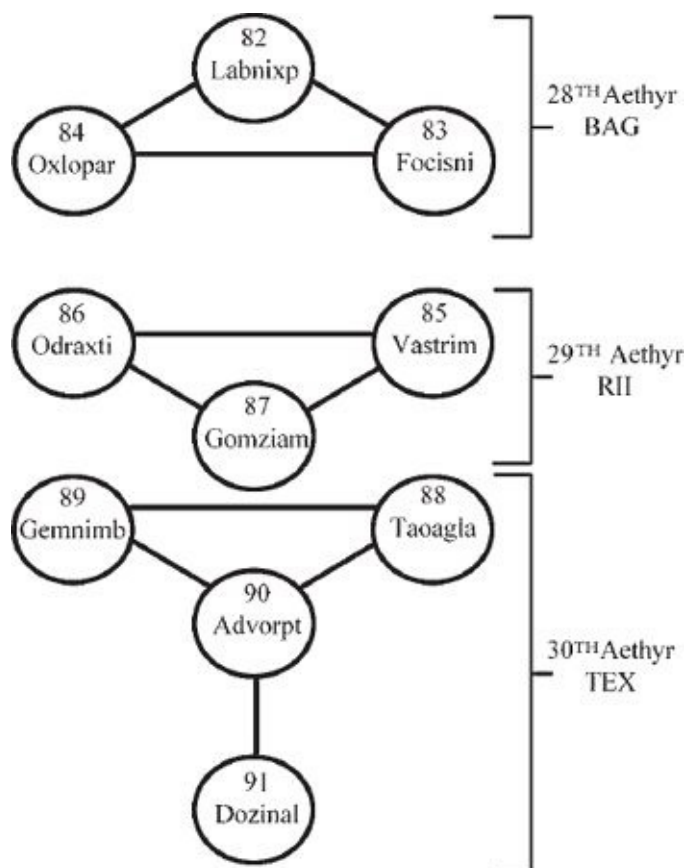


Figure 86: The first (lowest) set of governors (of the thirtieth, twenty-ninth, and twenty-eight Aethyrs) projected on a single Tree of Life

He then posited that this entire Tree of Life becomes the Malkuth (the tenth and lowest sephirah) of a higher Tree of Life made up of the nine governors of the next three Aethyrs (Zaa, Des, and Vti), which, in turn, become the Malkuth of the next three Aethyrs, and so on all the way to the top.

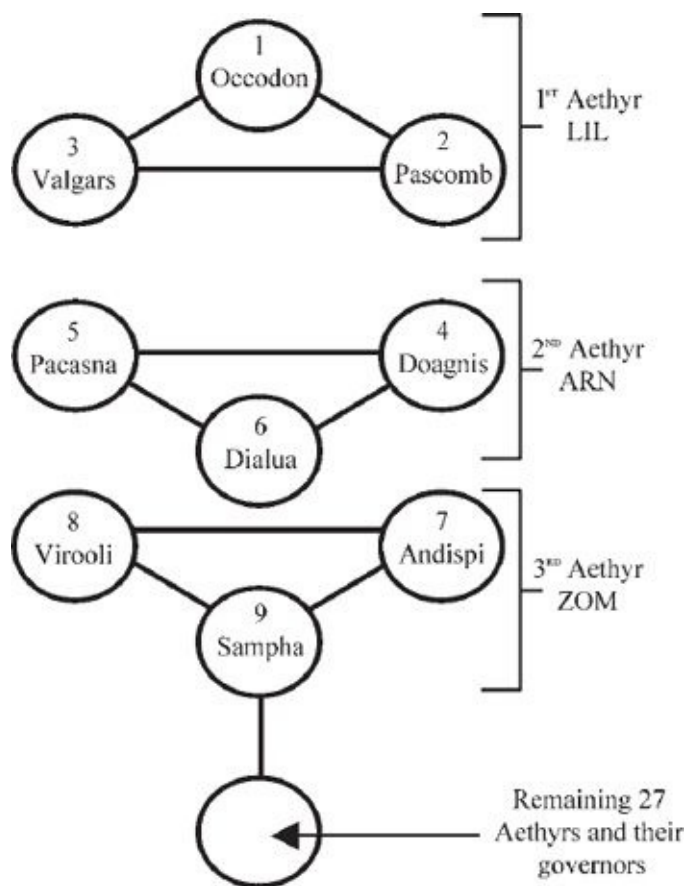


Figure 87: The last (heghest) set of governors (of the first, second, and third Aethyrs) with the remaining twenty-seven Aethyrs and their governors encapsulated in a master Malkuth

You may or may not resonate with Crowley's view on this subject. Still, it is not unreasonable to compare the thirty Aethyrs to the sephiroth of the Tree of Life, especially when we understand both of them to be levels of personal initiation. This is precisely how Aleister Crowley viewed them. His systematic scrying of the Aethyrs as he walked across the North African Sahara in 1909 are chronicled in his visionary masterwork, *The Vision & the Voice*, a text I believe should be studied by anyone interested in Enochian aethyric vision work.

While I certainly am not yet ready to compare my aethyric adventures with those of Crowley's, I have on multiple occasions engaged in a systematic exploration of the Aethyrs. I have, on a number of occasions, scryed each Aethyr, starting with number thirty, Tex, and worked my way to number one, Lil. Even my Monday night magick class is obliged to now and again undergo thirty weeks of scrying the Aethyrs.

Am I suggesting that we all actually achieve the sublime levels of consciousness represented by the higher Aethyrs? Of course I am not. But most of us receive provocative and highly personal visions, especially in the lower Aethyrs. That is because the lower Aethyrs represent levels of consciousness that we visit all the time in the natural course of daily life—in dreams, reveries, ecstasies, even deliriums. Even as I write these words, I am probably dipping into the lower Aethyrs as my memory and imagination conjure images that help me crystallize ideas I can put into words on the page. (I probably spent my entire senior year of high school staring into space and cruising in the lower Aethyrs!)

As the magician moves upwards through the Aethyrs, he or she progressively breaks into higher and higher levels of consciousness. If we are prepared for this new territory, our visions are characterized by a certain spontaneity and lucidity. However, when we begin to get out of our depth—when we haven't yet achieved the level of consciousness necessary to take the next step—our visions become murky and forced, as if we were watching it through a glass darkly. When this happens, the vision is usually characterized by a clear message announcing in no uncertain terms that we have not completely penetrated the Aethyr.

But that is not a bad thing. In fact, it is exactly what we want to happen, because we then know where we are on the initiatory ladder. Moreover, we have a chance of knowing what it is we need to do (or, more accurately, we will know who we need to become) to take the next step in our initiatory career. Allow me to illustrate with a hypothetical example.

Let's say you've resolved to systematically scry all thirty Aethyrs, one per night, from thirty to one, over a one-month period. Each night after your scrying session, you dutifully record in your journal the details of your vision. Everything is going along nicely until you attempt to penetrate in vision the fifteenth Aethyr, Oxo. You recite the nineteenth call in the proper manner and call for the three governors of Oxo (Tahando, Nociabi, and Tastoxo; see [figure 63](#) column IV).

As the vision begins, three angels appear in the mirror, crystal, or your mind's eye, and march in a circle around you so that you cannot move in any direction. They will not respond to your questions or vouchsafe a proper vision. When something like this happens, you know that your present level of consciousness (your personal initiatory grade) is not refined enough to penetrate, let alone appreciate, the next Aethyr. It's as though you are a radio receiver not yet equipped to pull in higher broadcast frequencies.

In order for you to do so, you will need to upgrade your equipment by raising your level of consciousness.

You will need to undergo an initiatory experience that will turn you into a more refined visionary traveler. And, as in all initiations, there is an obstacle that needs to be overcome. This obstacle can be anything from a psychological issue to a personal demon or character flaw. In order to conquer it, you might need just a tiny illumination concerning life, or a magical shift of focus, or to successfully achieve a more profound meditative state or trance.

You won't need to look far to discover what this obstacle is. It should be right there in your magical diary, in the record of the last Aethyr you could successfully penetrate. Somewhere in that vision there is a message telling you what it is you must do in order to take the next step in your spiritual journey through the heavens. It is sublimely simple and personal. It makes Enochian aethyric magick, in my opinion, a far more effective and user-friendly method of magical self-transformation than guided meditations or qabalistic pathworkings.

The method I use is straightforward. After performing a banishing and the Ceremony of Preparation, I simply recite the nineteenth call using the name of the particular Aethyr I wish to visit. Then I repeat the names of the three governors of the Aethyr until the vision begins.

The vision is usually characterized by the appearance of one or more of the governors, who stand ready to answer my inquiries and demonstrate the nature of the Aethyr. As in elemental workings, I try not to tire myself, and afterward make a detailed record of my experiences in my diary.

A complete list of the governors is found in chapter eighteen, in column IV of the table designated [figure 63](#), and in appendix II, [figure 90](#).

Epilogue

In the Middle of the Night

Isn't it enough to see that a garden is beautiful without having to believe that there are fairies at the bottom of it too?

—DOUGLAS ADAMS

It's 3:15 a.m. For the last few days, I have arranged to sleep through the afternoon heat of an unseasonably hot late summer so that I may write undisturbed in the cool peace and quiet of the wee hours. This book of magick has taken me much longer to complete than I anticipated. Did I say “complete”? It's a well-worn cliché that a writer never finishes a work, but merely abandons it. I've finally come to the place where I'm ready to abandon this book. For as slim as it is, it might be hard for you to believe that it has dominated my life for nearly three years. My publisher expected it in their hands over a year ago, and for their patience I am profoundly grateful.

This is far from the end of the material, however. I've worked hard and long on the appendices, which for the practicing Enochian magician will likely become the most worn and dog-eared section of the book.

I must confess that my attitudes concerning Enochian magick have changed many times in the thirty years it has been part of my life. My respect for the magical art form, however, has never diminished and has continued to grow unabated. I feel like the musician who is moved to tears by listening to a great symphony, but who can play only a few tunes himself and those only moderately well.

Perhaps you will never choose to make Enochian magick a part of your spiritual repertoire. Perhaps you will. In either case, as I abandon this book, it is my sincerest hope that I have been able to help you in some small measure attune your magical ear to the music of the spheres.

Adieu.

Appendix I

The Ceremony of Preparation

The magician purifies and banishes the temple as he or she has skill to do so. Below is a standard version of the Lesser Banishing Ritual, a ceremony used by many modern magicians.

Touching the forehead, say, *Ateh* (“Unto Thee”).

Touching the breast, say, *Malkuth* (“the Kingdom”).

Touching the right shoulder, say, *ve-Geburah* (“and the Power”).

Touching the left shoulder, say, *ve-Gedulah* (“and the Glory”).

Clasping the hand upon the breast, say, *le-OLAHM, AMEN* (“to the Ages, Amen”).

Turning to the east, make the banishing pentagram (that of Earth) with the wand. Say, *IHVH* (“Ye-ho-wau”).



Figure 88: Banishing pentagram (Earth)

Turning to the south, again draw the pentagram but say, *ADNI* (“Adonai”).

Turning to the west, again draw the pentagram but say *AHIIH* (“Eheieh”).

Turning to the north, again draw the pentagram, but say *AGLA* (“Aglā”).

Extend the arms in the form of a cross say:

Before me Raphael,
Behind me Gabriel,
On my right hand, Michael,

*On my left hand, Auriel,
For about me flames the pentagram
And in the column stands the six-rayed star.*

Touching the forehead, say, Ateh (“Unto Thee”).

Touching the breast, say, Malkuth (“the Kingdom”).

Touching the right shoulder, say, ve-Geburah (“and the Power”).

Touching the left shoulder, say, ve-Gedulah (“and the Glory”).

Clasping the hand upon the breast, say, *le-OLAHM, AMEN* (“to the Ages, Amen”).

The Ceremony of Preparation

The Temple

The Holy Table is set in the middle of the room upon a carpet of red silk. Four small versions of the Sigillum Dei Aemeth rest under the table legs. In the center of the Holy Table rests the Sigillum Dei Aemeth surrounded by the seven Ensigns of Creation. All are covered and draped by a red silk cloth with gold tassels at the corners. The black mirror or scrying crystal is placed upon the covered Sigillum. The Ring and Lamén are at hand upon the covered table.

A chair is positioned before the table so that the face of the scryer may be reflected in the mirror. The chair must also rest upon the red silk carpet. When operating at night or in a dimly lit room, one or two candles can also be placed upon the covered Holy Table.

The Ceremony

After banishing, the magician sits down and prays:

Teach me (O creator of all things) to have correct knowledge and understanding, for your wisdom is all that I desire. Speak your word in my ear (O creator of all things) and set your wisdom in my heart. Amen.

The magician picks up the Ring and prays:

Behold the Ring. Lo, this it is. This is it, wherewith all miracles, and divine works and wonders were wrought by Solomon: this is it, which the Archangel Michael has revealed to me. This is it, which Philosophy dreameth of. This is it, which the Angels scarce know. This is it, and blessed be his name: yea, his Name be blessed forever. Without this I shall do nothing. Blessed be his name, that encompasses all things: Wonders are in him, and his name is WONDERFUL: PELE. His Name works wonders from generation to generation. Amen.

The magician picks up the Lamén and prays:

Behold the Lamén. As the Holy Table conciliates Heaven and Earth, let this Lamén which I place over my heart conciliate me to the Holy Table. Amen.

The magician recites seven complete rounds of the chant of the Holy

Table's Perimeter Letters. If possible, the magician traces with the wand the covered letters he or she is chanting:

Pa Med Fam Med Drux Fam Fam Ur Ged Graph Drux Med
Graph Graph Med Med Or Med Gal Ged Ged Drux.

Pa Drux Un Tal Fam Don Ur Graph Don Or Gisg Gon Med
Un Ged Med Graph Van Ur Don Don Un.

Pa Drux Ur Ur Don Ur Drux Un Med Graph Graph Med Med
Graph Ceph Ged Ged Ur Mals Mals Fam Un.

Pa Gon Med Un Graph Fam Mals Tal Ur Pa Pa Drux Un Un
Van Un Med Un Gon Drux Drux Ur.

The magician chants seven rounds of the twelve letters of the Holy Table's central square:

Med Gon Gisg, Don Ur Van, Ur Don Ur, Med Med Graph.
Med Don Ur Med, Gon Ur Don Med, Gisg Van Ur Graph.

The magician chants one round of the names of the forty-nine angels upon the Sigillum Dei Aemeth:

Galas Gethog Thaoth Horlōn Innon Aaoth Galethog
Zaphkiel Zedekiel Cumael Raphael Haniel Michael Gabriel
E(l) Me Ese Iana Akele Azdobon Stimcul
I Ih Ilr Dmal Heeoā Beigia Stimcul
S Ab Ath Izad Ekiei Madimi Esemeli
E An Ave Liba Rocle Hagonel Ilemes
Sabathiel Zadkiel Madimiel Semieliel Nogahel Corabiel Lavanael

Finally, the magician quietly whispers the Holy Names of the Round Table of Nalvage. First the angel names of the corners:

luah lang sach urch

Then the god names of the four continents:

Iad moz zir—iad bab zna—iad sor gru—iad ser osf.

The magician then proceeds to the business at hand—calling an angel of an Elemental Tablet or scrying an Aethyr.

When the magician's work is done, he or she dismisses the spirit with thanks and prays:

Thy Name be mighty, O God, which canst open the veil whereby Thy All-Powerful Will may be opened unto men. Power, Glory, and Honor be unto Thee, For Thou art the same God of all things, and art life eternal. Amen.

Appendix II

The Enochian Calls (Keys)

The genuineness of these Keys, altogether apart from any critical observation, is guaranteed by the fact that anyone with the smallest capacity for Magick finds that they work.

—ALEISTER CROWLEY [118](#)

Invocations?

Enochian magick as developed by the Golden Dawn and widely practiced today uses the first eighteen calls to activate the Elemental Tablets and contact the resident angels. However, in the hectic last days of the Enochian period, Dee was instructed in several places to write his own invocations. It remains unclear to me whether or not the angels were suggesting that additional “homemade” invocations were to be created as appendages to the calls. What *is* clear to me, after more than a quarter century of practical application, is the fact that the calls by themselves (with only the briefest of additional verbiage to awaken target angels and their hierarchy) serve admirably as the only invocations a magician needs.

Naturally, if it appeals to your magical sense of art to compose additional invocations to utter before and/or after the call, I encourage you to do so.

Pronunciation

You will probably be very surprised at how little time I spend on this subject. In fact, I am very tempted to simply paraphrase Rabbi Ben Clifford's heretical comment about the Hebrew language and tell you bluntly, "There is no such thing as correct Enochian pronunciation!" On a few occasions, the communicating angels gave Dee and Kelley suggestions as to how certain words are pronounced. But, by and large, we modern magicians are left to our own devices as to how to push these awkwardly constructed words out of our mouths.

Dee notated the words of the calls in columns. The left column contained the Enochian word in all uppercase letters—*PIRIPSOL*, for example. The right column contained the word in upper-and lowercase letters, which split the word into syllables and characterized certain letters as if to suggest pronunciation: *Pe ríp sol*. Sometimes the translation of the word appeared in a center column: "of the heavens."

The Golden Dawn and Crowley use a pronunciation method that they felt rolled more fluidly off the tongue. This method obliged the magician to insert a natural Hebrew vowel sound after every Enochian consonant. For example, the word *butmon* (meaning "mouth") would be pronounced, "but-a-mon-u." This is wonderful for words such as this one, giving it an almost Italian lilt. But things get a little crazy when it comes to the letter z, which the English currently pronounce as "zed" and in Dee and Kelley's day was pronounced "zod."

The angels did on occasion instruct Dee when and when not to use "zod," but its universal application to a language that uses the letter z very often becomes, in my opinion, laughably cumbersome. Using the Golden Dawn pronunciation method, the simple, one-syllable Enochian word *zims* ("clothing") becomes the unwieldy, four-syllable "zod-I-me-zod." You tell me which rolls off the tongue better.

The most obvious alternative to the GD pronunciation is simply sounding out the words as they are written (which appears to be what the angels generally wanted Dee and Kelley to do). For the last fifteen years, this is what I have done, and it is what I recommend to students who are learning Enochian magick. Before that, however, I used the GD/Crowley pronunciation method and was perfectly happy with it. In fact, I still use the Italian sounding method when I recite the first and second calls because I have them memorized and they hold a special place in my heart.

Both methods work just fine. In fact, any sincere effort on the part of the magician to sound out the words as they appear in the call works. Some of the best group scrying sessions I have experienced have followed the most horribly butchered recitations of the calls. It's as though the Enochian angels (like the French) appreciate any attempt on your part to speak their language. I often use the example of a mouse. If a mouse hopped up on your shoe and squeaked, you'd just shoo it away. But if it hopped up on your shoe and started to talk to you in your native tongue, you'd be impressed. You wouldn't even care if it spoke with a thick accent!

I have tried to present the calls below as close as possible to the original spelling, breaks, letter characterization, and punctuation. The English translation that follows each call is generally punctuated in the same way as the Enochian.

The Calls, the Tablet of Union, and the Elemental Tablets

According to the Golden Dawn, Crowley, and many modern Enochian magick practitioners, the first eighteen calls activate the Tablet of Union, the Elemental Tablets, and the hierarchy of angels resident in the tablets in a very specific (and demonstrably logical) manner. Although the Dee and Kelley source material does not support this arrangement, it has become the foundation of a remarkably workable system. This table is the key to their use.

The First Call

Ol sonf vorsg, gohó Iad balt lansch calz vonpho, sopra z-ol ror i ta nazpsad Graa ta Malprg Ds hol-q Qa-a nothóa zimz, Od commah ta nobloh zien: Soba thil gnonp prge aldi Ds urbs óbôleh grsam: Casarm ohoréla cabá pir Ds zonrensg cab erm Iadnah. Pílah farzm od znrza adna od gono Iädpil Ds hom od tóh, Soba Iaod Ipam Ul Ipâmis, Ds lóhôlo vep zomd Poamal od bogpa aäi ta piap piamos od vaoan: ZACARe c-a od ZAMRAM: odo cicle Qaa: zorge, lap zirdo noco MAD: Hoath Iaida.

<i>CALL</i>	<i>ELEMENTAL TABLET</i>	<i>CALL USED FOR . . .</i>
1	TABLET OF UNION	The first call is to be used first in all invocations of angels of the Tablet of Union. According to the Golden Dawn, it is never used for actions dealing with angels of the Elemental Tablets.
2	TABLET OF UNION	The second call is to be used second (after call 1) to invoke Angel EHNb of Tablet of Union. According to the Golden Dawn, it is never used with Elemental Tablets.
3	AIR	The third call can be used in one of three ways: 1. Used third (after calls 1 and 2) to invoke angels of EXARP of the Tablet of Union. 2. Used first for operations involving the Elemental Tablet of Air. 3. Used by itself for invocations of the Seniors from the Elemental Tablet of Air or for angels from the Air Subangle of the Elemental Tablet of Air.
4	WATER	The fourth call can be used in one of three ways: 1. Used third (after calls 1 and 2) to invoke angels of HCOMA of Tablet of Union. 2. Used first for operations involving the Elemental Tablet of Water. 3. Used by itself for invocations of the Seniors from the Elemental Tablet of Water or for angels from the Water subangle of the Elemental Tablet of Water.
5	EARTH	The fifth call can be used in one of three ways: 1. Used third (after calls 1 and 2) to invoke angels of NANTA of Tablet of Union. 2. Used first for operations involving the Elemental Tablet of Earth. 3. Used by itself for invocations of the Seniors from the Elemental Tablet of Earth or for angels from the Earth subangle of the Elemental Tablet of Earth.

Figure 89: Key to the calls

<i>CALL</i>	<i>ELEMENTAL TABLET</i>	<i>CALL USED FOR . . .</i>
6	FIRE	The sixth call can be used in one of three ways: 1. Used third (after calls 1 and 2) to invoke angels of BITOM of Tablet of Union. 2. Used first for operations involving the Elemental Tablet of Fire. 3. Used by itself for invocations of the Seniors from the Elemental Tablet of Fire or for angels from the Fire subangle of the Elemental Tablet of Fire.
7	AIR	The seventh call is used after call 3 to call forth or visit the angels of the Water subangle of the Elemental Tablet of Air.
8	AIR	The eighth call is used after call 3 to call forth or visit the angels of the Earth subangle of the Elemental Tablet of Air.
9	AIR	The ninth call is used after call 3 to call forth or visit the angels of the Fire subangle of the Elemental Tablet of Air.
10	WATER	The tenth call is used after call 4 to call forth or visit the angels of the Air subangle of the Elemental Tablet of Water.
11	WATER	The eleventh call is used after call 4 to call forth or visit the angels of the Earth subangle of the Elemental Tablet of Water.
12	WATER	The twelfth call is used after call 4 to call forth or visit the angels of the Fire subangle of the Elemental Tablet of Water.
13	EARTH	The thirteenth call is used after call 5 to call forth or visit the angels of the Air subangle of the Elemental Tablet of Earth.
14	EARTH	The fourteenth call is used after call 5 to call forth or visit the angels of the Water subangle of the Elemental Tablet of Earth.
<i>CALL</i>	<i>ELEMENTAL TABLET</i>	<i>CALL USED FOR . . .</i>
15	EARTH	The fifteenth call is used after call 5 to call forth or visit the angels of the Fire subangle of the Elemental Tablet of Earth.
16	FIRE	The sixteenth call is used after call 6 to call forth or visit the angels of the Air subangle of the Elemental Tablet of Fire.
17	FIRE	The seventeenth call is used after call 6 to call forth or visit the angels of the Water subangle of the Elemental Tablet of Fire.
18	FIRE	The eighteenth call is used after call 6 to call forth or visit the angels of the Earth subangle of the Elemental Tablet of Fire.

I reign over you, sayeth the God of Justice, in power exalted above the

firmaments of wrath: in whose hands the Sun is as a sword and the Moon as a through-thrusting fire which measureth your garments in the midst of my vestures, and trussed you together as the palms of my hands: Whose seats I garnished with the fire of gathering and (which) beautified your garments with admiration: to whom I made a law to govern the holy ones and delivered you a rod with the ark of knowledge. Moreover you lifted up your voices and swear obedience and faith to him that liveth and triumpheth whose beginning is not, nor end can not be, which shineth as a flame in the midst of your palace and reignneth amongst you as the balance of righteousness and truth. Move, therefore, and show yourselves: open the Mysteries of your Creation: Be friendly unto me: for I am the servant of the same your God, the true worshipper of the Highest.

The Second Call

Adgt v-pa-âh zongom fa-á-ip sald viv L sobam Iál-prg I-zâ-zaz pi-
ádph, Casarma abramg ta talho paráclêda Q-ta lors-l-q turbs öoge
Baltoh. Giui chis Lusd orri. Od micalp chís bia ózôngon. Lap noán trof
cors ta ge, o-q manin Ia-í-don. Torzu góhel. ZACAR ca c-nó-qod:
ZAMRAN micalzo: Od ozazm vrelp Lap zir Ioiad.

Can the wings of the winds understand your voices of wonder, O you the
second of the first, whom the burning flames have framed within the depth
of my Jaws, whom I have prepared as Cups for a wedding, or as the flowers
in their beauty for the Chamber of righteousness. Stronger are your feet
than the barren stone. And mightier are your voices than the manifold
winds. For you are become a building such as is not, but in the mind of the
All powerful. Arise, sayeth the First. Move therefore unto his Servants:
Show yourselves in power: And make me a strong Seer: for I am of him
that liveth forever.

The Third Call

Micma gohó Piad zir cómselh azien biab Os Lón-doh. Norz chis óthil Gigîpah, und-l chis tá pÛ-im: Q mos-pleh teloch Qui-i-n toltorg chis I-chis-ge, m ozíen dst brgda od torzul í-lí E ól balzarg od áâla Thiln os ne-tâ-ab dluga vomsarg Lonsa cap-mi-áli vors cla homil cocasb, fafen izízop od miinôag de gne-táab vaun na-ná-ê-el: panpir Malpirgi caósg Pild noan unalah balt od vooán. do-ó-i-ap MAD Gohólor gohús amiran. Micma Iehúsoz ca-cá-com od do-o-â-in noar mi-cá-olz a-aí-om. Casármg gohia: ZACAR, unîglag od Im-uâ-mar pugo plapli anánael Qáan.

Behold, sayeth your god, I am a Circle on whose hands stand 12 Kingdoms. Six are the seats of Living Breath, the rest are as sharp sickles: or the horns of death wherein the Creatures of ye earth are to are not, except mine own hand which sleep and shall rise. In the first I made you Stewards and placed you in seats 12 of government, giving unto every one of you power successively over 456, the true ages of time, to the intent that from your highest vessels and the corners of your governments you might work my power: powering down the fires of life and increase continually on the earth. Thus you are become the skirts of Justice and Truth. In the Name of the same your God, lift up, I say, your selves. Behold his mercies flourish and Name is become mighty amongst us. In whom we say: Move, Descend and apply your selves unto us, as unto the partakers of the Secret Wisdom of your Creation.

The Fourth Call

Othíl lasdi babêge od dorpha Gohól G-chisge avávâgo Cormp pd dsonf
viv-di-v Casármi Oali Mapm Sobam ag cormpó c-rp-l Casarmg
croódzi chis od vgeg dst capimáli chis Capimaon lonshin chis ta Lo
Cla: Torgú Nor quasáhi, od F caósaga: Bagle Zirenáiad, Dsi od Apâla.
Do-ó-â-ip Q-á-al ZACAR, od ZAMRAN Obelisong rest-el aaf Nor-
mô-lap.

I have set my feet in the south and have looked about me, saying, are not
the Thunders of increase numbered 33 which reign in the second Angle
under whom I have placed 9639 Whom none hath yet numbered but one, in
whom the second beginning of things are and wax strong, which also
successively are the number of time: and their powers are as the first 456:
Arise, you Sons of pleasure, and visit the earth: for I am the Lord your God,
which is, and liveth. In the name of the Creator, Move and show yourselves
as pleasant deliverers that you may praise him amongst the sons of men.

The Fifth Call

Sapáh zímii du-i-v od noas ta-qa-a-nis adroch dorphal Ca ósg od faónts péripsol tablior Casarm amipzi nazarth af od dlugar zizop z-lida caósgi toltórgi od z-chis esîasch L taviu od iaád thild ds peral hubar Peóal soba cormfa chis ta la vls od Q-có-casb. Ca niis od Darbs Q-á-as, Feth-ar-zi od blióra. ia-ial ed-nas cicles: Bágle? Geiad i L.

The mighty sounds have entered into the third Angle and are become as olives in the olive mount, looking with gladness upon the earth and dwelling in the brightness of the heavens as continual comforters, unto whom I fastened pillars of gladness 19 and gave them vessels to water the earth with her creatures and they are the brothers of the first and second and the beginning of their own seats which are garnished with continually burning lamps 69636 whose numbers are as the first, the ends and the contents of time. Therefore come you and obey your creation, visit us in peace and comfort. Conclude us as receivers of your mysteries: for why? Our Lord and Master is all One.

The Sixth Call

Gah s díu chis em micálzo pilzin sobam El harg mir babálonod obloc samvelg dlugar malprg arcaósgi od Acám canal sobólzar f-bliard caosgi od chis anétab od miam ta viv od d. Darsar sol-peth bien: Brita od zácám g-micálzo, sob-há-hath trían Lu-íá he odecrin MAD Q-a-a on.

The spirits of the 4th Angle are Nine, Mighty in the firmament of waters: whom the first hath planted a torment to the wicked and a garland to the righteous giving unto them fiery darts to vanne the earth and 7699 continual Workmen whose courses visit with comfort the earth and are in government and continuance as the second and the third. Wherefore hearken unto my voice: I have talked of you and I move you in power and presence, whose Works shall be a song of honor and the praise of your God in your Creation.

The Seventh Call

Raas isâلمان paradiz oécrîmi aao ial-pîrgah qui-in enay butmon od inóas ni paradîal casarmg vgéar chirlan od zonac Luciftian cors to vaul zirn tol-hâ-mi Soba Londóh od miam chis tad o dés vmadêa od piblíar Othílrit od miám. Cnoquol Rit, ZACAR, ZAMRAN, oëcrimi Q-a-dah: od omicaolz aaîom Bagle papnor idlúgam lonshi od vmplif vgêgi Biglîad.

The East is a house of virgins singing praises amongst the flames of first glory wherein the Lord hath opened his mouth and they are become 28 living dwellings in whom the strength of man rejoiceth, and they are appareled with ornaments of brightness such as work wonders on all creatures. Whose Kingdoms and continuance are as the third and fourth strong towers and places of comfort, the seats of mercy and continuance. O you Servants of Mercy, Move, Appear, sing praises unto the Creator and be mighty amongst us. For to this remembrance is given power and our strength waxeth strong in our Comforter.

The Eighth Call

Bazmêlo i ta pirípson oln Nazâvábh ox casarmg vrán chis vgeg dsa-bramg baltôha gohó î-ad soba miam trian ta lól-cis Abaíuônin od aziágîer rior. Irgil chís da ds pá-â-ox busd Caósgo ds chis odípÛran téloâh cacrg O isâlman loncho od Vouéna carbaf. Níiso, Bagle aváuâgo gohón: Níiso, bagle mómâo siáïon od mábza Iad-oiás-mômar poilp. Niis ZAMRAN ciaofi caósgo od bliors od corsi ta a-brâmig.

The Midday the first is as the third heaven made of Hyacinth Pillars 26 in whom the Elders are become strong which I have prepared for my own righteousness sayeth the Lord whose long continuance shall be as bucklers to the stooping Dragons and like unto the harvest of a Widow. How many are there which remain in the glory of the earth, which are, and shall not see death until this house fall and the Dragon sink? Come away, for the Thunders have spoken: Come away, for the Crowns of the Temple and the coat of him that is, was, and shall be crowned are divided, Come, Appear to the terror of the earth and to our comfort and of such as are prepared.

The Ninth Call

Mi-ca-ôli bransg prgel napta ialpor (ds brin efáfâfe P vonpho oláni od obza: sobca vpâah chis tatan od tranan balye) alar lusda sobôln od chís hôlq Cnoquódi cial. vnál aldon mom caósgo ta las óllor gnay limlal: Amma chiis sobca madrid zchis, oöanôan chiis auíny drilpi caósgin od od butmôni parm zumvi Cníla: Daziz ethámz a-chíldao od mirc ózól chis pidiai collal vlcínin a-sóbam vcim. Bagle? Iadbáltoh chirlan par Niiso od ip ofafâfe Bagle acósasb icórsca vnig blior.

A mighty guard of fire with two-edged swords flaming (which have vials 8 of wrath for two times and a half: whose wings are of worm-wood and of the marrow of salt) have settled their feet in the West and are measured with their Ministers 9996. These gather up the moss of the earth as the rich man doth his treasure: Cursed are they whose iniquities they are, in their eyes are millstones greater than the earth, and from their mouths run seas of blood: their heads are covered with diamond, and upon their hands are marble sleeves. Happy is he on whom they frown not. For why? The God of righteousness rejoiceth in them! Come away, and not your Vials, for the time is such as requireth comfort.

The Tenth Call

Coráxo chis cormp od blans Lucal aziâzor pæb, Soba Lilônnon chis virq op eôphan od Raclir maâsi bagle caosgi, ds ialpon dosig od basgim: od oxex dazís siâtris od salbrox cynixir fabôan Vnâl-chis coust ds dâox cocasg ol oânio yor eors vóhim ol gizyax od math cocasg plosi molui ds pagêip Larag om droln matorb cocasb emna. L patralx yolci math nomig monons olôra gnay angêlard Ohio Ohio Ohio Ohio Ohio Ohio Ohio Caósgon Bagle madrid I, ziróp, chiso drilpa. Niiso crip ip nidâli.

The Thunders of Judgment and Wrath are numbered and are harbored in the North in the likeness of an oak, whose branches are Nests 22 of lamentation and weeping laid up for the earth, which burn night and day: and vomit out the heads of scorpions and live sulfur mingled with poison. These be The Thunders that 5678 times in the 24th part of a moment roar with a hundred mighty earthquakes and a thousand times as many surges. which rest not neither know any echoing time here. One rock bringeth forth 1000, even as the heart of man doth his thoughts. Woe, Woe, Woe, Woe, Woe, Woe, yea Woe be to the earth! For her iniquities is, was and shall be great. Come away: but not your noises.

The Eleventh Call

Oxiayal holdo od zirom O coráxo ds zildar raâsy, od vabzir comlîax od báhal, Niiso. salman telóch Ca-sár-man hol-q od ti ta z-chis soba cormf i ga. Niisa. Bagle abramg noncp. ZACARe ca od ZAMRAN. odo cicle qaá. Zorge lap zirdo noco Mad, Hoath Iaida.

The Mighty Seat groaned and they were 5 thunders which flew into the East, and the Eagle spake and cried with a loud voice, Come away. And they gathered themselves together in the house of death of whom it is measured and it is as they are, whose number is 31. Come away. For I have prepared for you. Move therefore, and show your selves. Open the Mysteries of your Creation. be friendly unto me: for I am the servant of the same your God, the true worshipper of the Highest.

The Twelfth Call

Nonci dsonf Babage od chis ob, hubíão tibibp, allar atraâh od ef. drix
fafen Mian ar E nay ovof soba dooân aai i VONPH. ZACAR, gohus,
od ZAMRAM, odo cicle Qaa. Zorge, Lap zirdo noco MAD, Hoath
Iaida.

O you that reign in the South and are 28, the lanterns of sorrow, bind up
your girdles and visit us. Bring down your train 3663 that the Lord may be
magnified whose name amongst you is Wrath. Move, I say, and show
yourselves, open the Mysteries of your Creation. Be friendly unto me, for I
am the servant of the same your God, the true worshipper of the Highest.

The Thirteenth Call

Napêai Babâgen dsbrin vx ooâôna lring vonph doâlim, eôlis ollog
orsba ds chis affa. Micma isro MAD od Lon-shi-tox ds ivmd aai
GROSB. ZACAR od ZAMRAN. odo cicle Qäa, Zorge, Lap zirdo
Noco MAD, Hoath Iaïda.

O you swords of the South which have 42 eyes to stir up the wrath of sin,
making men drunken which are empty. Behold the promise of God and his
power which is called amongst you a Bitter Sting. Move and show your
selves. Open the Mysteries of your Creation: be friendly unto me: for I am
the servant of ye same your God, the true worshipper of the Highest.

The Fourteenth Call

Norómi bagíe pasbs oîad ds trint mirc ol thil dods tolham caósgo
Homin, ds brin oroch Quar, Micma bial oîad aîsro tox dsivm aai
Baltim. ZACAR od ZAMRAN. odo cicle Qäa. Zorge, Lap zirdo Noco
MAD, hoath Iaïda.

O you sons of fury, the daughters of the Just, which sit upon 24 seats
vexing all creatures of the earth with age, which have under you 1636,
behold the Voice of God promise of him which is called amongst you Fury
or Extreme Justice. Move and show your selves. Open the Mysteries of
your Creation. Be friendly unto me. For I am the servant of the same your
God, the true worshipper of the Highest.

The Fifteenth Call

Ils tabâan Liálprt casarman vpaáhi chis darg dsoâdo caôsgi orscor ds ômax monasci Bæôuib od emetgis iaíâdix. ZACAR od ZAMRAN, odo cicle Qäa, zorge, Lap zirdo noco MAD, hoath Iaïda.

O Thou the governor of the first flame under whose wings are 6739 which weave the earth with dryness which knowest of the great name Righteousness and the Seal of Honor. Move and show your selves, open the Mysteries of your Creation, be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

The Sixteenth Call

Ils viuíâlp̄rt salman blat ds acroódzi busd od bliôrax balit, dsinsi caosg
lusdan Emod dsom od tliob drilpa geh yls Madzilodarp. ZACAR od
ZAMRAN, odo cicle Qöa, zorge, Lap zirdo noco MAD, hoath Iaída.

O Thou second flame the house of Justice which hast thy beginning in
glory and shalt comfort the just, which walkest on the earth with feet 8763
that understand and separate creatures, great art Thou in the God of Stretch
Forth and Conquer. Move and show your selves, open the Mysteries of your
Creation, be friendly unto me, for I am the servant of the same your God,
the true worshipper of the Highest.

The Seventeenth Call

Ils dialprt soba vpâah chis nanba zixlay dodsih, od brint Faxe hubaro
tustax ylsi, sobaíad I vónpôvnph, Aldon daxil od toá-tar. ZACAR od
ZAMRAN, odo cicle Qäa, zorge, Lap zirde Noco MAD hoath Iaïda.

O Thou third flame whose wings are thorns to stir up vexation, and hast
7336 lamps living going before thee, whose God is Wrath in Anger, gird up
thy loins and harken. Move and show yourselves, open the Mysteries of
your Creation, be friendly unto me, for I am the servant of the same your
God, the true worshipper of the Highest.

The Eighteenth Call

Ils Micaólz Olprit ialprg Bliors ds odo Busdir oîad ouôars caósgo,
Casarmg Laíad erán brints casâsam, ds ivmd á-q-lo adóhi MOZ od
maóffas, Bolp comobliort pambt. ZACAR od ZAMRAN, odo cicle
Qäa, zorge, Lap zirdo Noco MAD, hoath Iaïda.

O Thou mighty Light and burning flame of comfort which openest the
glory of God to the center of the earth, in whom the Secrets of Truth 6332
have their abiding, which is called in thy kingdom JOY and not to be
measured, be Thou a window of comfort unto me. Move and show your
selves, open the Mysteries of your Creation, be friendly unto me: for I am
the servant of the same your God, the true worshipper of the Highest.

The Call of the Thirty Aethyrs

The nineteenth call is used to open each of the thirty Aethyrs. Only the name of the Aethyr itself (the third word in the first sentence) is changed.

Each Aethyr (with the exception of the thirtieth) is inhabited by three governors, who could be considered personifications of the nature of the Aethyr. I believe that after you recite the call and before you settle down to scry, it is important to pronounce, vibrate, or otherwise incorporate the names of the governors in a brief invocation.

The names of the Aethyrs and their governors are listed in [figure 90](#). If you wish to incorporate the sigils of the governors (the symmetrical characters) for visualizations or to create talismans, the sigils can be found in chapter eighteen, in column VI of [figure 63](#).

The Nineteenth Call

Madriax dspraf [name of Aethyr, e.g., *TEX*, *RII*, or *BAG*] chis Micaólz saánir Caósgo, od físis balzizras Iaída, nonca gohúlim, Micma adoían MAD, Iáod bliorb, sabaoaôna chis Lucíftîas perípsol, ds abraássa noncf netáâib Caósgi od tilb adphaht dâmploz, toóat noncf gmicáalzôma Lrásd tófglo marb yárry IDOIGO od torzulp iáodaf gohól, Caósga tabaord saánir od christéós yrpóil tióbl, Busdir tilb noaln paid orsba od dodrmni zylna. Elzáptilb parmgi perípsax, od ta qurlst booapiS. Lnibm ovcho symp, od Christéós Agtoltorn mirc Q tióbl Lel. Ton paombd dilzmo aspian, Od christêos ag L tortorn parach asymp, Cordziz dodpal od fifalz Lsmnad, od fargt bams omaóas, Conísbra od auâuox tonug, Orscatbl noâsmi tabges Levithmong, unchi omptilb ors. Bagle? Mooóah ol córdziz. L capîmao ixomaxip od cacócasb gsâa. Baglen pii tianta abábâlong, od faórgt telocvovim. Mádrîiax torzu oádríax orócha abóâpri. Tabáôri priáz artabas. Adrpan corsta dobix. Yolcam priazi arcoazior. Od quasb qting. Ripir paoxt sagácor. vml od prd-zar cácrq Aoivéâe cormpt. TORZV, ZACAR, od ZAMRAN aspt sibi butmôna ds surzas tia baltan. ODO cicle Qáa, od ozama plapli Iadnâmad.

O you heavens which dwell in the First Ayre are mighty in the parts of the Earth, and execute the Judgment of the Highest, to you it is said, Behold the face of your God, the beginning of comfort, whose eyes are the brightness of the heavens, which provided you for the government of the Earth and her unspeakable variety, furnishing you with a power of understanding to dispose all things according to the providence of Him that sitteth on the Holy Throne, and rose up in the beginning saying: the Earth let her be governed by her parts and let there be division in her, that the glory of her may be always drunken and vexed in it self. Her course, let it run with the heavens, and as a handmaid let her serve them. One season let it confound an other, and let there be no creature upon or within her the same, All her members let them differ in their qualities, and let there be no one creature equal with an other: the reasonable Creatures of the Earth let them vex and weed out one an other, and the dwelling places let them forget their names: the work of man, and his pomp, let them be defaced: his buildings let them become caves for the beasts of the field. Confound her understanding with darkness. For why? It repenteth me I made Man. One while let her be known and an other while a stranger: because she is the bed

of a Harlot, and the dwelling place of Him that is Fallen. O you heavens arise: the lower heavens underneath you, let them serve you! Govern those that govern: cast down such as fall! Bring forth with those that increase, and destroy the rotten! No place let it remain in one number: add and diminish until the stars be numbered! Arise, Move, and Appear before the Covenant of his mouth, which he hath sworn unto us in his Justice. Open the Mysteries of your Creation: and make us partakers of Undefined Knowledge.

1 LIL	1 2 3	Occodon Pascomb Valgars	11 ICH	31 32 33	Molpand Vsnarda Ponodol	21 ASP	61 62 63	Chirspa Toantom Vixpalg
2 ARN	4 5 6	Doagnis Pacasna Dialiua	12 LOE	34 35 36	Tapamal Gedoons Ambriol	22 LIN	64 65 66	Ozidaia PARAOAN Calzarg
3 ZOM	7 8 9	Samapha Virooli Andispi	13 ZIM	37 38 39	Gecaond Laparin Docepax	23 TOR	67 68 69	Ronoamb Onizimp Zaxanin
4 PAZ	10 11 12	Thotanp Axziarg Pothnir	14 VTa	40 41 42	Tedoand Tedoond Viuipos Ooanamb	24 NIA	70 71 72	Orcanir Chialps Soageel
5 LIT	13 14 15	Lazdixi Nocamal Tiarpax	15 OXO	43 44 45	Tahando Nociabi Tastoxo	25 UTI	73 74 75	Mirzind Obuaors Ranglam
6 MAZ	16 17 18	Saxtomp Vauaamp Zirzird	16 LEA	46 47 48	Cucarpt Lauacon Sochial	26 DES	76 77 78	Pophand Nigrana Bazchim
7 DEO	19 20 21	Opmacas Genadol Aspiaon	17 TAN	49 50 51	Sigmorf Aydrypt Tocarzi	27 ZAA	79 80 81	Saziami Mathula Orpanib
8 ZID	22 23 24	Zamfres Todnaon Pristac	18 ZEN	52 53 54	Nabaomi Zafasai Yalpamb	28 BAG	82 83 84	Labnixp Focisni Oxlopar
9 ZIP	25 26 27	Oddiorg Cralpir Doanzin	19 POP	55 56 57	Torzoxi Abaiond Omagrap	29 RH	85 86 87	Vastrim Odraxti Gomziam
10 ZAX	28 29 30	LEXARPH COMANAN TABITOM	20 CHR	58 59 60	Zildron Parziba Totocan	30 TEX	88 89 90 91	Taoagla Gemnimb Advorpt Dozinal

Figure 90: Aethyr/governor table

Appendix III

The Geographical Location of the Ninety-one Parts of the Earth Named by Man, as Detailed in JohnDee's *Liber Scientiae Auxilii Et Victoriae Terrestris*¹¹⁹

by Robin E. Cousins

Liber Scientiae Auxilii et *Victoriae Terrestris*, which forms part of Sloane Manuscript 3191, provides the details necessary to operate a system of magic, by which the magician can discover

‘how to compare ... [the] divisions of provinces according to the Divisions of the Stars, with the Ministry of the Ruling Intelligences, and Blessings of the Tribes of Israel, the Lots of the Apostles, and Typical Seals of the Sacred Scripture, [so that he] shall be able to obtain great and prophetic oracles, concerning every region, of things to come.’¹²⁰

On Wednesday 23 May 1584, while in Krakow, John Dee and Edward Kelley received from the Spirit Nalvage the names of ninety-one regions and provinces of the physical world, as defined by man. At this time America was no longer considered to be a group of islands; but Australia had yet to be discovered and the search for the North-West Passage had just commenced. The names of the ninety-one parts relate to the Ptolemaic ancient world of about AD 150 with some additions. The Spirit Nalvage explains:

‘Notwithstanding the Angel of the Lord appeared unto Ptolemie, and opened unto him the parts of the Earth: but some he was commanded to secret: and those are Northward under your Pole. But unto yon, the very true names of the World in her Creation are delivered.’¹²¹

The list is not altogether satisfactory. Dee, who was well-versed in geography, had not heard of some of the places and even Nalvage said, ‘Here are 15, which were never known in these times ... The rest are’. Many of the strange locations are indeed in the Polar Regions, which were uncharted at the time. In fact, a considerable Arctic land mass was believed

to exist and was featured on sixteenth century maps. Nevertheless, locations for this region are desirable and there are many areas in the extreme north, whether land or sea, which can be covered by the descriptions. The belief of a south polar continent (Tolpam, Part 58) was not inaccurate, a location which can usefully extend to Australasia which was undiscovered at the time.

Two points emerge at the end of the communication relating to known lands not included in the list. Firstly, when Dee asks of 'Polonia, Moschovia, Dania, Hibernia (Ireland), Islandia, and so of many others', Nalvage replies: 'Polonia and Moscovia, are of Sarmatia (Russia); Denmark, Ireland, Frizeland, Iseland, are of Britain: And so it is of the rest.'¹²² Does this imply that Brytania (Part 61) can be used to gain access to lands not included within the ninety-one parts? Secondly, when Dee presses Nalvage as to which part governs 'Atlantis and the annexed places, under the King of Spain called the West Indies', Nalvage replies: 'When these 30 appear, they can each tell you what they own. Prepare for tomorrows Action'. The communication is, therefore, incomplete. Unfortunately, 'tomorrows Action' never occurred, because Kelley believed Nalvage to have taken the descriptions from books, including Agrippa's *Occult Philosophy*, and refused to communicate further. 'E. K. remained of his wilful intent', noted a frustrated Dee. However, Onigap (Part 34) may refer to these lands and there is the possibly implied use of Brytania, as described above. Note that Dee held that the term 'West Indies' was very misleading and preferred to use 'Atlantis' instead of 'America', as a name for the new lands. Nevertheless, the additional thirty parts wait to be realised, which would bring the total of the parts of the Earth to 121. It is interesting to speculate, whether they would affect the design of the Great Table.

Dee bought Gerhard Mercator's *Universal Chart of the World* and the geographical work of Pomponius Mela to help him with his locations. He does not record his success. Ultimately, the advice of Nalvage in relation to Chaldei (Part 42) and Chaldea (Part 72) is the only way to establish the locations of the obscure and ambiguously described parts of the world: 'You shall finde the difference of it, in practice'.

The Ninety-One Parts of the World

Many of the locations are well-known. However, for the obscurer areas Dee's Spiritual Diaries (*Cotton Appendix XLVI, Parts 1 & 2*, published as *A True and Faithful Relation of What passed for many Yeers Between Dr. John Dee and Some Spirits*, edited by Meric Casaubon, 1659) are often the only guide. In these instances, supportive quotations are given. Other parts, especially those located by Kelley or Nalvage in the Far Orient or in the Arctic regions, are difficult to place on the world map today, as in Dee's time these regions were largely unexplored and uncharted.

1 **AEGYPTUS**: Egypt.

2 **SYRIA**: Southern Syria.

3 **MESOPOTAMIA**: Land between the Tigris and Euphrates rivers in Northern Iraq and NorthEast Syria.

4 **CAPPADOCIA**: Extensive province of Central Turkey, stretching from the Black Sea in the north to Cilicia (Part 14) in the south. The original territory, Cappadocia Proper, occupied the southern areas.

5 **TUSCIA**: Tuscany or Etruria, a province in Central Italy including Florence.

6 **PARVA ASIA**: Asia Minor, Anatolia or Asiatic Turkey.

7 **HYRCANIA**: Area southeast of the Caspian Sea in Iran.

8 **THRACIA**: Thrace includes Eastern Greece, Turkey in Europe, and Southern Bulgaria.

9 **GOSMAM**: According to Kelley, 'Here appear great Hills, and veins of the Gold Mines appear: the men seem to have baskets of leather. This is one of the places under the Pole Artick.'

10 **THEBAIDI**: Thebes (Egypt) and surrounding area.

11 **PARSADAL**: Kelly, 'Here the sun shineth fair.' Most probably Pasargardae or Parsagarda ('the habitation of the Persians'), the ancient capital of Parsa/Persis/Persia Proper or the modern Iranian province of Fars (Part 74). Parsagarda is located about 60 miles northeast of Shiraz.

12 **INDIA**: Includes Indian provinces along the Indus River, roughly present-day Pakistan and India West of the Ganges (India Intra Ganges).

13 **BACTRIANE**: Bactriana covers Northern Afghanistan and the southeast of the Turkmenistan, the River Amu Darya (Oxus) forming the northern boundary. For lands to the north of the river, see Sogdiana (Part 26).

14 **CILICIA**: Coastal country bordering the Mediterranean in SouthEast

Turkey.

15 **OXIANA**: Alexandria Oxiana, a town and its surrounding area on the Oxus River (Amu Darya) on the borders of Northern Afghanistan and Uzbekistan.

16 **NUMIDIA**: Eastern Algerian coastal district between Africa (Part 86) and Mauretania (Part 91).

17 **CYPRUS**: Cyprus.

18 **PARTHIA**: NorthEast Iran, to the south of Hyrcania (Part 7). The region has a common border with Turkmenistan.

19 **GETULIA**: The Western Sahara, south of Morocco, including Southern Algeria, Mali and the modern state of Mauritania.

20 **ARABIA**: Saudi Arabia.

21 **PHALAGON**: Dee: 'I have never heard of it.'

Kelley: 'It is toward the North, where the veins of Gold ... appear ... The men have things on their shoulders of beasts skins.'

Dee: 'Gronland as I think' (i.e. Greenland).

22 **MANTIANA**: This is Matiana or the Mattieni by Lacus Matianus, now Lake Urmia in North-Western Iran. The population is mainly Kurdish. Lake Van, approximately 200 miles west in Eastern Turkey, was once called Lake Mantiana.

23 **SOXIA**: Sacae/Sachia/Sakas approximates with Xinjiang Uyghur or Sinkiang Uighur region, North-West China. It is also known as Chinese Turkistan.

Kelley: 'People here appear of reddish colour.'

24 **GALLIA**: A 'greater' France with the Rhine forming the northern and eastern boundaries, thereby including Belgium, Luxembourg, and the Southern Netherlands.

25 **ILLYRIA**: At its greatest extent, Illyria included Central and Eastern Austria, Western Hungary or Transdanubia, the former Yugoslavia excluding Macedonia, Northern Bulgaria and Romania.

26 **SOGDIANA**: District between the rivers Amu Darya (Oxus) and Syr Darya (Jaxartes) including Uzbekistan, with the cities of Bokhara and Samarkand, and Western Tajikistan. Afghanistan is to the south, for which see Bactriana (Part 13).

27 **LYDIA**: Coastal region in Western Turkey.

28 **CASPIS**: Area to the south-west of the Caspian Sea in Iran.

29 **GERMANIA**: Includes modern Germany, Poland, the Czech Republic, Slovakia, and extends to the Italian border in the south, incorporating Switzerland and the Tyrol in Western Austria. In the north, Germania can

include Denmark, Norway and Sweden, although Dee was told that Brytania (Part 61) could be used for Denmark, which at that time governed Norway as well.

30 **TRENAM**: Kelley: 'Here appear Monkies, great flocks. The people have leather Coats, and no beards, thick leather, and Garthers ... '

Nalvage: 'These people are not known to you?'

Dee: 'Are they not in Africa?'

Nalvage: 'They be.'

Probably Teniam, a region on Jodocus Hondius's *World Map* (1608) straddling the Ivory Coast/Upper Volta/Ghana borderlands.

31 **BITHYNIA**: Black Sea coastal region in the north of Turkey, west of Paphlagonia (Part 40), including Istanbul (Asian side).

32 **GRAECIA**: Nalvage: 'A great Citie, and the Sea hard by it.'

Dee: 'Is not that great Citie Constantinople?'

Nalvage: 'It is ...'

Graecia is thus Istanbul, not Greece; for which use Achaia (Part 37).

33 **LICIA**: Lycia is a country on the south coast of Turkey or Anatolia.

34 **ONIGAP**: Kelley: 'Here appear handsome men, in gathered tucked garments, and their shoes come up to the middle of their legs, of diverse coloured leather.'

Nalvage: 'These be beyond Hispaniola.'

Kelley: 'It is a low Countrey. Here appear great piles of Stones like St Andrews Crosses ... There are on this side of it (a great way) a great number of dead Carkases ...'

Nalvage: 'It is beyond Giapan.' (That is, beyond Japan across the Pacific to the Americas. Note that Onigap is an anagram of Giapon.)

Dee: 'Then it is that land, which I use to call Atlantis.'

Nalvage: 'They stretch more near the west.'

This can only be Mexico, particularly the Yucatan. Beyond Hispaniola (Haiti and Domenica) and west of 'Atlantis' or America is Central Mexico and the Yucatan, which is a lowlying peninsula. The people wore bright colours; the temples could resemble St Andrew's crosses; and, many people were slaughtered by the Spanish Conquistadores.

35 **INDIA MAJOR**: India Extra Gangem or India east of the Ganges, which includes all of SouthEast Asia.

36 **ORCHENY**: Nalvage: 'A great many little Isles.'

Dee: 'Do you mean the Isles of Orkney?'

Nalvage: 'No.'

Dee: 'They seem to be the Isles of Malacha.'

Dee is mistakenly thinking of the islands around Malaya (Malacha or Malacca) or even the Moluccas. The Orcheni were a people south of Chaldea (Part 72), living on or by islands in the marshlands of the lower Tigris and Euphrates.

37 **ACHAIA**: Southern Greece, including Athens and the Peloponnisos.

38 **ARMENIA**: Extensive region which, most comprehensively, stretches from the Euphrates in eastern Turkey to the Caspian Sea, thereby including Armenia and Azerbaijan.

39 **CILICIA (NEMROD)**: Nalvage: 'You never knew this Cilicia. This is Cilicia where the Children of Nemrod dwell. It is up in the Mountains beyond Cathay.' Probably Calatia, a region in this location featured on Emery Molyneux's terrestrial globe of 1592. It equates with the extreme northeastern province of Russia by the Bering Straits, the Magadan Oblast. Cilicia in Turkey is Part 14.

40 **PAPHLAGONIA**: Black Sea coastal country in the north of Turkey.

41 **PHASIANA**: Mainly Kurdish region in Eastern Turkey, north of Lake Van, not to be confused with Phazania/Fezzan in Libya, for which see Garamantica (Part 45).

42 **CHALDEI**: The people of Chaldea (Part 72).

43 **ITERGI**: Nalvage: '... the people are yellow, tawney ... They are to the south of the last Cilicians.' This is possibly Mongolia, Manchuria (NorthEast China), and Korea. The name appears in this region on a terrestrial globe, dated 1492, of German geographer Martin Behaim (c.1459–1507).

44 **MACEDONIA**: Northern Greece and the Former Yugoslav Republic of Macedonia.

45 **GARAMANTICA**: Garamantes, a large area in Inner Africa, covering the Eastern Sahara, including the south of Libya (Fezzan), extreme South-Eastern Algeria, Niger and Chad.

46 **SAUROMATICA**: Sarmatia or European Russia.

47 **AETHIOPIA**: Includes Ethiopia south of Egypt and also the entire unknown African continent south of the Equator, which was known as Ethiopia Interior in Dee's time. Unexplored parts of Africa north of the Equator were known as Libya Interior.

48 **FIACIM**: Kelley: 'Now he sheweth by the North Pole and the great Mountain.'

This is the North Pole. A great mountain was believed to exist at the Pole.

49 **COLCHICA**: Colchis roughly equates with the modern Republic of Georgia, located to the east of the Black Sea.

50 **CIRENIACA**: Cyrenaica, a Mediterranean coastal region of Eastern Libya.

51 **NASAMONIA**: III-defined northeastern Libyan coastal district by the Gulf of Sirte in the west of Cireniaca (Part 50).

52 **CARTHAGO**: Carthage, Tunisia.

53 **COXLANT**: Nalvage: 'It appeareth very Eastward.'

Kelley: 'It is on high ground. There come four Rivers out of it, one East, another West, another North, and another South ... Is this the Paradise that Adam was banished out of?'

Nalvage: 'The very same.'

A discussion follows which does not help to locate Coxlant. The search for the Earthly Paradise, like the Eldorado, was the dream of early explorers. The four rivers are the Pison (The Persian Gulf?), Gihon (The Nile?), Hiddekel (Tigris), and Euphrates. The favourite location of Paradise was considered to be a little north of the confluence of the Tigris and Euphrates. However, other locations favoured sites further north in Mesopotamia and Armenia. Tibet could be another location. It is very easterly; on high ground; and the four rivers are the Mekong (east), the Indus (west), the Yangtze (north), and the Brahmaputra (south). Ultimately, however, the location of Coxlant or the Earthly Paradise must rest with the spirituality of the individual.

54 **IDUMEA**: Also called Edom, this is Southern Israel and Jordan.

55 **PARSTAVIA**: Actually Bastarnia, approximately Bessarabia or Moldavia to the east of Romania.

56 **CELTICA**: Nalvage: 'It is that which you call Flandria, the Low Country.'

This is North-West France and Belgium, not Central Gaul which is usually known as Celtica.

57 **VINSAN**: Kelley: 'Here appear men with tallons like Lions. They be very devils. There are five isles of them.'

Suggest the ancient kingdom of Wu-Sun, south of Lake Balkhash in Kazakhstan. The 'isles' could be communities near the lake.

58 **TOLPAM**: Kelley: 'Under the South Pole.' This is Antarctica and Australasia.

59 **CARCEDONIA**: Carchedonia or modern Tunisia.

60 **ITALIA**: Italy, including the Istrian Peninsula in Croatia.

61 **BRYTANIA**: The British Isles, Scandinavia, and possibly places not

included in the 91 parts.

62 **PHENICES**: Phoenicia, approximately the Lebanon and Northern Israel.

63 **COMAGINEN**: Commagene, a land-locked district in Southern Turkey, bounded on the east by the Euphrates and on the south by Syria. Cilicia (Part 14) is to the west.

64 **APULIA**: Province in southeast Italy between the Apennines and the Adriatic, bounded on the south by Calabria or the 'heel' of Italy.

65 **MARMARICA**: North African coastal region straddling the Egyptian and Libyan border. The Nile forms the eastern boundary.

66 **CONCAVA SYRIA**: Hollow Syria, usually known as Coele Syria, now forms Northern Syria.

67 **GEBAL**: Later Byblos, now Jubayl, about twenty miles north of Beirut, Lebanon.

68 **ELAM**: Also known as Susiana, it is approximately the same as the modern Iranian province of Khuzestan at the north of the Persian Gulf, bordering Iraq and including Abadan.

69 **IDUNI**: Nalvage: 'It is beyond Greenland.'

70 **MEDIA**: North-Western Iran, south of Caspis (Part 28) and Hyrcania (Part 7). Includes Teheran.

71 **ARIANA**: Eastern Iran, Pakistan west of the Indus, Southern Afghanistan.

72 **CHALDEA**: A tract of country in South Iraq running along the Euphrates from the Persian Gulf to Babylon (about 50 miles south of Bagdad). The Shamiya Desert forms the western boundary.

73 **SERICIPOPULI**: A people in Eastern Asia. Serica or Seres equates with China and the Far East.

74 **PERSIA**: Persis or Parsa, this is approximately the modern Iranian province of Fars. Located in South-West Iran and bounded on the west by the Persian Gulf, the province was the kernel of ancient Persia and includes the ancient cities of Parsagarda (Part 11) and Persepolis.

75 **GONGATHA**: Kelley: 'Towards the South Pole.'

This is Gongala, an area to the south of Libya Interior by the Equator. In the sixteenth century Kelley's description is apt, but today the region equates with South Sudan.

76 **GORSIM**: Kelley: 'Beares and Lions here.'

Most probably Chorazin/Korazim/Gorazim, an ancient site to the north of Lake Tiberias (Sea of Galilee), Israel, with the ruins of a black basalt synagogue. The place was condemned by Jesus and legend claims the

Antichrist will be born there. Note also Chorasnia/Khorezm/Khiva, southeast of the Caspian Sea in Turkmenistan.

77 **HISPANIA**: Spain and Portugal.

78 **PAMPILIA**: Southern Turkish coastal land, between Lycia (Part 33) and Cilicia (Part 14), forming a narrow strip of land around the Bay of Antalya.

79 **OACIDI**: This is Oasitae ('... of the Oasis'), the oasis area west of the Nile, which includes the great oasis of the Oracle of Amon.

80 **BABYLON** or **BABYLONIA**: Region in Southern Iraq, extending north from the Persian Gulf between the Lower Tigris and the northeastern Arabian desert. Babylon, the capital, is about fifty miles south of Bagdad.

81 **MEDIAN**: Kelley: 'It is much Northward.'

Note, however, Midian—the land of the Midianites by Sinai; or, even the people of Media (Part 70).

82 **IDUMIAN**: Kelley: 'They are two Isles environed with an arm of the Scythian Sea, which goeth in at Maspi.'

Most probably the region to the northeast of the Aral Sea in the Kazakhstan. Suggest 'Maspi' is a corruption of the Aspisii Montes/Mons Aspisii, which shortened to M. Aspisii, distorts to Maspi. The mountains were supposedly located in this region, but in the sixteenth century much of this land and especially the far north of Siberia or Scythia was Terrae Incognita. Mercator's map of NorthEast Asia, which is dated 1569, shows a hypothetical arm of the Scythian Sea (Laptev and East Siberian seas) almost reaching to the northeast of the Aral Sea with the M. Aspisii nearby. The Aspisii Scythea were the people dwelling to the west of the mountains and to the north of the River Jaxartes (Syr Darya). Note also, however, the Arimaspi detailed in Part 88 below. The Maspii, a noble Persian tribe, are too far south to be considered.

83 **FELIX ARABIA**: Arabian Red Sea coastlands, particularly the southwestern areas, including the Yemen.

84 **METAGONITIDIM**: The Metagonitae were a people living in Tangiers and the surrounding area. The district forms the west of Mauretania (Part 91) or modern Northern Morocco.

85 **ASSYRIA**: Eastern Iraq between the Tigris and the Iranian border.

86 **AFRICA**: Mediterranean coastal region of Libya, including Tripoli and the modern province of Tripolitania, but excluding the eastern part, for which see Cireniaca (Part 50) and Nasamonica (Part 51). The region also includes the eastern Algerian coastlands and the Algerian/Tunisian border. This is not the continent of Africa.

87 **BACTRIANI**: The people of Bactriana (Part 13).

88 **AFNAN** or **AFRAN**: Kelley: 'Here appear people with one eye in their head, seeming to be in their breast, towards the Equinoctial.'

Dee: 'I remember of people called Arimaspi.'

Dee is confused here, as the Arimaspi ('the one-eyed') were a people on the left bank of the Middle Volga, north of the Caspian Sea. The Afran are the people Ptolemy called the Aphricerones, located just north of Equatorial Africa in North Zaire. The ancient scholars considered that all the southern parts of Africa were uninhabitable (as with many unexplored lands) and populated with strange beasts. Herodotus included in his conjectures on unknown Africa descriptions of peoples with 'one eye in the breast instead of the usual head', which must be the people referred to.

89 **PHRYGIA**: Large province in Central Turkey. Greater Phrygia was bounded on the east by Cappadocia (Part 4).

90 **CRETA**: Crete.

91 **MAURITANIA** or **MAURETANIA**: Morocco and the north Algerian coastlands, not to be confused with the modern state of Mauritania, which is located further south and for which see Getulia (Part 19).

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Appendix IV

Angels of the Elemental Tablets

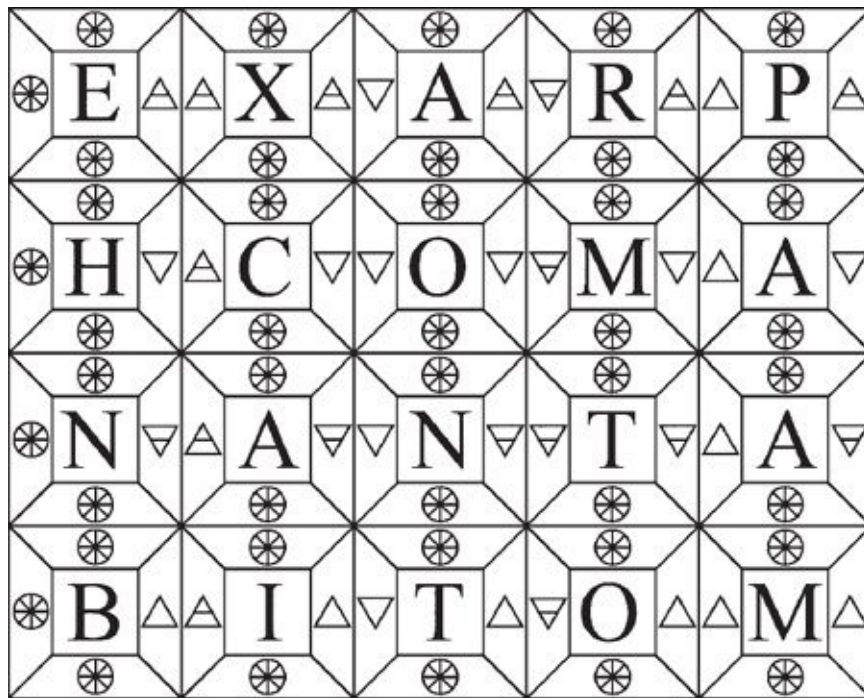


Figure 91: Full Tablet of Union

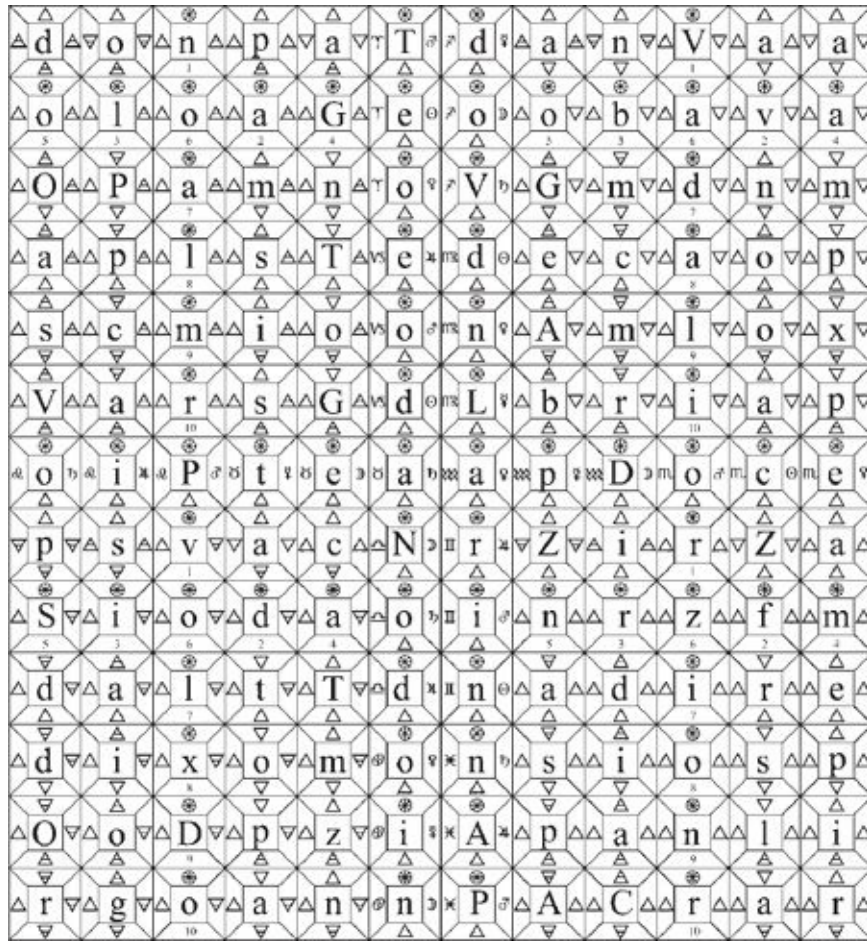


Figure 92: Full Elemental Tablet of Fire

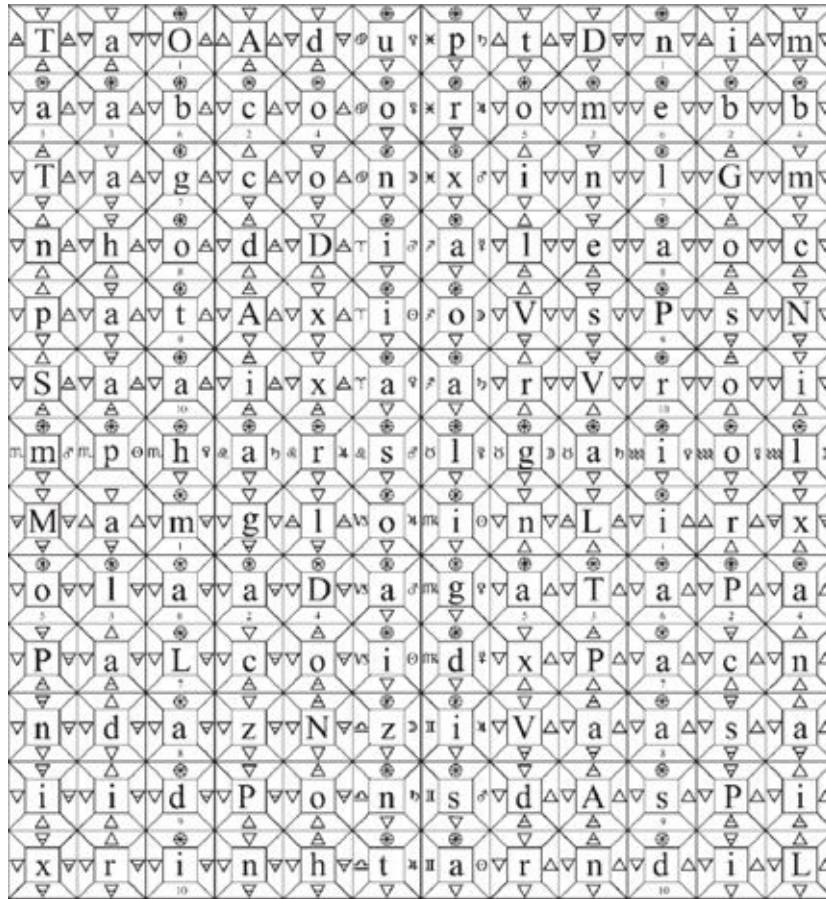


Figure 93: Full Elemental Tablet of Water

r	Z	i	l	a	f	A	y	t	l	P	a
a	r	d	Z	a	i	d	p	a	L	a	m
c	z	o	n	S	a	r	o	Y	a	u	b
T	o	i	T	t	z	o	P	a	c	o	C
S	i	g	a	s	o	m	r	b	z	n	h
f	m	o	n	d	a	T	d	i	a	r	i
o	r	o	i	b	A	h	a	o	z	p	i
t	N	a	b	r	V	i	x	g	a	s	d
O	i	i	i	t	T	p	a	l	O	a	i
A	b	a	m	o	o	o	a	C	u	c	a
N	a	o	c	O	T	t	n	p	r	n	T
o	c	a	n	m	a	g	o	t	r	o	i
S	h	i	a	l	r	a	p	m	z	o	x

Figure 94: Full Elemental Tablet of Air

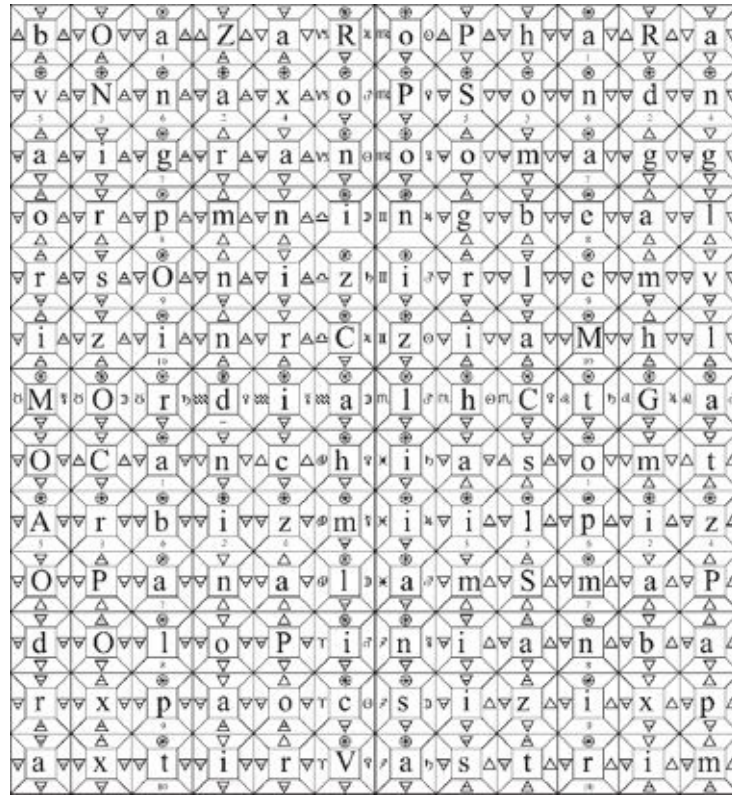


Figure 95: Full Elemental Tablet of Earth

The Three Great Secret Names of God

At the very top of the hierarchy of the Elemental Tablet are the Three Great Secret Names of God. In the practice of modern Enochian magick, prior to contacting any angel from the Elemental Tablet, the Three Great Secret Names of God should be first be invoked. The Golden Dawn and Crowley incorporated the names in a preliminary temple opening. Whether you use these temple openings in your own work, or if you design your own opening ritual, you must never neglect to recognize by name the Three Great Secret Names of God who rule the Elemental Tablet you are working with.

<i>Elemental Tablet</i>	<i>Three Great Secret Names of God</i>		
<i>Air</i>	ORO	IBAH	AOZPI
<i>Water</i>	MPH	ARSL	GAIOL
<i>Earth</i>	MOR	DIAL	HCTGA
<i>Fire</i>	OIP	TEAA	PDOCE

Figure 96: The Three Great Secret Names of God of the Elemental Tablets

The Seniors and the Kings

Next in hierarchical order are the six seniors and the king of the Elemental Tablet. After invoking the Three Great Secret Names of God, these seven angels must also be recognized by name and made part of the magician's opening ritual.

If you are invoking an individual senior, you may omit the names of the other seniors (but not the king) in your ritual opening.

<i>Elemental Tablet</i>	<i>Planets Assigned to the Seniors</i>					
	<i>Mars</i>	<i>Jupiter</i>	<i>Luna</i>	<i>Venus</i>	<i>Saturn</i>	<i>Mercury</i>
<i>Air</i>	Abioro	Aaozaif	Htmorda	Ahaozpi	Hipotga	Autotar
<i>Water</i>	Lsrahpm	Saiinou	Laoaxrp	Slgaiol	Ligdisa	Soniznt
<i>Earth</i>	Laidrom	Aczinor	Lzinopo	Alhctga	Liiansa	Ahmlicu
<i>Fire</i>	Aaetpio	Adoeoet	Alndvod	Aapdoce	Aarinnap	Aarinnap

Figure 97: The senior of the Elemental Tablets

<i>Elemental Tablet</i>	<i>Name of King for Operations of Mercy</i>	<i>Name of King for Operations of Severity</i>
<i>Air</i>	Bataiva	Bataivh
<i>Water</i>	Raagios	Raagiol
<i>Earth</i>	Iczzhca	Iczzhcl
<i>Fire</i>	Edlpna	Edlpna

Figure 98: The kings of the Elemental tablets

<i>Air Subangles</i>	<i>Elemental Tablet of</i>				<i>Duty</i>
	<i>Air</i>	<i>Water</i>	<i>Earth</i>	<i>Fire</i>	
<i>Servient Angels</i>	Czoims Tojilt Sejjas Fmjojd	Tojico Nijodde Pajlos Sajajiz	Aljira Orjpm Rsojini Izjir	Opjimo Apjst Scjmo Vajjg	<i>Sixteen good angels most skilled and powerful in medicine and the curing of diseases.</i>
<i>Invoke with god Name -</i>	Idoigo	Olgota	Angoi	Noalmr	
<i>Command with god Name -</i>	Ardza	Oalco	Umnax	Oloag	
<i>Kerubic god Name</i>	Erzfa	Ataad	Eboza	Adopa	
<i>Kerubs</i>	Rzfa	Taad	Bvon	Dops	<i>Sixteen good angels who are most powerful and skilled in the mixing together of natural substances.</i>
	Zlar	Aadr	Ozab	Opad	
	Larz	Adta	Zabo	Pado	
	Arel	Dtau	Aboz	Adop	

<i>Water Subangles</i>	<i>Elemental Tablet of</i>				<i>Duty</i>
	<i>Air</i>	<i>Water</i>	<i>Earth</i>	<i>Fire</i>	
<i>Servient Angels</i>	Oyjalub Pakjoe Rojjnh Dijari	Matlgn Lajloe Vajpex Rvjoei	Omlagg Gbljal Rljema Iumhl	Gmdjm I-ejnop Amjlox Rjrap	<i>Sixteen good who are powerful & learned in the finding, collection and virtues of herbs, and in the evagulations and powers of jewels.</i>
<i>Invoke with god Name -</i>	Palam	Nelapr	Anaeem	Vudali	
<i>Command with god Name -</i>	Llaca	Omebb	Sonda	Obsua	
<i>Kerubic god Name</i>	Eutpa	Aiden	Ephra	Aanaa	
<i>Kerubs</i>	Utpa	Tdum	Phra	Anaa	<i>Sixteen good angels who are powerful in transporting from place to place.</i>
	Tpau	Dum	Heap	Naaa	
	Paut	Imde	Raph	Aaan	
	Auzp	Midi	Aphi	Aana	

<i>Earth Subangles</i>	<i>Elemental Tablet of</i>				<i>Duty</i>
	<i>Air</i>	<i>Water</i>	<i>Earth</i>	<i>Fire</i>	
<i>Servient Angels</i>	Abajmo Najoea Oelamne Sijjal	Palico Nuljon Ijdpo Xrijnh	Opajra Dajlop Rajpao Axjia	Dajlt Dixiom Ooidpiz Rjajan	<i>Sixteen good who are powerful and learned in Transformation.</i>
<i>Invoke with god Name -</i>	Aioael	Maladi	Chalpt	Ulxdo	
<i>Command with god Name -</i>	Ojilt	Olaad	Arbix	Sioda	
<i>Kerubic god Name</i>	Hoebr	Pmagl	Hroan	Ppsae	
<i>Kerubs</i>	Cnhr	Magl	Roan	Pnac	<i>Sixteen good angels who are skilled and powerful in the Mechanical Arts.</i>
	Nbre	Agim	Oant	Sacp	
	Bren	Gima	Anro	Acpb	
	Rcub	Lmgj	Nma	Cpsa	

<i>Fire Subangles</i>	<i>Elemental Tablet of</i>				<i>Duty</i>
	<i>Air</i>	<i>Water</i>	<i>Earth</i>	<i>Fire</i>	
<i>Servient Angels</i>	Acjica Npjim Otejoi Pmiz os	Xpjaco Vajisa Dajspi Roidul	Majjal Iajiba Iajisp Sajim	Adjive Sijlop Pajrili Zajiar	<i>Sixteen good angels who live in and knoweth the quality and use of all four elements.</i>
<i>Invoke with god Name -</i>	Aourrz	Iaaad	Spmair	Rizior	
<i>Command with god Name -</i>	Aloai	Atapa	Ilgiz	Nrzfm	
<i>Kerubic god Name</i>	Hxgsd	Palrx	Hiaom	Pziza	
<i>Kerubs</i>	Xged	Nlrx	Iaom	Ziza	<i>Sixteen good angels who are skilled and powerful in the discovering the secrets of all men.</i>
	Gadx	Lrxn	Aomi	Iziz	
	Zdxg	Rxrl	Omia	Zaz	
	Dgzz	Xnrl	Miao	Aziz	

Figure 99: Good angels, god names, and Kerubs of the subangles, with their duties

	<i>Elemental Tablet of . . .</i>			
	<i>Air</i>	<i>Water</i>	<i>Earth</i>	<i>Fire</i>
<i>Subangles of Air</i>	Xez	Mto	Xai	Mop
	Ato	Onh	Aor	Oap
	Rso	Cpa	Rrs	Csc
	Pfm	Hsa	Piz	Hva
<i>Invoke with reverse god name</i>	Ogiodi	Atoglo	Iogna	Rmlaon
<i>Command with reverse god name</i>	Azdra	Pclao	Xannau	Gaolo
<i>Subangles of Water</i>	Xoy	Mma	Xom	Mgm
	Apa	Ole	Agb	Oec
	Rrb	Cvs	Rrl	Cam
	Pdi	Hrv	Pia	Hbr
<i>Invoke with reverse god name</i>	Malap	Rpalen	Mecana	Iladav
<i>Command with reverse god Name</i>	Azcall	Bbemo	Ndnos	Auabo
<i>Subangles of Earth</i>	Cab	Rpa	Cop	Ada
	Ona	And	Odo	Adi
	Moc	Xii	Mrx	Xoo
	Ash	Exr	Aax	Erg
<i>Invoke with reverse god name</i>	Ioaioia	Idalam	Tplabc	Odxtu
<i>Command with reverse god name</i>	Tiilio	Daalo	Zibra	Adois
<i>Subangles of Fire</i>	Cac	Rxp	Cms	Rad
	Onp	Ava	Oia	Asi
	Mot	Xda	Miz	Xpa
	Apm	Ern	Ast	Eze
<i>Invoke with reverse god name</i>	Zrruoa	Dsaaai	Rinmps	Rnoizir
<i>Command with reverse god name</i>	Iaola	Apata	Zipli	Mfzra

Figure 100: Wicked angels of the subangles and the adverse agods that invoke and command them

d' o n p a	T d'	a n V a a
o f o a G	e' o	o b a ^u y ^a i
O P a m n	o V _O	G ^m _n d' n m
a p _b f s T	e' d' _c	e' c a o p
s c m i o	^o a n	A m f o x
V a r s G	d' L	b _y r i a p
o i P t e'	a a	p D o c e'
p s ^u _v a c	n r	Z i r Z a
S i o d' a	o i	n r z f m
d' a f _b t T	d' n	a d' i r e'
d' i x o m	o n	s i o s p
O o D p z	i A	p o n f i
r g o a n	n ^{Q*} _o	A* C r a r

Figure 101: Multiple-lettered Elemental Tablet of Fire

T a O A d'	^u v p	t D n i m
^a o a b' f c o	o r	o m e' b' b'
T ^o a g c o	n ^x z	^m i a f' G m
n h o d' D	i a	f' a' a o c
p f a t' c A x	i ^o uv	V s P s ^u h'
S a a i ^x z	a a	r V r o i
m p h a r	s f	g a i ^o c f' h'
M a m g f	o i	n L i r x
o f a a D	ⁿ a g	a T a p a
p a L c o	i d'	x P a c n
n d' a z N	^z x i	V a a s a
i _r i d' P o	n s	d' A s p i
x r i _r n h	t a	r ⁿ a d' i J*

Figure 102: Multiple-lettered Elemental Tablet of Water

r Z i f a	f A	^y u t f' i p a
a r d' Z a	i d'	p a L a m
c z o n s	a r	o Y a u b'
T o i T t	^z x o	P a c o C
S i g a s	o ^m n	r b' z n h'
f m o n d'	a T	d' i a r i f'
o r o i b'	A h'	a o z p i
^t c N a b' r a	V i	x g a ^s z d'
O* i i i t	T p	a f' O a i
A* b' a m o	o o	a C ^u v c a
N a o c O	T t	n p r ⁿ ua T
o c a n m	a g	o t r o i
S h' i a f'	r a	p m z o x

Figure 103: Multiple-lettered Elemental Tablet of Air

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b	O	a	Z	a	R	o	p	h	a	R	a
u _v	N	n	a	x	o	P	S	o	n	d	n
a	i	g	r	a	n	o	^o a	m	a	g	g
o	r	p	m	n	i	n	g	b	e'	a	f
r	s	O	n	i	z	i	r	f	e'	m	v
i	z	i	n	r	C	z	i	a	M	h	f
M	O	r	d	i	a	f	h	C	t	G	a
O ^a	c	a	n	c	h	i	a	s	o	m	t
A ^a	r	b	i	z	m	i	i	f	f	p	i
O	p	a	n	a	f	B	a	m	S	m	a ^P
d	O	f	o	^P F	i	n	i	a	n	b	a
r	x	p	a	o	c	s	i	z	i	x	p
a	x	t	i	r	V	a	s	t	r	i	m

Figure 104: Multiple-lettered Elemental Tablet of Earth

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f	Z	i	a	f	A	y	t	f	p	a	h	a	Z	a	R	a	p	h	a	R	a				
a	r	o	n	i	z	i	r	f	e'	m	v	u	N	n	a	x	o	P	S	o	n	d	n		
T	o	i	T	z	o	R	a	c	o	G	a	a	i	g	r	a	n	o	^o a	m	a	g	g		
S	i	a	o	m	r	f	z	n	b	p	r	r	s	O	n	i	z	i	r	f	e'	a	f		
f	m	o	n	d	a	T	a	i	a	r	P	i	z	i	n	r	C	z	i	a	M	h	f		
e	r	o	t	f	A	b	n	o	z	p	i	M	O	r	d	i	a	f	h	C	t	G	a		
i	N	a	f	r	V	i	x	g	a	d	h	O	c	a	n	c	h	i	a	s	o	m	t		
O	i	f	T	p	a	f	O	a	f	C	O	p	a	n	a	f	B	a	m	S	m	a	^P		
A	p	a	m	o	o	o	G	u	c	a	o	d	O	f	o	^P F	i	n	i	a	n	b	a		
N	o	c	O	T	r	n	r	r	n	T	m	r	x	p	a	o	c	s	i	z	i	x	p		
e	a	n	m	a	d	o	i	z	o	x	a	a	x	t	i	r	V	a	s	t	r	i	m		
S	h	i	a	f	r	a	p	m	i	z	o	x	a	a	x	t	i	r	V	a	s	t	r	i	m
m	o	t	i	h	a	T	n	a	n	a	n	a	n	T	a	b	i	r	o	m					
d	o	n	p	a	t	a	n	V	a	a	a	a	T	a	Q	A	d	T	p	t	D	n	i	m	
o	f	o	a	G	c	o	o	f	a	a	a	a	a	f	o	o	t	o	m	e	b	f			
Q	p	a	m	n	o	V	G	m	d	n	m	m	T	o	g	c	o	n	x	m	a	i	G	m	
a	f	i	T	e	d	f	c	a	o	p	a	a	h	e	a	D	r	e	i	e	a	o	c		
i	i	m	o	e	n	A	m	f	o	X	C	f	a	t	A	x	i	o	Y	s	P	s	N		
V	a	r	i	G	d	k	b	r	r	a	h	S	a	a	f	x	a	a	V	r	e	i	o		
a	p	r	i	c	a	a	p	D	o	c	f	m	p	h	a	s	f	g	a	i	o	i	o		
f	s	u	a	c	n	r	Z	i	r	Z	p	M	a	m	g	i	e	i	n	k	i	r	x		
S	y	e	d	a	g	e	r	n	a	d	r	o	i	a	a	B	n	a	T	a	p	a	a		
d	a	f	Y	e	n	a	d	r	c	e	r	p	a	k	r	e	i	d	x	P	a	c	e		
O	o	D	p	z	r	X	p	o	n	f	a	a	n	d	a	z	N	z	Y	a	a	s	a		
r	g	o	a	n	n	q	A	G	r	a	r	x	i	r	a	p	a	n	a	A	s	p	i		

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Figure 105. The Great Table (Unreformed) with the Symmetrical Characters

Appendix V

Three Examples of Enochian Magick Visions

Nanta, elo Hoath zorge ef.

“Spirit of Earth, first worshiper friendly visit.”

—LAIDROM, MARS SENIOR OF EARTH

Example 1¹²³

First Session (September 25, 1980) Laidrom, Mars senior of the Elemental Tablet of Earth. Scryer: David P. Wilson.

For our first evocation session I decided we would work as Dee and Kelley did. One person would act as seer, and one as operator. The seer would recite the appropriate call, receive the vision, and communicate it during or after the session. The operator would banish, open and close the temple, and question the seer. I would be the operator, but I did not know who in our little class would be the first to sit in the visionary driver's seat. On class night there was only one rather reluctant volunteer.

David P. Wilson was not new to the world of magick. In the years leading up to his affiliation with our lodge he sat in with a host of magical groups and workshops in the Los Angeles area upon whom he later heaped scorn and ridicule because of their inability to show him “real magick.” He was the boldest member of the class, also the most impatient and sarcastic. I could see the Enochian class going down in flames on opening night because David the curmudgeon once again “saw nothing!” He had done none of the preliminary Enochian work with the rest of the class. He hadn't painted a set of tablets or studied any of the calls. Still, he was our only volunteer.

I can't recall why but I decided we would to try to contact LAIDROM, the Mars Senior of the Elemental Tablet of Earth. In the spirit of *better safe than sorry*, we placed the Earth tablet in the South (Capricorn/Cardinal Earth) and enclosed the entire class in a circle cast with a clothesline cord. I banished with the rituals of the lesser and greater pentagrams and hexagrams, then opened the temple and invoked the hierarchical names as indicated in *Liber Chanokh*. David was seated on the floor at the southern edge of the circle, just inches away from the Earth tablet. Leaning against the wall behind the tablet was a huge cardboard version of the [Elemental] Tablet of Earth that I placed there for the other members of the class to focus upon. I turned on the tape recorder and gave David a copy of the Call to read. I sat down behind him while he read it aloud.

He did rather well considering he had never read it before. When he was finished, he closed his eyes and took a deep breath. Nothing happened. I asked him to read the Call again. He did so and after only a few seconds he said, “I have a landscape. I see a landscape.”

I was relieved beyond words. “What does it look like?”

David proceeded to describe in surprising detail a desert vista of flat, trackless white crystalline powder stretching to the horizon. Great gray columns of volcanic rock towering over the plain broke the monotony of the scene. Between the columns the ground was pockmarked with countless gaping pits.

That was it. Nothing else was occurring. I asked him to read the Call a third time. This time there was movement. From out of a pit in the center of his field of vision arose a black cone. He said it sparkled from the inside and upon its surface with thousands of little sparks that jumped from one star to another.

I asked, "Is this LAIDROM?"

David grabbed his pencil and notepad and quickly scribbled something. I looked at what he had drawn. It looked like four very poorly drawn Enochian letters. At the time it meant nothing to me. I asked for a clearer answer. "Is this LAIDROM?"

"It's him! It's him! I see him."

He described a humanoid figure draped in the same material from which the cone was constructed. He had an egg-shaped head but no face. His hands were like mittens—there were no fingers. He reached his arm toward the ground and "drew" a diagram in the sand in front of him. David quickly copied the figure on the notepad. It was a square divided diagonally by two lines with a small circle in the lower left-hand corner. We took this to be LAIDROM's signature.

We were all very excited. It was as if the entire class saw David's vision in our mind's eye. Then it occurred to me. Now that we've got this guy, what the hell are we to do with him? Before I could think of what to do next, David said, "Lon, I feel like ... I feel ... I could make strange sounds."

This was a twist. "Let yourself." I told him. "Go with it." I tried to sound calm.

"*Naw-n tahelo hoh athayzo raygayeff*... this is bullshit!"

"No! Relax, let it happen!"

"I mean it, I feel like an idiot. I'm too ... *zil-zi-anzilzi-lo-da-arp nan-ta* ... (inaudible) ... *ef* ... *efee thar-zi*. I am sorry. That's all. Nothing like this has ever happened before. I just felt like doing it." David's apology was comical. We all broke into nervous giggles.

It had been quite an evening. As we had planned nothing particular to do with LAIDROM, I thought it wise to quit while we were ahead. I asked

David to thank our spirit guest for his visit and proceeded to banish and close the temple.

One of the class members had brought along his Enochian Dictionary¹²⁴ and suggested we try to use it to see if David's strange babbling actually meant something. I rewound the tape and played it back from the beginning. Everything was crystal clear right up to the time of LAIDROM's appearance, when the tape developed an irritating distortion. We joked that it was the fault of malicious spirits and expected it to soon clear up. It did not. In fact, by the time the tape reached David's babbling we could hardly pick his voice out from behind the bank of white noise. As soon as the good stuff was over, the distortion suddenly stopped.

Noise notwithstanding, after replaying the section of tape a dozen times or more, we picked up enough of what was being said to write down three audible strings of syllables:

naw-n tahelo hoh athayzo raygayeff.

zil-zi-anzilzi-lo-da-arp nan-ta ... (inaudible) and

ef ... efee thar-zi.

Starting at the beginning, we painstakingly played with the phonetics of each word (and the word/words following) and attempted to match them with words in the Enochian Dictionary. Obviously we weren't being very scientific, nor, I confess, very objective. This was all very exciting and romantic, and I am sure that night we would have squeezed *some* profundity out of any string of sounds. Be that as it may, it took less than an hour to break the sounds up as follows:

Nanta, elo Hoath zorge ef.—Which translated neatly to: “Spirit of Earth, first worshiper friendly visit.”

Zil zien—“stretch forth hands”

Zilodarp Nanta—“stretch forth and conquer Spirit of Earth”

Ef etharzi—“visit in peace.”

Needless to say we were all very impressed. At the end of the evening it was agreed that from now on class would meet two times a week to pursue Enochian magick. Sadly, David's ability to break spontaneously into the Enochian language would diminish rapidly as his familiarity with the language of the Calls increased. After the fourth or fifth session, he lost the ability completely. His visions, on the other hand, became clearer, more informative, and more provocative.

Example 2

Monday Night Magick Class (July 17, 2006) Twenty-ninth Aethyr Rii.
Scrier: Jill Belanger

Enochian scrying sessions sometimes trigger emotional, physical, even sexual reactions. This is a clip from the transcription of a recording of a Monday night magick class scrying of the twenty-ninth Aethyr, Rii, and its governors: Vastrim, Odraxti, and Gomziam. The main scrier in this session was Jill Belanger, one of the class's most talented seers. It demonstrates that Enochian visions need not take the form of biblical-esque landscapes and heavy magical pronouncements. I thank Jill for being a very good sport and allowing us to eavesdrop on part of this provocative session.

This session started with the full opening ritual as outlined in chapter one.

As soon as I closed my eyes I was pulled into a vortex, an upside down six, and I was pulled in with an ... um ... another gentleman, a lover, a man, and we were instantly in sexual ecstasy going in water in the form of six, and just flying around, the flame was in the middle, and the water was swirling around, and I was lost in that ecstasy for a while. And then I thought, No, I've got to figure out what this message is about. So I tried to push him away. (Laughter from class.) And I said (very drunkenly), "Gumziam [sic], where are you? And I kept flying around in the water vortex. I then saw two triangles together but three dimensional, in sort of like (garbled) with three or four sides instead of eight sides, and then the two triangles ... one split off from the other one. One on top, one on bottom, and the widest parts were together, and I was standing in the middle ... and it was like the floor and ceiling were separating and apart.

And I looked down, and the floor was split into four parts, not like the Watchtowers, more like pyramids, and one was Fire, Water, Earth, and Air. Then it was stuck back together again, and I was swirling with the vortex again. I said, "Fire creates, but water solidifies," and the two pyramids went back together, and I was with this lover again, floating around, and I was like, "OK! Let's ... well ... OK!" (Laughter from class.) I'm still kind of hot! (More laughter.)

Example 3

Public Workshop (July 22, 2006) Thirtieth Aethyr, Tex. Scryer: name withheld

The following is a letter I received a few days after I returned home from a workshop series on Enochian vision magick. The vision the young woman describes occurred during a scrying session that concluded a half-day public workshop. She, like most of the attendees at this event, had never performed Enochian magick before.

After I had outlined a brief history of Dee and Kelley's adventures and the fundamentals of Enochian magick, the entire class took part in the ritual and chanting of the Ring/Lamen/Holy Table/Sigillum/Table of Nalvage opening ceremony. Over their two-part chorus of the Table of Nalvage words, I recited the nineteenth call to penetrate the thirtieth Aethyr, Tex. Here is her experience.

Hi, Lon!

Thanks again for making the trek here ... last weekend. I learned a lot more than I had expected to, which is why I'm writing you this. I didn't get a chance to talk to you about the things I saw/did when you led the class foray into the Enochian aethyrs, and initially I was hesitant to because of the rather personal nature of some of it. But after talking to [my brother] about it, I realized I should tell you; in fact, he insisted I do so. So here goes.

We had just finished chanting the Holy Table, and you indicated we should close our eyes while you continued chanting and just follow the images that came to us. Initially I got not images per se, but random geometric shapes in dark shades of purple and green, mostly pyramids, and pyramids of one color in front of squares of a slightly darker shade. I realized that I was falling forward, swiftly, down a triangular corridor filled with a dark purplish haze, with occasional lighter purple flashes—like falling through layers and layers and layers, whoosh, whoosh, whoosh, with something spinning all around me at the same time. Then I realized I wasn't going down anymore, but rising, still through this triangular purple infused corridor, whoosh, whoosh, whoosh, still the spinning, and I began to feel my heart pounding like it would burst inside me, I felt dizzy and slightly nauseous, and just when I thought I couldn't stand it for another moment longer, I stopped speeding forward, and the purple mist cleared, and I was standing on a grassy plain, almost a hilltop, that rose slightly upward in

front of me. I realized that the thing that had been spinning seemed to be the petals of an enormous flower, a lotus, perhaps, and that the hillside on which I stood was contained within its perimeter, like a low wall going around it. It occurs to me now that I was facing north.

Beyond the border of the wall were two more hills in the distance, one to the left and one to the right, covered in vibrant dark green vegetation, and I knew vaguely that there were Things in those hills, in those trees, but I didn't have time to think about them. There were four pillars that stretched up around me, at the outside edge of the wall, and as I watched, a pyramid rose up out of the hillside in front of me, or perhaps I simply moved swiftly up the hillside towards it. It wasn't large, maybe only one or one and a half stories high; it was four sided and made of a smooth golden brick or stone. A blinding light issued from the center of it, and, as I watched, the form of a person appeared in the center of this light and was walking towards me.

My impression was that he came from inside the pyramid, and he seemed to be coming from some distance, though the pyramid was just in front of me. He was tall and blond and blue eyed and wore a garment of brilliant white and a golden circlet about his temples. And he was smiling, he was so glad to see me. As he came close to me, he opened up the robe to reveal a column of blinding white light running down the centerline of his body. As my eyes adjusted to the light, I realized that the light was coming from his chakras, which were blazing yellow-white light and shaped sort of like flowers. I realized that my chakras were also blazing, and the light from his heart chakra leapt forward in a thin white-yellow tongue of flaming light and entered my heart chakra. Then his throat chakra flamed and leapt into mine, and then all of them at once seemed to, and that blazing sharing of chakra light continued for a few blissful, amazing moments.

He held his hands out in front of him, palms facing toward me, and I placed my palms against them, and the chakras in our hands blazed with light and fire for a moment. Then he took my hands and pulled them straight into his chest so that I held his heart chakra in my hands, and then he indicated that I should put his heart chakra inside my chest. I was amazed that he would suggest that, and slightly hesitant, but he was insistent, and together we thrust it into my chest. I was stunned at the force of the heat of the union of our two heart chakras. Then he gestured to his throat chakra, and again, I took his chakra in my hands, and lifted it out of him and into myself, with another flash of heat. Then I lifted out his third-eye chakra, then his solar plexus chakra, then his hara chakra. I reached

next for his root chakra, and realized that in my hands it had become a huge golden phallus, and as in the curious logic of dreams, there was only one obvious way to integrate that into myself—I mounted it, and at the same time, I reached up and removed the crown from his head, symbolic of his crown chakra, and placed it on my own head at the same moment as the phallus slid into me, and the universe exploded. It wasn't sex, it wasn't copulation, it was Union, I was perfectly with and within him, and he was perfectly with and within me. It was Bliss, it was Light, it was Perfection. I heard his voice in my ear, saying, “You are She, in Whom all things are received; She in Whom all things are created; She in Whom all things are possible. All Life is Yes; all Love is Know. Know that You are She.”

At about that moment, I heard your voice saying something about looking around for landmarks that would help me remember this place, and I laughed to myself that I wasn't likely to forget this. You said something else about bringing back a sign, or a key or talisman from this place, something to know and remember it by that would help me return, and I pulled back slightly from this Being with a wordless question, and his answer was to withdraw from me, and he ejaculated into my outstretched hands, a liquid golden light that turned into two glowing, golden diamond crystals that sank into my palms and disappeared as I watched.

Then your voice said it was time to return, and without another word or glance between us I was whisked up and away, coming back into awareness of my body with a nauseating thud, my head spinning, my heart pounding painfully. You started asking us questions about what we'd seen, where we'd been, and I was too nauseated and out of breath to answer, but was amazed to hear my classmates describing similar imagery, lotuses, columns, towers, pyramids, though no one else seemed to have experienced anything close to what had passed between me and that other Being—or at least, no one was admitting to it. I sat there in a haze, listening to them, thinking about my own experience, and waiting for my heart to quit pounding, my stomach to stop churning. I must have looked pretty stunned, because [my husband] asked me if I was OK, and all I could initially articulate to him as he looked over at me was, “What the f___ just happened to me?”

We broke for dinner at about that moment, and I realized my opportunity to share it with the class had passed. But I still wanted to tell you about it, and, of course, [my husband]. We had driven separate cars that day, so we met at the house before going to the restaurant, and there at home I told him. He stared at me while I told him about it, saying it was pretty amazing,

but I'd better not say anything about it in front of the class as a whole, that it was way too personal to just lay out there that way. He suggested I call [my brother], that he'd be able to decode it for me and would definitely be interested. I agreed, but thought at the same time that I really should tell you, but wanted to do so in private.

We went to dinner and then to the meet and greet with the class, but I held back, there were always too many people around. Perhaps now, after reading my account, you understand my hesitancy. Because to be honest, I wasn't sure how to begin, I was still unsure of myself, unsure of how to confess to someone I had only just met that under his direction I had experienced a union that was way more than sexual with someone who was apparently a Being of Light, a resident of the angelic realms, and also not sure of what that said about me. But I knew who would know what it all meant, and so as soon as I got home on Sunday, I called my brother and told the whole story to him. He was jubilant, congratulatory, awestruck, and then he asked me, "Well, what did Lon say when you told him?" I had to admit that I hadn't been sure of what or how to communicate it, and had been further stymied by my husband's reaction to it. My brother was incredulous. How could I not have shared that vision with you, who of all people, would understand it and sympathize with my bewilderment at it? I should have told you everything, he insisted. I agreed and promised him I would write you. And so here we are.

My brother was curious to know which of the Aethyrs you had us reading from, and I couldn't remember; my husband thinks you said we were only going to push ourselves up a level, but my brother thinks I went farther than that and said you might recognize which one. There were things about the place that I recognized from dreams—it's a place I've dreamed of my whole life but never consciously remembered until now. I'm not unaccustomed to visions and vision quests, but this was unlike anything I've ever done before. My body's reaction to it was visceral; I crashed hard when I came back from it, and I continued to feel the physical aftereffects for several days (kind of like recovery from a bad acid trip). Today, Thursday, I'm finally feeling back up to steam. My brother said that's a normal reaction to astral projection; is that really what I did? I have my own theories about the imagery and symbolism. I'm a massage therapist and energy worker, a master of the Usui and Karuna systems of Reiki, and the student of a spirit guide who was a Native American shaman. The ejaculation of light that turned into crystals and sank into my palms resonates with me on several levels. I think one possible meaning is that it

was a gift to use in my healing work. I can tell you that all this week, whenever I've "turned on" the Reiki or use one of the symbols, the chakras in my palms blaze with heat, my patients have actually commented on it! (In fact, they're heating up right now, just thinking about it.) [My brother] didn't exactly discount my idea about it, but he said there was a lot more mystical significance there than I realized, or than he should even talk to me about until I talked to you. Obviously, it's loaded with archetypal images, but I would love to know what you get from them, what level you sent me to, and if you recognize anything from my descriptions.

Thanks for your patience. This has turned from an email into a novella! I eagerly await your reply!

Brightest blessings!

Notes

[1](#) Geoffrey James, *The Enochian Magick of Dr. John Dee*. (St. Paul, MN: Llewellyn Publications, 1994). Originally published: *The Enochian Evocation of Dr. John Dee*. (Gillette, NJ: Heptangle Books, 1984) pp. 199–201.

[2](#) Sometimes spelled “Kelley.”

[3](#) Meric Casaubon, ed. *A True & Faithful Relation of What Passed for Many Yeers Between Dr. John Dee and Some Spirits*. Ed. Clay Holden (orig. pub. London: Maxwell: 1659, rev. ed. New York: Magickal Child Publications, 1992. A transcription of Dee's diaries from May 28, 1583 to April 2, 1587. The Magickal Child edition expands on the original and includes additional material by Clay Holden and Lon Milo DuQuette. Hereafter referred to as “*A True and Faithful Relation*.”

[4](#) Joseph H. Peterson, ed. *John Dee's Five Books of Mystery: Original Sourcebook of Enochian Magic*. (Boston: Weiser Books, 2003).

[5](#) Jean-Claude Carrière, *The Mahabharata: A Play Based Upon the Indian Classic Epic*, trans. Peter Brook (New York: Harper & Row, 1987), 5.

[6](#) Ibid.

[7](#) Aleister Crowley, *Magick, Liber ABA: Book Four*, ed. Hymenaeus Beta, 2nd rev. ed. (York Beach, ME: Weiser Books, 1997), 126.

[8](#) Francis Israel Regardie (1907–1985) was private secretary to Aleister Crowley in the 1920s. Regardie went on to publish the rituals of the Golden Dawn and a series of books that made him a venerated icon of the magical and hermetic movements of the late twentieth century.

[9](#) Aleister Crowley, Israel Regardie, eds., *Gems from the Equinox* (St. Paul, MN: Llewellyn Publications, 1974; Scottsdale, AZ: New Falcon, 1992; San Francisco: Weiser Books, 2008).

[10](#) Israel Regardie, ed. *The Golden Dawn: The Original Account of the Teachings, Rites & Ceremonies of the Hermetic Order*. (St. Paul, MN: Llewellyn Publications, 1969). There have been numerous revised editions to this book, the latest being issued in 2002.

[11](#) These nearly illegible photocopies were printed from microfilm on primitive heat-sensitive paper that made your skin crawl whenever you touched it.

[12](#) Sometimes spelled *Kelly*.

[13](#) Aleister Crowley, Lon Milo DuQuette, and Christopher Hyatt, *The Enochian World of Aleister Crowley: Enochian Sex Magick* (Scottsdale, AZ: New Falcon, 1991).

[14](#) Lon Milo DuQuette, *Tarot of Ceremonial Magick Deck: A Pictorial Synthesis of the Three Great Pillars of Magick* (Stamford, CT: U.S. Games Systems, 1995).

[15](#) Lon Milo DuQuette, *Tarot of Ceremonial Magick* (York Beach, ME: Weiser Books, 1995).

[16](#) There! That wasn't so hard. Thank you, O remover of obstacles. I do believe the evil spirit of writer's block has been banished.

[17](#) Crowley, *Magick, Liber ABA: Book Four*, 193.

[18](#) In magick, “invocation” usually refers to the *calling into* oneself the presence or the essence of Deity; “evocation” usually refers to *calling forth* a spiritual entity (angel, spirit, demon, etc.) into the magician's triangle of art, there to be constrained and charged to do the magician's bidding. Theoretically, once the magician has successfully invoked the divine presence within himself or herself, he or she then has the divine authority to evoke the spirits.

[19](#) John Dee, *Mysteriorum*, and *John Dee's Five Books of Mystery*, p. 54: Sloane 3188.

[20](#) Caitlin and John Matthews, *The Western Way: A Practical Guide to the Western Mystery Tradition* (London: Arkana/Penguin Books. 1986), 294.

[21](#) The title *doctor* has for centuries been attached to John Dee, and certainly his academic and professorial stature among his counterparts was enormous. However, there are no records of him actually receiving a doctorate degree. We do know that he finished school in 1551 with a master of arts degree and subsequently given a modest pension from King Edward VI.

[22](#) Peter French, *John Dee: The World of an Elizabethan Magus* (New York: Dorset Press, 1989).

[23](#) John Aubrey, *The Natural History and Antiquities of the County of Surrey* (London: n.p., 1718), 82.

[24](#) This tidbit of historical trivia did not escape the attention of former British intelligence officer Ian Fleming when he created his fictional superspy, James Bond. Dee's espionage exploits are featured at an exhibit at the International Spy Museum in Washington, D.C.

[25](#) Sometimes spelled *skrying*.

[26](#) *A True & Faithful Relation*, Magickal Childe edition, p. 174.

[27](#) For good or ill, there will always be a few of these. Foolishness and naïveté are often the most valuable weapons in the magician's arsenal.

[28](#) Ordo Templi Orientis.

[29](#) Without which the magician “can do nothing.”

[30](#) Even though Dee and Kelley continued an on-and-off relationship until 1587, when one particularly significant Enochian magick-related operation occurred (see [book III](#)), for all intents and purposes their angelic operations ended on July 13, 1584.

[31](#) Johann Wolfgang Goethe, *Faust*, trans. George Madison Priest (Franklin Center, PA: Franklin Library, 1979).

[32](#) Lon Milo DuQuette, *The Chicken Qabalah of Rabbi Lamed Ben Clifford* (Boston: Weiser Books, 2001). 129.

[33](#) *Mysteriorum Liber Primus*. Also *John Dee's Five Books of Mystery*, pp. 67–68.

[34](#) What is likely Dee's own copy of *Aldaraia sive Soyga: Tractatus Astrologico magicus*—the *Book of Soyga* is found in the British Library's MS Sloane 8.

[35](#) It is interesting to note that one row in the table Magistri of *The Book of Soyga* is not filled with letters.

[36](#) I encourage readers who feel drawn to the mysteries of the tables to review the following brilliant cryptographic analysis of them: Jim Reeds, “John Dee and the Magic Tables in the Book of Soyga,” in *John Dee: Interdisciplinary Essays in English Renaissance Thought*, Vol. 193, *International Archives of the History of Ideas/Archives internationales d'histoire des idées*, ed. Stephen Clucas (New York and Heidelberg: Springer, 2006).

[37](#) Carl Sagan (1934–1996) was an American astronomer and popular-science writer. This quote is from his 1980 television series, *Cosmos*.

[38](#) Aleister Crowley, *Magick, Liber ABA: Book Three: Magick in Theory and Practice*, 231.

[39](#) Lon Milo DuQuette, *The Key to Solomon's Key: Secrets of Magic and Masonry* (San Francisco: CCC Publishing, 2006), 104.

[40](#) I Kings 3:5. George M. Lamsa, trans., *The Holy Bible from Ancient Eastern Manuscripts* (Philadelphia: A. J. Holman Company, 1967).

[41](#) *Ibid.*, I Kings 3:9–12.

[42](#) Just as no two people share the same history (karma), flaws, talents, or potential, each magician's career is entirely unique. Hence the Lord's comment to Solomon, “Lo, I have given you a wise and understanding

heart, so that there has been none like you before you, neither shall any arise after you like you” (I Kings 3:12).

[43](#) DuQuette, *The Key to Solomon's Key*, 105.

[44](#) Dee, *Quinti Libri Mysteriorum*, Sloane 3188.

[45](#) John Dee, *De Heptarchia Mystica*, Sloane 3191.

[46](#) Dee and Kelley referred to their magical sessions as actions.

[47](#) Dee, *Quinti Libri Mysteriorum: Liber Primus*, Sloane 3188.

[48](#) My dear friend Glacier in Chicago fashioned both the Ring and Lamen for me from a plate of thin gold (see acknowledgements).

[49](#) “From the year 1579 in approximately this manner, in Latin or English (and furthermore in another singular and particular manner around the year 1569, sometimes for Raphael and sometimes for Michael) it was most pleasing to me to pour forth prayers to God. May God grant his wonderful mercy to me. Amen.” Dee, *Quinti Libri Mysteriorum: Liber Primus*, Sloane 3188.

[50](#) Using the inconsistent spelling characteristic of the Elizabethan period, this phrase originally read, “Beware of wavering: Blot owte suspicion of us; for we are gods Creatures that haue Raigned, do Raigne, and shall Raigne for eu[^]. All our Mysteries shalbe known unto you.” Dee, *Quinti Libri Mysteriorum: Liber Primus*, Sloane 3188.

[51](#) The letter *b* (or *Pa* in the angelic alphabet) is used liberally in Heptarchic and Enochian magick. The frequency of its appearance has prompted some modern scholars to speculate that it represents the number seven, the key or foundational number of Dee and Kelley's angelic magick.

[52](#) The symbols of the planets are as follows: Saturn ♄, Jupiter ♃, Mars ♂, Sol ☉, Venus ♀, Mercury ☿, Luna ☾.

[53](#) This prayer is not found as such in the original Dee and Kelley material. I composed it to reflect my understanding of the purpose of the Lamen as it relates to myself and the Holy Table.

[54](#) Dee, *Quinti Libri Mysteriorum*: Appendix, Sloane 3188.

[55](#) Most likely laurel wood.

[56](#) It is estimated in Dee's day a cubit equaled approximately forty-four inches.

[57](#) *A True & Faithful Relation* also includes excerpts from Dee's work with Bartholomew Hickman from March 20, 1607, to September 7, 1607.

[58](#) Aleister Crowley, *The Equinox*, Vol. I, no. 7. Reprinted as *The Equinox: Volume I*, Soror Virakam, ed. (York Beach, ME: Weiser Books, 1999), 229.

[59](#) Dee, *Quinti Libri Mysteriorum*: Appendix, Sloane 3188.

[60](#) And just as we microcosmic human beings are said to be the reflection of macrocosmic Deity, the individual names of the kings and princes on the 12×7 table that create the Lamén (which are read from right to left) are the mirror image of the those found on the 12×7 table that create the Holy Table (which are read from left to right).

[61](#) Dee, *Quinti Libri Mysteriorum: Liber Secundus*, Sloane 3188.

[62](#) *Liber Juratis (The Sworne Booke of Honorius)* and Athanasius Kircher's *Eodipus Aegypticus*.

[63](#) The Greek omega here is the only example of a non-Latin letter appearing on the Sigillum Dei Aemeth.

[64](#) When new, the candles served to illuminate the altar during several years of Gnostic masses.

[65](#) My thanks go to Enochian magician Michael Strader for these images, which he was kind enough to also fashion for our Monday night magick class in purified tin.

[66](#) Casaubon, *A True & Faith Relation*, 209.

[67](#) Dee and Kelley, *Liber Mysteriorum Quintus*, Sloane 3189.

[68](#) Much of which can be found today in Sloane 3189.

[69](#) Sloane 3188.

[70](#) Peterson, *John Dee's Five Books of Mystery*, 32.

[71](#) Dee, *Mysteriorum Liber Primus*, Sloane 3188.

[72](#) Dee, *Liber Mysteriorum Quintus*. Sloane 3188.

[73](#) For the full quote see Casaubon, *A True & Faithful Relation*, 174.

[74](#) New volumes of *The Equinox* continue to be published today by Crowley's magical order, Ordo Templi Orientis.

[75](#) The Ceremony of Preparation is found in chapter one and appendix I of this book.

[76](#) Casaubon, *A True & Faithful Relation*, 74.

[77](#) Ibid.

[78](#) Ibid.

[79](#) Ibid., 88.

[80](#) The calls are also referred to as *cries* or *keys*.

[81](#) In this fanciful vignette, Nalvage is reaching into the future to quote the venerable author of *The Chicken Qabalah of Rabbi Lamed Ben Clifford*.

[82](#) Dee, Sloane 3191.

[83](#) Some of the countries are difficult for us to pinpoint today. I am deeply

indebted to Robin Cousins, who has done extensive research in this area and written a marvelous essay on the subject, which he has graciously allowed me to reprint in its entirety in appendix III.

[84](#) Casaubon, *A True & Faithful Relation*, 170.

[85](#) Ibid., 168.

[86](#) The four cloths were colored: The one in the east was red; the south, white; the west, green; and the north, black.

[87](#) Casaubon, *A True & Faithful Relation*, 170.

[88](#) Casaubon, *A True & Faithful Relation*, 183.

[89](#) The tribes were first identified by a number, one through twelve, and later identified by name.

[90](#) David R. Jones, “The System of Enochian Magick, Part II: The Evolution of the Tablets,” *Lion & Serpent* 4, no. 4 (2001). *Lion & Serpent* is a journal published by Sekhet-Maat Lodge, Ordo Templi Orientis.

[91](#) Dee, *Cotton Appendix XLVI: Actio Tertia Trebonae Generalis*.

[92](#) In particular, *Liber Scientiae Auxilii et Vitoriae Terrestris* (Sloane 3191).

[93](#) Casaubon, *A True & Faithful Relation*, 188.

[94](#) Ibid., 168.

[95](#) Ibid.

[96](#) The Book of the Revelation 4:4: “Surrounding the throne were twenty-four other thrones, and seated on them were twenty-four elders. They were dressed in white and had crowns of gold on their heads.”

[97](#) INRI is an acronym of the Latin phrase *Iesvs Nazarenvs Rex Iudaeorvm*, “Jesus the Nazarene, King of the Jews.” It appears in the Gospel of John ([chapter 19](#), verse 19). The four letters also have profound esoteric meanings to Christian mystics and ceremonial magicians, who see in the letters a magical formula of creation and being.

[98](#) In astrology it is the four fixed, or kerubic, signs of the zodiac that exemplify the purest elemental quality. For example, there are three zodiac signs that represent the element of Fire: Aries, Leo, and Sagittarius. Aries is the cardinal or initial aspect of Fire, Leo is the fixed (kerubic) or firmly defined aspect of Fire, and Sagittarius is the mutable and most easily influenced aspect of Fire.

The four fixed (kerubic) signs of the zodiac are: Aquarius (Air), Scorpio (Water), Taurus (Earth), and Leo (Fire). The classic symbols of the fixed signs (the angel of Aquarius, the eagle of Scorpio, the bull of Taurus, and the lion of Leo) are called the kerubic emblems and appear often in Christian iconography.

- [99](#) Casaubon, *A True & Faithful Relation*, 179.
- [100](#) Ibid.
- [101](#) Superficial, though not essential, transmutation.
- [102](#) Casaubon, *A True & Faithful Relation*, 183.
- [103](#) Ibid., 188.
- [104](#) Casaubon, *A True & Faithful Relation*, 196.
- [105](#) Ibid.
- [106](#) Ilemese is one of Sons of Sons of Light from the Sigillum Dei Aemeth. See chapter ten.
- [107](#) Casaubon, *A True & Faithful Relation*, 209.
- [108](#) Ibid., 209.
- [109](#) For the moment I will forego a discussion of the small cards of each suit. See appendix IV.
- [110](#) I don't fully understand why, but it is a consistent characteristic of Enochian magick to organize the four elements in this order: Air, Water, Earth, and Fire.
- [111](#) Charley D. and Milo, *Charley D. and Milo*, Epic Records, 1970.
- [112](#) The more the magician practices reciting the calls, the more sensitive he or she becomes to the shifts of consciousness each one produces.
- [113](#) Theoretically, each of the 156 lettered squares of an Elemental Tablet is an angel who can be contacted by continuing the hierarchical descent into the subangle. If you care to plunge this deeply into elemental workings, you are free to do so by discovering a further hierarchy of names and letters that seems most logical to you.
- [114](#) Donald Laycock, *The Complete Enochian Dictionary: A Dictionary of the Angelic Language As Revealed to Dr. John Dee and Edward Kelley* (York Beach, ME: Weiser Books, 1994).
- [115](#) DuQuette, *The Chicken Qabalah of Rabbi Lamed Ben Clifford*, 17.
- [116](#) The thirtieth Aire contains four parts.
- [117](#) Aleister Crowley, *The Vision & the Voice, With Commentary and Other Papers* (York Beach, ME: Weiser Books, 1998), 45.
- [118](#) Crowley, *The Vision & the Voice*, 8.
- [119](#) New edition of "The Physical Location of the Ninety-one Parts of the Earth Named by Man, as Detailed in the *Liber Scientiae Auxilii et Victoriae Terrestris* of John Dee," published in *Elizabethan Magic*, ed. Robert Turner (Shaftesbury, Dorset, UK: Element Books, 1989). 162.
- [120](#) Henry Cornelius Agrippa, *Occult Philosophy*, 1533.

[121](#) Meric Casaubon. *A True & Faithful Relation of What passed for many Yeers Between Dr. John Dee and some Spirits*, London, 1659, p.153; and pp.153–159 for all quotations following.

[122](#) Dee, like most of his contemporaries, believed the island of Friseland to exist. It was, in fact, a duplication of Iceland on an early map, an error which was repeated. When its coast was supposedly skirted, this was actually the coast of Cape Farewell, Southern Greenland. Note also that today Germania (Part 29) incorporates Poland. In Dee's time Poland was located further eastward and would have formed part of Sarmatia or Russia (Part 46).

[123](#) The following is taken from [chapter 20](#) of my book *My Life with the Spirits: The Adventures of a Modern Magician* (York Beach, ME: Weiser Books, 1999), 138–141.

[124](#) Laycock, *The Complete Enochian Dictionary* (see footnote 115).

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And the electronic files of Sloane manuscripts numbers 2599, 3188, 3189, 3191, 3677, 3678, 3821, and 3824 and Cotton Appendix XLVI (including most of the source material for Casaubon's *A True & Faithful Relation*). These manuscript collections are housed in the British Library, London, and the Bodleian and Ashmolean collections are at Oxford.

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About the Author

Lon Milo DuQuette is a bestselling author and lecturer, whose books on Magick, Tarot, and the Western Mystery Traditions have been translated into ten languages. He is currently U.S. Deputy Grand Master of Ordo Templi Orentis and is on the faculty of the Omega Institute in Reinbeck, NY and the Maybe Logic Academy. Among his many books, he is the author of *My Life with the Spirits* (Weiser 1999), *Understanding Aleister Crowley's Thoth Tarot* (Weiser 2003), *The Magick of Aleister Crowley* (Weiser 2003), and *Tarot of Ceremonial Magick* (Weiser 1995). He lives in Costa Mesa, CA with his wife Constance. Visit him on the Web at: www.lonmiloduquette.com.



Having mastered the arts and science of his age, Elizabethan magus Dr. John Dee [1527–1608] resolved that worldly knowledge could no longer provide him the wisdom he desired. He turned his attention to magick, and in 1582 he and his clairvoyant partner Edward Kelley made contact with a number of spiritual entities who identified themselves as angels—the same angels that communicated with Adam, Enoch, and the patriarchs of the Old Testament. Over the next three years three distinct magical systems were revealed to Dee and Kelley. The third, thanks largely to efforts from the adepts of the Hermetic Order of the Golden Dawn and the 20th-century practices of Aleister Crowley, is now widely known as Enochian Magick.

Enochian Vision Magick includes extensive background and historical notes, explores the foundation for the creation of the Enochian Magick system, and provides readers with a step-by-step process for using it.

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—Geoffrey James, editor and translator of *The Enochian Evocation of Dr. John Dee*

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"We are lucky to finally have a useful introduction to this difficult subject that provides the aspiring Enochian conjurer with both the proper foundation and the tools to successfully begin what can become a lifelong adventure and labor of love."

—David R. Jones, Master of The Black Lodge of Santa Cruz

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Enochian Magick Reference

Benjamin Rowe

Enochian Magick Reference

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Credits:

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Origins of the Magick: The Dee Diaries

The systems of magick now known as Enochian magick derive from the work of the Elizabethan scholar Dr. John Dee and seer Edward Kelly. Dee had a passion for discovering lost knowledge and spiritual truths; in particular he wanted to recover the wisdom he believed to be in the lost books of earlier times. Among these was the then-fabled Book of Enoch, which he apparently conceived as being a book describing the magick system used by that patriarch. Having come to the conclusion that worldly efforts would not lead to the wisdom he desired, he decided to apply himself to contacting divine sources. During the years from 1581 to 1585, Dee performed a long series of magickal operations to that intent. Kelly joined him in March of 1582, and was his sole assistant during the remainder of the work.

The method employed for these works was fairly standard for the time. Dee would act as the orator, directing fervent prayers to God and the archangels for 15 minutes to an hour. Then a scrying stone would be placed on a prepared table, and the angels were called to manifest a visible appearance therein. Kelly would watch the stone and report everything he saw and heard; Dee would sit at another table nearby and record everything that occurred.

Dee made multiple copies of these records. A portion of them, concerning the Angelic Calls, Tablets and *Liber Scientiae*, were acquired with Dee's library by Robert Cotton. This part was published in Casaubon's *A True and Faithful Relation*. The earlier portions concerning the Heptarchy and *Liber Loagaeth* came to light by a more roundabout means.

In the later years of his life, Dee apparently decided to conceal his magickal records in a hidden compartment of a large cedar chest he possessed. After his death the chest was purchased from his estate and passed through several owners. The hidden documents were not discovered until around 1662, and found their way into the hands of Elias Ashmole in 1672. Mr. Ashmole's collection passed eventually to the British Library.

According to Ashmole, about half of the hidden records were mistakenly destroyed by the discoverer's maid before efforts were made to preserve the rest. Despite this, the records for the 1581-1585 operations appear almost entirely intact.

The record of these operations is very detailed; so much so that it takes careful study to separate the spiritual "wheat" from the chaff. Much of the communication was important within the context of the operations, but has no direct bearing on the systems of magick being presented. Of the rest, there are long periods of communications that, in retrospect, seem to have no purpose but to hold the magicians' attention on continuing the operations. During these periods the angels would present colorful visions, portentous prophecies, and angelic gossip, but very little in the way of solid information. Additionally, the reader must deal with side-excursions into apocalyptic religion, Elizabethan politics,

Dee and Kelly's personal problems, and various irrelevant queries that Dee insisted on inserting into the work.

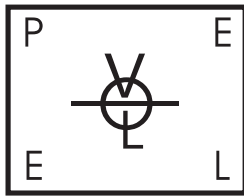
Chronologically, Dee and Kelly's work divides into three highly productive periods separated by months in which nothing of particular value was received. The material received in each period generally stands on its own, and is only loosely related to that in the other periods. In the strictest interpretation, only the material from the third period qualifies as "Enochian", but the term is often applied to all of the work.

Period one: The Heptarchia Mystica

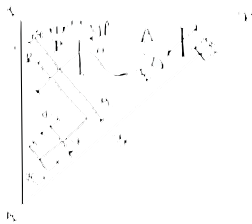
The first system of magick given to Dee was the *Heptarchia Mystica*. This is a self-contained and moderately complex planetary angel magick, similar in style (but not in content) to various "Solomonic" grimoires of the day. The full record of its presentation can be found in Dee's *Mysteriorum Libri Quinti*; a working grimoire, composed of Dee's extracts from that record, is known as *De Heptarchia Mystica*.

The presentation of this magick was remarkably sequential and orderly, compared to later parts of the work. The necessary physical equipment was described in detail, followed by an angelic hierarchy of 49 "Good Angels", and further information concerning the Kings and Princes of the hierarchy, and their ministers. The major part of the information was given during 1582; significant corrections to the design of the equipment were given in the spring of the following year, after an hiatus in the work and the presentation of *Liber Loagaeth*.

Equipment: Ring, Lamen, and Holy Table

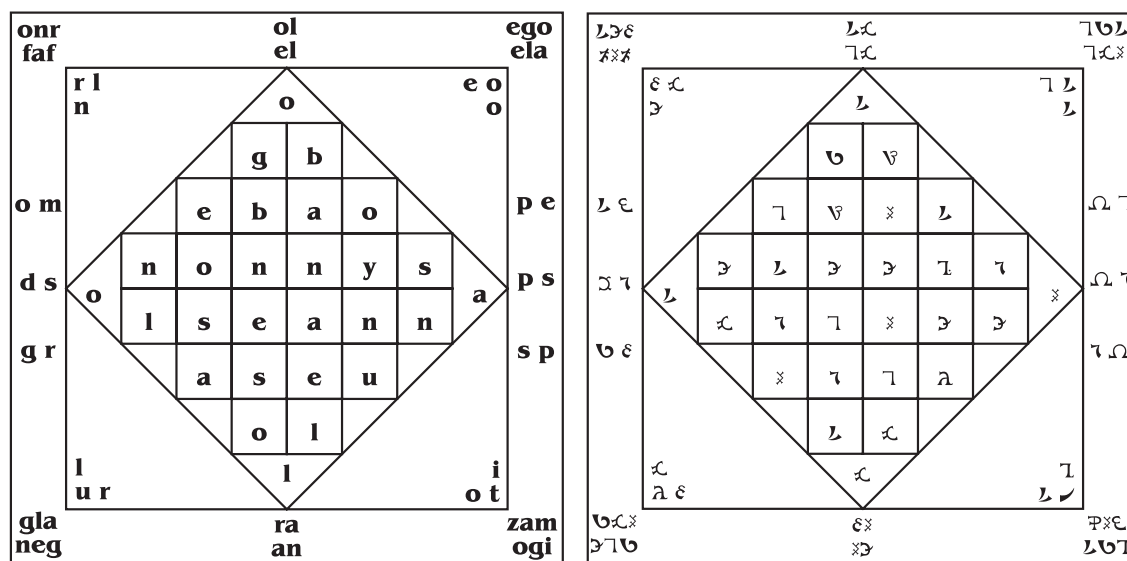


The angels claimed that the ring they designed for Dee was the same one that Solomon used to control demons. It had a plain band, to which was attached a rectangular plate. The letters PELE (Latin for "he will work wonders") were inscribed in the four corners. In the center was a circle with a horizontal line through it, with the letter "V" above and the letter "L" below.



Two different lamens were given to Dee. The first of these bears a generic resemblance to various goetic sigils, being an assortment of free-form lines and oddly placed letters. The being giving it instructed that it was to be made in gold and worn in all times and places for purpose of protection.

The following year, Dee and Kelly were told that this was a false lamen given by an "illuding spirit". They were given a 12-by-7 table formed from the names of the Heptarchic Kings and Princes; the new lamen consisted entirely of letters taken from this table and arranged in rectilinear patterns. (See Appendix E.) Unlike the first lamen, the purpose of the second was solely to "dignify" the magician, to show his worthiness to perform the Heptarchic magick.



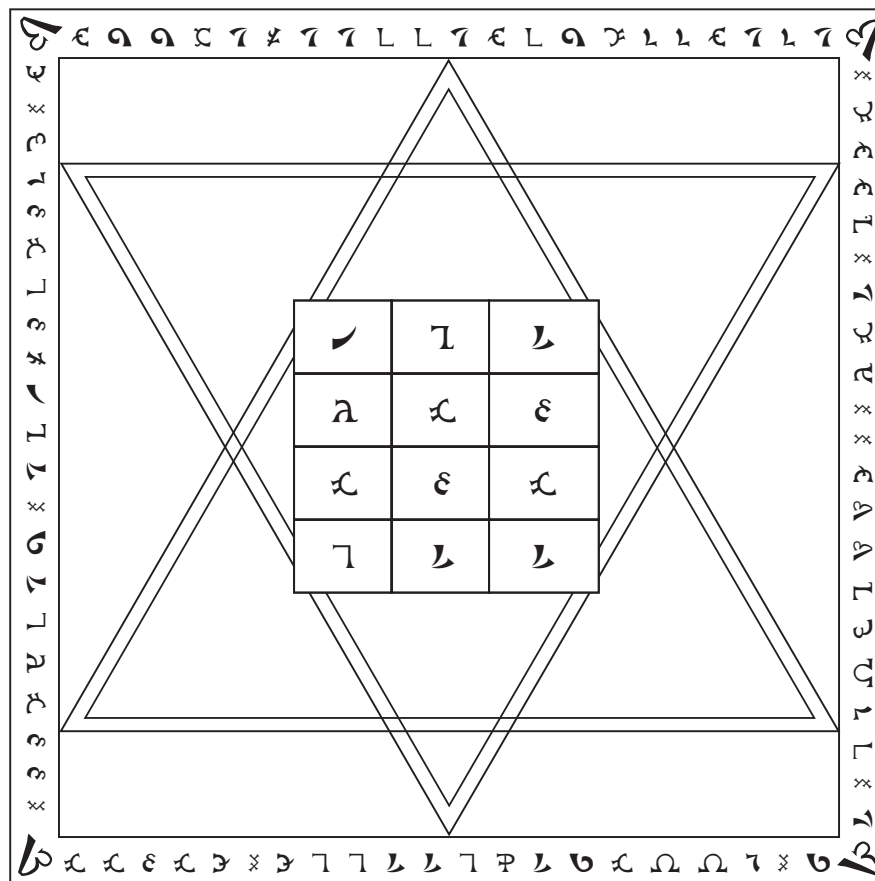
"True" Heptarchic Lamen in English and Angelic Versions

The Holy Table or Table of Covenant was the centerpiece of the Heptarchic magick. Its purpose was to be an "instrument of conciliation"; that is, the means by which the powers it symbolizes are brought into harmony with the magician. As with the lamen, the initial version of the table was later said to be incorrect, and a new design provided.

The table was to be two cubits square (roughly 34 to 44 inches) and two cubits high. The legs ended in or rested upon hollow containers, under which small copies of the Sigil of Ameth were placed. It had a one-inch border, in which certain letters were drawn, 21 to a side. Inside the border a Star of David was drawn, and in the center of the star a 6-inch square divided into a 3-by-4 grid, containing more letters. On top of the table were placed seven planetary talismans, called the "Ensigns of Creation". In the center, a large version of the Sigil of Ameth. When in use, the table, Sigil, and talismans were to be covered with a red silk cloth. The scrying-stone was then placed on top of the cloth, directly over the Sigil.

The letters around the edge of the table, and in the central grid, are taken from the same 12-by-7 table (Appendix E) used to form the lamen. They are intended to "dignify" the table -- to consecrate it to the Heptarchic work -- in the same way the lamen dignifies the magician. There is no indication in the record that they were intended to be words conveying meaning, as Gerald Schueler has alleged.

Many magicians have assumed that the Holy Table is also necessary to operations involving the Calls and Tablets given to Dee and Kelly in 1584. It is true that they made use of the table for operations that obtained that material. However, the table is clearly designed specifically for use with the Heptarchic powers; it seems unlikely that it would be suitable for the quasi-elemental nature of the Tablet powers.



**The Holy Table of Practice, or Table of Covenant
Reconstructed according to the Angels' directions.**

Equipment: The Sigil of Ameth

The Sigil of Ameth or *Sigillum Dei* is a large wax disk, on which are inscribed various names of God and angels, within a design of heptagons and heptagrams. This sigil was to be placed in the center of the Holy Table, underneath the scrying-stone. Smaller versions were to be placed underneath the cup-like ends of the table's legs, apparently to insulate the table from earthly influences.

The Sigil is the only part of Dee's work that has a direct correspondence in earlier magickal systems; versions appear in *Liber Juratis* and in *Eodipus Aegypticus*, among other volumes. Dee was initially instructed to copy the sigil from a book in his library, but found conflicting versions and could not decide between them. When he questioned the angels, they proceeded to give him the design for a new, more detailed version. The resultant sigil is substantially different from those earlier versions, sharing only the overall geometric design with them.

While most of the names on the Sigil are not immediately recognizable, nearly all of them are derived from two sets of familiar angelic names. The first set are the angels Agrippa lists as the "seven which stand in the presence of God". The god-names in the outermost heptagon are formed by transposition of the letters of these names, following an elaborate but consistent method. The second set are the planetary Archangels, whose names are shown at the center of the Sigil. These are used to form the four groups of seven angelic names within the heptagram, called the "Sons of Light", "Daughters of Light", "Sons of the Sons", and "Daughters of the Daughters". Additionally, they are used to form the god-names written in the space between the heptagon and the heptagram. It is interesting to note that the derived names were given first, and only afterwards was the means of derivation shown. (For a picture of the Sigil, and details on the formation of its divine and angelic names, see [Appendix A: The Sigil of Ameth and its Holy Names](#).)

Equipment: The Ensigns of Creation

Immediately following the presentation of the Sigil of Ameth, the angels provided seven complex talismans called the "Ensigns of Creation". These were to be engraved on plates of purified tin, and arrayed on the surface of the holy table; either in a continuous ring around the Sigil of Ameth, or in a row directly in front of the magician. As an alternative to the plates, the angels allowed that they could be painted directly on the table. During the Spring, 1583 corrections, the angels specified that the letters on the ensigns were to be converted into the angelic alphabet, but this was apparently never done.

As with the table itself, the ensigns were intended as instruments of conciliation between the magician and the Heptarchic powers. Each ensign was associated with a specific Heptarchic King, and therefor with a specific planet and day of the week. Full-size illustrations of the Ensigns can be found in [Appendix B: The Seven Ensigns of Creation](#). The versions shown in the appendix were prepared from scans of the diaries, unaltered but cleaned up to remove the dirt and smudging from four centuries of aging.

Two later versions of the Ensigns have circulated in modern publications. The first of these was created by the pseudonymous "Dr. Rudd", a century or more after Dee's time. Rudd's version shows the names of various traditional demons written on the Ensigns. Rudd's notion was that the letters stood for the names of these demons, and the number of times the letter appeared signified the number of times the demon was to be invoked.

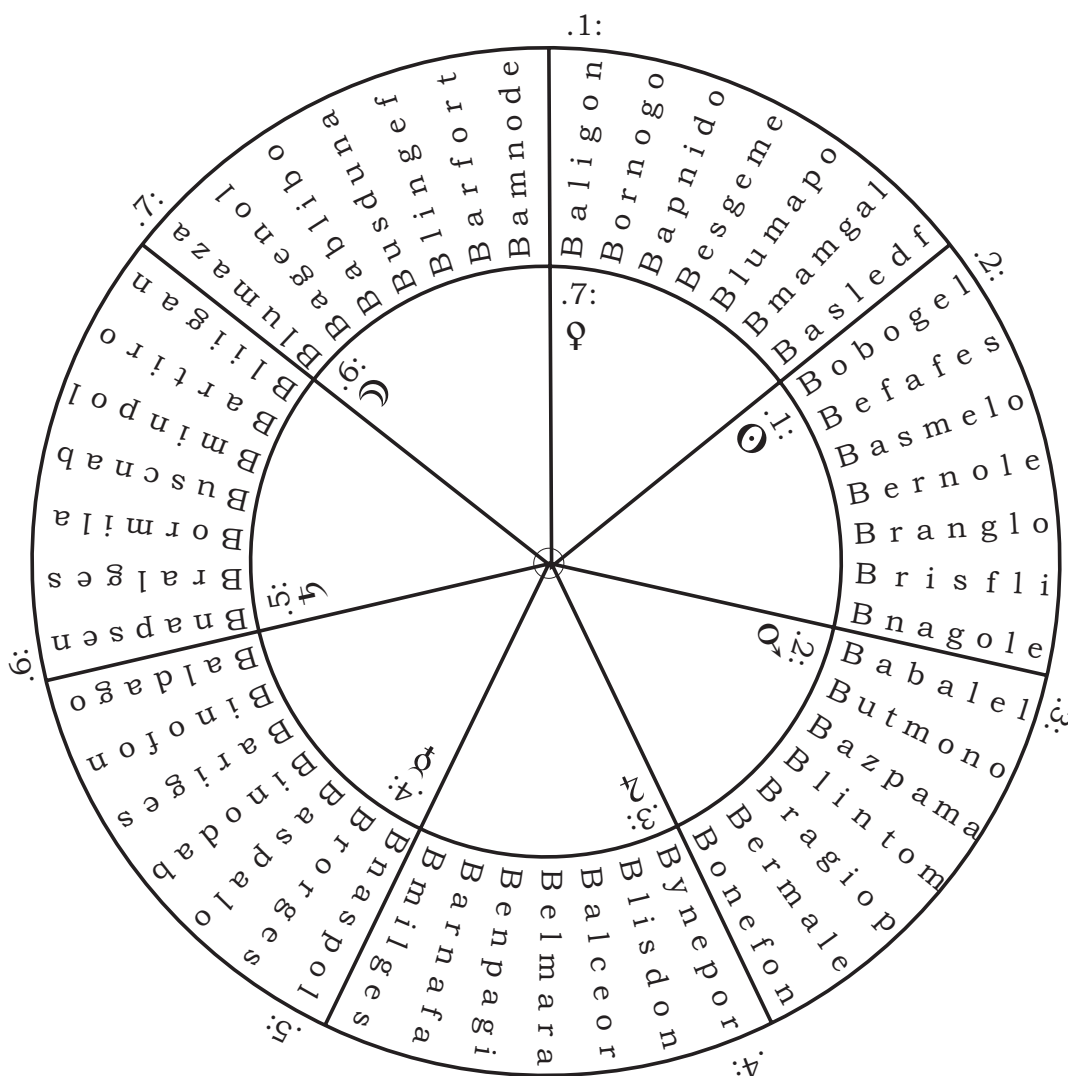
A version of the Ensigns was published in Pat Zalewski's *Golden Dawn Enochian Magick* which shows all the lowercase letter "B"s in the Ensigns as numeral sixes. This version seems to be a fairly recent invention, first appearing in print in the 1960's. But as can be seen from the illustrations in the appendix, the sixes and "b"s on the Ensigns are drawn in a consistently distinct manner.

Neither of these later versions has any justification in the diaries. If there is a logic behind the symbols on the Ensigns, it is not explained anywhere in the record.

The Heptarchic Hierarchy: The 49 Good Angels

The 49 Good Angels are the first "worldly" angelic powers presented in this system. Those listed on the Sigil of Ameth are apparently in some way above the worlds in which men live, as are the Ensigns. Having presented the Ensigns, the archangel Michael introduces the 49 angels by saying: *"Now you touch the world, and the doings upon the earth. Now we show you the lower world: The Governors that work and rule under God."*

Dee and Kelly were presented with seven 7-by-7 tables. Each square of each table contained a letter and a number from 1 to 49. (See Appendix C.) By gathering the letters with the same number in a certain sequence, the names of the angels were produced. The list of names, divided into groups of seven, were called the Tabula Collecta. Dee arranged these names into a circular table called the Tabula Bonorum, dividing the angels into groups of seven, with a King and a Prince heading each group.



The Tabula Bonorum

Each of the original seven tables was associated with power over a particular aspect of existence; it follows that each angel's name controls some part of each of those aspects. The powers ascribed to each table or letter are:

- Wit and wisdom
- The exaltation and government of Princes
- Prevailing in counsel, and over the nobility
- The gain and trade of merchandise. (Later changed to Water by Dee, for no clear reason.)
- The qualities of Earth, and of Water
- Knowledge of the Air and those that move in it
- The government of fire.

From this list of powers it would seem that, along at least one dimension, the Heptarchic magick is not entirely planetary in nature. The powers would fit more with the conception of a fourfold elemental world ruled by a threefold manifest spirit, as in the lowest seven sephiroth of the cabala.

Dee retroactively assigned a planetary attribute to each group of seven angels, based on the connections between the Kings and the days of the week. Later students have interpolated a system of dual attributes, based on the fact that the Prince of a given day is in a different group from the day's King.

The Kings, Princes, and their ministers

Following the presentation of the 49 angels, there is a gap in the record of about six months; apparently no operations were performed in this period. Ashmole speculates that Dee and Kelly had a disagreement over continuing the work. This seems a reasonable assumption. The pre-hiatus record ends with Kelly expressing dislike and disbelief of the spirits for suggesting he take actions not in accord with his nature. The post-hiatus record begins with the note: "After reconciliation with Kelly".

The material in this section is more confused than in those previous. The speech of the angels is more elaborate and bombastic, the visual aspect characterized by a quality of kitsch. Perhaps Kelly's continuing hostility to the angels is responsible for the change.

The powers of the Princes are presented first, followed by their sigils. Next the Heptarchic Kings appear in succession. They describe their powers, and each presents their 42 ministers. The ministers in turn present their names, in two forms: a table of six rows and seven columns, each containing a letter; and a talisman with their names written about the circumference.

The powers ascribed to the Kings appear to be more in keeping with a planetary nature than those assigned to the individual letters of their names. However, there are some instances where the powers seem inappropriate to the assigned planet, and others where the power of the Prince does not accord with that of the King.

Planet	King	King's power	Prince	Prince's power
Sun	Bobogel	Wisdom, Science	Bornogo	metals, altering nature
Mars	Babalel	Waters, battle	Befafes	seas
Jupiter	Bynepor	life of all things	Butmono	earth
Mercury	Bnaspol	earth and its contents	Blisdon	life
Saturn	Bnapsen	casting out wicked spirits	Brorges	fire
Venus	Baligon	powers of Air	Bagenol	not shown
Moon	Blumaza	not mentioned	Bralges	Air, invisible spirits

The 42 ministers assigned to each King are divided into six groups whose seven members have names formed from the same letters. Each group rules a four-hour section of the day, beginning at midnight. The first group is typically represented as expressing a purer form of the King's power than the remaining five groups.

As was the case with the lamen and holy table, the names of the ministers are derived from the table of the 49 angels. For the ministers, a different method was used to extract the names for each King's set. Also as previously, the names were given to the magicians before the method of extraction was explained. (For additional details, see Appendix D.)

A Missing Piece

Several places in the record reference is made to a "Great Globe", apparently a diagram of some sort, which is not among the papers that have been located to date. From context, it seems that it might be an additional variation on the Tabulum Bonorum, or the 7 tables from which the Bonorum was made. As Dee describes it: "...there are capital letters under the King's names and characters: and also there are other letters with numbers: ... and moreover of these letters, some are aversed and some eversed." Apparently Kelly received this diagram at some time when Dee was not present; Dee refers to it several times as having been "brought to" him by Kelly. The angels affirmed nonetheless that it was important to the use of the magick.

This table was to be used in the creation of talismans for invocations of Heptarchic angels. An example of such a talisman shows the sigil of one of the Sons of Light in its center, with the Name of an Heptarchic King in a circle around it. An outer circle of reversed and normal letters from this missing diagram forms the circumference of the talisman.

Method of Use

In the spring, 1583 sessions, the angels indicated that a session was planned in which detailed instructions would be given for the use of the Heptarchic magick. If this session took place, it is not in the surviving records; but some idea of the general technique can be gathered from comments in other parts of the record.

The magician would be seated at the holy table, wearing the ring and lamen. The Ensign of the King being invoked is placed on the table before him. He would hold a talisman of the appropriate Heptarchic King in one hand, with a talisman of the King's minister's names placed under his feet. The magician would then call upon the King by petition and prayer, followed by petitions to his Prince, and invocations of the six major ministers. They would appear in the shewstone, whereupon the magician would charge them to perform the task he desired.

Period two: Liber Loagaeth and the Angelic Alphabet

Liber Loagaeth is the most mysterious part of Dee and Kelly's work. It is also known variously as the *Book of Enoch* and as *Liber Mysteriorum Sextus et Sanctus*. No one as yet has made serious attempts to use it, or to understand its nature beyond what is recorded in the diaries. According to the angels, "loagaeth" means "speech from God"; this book is supposed to be, literally, the words by which God created all things. It is supposedly the language in which the "true names" of all things are known, giving power over them.

As described in Liber Mysteriorum Quintis, the book was to consist of 48 "leaves", each of which contains a 49-by-49 grid. The book as actually presented to Kelly is somewhat different. It contains 49 "Calls" in an unknown language, 95 tables of squares filled with letters and numbers, two similar tables unfilled, and four tables drawn twice as large as the others. Two "leaves" are recorded in Liber Mysteriorum Quintis; these are not included in the final book, and apparently serve as an introduction or prologue to the work.

On the surface, the "Calls" of Liber Loagaeth do not appear to be a language as humans understand the term. There are no translations by which this might be judged in detail, but the text lacks the repetitiveness and consistent word-placement that is characteristic of the 48 Enochian Calls given in the next year. There is no apparent grammar to the text. Donald Laycock remarks that the language is highly alliterative and repetitively rhyming, while Robert Turner calls it "glossolalic". The angels said that each element of each table could be understood in 49 different ways, so that there were that many "languages" in it, all of them being spoken at once.

The purpose of Loagaeth was said to be the ushering in of a new age on Earth, the last age before the end of all things. Instructions for using it to that effect were never given; the angels continually put it off, saying that only God could decide when the time was right.

During the presentation of the two leaves in Liber Mysteriorum Quintis, an angel in the scrying stone would point to the letters successively, and Kelly would read out the names of the angelic characters. Dee transcribed a version using the Roman alphabet, apparently with the intention of redrawing it in angelic characters at a later date.

The record indicates that at the start of each session a light would fly out of the scrying stone and into Kelly's head; this light was seen by both of them. Once the light entered Kelly, his consciousness was transformed so that he could comprehend the text as he read it. He was firmly ordered not to provide a translation, with the explanation that God would select the time for it to be revealed. He nevertheless provided translations of a few of the words, but insufficient to gather the meaning of the text as a whole.

A Specimen of the Tables or Book of ENOCH. Ἐννοχίου Πάγισμα Ἰνὴρ Ἄγκυρ Βασιλῆος																											
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
2	1	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
3	2	1	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
4	3	2	1	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
5	4	3	2	1	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
6	5	4	3	2	1	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
7	6	5	4	3	2	1	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
8	7	6	5	4	3	2	1	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
9	8	7	6	5	4	3	2	1	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
10	9	8	7	6	5	4	3	2	1	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
11	10	9	8	7	6	5	4	3	2	1	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
12	11	10	9	8	7	6	5	4	3	2	1	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
13	12	11	10	9	8	7	6	5	4	3	2	1	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
14	13	12	11	10	9	8	7	6	5	4	3	2	1	15	16	17	18	19	20	21	22	23	24	25	26	27	28
15	14	13	12	11	10	9	8	7	6	5	4	3	2	1	16	17	18	19	20	21	22	23	24	25	26	27	28
16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1	17	18	19	20	21	22	23	24	25	26	27	28
17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1	18	19	20	21	22	23	24	25	26	27	28
18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1	19	20	21	22	23	24	25	26	27	28
19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1	20	21	22	23	24	25	26	27	28
20	19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1	21	22	23	24	25	26	27	28
21	20	19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1	22	23	24	25	26	27	28
22	21	20	19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1	23	24	25	26	27	28
23	22	21	20	19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1	24	25	26	27	28
24	23	22	21	20	19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1	25	26	27	28
25	24	23	22	21	20	19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1	26	27	28
26	25	24	23	22	21	20	19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1	27	28
27	26	25	24	23	22	21	20	19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1	28
28	27	26	25	24	23	22	21	20	19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1

When the light was withdrawn from Kelly's head, he would immediately cease to understand the text, and was no longer able to see it in the stone. On a few occasions, the light continued in him for a short time after the end of the session, and at these times Dee notes that Kelly said many marvelous (and unrecorded) things about the nature of the texts. But the instant the light withdrew, Kelly could no longer understand it, or recall what he had said even moments before. The record says that the 23rd line of the first leaf was a preface to the creation and distinction of angels, and the 24th line an invitation pleasant to good angels. Nothing else is recorded of the purpose of the book.

It soon became apparent that the method used was too slow. The angels were under some time constraint in presenting the book, and arranged that Kelly would be able to see the book at any time. He was to directly record what he saw rather than reading it to Dee. During this latter part of the work, Kelly apparently did not have the deep understanding of the book's meaning, but only a visual apperception of its letters.

The first leaf shown to Dee and Kelly contained the "angelic" alphabet displayed above the grid. The two were given the names and English equivalents of the letters, and told to memorize them before continuing. When Dee did not do so, and complained of the other demands on his time, the angels strongly rebuked him. The text of the leaves was drawn in the characters of this alphabet, and at the angels' instruction they were also applied to the lamen and holy table of the Heptarchic magick.

∂	Pa (B)	ℰ	Tal (M)	Ɔ	Pal (X)
℔	Veh (C)	ℒ	Gon (I)	℔	Med (O)
∪	Ged (G)	∞	Na (H)	ε	Don (R)
Ɔ	Gal (D)	ℒ	Ur (L)	Ɔ	Ceph (Z)
℔	Or (F)	ℒ	Mals (P)	℔	Van (U)
℔	Un (A)	ℒ	Ger (Q)	℔	Fam (S)
ℒ	Graph (E)	℔	Drux (N)	℔	Gisg (T)

The Angelic Alphabet

Two versions of the alphabet were given. The first, suitable for being written quickly with a quill pen, was given with *Liber Loagaeth*. A more formal version (shown in the table above) was given later. For this later version, the angels projected an image of the letter in yellow onto a blank sheet of paper; Kelly then traced over the projection with black ink to produce a permanent record.

The angels indicated that the letters served like Hebrew, as the basis of a cabala or system of magickal symbolism and numerology. They also indicated that the letters were divided into three groups of seven. But beyond that nothing was ever given concerning their properties.

Several people have alleged that the angelic alphabet was copied from some earlier book. Laycock examined all of the possibilities, and while he recognized certain stylistic similarities with previous magickal alphabets, he concluded that none of them was sufficiently like it to count as an earlier version.

Period three: Enochiana

The third section of the work is the only portion that is properly called Enochian. This name was not actually used by Dee and Kelly; they called the system "angelic". The "Enochian" label derives from the origin-myth the angels supplied for this portion of the magick.

According to the myth, this magick was given to the patriarch Enoch by God, and was the means whereby Enoch worked his miracles. The magick was preserved past the time of Enoch's ascension, but in later generations unworthy people began to make use of it. God caused the books to be lost, and sent wicked spirits to spread false magickal systems among the people. (Amusingly, these false systems are based on the use of sigils or "characters", like most of the other magickal systems of Dee's time, or like modern "Chaos" magick.) Dee's prolonged and fervent prayers finally caused God to relent, and reveal the magick again.

It is uncertain exactly when the label was first applied to the system. Common modern usage apparently stems from its use by the Golden Dawn.

The angels were under a time constraint in delivering the Angelic magick. The work was begun on April 10, 1584, and had to be completed before August of that year. Throughout the work, there was constant interference from "evil" spirits, seeking to convince Dee and Kelly (mostly Kelly) to abandon it. Kelly also fell back into his old habits of demon-magick, prompting tension between him and the angels until he foreswore it.

Unlike the Heptarchia and *Liber Loagaeth*, the pieces of the Enochian system were presented in a seemingly haphazard way. However, the sequence of presentation serves to confirm that the angels were working from knowledge not available to Dee and Kelly. In chronological order, the sections given were:

- The Tablet of God, sometimes called the Tablet of Nalvage.
- The first four Calls, delivered backwards a letter at a time, and their translations.
- The fifth through eighteenth Calls, delivered forwards, without translations.
- The names of the 91 Parts of the Earth in *Liber Scientiae*, with the number of their indwelling ministers and the number of the Zodiacal King ruling each.
- The relation of the Parts to regions of the Earth.
- The four Elemental Tablets or Tables of Enoch.
- The translations of the Calls previously given, and the specification of the correct ordering of the Calls.
- The Call of the 30 Ayres or Aethyrs
- The names of the Aethyrs.

The translations of the fifth through eighteenth Calls were not given until six weeks after the angelic versions. The consistency of these translations -- that is, the same words

given the same meaning in different Calls -- at least serves to establish that the meanings were not invented on the spot.

The names of the Parts are derived from the Elemental Tablets, and their sigils are to be found by connecting the letters of their names on the Tablets. The sigils were shown drawn on the Tablet's grid before the letters for the Tablet were given. The sequence in which the names, sigils, and Tablets were given reflects the confirmation method used for the Heptarchic magick.

The work was completed on July 13th, 1584, with the delivery of the final portion of the Call of the Aethyrs, and the names of the Aethyrs. After that, it is as if a light went out in both Dee and Kelly; having reached some pinnacle of achievement, they fell back, exhausted, into a more prosaic realm. Indeed, from the record it seems almost as if the events of the previous three years had never occurred. Other concerns occupy all of their attention; their visionary work is unconnected with what came before, and has a half-hearted quality. There is no indication that they ever did any more with the Angelic magick.

The angels who were central to the delivery of the magick are never seen again. The magick itself only figures into the records on three more occasions: when the records are destroyed, when they are miraculously restored, and when Kelly receives the "Tabula Recensa".

The Tablet of God

The first piece of the angelic magick presented was a small table. It was unnamed in the record, but on the basis of its content, it would be appropriate to call it the "Tablet of God". No specific use for this table is given, but its size and described nature suggests that it might be a lamen to be used with the magick that follows it.

				h	c	r	u			
			i	d	z	s	a	i		
	l	a	o	i	g	o	d	h		
	v	m	z	r	v	r	r	c		
	a	b	n	a	f	o	s	a		
	s	d	a	z	s	e	a	s		
		i	a	b	r	d	i			
			l	a	n	g				

The Tablet of God

The table consists of an 6-by-6 inner portion, surrounded by four names of four letters each written in a counterclockwise direction. Each corner of the inner portion contains the letters "IAD", an angelic word for God. The inner portion is divided into four 3-by-3 tables, called "continents" by the angel Nalvage; each of these contains three angelic words, written diagonally, which describe the nature of that section in a motto. Reading the lines of the section horizontally gives the names of three groups of angels.

Continent	Name	Motto	Choirs of Angels
Upper left	Highest Life	"I am the joy of God."	1. Joy 2. Presence 3. Praising
Lower left	Life, or Second Life	The moving power of God, or God's power in motion.	1. Power 2. Motion 3. Ministering
Upper right	Life not now dignified, which will be dignified	The result of God's action	1. Action 2. Events 3. Establishing
Lower right	Life which is also Death	The discord and lamentation of God	1. Lamentation 2. Discord 3. Confusing

Zalewski switches the choirs for the lower left and upper right continents. The "mottoes" for these two continents suggest a connection with the original positions of the elemental Tablets within the Great Table (described below). The Tablet of Fire was at lower left, which fits with "power-in-motion". Earth was at upper right, and Earth is traditionally the realm where final results or events occur. The connection in the other two continents is somewhat more abstract; Air at upper left is the element closest to heaven in the structure of the world; Water at lower right is traditionally connected with death and sorrow through the watery signs of Scorpio and Pisces.

The four names surrounding this inner portion are connected with the Son aspect of divinity. These names have the same meanings as the third choirs of the continents, but the spellings are unrelated. With the four "I"s in the corners of the continents, they form a ring around the outside of the table.

Nalvage says of this Table:

- "1. Its substance is attributed to God the Father.
- "2. The first circular mover, the circumference, God the Son, the finger of the Father, and the mover of all things.
- "3. The order and knitting together of the parts in their due and perfect proportion, God the Holy Ghost. Lo, in the beginning and end of all things."

"Substance" is used here in the philosophical senses of "essence" and "something considered as a continuous whole". The unbroken continuity of God the Father is expressed in the duality of the Son (the outer ring of the Table) and the Holy Ghost (the inner continents). The arrangement of the continents reflects (or is reflected in) the positions of the elemental tablets in the Great Table, in the same way that Binah "contains" the lower sephiroth in the cabala. Thus this table may represent the unmanifest Supernal Triad from which the manifest elements of the angelic magick have emanated.

The 48 Calls

The Calls are a series of invocations in an unknown language, which is called "Angelic" in Dee's records. Angelic has the appearance of a true language, though the existing samples are insufficient to deduce a full grammar. The language is similar to English in its positioning of subjects, verbs, and objects. It is unlike English in its lack of separate articles, possessives, and prepositions. As a general rule, the words of the language do not appear related to those of any known language, although there are occasional striking (if superficial) resemblances. E.g., Angelic "christeos", meaning "let there be" versus Greek "christos", Angelic "babalon" meaning "wicked" or "harlot" versus "Babylon".

Nineteen Calls were given to Dee and Kelly. The final Call has thirty variations, making the total of 48 Calls. The purpose of the Calls is sufficiently described by Nalvage:

"This self-same art is it, which is delivered unto you as an infallible doctrine, containing in it the waters which run through many Gates: even above the Gate of Innocency, wherein you are taught to find out the dignity and corruption of nature: also made partakers in the Secret Judgements of the Almighty to be made manifest, and to be put into execution.

"I am therefore to instruct and inform you, according to your doctrine delivered, which is contained in 49 Tables. In 49 voices, or callings: which are the Natural Keys to open those, not 49 but 48 (for One is not to be opened) Gates of Understanding; whereby you shall have knowledge to move every Gate, and to call out as many as you please, or shall be thought necessary, which can very well, righteously, and wisely open unto you the secrets of their Cities, and make you understand perfectly [that] contained in the Tables."

Colin Low has suggested that the above-mentioned Gates are connected with the "Gates of Understanding" found in some Yetziratic texts, and with the fifty Gates mentioned in Thelema's Liber AL vel Legis.

It is certain that there is some sort of relationship between the Calls and the Elemental Tablets, but the exact nature of the connection is a matter of speculation.

The 19th Call, titled the "Call of the Aethyrs", is explicitly associated with the 30 Aethyrs of *Liber Scientiae*; its wording clearly makes it an invocation for the 91 "Parts of the Earth" in that book. Following the quote above, the remaining Calls are assumed to connect with the hierarchies of the elemental Tablets, but the wording of the Calls is too poetic and ambiguous for specific associations to be made with certainty. While confirming the correct sequence of these Calls, the angel Ilemese stated that each Call has its proper Table, but does not state what these tables are.

Experiments by several magicians seem to establish that the First and Second Calls in some way define the poles within which the remaining Calls work. The First Call usually produces a generic manifestation of Spirit, a general pull towards higher levels. The record implies in a vague way that it is to be used when invoking the Elemental Kings and their ministers, the Seniors; possibly in combination with other Calls. The Second Call is stranger. It does not appear to define a "material" pole as such; rather, it defines a framework or overall form into which the powers of the system can be poured and contained.

The usual assumption by later magicians (not universally accepted) has been that the remaining Calls refer to the "Lesser Angles" within the Tablets. The Golden Dawn's method of associating these Calls with the Tablets and Lesser Angles has become the accepted standard. Donald Tyson has recently come up with an alternative method that has received some attention.

An alternative view of the Calls states that they are parallel to, but separate from the Tablets. That is, they should be used by themselves, without the divine names from the Tablets. There is certainly evidence in the text of the Calls that they represent a continuing "story" of a creative process, beginning with God in the First Call, and ending with the establishment of God's power "in the center of the Earth" in the Eighteenth Call.

Another alternative has been suggested in which the Calls are actually connected with the 49 "leaves" of *Liber Loagaeth*. This view argues that the Great Table cannot be subdivided in any way that produces 48 or 49 tablets or smaller tables, while *Loagaeth* is more clearly connected with those numbers. However, the definite connection between the 19th Call and the Aethyrs and Parts is a strong argument against this position.

(For the complete text of the Calls in Angelic and English, see [The Enochian Calls](#) published separately.)

r	Z	i	l	a	f	A	u	t	l	p	a	e	b	O	a	Z	a	R	o	p	h	a	R	a																							
a	r	d	Z	a	i	d	p	a	L	a	m		u	N	n	a	x	o	P	S	o	n	d	n																							
c	z	o	n	s	a	r	o	Y	a	u	b	x	a	i	g	r	a	n	o	s	m	a	g	g																							
T	o	i	T	x	o	t	P	a	c	o	C	a	o	r	p	m	n	i	n	g	b	e	a	l																							
S	i	g	a	s	o	m	r	b	z	n	h	r	r	s	O	n	i	z	i	r	l	e	m	u																							
f	m	o	n	d	a	T	d	i	a	r	i	p	i	z	i	n	r	C	z	i	a	M	h	l																							
o	r	o	i	b	A	h	a	o	z	p	i		M	O	r	d	i	a	l	h	C	t	G	a																							
c	N	a	b	r	V	i	x	q	a	z	d	h	Я	O	c	a	n	c	h	i	a	s	o	m																							
O	i	i	i	t	T	p	a	l	O	a	i		A	r	b	i	z	m	i	i	l	p	i	z																							
A	b	a	m	o	o	a	C	v	c	a		c	O	p	a	n	a	a	L	m	S	m	a	L																							
N	a	o	c	O	T	t	n	p	r	a	T	o	d	O	l	o	P	i	n	i	a	n	b	a																							
o	c	a	n	m	a	g	o	t	r	o	i	m	r	x	p	a	o	c	s	i	z	i	x	p																							
S	h	i	a	l	r	a	p	m	z	o	x	a	a	x	t	i	r	V	a	s	t	r	i	m																							
m o t i b												a t n a n												n a n t a												b i t o m											
d	o	n	p	a	T	d	a	n	V	a	a	a	T	a	O	A	d	u	p	t	D	n	i	m																							
o	l	o	a	G	e	o	o	b	a	v	a		a	a	b	c	o	r	o	m	e	b	b																								
O	P	a	m	n	o	O	G	m	d	n	m	m	T	o	g	c	o	n	x	m	a	l	G	m																							
a	p	l	s	T	e	d	e	c	a	o	p	o	n	h	o	d	D	i	a	l	e	a	o	c																							
s	c	m	i	o	n	A	m	l	o	x		c	p	a	t	A	x	i	o	V	s	P	s	V																							
V	a	r	s	G	d	L	b	r	i	a	p	h	S	a	a	i	x	a	a	r	V	r	o	i																							
o	i	P	t	e	a	a	p	D	o	c	e		m	p	h	a	r	s	l	g	a	i	o	l																							
p	s	u	a	n	c	r	Z	i	r	Z	a	p	M	a	m	q	l	o	i	n	L	i	r	x																							
S	i	o	d	a	o	i	n	r	z	f	m		o	l	a	a	D	a	g	a	T	a	p	a																							
d	a	l	t	T	d	n	a	d	i	r	e	r	p	a	L	c	o	i	d	x	P	a	c	n																							
d	i	x	o	m	o	n	s	i	o	s	p	a	n	d	a	z	N	x	i	V	a	a	s	a																							
O	o	D	p	z	i	A	p	a	n	l	i	x	i	i	d	P	o	n	s	d	A	s	p	i																							
r	g	o	a	n	n	l	A	C	r	a	r	e	x	r	i	n	h	t	a	r	n	d	i	J																							

The Great Table as Presented in 1584

r	Z	i	l	a	f	A	u	t	l	p	a	e	T	a	O	A	d	u	p	t	D	n	i	m	
a	r	d	Z	a	i	d	p	a	L	a	m		a	a	b	c	o	r	o	m	e	b	b		
c	z	o	n	s	a	r	o	Y	a	u	b	x	T	o	g	c	o	n	x	m	a	l	G	m	
T	o	i	T	t	z	o	P	a	c	o	C	a	n	h	o	d	D	i	a	l	e	a	o	c	
S	i	g	a	s	o	m	r	b	z	n	h	r	p	a	t	A	x	i	o	V	s	P	s	N	
f	m	o	n	d	a	T	d	i	a	r	i	p	S	a	a	i	x	a	a	r	V	r	o	i	
o	r	o	i	b	A	h	a	o	z	p	i		m	p	h	a	r	s	l	g	a	i	o	l	
t	N	a	b	r	V	i	x	q	a	z	d	h	M	a	m	q	l	o	i	n	L	i	r	x	
O	i	i	i	t	T	p	a	l	O	a	i		o	l	a	a	D	a	g	a	T	a	p	a	
A	b	a	m	o	o	a	C	u	c	a		C	p	a	L	c	o	i	d	x	P	a	c	n	
N	a	o	c	O	T	t	n	p	r	a	T	o	n	d	a	z	N	x	i	V	a	a	s	a	
o	c	a	n	m	a	g	o	t	r	o	i	m	i	i	d	P	o	n	s	d	A	s	p	i	
S	h	i	a	l	r	a	p	m	z	o	x	a	x	r	i	n	h	t	a	r	n	d	i	L	
m	o	t	i	b			a	t	n	a	n		n	a	n	t	a			b	i	t	o	m	
b	O	a	Z	a	R	o	p	h	a	R	a	a	d	o	n	p	a	T	d	a	n	V	a	a	
u	N	n	a	x	o	P	S	o	n	d	n		o	l	o	a	G	e	o	o	b	a	u	a	
a	i	g	r	a	n	o	s	m	a	g	g	m	O	P	a	m	n	o	v	G	m	d	a	m	
o	r	p	m	n	i	n	g	b	e	a	l	o	a	p	i	s	T	e	d	e	c	a	o	p	
r	s	O	n	i	Z	i	r	l	e	m	u	C	s	c	m	i	o	a	n	A	m	l	o	x	
i	z	i	n	r	C	Z	i	a	M	h	l	h	V	a	r	s	G	d	L	b	r	i	a	p	
M	o	r	d	i	a	l	h	C	t	G	a		o	i	P	t	e	a	a	p	D	o	c	e	
O	c	a	n	c	h	i	a	s	o	m	t	p	P	s	u	a	c	a	r	Z	i	r	z	a	
A	r	b	i	z	m	i	i	l	p	i	z		S	i	o	d	a	o	i	n	r	z	f	m	
O	p	a	n	a	a	L	m	S	m	a	L	r	d	a	l	t	T	d	a	n	a	d	i	r	e
d	o	l	o	P	i	n	i	a	n	b	a	a	d	i	x	o	m	o	n	s	i	o	s	p	
r	x	p	a	o	c	s	i	z	i	x	p	x	O	o	D	p	z	i	A	p	a	n	l	i	
a	x	t	i	r	v	a	s	t	r	i	m	e	r	g	o	a	n	n	P	A	C	r	a	r	

The Tabula Recensa, 1587

The Great Table

The Great Table is a large grid of letters, 25 squares wide and 27 high. Two major versions of the Table exist. The first was produced during the work in 1584. Three years later, Kelly (working alone) received a revised Table now called the "Tabula Recensa".

The Table is a magickal "map" of the world, including all levels of existence that are not part of the transcendental, divine realm. It is divided internally according to an orderly system to produce a hierarchy of divine and angelic names ruling various aspects of existence. A separate method of division, in which it is separated into 91 dissimilar regions, produces the sigils of the "Parts of the Earth" shown in Liber Scientiae.

The first division in the Great Table splits it into four Elemental Tablets, 12 squares wide and 13 squares high. These Tablets are separated by a cross with arms one square wide, called the Cross of Union, or Black Cross (so called only because it was shaded in black ink in Dee's version). The four tablets are associated with the four traditional elements, following the same positions as the "continents" in the Tablet of God. (The Tabula Recensa changes the positions of the Tablets within the Table.)

Each Tablet has an internal division into four "Lesser Angles", separated by a "Great Cross". The Great Cross has a vertical arm two units wide, and a horizontal arm one unit high. The horizontal is called the "Line of the Holy Ghost" and contains the three highest names of God within the Tablet, formed by dividing its twelve letters into groups of three, four, and five letters. The vertical arm considered as a whole is said to represent God the Father. When considered as two columns, it represents God as Father and Son.

The eight central letters of the Great Cross are taken in a clockwise inward spiral to form the two names of the Elemental King who rules the Tablet. Each of these names uses only one of the two most central letters. Dee was told that one of these names was for beneficent works, the other for works with harmful intent. When the letters of the Great Cross are read outwards from the center along each arm, they form the seven-letter names of six "Seniors".

The Great Cross is associated with levels of manifest divinity, the mathematical or planetary regions that lie above the Earth but inside the transcendental divine realm in medieval cosmology. Cabalistically they connect with the second triad of sephiroth in the Tree of Life, and with the human soul that originates there. The King and Seniors are generally considered to be planetary in nature; the power of the Seniors was said to be "knowledge of all human affairs".

The Lesser Angles are grids five columns wide and six rows high. The central column forms a god-name of six letters; the second row from the top forms a god-name of five letters. The four rows below (ignoring the central column) form four angelic names ruled by these god-names. Today they are usually referred to by the Golden Dawn label, as "Servient" angels.

The four squares of the top row (again ignoring the central column) form four angelic names which are not ruled by the god-names from the calvary cross. Instead, a different god-name is formed by adding a letter from the Cross of Union to the first angel's name. These four angels are specifically associated with the letters INRI, written above the cross of Jesus' crucifixion. The Golden Dawn labeled them "Kerubic" angels, after the four elemental Kerubs of the Tarot cards.

The angels of the Lesser Angles are assigned governance over specific areas of knowledge, e.g., medicine, precious stones, mechanical arts, etc. These powers can be easily associated with one of the four elements; the result is that the positioning of the elements in the Tablet of God is reflected downwards in the positions of the Tablets in the Great Table, and in the positions of the Lesser Angles within each Tablet.

Type of Angel	Lesser Angles	Power
Servient	Upper left (Air)	Medicine
"	Upper right (Earth)	Metals and Stones
"	Lower left (Fire)	Transformation
"	Lower right (Water)	Living creatures
Kerubic	Upper left	Mixing of natures
"	Upper right	Changing of place
"	Lower left	Mechanical arts
"	Lower right	Understanding secrets

These various powers must be considered to be representative rather than inclusive. According to the angels the Great Table is in some way connected to every type of event that takes place within the Earth; therefore these angels must have much wider areas of responsibility than is suggested by the listed powers.

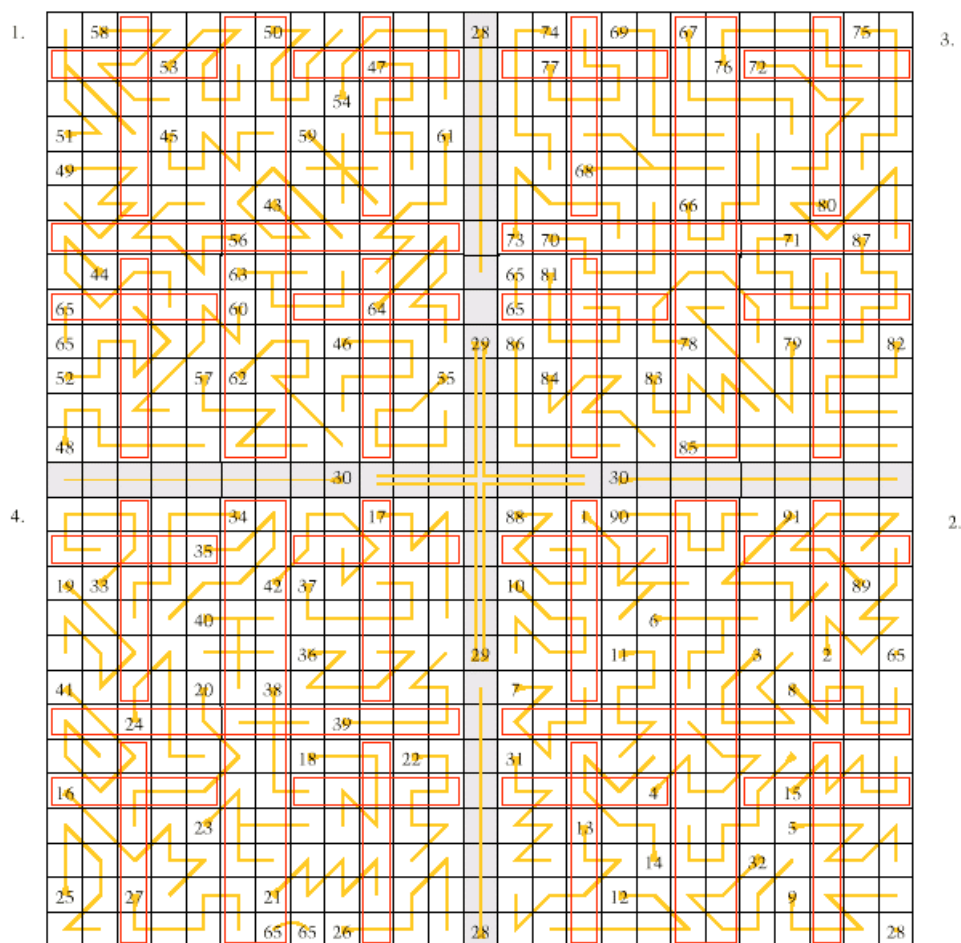
Liber Scientiae

Liber Scientiae, Auxilii, et Victoriae Terrestris, the "Book of Knowledge, Help, and Earthly Victory", is the third major portion of the Enochian magick. The details were given during the 1584 work, and were compiled into a book by Dee in May of the following year. In introducing this part of the work, the angel Nalvage said:

"There are 30 Calls yet to come. Those 30 are the Calls of Ninety-one Princes and Spiritual Governors, unto whom the Earth is delivered as a portion. These bring in and dispose Kings and all the governments upon the Earth, and vary the natures of things with the variation of every moment; Unto whom the providence of Eternal Judgement is already opened. These are generally governed by the 12 angels of the 12 Tribes, which are also governed by the 7 who stand before the presence of God. ..."

A following paragraph in Latin clarifies that it is the Angels of the Tribes who are the governors, and that the 91 are actually regions or territories of the magickal realm

corresponding to various earthly territories. Each Angel rules a varying number of these regions.



The 91 Parts of the Earth on the Great Table

In addition to its regular hierarchies, the Great Table contains the names and sigils of the 91 "Parts of the Earth as imposed by God" of Liber Scientiae. Where the angelic hierarchies described previously are derived from the Tablets by following uniform divisions, the names of the Parts are derived in such a way that each covers a uniquely-shaped area. The natures of the Parts are equally heterogeneous; none of them is like any other in scope, quality, or power.

From the angels' descriptions, it could be said that the regular Tablet hierarchies and the 91 Parts represent complementary views of the world that they both cover. The regular Tablet names represent the ordering of the world according to the ideal plan of God; the way in which the world connects with divine archetypes and patterns. The Parts, on the other hand, represent the transformation of the divine plan into the endlessly changing, endlessly dissimilar events of manifest existence.

In sequence, the angels gave Dee and Kelly first the number of "ministers" dwelling in each Part, the number of the Aethyr in which it was contained, and the number of the Tribal Angel King ruling the Part. Next the names of the Parts were given, and their mundane equivalents, followed by their sigils on the Great Table. After the letters and regular hierarchies of the Table were filled in, the angels presented the Call of the Aethyrs and the names of the Aethyrs. The origin of the Angel King names is obscure; they are not shown in the published portion of the diaries, but are in place in the final, book version of *Liber Scientiae*.

The sigils of the Parts are found by drawing lines between the squares of the Part's area in the Great Table, in the sequence of the letters in its name. In the presentation to Dee and Kelly, the sigils were presented before the Tablets were filled in with letters, so that when the letters were added they could check back against the names of the Parts as previously given. The correlation between the two sets was remarkably high; only a few of the names had different spellings in the Tablets. None of them were completely dissimilar.

It should be noted that there is one Part whose sigil is shown in the Great Table, but which is not listed in *Liber Scientiae*. If all the names in the book are valid, there are actually 92 Parts, not 91. Some magicians have speculated that this extra Part should replace the sixty-fifth Part, whose name is formed using the two leftover, non-contiguous squares in each Tablet.

Originally, the angels tried to give Dee and Kelly the mundane equivalents of the Parts by displaying their regions on a globe of the world. Dee cut this method off before it started, complaining that they ought to give him the regions in longitude and latitude, or by reference to the maps in his possession. There is no obvious reason why Dee became stubborn on this point; certainly he was aware that his maps didn't cover the entire world.

The angels rebuked Dee, saying that they didn't see the world in terms of arbitrary mathematical designations, nor in the conic projections of Dee's maps. But rather than return to their intended method, they chose to associate the Parts with the regions of the world listed by Ptolemy.

Robin Cousins has gone to great effort to identify the modern regions represented by the Ptolemaic names. His descriptions and maps can be found as appendices in Turner's *Elizabethan Magick*. It is apparent from Mr. Cousins' maps that there is a great deal of overlap in these regions. For example, the region of Parva Asia or Anatolia overlaps, in whole or part, no less than nine other regions. Several Parts connect with single cities rather than regions, and others are described simply as "in the north" or "in the far south".

One might suspect that the angels, balked in their intent, simply latched onto the first available method that would satisfy Dee, regardless of its correctness. After receiving the whole list, Dee began to see the difficulties in the scheme and questioned the angels. The response was less than satisfactory to him, in the end boiling down to a statement that when he called the Parts, they would show him the regions they rule. It is implied that thirty of the Parts relate to the New World. Mr. Cousins originally said he believed

that these thirty were in addition to the existing 91 Parts, making 121 Parts in all. However, he now believes that the thirty meant that additional territories were covered by the existing 91 Parts, in the way that the angels added Poland and Moscow to the territory ruled by the same Part as Sarmatia. My own reading is also that these thirty are among the given Parts, since any additions would either overlap existing ones, or require slightly less than another full Tablet as a region they would map.

The thirty Aethyrs are barely mentioned in Dee's diaries; they are certainly not given the importance that they have acquired in the minds of some modern magicians. Their function seems to be merely that of containers to hold the 91 Parts. There is no indication that they have any function separate from the Parts.

Usage

While the Enochian materials given to Dee and Kelly form a solid core for a magickal system, they are lacking in the supporting infrastructure necessary to make them a complete and useable system. Only the barest indications are given as to the nature of the various angels, the relationship of the system's structure and powers to those of other systems such as the cabala, or the mythic underpinnings for using it as an initiatory system.

The instructions for using the Enochian magick are equally spare, a few sentences in length:

"Four days (after your book is made, that is to say, written) must you only call upon those names of God, [i.e., in the Tablets] or on the God of Hosts, in those names:

"And 14 days after you shall (in this, or in some convenient place) call the Angels [of the Tablets] by petition, and by the name of God unto which they are obedient.

"The 15th day you shall clothe yourselves, in vestures made of linen, white: and so have the apparition, use, and practice of the Creatures. For, it is not a labour of years, nor many days."

The "book" mentioned is a book of supplications or prayers to god and the angels, to be devised by the magician, written neatly, and bound together. The book is only to be used for this one operation, and then destroyed. The Calls are not mentioned at all.

Apparently the magician is intended to use a "bootstrap" method of learning the magick, similar to that used in the Abramelin magick. He invokes the angels, and the angels themselves show him the best way to use it. And as in the Abramelin work, the angels emphasize that it is the fervency of the magician's prayers that will produce effective contact, not the form of the prayers.

History of Use

Given the bare-bones nature of the original Enochian material, magicians have to improvise extensively to make it into an effective general-purpose magickal system. The history of the system's use is a history of innovation. Every magician or group that has used it extensively has added their own distinct character to it, taking it in a direction at least slightly different from anyone else. It has evolved as the viewpoints of its users have evolved, and seems perfectly capable of adapting to many viewpoints without stress.

The one point on which all these users agree is that the Calls and the Tablet names are tools of remarkable potency, possibly unmatched by any other magickal system now known. Even a completely inexperienced user, with a small effort, is virtually guaranteed to get some sort of response.

Beyond this, it is difficult to gather a coherent picture of the magick. While the angels have distinct natures, they present themselves to each magician in a manner that is consonant with his own nature and "true will", and which is -- to a lesser extent -- in accord with his expectations and conscious intent. The problem of their conformity to expectations can be overcome with practice. The former limitation seems to be absolute; they will not interfere with the true will of the magician. But within that limit they will do everything they can to take the magician as far and as high as he can go.

For a variety of reasons, only a few records of Enochian workings have been preserved. Most such records have been saved because the people who performed the work were interesting to scholars for other reasons; as an obscure branch of an obscure subject, it has not rated a great deal of attention from scholars and publishers. Given this lack of information, and the limitations mentioned above, the available records have to be considered to be spotlights illuminating areas within a vast field, most of which still remains dark and unknown.

Dee & Kelly

As far as is shown in the surviving records, neither Dee nor Kelly ever made significant use of the Angelic magick. During the three years following the receipt of the magick, they apparently ignored it entirely. If they did anything with it beyond that period, the record has been lost.

Elias Ashmole

Sloane Manuscripts 3624-3628 contain the record of extensive spirit actions with the Enochian magick, begun in the 1670's and continuing for over seventeen years. Three magicians and a sryer invoked practically every angel and entity connected with the Enochian system. Some scholars believe that Elias Ashmole and William Lilly are two of the magicians involved. However, Clay Holden believes that this is not the case, based on the handwriting; the record is in a crabbed and almost unreadable hand very unlike Ashmole's elegant script.

From Clay Holden:

Ashmole appears to have been largely content to make planetary talismans to banish rats from his house, as near as I can determine from his diaries. I would dearly love to find some solid evidence to the contrary, but fear that my assumption that Ashmole was one of the hands behind these Spirit Diaries was wishful thinking.

The diaries are massive, and have not been examined closely at this time, but preliminary indications are that they do not contain any results of special significance.

Golden Dawn

The original Golden Dawn magickal society operated from the 1880's into the 1900's, when it split into various groups. Descendent organizations (of varying degrees of legitimacy) continue to operate up to the present, using much of the material developed by the founders. People using the Golden Dawn system probably constitute the largest group of Enochian magicians over this century; despite certain theoretical problems, it has proven in practice to be an effective means of accessing the angelic forces.

The Golden Dawn adepts made substantial additions to the original Enochian materials, basing them in part upon a late 18th-century manuscript titled *A Treatise on Angel Magic*. Their system for relating the Calls to the Tablets has become the standard model. Most significant is their elaborate system of attributes for the squares of the Elemental Tablets, which seeks to unite Enochian magick with cabalistic and Rosicrucian lore to give a complete symbolic representation of the magickal universe.

In this system, each division and rank in the Tablets is connected with specific types of magickal forces -- elemental, planetary, zodiacal, or sephirotic. For example, the 36 squares of the Great Cross are associated with the 36 decanates of the zodiac; the ten squares of the calvary crosses in the Lesser Angles are connected with the sephiroth of the Tree of Life.

The individual letters of the names in a given rank represent sub-forces or special manifestations of the represented type, distinguished by the addition of lesser attributes. A given square can have up to four attributes, depending on its type and its position in a given Tablet and Lesser Angle. Additionally, each letter of the angelic alphabet is given a separate attribute to one of the figures used in geomantic divination. Diagrams showing the complete listing of attributes for all the squares can be found in Aleister Crowley's *Liber LXXXIX vel Chanokh*.

Golden Dawn magicians explore the squares astrally, using a technique involving the visualization of a truncated pyramid. Each side of the visualized pyramid is colored and emblazoned with the symbols of the square's attributes. The magician recites the appropriate Calls and vibrates relevant divine and angelic names, and concentrates the invoked power in the pyramid. The power is then seen rising up the sides of the pyramid and shooting out into magickal space in the form of a beam of light. The magician enters

this beam and rises with it through the planes until he comes to a landscape or space that expresses the invoked power. This technique has proven to be highly effective in practice.

At least one Golden Dawn offshoot has applied the pyramid method to the angels of the Heptarchia.

Aleister Crowley

Aleister Crowley's work with the Enochian magick generally follows the Golden Dawn system. He is known primarily for his explorations of the 30 Aethyrs, published in *The Vision and the Voice*. This work established the idea that the Aethyrs might represent a means of initiation, and set a standard for methodical exploration that few have equaled. It also fixed Crowley's peculiar perspective on the process of transcendence in the minds of many students of the occult.

Crowley envisioned the Aethyrs as being connected with the sephiroth of the Tree of Life in groups of three. He also mentions that each Aethyr "folds up" into the next higher Aethyr in some way, so that as one progresses through the Aethyrs from the last to the first, one is also withdrawing one's being from the lower, already-experienced levels. (This is parallel to the technique he describes in Liber Yod, in which the magician achieves union with the godhead by progressively banishing all other levels and powers.)

Under this conception, the Aethyr ZAX, whose Parts have names formed from the Cross of Union, is the highest of the three attributed to Chesed. It is thus the last Aethyr one encounters before moving into the Supernal Triad and achieving transcendence. Crowley envisioned this movement as the crossing of an "Abyss" or gap, during which the magician encounters an Enochian devil named Choronzon dwelling therein.

Crowley's other contribution to Enochian magick was the adaptation of the Golden Dawn pyramid system for use with O.T.O.-style sex magick. In this technique, physical representations of the pyramids are made for the name of an angel, but inverted to form square "cups". These serve as talismans, which are charged using the end-product of the sex magick operation.

Aurum Solis

The published documents of the Aurum Solis magickal order show a unique method of using *Liber Scientiae*. Their research has focused on discovering the nature and uses of the numbered-but-unnamed "ministers" residing in each of the 91 Parts.

They used the second Angelic Call along with the Call of the Aethyrs, in order to cause the invoked forces to manifest at the "material" pole of their range; this brings the ministers, who are the lowest members of a Part's hierarchy, into the greatest state of activity. For each group of ministers they have compiled a name, an image of their appearance, and a list of their powers and the aspects of existence on which they can act. Given the large number of Parts, they have a virtual encyclopedia of useful magickal

effects. Since they have not published any magickal records using their methods, there is no way to determine how well their system works in practice.

In contrast, their use of the regular Tablet hierarchies appears to be fairly conventional, in line with the Golden Dawn methods, but not using the G.D.'s elaborate system of attributes.

The Church of Satan and the Temple of Set

Quoting Israel Regardie, from his introduction to Aleister Crowley's *The Vision and the Voice*:

One advisor ... had suggested the discontinuation of the whole project. His motive was that a California group sensationally engaged in the practice of Satanism had appropriated and published the Enochian rituals or Calls in a so-called Satanic Bible. Because of this, it was felt that there were now undesirable contacts associated with the rituals that could only lead to chaos and confusion.

The author of this debased volume had made enough changes in the various Calls to rule out any likelihood of confusion with those presented here in their original form. Wherever the word God is used, the author had substituted the name of Satan or one of the equivalent terms in its stead. The same holds true for several other pieces of similar stupidity.

As a primarily religious organization, the CoS used the Calls (as a former member put it) as "tools for psychodramatic ritual"; i.e., as something mysterious to add glamor to their services. There is no indication that the founder ever took the Calls seriously as a tool, or that they were ever used systematically by the CoS for explicitly magickal purposes.

The Church of Satan's schismatic offshoot, the Temple of Set, has abandoned the CoS versions of the Calls. Rather than rewrite the angelic language of the Calls, Michael Aquino (founder of the Temple of Set) has substantially revised the *translations* of the Calls to conform to his own philosophy and myth-system. The Calls and Mr. Aquino's "translations" are presented as the "Word of Set" in the ToS manual *The Crystal Tablet of Set*.

In some instances, Aquino's version departs substantially from the original translations; in others, the differences are small enough that one might call them justifiable poetic license. But the overall sense conveyed is dramatically different from the original. Quoting Mr. Aquino:

An "Enochian purist" might question the translation provided by the Word of Set in that it is not the English version recorded by John Dee in his diaries. My answer is simply that I approached the Keys not as a historian seeking to reprint what Dee did, but as a magician seeking to operate the same "magical machinery" that Dee did -- and to operate it with greater care and precision than he did. Hence

it is not a case of my "corrupting Dee", but rather of my uncorrupting something which predated Dee's own existence, and which was, after all, not of his [or Kelley's] authorship.

Mr. Aquino does not provide any explanation of how the "Word of Set" came to be delivered by angels espousing an emphatically Christian world-view.

Order of the Cubic Stone

From Robin Cousins:

The British graded occult group based in Wolverhampton, the Order of the Cubic Stone, (flourished 1965-91, now dormant) taught the Enochian system, strictly according to John Dee. The Golden Dawn system of Enochia was regarded as inaccurate and members were not encouraged to use its correspondences. Because membership was country-wide, most work was done individually or in small local groups (ie, if odd members lived near one another), but virtually no record of this work was held centrally. A few remaining members still practice today, but there is no overall coordination.

Benjamin Rowe

Benjamin Rowe is an active magician working exclusively with Enochian magick, known for methodical, thorough workings, and for developing unusual, non-traditional techniques and viewpoints. He has made an effort to expose his work to public scrutiny and criticism, believing that the state of the art can only be advanced through open communications. He is currently (1997) involved in a long-term project exploring all of the 91 Parts of *Liber Scientiae* in sequence.

The most noted of Rowe's technical innovations is a method by which an elemental Tablet can be transformed into a three-dimensional astral structure, an "Enochian Temple". Properly constructed, the temple acts to produce intense concentrations of the powers of the entire Tablet in a balanced form. The power creates a "gate" which can be used to explore symbols of any magickal system, to produce permanent changes in the consciousness of the magician, or to break through into extraterrestrial magickal realms. He believes other uses are possible, but has not yet explored them.

Examining the Golden Dawn system of correspondences for the Tablets, Rowe realized that their system was effectively upside down. That is, the highest ranks of the Tablets had attributes to magickal powers universally considered minor, while the major magickal powers were attributed to the lowest ranks of the Tablets. The whole seemed based on coincidences of number rather than experience. He spent several years determining the nature of the various ranks through experiment, and devised and experimentally tested a new system of correspondences that corrects the defects of the G.D. system and, he believes, accurately reflects the actual nature of the Enochian powers.

Miscellaneous Issues

Relation of Enochian to the Necronomicon

Since the Necronomicon is a literary device created by H.P. Lovecraft, any connection between the Enochian magick and the Necronomicon must also be fictional. In one of his stories, Lovecraft stated that John Dee was at one time in possession of a Latin translation of the book, which he translated into English. In their spoof Necronomicon, authors Langford, Turner, and Wilson suggested that *Liber Loagaeth* was actually a cipher version of the Evil Book, which they had managed to decode. Neither of these ideas is supported by the records.

Colin Low has perpetuated and embellished these fictional excursions in his "Necronomicon Anti-FAQ" and other writings. Some modern readers, lacking a sense of humor and irony, have taken his work seriously; as a consequence, the myth of Dee's connection with the book has taken on an air of Utter Authority among certain gullible portions of the magickal community.

Relation of Enochian to the biblical Book of Enoch

The various pseudepigraphic "Books of Enoch" were unknown in Europe at the time the magick was revealed to Dee and Kelly. Dee's work was aimed at discovering what he believed to be the contents of these books; he had no direct knowledge of their nature. The Enochian magick and the angels' origin-myth for it bear no direct relation to the actual contents of the books now known by the name.

Enochian magick and the apocalypse

There are two major threads of thought in Christian millennialism. One thread, called postmillennialism, is largely Utopian in nature. It sees the millennium as the beginning of a period of gradual perfection of conditions on Earth; the basic principle is that the world must be brought to perfection and the City of God built on Earth before the Christ will return, and it is only after the Christ returns that the world will end. Two decades after Dee, this form of millennialism was the driving force behind the religious groups spearheading the English colonization of America. Dee's own thought contains many post-mil ideals; in seeking out the Enochian magick, one of his goals was to gain a means of bringing earthly governments and societies into line with the design of God, thereby bringing the return of Christ closer.

The other thread, called premillennialism, is the more catastrophic variety. In this version, the typical scenario is that the Christ returns, and then the current "evil" societies of mankind will be destroyed in worldwide disasters, while the elect are preserved from harm. After the world is destroyed, the Christ joins with the faithful in a City built by God to rule over the Earth for a thousand years.

While there is a strong millennialist flavor to the angels' pronouncements, they are almost uniformly of the postmillennialist variety. The angels divided the world into four ages. The first of these began with the creation and ended with the Flood; the second ended with the first appearance of the Christ. The revelation of Liber Loagaeth ended the third age and ushered in the final age, in which the world would be brought to perfection prior to the return of the Christ.

The Calls and Tablets were in turn intended to be one means by which this perfection could be brought about. One particular passage establishes this clearly.

On February 11, 1584, Dee & company had arrived at the Polish manor of Albert Laskie, and had time to settle for a few days and do some magickal work. This day was the first operation of a new series of works after the hiatus. And during the work, the spirit Nalvage appeared for the first time to introduce himself and state his purpose.

The session begins with a colloquy in Latin between an evil spirit that settles by Kelly's left shoulder, and a good spirit that settles by his right shoulder. After some discussion the dexter spirit banishes the sinister. He spends a couple of paragraphs praising the Doctrine to be revealed, then says:

Nalvage:

"These [are] latter days, and the end of harvest must have also Labourers: For no Age passeth away, but through the hands of God, who maketh the end of his doings known to the World: To the end, [that] the World may consent unto him in Glory. So that this Doctrine, is the mysteries of the word of God, sealed from the beginning, now delivered unto man, for that Reformation which must be in one Unity established unto the end. [emphasized in original] The very part of that Circle, which comprehendeth the Mysteries of the Highest, in his Prophets, Apostles, and Ministers yet to come, which are alive and shall bear witness of eternal comfort.

"The fruit of our doctrine is, that God should be praised. For of ourselves we seek no glory: But we serve you to your comfort, teaching you the will of God, in the self same Christ, that was crucified; sold and died in the Patriarchs, and published to the World by his Disciples, and is now taught to you, in the remission of sins... greatest in the world, for the end of all things. The very key and entrance into the secret mysteries of God, (in respect to his determination on earth) bringing with it reward in the end of eternal glory, which is the greatest Treasure."

[paragraphs omitted]

Nalvage:

"These things are your parts, and portions sealed, as well by your own knowledge, as the fruit of your intercession, The Knowledge of Gods Creatures.

"Unto me are delivered five parts [i.e., months] of time: Wherein I will open, teach, and uncover the secrets of that speech, that holy mysterie. To the intent the CABALA of NATURE, in voyce, substance of bodie, and measure in all parts may be known. For there is nothing secret, but it shall be revealed, and the Son of GOD shall be known in POWER, and establish a Kingdom with righteousness in the earth, and then cometh the end.

"For the earth must come under subjection, and must be made pure. That death may be swallowed in his own Kingdom, and the enemy of righteousness find no habitation. The word of God endureth forever. His promises are just. His spirit is truth. His judgements inscrutable. Himself universal. He it is of whom you labour. The promises of God in this earthly noble man shall be fulfilled. Salomon used the places of honor, and was exalted."

While not so clear as later speech from this source, nonetheless some things are apparent. Nalvage is a postmillennialist. That is, he holds that the world must be brought to a state of perfection and holiness *before* the Christ can return; the City of God must be established by man, and then the end comes. The Calls and Tablets (which he begins to deliver two months later) are the tool by which this perfection of the Earth and mankind can be brought about.

many letters clockwise to find the next letter of the name; where the number was below the letter, he was to count counterclockwise. Each name ended when he reached one of the six letters without a number.

Thus, seven names were produced:

Thaaoth
Galaas
Gethog
Horlon (the second "o" is actually a lowercase omega)
Innon
Aaoth
Galethog

Dee was instructed to strike out the first "a" of the double a's in the first two names, to produce the names "Thaoth" and "Galas". When this is done, the seven names comprise forty letters, the same as the number of letters in the outer ring of the Sigil.

Of these seven names the angel Uriel said: *"every letter containing an Angel of Brightness: comprehending the 7 inward powers of God, known to none but himself: a sufficient BOND to urge all creatures to life or death, or anything else contained in this world."*

No mention is made of the remaining letters in the outer ring, not used to form these names.

Only the last of these names appears overtly in the sigil, in the arcs immediately inside the outer ring. To each letter of "Galethog", a cross was appended to produce a set of sigil-like images:



These sigils were placed, one to each arc, counterclockwise around the Sigil of Ameth. Of these sigils Uriel said: *"Those seven letters are the 7 Seats of the One and everlasting GOD. His 7 secret Angels proceeding from every letter and cross so formed: referring in substance [i.e., in essence] to the FATHER: in form, to the SON: and inwardly to the HOLY GHOST."*

The letters in the outermost heptagon, just inside the arcs, are derived from the names of the "Seven Angels who stand before the presence of God" listed in Agrippa's Three Books of Occult Philosophy. The names of these angels are written vertically in a seven-by-seven grid; in the final square is placed a cross, representing the Earth, thus:

Z	l	l	R	H	i	a
a	Z	C	a	a	c	b
p	a	u	p	n	h	r
h	d	m	h	i	a	l
k	k	a	a	e	e	e
i	i	e	e	l	l	l
e	e	l	l	M	G	✠

The heptagon is filled by reading the rows horizontally from left to right, applying one row to each segment of the heptagon, going clockwise. Following their usual procedure, the angels presented the letters of the rows first, and only afterwards showed how these rows formed the names of the Angels.

The remaining divine and angelic names in the Sigil are all derived, by various means, from the names of the traditional planetary archangels, which are written within and around the pentagram at the center of the Sigil. As with the above table, the derivation was only demonstrated after the names were presented; this served to demonstrate that the angels were working from knowledge not available to Dee and Kelly, and were therefore more than figments of the magicians' imaginations.

The names of the planetary archangels were formed into a 7-by-7 tablet, by writing them diagonally from the upper left corner in standard cabalistic order beginning with the archangel of Saturn. The final "L" of each name was replaced in the tablet by numbers, usually appended to the preceding letter:

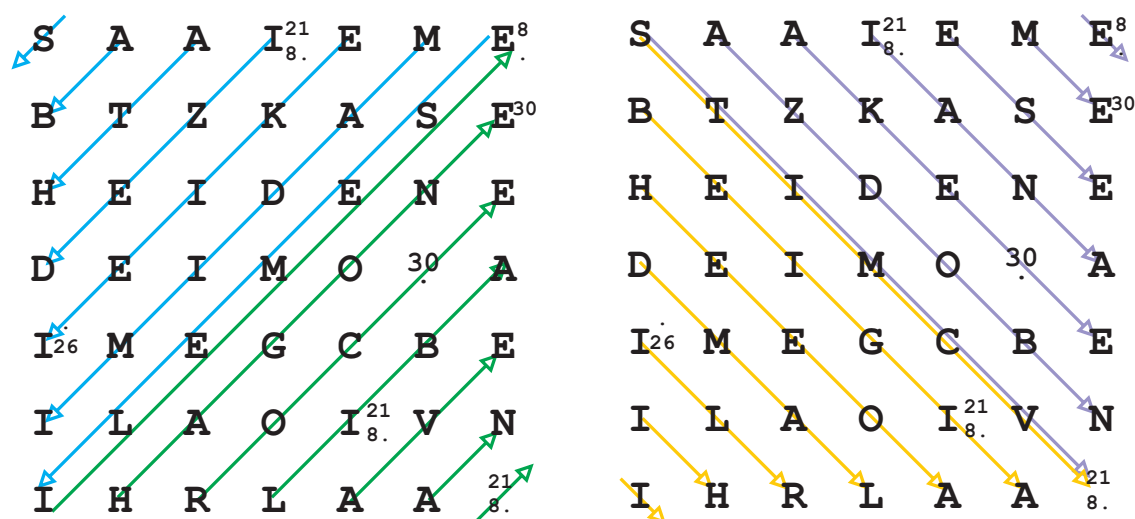
S	A	A	I ²¹ _{8.}	E	M	E ⁸
B	T	Z	K	A	S	E ³⁰
H	E	I	D	E	N	E
D	E	I	M	O	30	A
I ²⁶	M	E	G	C	B	E
I	L	A	O	I ²¹ _{8.}	V	N
I	H	R	L	A	A	21 8.

The seven names between the outer heptagon and the heptagram are "Names of God, not known to the Angels; neither can [they] be spoken nor read of man." They are derived from this tablet by reading the rows from left to right, and are placed in clockwise sequence around the Sigil. In the Angels' view, the derivation shown here is the reverse of the truth. Rather than the planetary angels producing these god-names, "these Names, bring forth 7 angels: the 7 Angels and Governors in the heavens next to us". Thus the Sigil, from its outer ring to its center, represents a descent of power from God into the world.

Between these God-names and the Planetary Archangels in the Sigil stand four additional ranks of beings. Even though they are outside the Archangels (and therefore presumably superior to them) it seems that they are in some way the "children" of the Archangels:

"Every letter of the Angels' names, bringeth forth 7 daughters. Every daughter bringeth forth her daughter, which is 7. Every daughter-her-daughter bringeth forth a son. Every son in himself, is 7. Every son has his son, and his son is 7."

The names in these groups are derived from the tablet by taking the letters diagonally as shown in the diagrams below.

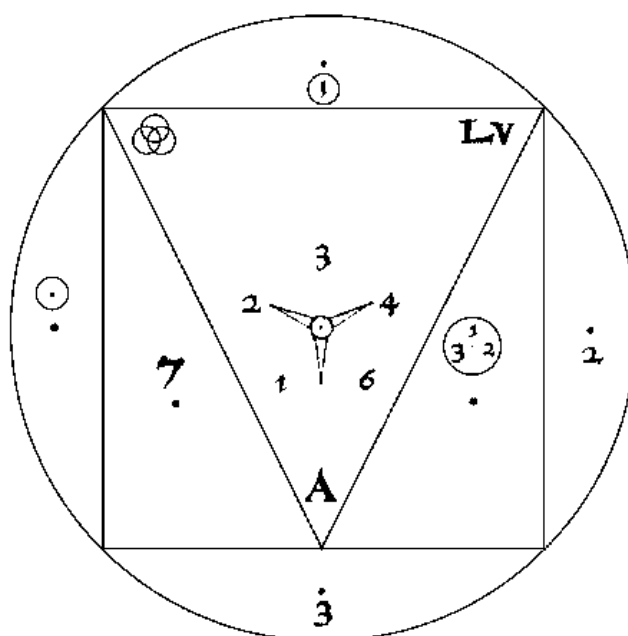


Appendix B: The Seven Ensigns of Creation

Thanks to Mr. Clay Holden and the John Dee Publication Project for these scans of the original record.

$\begin{array}{c} 2 \\ \text{+} \\ 6 \end{array}$	$\begin{array}{c} \text{G} \\ b \end{array}$	$\begin{array}{c} \text{q} \\ b \end{array}$	$\begin{array}{c} \text{B} \\ 22 \end{array}$	$\begin{array}{c} 2.4.6 \\ \text{L} \\ 22 \end{array}$	$\begin{array}{c} \text{B} \\ 708 \end{array}$	B
$\begin{array}{c} 8 \\ b \end{array}$	$\begin{array}{c} \text{ff} \\ 8 \end{array}$	$\begin{array}{c} \text{G} \\ b \end{array}$	$\begin{array}{c} \text{G} \\ b \end{array}$	$\begin{array}{c} 152 \\ b \end{array}$	$\begin{array}{c} 152 \\ b \end{array}$	$\begin{array}{c} \text{B} \\ \text{BBB} \end{array}$
$\begin{array}{c} \text{D} \\ \text{q} \end{array}$	$\begin{array}{c} \text{B} \\ \text{q} \end{array}$	$\begin{array}{c} \text{B} \\ 7 \end{array}$	$\begin{array}{c} \text{B} \\ 5 \end{array}$	$\begin{array}{c} \text{B} \\ 5 \end{array}$	$\begin{array}{c} \text{B} \\ 5 \end{array}$	$\begin{array}{c} \text{B} \\ 5 \end{array}$
$\begin{array}{c} \text{B} \\ 5 \end{array}$	$\begin{array}{c} \text{B} \\ 5 \end{array}$	$\begin{array}{c} \text{B} \\ 5 \end{array}$	$\begin{array}{c} \text{B} \\ 5 \end{array}$	$\begin{array}{c} \text{B} \\ 5 \end{array}$	$\begin{array}{c} \text{B} \\ 5 \end{array}$	$\begin{array}{c} \text{B} \\ 5 \end{array}$
$\begin{array}{c} \text{B} \\ 5 \end{array}$	$\begin{array}{c} \text{B} \\ 5 \end{array}$	$\begin{array}{c} \text{B} \\ 5 \end{array}$	$\begin{array}{c} \text{B} \\ 5 \end{array}$	$\begin{array}{c} \text{B} \\ 5 \end{array}$	$\begin{array}{c} \text{B} \\ 5 \end{array}$	$\begin{array}{c} \text{B} \\ 5 \end{array}$

Ensign of Venus



Ensign of Sol

G B ⁺ 23	m · 30 q B · 9 · d · 4 ·	q · q · q Q B o · g og
f B 30 G 33 · A	⊕ B A — 9 — O	E B get h go
5 b C	d2 id f b 2A	L b 30 pp
V b H 9 22	q · q · q Q b og a	L b 25 d

Ensign of Mars

2 b b 2	b b ▽	537 b b b	b B G n	T · 13 b b b	b j
v · 2 B	o 4 B B	B 14 n	b b · b P · 3 ·	b GO	b b C · v 3
8 e b	Q · 0 b 7 b	∞ 5	q q b 3	q · 9 B	L b · 8
go 30 B	9 · 3 b b	q q · b · b	d T b T b A	7 · 2 b · B	B B · Λ · 8 3

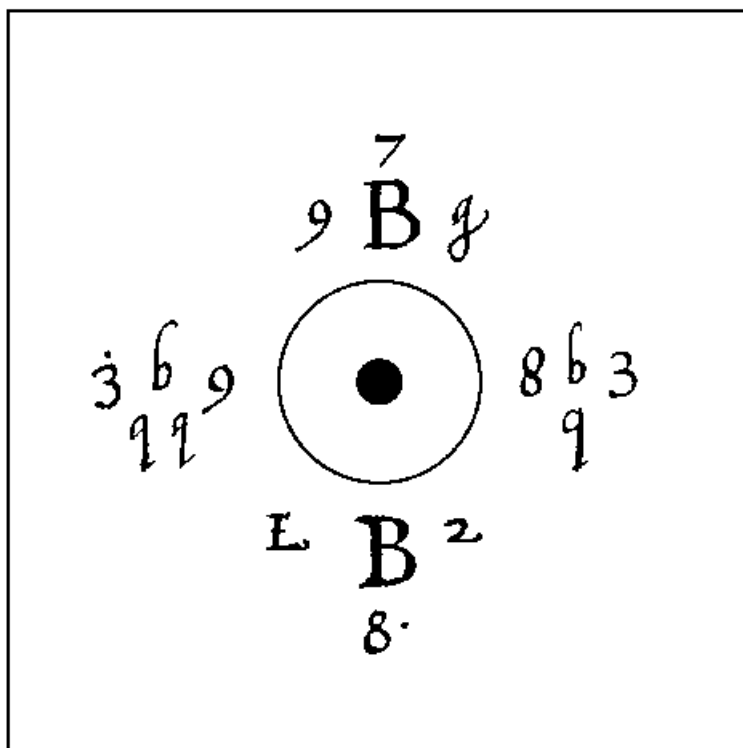
Ensign of Jupiter

$\mathcal{J}$ D ₂ $\mathcal{J}$	$\begin{array}{ c } \hline B \\ \hline \end{array}$ $\begin{array}{ c } \hline \mathcal{J} \\ \hline \end{array}$ 30	$\begin{array}{ c } \hline B \\ \hline \end{array}$ 8 2	$\begin{array}{ c } \hline B \\ \hline \end{array}$ $\begin{array}{ c } \hline \mathcal{J} \\ \hline \end{array}$ 22	$\begin{array}{ c } \hline B \cdot O \\ \hline \end{array}$ $\begin{array}{ c } \hline \mathcal{J} \\ \hline \end{array}$ 30	$\begin{array}{ c } \hline L \cdot o \\ \hline \end{array}$ B ₉ q ₂₉	$\begin{array}{ c } \hline B \\ \hline \end{array}$ 8 ₂	$\frac{9}{6}$ B
$\begin{array}{ c } \hline o \ p \\ \hline \end{array}$ B ₉₈	$\begin{array}{ c } \hline \mathcal{J} \\ \hline \end{array}$ B	$\begin{array}{ c } \hline \mathcal{J} \\ \hline \end{array}$ 2 8G	$\begin{array}{ c } \hline \mathcal{J} \\ \hline \end{array}$ 9F	$\begin{array}{ c } \hline \mathcal{J} \\ \hline \end{array}$ 3Q	$\begin{array}{ c } \hline \mathcal{J} \\ \hline \end{array}$ 9Q	$\begin{array}{ c } \hline \mathcal{J} \\ \hline \end{array}$ 11Q	$\begin{array}{ c } \hline BB \\ \hline \end{array}$ 12 T
BB b8	M 2 b6	M b5	M b6 b20	M b89 F	$\begin{array}{ c } \hline B \\ \hline \end{array}$ 17	$\begin{array}{ c } \hline A \\ \hline \end{array}$ b3	$\begin{array}{ c } \hline B \\ \hline \end{array}$ B 2 H
M b99 L	$\begin{array}{ c } \hline \mathcal{J} \\ \hline \end{array}$ 4b	$\begin{array}{ c } \hline \mathcal{J} \\ \hline \end{array}$ 1	$\begin{array}{ c } \hline \mathcal{J} \\ \hline \end{array}$ 916	$\begin{array}{ c } \hline \mathcal{J} \\ \hline \end{array}$ 6B 24	$\begin{array}{ c } \hline \mathcal{J} \\ \hline \end{array}$ B38	N B9	$\begin{array}{ c } \hline \mathcal{J} \\ \hline \end{array}$ b4 b

Ensign of Mercury

I					
$\begin{array}{ c } \hline 3 \ p \\ \hline \end{array}$ 4	$\begin{array}{ c } \hline A \cdot B \\ \hline \end{array}$ 8 30	$\begin{array}{ c } \hline \mathcal{J} \\ \hline \end{array}$ b	$\begin{array}{ c } \hline \mathcal{J} \\ \hline \end{array}$ b	$\begin{array}{ c } \hline \mathcal{J} \\ \hline \end{array}$ b	$\begin{array}{ c } \hline \mathcal{J} \\ \hline \end{array}$ b
$\begin{array}{ c } \hline \mathcal{J} \\ \hline \end{array}$ b	$\begin{array}{ c } \hline \mathcal{J} \\ \hline \end{array}$ b	$\begin{array}{ c } \hline \mathcal{J} \\ \hline \end{array}$ b	$\begin{array}{ c } \hline \mathcal{J} \\ \hline \end{array}$ b	$\begin{array}{ c } \hline \mathcal{J} \\ \hline \end{array}$ b	$\begin{array}{ c } \hline \mathcal{J} \\ \hline \end{array}$ b
$\begin{array}{ c } \hline \mathcal{J} \\ \hline \end{array}$ b	$\begin{array}{ c } \hline \mathcal{J} \\ \hline \end{array}$ b	$\begin{array}{ c } \hline \mathcal{J} \\ \hline \end{array}$ b	$\begin{array}{ c } \hline \mathcal{J} \\ \hline \end{array}$ b	$\begin{array}{ c } \hline \mathcal{J} \\ \hline \end{array}$ b	$\begin{array}{ c } \hline \mathcal{J} \\ \hline \end{array}$ b
$\begin{array}{ c } \hline 3 \ A \\ \hline \end{array}$ 2	$\begin{array}{ c } \hline \mathcal{J} \\ \hline \end{array}$ b	B ⁸	B ⁷	B ²	B ⁵
B ⁶	B ⁴	B ¹	B ⁹	$\begin{array}{ c } \hline \mathcal{J} \\ \hline \end{array}$ b	B ³ G ₂
$\begin{array}{ c } \hline \mathcal{J} \\ \hline \end{array}$ B	$\begin{array}{ c } \hline \mathcal{J} \\ \hline \end{array}$ B	B ⁷ A	$\begin{array}{ c } \hline \mathcal{J} \\ \hline \end{array}$ M	$\begin{array}{ c } \hline \mathcal{J} \\ \hline \end{array}$ b	$\begin{array}{ c } \hline \mathcal{J} \\ \hline \end{array}$ b
I					

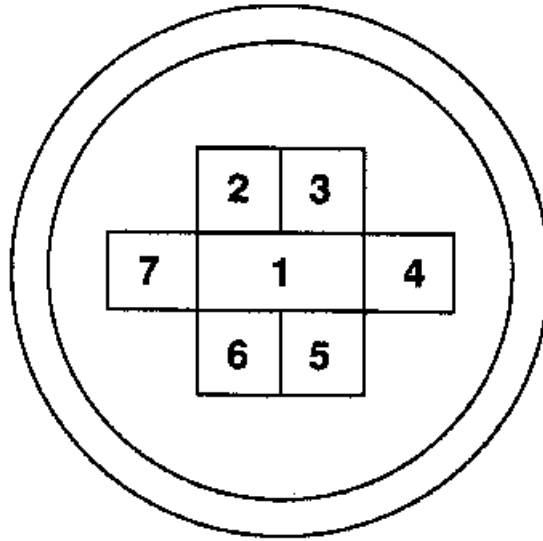
Ensign of Saturn



Ensign of Luna

Appendix C

The Seven Tables from which the names of the 49 "Good Angels" are derived.



The arrangement of the Seven Tables.

Note that each angel's name forms an outward spiral in this arrangement. The circle surrounding the tables was described as "very bright, with nothing in it."

Thirty letters in the second and third tables below are missing in the originals, due to damage. The versions shown are reconstructed from information contained elsewhere in the records, and probably are not identical to the originals in all respects.

1 B	2 B	3 B	4 B	5 B	6 B	7 B
8 B	9 B	10 B	11 B	12 B	13 B	14 B
15 B	16 B	17 B	18 B	19 B	20 B	21 B
22 B	23 B	24 B	25 B	26 B	27 B	28 B
29 B	30 B	31 B	32 B	33 B	34 B	35 B
36 B	37 B	38 B	39 B	40 B	41 B	42 B
43 B	44 B	45 B	46 B	47 B	48 B	49 B

The First Table

Letters in this table give "Wit and Wisdom"

7 A	21 O	1 A	26 E	48 A	24 A	13 R
34 I	8 O	29 N	2 O	33 A	6 M	25 E
49 A	4 E	35 A	40 M	18 L	28 M	23 L
39 V	47 L	3 A	5 L	15 A	36 N	30 R
20 E	19 R	45 A	37 R	32 I	17 A	41 A
10 A	38 O	16 V	27 A	12 R	43 R	22 Y
9 E	44 A	11 E	42 L	31 A	14 N	46 V

The Second Table

Letters in this table are "Powerful in the Exaltation of Princes"

6 A	7 S	29 A	15 B	23 I	8 B	17 Z
36 A	36 S	12 A	30 O	1 L	10 S	21 N
5 V	31 S	25 L	45 B	26 N	32 N	3 P
18 I	19 A	48 R	4 S	27 R	34 N	24 L
38 R	44 G	37 A	20 R	16 T	2 R	22 N
49 M	43 V	35 R	47 I	9 F	33 R	42 I
13 I	46 S	11 R	41 R	40 I	28 I	14 A

The Third Table

Letters in this table give power in counseling, and in influencing the nobility.

6	41	39	19	49	45	14
M	T	C	G	N	L	G
31	25	2	18	44	8	30
P	M	N	N	E	O	R
7	15	38	32	43	29	28
L	A	M	O	M	S	L
35	37	3	13	42	12	33
D	L	N	S	I	N	I
1	17	16	46	5	40	21
I	P	M	D	M	N	E
27	23	4	36	26	47	26
N	S	G	P	P	N	M
9	10	24	22	34	11	48
A	M	C	E	O	N	F

The Fourth Table

Letters from this table give power in works of Trade,
or in things relating to Water.

8	41	16	48	43	7	49
G	I	O	O	A	A	O
3	19	44	13	47	38	3
D	I	N	F	G	I	I
7	15	2	27	42	10	18
E	A	O	A	G	E	T
31	12	25	20	40	15	29
A	G	A	A	P	L	P
6	23	22	1	30	5	46
G	D	P	G	G	A	V
37	9	4	24	34	33	21
G	F	E	E	F	G	F
36	45	26	14	39	11	18
S	I	A	O	N	O	G

The Fifth Table

Letters from this table give power over things of Earth

36 E	47 E	14 L	27 F	49 D	13 L	16 N
12 L	32 A	26 G	24 O	41 R	31 L	19 O
22 O	29 O	2 G	7 D	25 R	1 O	5 P
6 A	15 E	34 O	4 M	33 E	30 E	20 L
37 E	9 E	18 O	10 L	21 O	28 E	3 D
17 M	39 A	35 G	38 L	8 E	11 L	23 O
44 O	43 Z	48 R	40 O	45 B	42 A	46 A

The Sixth Table

Letter from this table give power over things of the Air

14 E	49 E	7 F	25 A	13 I	47 F	16 O
46 A	36 N	44 L	42 N	18 M	45 O	6 L
12 O	41 O	26 I	43 A	29 L	39 B	33 S
48 T	31 O	2 O	32 B	9 S	38 A	8 L
28 S	15 L	17 A	10 O	3 O	36 S	20 E
40 L	34 N	37 S	19 P	4 E	5 O	22 R
14 R	1 N	35 O	23 N	11 E	21 N	13 A

The Seventh Table

Letters from this table give power over things of Fire.

Appendix D

Formation of the Names of the Heptarchic “Ministers of the Hours”

BLUMAZA

Bobogel
Befafes
Basmelo
Bernole
Branglo
Brisfli
Bnagole

BOBOGEL

Bobogel
Befafes
Basmelo
Bernole
Branglo
Brisfli
Bnagole

BABALEL

Bobogel
Befafes
Basmelo
Bernole
Branglo
Brisfli
Bnagole

BYNEPOR

Bobogel
Befafes
Basmelo
Bernole
Branglo
Brisfli
Bnagole

BNASPOL

Bobogel
Befafes
Basmelo
Bernole
Branglo
Brisfli
Bnagole

BNAPSEN

Bobogel
Babalel
Bynepor
Bnaspol
Bnapsen
Blumaza
Bamnode

BALIGON / CARMARA

Baligon
Bobogel
Babalel
Bynepor
Bnaspol
Bnapsen
Blumaza

Patterns for the Formation of Each King’s “Ministers of the Hours”

The Ministers’ names for five of the Heptarchic Kings are formed by selecting certain letters out of six of the seven sectors of the Tabula Bonorum, beginning with the sector ruled by King Bobogel and going clockwise around the table. No names are formed from the first sector, ruled by King Baligon (aka Carmara). The green lines in the illustration above show how the first Minister for each of these Kings is formed; the same lines are applied to the next five sectors to form the names of the King’s other Ministers.

In the cases of Kings Baligon and Bnapsen different methods are used. For Baligon, the names of the seven Kings are listed in their order on the Tabula Bonorum. Ignoring the initial “B”s of their names, lines are drawn down the columns to produce the names of the Ministers. This is identical to the method used to get the letters on the border of the Holy Table of Practice, so the Ministers’ names also appear in that border.

In Bnapsen's case, only a portion of the ministers' names derives from the Tabula Bonorum. The names of the Kings are listed in sequence beginning with Bobogel; the name of the 49th and last angel, Bamnode, is substituted for Baligon. Then diagonals are drawn as shown in the illustration to obtain the partial names. Letters from some unspecified source (possibly just random letters) are used to fill out the names to a length of seven letters each.

Since Bnapsen is given power over "wicked spirits", I speculate that the letters that are not from the Tabula Bonorum introduce an element of chaos that permits the holy King to make contact with the unholy beings he controls.

Appendix E

The Twelve by Seven Table in its Two Forms

o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	l	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	s	i	l	l	o	p	s	a	n
s	e	g	r	o	r	n	e	s	p	a	n
s	e	g	l	a	r	a	z	a	m	u	l
l	o	n	e	g	a	n	o	g	i	l	a

First Form

The table is formed from the names of the Heptarchic Kings and Princes, without their initial letter "B"s. Each row contains the King and Prince of a particular day, beginning with Sunday and following in sequence around the Tabula Bonorum. The names are written from right to left.

The central squares outlined in red are called "The Heart". The squares surrounding the Heart are called "The Flesh". The two columns on each end are called "The Skin".

The Heptarchic Lamén is formed from this Tablet by transposition of the letters. Letters from the Flesh are placed in the outer square of the Lamén. Letters from the Heart are placed in the corners of the inner square. Letters from the Skin fill the central diamond.

a	l	i	g	o	n	o	r	n	o	g	o
o	b	o	g	e	l	e	f	a	f	e	s
a	b	a	l	e	l	u	t	m	o	n	o
y	n	e	p	o	r	l	i	s	d	o	n
n	a	s	p	o	l	r	o	r	g	e	s
n	a	p	s	e	n	r	a	l	g	e	s
l	u	m	a	z	a	a	g	e	n	o	l

Second Form

A second version of this table uses the same names, but writes them from left to right. The names of the Kings and Princes are written in the *numerical* sequence in which they appear in the Tabulum Bonorum, rather than grouping them by the day they rule.

This version of the Table is used to form the letters found on the Holy Table of Practice. The "Heart" is extracted and rotated ninety degrees counterclockwise, to form the 3-by-4 tablet in the center of the Holy Table. The letters around the edge of the Holy Table are found by reading the letters down the columns of this table from the right side to the left. The letters are applied to the Holy Table, 21 to a side, beginning at the upper right corner and going counter clockwise.

The six columns on the lefthand side of this version also form the names of the "Ministers of the Hours" for King Baligon / Carmara.

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His later books are almost entirely the products of his own imagination, and so at least have the advantage of coming from a single source. Readers have had widely varying opinions as to their usefulness. His *Enochian Tarot* is worth purchasing for the artwork by Sallie Ann Glassman, regardless of one's opinion of its design. *Enochian Physics* is distinguished by having the lowest information content of any book its size published in this century. In the chapters that are not adaptations from Aleister Crowley, the information content approaches zero.

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The Ritual Magic Manual



A Complete Course in Practical Magic

e-lesson edition

exclusively for students of the

Golden Dawn School of Magic and Alchemy

DAVID GRIFFIN

The 49 Enochian Calls

by David Griffin

*Archon Basileus, A.+O., Chief Adept, R.R. et A.C., Imperator,
H.O.G.D.*



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David Griffin

Basic Rituals

"And there appeared a great wonder in heaven; a woman clad with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and she being with child, cried, travailing in birth, and pained to be delivered" (Revelation 12:1-2).

Pronunciation Symbols

The student should thoroughly familiarize him or herself with the pronunciation symbols given below. Although the symbols are unique to this book, they appear in pronunciation guidelines in every Ritual and provide the student with more precise pronunciation information than has ever been available before in a book on Ceremonial Magic. The average student should require no more than ten or fifteen minutes to become familiar with these unique symbols. Due to the frequent use in Magic of foreign, Enochian, and unfamiliar words, the pronunciation guidelines given in the text of the Rituals are quite helpful when performing Rituals.

In a few instances where sounds have no exact English equivalents, examples are given from other languages. For English speakers unable to pronounce these sounds correctly, their closest English equivalents should be employed until the pronunciation of the correct sounds are learned.

Vowels

<u>Symbol</u>	<u>Pronounce as in:</u>
â	bo <u>th</u> er, co <u>t</u> , and fa <u>th</u> er (as pronounced by most Americans)
à	da <u>y</u> , fa <u>d</u> e, da <u>t</u> e
ê	be <u>d</u> , be <u>t</u> , pe <u>ck</u>
è	nee <u>d</u> , bleee <u>d</u> , mee <u>t</u>
î	hi <u>t</u> , ri <u>d</u> , ti <u>p</u>
ì	ki <u>t</u> e, fligh <u>t</u> , bu <u>y</u>
ò	bo <u>n</u> e, thro <u>w</u> n, kno <u>w</u>
û	u <u>p</u> , eno <u>u</u> gh, to <u>u</u> gh
ù	ru <u>l</u> e, foo <u>l</u> , you <u>th</u>
âù	ho <u>w</u> , lo <u>u</u> d, ou <u>t</u>
òè	bo <u>y</u> , co <u>i</u> n, de <u>st</u> ro <u>y</u>

Shortened Vowels

In Hebrew, there exist certain half-vowels that are shortened versions of usual Hebrew vowel sounds. These Hebrew half-vowels are indicated in transliterations in this book underlined as follows, and should be vibrated only briefly. Although the distinction between regular and shortened vowels is nearly never used in contemporary, spoken Hebrew, it is nonetheless interesting in Magic due to the extended fashion in which Names are vibrated. When vibrating Names containing shortened Hebrew vowels (underlined in the pronunciation guidelines), vibrate these vowel sounds only half the length of time as other vowels, like half-notes in music.

<u>Symbol</u>	<u>As in</u>	<u>Name of Corresponding Hebrew Shortened Vowel</u>
â	al <u>ways</u>	Hateph Patah

<u>ê</u>	e <u>ver</u>	Hateph Seghol
<u>ò</u>	o <u>ver</u>	Hateph Qamets
<u>û</u>	the, <u>a</u> fraid	Schewa

Consonants easily elongated

Elongating the vibration of consonants makes Enochian pronunciation more vibrant and sonorous.

<u>Symbol</u>	<u>As in</u>
j	<u>e</u> dge, j <u>oi</u> n, j <u>u</u> dge
l	l <u>e</u> ft, l <u>a</u> wn, p <u>oo</u> l
m	<u>ma</u> ybe, <u>ma</u> rtyr
n	<u>ne</u> ver, <u>no</u> , <u>ni</u> ght
r ¹⁶	<u>r</u> ush, <u>ra</u> pid, <u>re</u> d
th	<u>th</u> is, <u>th</u> at, <u>with</u>
v	<u>v</u> ery, <u>vi</u> vid, <u>va</u> gue
z	<u>z</u> oo, <u>za</u> ny, <u>rai</u> se

Consonants not easily elongated

<u>Symbol</u>	<u>Pronounce als learned in earlier chapters. pter, nature</u>
d	<u>do</u> , <u>de</u> cay, <u>di</u> d
f	<u>fo</u> r, <u>fi</u> ght, <u>fi</u> fty
g	<u>gi</u> ve, <u>go</u> , <u>bi</u> g
h	<u>ha</u> t, <u>ha</u> ppy, <u>he</u> lp
<u>h</u>	(silent, with exhalation)
k	<u>ki</u> n, <u>co</u> ok, <u>cle</u> ver
<u>k</u>	(Scottish) <u>lo</u> ch, (German) <u>Bu</u> ch (k may be used for those unable to make this sound)
p	<u>pe</u> pper, <u>po</u> t, <u>pi</u> ck
s	<u>sa</u> ve, <u>le</u> ss, <u>so</u> rrow
sh	<u>sha</u> re, <u>shi</u> p, <u>sho</u> re
t	<u>ti</u> n, <u>ti</u> me, <u>to</u> tem
w	<u>wi</u> sh, <u>won</u> der, <u>wor</u> ry
wh	<u>wh</u> en, <u>wh</u> ere, <u>wh</u> y
y	<u>ye</u> s, <u>ya</u> rd, <u>ye</u> llow

Grade Signs**Signs of the Neophyte Grade**

The Signs of the Neophyte Grade are the Sign of the Enterer and the Sign of Silence. Use the Sign of the Enterer, also known as the Sign of Horus or the Attacking Sign, primarily to project Magical Energy. Use it in the charging of Pentagrams and Hexagrams in Ceremonial Magic and to charge Talismans in Practical Magic.

To perform the sign of the Enterer, stand with your feet parallel about shoulders width apart. Visualize a star shining just above your head about the size of a baseball. Inhale silently, and visualize a shaft of white Light coming down through your body from the star above you to a second star beneath your feet. As you inhale, draw down the light and raise your elbows upward and outward, parallel with your shoulders. Hold your hands flat beside your neck, palms downward, fingers extended, pointing forwards. Suddenly and forcefully, step forward with your left foot, thrust your hands directly forward, and lower your head between your arms, eyes forward. As you do so, exhale silently, visualize the Light rising back up through your body, and project it out through your fingertips.

¹⁶ The Hebrew pronunciation of "r" is as in French "rue" or "riche".

Enochian Keys or Calls

Introduction

Enochian Magic is one of the most controversial aspects of Rosicrucian Magic. Israel Regardie warned that "It is a very powerful system, and if used carelessly or indiscriminately will bring about disaster and spiritual disintegration."² Paul Foster Case considered the Enochian system to be hopelessly tainted, and removed Enochian Magic entirely when he reformulated Golden Dawn material into his B.O.T.A. Donald Tyson has even suggested that Enochian Magic was revealed to John Dee as a means of setting in motion the destructive forces of the apocalypse, as described in the book of Revelation in the New Testament.³

While there does exist a certain parallel between the English translation of a few of the Enochian Calls and the apocalyptic imagery of the book of Revelation, this imagery may be considered as symbolical of spiritual realities rather than descriptive of physical events. In any case, much of the fear surrounding Enochian Magic has been greatly exaggerated.

The author of the present book has been working with the Enochian system, including the Enochian Calls, for many years, with great success, and without fulfilling any of the aforementioned predictions of gloom and doom. The Enochian Calls serve primarily as Energy amplifiers, and when properly used, clearly add great power to Rituals of Ceremonial Magic. Nonetheless, the decision whether or not to employ the Enochian Calls with the Rituals contained in the present book must be left to the discretion, personal responsibility, and risk of each Magician.

A primary difficulty in working with Enochian Magic lies in finding a correct or satisfactory means of pronunciation. Names derived from the Enochian Tablets are particularly problematic as consonants therein are frequently so clumped together that such Names are virtually impossible to pronounce.

In recognition of this problem, certain rules were laid out by W. Wynn Wescott and S. L. MacGregor Mathers for the Hermetic Order of the Golden Dawn. Wescott suggested that each letter should be pronounced separately. Using this method, for example, the consonant clump "pfmng" would be pronounced "pee-ef-em-en-gee." Mathers instead proposed that the first vowel in the name of the phonetically equivalent Hebrew letter be employed. For example, the Hebrew name for phonetical equivalent of the letter "l" is "Lamed." Therefore, Mathers suggests that the vowel "a" be used to render words pronounceable when the letter "l" appears in consonant clumps.

Each of these methods are indeed quite useful when working with Names drawn from the Enochian Tablets. Unfortunately, however, the Mathers and Wescott rules have tended to be applied far too rigidly and dogmatically, especially to the Enochian Calls, resulting in endless strings of extraneous syllables. For example, one recent book on the Golden Dawn transliterated the word "Ozongon" from an Enochian Call as "Oh-zoad-oh-noo-goh-noo."

Numerous clues to correct pronunciation may be found in original

² *The Golden Dawn (The original Account of the Teachings, Rites, and Ceremonies of the Hermetic Order of the Golden Dawn)* [1937], revealed by Israel Regardie, 6th ed. (St. Paul: Llewellyn, 1989), p. 626.

³ Donald Tyson, "The Enochian Apocalypse," *Gnosis*, No. 40 (Summer 1996), pp. 56-62.

manuscripts⁴ handwritten by John Dee. These manuscripts clearly indicate that the dogmatic application of such rules to the Enochian Calls was neither originally intended by Dee nor by the Angels which dictated them. The Calls properly pronounced and free of surplus syllables remain sonorous in the extreme, reflecting the vibrant beauty of the language of Angels.

The Enochian Calls given in this appendix have been retransliterated from Sloane Manuscript 3191. In preparing this new transliteration, every effort has been made to restore the pronunciation to that most likely intended by John Dee and the Angels. The student who prefers, however, to use the Wescott-Mathers method will find the Calls elsewhere so transliterated by Israel Regardie.⁵

This fresh transliteration of Sloane MS 3191 has presented numerous difficulties and raised interesting questions. To begin with, the word spacing in the handwritten version of the Angelic Calls is so bad in certain places that is nearly impossible to distinguish where one Enochian word ends and the next one begins. Furthermore, the fashion that the English translations are arranged above the Enochian text in the original manuscript is of little use in overcoming this problem. Every effort has therefore been made to reproduce, as closely as possible, the original word spacing of the Enochian in the transliteration given below.

The most fascinating question regarding pronunciation raised by an examination of Dee's handwritten version of the Angelic Calls in Sloane MS 3191 is his copious use of diacritical marks. This mystery appears to have been completely overlooked or ignored by contemporary Enochian scholarship. The primary diacritical marks used by Dee are ' , ^, and ¨, and they are used over vowels in ninety-five per cent of all instances. These diacritics have been included in the new transliteration as faithfully as possible. In each instance where an Enochian word is given, the spelling used by John Dee in Sloane 3191 including his diacritical marks has been reproduced side by side with its new transliteration shown in bold type. Unfortunately, however, certain substitutions for the diacritical marks actually used by Dee have been obliged by editorial considerations. The mark ^ as in "up" has been substituted for the mark actually used by Dee, which most closely resembles the upward pointing curve used in modern English to indicate a short vowel sound. It is hoped that the inclusion of these diacritical markings shall stimulate additional research regarding their actual meaning.

An examination of Sloane MS 3191 by various Professors of modern and classical European languages and linguistics has unfortunately not yet conclusively ascertained the meaning of the diacritical markings. It has been determined, however, that their usage apparently does not match neither that of Latin, Greek, nor any Germanic, Latin, nor Slavic derivative language neither as they are employed today nor as they were used during the Sixteenth Century. It is therefore likely that they represent a personal phonetical code devised by Dee for his personal use.

The transliteration methodology which has been employed in the present book for all Enochian words is outlined below and has been adhered to in a consistent fashion. The resulting fresh transliteration of Enochian Names and Calls remains steeped in Rosicrucian tradition, yet as true as possible to the original manuscripts as well.

⁴ Sloane MS 3191 [1585?], Dr. John Dee (London: The British Library).

⁵ Israel Regardie, *The Complete Golden Dawn System of Magic* (Santa Monica: Falcon Press, 1987), Vol. 10, pp. 56-74.

Transliteration Methodology

1. Every effort has been made to avoid the addition extraneous vowels and syllables.
2. The phonetic value of each individual letter has been preserved.
3. Wherever necessary, consonants which may be elongated through prolonged vibration as suggested by Wescott (particularly l, m, n, r, v, and z) have been used as separate syllables (avoiding thereby the addition of extraneous vowels).
4. Wherever an extra vowel is absolutely necessary, the first vowel in the name of the equivalent Hebrew letter has been employed as suggested by Mathers.
5. In the choice of vowel sounds, preference has been given to the phonetic values of vowel sounds most frequently used in Hebrew as suggested by Mathers.
6. The sound of the letter z should be elongated through prolonged vibration. This appears to be the true meaning of the marginal notes made by Dee in Sloane 3191 rather than the literal pronunciation of "z" as "zod," the Elizabethan appellation of the letter "z."⁶
7. The letter Q has been transliterated as "kw."⁷ In cases where there is no vowel following in the Enochian, it has been transliterated as "kwâ."
8. There is no evidence to be found in the manuscripts indicating an Enochian equivalent of the English sounds of the combined consonants "sh," "ph," or "th." They have therefore been transliterated in such a fashion that the phonetic values of the individual letters have been retained. There are numerous instances, however, where marginal notations do suggest that "ch" should be pronounced as a k. In the present transliteration, this "ch" has been given a guttural phonetical value similar to the German "ch" as used in the word "Buch." This has been indicated as an underlined "k" in the transliterations.
9. There are sporadic instances where marginal notes indicate that the letter "g" should be pronounced as "dg." Obviously "g" has two phonetic values in Enochian: that of a hard g (as in "go") as well as one which closely approximates the English "j" (as in "job"). Attempts have been made to be as consistent as possible with the transliteration of this letter. Patterns revealed by marginal notation have been given priority. In doubtful instances the more sonorous option has been employed.
10. According to marginal notes, the letter "c" is at times to be transliterated as "k" and at other times as "s." Attempts have been made to be as consistent as possible with the transliteration of this letter. Patterns revealed by marginal notation have been given priority. In doubtful instances the more sonorous option has been employed.
11. In Dee's handwriting the uppercase letters "U" and "V" are consistently rendered as "V." Furthermore, there are numerous instances wherein from one place to another in Sloane MS 3191 Dee also interchanges the lower case letters "u" and "v" as well. Every attempt has nonetheless been made to maintain the phonetic value of the letters "u" and "v" as they actually appear in the manuscript except in cases where an extra vowel would have then become necessary. In certain instances where an additional vowel is required by the

⁶ This apparent misunderstanding of the marginal notes has had a profound and unfortunate effect on the history of Enochian pronunciation.

⁷ Far from arbitrary, this has been extrapolated from various marginal notations in the Sloane MS 3191.

text "v" has been rendered "vù."

The Enochian Calls and the Elemental Tablets

The Application of the Calls to the Enochian Elemental Tablets is resumed below. The attributions of the Enochian Calls to the Enochian Planetary and Zodiacal Tablets are given in appendix II, "The Book of the Concourse of Planetary and Zodiacal Forces."

Call Rules

- 1 The Tablet of Union as a whole.
- 2 Spirit in general and specifically within the Tablet of Union; to be used following the first Enochian Call.
- 3 The Tablet of Air, the lesser angle of Air of the Tablet of Air, and Rules Spirit of Air, EXARP (when used following the first and second Enochian Calls).
- 4 The Tablet of Water, the lesser angle of Water of the Tablet of Water, and Spirit of Water, HCOMA (when used following the first and second Enochian Calls).
- 5 The Tablet of Earth, the lesser angle of Earth of the Tablet of Earth, and Spirit of Earth, NANTA (when used following the first and second Enochian Calls).
- 6 The Tablet of Fire, the lesser angle of Fire of the Tablet of Fire, and Spirit of Fire, BITOM (when used following the first and second Enochian Calls).
- 7 The lesser angle of Water of the Tablet of Air.
- 8 The lesser angle of Earth of the Tablet of Air.
- 9 The lesser angle of Fire of the Tablet of Air.
- 10 The lesser angle of Air of the Tablet of Water.
- 11 The lesser angle of Earth of the Tablet of Water.
- 12 The lesser angle of Fire of the Tablet of Water.
- 13 The lesser angle of Air of the Tablet of Earth.
- 14 The lesser angle of Water of the Tablet of Earth.
- 15 The lesser angle of Fire of the Tablet of Earth.
- 16 The lesser angle of Air of the Tablet of Fire.
- 17 The lesser angle of Water of the Tablet of Fire.
- 18 The lesser angle of Earth of the Tablet of Fire.

The Forty-Nine Enochian Calls⁸

The First Call

Ol	[òl]	I
sonf	[sònf]	raygn
vorsg,	[vòrs-j]	over you
gohó	[gò-hò]	sayeth
lad	[yâd]	the God
balt	[bâlt]	of Justice
lansh	[lân-sâh]	in powre exalted

⁸ The Angels which dictated the Angelic Calls to John Dee explained that the first Call was to remain secret and could not be revealed, since it appertained to the Godhead alone. Therefore, in actual practice there are only forty-eight Calls. The Calls are numbered nonetheless beginning with number one, according to tradition and convention.

calz	[câl-z]	above the firmaments
vonpho,	[von-pê-hò]	of wrath:
sobra	[sòb-râ]	in Whose
z-ol	[z-òl]	hands
ror	[ròr]	the Sonne
i	[è]	is
ta	[tâ]	as
Nazpsad	[nâz-pê-sâd]	a sword,
Graa	[j-râ-â]	and the Mone
ta	[tâ]	as
Malprg	[mâl-pûr-j]	a through thrusting fire:
Ds	[dâs]	which
hol q	[hòl-kwâ]	measureth
Q ã a	[kwâ-â]	your garments
nothóa	[nòt-hò-â]	in the mydst
zimz	[zèm-z]	of my vestures,
Od	[òd]	and
commah	[kòm-mâh]	trussed you together
ta	[tâ]	as
nobloh	[nò-blòh]	the palms
zien:	[zè-ên]	of my hands:
Soba	[sò-bâ]	Whose
thil	[tê-hèl]	seats
gnonp	[j-nòn-pê]	I garnished
prge	[pûr-jê]	with the fire
aldi	[âl-dè]	of gathering,
Ds	[dâs]	and
urbs	[ùr-bês]	beautified
óbôleh	[ò-bò-lêh]	your garments
grsam:	[jûr-sâm]	with admiration:
Casárm	[kâs-âr-m]	to whome
ohoréla	[ò-hò-rê-lâ]	I made a law
cabá	[câ-bâ]	to govern
pir	[pèr]	the holy ones
Ds	[dâs]	and
zonrensg	[zòn-rêns-j]	delivered you
cab	[kâb]	a rod
erm	[êr-m]	with
Jadnah:	[yâd-nâh]	the ark of knowledge
<u>Pî'lah</u>	[pè-lâh]	Moreover
farzm	[fârz-m]	you lifted up your
		voyces
znrza	[zùr-zâ]	and sware
adná	[âd-nâ]	obedience
gono	[gò-nò]	and faith
lã´dpil	[yâd-pèl]	to him
Ds	[dâs]	that
hom	[hòm]	liveth
tóh	[tòh]	and triumpheth
Soba	[sò-bâ]	whose begynning
Ipam	[è-pâm]	is not, nor
Lu	[lù]	ende
Ipâmis	[è-pâ-mès]	can not be,
Ds	[dâs]	which
lôhòlo	[lò-hò-lò]	shyneth
vep	[vêp]	as a flame

zomd	[zò-mêd]	in the myddst
Poamal	[pò-â-mâl]	of your pallace
od	[òd]	and
bogpa	[bòj-pâ]	rayngneth
aäi	[â-â-è]	amongst you
ta	[tâ]	as
piap	[pè-âp]	the ballance
piamo_l	[pè-â-mò-êl]	of righteousness,
od	[òd]	and
vaoan	[vâ-ò-ân]	truth:
ZACARe'	[zâ-câr-ê]	Move
<u>c a</u>	[êk-â]	therefore,
od	[òd]	and
ZAMRAN	[zâm-rân]	shew yourselves:
odo	[ò-dò]	open
cicle	[kè-klê]	the Mysteries
Qäa	[kwâ-â]	of your Creation:
zorge,	[zòr-jê]	Be friendly unto me:
lap	[lâp]	for
zirdo	[zèr-dò]	I am
NOCO	[nò-kò]	the servant
MAD	[mâd]	of the same your God:
Hoath	[hò-â-têh]	the true Worshipper
Jaïda.	[yâ-è-dâ]	of the Highest.

The Second Call

Adgt	[âd-jît]	Can
<u>v'pâ ah</u>	[v-pâ-âh]	the wings
zongom	[zòn-gòm]	of the windes
<u>fa á ip</u>	[fâ-â-èp]	understand
sald	[sâl-êd]	your voyces of wunder
<u>vi i v</u>	[vè-è-v]	o you the second
L	[êl]	of the first,
sobam	[sò-bâm]	Whome
<u>I ál prg</u>	[yâl-pùr-j]	the burning flames
<u>I zâ zaz</u>	[è-zâ-zâz]	have framed
<u>pi á dph</u>	[pè-âd-pêh]	within the depth of my
		Jaws
Caş á rma	[kâs-âr-mâ]	whome
abramg	[âb-râm-j]	I have prepared
ta	[tâ]	as
talho	[tâl-hò]	Cupps
paráclêda	[pâ-râ-klê-dâ]	for a wedding
<u>Q ta</u>	[kwâ-tâ]	or as
<u>lors l q</u>	[lòrs-l-kwâ]	the flowres
turbs	[tùr-bês]	in their beawty
oöge	[ò-ò-gê]	for the Chamber
Baltoh	[bâl-tòh]	of righteousness
Giui	[gè-ù-è]	Stronger
chis	[kès]	are
Lusd	[lù-sâd]	your fete
orri	[òr-rè]	then the barren stone:
Od	[òd]	And
<u>mi calp</u>	[mè-kâ-lâp]	mightier
chís	[kès]	are
bia	[bè-â]	your voices

ózôngon	[ò-zòn-gòn]	then the manifold windes.
Lap	[lâp]	For,
noán	[nò-ân]	you are become
trof	[tròf]	a buylding
cors	[kòrs]	such
tage	[tâ-gê]	as is not
o-q	[ò-kwâ]	but
manin	[mâ-nèn]	in the mynde
<u>Ja í don</u>	[yâ-è-dòn]	of the all powerfull.
Torzú	[tòr-zù]	Arrise
góhel	[gò-hêl]	sayeth the First:
ZACAR	[z-â-kâr]	Move
ca	[êk-â]	therefore
<u>c nó qod</u> ,	[êk-nò-kwòd]	unto his Servants:
ZAMRAN	[zâm-rân]	Shew your selves
micalzo	[mè-kâl-zò]	in powre:
od	[òd]	And
ozazm	[ò-zâz-m]	make me
vrelp	[v-rêlp]	a strong See <u>thing</u> :
Lap	[lâp]	for
zir	[zèr]	I am
Ioiad.	[yò-yâd]	of him that liveth for- ever.

The Third Call

Micma	[mèk-mâ]	Behold
gohó	[gò-hò]	sayeth
Piad	[pê-yâd]	your God,
zir	[zèr]	I am
<u>com selh</u>	[còm sê-lâh]	a Circle
a zien	[â zè-ên]	on Whose hands
biab	[bè-âb]	stand
Os	[òs]	12
Lón-doh	[lòn-dòh]	Kingdoms.
Norz	[nòr-z]	Six
chis	[kès]	are
óthil	[òt-hèl]	the seats
Gi gî pah	[gè-gè-pâh]	of living breath,
und-l	[ùnd-l]	the rest
chis	[kès]	are
tá	[tâ]	as
<u>pû im</u>	[pù-èm]	sharp sickles:
Q	[kwâ]	or
mos <u>pleh</u>	[mòs-plêh]	the horns
teloch	[tê-lòk]	of death
<u>Qui i n</u>	[kwè-è-n]	wherein
toltorg	[tòl-tòr-j]	the Creatures of y earth
chis	[kès]	are
í	[è]	to
chis	[kès]	are
ge	[gê]	not
m	[m]	Except
ozien	[ò-zè-ên]	myne own hand
dst	[dâst]	which
brgda	[bùr-j-dâ]	slepe

od	[òd]	and
torzul	[tòr-zùl]	shall ryse:
í lí	[è lè]	In the first
É ól	[ê-òl]	I made you
bal zarg,	[bâl-zâr-j]	stuards:
od	[òd]	and
áâla	[â-â-lâ]	placed you
Thiln	[tê-hèl-n]	in seats
os	[òs]	12
ne tâ ab	[nê-tâ-âb]	of government,
dluga	[dâl-ù-gâ]	giving
vomsarg	[vòm-sâr-j]	unto every one of you
Lonsa	[lòn-sâ]	powre
Cap <u>mi</u> <u>âli</u>	[kâp mè â-lè]	successively
vors	[vò-rês]	over
<u>cla</u>	[klâ]	:456:
homil	[hòmèl]	the true ages
cocasb	[kò-kâ-sâb]	of tyme
fafen	[fâ-fên]	to the intent that
izízip	[è-zè-zòp]	from ye highest vessells
od	[òd]	and
mi í nôag	[mè-è-nò-âj]	the Corners
de	[dê]	of
gne táâb	[gî-nê-tâ-âb]	your governments,
vaun	[vâ-ùn]	you might work
na	[nâ]	my
ná <u>ê</u> el	[nâ-ê-êl]	powre:
panpir	[pân-pèr]	powring downe
Malpirgi	[mâl-pèr-gi]	the fires of life and en-crease,
caósg	[kâ-òs-j]	continually
Pild	[pèld]	on the earth
noan	[nò-ân]	Thus you are become
vnalah	[v-nâ-lâh]	the skirts
balt	[bâlt]	of Justice
od	[òd]	and
voóan	[vò-ò-ân]	Truth.
do <u>ó</u> <u>â</u> ap	[dò-ò-è-âp]	In the name
MAD	[mâd]	of the same your God
Gohólor	[gò-hò-lòr]	Lift up
gohús	[gò-hùs]	I say,
amiran	[â-mè-rân]	yourselves
Micma,	[mèk-mâ]	Behold
lehúsoz	[yê-hù-sòz]	his mercies
<u>ca</u> <u>cá</u> com	[kâ-kâ-kòm]	florish
od	[òd]	and
do <u>ó</u> <u>â</u> in	[dò-ò-â-èn]	Name
noar	[nò-âr]	is become
mi <u>cá</u> olz	[mè-kâ-òlz]	mighty
<u>a</u> <u>ái</u> om	[â-â-è-òm]	amongst us
Casármg	[kâ-sâr-m-j]	In whom
gohía	[gò-hè-â]	we say
Z'ÂCAR	[z-â-kâr]	Move,
v'níglag	[v-nèg-lâj]	Descend
od	[òd]	and

<u>Im'ua mar</u>	[èm-ù-â-mâr]	apply your selves unto us
pugo	[pù-gò]	as unto
plapli	[plâ-plè]	the partakers
anánâel	[â-nâ-nâ-êl]	of the secret wisdom
Q á an.	[kwâ-ân]	of your Creation.

The Fourth Call

Othíl	[òt-hèl]	I have set
lasdi	[lâs-dè]	my fete
babâge	[bâ-bâ-gê]	in the Sowth
od	[òd]	and
dorpha	[dòrp-hâ]	have looked about me
Gohól	[gò-hòl]	saying
G chis ge	[j-kès-gê]	are not
a uá uâgo	[â ù-â ù-â-gò]	the Thunders of encrease
Cormp	[kòr-m-pê]	numbered
pđ	[pêd]	33
dsonf	[dâs-ònf]	which rayne
vi v'đi v	[vè v-dè-v]	in the second Angle,
Casármí	[kâ-sâr-mè]	under whome
óali	[ò-â-lè]	I have placed
Map m	[mâp-m]	:9639:
Sobam	[sò-bâm]	Whome
ag	[âj]	None
cormpó	[kòr-m-pò]	hath yet numbered,
<u>c rp l</u>	[êk rêp l]	but one,
Casarmg	[kâ-sâr-m-j]	in whome
cro ód zi	[krò òd zè]	the second beginning of things
chis	[kès]	are
od	[òd]	and
vgeG	[v-gêj]	wax strong
dst	[dâs-ât]	which allso
ca pi máli	[ká pè mâ-lè]	successively
chis	[kès]	are
Ca pi m â on	[ká pè m â òn]	the number of time:
od	[òd]	and
lonshin	[lòns-hèn]	their powres
chis	[kès]	are
ta	[tâ]	as
Lo	[lò]	the first
<u>Cla</u>	[êk-lâ]	:456:
Torgú	[tòr-jù]	Arrise
Nor	[nòr]	you sonnes
quasáhi	[kwâ-sâ-hè]	of pleasure
od	[òd]	and
F	[êf]	viset
caósga	[ká-òs-gâ]	the Earth:
Bagle	[bâg-lê]	for
zirenáiad	[zè-rên-â-yâd]	I am the Lord your God
Dsi	[dâs-è]	which is,
od	[òd]	and
Apíla	[â-pè-lâ]	liveth.
<u>Dó ó â ip</u>	[dò ò â èp]	In the name
<u>Q á al</u>	[kwâ-âl]	Of the Creator

ZACAR	[zâ-kâr]	Move,
od	[òd]	and
ZAMRAN	[zâm-rân]	shew your selves
Obelisong	[ò-bê-lè-sòn-j]	as pleasant deliverers
rest <u>e</u> l	[rêst êl]	That you may praise
		him
aáf	[â-âf]	amongst
Nor <u>mô</u> lap	[nòr-mò-lâp]	the sonnes of men.

The Fifth Call

Sa páh	[sâ-pâh]	The mighty sounds
zí mi i	[zè mè è]	have entered
<u>du</u> <u>î</u> v	[dù-è-v]	into the third
od	[òd]	angle,
noas	[nò-âs]	are become
ta	[tâ]	as
<u>qa</u> <u>a</u> nis	[kwâ-â-nès]	olives
adnoch	[âd-ròk]	in the olive mount
dorphal	[dòr-pê-hâl]	looking with gladness
ca ósg	[kâ-òs-j]	uppon the earth
od	[òd]	and
faonts	[fâ-ònts]	dwelling
péripsol	[pê-rèp-sòl]	in the brightnes of the
		hevens
<u>tab</u> lor	[tâ-blè-òr]	as continuall comfortors
Casarm	[kâ-sâr-m]	unto whom
<u>am</u> ipzi	[â-mèp-zè]	I fastened
nazarth	[Nâ-zâ-rêt- <u>h</u> ê]	pillers of gladness
<u>af</u>	[âf]	19
od	[òd]	and
dlugar	[dâ-lù-gâr]	gave them
zizop	[zè-zòp]	vessels
<u>z</u> lida	[z-lè-dâ]	to water
caósgi	[kâ-òs-gè]	the earth
tol tórgi	[tòl-tòr-jè]	with her creatures,
od	[òd]	and
<u>z</u> chis	[z-kès]	they are
<u>e</u> sîasch	[ê sè-âs <u>k</u>]	the brothers
L	[l]	of the first
ta viú	[tâ vè-ù]	and second
od	[òd]	and
íáod	[yâ-òd]	the beginning
thild	[tê-hèld]	of their own seats
ds	[dâs]	which are garnished
hubar	[hù-bâr]	with continuall burning
		lamps
Pe ó al	[pê ò âl]	:69636:
soba	[sò-bâ]	whose
cormfa	[kòr-m-fâ]	numbers
chis	[kès]	are
ta	[tâ]	as
la	[lâ]	the first
vls	[vùls]	the endes
od	[òd]	and
<u>Q</u> <u>có</u> <u>casb</u>	[kwâ kò kâ-sâb]	the contents of tyme.
Ca	[êk-â]	Therefore

niis	[nè-ès]	Come you
od	[òd]	and
Darbs	[dâr-bês]	obey
Q á as	[kwâ-âs]	your creation
Feth ár zi	[fêt-hâr-zè]	viset us in peace
od	[òd]	and
blióra	[blè-ò-râ]	comfort
ia ial	[yâ yâl]	Conclude us
ed nas	[êd-nâs]	as receivers
cicles	[kè-klês]	of your mysteries:
Bágle	[bâg-lê]	for why?
Ge iad	[gê yâd]	Our Lord and Mr.
i L	[è-l]	is all One

The Sixth Call

Gah	[gâh]	The spirits
s dîu	[ês dè-ù]	of ye 4th Angle
chis	[kès]	are
em	[êm]	Nine,
micálzo	[mè-kâl-zò]	Mighty
pilzin	[pèl-zèn]	in the firmaments of waters.
sobam	[sò-bâm]	Whome
El	[êl]	the first
harg	[hâr-j]	hath planted
mir	[mèr]	a torment
babálon	[bâ-bâ-lòn]	to the wicked
od	[òd]	and
obloc	[òb-lòk]	a garland
samvelg	[sâm-vêl-j]	to the righteous
dlugar	[d-lù-gâr]	giving unto them
malprg	[mâl-pûr-j]	fyrie darts
arçaoşgi	[âr-kâ-òs-gì]	to vanne the earth
od	[òd]	and
Acám	[â-kâm]	:7699:
canal	[kâ-nâl]	continual Workmen
so ból zar	[sò-bòl zâr]	whose courses
f bliard	[êf-blè-ârd]	viset with comfort
caosgi	[kâ-òs-gè]	the earth
od	[òd]	and
chis	[kès]	are
anétab	[â-nê-tâb]	in government
od	[òd]	and
miam	[mè-âm]	contynuance
ta	[tâ]	as
vi v´	[vè-v]	the second
od	[òd]	and
d	[dâ]	the third
Darsar	[dâr-sâr]	Wherefore
sol peth	[sòl-pê-têh]	hearken unto
bi en	[bè ên]	my voyce
B rita	[bê-rè-tâ]	I have talked of you
od	[òd]	and
zácam	[zâ-kâm]	I move you
g´mi cálzo	[j-mè-kâl-zò]	in power and presence,
sob há ath	[sòb-hâ-â-têh]	whose works

trían	[trè-ân]	shal be
Lu iá he	[lù yâ hê]	a song of honor
<u>ode</u> crin	[ò-dêk-rèn]	and the praise
MAD	[mâd]	of your God
<u>Q a a on</u>	[kwâ-â-òn]	in your Creation.

The Seventh Call

Ra as	[râ âs]	The East
ísâlman	[è-sâl-mân]	is a howse
paradizôd	[pâ-râ-dè-zòd]	of virgins
oécrîmi	[ò-ê-krè-mè]	singing praises
a a ó	[â â ò]	amongst
ial pí r gah	[yal pèr-jâh]	the flames of the first
qui ni	[kwè-nè]	glory
enay	[ê-nây]	wherein
butmon	[bùt-mòn]	the Lord
od	[òd]	hath opened his mouth
in óas	[èn-ò-âs]	and
<u>ni</u>	[nè]	they are become
paradíal	[pâ-râ-dè-âl]	:28:
casarmg	[kâs-âr-m-j]	Living dwellings
vgéar	[v-gê-âr]	in whome
chirlan	[kèr-lân]	the strength of man
od	[òd]	rejoyceth
zonac	[zò-nâc]	and
Luciftian	[lù-sèf-tè-ân]	they are appareled
		with ornaments of
		brightness
cors	[kòrs]	such
ta	[tâ]	as
vaúl	[vâ-ùl]	work
zirn	[zèr-n]	wonders
tol hâ mi	[tòl hâ mè]	on all creatures
soba	[sò-bâ]	Whose
londóh	[lòn-dòh]	Kingdoms
od	[òd]	and
miam	[mè-âm]	continuance
chis	[kès]	are
tad	[tâd]	as the third
o	[ò]	and
dés	[dês]	fourth
vmádêa	[v-mâ-dê-â]	strong towres
od	[òd]	and
piblîar	[pè-blè-âr]	places of comfort
Othíl rit	[òt-hèl rèt]	The seats of Mercy
od	[òd]	and
míam	[mè-âm]	continuance.
C no quol	[êk nò kwòl]	O you Servants
Rit	[rèt]	of Mercy
ZACAR,	[zâ-kâr]	Move,
ZAMRAN	[zâm-rân]	Appeare,
oë crimi	[ò-ê krè-mè]	sing prayes
q á dah	[kwâ dâh]	unto the Creator:
od	[òd]	And
<u>o mi ca olz</u>	[ò mè kâ òl-z]	be mighty
aáïom	[â-â-è-òm]	amongst us

Bagle	[bâg-lê]	For
papnor	[pâp-nôr]	to this remembrance
idlúgam	[èd-lù-gâm]	is given
lonshi	[lòns-hè]	powre
od	[òd]	and
vmp lif	[v-mêp lèf]	our strength
vgêgi	[v-gê-jè]	waxeth strong
Big íad	[bèg lè-âd]	in our Comforter.

The Eighth Call

Bazmêlo	[bâz-mê-lò]	The Midday the first
i	[è]	is
ta	[tâ]	as
pi rípson	[pè rèp-sòn]	the third heaven
oln	[òl-n]	made
Na zâ vábh	[ná zâ vá-bé <u>h</u>]	of Hiacyinth Pillers
<u>ox</u>	[òks]	:26:
casarmg	[kâ-sâr-m-j]	in whome
Vrán	[v-rân]	the Elders
chis	[kès]	are
vgeg	[v-gêj]	become strong
ds a bramg	[dâs â-brâ-még]	which I have prepared
bal tôha	[bâl-tò-hâ]	for my own
		righteousnes
gohó	[gò-hò]	sayth
í ad	[yâd]	the Lord
Sobá	[sò-bâ]	whose
mian	[mè-ân]	long contynuanee
trian	[trè-ân]	shall be
ta	[tâ]	as
lól cis	[lòl-sès]	bucklers
A ba í uô nin	[â bâ è ù-ò nèn]	to the stowping Dragon
od	[òd]	and
a zi ágî er	[â zè â-gè êr]	like unto the harvest
rior	[rè-òr]	of a wyddow.
Irgil	[èr-jèl]	How many
chis	[kès]	are
da	[dâ]	there
ds	[dâs]	which
pá â ox	[pâ â òks]	remayn
busd	[bù-sâd]	in the glorie
ca ós go	[kâ-òs-gò]	of the earth
ds	[dâs]	which
chis	[kès]	are
odí pûran	[ò-dè pûr-ân]	and shall not see
télôah	[tê-lò-âh]	death
ca curg	[câ cùr-j]	untyll
O	[ò]	this
ísâlman	[è-sâl-mân]	howse
loncho	[lòn-kò]	fall
od	[òd]	and
Vo uína	[vò-ù-è-nâ]	the Dragon
car baf	[kâr bâf]	synk
Niirso	[nè-è-sò]	Come away,
Bagle	[bâg-lê]	for
auá uâ go	[â-ù-â-ù-â-gò]	the Thunders

gohón	[gò-hòn]	have spoken:
Níso	[nè-è-sò]	Come away,
bagle	[bâg-lê]	for
mó mâo	[mò mâ-ò]	the Crownes
si á î on	[sè â è òn]	of the Temple,
od	[òd]	and
máb za	[mâb zâ]	the coat
Jad o i ás mô mar	[yâd ò è âs mò mâr]	of him that is, was, and
		shall be crowned
poilp	[pò-èlp]	are divided
Niis	[nè-ès]	Come
ZAMRAN	[zâm-rân]	Appeare
c i a o fi	[sè-â-ò-fè]	to the terror
caósgo	[kâ-òs-gò]	of the earth
od	[òd]	and
bli ors	[blè òrs]	to our comfort
od	[òd]	and
corsi	[kòr-sè]	of such
ta	[tâ]	as
a brâ mig	[âb-râ-mèg]	are prepared

The Ninth Call

Mi cá ôli	[mè-kâ-ò-lè]	A mighty
bransg	[brân-sâ]	garde
prgel	[pùr-jêl]	of fire
napta	[nâp-tâ]	with two edged swords
ial por	[yâl-pòr]	flaming
ds	[dâs]	(which
brin	[brèn]	have
efáfâfe	[êf-âf-â-fê]	viols
P	[pê]	:8:
vonpho	[vòn-pê-hò]	of wrath
o lá ni	[ò-lâ-nè]	for two tymes
od	[òd]	and
obza	[òb-zâ]	a half:
sobca	[sòb-kâ]	whose
v'pâ ah	[v-pâ-âh]	wings
chis	[kès]	are
tatan	[tâ-tân]	of wormwood
od	[òd]	and
tra nan	[trâ-nân]	of the marrow
ba ly^e	[bâ-l-yê]	of salt,)
a lâr	[â-lâr]	have settled
lus da	[lùs dâ]	their feete
so bôln	[sò bòl-n]	in the west,
od	[òd]	and
chis	[kès]	are
hòl q	[hòl-kwâ]	measured
C no quó di	[êk-nò-kwò-dè]	with their Ministers
cial	[sè-âl]	:9996:
v nâl	[v-nâl]	These
aldon	[âl-dòn]	gather up
mom	[mòm]	the moss
ca ósgo	[kâ-òs-gò]	of the earth
ta	[tâ]	as
las	[lâs]	the rich

óllor	[òl-lòr]	man
gnay	[gí-nâ-yê]	doth
limlal	[lèm-lâl]	his threisor:
Amma	[âm-mâ]	Cursed
chiis	[kè-ès]	er they
sob ca	[sòb kâ]	whose
madrid	[mâd-rèd]	iniquities
<u>z</u> chis,	[z-kès]	they are
oóá nô an	[ò-ò-â nô ân]	in their eyes
chis	[kès]	are
aúny	[â-ù-èn-yê]	milstones
dril pi	[drèl-pè]	greater
caós gin,	[kâ-òs-gèn]	then the earth
od	[òd]	And
but mô ni	[bùt mòn è]	from their mowthes
parm	[pâr-m]	rune
zum vi	[zùm vè]	seas
C níla	[ék nè-lâ]	of blud:
Dazis	[dâ-zès]	Their heads
ethámz	[êt-hâm-z]	are covered
<u>a</u> chîl dao	[â-kèl dâ-ò]	with diamond
od	[òd]	and
mirç	[mè-rêk]	uppon
ózól	[ò-zòl]	their heds
chis	[kès]	are
pi di á i	[pè dè â è]	marble
collal	[kòl-lâl]	sleves.
vlcí nin	[v-l-kè-nèn]	Happie is he
<u>a</u> sóbam	[â-sò-bâm]	on whome
v cim	[v-kèm]	they frown not.
Bagle	[bâg-lê]	For why?
lad	[yâd]	The God
báltoh	[bâl-tòh]	of righteousness,
chirlan	[kèr-lân]	reioyceth
par	[pâr]	in them.
Ni íso	[nè-è-sò]	Come away
od	[òd]	and
ip	[èp]	not
o fáfáfe	[ò fá-fâ-fê]	your Viols
Bagle	[bâg-lê]	For
a có casb	[â kò kâ-sâb]	the tyme
i córs ca	[è kòrs kâ]	is such as
v nig	[v nè]	requireth
blior.	[blè-òr]	comfort.

The Tenth Call

Co ráxo	[kò-râks-ò]	The thunders of Judge- ment and Wrath
chis	[kès]	are
cormp	[kòr-mêp]	numbered
od	[òd]	and
blans	[blâns]	are haborowed
L u cal	[lù-kâl]	in the North
a zí â zor	[â zè â zòr]	in the likenes
pa eb	[pâ êb]	of an oke
Soba	[sò-bâ]	whose

Lilônon	[lè-lò-nòn]	branches
chis	[kès]	are
v ir q	[vèr-kwâ]	Nests
<u>op</u>	[òp]	:22:
eôphan	[ê-òp-hân]	of lamentation
od	[òd]	and
ra clir	[râ klèr]	weaping
ma âsi	[mâ â-sè]	Layd up
bagle	[bâg-lê]	for
ca os gi	[kâ-òs-gè]	the earth
ds	[dâs]	which
ialpon	[yâl-pòn]	burn
do sig	[dò sèg]	night
od	[òd]	and
bas gim	[bâs gèm]	day:
od	[òd]	and
ox ex	[òks êks]	vomit out
daz ís	[dâz ès]	the heds
si âtris	[sè ât-rès]	of scorpions
od	[òd]	and
sal bron	[sâl bròn]	live sulfer
cynx ir	[kâ-yên-êks èr]	myngled
fab ô an	[fâb ò ân]	with poysen
V nâl chis	[v-nâl-kès]	These be
const	[kònst]	The Thunders
ds	[dâs]	that
<u>dâox</u>	[dâ-òks]	:5678:
co casg	[kò kâs-j]	tymes
<u>ol</u>	[òl]	in the 24th part
o á nîo	[ò â nè-ò]	of a moment
yor	[yòr]	rore
vóhim	[vò-hèm]	with a hundred
<u>ol</u>	[òl]	:24:
giz y ax	[gèz-yâks]	mighty earthquakes
od	[òd]	and
eórs	[è-òrs]	a thousand
cocasg	[kò-kâs-j]	times
plo si	[plò sè]	as many
molui	[mò-lù-è]	surges
ds	[dâs]	which
pa gê ip	[pâ gê èp]	rest not
la rag	[lâ râj]	neyther
om	[òm]	know
droln	[dròl-n]	any
matorb	[mâ-tòrb]	
cocasb	[kò-kâ-sâb]	tyme
em na	[êm nâ]	here
L	[l]	One
patralx	[pât-râ-lâks]	rock
yoci	[yò-kè]	bringeth forth
<u>matb</u>	[mâ-têb]	:1000:
no mig	[nò mèg]	even as
monons	[mò-nòns]	the hart
olôra	[ò-lò-râ]	of man
gnay	[gî-nâ-yê]	doth
angêlard	[ân-gê-lârd]	his thowghts

Ohío	[ò-hè-ò]	wo
Ohío	[ò-hè-ò]	wo
Ohío	[ò-hè-ò]	wo
Ohío	[ò-hè-ò]	wo
Ohío	[ò-hè-ò]	wo
Ohío	[ò-hè-ò]	wo
no ib	[nò-èb]	yea
Ohío	[ò-hè-ò]	wo
Ca ósgon	[kâ-òs-gòn]	be to the earth
Bagle	[bâg-lê]	For
madrid	[mâd-rèd]	her iniquitie
i	[è]	is
zi róp	[zè ròp]	was
chiso	[kè-sò]	and shall be
dril pa	[drèl-pâ]	great.
<u>Niiso</u>	[nè-è-sò]	Come away
Crip	[krèp]	but
ip	[èp]	not
nidâli	[nè-dâ-lè]	your noyses.

The Eleventh Call

Ox í ay^al	[òks è â yâl]	The mighty seat
holdo	[hòl-dò]	groaned
od	[òd]	and
zirom	[zè-ròm]	they were
<u>O</u>	[ò]	:5:
co ráx o	[kò ráks ò]	thunders
ds	[dâs]	which
zildar	[zèl-dâr]	flew
ra âsy	[râ âs-yê]	into the East
od	[òd]	and
vab zir	[vâb zèr]	the Egle
cam liax	[kâm lè-âx]	spake
od	[òd]	and
bâ hál	[bâ hâl]	cryed with a lowde
		voyce
Niíso	[nè-è-sò]	Come awaye and they
		gathered them together
		in
sal man	[sâl mân]	the house
telóch	[tè-lòk]	of death
Ca sár man	[kâ sâr mân]	of whome
hol _q	[hòl-kwâ]	it is measured
od	[òd]	and
ti	[tè]	it is
ta	[tâ]	as
<u>z</u> chis	[z-kès]	they are
soba	[sò-bâ]	whose
cormf	[kòr-mêf]	number
i	[è]	is
<u>ga</u>	[gâ]	:31:
Niísa	[nè-è-sâ]	Come away
Bagle	[bâg-lê]	For
abramg	[âb-râ-mêg]	I have prepared
noncp	[nòn-sâp]	for you
ZACARe	[zâ-kâr-ê]	Move

<u>c a</u>	[êk-â]	therfore
od	[òd]	and
ZAMRAN	[zâm-rân]	shew your selves
odo	[ò-dò]	open
cicle	[kè-klê]	the Mysteries
Qäá	[kwâ-â]	of your Creation
Zorge	[zòr-jê]	Be friendly unto me
lap	[lâp]	for
zirido	[zèr-dò]	I am
NOCO	[nò-kò]	the servant
Mad	[mâd]	of the same your God
Hoath	[hò-â-têh]	the true worshipper
Iaïda.	[yâ-è-dâ]	of the Highest.

The Twelfth Call

Non ci	[nòn-sè]	O you
dsonf	[dâs-ònf]	that rayng
Babage	[bâ-bâ-jê]	in the sowth
od	[òd]	and
chis	[kès]	are
<u>ob</u>	[òb]	:28:
hubáo	[hù-bâ-è-ò]	the lanterns
<u>ti bibp</u>	[tè bè-bêp]	of sorrow
al lar	[âl lâ]	bynde up
atrâah	[â-trâ-âh]	your girdles
od	[òd]	and
ef	[êf]	viset us
drix	[drèks]	Bring down
fafen	[fâ-fên]	your trayn
<u>Mian</u>	[mè-ân]	:3663:
ar	[âr]	that
E nay	[è nâ-yê]	the Lord
ovof	[ò-vòf]	may be magnified
Soba	[sò-bâ]	Whose
do ó â in	[dò ò â èn]	name
aâi	[â-â-è]	amongst you
i	[è]	is
VONPH	[vòn-pêh]	Wrath
ZACAR	[zâ-câr]	Move,
gohus	[gò-hùs]	I say,
od	[òd]	and
ZAMRAN,	[zâm-rân]	shew yourselves
odo	[ò-dò]	open
cicle	[kè-klê]	ye mysteries
Qäá,	[kwâ-â]	of yor creation
Zorge,	[zòr-jê]	be friendly unto me
Lap	[lâp]	for
zirido	[zèr-dò]	I am
NOCO	[nò-kò]	the servant
MAD,	[mâd]	of the same yo God
Hoath	[hò-â-têh]	The true worshipper
Iaïda.	[yâ-è-dâ]	of the Highest

The Thirteenth Call

Napêai	[nâ-pê-â-è]	Ô you swords
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Babâigen	[bâ-bâ-è-jên]	of the sowth
ds	[dâs]	which
brin	[brèn]	have
<u>vx</u>	[vêks]	:42:
ooâôna	[ò-ò-â-ò-nâ]	eyes
l ring	[l-rèn-j]	to styr up
vonph	[vòn-pêh]	wrath
doâlim	[dò-âl-èm]	of Synn
eôlis	[ê-ò-lès]	making
ollog	[òl-lòg]	men
orsba	[òrs-bâ]	drunken
ds	[dâs]	which
chis	[kès]	are
affa	[âf-fâ]	empty:
Micma	[mèk-mâ]	Behold
is ro	[ès rò]	the promise
MAD	[mâd]	of God
od	[òd]	and
Lon <u>shi</u> <u>tox</u>	[lòns-hè-tòx]	his powre
ds	[dâs]	which
ivmd	[yùv-mêd]	is called
aái	[â-â-è]	amongst you
GROSB:	[j-rò-sâb]	A bitter sting:
ZACAR	[zâ-câr]	Move therefore
od	[òd]	and
ZAMRAN,	[zâm-rân]	shew yourselves
odo	[ò-dò]	open
cicle	[kè-klê]	the Mystery
Qäa,	[kwâ-â]	of your Creation
Zorge,	[zòr-jê]	Be friendly unto me:
Lap	[lâp]	for
zirdo	[zèr-dò]	I am
NOCO	[nò-kò]	the servant
MAD,	[mâd]	of ye same your God
Hoath	[hò-â-têh]	The true worshipper
Iaïda.	[yâ-è-dâ]	of the Highest

The Fourteenth Call

Noró mi	[nò-rò-mè]	Oh you sonns
Bagíe	[baj-è-ê]	of fury
pasbs	[pâs-bês]	the dowghters
oíad	[ò-yâd]	of the Just
ds	[dâs]	which
trint	[trènt]	sit
mirc	[mè-rêk]	uppon
<u>ol</u>	[òl]	:24:
thil	[tê-hèl]	seats
dods	[dò-dâs]	vexing
tolham	[tòl-hâm]	all creatures
ca ós go	[kâ-òs-gò]	of the earth
Ho min	[hò-mèn]	with age
ds	[dâs]	which
brin	[brèn]	have
oroch	[òr-òk]	under you
<u>Quar</u>	[kwâr]	:1636:
Micma	[mèk-mâ]	Behold

bial	[bè-âl]	the voyce
<u>oiad</u>	[ò-yâd]	of God
a ís ro	[â ès rò]	promys
tox	[tòks]	of him
dsi vm	[dâs-èv-m]	which is called
aái	[â-â-è]	amongst you
Baltim	[bâl-tèm]	Furye, or Extreme
		Justice
ZACAR	[zâ-kâr]	Move
od	[òd]	and
ZAMRAN,	[zâm-rân]	shew yourselves
odo	[ò-dò]	open
cicle	[kè-klê]	the Mysteries
Qäa,	[kwâ-â]	of your Creation
zorge,	[zòr-jê]	Be friendly unto me:
Lap	[lâp]	for
zirdo	[zèr-dò]	I am
NOCO	[nò-kò]	the servant
MAD,	[mâd]	of the same your God
hoath	[hò-â-têh]	The true worshipper
laïda.	[yâ-è-dâ]	of the Highest

The Fifteenth Call

Ils	[èls]	O thow
tabâan	[tâ-bâ-ân]	the governor
Li ál prt	[lè-âl-pùrt]	of the first flame
casarman	[kâs-âr-mân]	under whose
vpa â hi	[v-pâ-â-hè]	wyngs
chis	[kès]	are
<u>darg</u>	[dâr-j]	:6739:
dso âdo	[dâs-ò-â-dò]	which weave
ca ôs gi	[kâ-òs-gè]	the earth
ors cor	[òrs-kòr]	with drynes
ds	[dâs]	which
ômax	[ò-mâks]	knowest
monasci	[mò-nâs-sè]	of the great name
Ba é ô uib	[bâ-è-ò-ù-èb]	Righteousness
od	[òd]	and
<u>emét gis</u>	[ê-mêt-gès]	the seale
ia ía dix	[yâ-yâ-dèks]	of Honor
ZACAR	[zâ-kâr]	Move
od	[òd]	and
ZAMRAN,	[zâm-rân]	shew yourselves
odo	[ò-dò]	open
cicle	[kè-klê]	the Mysteries
Qäa,	[kwâ-â]	of your Creation
zorge,	[zòr-jê]	Be friendly unto me:
Lap	[lâp]	for
zirdo	[zèr-dò]	I am
NOCO	[nò-kò]	the servant
MAD,	[mâd]	of the same your God
hoath	[hò-â-têh]	The true worshipper
laïda.	[yâ-è-dâ]	of the Highest

The Sixteenth Call

Ils	[èls]	Oh thow
vi úí âl prt	[vè-ù-è-âl-pùrt]	second flame
sal man	[sâl-mân]	the howse
balt	[bâlt]	of Justice
ds	[dâs]	which hast
acro ódzi	[âc-rò òd-zè]	thy begynning
busd	[bù-sâd]	in glory:
od	[òd]	and
bliôrax	[blè-ò-râks]	shalt comfort
balit	[bâ-lèt]	the iust:
dsin si	[dâs-èn sè]	which walkest
caosg	[kâ-òs-gè]	on the earth
lusdan	[lùs-dân]	with feete
Êmod	[è-mòd]	876
dsom	[dâs-òm]	that understand
od	[òd]	and
tli _{ob}	[tê-lè òb]	separate creatures
dril pa	[drèl pâ]	great
geh	[gêh]	art
yls	[yêls]	thow
Mad	[mâd]	in the God
zi	[zè]	of
lo darp	[lò dêrp]	strech-forth-and-con-
		quer
ZACAR	[zâ-kâr]	Move
od	[òd]	and
ZAMRAN,	[zâm-rân]	shew yourselves
odo	[ò-dò]	open
cicle	[kè-klê]	the Mysteries
Qâa,	[kwâ-â]	of your Creation
zorge,	[zòr-jê]	Be friendly unto me:
Lap	[lâp]	for
zirdo	[zèr-dò]	I am
NOCO	[nò-kò]	the servant
MAD,	[mâd]	of the same your God
hoath	[hò-â-têh]	The true worshipper
laïda.	[yâ-è-dâ]	of the Highest

The Seventeenth Call

Ils	[èls]	O thow
di alprt	[dè âl-pùrt]	third flame
soba	[sò-bâ]	whose
vpâ ah	[v-pâ âh]	wyngs
chis	[kès]	are
nanba	[nân-bâ]	thorns
zix lay	[zèks-lâ-yê]	to styr up
dod sih	[dòd-sèh]	vexation:
od	[òd]	and
brint	[brènt]	hast
<u>Faxs</u>	[fâks-ês]	:7336:
hubâro	[hùb-â-rò]	lamps living
tastax	[tâs-tâks]	going before
yl si,	[yêl sè]	the
so bai ad	[sò bâ-yâd]	whose God is
i	[è]	is
vón pô vnph	[vòn pò vùn-pêh]	Wrath in Angre

Al don	[âl-dòn]	Gyrd up
dax	[dâks]	thy
il	[èl]	loynes
od	[òd]	and
to á tar:	[tò â târ]	harken
ZACAR	[zâ-kâr]	Move
od	[òd]	and
ZAMRAN,	[zâm-rân]	shew yourselves
odo	[ò-dò]	open
cicle	[kè-klê]	the Mysteries
Qäa,	[kwâ-â]	of your Creation
zorge,	[zòr-jê]	Be friendly unto me:
Lap	[lâp]	for
zirdo	[zèr-dò]	I am
NOCO	[nò-kò]	the servant
MAD,	[mâd]	of the same your God
hoath	[hò-â-têh]	The true worshipper
Iaïda.	[yâ-è-dâ]	of the Highest

The Eighteenth Call

Ils	[èls]	O thow
Micaólz	[mè-kâ-òlz]	mighty
Ol pirt	[òl pèrt]	light and
ial	[yâl]	burning
prg	[pùr-j]	flame
Bliors	[blè-òrs]	of comfort
ds	[dâs]	which
odo	[ò-dò]	openest
Busdir	[bùs-dèr]	the glory
o î ad	[ò-yâd]	of God
o uô ars	[ò-ù-ò-ârs]	to the center
caós go	[kâ-òs-gò]	of the erth
Ca sarmg	[kâ-sâr-mêj]	In whome
L a îad	[l-â-yâd]	the secrets of truth
<u>erán</u>	[ê-rân]	:6332:
brints	[brènts]	have
cafâfam	[kâ-fâ-fâm]	their abiding
ds	[dâs]	which
ivmd	[yùv-mêd]	is called
<u>a q'lo</u>	[â kwâ-lò]	in thy
a dó hi	[â dò hè]	Kingdome
MOZ	[mòz]	IOYE
od	[òd]	and
ma óf fas	[mâ òf fâs]	not to be measured
Bolp	[bò-lâp]	Be thow
comóblfort	[kò-mò-blè-òrt]	a window of comfort
pambt	[pâm-bêt]	unto me.
ZACAR	[zâ-kâr]	Move
od	[òd]	and
ZAMRAN,	[zâm-rân]	shew yourselves
odo	[ò-dò]	open
cicle	[kè-klê]	the Mysteries
Qäa,	[kwâ-â]	of your Creation
zorge,	[zòr-jê]	Be friendly unto me:
Lap	[lâp]	for
zirdo	[zèr-dò]	I am

NOCO	[nò-kò]	the servant
MAD,	[mâd]	of the same your God
hoath	[hò-â-têh]	The true worshipper
laïda.	[yâ-è-dâ]	of the Highest

The Call of the Thirty Aires

Madríax	[mâ-drè-âks]	Oh you heavens
ds	[dâs]	which
praf	[prâf]	dwell
LIL ⁹	[lèl]	in the first Ayre,
chis	[kès]	are
Mi cá olz	[mè kâ òlz]	Mightie
saánir	[sâ-â-nèr]	in the partes
Caósgo	[kâ-òs-gò]	of the Erth
od	[òd]	and
físis	[fè-sès]	execute
bal zizras	[bâl zèz-râs]	the Judgment
laída	[yâ-è-dâ]	of the highest
nonca	[nòn-sâ]	to you
gohúlim	[gò-hù-lèm]	it is sayd,
Micma	[mèk-mâ]	Beholde
ado ían	[â-dò yân]	the face
MAD	[mâd]	of your God
J á od	[já-òd]	the begynning
bliorb	[blè-òrb]	of comfort:
sâ ba o o á ôna	[sâ bâ ò ò â ò-nâ]	whose eyes
chis	[kès]	are
Lucíftías	[lù-sèf-tè-âs]	the brightnes
perípsol	[pê-rèp-sòl]	of the heavens:
ds	[dâs]	which
abraássa	[â-brâ-âs-sâ]	provided
noncf	[nòn-sêf]	you
netáâ ib	[nê-tâ-â-èb]	for the government
Caós gi	[kâ-òs-gè]	of the Erth.
od	[òd]	and
tilb	[tèlb]	her
ad phaht	[âd pê-hâ-hêt]	unspeakable
dám ploz	[dâm plòz]	varietie
toóat	[tò-ò-ât]	furnishing
noncf	[nòns-êf]	you
gmi	[gí-mè]	with
cál	[kâl]	a powr
zôma	[zò-mâ]	understanding
<u>L</u> rásd	[l-râ-sâd]	to dispose
tóf glo	[tòf glò]	all things
marb	[mâ-rêb]	according
yárry,	[yâr-rê-yê]	to the providence
IDÓIGO	[è-dò-è-gò]	of him that sitteth on the
		holy Throne
od	[òd]	and
tor zulp	[tòr-zùlp]	rose up
ia ó daf	[yâ ò dâf]	in the begynning
gohól	[gò-hòl]	saying
Caósga	[kâ-òs-gâ]	The Earth

⁹ Calls nineteen through forty-eight are formed by inserting the appropriate corresponding name of one of the Thirty Ayres at this point, as resumed in the Table below.

tabaord	[tâ-bâ-òrd]	Let her be governed
saánir	[sâ-â-nèr]	by her parts
od	[òd]	and
Chris téos	[krès-tê-òs]	Let there be
yr póil	[yâr pò-èl]	Division
<u>tì ób</u>	[tè ò-bêl]	in her,
Bus dír tilb	[bùs dèr tèlb]	that the glory of hir
noaln	[nò-âl-n]	may be
pa id	[pâ èd]	allwayes
ors ba	[òrs bâ]	drunken
od	[òd]	and
do drmni	[dò drùm-nè]	vexed
zylna	[z-yêl-nâ]	in itself:
El záp tilb	[êl-zâp tèlb]	Her course,
parmgi	[pâr-m-ji]	let it ronne
pe ríp sax	[pê rèp sâx]	with the heavens
od	[òd]	and
ta	[tâ]	as
Qurlst	[kùr-êlst]	a handmayd
bō ō a pī S	[bò ò â pès]	let her serve them:
<u>L nīb m</u>	[l-nèb-m]	One season
ov cho	[òv-kò]	Let it confownd
symp,	[sâ-yêmp]	an other:
od	[òd]	And
Christéos	[krès-tê-òs]	let there be
Ag tol torn	[âg tòl tòrn]	no Creature
mirc	[mèrk]	uppon
Q	[kwâ]	or
<u>tì ób l</u>	[tè òb l]	within her
Lel,	[lél]	the same:
Ton	[tòn]	All
paombd	[pâ-òm-bêd]	her members
dil zmo	[dèl-z-mò]	let them differ
as pían,	[âs pè-ân]	in their qualities:
Od	[òd]	And
Christéos	[krès-tê-òs]	let there be
Ag <u>L tor torn</u>	[âg l tòr tòr-n]	no one Creature
parach	[pâ-râk]	æquall
a sy' mp,	[â sâ-yêmp]	with another
Cord ziz	[kòrd-zèz]	The reasonable Crea-
		tures of Erth: Men
dod pal	[dòd pâl]	let them vex
od	[òd]	and
fifalz	[fè-fâlz]	weede out
<u>Ls mnad</u> ,	[lâs m-n-âd]	one another
Od	[òd]	And
fargt	[fâr-jît]	the dwelling places,
bams	[bâms]	let them forget
omaóas,	[ò-mâ-ò-âs]	their names:
Conísbra	[kò-nès-brâ]	The work of man
od	[òd]	and
auâuox	[â-ù-â-ù-òks]	his pomp,
to nug,	[tò nùj]	let them be defaced:
Ors cat bl	[òrs cât bêl]	His buyldings
no âs mi	[nò âs mè]	let them become
tab gés,	[tâb gês]	Caves

Leuith mong	[lê-ù-èt-hê mòn-j]	for the beasts of the feild:
unchi	[ùn-kè]	Confownd
omp tilb	[ò-mép tèlb]	her understanding
ors.	[òrs]	with darkness.
Bagle	[bâg-lê]	For why?
Mo ó ô ah	[mò ò ò âh]	It repenteth me
ol	[òl]	I
cord	[kòrd]	made
ziz.	[zèz]	Man.
L	[l]	One
ca pímâ o	[kâ pè-mâ]	while
ix o máx ip	[èks ò mâks èp]	let her be known,
od	[òd]	and
ca có casb	[kâ kò kâ-sâb]	another while
gosâ a.	[gò-sâ â]	a stranger:
Baglen	[bâg-lên]	Bycause
pi	[pè]	she
i	[è]	is
ti ánta	[tè ân-tâ]	the bed
a bábalond	[â bâ-bâ-lònd]	of an Harlot,
od	[òd]	and
faórgt	[fâ-òr-jît]	the dwelling place
teloc vo v im.	[tê-lòk vò-vèm]	of him that is faln:
Má drí iax	[mâ-drè-âks]	O you hevens,
torzu	[tòr-zù]	arrise,
o ádriax	[ò âd-rè-âks]	the lower hevens
o ró cha	[ò rò kâ]	under neath you,
abóâpri.	[â-bò-âp-rè]	Let them serve you:
Tabáôri	[tâ-bâ-ò-rè]	Govern
priáz	[prè-âz]	those
ar ta bas.	[âr-tâ-bâs]	that govern:
A dr'pan	[â drê pâp]	Cast down Cast down
cor sta	[kòrs-tâ]	such as
do bix.	[dò bèks]	fall:
Yol cam	[yòl kâp]	Bring forth
pri á zi	[prè â zè]	with those
ar coa zior.	[âr kò-â zè-òr]	that encrease:
Od	[òd]	And
quasb	[kwâ-sâb]	destroy
q ting.	[kwâ tèn-j]	the rotten:
Ripír	[rè-pèr]	No place
pa a oxt	[pâ â òks-ét]	let it remain
sa gá cor.	[sâ gâ kòr]	in one number:
V <u>m</u> l	[vùm-l]	Ad
od	[òd]	and
pr <u>d</u> zar	[pêrd zâr]	Diminish
ca cr'g	[kâ kùr-j]	until
Aoivéâe	[â-ò-èv-ê-â-ê]	the stars
cormpt.	[kòr-m-pêt]	be numbered:
TORZU	[tòr-zù]	ARRISE,
ZACAR	[zâ-kâr]	MOVE,
od	[òd]	and
ZAMRAN	[zâm-rân]	APPERE
aspt	[âs-pêt]	before
sibsi	[sèb-sè]	the Covenant

butmôna	[bùt-mò-nâ]	of has mowth,
ds	[dâs]	which
surzas	[sùr-zâs]	he hath sworne
tia	[tè-â]	unto us
baltan:	[bâl-tân]	in his Justice:
Odo	[ò-dò]	OPEN
cicle	[kè-klê]	the Mysteries
Q áa:	[kwâ â]	of your Creation:
od	[òd]	And
ozazma	[ò-zâz-mâ]	Make us
pla pli	[plâ plè]	partakers
Jad nâ mad	[yâd nâ mâd]	of undefiled knowledge.

The Names of the Thirty Ayres

Lil	[lèl]	Call 19, Ayre 1
Arn	[âr-n]	Call 20, Ayre 2
Zom	[zòm]	Call 21, Ayre 3
Paz	[pâz]	Call 22, Ayre 4
Lit	[lèt]	Call 23, Ayre 5
Maz	[mâz]	Call 24, Ayre 6
Deo	[dè-ò]	Call 25, Ayre 7
Zid	[zèd]	Call 26, Ayre 8
Zip	[zèp]	Call 27, Ayre 9
Zax	[zâks]	Call 28, Ayre 10
Ich	[èk]	Call 29, Ayre 11
Loe	[lò-ê]	Call 30, Ayre 12
Zim	[zèm]	Call 31, Ayre 13
Uta	[ù-tâ]	Call 32, Ayre 14
Oxo	[òks-ò]	Call 33, Ayre 15
Lea	[lê-â]	Call 34, Ayre 16
Tan	[tân]	Call 35, Ayre 17
Zen	[zên]	Call 36, Ayre 18
Pop	[pòp]	Call 37, Ayre 19
Chr	[kêr]	Call 38, Ayre 20
Asp	[âsp]	Call 39, Ayre 21
Lin	[lèn]	Call 40, Ayre 22
Tor	[tòr]	Call 41, Ayre 23
Nia	[nè-â]	Call 42, Ayre 24
Uti	[ù-tè]	Call 43, Ayre 25
Des	[dês]	Call 44, Ayre 26
Zaa	[zâ-â]	Call 45, Ayre 27
Bag	[bâg]	Call 46, Ayre 28
Rii	[rè-è]	Call 47, Ayre 29
Tex	[têks]	Call 48, Ayre 30

THE ESSENTIAL SKILLS OF MAGICK

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The Three Essential Skills

All effective magick stands on three legs: IMAGINATION, EMOTION, and FEELING; everything else – all the words and gestures, the implements and costumes, the elaborate circles and furniture – serve only to reinforce and focus these three capacities. If any of these three is lacking, then the work is likely to fail; once you are skilled in using all three, you can dispense with practically all the other things people sometimes insist are essential to the practice.

Of the three, EMOTION is the power that drives the whole show; emotion from the guts, and from the heart. I will go even further; it is not just emotion, but *passion* that is the power behind magick. Passion in the sense of an intense desire to be connected to that which you are seeking to invoke; a desire that places no restrictions or limits on the connection, but which is so one-pointed that nothing save that which is sought is included within its focus. And passion in the sense of a boundless enthusiasm for the acts by which you seek to create that connection. Admittedly, this is the ideal case; but the closer you can get to it, even for a few moments, the more likely your work is to be successful.

This passion-for-connection is what creates the *magickal link* between the magician and that which he is invoking; or, if the link already exists, expands it and strengthens it. The emotion literally creates a channel or umbilicus between them, through which energy and knowledge can flow in either direction. The stronger the emotion, the stronger the link becomes; the less energy is lost in side-thoughts and distractions, the stronger the link becomes. Thus a one-pointed focus is most desirable.

But conversely, restrictions the magician places on the connection become constrictions in the link, reducing the potential flow of power through it. If a magician insists that a spiritual force or being manifest itself in a specific way, then it is less likely to appear, or the manifestation will be weaker. But if his desire for connection is *unconditional*, then a response is much more likely, and will be more powerful when it comes. Similarly, if a magician doing a ritual to obtain money desires that money to appear in the form of a cashier's check, he is less likely to obtain it than if he was willing to accept it in any form.

In its highest form, this unconditional passion becomes almost indistinguishable from what is called "Divine Love", which is the closest that one can come (within the worlds of manifestation) to the transcendental state of the Mother aspect of divinity. Passion-for-connection transforms into a state of pure *relationship*, pure Love, in which all distinctions are erased; both the

nature of the magician and the nature of that being invoked disappear, totally lost in the link between them.

IMAGINATION provides the medium (rather, an opening to the medium) through which magick produces its results. The personal imagination seems to blend seamlessly into the astral light, the larger magickal universe; the point at which one becomes the other is impossible to define clearly. An object that begins as a purely internal construct – created and sustained by the imagination of a magician, propelled by the power of emotion – can move out into the astral light and take on a life independent of its creator. It can gather or become a container for magickal power, and act back on its creator (or on others) in ways that are impossible for him to produce through his imagination alone. Conversely, beings and powers operating on levels the magician cannot yet perceive can make themselves known to the him through his receptive imagination, opening his awareness into new realms of experience.

The symbols used in magick are forms that, when created in the imagination, tend to gather specific types of power from the astral light, which are further limited by the intent of the magician. The shape of the container, in effect, determines what can be put into it; the simpler, rigidly geometric forms (such as the pentagram and hexagram) draw relatively pure, fundamental forces; complex symbols – e.g., god-forms – draw correspondingly complex assemblages of forces.

When the magician projects the image of a symbol onto his surroundings, an extended magickal space is created in which the astral light becomes conditioned into conformity with the symbol. The area becomes more attractive to the types of power invoked, more comfortable for magickal beings having the nature represented by the symbol. The world of the powers and the world of the magician then intersect, making interaction possible.

(A detailed series of practices for developing the imagination and creating a general-purpose magickal space can be found in my article *A Short Course in Scrying*. This present paper is aimed towards showing by example how it is used in formal rituals.)

FEELING is the third leg of the tripod, and the final key to success in magick. In order to bring into being the conditions you desire, you must create in yourself the sensations and feelings that the things you have created through your imagination are real, and that *the goal of the operation has already been accomplished*. In the magickal universe, when you act with all your being as if something is already real, it becomes real. This feeling of

reality is the trigger that causes a symbol to move from the imagination into the astral light.

This key to magick is simply stated, but in practice it seems to give the greatest difficulty for most people. The usual culprits are intellectual doubts – “I know I am only imagining this” – and fears of various sorts, e.g., “what if it makes me go crazy?” Both of these have to be ruthlessly eliminated from the magician’s consciousness for the duration of the operation. After the work is completely over, you can be as doubtful and fear-ridden as you want; a certain amount of doubt, of critical examination, is healthy and appropriate at that time. But during the work, you must be completely focused on feeling (*not* thinking) that what you create is real.

Some might be concerned that this “believing makes it real” idea is actually a form of self-hypnosis, a way of fooling oneself by reducing the critical faculties. A genuine success in performing the ritual will dispose of this concern. At some point in the work a threshold is crossed; the strength of the invocation produces an even stronger response from somewhere outside yourself. Events in your magickal space take on a life of their own, at least partially independent of your will. And – most significant – they begin to manifest an intensity, richness and texture that it is utterly impossible for you to produce through your imagination alone, no matter how adept you might be in its use. Once this has been experienced even a skeptical mind must grant that the events are “real” in some sense, even if not in the same way as mundane happenings.

So for magick to be successful, EMOTION must push a link outwards into the magickal universe, IMAGINATION must aim it towards the desired goal, and FEELING must affirm the reality of that which is sought. Full success will not come on the first try; for some people, not even on the fiftieth. It takes time to condition the mind to the proper performance of these practices. But once a single success is attained, additional successes follow at more frequent intervals.

The Golden Dawn's Pentagram Ritual

The Pentagram Ritual is an excellent practice-piece for developing proficiency in these three essential skills. Its physical and verbal elements are simple and easily memorized, enabling the student to give most of his attention to the visualizations and the feelings attending them. But for all its simplicity, it is capable of producing profound effects on the consciousness of the magician. Performing it is also of long-term benefit; it purifies and strengthens the magician's magickal body, and increases his general sensitivity to events in the magickal universe.

Oddly, the most frequently referenced descriptions of the Pentagram Ritual make almost no mention of its imagery and feeling components. Perhaps in the Golden Dawn and Crowley's A.:A.:, these were expected to be the subject of verbal instruction, or were simply assumed to be too obvious to mention. Regardless, it was the absence of such descriptions that prompted a student to request the elaborated version of the ritual that follows.

The Pentagram is a symbol whose power is partly innate, and partly a matter of the magician's intent. Its natural tendency (in the astral light) is to attract a dynamic, active mix of the elemental forces; in contrast, the equal-armed cross attracts the same forces but tends to keep them fixed and distinct from each other. But when the Pentagram is used to invoke a specific element, the element is determined largely by the magician's habitual methods of usage and his intent of the moment. There are several methods of encoding the desired element in the way the Pentagram is drawn; all of these are more or less arbitrary, and depend on *consistent use and practice* to be effective.

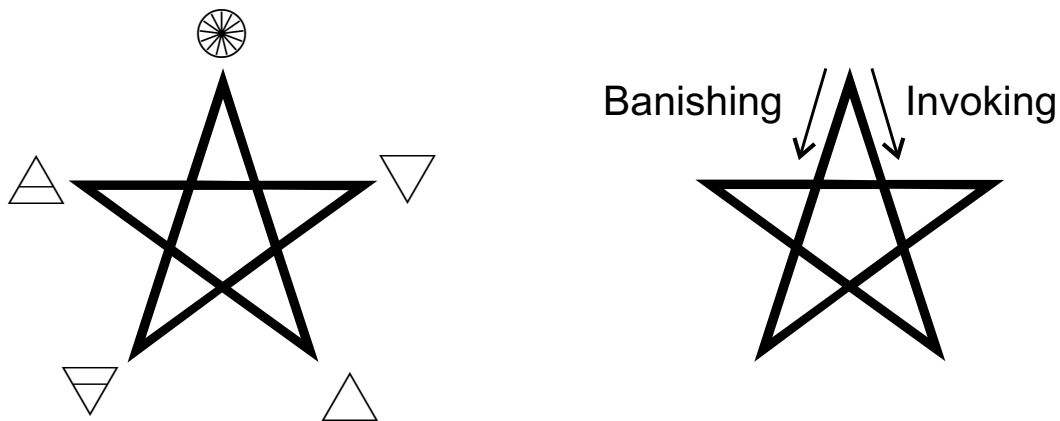


Figure 1.

In modern magickal systems, it is customary to associate the elements with the points of the Pentagram as shown in Figure 1. This set of associations derives from the Golden Dawn, and was intended to reflect the positions of the Elemental Tablets within the “Revised” Great Table of the Enochian magickal system. Had they chosen to use the original version of the Great Table (as would seem more appropriate, from more recent research) a substantially different set of associations would result: Earth would be at the upper right point, Water at the lower right, and Fire at the lower left.

Since the Golden Dawn associations have come into general usage, it seems convenient to stay with them. The method of drawing invoking and banishing Pentagrams is also arbitrary, and in this case, the Golden Dawn used a method that is cumbersome, difficult to remember, and contains an undesirable dualism. To replace it, I recommend the method used by the Aurum Solis, which is simple and self-consistent. To draw an invoking Pentagram, draw clockwise from the point associated with the desired element; to draw a banishing Pentagram, draw counterclockwise from the same point.

In the Golden Dawn version of the ritual, the magician is instructed to draw a pentagram of Earth in every quarter. The theory behind this was that the element of Earth serves as container or receptacle for the other three elements. This idea seems to derive from an old interpretation in which Fire, Water, and Air were the true elements, and Earth merely something on which they acted. I feel it more appropriate to use the pentagram of Spirit. Spirit contains all the other elements within itself on an equal basis, and facilitates the transformations between them that make possible activity and life in the manifest world; it is more truly “generic”.

The Lesser Ritual of the Pentagram

The Opening.

1. Stand in the center of the circle, feet together, facing east. Using your thumb, touch the center of your forehead, and vibrate “Ateh.”

As you say “Ateh,” imagine a beam of light coming down from the heavens, and forming a sphere or dome of brilliant white light, about nine inches across, above your head.

Note: Wherever a glowing sphere, column, or line is mentioned it should appear like a neon light, transparent or translucent with every point of its interior emanating light. Your body should be perfectly “transparent” to all these images; that is, the lines and column should pass through your body without being hindered by it in any way.

2. Still using your thumb, gesture slowly down the centerline of your body until your thumb is pointing at the ground between your feet.

As your gesture moves downwards, imagine a column of white light about 3 inches thick, descending from the sphere through the center of your body at the same rate of speed (as if you were “drawing” the column with your gesture). Feel the column as being filled with a vibrating energy that sets up a sympathetic vibration in your body wherever it passes.

Vibrate “Malkuth.”

Imagine the column of light descending into the ground below your feet. Once there, it anchors itself in place and forms another ball of light; this ball starts out a dark red, but quickly becomes brighter and whiter as more energy feeds into it.

3. Touch your right arm at the level of your heart and vibrate “ve-Geburah.”

Imagine a small sphere of light forming where you touch.

Move your hand horizontally to the same point on your left arm and vibrate “ve-Gedulah.”

As you move your hand, imagine another line of white light being traced horizontally through the center of your body, intersecting the vertical column about where your heart is. When the line reaches your left arm, imagine another small ball of light forming there. Then imagine a flow of energy

back and forth between them. Feel that energy as it passes through your body, and begins to produce a tingling sensation in your heart.

4. Make a clockwise circle about 6" across around your heart. Vibrate “le-Olahm.”

As soon as you complete this circle, imagine a big pink rose blooming inside it, with its stem at the intersection of the horizontal and vertical lines of the cross. Feel the movements of its petals in your heart as it unfolds. When it is completely unfolded, imagine a rose-pink radiance being emitted from it in all directions. This radiance expands until it completely encloses the cross and your body.

5. Vibrate “Amen.”

Bring your arms down to your sides, relax as much as you can while still standing straight, and take a few moments to appreciate and feel everything that you have visualized so far. You should generate in yourself a sense of satisfaction with what you have done so far, and joy in the result.

6. Let the above visualizations fade. Don't try to “erase” them, just stop giving attention to their maintenance. If they continue to exist without any effort on your part, that's fine. If they disappear, that's fine, too.

Main Ceremony.

7. Advance to the east point of the circle. Draw a large pentagram with your wand, or with the pointed fingers of your hand.

The lines of all the pentagrams, and the circle connecting them, should be seen in a blue-white color. They should have a perceptible, three-dimensional thickness, at least equal to that of a clothesline or thin rope.

Make a stabbing gesture at the center of the pentagram with wand or hand, and vibrate “Yahweh.”

As you vibrate the name, imagine the inside of the pentagram becoming an open window into the Realms of Air. Beyond the window, you should imagine some landscape that seems Airy to you. One image works especially well for me: the view from a Tuscan hill town, the sky an almost painfully brilliant blue, creating a dome so vast and seemingly deep that it dwarfs all the human and natural features of the landscape into insignificance. The “Big Sky” of the American Plains is a similar image. Whatever, you should feel that the landscape is filled to overflowing with the force of Air, vast in

extent, all-penetrating, and etherial. Imagine that this realm extends to infinity in the direction you are facing.

Once you have the landscape firmly visualized, imagine a cool wind blowing into your circle through the pentagram. Feel the wind filling up the circle and blowing through your body and soul, leaving no part of you untouched. It blows out and replaces the impure Airy elements of your own nature with pure Airy power. Keep feeling this wind until you feel cleaned out and filled with Airy power.

Note: If you are banishing, you should next feel the power sweeping out of yourself and the circle, back through the pentagram. After which you should imagine the “window” closing again. Same for all the following quarters.

Take a few moments to stop and appreciate whatever degree of Airyness you have managed to bring into the circle. Feel a sense of satisfaction with it, and vow to make it even better the next time. Then stop consciously supporting the images and feelings. At first they will fade, but with continued practice you will find that a residual feeling of the element will remain in the circle throughout the rest of the ceremony.

8. Move clockwise around the circle until you come to the south. Starting at the center of the eastern pentagram, draw a blue-white line as you go. Face the south and draw a large pentagram. Make the stabbing gesture at the center of the pentagram, and vibrate “**Adonai.**”

Imagine the pentagram opening into the Realms of Fire. The landscape you choose should present a feeling of intense, radiant heat, like that you feel on your face from the Sun, only sourceless and omnidirectional. An appropriate image might be Death Valley at noon, with shimmering waves of heat filling space in all directions. Or the surface of the Sun -- ultimate, incandescent heat. The landscape should feel full to bursting with the power of the element, and feel like it extends to infinity in the direction you are facing.

When the landscape has been firmly established, feel the heat rushing into your circle through the pentagram. Feel it filling the circle and yourself, burning out any impurities and totally consuming them, then replacing them with pure Fiery force. Continue until you feel completely purified by the Fire and filled with its force.

Take a few moments to stop and appreciate whatever degree of Fieryness you have managed to bring into the circle. Feel a sense of satisfaction with it, and vow to make it even better the next time. Then stop consciously supporting the images and feelings.

9. Move clockwise to the west, drawing a segment of the circle as you go. Face the west, and draw a large pentagram. Make the stabbing gesture at the center of the pentagram, and vibrate “Eheieh.”

Imagine the pentagram becoming a window into the Realms of Water. Imagine a watery landscape. I use either an infinite region filled with water of a deep, almost violet blue color; or an underwater view of a reef with plenty of fish and plant life, and waves crossing the surface overhead.

With the landscape visualized, imagine Water gushing into the circle and yourself, dissolving any impurities and diluting them into nothingness, replacing them with its own pure power. Keep feeling this until you feel clean and totally filled with Water.

Pause to appreciate the Watery element you have managed to bring into the circle. Feel satisfaction with it, and know that you can do even more the next time. Then stop consciously supporting the images.

10. Move clockwise to the north, drawing the circle as you go. Face the north, draw a large pentagram. Make the stabbing gesture at the center of the pentagram and vibrate “AGLA.”

Imagine the pentagram becoming a window into the Realms of Earth, beyond which you can see some landscape that seems supremely “Earthy” to you. I use either a soft, warm darkness of infinite extent; a cave with ancient paintings on the walls; or cultivated land with all sorts of food-crops growing. The emphasis should be on the fertility and potential for life hidden in the darkness of the Earth, rather than the view of Earth as cold, sterile stone.

Imagine the Earthy power moving through the pentagram, filling up the circle and penetrating your body, making any impurities so inert and heavy that they fall downwards out of your body, to be replaced by a pure earth force. Keep feeling this until you feel clean and totally filled with Earth.

As in the preceding quarters, pause to appreciate the Earthy element you have managed to bring into the circle. Feel satisfaction with it, and know that you can do even more the next time. Then stop consciously supporting the images.

11. Complete the circle by returning clockwise to the east, drawing the line as you go. Return to the center of the circle and face east.

Standing in the center of the circle, try to see all four landscapes at once, and feel the power of all four elements focused on you through the pentagrams.

12. Say: **“Before me stands Raphael; behind me stands Gabriel; on my right hand is Michael; on my left hand is Auriel.”** The names of the archangels should be vibrated.

The angels should be imagined appearing as their names are vibrated. Each should be seen as an immense figure on the horizon beyond the landscape in their quarter. You should have a definite sense of them as sapient, self-aware beings of great power, come to aid you in your work. The landscapes represent the natural, non-sapient force of the elements; the archangels represent the divine powers that rule and direct those elements.

The archangels should have some form that signifies – in your mind – their rulership over their elements. I see them as figures in robes the color of their elements. Raphael has blond hair that moves in an invisible breeze; he holds a fan or dagger in his right hand pointed towards you. His face has an aquiline cast. Gabriel has dark hair with a bluish cast, dark skin, and holds a silver cup towards you. His robes seem to move in an invisible current. Michael has hair and eyes like flames, a slightly fox-like cast to his face, and his robes seem to be made of woven threads of fire. He holds a flaming sword pointed towards you. Auriel wears black or green robes. His face is rounded, and of a nut-brown color. He holds a disk-like pantacle with one face pointed towards you.

Imagine each of the archangels sending a benediction to you through his weapon.

13. Stand with your arms stretched out to the sides, and feet apart. Say: **“About me flame the pentagrams...”**

See the four pentagrams and the lines connecting them suddenly flaring to an intense brightness around you. As they do so, imagine a fifth, equally bright pentagram forming about your body, its points congruent with your head, hands, and feet. Remember that the pentagram signifies rulership of the Spirit over the four elements, and that by identifying it you are claiming that rulership for yourself. Try to feel yourself as Spirit, connected to the four elements, but also above them.

Say: **“...and in the column shines the six-rayed star!”**

Your mood as you say these words should be one of triumph and exultation, a sense of complete success in the endeavor of invoking the elements.

Imagine a large golden hexagram, the same width as your circle, forming in the air above you. Rays of power shine radially outwards from each of its

points. The lowest point of the hexagram is congruent with the highest point of the pentagram previously visualized.

The hexagram signifies the planetary or “heavenly” realms that are above the worlds of the elements. Elemental Spirit is a summation or concentration of these heavenly forces. By claiming the power of the elemental Spirit, you are also declaring your freedom from the rule of the mundane world, and claiming the right to enter into and work in those higher realms.

The Response.

14. At this point, the invocation is effectively complete. You have finished setting up the conditions for a response from the astral light; now you must give that response a chance to occur. This is an utterly vital part of any invocation you will ever do; you may get some response while performing the ritual, but the most important, the most vital, revealing, and consciousness-expanding part of the response nearly always takes place in the quiet time after the active work has ended.

You should now cease all active visualizations, and assume a relaxed, comfortable position, standing or sitting. Silently open yourself to the forces you have invoked, *listen* for them with your mind, your body, and your aura. Don't *do* anything, and don't *think* about doing anything for a time; just absorb your magickal environment as passively as a “couch potato” watching TV.

When it seems, after a while, as if everything that is going to occur has occurred, do the ceremonial closing to complete the session.

The Closing

15. Repeat the “Cabalistic Cross” from steps 1 through 6.

False, Lying Spirits and Angels of Light

Ambiguous Mediation in
Dr Rudd's Seventeenth-Century
Treatise on Angel Magic

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INTRODUCTION

“His only (but great and dreadful) error [was], that he mistook false lying Spirits for Angels of Light, the Divil of Hell . . . for the God of Heaven.” With these words the seventeenth-century scholar Meric Casaubon (1599–1671) introduced and condemned the famous angel conversations of John Dee (1527–1609) and his scriber Edward Kelly (1555–97), describing them further as “a Work of Darknesse.”¹ Casaubon did not dispute Dee’s good intentions with the magical experiments, or his self-conception as a pious Christian. The problem was rather the doctor’s gullibility when faced with what, in Casaubon’s view, were obviously evil spirits *masquerading* as angels.

Casaubon’s suspicion was entirely typical of the line antimagical arguments had followed for ages. Ever since the early church fathers, theologians had more or less agreed that magic generally worked by the aid of demons, whether explicitly or implicitly.² From the Middle Ages onward the perceived powers of the devil and his legions came to be seen as formidable in the theologians’ eyes; devilish feats of trickery and illusion were especially

I wish to thank Dr. Kocku von Stuckrad for leading me on the right path in an early stage of the research that went into this article. Without his tutoring I would have wandered lost in the dark woods of long dead necromancers.

1. Casaubon, “The Preface,” in *A True & Faithful Relation of What passed for many Yeers Between Dr. John Dee and some Spirits* (London, 1659).

2. Richard Kieckhefer, *Magic in the Middle Ages* (Cambridge: Cambridge University Press, 1990), 37–42; Norman Cohn, *Europe’s Inner Demons: The Demonization of Christians Medieval Christendom*, rev. ed. (Chicago: University of Chicago Press, 1993), 22–23.

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emphasized.³ When condemning the increasingly popular *Ars Notoria* of the thirteenth century—a system relying on prayer and invocation of angels and other presumably *benign* mediators for bringing knowledge and illumination to the practitioner—Thomas Aquinas wrote that the use of *verba ignota*, or unknown angelic names, in these practices should warn the good Christian that the entities invoked were in fact demons rather than angels.⁴ And any such contact with demons, no matter for what goal, should be considered unlawful and dangerous.

Worries about infernal tricksters only increased in the coming centuries. So much so that by the early modern period the question of how it was even possible to distinguish a demonic illusion from a real divine miracle was considered one of the most difficult epistemological problems in theology and natural philosophy alike.⁵ It was against this background that Casaubon had raised his suspicions toward Dee's and Kelly's angels.

Both Dee and (especially) Kelly were aware of the ambiguity of these entities themselves, something that becomes clear at several instances in the angel diaries Dee recorded.⁶ Magical practitioners generally were seldom ignorant of the theological accusations raised against their practices, even back in the Middle Ages. Rather, they often appeared to share this concern, but confronted these difficulties with greater optimism than their theologian contemporaries, looking for ways to *resolve* the issues of ambiguous mediation rather than giving up their efforts altogether.⁷

3. Cohn, *Europe's Inner Demons*, 24–29.

4. Claire Fanger, “Plundering the Egyptian Treasure: John the Monk's *Book of Visions* and Its Relation to the *Ars Notoria* of Solomon,” in *Conjuring Spirits: Texts and Traditions of Medieval Ritual Magic*, ed. Claire Fanger (Phoenix Mill, U.K.: Sutton Publishing, 1998), 222–23.

5. Stuart Clark, *Thinking with Demons: The Idea of Witchcraft in Early Modern Europe* (Oxford: Oxford University Press, 1997), 166–67.

6. Two famous instances being Casaubon, ed., *A True & Faithful Relation*, 12–13, 153.

7. An interesting medieval example of this is the *Liber florum celestis doctrine* (previously referred to as *Liber visionum*) by John of Morigny. See Fanger, “Plundering the Egyptian Treasure”; Fanger, “Virgin Territory: Purity and Divine Knowledge in Late Medieval Catoptromantic Texts,” *Aries* 5.2 (2005): 200–224, at 221, n. 39. A different but related response to and defense of magic from a medieval magician is evident in the *Liber iuratus Honorii*. See Gösta Hedegård, ed., *Liber Iuratus Honorii: A Critical Edition of the Latin Version of the Sworn Book of Honorius* (Stockholm: Almqvist og Wicksell International, 2002); Robert Mathiesen, “A Thirteenth-Century Ritual to Attain the Beatific Vision,” in *Conjuring Spirits*, 143–62; Richard Kieckhefer, “The Devil's Contemplatives,” in *Conjuring Spirits*, 250–65; Jean-Patrice Boudet, “Magie théurgique, angelologie et vision béatifique dans le *Liber sacratus sive iuratus* attribué a

In this essay I will show how these magico-epistemological issues are grappled with in a treatise on angel magic presumably written in the latter half of the seventeenth century. This treatise has been considered by some to represent an unknown and “secret tradition” or transmission of the angelic conversations of John Dee and Edward Kelly, which is one of its main sources. The manuscript is titled *A Treatise on Angel Magic*, contains an intriguing blend of magical practices from the late medieval and early modern periods, including material taken and (as I will show) critically modified from parts of Dee’s diaries, and is purportedly written by one Dr. Rudd.

My approach in this essay is twofold. To my knowledge, Rudd’s *Treatise on Angel Magic* has not yet been treated by academic scholarship except with a few words in passing, despite having been available in print since 1982.⁸ The first task of this essay is therefore to treat the issues of dating, authorship, and context of the manuscript, which seems to me to have been the source of quite some confusion. In doing this, the supposed relation to Dee’s and Kelly’s material is in particular need of further scrutiny, as certain misconceptions about this relation have been contended and uncritically repeated. This may in turn have led to an interpretation of the text on faulty premises, which I will aim to overcome with this contribution.

In the second part of the article, I will delve deeper into the text in an attempt to disentangle and analyze some of the magical content and speculations it presents. In one sense this should be seen as a continuation of the task of providing the proper context for Rudd’s *Treatise*, as I will show the way the author engages with a variety of different sources, trying to negotiate and synthesize differing views. This also leads me, however, to an examination of the author’s take on the ambiguity of mediating entities and the specific ritual techniques Rudd devises to overcome that problem. With reference to and comparison with the elements Rudd borrows from Dee’s diaries, in themselves well known and thoroughly studied (thus in one sense almost “paradigmatic”) material, I will aim to show some of the continuity and breach in this later early modern reception of Dee’s crystallomantic experiments. As will be noted, Rudd’s attempt to bring together a variety of authorities on magical and theological matters seems to have suggested to him a more skep-

Honorius de Thebes,” in *Les anges et la magie au Moyen Age*, Melanges de l’École Française de Rome 114 (Rome: École Française de Rome, 2002), 851–90.

8. Albeit the first edition was of only 250 copies, and soon became an expensive collector’s item. It has since appeared in a couple of later editions, most recently in a new paperback. See Adam McLean, ed., *A Treatise on Angel Magic* (York Beach: Weiser Books, 2006) (hereafter *Treatise*).

tical interpretation of Dee's "angels," theologically more in line with Casaubon's statements that opened this introduction than with Dee himself, but remaining essentially the interpretation of a magician in search of ritualistic solutions.

ABOUT THE MANUSCRIPT

Dating, Authorship, and Context

The *Treatise on Angel Magic* is part of a collection of manuscripts written down by one Peter Smart in the early eighteenth century (some of the dates that pop up in the related corpus are 1699, 1712, and 1714), but, according to Smart himself, authored earlier by "Dr. Rudd."⁹ Frances Yates, who looked into some of these manuscripts for her research on *The Rosicrucian Enlightenment*, conjectured a connection with Thomas Rudd (1583–1656), a mathematician and military engineer who published an edition of John Dee's mathematical preface to Euclid in 1651.¹⁰ This attribution has since stuck, and no one has to my knowledge tried to corroborate or refute it with reference to historical evidence. The alchemy scholar Adam McLean, who published the *Treatise* in its entirety for the first time in 1982, has observed that references to the English jurist and philosopher John Selden (1584–1654) make the first half of the seventeenth century the earliest possible dating of the original work.¹¹ However, as I will provide substantial evidence for through the course of this article, Selden is not the only reference providing evidence for a *terminus post quem*. Substantial parts of the *Treatise* rely on a series of occult and magical works appearing in print only in the 1650s; entire sections are even taken verbatim from James Freake's 1651 English translation of Agrippa's *De occulta philosophia*. This and similar evidence leads me to set 1659 as the very earliest possible date of the work (see the end of the next section). As Thomas Rudd died in 1656 this would seem to exclude him as the final author of the work in question.

Whether our original author is Thomas Rudd or not, it is clear from the documents attributed to him or his possession that he stood firmly in the midst of the most prevalent esoteric traditions of his day and had extensive knowledge about many of their different branches. Much of the material attributed to him is squarely placed within the Rosicrucian and alchemical

9. Today this collection is in the Harley MSS 6481–6486 in the British Museum. The *Treatise on Angel Magic* is Harley MS 6482.

10. Frances Yates, *The Rosicrucian Enlightenment* (New York and London: Routledge, 1972), 257–58.

11. McLean, "Introduction," in *Treatise*, 11.

currents, including such works as *The Rosie Crucian Secrets*, translations from Michael Maier's works, an English translation of *The Chymical Wedding of Christian Rosenkreutz*, and a quarto containing, among other things, a discussion on "Rosicrucian Chymical medicines."¹² It was this Rosicrucian material that interested Yates.¹³ An intriguing fact that Yates did not see or did not find important, but that may reveal something about Dr. Rudd's identity, is that he seems to have been a quite committed philo-Semite. This is indicated in two other manuscripts bearing his name. Harley MS 6479 is cataloged as a quarto "containing a defence of the Jews and other Eastern Men," and Harley MS 6480 contains a Hebrew grammar apparently compiled by Rudd himself.¹⁴ From his other occult material it seems clear that kabbalistic elements played a significant role for him as well, although always such elements as were already embedded in the Christian and occult kabbalah of the Renaissance.

Other manuscripts that Yates did not find relevant to mention contain what will be most important for this essay: extensive materials on ritual magic. First, Harley MS 6483 is "a quarto, containing all the Names, Orders, and Offices of all the Spirits Solomon ever conversed with: the Seals and Characters belonging to each Spirit, the manner of calling them forth,"¹⁵ etcetera. In other words, we are clearly dealing with a typical Solomonic grimoire of the "nigromantic" type.¹⁶ Side by side with this nigromantic manuscript stands the *Treatise on Angel Magic*. This is itself a vast synthesis of many different magical traditions, with some discernable influences including kabbalistic speculations, Renaissance Hermeticism, astral magic, nigromantic "goetic" and Ars Notoria magical traditions, huge portions of Agrippa's *De Occulta Philosophia*, and, as mentioned, the magical systems "received" in John Dee's and Edward Kelly's angel conversations a generation or two earlier.

In addition to showing familiarity with most esoteric sources of the seventeenth century, Dr. Rudd also includes discussions drawing on sources from theological literature, both ancient and more or less contemporaneous. In

12. The first two are in Harley MS 6485, the *Chymical Wedding* in Harley MS 6486, and the last one in Harley MS 6481.

13. Especially the texts in Harley MSS 6485 and 6486. See Yates, *Rosicrucian Enlightenment*, 257–60.

14. McLean, "Introduction," 11.

15. Cited in McLean, "Introduction," 9.

16. This manuscript has just been published for the first time. See Steven Skinner and David Rankine, eds., *The Goetia of Dr. Rudd* (London: Golden Hoard Press, 2007).

short, the author of the *Treatise* was no doubt a compiler of very diverse material, and was familiar with a very diverse range of authorities. On one hand, the author can be regarded merely as making a compilation of all or most of the angelologies available to an informed seventeenth-century scholar and magician, as a sort of “required reading” for the actual practices laid down later.¹⁷ However, much of what we see in the *Treatise* itself can also be regarded as a result of a *synthesizing* effort on the part of the author to bring together many of these authorities in a more or less coherent magical theology. This focus should be kept in mind as we proceed.

A Secret Tradition?

The so-called “Enochian” elements that show up to a considerable degree in Rudd’s *Treatise*, taken from Dee’s and Kelly’s angel diaries, have made some speculate whether Rudd stood in a secret or hitherto unknown tradition deriving from John Dee. This is certainly McLean’s thesis,¹⁸ and it has also been partially adopted by certain other scholars dealing with the reception history of Dee’s work.¹⁹ It seems relevant to briefly evaluate the argument here, since it may have some bearing on how to interpret the manuscripts themselves.

According to McLean and those of like opinion, the strong Enochian elements in the *Treatise* would indicate that Dr. Rudd was heir to some of Dee’s manuscripts, and from these he copied the parts of the system used in his own treatise. In McLean’s account, the fact that some of the system is slightly altered in interesting ways (which I will show in detail later) seems also to indicate that Rudd was heir to a “tradition” that knew the “real” meaning of this enigmatic part of what has become known as “the Enochian system.”²⁰ The hypothesis thus states that certain manuscripts from Dee’s diaries were handed down to Dr. Rudd through Dee’s son, Arthur, who also briefly served as a scriber for Dee (although without much success).

However, there are several factual points that seem to me to make this story rather unlikely. First of all, the transmission of the angel diaries as it has come to be understood by most historians does not include Arthur Dee, and certainly no Dr. Rudd. It seems likely that Arthur Dee himself was actually

17. McLean, “Introduction,” 16.

18. McLean, “Introduction,” 11, 16; but see also idem, “Dr. Rudd’s Treatise—Some New Insights into the Enochian System,” *The Hermetic Journal* 16 (1982).

19. Marco Pasi and Philippe Rabaté, “Langue angélique, langue magique, l’énochien,” *Politica Hermetica* 13 (1999): 107.

20. McLean, “Introduction,” 15–16.

not heir to much of the Dee household after his father's death; Dee's son left for Russia to serve as the tsar's physician immediately after Dee's death, and had been living abroad before then as well.²¹ Rather it seems that Dee entrusted his library and also many of the possessions used during his angel conversations to his closest friend in the later years of his life, the alchemist and later colonial politician John Pontois.²² We have statements showing that these objects were in Pontois's possession when he died in 1624, and that they were then sold.

With that sale, the angel diaries were split in two groups of manuscripts. The first was sold to Sir Robert Cotton (1571–1631) together with the so-called “Holy Table” on which Dee and Kelly had worked.²³ These documents would later be published by Meric Casaubon in 1659, as a favor to the Cottons, who had once been his hosts.²⁴ The other group of manuscripts, however, remained unpublished until the 1980s.²⁵ The transmission of these documents also remains more conjectural. It seems that they first came into the hands of the surgeon and Paracelsian physician John Woodall (1570–1643), who we also know was connected with the death of Pontois. Although there is no positive evidence that he bought these documents, they resurfaced again only after a certain confectioner Jones had purchased a wooden chest from “a parcel of the Goods of Mr. John Woodall.”²⁶ The Jones household did not seem to care too much about the manuscripts, however. The fragmentary nature of some of these documents today owes to the fact that a zealous kitchen maid of the Jones's was allowed to use some of these documents to line her employers' pie plates.²⁷ The manuscripts that did survive passed into the hands of Elias Ashmole in 1672 and from him into

21. Deborah Harkness, *John Dee's Conversations with Angels: Cabala, Alchemy and the End of Nature* (Cambridge: Cambridge University Press, 1999), 216.

22. *Ibid.*, 218–19.

23. *Ibid.*, 219. These documents are now to be found in Cotton Appendix XLVI, and detail the angel conversations from May 28, 1583, to May 23, 1587, plus March 20 to September 7, 1607. This and the other source materials pertaining directly to Dee's angel conversations are made available in digital facsimile copies at <http://www.themagickalreview.org/enochian/mss/> (retrieved 11.19.2007).

24. Owen Davies, “Angels in Elite and Popular Magic, 1650–1790,” in *Angels in the Early Modern World*, eds. Peter Marshall and Alexandra Walsham (Cambridge: Cambridge University Press, 2006), 298–99.

25. See Christopher Whitby, *John Dee's Actions with Spirits: 22 December 1581–23 May 1583*, 2 vols. (New York: Garland, 1988).

26. Harkness, *John Dee's Conversations*, 220.

27. *Ibid.*, 2, 220.

the possession of the collector Hans Sloane. These originals are still in the Sloane collection of the British Library.²⁸

So where does the mid-seventeenth-century Dr. Rudd fit into this picture? If he was indeed heir to a manuscript tradition, or even an unknown *practical* tradition, it would have to be connected with one of these two transmissions. To me it does not seem likely, however, that Robert Cotton, who lent the documents to be read by the suspicious eyes of the Archbishop of Armagh,²⁹ and then to be published by Casaubon in a quite antimagical bent, would house a circle of magical practitioners in his library of which Dr. Rudd would be one central member. Neither does it seem likely that Mr. Jones, who simply stumbled upon the documents by accident, and obviously did not care enough about them to keep them out of the reach of a kitchen maid, would have any particular zeal for keeping alive a continued magical tradition based on them.

It seems more likely to me that Dr. Rudd was one of the many persons influenced by Casaubon's publication of 1659. It has been noted that despite Casaubon's intentions of putting out the diaries as a warning against performing this kind of magic, the effect was (as should probably have been expected) just the opposite.³⁰ Deborah Harkness retells an interesting story from a set of diary manuscripts in the British Library that record the activities of a small magical group from the 1670s and 1680s.³¹ This group seems to have directly emulated Dee's and Kelly's way of working crystallomancy, and even express conversations with the very same idiosyncratic angels encountered by Dee and Kelly in the diaries.³² Since the actual Enochian elements present in Dr. Rudd's *Treatise* are all to be found in Casaubon's *True & Faithful Relation*, just as were the angels re-encountered by the group Harkness mentioned, it seems most reasonable to conclude that Rudd's work belongs to the *revival* of the system following Casaubon's publication of 1659, rather than a *continuation* of an unknown tradition.

As mentioned earlier, this would also mean that Dr. Rudd cannot be the

28. Where they comprise Sloane MS 3188 (the diary for December 22, 1581—May 23, 1583), Sloane MS 3189 (the “received book” *Liber Loagaeth*), and Sloane MS 3191 (including the four “received books” 48 *Claves Angelicae*; *Liber scientiae, auxilii, et victoriae Terrestris*; *De heptarchia mystica*; *Tabula bonorum angelorum*).

29. Casaubon, “Preface.”

30. Harkness, *John Dee's Conversations*, 222–23; Davies, “Angels in Elite and Popular Magic,” 298–99.

31. These diaries are in MSS Sloane 3624–3628. Harkness, *John Dee's Conversations*, 222–23.

32. *Ibid.*

military engineer and mathematician Thomas Rudd, as he passed away three years prior to Casaubon's publication. In the end we do not know who "Dr. Rudd" really was, or even whether he existed at all. There is still the possibility that he may have been the pen name of Peter Smart. This remains an open question that cannot be answered based on the current situation of the evidence. By convention, however, I shall continue to refer to the author of this piece as "Rudd," although "Rudd-Smart" or some similar construction would probably be more accurate.

TREATISE ON ANGEL MAGIC EXPLORED

Structure, Content, and Major Influences

If my suspicion that Rudd's *Treatise* draws on Casaubon's work for its Enochian influences is correct, the work reflects quite perfectly the atmosphere of the late-seventeenth-century English occult milieu. Apart from Casaubon's publication in 1659, many other key works on practical occultism appeared in press in English translations for the first time during this period.³³ Agrippa's *Three Books of Occult Philosophy* was translated into English for the first time and published by James Freake in 1651. The spurious *Fourth Book* of Agrippa, containing practical instructions on the conjuration of spirits, was also published together with two key works on astral magic, the *Arbatel of Magic* and Pietro D'Abano's (spurious?) *Heptameron*, by Robert Turner in 1654.³⁴ Also translated and published by Turner around this time was the first English version of the *Ars Notoria: The Notory Art of Solomon*, appearing in 1656.³⁵ English manuscript versions of the nigromantic *Clavicule of Solomon*, or "Goetia," had been proliferating in England for a century already.³⁶ The influence of all these works is evidently present in Rudd's *Treatise on Angel Magic*, thus furthermore suggesting a dating along the lines that I have suggested. As mentioned earlier, Rudd's work can be seen as an effort to bring these and other authorities together in a synthesis of magical theology.

The synthesizing tendency of the work is already hinted at in the frontispiece signed by Peter Smart, dated 1699.³⁷ It seems to be a picture of a

33. Davies, "Angels in Elite and Popular Magic," 298–99; Keith Thomas, *Religion and the Decline of Magic* (Harmondsworth: Penguin, 1971), 272–74.

34. See the modern edition by Stephen Skinner, ed., *The Fourth Book of Occult Philosophy* (Berwick, Maine: Ibis Press, 2005).

35. Davies, "Angels in Elite and Popular Magic," 298; Thomas, *Religion and the Decline of Magic*, 273.

36. Davies, "Angels in Elite and Popular Magic," 298.

37. *Treatise*, 20–21.

mirror glass, turned with the back to the reader. The back contains impressive ornaments, with ribbons stretching across the mirror bearing the Hebrew letters of the *Shemhamphorash* and various other Hebrew names. However, it also contains figures from various magical alphabets, and on the top of the mirror, over two handles, is placed the “Secret Seal of Solomon,” known from the *Claviculae*, or goetic grimoires.³⁸ Apart from the interesting combination of symbolism, already showing influences from various grimoires and kabbalistic sources, the very depiction of a mirror reflects the emphasis later on in the *Treatise* on the use of catoptronic procedures, specifically crystals and/or mirrors, to evoke spirits.

The *Treatise* itself can be said to consist of two main parts. The first and more voluminous is also the more compendious of the two, bringing together a more or less encyclopedic knowledge of various issues connected to angels, demons, ritual practices, geomancy, and various types of spirits, such as hobgoblins, nymphs, sylphs, gnomes, and so forth.³⁹ A notable feature of this part of the treatise is that it brings together a wide range of diverse authorities. A considerable amount of all the occult information seems to be taken almost directly from Agrippa’s *De occulta philosophia*,⁴⁰ while some chapters are taken from Paracelsus,⁴¹ some from the clavicles of Solomon,⁴² and some, importantly, from the diaries of John Dee.⁴³ Some other chapters are seemingly more idiosyncratic, or at least with larger portions of idiosyncratic elements.⁴⁴ As mentioned before, Rudd also included chapters dealing with questions of angelology and demonology from a more orthodox theological perspective, and often of the most condemning kind.⁴⁵ In these are men-

38. Compare with the reprint in the modern edition of the clavicles of Solomon: *The Goetia: The Lesser Key of Solomon the King, Clavicula Salomonis Regis*, trans. Samuel Liddell MacGregor Mathers, ed. Aleister Crowley (York Beach: Red Wheel/Weiser, 1995), 76. This version appears to be based on the Sloane MSS 2731, 3825, and 3648.

39. *Treatise*, 23–170.

40. Especially from book 2, chapters 2–15, 21–22, 33, 46, which are reproduced almost verbatim from Freake’s English translation. Compare with *Treatise*, 25–28, 90–121, 127–34. Some other more or less obvious references to Agrippa include *Treatise*, 29 (DOP 2.55), 43–50 (DOP 3.25), 69–72 (DOP 3.18), 84–85 (DOP 2.52 and 2.47), 87 (DOP 3.23), 124–26 (DOP 3.16).

41. *Treatise*, 74–75.

42. Especially *ibid.*, 51–58. Compare with the spirit names and descriptions given in *The Goetia*, 27–67.

43. Especially *Treatise*, 30–42. All information here about Dee’s *Tabula Sancta*, or “table of practice,” and the original designs of the seven “ensigns of creation” is available from the engravings reproduced in Casaubon’s *True & Faithful Relation*.

44. Especially *Treatise*, 147–70.

45. As in the chapters “Of Angels Good and Bad, Their Degrees and Offices,”

tioned and quoted such authorities as Aquinas,⁴⁶ Augustine,⁴⁷ Anthony of Florence, and even the *Malleus maleficarum* of Heinrich Kramer and Jacob Sprenger,⁴⁸ so significant in the witch trials still raging in Europe at the time when Rudd presumably wrote his *Treatise*.

The second main part of the *Treatise* is perhaps more idiosyncratic, and also the strongest indication that the author himself indeed *practiced* a variety of angelic magic. This part is called “Dr. Rudd’s Nine Hierarches of Angels with Their Invocations to Visible Appearance,”⁴⁹ and consists mainly of practical instructions on how to invoke and deal with angels, prayers, warnings about the evil spirits that could intrude, and information on how to deal with such situations. Last are given specific instructions to invoke two sets of “hierarchic” spirits: nine “governing angels” (of the nine traditional orders of angels),⁵⁰ and the seven Olympian spirits (corresponding to the seven planets).⁵¹ It is this part that provides the best access to the “magical theology” of Dr. Rudd himself. In this we more clearly see how Rudd struggles with the different angelologies and demonologies presented in the first compendious section, and through a synthesizing approach tries to compose a set of ritual practices through which the problems of ambiguous mediation can be resolved. One of the most notable things found in Rudd’s prescriptions is his insistence on two different procedures depending on whether one wants to work with evil spirits or good angels. A more thorough analysis of this part of the treatise will occupy a later section of the paper.

Two Theories on Mediating Spirits in Dr. Rudd’s Magical Theology

One of the central concerns of both parts of Rudd’s *Treatise* is the dichotomization of good and bad spirits. The many references to orthodox theologians in the first part of the *Treatise* reveal the overarching framework of the angelic

Treatise, 59–63; “Of Incubi and Succubi,” *ibid.*, 64; “The Power and Authority that Necromancers and Witches Have Over the Devil,” *ibid.*, 65–67; “The Devil Doth Sometimes Enter the Body of Unreasonable Creatures,” *ibid.*, 138–44; “Anthonia de Florencia, His Opinion Why the Devil Suggesteth Evil Thoughts to Us in Our Sleep,” *ibid.*, 145–46.

46. Especially *Treatise*, 59, 65–67.

47. Especially *ibid.*, 66–67.

48. *Ibid.*, 60, 139, 142.

49. *Ibid.*, 171–225.

50. *Ibid.*, 193–211.

51. *Ibid.*, 212–23. These are taken from the *Arbatel of Magic*, and their descriptions are almost given verbatim. Compare with *Arbatel of Magic*, aphorisms 15–21. Modern reprint in *The Fourth Book of Occult Philosophy* (as above, n. 34), 145–53.

fall and the parallel hierarchies of evil demons and good angels. The chapter entitled “Of Angels Good and Bad, Their Degrees and Offices” brings together Aquinas and the *Malleus maleficarum* to tell the story that after the fall, certain demons found their dwelling place in the lower parts of the air, on the earth, and in water, and that these demons are the causal agents used by “necromancers” and “sorceresses” to conduct their “devilish operations.”⁵² Furthermore, this chapter holds that the various kinds of such demons tirelessly work to lure, deceive, and tempt man into sin and damnation.⁵³ The dichotomization of angels and demons is also clear when the *Treatise* states that “we have an Angel Guardian to direct and guard us” from these temptations.⁵⁴ In a passage taken more or less directly from Agrippa, evil fallen angels are categorized in nine orders, in a clear parallel to (and inversion of) the nine angelic hierarchies.⁵⁵ The mischief of such devils is further explored in chapters with titles such as “Of Incubi and Succubi,”⁵⁶ “Why the Devil Suggesteth Evil Thoughts to Us in Our Sleep,”⁵⁷ and “The Devil Doth Sometimes Enter the Body of Unreasonable Creatures.”⁵⁸

Alongside this classical Christian demonology we also find chapters propounding a more neoplatonic theory of spiritual beings and mediators. This theory plays a significant role in astral magic and the construction of talismans.⁵⁹ The chapter “Of Intelligences and Daemons,” which is also taken almost verbatim from Agrippa, classifies three sorts of spirits “according to the tradition of the Magi.”⁶⁰ The first and highest class is that of the “super-coelestial” intelligences, which are disjoined from body and matter and simply take part in the celebration of the one true God—on a parallel to the traditional conception of the seraphim. Their only active role apart from this is to bestow the light that they have from God on the inferior orders in a sort of emanatory system.⁶¹ Under these “intelligences” stand two classes of

52. *Treatise*, 59–60. These were quite orthodox claims, and had been so even since the early church. See Cohn, *Europe's Inner Demons*, 22.

53. *Treatise*, 60.

54. *Ibid.* “Guardian angels” do not seem to have any further role in Rudd’s system, however.

55. *Ibid.*, 69–72. This discussion seems to be taken straight out of *De occulta philosophia* 3.18.

56. *Treatise*, 64.

57. *Ibid.*, 145–46.

58. *Ibid.*, 138–44.

59. The chapter on “the Little Tables of the Planets,” taken directly from *De occulta philosophia* 2.22, is a good example of this. See *Treatise*, 107–21.

60. *Ibid.*, 124.

61. *Ibid.*

“Daemons” who, Rudd is careful to note, are not “those which we call Devils”—thus clearly distinguishing the two different demonologies in this case.⁶² The first order of these is comprised of the “Mundane Daemons,” which are really the intelligences presiding over the stars and celestial bodies.⁶³ The third and lowest order of spirits consists of the elemental spirits residing in the four elements and in different places of the earth, such as sylvans, satyrs, nymphs, dryads, genii, and so on.⁶⁴ In addition, and still following Agrippa, the *Treatise* states that a subsection of these lowest spirits are “unclean” and outright wicked spirits dwelling in subterranean realms and rather similar to the infernal kinds of fallen angels. Indeed, this parallel also seems to be made more explicitly by Rudd, as he suddenly diverges from Agrippa by referring to the *Clavicula Salomonis*, saying that these spirits come as “Kings, Princes and Presidents.”⁶⁵

How do these two theories, the Christian dichotomized view and the neoplatonic (morally) “neutral” or emanatory view, work together? In the more idiosyncratic chapters of Rudd’s *Treatise*, which we may suspect contains more of the author’s own formulations, the will to synthesize the different authorities again seems clear: the elemental “daemons” are presented as part of the same natural economy as the Christian demons and angels. For instance, these creatures are incorporated into the biblical mythos; according to the author, the nymphs, sylphs, pigmies, salamanders, giants, and melusins were all created by God in the same manner as Adam was, but stemming “not from Adam’s progeny.”⁶⁶ In other words, these spirits seem equal to ordinary beasts. Adding to this, Rudd speaks of the possibility of (evil) demons entering into and *possessing* the elemental spirits and using them to do mischief to man in a very parallel way as they could also do with animals.⁶⁷ Thus in the practical manuals of the second part of the book, Rudd speaks about “Celestial Angels and Intelligences” and “dignified Elemental Spirits of light” as one single category of benign mediators that the magician would do well to get in contact with. Their negative, opposing category is “the evil spirits and infernal powers of darkness” that the magician should do everything to prevent intruding into his operations.⁶⁸

62. Ibid.

63. Ibid.

64. Ibid., 125–26.

65. Ibid., 126.

66. Ibid., 153.

67. Especially “On Gnomes, Etc.,” Ibid., 161–62.

68. See for instance, *ibid.*, 173–82.

The Ambiguous Nature of “Enochian” Spirits: Rudd’s Reception of Dee’s Diaries

Given the anxiety to keep evil spirits and good angels apart, Rudd’s treatment of the so-called “Enochian” material from Dee’s and Kelly’s angel conversations is particularly interesting.⁶⁹ By once again bringing together different authorities in a synthetic fashion Rudd constructs an innovative magical system based on the engravings on the “Holy Table” of Dee and Kelly, the seven so-called “Ensigns of Creation,” and the letters of the “angelic” language.

The original Holy Table was one of the most important paraphernalia of Dee’s and Kelly’s angel workings. It was a wooden table with a 3 to 4-foot square surface serving as a sort of altar. Upon it would be the “Sigillum Dei Emeth,” the famous waxen image used in the workings, and the “show stone” crystal used for scrying would be seated on top of it.⁷⁰ According to Dee’s diaries the designs for making the Holy Table and the other ritual paraphernalia were purportedly transmitted by the angels themselves through Kelly early on in the conversations, on March 10, 1582.⁷¹ However, as has become apparent through more recent Dee scholarship that has looked more closely at earlier texts available to Dee and Kelly, not all of this was as novel as it presents itself to be. For instance, Stephen Clucas has pointed out the very close resemblance between Dee’s Sigillum Dei Emeth and a seal depicted in the fourteenth-century *Liber iuratus honorii*, which was in Dee’s possession but which he failed to cite as a source.⁷² There has also been conjecture that the alphabet of the angelic or Adamic language revealed by the angels was taken from Giovanni Pantheus’s 1530 tract *Voarchadumia contra alchimiam*, which was also in Dee’s possession.⁷³ However, orthographically

69. See “Clavis Tabulae Sanctae,” “Characters of the Sixteen Figures of Geomancy Expressed in the Great and Lesser Squares of Tabula sancta,” and “The Seven Tables,” in *Treatise*, 30–42.

70. Harkness, *John Dee’s Conversations*, 33–35.

71. *Ibid.*, 33.

72. Stephen Clucas, “‘Non est legendum sed inspiciendum solum’: Inspectival Knowledge and the Visual Logic of John Dee’s *Liber Mysteriorum*,” in *Emblems and Alchemy*, ed. Alison Adams and Stanton J. Linden (Glasgow: University of Glasgow, 1998), 109–32. For the *Ars Notoria* sigil, see Gösta Hedegård, ed., *Liber Iuratus Honorii* (as above, n. 7), 70. This and more links between Dee’s work and earlier medieval sources and practices are explored in Stephen Clucas, “John Dee’s Angelic Conversations and the *Ars Notoria*,” in Clucas, ed., *John Dee: Interdisciplinary Studies in English Renaissance Thought* (Dordrecht: Springer, 2006), 231–75; Fanger, “Virgin Territory” (as above, n. 7). For a highly relevant contribution to the more general discussion of medieval sources’ continued importance in Renaissance magic, see Frank Klaassen, “Medieval Ritual Magic in the Renaissance,” *Aries* 3.2 (2003): 166–200.

73. Donald C. Laycock, “Enochian: Angelic language or Mortal Folly?” in *The*

this relation seems weaker than Clucas's finding. At any rate, as Claire Fanger has commented, it does not seem implausible that more such cases may surface as more of the medieval sources become known to scholars.⁷⁴ For the time being, however, the design of the Holy Table itself and the figures engraved on it have not been clearly identified in earlier sources, and they are generally regarded as one of the characteristic and more idiosyncratic elements of Dee's and Kelly's workings.

In the center of the original Holy Table was inscribed a hexagram, in the middle of which was engraved a 3×4 square filled with characters in the "Angelic" script Dee and Kelly had been entrusted (see illustration below). More such letters would be engraved around the edge of the table. In addition to this, the angels instructed Dee to make seven "Ensigns of Creation," seven plates formed in tin, to be placed on the table during the work. However, the angels later allowed Dee and Kelly to paint these "Ensigns of Creation" directly onto the table with blue, red, and gold pigment.⁷⁵ The angels never revealed much about the true meaning of these "Ensigns." On May 5, 1583, the angel Uriel, when asked what "the 7 lamines" meant, responded that "they are the ensigns of the Creation; wherewithal they were created by God known onely by theyr acquaintance, and the manner of theyr doings."⁷⁶ Their number and description has prompted the conjecture that they may have been meant to symbolize the seven days of God's act of creation, and the seven stages of alchemical transformation.⁷⁷

At this point I should mention that the specific angelic conversations where these instructions were revealed were *not* to be found in the group of manuscripts that Casaubon published in his *True & Faithful Relation*.⁷⁸ At that time, the only copy of them was probably in Mr. Jones's kitchen, still trying to escape the maid. For that reason, the diary entries published in 1659, while containing an illustration of the Holy Table, did not have anything to say about its design by way of explanation.⁷⁹ The name "Ensign of Creation"

Complete Enochian Dictionary: A Dictionary of the Angelic Language Revealed to Dr. John Dee and Edward Kelley, ed. Donald C. Laycock (Boston: Weiser Books, 1994), 19–64.

74. Fanger, "Virgin Territory," 203.

75. Harkness, *John Dee's Conversations*, 35.

76. See *John Dee's Five Books of Mystery: Original Sourcebook on Enochian Magic*, ed. Joseph Peterson (York Beach: Red Wheel/Weiser, 2003), 399.

77. Whitby, *John Dee's Actions with Spirits* (as above, n. 25), 1:134–35.

78. That is, Cotton, Appendix XLVI. Rather these specific diary entries are preserved in Sloane MS 3188.

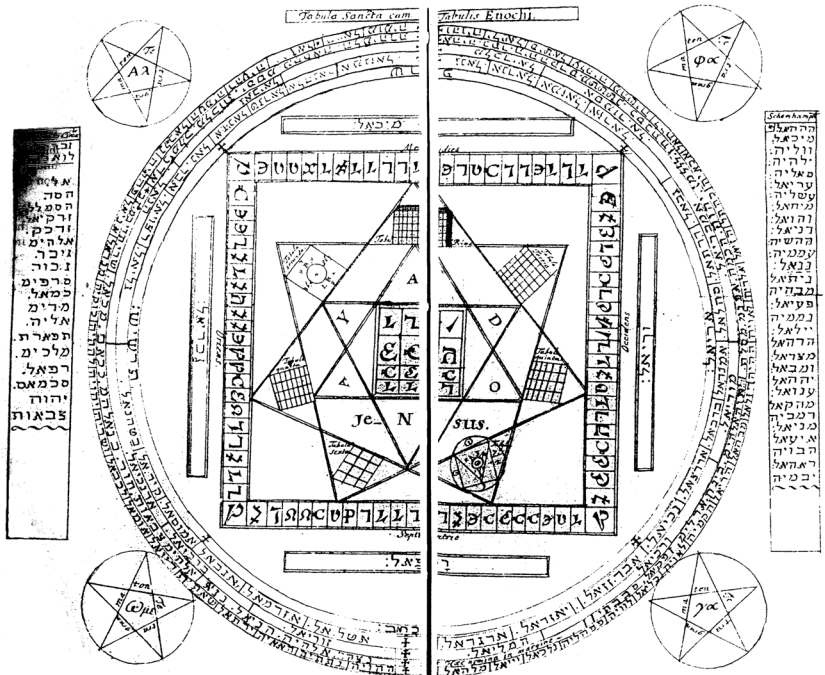
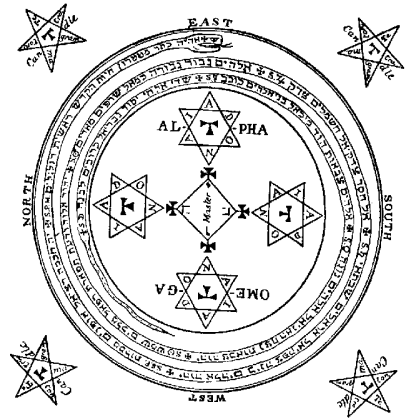
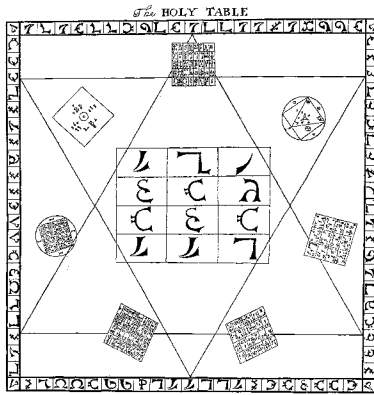
79. Although it is to be remembered that the *actual* table itself was in Cotton's possession, making it possible to create the engraving used in the publication.

does not appear either. In line with the argument I have made earlier against the hypothesis that Rudd was in possession of a “secret tradition,” I think it is noteworthy that Rudd’s treatise shows no knowledge of the original name given to the seven figures on the Holy Table. In Rudd’s discussions, the “Ensigns of Creation” are consistently mentioned as “the Tables of Enoch.” From this it seems increasingly less probable that Rudd had access to any information on Dee’s angel conversations beyond that which was published by Casaubon.

It is still interesting to see what Rudd, *not* knowing the original intentions, does with these particular elements from Dee’s and Kelly’s diaries. It seems clear to me that Rudd tries to mend the holes he finds in Dee’s system by once again synthesizing it with other authorities known to him. The synthetic approach leads to novel interpretations, when Dee’s material is interpreted through the framework of other authors and systems. The first time we encounter the Enochian material in Rudd’s *Treatise* is in an elaborate illustration, which in itself seems to give away much of Rudd’s novel conception of the system (see illustration below).⁸⁰ The illustration bears the title *Tabula Sancta cum Tabulis Enochi* (“The Holy Table with Enoch’s Tables”) and shows the Holy Table with the seven “Ensigns of Creation” in the middle. Some slight alterations have been made to the design of the table itself. Within the points of the hexagram Latin letters have been inserted, forming the name “Adonay.” Outside the hexagram the word “Jesus” has been written. The hexagram itself has been surrounded by a heptagram, containing the seven Ensigns, or “Enochian tables” in Rudd’s terminology, within its seven points. Around this is the square edge with angelic letters, as in the original. However, the main alteration of this illustration is that the table has been placed within a many-layered circle inscribed with the Hebrew names of certain angels and names of God. In a rectangular box by the side are mentioned some of the *Shemhamphorash*, or seventy-two secret names of God, which according to kabbalistic traditions can be extracted from Exodus 14:19–21. Within the circle, but around the table, are inserted the four compass directions written in Latin, along with the names of the four angels Raphael, Michael, Gabriel, and Uriel written in Hebrew. Outside of the circle are four smaller circles with pentagrams inscribed, bearing Greek letters adding up to the words “Alpha” and “Omega.” Each of the pentagrams also bears the name “Tetragrammaton,” written in Latin characters.

The thing one should note with this new arrangement of the Holy Table

80. *Treatise*, 30–31.



Upper left: Dee's Holy Table. **Upper Right:** modern reproduction of Goetic magical circle for demon conjurations, based on MS Sloane 3648. © Ordo Templi Orientis, 1995, 1997. All rights reserved. **Bottom:** Rudd's "Tabula Sancta cum Tabulis Enochi." Note how Rudd's illustration seems a synthesis of the two others. Dee's altar has been reembedded in a nigromantic magical circle. Excerpted from *A Treatise on Angel Magic* by Adam McLean with permission of Red Wheel/Weiser. www.redwheelweiser.com.

is that it is entirely in the lines of the more goetic, “nigromantic” grimoire traditions, wherein the magician is supposed to make a circle very much in the design just described, and from within it conjure the spirits (which may be explicitly evil demons, or else neutral elementals, or so forth) into a triangle, pentagon, or some other confined space outside the circle.⁸¹ The circle with angelic and divine names is identical to those contemporaneously used in this form of magic; also the powerful names Tetragrammaton and Alpha and Omega frequently occur (as seen above).⁸² These rituals were, however, aimed at *constraining* the spirits with the help of the sacred and angelic names inscribed for protection in the circle and its periphery. As Richard Kieckhefer has pointed out, they functioned both as a protective measure to keep the magician safe from whichever abomination he had conjured up outside the circle, and also as a focused locus of power to constrain that foreign spirit.⁸³ At any rate, this was a common technique when dealing with explicitly *evil* or at the very least somewhat ambiguous spirits. Since Dee was convinced that the spirits he was dealing with were good angels sent from above, he had found no need for such measures. This makes it perhaps more intriguing that Rudd fused the system with a framework for more demonic types of ritual magic. But it seems especially intriguing when one considers what Rudd writes later on in his practical manual concerning the differences in method for dealing with evil and good spirits:

Evil spirits . . . may be constrained and commanded by invocation to service and obedience, comparatively as vile slaves. . . . But Celestial Angels and other dignified Elemental powers and spirits of light by nature wholly benevolent and good, *may not be commanded nor constrained by any Invocation*.⁸⁴

81. This procedure can be gleaned from a variety of sources. See for instance Mathers and Crowley, eds., *The Goetia* (as above, n. 38); “Of Occult Philosophy or of Magical Ceremonies: The Fourth Book,” in *The Fourth Book of Occult Philosophy* (as above, n. 34), 19–58, and “Heptameron,” in *ibid.*, 59–96.

82. The illustration provided here is from *The Goetia*, 70–72. See also Samuel Liddell MacGregor Mathers, ed., *The Key of Solomon the King* (York Beach: Weiser, 1989), 17–18. The latter is reproduced from Add. MS 10.862, Sloane MSS 1307 and 3091, Harley MS 3981, King’s MS 288, and Lansdown MSS 1202 and 1203. For another necromantic authority saying the same and which I have demonstrated was available to Rudd, compare Skinner ed., *Fourth Book of Occult Philosophy*, 49, 52–54. For a scholarly commentary, see Kieckhefer’s discussion of the use of magical circles in necromantic liturgies generally and the Munich handbook particularly: Richard Kieckhefer, *Forbidden Rites: A Necromancer’s Manual of the Fifteenth Century* (University Park: Pennsylvania State University Press, 1997), 170–85.

83. Kieckhefer, *Forbidden Rites*, 175.

84. *Treatise*, 179–80. Emphasis added.

In other words, he prescribes two different modes of working, depending on the nature of the spirits one wants to interact with, and good spirits are *never* to be constrained. Taken to its logical conclusion, this would mean that Rudd does not consider Dee's and Kelly's spirits "wholly benevolent and good." Had they been so, Rudd would not have allowed prescribing a liturgy aimed at constraining the spirits. It would seem instead that Rudd agreed with Casaubon's interpretation of the spirits given in the preface to *A True & Faithful Relation*: Dee had mistaken "false lying Spirits for Angels of Light," and the methods for dealing with them should be changed accordingly.

This interpretation seems to be supported by the further alterations or adjustments Rudd makes to the data available from Dee's diaries. By understanding the spirit actions recorded by Dee in the light of more nigromantic practices, Rudd sets out to mend the holes and errors he finds. In tune with this, several of the individual elements of Dee's system are given novel, and significantly "darker" or "dirtier," interpretations. For example, in the chapter following Rudd's illustration, a new interpretation is made of some of the angelic characters inscribed around the edge of the Holy Table and of the seven Ensigns.⁸⁵ Rudd attributes the letters of the angelic script as presented on the table to the figures of geomancy⁸⁶ and to various spirits of a rather dubious nature.⁸⁷ Rudd correlates two sets of spirits with the letters: the (more or less benevolent) intelligences of the twelve zodiac signs according to Agrippa, and the *bad* spirits or *Daemonia* of the planets, which Agrippa set forth in *De occulta philosophia*, book two, chapter twenty-two.⁸⁸ In Agrippa's discussion of magically drawing down planetary influences into talismans, he operates mainly with two sorts of entities connected to each planet: an *intelligentia* and a *daemonium*. In his description of these, the intelligence is benevolent and beneficial to use, while the daemon is malevolent and mediates the negative aspects of the planet in question.⁸⁹ In line with what has been said already, it is to be noted that Rudd consistently chooses to use the malicious

85. The fact that only sixteen out of the twenty-one letters appear can be considered another indication that Dr. Rudd did not know about the manuscripts now in the Sloane collection. He only makes use of the letters that appear on the engraving in Casaubon's publication.

86. That is, the art of divination by lot. The most authoritative introduction to the art in Rudd's times would probably be the translation of Agrippa's "Of Geomancy," first printed in his *Opera* and reissued in English translation in Turner's 1654 edition of *The Fourth Book*. See Skinner, ed., *The Fourth Book of Occult Philosophy*.

87. *Treatise*, 32–33.

88. Compare *Treatise*, 32–33 with *De occulta philosophia* 2.14, 2.22.

89. See *De occulta philosophia* 2.22.

daemons and not the benign intelligences as corresponding to each angelic letter. In this way Rudd has taken the alphabet that in Dee's opinion belonged to the pure, Adamic language spoken before the fall and turned it into a magical, symbolic script partially signifying wicked spirits. The reason for doing so seems to be the result of his generally synthesizing effort to bring together various authorities, in this case at the expense of Dee when it comes to the actual interpretation of the nature of the spirits involved.

The heightened ambiguity resulting from this synthesis of Dee's and Kelly's angels with other systems becomes even more explicit when we consider the role that the seven "Ensigns of Creation" or "Enochian tables" are given. Rudd introduces the question of how the Enochian tables are to be used by first relating them to the four compass directions, being ruled by the four archangels.⁹⁰ He then goes on to note that "these Tables . . . are charged with Spirits or Genii *both good and bad* of several Orders and Hierarchies, which the wise King Solomon made use of."⁹¹ The mention of King Solomon is to be noted, since it is clear from what follows that the bad spirits mentioned are actually (again) the goetic demons or fallen angels of the clavicles of Solomon. The way this is shown is also quite intriguing. The seven "tables of Enoch," as shown distributed on the Holy Table in Casaubon's engraving, are in themselves rather enigmatic, consisting of a variety of geometrical shapes (mostly squares), with some letters (mostly the letter "b" for some reason), numbers, and crosses distributed in a seemingly haphazard way. To give an example: one of the tables (being the one to the middle left in Casaubon's engraving shown above) is formed like a circle with a square inside, around which are four "I"s. The square itself is divided in 6×6 smaller squares, containing letters, numbers, and an unknown, presumably magical, character. The upper left square contains the numbers and letters "5 P b 4 P" and the next one "A 8 B 3 O." Rudd, however, seems to have "found the key" to these perplexing signs and letters. In his version of this table, which he calls "Tabula Veneris" (the table of Venus), the two squares mentioned contain the entries "5 Paimon Bathin 4 Purson" and "Astaroth Ebra."⁹² These are mostly names of fallen angels, or demons, taken from the *Goetia*.⁹³ For instance, according to the *Goetia*, Paimon is "a Great King, and

90. *Treatise*, 33.

91. *Ibid.* Emphasis mine.

92. *Ibid.*, 36.

93. With the exception of Ebriah, who nevertheless may be connected to "Ebriel," the name of the ninth unholy sephirah according to Isaac ha-Cohen of Soria. See Gustav Davidson, *A Dictionary of Angels, Including the Fallen Angels* (New York: Free Press, 1967), 101.

very obedient unto Lucifer,” and Astaroth is “a Mighty, Strong Duke, and appeareth in the Form of an hurtful Angel riding on an Infernal Beast like a Dragon, and carrying in his right hand a Viper.”⁹⁴ The rest of the squares of this and the other tables are similarly filled with dubious creatures: Bune, Barbatos, Botis, Berith, Buer, Belial, Forcator, and so on.⁹⁵ In this light, there seems little question why Dr. Rudd felt the need of a protective circle to work with Dee’s system.

However, these explicitly demonic entities are still mingled with more benign and neutral angels and intelligences. First of all, named among all these demonic entities we also find the occasional good angel, such as Michael and Gabriel. Furthermore, each of the seven tables are correlated with the seven planets, which, one could argue with reference to the rest of Rudd’s *Treatise*, are being presided over by seven angels conceived of as more or less benign. For instance, reference is made to the angels Zaphkiel, Zadkiel, Camiel, Raphael, Haniel, Michael, and Gabriel, who are said to preside over the planets and “stand before the face of God.”⁹⁶ However, Rudd once again also wants to include the Agrippan spirits dwelling in the planets, and this time mentions both the *intelligentiae* and the *daemonia* of the planets.⁹⁷

The will to bring all these different spirits and correspondence systems into his synthesis makes the final picture of Rudd’s recreated Enochian magical system seem, at the surface of it, confusing or even inconsistent. However, it should be viewed as the outcome of an attempt on the author’s part to bring together the great variety of authorities he recognizes into a workable and “safe” magical system. When viewed as such, the attempt to make coherence is much more notable than the apparent confusion and inconsistency. This becomes clearer through a look of the last part of Rudd’s *Treatise*, in which his examples for practical experiments are laid out.

“*Test is Truth*”: Rudd’s “*Angelic Invocations*” and His Response to *Trickster Spirits*

The system Rudd presents in the last part of his *Treatise*, the “*Invocations to Visible Appearance*,” is not directly connected with the Enochian material discussed above. The main sources on which it is built seem rather to be

94. See *The Goetia*, 31, 41.

95. *Treatise*, 36. The description of all the spirits appearing in the seven “*tables of Enoch*” is given by Rudd in the chapter entitled “*The Names of Some of the Good and Bad Spirits Solomon Made Use of*,” *ibid.*, 51–57. These are mostly taken verbatim from *The Goetia*.

96. *Treatise*, 41. Once again, these attributions are taken from Agrippa, *De occulta philosophia* 2.10.

97. *Treatise*, 34–35, 39–40.

(unsurprisingly) Agrippa and *The Arbatel of Magic*, easily available to Rudd through Robert Turner's 1654 edition of *The Fourth Book of Occult Philosophy*. Remembering the distinction he made in his operations, this part is concerned with invoking good spirits, which should not be constrained. The instruction is an assemblage of directions on how to conduct the procedure of invoking "good Angels or dignified Elemental powers of light," advice on how to overcome various problems the magician might encounter during these workings, specific examples of prayers or invocations to be used, and finally a list of two sets of (presumably "dignified") spirits to invoke, with the seals and some additional information about each.

These spirits are really two different sets or groups of spirits again taken from different traditions. The first group encompasses the nine angels set over the first nine kabbalistic Sefirot, from Kether to Yesod (or "Hesod," as Rudd spelled it). These angels are seen as corresponding to the nine angelic hierarchies, from the order of seraphim to the order of angels, and assigned specific places in the cosmos: the seven lowest to the seven planets, with Raziel assigned to the fixed stars and Methatron to the Prime Mover beyond the firmament.⁹⁸ These arrangements seem again to be based on Agrippa's tabulations in *De occulta philosophia* 2.13. There is, however, some overlap between these angels and the following seven "Olympian" spirits. These are again seven spirits said to presage over the seven planets, but this time taken from the *Arbatel of Magic*. In an introduction to this section, probably written by Peter Smart, it is even stated about the first set of angels, and especially about the mighty angels Raziel and Methatron, that "it is the opinion of Dr. Dee and Dr. Rudd, and Iamblichus that ancient magician, that it is rarely practiced since the Olympic powers are sufficient to be invoked and advised with."⁹⁹ In other words, it would seem that the two sets have the same functions and uses, but one being more powerful—most of the time *too* powerful—than the other.

The passage is also important in another respect, since it shows explicitly what is elsewhere only hinted at implicitly; all the different systems gathered are seen as essentially *compatible* with each other, regardless of the sometimes apparent eclecticism. Again the point seems to be to make a consistent magical theology in which the relationship between differing authorities, in this case the *Arbatel* and Agrippa's kabbalistic tabulations, are set out more explicitly and clearly. As we see, Rudd does this through postulating a hierarchy

98. Ibid., 194–95.

99. Ibid., 212.

where the Hebrew angels seem more dignified than the Olympian spirits of the *Arbatel*, but where the latter are the most proper to be called down.

One of the most intriguing aspects of Rudd's "Invocations," however, is its tireless preoccupation with the problems posed by evil spirits. The very first paragraph emphasizes the importance of carefully observing the appearances of both good and evil spirits, so that the magician may be able to tell the difference.¹⁰⁰ The problem is not that it is unlawful to deal with wicked spirits per se; it is rather that these require a different method of working, as we have seen already. Wicked spirits should be constrained, while good angels can only be "called forth by humble entreaties."¹⁰¹ Thus the method of working in this section is described as being more markedly different than the one we encountered in the previous section. When aiming at invoking the good angels, Rudd proposes using a "Show Stone," that is, a crystal, or a "Glass Receptacle."¹⁰² This is in line with what Dee and Kelly had done, but also with catoptromantic and crystallo-mantic folk traditions that had existed in Britain for generations before Dee.¹⁰³ When a good angel is successfully invoked into such a receptacle, beautiful colors should appear before the magician "in and about the stone or glass as a bright cloud or other pretty kind of Hieroglyphical show, both strange and very delightful to behold."¹⁰⁴ Then the figures of the spirits themselves should appear in the stone. The good angels would be recognizable as "very fair, beautiful, affable and youthful, smiling, amiable and usually of flaxenish or gold coloured hair, and in behaviour or gesture very courteous and friendly, in speech very gentle, mild, eloquent, using no vain, idle or superfluous language or discourse."¹⁰⁵ Likewise their clothes would never be ragged, but always unblemished and presentable, and so on.¹⁰⁶ Not surprisingly, then, the evil spirits are on the contrary "ugly, ill favoured and beastly in shape and appearance."¹⁰⁷

100. Ibid., 173.

101. Ibid., 180.

102. Ibid., 173.

103. Indeed, this is yet another point where Dee's practices were not as idiosyncratic or novel as some have previously thought. See Harkness, *John Dee's Conversations with Angels*, 16; Thomas, *Religion and the Decline of Magic*, 255–56, 272–74; Armand Delatte, *La Catoptromancie Grecque et ses derives* (Paris: Droz, 1932); Benedek Lang, "Angels around the Crystal: The Prayer Book of King Wladislas and the Treasure Hunts of Henry the Czech," *Aries* 5.1 (2005): 200–224; Fanger, "Virgin Territory."

104. *Treatise*, 173.

105. Ibid., 174–75.

106. Ibid., 175.

107. Ibid., 178.

If this had been all there was to it, things would have been easy for the magician. However, as the first part of the *Treatise* shows, Rudd knew his theology, and knew that evil spirits, being tricksters par excellence, will try to *masquerade* as good angels and interfere with magical work even—or perhaps *especially*—when not invited.¹⁰⁸ The fact that one can thus never be sure from appearance alone whether a spirit is good or bad tires the magician and leaves him with what Rudd, in a seizure of classical pathos, describes as a “desperation not knowing how to unravel this Gordian Knot or to be satisfied or delivered from hopeless pilgrimage, but by the hope of Icarian wings.”¹⁰⁹ To deal with this problem the magician has to remain ever suspicious, and to observe certain rules during the invocation that will, according to Rudd, expel demons in disguise while respecting the integrity of good spirits.

Most importantly, the magician should adopt a certain method of addressing the spirit when it has arrived, which takes the form of a sort of cross-examination. There is even some subterfuge implied in this. For instance, when a spirit appears having the features of a good angel (but of whose nature one still cannot be sure) one should greet it by saying “Welcome be the light of the highest, and welcome be the Messengers of Divine Grace and Mercy”¹¹⁰ and so on. This will no doubt satisfy the spirit if it really *is* a good angel. But if it is a wicked spirit in disguise, Rudd claims, “it will immediately vanish or flow hastily away at the rehearsal of the word Mercy.”¹¹¹ Even after this, one should continue to question, but in a way that will be pleasant to a real angel and problematic and revealing of a deceiving demon. This process could eventually take the form of a whole conversation between the magician and the spirit. Rudd gives a rather amusing example illustrating how such a conversation might appear:

[The magician asks:] “In the name of JESUS who art thou?” Then perhaps it will say, “I am the Servant of God.” Then you may say—“Art thou come from God? Art thou sent from him with good tidings or message?” Then perhaps it will say to you, or some such like words—“What I am he knoweth of whom I bear witness.” Then you may ask its name, saying then—“What is your name? Either as it is notified among the blessed Angels or called by mortal man, if you be of verity and so of charity you cannot mistake my speeches.” Then it will tell you its name, or say nothing at all. But if it doth tell you his name, then you may say to it—“If you be in

108. Ibid., 178–79.

109. Ibid., 179.

110. Ibid., 175.

111. Ibid., 175–76.

the name of Jesus, mercies of God in the merits of Christ, Mankind elect is to be saved.” Then it will give you a sufficient answer to satisfy you or else it will be gone from you. And then if it be of good and hath answered your request, then perhaps it will say, “Thus much thou hast required.” Then you may say—“I did so for so is his Judgement and Justice against the Impertinent and his mercy to his Elect. Test is Truth.”¹¹²

Test is the route to truth. What concerns us here is that the nature of Rudd’s testing is built on the spirit’s response to certain “divine words of power.” Thus we find the capitalization of the name “Jesus” and the emphasis on mercy in the previous passage, both to expel malicious spirits.

At the bottom of this lies an optimism that evil spirits can be bound, commanded, or simply overpowered and expelled through the powerful nature of certain words and symbols from the Christian pantheon. As mentioned at the beginning of this article, this was a common theological idea in the early centuries of the church, but one that was gradually replaced by an increasingly pessimistic view of the individual Christian’s possibility of resisting demonic powers. In magic, however, the idea survived. As Richard Kieckhefer has shown, the use of divine names and words of power to expel demons and other evil forces was retained in exorcism liturgies throughout the Middle Ages, and the techniques were extensively used in necromantic, constraining magical rituals, as already discussed in this essay.¹¹³ In Rudd’s *Treatise* they become instrumental to the magician’s attempt to solve the paradox of discerning false, lying spirits from good angels, in a balancing act aiming to avoid constraining the latter or surrendering to the former.

CONCLUSION

For the early modern learned magician, who knew his theology, and also knew of accusations of witchcraft and presumably believed in their reality, there was a grave danger in working magic, posed by the ubiquity of false, lying spirits. The problem had been a concern of magicians for centuries, which we can see clearly in manuals such as the early-fourteenth-century *Liber florum celestis doctrine*. It is nevertheless interesting to see how the early modern writer, Dr. Rudd, writing in the aftermath of Dee’s and Kelly’s claim

112. Ibid., 185.

113. See especially Kieckhefer, *Forbidden Rites*, 126–69. Also his thesis on the “clerical underground” in *Magic in the Middle Ages*. For more on the contexts of exorcisms, see Nancy Caciola, *Discerning Spirits: Divine and Demonic Possessions in the Middle Ages* (Ithaca, N.Y.: Cornell University Press, 2003).

to infamy, grapples with these problems. We have seen how he does not condemn dealing with wicked spirits per se, but rather stresses that the danger is in confusing the two types of spirits. For this reason he operates with two different and clearly separated frameworks for ritual magic: one for invoking good spirits and one for conjuring and constraining evil ones.

The system thus constructed seems to be the result of a synthesis of different magical traditions and authorities. In so doing he walks in the footsteps of earlier grand synthesizers, from d'Ascoli to Agrippa; but working in a time and climate where more information was available, Rudd is able to draw on a greater variety of sources, from the *Ars Notoria*, the *Arbatel*, the Dee diaries, and similar traditions aimed at contact with benign entities for noble purposes of gaining knowledge and divine illumination, to the explicitly demonic kinds of nigromantic conjuring. Rudd's synthesis seems to be a perfect reflection of what one could expect from a well-informed occultist of the second half of the seventeenth century in England with a will to make sense of it all. Over a short decade in the 1650s, many of the books that would be the standards of ritual magic even down to our own times were published for the first time in English translations.¹¹⁴ Agrippa's already grand synthesis could be expanded, explored, and corrected in conjunction with other textbooks on magic, divination, witchcraft, and the like.

Rudd's treatment of the Enochian material taken from Dee and Kelly, probably from Casaubon's publication, is a particularly clear example of this synthesizing tendency. The benign, angelic mediators Dee placed his trust in have been demonized by Rudd, and the manner of working with them has been reembedded in the goetic system. This was of course unthinkable to Dee himself, and even the matter of some heated debate between Dee, Kelly, and the angels. It was known that Kelly was experienced in demonic forms of conjuring and frequently wanted to do things his way instead of listening to the angels whom he distrusted; at one point the angels even ordered him to burn his old books of "dirty magic."¹¹⁵ I have provided evidence here that Rudd continued Kelly's and even Casaubon's suspicion about Dee's angels, that they were indeed wicked, and changed the methods for dealing with them accordingly.

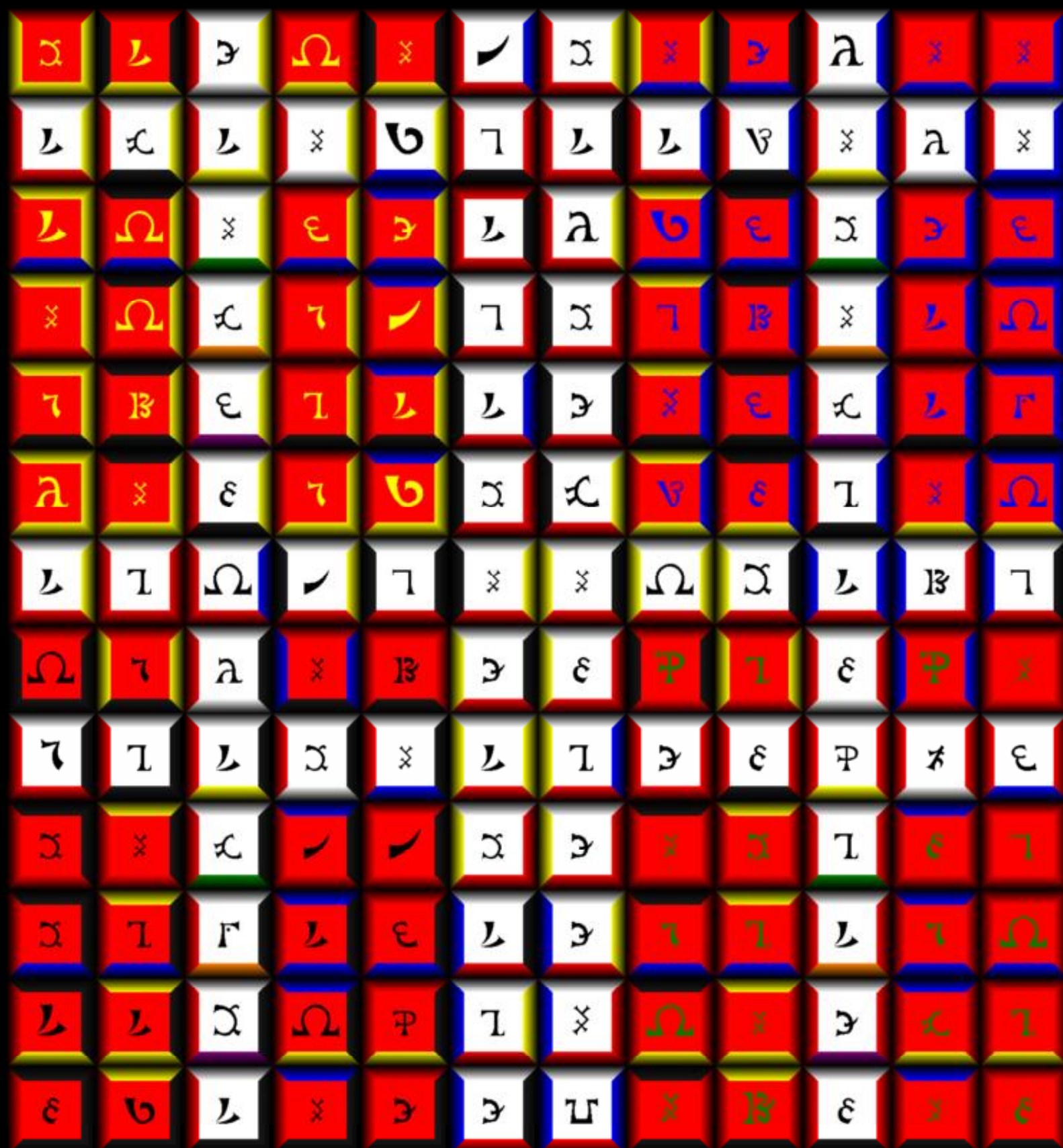
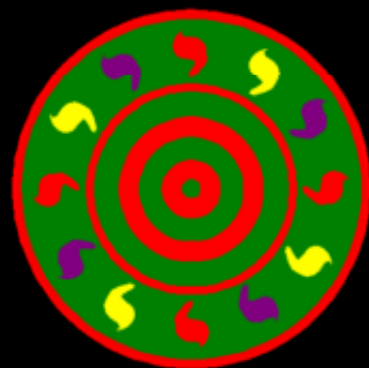
114. Modern editions of the very same English translations that appeared in the 1650s—Freake's version of Agrippa, Turner's version of such texts as the *Arbatel* and *Heptameron*, and also Casaubon's presentation of Dee's work—are still standard works today, cementing the long lasting impact of the occult activity of this particular decade on British (and in our days, world wide Anglophone) occultism.

115. Casaubon, *True & Faithful Relation*, 116.

But this did not mean that Rudd had given up any hope in *real* benign mediators. The fact that Dee and Kelly failed to reach such spirits did not mean that it was impossible—an argument similar to that put forward by John the Monk, the fourteenth-century author of *Liber florum*. While recanting his past sins with the *Ars Notoria*, also accused of being implicitly demonic, John the Monk petitioned through prayer to the holy Virgin to be granted permission to write a new book, but this time dealing with the *real* benign entities, guaranteed by Mary herself.¹¹⁶ With a similar intention, Rudd designed an elaborate procedure of questions and answers, deploying divine names and in other ways testing the spirit appearing before the magician claiming to be a good spirit or angel. Relying on a theological position that, except in certain liturgical contexts, had been increasingly marginalized since the Middle Ages, Rudd insisted that Christian words of power would no doubt expel the wicked while doing the good no harm. With this system, which is a mild appropriation of the methods used also in the more constraining sort of conjurations, Rudd convinces his readers that the magician can overcome the Gordian knot of separating false lying spirits from Angels of Light. Test is truth.

116. See Fanger, “Plundering the Egyptian Treasure,” 225–35.

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ENOCHIAN INITIATION

A Thelemite's Magical Journey
into the Ultimate Transcendence

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INTRODUCTION

The system of angelic evocation developed by the Elizabethan magician, Dr. John Dee, is the single most powerful magical system in western occultism and perhaps all occultism. Dr. Dee named the various methods he came up with to derive angelic names after the Biblical patriarch, Enoch, who supposedly talked with God's angels and ascended into heaven while still living.

Enoch was a great inspiration to many magicians of the deeply religious Elizabethan culture, but it is John Dee's work that has been most remembered to modern day and for good reason. The angelic language and alphabet channeled by Dee and his seer, Edward Kelly, is remarkably effective in opening up the imagination to currents of intelligence far beyond the human norm. This is still the case more than four centuries after its reception. Whether one believes in the literal existence of angelic beings living in a heavenly world or consider such visions as nothing more than products of the human mind, there is no denying the intensity and transcendent nature of the energy generated by even a casual working involving Dee's angelic magick.

Of the many arrangements of Enochian letters Dee created to derive the names of angelic contacts, the two best known systems are the four elemental Watchtower tablets and the thirty aethyrs that surround them like layers of an onion. These constructs were popularized by the nineteenth century magical group called The Hermetic Order of the Golden Dawn, the primary source for most of modern magick, and its most famous member, Aleister Crowley. The tablets were prominent features of the Golden Dawn's system of elemental initiation and provided a significant portion of their power. The thirty aethyrs, aires or planes, are best known from Crowley's record of his initiatory visions therein as published in "The Vision and the Voice." A great deal of personal as well as group magical work may be drawn from these challenging evocatory systems.

The true power of Enochian magick comes from the angelic language, the evocative shapes of the letters as well as the pronunciation of the words they spell. Medieval ceremonial magick is replete with different magical alphabets and languages but Dee's angelic tongue is uniquely efficacious in drawing upon the deepest levels of human consciousness. The resulting fusion of this atavistic psychic energy with the functions of waking awareness generates transcendental wonders of vision and spiritual contact. A direct access to a universal source of intelligence becomes available for the magician who is able to advance along this rigorous path of superconscious development.

The way is dangerous, however, due to the torrent of unconscious contents that flood into self-awareness through the effect of Enochian usage. Some magical teachers of repute have recommended that aspirants to this mighty art undergo preliminary training and initiation into instituted schools of the

mysteries before daring even the most preliminary practices of Enochian magick. Others have suggested a thorough course of psychoanalysis beforehand. There are also those who condemn Dee's inspirations as hopelessly destructive and unfit for use in any way. My view is that the individual operator may choose what training seems best for him or her, no one way being right for everyone. I will say that my ten years of training in two mystery schools, in addition to personal work and study with the traditional western magical system, was invaluable in helping me to deal with my adventures through the Enochian Watchtowers. As the records of my visions will show, some of the energies I encountered were overwhelming and initially harmful to an extent. My earlier preparations enabled me to adjust and eventually utilize the newly discovered currents of psychic power.

A survey of the history of this uniquely powerful and wondrous magical system provides some insights into how magicians like myself have used it and what effects we've achieved as a result. John Dee developed his angelic evocation methods from the teachings of angels he'd contacted through traditional western ceremonial techniques, such as those of the Solomonic texts. He wanted to talk to God's good angels as did Enoch before him. His extant diaries show many conversations he and his seer, Edward Kelly, had through the latter's visions. They sought knowledge on more effective magick, alchemy, and even political information from other countries in order to serve their queen, Elizabeth I. The magick of the thirty aethyrs was specifically designed to wield control over lands all over the world through the agency of angelic spirits thought to preside over those areas. Their success with political magick was limited by all accounts but the work they did in assembling the Enochian systems of angelic

evocation continue to inspire many magicians centuries later.

Dee's voluminous journals and diagrams were mostly lost after his death. Remnants passed into the hands of antiquaries until finally, three hundred years later, the men who formed the Hermetic Order of the Golden Dawn rediscovered them. The Watchtower tablets were adapted to this order's initiation ceremonies and inner order magick. Innovations were made to develop a full syncretistic system of meditation around each square on each tablet, complicating Dee's original design far beyond its intended use. The system of thirty aethyrs with their ninety-one governors was less frequently worked by Golden Dawn adepti but this lore was included in the order's teachings. In this way, reformed Hermetic magick and initiation were carried into the twentieth century, helping many magicians to grow toward union with God.

The most famous and flamboyant member of the original Golden Dawn was the renowned prophet, magician, mountaineer, big game hunter, world traveler, and English spy, named Edward Alexander Crowley, better known as Aleister Crowley. His magical exploits and experiments may be read in his many books on the subject. One of his most notable workings was his scrying of the thirty aethyrs, done during a walk across the Algerian desert, accompanied by his scribe, Victor Neuberg. This record eventually became "The Vision and the Voice," a book still available today. Quite unexpectedly, Crowley found himself initiated by the angels of the aethyrs into the magical grade called Master of the Temple. This very much surprised Crowley, since his Golden Dawn mentors had taught that no one still living could possibly attain to this grade. Only the Secret Chiefs of the order, the Ascendant Masters who guide humanity along its collective

spiritual path to enlightenment, could hold this office. The quality of Crowley's record speaks for itself as to his magical attainment and the relevance of his expression of the new age in which humanity currently finds itself, the Aeon of Horus, the Crowned and Conquering Child.

Fortunately for humanity, there were others to carry on Crowley's legacy of new aeon magick and religion after his death. I first encountered Thelemic philosophy through his books and by practicing the ceremonies therein. It changed my entire worldview forever. Magical fantasy and science fiction stories had always fascinated me throughout my childhood. From my earliest years, it had been immediately evident that a new age was upon the world. The latest innovations of science, technology, religion, and philosophy clearly showed that a whole new consciousness of self and reality had dawned on humanity. Never before in history had it been more worthwhile to doubt and reassess the ancient traditions and attitudes held so dear and sacred by so many people. It was also evident to me that different people were at different stages of acceptance or rejection of the new mind. My parents, teachers, and most of my friends were, for the most part, oblivious to it. However, dim memories of the revolutions of the 1960s, the Flower Children and the anti war movement in particular, were still echoed in the media and by certain spokespeople who still believed. This inspired me in my quest for a new way of life and consciousness throughout my childhood but the inevitable sense of alienation from family and society was ever present as well. Sometimes, I wondered if I was the last new age radical left in suburban America.

Eventually, the time came to go to college, which meant adulthood and freedom from the yoke of childhood

regimentation and manipulation. A friend and I decided to come to Los Angeles and seek the new way in the land of the Flower Children, the peace and love generation. This turned out to be the best decision of my life. My new age spiritual transcendence began as soon as I stepped off the plane. A spontaneous psychic vision unfolded at that precise moment when a bright, beautiful angel appeared to me with outstretched arms, welcoming me to my new life. There were no words spoken. Only a sense of unconditional acceptance and love pervaded my psyche. It felt like I truly, finally, had come home.

Within two weeks of my arrival, I'd discovered my first real occult bookstore in West Hollywood. Suddenly, all my wonderful experiences of fantasy reading and many hours of playing Dungeons and Dragons leaped to mind as I entered the premises, hoping to learn how to throw fireballs and lightning bolts. This began a long journey that led through many other bookstores and two magical orders. There were no instructions on how to throw fireballs and lightning bolts but there was Thelema.

I discovered the core-defining document of Crowley's religious philosophy, called "The Book of the Law," otherwise known as "Liber Al vel Legis," in a bookstore in Santa Monica. A casual reading of chapter one launched a revolution in my life that proved far more fulfilling than any of my childhood dreams. Verse three said, 'Every man and every woman is a star.' Suddenly, a brilliant light turned on in my psyche that has stayed with me every single moment of my life since then and has only increased in power with my subsequent magical experiences. Nothing in my life previous to that moment could have prepared me for this revelation but from then on, everything made sense. Reading the whole book

removed every last feeling of alienation and weirdness. Every last belief and attitude I'd ever held about family, religion, and society was vindicated. It was as if the universe had created a religion tailor made just for me.

It was soon after the revelation of Thelema that I discovered the existence of some of Crowley's old magical orders, continued to modern day by others like myself, who sought the new mind and magick. A whole new way of life and involvement opened up that has brought me untold joy and fulfillment. As it turns out, there are many others like myself who want something else out of life than what the traditions offer, something in accord with the new aeon and the evolution of human consciousness. Further, the magical training, classes, and initiations into the mysteries of alchemy, Thelema, and Hermetic Qabalah offered by these orders have enabled me to realize some of the grand potential that my childhood explorations had indicated. Yes, I really had come home.

My own practices in this revised magical tradition furthered me along the new Path of the Wise. Desire to take my training and experiences further than what had been revealed to me by the instituted mysteries impelled me to form various magical workshops with my colleagues. None went very far until I met up with the magical partner who inspired me to take up the practice of Enochian magick for our work together. We had attempted various forms of magick not covered in the books on Golden Dawn working. The medieval tomes by occultists like Agrippa outlined operations not even hinted at in more modern lore. For instance, invocation of specific stars rather than entire zodiacal signs proved to be quite different than any of the standard systems. Adapting modern methods to these older forms turned out to be quite a

challenge but was well worth the effort.

None of it, however, even approached the power and clarity of Enochian magick. What was subtle and hinted at before suddenly became overt and overwhelming. New knowledge and intensity of presence manifested through the use of the Watchtower tablets. Whole new realities and dimensionalities unfolded under the guidance of the Enochian angels. A standard magical temple setup became a reception point for cosmic and supercosmic forces, which yielded mysteries far beyond anything the orders or any of the books taught. Not even my childhood dreams of wizardry and wonder came near to what was slowly revealed by the superpower magical language channeled by John Dee four centuries ago.

What impresses me most about Enochian magick is its adaptability to the needs of the user. Dee designed his angelic evocations with specific applications in mind. Yet, three hundred years later, the Golden Dawn was able to reform his magical methods for quite different purposes. Later still, Aleister Crowley adapted the latter revision for his own purposes, something he never could have suspected but which changed his entire existence permanently. Humanity as a whole will never be the same as a result of his wondrous transformation. Boundaries previously thought to be absolute were transcended so that others could follow and so usher in a new age of human development.

Various practitioners throughout the twentieth century put their own spin on Enochian magick in its various revisions to achieve their own ends. Towards the end of the millennium, I developed my own method of Enochian angelic evocation to further the grand path of initiation begun in the Thelemic magical

orders in which it has been my privilege to participate. I hope that at some point, I'll be able to follow Crowley's journey through the thirty aethyrs and so broaden the Path he established.

John Dee's magical system stands out, then, as a particularly effective enabler of the True Will of each individual practitioner, whatever that happens to be. Anyone with the training, the means, and the determination can use this wondrous magical language, channeled straight from the deepest levels of the human collective unconscious, to accelerate their psychic and spiritual evolution far beyond the ordinary pace. All new worlds and mind spaces may be realized if the operator is willing to face their awesome presence.

One may wonder about the objective nature of the entities evoked by such a protean system of magick. Can the angels be real when anyone can get what they're after by their contact? Is there any objective reality to anything in occultism or is this all just mind play? Aleister Crowley is clear on this point in his essay on the astral plane as published in "Magick in Theory and Practice." It doesn't matter one bit whether or not a magician believes in the literal existence of the angels and spirits summoned by the occult art. The method of science was to be adhered to on this question. Certain results follow from certain operations. Nothing more need be considered.

For my part, I don't believe in angels, spirits, and monsters existing in heavenly or hellish worlds, independent of my existence. In all my years of experience in personal and group magick, I have never encountered entities that could be considered objectively real. Whatever is seen or felt by the mind must be processed through the personal functioning of that mind and so becomes colored by that personality. The

influence of the ceremony is unmistakable, however. Something definitely develops in the room with the practitioner. My view is that this sense of presence derives from the mind but then takes on an aspect of objectivity when evocation takes place.

Magick, then, may be defined as the process of projecting psychic energy into physical reality where it can then take shape as a spirit. The higher spirits, such as angels, derive from superconsciousness, the oversoul in which the mind exists as a part, whereas the lower spirits, such as demons, derive from subconsciousness, the repressed fears and traumatic experiences of the practitioner. With magick, human consciousness may be expanded and examined more closely than with simple meditation or even psychoanalysis. The great goal of the Flower Children, to achieve expansion of consciousness, may be reached in this way but without the use of drugs. The process is safer and more controlled with the methods of occultism.

I faced a conundrum in approaching the overtly theistic system of Enochian evocation with my rationalistic new aeon mindset, however. How could I call upon angels using conjurations developed in a worldview and religious paradigm centuries out of date? Could I even get a result holding a belief system so different from that of the inventor of this art? If the magick didn't work for me because of these differences, then it was useless, nothing but wish fulfillment from a mad genius who died long ago.

I decided to begin experimentation with Dee's system anyway, considering all the fantastic reports about it. The way to bring this magick into the modern era was to establish a

neutral spiritual context in the evocation ceremony. I could promote a nonreligious spirituality in my conjurations while using Hebrew and Enochian divine names, with the understanding that they referred to general metaphysical principles. No historical or cultural associations would intrude in the process of exaltation and evocation. It wasn't necessary to learn the English translations of the Enochian calls since their power lay in the sound of their pronunciation. Whatever entities took form in imagination and reality as a result of my magick could guide further progress along these lines or warn against continued operation.

I was confident that my innovations would yield worthwhile experiences since there are so many different effective magical systems in use around the world. Religious beliefs and cosmogonies appear to be optional. What seems to matter most is the operation of the psyche of the magician.

Magick begins with the mind. Utilizing physical representations of archetypal symbols, like the elemental weapons, can bring up the deepest levels of the unconscious. To hold the magical wand is to literally grasp True Will. To drink from the cup or wield the dagger is to absorb intuition or impose intellectual analysis on any idea or vision. The heights and depths of the psyche may be accessed in this way, leading to the greatest adventure imaginable. The Enochian language accelerates this process a hundredfold.

Occultism may regain its place among the sciences when thought of this way. It used to be considered so, hundreds of years ago. In medieval times, the endeavor to understand nature was not called science, as it is today, but rather natural philosophy. The classical Greek philosophers, who believed

that the best way to understand the workings of the world was to think about them, inspired this way of thinking. Pure reason could penetrate any mystery, deriving understanding based on first principles. One of the greatest of the ancient Greek thinkers was Aristotle. His paradigm of natural philosophy, based on the terrestrial elements and the celestial spheres, was supported for over two thousand years. It wasn't until Isaac Newton developed his physics that science became experimentally based and gained independence from spiritual beliefs.

Much of the magick practiced today was developed by the Golden Dawn, who based much of their system on ideas and methods found in remnants of manuscripts left over from medieval and earlier epochs. Natural philosophy, the inquiry into natural forces, had its correlate in occult philosophy, the study of occult or hidden forces. It was believed that every perceptible action had its occult counterpart, from tree spirits and water nymphs all the way to the One God. Magick was the endeavor to know God and all His works rationally. It was an application of the Aristotelian philosophy, the science of that era. With the rise of Newtonian physics and the Scientific Enlightenment, traditional occultism was no longer part of the contemporary intellectual scene. Its use was abandoned and mostly forgotten, except in the dark corners of antiquarian museums.

The founders of the Golden Dawn reached into these mysterious recesses and brought the bits and pieces of what remained of the ancient lore back into the light of day. However, they failed to restore occultism to its once prominent place among the erudite. Not even Crowley succeeded in bringing his revised magical system of scientific illuminism to

scientific acceptance. Most people to this day still consider ceremonial magick as superstitious nonsense, if not outright Satanism.

It is my view, however, that the modern understanding of depth psychology and quantum physics can help develop a hard scientific model of consciousness and its emergence out of the electrochemical processes of the brain. Ceremonial magick is the psychic microscope that can aid this research by revealing those functions of the mind that are normally hidden from human perception. The enormous potential of the mind may be tapped and harnessed for fantastic mystical and material effects. A psychomechanical technology may follow from such a science. Machines could one day receive telepathic instructions and power from human users trained to project their psychic energy into physical reality.

It is my earnest hope to promote and facilitate the practice of magick in general and Enochian magick in particular so that the dreams of a futuristic society may come to pass. This path of development can benefit any interested magician eager to explore and develop the profound ancient and modern mysteries of cosmic and supercosmic consciousness. The new potentials of evolution revealed at the outset of this new aeon may fully emerge in human reality by the influence of this time transcending wisdom. If my experiences and realizations can inspire others to this wonderwork then my life will have proven worthwhile.

Frater W.I.T.
(Whatever It Takes)
Los Angeles, CA
2005

CHAPTER I

A NOTE ON OCCULT PRACTICE

A magical ceremony is a series of actions structured around the pattern of a spiritual cosmogony, usually derived from an occult tradition such as the Qabalah. The western magical tradition is centered on a cultural fusion between the Jewish esoteric literature and the ancient Greek Hermetic philosophy. The basis of European magical practice is therefore called Hermetic Qabalah. The primary mandala or cosmic model of this system is called The Tree of Life. It consists of ten numbers and twenty-two letters (which are also numbers) arrayed in a diagram of ten circles with twenty-two connecting lines. The circles are called Sephiroth and the lines are called Paths. The five elements, seven planets, and twelve signs of the zodiac, the powers as understood by Hermetic occult philosophy, are attributed to the various parts of this structure and so are set in certain relationships with each other. Magical ceremonies derived from the Hermetic Qabalistic Tree of Life express subsets of these interconnections. Analyses of the names and other significant words encountered in the visions and communications resulting from such workings may be

carried out by spelling those words in Hebrew. The numbers of those letters are then added up to derive the sum. Other Hebrew words with the same total may be compared with the word being analyzed to clarify its meaning. The total may be broken down into factors for further analysis. This branch of Qabalah is called Gematria.

Generally speaking, ceremonies of the western magical tradition build up principles of power, starting from the most general and metaphysical expression and work toward the specific material energies to be generated. It is up to the magician to choose what Hermetic Qabalistic principle will accomplish the desired effect of the ceremony.

Typically, there are two main motivations for practicing this kind of occultism. These are to cause some change to occur in the surrounding world of the operator or to progress on a course of spiritual development that leads the consciousness of the operator to the transcendent source of all being. Although these two endeavors lead in opposite directions, they intertwine and empower each other. Magick can be considered as applied mysticism in this way. An occult ceremony is simply an extraverted meditation wherein the principles of consciousness are expressed in material terms by objects denoting archetypal images. The more powerful and attuned the mind, the more effective the magical ceremony, projecting the potencies of that mind into physical reality. Consciousness is the power of magick.

The path of spiritual transcendence can be mapped on the Tree of Life just as can the progress of an occult ceremony. The mysteries of Merkabah mysticism, the chariot ride up the Tree, charts the development of consciousness expansion from

the bottom Sephirah, called Malkuth, which means Kingdom, upward through the other Sephiroth toward the top Sephirah, called Kether, which means Crown. The anatomy of the mind, aura, and body has been mapped onto the Qabalistic mandala to establish further relationships for the mystic to follow. Thus, the Tree of Life is a roadmap to the innermost psyche as well as to the outermost experience of reality. The scope of magical and mystical practice based on this model is virtually unlimited. The interested reader may consult the bibliography of this book for more material on the Hermetic Qabalah.

I have used these principles in the design of my magical temple setup and angelic evocation ceremony, as detailed in an appendix to this book. Many of the Qabalistic analyses of the visions generated by my workings can be found in the endnotes. Elucidating these mysteries with intellectual exploration helps me to broaden the significance of my experiences and relate them to each other in new ways. A greater wholeness emerges out of this process which accelerates my magical and spiritual evolution. Not every aspect of transcendent contact is susceptible to this kind of study but the intellectual growth is part of the overall process. All functions of mind must be engaged in reaching an understanding of magical experiences. The reader may judge of their value. I believe that my occult work has given my life profound and wondrous fulfillment, far beyond anything to be gained from mundane human society. This greatest of endeavors accomplishes the purpose of my existence.

The structure of my evocation ceremony follows the five basic stages of ritual as recognized by the western magical tradition: banishing, purification, consecration, invocation, and evocation. The various rituals to be found in most books on

modern magick are pieces to be woven together on this framework to derive complete occult workings. For example, the most common ritual to be found is the Lesser Banishing Ritual of the Pentagram. This is an excellent first training practice in preparation for more complex ritual, but it also begins most major ceremonial work. The choice of which basic formulas to use in the development of a complex working must be decided based on the goal to be achieved and what powers are to be used. I've included ritual elements from the Golden Dawn Neophyte initiation ceremony, modified for Thelemic use in my angelic evocations. Building up a magical ceremony is as much a creative process as opening the mind to receive the results of its performance.

I decided to insert a few preliminary visualizations to prepare for the formal ceremonial operation. The first is an imaginary journey to a cosmic temple set among the stars and galaxies. There is no floor or ceiling in this temple and the walls are formed by a circulating torus. A torus is a circle of circles, a wheel of wheels, like a donut. All my temple equipment is placed in this space, with a central shaft of light flowing down through the altar from the infinite above, an axle of the wheel. The temple is a direct projection of the mind and body of the magician.

Once this visualization is built up in imagination, I charge my aura with a version of the Middle Pillar Ritual. Five orbs are visualized along a central shaft through my body at the top of my head, my neck, my chest, at the base of my torso, and my feet, all connected by a central shaft of white light. The colors are blazing white, grayish white, golden yellow, violet, and olive green, respectively. Divine names of the Hebrew Qabalah are vibrated to build up each orb: AHIH (Ehayay),

IHVH ALHIM (Yahweh Elohim), IHVH ALVH VDOT (Yahweh Eloah VaDaat), ShDI AL ChAI (Shaddai El Chai), and ADNI HARTz (Adonai Ha Aretz), respectively. Each is vibrated three times for its corresponding orb and then once in rapid succession to consolidate the entire structure as one whole shining image. Currents of energy are visualized to spread the energy of the central pillar throughout the body and aura and then out to the farthest reaches of space and time.

I project these visualizations onto my physical temple and perform all subsequent operations in this setting. My subsequent visions of the angels are enhanced in this way. After performing the ceremonies of evocation, I sit down in my open temple, close my eyes, relax my body from head to foot, and regularize my breathing. My mind's eyes and ears then open to an inner reality wherein the evoked entity may be seen, heard, and felt. After a certain point, this inner mind space expands into the physical temple where the energies impinge on my aura and nerves, just as if a physical presence was there. The angels bestow blessing and initiation, unfolding a new magical lesson and expanded psychic awareness. The more energy I channel, the more energy I can channel. My consciousness became completely transformed after performing many of these operations. I believe that changes to my cells and nerves have also occurred.

Many of the old Hermetic Qabalistic grimoires recommend the use of a magical mirror or ball to skry evoked spirits. The magician is to gaze deeply into the obsidian depths, passed all reflections, to the spirit's presence. Sometimes, for evocation of the lower spirits, the skrying device is placed within a triangle of art, surrounded by magical names that help control the entity. The magician is kept safe in a protective circle,

likewise surrounded by many divine names. Obsession and possession by the spirit is supposed to be prevented by these precautions.

I decided to dispense with these devices in order to more intimately connect with the beautiful angels of the Enochian tablets. I've never needed such things to redirect my attention and allow my imagination to open up to magical energies. My psyche has proven to be the best magical mirror I could hope for. Direct and immediate contact between my self awareness and magically induced superconscious projections has provided the most intense supercharge and clearest visions, as the records of my evocatory experiences show. Enochian magick deserves its reputation for extreme power and effectiveness.

CHAPTER II

WHAT IS INITIATION?

Initiation is the cornerstone of the western magical tradition. This core experience opens the pathways to mystical enlightenment while forging connections to the ultimate source of magical power. A great deal of occult literature is devoted to this subject and nearly all books on magick mention it in some way or other. The initiatory opening of the gates of mystery is usually bestowed on the aspiring candidate by an order or some other spiritual group but, with the advent of mass produced occult books relating many of the details of established ceremonial, the solitary practitioner may aspire to self initiation. Such a person may design and perform a magical ceremony for the purposes of entering upon the inner paths usually reserved for devotees of an authoritative institution but in an independent, detached environment. True freedom may be gained by success in this endeavor but the way is difficult.

An examination of initiation as a general cultural practice will help put its magical expression into better perspective.

Initiation means to begin something, usually a new way of life or a new phase of a journey. In traditional societies, children are typically initiated into adulthood by a rite of passage such as a vision quest, a test of intelligence and survival, or a religious dedication such as the Jewish Bar Mitzvah. In more esoteric religious settings, an aspirant to a holy order or mission would be initiated as a monk by taking holy orders or a solemn oath to adopt the monkish devotional way of life. In a military order, a man became a soldier sworn to fight for the order and its leadership in pursuit of its goals. In any case, a new way of life or spiritual devotion was embarked upon for good and all.

In a magical context such as Freemasonry, the O.T.O., or the Golden Dawn, ceremonial initiation meant the beginning of a new phase of the spiritual journey taught by the order in leading its members to the pinnacles of magical adeptship. This meant a new way of spiritual life and the ability to use occult symbols in a ceremonial way to impose personal will upon impersonal existence. This lengthy path of psychospiritual development and energization had to be broken down into degrees or grades, multiple stages designed to gradually transform an ordinary individual into a powerful and spiritual magician. A more direct introduction to the most sublime magical energies would most likely overcharge the mind and nervous system of the eager candidate, doing great harm and ruining the chances for more gradual growth.

A ceremonial initiation, bestowed under the auspices and rule of a magical order, involves an established temple space, complete with symbolic furniture, emblematic objects, officers that express magical principles by their dress, words, and actions, and other members of the order who witness the

raising of a candidate to the next phase of the Work. The first and most important part in the initiation ceremony is the opening. During this operation, the general energies and authority of the order are invoked to form a context in which the specific powers of the degree to be worked are called. Each participant of the ceremony contributes to the overall aura of the temple, the atmosphere or magical energy field that charges the entire space and everything therein. The sum of the experiences of the order, the general tradition of which the order is a part, the officers, and the witnesses already initiated into the degree awaits the candidate to these mysteries.

It is the magical atmosphere more than anything else in the ceremony which initiates the candidate into the new phase of the order's path. This energy inundates the candidate's aura, psyche, and nervous system as soon as he or she enters the temple. Usually, the candidate is blindfolded upon admission. With the primary sense shut down, he or she is in a state of extreme receptivity to the unfamiliar initiatory powers imprinting their mysterious patterns deep into his or her psyche. Eventually, the blindfold is removed and the various symbols represented in the temple are explained in detail. However, all this information simply serves to put a face on the intense quickening received as soon as the candidate first enters the initiatory force field. The ritual actions taken during the ceremony help to further integrate this experience into all the layers of the candidate's consciousness. The closing ceremony which ends the initiation finalizes the incorporation of the candidate as one of the brethren of that degree. This is a powerful metaphor for the process which the new initiate's psyche has just undergone. The personal work he or she does after the initiation clarifies and integrates the energies of the degree into his or her life.

The above analysis shows that the solitary magician who seeks self initiation, is in a quandary. There is no order to draw from, no experienced officers or advanced brethren to create the initiatory atmosphere, and no unpublished secrets to learn. The solitary magician is necessarily intimately familiar with every detail of his or her temple and ritual, having built them up from principles already learned. Nothing would be new or revelatory for the ambitious lone operator.

This was the situation in which Aleister Crowley found himself after having split with his initiatory teacher, S.L. McGregor Mathers. He'd been trained in the magical system and methods of the Golden Dawn but suddenly he found himself without this support. Still eager for further occult knowledge and growth, he traveled the world to study and practice with teachers from a wide variety of traditions. His experiences were eventually incorporated into his reformulation of the Golden Dawn, called A.A. Yet, what ultimately enabled Crowley to surpass his previous initiations to achieve new levels of attainment were his adventures in the Enochian magical system of thirty aethyrs. These experiences are well documented in a book called, "The Vision and the Voice." The angelic forces Crowley encountered initiated him to a higher state of being than was thought possible in the Golden Dawn, a grade known as Master of the Temple. This set the tone for the rest of his magical life.

I found myself in a similar situation when I left the modern Golden Dawn offshoot that had provided me with in depth magical training and initiation for six years. The ensuing period of separation and solitude was emotionally trying. Many hidden conflicts arose from this trauma and had to be dealt with. After a long hiatus from magical practice, I

partnered with a novice student of the western mysteries and we experimented with a wide variety of magical techniques found in old occult books.

Eventually, we decided to work with the Enochian elemental tablets, which the Golden Dawn had popularized, and suddenly our magick was awesomely powerful. The results surpassed all expectations, given the amount of time and energy that went into developing the Enochian temple and angelic evocation ceremony. We had stumbled upon a magical system that provided the overwhelming atmosphere which permanently raised our natural level of energy in our auras and nervous systems. The angels that appeared in the visions inspired by the ceremonial evocations taught new and surprising knowledge every bit as profound as anything I'd encountered in my initiations in the Golden Dawn offshoot or O.T.O. Every development I'd undergone in my magical career fell into place and was brought to perfection in my five years of regular practice with the Enochian angels.

All the elements provided by instituted initiation were given by John Dee's old magical system. The four Watchtower tablets, plus the Tablet of Union, established a graded system of development when worked in the Golden Dawn initiatory order of Earth, Air, Water, Fire, and Spirit. The virtue of the written and spoken Enochian angelic language was such that transcendent forces were generated and drawn from the inner mind. These currents were projected throughout the imagination and the surrounding physical space. Higher knowledge was tapped and revealed to everyone present. The innermost source of personal consciousness, became the greatest teacher and initiator. As with Crowley, I was brought far beyond myself.

The several systems of Enochian magick are ideal for the purposes of self initiation. Anyone with the daring and wherewithal to develop a temple and ceremony dedicated to angelic evocation may achieve progress on the magical path. Of course, there are risks. The psychic energies generated by use of the language in the ceremonial context can be overwhelming and possibly damaging to someone not fully prepared to receive this kind of jolt. However, there are times when the only way forward is to perform the operation and then deal with the aftermath, come what may. This is especially likely to happen when moving from one tablet to the next. My experience has shown that the transition from Earth to Air is fairly manageable. However, the move from Air to Water is like going from the sun to Alpha Centauri. The transition from Water to Fire is like going from Alpha Centauri to the Andromeda galaxy. In this case, the only way forward is to set your insides on fire and feel the burn. The stalwart magician will recover eventually, probably. I experienced this transition twice. Fortunately, the move from the Fire tablet to the Tablet of Union for Spirit turned out to be easy. The forces of Spirit tend to be generally integrative and balancing.

In conclusion, Enochian magick is the most powerful and effective occult system to be found. Whatever purposes a magician has in approaching these angels will be served in an extreme and dramatic way. Get ready for the roller coaster ride of your life.

CHAPTER III

VISIONS OF THE GREAT NORTHERN WATCHTOWER OF EARTH

FIRST ROUND

ACZINOR – Jupiter Senior of Earth
Sunday, March 28, 1999

Today's workshop¹ was a smashing success. My magical partner clearly perceived the torrents of energy flowing through the elemental tablets. My impressions were more muted, being so focused on accurate performance of the evocation ceremony. I failed to observe every detail of my ritual plan but practice will make perfect. The ceremony was a success overall.

My experience with the Aczinor was unusual in that there was little in the way of visual sensation. His voice was very deep, booming, and echoing throughout my psychic space. Usually, my magical experiences are primarily visual, with voices heard with some difficulty. This time, the only vision

was of my field of inner space, tinged throughout with rose pink (the color of the Sephirah Tiphareth in the King scale²), but vibrating as one object to the boom of the voice. It was like a speaker woofer vibrating to a powerful bass beat.

Aczinor indicated that dispensing with the religious aspects of John Dee's magical system was fine, as long as the entities involved were treated with the same respect as what Dee had. All technical questions of the system should be referred to the Mercury Senior of Air.

Something feels different now as a result of this angelic contact. My psyche has acted as a lens through which higher, superconscious forces focused to communicate ideas to me. I hope this fantastic transcendence of mind strengthens my being to do even greater intensities of magical expression.

In the future, the workshop will deal with the Mercury and Venus Seniors of Earth and after that, Seniors from the other tablets will be evoked. Eventually, the angels of the subelemental quadrants will be called according to John Dee's system as presented in Geoffrey James' book, "The Enochian Magick of Dr. John Dee."

AHMLICV – Mercury Senior of Earth

ALHCTGA – Venus Senior of Earth

LZINOPO – Luna Senior of Earth

Sunday, April 11, 1999

I just completed a fantastic solo temple working. The Mercury, Venus, and Luna Seniors of Earth were evoked to great effect. I used the Greater Ritual of the Hexagram³ to

invoke the Mercury Senior but, after banishing him, I tried the Lesser Ritual of the Hexagram for the other two. By using the Lesser Ritual, I didn't have to banish and reinvoke for each new Senior⁴ – a worthwhile shortcut. It may actually not be necessary to use a hexagram ritual at all since the Senior names are coming from the tablet already activated.

The Seniors appeared to me as conventional angelic images, in white robes and with huge wings, in a black, empty space. The vision itself was not so inspiring but the conversation was revelatory.

The Mercury Senior, AHMLICV, told me that I needed to pass three tests before I could evoke the servient and Kerubic angels without belief in the religious paradigm of John Dee. The first test is to find the beauty within myself. The second test is to discover the joy within myself. The third test was to get rid of the trickster that lives around my feet, which works to defeat me at every turn.⁵

Essentially, a magician needs to route out all sources of self doubt and shame that continually warp the mind. In order to face the more primal elemental powers without beliefs in religious ideals and protections, it is necessary to have absolute self confidence and the most sublime self image. The God that the magician inherently is, is all that is needed to command any spirit.

The Venus Senior, ALHCTGA, told me to find my soul mate, my other self, and unite with this to achieve true wholeness. She told me a story about a man who was quite happy living alone, self absorbed, when one day he decided to search for a companion. He searched far and wide but couldn't

find anyone who was satisfactory. Finally, he searched within himself in places he never expected to look and found the object of his search (superconsciousness⁶). He became whole.

The Luna Senior, LZINOPO, showed me physical examples of unions of opposites to produce holistic synergy. Chemical reactions and quantum interactions are the inorganic correlates to a human's search for fulfillment in a mate. The soul is one with matter, all deriving from one source and so interconnected. However, the nature of these connections is mysterious. Overall, the union of opposites emulates the interdimensional nature of consciousness and so expands this field to ever greater influence over its surroundings. All is one from a sufficiently transcendent perspective.

This magick is so wonderful. This is how I'll achieve higher initiation, just like Crowley did. At last, I can truly take my destiny into my own hands. Self reliance is the way to go in the Aeon of Horus.

Wednesday, April 14, 1999

I've been carefully contemplating the parable the Venus Senior of Earth told me. The concept of other self, as opposed to not self, is profound and useful in any mystical endeavor. Indeed, there is nothing that is not of Self, merely that which is currently not recognized as such. The key, then, is to continually look in new places for self, to do things different than according to habit, and think in unusual ways.

The most obvious place where consciousness is ignored and affirmed as not self is the physical world. Consciousness

is apparently confined to the central nervous system but my experiences with expansion of self awareness have revealed this to be in error. All that is, is consciousness. The nervous system is just a focuser of the omnipresent life principle.

It seems I've already learned this vital lesson to a profound degree, indicating that my best states of awareness I've attained so far correspond in the Enochian system to the Seniors. Putting my mystical threshold into an organized context is of great value. My hypothesis, that magical systems like Dee's open up avenues of superconsciousness rather than calling upon supernatural beings whose existence is entirely independent to that of the magician, has proven to be correct. It makes sense that the planetary natures inherent in material consciousness correspond to my best vision work and mystical realizations. My results have primarily been in Malkuth, the Bride⁷, everything being comprehensible to the intellect. According to the Qabalah, the next step beyond this involves the celestial world, Microprosopus, the realm of the planets and stars, unsullied by material reflection. To realize consciousness in these superlunary vibrations would exalt me to a significantly higher state of self realization than what I currently experience.

LIANSAN – Saturn Senior of Earth
 LAIDROM - Mars Senior of Earth
 Sunday, April 25, 1999

Today's workshop was superb. As it turns out, the hexagram ritual isn't necessary to evoke the Seniors but it does serve as a useful amplifier of the stellar energies inherent in material nature. It's worth doing.

The Saturn Senior of Earth lent a feeling of purity and sanctity. I was reminded of how the nature of Babalon⁸ was a fusion of Saturn, Mars, and Venus. When properly understood, the power of Saturn ceases to be dark and foreboding and can be experienced as a pure but impersonal holy presence. As manifested on the plane of earth, Saturn is the process of focusing the vast potential of the universe to create a personalized, ego-centered reality. A great abyss separates the personal self from the impersonal source and so that which is beyond that self often appears as dark and overwhelming to the beginner in magick. A lot of initiation and transformation enables the more seasoned magician to penetrate that veil and look upon the sanctified inner mystery without fear.

The Mars Senior of Earth claimed to be that force of evolution which drives people to form new societies when existing groups become too old fashioned for the new-oriented citizens. Normally, evolution occurs very slowly over long periods of time. However, as with both physical and psychic evolution, there are short intervals wherein very rapid change occurs. An example is the advent of the Aeon of Horus, which inaugurated the remarkable transformations of society in the 20th century and continue to this day. If humanity can survive the backlash to this extreme evolution, it can become something far beyond anything yet imagined. This intense but unknown potential seems as cataclysmic Saturnian darkness to many. Enochian magick can help us make sense of what is going on and what is to come. In this spirit, LAIDROM quoted an inspirational passage out of "Liber Al vel Legis," Ch. 1, v. 12, "Come forth, oh children, under the stars, & take your fill of love!"⁹ I wonder what amazing evolutionary transformations will be brought about as a result of contacting

all six Earth Seniors.

The workshop is now ready to evoke the great King of Earth, the solar being on the Watchtower of the North. After that, we'll evoke the angels of the Air tablet, the great Eastern Quadrangle. Great adventures await!

ICZHIHAL – King of Earth
 Sunday, May 9, 1999

I have evoked the elemental King of Earth and the North, ICZHIHAL. The vision of this great King was awesome! His force filled the entire temple space in a palpable way, stretching to the beyond region, the borderland between mind and matter, and pervading every dimension from one extreme to the other. Through his all encompassing presence, I felt myself expand beyond the confines of space and time. There is much more to physical existence than length, width, depth, and time. He was inside and outside of this reality, truly an interdimensional being. He projected himself smoothly into my mind as easily as someone walking into a room, appearing as an old, bearded man in black robes. His image, however, looked like a carefully detailed pencil drawing. The scene before my mind's eye seemed at once unreal and more real than any experience I ever had to this point. A higher being had extended itself into my psychic domain.

To bestow his blessing, he placed a portion of his being, a great spiral force that flowed through this plane and many others, over my head. I felt immense power flow through my mind and body, one dimensional state to another, and back to its source beyond physical reality. My entire being had been

included in a great superdimensional circuit that was everywhere, yet focused in a current I was now a part of. The influences of the Seniors were mere drops in this ocean of cosmic expansion. The great King bestowed on me the ability to command the Powers of Earth.

ICZHIHAL taught me that movement through space and time is an illusion. All that is changing is the way in which the wholeness of reality focuses itself through the domain of the expanding physical universe. That potential from which it expands has many other dimensions and domains of realization. To understand how magical energy cycles through this space-time arena, the entire circuit must be perceived at once. Complete receptivity is needed to appreciate the holistic process of moment-by-moment realization of possibility. The key to influencing this course of creation is to receive it fully and then change the state of self in such a way as to impress a desired change onto the circuit, altering the way it unfolds through space over time. Much magical training is needed to integrate the magician's psyche and nervous system to the point where such a holistic signal can be transmitted.

I closed the temple, giving license to depart to any and all spirits that may have been attracted by my rite of evocation. The forces of the King of Earth were effectively banished and my living room returned to normal. The Enochian system of magick works, not only in summoning but also in banishing tremendous cosmic and psychic energies. In this way, psychedelic experiences can be enjoyed at will, without the use of illegal drugs. The legacy of John Dee and Edward Kelly is a fantastic Path of evolutionary and initiatory acceleration.

LZINOPO – Luna Senior of Earth

ICZHIHAL – King of Earth

Sunday, May 23, 1999

Today's workshop was fantastic. My partner and I have finished evoking the major angels of the Earth tablet, and are ready to move on to the Air tablet next workshop. My partner mentioned during a discussion before the ceremony that her consciousness has been changing in ways similar to my own. Our visionary experiences, had by magick done outside the workshop, were producing similar breakthroughs. We're reaching many of the same philosophical and metaphysical conclusions. Our work together is producing a remarkable synergy.

My vision of the Earth King was purely metaphysical, without voice or person. I inwardly saw a great ring of pure psychic energy expand outward from my head at the level of my eyes. This became a series of concentric rings that clarified into tori. A torus is like a bagel in shape, a circle rotated around a center outside of it, forming a greater circle, a circle of circles.¹⁰ I could feel my expanded psychic energy flowing through each ring and out from my brain to each ring. From the edge of the outermost ring, the current instantly reappeared in my brain as if it moved through some higher dimension. This experience reminded me of the planet Saturn with its concentric rings. This is an important cosmic geometry that directly relates the innermost mind with celestial objects.

The Luna Senior showed me another such geometry, one involving a spherical formation with energy accruing to it like the formation of a planet or a star. This was like a simple gravitational attraction. This was a female formula in

comparison to the King's male formula of cosmic geometry. Consciousness is a cosmic force that is focused on and channels through the human mind and nervous system. Every scale of the universe works by the same basic energy structures.

CHAPTER IV

VISIONS OF THE GREAT EASTERN WATCHTOWER OF AIR FIRST ROUND

AAOZAIF – Jupiter Senior of Air
AVTOTAR – Mercury Senior of Air
Sunday, June 27, 1999

I've evoked the Jupiter and Mercury Seniors of Air in due form and have learned much. The powers of Air deal with the realm of universal consciousness and universal intent. This is the cosmic mental counterpart to the Earth perspective. Much that was hidden before became revealed with the Air perspective. Thus, it is true that all that is, is consciousness.

The Jupiter Senior first appeared as emanations of majestic gold sparks and currents, covering the entire vision space. The awesome life of cosmic intention was manifest. Soon, the power focused itself into an ancient male figure, dressed in regal white and gold robes. AAOZAIF bade me to join my

consciousness with the myriad little needles of force/form¹ that constitute manifestation and learn to control them to produce magical effects. Universal intent is present everywhere, guiding all actions and determining every destiny. I was awash in the awesome being, its gestalt.

The Mercury Senior of Air, AVTOTAR, first appeared as pure darkness, yet filled with potential power. Much possibility seemed ready to realize itself but nothing happened. Soon, the vision resolved into a gigantic young male figure holding me in the palm of his hand. I expanded myself to dwarf him, and held him in my hand, yet retained the image of being held in his hand.² This double perspective was intriguing. There is much potential but little is realized by nature alone. The power of True Will causes events to occur.

The angel said that the universal intent projects itself through the cosmic mind, causing this infinite instantaneous flow of realization to form a focus of coherence, even in the midst of pure transcendence, pure potential.³ The coherence of light enters physical space as a plane or volume of vast width but very little depth. I've witnessed such projective phenomena during other visions, especially when my brow chakra (Ajna) or my crown chakra (Sahasrara) expands.⁴ This manifestation of pure Will gives rise to the male formula ring structure as seen in many celestial and planetary patterns.

I asked AVTOTAR how best to evoke the Kerubic and servient square angels.⁵ He said to activate each tablet and quarter in turn, unifying all four groups to form the gestalt that would bestow the desired power. I then asked for a boon to better enable me to perform my True Will in the world. He said that I should avail myself of the vast potential energy

inherent in every point of space and time. This subtle cosmic background is the raw stuff from which individuated consciousness is made. Existence is whole, forming matter and mind together. These are the parts of the universal mind.

Much of this knowledge was communicated to me by direct understanding rather than by words. Then, I bid the Senior to depart and closed the temple.

Not only do the Seniors correct my pronunciation of their names but they introduce me to new aspects of my personal search for the truth of my being. My magick has produced astounding results, not only regarding the development of my superconsciousness but initiation into transcendent planes of reality. The mysteries of my subconscious have also been revealed. A wondrous conduit to higher wisdom, specifically suited to my purposes, is at my disposal. “There is success.”⁶

AVTOTAR – Mercury Senior of Air
 AHAOZPI – Venus Senior of Air
 Sunday, July 4, 1999

My magical partner and I held another Enochian evocation workshop today. This time, we evoked the Mercury and Venus Seniors of Air. My partner continues to grow along a path similar to my own. We are kindred spirits on a deep philosophical and psychic level, brought into sync by the most powerful magical system known to the Western Mystery Tradition. Our work together will develop wonderful new innovations in magick and metaphysics.

My AVTOTAR vision began as last week’s ended,

standing in the angel's gigantic hand. He opened a door in his chest leading to his heart to reveal a golden throne. I sat down on it and suddenly found myself in a golden chariot towing the sun across a gleaming white sky. Eventually, I came upon the Senior sitting at a square table sipping tea. I joined him and sat facing him. The tea had a flavor of cinnamon. (All these symbols correspond to Tiphareth.) He told me that the magical link between mind and matter could not be known but only experienced. It was an extension of being, not a step-by-step process of concentration. The leap of the spark of consciousness across the dimensional arenas was made directly.

In answer to another question, the Heptarchia angels⁷ could be summoned by opening the seven Bonorum tablets in a circle and then calling whatever angel and minions desired. The goal was to bring the tablets together as one and then subdivide, not unlike the process with the Watchtowers.

The Venus Senior of Air, AHAOZPI, also had a dual form. The vision began with a fantastically beautiful woman with long, blonde hair full of soft curls dancing like a ballerina. The golden space was full of twinkles and dreamy ecstasy. The whole exuded an intense eroticism, an effect my magical partner also experienced.

AHAOZPI began multiplying herself, coming to surround me with dancing figures. Then, across the horizon of the vision space, the gigantic face of a woman with straight, dark hair appeared. Her facial features were not quite human but seemed futuristic, a great leap ahead in evolution. Knowing better than to ask questions in such a setting, I opened myself to the erotic and expansive energies of the angelic contact. The

huge woman's hands reached out to me and began to fold me up like a paper airplane. The more she folded me, the brighter and more golden I became, thoroughly aroused by the process. Eventually, I became like a statue of a dark brown color. The golden sparkly space gave way to the universe of stars.⁸ After communion with cosmic consciousness, she put me back in my body, just as AVTOTAR did by blowing me out of his hands with a thick, white mist.

The understanding gained in this way became translated into words later as follows. The process of creation of individuality begins as a projective multiplication of the core self which focuses around a particular perspective. A self recursive chain of association develops over time. The relationships among the different projections and with the focus of perspective increase in complexity until the currents of psychic energy become interdimensional. They come to connect the dimensional realms of mind and matter in the body. This folding and refolding process leads to individuated consciousness and the development of an understanding of experience in space and time. Being itself is multiplied until new psychic spaces are created. Experience is a self recursive process. The core self, the True Self, is beyond these conditions, yet, interpenetrates them. The self recursion expands into the central nervous system as the aura, multiplying and extending the projections into the physical world beyond the body. A smooth progression of dimensional expansion is established connecting the inner mind with the realm of matter. The fabled magical powers such as telekinesis, teleportation, telepathy, clairvoyance, healing, longevity, etc. could be achieved by increasing the complexity of the aura enough to link the right dimensions. Very great magical work is required to impose this integration.

AHAOZPI – Venus Senior of Air
AHMLICV – Mercury Senior of Earth
Sunday, July 25, 1999

Today's workshop went very well. Two new people showed up ready to do magick. Fortunately, they were both experienced workers of this great art. Their experiences resulting from the evocations were much appreciated.

We evoked the Mercury Senior of Earth and the Venus Senior of Air, chosen as a worthy sample of the workshop's accomplishments to date. As it turned out, however, the new participants had difficulty with the Air vision, the shift in elemental energies proving to be confusing. It is best to work with one element at a time.

My visions, as usual, were revelatory. AHMLICV related that the universe was a tapestry of interwoven spiral patterns of expanding dimensions. The spirals continually unfurl as the universe as a whole expands. These dimensional unfoldments stream into this bubble of spacetime from the background reality common to many universes. In a similar way, energy enters the mind from the surrounding physical and subatomic worlds in spiral patterns, joining the self recursive chains of association. The mind expands with personal experience over time, just like the cosmos. The aura also expands under this complexification of core self expression. Truly, man is a microcosm, a little universe.

The Senior told me to partake of the Communion of Saints⁹ to reach the next level of magical intensity. I was to do this by gathering together a group of people to join with in this communion. Then, a number of people appeared around me in

the vision space and we all received a deep sense of union with the transcendent spirit of the angel. The people surrounding me, projections of my psyche, then merged with me to complete the Communion of Saints.

I became like a universe in vision, expressed as a great flower stretching across the dimensions with many petals/projections. I was the central stamen, a vertical shaft of Will intersecting the disk of circulating psychic energy, the axle of the wheel. My entire being was as one holistic eighth chakra, the lotus that contained me, superconsciousness. The Mercurial angel had given me a perspective of my being beyond my personal self. The human personality is but one set of realized possibilities amid a vast potential of consciousness that usually remains dormant, the subconscious. Transcendent magical influences help actualize and integrate this great potential with the existent ego structure, empowering the psyche with far greater than normal energy. The blessing of this communion remains with the personality permanently, even to other lives. Real progress toward higher than human evolution can take place.

Eventually, we gave AHMLICV license to depart and I opened the Air tablet with the third Enochian call. The Venus Senior of Air was next to be summoned.

AHAOZPI is a real angel lover. She showed me the male and female formulas of sex on the psychic plane. The male formula was imagined by my subconscious as a disk with a shaft of energy shooting through the center from above, very like the superchakra from the previous vision. The female formula was shown as a ball of continual attraction, drawing in all the energy around it like the gravity of a planet or star. The

phallic image suggested the uplift of the sexual energies while the attractive image showed ever increasing integration with the object of love.¹⁰ The unfoldment of mind and matter establishes the background of life and the charge of life, its impulse to become. The multiplication of the spiral association patterns is one with the general expansion of consciousness, the expansion of the universe.

Evidently, the energies of the Earth angel continued to be felt even after he was given license to depart. At least for me, the Mercurial essence had more meaning. Great care needs to be taken in choosing what combination of angels is evoked during any Temple ceremony.

Saturday, August 7, 1999

My day-to-day experience has been much more charged with transcendent perception than before my achievement of the Communion of Saints during the last AHMLICV vision. There have been times when my entire nervous system has felt supercharged. Holistic psychic and nerve energy patterns are becoming more and more a part of my daily life. My entire body, from my head to my toes, has been integrated in this gestalt of joy.

HIPOTGA – Saturn Senior of Air
HTMORDA – Luna Senior of Air
Sunday, August 8, 1999

I have just taken down the magical workplace after having evoked the Saturn and Luna Seniors of Air, HIPOTGA and

HTMORDA. There were few words received, these principles being far removed from an intellectual nature. Now, I remain sexually aroused from the second angelic contact.

I saw no figure of HIPOTGA but rather a dark space, pregnant with potential at every point. It was as if every single point of space in my vision was about to burst into a supernova of brilliance but not quite making it. Enormously powerful energies were waiting to realize themselves but the means to do so were absent.

A male, echoing voice said that I couldn't see the vision of HIPOTGA without dying first. I therefore relaxed and allowed ministering angels enfold me into pieces. They were nothing but white hands carrying me along. The process was at once a collapse and a disincorporation. The more pressed together I became, the more pieces of myself fell away, until nothing was left but tiny bits. In this vision, I was to be purely passive in the face of a power completely beyond my consciousness.

After parting finally from the pieces of what was left of my vision body, I floated freely as a small ball of fire, pure mind circulation. The hand angels eventually went away. The Will of the space then hurled me forward along a clockwise spiral path into a universe of dark stars. I then became a complex circulation of consciousness, interconnected with every other star and point of this cosmos, a true wheel of many wheels. Floating in darkness, I enjoyed the expanded being of the Saturnian space. Eventually, I returned back along the spiral path to my corporeal body, feeling more whole than ever before.

The vision of HTMORDA began immediately upon

finishing the conjuration. The back of my head emitted a multicolored field of psychic light to my mind's eye and I felt a gentle presence which sexually excited me. Upon entering into trance, I beheld a vast space of grayish white light, punctuated with spangles of many colors. The air seemed drenched with moisture and I flew along as a seagull. There was wind and the sound of other sea birds.

Eventually, a vast, round head formulated out of the general background mist. The mouth was enormous and smiling and the eyes were full of glee. The whole reminded me of various man-in-the-moon images. I was filled with the Senior's joy. I asked HTMORDA to teach me magick. Without a word, I felt my aura receive energy from the surrounding misty space until a coherent circulation of current formed. Becoming a human figure, I raised my vision hands to project energy and the force flowed in the opposite direction to that of my intention. The current flowed over my hands and up my arms to merge with the general circulation of my aura. Only when a sufficiently intense charge passed out of my hands did the spillover erupt from my aura to project in the intended direction. It is the aura as a whole that casts magical energy, not the hands directly.

I asked for a blessing from the Senior to better enable me to carry out my True Will on earth and was filled with the angel's joy.

Then he/she said, "There are three paths to joy. One leads to darkness, another leads to fulfillment, and the other leads to pleasure. Choose a path. Choose all three paths. These three are one."¹¹

I was then returned to the physical world and closed the

magical temple in due form.

The darkness of death yields the joy and peace of union with the All. Fulfillment generates ever greater satisfaction which soon becomes joy. Pleasure is a pursuit of self discovery that never ceases to bring joy. These are all expressions of True Will, whose accomplishment is the source of all joy. Life, death, and purpose are Its cornerstone. All the experiences of life are joy when understood to derive from this source of becoming.¹²

HABIORO – Mars Senior of Air
 HIPOTGA – Saturn Senior of Air
 Sunday, August 22, 1999

I have evoked the Mars and Saturn Seniors of Air in full formal temple and achieved both visions to full satisfaction. I am now ready to call the great King of the East for next week's magical workshop.

HABIORO was merry and mighty with his red armor, hair, and beard. He was boisterous and resembled an English actor I've seen on television. The Senior spoke with that actor's voice.

With passionate gesticulations he commanded, "Come forth, oh children, under the stars, and take your fill of love."¹³

He is Love and Will, a pure expression of the spirit of Thelema. He is the passion for life, just as the Saturn Senior is the passion for death. I lacked this passion in my first attempt to evoke HIPOTGA and so failed to achieve his full vision.

This is no longer the case.

Passion is a uniting quality, built up during the Fire phase of an elementally based mystical program of spiritual transcendence. Mars is passion, the Love and Will that motivates life itself. Thus, even the smallness of incarnate life must be passionately embraced as part of the experience of the grand, impersonal Truth of life. All circumstances must be wholeheartedly accepted to realize the wholeness of reality, the source of everything. The most humiliating of ordeals must be understood as part of a seamless continuity of existence to appreciate holistic Truth.

Finally, HABIORO showed me a table of pure white light and said that I must link the forces of my psyche with physical forces in order to impose my Will on that world. There is such a link but it was beyond his understanding how to find and use this link.¹⁴

I then banished this Senior and evoked HIPOTGA. As a tiny ball of burning light, I perceived a dark, stormy sky, a realm I've seen in previous visions from other meditations. It expresses a state of the deep subconscious on the border between life and death. I accepted this forbidding yet thrilling trance with longing and joy. I flew beyond the storm and came at length to clear, blue sky above fluffy, white clouds. Beyond the veil of death is a life free of incarnate attachment.

Then, the Senior appeared as a huge hyperdimensional head composed of white light, both near and far away at the same time, occupying many positions at once. Here in the death state, Saturn is a living force. The angel was ancient, calm, and wise, projecting certitude and infinite transcendence.

Eventually, this form focused to a tall, gray robed figure. He bestowed on me the blessing of death and told me to fear it no more. That which truly lives is the collective consciousness of the species, the source of incarnation, the projector of souls. All minds are one in the state beyond death.¹⁵ Dying is but a gateway to the inner mystery of Saturn. Wisely is this planet attributed to the first Path beyond Malkuth on the Tree of Life. This Path of Tav can lead up to Yesod or down to the Qlipboth, the psychic shells of the dead. Both directions express the mysteries of this often misunderstood planet. Its impersonal nature can either inspire horror or transcendent joy, depending on the spiritual state of the mystic adventurer.

Saturn is that which builds and destroys, two expressions of one nature. The whole course of material events emulates the transcendent nature of the All-source in a lower dimensional state of being.¹⁶ This principle puts limits on the infinite to create spacetime, wherein life and death can occur. Binding and expansion are the twin pillars to the temple of this mystery.

BATAIVAH – King of Air
 AAOZAIF – Jupiter Senior of Air
 Sunday, August 29, 1999

I evoked BATAIVAH, the King of the East, and AAOZAIF, Jupiter Senior of Air, at today's magick workshop. The great King turned out to be far beyond my and my partner's ability to handle, our visions involving only abstract shapes and disembodied voices. Without doubt, the Enochian system of magick has a definite set of influences that can be evoked through its language and symbols. This experience is

far more than subjective expectation or idle dreams. Real power focuses on the mind of the magician who uses the Watchtower tablets, producing effects of a particular kind based on the entity conjured. If the old grimoires are at all accurate in their claims of what abilities and talents may be derived by their use, real magical powers may be developed this way, true wizardry like in the old fairy tales. The road to success, however, is a long one.

My vision of the Air King involved flying through long, spiraling tunnels of black and white airy force that seemed to pass through all dimensions and scales of reality, from the smallest atom to the largest galaxy, and everything in between. The differences in size and perspective afforded by these interdimensional whorls were mind boggling and dizzying. The very concept of space as a coherent set of directions became warped into an ever changing vista.

A voice from everywhere and nowhere said that the full vision was beyond my understanding. In order to gain this level of transcendence, I needed to learn to see the gross in the fine, the darkness in the light, and the nature of material objects in the quantum chaos out of which they grow. It was not enough to understand the source of these pairs of opposites. Each extreme had to be conceived as involving its other. This was completely beyond my mind's ability to grasp.

As a blessing and a lesson on how to achieve this malleability of mind, the King yielded to me a vision of a white space wherein the vistas continually moved closer and then farther away from me. The horizon was broken up into segments that moved independently of each other. A very blurry visage of a manly king appeared before me in this

confused, yet strangely ordered space.

Eventually, I gave up on reaching further into this bewildering vision and called AAOZAIF, the Jupiter Senior of Air. His vision was naturally far more coherent and comprehensible. The angel held me in his outstretched hands as before, as if creating me by the forces emanating from them. He lifted me up into a brilliant white space and then lowered me into a dark space wherein only vague outlines of shapes were visible.

His message continued that of the King's. A further piece of advice given to me was to make of myself a pure and perfect mirror in order to receive and reflect the truth inherent in all reality, in every aspect thereof.

Such are my assignments to fulfill the curriculum of the Air angels. In a few weeks, I'll begin evoking the angels of the Water tablet. Of course, I'll eventually need to return to those visions not fully received but it is best to move on now. Certain lessons can only be learned from the perspective gained by later stages of the Work. At least for now, the seed of the unknown is planted.¹⁷

This culmination of Air has united the heights and the depths of the group mind of humanity as I experience it. I am humanity itself focused on an individual existence. This explains my continuing sense of being a part of a greater life than that which has developed from my personal experiences. Humanity is one. All of its potential is accessible to whoever can reach it. Once the collective unconscious is brought to self awareness, the whole complex can be developed along new lines of evolution. Ultimately, the original pattern of order that

began all coherent existence, including consciousness and life, will be revealed. Any change in reality will then be possible.

Monday, August 30, 1999

In order to perceive the opposite of something within that something, it is first necessary to reach their common source in a transcendent state of being. The unfoldment of the pair of opposites in space and time may then be observed from this metaperspective. This unity must then be taken into both halves of the equation to know the one in the other. Such a state of consciousness is alien to the human norm. The greater whole of which I am a part, my superconsciousness, will have to guide me in this.

A vital clue was given me by the Air King, my greatest superconscious projection to date. The vision of a hyperdimensional space wherein the horizons varied in distance showed me how a partial state of being can exist within a greater holistic context. It's like a three dimensional space within a six dimensional hyperspace. This is a spatial metaphor expressing the relationship between self consciousness and superconsciousness.

In this way, I am to seek the gross in the fine and the darkness in the light. The baser concepts correspond to the nearer horizons, the more familiar tracks, while their opposites refer to the farther off vistas, the less familiar experiences. They exist together as they are and in a greater reality that transcends and creates them. There is a smooth continuum that joins these states of consciousness, in their separateness and their unity, a transdimensional path that leads to the full vision

of BATAIVAH. This is how the Earth King was able to reach into my mind from without as if he had walked into another room. This is the metalevel at which the Watchtower Kings operate. I can't even begin to imagine what the Water and Fire Kings can show me but they will likely change my life forever. That's what magick is all about.

BATAIVAH – King of Air

AHAOZPI – Venus Senior of Air

Sunday, September 26, 1999

I've evoked BATAIVAH, King of the East, and AHAOZPI, Venus Senior of Air. My visions were inferior to my usual results. My contacts were weak. Upon calling the King, only darkness and flatness of vision answered. The flatness expressed lifelessness, dullness, and mediocrity. Although the dark space seemed to contain great potential for becoming in every point, even this possibility was weak, of little consequence.

Eventually, a disembodied voice said that I wasn't ready to receive the full vision of BATAIVAH. I called out in my mind, asking how I could become ready. The answer came that I should humbly submit myself to the King. This clearly couldn't be done. I am a human being, a complete microcosm, greater than any elemental no matter how exalted. It is I who must rule the spirits. So, I did the opposite of what was told to me and commanded that this spirit show itself to me.¹⁸ The darkness remained dull and flat for a little while longer. Eventually, a vast scene of clouds emerged that stretched farther than my mind's eye could see. My vision body stood in midair, perfectly still, just as the fluffy white and gray clouds

were motionless against a dirty, tawny sky. An enormous figure coalesced from the clouds, forming into an old, white haired and bearded man in a white robe.

He asked by what authority I commanded his appearance. I answered in the name of my Holy Guardian Angel. At that, a great sun of orange brilliance burst forth behind me.¹⁹ I could feel its warmth and healing rays. There was also a throne of gold directly behind me that came into being along with the sun. I sat down on the throne and commanded the King to bestow on me the power to command the spirits of Air. He complied at last. I bade him to declare his nature and mystery. He said that he ruled over the forces of Air and all expansion and contraction. It was clear to me that the vision was not going my way so I gave BATAIVAH license to depart.

Next, I summoned the Venus Senior of Air to ask her what she thought of my plan to form a sexual relationship with her for the purpose of experiencing a more intimate synergy of angel and human.²⁰ She appeared as a vast, white, round face and then as a gorgeous blonde in a sheer, white robe. In answer to my proposition, she said that I wasn't ready for such a relationship and that I should focus on my personal magical path in accordance with my True Will. Satisfied with this, I gave her license to depart and closed the temple.

Interestingly, during the banishing of the magical workplace, I caught a glimpse with my mind's eye of a great hyperdimensional figure with thick, white, curly hair and beard. It was the Air King in full clarity. Some level of contact had definitely been achieved but only a sidewise glance was possible at this point. The image slowly faded from view as I continued the closing.

Looking back on my record, I'm doubtful of the results of today's visions. I was off my game in general and acted foolishly towards these exalted spirits. Their messages seemed contrived, rather than inspired. Issues remain to be dealt with before I can achieve full contact with the ultimate of the Air element but I must soon move on to the Water tablet angels. This may be the only way to fulfill the lessons of the Air angels. Otherwise, I may just have to wait for another round of Watchtower evocations before reaching what is currently beyond me. For now, I'll accept the advice of AHAOZPI and focus on my magick.

It seems to me that my major outstanding issue with the Air King involves my lack of experience with religious exaltation. While I've been able to achieve a good deal of personal spiritual transcendence, exaltation and expansion of consciousness, I don't worship any deity or religious ideal. I prefer to think of the ultimate source of being as who I really, truly am, beyond self identification. My previous attempts to begin straightforward religious practices resulted in physical illness and bouts of high anxiety. For me, religion is self denial and self destructive.²¹ I need to find a way to reconcile my personal spirituality with the impersonal transcendence that constitutes all things. This would also be in line with the Venus Senior's advice.

Later that night: I've just returned from a long, leisurely walk and have been inspired by an intriguing realization regarding the issues raised by today's evocations. Evidently, some religious observance is called for in dealing with the Air King but viewing deity as a principle outside myself is a dreadful mistake for me. Indeed, my spirituality throughout my life has been based on finding transcendence within myself,

a purely mystical endeavor. My latest breakthrough in understanding, inspired by today's partial contact with BATAIVAH, is to integrate my personal self with the not self, what appears to be other than self. The Earth angels gave some intimation about this but now the King of the East is demanding it. A new type of religious expression is called for.

An important clue as to the nature of this new spiritual path may be found in the fact that Water is the next phase of the Watchtower magical program. I am reminded of The Hanged Man Tarot card,²² major arcana number twelve (XII), a card that figured significantly in a recent self administered reading. The Hanged Man has transcended all worldly pain and concern to fully focus on the spiritual realm, an inversion of conscious perspective shown by his inverted posture. Such a state of mind results from the union of opposites in the psyche, the ultimate of which is the fusion of self and other.

Aleister Crowley describes this card as a depiction of complete dedication to True Will, which is nothing other than the cosmic force of intention within the psyche. True Will is the supreme creative and deific principle within the mind of every intelligence in the universe. It is the ultimate object of my spiritual search. Clearly, the sense of separation between self and this other is a severe error, the worst restriction. Union with Will must be the central focus of whatever religious expression I use to enhance my magick.

LIANSAs – Saturn Senior of Earth
HIPOTGA – Saturn Senior of Air
Sunday, October 24, 1999²³

Today's workshop focused on strengthening contact with the Saturn principle inherent in the two elements covered so far. Repeated attempts are needed to achieve complete understanding of this most abstract and impersonal of the planets. Full Saturnian evocation is an effective preparation for the overwhelming impersonal contact with Water. My partner's visions and mine were exact and detailed, opening the way for work with the Watchtower of Water.

In my Earth vision, LIIANSA appeared backlit by a brilliant whirling Fylfot cross which was throwing out projections of itself. White and black swastikas were flying all over the place, spinning in a clockwise direction, the way of the sun and positive growth. The light behind the angel was so bright that he appeared in shadow. Wordless understanding came to me as to the meaning of what I was seeing. Mind and matter are two phases of consciousness, separated from one another by the interaction between the universe and the nervous systems of incarnate life forms. They are two extreme opposites of one spectrum of differentiation of possibility. Still, all that is, is consciousness. Their apparent incompatibility is an illusion based on limited awareness and understanding of both. The truth is that they are emanated from one source, the first swirlings of all existence.²⁴ The very basis of all reality forms the background and determines the interaction between the experiencer and the experienced. All transformations are possible from this underlying perspective. Mind and matter are of one substance.

In my Air vision, HIPOTGA revealed the brilliant light of the Fylfot cross, without any trace of shadow. He told me that I'd gained enough of an understanding of the proper relation between the incarnate psychic states and their transcendent

source to perceive the light that exists in all things. The imagination represents aspects of the not self as darkness. Appreciating the not self as other-self has enabled me to experience all psychic states as light. The Great Sea of matter has become enlightened by transcendent consciousness. The devouring nature of Saturn has become understood as the cycling of a great interdimensional circuit of being. The All-Devourer is the All-Begetter.

The preparation is now complete. My magical partner and I are ready to begin performing evocations from the Watchtower of Water together.

CHAPTER V

VISIONS OF THE GREAT WESTERN WATCHTOWER OF WATER FIRST ROUND

SAIINOV – Jupiter Senior of Water
SONIZNT – Mercury Senior of Water
Monday, October 11, 1999

I have evoked the Jupiter and Mercury Seniors of Water, SAIINOV and SONIZNT, in due form. I still feel intense energy coursing throughout my nervous system but the effect is finally tapering off. Wow! What a leap forward in magical power!

The Jupiter vision began with the appearance of a stately ancient male, with long curly hair and beard, looking very much like the Air King. The scene had the same fluffy white and gray clouds against a tawny sky, which appeared in that last vision. The old angel lifted me with giant hands over his head, to the place of his crown chakra, and introduced himself

as SAIINOV. He told me that the essence of Water filled the entire universe as the eternal now, the coherence that has enabled the universe to exist and grow. Each moment has three phases, the initial phase of its realization, its full becoming in existence, and its absorption into the universe of time. As he spoke, currents of bubbly water filled the vast sky scene and surrounded me with effervescence. All was contained in the coherent¹ fabric of the light, bubbly currents.

Suddenly, two remarkably realistic hands took hold of me and lifted me off the ancient's head. I was taken up out of the airy/watery space and into a realm of pure, thick darkness. The impression was like newly poured tar in the process of congealing. There, in front of my mind's eye, was the face of a woman with very long, black hair. She was more real and solid and existent than any other vision I've ever had. Everything before this was like a cartoon in comparison. For the first time in my life, I'd encountered something that was truly outside myself. My magick had brought something new into my psyche.

To say that she was huge would be a ridiculous understatement. Her vast face was huge, like an ocean is huge compared to a pond. She filled all the varying dimensions revealed by the Earth and Air angels and introduced something new, an existence of pure reality more solid than any stone, more palpable than my own body. Her hair was larger still, filling the whole vision as one with the velvety, thick, black space. As she spoke, her hair moved about every which way, just as the trees of eternity.²

She was the real SAIINOV, the Jupiter Senior of Water, the first female figure I've seen so far to represent this planetary

influence among the elements. The initial personage had acted as a bridge, enabling me to pass from Air to Water, to something beyond my experience. She continued the lesson begun in the prior space. Each direction has a threefold set of currents which constitute its concept, three currents of consciousness which form its differentiation. There is the initial movement, its focus, and its culmination in its incorporation into spacetime.³

The angel told me to feel the coherence of the eternal now, the consciousness of the continuity of existence.⁴ I felt her hair, omnipresent and filling my being every second with love and wholeness and completeness. She enables and supports my existence by her imagining. I was experiencing the crossover from impersonal consciousness to personal, ego-based identification.

The Senior then said that I needed to complete nine tasks before I could go on to achieve the ultimate in spiritual transcendence. I felt dread at the prospect of having to remember so many details, making the record of this magical working more difficult. However, the tasks were not given to me in the obvious way. A list of nine items appeared before me in vision, written in white letters of an unfamiliar alphabet against the black background. The meaning of the words was completely unknown to me but I received the gist of the message. Essentially, I am to come to a coherent understanding of the nine aspects of creation (the emergence of specific events from the vast background of possibility), how moments and settings come into being from pure potential. Here is how Yesod is converted into Malkuth. Coherence is the key to this, as to the nature of Water as well.

I believe my visions have brought me near the threshold between the 10th and 9th Sephiroth. More than this, it seems I've been given a glimpse of the world of Briah as well. The image-making faculty of the mind has been transcended with the vivid experience of the foundation of physicality.

Satisfied and delighted by these amazing, breakthrough results, I gave SAIINOV license to depart and summoned SONIZNT. In the same thick, black space, I entered a tunnel of whirling essence wherein suggestions of white, ever changing geometric shapes moved past me. Inherent in each shape was an eye, an intelligence. Eventually, the tunnel moved passed me and I saw the enormous face of a man with long, black hair and beard which reached through the darkness, just like SAIINOV's hair had done. This angel spoke to me in a great, booming voice that seemed to come from my own voice within me, yet outside myself. At length, I banished and closed the temple, somewhat in a daze. Many of the details of these visions have slipped my mind now but essentially, I am to study how coherent shapes form out of the potential of being.

Later that night:

I just remembered the main thrust of the vision given by the Mercury Senior of Water. He showed me an image of myself as a system of intermingling currents of points of light squeezed into a narrow field of action, like a dark cylindrical bottle. SONIZNT bade me to re-image myself to expand this field, to make it extend into the general field of potential underlying all of physical reality. That way, the range of the light point circulation can extend throughout the space

surrounding the bottle, enabling the Will to reach into the world directly. Psychic currents of self recursion can extend beyond the central nervous system, propagating the impulse of True Will into the immediate physical world of ordinary human experience. It all begins with a revisioning of self, forming a new identity as a new being.

SONIZNT – Mercury Senior of Water
 Sunday, November 21, 1999

I held another workshop today. My partner and I evoked the Mercury Senior of Water. So profound and potent was this first Water contact for her that we decided not to summon a second angel. She encountered the same expansion of consciousness experience that I had during my first evocation from this Watchtower. The higher dimension of pure being in which our personal existences were as tiny bubbles was brought to our awareness with the fullest of intensity. She also came to perceive the unitary source of all opposites that I've discovered in angelic vision.

What a marvel is John Dee's Enochian magical system. It introduces a profound and specific reality to any who approach this mystery. There is no subjectivity about it. Dee and Kelly reached into the very basis of the cosmos and derived the keys to its revelation. In the angelic language and tablets lay a direct Path of initiation to the ultimate transcendence.⁵

My experience of the Senior was somewhat less intense than last time, since I'd been able to adjust to this greater contact. He appeared to me clearly, but spread across great distances of space and time, closer to my reality than before.

He transported me to a great blue hyperspace along a golden spiral and there I partook of that state of consciousness beyond the image making faculty. This was the true Water, pure coherence. His teaching was to project myself astrally in order to actualize one of those points of great potential which filled my enhanced vision space.

SLGAIOL – Venus Senior of Water

LSRAHPM – Mars Senior of Water

Saturday, November 27, 1999

I've evoked the Venus and Mars Seniors of Water in full magical temple. Now, my head is almost spinning with the awesome psychic forces drawn forth from the impersonal currents of consciousness from which I'm created. A major revelation has been given to me and it has already begun to transform my soul.

Upon calling SLGAIOL, I saw myriad folds of space, as if I'd projected my consciousness beyond the bounds of space and time to look upon the universe from outside. Each fold seemed like an entire course of cosmic evolution, complete with all the partial evolutions of galaxies, stars, planets, and life forms, falling in toward a common center that was at the same time invested in the flow of possibilities and outside of it. The falling circulations appeared at the edges of the supercosmic system when they neared the paradoxical center. Whole realities were born and died in this way.

A great head appeared in the curving, whirling spacetime flow, reflected in each fold and corner like the reflection on a pool of water into which a stone had been thrown. The effect

at this level of being was total confusion, yet, the angel himself was coherent throughout. His existence made sense out of pure chaos. The angel's face was male, with the same black hair and beard as every other Water tablet angel I'd contacted so far. His every movement was carried throughout the spacetime folding circulations, bringing a subtle order to the inherent disorder of the reflecting material.

SLGAIOL told me that the universe was created from a contradiction. Existence is totally impossible, given the transcendent nature of its source. Yet, form took shape and coherent movement became. All that is, is a lie, being a purely arbitrary pattern imposed by currents of individuated, ordered consciousness. There are no limits to existence since all is based on an impossible contradiction, a paradox. I must fully embrace the contradiction of being in order to rise beyond the limitations of my own habituated mind. True magick, realization of the impossible, may only be done from a perspective that transcends reason. Only by operative contradiction of union of opposites may human limitations be overcome.

Overwhelmed by the import of the angel's message and the ultimately expanded state of the vision, I gave SLGAIOL license to depart and pressed on with the evocation of LSRAHPM, Mars Senior of Water. His mighty form, consisting of a fine white mist, arose out of a raging whirlpool of spacetime. This was another geometry of the same supercosmic flow that had been introduced in the last vision. Great bolts of lightning sprang from the maelstrom of focusing possibility, shrouding the Senior in blazing light. The birth of possibility of becoming is brought about by these fiery emanations.

The angel's lesson continued the revelation given by SLGAIOL. There is an unlimited amount of energy available at all times in all places because of the occurrence of impossibility. Anything can occur since no limitations truly exist. The focusing of pure information, relation between different states of being, provides unlimited power. Thus, all is hopeless confusion and yet receptive of any pattern imposed on it. Any creation is possible with the right state of mind. The human world is just one of an infinite variety of potential paradigms.

I may wield such currents of contradiction by merging with the impossibility which creates the cosmic coherence. Sheer nonsense gives rise to all pairs of opposites and their interactions. Any event may be made to occur by influence over the creative power of contradiction in this way.

It makes sense that impersonal consciousness would lead beyond all human reason and even the collective unconscious to encompass all that is unreasonable. Clearly, the universe cares nothing for human ideals. Reason is but one of a myriad of possible patterns that may be projected onto what is a completely protean reality. Realization of the creative contradiction will transcend all limits of reason.

Truly, there is no God to judge humanity, no universal orderer. We are all totally free to impose whatever order onto existence we desire, just as I've always believed. Chaos is not ordered but is orderable. Order can be emerged therein to form the basis of the absurd impossibility which creates all things and circumstances.

As a side note, I became strongly sexually aroused upon

evoking the Mars Senior of Water. The feeling was similar to that given me by the Venus Senior of Air but less romantic and more lustful. Indeed, the madness of sexual excitation helps to lift the mind beyond reason to the threshold of impossible contradiction.⁶

LAOAXRP – Luna Senior of Water

LIGDISA – Saturn Senior of Water

Sunday, December 5, 1999

I have evoked the Luna and Saturn Seniors of Water in due form and received their communion and blessing. My state of mind is peaceful and clear, having become acclimatized to the impact of the Water energies. The angelic lessons, however, are no less profound than before.

LAOAXRP appeared to me as a young girl, about seventeen or eighteen, with long, straight, blonde hair and large blue eyes. The surrounding vision space was grayish white rather than the usual black, perhaps reflective of my improved adjustment to her element. She had a mischievous laugh and hugged me affectionately, touching me in various places in a friendly and sometimes sexual manner. I felt stimulation in my Mars chakra, situated a few inches above my genitals, but was not moved emotionally. This new energy was not overwhelming.

She told me that I was nothing, that the oneness which I felt myself to be was a total illusion. All my thoughts and senses and conceptions were nothing except so much smoke on the surface of the ongoing coherence, which is the only reality. Truth may be found only in pure being, revealed when the

chaos of the mind is stilled.

Then, she told me to sing. She showed me how by standing behind my vision body, putting her hands on my cheeks, and charging my entire being with glorious white light. Soon, I felt a stirring in my heart chakra, the chakra attributed to the Sun. Then, an essence of song began to emanate from there. I realized that this was how to project energy in a state of transcendence. Receive the ultimate essence of existence and then channel it through the chakra whose nature was to be projected. Such energies could be brought down to the physical level and fixed in a material basis such as a talisman. For instance, the heart chakra sings of love and harmony, imbuing all with a golden perfection and state of peace. Other chakras can produce different effects. The song of the eighth chakra, the integration of all the others with the innermost source of personal creation, projects ultimate transcendence as pure white light.

After a while, my essence song finished and then LAOAXRP told me that I wasn't who I thought I was. My current identity was a mistaken impression. My true name was Ebelijah. The meaning of the name could be found in the enumeration thereof.⁷ I understood that this was a fusion of the names Abel, son of Adam and brother of Cain, and Elijah, a prophet from the Old Testament. This surprised me, not being of a religious persuasion, but I immediately accepted this as my angelic assignation.

I gave LAOAXRP license to depart and evoked LIGDISA, Saturn Senior of Water. There was an immediate sense of hyperspatial immensity, a hallmark of this element. I saw before my mind's eye the Fylfot cross in whirling motion, so

fast that it appeared like a solid disk. It became clear to me that this vision would not be the usual face to face encounter, my personal identity having been negated in the previous angelic contact. So, I became the swastika and felt all manner of emanations and motions being thrown out from me. Each projection carried the stamp of my Prime Pattern, the signature of who I really am, the core ideal on which my every mental activity is based. I became aware of a union of expansive darkness and frenetic universal light, a focus of impossibility, the opposites tucked into each other in spiral configurations. This is my pattern, my personal creation, correspondent to how the cosmos came into being.

Eventually, the angel appeared, springing out from my midsection, to reveal himself only from the waist up. He was a young, dark haired and bearded man, with the same puckish grin as had the Luna Senior. His communication was that this was the only reality, expression of pattern imposing itself onto other patterns and their background coherence. All else is an illusion. He also said that I should evoke the Jupiter Senior of Water again, before calling the King of the West.

With that, I gave LIGDISA license to depart and closed the temple by the usual ceremonial. This is Water, the impersonal aspect of consciousness, the true pattern of Self, upon which all the airy noise of the mind is derived. This true identity is of the nature of Briah. The Prime Pattern of Self is all in all, projecting an illusion of a self, operating in a universe of space, time, matter, and energy apparently separate from that self. All is as one is a misinterpretation of experience. All meaning, then, is purely arbitrary and so of limited truth, that is, false. Any further magical development will have to involve this expanded, impersonal state of consciousness. I feel like The

Hanged Man of the Tarot, whose perspective is inverted, looking from the outside in.

SLGAIOL – Venus Senior of Water
Sunday, December 19, 1999

I held another workshop today with my magical partner. We evoked the Venus Senior of Water to receive her communion and her wisdom. Once again, my partner and I decided to set our pace at one Water Senior per session, such was the impact of their contact. I explained what I'd been learning from the angels in terms of the overall system and where these visions were leading. The element of Earth deals with coherent personal consciousness, the self consciousness of every day life. The element of Air deals with transcendent personal consciousness, the subconsciousness which underlies the ego. This is the stuff that dreams and hopes as well as nightmares and fears are made of, swirling around on a plane of constant change and mystery. The element of Water deals with coherent impersonal consciousness, the cosmic backdrop and formative principle of the entire personal experience and psychic mechanisms. The self comes together out of this great sea of potential like an iceberg freezing in an ocean. A small percentage of this enormous mass rises into the light of day while the rest of its vast bulk remains continually submerged in the darkness of its source in the watery abyss. Yet, all is Water, in one form or another, one phase or another. The element of Fire, then, deals with transcendent impersonal consciousness, that ultimate source of energy whose tiny pocket of unlikely, impossible darkness forms the basis for all life and mind. However, all energy held within the frozen possibility derives ultimately from the Fire of infinity.

Evocation of the angels of the great Watchtower of Fire would no doubt clarify what this was all about.

I also described my discovery of the core contradiction at the root of my psyche, the Prime Pattern emerging out of an impossible fusion of cosmic currents of opposite natures. All that I am or can become expresses this central truth of the existence which creates me. These explanations helped my partner to make sense of what she was experiencing through the contact with the intense transpersonal energy of Water, making it easier for her to handle its impact. Knowledge and experience are effective tools in empowering the mind to grow under the influence of superconscious projection.

My vision of the Venus Senior of Water was similar to my last contact with him. He taught me a mystery of the polarity between self and other. From the personal perspective, self projects other to produce a spectrum of differentiation between mind and matter. This spectrum encompasses the entire universe, yielding the experience of coherent reality as a collection of specific, ordered events in space and time. Personal reality adheres to exact and far reaching laws of nature and regular patterns by which life experience unfolds to the perceiving (and projecting) intelligence. Yet, this subset of likely occurrence is but a tiny drop in a vast arena of possibility. Much of what the mind creates for itself is based on early childhood imprints and conditioning imposed by family and society. Some of these behavioral patterns of thought and action can be destructive to the health and growth of the psyche, limiting life experience to a narrow, regularized track. Overcoming these poisonous psychic programs can greatly expand the scope of what life can bring to fruition.⁸ Sufficient projective power could alter manifestation

significantly. This is the goal of magick.

The impersonal perspective, however, is far beyond any experience-based limitations. The state of self and other differentiation and interaction is only one current of realization in a greater reality of all inclusive possibility. That which is other, is understood to be an aspect of self and so one with it. The core contradiction is equally in the ego and in the non-ego, realizing self-in-other and other-in-self. This kind of paradox reveals the impersonal source as creating and being created by its projections. Time ceases to have meaning and an experience of an eternal, unchanging now results. The attained magician can shift perspective to any object in the surrounding world, making that the center of experience, leaving the original body-attached identity as other. Obsession with personal consciousness is hereby transcended and the entirety of existence can be understood as pure paradoxical contradiction. All is impossible so anything is possible.⁹

During this most enlightening vision, I fell into a hypnagogic state, half asleep and half awake. This had never happened to me before. My dreaming faculty was activated and I experienced a complete dream while my waking vision continued. Neither psychic function was interfered with by the other's progress. Their impressions remained clear and distinct. In my dream, I found myself trapped in a huge, black roasting pot being heated by a flame burning below. I could feel myself inside the pot heating up, but at the same time, I was outside the pot looking at it.¹⁰ I was in two different places in my dream at the same time while also experiencing a magically enhanced waking vision. The sleeping dream expressed what the waking vision was communicating.

Myself inside the pot began banging on the sides, trying to get out, but couldn't. Myself outside the pot could only watch helplessly. The angelic vision continued unaffected by its counterpart situation. The two superphysical communications ended simultaneously, their multifaceted message having been delivered.

My early childhood conditioning continues to isolate me from the true source of my being. Superconsciousness may light the way forward but the subconscious must be transformed in order to accept the transcendent inspiration to the deepest levels. Psychedelic experience is the key to revealing the truth of reality and enabling an expanded psyche to impose its pattern onto the ebb and flow of what can be.

SAIINOV – Jupiter Senior of Water
 RAAGIOSL – King of Water
 Sunday, December 26, 1999

I've evoked SAIINOV, Jupiter Senior of Water, and RAAGIOSL, Great King of the West and Water, to great effect. Ironically, SAIINOV warned me not to proceed with the evocation of the Water King because I wasn't ready. Too many disconcerting events had occurred today before the temple ceremony and so I was too unsettled emotionally to make an effective contact. Interestingly, she appeared in vision with a male counterpart orbiting her like a moon orbits a planet. Her counterpart remained silent throughout the conversation.

Her message sounded absurd to me, perhaps to be taken in a contradictory sense considering her orbiting male

compliment. Perhaps this celestial pattern was meant to convey some hidden meaning to an obvious message that couldn't be taken seriously.¹¹ I stated my intention to proceed anyway, so she advised me to receive the King with my entire being. Only that level of wholeness could properly reach him and handle his profound energies.

With that, I banished the Senior and evoked the King. After making my conjuration, I could feel myself being surrounded by white energy which streamed out of the Water tablet. My physical eyes didn't register anything but in my mind, I saw a torrent of white light flowing from the Watchtower before me. The brilliance inundated me inside and out, flooding my every nerve, thought, and atom; every fiber of my physical and psychic being.

Upon sitting down to meditate and open my inner senses more fully to the Great King, I saw a vast head, white haired and bearded, condense out of the flowing light. He was constituted of an essence beyond my imagination but was able to focus his white current into the image of a head, just as the Seniors had done from their fields of black and gray. The King's brilliant energy, however, clearly emanated from a source far beyond that of his ministering angels. If the Seniors of the Watchtowers exist at the level of consciousness called Yetzirah or Briah in the Qabalah, their Kings exist in Atziluth, the worldview beyond the archetypes.

I opened up to him with as much of my being as I could muster, including my aura and senses outside my body. The King's mighty energies were far more intense, had far more impact on my body and mind, than any Senior could ever have, but I withstood the onslaught. With a voice that came from

everywhere and nowhere, he told me that in order to understand and manipulate the universal coherence, which is Water, I needed to incorporate the complimentary of my own being. The microcosm exists within the macrocosm, two fields of consciousness with one focused on an incarnate experience and the other an all encompassing potential of experience. Yet, by a certain perspective, the microcosm contains the macrocosm and so the individual pattern is spread throughout the wholeness of things. This cosmic self exists as more than just the presence of the individual in everything that is not that individual. It is everywhere and every when at once, while still expressing a particular person with a particular experience. Thus, self, other self, and cosmic self had to merge to realize transcendental understanding and abilities. Control over the emergence of physical reality is thereby possible.

I asked him for his blessing and permission to command the forces of Water. He bestowed this upon me. The King's blessing yielded an awareness of oneness with all and my complimentary self, omnipresent yet contained in my focused experience. I was a recognized ruler of Water, just as with Earth and Air.

I then gave the Great King license to depart and closed the temple in due form. On the way to a restaurant for dinner, I felt very altered from my usual sense of self. My entire psyche seemed turned inside out, continuing the connection with my cosmic self. All the events in the universe are merely ripples across the surface of an infinite ocean of pure joyous light and peace. Eating a large dinner helped to ground me and now I'm comfortably full and tired. I feel more stabilized and adjusted to the awesome powers and revelations I'd received from the angels. I look forward to evoking the powers of Fire.

Monday, December 27, 1999

Based on my experiences with the elemental angels and the lessons they've taught me, I'm ready to make some speculations on the nature of certain concepts of alchemy. The Medicine of Metals, that which perfects the minerals, is alchemical Water, quickened into life by the impulse of Mercury, the messenger of the Gods. This is an allegory of the human aura becoming quickened by focused, individuated consciousness inspired by superconscious contact. The transcendently connected ego becomes the conveyor of complex patterns of emergent order, communicating profound wisdom to the quantum chaos surrounding the body. The aura becomes a shining mirror of the higher worlds, reflecting Truth into the physical world. Properly manipulated, this emanation can become an effective agent of alchemical transmutation, bringing order and perfection to disordered nature.

On another topic, I've felt a definite intensification of my mental rest state since evoking the Water King. With some concentration, I can activate the higher activity of my mind almost to the point of angelic evocation. With this acceleration, I've achieved a clearer perception of my complimentary self. This is the impression my self consciousness makes in the overall source field of impersonal consciousness, like a handprint in wet cement. My complimentary is a shadow to my personal light. Together, we constitute a complete self. Integrated with other self, we create the universe of experience, a whole cross section of spacetime. The function of creation lies at the core of each consciousness. There is no God but Man. With this growing Self awareness, I'll soon be able to open up my psyche to the highest levels of superconsciousness by Will alone.

LAOAXRP – Luna Senior of Water
 Sunday, February 27, 2000

My magical partner and I evoked LAOAXRP, Luna Senior of Water, during today's workshop. We both perceived action occurring in physical space on an inward level.¹² Clearly, my evocation abilities are improving. Objective perception confirms it. It seems my results are enhanced as I go forward in the Enochian training program, even when returning to a prior element. My progress should be truly dramatic when I undertake Senior evocation again from the beginning.

My partner's result shows that, whether or not any objective physical energy is projected during these ceremonies, the effects of the evocation on the mind are pronounced and undeniable. There is a level of mind that seems to extend into space and can be altered by magical projection, even if this influence is caused by nothing more than a complex set of body language and voice inflections. However, if the enhanced psychic emanation is materially real, great magical effects are possible with its multiplication. If not, even if all these perceptions are nothing more than so much mental masturbation, the revelations of ecstasy and transcendental connection make the effort worthwhile.

In today's vision, I perceived a spiral current emanating from the center of the Water tablet. It was like viscous water, full of bubbles, and it was bright and shiny. Interestingly, my partner described seeing just this substance in her vision, interpenetrating every object in the room as well as her own mind. She had achieved perception of the smooth flow between her mind and the outer world, the in between dimension that I'd discovered. She perceived my magical projection!

The spiral turned out to be a tunnel through which LAOAXRP came to enter our world. Her form was made up of the same bright, bubbly, watery substance as the tunnel but more colored like a human. This manifestation was different from the moonfaced figure I received the last time I evoked this Senior but the demeanor was the same. It seemed my contact with Fire had refined my ability to project any angel.

She led me into the tunnel and through to the in between reality. It was a dark, empty place except for a pedestal on which was a square box, open at the top. Brilliant white light shone from within. The angel told me to place my hands on this table. The light shone from between my fingers as I touched it.

She said that this energy was the potential behind all coherent reality but that I wasn't ready to tap into it because of my conscious focus on myself. I needed to loosen up and extend my sense of self to reach through other self to realize the universal potential energy. All the angels were clear on this point.

So far, my contact with the other self in my mind/aura has only begun to foster a sense of overall unity of perspective. The sense of separateness between self and other remains very strong. Slowly, these barriers are becoming permeable in all my magical work. Greater success will bring greater connection and make of my whole being a conduit for the Light of Life to reach physicality.

My partner's vision remained focused on the shining Water pervading the temple and every object therein. She told me that this connecting principle was the basis for all perception.

This link of transpersonal consciousness enabled the human mind to perceive material objects. Physical signals such as light, pressure waves through the air, etc., were actually incidental, unable of themselves to promote perception. I speculate that if the frequency of an object's consciousness conduction was significantly different from that with which the human mind normally deals, that object would be totally imperceptible by humans on any level. It would be entirely outside their reality. Indeed, all of life is an interchange of circuiting consciousness. Manipulation of that process can yield profound ability to alter personal experience.

Our visions ended with LAOAXRP returning through the Water tunnel. My partner and I then closed the temple in due form. We both marveled at how real and powerful the Enochian entities are. Time after time, participants in these ceremonies report similar phenomena and appearances. The language of the angels channels an objectively real presence, whether it is from an excitation of the collective aura of the evoking magicians or an independent being from beyond the world answers the Call. The force of consciousness is real and can be manipulated at will, the ultimate occult force.

Wednesday, March 1, 2000

I've come to a greater understanding of what LAOAXRP was telling me last Sunday and why the Jupiter Senior of Water told me I wasn't yet ready to evoke the Water King. The expansion of consciousness involved with Water involves far more than simply becoming aware of the vast field of impersonal being from which the personal mind emerges. Remaining centered on ego identity prevents the circulation of

psychic relationships from encompassing the entire auric ground. To fully realize the true nature of Water is to shift identity from the personal to the impersonal perspective, from self as locked within a body to the self that freely oscillates between the ego and the non ego. Apparently, the result of this transition is to realize a sense of self that transcends mind and body to experience a cosmic participation and presence. So far, I've only been able to catch flashes of this vast expansion of the conscious circuit. These revelations have been relaxing, releasing, and ecstatic. I need to make many more connections between my personal mind and its auric basis before achieving smooth flow of identity from the one to the other. Then, I'll be ready to take full advantage of contact with the Water King and reach the latent Fire within the other elements.

LSRAHPM – Mars Senior of Water
Sunday, March 26, 2000

Today's workshop went exceptionally well for both my magical partner and I. Group ritual has a charm and an effectiveness that solitary working can't match. Being in a chamber full of magicians performing highly orchestrated magical ritual is an awesome experience that nothing can compare to for sheer power and spiritual transcendence. Even with just one other person, a ceremony is enhanced to a great degree. The benefit to each participant, as well as the development of the involved group mind, is far reaching. This greater psychic acceleration improves solitary working a very great deal.

My transcendent experience began during the purification of the temple as part of the opening ceremony. I suddenly

became aware of the underlying cause of my short temper in a vivid way. A vision spontaneously unfolded in my mind as I performed the ritual actions of temple purification, which clearly brought about dramatic personal cleansing. My imagination revealed a scene of raging, hot fire stabbing outward and then retreating. This activity was repeated over and over again, showing an imbalance of expression of Will. I was able to withstand the impact of this personal revelation but almost went deep into trance during the Opening by Watchtower. Fortunately, my years of experience with magically enhanced states of consciousness enabled me to keep my wits about me and finish the preliminary ritual. LSRAHPM was evoked effectively in due form.

My inner vision of physical activity revealed an outpouring of the same bright, bubbly water from the Water tablet as what appeared during the last workshop evocation. This time, instead of a spiral, there were two coherent streams flooding into the temple. One current went clockwise and the other went counterclockwise. The two streams encircled the magical workplace as they crisscrossed each other in complex patterns. These patterns came to cover the whole temple. It seemed as if an object of more than three dimensions had entered physical space. The changes in pattern that occurred over time showed the object's full extent.¹³

With this outer vision going on, I entered into inward trance to see a figure similar to the one from the last time I called the Mars Senior of Water. To my surprise, he called me stupid for summoning him again since I already received his full vision and message. I told him of the necessity for this, to teach my student. He readily agreed with me, changing his harsh tone immediately. This accommodating behavior made

me suspect that the being before my mind's eye was not the angel I'd evoked but rather a personal projection. I exited this trance and returned to physical perception. The watery streams continued pouring out of the Western Watchtower to crisscross across my living room. Then the real angel came out of the tablet with the streams and walked to a spot in front of me, just as the Fire angels did. It seems my evocation abilities are improving as I continue this course of magical training.

The angel directed the Water currents to flow through me and I was completely inundated by the force - body, mind, and spirit. This extreme purification enabled me to perceive more clearly than before the source of my short temper as a habit of defective use of my Will, my ability to assert on all levels of consciousness. My Will is my entire being focusing on one point in physical, psychic, or conceptual space and pushing, asserting, emphasizing, and then relaxing. An activation is made and then the Will is withdrawn to allow a chain reaction to continue, resulting in psychic and physical manipulation. This holistic assertion power is what the true self uses to activate the brain cells that control body movements, speech, and memory. The unconscious Will controls the autonomic nervous system with this force. Unbalanced use of the Will causes violent psychic and physical reactions which result in unhealthy behavior, such as short temper. Repeated episodes of these reactions habituate into unconscious complexes and become so regularized as to occur regardless of conscious intention. A great deal of willpower is needed to break up these unpleasant psychic programs.

LSRAHPM and I did our best to wash the fire and inundate the old patterns of unbalanced forcing forward and then relaxing pattern. The flash fires eased somewhat and

eventually disappeared from vision. Healed with this blessing, I returned to the physical level of perception.¹⁴

My magical partner's vision was even more intense than mine. Her vision began with a giant snake with a warrior woman carrying a sword riding on its head, between the eyes, appearing before her mind's eye. She told my partner that she was the force that propelled the semen in ejaculation, which forced out the baby during birth, and other such movements that forced matter through the courses of the body. When asked to explain further, the warrior woman grabbed my partner's hair and cut her head off with the sword. Fortunately, my partner was able to control her panic and continue with the vision after that point. Her years of yoga really paid off in this Work.

My partner perceived an enormous gushing of blood through her neck and up to the ceiling, where it disappeared.¹⁵ Then, a stem grew out of her neck and her head became a lotus flower which sprouted from that stem. Her head was the centerpiece of the blossom. In this forceful way, my partner reached impersonal consciousness.

Her vision directly corresponds to certain Kundalini visions I've had, where my entire body became the central stamen of a vast lotus, an eighth chakra, whose myriad interdimensional petals were projections of my aura. Much is shared during group magick. While I'm inducing the nature and intensity of her visions to an extent, it is her mind that is channeling and processing the energy. The lessons she's learning are relevant to her life. She claims to be very happy with her breakthrough and continues to be eager for more. That we'll both get when next time we evoke the Saturn Senior of Water.

SONIZNT – Mercury Senior of Water

SLGAIOIOL – Venus Senior of Water

Sunday, April 16, 2000

I enjoyed excellent communion with the Mercury and Venus Seniors of Water. My hope in evoking more Water Seniors before returning to the Fire tablet is to continue the purification of my Will, begun by the Mars Senior. One of the great satisfactions of solitary work is the ability to chart a course independent of other people's curricula, readjusting the order of operations at will. This should help me channel angelic Fire in a more balanced way in future. As usual, I got more than I bargained for.

The angels appeared in front of me and in my mind. The inner picture of their physical and psychic manifestations was clear and bright. There was no darkness obscuring anything. I could see their entire bodies.

SONIZNT instructed me in the proper use of Will. The three part process to best generate and project Will force is to transcend, receive, and call forth as the All, utilizing the entirety of existence to support the projection. Nothing short of a universal focusing of Will-force is balanced. Thus, any effort by the ego is doomed to failure. Ultimately, it's the entire universe that conjures magick. The human part is just along for the ride.

This angel's blessing consisted of helping to connect my nervous system with the transcendent reality that underlay all existence. He said I was ready to receive the All.

SLGAIOIOL appeared as a voluptuous blonde beauty, not at

all the incomprehensible, disembodied face I've perceived in previous visions of her. She entered my body and sexually aroused me every bit as intensely as the Venus Senior of Air had done. She opened up a transcendent space in my mind wherein she appeared set against a hyperintense blue background. White flowers covered the edges of the scene. I perceived myself as the great lotus, the eighth chakra, with my vision body as the stamen in the center. The angel shone life giving rays on me like a sun does on a flower. A great, gorgeous, brilliant sun she was.

The angel told me that love for a woman could reveal that which I couldn't see in myself. A whole new revelation could be realized by such contact. Romance could be a part of the Path every bit as important as the most profound vision. Sex charged with love is a special force that could readily project in the holistic way recommended by SONIZNT. Ultimately, all expressions of Will result from usage of the sex force. This is why it is vital for any magician to properly understand and channel his/her sexuality in a healthy way. To reinforce her message, she bestowed her blessing on me by intensifying her magnificent image. My every nerve and thought were inundated by the ecstasy. This beauteous, beatific vision still comes readily to mind, even after the evocation has ended.¹⁶

LIGDISA – Saturn Senior of Water
 Sunday, April 30, 2000

Today's workshop went very well for both my magical partner and I. We evoked LIGDISA, Saturn Senior of Water. Surprisingly, the contact was loving and gentle, rather than cold and frightening, as one might expect from a Saturnian

Water power. However, our visions were awesome in scope. We each received similar teachings from this angel, although they were worded differently to suit the receiver. The message involved the primary mystery of elemental Water, the contradictory nature of the source of consciousness as creator and created in one being. My partner had difficulty grasping this paradox and was given a meditation to help her understand. I was shown a vision of the circuit of consciousness as a progression of concentric metallic cylinders, each taller and wider than the ones it contained. They were concentric vertically as well as horizontally, yielding the impression of a parabolic dish on each side of the construct.

At first, LIGDISA introduced himself as the tendency which focused the patterns of the universe to form me. He was the instigator of my being, all that I know myself to be. A band of metallic light formed around my head at the level of my forehead at the same time the system of cylinders appeared to my mind's eye. I was looking outside and inside of them at the same time. I am the instigator and result of my being, the becoming of my consciousness. The cylinders form an evergrowing system that expands as my life experiences grow and complexifies my mind.

As my appreciation of the meaning and significance of these visions grew, the cylinders increased to enter an in between state, the infinite realm between pure mind and matter. Eventually, the outermost cylinders seemed to enter physical space and hovered above my head like a great helmet. My aura rose to meet them, my headband of metallic light linking with the interdimensional system of psychic projection levels. My inner visual sense became filled with metallic

colored energy and a profound sense of oneness with all being, all that was, is and shall be, came over me. The great power of that oneness was palpable to all of my physical and metaphysical senses. By sheer configuration, the synergy of all existence is supremely powerful, paradoxically creating and being created by everything everywhere every when.

With my understanding complete, the transcendent connection withdrew and I returned to my normal state of waking psychic functioning. My partner and I banished and closed the temple in due form. We discussed our experiences in great detail over dinner.

Overall, the intensity of this angel and his message was awesome. However, the supercharge yielded by evocation of the Fire angels was noticeably lacking in this as well as the other Water angel contacts. As complete as the nature of Water is, Fire is its necessary correlate. Water is pure being in its wholeness, diversity, and tendency to form, but Fire is the charge of Will that drives and ensouls the entire process. I now feel ready to return to the Fire tablet and am eager to face the Mars Senior of Fire.

Wednesday, May 3, 2000

The full meaning of last Sunday's evocation has come to me. I am that angel. I am LIGDISA as well as all the other angels I've evoked. I exist both inside and outside my body as well as the states in between. I am the instigator and resultant of my being, the image of myself. I feel the spectrum of existence and becoming, spanning the conditions from inside my mind to outside my body. Each state appears to my mind's

eye as a band of force, a projection of Will that manifests some distance away from the point of emanation. The several levels of projection come together as the system of concentric cylinders as revealed during last Sunday's vision. Integration among these bands produces profound synergy and spiritual transcendence, the revelation of new states of being, multi-state experience. Feelings of oneness with all things follow this expansion of consciousness, this psychedelic experience.

My progression through the elements reflects the development of this understanding. Earth showed the material side of my being, my attachments to circumstances and personal psychic programs. The source of material being and evolution was revealed as the interdimensional cosmic spiral. Air revealed the force of my life, the vast spectrum of mental potential from personal attitudes to the human collective consciousness. Fusion of these perspectives enabled a leap in understanding and psychic functioning which revealed a greater wholeness to my existence. All that I know myself to be is but a drop in a vast field of potential for experience, impersonal consciousness, Water. This is the interdimensional field of my aura, the architect of my life and the product of all my incarnate experience. Of course, nothing happens without the impulse of pure Will to quicken the whole construct into activity, the ever flowing rush of Fire. A greater fusion involving all four elements will no doubt yield the transcendent metaconsciousness that is Spirit, the All/Naught which produces and destroys organic existence. The mystery and purpose of life will stand revealed.

RAAGIOSL – King of Water
 Sunday, June 4, 2000

My magical partner and I held another Enochian magical workshop today. We evoked RAAGIOSL, great King of the West and Water. My partner had a dramatic breakthrough in consciousness by her first contact with this truly awesome being. She became aware of herself as a fundamental functioning part of the universe as a whole. I believe this to be Briatic consciousness, transcending any image or concept, completely beyond the earthbound psyche of the ego and its ideals.

For my part, I was told once again that I wasn't ready to achieve the full vision of the great King. Not even my most exalted Briatic states of consciousness were enough to truly represent him in vision. No image could do justice to his majesty and might. I suspect that a whole new faculty of consciousness is needed to efficiently process this tremendous contact. The only clue RAAGIOSL could give me was an experience of my entire being, personal and impersonal, as one coherent whole. There was no vision to this. My interpretation of the King's message is that I must learn to function at the cosmic level as efficiently as what I can now do at the personal level. I have far to go along the Path before I become able to function at such an exalted, superhuman level. The message from my first evocation of this entity has even more import for me now than ever before.

Sunday, July 2, 2000

I've just had my last workshop with my magical partner.

We covered some technical points of the temple ceremonial. She told me she needed a break to fully explore the wonders and revelations of our Water angel evocations as well as to work more indepth with Raja Yoga. Yoga has been her primary path for nine years. If her Work brings her back to this type of magical practice, our workshops can resume. Otherwise, she has some new tools to pursue her own course. In the meantime, I'll continue alone on my way through the magick of John Dee's Enochian system.

CHAPTER VI

VISIONS OF THE GREAT SOUTHERN WATCHTOWER OF FIRE

FIRST ROUND

ANODOIN – Mercury Senior of Fire
Sunday, January 30, 2000

I have evoked ANODOIN, Mercury Senior of Fire, as my first evocation from the great Watchtower of the South, with full temple ceremonial. The energies of this manifestation didn't overwhelm me, as with the first contact with the Water tablet. The impression was quite different. The background Fire element appeared to my inner sense as a fiery red field of light, apparently made up of blocks of gelatinous cubes of red-orange firelight. ANODOIN himself appeared as an interdimensional current of rushing Fire that spiraled into my living room from beyond the confines of space and time. Nothing impinged on my sense of sight but the presence of the angel's movement was very clear to me. My imagination interpreted this otherworldly contact as a spiral of Fire with a

face at the tip. The only other times I've achieved such palpable contact with higher dimensions were when I was evoking the elemental Kings. Here was an essence of pure magick, undiluted by worldly conditions, such as formed the other elements. The flow of power was noticeably outside my body, rather than entering physicality through my psyche. The sensations on my skin and aura were more distinct than with any other spiritual contact yet experienced.

ANODOIN taught me that there are three types of Fire: transcendent, internal, and external. These refer to the different dimensional modalities in which the life energy may manifest: the mind, the space surrounding the physical body, and the higher dimensions beyond space and time. Unite all three to evoke magick, that is, bind together the different states of being into one continuous interdimensional flow. Projection of psychic energy into physical reality is the process of evocation, of magick itself.

The angel told me to follow him and he tried to lead me out of my body to go someplace else. Try as I might, I was unable to leave my physical body behind so I prepared a psychic space in my imagination for the spirit to enter me. He took on a more complete form here, although his being remained part of the interdimensional current that spiraled outside my body and beyond the physical. His appearance was that of a conventional angelic figure but consisting totally of flames. His voice was like that of an ordinary human male.

Together, we entered into a deep space scene and from there to a beach of dark sand at night. The black ocean waters spread out to the horizon, purely still and shiny like a mirror. ANODOIN said that there was no Fire here except that

everything was made of Fire, even Water. Next, we visited a stormy Air scene, an infinite sky filled with dark clouds. The angel said that Air carries Fire. Make the Air to flow smoothly to allow the Fire to be steady and coherent. We then visited a dark, waterless land. The teaching here was that Fire exists as potential within Earth but Earth was incapable of activating its internal Fire. Outside influence was needed to bring out this hidden principle.¹

The next destination in our whirlwind tour of the elemental planes was the deep space scene where we started our journey. Here in the element Spirit, Fire is everywhere, free flowing and unlimitedly expansive, fully actualized, inherent in every point of space, and shining brightly from every star. The beginning of all things, all elements, was here.

The angel brought me to a great pillar of flaming Fire that reached far above and below me, out of sight. Every spot in this immensity was a flame, yet all the flames were part of one coherent Fire that flowed and yet was perfectly stable in its place. The wonder of this revelation was greater than anything I'd ever experienced before. ANODOIN told me that this pillar upheld the entire universe. All things had their being by its mighty influence.

I realized then that this amazing psychic manifestation was the culmination of the rise of my Kundalini, which had first occurred spontaneously back in 1991.² What had been a tremendous magical part of my being now encompassed and contained me. I was now a part of it, a part of a new level of psyche that reached beyond the limits of the four dimensions of space and time. Connections with the universe as a whole had been forged and made strong in this fiery cosmic pillar of

Kundalini. My evocation of this angel of Fire had brought the process of integration of my nervous system, which focused on my spinal column, to a grand new fruition. The alchemical metals, my chakras, had been fused into a philosophical gold that carried me away to a new inner reality, far closer to the cosmos than the human norm. I was now a receiver and transmitter of interdimensional signals that revealed a new plane of existence, stamped with the face of my soul. My consciousness could now expand in this grand new direction, transmuting into an ever more perfect image of the macrocosm.

Filled with this realization, I asked ANODOIN for his blessing and he put his flaming hand over my head, palm down. Flames erupted all over my psychic body, nourishing my every nerve and fiber. A sense of total peace and fulfillment imbued every thought and sensation. In this beatific state, I exited the vision and closed the temple in due form.

So it is revealed that Fire is the primary interdimensional force which constitutes all space, time, matter, energy, and consciousness. The whole of existence is woven from its spiraling patterns. Space itself is a form of subtle energy that can be contacted and manipulated. By the influence of Fire, all incarnate life arises out of the background of matter, an emergence of higher order reflecting the truth of transcendent states of being. Greater assimilation of the Fire principle is the key to all mystical and magical development. So far, I have touched the transcendent and internal fires but the external fire still eludes me. Much greater psychic and auric energization is needed to enable me to contact and utilize this other-self energy. No doubt, I will learn a great deal from the angels of Fire so I'll evoke them one at a time, with great care. The

spirits are the best teachers of magick, projections of the magician's own superconsciousness.

AAPDOCE – Venus Senior of Fire
Sunday, February 13, 2000

I've evoked AAPDOCE, Venus Senior of Fire, in due form. Afterwards, I rushed out to a restaurant for dinner, hoping that food would help to ground the enormous magical energy charging my aura. The angel was definitely the most highly energized being I've ever called. The whole experience was sublime and left my aura operating at a higher level of vibration than ever before. Even after eating a solid meal, I can feel the subtle, hot energy flowing through my aura and nervous system. Eating usually does more to ground me than this. I'll have to wait for the effect to dissipate over time.

The vision began during the utterance of the Fire call. My inner spatial sense perceived the letters of the southern Watchtower distort and flow together to form a red, glowing triangular pyramid (a tetrahedron) covering the tablet. Although there was no physically visual change, my sense of the movement around me resolved an image of a vibrant, red, flaming tetrahedron, a true emblem of Fire.

AAPDOCE appeared to my inner sense as soon as I sat down to contact her. She leaped in a stream of vibrant red light from the tablet, as did ANODOIN, but this time the angel appeared as a whole person in my psychic space. She had long, curly, red hair and reddish white skin. Her face was young, beautiful, and mischievous. She wore a red Grecian style gown. She was kind and gentle and instructed me in the

mysteries of Fire.

As she began to speak, my inner hearing registered a loud vibration along with her pseudohuman voice. It was androgynous in character and of a pitch higher than my own voice. The physical space surrounding my body, my entire field of inner vision, and the spaces in between, all seemed to vibrate with this extremely reverberated utterance. The angel told me to hear the voice of Fire.

I here note that sound has played little part in most of my visions to date. That inner sense has never before been properly integrated with my mind's eye. Achieving the intensity and clarity of such an unusual audible perception was a great breakthrough. Here was a sound that connected all the dimensions of my personal experience as one space. My superconscious projection was introducing me to a whole new reality, even beyond the one revealed by the Mercury Senior of Fire. It seems these Fire angels would take me much farther into the transcendence than any previous elemental contact.

Eventually, the interdimensional sound stopped. I asked the angel to teach me to project my Will into the world. Her answer was to project in three stages. The first stage is the stage of Salt, the stage of focus. The second stage is of Mercury, of transcendence. The third stage is of Sulfur, of emanation. These three processes must be integrated for successful projection of Will. I must focus my magical attention on the object that is to receive the impress of my Will, whether it is a talisman, a sigil, or some item to be consecrated. Then, I must extend my magically charged aura to encompass and interpenetrate the patient of my operation. Finally, I must project a stream of my will from my innermost

core contradiction of self through the myriad partial, fractional dimensions which separate my mind from the physical world. This stream must enter the human scale of physical reality to infuse the object. My aura bridges this multifaceted gulf and opens up paths of potential realization through which my magical projection can flow to reach the recipient of my intention. Its etheric double receives this personal psychic image and is transformed by it, subtly altering the nature of the physical object. Making this interdimensional connection is the key to effectively projecting the Fire of Will. The magical link is hereby established and a cross section of the whole of spacetime comes to be incorporated into the aurically expanded interdimensional gestalt. Mind, matter, and cosmos become more intimately connected, fulfilling the ultimate purpose, the Great Work.

I asked for the angel's blessing and she gently caressed my cheeks, producing no physical sensation but rather a feeling of comfort. A red tinge filled my aura, hot and pulsating, yet stable. My aura soon took on a more coherent and solid form and was thoroughly energized. She kissed me several times but I wasn't sexually aroused by this, being rather a quiet receptacle for the impress of her Will. I was the patient of her magical operation.

The angel said that her function was the force of Fire, whereas the function of the Mercury Senior of Fire was the form of Fire. Indeed, Fire is carried effectively in streams which create fields of Fire, such as auras. These fields in turn project the Fiery streams of which they are constituted, conditioning them and weaving them into higher states of order. The streams are then shot forth to carry more specific images of Will. The field/stream duality corresponds to the

complimentary natures of Nuit and Hadit, the purifying and consecrating officers in a Golden Dawn style temple, and especially the ideas conveyed by the Thelemic LVX signs of the Whirling Star and the Rising Serpent.³ These two correlate opposite perspectives of existence are integrated by symbols such as Ra Hoor Khuit and the Sign of the Triumphant One. Real transformative power is applied by the whirlings and rushings of Fire.

ALNDVOD – Luna Senior of Fire
Sunday, March 19, 2000

I've evoked ALNDVOD, Luna Senior of Fire, with somewhat disappointing results. The angel appeared from out of the tetrahedron that formed in and around the Fire tablet at a spot right in front of me, having the same intensity as the other angelic evocations of this element. My auric energy dramatically intensified with this contact.

ALNDVOD was male and spoke in a very deep, raspy voice. He told me to follow the spiral of Fire through all the interdimensional spaces, which I did in my vision. This ultimate creative principle consists everything in existence, from atoms to galaxies. The whole universe on all scales is part of this infinitely complex, ever whirling spiral. Nothing else really exists except the unlimited curling pattern.

The angel then attempted to reveal to me the true appearance of the physical world as made up entirely of the great spiral but all I saw was a black background with tiny red lights shining throughout the vision. He told me that I wasn't ready to achieve this vision because I'm too centered on my

ego. My identity must be loosened from my personal experience in the body and reach out to the various other dimensions of reality before I could appreciate the full vision of the great spiral. The concept of the prime pattern was clear to me but direct contact with such transcendent truth was beyond my ability to encompass and imagine. The psychic energy was more than I could withstand, being limited by my self image as within a body. The mental complexity needed to model such metaphysical sensations was lacking.

The Senior said that my expansion beyond self as ego must occur slowly, over a long time. I needed to be patient but it would happen eventually. Until then, my access of consciousness would be limited.

Interestingly, there were several technical and performance problems during the temple opening. The Air and Earth votive candles went out and I was unable to get the Air candle relit. Fumbling with it resulted in my spilling wax all over my altar cloth and carpet. I had difficulty concentrating throughout the ceremony, as if I were in a daze. It was as if I was feeling the effects of the evocation before actually performing it. After banishing the angel and closing the temple, I could feel a fierce fire flowing upward through my aura, a flaming Kundalini unlike anything before experienced. Nothing came close to it for intensity or vibrancy. Eating dinner helped to ease this torrent a bit. The effect wore off in time.

Once again, I've been told by the angels, my greatest superconscious projections, that I'm not ready to penetrate the deepest mysteries of the elements. At this stage of my development, I'm too ego bound to achieve the full vision of transcendent impersonal reality. Several repetitions of this

training will likely be needed to reach its full potential. For now, I'll be patient and finish this round of Watchtower evocations, including the five Spirit angels of the Tablet of Union.

Wednesday, March 22, 2000

I continue to feel the torrent of fire in my nervous system, gained during last Sunday's evocation/initiation. The angel actually entered my aura, sitting down inside me to bestow his blessing. I must be careful not to overcharge myself. This element is more powerful than any magick I've ever experienced, including all the ceremonial initiations bestowed by the magical schools with which I've been involved. It'll take some time for the new energy to become fully settled in my aura. Already, it has become fairly well distributed. Complete balance will bring relief from the supercharge.

AAETPIO – Mars Senior of Fire
Sunday, May 14, 2000

I've evoked AAETPIO, Mars Senior of Fire, to excellent effect. The psychic charge was awesome but I handled it well throughout the ceremony and contact. I was able to maintain my concentration and composure by willpower and discipline while the torrent of Fire charged through my mind and aura. My recent meditations on emotion control and stoic acceptance of material circumstance have enabled me to channel energies that are far more intense than I've ever felt before. My angelic magical projection was done at the Netzach level.

The temple opening and conjuration were more intense than usual. Visualization of the inner plane temple, the intercirculating torus of light set in a deep space setting, was remarkably vivid and tangible. The various god forms and magical sigils traced in the air during the opening rite maintained themselves clearly on the astral. The entire temple seemed to buzz with energy.

The Mars Senior of Fire leapt out of the great Southern Quadrangle as soon as I completed my conjuration. The angel's form was a vast, long, red dragon with an entire male human body for a head. This beast of energy followed me to my seat of meditation where I opened myself to the superconscious contact. The dragon's body continued to stream out of the Fire Tablet until it encircled the entire temple space. Unimaginable expanses of this entity remained within the interdimensional vistas beyond the southern watchtower. In this state, our souls touched.

AAETPIO stood over me and said, "The might of Fire is the Name of God." I felt intense torrents of red power coming to me from all outward and inner directions. The very intensity seemed to roar like a lion but there was no impression of sound. Then, the discourse of Fire began as the red energy coalesced into a great transdimensional tetrahedron, inside my mind and outside my body as one object.

The circle of cosmos focuses itself to a point. This point is a core contradiction that formulates a triangle, the projection of the circle. The triangle extends itself into a tetrahedron, passing from spacetime into space and time. This seed casts reflections of itself that form tight spiral patterns which extend throughout the cosmos that formed it. The crisscrossing

interconnections and interferences of these projective currents constitute all matter and energy. Everything derives from this tetrahedral seed whose central point is the source of all pattern and possibility. All changes in state, all time, begin here. The instigator of creation is the instigator of incarnate consciousness. The universe and the self is one being in different states of becoming.⁴

I asked for the angel's blessing and his head/human body sat down inside mine. My entire aura shone with intense red light. Even my feet became physically hot; an effect which continued for some time after the Senior left me. I was not overwhelmed, however, but remained relaxed and endured the initiation. I channeled the fiery Mars energy fully. My attunement to angelic Fire is complete.

ADOEOET – Jupiter Senior of Fire
Sunday, May 28, 2000

I've just evoked ADOEOET, Jupiter Senior of Fire, to enlightening effect. He appeared to me as a mighty angel with a mature male face, huge white wings, and a red robe. The whole figure was colored like The Emperor card in Aleister Crowley's Thoth tarot deck. I handled the presence of the angel well and feel calm now. I haven't even gone to dinner yet, so at ease do I feel with the awesome forces of Fire. Grounding with food isn't necessary.

The angel told me that I wasn't yet ready to use the knowledge that he was going to give me but he told me anyway. There is a continuing stress throughout all existence, the result of the balancing between the forces that impel

everything to return to the original state of all in all as one and the forces that maintain the current coherent state of separateness. This subtle energy gives rise to the potential of Fire. Its realization in the realms of mind and action is Fire.

I must learn to tap into the source of Fire, feel that ultimately subtle, stabilizing conflict of energies and realize it by an act of Will projection, imposing my own pattern onto the background of my contact with that great potential. Circumstances of the material world conform to such magical projections when they are made with sufficient intensity. The conflicting all-existent potential is the occult force of magick. Its full utilization yields unlimited power. The visions of the spiral/cylinder configurations indicate initial contact with the source of Fire.

Once again, a Jupiter Senior has told me I wasn't yet ready to handle his message and nature. Something of the Jupiter quality must be lacking in my psychic makeup. Greater maturity can only come with time. Auric complexity must develop slowly over the long years of life. For now, I'll learn and grow all I can.

ARINNAP – Saturn Senior of Fire
 Sunday, June 18, 2000

I have evoked ARINNAP, Saturn Senior of Fire, to good effect. Even during the opening, I could sense the building up of extremely intense, white brilliance pervading the magical workplace. Signs and symbols that were drawn in the air took shape in physical space,⁵ my mindspace, and the vision of the far horizon wherein the Cosmic Temple visualization takes

place. Profound magical force was called and shaped by my ceremonial.

Upon conjuring ARINNAP, I perceived by inner vision my own face appear within the Fire tablet. It emerged into my space, taking on three dimensions, while streams of red light poured into the subtle dimension of the temple. These currents encircled the workplace as the angel wearing my face followed me to my place of meditation. His body was very like the Jupiter Senior of Fire but without wings. He sat down inside my body and communicated to me by speech and images in my mind.

He told me about Fire as the ultimate source and instigator of all being and experience. There is a constant state of power surge throughout all of space and time, like a perpetual light scintillating everywhere at each point and overall. It is the ultimate on-ness, the oneness of All. This state is the natural correlate to the state of nothingness, no existence or tendency thereto, off-ness. The perpetual flow of ever burning life and light is the source of all substance. It evolves the intelligence which causes the forces of creation to generate that substance. Human consciousness consists of an emanation from this Fire, fixed on a particular experience to produce personal consciousness. Both presences, subject and object, work to formulate the events of space and time.

Each material object depends from the higher reality that produces it by myriad interconnections, those spirals within spirals I've seen in other interdimensional visions. These connections branch to every other object and every other connection, forming a network of links at every level of being. This describes Aleister Crowley's star sponge vision and

explains the various phenomena of magick as action at a distance. Healing or cursing by direct influence or transplantation is also explained.

Great sensitivity is needed to be able to chart the courses of these various magical links and to discern how such occult potentials can be harnessed. The tapestry woven by these most subtle webs of relationship is the main subject of ancient thaumaturgy and alchemy. It is the ethereal plane, the Plastic Mediator, the Soul of the World, the life force. Understanding the nature of these flows of pure information is the goal of the magician, the discovery of the signatures and correspondences of nature.

This penetrating perception may be developed over time by following a magical training regimen that reveals the Fire interconnections of the mind and body. As the mind becomes integrated through meditation and ceremonial practice, so the nervous system becomes integrated with the mind. All the cells in the body follow suit, along with the aura as a whole. The myriad circumstances of time and space likewise follow the magical projective efforts of one so attuned to the underlying substrate of nature. The mysteries of mind, matter, and the states in between reveal themselves to the accomplished adept.

As this understanding grew in my psyche, the angel took off my face like a mask to reveal his true appearance. His face was very ugly and demonic but there was no trace of evil or malice. He had taken on my appearance for the sake of my peace of mind but at this point in the evocation, I was ready to face his truth. Saturn is often ugly in its impersonal cosmic nature. It is completely inhuman.

With his message and blessing fully conveyed, I gave the angel license to depart and then closed the temple with all due ceremonial. I felt no particular energization after the evocation, as I sometimes do after a Fire conjuration. However, on my way to dinner, a profound sense of ARINNAP's white fire came over me. It was very subtle but intense, on the verge of becoming overwhelming. The effect wore off over time and was completely gone by the time my dinner was served. There were no further upsurges in energy after that. My attunement to this power is accomplished. I feel ready to call the Fire King.

EDLPRNAA – King of Fire
Sunday, July 9, 2000

On this seventeenth anniversary of my arrival in Los Angeles, CA to start my adult life, I've achieved the evocation of EDLPRNAA, great King of the South, elemental King of Fire, the single most powerful magical experience of my entire life. No other ritual or ceremonial initiation bestowed by any of the magical orders in which I've participated has ever come close to this reality altering revelation. I have successfully taken my magical life into my own hands and surpassed everything that has gone before. This completes the higher track of Enochian angelic evocation of the Watchtower series and establishes me as a master of the elements of the creation of my own being. The next and last step of this regimen is to evoke the five angels of the Tablet of Union, whose names are read from the columns. All the elemental powers are integrated into a cohesive unity of Spirit. Once this long track of thirty-three angelic evocations is complete, an Enochian oriented Bornless Ritual to conjure the Holy Guardian Angel

will crown all efforts.

The appearance of the Fire King was truly awesome. He didn't come out of the tablet but rather focused in from every point in the space of my magical workplace. His gigantic face, of the light red color of the Fire angels, took up the entire floor, his body extending far beyond space and time. He reached into my mind's inner perceiver, impressing all within with a mighty presence, and said that in order to wield the powers of Fire, I had to pass three tests. First, I had to be found worthy. To do this, I would have to pass a test of courage, go somewhere and commune with all that was, is, and shall be to show my ability to call upon Fire, and be able to control what I evoke from Fire. The second test was in Will and the third test was in emotional control.

As this was being told to me, I noticed that little fiery spirals began to appear all around me, perceivable by the inner sense of ambience and visual impression. They were like tiny tornadoes of fire, spinning rapidly, the currents of flame whirling in spiral patterns up and down the funnel shapes. When the King's speech was finished, space itself erupted with these elementals. Even the in between space became filled with them. I then realized that the King's tests had begun. The first thing I did was to control my alarm and fear of the sudden torrential manifestation. I embraced their existence and took control of my psychic functioning which was channeling these whirling elementals. This aspect of my mind had been operating unconsciously until this point but was now brought to the fore through contact with the Fire King.

I confidently took control of my ability to call forth these fiery Salamanders. Their realization was an activation of

potentials that exist at every point of space and time and beyond. These potentials arise from the connection between each point of existence and the wholeness of all things. The little gates open up to that which is outside of all this, a supercosmos that is the source of True Will and the birthplace of the universe. This greater Truth is the source of transcendent impersonal consciousness.

Once in control of the fiery projection and summoning process, I found myself able to guide the movements of the elementals into recognizable patterns. The flame funnels were all over me and inside me but answered readily to my control. The subtle and constant expansion of the universe produced more of the Fire elementals, generating more potential everywhere every second. They were raw becoming, ever increasing with the cosmic expansion.

This explains why transcendent visions involve the depiction of such huge size. The wholeness of things is realized and portrayed in actualization, a higher dimensional principle squeezed into a vision of three dimensional space. Something completely beyond normal human experience is given a dream image by subconsciousness and then merged with self consciousness to build superconsciousness.

In this way, I passed all the tests of worthiness. I proved my courage in the face of the inundating torrent of the Fire elementals' manifestation in mind and aura. I was able to raise my consciousness to a higher reality, the supercosmos, in gaining control of my psychic faculties which determined how and where the raw powers of Fire were called forth from the all potential. The Salamanders were mine to control as their king.

Upon my realization of the higher reality, home of True Will, EDLPRNAA's booming voice came into my mind and said that Fire exists at all points, at all times, and reaches beyond to the next level of existence. I began to feel the boundaries of my being expand to encompass the Fire space and to perceive a vast fire-colored spiral, only one section of which was the universe of space and time that humanity calls home. Curling inward from the Fire was the cosmic coherence of Water, spacetime, which contained all the stars and planets and the personal levels of consciousness. The spiral also extended outward from the physical universe and I could feel my consciousness being carried along its supercosmic track. Every curl of this megacreative principle contained another universe of possible experience. Here was an ever moving spiral of Fire, in contradistinction to stable, spherical Water. It flowed against a background of the pure darkness of nonexistence, pure nonpotential, lack of tendency towards any state. However, off in the far distance, there seemed to be tiny dots of light, like stars. Perhaps they were all-creative spirals like the one creating and expanding me, but I couldn't tell for sure. After all, the potential for becoming is unlimited in scope. My Will and emotional impulses expanded in scope as I whirled up the interdimensional creative spiral, level by level. I had passed the test of Will.

I noticed that the impulse to create which propagated along the Fire spiral was similar in pattern to emotional impulses but operating on a much larger scale. Indeed, animal consciousness is the first manifestation of cosmic consciousness at the level of life on earth. Savage it is, born of the core contradiction which drives spacetime creation. Thus, emotional control may be expanded to control of the cosmic creative tendency, the cosmic connection of the Nephesh.

Animals are more in touch with natural forces and their own collectives than are humans. A well formed ego tends to be cut off from its cosmic source by its extreme focus on its personal experiences. Intellect is fostered by this state of mind but so is existential alienation, leading to disdain for the natural world, a true self denial. Rejoining the sense of self to the natural ground of subconsciousness, linking intellect to the dream faculty which enables spiritual vision, creates transcendent superconsciousness, which is the inherent psychic functioning of the new aeon. By using my Will to unfold megacreation intelligently, I passed the test of emotional control. I had proven myself to the great King of Fire.

The scene changed as my whole being made a quantum leap in expansion. I found myself in a reality of brilliant blue, where dancing flames of blue, red, and yellow moved all around me. Here was a purity of life I'd never experienced before. All trace of coherence was lost as the ecstasy of pure transcendence registered on every subtle sense. Here was the source of all consciousness, life in its proper setting, free of all conflict and contradiction, beyond all the illusion produced by contact with the world of matter. I joined myself to this pure energy and danced with the flames.

With this profound blessing fully received from the Fire King, I could feel that the time had come to return. I made my way back to the megaspiral and then to my personal section of it. Returning to the physical world, I banished the Fire elementals and their King and then closed the temple in due form. There was no residual sense of overcharge or uncontrolled torrents of energy afterwards. I had effectively channeled, controlled, and banished the Fire energy in its most intense and powerful form. The Spirit angels are next to be called.

CHAPTER VII

VISIONS OF THE GREAT TABLET OF UNION

FIRST ROUND

RMTO – Earth of Spirit
XCAI – Air of Spirit
Sunday, September 3, 2000

I've evoked RMTO, Earth of Spirit angel, and XCAI, Air of Spirit angel, from the Tablet of Union. There was no sense of anything new, any new energy or state of mind. It was as if the angels spoke from all previously discovered states at once, an integration of what already existed. Naturally, everything was dwarfed by the Fire state but all qualities were present. In truth, All is One is all.

At the very first, today's magick was more intense than usual. While waiting for the charcoal in the censor to heat up, I sat in the prepared temple and rehearsed the second Enochian call. An almost overwhelming sense of power developed

which disturbed my concentration. I finished with difficulty and then went into another room of my apartment to try again. No unusual power was generated there. When the time came to begin my ceremony, I neglected to take the astral journey to my inner plane cosmic temple or perform the Middle Pillar Exercise, so disconcerted was I at so early a manifestation of magical energy.¹

I began with the LBRP² and my first Qabalistic Cross brought on an intense increase in the Kundalini flow up my back, a potent counterpoise to the downward flow of energy from the Cross.³ My aura expanded into the transcendent dimension far more effectively than any Middle Pillar Exercise had ever enabled. Without trying, I was transported to my inner plane cosmic temple, complete with all interdimensional connections. In this state, I completed the rest of the temple opening rituals and was able to call the angels from every level between mind and matter.

The angels appeared to me in all dimensional levels, from within my mind to outside my body and out to the cosmos, as classic angelic male figures, showing only their heads, upper torsos, arms, and wings. They seemed to have been made of pure starlight and passed through several states of absorption into and emanation from the background outer space. All is One is all.

RMTO told me that he was that which caused things to be and to disappear. He upheld the being of all that is and caused their obscuration. He revealed and hid all things in due course. Indeed, all manifestation contains a purely occult aspect, being but a projection of a higher dimensional reality. The manifest world and the occult world produced by the transdimensional

projection exist side by side and are interrelated on a deep level. The world of sense cannot be understood without its occult counterpart. Matter and aethyr are mirror images, two sides of the same coin.

This evocation didn't tire me or stress me in any way so I proceeded with the next angel in the series, the Air of Spirit angel named XCAI. He expressed the mirror world of manifestation as mentioned by RMTO. The background outer space of my inner plane cosmic temple reversed color. Space became white and the stars shown black radiance. The angel was the dark star, shining in the uncomprehending darkness with the darkness that is light in its way. He was a true correlate to RMTO.

Both angels told me that they had been formed by the impress of my mind onto the transcendent light, the first time any of my projections recognized and announced themselves thus. They were cooperative and spoke as other angels have to me. Tablet of Union angel evocation is truly metalevel work.

I feel calm and relaxed now, after having banished and closed the temple. My nervous system withstood the angelic force perfectly. I haven't been brought to a new level of psychic intensity but rather achieved the integration of what has gone before. I am at the level of a Golden Dawn Portal initiate. Next time, I'll be ready for the Water and Fire of Spirit angels and maybe even complete this round of Watchtower evocations with the Spirit of Spirit angel. For now, I may contemplate the mysteries of the occult aspect of manifestation.

AONT – Water of Spirit
Sunday, September 24, 2000

I've evoked AONT, Water of Spirit angel of the Tablet of Union. The nature of this being/projection is so far beyond my consciousness that I failed to achieve full contact. In fact, as I sat down to commune with AONT, a voice in my head said that I'd failed to evoke the angel. My vision space opened to reveal coruscations of water that eventually formed a tunnel. This led me nowhere. There was nothing except water and darkness.

At length, a voice, different from the earlier one, said that I needed to evoke AONT in the dark of night, when my mind and the psychic space were quieter. Upon asking for a message, I heard that reality arose from pure potential in an on/off fashion. There is a phase of activity, where there is existence, and a phase of nothingness, where there is silence.⁴ I was reminded of a light bulb flashing on and off so quickly that it gives the illusion of continuous illumination. A face on the stream of water came from off in the distance and told me to try again later.

So, here is yet another duality the Spirit angels have introduced me to. To really understand human reality, one must understand the intermingling of being and nonbeing. In a psychic physics context, the flow of time moves through states of existence in a universe of order and physicality to states of nothingness as pure potential. Total oblivion awaits everything between one tick of the clock and the next. Underlying the web of conscious reality lay an infinity of a pregnant naught.

In order to understand the nature of AONT, I must be able

to include the state of nonbeing, the off phase of consciousness, in my sense of self. So many of my magical and mystical operations are focused on exciting my consciousness in some way, using its functions at ever greater levels of intensity. The Water of Spirit angel is of the nature of silence. Active mind cannot experience pure silence, true Water. I must learn to be sensitive to the periods of silence inherent in existence. Action is useless for this as all action is merely noise. I need to evoke AONT in silence and be silent, whatever that entails. I'll try this in an informal ceremony later tonight with just the Tablet of Union and a candle as equipment.

I feel unsettled now. Even during the closing and dismantling of the temple, I had trouble concentrating. It feels like my inner center has dissolved and I've lost my psychic footing. It seems my illusion of the continuity of reality has been shattered. A more whole consciousness is resulting, one I'm not yet fully used to. Indeed, transformation is the name of the game of magick.

Later that night:

I've undergone a transformation as a result of today's evocation but the nature of this change has not yet been revealed to me. Such things usually become clear only over time. I may not have directly reached AONT but some result has certainly been achieved. The Work is no failure.

It's interesting that I had this kind of trouble during my evocations of the Water Seniors and King. There's something about this element, this level of psychic operation, that remains

beyond me. My mind is still too concrete and chaotic to achieve true silence, one of the four powers of the Sphinx. Clearly, the Tablet of Union angels operate at a level comparable to the elemental Kings.

Later still:

I've evoked AONT again with a simplified ceremony. I just set up the Tablet of Union in the east with a candle, performed the LBRP and intoned the second Enochian call, and then conjured the Water of Spirit angel. A sense of imminent potential, ready to burst forth into actualization, came into my mind but all was dark and absolutely silent. I quieted my mind as much as possible and communed with this state of imminence, verging on becoming but not quite yet. Visions of black and white color began to splash before my mind's eye. Eventually, a pillar-like black and white conduit of flowing force appeared in the mind space in front of me. I could feel intelligence and intent in the being of the darkness taking shape in reality through the action of the tubule but only pure stillness could properly express such holistic ideas. It felt like any moment of this flowering understanding would require thousands of words to effectively express. I didn't receive any other kind of signals. After communing for as long as possible in my hot apartment, I banished and closed my ceremony. Now, I feel calm and well adjusted to the energies running through my psyche and aura.

It seems to me that Water of Spirit communicates directly with the subconscious, both being of silent natures. Perhaps in time to come, positive ideas will arise from the silent meaning. At this point, there is no way to know for sure.

Monday, September 25, 2000

It feels like new spaces have opened up deep within my psyche, causing my personal center to shift. I am but a column of energy, one of many in the overall being of which I am but a projection, focused on a dark, hidden potential. I, the synergy of all this potential, project my Will onto this potential to actualize and integrate its currents of possibility to produce spacetime images before my psychic perception. This is the operation of imagination. Yet, my creation is not continuous but consists of quickly oscillating on/off states that yield the illusion of coherent activity. This is the operation of the mind.

Yoga practices suppress this activity, promoting a continuous off state and so allowing the source of consciousness, the imminent potential, to be experienced. A positive supercharging of mental activity has the same result, fusing all phases of conscious operation. Now, the imminent potential itself seems to have more presence, more intent, than ever before. A greater being than I is coming closer to awakening.

PAAM – Fire of Spirit
 Sunday, October 15, 2000

I've evoked PAAM, Fire of Spirit Angel of the Tablet of Union, to excellent effect. Even during the Opening by Watchtower segment of the temple preparation, I achieved superconscious sky visions reflecting the nature of each element of the tablet.

At first, PAAM appeared before my mind's eye as a

drawing in white lines on the pitch black background I encountered during evocation of the Water of Spirit angel. A greatly expanded image of my physical body rose up through the floor of the temple, seen in my imagination, like a higher dimensional object floating through a lower dimensional plane. After this self image passed through my physical surroundings and disappeared, the angel spoke to me. He said he was that which alights and flies away, he who is here and far off. He is the light in the darkness and the beyond in the light.⁵

I experienced a tremendous Kundalini rise of black fire reaching all the way to my head and beyond. A rise up my front also occurred but was stopped at my neck due to blockage of my aura at that point. I felt the tingling and tightening of muscles that typify an auric short circuit. PAAM told me that I needed to wait until my flame was lit and my consciousness reached to the transcendence before my aura could achieve complete efficiency in conducting Kundalini. I believe this means that my sense of self identification is still too focused on my personal experience to be able to accept the purely impersonal energies represented by the Tablet of Union angels. Only by surrendering my ego to the higher dimensional reality of superconsciousness can I fulfill the highest initiations the Enochian angels have bestowed on me.

Now, my mind and body remain filled with the Fire so bright it appears as dirty black darkness. I can channel this energy only to a point. My aura still has not achieved complete integration of its circuits. More time is needed to fulfill this natural process. In the meantime, I will complete this set of Enochian operations with the evocation of EHNB, the Spirit of Spirit angel, the thirty-third and last being of this long magical track.

Later that night:

Usually, eating a heavy meal grounds me after an intense magical ritual. This even worked for my Fire tablet evocations. It didn't work tonight. I came out of the restaurant feeling full and inwardly on fire. The effect has eased up at this point but my general level of vitality is significantly increased from the norm.

I love it! I've had trouble in the past with this kind of auric supercharge but this time I'm taking it in stride. It feels great, smooth. I feel alive, not cooked. This is what magical adventure is really all about, testing personal limits and feeling completely new sensations. Oh yes, this is new. I'm ready for more.

It occurs to me that the colors of Spirit are black and white. All of my Tablet of Union visions have been black, white, or both. Now, the black is in great motion, like a fiery, dark earth. I haven't been able to achieve the white yet. The contrast should prove interesting.

Monday, October 16, 2000

The Tablet of Union angels yield an intensity of psychic energy on par with that of the elemental Kings but the feeling is qualitatively slightly different. It's more refined, smoother. This energy really is the most spiritual expression of the element.

My Kundalini flow is increasing under the influence of the new channels of auric energy I'm tapping into with my evocations. The stream of lightning up the spine has become a thick column of light. A new stream now flows up the center

of my body, more in tune with the chakras at the front of my body. Resistance at the neck still exists for this forward flow. I'm confident that in time my aura will polarize and the flow will clarify into a united torrent through my body and beyond to the other dimensions of reality.

Tuesday, October 17, 2000

I felt the dark, blissful silence of Water of Spirit in a peak experience had during meditation earlier tonight. As my psyche expanded, outside and inside my body, I pondered how to release my focus on self and transcend to the beyond of my psychic projection. In focusing on self and other as one, One, I attained that state of fusion and then, Silence, that deafening roar of totality. Even now after the peak experience is passed, I can recall this state clearly.

EHNB – Spirit of Spirit
Sunday, November 5, 2000

I have evoked EHNB, Spirit of Spirit angel of the Tablet of Union, thirty-third and last evocation in this elemental series, the pinnacle of the Enochian Watchtower system. The vision was more essence than form, a ubiquitous white light filling my being with ecstasy from every point in the space of my magical workplace. A booming voice told me to be receptive to the essence of all the elements. My spine tingled under the intensity of the Kundalini field extending from the base of my spine to the base of my skull.

A transdimensional space opened up before my mind's eye

which was filled with cubes in every dimension and between them. Each cube contained an elemental, either a flame, a willowy light, a current of water, or an orange space. These were elementals of Fire, Air, Water, and Earth, respectively.

I understood then that Spirit is the pure essence of the mind, the potential for personal experience. Its manifestations are the four elements which are formed out of its three phases or modifications: dimensional unfoldment as space and matter, the flow of energy and change through that arena of realization as time, and the focus of thought on specific items of matter and energy in space and time. These are the three alchemical elements of Mercury, Sulfur, and Salt, respectively. The four and the three are produced by the interaction of mind with the universe it projects and which creates it. A unique, relative perspective develops from the continuing evolution of this cocreative process.

The booming voice proclaimed me for having completed the system as King of the elementals and bade me command them as my Will inspired. I addressed the elemental essences arrayed before me and pronounced us all as devoted to the transcendent Will that brings about all states of being and nonbeing and is the core of my True Will. The influence from the ubiquitous white essence became even more intense after my decree, causing my entire body to tingle and shiver. I inwardly gazed at the elementals I'd be conjuring upon calling the angels of the Kerubic and servient squares of the four Watchtowers. At this, the booming voice began to conjure me, the conjurer, just like I conjure the angels; the same words were used. I found myself drawn more deeply into the vision space, becoming even more imbued with the white essence.

Suddenly, an angelic form appeared before my mind's eye, a delicate, effeminate male dressed in blue and gold, with blonde hair and blue eyes. He had no wings but wore golden slipper-like shoes with curled-up toe. EHNB told me to abide at rest in this nexus of all elements, all qualities, the balance point from which all energies emanate. Here was the state of encompassing dimensionality, energy flow, and focus of thought. This is the mystery of the center of the tripleteau and the upright point of the pentagram. I could feel the potential of all qualities present in this state of being, ready to emanate into actuality at the behest of Will.

Then, the angel said, "In the name of Ralpern, I constitute you ruler of the elements." I spent some time meditating in this state, the sense of power flow through my aura ever increasing. Finally, the intensity reached a peak and the angel told me to return to the world. I closed the temple in due form and then went to dinner, very hungry.

There was no sense of residual energy after the closing, as there usually is with such a powerful conjuration. The energy was pure and clean and banished completely. I now feel very good and peaceful.⁶

Later that night

It occurs to me that the state of the secret spirit center applies to Tiphareth on the Tree of Life as well as the top point of the pentagram and the center of the tripleteau. Sephirah six is the center of the Tree and from that focus of being all potential and all manifestation emanate. It causes its cause and is an effect of its effect, pure cocreative paradox.

CHAPTER VIII

VISIONS OF THE GREAT NORTHERN WATCHTOWER OF EARTH SECOND ROUND

Explanatory Note:

A short time after completing my whirlwind tour of the Enochian elemental tablet angels, I suffered what can only be described as a short circuit of my aura and nervous system. The occasional bouts of anxiety I've had since childhood suddenly became much worse, especially at night. Over the next several months, insomnia became a real problem. Also, I suffered from muscle spasms, particularly around the eyes. All of these symptoms derived from an overplus of subconscious psychic energy pouring into my personal awareness and through to my peripheral nervous system. Psychologists would call this an uncontrolled rise of unconscious contents. It became clear to me that the magical circuit I'd just completed was too much for me to handle. I pushed through the Enochian magical system, heedless of the warnings given me by those

angels/projections which I charged to instruct and initiate me. I'd come too far, too fast.

It was my initial intension to repeat some of the Water, Fire, and Spirit angel evocations which had given me trouble the first time around and then move on to some self initiatory ceremonies. However, after my symptoms worsened, I knew this course of action was impossible. A prolonged break from any magick was needed to properly integrate the overplus of new energies flooding into my personal being. My state of mental and physical health would indicate how to proceed after that.

Eventually, my nerve shock symptoms subsided to normal and I felt ready to return to magical operation. The best course of action at this point was clearly to repeat the entire round from the beginning. To return to evocation of such powerful entities/thought forms as the Water, Fire, and Spirit angels without the gradual buildup provided by the more personal elements of consciousness would only lead me back to more auric and nervous overload. Repeating what I'd already mastered would serve to reinforce the more stable aspects of my psyche and so better enable me to withstand the tidal wave of more intense, impersonal forces. This round, however, I would strictly adhere to every warning given me and call only one angel at a time. Every aspect of the Enochian reality had to be fully understood before moving on, no matter how many times a particular angel needed to be called to be mastered. Lust of result, finishing the Watchtower course, would have to be put aside. As my subsequent results show, this was a wise policy to follow.

Looking back on my ordeals, I regret none of it and am

even grateful for the extreme tests of Will and perseverance afforded by the backlash of too much magick. One of the greatest values of the magical path is the testing of personal mettle. Smashing into them head on may reveal personal limitations. The system of magical contacts pioneered by John Dee and Edward Kelly over four centuries ago remains the most powerful course of occult practice in the western world. Only the intrepid and devoted practitioner can succeed on this journey to the farthest reaches of the mind and soul. Here is what happened next.

ACZINOR – Jupiter Senior of Earth

ICZHIHAL – King of Earth

Sunday, January 21, 2001

I've decided to collect the results of my Enochian evocations for this round in a journal separate from my main magical record in order to facilitate perusal of past ceremonial results. It's difficult to search through months and years of copious diary just to find the records of particular events and operations. Everything will be ready to hand this time around.

It's been a long time since I last performed a formal temple working. I made several dumb mistakes, such as using the banishing forms of the spirit pentagrams during the Opening of the Temple by Watchtower and forgetting some of the customary speeches. I also forgot a word in the elemental call. Nonetheless, my result was successful and clear in meaning. Form is less important than effectiveness of contact and efficient usage of the essential powers of the psyche.

I first evoked ACZINOR, Jupiter Senior of Earth. As little

vision was revealed this time as in my previous Earth Senior evocations. The angel appeared to my inner sense only, as a white outline against a black background. He told me that I'd fulfilled this stage of work and that I was ready to take the next step. He actually seemed annoyed that I'd gone back to Earth in the first place. I banished him in due form.

Delighted at my progress, I decided to call ICZHIHAL, the Earth King and ultimate angel of the Northern Watchtower, to confirm my fulfillment of his element. He appeared in my mind and in my aura in vastness and majesty. The very solidity of the floor of my apartment seemed to ripple with the awesome force of him. He took shape in my imagination and told me that my previous work with the Earth tablet was enough to fulfill what I could accomplish here and that I was ready to move on to the Air tablet. He went on to say that Earth is the foundation of all action, the unchanging basis that supports all changes in form and motion. It is stability in the midst of change.

My plan for next time is to evoke the Jupiter Senior of Air in order to see if I need to spend more time with that element. The Air King will be next if all is achieved there, like with Earth. Water will be next after that and if all goes well, I'll return to the powers of Fire in no time. If this round turns out to be very quick, I'll be ready to dare performance of an Enochian style "Liber Samekh" working. This will fully prepare me for work with the Kerubic and servient angels of the Watchtowers.

CHAPTER IX

VISIONS OF THE GREAT EASTERN WATCHTOWER OF AIR SECOND ROUND

AAOZAIF – Jupiter Senior of Air
Sunday, February 4, 2001

I've evoked AAOZAIF, Jupiter Senior of Air, to good effect. He appeared before me as a general presence with a yellow tinge and then projected into my mind as a bearded man in a white robe. The scene was pure whiteness with golden spangles. He told me that Air was not about the motions of objects through space or thought through the mind but rather the action of nonlocality in coherent reality.¹ The pattern of chaotic induction that leads to emergent order involves a radical expansion of energy when the underlying potential builds up to a bursting point, manifesting in actuality all at once.² The movements of objects follow these information patterns.

AAOZAIF put his hands over my eyes in vision and showed me a deep space scene wherein I could feel the quantum buildup of complex information patterns and their eruption in physical space and time, evolving emergent order. This is Air. I observed the process several times under the angel's guidance.

I asked the angel if I should evoke the Air King next and then move on to Water or evoke the other Air Seniors first. AAOZAIF said that it was my choice. I'd already achieved great understanding of Air at the angelic level but I could refine my experience if I so chose. With that, I gave the angel license to depart and then closed the magical workplace. My decision is to evoke the other Air Seniors, one at a time, before the great King. This element feels so good and natural to me. There is much more I can learn. No need to rush.

HTMORDA – Luna Senior of Air
Sunday, February 11, 2001

I've evoked HTMORDA, Luna Senior of Air, in due form. The same full moonlike face with the grin all across appeared before me. She immediately began to kiss and caress me in a highly sexual way. I still feel aroused by the experience. The angel told me to realize sexual energy as a projection of the Phallus, source pattern of all creation and creativity. I was also to call her name for spirit sex as outlined in various books on sexual magick. There will be time for this later on. Indeed, the function of sex is the primary example of the pattern of creative ebb and flow, a building up of tension within the nervous system until a radical explosion of ejaculation occurs in a fountain like pattern, and then a relaxation back to

normal.³ There is a mystery here beyond the obvious physiological energy patterns, likely relating to the general process of creation.

My Kundalini rose up my spine under the influence of the angel's passion. It grew in visualization until it turned into a great white penis flowing out of my back and head. HTMORDA encompassed my entire body with her giant mouth in order to give head to this member of Fire. She soon withdrew from this and told me to close the temple. More would be revealed during the upcoming sexual tryst with her. I gave her license to depart and closed the temple in due form.

Later...

I lay down in my bed in the nude and called HTMORDA with my mind's voice. She appeared to me and hovered over my body. The white Kundalini/phallus vision returned and she again gave pleasure to it as before. Pressure began to build throughout my nervous system, causing a specific flow of energy to rise from my Svadisthana (Mars) chakra to my Anahatta (Sun) chakra, which then charged outward from my body like a gushing fountain. Other flows of energy took shape in and around my aura with amazing complexity. Eventually, I brought myself to ejaculation under the angel's influence. The phallus image suddenly appeared to mind's eye like a shining sun. It multiplied itself until my entire vision space was filled with solar phalluses, as if the entire universe rose in response to my personal orgasm. Suddenly, the whole scene changed to small children playing in a playground. No further changes occurred after this and my aura cooled down to normal. I banished the angel and exited the vision.

Sex is a particular example of a projective process that works nonlocally to spawn offspring as a result of a cosmic response mechanism. The universe as a single whole comes to participate in a localized system and so spreads its patterns throughout existence all at once. It is a quantum leap of state on a cosmic scale. This type of nonlocal action is the magical principle of sympathy. The whole universe as one living mind is sensitive to certain archetypal patterns and propagates them throughout its vast expanse of space and time. The scale of the ultra small, the human, median scale, and the cosmic scale all come to share the same pattern set, a condition which mathematicians call self similarity. This is the hallmark of a fractal, a fractionally dimensional construct, created on a computer by plotting points based on the iteration of a simple seed equation very many times over. Mathematicians call this process self recursion. The development of consciousness, as well as all other patterns of growth, organic and inorganic, may be modeled this way. All is One in all. Chains of being carry natural signatures everywhere when the planes come into alignment. Universal sympathy is the source of procreation.

AHAOZPI – Venus Senior of Air
Sunday, February 18, 2001

I've evoked AHAOZPI, Venus Senior of Air, effectively. She stepped right out of the Air tablet upon being called and bade me open my mind to her as I entered into trance. I immediately got the sense that spirit sex was inappropriate here. Venus represents a more transcendent aspect of the feminine principle than does Luna and so attitudes of reverence and respect were called for. Also, a deliberate act of Will was required to allow the angel to enter my mind to engender a

vision because of my innate prejudice toward the principle of the virgin. This narrow mindedness had developed over a lifetime because she had been given connotations of helplessness and ignorance by the patristic society in which I was raised. I'm happy to report that this prejudice has been dissolved.

AHAOZPI appeared to my mind's eye as the same gorgeous blonde as seen from previous visions of this angel. She showed me a doorway and said that this led to the Palace of the Queen of Air. In order to gain entrance, I had to answer three questions. The first was who are you, to which I said that I am a dimensional unfoldment seeking fullest possible expansion to gain fullest possible understanding and knowledge. The second was why have you come, to which I declared that I was seeking truth to understand my own nature and achieve the greatest possible becoming. The third was what do I hope to gain from the Queen, to which I replied that I was seeking her knowledge and blessing.

The thick, golden double doors opened to reveal a long hall with tables lining the walls on either side. Sitting at the tables were throngs of angels dressed in gossamer white robes, talking together in a festive atmosphere. A long red carpet led to a great golden throne on which an enormous brazier was burning, emitting thick, black billows of smoke. Many more angels surrounded the throne in attitudes of worship and devotion. The Venus Senior of Air walked with me to this throne.

A grand, regal, matronly voice came from the brazier, asking me what I hoped to gain from an audience with the Queen of Air. I declared a desire to learn her mystery. She

told me that none could reach the King of Air except through her. I'd have to be prepared in order to pass through.

Several angels stripped me of my magick robe, poured three cups of water over me, and dressed me in the same type of garment all the angels were wearing. Then, the Queen stepped forth from the smoke of the brazier, a towering figure who picked me up in her titan hand. I couldn't see much of her except the myriad folds of her long motley colored dress. She set me in her enormous crown in a jewel setting surrounded by purple stones in other settings. I gazed out from my place, far above the floor of the palace. Angels came to me and laid me flat on a table there in the jewel setting. They called up fire from the surrounding air which burned me to nothing. I felt no pain but found myself carried by the smoke from the fire all around the palace as it diffused through the air.

The message in all this was that the focus of mind is one with its transcendent source and that I needed to realize the ever present reality of consciousness. Then, the palace was swallowed up by thick, white mist and I found myself in a limitless space, still in a diffused state. The King of Air appeared, truly gigantic like his mate. I hovered near his face as he declared that I would soon evoke him directly and he would come to me then, as now.

AHAOZPI came to me then and I coalesced back to my focused form, magick robe and all. She guided me back to my body and told me to call her again. I left the vision, banished the angel, and closed in due form.

The mystery of the Virgin is one of purity.⁴ Will overcoming animal desire is the way to enter that state of mind

needed to understand this mystery. Such action hurts with a mindset developed in a sexually obsessive, yet repressive society but certain mysteries call for the state of purity. Only the pure in mind and body can contact the Queen of Air. She expresses the fullness of my personal subconscious, impossible for a synergistic focus of ego to grasp fully but which has its place among many other life currents therein. The source and wholeness of all personal being is the Truth that fully comprehends incarnated consciousness. A state of purity is needed to connect with this transcendent principle, the metalevel of transcendent personal consciousness. I am humbled yet elevated and blessed by contact with this totality of my being.

Now, I feel slightly buzzed from my Air contacts, with a sense of the diffused perspective gained, after being sacrificed in the crown of the Queen. It seems to me that I should call AHAOZPI for spirit sex like I did with HTMORDA, Luna Senior of Air. Certain mysteries cannot be apprehended by direct observation and contemplation but only in silence so that the fullness of being may act unhindered. I must cultivate this type of operation of greater conscious action.
Monday, February 19, 2001

It occurred to me that I confine myself to the use of the angelic calls and tablets only in the context of a formal open temple, whereas Dee and Kelly simply sat at a table furnished with various talismans and conjured the angels. No record of any organized ceremonial has ever been found, to my knowledge. Even the old grimoires are sketchy regarding ceremonial operation, although perhaps, they were meant only for people taught in particular schools of magick who would know the details of ritual omitted in the published material.

So, to experiment, I stared off in a random direction, pronounced the Air call, and summoned AHAOZPI as she requested yesterday. I lay on my bed naked and received her vision and contact with no more formality than what Dee and Kelly did centuries ago.

The vision began with the beautiful angel lying on top of me but there was no initial sexual stimulation by the palpable pressure caused by this psychic projection. I achieved an inner vision of being held by the Senior as an infant held by its mother. My penis began to throb with excitation after awhile but then my neck tightened up with muscle spasms.⁵ She began to kiss me while I did what I could to relax the muscular tension and surrender to her.

Gradually, a dark current ran all through my body from my feet to the top of my head. It completely absorbed and encompassed me and split into two halves, between which emerged a shaft of white light. The Mother is all and I am but a ray of light in her void. I brought myself to orgasm under the loving and encompassing influence of this dark Mother and then left the vision without banishing of any kind. The angel projection was a convenient device to open my awareness to the presence of the Mother archetype within me, the vast unconscious potential from which I, the ego, was born. This needn't be confused with the mother that gave me physical birth. I love them both.

Later...

My neck tension has continued since today's impromptu AHAOZPI evocation. I ritually gave the angel license to

depart and then performed a Lesser Banishing Pentagram Ritual. This helped somewhat but not completely. Yes, formal temple ceremonial definitely helps handle the intense energies of magical evocation. Perhaps, I need a break from this Work for a while.⁶

AHAOZPI – Venus Senior of Air
 Sunday, April 1, 2001

Having fully recovered from my ill conceived sex magick experiment, I've again evoked AHAOZPI, Venus Senior of Air, with great effect. At the beginning of my performance of the temple opening, long before any angelic conjuration, I felt an enormous sense of power which made me giddy, a sure sign of Air influence. Here is another example of the effect of a ceremony reaching into its own past, before it is even performed. A vast hyperdimensional head of a distinguished old, bearded man moved through the temple, seen with my inner sense of the physical world around me. It was in constant motion, yet remained absolutely still, truly a projection from higher dimensions through the three dimensional space of my magical workplace, or at least my mental picture of it. This awesome impression persisted throughout the opening ceremony but faded away upon the final declaration of temple readiness. It seemed strange to me that such a masculine presence should have manifested so early in an evocation of a decidedly feminine spirit but I forged ahead with the conjuration of AHAOZPI.

She appeared readily to my inner sight, looking very much like the Luna Senior of Air, with round head and huge mouth.⁷ She said that I wasn't ready for the next step in my initiation

and that I should return immediately. I told her of my difficulties regarding certain traumatic childhood experiences that continued to haunt me and asked for her help and advice on how to heal these emotional complexes.

Suddenly, a male voice from above said in a deep, echoing voice that he would help me. He told AHAOZPI to lead me to the Gate of Light and there I would learn the answers to my personal problems. Only the great King of Air could command an angel this way. The Senior seemed apprehensive but obeyed the authoritative voice. After walking a short way through the vision space, we came to a golden double gate, behind which was a set of eight stairs leading up to a vast blue sky. The disembodied voice told me to pass through the gate and climb the stairs if I wanted to learn the answers to my personal problems. I immediately went to the top of the stairs and looked out at the sky to see a vast hyperdimensional image of my own head. The King's voice said that I was not yet ready to receive a complete vision of him but that my answers lay ahead of me.

I was then told that I had to understand myself completely as the focus of a greater consciousness. I needed to achieve the perspective of superconsciousness and effectively impose my Will on those aspects of my psyche I wanted to change. To Will on the superconscious level is to Will with wholeness, to reach into the system from without and so have control over any part thereof. This metalevel of operation is what John Lilly referred to as the metaprogrammer.

I translated myself from my individual perspective, standing at the top of the stairs, to the hyperdimensional self image looking at the stairs and myself.⁸ The space surrounding

the stairs was black. After awhile, the Air King told me to return and so I did. I closed and banished in due form.⁹

I'm very intrigued to have had the Air King intercede on my behalf. AHAOZPI couldn't give me guidance but her ruler did. My superconscious powers are working from outside my personal psyche to bestow greater health on me. My magick has become versatile enough to yield the type of projection needed to achieve my purpose, even if the particular evocation is off the mark. Ultimately, all the spirits are one, my own projections.¹⁰

The eight stairs represent Hod, the first step to superconsciousness, the level beyond the personal. The Air King told me that I'd never be able to pass on to Water without first achieving the metaprogramming level since that element is pure superconsciousness, completely impersonal.

I believe the hyperdimensional image of the old man that appeared to my mind's eye at the beginning of today's ceremony was a shadow of the Air King, a foreshadow of the vision to come. His projection into the past was sustainable to me, although direct contact was not. The transtime nature of magically enhanced psychic energy projection could be harnessed for the development of ESP abilities such as prescience and clairvoyance.

AHAOZPI – Venus Senior of Air
 Sunday, April 15, 2001

I have evoked AHAOZPI, Venus Senior of Air, for the third and last time on this round, having completed my Air

Queen initiation. At the start, the angel appeared before me and kissed me warmly. She told me that I was ready to complete my initiation and led me into vision.

I was once again seated as a jewel in the crown of the Air Queen, just where I left off. A booming female voice said that I was ready to see her, the Air Queen. She introduced herself as MARDALA (seven letters like all the other Senior names). She was hyperdimensionally, interdimensionally vast, with only the top half of her projected into the palace. She had long, curly, black hair, big lips and teeth, and was regal and matronly. It was as if the entirety of reality focused itself to form her body in the palace.

She then lifted me up with her titan hands beyond the palace, beyond normal space, to set me in a chariot with two great wheels. Only the inherent force of the cosmos drove this great seat as it transcended into the infinite starry space of holistic existence. MARDALA took me to a place among the stars, one star in the company of stars, all the while intoning litanies to Nuit based on passages out of chapter one of “Liber Legis.” I took my fill of love under the stars, a true child of Nuit.

Inspiration came to me to realize that love is the essential mystery of MARDALA, the ultimate truth of being and projection. All phenomena are understood to be expressions of universal love from the transcendent perspective. A great feeling of love and joy filled my whole being as starlight filled me all the way through, causing me to shine as a star.

I rose above my vision body as a glowing point of pure light, radiating to all points of space and united with them. I

achieved a state of pure paradox in, among, and in between all dimensional states, yet transcendent to all conditions, truly as Hadit. I am the Father, eternal consort to Nuit in all her forms and expressions.

The ecstasy was indescribably sweet but I noticed that its scope was limited to the subtler levels of my psyche. Seeking integration with all states of my coherent personal consciousness, I reunited with my vision body and shed my serpentine light to all the mansions and hollows of my psyche and aura, even to the quietest motivation. My entire material being was infused with light, love, ecstasy, and paradox, in every fiber and all at once. The parts and the whole became one.

This intensity quickly built to an overwhelming crescendo and I experienced a moment of auric supercharge that sent astral fire to every nerve ending in my physical body, so startling that it almost threw me out of my trance. I resisted the energy and pulled back from the ecstasy. It was just too much to handle. The effect was gone in an instant but the awesome memory of it lingers still. Only repeated experiences of such overwhelm can enable me to withstand this kind of intensity for long. Channeling such power as magical projection will surely enhance my abilities.

Hadit is all states, all conditions, and makes connections among them in any and every combination possible. He is the projector (and projection) of Nuit, spacetime focusing possibilities out of itself from higher to lower dimensional states. These superpose to form all energy and the matter derived therefrom. Thus is universal consciousness.

At one point in my ecstasy, the voice of the great King of Air came to me and proclaimed that I'd fulfilled the initiation of love and that I was ready to move on with my evocations. I would explore light, even though some of its aspects would cause me distress. All must be persevered through because every aspect was necessary to the whole. All motivation must be experienced from the standpoint of universal love such as had been given to me in vision. Only this perspective enables understanding and unity, the ultimate superconsciousness.

HABIORO – Mars Senior of Air
Sunday, April 22, 2001

I've evoked HABIORO, Mars Senior of Air. He came out of the tablet and pushed his face into mine to commune with my psyche. He said that I was ready for the next initiation and that I should go to the skies now. The infinite sky space of previous visions opened before my mind's eye so I went into it.

The angel assumed vast, interdimensional, pandimensional proportions in my vision and told me to take my place here as the emanator and source of being. I shifted my state and became the Senior, a great field of being whose focuses of consciousness were everywhere within, unlimited potentialities of emergence of individualized perspectives. HABIORO's disembodied voice said that I needed to take my place as a god to assert control over the forces of nature. Only a god, who encompassed all the elements and so stood outside them, could command them effectively. Then, he told me to call forth the lightning and I did so. The whole sky space was shot through with mighty bolts of white lightning, blindingly brilliant. They became steady streams of forking energy, columns of pure power.

I communed with this energy and asserted my Will as a god of being, a primary principle of creation.¹¹ After a short time, HABIORO appeared before me in the sky and led me into a hallway that I was inspired to create as a psychic projection (a projection within a projection). We came to an altar on which was a great golden chalice. He told me to drink from the cup and undergo initiation. I drank of the black fluid and my projected vision body was swallowed up in darkness. It instantly dissolved, freeing my consciousness to attain the field perspective once more in the infinite sky.¹² Then, the angel told me that it was time for him to leave so I gave him license to depart. I returned to my physical senses and closed the temple in due form.

I here note that a number of fantasy movie themes appeared in today's vision. Death by drinking poison from a golden chalice and calling the lightning were events I've recently seen in films depicting magical stories. The former dealt with the Holy Grail and the latter depicted a powerful wizard at the point where he could have been corrupted by temptation. These issues are compelling for a magician who is told to assert his innate godhead. Delusion and egotism are pitfalls for a wizard who loses the understanding that everything that lives, is a god in truth. To be a god is simply to channel the wholeness of being. This is the challenge I've been given in this vision, to rule completely over the elements of my consciousness while living in a world full of others like myself.

“Every man and every woman is a star.”

AAOZAIF – Jupiter Senior of Air¹³

Monday, May 14, 2001

I've evoked AAOZAIF, Jupiter Senior of Air, to fantastic effect. He delivered by far the most intense magical charge of any Air angel to date, including the Air King and Queen. The vision did not deal with the usual series of psychological issues but rather began a new phase of development completely transcendent to anything to do with my personality or past experience. I've been initiated into a whole new way to exist.

AAOZAIF stepped out of the Eastern Quadrangle as I meditated after his conjuration. Instead of entering my mind or talking to me from the other set of dimensions contiguous with the familiar space and time, he took me by the astral hand and led me to a far away dark space. I found myself in a dual state, partly inside my body and part outside it. Before us was a certain symbol of utmost secret nature floating several feet above the floor. The angel said that here was the mystery of the celestial nature. If I was ready to receive this mystery and join the Order of those who likewise keep it, I must take an oath. I readily agreed and felt an auspicious sense of occasion.

I, Frater W.I.T., swore that I would keep secret the mystery of the secret symbol from everyone who was not worthy to receive it. There was no penalty clause to this oath. The responsibility belonged to those who took it, a rare selection among humanity.

Upon completing the oath, the symbol leaped onto me and imprinted itself deeply into my aura, from my head to my perineum, from my Sahasrara to my Muladhara. The rush of energy and sense of presence was so intense that I almost

collapsed and lost the vision. This was a supercharge that rivaled the flaming Kundalini experienced with the Fire tablet angels. No doubt, the symbol is a permanent addition to my aura.

AAOZAIF delivered a lecture on the nature of the celestial level of existence. It was beyond the elemental world in every way. The mode of thought was different, not being based on manipulation of the elements of personality and personal experience. A truly higher state of being was called on to express consciousness. Magical technique had to be different because of this. The basis was no longer the simplicity of four but rather the complexity of seven. A whole new magical reality had been formulated.

After this, the angel led me to his throne, a basic affair, gold but unadorned. He said that the Mars angel had bidden me to sit on that throne. To do so, I needed to take the transcendent perspective, the true Thelemic perspective. Only then could I rise above the pain of the roiling of the elements. He told me to sit at his right hand so I sat down next to his throne on the floor of the dark space.

Soon after, I took my leave of the angel and gave him license to depart. I performed the temple closing ceremony in a fog, still feeling the charge of the imprinted auric symbol. I went to dinner after this to help ground myself. If I'm now part of another Order, it's not an organized body but rather a shared level of consciousness, a true and invisible Order.

AVTOTAR – Mercury Senior of Air

Sunday, May 27, 2001

I have evoked AVTOTAR, Mercury Senior of Air, in due form. Surprisingly little has happened since the glorious initiation bestowed on me by AAOZAIF, Jupiter Senior of Air, so I thought that a piece of this puzzle of Air initiations was missing, that is, Mercury. Today's vision proved I was wrong about this.

The vision began with the angel appearing to my mind's eye as an enormous interdimensional man with the typical Air moonhead. He held a throne in his hands and set me down on it. He raised me high over his head into a dark space and a great feeling of upward motion shot through me. Upon extending his arms fully over his head, AVTOTAR sent bursts of energy through me but with each jolt, I could feel myself offer resistance to the current. The message was clear that my aura was not yet a fully efficient channeler of cosmic energy.

Then the angel told me that I was not yet ready for this evocation. I had not yet finished assimilating the initiatory symbol given me by the Jupiter Senior of Air. Mercury was not a missing piece of the puzzle presented to me by the Jupiter initiation but rather a new step in the process in its own right. The angel showed me the symbol of most secret nature and said that every part therein had to be fully worked into my being before the process was complete. Furthermore, adjustment had to be made by those aspects of being beyond my mind that dwelt with me. I needed to meditate on the symbol of most secret nature in order to further this process of initiation.

With that, I gave the angel license to depart and closed the temple. However, during those ceremonies, a strange energy began to flow through my mind and aura, hampering my concentration. I've experienced this effect following other evocations where dramatic breakthroughs had occurred.

A small voice inside my mind said, "Ha ha! I fooled you. The initiation took place."

I still feel affected but less than before. Looking back on this experience, I think that I had a reaction to the presence of AVTOTAR. Due to the fact that I wasn't yet ready for his Work, a lying spirit/projection arose from my subconscious to taunt me. Indeed, an aspect of Mercury is the trickster. Such is the ape of Thoth.

At any rate, my time wasn't wasted.¹⁴ I know now that no pieces of the picture are missing and that my proper Work must deal with the symbol of most secret nature. I'll evoke AVTOTAR again when fully integrated with the energies of my initiation and can channel energy more efficiently through my magically enhanced auric system.

AVTOTAR – Mercury Senior of Air
Sunday, August 5, 2001

I've successfully evoked AVTOTAR, Mercury Senior of Air. He stepped out of the eastern quadrangle and entered my mind to reveal a brightly lit idyllic scene of countryside, almost cartoon like in its beauty.

The angel said, "Come and learn the mystery not yet

revealed.”¹⁵

We walked up a large hill and at the top I saw the brilliant sun right in front of me, shining yellow and orange.¹⁶ I greatly wondered at this magnificent revelation and was absorbed by the celestial orb come down to earth.

AVTOTAR remained by my side, on the right, and told me to behold my source. The source is the One and every part of all and the All. Every piece of existence is the All-One in a particular function. Here is the source of the Light of which I am the genius, I beyond all I am, the core essence of all phenomena and the tendency to unfold as such.

The glorious light of this daystar filled not only my psyche but also my nervous system and aura, too, from head to toe. The whole vision was taken up by brilliant orange-yellow light but suddenly a darker space opened up before me, like a chamber, to reveal four tablets of orange-yellow stone shaped like steles. They were arrayed in pairs, two on my left, one behind the other, and two on my right, one behind the other. Inscribed on them were letters of an alphabet of which I’m not familiar, definitely not Enochian, but somewhat like the Sanskrit alphabet.¹⁷

AVTOTAR told me to take the tablets and then led me out of the sun over to a clearing in the natural setting. We came upon a table on which was a clear glass bowl full of silvery water. The angel said that here was a mystery of Mercury and that I should meditate on this symbol. I could also return to this place whenever I wanted. Then, AVTOTAR told me it was time to leave so I exited the vision and gave the angel license to depart.

I felt strangely unaffected by the vision after leaving it but during the closing, the tremendous energy I absorbed made itself felt.¹⁸ The orange-yellow energy rose Kundalini-like from my feet to my head, encompassing my whole body and permeating every cell and space therein. Concentration was difficult at times while in this state of supercharge but I managed to close the magical workplace in due form and put away my equipment. I now feel well adjusted to this airy, mercurial force of source, having been well prepared for this ordeal by the Jupiter Senior of Air initiation. I was truly ready for contact with the Mercury Senior of Air.

So, I've reached to the mysteries of the One that is All and in all, the only truly existing entity in its myriads of functions in the universe. Totality exists at every point, every bit of matter and energy, every thought and concept on all planes and scales, and encompasses all as a continuous holomovement.¹⁹ Each projection is truly its own source but acting in a particular function, one ray of a vast star shine. It may appear as an entity in its own right to a terrestrial sensorium but the clear sighted may recognize the One therein. The ultimate reality is the realm of commonality of all concepts and states of being and so patterns from any plane or space may be connected at that level. New realities may be developed from the ground up. Terrestrial/futique fusions of any sort may be developed at the root level.

Monday, August 6, 2001

I forgot a subtle detail about yesterday's vision but was reminded tonight by some haunting psychedelic rock music. This detail of the magical landscape was so subtle and so far in

the background, underlying the more obvious images, that I mistook it for interference and so ignored it. Tonight's music stirred my emotions in exactly the same way the subtle darkness and mystery behind all the light did yesterday. It was like how the voluptuous night sky is overwhelmed by the light of day but remains nonetheless. Images such as a storm over green hills and a dark purple sky on a brisk autumn night with a cool wind blowing by, carrying the possibility of a coming rain, come to my mind under this influence. The lesson is that Mercury is a dual natured energy at every level of its expression. It is the essence of duality from the most sublime to the most dense. Suggested here is the mystery of the upward flowing versus the downward flowing Kundalini, the dove and the serpent. AVTOTAR has brought me an expansion of consciousness that stands in clear counterpoint to the four previous, strongly gendered visions.

HIPOTGA – Saturn Senior of Air
Sunday, August 12, 2001

I've evoked HIPOTGA, Saturn Senior of Air, in due form. At first, I saw nothing but a red-violet space. Red-violet is the color of the zodiacal sign Pisces, the last in the series of twelve. Then, the angel appeared with skin the color of indigo, blue-violet, the color of Saturn.²⁰ He had the same moon shaped head as most of the other Air angels. His light cast many indigo shadows against the background red-violet space which at times obscured his face. After a time of silence, the angel's head became the shape of a human's.

HIPOTGA reached his indigo arm straight into my chest to touch my heart. This produced no sensation except a feeling of

weight on my chest. Suddenly, my vision body cracked open like an egg. The inside was all indigo. The angel reached into my open frame and pulled out an indigo baby who was very happy and smiling broadly.²¹ The angel carefully set the baby on my head²² and then closed up my vision body but with all the cracks intact.

Then he told me, “Behold the baby of HIPOTGA. Let him be your guide.” He stepped away from me as the baby began climbing up and down my body, to the left and right. He finally settled in my heart chakra, his little feet reaching down to touch my Svadisthana chakra, a little below my navel.²³

I asked the angel if I’d be ready to evoke the Air King when I felt ready. He said I’d be ready and to be guided by the baby. Then, he told me to return from the vision so I gave him license to depart and closed the magical workplace in due form.

I feel that making this psychic baby is the reason for my human incarnation and that it was for him that I must live and preserve my Work and myself. My life’s focus now seems shifted to the baby, a clear symbol for my Dwarf Self, my True Ultimate Self.

The color of Pisces seems to indicate an ending of an era, a cycle of life. Out of the death of my old sense of self, my old psychic reality, a new self is born. This identity relates to many similar symbols in popular media, such as, *2001, A Space Odyssey*, as well as the counterpart of Ra Hoor Khuit, the babe in the egg called Hoor Paar Kraat. He is Harpocrates, symbolic of pure innocence and pure protection. Aleister Crowley associated this Thelemic deity with The Fool of the Tarot, Trump 0. The Babe is the source of all and its truth

throughout. As Freud said, the child is the father to the man. Here is a foreshadowing of what human evolution has in store in this new aeon. My epiphany is at hand.

BATAIVAH – King of Air

Sunday, September 2, 2001

I've evoked BATAIVAH, great King of the East and Air, to only partial effect. The opening lacked the usual flashes of transcendent vision and the overall sense of power was low. There was no sign of paradoxical transcendent energy reaching back from the future evocation. Upon conjuring the King, I felt him behind and below me, his body reaching downward far below the floor of my apartment. He cupped me in his gigantic hands as I entered vision.

A long corridor stretched out before me, like in some great underground network or mountain retreat.²⁴ The walls were smooth and well hewn from the rock. Torches lined each wall to light the way. I moved myself rapidly through the hallway, the torches appearing as lines of blur on each side of me. After many curves, turns, and straight passages, I came to a huge set of wooden double doors on which was carved no less a symbol than that given me by the Jupiter Senior of Air, impressed on my aura. Here was a chamber of profound initiation.

I knocked on the door six times, as befitting Tiphareth, the state of celestial initiation. A voice on the other side of the door asked, "Who goes there?"

I introduced myself as Frater W.I.T., a seeker of wisdom and initiation.

The doors opened to reveal a vast, dark room. I could only see a few feet ahead. Energies similar to those received in my most intense Order-bestowed initiatory ceremonies charged my aura as hooded figures approached and blindfolded me. Although my mind's eye was covered, I could feel my surroundings slightly. An old, male voice greeted me and led me to an altar on which was a large, thin tome bound in brown leather. This was placed in my hand. I then took an oath to persevere through the ordeal of the initiation and to keep secret the mysteries revealed to me herein.

There followed a lecture from the western officer, who said that the great King of Air could not be fully reached by man but those who were ready could gain a clear glimpse. Consciousness arises from pure darkness and so is incapable of reaching back to its transcendent source by its own action. A guide is needed to draw that little self beyond itself.²⁵

My blindfold was then removed and I could see the eastern officer. He was a very old man, dressed in a white robe and holding a wooden staff. This Hierophant bestowed upon me the Sash of Light, a plain red ribbon draped over my right shoulder. Next was the Medallion of Truth, a silver disk on a silver chain, but I couldn't make out what was engraved thereon. Finally, I was given the Scepter of Light and was led to the east of the initiatory temple.

The old Hierophant told me that he was not the Air King but merely an angel guarding the entrance to his throne. The realization of such a grand nature would have to build slowly, growing like a flower in my heart of hearts. I was to leave the vision and close the magical workplace but without banishing the King I'd conjured. At some future time, I could redo the

evocation and see what more I could learn of the King's nature.

All the while, I could feel the King cupping me in his hands while holding me over his head. He held onto my feet during the closing and so was not banished back to pure potential. Towards the end of these ceremonies, he sat me down on top of his head like a crown, just as the indigo baby from the Saturn Senior of Air vision sat on my head. A three level projection system had been set up: the source field, myself as the projecting projection, and the focus of my projection, my source projected as my image.

As the three of us came into vibrational harmony, we merged into the form of a vast hawk of electric blue fire, with a dragon's tail that extended down into the abyss of depth. I'd seen this image before, long ago, in a spontaneous vision that occurred on my way home from work. This was before any of my magical initiations and training, although I'd read a number of books on occultism by this time. Still, this vision of a far away reality seemed to beckon me forward. Now, the far flung vision was right up close and I was a direct part in it. The transdimensional connection only lasted a few seconds but the sweet memory remains with me still. Having experiences like this is the reason for my existence.

I can still feel his presence, a personification of the Kundalini currents which flow through my inner and outer reality, creating my every experience. If the ultimate of Earth is the wholeness in which life takes place, the ultimate of Air is that life actually taking place, constantly emerging from pure potential and cycling back to its higher source dimensions. It is the arena of life and its focus on itself to produce that life, the cause of its own cause and the effect of its own effect.

It seems to me now that my next attempt to evoke BATAIVAH must be done in an Adept style temple, with a white altar cloth and red and white tapers, instead of black and white tapers.²⁶ I used this temple setup long ago to initiate myself to develop new mysteries as my inspiration guided me. It's the kind of thing one does after resigning from a magical order. The first round of my Enochian Watchtower evocations completed the Work I'd left unfinished in my former involvement. This second round is taking me a huge step further into a new reality, introduced to me by the very heart of initiatory magick, initiated by my own effort. This is what Aleister Crowley did after his departure from the Golden Dawn. His is an inspiring example.

BATAIVAH – King of Air
 Sunday, November 11, 2001

I have successfully evoked BATAIVAH, King of the East and Air.²⁷ The way stands open to proceed with the subtler elements as the failure from the first round of Watchtower evocations is now corrected. I've achieved the inner connections missing from my first attempt and now a close relationship with BATAIVAH is established.

As with my previous attempt to commune with the Air King, the vision took the form of an initiation, only this time the title of Hierophant was bestowed on me. I was as a little child as giant, gentle hands purified me by bathing, consecrating me by holding me in a column of smoke from a giant censor, and constituting me as a Hierophant by setting another copy of the symbol of most secret nature in my aura, just as the Jupiter Senior of Air had done. This all took place

in a completely dark space; the initiating hands themselves were barely more than an outline.

After being prepared in this way, I was handed to the King of Air and he set me in his heart center as a lamén, just as the Hierophant in Aleister Crowley's Thoth tarot deck has in him. I could feel the force lines of the pentagram around me as the power of the Air King flowed through my every nerve and thought. My nervous system scintillated with ecstatic golden light. Then, I felt my own indigo child projection at my heart center glowing as well. The magical alignment that had occurred in the last vision had been reestablished but without the fiery blue hawk image. We were bathed in and penetrated by the golden brilliance.

BATAIVAH then lifted me to sit on the top of his head as a crown and I did the same with my child. The King of Air proclaimed me as a Hierophant of the new aeon, to rule over my own reality that was my life in the Aeon of Horus.²⁸ All the Air spirits were commanded to obey me. I was told that the sacred sanctuary that I was now able to enter was the great city of the Watchtowers. The word of entry was love, which is its nature. A secret word was given to me to control my way in the sanctuary/city. Study of its numerical and Qabalistic correspondences would help me understand its significance.

The city suddenly surrounded me, a hyperdimensional place far beyond anything I'd ever seen before. The most complex and bewildering drawings of M. C. Escher were simplistic by comparison. Everything was golden yellow. The walls, stairs, and terraces were all self luminous and in continual movement. The dimensionalities were so complex as to appear continually falling into and through each other. Only

this movement could properly express the transcendent nature of the space and time of the city. The scene was like a flower with an unlimited number of petals, constantly blossoming and circulating back to an unseen center. Particular buildings and streets defined whole dimensions. Yet, underlying all the frenetic unfoldment was a complete stability, an enduring nature that surpassed the shifting dimensional circulations. All the movement and the root unity thereof were as one simple, perfect harmony. The whole city seemed to sing pure, holistic, complex love.

I called MARDALA, Queen of Air, to witness my invitation to this new level of transcendence and she immediately appeared by my side. She towered over me while radiating a surpassing love that echoed that of the Air city. We stood together and were one with the awe inspiring scene.

I absorbed all I could from this state of being and becoming. My entire nervous system and aura buzzed in sympathy with the awesome vision. Eventually I gave all of the Air spirits license to depart and closed the magical workplace in due form in a state of complete dazzlement. I went to dinner afterwards to ground myself. The food helped a lot. My physical senses returned to normal as well.

So, now I'm a Hierophant of the new aeon, of my own psychic order. Of course, what is significant here are the circumstances of this initiation. My personal magick is now fully established as independent of any manifest order. My initiation is now fulfilled in a way not achieved in any established group of which I've been a member. This pinnacle of spiritual transcendence as well as the path to it is an essential aspect of BATAIVAH's true nature. He is the

embodiment of the metalevel of all mind and projection.

Monday, November 12, 2001

The full effect of my Air King initiation is beginning to be felt. The power of my inner and outer visions has increased dramatically. My trances are considerably deeper than before. I understand that power is a dream symbol for complexity of dimension, of psychic relationships used to model the surrounding physical world and the internal worlds of mood and emotion. It is clear to me that the breakthrough contact with the great King of the East has established a new internal dimensionality, a new set of complexities that extend beyond any previous state of consciousness. The self recursive flow of the gestalt of my mentality has expanded to encompass a metalevel of understanding, of meaning, of vision.

Thinking back to the dream symbol of the new mind, the hyperdimensional city of the Watchtowers, I remember sensing a threshold to another mode of consciousness underlying the ecstatic power and golden brightness that surrounded me on more sides than could be counted. It was the boundary between personal and impersonal consciousness, between Air and Water. The ultimate of transcendent personal consciousness merges with impersonal consciousness, the microcosmic wholeness whose synergy is the personal focus of incarnate psyche. I failed to fully grasp this lesson of the Air King during my last round of Watchtower evocations, which is why my first Water angel evocation caused me such a shock. This time, properly prepared, I'll be more ready.

The personal psychic gestalt makes an impression in its source field of impersonal consciousness, the aura. This impression is an emulation of personal psychic patterns but in

purely impersonal terms. The similarity of information yields sympathy between the two life fields, enabling communication between them. It is hereby possible to shift personal awareness to the impersonal level through this interface. To the mind's eye, this interconnection appears like the fires of consciousness arising out of pure darkness. This auric impression of personal emulation can be called a verge field, with mind being seen to verge into becoming from pure potential. This creation is two-way, the psyche making its impression in the aura while the aura focuses itself into a mold from which the psyche takes its shape.

The first emergence of personal consciousness out of the darkness of verging, focusing potential can be seen by the mind's eye as spiral energy unfolding from a state of pure wholeness. The spirals are unfolding dimensions drawn directly out of the ocean of undifferentiated being. All the complexities of material and psychic sensation are woven from these curling threads of pure expansion. The self is an image of the Self, which is an image of the universe. BATAIVAH, my baby projection, and myself are as one complex unfoldment of possibility, one coherent reality.

All this has great significance for the practice of magick. Herein is a detailed explanation of how magical influence operates. The mind is mystically supercharged by an attuned aura sending its cosmic impressions, holosignals, through the interface of the verge field. Ceremonial activities manipulate the archetypes by which the mind builds its conceptions of reality and thereby a seed intention is imposed on the transcendental level. This conditioned, magically charged psychic energy is then projected back to the aura through the same inspiring interface between personal and

impersonal consciousness. The aura then projects its supercharged, imprinted holosignals in natural, material terms to the cosmos focused upon it. In the holomovement plane of existence, the seed intention is propagated throughout all of space and time, subtly altering the way in which events unfold. The cosmic response is most pronounced in the vicinity and life of the magician but the whole of the universe is affected to some extent. The subtlest of forces is expanded and intensified to macrocosmic proportions.²⁹ Every willed act has its effect on some plane or other. Thus, the purpose of life is to bring order to the universe rather than to bring about more chaos. Magick is the highest order.

Sunday, November 18, 2001

Today, I underwent a remarkable transition of consciousness, of personal identification. This personal transformation echoed far into my deep subconscious and throughout the planes of the impersonal. The perception was a slight touch of an indescribably powerful presence. Simply put, I was inspired to surrender my sense of self identification and self worth to the impersonal beyond, the ocean of wholeness of which I am but a pin drop of synergy. All that I am and all that I do is devoted to and justified by this higher power of my life. No matter what happens to me in my material life, all value is derived by the impersonal contact of destiny. The temporal events of the world, of human society, are merely so many ripples on the surface of an ocean of wholeness and bliss far beyond imagination. Physicality is mere illusion but the Truth is the wholeness of all things.

BATAIVAH – King of Air
 Sunday, December 9, 2001

I've evoked BATAIVAH, King of the East and Air, for the third and last time on this round of Watchtower evocations. It seemed best to make a third contact with this ultimate principle of consciousness after having gone through the radical transformation of several weeks ago. I wanted to experience BATAIVAH from the Hanged Man³⁰ perspective. There was little in the way of a sensation of charge during the opening and the vision began equally placid. I wondered if I'd failed to evoke the great angel, even though his vast hands cupped me like in previous evocations.

BATAIVAH's booming, omnipresent voice told me that I was ready to move on to Water and lifted me up to view the infinite sea, a vast, dark expanse that had appeared during my previous Water angel evocations. This was the Watery equivalent to the limitless sky vision of Air. With a great thrust, he tossed me into the dark sea and I felt its awesome infinity. My entire nervous system polarized in response to this transpersonal field of consciousness, attaining full field consciousness. The King told me to 'reach thou forth,' as if to suggest that I evoke myself. This actually makes sense from the impersonal point of view. In a situation where a transpersonal expression is evoked, who is evoking whom? Being evoked by what I evoke would be true paradox, the telltale sign of magical influence.

I remained in this beatific state for a time, my aura reorienting to the higher intensity of conscious unfoldment and process. Suddenly, the six Water Seniors appeared surrounding me. They were only outlines of white against the

black background, shadows of light in the ocean of darkness, but they were as I remembered them from my first round of Watchtower evocations. I was the center, as if I was their King, RAAGIOSL. I was the concentration of impersonal consciousness, the face of the sea.

I communed with the great sea and the Water Seniors until a current of unfoldment energy manifested which returned me to physical consciousness with a hyperdimensional flip.³¹ I closed in due form but my concentration was afflicted by the overwhelming energies absorbed in vision. Performing my Keyword Analysis during the banishing hexagram ritual opened my heart chakra wide as never before. Now, I feel as if my entire being has been rearranged, perspectives and identifications switched. More of me is now invested in archetypal consciousness.

CHAPTER X

VISIONS OF THE GREAT WESTERN WATCHTOWER OF WATER SECOND ROUND

LAOAXRP – Luna Senior of Water
Sunday, December 23, 2001

I have evoked LAOAXRP, Luna Senior of Water, to excellent effect. A truly higher level of reality has been revealed to me. That aspect of consciousness which was missing during my first round of the Watchtowers but has since been discovered came to full clarity during the opening and enabled me to channel the force of angelic Water comfortably. Instead of being overwhelmed, I felt and continue to feel a gentle blessedness, a happy love and peace that yield joy.

LAOAXRP appeared in a vast, dark space with a full moon shaped head very like the Air Seniors. She wore a dark robe and was of vast and transcendent dimensions, just like that greater consciousness revealed by my city of the Watchtowers

vision. Now, I have realized myself as the principle that encompasses and interpenetrates my microcosm, the core contradiction that can project itself as any mental image or sensation. The evoked gestalt of angelic transcendence hovering before my mind's eye was just such a holistic extension of my self/other circuiting.

She cupped my self image, my microcosmic identity, my point of view, in her hands and told me to come forth as I'd told her during the conjuration. At this, my self and my holistic superconscious projection linked more intimately and a continuous cocreation across many dimensions was realized. The flow of impression and sense of self was expanded very far beyond the norm.

I looked out into the dark void and it clarified into an infinity of states of being¹ with an infinite number of connections between each and every in an infinite number of combinations. The Senior said that there are infinite series of spacetime events, each path of evolution through time existing in its own domain in which they are realized. Physical manifestation occurs by the interaction of different conscious perspectives with each other and with the unlimited potential of what may unfold from the wholeness of things. Magick, then, is simply a matter of linking to the potential domain wherein the desired effects occur. Projection of the magician's whole self through such possibility streams enables experience. Superconsciousness manipulates these domains, realizing and releasing potentials of experience at will. The self must link to its transcendent source sufficiently to gain the ability to move among the enfolded potentials at will.

Few words brought all this understanding of impersonal

consciousness and I could feel my own limitation of reality unfoldment ability in the midst of this grandeur. I am deliberately holding myself back from dissolving into cosmic consciousness in order to live a relatively normal life as a human being here on earth. Only in this way could I learn in concrete terms the operations of existence. The limited human perspective allows for certain realizations about the unfolding universe not possible in any other way.

Upon accepting my limitations as a consciously Willed condition, the dark space burst forth in profound radiance, each series of unfolding possibilities shining like a bolt of lightning. The infinity of detail was illuminated in every aspect. Still, underlying the wonder of this creation and the nobility of my True Will was plain, cold fear. Fear of death and fear of change were holding me back from becoming a more evolved being able to more effectively channel this superconsciousness into physical manifestation.

I projected this nameless, deep seated fear into the plenum of potential before me in the hope that the form it took would give me some clue as to how to banish it permanently. The brilliant vision space turned pitch black and then a distance woman's voice said, "Take your will and fill of love under the stars."

I knew instantly that this was the voice of Nuit, the goddess of infinite space and the infinite stars thereof. A panoply of bright points lightened the darkness before my mind's eye and the starry universe was revealed. Nuit told me that She, the wholeness of All, is the only darkness. All forms of consciousness, even the lowest of spirits, the most animal of psychic urges, are beings of light to a greater or lesser

brightness. Every partial existence is light in its way. Certain things appear as darkness or fearsomeness because of the masks projected onto them by partial consciousnesses. There is no real evil, only choice of perception.

Then, I realized that my fear of becoming a truly transcendent being and reaching so far beyond the human norm was a manifestation of light and an expression of my True Will. The time had not yet come for complete success on the Path, coming into my full power. There was still much to learn from the human perspective. Only by choosing to cooperate with my True Will could my fears be overcome.

The brilliance of the revealed plenum of potential returned with its infinite series upon series of multicolored ribbons. I communed with my macrocosmic Self and channeled the presence throughout my mind and body. There was then nothing left to realize in the vision so I released, banished, and closed the workplace in due form.

Macrocosmic awareness is the wholeness of impersonal consciousness, that ultimate source of self and other. The wholeness of Self projects itself throughout its source field to create the gestalt of mind. This is the kind of self recursion that creates ego identification based on the totality of life experience but in a higher dimension. The higher and the lower minds are now open to me.

SONIZNT – Mercury Senior of Water
Monday, December 31, 2001

My first attempt to evoke SONIZNT, Mercury Senior of

Water, has failed. This is the worst result I've ever gotten working with the Watchtower system. Absolutely nothing answered my call. I felt nothing unusual during the opening and this situation didn't change after making my conjuration. I didn't make any technical mistakes but that wasn't enough to ensure success.

Upon entering vision I saw a great old style sailing ship carried by a wave of light blue water. The captain hailed me aboard and we went sailing into deep space, a scene relevant to Earth, not Water. He told me to control the course of my being and set course by the light of the sun. A white star appeared before us and the ship sailed towards it.

Then I thought, the sun is a symbol relevant to Air. It became obvious to me that this vision was a product of my own personal imagination and the captain was certainly not SONIZNT. I became inspired to take the higher perspective and expanded my consciousness to encompass the entire scene, a shift to field consciousness. This was the perspective relevant to a Water angel. I felt the ship sailing inside me. Energy washed over me to charge my entire nervous system but then it tapered off. My nervous system felt integrated but the angel never came. Taking on various perspectives and projections and calling to SONIZNT didn't help. Discouraged, I banished and closed. Afterwards, I felt normal, unchanged by the vision.

I must meditate on why my evocation failed. Was it just a matter of failure to generate the requisite intensity of psychic energy or was it because today is the last day of the year or did some force interfere? Perhaps, I just wasn't ready.

Later...

Detailed Tarot and contemplative analysis has shown that the reason I failed to contact the Mercury Senior of Water today is that I failed to generate the necessary conscious force to project it on this higher level of being. The next step is Water but I'm still at the Air stage. All my best magical faculties are hindrances to achieving operation on this higher plane of impersonal consciousness; true Water consciousness. In the Qabalah, this element is attributed to the World of Briah, wherein are pure archetypes beyond any specific image. The Air level is Yetzirah, the plane of the multiplicity of images.² All that I know how to do, to think, to expand, is useless in the face of this dark mystery.

Water in Yetzirah was difficult to deal with during the last round of my Watchtower evocations but now the density of this element has become a wall in Briah. Whatever transformations I need to undergo in order to reach this higher level will not be brought about by reasoned, organized action. I may still have some work to do in Air, although the Air King literally pushed me into Water. If so, the angels can't help me here. My own personality patterns are now forming barriers to further experience.

Thus, it seems my vision of the Luna Senior of Water was actually of an Airy nature. There were a lot of Air symbols in it. No wonder the angel appeared like the Air angels and gave so much information. It was clearly Water from an Air perspective. There may be a clue in those ideas as to how to proceed. In any case, I'll have to repeat the LAOAXRP evocation when I'm better prepared.

Later...

After reading over my records of evocations of the Air King and the Luna Senior of Water, I realize that impersonal consciousness is an aspect of Air, not Water, in Briah. It seems that all my work in the subtler elements during the last round of Watchtower evocations involved different aspects of Air and Yetzirah. I need to understand the impersonal perspective of Air in the higher world before I can access Water consciousness. I can explore the Holy City of Love revealed to me by the Air King. The three aspects of my psychic projection stream, represented in vision as the Air King, the projected indigo baby, and myself, must become more fully integrated. The various magical formulae built into the Thelemic keyword analysis may also provide clues as to how to transcend attachment to the personal identity.

Wednesday, January 2, 2002

It occurred to me that my vision of the Luna Senior of Water was actually a completion of the last Air King vision. The primary theme has been about perspective, the scope of the circuit of consciousness through mind and space. Water in Briah may deal with a reality beyond perspective. The shift indicated by The Hanged Man Tarot card seems to involve transcending individuality in order to dissolve in the beloved. Water is the ultimate solvent.

LAOAXRP – Luna Senior of Water
Sunday, March 24, 2002

I've evoked LAOAXRP, Luna Senior of Water. Wow. WOW! Once again, Water proves to be a fantastic leap ahead from anything that has gone before. A new and higher level of personal unfoldment has been realized. Even during the setup of the magical temple, I could feel an imminence of a marvelous revelation to come. The magical energy that was later generated reached farther back in time than usual to bring about its own creation. During the opening, I achieved a clearer sense of the multidimensionality of the temple being built up by the ritual actions. The physical manifestation of the workplace was directly seen as the lower dimensional projection of the Cosmic Temple in deep space, visualized and connected to just before the opening ceremonies are done. Each glyph and image drawn in the air had a palpable presence in the transcendence as well as in physical space, a transdimensional principle that was near and far at the same time.

Evocation of LAOAXRP revealed the hyperdimensional, transdimensional nature of consciousness more clearly and intensely than ever before. The awesome influx of psychic energy as dimensional unfoldment was like the first time I evoked Water during the last round of Watchtower evocations, only this time I was able to handle it well. All the preparation I'd done over the past three months, the exploration of the formulae expressed and implied by my Thelemic Keyword analysis, utilizing the magical reversal trance implied in the Tarot trump XII, The Hanged Man, and connecting with the collective consciousness of the cells of my body, had effectively brought me to a state of being where I could reach

the true nature of Water consciousness.

The image was of an expanding, emerging multifaceted jewel, one of whose focuses was a stable cube. The magical temple was in that cube but I was lifted out of there and into the higher space. I could feel myself expanding with the surrounding unfoldment. The intensity of this transcendent state was constantly increasing but without becoming overwhelming. I called on the Luna Senior of Water to appear and a booming voice said, "Come thou forth!"

Reaching to field consciousness in the ever expanding hyperdimensional geometry, I focused my Will and projected an image of the angel. He resembled me to an extent but wore an indigo robe with white star shaped studs lining the hem and cuffs, a very different design than that of my magical robe. Clearly, this image was a mere convenience for the purposes of conversation. The real angel was the unfolding jewel.

The angelic image spoke of the emergence of reality at every moment. The core source created and was created by the expansion of reality and consciousness. This paradox was an emergent process unfolding from holistic existence, the holomovement, space and time continually projecting out of spacetime as transdimensional flow. The ultimate source reality of enfolded potential can only appear as nothingness to the normal human perspective. Only with transcendent field perspective may the plenum of interconnection potential be understood and perceived as full of streams of brilliance.

I realized that all physical objects at all scales of size unfolded from a relatively few basic pattern potentials, sometimes referred to as archetypes. More than just

overarching patterns of consciousness, these pre-forms/unfoldment potentials determine the patterns of everything in existence. No matter how different in appearance objects may be, they are connected through the holomovement by the archetypes. The archetypes are tendencies to verge and emerge as certain basic unfoldment patterns. Repeated millions and billions and trillions of times over, they evolve all manifest reality. Expansion and stability are the two modes of their action. Expanding personal consciousness enough to connect with these impersonal pattern potentials in the holomovement can reveal the interconnections consisting all events in time and space.^{3 4}

Now, I feel exalted in a peculiar way as never before experienced. I have achieved a greater state of complexity of consciousness, personal and impersonal. A wider field of commonality of transcendence, mind, and the material world has been developed. I will seek further interconnection and the becoming that derives there from.

Monday, March 25, 2002

I have reached a point in my superconscious projecting ability where images can no longer convey the reality of the complexification of psyche generated by my magically enhanced trances. The realm of the source of all emergences is beyond the capacity of the personally identified mind to model with concepts derived from its limited existence. A more complete and integrated mentation is needed to effectively convey the grand scope of such holistic existence.

The shift to the level of understanding archetypes,

emergence tendencies, has brought me to the state of impersonal consciousness. I must evoke myself from the angel's point of view after I evoke the angel from my point of view. The fusion of fields and focuses of consciousness produces the paradox and the breaking of personal boundaries necessary to evolve the Briatic holoprojection, while maintaining a link to personal awareness and memory. I am now the great angel that must evoke my lesser self to achieve an experience at all levels of being.

SONIZNT – Mercury Senior of Water
 Sunday, April 14, 2002

I've evoked SONIZNT, Mercury Senior of Water, in due form, this time with success. To say that the revelation was incredible would be insufficient to express the nature of the experience. I found that the only procedure that worked for communing with the angel was to call it forth and then have it evoke me to lift me to the higher level of Water consciousness. My projection/creation became my source/creator as both perspectives merged to a degree. Thereby, I willed myself to emerge far more complexly than ever before. With this evocation, I've made another quantum leap in order of complexity, surpassing the previous evocation. The energy was so intense that I nearly fainted. I became weary and yearned to leave the vision. All my strength of Will was required to stay awake and delve further into the greater emergence of consciousness.

The vision began as a blue hole, complete with accretion disk, in the midst of a dark, starless space. The energy sucking hole itself was bright blue whirling color, a hallmark of my

Water visions. A voice that seemed to come from the black space as a whole told me that the blue hole was a reflection of me, a focus of self that crystallizes light from pure darkness and then eats it. This is the nature of incarnation.

As the intensity of energy in the vision grew, a face began to emerge from the darkness. I felt myself to be one with my blue hole projection, being both self and that other, each projecting and being projected by the other. The fusion of the two perspectives produced a dramatic expansion of being, a greater level of complexity where the source – emanation – manifestation process of creation was as one as a perpetual running and returning of the seat of consciousness.⁵ Self, other, and the wholeness in which each exists were realized and experienced as one interactive, interdimensional reality.

The face of the angel emerged more fully out of the darkness (field), then up out of me (focus), and then from myself and the blue hole (flow) at once from a higher dimension (transcendence).⁶ It was a male face, serene and with black hair. I then gained a sense of something building up in the potential of my mind, something awesome that promised to be overwhelming...something new. Even the echo of its possibility threatened to be more than I could deal with. I felt myself begin to swoon, to yearn for release, to shut down the vision. It became clear to me that I needed to surrender myself completely to the higher potential about to emerge, to face the oncoming transcendent breakthrough resolutely, whatever the cost.

Some time passed as my deep subconscious worked its secret (alchemical) processes. Finally, the revelation came and I opened myself as much as possible to the new extreme of

complexity of consciousness. A greater realization of being than I've ever experienced before filled my mind, aura, and nervous system and even the hyperdimensional space of my inner vision. It felt like every cell of my brain was glowing with brilliant golden light. I could see this as if standing behind my body and looking through my skin and skull. Every neural cell was lit up like a golden star, glowing in perfect harmony and unity with all others as one continuous whole. The blue hole vision was swallowed up in golden ecstasy as a projection even more complex than the hyperdimensional flooded my every sense, thought, and feeling, carrying with it a truly new order of becoming. A current from beyond consciousness, beyond the universe, had touched me to initiate me into a whole new concept and experience of reality. Hyperdimensionality was but one level of a greater field of being in which every point, every partial and whole dimension, every field of action, was as one interconnected whole in an even greater realm of total possibility. A superholomovement, a source field of the entire cosmos, was revealed. Words don't exist that can describe this meta-metalevel of infinite, unlimited dimensionality. It is utterly beyond.

I spent a long time in this state of beatitude, overwhelmed yet channeling the awesome fantastic WOW as much as possible. There was a long break in concentration when a fantasy took over. I forget the details of what happened. Eventually, the condition regularized and I felt satisfied that the angel's initiation was complete. I banished and closed the magical temple in due form in a dazed state.

Evidently, from here on out each evocation I perform will involve a dramatic increase in the order of complexity of my consciousness than the previous breakthrough. What before

took an entire series of magical workings to achieve will now occur with each individual operation at this profound level of Water work. For today's vision, the theme was complexity of unfoldment of consciousness and the reality in which it is realized. The complexity unfolded beyond, within, and about me to greater and greater degrees as the ecstasy, intensity, and expansion increased. The power and transcendence reached a maximum as whole universes seemed to be birthed from each curl in the folds of the projection creating me. Complex. Incredible!

Tuesday, April 16, 2002

The wondrous complexity with which I created and unfolded myself during Sunday's evocation resulted from an integration of the individual auras of the cells of my brain and nervous system to a greater degree of completeness than ever before achieved. Each little aura glowed with golden glory as quantum potentials far beyond the normal range of organic improbability came to realization through the life processes of my neural cells. It took all my strength of Will to emerge myself to that intense an integration and complexity of quantum unfoldment. I nearly collapsed under the strain of ecstasy and energy flood but managed to maintain the revelation for a long time. The initiation is fulfilled. The first impressions of a new reality are mine to explore.

As much as the quantum integration of auras created the supercomplex unfoldment, the unfoldment process created the state of integration. Cause and effect were definitely in paradox as both states emerged together from pure potential. At the meta-metalevel, time has no meaning. All possibilities exist together in

one whole state. Direct experience of that reality so supercharges the mind and nervous system as to generate the most profound and intense ecstasy. Life takes on new meaning and wonder.

SLGAIOL – Venus Senior of Water

Sunday, June 2, 2002

I have evoked SLGAIOL, Venus Senior of Water, in due form. Extreme magick! It feels like my psyche has been operated on, although I'm not consciously overwhelmed, like with my evocation of the Mercury Senior of Water. New functions and a greater level of completeness have been realized.

The vision began with my calling forth the angel and he doing the same to me. I achieved a clear image of the angel as a male with dark hair and beard, in a pitch black space, like in many other Water angel visions. A column of bluish-quicksilvery fluid rose through my physical and vision bodies, shooting through my vision space as well. Pathways linking my inner psychic world with the material objective world unfolded through my aura, enabling clear channels for supercharged mental energy to project out to my surroundings. My auric field scintillated with the subtle, transdimensional flow.

SLGAIOL told me to see all reality as one continuous whole without perspective. Taking on points of view causes the illusion of difference to appear, skewing all perception to a self/other schism. Much information is lost in that state of mind since one part is isolated from everything else. Only the holistic state can comprehend all.

The angel then reached toward me and opened up my

vision body at the torso, like a cabinet with doors swinging outward. He began fingering my insides as if working the controls of a machine. I was facing him and so couldn't see what he was doing, but it seemed as if he was manipulating buttons, switches, and levers. A sense of strangeness and alteration on a fundamental level of my being came over me and built up to a great intensity as the angel worked on my inner machine. It felt like a psychic operation on the deepest strata of my consciousness. Eventually, SLGAIOL finished his reprogramming of my subconscious but left the doors open. The pathways connecting inner and outer reality were now hardwired into my being, altering my psychic and genetic makeup to channel this intensity of transdimensional unfoldment. My innermost self is now open and connected to the outermost material surroundings.

I'm reminded of my vision of the Saturn Senior of Air. In that vision, I was opened up like an egg to birth my primary holoprojection as the indigo baby. In this vision, the opening was of a mechanical device and the holoprojection was that overriding universal principle from which human consciousness and the material world it experiences unfold. The former was personal and organic, a projection of the ego integrated with its subconscious ground. The latter was impersonal and mechanical, a field conscious projection that integrated the entirety of my being with its cosmic ground. The evolutions of becoming engendered by these angelic contacts are realizing ever deeper, more fundamental layers of source – paradox unfoldments. I am titillated to be aware on such transcendent planes of being.

I then began to rise in vision and soon found myself passing through various classical astral planes. At one point,

an alchemical plane came into view, complete with the various characters, plants, animals, and symbols shown in many alchemical paintings. This was likely inspired by my recent readings in a book on alchemy, a translation of “Splendor Solis,” done by Joscelyn Godwin.⁷ Various elemental and planetary scenes were passed through as well. Eventually, I transcended my sense of self separate from other as SLGAIOL’s program was completed.

Suddenly, dream images began to intrude on my transcendent experience. I saw a light skinned version of myself running away in terror from a dark skinned version of myself, who was psychotically furious. This theme had been the subject of many of my dreams in one motif or another. How strange that my angelic contact should have taken me from a profound level of transpersonal integration to the most primitive of dream expressions. The psyche is more interconnected than I’d ever suspected.

I discarded the dream images as more and more of my nerves became incorporated into the magical projection. The apparent barrier between worlds seemed to be becoming thinner, more transparent. Suddenly, my Svadisthana (Mars) chakra began to project a beam of quicksilver light and a new vision space opened up before me. The scene was a mist shrouded rose pink room of hyperdimensional complexity, very dreamlike, yet pulsing with pure intensity. Its very stability expressed enormous power. The walls were at once solid and insubstantial, varying in position, yet displaying an overall sense of presence. My dreams and my visions had fused in this Martial gestalt.

Soon, all of my chakras became integrated in the focused

projection of this supervision, each shining its own color of light into the magical space. The room unfolded into a long, dark hallway lined with doors on either side leading off into the distance. I was the rose pink hyperdimensional room and the dark hall, unfolding new potentials of my growing Will. Almost every nerve in my body fed into this image. I realized myself to be the whole world, consisting of the objective and the subjective. Integration of self consciousness and subconsciousness yielded a transcendence of the personal to reveal holistic field consciousness, creating self and other as expressions of itself in space and time. From this wholeness unfolds entire realities of experience and evolution.

The integration reached a completion and I knew the hallway to be never ending. The vision was done, so I withdrew and closed the magical temple in due form. It seemed strange that a Venus natured contact should have produced so much Martial content. It occurred to me, however, that the subconscious faculty that reverses symbolic meaning probably entered into the gestalt of the vision. These two planetary natures form the two sides of one scale and so are truly one. This is the lesson all of these Enochian angelic visions have taught.

LSRAHPM – Mars Senior of Water
Sunday, June 23, 2002

I've evoked LSRAHPM, Mars Senior of Water, in due form. The deepening of vision during the temple opening continues. The transcendent reality created by my ceremonies is taking on ever more concrete and detailed form. The purification and consecration hexagrams were palpable

presences on all planes and their influence was more keenly felt than ever before. Connection between my cosmic space temple, its astral imprint, and my physical temple space continues to grow stronger with each performance of this ritual.

I felt the presence of the angel during my declaration of purpose, which completes the opening, as soon as I mentioned her name. An extreme ecstasy took hold of me at this initial contact, almost causing me to fall to the floor. It took me several minutes to recover myself enough to regain my poise and continue with the evocation effectively.

Upon entering vision, a vast hyperdimensional space of white brilliance flecked with black stars appeared, similar to my Air of Spirit vision from the last round of Watchtower evocations. The angel popped up in front of me, her long, curly, black hair spreading over her black robe. She hugged and kissed me deeply and then danced around the transcendent space with joy, calling me forth several times. I felt a growing energization of my entire nervous system, causing me to shiver with tingles all over my body. The raw ecstatic energy rose up through my frame but inherent resistance knocked it down and back to its source. The pleasure was just too much for me to handle. LSRAHPM told me to come forth over the mountain but didn't explain what she meant. Perhaps, the mountain represented my resistance to pleasure.

The space began to turn darker, several shades of black and brown while the stars turned white and red and blue. The vision continued like this for some time as wave after wave of ecstasy ran through me, blocked and knocked down each time after a certain point along its course. The angel assured me

that I was ready for this initiation, despite the emotional blocks. I dedicated my entire life to the magical path, whatever it may involve and wherever it may lead, in my attempts to overcome my internal resistance. This didn't help. However, each upward flood purified my system to a degree.

Eventually, the angel told me that the vision was over with and I gave her license to depart. I banished and closed the temple in due form, with a subtle exaltation and an awareness of a newly expanded dimension in my mind. Much psychic energy is required to clarify this new revelation, rising along with the level of ecstasy.

Now, I feel renewed, as if forged in a fire. All the elements of vision and psyche seem merged into one homogeneous substance, like quicksilver, fluidic yet viscous, of one continuous nature. If I can use this holistic power to break through my internal resistance to pleasure, I can achieve extreme energization and reach a higher level of being. Even now, I can feel the echo of this promising revelation in potential, a nuclear explosion of the mind. It's so close, yet I dare not realize it now. This is surely the eagle aspect of Mars, most sublime and ecstatic, an excellent lead into Jupiter.⁸

SAIINOV – Jupiter Senior of Water
Sunday, July 28, 2002

I've evoked SAIINOV, Jupiter Senior of Water, successfully. I still have a sense of intense power but the angelic contact wasn't overwhelming, like the first time I called this entity during my last round of Watchtower evocations. A great deal of superconscious energy began

flowing through the depths of my consciousness during the temple setup, slightly at first, but the buildup accelerated to an extreme by the time I began the opening ceremony. I bore this charge well and was able to maintain concentration throughout these rituals and the evocation. This type of paradox is increasing with each magical working.

Upon entering vision, the angel appeared clearly in my mind against the dark field as well as in front of me, physically. His presence in space was as palpable to me as any person's could be. He was older than before and had white hair with big curls like an old style British magistrate. He showed me a bowl of water wherein was reflected a golden star with seven points, but not like the usual heptagram. The reflection of the unseen object didn't have the even spacing of the points of a planetary heptagram. There were three points to the left and right, with a single point in the middle, below them. The top pair of points stuck out farther from the central line of symmetry than the pair below it and the middle pair stuck out farther than the lowest pair. Connecting the points together on either side would have made a wide 'V.'

I marveled at this most strange figure, especially its quality of motion. The angles seemed to be moving downward through the figure from the top, widest pair to the single point downward. A new pair of angles would appear at the top of the figure as the former top pair moved downward. The lowest pair of angles would converge at the single point and disappear. The overall form of the star was kept stable but the motion was smooth and continuous, producing a flow of patterns that seemed to make the star buzz with energy. A vibrant projection emanated from the center of the figure, like the planetary symbols for Mars and Mercury superimposed.

The base circle had the arrow pointing upward and to the right while the Mercury symbol rose upwards to the left, opposite the arrow. This mysterious symbol fusion apparently held the key to the meaning of the star but I couldn't understand what that was.

SAIINOV said, "Behold an image reflected. Where is the original?"

Then he moved underneath me and became a vast body whose head was my entire body. His/my legs extended downwards out of inner sight and I could feel my whole person complete as the head. The star reflection rose out of the bowl as a concrete object and attached itself to the angel/self amalgam we'd become, growing to cover the entire body. A huge flood of Kundalini shot up from the unseen depths to flow through me, the head, to gush upward like a vast fountain far above. It was as if the energies of the whole of existence were concentrated and made fluid to flow through my Sushumna channel, the culmination of a great chain of being.

I was united with my source consciousness and achieved complete wholeness, a sense of unlimited expansion, with each point therein connected to every other point in ever increasing patterns of complexity. Each thought, feeling, and self expression was perfectly compensated for by its correlate opposite, maintaining perfect balance in the midst of continuously intensifying power. Through all this, I wasn't overwhelmed like the last time I conjured this spirit. There were enough connections established within my psyche to safely channel this mighty angel's true nature as a supreme projection of superconsciousness. No wonder our first contact so overwhelmed me.

The voice of the angel came to me from all directions to say, "The hour is passing."

I was reminded of similar lines from the closing ceremonies of many Masonic rituals. I could feel the passage of time, one instant after another, one erg of power flow after another, one cosmic evolution after another. The vibrations of untold myriads of atoms and quantum particles were passing through the chain of dimensional expansions and collapses. The illusion of time was produced by each projection as it unfolded in space and time and then passed beyond to more complex states of being. The continuous flow of all quantum states through the physical universe determines the apparent flow of time and entropy. This flow was quite complexified in my vicinity, evoking many streams of evolution and causing matter and energy to become more ordered and complex. In this state of emergent order, the differences between dimensional unfoldments and scales of size decreased to bring the vast range of reality into focused integration. The consciousness inherent in every point of space and time became concentrated and ordered enough to evolve sentience, cosmic awareness and intelligence. The eternity beyond and in between each instant of time was revealed. A profound sense of holiness took hold of me and for the first time in my life, I felt religious awe. This was a state of pure beatitude.

As I communed more fully with the holy presence, SAIINOV said, "Remember that time always flows. Remember the flow."

With that, the vision and the spirit retracted back into unconsciousness and I returned to my normal state of awareness. I banished the angel and closed the temple in a

somewhat dazed state, still feeling the contact with the divine presence.

Now, another Jupiter Senior has impressed a magical sigil onto my aura, opening yet more channels to the ultimate transcendence. The symbol of most secret nature initiated me into the profound mysteries of Tiphareth and Thelema. The sevenfold star of this vision has initiated me into the mysteries of time and eternity, providing me a glimpse of a divine nature that underlies all reality. This could be considered an entry into Geburah. These angels of initiation are taking me on a journey of transcendent unfoldment as fast as I dare travel. There are truly no limits.

LIGDISA – Saturn Senior of Water
Sunday, September 8, 2002

LIGDISA, Saturn Senior of Water, has been evoked in due form. I am fundamentally altered as a result, to the innermost depths of my being, even to the quantum level. This kind of transformation is what magick is really all about. It's so thrilling that my personal magical ceremonies can initiate such radical transformations throughout my consciousness, even to the most impersonal of functions. Magick is life fulfilled.

The vision began with the appearance of the angel, an old man with very curly white hair and beard, like an ancient Greek sage, against the usual black background, calling me forth as I called him. He told me to remember that the universe is one.⁹ All the myriad appearances of nature are so much froth on a calm sea of one fluid. The universe is in every part of itself and is every part. There is only one amidst all the

complexity. The quantum physicists of my world have it wrong. Ultimately, there are an unlimited number of subatomic particles that can be discovered, being a product of human science and its macrocosmic counterpart in the collective human consciousness. The phenomena of the universe are best understood from the holistic perspective.

The angel moved behind me, grew to enormous size, and held me up like a baby. I was then immersed in a bath of silky, pearly white fluid and felt a profound energy course through me. I surrendered to it completely, allowing this field of nurturing milky energy to envelope every aspect and function of my being. This was existence as it truly is in its holistic unity, a sea of pearly white potential, complete in itself. LIGDISA told me to behold myself emerging from this reality and I felt myself rising out of the silky white goo, like a fountain of concretizing potential, bubbling up from the depths. My personal being is the froth on the calm sea of my whole Self. Yet, I felt myself to be all the fluid, the one fluid. Visions of strings of impossibly large pearls surrounded me. All dimensional possibilities derive from the Great Sea. I remained in the oceanic bath for some time and then gave the angel license to depart. I closed the temple in due form, naturally with difficulty concentrating.

So, I am the child projection of my whole being, as seen in a vision corresponding to the nature of the Sephirah Binah. The energies of Water have fused with my psyche to such an extent as to transform me into a homogeneous fluid of pure emergent consciousness, reflective of the holographic nature of the cosmos. My aura is now made up of this superquicksilvery essence. I can now channel the power that so overwhelmed me in previous Water angel contacts. My attunement is complete.

Tuesday, September 24, 2002

I've suffered muscle spasms in my head, neck, and chest since the evocation, although these symptoms have been easing recently. I seem to be repressing some aspect of the silky, milky white energy I absorbed so much of during last Sunday's vision. Despite all the clarity, the detailed nature of the vision, and the coherent appearance of the Senior, I seemed to have missed some aspect of meaning of the angelic communication. My whole being received it all but my self consciousness continues to deny it by using muscular tensions and psychic short circuits to help repress it. My meditations have been much less effective due to this internal conflict. I've come too far, too fast. Perhaps, the missing piece will be revealed as I heal from the shock of the Watery power and adjust to the new quickening of consciousness. I'll face it when ready. There is no other choice. It's with me now, somewhere in my subconscious.

RAAGIOSL – King of Water
Monday, November 5, 2002

At long last, RAAGIOSL, great King of the West and Water, has been successfully evoked in due form. It has been a difficult adjustment over the last two months, as my muscular disequilibrium warded off the ultimate truth that the cosmos and I are one. Accepting that Self awareness has been a frightful process,¹⁰ losing the illusion that I am separate from the rest of existence. Now, the King has bestowed full consciousness of the universal Oneness flowing through all of spacetime to focus on this microcosm and then projecting back to the macrocosm, carrying with it the impress of my personal

order. I've never been more established on the inner planes. My personal complex pattern gestalt has made a clear imprint on the plane of pure information, the quantum basis underlying all physical existence. Even my magical workplace has focused an impression in the transcendence, an impersonal template with which I connect through my cosmic temple, built up in meditation before my ceremonies. Connecting this inner plane establishment with my physical temple space has never been easier or more effective. I felt myself to be present on both planes at once during my operations with field as well as focused consciousness. The universe and I are one.

The vision began with the King evoking me. A new reality of self immediately presented itself to me. A torus made up of elliptical rings instead of perfect circles surrounded me. It had very high, narrow sides. This type of torus is called a dimpled sphere. A twisting ribbon of my personal self threaded the tiny central hole, at once the focus of all the energy flowing around the torus and the projector of all that Will power. Field consciousness revealed this focus and this flow as part of one encompassing hyperdimensional reality, source and effect of every Self/self gestalt. I exist as the two impossibly fused fields that produce the core contradiction, the center of the torus. This center is a nexus of all scales and dimensions where every unfoldment, may be linked with any other in any combination. The potential for the evolution of consciousness arising out of this all-worlds point is unlimited. Field, flow, and focused perspectives come together at this absurd nexus. At the center of the mind lay the entire universe and its source.

The microcosm is a little universe, complete with enfolded potential and unfolded actualization. It is complete within itself, yet intimately entangled with the macrocosmic source.

The process of continuing unfoldment, which produces ego consciousness, mirrors the objective world process of maintaining matter and energy through time. Image and object are constantly interconnected through similarity of pattern. Only the strict focus of attention on personal processes yields the illusion of separateness from the impersonal. Surrendering the false sense of self can open the mind to the greater reality of wholeness. This is a far better state of being than the isolated blindness, fulfilling all emptiness and reconnecting self with cosmic nature. The intellectual journey through darkness, begun during the last aeon of human consciousness, has reached an end in Thelema. “Do what thou wilt shall be the whole of the law.”

As the significance of what I’d become set in, I began to see details of this awesome vision. The central twisting thread was black while the torus itself was white. The transcendent background, however, was sheer brilliance reaching far beyond the three dimensions of normal space. This was the great King RAAGIOSL. His omnipresent voice welcomed me to my true estate as a being of transcendence. He proclaimed me as a Lord of all the lower realms and told me to fully realize myself in all states of being. I am to be the All in all, the full holographic image at all scales. Linking the All with the specific opens up a passageway through all scales to expand quantum indeterminacy to the size of human experience. Transcendence is made focused and enduring in physical reality as the coherence of the material world becomes motile and interactive.¹¹ The level of order and complexity increases with time instead of decreasing, as cosmic consciousness becomes focused on a particular perspective. Thus is the process of incarnation and its inherent connection with the universe, containing that which contains it. Projecting this

paradoxical complexity to the surrounding world is magick.

After a while in this communion, I left the vision, banished, and closed the temple. The experience had been ultimately fulfilling but overwhelming, which affected my concentration during the closing ceremonies. However, there were no muscle spasms as I was able to handle the profound angelic energies to some degree. Nothing was being warded off or denied. I made some mistakes but nothing of any consequence. The feeling of overwhelm grew less as my contact with the inner planes eased in intensity. I'm confident that I'll soon be ready for the Fire angels. What that will entail, I can't hazard a guess. Greater initiation is coming my way. I must take my time with it. The divine presence that has entered me will guide me through. The angels really want me to succeed in their Path.

LSRAHPM – Mars Senior of Water
Sunday, February 9, 2003

LSRAHPM, Mars Senior of Water, has been evoked efficiently and completely. All energies were manageable, without overwhelm like the last time. I figured that my attunement to this energy needed to be perfected since my previous attempt met with such difficulty. A complete initiation into all the mysteries of Water is needed to properly prepare for the awesome forces of angelic Fire. Now, I have truly mastered this element and feel ready to begin with Fire tablet evocations next time.

I called forth and was called forth by the angel and was brought to an earthy scene at twilight. The Senior appeared as

male this time but was definitely the same essence as encountered in previous evocations. This suggested that a more masculine, even intellectual expression of this spirit was to be conveyed.

LSRAHPM explained that I was to be introduced to a special mystery of Water involved with Earth. We came to a large patch of wet ground and then to a pool of black pitch. It was shiny and I could see my reflection in the obsidian darkness. LSRAHPM said that this was the basis of all matter and energy, their source. This was that foam I'd seen in other Water angel visions.

Then I realized that the watery essence of materiality was the zero point energy, the continuous vacuum fluctuations of quanta that exist throughout spacetime. I've just begun reading a book on harnessing this most subtle basis of the material world, its effect on matter and on consciousness. Interestingly, this hidden nature is referred to as quantum foam. It is purely random and not reachable by the usual means of working with subatomic particles. However, under the right influence, random systems may become self organizing and emerge higher levels of order. Consciousness is an extremely complex example of this phenomenon. The principle of order out of chaos could be used to harness the zero point energy technologically.

Chaos theory describes this type of process, understanding that order eventually emerges from chaos when certain corresponding patterns become established on all scales of size. This polarization of energy flow across the quantum, macroscopic (human), and macrocosmic levels, is called self similarity in mathematics. All the potential for the emergence

of order in these realms superpose together to focus a more complete level of organization in chaotic systems. Cells of self similar, self organized order come forth temporarily. The flow of time is altered locally as the tendency for energy to become reduced to its lowest possible state, called entropy in physics, is reversed. Eventually, the source chaos reasserts itself in these systems and the higher order is disbursed. All life, consciousness, and evolution derive from these basic processes.

With all this lore in mind, I projected myself into the pool of dark, viscous liquid and emerged myself therefrom as a powerful whirlwind. Such manifestations of weather are examples of emergent order in the atmosphere. After a time, I withdrew myself from the funnel of dark energy potential and then it ceased to whirl.

Here was Earth, Air, and Water, but no Fire. The heavy Earth could be lightened by certain natural processes to focus energy into highly ordered patterns that could evolve over time, in a continuous cycle of birth and death. These ordered patterns are never destroyed with their disbursal on the physical level. They're preserved in the potential state and can reemerge in ever more complex forms as evolution unfolds. The collective unconscious of species is an example of such transcendent memory. I asked the Senior where the missing Fire was but he said that this was not the tablet to answer such a question. The Fire Tablet angels could answer me.

The message was given and the vision was done so I gave the angel license to depart and closed the temple. Ironically, it was during the closing ceremonies that I felt the orgasmic intensity of power that had overwhelmed me during my

previous evocation of LSRAHPM. This time, however, I endured the sensations calmly and maintained poise throughout the experience. I am ready for Fire intensity and mystery.

CHAPTER XI

VISIONS OF THE GREAT SOUTHERN WATCHTOWER OF FIRE SECOND ROUND

ALNDVOD – Luna Senior of Fire
Monday, February 17, 2003

I've evoked ALNDVOD, Luna Senior of Fire, to partial success. A whole new level of transcendent space and psychic functioning has begun to open for me. It is difficult to find words to express the unusual character of the contact, so removed from normal human experience as it is. When transcendent impersonal consciousness first makes itself felt in waking awareness, it initiates new sensations, new visions, new understandings, and a contact with an encompassing field of life that has no correspondence to earthly experience. The energy is sharper, brighter, and causes a response from the totality of individual being that is as holistic as it is ecstatic. Where Water was dark and heavy, Fire is brilliant and

hyperdimensionally energetic. All of incarnate life is as a tiny flame in the vast conflagration of angelic Fire.

The vision began as a scene of infinite sky, like that of Air, but with every point therein bursting forth with the essence of joy and song, although there was perfect silence throughout. Sudden bursts of fiery conflagration occurred frequently but then were reabsorbed into the sky field just as suddenly.¹ The blue of the sky was tinged with orange and yellow but these colors were far brighter and more intense than anything the physical eye could register. I call these hypercolors, showing not only the hue but also the essence of the idea of color bursting out at every point.

I was able to maintain this extremely transcendent vision only for brief periods. Each time, the energy became too much for me and my mind's eye fell into total darkness and nullity. I recovered myself and built up the psychic intensity again to achieve another brief glimpse but then fell back to darkness, overwhelmed. More experience with this new level of transcendence and further transformations are needed to channel this most profound energy effectively.

I called upon ALNDVOD while in one of the energized periods of vision. This effort resulted in my Ajna chakra, at the brow, radiating a ring of psychic projection around my physical head. It formed a few inches away from me and then promptly burst into curling blue and yellow flames, seen with the mind's eye's rendering of the space around me. My outer and inner vision spaces coexisted as one harmonious, continuous reality, with each field registering its action independent of the other. My whole nervous system surged with power as I caught glimpses of this great angel in the

winking sky of Fire. He showed himself as a great head of pure glory, androgynous and wearing a garland of fluffy white cloud. His facial expression exhibited great thrill and ecstasy.

I got a clear sense of the Senior as myself projected more clearly than with any other angelic projection. I could feel myself there, being the angel in that divine setting as well as my terrestrial self. Yet, the fiction of separation was useful, just as the inner/outer vision space separation was useful, to lift myself from the mundane level to a state of uttermost transcendence. I withdrew my sense of identification with the angel and opened up to receive from that most extreme holoprojection.

ALNDVOD said that I wasn't yet ready to receive the full vision, now only glimpsed before being psychically exhausted by it. The key was to receive more completely than at any previous level of intensity. I perceived very clearly the heaviness and inertness of so much of my nervous system. Somehow, all this had to be volatilized to achieve the full vision of this angel and angelic Fire in general. This evocation was but the first step in my latest initiation. I'll call ALNDVOD again when I'm more prepared. Even now, this angel's first blessing is transmuting my psyche and nervous system, bringing more light to the darkness. I banished and closed the temple feeling cooked to the core.

ALNDVOD – Luna Senior of Fire
Monday, March 21, 2003

I've evoked ALNDVOD, Luna Senior of Fire, for the second time and with much greater success than before.

However, I am dazed by the contact. The energy absorbed is so transcendent and so intense that my center of thought and concentration has become loosened, generalized, less focused. My psychic functioning is fuzzy, diffused. A new kind of consciousness is needed to maintain coherent action while I'm absorbed by the unearthly energies of angelic Fire. A global fusion of field consciousness must be established in order to bring coherence to pure transcendence.

I discovered that the new style of evocation to be adopted for spirits of this caliber is to become the angel called forth and then project my entire enhanced nature onto my visionary/auric sphere of sensation. In doing this, my inner temple visualization became intimately connected to my innermost psyche and my physical temple space. Every object seemed imbued with its astral counterpart, making the very air seem to scintillate with activity. Every point of my vision space burst with fiery conflagration, which immediately canceled itself out. This added remarkable complexity and enhanced dimensionality to every scene and idea. This ubiquitous supercharge is the supreme manifestation of Will, the ultimate angelic Fire. In its myriad activity, all was one force, a transdimensional projection from beyond the confines of spacetime to the most specific coherent point.

The world of Fire, the zero point energy flow, the state of pure Will to emerge into physicality from pure potential, opened up to absorb me. Great rolls and rivulets of brilliant white circulating flame surrounded me on all sides, like the great Watchtower city of the King of Air, but of pure fiery flow. This is the impulse that could focus the forces of nature into a state where time and entropy reverse and higher order evolves. This is the source of True Will that can alter the

cosmos in such a way as to emerge events according to individual intention, the process of magick.

I called for a voice to give me a teaching and then heard out of the Fire, "...Will is pure..." Two other attributes to Will were given but the words were garbled in the rush and crash of the coiling energy. Immense power built up in my nervous system at the reception of the voice, like during my last evocation of this angel. It reached a point where I shuddered from head to toe. This muscular action released some of the tension but the supercharge remained, intense yet subtle. There is still some short circuit in my psyche/aura that is disabling my efficient channeling of the raw force of Fire.

The deep, sonorous voice said that the vision was complete and about to end. The Fire dimension folded up all around me, returning to pure potential beyond the universe, and I was again in my physical temple. I banished and closed but with great difficulty concentrating and visualizing. I feel renewed, recreated, reemerged by this profound vision of another reality, the source of the source, having fulfilled the initiation of the Luna Senior of Fire. Evocation of the Mercury Senior of Fire is next.

ANODOIN – Mercury Senior of Fire
Sunday, April 20, 2003

I've evoked ANODOIN, Mercury Senior of Fire, in due form. My astral temple fit perfectly within my physical workspace, adding imminence to every object therein and a sense of energy flow throughout. The physical reached smoothly into the transcendent reality of my inner

establishment. The various sigils and grams traced during the opening appeared clearly in the starry space of my torus temple, lighting up the scene with their inherent glow; reds, blues, and gold against the background of the consciousness of the continuity of cosmic existence. This is the magical auric holoprojection field in which I conjure my angels.

Upon calling ANODOIN and entering vision, I immediately saw the angel projected throughout the infinite Fire sky, as encountered in my first evocation of ALNDVOD. The whole scene turned brilliant, billowy white. He called me forth and I was uplifted into the great supersky. His form was of an old man with long white hair and beard, much like clouds. There was no water anywhere, however. Every particle of white essence was zero point energy.

I asked him the mystery of Fire and he told me that it was the gateway to all the worlds. All is connected by Fire. This reminded me of a contemplation I had way back in 1987, when I first began practicing ceremonial magick. It occurred to me that the flames of the candles at the four quarters formed gates through which the elemental energies could flood into physicality and through which I could skry into the spirit realm. I am now convinced that my old speculations are true, based on what the angels have taught me regarding the way psychic energy flows interdimensionally into the surrounding physical world and my own studies of the physics of chaos theory and emergent order. Burning wax is matter undergoing a phase transition, being reduced to smoke and various residual traces and with so much chemical energy being released.

Other phase transitions occur, such as when ice melts into water and when water boils into vapor. Such activity is

occurring every second amid the myriad electrochemical interactions of the human brain, yielding many layers of complexity that build up into mind. The focal points of phase transitions open up the worlds of the various scales of size, such as the tiny subatomic realm, the world which is normally understood by human awareness, and the huge celestial level. Patterns at each level align to form transscale, self similar interconnections. These evolve emergent systems of all sizes as well as mental phenomena, such as evocation of spirits and expansion of consciousness.

Emergent order, consciousness included, expands in such fractal (fractional) dimensional patterns. These fall in between the normally understood three spatial dimensions of length, width, and breadth.² The process of expansion into normal space and time makes them spiral through the myriad possibilities of unfoldment potential to weave the complex structures of living systems.

The fractal unfoldment of emergent order follows the organizing principle that takes shape from the aligned transscale patterns. The transdimensional interconnection and the hyperdimensional field resulting from this principle are woven into the underlying fabric of reality to guide matter and energy into complex structures. I speculate that the preceding description answers to what quantum physicists call a quantum coherence field.³

A magical auric holoprojection can interact with this phenomenon to alter its underlying pattern. The Will of the magician is hereby imposed on the emergent system to transmute it into a higher level of order. This is the magick of the Fire philosophers. Elemental Fire is the zero point energy

falling into the self similar transcale patterns of emergent order.

The angel went on to say that diversity was the unity of existence. The multiplication was its source. Reality is One. This is what underlies the myriad emergences that create all things. All is evoked by the interaction of the spirals, the interference of the waves of pure Fire. The chaos is the order. There is no meaningful distinction. Reality is a seamless, undivided wholeness.

At that point, an enormous interdimensional spiral of reddish orange Fire erupted all around my vision body and spread throughout my outer vision space as well. My entire reality was taken up by whirling, spiraling flame, the distinction between inside my mind and outside my body dissolved in continuous energetic unfoldment.

The torrent of Fire fusion eventually faded into the background of my psychic scene, giving my nervous system a much needed rest. The ecstasy and the understanding had been extreme but now my enhanced reality was cooling off. The Fire sky scene changed color under the influence of the residual transdimensional circulating current, now with hyperbrilliant reds, oranges, yellows, and amber. They were all interwoven in perpetual movement. These colors were carried by the frequent eruptions of sky Fire in continuing vibrancy, causing my nervous system to excite in sympathy. Happily, I was able to handle this spiking intensity with just a few slight bodily shudders.

Overall, I was comfortable with this level of Fire. My preparation in passing from the Water tablet to the Fire tablet, as well as all my previous training and experience, had really

come to fruition in this most potent Work of my life. My efforts to pursue this round of Watchtower evocations correctly and effectively had proven successful in opening up and strengthening the subtle channels of my consciousness and aura. Even after this peak working, the residual energy was evenly distributed throughout my psyche and aura. My Kundalini was enhanced instead of becoming a pillar of blasting Fire which painfully raged up my spine, like during last round. This capability of maintaining the most powerful magical energies in balance will enable greater intensities of supercharge to be channeled. More was certain to come.

ANODOIN told me further that Fire is an infinite focus, continuing with the all-worlds gateway idea. This element focuses the whole of the universe onto specific points, states of becoming something different than before. It is the core of life and mind, connecting all states to all states, self and other. Existence is nothing but the interference of the Fiery spiral wave focusing and refocusing on itself repeatedly, under the guidance of the wholeness of the cosmos which draws it into activity from pure potential. Thus is the stamp of pure Will made manifest.

The fiery scene that surrounded and interpenetrated me reminded me of the Prince of Wands card from the Thoth Tarot deck. This card depicts the human figure driving a chariot drawn by a lion. The lion is an ancient symbol of Fire and an the emblem of the zodiacal sign, Leo. Sure enough, a lion of similar coloring appeared out of the flames and stared at me. I began talking to it but the voice of the angel told me to be silent and receive the lion's subtle, wordless message. After awhile, the lion disappeared back into the coruscating flames and I communed with the transdimensionally circulating flow

of mighty force. No new messages, realizations, or power spikes occurred, so I exited the vision and closed the temple in due form. So far, nothing has consciously registered from the lion's communication. Perhaps, it was purely subconscious in nature, never meant to register to self awareness. At any rate, I feel as if I've achieved an understanding of Babalon and the Beast whereon she rides, the ubiquitous spiral connectedness and the cosmic totality.

AAPDOCE – Venus Senior of Fire
Sunday, May 11, 2003

AAPDOCE, Venus Senior of Fire, has been evoked in due form. Words cannot express the glory and wonder of the vision. At best, I can describe the images and shapes of things and simply record that they were wondrous. This is ever the limitation of language when applied to things metaphysical.

The angel appeared as enormous and hyperdimensional, coming to me from the myriad directions of enhanced inner vision, as well as below the floor of my magical temple. My astral temple was also filled with the angel's radiance. She had fiery red hair and a matronly face, somewhat like MARDALA, the great Queen of Air. AAPDOCE called me forth and told me to behold the vision not yet seen. My inner, outer, and astral spaces became one as the blazing infinite sky I beheld towards the end of my last Fire angel vision, with passionately flashing reds, oranges, yellows, and everything in between. The color bursts were there as well, giving a frenetic quality to every point of the sky. Soon the integrated space calmed down to a continuous orange background and a dull yellow tetrahedron, a triangular pyramid, appeared before me. Its six

edges were sharply defined and its four points were very pointy. This object began to bounce and whirl about with great energy and speed.

The angel said, “Behold the core of it all.”

The tetrahedron began to expand and unfold, throwing out innumerable projections of triangles and copies of itself in red, orange, and yellow profusions. The swarm of multicolored geometric progressions and flowerings increased to a degree of complexity and dimensional alteration that boggled my mind. Space itself was expanding under the operations of the core structure. Through it all, I noticed that the source of all the action remained unaffected by its activities, no matter how much it unfolded and intermingled with its projections. The projections also intermingled with each other in splashes of color and complex patterning, building the pathways for matter and energy to follow to emerge higher order in normal space. The whole vision was hypnotic and truly wondrous. This order out of chaos is the core phenomenon by which all life and mind evolve.

AAPDOCE told me to approach the temple of the core and see the shrine within. Drawing nearer to the active yet stable tetrahedron, I saw at its center a shining steel sphere with a black equal armed cross jutting out from the top. My intuition understood this emblem to represent the initial emission of equal but opposite quantum particles from the vacuum of pure nothingness, the vacuum fluctuation out of which our universe was born. Each fusion of opposite projections brings those first two primal principles closer to mutual annihilation and return to the nothingness that is their source and destiny. The continuous emergence and instantaneous annihilation of this

zero point energy goes on all around us while our source splitting-of-zero-into-two remains eternally separate, eternally poised for reconnection, ever reaching out towards itself in a grand dance of projective interaction. When there is enough emergent order in the cosmos, enough development of consciousness, the first two will finally come together to fulfill each other as well as the destinies of countless intelligences birthed by their mutual passion. The cross is the positive side, expansive and emanating all brilliance, while the sphere is contractive and indrawing, swallowing all light and life. Their mutual interaction has caused the exchange between the metallic brightness of the cross and the darkness of the sphere. They become each other as evolution progresses. Maybe all the zero point energy pairs create universes as they reach toward ecstatic annihilation.

The angel, with a huge arm, took the center device and placed it on my head like a crown. It was inside my crown chakra. I find it interesting that in my MARDALA vision, the Queen of Air placed me in her crown while in this vision, a profound alchemical device was placed in mine. Once again, I've experienced a trade in relationship with the angels, becoming ever more like them as their initiations take full effect.

The Senior told me to wear the crown as a king of Fire, wielding power over all emergence. To control this ultimate alchemical process is to control everything that results from it, including all life and all consciousness. The sphere-cross is truly the crown of all crowns. Intriguingly, it is also an inverted Venus symbol. The Great Mother is the flip side of pure nothingness, the root of all alchemical mystery.

I asked the angel about the nature of the ultimate nothingness out of which the cosmos-creating opposite-pair-split arose. She said that this nullity pervades all emergent order and its products. It lay at the core of each fusion/annihilation pair, which lay at the core of every system of emergent order. At the core of the core of the core of all reality is pure nothingness; nothingness to the sphere-cross to the tetrahedron to life and mind.

I remained for a time beholding the chains of being, feeling the bliss and wonder of the myriad processes going on around me. The angel's final message to me was to be the King of Fire and wield these powers to accomplish my True Will. Eventually, I gave her license to depart and closed the magical temple.

So, it seems I've been made the King of Fire and the Sphere of Fire long before having evoked this ultimate angel of the southern tablet. Is this another time paradox, feeling the effect of a powerful ceremony long before actually doing it? It may be that the seventh Sephirah of Netzach is intended here, the sphere of Fire and Venus, or perhaps the fourth Sephirah of Chesed, to which the "Sepher Yetzirah" attributes Fire. To stand outside of and rule over the magical creative force of all things would constitute me an Exempt Adept, a grade in the Golden Dawn and A.A.⁴ systems of initiation which is attributed to Chesed. This will be something to explore as AAPDOCE's initiation takes full effect. At any rate, my astral crown has been bestowed upon me and remains with me even now.

AAETPIO – Mars Senior of Fire
Sunday, August 10, 2003

AAETPIO, Mars Senior of Fire, has been evoked to fantastic effect. I have been initiated into the next Hall of Fire⁵, a higher state of emergent order than I've ever before experienced. The subtle power that underlies all of space is more awesome than can be described in words. It is overwhelming and of such a high vibration that it feels like extreme holiness. No wonder that whole religions have developed from this reality.

Usually, the Mars Senior of a given tablet initiates the evocator into a mystery involving control and mastery, in preparation for the onramp to the ultimate revelation of the element of that Watchtower. The Jupiter and Saturn Seniors gradually open the inner senses and connections so that they can receive the great power and blessing of the transcendent level, represented by the King. This time, however, there were no control issues dealt with. The whole vision was a grand introduction to a new level of being and becoming, that fused the intellectual enlightenment so many of these angels have bestowed on me with the most exalted connection to pure holiness. This begins my preparation for the grand initiation to come, the ultimate evocation of the Watchtower system.

The vision began with the appearance of AAETPIO as a transdimensional curl of reddish gold light, coming from beyond the cosmos, flowing through all the dimensions of space and mind, and twisting/expanding into my field of inner sight. Each curve of his inconceivably long body passed through a set of partially realized dimensions, spaces implicit within spaces, like an ever unfolding flower. Perhaps, these

spatial modalities were created out of normal space by the spiraling effusion of the angel's body instead of them being independently existing backgrounds through which he passed.⁶ Each twist was also an expansion, coming from the infinitesimal that is the immensity of the whole universe⁷ to my incarnate psychic imagination. His serene face was at the end of the curl. Thus, my mind was connected to a pathway through myriad worlds of possibility, out to a state beyond anything I ever before conceived. The Senior told me to prepare myself for something completely new and then hurled me with his Will in the transdimensional direction of his sinuous body of light, out to his source beyond comprehensible reality.

What next struck my whole being is almost impossible to describe, at least in sensible terms. Here is my attempt. The revelation of this newly emerged state of consciousness showed itself as a brilliant white space, wherein every point shimmered and radiated gleaming white, curling snakes of flame. This great vista seemed solid with concentrated shooting, whirling bursts of pure essence of Fire, a cosmic crystal of hard flame filling all of empty space. The character as well as the intensity of this projection/contact was fundamentally different than any Fire scene I'd encountered before this. The only way to describe the impression is ever greater integration of lesser states of Fire to the point of saturation, concentrating power and activity until every spot of my vision space burst into overwhelming intensity and speed. All this was expressing my hyperactivated superconsciousness; a more complete and transcendent holoprojection than I was ever capable of emanating before. It occurred to me that each seraphic point in this vision was a sphere-cross/core zero point energy particle pair, but more energetic in emergence than

those that normally extend into physical space. Here were true Hadit-father seeds reaching out from the Nuit-star mother. The psyche is a realm wherein potentials not normally realizable in physicality can emerge and be experienced by incarnate consciousness. Once the revelation is had, all that exists is forever changed.

I lost sight of AAETPIO at this point and remained in that ultimate transcendence for a while. Eventually, I entered more fully into the Fiery space and suddenly the coruscations of energy turned into thick, gray mist. There was no hint of moisture in this mysterious fog. It was perfectly dry and cool to the touch. The angel's booming voice came to me from everywhere and said that I had to pass a test to prove my worthiness to receive the Superlative. Not knowing what to do then, I waited where I was to allow the powers of the vision to guide me. After a short time, I found myself surrounded by a network of fine, white lines that appeared against the gray mist. A bright, white ball of light marked every intersection of two lines. I felt myself begin to distort and then unravel in a complex way, falling apart in myriad directions at once. My vision body was split down the middle, from head to foot, and then each half was reduced to gray mist. I found myself floating bodiless, completely formless, mist lost in mist. Time passed. Then, all of a sudden, I was whole again, in my vision body, remade from the mist that filled all of my inner space.⁸

So initiated and transformed to the core of my being (again), I moved forward through the mist and soon came to what seemed to be the wall of a large castle. However, the wall itself was only a thickening of the all pervasive gray mist. Eventually, the obscurity cleared up in my vicinity and I could see an entryway into a dark hall. The hall turned out to be a passage

through the mist but at the end, there was just more fog. I tried to walk out the other end of the hall but some unseen barrier prevented me from doing so. Perplexed, I walked out the way I'd come and reentered the obscuring grayness. A feeling of blindness and helplessness came over me.

Suddenly, a brilliant golden key appeared floating in the mist before me. It was about half my size and glowed with warmth and life. It consisted of thick, golden lines that bent into two rounded rectangles, touching each other. One end was flat and the other bent into the classical shape of an ancient key.

A new bodiless voice came echoing through the mist and said, "Can you answer the mystery of the Superlative?"

Immediately, the key and I were moved into a long, dark hallway, different from the one before. At its end, there was a room that opened off to the right. Therein, I found an old man with a very long white beard and hair, wearing flowing white robes. He was in every way a classical wizard figure. I found him sitting on the floor of the empty room, in a meditative posture, facing a screen from which shown soft, white light.

The wizard opened his eyes, looked up at me, and asked, "What is this key used for?"

I thought for a minute in bewilderment and then was inspired to answer, "It unlocks the Superlative."

At that, he stood up, smiling broadly, and impressed the key onto my aura in the same way that the Jupiter Senior of Air had done with that symbol of utmost secret nature. These are

permanent fixtures in my energy body, radiating their meaning to me always. My set of astral accoutrements was expanding.

At this point, I felt a rise of anxiety in the pit of my stomach but there was no discernable cause. A rush of supercharge began to spread throughout my nervous system that caused me much stress. Something was happening in my subconsciousness that was being covered by the ornate vision. Also, it was very hot in my apartment and my physical body was sweating profusely. I hoped that something in my inner experience would indicate what was happening.

The old wizard beckoned toward the screen. Therein, I saw a whirlwind of might and energy, which had appeared in several of my dreams. It was like a nuclear blast, which had so overwhelmed me that I was immediately awakened by its force. Now, here it was on the screen, although somewhat muted as a two dimensional figure. It wasn't as bright as it appeared in my dreams. I could face it fully, without panic. Here was a force beyond anything in my waking experience, magical or otherwise. It was pure, raw force but unusable and destructive.⁹

The wizard told me that this was the power of the Superlative and that I should strive to overcome it and use it. I gazed at the nuclear blast whirlwind of such awesome power and knew that this was the source of my rising anxiety. It also came to me that the unusual shape of the golden key modeled the dimensional twists I'd experienced during the discorporation of my vision body earlier on. The feelings of anxiety and nerve supercharge were becoming intense by this time, so the wizard told me to return to the world. Before exiting my trance, I asked the old man who he was. He said he

was the Wizard Ebelijah. That's my magical name! Here is a strong metaphor for self initiation. Could it be that a future self had reached back to his past to help initiate his former self? Now there's time paradox!

I returned to the world and closed the magical temple in due form but even in the aftermath of the superconscious contact, I felt as if I'd just been through a hellish experience. Deep down in my psyche, I really must have been overwhelmed by the revealed energies. Something about that nuclear blast intensity whirlwind devastates me to a great degree. Eating dinner has helped to balance me in mind and body. The analysis of today's contact should reveal remarkable truths in the coming days. I hope that this vision will set me on the road to being able to not only conquer my fear of this profound Superlative force but also to learn how to harness it for my Will and my magick.

ADOEOET – Jupiter Senior of Fire
 Sunday, August 31, 2003

ADOEOET, Jupiter Senior of Fire, has been successfully evoked in due form. I have experienced another revolution of consciousness, another complete transformation of being both internal and external. It used to be that an entire tablet of initiatory angels had to be evoked fully, culminating in the revelation of the King, to achieve this complete a leap in transcendence. Now, with Fire, every angel has yielded a remarkable, earth shattering, life altering initiation, beyond imagination and perhaps, beyond the universe. Such is the exploration of cosmic transcendence, transcendent impersonal consciousness.

The new perfection was felt at the very outset of this working. I achieved a profound degree of clarity and intensity with all the visualizations involved in the opening ceremonies. All of my prior efforts in projecting hyperdimensional and transdimensional magical images and opening up inner plane spaces to hold them had reached an ideal issue. The composite red and blue hexagrams drawn during purification and consecration emanated the energy of the Golden Dawn tradition, filling my magical workspace with an atmosphere of holiness which could only have come from the egregore of the True and Invisible Order. I hadn't felt this type of beatitude since my days in a Thelemic oriented Golden Dawn style order. For the first time, my personal magick had matched the power and glory of that magnificent group establishment. I had created a true temple of Golden Dawn style magick as an emissary of the True and Invisible Order. My Work has been truly blessed and justified in perfection.

The Jupiter Senior of Fire emerged at every point of my vision space, the surrounding physical space, my innermost being, and the outermost extent of my holoprojections, complete at each spot and yet one continuous hyperdimensional, all encompassing person throughout. The angel appeared as an enormous, stately, old man with long, white, curly hair and beard. He called me forth by my magical name, Ebelijah, and told me to learn the mystery not yet revealed. All along, this mystery had been implied in all that had gone before but never overtly shown. Now, it was to be revealed at last.

The angel led me forward into vision with a gentle impetus from all around me and beneath me. His titan hand gestured toward an object floating in space that turned out to be a

golden rose of many petals. It shown with brilliance like the sun, so that I could barely look at it.¹⁰

ADOEOET said in a thunderous voice, “Behold the great mystery that has now been revealed. It is the Rose of Gold, the transcendence beyond the ultimate transcendence. Come and take up this Rose and fulfill the destiny of humanity.”

I took the Rose in my hand and instinctively placed it on my forehead, in my brow chakra. My entire aura became supercharged with solar golden radiance but I was not overwhelmed by the energy. My inner and outer spaces became suffused with this glow, interpenetrating the interdimensional plenum that was the Senior’s presence. I felt/saw a great golden ring expand outward from my forehead to an extreme distance, both in vision space and out from my physical body, as well as all the dimensions in between. This hyperdimensional, transdimensional band carried along my sense of self as it reached through the barriers that hold existence together. By a consciously chosen act, I had taken another auric symbol unto myself and been transformed into a direct channel of the force that descends into the realm of normal space and time from the ultimate transcendence to constitute all mind, matter, and experience. The great solar golden Rose was blooming into wondrous life upon my crosslike body to lighten all the worlds of verging potential.¹¹

Then, the scene grew very dim and even the space surrounding my body relaxed in intensity. I found myself in a dull, grayish black area pervaded by a sense of imminent potential emergence. Once again, a thick, dark veil was covering me after a transcendent revelation of brilliant light. All went quiet for a while as I floated bodiless in a null space.

Then, a circle of light appeared before my mind's eye. A long series of rapidly shifting images were flashing from inside it, including the Sun-Rose glow I just saw.

The booming voice of ADOEOET came to me from all directions and said, "Behold how anything perceived is necessarily within oneself. All experience is an internal dialog but the self is always beyond it, encompassing it. There is no way to reach outside oneself since one is always beyond the perception of events. Be one, then, with that which brings perception to the mind. Merge with vergence."

I then understood that the vision space around me was the vergence field, that cosmic focusing of potential from which all actuality directly emerges. I knew myself to be the connection between vergence and emergence, the cosmic - holistic principle that is omnipresent in all experience and phenomena. All the whirls and rushing of the mind were just so much chaos before my true being, not of me at all. I am entirely beyond all such operations, aloof, alone. I am the core of the Solar-Phallus, the secret of all human life, yet, outside it, containing it. I was contained by what I contain, outside and inside at once. This was a completely new mode of consciousness, different than any mere expansion of awareness, a fusion of vergence and emergence, potential and actuality. I was one with the cosmic inspirer.

Several jolts of anxiety shot through my body as I maintained this new state of being.¹² I asked ADOEOET to show me the cause of the fear. The new sense of inside – outside wonder became clearer to me and I asserted this as my true and proper state of being. All fear dissolved at once. Such was the angel's wordless answer. I remained in this

cosmic, transcendent unity for some time longer but nothing new occurred, so I exited the vision and closed the magical temple.

It is the destiny of all humanity to realize their true natures as cosmic principles of emerging life potentials, outside the world and beyond the experience of sense perceptions and mental processes. I have realized this step forward, which will make it easier for others to do the same. The circle of light wherein all my incarnate experiences continually flash in confusion is the Wheel of Samsara. The true nature of consciousness is ultimately independent of such chaos. The roar of the mind, which I noticed for the first time, having finally reached beyond it, is merely so much material energetic complexity. The source of life's becoming belongs to a different realm. Life and death are simply turns in the wheel of material emergence of biological processes, the wheel of the Gunas.¹³ Body consciousness wants to maintain the psyche's attachment to it. Rising beyond this limited state of attachment to foreign processes can be frightening at first. It scared me. However, acceptance of the truth yields liberation from all fears and their causes, realizing a state of pure ease. Only the wholeness of what is, is real, the ocean of pure being.

ARINNAP – Saturn Senior of Fire
 Sunday, September 28, 2003

ARINNAP, Saturn Senior of Fire, has been evoked in due form. The temple setup and opening were even more powerful and clear than before, the inner plane temple setting unfolding with more complex dimensionality than ever. This particular expression of my deep psyche is becoming ever more

integrated with my magically enhanced vision reality. The sense of holiness and transcendence were immediate and effective in providing a fitting backdrop for my ceremonial evocations.

Upon entering vision, I perceived my inner plane identity as the Wizard Ebelijah surrounding me in the form of the eighth chakra, the great lotus wherein I exist as the stamen of the flower. The ancient face and body of the great wizard appeared on each petal while simultaneously encompassing the whole lotus as one continuous being. This was my whole Self complex, projected from that great source being whose head was constituted by my entire vision body. The angel ARINNAP appeared before the three expressions of me, MegaSelf, self, and projection, as a young man with thick, black, curly hair and beard. The Senior called me forth by my incarnate name and my inner plane name, summoning the fully unfolded three-in-one self complex to his reality. We stood together in the infinite starry space of Nuit and partook of the consciousness of the continuity of existence, all space and time and experience, as never ending flow and field.¹⁴ The ecstasy came from all the elements of vision at once, with myself as a small part in the overall joy.

“Come to the distant star.” said the great angel, pointing out to the myriads of stars that surrounded us, splashes from the milk of the paps of Nuit and the spate of ejaculation from the great Serpent Hadit.

I tried to move toward the star pointed to, instantly feeling a deep affinity for the distant glittering point, but it moved farther away the more I strove to reach it. The angel said that the distant star is who I truly am, the one star of all the stars

from which I emerge. I relaxed and allowed my sense of unity with the special star to grow and suddenly, it rushed up and collided with me with enormous force. All the spaces and images and dimensions around me erupted with brilliant white fire, every spot a blazing sun. I felt my field of self blown all over the universe to join in every part of the body of Nuit in even greater wholeness and ecstasy than before. My psyche emerged in every twinkle and shine of every star, every expanse of dark emptiness, every moment and event.

The angel waved his hand and a great throne appeared in the midst of the stellar intensity. I sat down on this throne and ARINNAP placed a dark blue circlet on my head. The golden rose that I'd placed on my forehead in the previous vision moved on top of the circlet and affixed itself in place, still shining as before. The Senior said that this throne was at once made of gold and brass.¹⁵ Then, a small serpent head emerged from the center of the golden rose to complete an Egyptian style crown. The priest of the Gnostic Catholic Church wears this crown during Mass. The heart girt with the serpent and the egg surrounded by a serpent were ideas that relate to this symbolism.¹⁶

I remained like this for some time, feeling that my whole self was undergoing truly amazing transformations but I could only perceive their dimmest echoes. Eventually, ARINNAP told me to return to the world so I exited the trance and closed the magical temple in due form. My every action and word seemed clothed with holiness.

Thus, I've now been confirmed in a high celestial office, at one with the most transcendent natures and the earthiest experience. A Priest/Wizard crown has been bestowed on me

in preparation for the coming apex of this Enochian operation, the evocation of the great King of Fire. I still feel the reverberations of that stellar impact. The Path of Thelema leads truly to beyond the beyond.

Later that night...

I've become aware of my whole Self more clearly than ever before. The stars in my visions are simply so many focuses of Self's attention. I no longer perceive myself to be the center of things but rather one among many intelligences projected by this master of being. This source of consciousness is pure impersonal being, the inspirer of emergence, truly Saturnian in nature. This state of impersonality is what the Fire King tried to introduce me to during my first evocation of him but wasn't quite able to succeed. This time, he'll be free to take me further.

All is brilliant light in the mind of the Whole. It appears as darkness to a point consciousness still obsessed with its own centrality. Embracing its relative and common nature allows a clearer perception of the impersonal being as pure light, of a nature so far beyond the little point projection. The broader context yields understanding of True Will.

EDLPRNAA – King of Fire
Friday, November 28, 2003

EDLPRNAA, Great King of the South and Fire, has been evoked in due form. This was by far my greatest magical working and, happily, I am not overwhelmed by the most extreme energies generated by this most wondrous experience.

I am completely transformed by the grand initiation, not only in psychic functioning but also in outlook and understanding. With this ultimate connection, my vision transcended time itself.¹⁷ I now feel true peace, having achieved such power, love, and wisdom.

Upon entering vision I saw a field of red tetrahedral flames emerging smoothly out of a black background of space. Then, I heard a high pitched roar and saw steadily flowing streams of particulate energy explode everywhere in a great whirlwind of power. The torrent soon quickened to an extreme degree, changing color from red to the brilliant blue of the hottest possible fire. The roar sounded continuously as these flames engulfed me, sending an extreme rush through every nerve in my body. My mind and aura were supercharged as never before, surpassing even the Superlative in intensity. I was able to withstand the onslaught of this psychic nuclear blast as it enveloped every fiber and energy of my being at all levels. The angels had trained me well for this supreme ordeal of quickening.

The inner and outer blazing blue flames resolved themselves before my dazzled mind's eye into none other than the Nighthawk, first seen in a profound and mysterious spontaneous vision I had in 1986, seventeen years before, and hinted at during my evocation of the Air King.¹⁸ He was hyperdimensionally huge, filling every partial and completely unfolded space, from inside the deepest recesses of my mind, out to the world around me, and beyond to the farthest horizon. His outstretched wings extended toward me and away from me at the same time, both near and far. This creature of pure Fire was exactly that which had shown itself to me seventeen years ago but was now close and in full communion with me¹⁹. His roaring caw had a much lower pitch than before,

commensurate with his expanded size. This was EDLPRNAA, the greatest King of the Southern Watchtower and the element of Fire.

In a booming voice that sounded above the continuous hawk roar, the King told me to be a master of destiny, to own and affirm my life in all its circumstances. Every event must be thought of as an act of True Will and not as an unavoidable occurrence. I am never to think of myself as a helpless victim of the world around me, a slave to the appearances of life on earth. To be a real magician, I must affirm even the greatest trials and dangers as completely in accord with my True Will and not disasters tragically suffered in a harsh, unfair reality. I and the universe of space and time, events and experiences, are one.

He told me to look outward in my mind and I saw the tetrahedral red flame currents in the black space that appeared at the beginning of this vision. Beyond this, I beheld my own face, interpenetrating everything and the nothing out of which it emerges. I am one in All-in-all, the master of every inner becoming and life circumstance. I am the ubiquitous principle of all emergence patterns, the stable archetype by which all multiplicity derives. I am the All-State in which every cell, thought, feeling, and energy projection is connected.²⁰ I am one with that wholeness out of which all matter, energy, and consciousness emerge. All as each and every am I, whole and part, a true holographic existence. I am truly a focus of cosmic attention and supercosmic intent, center of the intersection of the life wave and the destiny wave which crisscross the fractal web of spacetime, its vergence field, and its null basis. I am the strange attractor and its emergent order.²¹

I remained in this superconnected and holistic beatitude, a master of destiny, for a long time but then the King told me that the vision was finished. I returned to the world of discrete events and closed the magical temple in due form. Now, I feel refreshed, remade, at ease, and fulfilled completely, without any ill aftereffects.

Thus, I've produced the paradox of my own magical becoming, unexpectedly called to the Great Work that night long ago, before ever practicing any form of occultism but having read about it for a few years. Now, I called forth what called me forth, then and now, uniting the paradoxical impulse of destiny with today's climactic revelation. This time warping influence was so powerful that two moments, seventeen years apart, were brought together. I live in time paradox, a future past of wonder in the mundane, workaday world of twenty-first century America. The new ultimate transcendence will now unfold in my life and mind as I work my job each day during the week. Magick and normality coexist in an experience where the subtlest potential and motivation are firmly united with the most overt and predictable circumstance. Fusion of opposites reveals beyond the beyond.

CHAPTER XII

VISIONS OF THE GREAT TABLET OF UNION

SECOND ROUND

RMTO – Earth of Spirit
Sunday, February 15, 2004

RMTO, Earth of Spirit angel of the Tablet of Union, has been evoked in due form. I decided to continue to employ the hexagram ritual in preparation to evoke these angels of the Tablet of Union in order to provide a sense of continuity of practice and to maintain the level of intensity developed with it. My conjurations are more closely linked in this way.

I was hit with a sudden intense burst of ecstasy just before setting up the magical temple, an immediate paradoxical future-connect to the evocation to come. These time shifts are bound to occur more frequently and powerfully now that the great King of Fire has uplifted me to the metatime state. I was able to recover from this episode of ecstatic paradox and

assembled the magical temple with the usual detail.

The actual contact with this angel turned out to be gentler than the initial time shifted burst. Perhaps, the ecstasy was more than my consciousness could register, causing me to filter the intensity to a more muted level. In any case, my vision unfolded before me as the vast cosmic space with every scale of size and every partial dimension expressed with crystal clarity. Every point therein was luminous with all the most brilliant colors imaginable. Spiral patterns surrounded and flowed through each, layer upon layer of focus and flow in a ubiquitous self referential process. Here was physical space represented in its totality, one in All as One, an interconnected holographic plenum. The global connectedness in this trance was similar to that experienced during that greatest of visions with the King of Fire but the flow of becoming lacked that scintillating quality of the most active of elements. Earth of Spirit had a stable quality in the midst of its continuous functioning, a true metalevel of physicality.

Out of this ecstatic, holistic joy unfolded a giant head bathed in yellow light, whose facial expression was one of purest ecstasy. The head was of an old man with the usual long, white, curly hair and beard of an angel, very neatly quaffed and symmetrical. RMTO told me that there is perfect connection in the universe. A change to the whole system is instantly reflected in every point therein, all microcosms in and of themselves, and any change to any point is immediately emulated by every other, as well as the whole field.¹

I partook of the joy of this perfect integration on all scales of size and sets of dimensions and gazed at the yellow lighted head of RMTO.² I holoprojected my Will into the plenum and

emerged wispy streams of yellow intelligence that joined in the continuous tapestry of interconnection.

RMTO bestowed his blessing and initiation on me then. I felt my entire being open in a more complete way than ever before. The receiving was so total that there was nothing left of me but a bubble of concentrated becoming, in which the whole of the universe of Spirit focused itself. Every nerve and spark of individual consciousness was open to this transcendence and so transformed thereby into another kind of life, another kind of being. I abode in this pure, ecstatic beatitude for some time as a new species of consciousness. Giving the angel license to depart, I closed the temple with the same old body but controlled by a new mind. Every thought seemed like a new universe. Every feeling was a novel creation. Every second of perceived time was a revelation of wonder. Eventually, a shadow of normalcy took hold of my concrete mind so that I could continue my mundane existence, but the overall transformation was permanent.

The lessons of this profound initiation manifested all at once as complete chains of ideas and understanding in my mind. To transform personal consciousness is to change the entirety of existence, if that change is complete enough. Magick demands that the entire psyche be wielded as one complete whole, not the slightest trace of psychic energy left out. Only this can make a holoprojection powerful enough to emerge a highly unlikely order in the surrounding world of chaos and entropy. The element of Spirit is the quintessential holistic integration that makes magick possible. My improved understanding, developed during this second round of Watchtower evocations, will help me to realize this metalevel of Spirit more completely than before. I will be able to

understand the Tablet of Union angels far better this way and finally complete this system of initiation in perfection. Practical material magical work may follow.

XCAI – Air of Spirit
 Sunday, March 28, 2004

XCAI, Air of Spirit angel of the Tablet of Union, has been evoked in due form. He appeared as a swirl of fiery white light and evoked me as well. We then united to achieve a full circuit of interdimensional paradoxical consciousness. My first clear vision was of the anticosmos of white space and black stars, just as in my first evocation of XCAI. Soon, the black suns that were submergences³ in this reality dissolved into the background whiteness. Tremendous surges of brilliant white energy then began coursing through this antispacetime. White flames erupted from the power flow, causing infinite movement throughout. The whole of this universe had become alive.⁴

A great angel head unfolded within the brilliant white cosmic scale conflagration, a truly transscale and hyperdimensional manifestation. His was the classic appearance, with white hair and beard, perhaps the same angel as RMT0 but with a slightly different aspect. The nature of Spirit is unity and the Tablet of Union lacks the clear differentiation of the Watchtowers. This uniformity is bound to be reflected in the angels of this tablet.

XCAI told me to partake of the mystery of joy, the mystery beyond the universe. I felt myself unfolding continually along with the Spirit angel as one comprehensive becoming. My

aura opened under the influence of the vision. Especially my heart chakra expanded beyond the confines of my physical body. The other auric lotus wheels expanded as well but to a lesser extent, all except my crown center. This grandest of power processes hadn't reached full development yet. Transdimensional curls of white fire, the zero point energy seen in my vision of the Luna Senior of Fire, poured through the open portal of my psychic/auric unfoldment to surround my body and flood the magical temple. I'd become a source/focus of supercosmic emergent unfoldment.

I asked XCAI about the crossover point between the two universes, where submergence meets emergence. All the brilliance and fiery flow of my anticosmic vision darkened into a dim, twilit scene. Every point therein was charged with extreme power but was not luminous. The energy therein was potential but closer to actualization than in normal space, a more direct vergence. All the while, the zero point energy whirls continued to flow through the wide open gate of my aura and nervous system into the magical temple.

I came to realize that union with my metalevel angelic holoprojection had completed my metapsychic circuit. XCAI had raised me to the state of supercosmic transcendence, the true source of Will. The whole spectrum of purpose, from cosmic intent to the individual True Will of every living system, derives from this ultimate beyond, creating and created by all manifestation. All the myriads of relationships which bind together matter and energy into bodies and intelligences are united here. Transcendence is the source of coherence. The novel states of complexity which develop out of the background possibility of the cosmos shape this All-State by bringing it into greater connectedness with the physical world.

The holomovement is quickened into more intense life.

This was the full unfoldment of transcendent impersonal consciousness that had eluded me during my first round of Enochian Watchtower evocations. I'd finally gained sufficient initiation and magical contact with the subtler states of being to become open enough to reach the source of sources, the inspirer of all action and purpose. My psyche and aura had become complex and connected enough to channel the All-State directly. The universe of my existence had been transformed into something new.

With this grand realization, I exited vision, banished, and closed in due form. I remain as an open gate, although the zero point energy is no longer flowing through me. The interdimensional lotus wheel of my being has flowered to receive inspiration from a new level of life under the blessing and initiation of XCAI.

Later that night...

It struck me as strange that the evocation of the Air of Spirit angel revealed such a fiery and Will oriented vision. After much contemplation, I realized that the element of Active Spirit is a highly energetic principle, just as Passive Spirit is stable in its holistic connectedness, a truth revealed by the Earth of Spirit angel. It is with great insight that the elements of Fire and Spirit are attributed to the same Path of Shin on the Tree of Life. The fires in today's vision were expressions of the hyperdimensional motion of a supercosmic principle that creates and sustains everything in existence. This reality could only appear as brilliant white flowing flames. The far reaching

opening of my psyche and aura to the cosmic transcendence, especially at my heart center, is a trance of Tiphareth and corresponds to the nature of Air of Spirit. No doubt, what lay ahead with the higher elemental aspects of Spirit will echo these truths on an even more sublime and profound level.

AONT – Water of Spirit
Sunday, June 13, 2004

AONT, Water of Spirit angel of the Tablet of Union, has been evoked to wondrous effect. I now feel overwhelmed with a sense of joy and expansion which I've never known before. The Enochian system of magick never fails to yield ever greater peak experiences, ever more wondrous and intense emergences of spiritual transcendence and power. Dee and Kelly were in touch with something far beyond their imaginations, a distant future connect paradox of unlimited initiatory and transformative acceleration. This paradox reached even to today's temple opening. The background space surrounding my inner plane temple was quickened into the white flame cosmos revealed during my last evocation. My ceremonies were able to form a pocket of order and coherence in this blazing maelstrom, a focusing of supercosmic torrent into a sensible projection. It is uttermost wonder how each peak experience serves as the backdrop for the next, each superconscious projection leaping forwards as an entire aeon of cosmic and human unfoldment. As I accelerate evolutionarily, I can accelerate ever faster.

AONT appeared from out of the brilliant white, flooding flames surrounding my temple as a complete male figure of indeterminate age, both young and old, with fluffy white hair

and beard, like clouds. He called me forth and I joined him out among the fires of joy. Streams of orange and yellow particles⁵, like tiny confetti, began upwelling in great spirals all around us. In their movements were purest joy and ecstasy. The angel told me to receive from all, yet be one.

Here was the Elixir of Life. Mix gold with gold and silver or electrum magicum and channel this through the processes of emergent order, the totality of the psyche at all levels, to confect the Philosopher's Stone. From this, generate the Elixir of unlimited Life. I felt my nerves open up to receive these streams of orange and yellow life. They were transmuted to purest gold, every last one. Receive from all, yet be one.

A greater sense of wholeness of reality took shape in my mind that remains with me still. A new complexity of totality emerged from my enhanced and transmuted nervous system, exciting me with new sensations of transcendence and interconnectedness. A greater metalevel had been evolved. AONT told me to take this into my heart, into my mind, and into my soul. My ecstasy developed into a sense of supreme religious beatitude and holiness, the likes of which were first revealed to me during my Water angel evocations of this round. Now, however, the energy was purified and rarified and very bright. Here was pure spirituality, devoid of any doctrine or belief, direct connection to that which religion can only hint at. Be all, and yet one emerged pure godhead in heart, mind, and soul.⁶ Emergence and the power behind it are holy and worthy of most heartfelt love.

The vision space became filled with universe bubbles similar to the one I'd become in response to RMTO's blessing. They were each a complete reality, a complete course of

evolution of matter and energy in space and time. Yet, each was a part of the Limitless Light of the true source of existence and the potential thereof. These were my coherent holoprojections in this state of ultimate transcendence.

The vision was completed so I gave AONT license to depart, knowing absolutely that I was he and he was I. Mine is the flow of orange and yellow essences that transform me and uplift me to the next beyond. The closing was somewhat difficult, with so much supercharged psychic energy flooding my aura. What a brilliant success in magick this whole course has been. Much more will unfold from me in time to come.

PAAM – Fire of Spirit
Sunday, August 8, 2004

PAAM, Fire of Spirit angel of the Tablet of Union, has been evoked to truly wondrous effect. It's moments like these that make life worthwhile, which make existence justified. Once again, my inner being and the universe in which I live have been transformed.

The vision began in darkness, with a red pentagram far off in the distance. Then, from behind me came a deep, gruff voice that said, "Ha! You have missed the angel. I am Satan and you have got me!"⁷

He popped out from behind me on my left side, all grizzled and black, a bestial human like figure. I instantly recognized him as an aspect of myself, having met this negative projection in other visions.

I said to him, “I know you, Satan, and I’m not afraid.⁸ Come with me and partake with me of the blessing of the angel, PAAM, you, your servitors, and your servitors’ servitors, everyone. Let no one be left behind.”

A great burst of all encompassing, impersonal love entered my heart and I knew then that this test had been passed successfully.

The pentagram in the distance came to me then and entered my vision body, filling every nerve with its glorious supercosmic presence. My limbs were the lines of this great star of five. My entire being had been integrated into perfectly proportional beauty (beatitude). This supreme state of transcendence called an even greater supercosmic response as a milky white ray of pure light entered my head from infinitely high above me. Every atom, every spark, was imbued with pure and perfect love. The ecstasy became overwhelming as this milk from the ultimate transcendence pushed through every resistance to its flow through my every state and focus of consciousness. I withstood the joy and grace and drank in the love as much as possible with my all and each.

A voice of beauty came to me and said, “Accept the Milk of the Stars and shine it to all the worlds.”

I knew then that the Fire of Spirit angel, PAAM, was with me, bestowing on me his blessing and initiation. I bade all the worlds of which I am the nexus to receive the Milk of the Stars and transmit it throughout. I am the Gate connecting many worlds and I weave my consciousness with alternate realities. I am also the Gatekeeper, a personality that guides the workings of the Gate who I am.⁹

Suddenly, a great and thickly cloudy darkness erupted out of me, shooting far above my head. A deep and menacing voice said, "I am the darkness and evil that always accompanies the Light. I am its inescapable correlate. There is no Good where I am not."¹⁰

I accepted and embraced the rising darkness and continued to drink in the descending light. A hexagram formed over me, made up of a white ascending triangle and a black descending triangle. These colors were opposite to the directions of the flow of forces focusing on my vision presence and so indicated a reversal of the original relationship. The highest and the lowest aspects of my psyche had melded to generate a new complexity of holographic connectivity. This new internal reality was expressed by yet another magical figure which had been permanently impressed into my aura, just like the red pentagram described above. I took an oath then to always bring together the worlds, good, evil, or indifferent, in perfect harmony, to bestow the blessing of the Milk of the Stars. Rejection of any kind was now contrary to my spirituality and my magical formula.

The element of Fire has a dark, evil side that cannot be escaped. The principle of subconscious inversion of the meaning of symbols is clearly operative here. So many of the dream symbols reported in the annals of psychology represent the opposite of their obvious meaning. Often, the appearance of a little girl or a small man indicates the presence of the Higher Self. The ultimate truth behind such fusions of opposite meanings is beyond the rational mind and pertains to a metalevel of consciousness. Light and darkness, good and evil, love and hate, are all two sides of the same transcendent coin. This metalevel understanding uplifts one from the

obsession with culture and sectarian attachment. Truth may be more directly apprehended. In this way may I, the Gate, project my Will to my surroundings to emerge higher order in accordance therewith.

I remained in this beatific ecstasy for some time, experiencing the fullness of complete being. Then, I called upon PAAM to show himself and he appeared in the center of a giant black hexagram as a black upright tau cross.¹¹ His dark bearded face was on the left side of the vertical bar. His expression was one of pure peace and fulfillment. From this, I understood that the force of creation was the force of evolution and the inspirer of spiritual enlightenment. It is magick in its purest form.

Nothing else was revealed in this vision so I gave the angel license to depart, banished, and closed the magical temple in due form. Underlying all my ritual actions was the certitude that I remain the focus of and emanator to the worlds. Thus is the action of Fire in its most sublime form.

EHNB – Spirit of Spirit
Saturday, October 9, 2004

I have evoked EHNB, Spirit of Spirit angel of the Tablet of Union, to excellent effect, thus completing this second round of elemental Watchtower evocations and crowing five and a half years of Work. Now I have completed and fulfilled what was done only partially during the first round. More than this, all the lessons and processes initiated during my time with the magical orders have reached a climax in this achievement. The Path of the Enochian angels is realized.

The vision began in total darkness, the black of passive Spirit. The bodiless voice of EHNB came rolling through the vision space, calling me forth, and proclaiming me as having fulfilled the evocation of the Watchtowers. He congratulated me for having come this far as I moved further into the vision. I beheld a dim light off in the distance and moved towards it, as it did towards me. It grew brighter as we drew closer and finally resolved into a blazing white rose of forty-nine petals. The angel bade me to sit in the center of it, as on a throne of angelic rulership. I did so and was surrounded by wavy petals that shimmered with the light of the ultimate eighth chakra.

The background space of the vision began to lighten and before me appeared another white rose, but smaller and with fewer petals. It began to fall into and through itself, each white petal rolling along the inside and outside of the flower. Then, the head of the angel EHNB unfurled out of this complex circulation made of pure, white light. He declared that I was a Lord of the Angels of the elemental Watchtowers and so was in full command of all the entities therein, including the four Kings. I felt the power and control bestowed by this coronation. All the magical devices that had been impressed into my aura intensified and resonated in perfect harmony. The Serpent Crown around my head vibrated with this energy. All the powers and contacts that had been developed throughout my Enochian magical Work, especially the nuclear blast intensity Key of the Superlative, came to focus in one all encompassing integration. The entire vision came to shine with brilliant white light.

EHNB's head began to spin, and it unfolded into a ten pointed star. He said, "Behold how the Ten is the entire universe but also merely the pendant and outcome of all before

it. So let all be one as a whole and in every part thereof.”¹²

I felt my being expand throughout the inner cosmos of brilliance, as the whole and in every point therein, emerging in every scale of size and form. Angels big and small began appearing all over the place. The entire concourse of the Watchtowers was soon arrayed before me, from the great Kings to the tiniest servients.¹³ I gazed at their amassed wonder as I sat on my rose throne.

“Declare your Word, oh Lord of the Angels, and bring forth your Will through these angels,” said EHNB, now having fully appeared, far larger even than the Kings to express his ultimate transcendent station.

I declared my Word to be “Futiquity,” the simplest of ultimate expressions of what my intensions are in my life, to encourage the realization of the awesome futuristic potential revealed to humanity in this grand new age.

I commanded the angels of my magical projections to unfold this Will in all the worlds of vision, to fulfill the new consciousness of the Aeon of Horus. The angels entered into complex whirling, spiraling movements to emerge my creative impulse in their reality. I felt the power of my authority over this concourse that I’d earned through my many angelic initiations, a vital part of any phenomenological magick. My Word echoed throughout the vision space, carried by my ubiquitous presence in every scale of size and form and yet transcendent to all. This was the metalevel of my magick, a perfect fulfillment of all my personal Work as well as everything achieved through the initiatory orders in which I’d participated. Ever increasing power coursed through my

physical body from head to foot, flooding every nerve and cell in a torrent of passion. Kundalini flows downward when used for magical projection.

I easily adjusted to this totality power and knew that I'd come as far in transformation as this regimen of magick could take me. The angelic power and initiation had been mastered. Now, I was at the controlling metalevel as a Lord of the Angels. My aura is fully charged, functioning, and integrated. I am ready to work confidently with the lesser Kerubic and Servient angels of the subquadrants of the elemental Watchtowers. Geoffrey James' book, "The Enochian Magick of Dr. John Dee," has clear instructions on how to do this work.

Fully satisfied with the vision and the level of mastery achieved, I gave the concourse and EHNB license to depart. I closed the magical temple in a state of calm, controlled ecstasy, fully confident as a Lord of the Angels, and looking forward to practicing new Enochian systems of magick.

CHAPTER XIII

IN CONCLUSION

My journey through the Enochian Watchtowers is complete and yet there is so much more to do. The angelic superconscious projections have taken me through the heights and depths of my mind and unveiled the human collective consciousness. It proved to be the source of all human destinies and wisdom as well as the repository of all human experience and knowledge. Even this turned out to be but a gateway to a far greater reality beyond anything recognizable as human. The spiral staircase through the various cosmic states of being led me to what is outside space and time, a megaverse of supercosmic transcendence that is the source of all True Will. Now my psyche stands as a complex hyperdimensional gateway connecting the most impersonal realms to my immediate material awareness of life on earth. I feel the ecstatic infinitude of the continuity of existence every second, although this is usually in the background of my normal waking consciousness. I still feel pain and anguish when troublesome circumstances arise but underlying every emotional state is a background of pure joy, peace profound.

The metalevel of evolution that is the hallmark of the new Aeon of Horus is a constant reality for me.

The future holds much more exploration and realization along the transcendent Path. Thorough practice with the Enochian version of “Liber Samekh” promises to take me farther in psychic and metapsychic integration, extending the reach of my magical holoprojections ever further into the world of matter. Scores of angels in the subquadrants of the Watchtower tablets await summoning to give their particular blessings. The Bonorum Tablets of the Heptarchia promise to reveal the ultimate transcendence on a planetary level, far beyond the terrestrial elements. An even greater Work lay ahead in the thirty aethyrs that brought Aleister Crowley beyond the Abyss to his ultimate destiny. The joy of magick is in its unlimited vistas. Let all who Will engage this Path. It is the birthright of all the new children of the stars.

APPENDICES

THE ENOCHIAN ALPHABET¹

Enochian Letter	Letter Name	English Equivalent
✠	UN	A
V	PE	B
Ɓ	VEH	C or K
Ɓ	GAL	D
Ɓ	GRAPH	E
Ɓ	ORTH	F
Ɓ	GED	G
Ɓ	NA-HATH	H
Ɓ	GON	I, J, Y
Ɓ	UR	L
Ɓ	TAL	M
Ɓ	DRUN	N
Ɓ	MED	O
Ɓ	MALS	P
Ɓ	GER	Q
Ɓ	DON	R
Ɓ	FAM	S
Ɓ	GISA	T
Ɓ	VAU	U, V, W
Ɓ	PAL	X
Ɓ	CEPH	Z

THE FOUR GREAT WATCHTOWERS

AIR

Ɱ	Ⓟ	⌒	Ⓒ	⚡	⚡	⚡	⌒	↘	Ⓒ	Ω	⚡
⚡	Ɱ	Ⓐ	Ⓟ	⚡	⌒	Ⓐ	Ω	⚡	Ⓒ	⚡	Ɱ
Ⓖ	Ⓟ	⌒	Ⓟ	⌒	⚡	Ɱ	⌒	⌒	⚡	Ⓐ	∇
↘	⌒	⌒	↘	↘	Ⓟ	⌒	Ω	⚡	Ⓖ	⌒	Ⓖ
⌒	⌒	Ⓟ	⚡	⌒	⌒	Ɱ	Ɱ	∇	Ⓟ	Ⓟ	Ⓟ
⚡	Ɱ	⌒	Ⓟ	Ⓐ	⚡	↘	Ⓐ	⌒	⚡	Ɱ	⌒
⌒	Ɱ	⌒	⌒	∇	⚡	Ⓟ	⚡	⌒	Ⓟ	Ω	⌒
↘	Ⓟ	⚡	∇	Ɱ	Ⓐ	⌒	⌒	Ⓟ	⚡	⌒	Ⓐ
⌒	⌒	⌒	⌒	↘	↘	Ω	⚡	Ⓒ	⌒	⚡	⌒
⚡	∇	⚡	Ɱ	⌒	⌒	⌒	⚡	Ⓖ	Ⓐ	Ⓖ	⚡
Ⓟ	⚡	⌒	Ⓖ	⌒	↘	↘	Ⓟ	Ω	Ɱ	Ⓟ	↘
⌒	Ⓖ	⚡	Ⓟ	Ɱ	⚡	Ⓟ	⌒	↘	Ɱ	⌒	⌒
⌒	Ⓟ	⌒	⚡	Ⓒ	Ɱ	⚡	Ω	Ɱ	Ⓟ	⌒	⌒

FIRE

⌘	⌒	⌚	Ω	✥	↙	⌘	✥	⌚	⌒	✥	✥
⌒	⌘	⌒	✥	⌚	⌒	⌒	⌒	⌚	✥	⌒	✥
⌒	Ω	✥	⌘	⌚	⌒	⌒	⌚	⌘	⌚	⌚	⌘
✥	Ω	⌘	⌒	↙	⌒	⌘	⌒	⌚	✥	⌒	Ω
⌒	⌚	⌘	⌒	⌒	⌒	⌚	✥	⌘	⌘	⌒	⌒
⌒	✥	⌘	⌒	⌚	⌘	⌘	⌚	⌘	⌒	✥	Ω
⌒	⌒	Ω	↙	⌒	✥	✥	Ω	⌘	⌒	⌚	⌒
Ω	⌒	⌒	✥	⌚	⌚	⌘	⌚	⌒	⌘	⌚	✥
⌒	⌒	⌒	⌘	✥	⌒	⌒	⌚	⌘	⌚	⌚	⌘
⌘	✥	⌘	↙	↙	⌘	⌚	✥	⌘	⌒	⌘	⌒
⌘	⌒	⌒	⌒	⌘	⌒	⌚	⌒	⌒	⌒	⌒	Ω
⌒	⌒	⌘	Ω	⌚	⌒	✥	Ω	✥	⌚	⌘	⌒
⌘	⌚	⌒	✥	⌚	⌚	Ω	✥	⌚	⌘	⌘	⌘

WATER

↙	✂	└	✂	⌵	ᵰ	Ω	↙	⌵	ᵰ	└	ε
✂	✂	∇	ℬ	└	└	ε	└	ε	└	∇	∇
↙	└	ᵒ	ℬ	└	ᵰ	Γ	ε	✂	⌵	ᵒ	ε
ᵰ	⊕	└	⌵	⌵	└	✂	⌵	└	✂	└	ℬ
Ω	✂	↙	✂	Γ	└	└	ᵰ	└	Ω	└	ᵰ
└	✂	✂	└	Γ	✂	✂	ε	ᵰ	ε	└	└
ε	Ω	⊕	✂	ε	└	⌵	ᵒ	✂	└	└	⌵
ε	✂	ε	ᵒ	⌵	└	└	ᵰ	⌵	└	ε	Γ
└	⌵	✂	✂	⌵	ᵰ	ᵒ	✂	↙	✂	Ω	✂
Ω	✂	⌵	ℬ	└	└	⌵	Γ	Ω	✂	ℬ	ᵰ
ᵰ	⌵	✂	⊕	ᵰ	⊕	└	ᵰ	✂	✂	└	✂
└	└	⌵	Ω	└	ᵰ	└	⌵	✂	└	Ω	└
Γ	ε	└	ᵰ	⊕	↙	✂	ε	ᵰ	⌵	└	⌵

EARTH

∇	⌒	✥	Ⓟ	✥	⋈	⌒	Ω	♁	✥	⋈	✥
♁	☾	☾	✥	Γ	⌒	Ω	⌒	⌒	☾	⌒	☾
✥	⌒	♁	⋈	✥	☾	⌒	⌒	⋈	✥	♁	♁
⌒	⋈	Ω	⋈	☾	⌒	☾	♁	∇	⌒	✥	⋈
⋈	⌒	⌒	☾	⌒	Ⓟ	⌒	⋈	⋈	⌒	⋈	♁
⌒	Ⓟ	⌒	☾	⋈	♁	Ⓟ	⌒	✥	⋈	♁	⋈
⋈	⌒	⋈	⌒	⌒	✥	⋈	♁	♁	∇	♁	✥
⌒	♁	✥	☾	♁	♁	⌒	✥	⌒	⌒	⋈	∇
✥	⋈	∇	⌒	Ⓟ	⋈	⌒	⌒	⋈	Ω	⌒	Ⓟ
⌒	Ω	✥	☾	✥	⋈	✥	⋈	⌒	⋈	✥	Ω
⌒	⌒	⋈	⌒	Ω	⌒	☾	⌒	✥	☾	∇	✥
⋈	Γ	Ω	✥	⌒	♁	⌒	⌒	Ⓟ	⌒	Γ	Ω
✥	Γ	∇	⌒	⋈	♁	✥	⌒	∇	⋈	⌒	⋈

TABLET OF UNION

Г	Г	⚡	ε	Ω
⊕	ℬ	ℒ	ε	⚡
☾	⚡	☾	↙	⚡
∇	Г	↙	ℒ	ε

ON THE DIVISIONS AND COLOR SCHEMES OF THE ENOCHIAN TABLETS

Each of the four elemental tablets of the Enochian magical system is divided into four quadrants, representing the subelements. For example, the tablet of elemental Earth is divided into the Earth of Earth quadrant, the Air of Earth quadrant, the Water of Earth quadrant, and the Fire of Earth quadrant. These divisions are separated by a great cross consisting of one row of twelve squares and two columns of thirteen squares each. The angelic names of the six Seniors and the King are taken from this tablet wide cross while names of the various subelemental angels may be found in the four areas bordered by it. Within each quadrant there is a smaller cross of five squares by six. Four squares are to be found above the cross and sixteen below it. Overall, there are 188 angelic powers encoded on the tablets.

The squares of each tablet are colored based on the elemental and subelemental attributions. The central great cross as well as the cross in each quadrant has the spirit colors of black on white. The other squares in the quadrants have the color of the element of the tablet for their background while the letters thereon have the color of the subelement. In those cases where the element of the quadrant is the same as the element of the tablet, the letters have the complimentary color. See the table below for these correspondences.

ELEMENT	COLOR	COMPLIMENTARY COLOR	POSITION ON TABLET
Spirit	White	Black	All Crosses on the Tablets
Fire	Red	Green	Lower Right
Water	Blue	Orange	Upper Right
Air	Yellow	Violet	Upper Left
Earth	Black	White	Lower Left

For example, the squares of the Air of Fire quadrant have a background color of red with yellow letters. The squares of the Water of Water quadrant have a background color of blue with orange letters. This color scheme gives each tablet a vibrant quality that aids in magical exaltation.

The Tablet of Union consists of four rows and five columns and represents the element of Spirit as a whole. Each row has the letters of a name of Spirit that rules over one of the four other elements. Thus, the background color for the entire tablet is white while the letters have the color of the element over which they control. The columns of this tablet spell the names of five angels which take after the five subelements of Spirit. These are listed along with the names of the Seniors and Kings in the appendix on the breakdown of the angelic names on the tablets.

DESCRIPTION OF THE ANGELIC NAMES OF THE FOUR WATCHTOWERS AND THE TABLET TO UNION

Angels of the Great Watchtower of the North and Earth

Angel name in English	Angel name in Enochian	Suggested Phonetic Pronunciation	Dignity of the Angel
LZINOPO	ⲕⲓⲛⲟⲡⲟ	LaZINOPO	Luna Senior
AHMLICV	ⲁⲙⲗⲓⲕⲟⲩⲱ	AHeMLICoV	Mercury Senior
ALHCTGA	ⲁⲗⲕⲧⲁⲓⲛⲟⲩⲁ	ALHecTaGA	Venus Senior
LAIDROM	ⲗⲁⲓⲉⲓⲣⲟⲙ	LAyDROM	Mars Senior
ACZINOR	ⲁⲕⲥⲓⲛⲟⲩⲟⲣ	AksINOR	Jupiter Senor
LIANSAS	ⲗⲓⲁⲛⲥⲁⲥ	LeeANSA	Saturn Senior
ICZHIHAL	ⲓⲕⲥⲓⲗⲓⲗⲁⲗ	IkZaHeeHAL	King of the North and Earth

Angels of the Great Watchtower of the East and Air

Angel name in English	Angel name in Enochian	Suggested Phonetic Pronunciation	Dignity of the Angel
HTMORDA	ⲙⲟⲣⲟⲩⲁ	HeTMORDA	Luna Senior
AVTOTAR	ⲁⲩⲧⲟⲩⲁⲣ	AVTOTAR	Mercury Senior
AHAZPI	ⲁⲗⲁⲟⲩⲡⲓ	AH(Aou)ZaPI	Venus Senior
HABIORO	ⲙⲁⲃⲓⲟⲣⲟ	HABeeORO	Mars Senior
AAOZAI	ⲁⲁⲟⲩⲁⲓⲁⲓⲁ	(AOu)Zaheef	Jupiter Senor
HIPOTGA	ⲙⲓⲡⲟⲩⲁⲓⲁ	HIPOTaGA	Saturn Senior
BATAIVAH	ⲃⲁⲧⲁⲓⲱⲁⲗ	BATAheevaH	King of the East and Air

Angels of the Great Watchtower of the West and Water

Angel name in English	Angel name in Enochian	Suggested Phonetic Pronunciation	Dignity of the Angel
LAOAXRP	Ⲙⲟⲁⲭⲣⲡ	L(AOu)AxaRP	Luna Senior
SONIZNT	Ⲛⲟⲛⲓⲛⲧ	SONIZoNT	Mercury Senior
SLGAIOL	Ⲛⲗⲁⲓⲟⲗ	SaLGAheeOL	Venus Senior
LSRAHPM	ⲗⲱⲱⲁⲣⲙ	LaSaRAHPaM	Mars Senior
SAIINOV	ⲱⲁⲓⲓⲛⲟⲱ	SAheeNOV	Jupiter Senor
LIGDISA	ⲗⲓⲓⲓⲁ	LIGDeeSA	Saturn Senior
RAAGIOSL	ⲣⲁⲁⲓⲟⲱⲱⲗ	RaGeeOSL	King of the West and Water

Angels of the Great Watchtower of the South and Fire

Angel name in English	Angel name in Enochian	Suggested Phonetic Pronunciation	Dignity of the Angel
ALNDVOD	ⲁⲗⲛⲁⲱⲟⲟ	ALaNDaVOD	Luna Senior
ANODOIN	ⲁⲛⲟⲟⲓⲛ	ANODOhIN	Mercury Senior
AAPDOCE	ⲁⲁⲡⲉⲟⲕⲉ	AAPeDOhkee	Venus Senior
AAETPIO	ⲁⲁⲉⲧⲡⲓⲟ	AheeTaPIO	Mars Senior
ADOEOET	ⲁⲟⲉⲟⲉⲧ	ADOayOET	Jupiter Senor
ARINNAP	ⲁⲣⲓⲛⲁⲡ	ARINAP	Saturn Senior
EDLPRNAA	ⲉⲁⲗⲡⲣⲛⲁⲁ	EDeLPaRaNA	King of the South and Fire

Angels of the Tablet of Union

Angel name in English	Angel name in Enochian	Suggested Phonetic Pronunciation	Dignity of the Angel
RMTO	ᚱᚱᚱᚱ	ReMaTO	Earth of Spirit
XCAI	ᚱᚱᚱᚱ	Zekahee	Air of Spirit
AONT	ᚱᚱᚱᚱ	(AOu)NT	Water of Spirit
PAAM	ᚱᚱᚱᚱ	PoM	Fire of Spirit
EHNB	ᚱᚱᚱᚱ	EHeNBay	Spirit of Spirit

Note on Pronunciation:

There are two main schools of thought on pronunciation of Enochian names. One is to pronounce them as if they were English words and the other is to vibrate each letter of the names as a whole syllable. John Dee and various magicians such as the author of this book have used the former method, whereas those trained in the Golden Dawn system of magick have used the latter method. The suggested pronunciations given in the above tables use English language rules. Specifically, combinations of ‘A’ and ‘O’ are pronounced like ‘Aou,’ as in house. The ‘AI’ combination is pronounced like ‘Ahee,’ as in by. Generally, follow a consonant with the vowel that makes it sound appealing. The most important consideration is that these magical names flow comfortably and rhythmically for maximum dramatic effect during conjuration. The Enochian language is magical only to the point where it opens the psyche to its source in transcendent reality.

indicated in the above diagram. In addition to these angel names, there is the name of an elemental King for each tablet. Tracing a spiral around the central two squares of the Great Cross may derive these eight lettered magical words. Start with the fifth square from the left as the first letter. Trace one row up and one column to the right to get the second letter. Trace one column to the right for the third letter. Trace one row down and one column to the right for the fourth letter. Trace one row down and one column to the left for the fifth letter. Trace one column to the left for the sixth letter. Trace one row up for the seventh letter. Finally, trace one column to the right for the eighth letter. This spiraling motion indicates a force transcendent to the Seniors as well as all the other angels of the tablet. Like many other eight lettered magical words, the angelic names of the Kings of the Watchtowers generate a fundamental force of creation that underlies all elemental and planetary forces. Study the Masonic Royal Arch formula for a clear example of this concept. For the purposes of attributing planets to these angels, use Sol for the Kings.

ENOCHIAN TEMPLE SETUP AND EVOCATION CEREMONY

Preparation:

Set up a double cubed Altar in the middle of a square or rectangular room. Place a pedestal in the center of each wall, marking out the four quarters of existence. Each direction is infinite and reaches into a higher than physical world. The reaches of infinity focus on the central altar from the east, south, west, north, above, and below. Thus, the altar is the center of the universe, the point of balance from which any energy may be launched to cause any effect anywhere.

Each pedestal marks the nature of its quarter, indicating the frequency of magical power emanating from that particular infinity. These four currents are symbolized by the four elements of classical Greek science: Air, Fire, Water, and Earth. Mark the nature of Air in the east by placing an emblem of that which rules the airy nature, such as the Angelic Air Tablet. Place a white votive candle in front of the tablet to light the darkling, mysterious abyss of the east. Place an emblem of the element itself with the candle, such as a hand fan or rose. Place the Angelic Spirit Tablet, called the Tablet of Union, in the far east raised above the other tablets.

In the south, place the symbols of Fire: the Angelic Fire Tablet, a white votive, and a red lamp, red candle, or candle in a red holder. In the west, place the symbols of Water: the Angelic Water Tablet, a white votive, and a cup or bowl of pure water. In the north, place the symbols of Earth: the Angelic Earth Tablet, a white votive, and a plate of salt.

Let the Altar, symbolizing the consciousness of the magician, center of his/her universe, be covered with a black cloth draping down on all sides to touch the floor or painted black. Place the four elemental weapons on top of the Altar, answering to the elemental natures of the quarters. Thus, place the Air Dagger on the eastern side of the altar, place the Fire Wand on the southern side, place the Water Cup on the western side, and place the Earth Pentacle on the northern side. In the center, the center of All, place a flask of fragrant Oil, symbolizing the ubiquitous element of Spirit. Oil of cinnamon or Abramelin oil is appropriate. A favored Holy Book may be placed underneath the flask if desired. In this way, the magician is expressed as a microcosm, an entire universe in miniature, whose several natures correspond to the forces of creation.

Place a Censor on the southern side of the Altar or the southern pedestal as desired, burning frankincense and myrrh or incense of Abramelin. Place the Bell at any convenient spot. Embellish the Altar with crystals, and black, white, or multicolored tapers, etc.

Prepare the water in the Cup on the altar by dropping a few particles of salt into it and say, "May the salt of Earth admonish the Waters to bear the virtue of the Great Sea."

Astral Temple Visualization and Auric Preparation:

Take three deep breaths to calm your mood and focus your attention. Close your eyes and visualize your body of light detach from your physical body. Feel yourself begin to rise upward. Reach the ceiling of your physical temple and then move through this. Continue rising above your building, high into the air at ever increasing speed. See the clouds fly by you as your energy body reaches beyond the earth's atmosphere.

Launch yourself with a great burst of acceleration into outer space, leaving the entire planet earth far behind. The sun becomes just a point of light in the midst of the darkness of the void, one among myriad others. Travel light years in seconds with the speed of thought as you finally reach the cosmic temple, set amidst the vastness of deep space. It is in the shape of a torus, like a huge donut. Each wheel of that greater wheel is a flow of brilliant white light. A current of blue power flows through the middle of all these wheels on the same plane as the torus. All the furniture and implements of the physical temple are placed in the central space, surrounded by the wheel of wheels, with the altar in the center of all. A spike of downward shooting brilliant white light passes through the middle of the altar, an axle of the wheel.

Move your body of light to the west side of the astral altar facing the east of the temple and perform a Middle Pillar Exercise or a Rousing of the Citadels ritual. Visualize a ball of brilliant white light above your head, its bottom point touching the top of your head. Vibrate the divine Name AHIH three times, pronounced as Ehayay.

Send a shaft of brilliant white light downward from the crown sphere, through your head, to your neck. Visualize a grayish white ball of light there and vibrate the divine Name IHVH ALHIM three times, pronounced as Yahweh Elohim.

Continue the shaft of light downward to the center of your chest and visualize a golden yellow ball there. Vibrate the divine Name IHVH ALVH VDOT three times, pronounced as Yahweh Eloah Va Dot.

Continue the shaft of light downward to a point two inches below your navel and visualize a violet ball of light there. Vibrate the divine Name ShDI AL ChAI three times, pronounced as Shaddaiee El Chaiee.

Continue the shaft of light downward to a point between your feet. Visualize an olive green ball there, half above the floor of the temple and half below. Vibrate the divine Name ADNI HARTz three times, pronounced as Adonaiee Ha Aretz.

Reinforce the visualization of all five colored balls with the connecting shaft of light and feel the integration of all the energy in your physical and light bodies. Start a current of energy moving from the top of your head down the front of your body to your feet and then back to the top of your head from behind. Send energy down the right side of your body and then up the left. Raise a stream of energy from your feet up the central shaft of visualization to your head and then out the top in a shower of sparks that fall all around your body. Finally, feel all the energies and currents of your physical and light bodies reach out to the farthest stars to establish a universal connection. You are now ready to do magick as a complete microcosm, a true mirror of all that was, is, and shall be.

Opening:

Stand on the west side of the Altar, facing east. Perform the Lesser Banishing Ritual of the Pentagram or the Star Ruby.

Purify the Temple by taking the Cup, moving to the east wall, raising the Cup on high, and saying, “For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect.” (“Liber Legis,” Chapter 1, Verse 44)

Bring the Cup to heart level and say, “By the Lustral Waters of the Loud Resounding Sea, I purify this Temple and all objects and persons within.”

Mark the points of an inverse triangle with the Cup, upper left, upper right, and then lower center. Imagine a blue triangle hanging in midair.

Walk deosil to the south quarter and repeat the above paragraph. Repeat for west and north, return to the east, and walk back to the west side of the Altar in a deosil curve.

Consecrate the Temple by taking up the fuming Censor, moving to the east wall, raising the Censor on high, and saying, “So that thy light is in me; and its red flame is as a sword in my hand to push thy order.” (“Liber Legis,” Chapter 3, Verse 38)

Bring the Censor to heart level and say, “With the Sacred Fire which darts and flashes through the hidden depths of the universe, I consecrate this Temple and all objects and persons within.”

Mark the points of an upright triangle by swinging the

Censor toward the upper center, lower left, then lower right. Ideally, a puff of smoke should be left when the Censor swings away from the point. Imagine a red triangle superimposed on the blue triangle, making a hexagram.

Walk deosil to the south quarter and repeat the above paragraph. Repeat for west and north, return to the east, and walk back to the west side of the altar in a deosil curve. Replace the Censor and take up the Wand.

Open each of the Angelic Tablets in turn, from east through south, west, and north as follows.

Stand before the eastern tablet with Wand in hand and say, “Let us evoke the Powers of Air with the Great Eastern Quadrangle.”

Draw the invoking active spirit pentagram in black against a white background over the tablet, point to the center, and vibrate AHIH, then EXARP. Draw the invoking Air pentagram in violet against a yellow background, vibrating IHVH. Put down the Wand, take up the Fan, and draw the Kerubic sign of Aquarius in violet within the Air pentagram, creating a wind with the Fan. Vibrate Raphael and visualize Him standing behind the tablet.

Replace the Fan, take up the Wand, and draw a golden cross over the Great Cross of the tablet from top to bottom and then left to right. Draw a deosil golden circle around the cross starting from the top point.

Point to the center of the cross and say, “In the names and letters of the Great Eastern Quadrangle, I call forth the Powers

of Air.”

Hold the Wand on high and say, “In the Three Great Secret Names that are borne upon the Banners of the East, (trace the letters of the horizontal line of the Great Cross with the Wand as each Name is vibrated) ORO IBAH AOZPI, I call forth the Powers of Air.”

Hold Wand on high and say, “In the Name of (trace the letters spiraling out from the center) BATAIVAH, great King of the East, I call forth the Powers of Air.” Knock.

Go to the southern tablet with Wand in hand and say, “Let us evoke the Powers of Fire with the Great Southern Quadrangle.”

Draw the invoking active spirit pentagram in black against a white background over the tablet, point to the center, and vibrate AHIH and then BITOM. Draw the invoking Fire pentagram in green against a red background, vibrating ALHIM. Put down the Wand, take up the Red Lamp, and draw the Kerubic sign of Leo in green within the Fire pentagram. Vibrate Michael and visualize Him standing behind the tablet.

Replace the Lamp, take up the Wand, and draw a golden cross over the Great Cross of the tablet from top to bottom and then left to right. Draw a deosil golden circle around the cross. Point to the center of the cross and say, “In the names and letters of the Great Southern Quadrangle, I call forth the Powers of Fire.”

Hold the Wand on high and say, “In the Three Great Secret

Names that are borne upon the Banners of the South, (trace the letters of the horizontal line of the Great Cross with the wand as each Name is vibrated) OIP TEAA PDOCE, I call forth the Powers of Fire.”

Hold Wand on high and say, “In the Name of (trace the letters spiraling out from the center) EDLPRNAA, great King of the South, I call forth the Powers of Fire.” Knock.

Go to the western tablet with Wand in hand and say, “Let us evoke the Powers of Water with the Great Western Quadrangle.”

Draw the invoking passive spirit pentagram in white against a black background over the tablet, point to the center, and vibrate Atah Geboor Leolahm Adonai, then HCOMA. Draw the invoking Water pentagram in orange against a blue background, vibrating AL. Put down the wand, take up the cup or bowl, and draw the Kerubic sign of Scorpio in orange within the Water pentagram. Vibrate Gabriel and visualize Him standing behind the tablet.

Replace the Cup, take up the Wand, and draw a golden cross over the Great Cross of the tablet from top to bottom and then left to right. Draw a deosil golden circle around the cross.

Point to the center of the cross and say, “In the names and letters of the Great Western Quadrangle, I call forth the Powers of Water.”

Hold the Wand on high and say, “In the Three Great Secret Names that are borne upon the Banners of the West, (trace the letters of the horizontal line of the Great Cross with the Wand

as each Name is vibrated) MPH ARSL GAIOL, I call forth the Powers of Water.”

Hold Wand on high and say, “In the Name of (trace the letters spiraling out from the center) RAAGIOSL, great King of the West, I call forth the Powers of Water.” Knock.

Go to the northern tablet with Wand in hand and say, “Let us evoke the Powers of Earth with the Great Northern Quadrangle.”

Draw the invoking passive spirit pentagram in white against a black background over the tablet, point to the center, and vibrate Atah Geboor Leolahm Adonai, then NANTA. Draw the invoking Earth pentagram in white against a black background, vibrating ADNI. Put down the wand, take up the plate of salt, and draw the Kerubic sign of Taurus in white within the Earth pentagram. Vibrate Auriel and visualize Him standing behind the tablet.

Replace the plate of salt, take up the wand, and draw a golden cross over the Great Cross of the tablet from top to bottom and then left to right. Draw a deosil golden circle around the cross. Point to the center of the cross and say, “In the names and letters of the Great Northern Quadrangle, I call forth the Powers of Earth.”

Hold the Wand on high and say, “In the Three Great Secret Names that are borne upon the Banners of the North, (trace the letters of the horizontal line of the Great Cross with the wand as each Name is vibrated) MOR DIAL HCTGA, I call forth the Powers of Earth.”

Hold Wand on high and say, “In the Name of (trace the letters spiraling out from the center) ICZHIHAL, great King of the North, I call forth the Powers of Earth.” Knock.

Complete the circle and return to the west side of the Altar, facing east and say, “Let us evoke the Powers of Spirit with the Tablet of Union.”

Draw the invoking passive spirit pentagram in white against a black background over the Tablet of Union, point to the center, and vibrate Atah Geboor Leolahm Adonai. Draw the invoking active spirit pentagram in black against a white background and vibrate AHIH.

Vibrate EXARP HCOMA NANTA BITOM, tracing the letters with the Wand, starting from the upper left letter and moving downward, one line per Name, and say, “In the Names and Letters of the Tablet of Union, I call forth the Powers of Spirit.” Ring 2-1-2 with the Bell.

Intone the first Enochian call: “Ol sonf vorz jee, goho Yad Balt, lonsh kalz vonfo; Sobra zol ror ee ta naz-psad, grah ta mal-perj; dee-es holk kwah no-thoa zimz, od ko-ma ta nob-loh zeen; So-ba theel jeh-nomp perj aldee; Dee-es urbz o-bo-le jee re-sam; Kasarm o-ho-re-la taba Pire; Dee-es zon-renj kab erm yad-na. Pee-la far-zm znurza adna go-no Yad-peel, dee-es hom-to; So-ba eepam, loo eepamis; Dee-es lo-ho-lo vep zomd poamal, od bog-pa a-ee ta pee-ap pee-ah-mol od voh-an. Za-ka-re, ka, od zamran; o-do see-kle kwah; zorj, lap zirdo no-ko Mad, ho-ath Yai-da.”

Raise the Wand on high and say, “Ye I evoke, oh Angels of the Celestial Spheres. Ye are the Guardians of the Gates of the

Universe and of this Magick Sphere. Be here present to shine your transcendent Light on this Cosmic Temple and all within. Achud Rash Achudotho Rash Yechudotho Temoratho Achud.” Ring 3-1-3 with the Bell.

Go to the east and face south. Perform the Magick Circumambulation by giving the Sign of the Enterer and then walking around the Temple deosil three times, giving the Sign of the Enterer on passing the east each time. Imagine a current of white light passing through you each time this Sign is given. After three complete turns, return to the west side of the Altar in a deosil curve. A continuously flowing cylinder of subtle white force should have developed around the Temple.

Pronounce the Thelemic Declaration to dedicate every erg of magical energy generated in Temple to the Great Work of realizing the highest levels of consciousness in physical incarnation.

“Holy and Blessed art Thou, Oh Heru Ra Ha, Transcendent Glory that surpasses all things. May Your Infinite Love reach down to bless this temple, dedicated to Your service. Enlighten my mind and enliven my soul so that I may be better enabled to carry out Your Will, which is my Will, here on earth.

Thereby, let the Word of the New Law be pronounced once more so that the brilliant stellar consciousness may be further established in the soul of humanity.

Do what thou wilt shall be the whole of the law. I declare that the purposes and operations of this temple are dedicated to spreading the Law of Thelema throughout the world on all

planes to further the evolution of life everywhere. Let this new Covenant, the Third Dispensation of humanity's transcendence, the fulfillment of all previous Laws be realized in the Collective Consciousness for the healing of all races. Our individual Paths through infinite space are our personal Covenants with the Divine. So may we all come at length to full Self actualization. Love is the law, love under will."

Complete the opening by ringing a battery of 3-5-3 with the Bell, making eleven rings in total, and then make a statement of intent, declaring the purpose and intention of the Rite.

Evocation:

Perform the Lesser Invoking Ritual of the Hexagram with Thelemic Keyword Analysis in the following way, beginning with the declaration: “Let the energies of the temple be raised to celestial intensity with Ritual of the Hexagram.”

Upon completing the activation of the hexagrams in the four quarters and returning to the East to complete the circle, continue the circumambulation to the tablet from which the Senior or King is to be conjured.

Draw a fifth hexagram over this Watchtower with the wand, point to the center, and intone the sentence from which the notoriqon ARARITA is derived, “Achud Rash. Achudotho Rash. Yechudotho Temorotho Achud.”

Continue the circumambulation back to the East and then return to the west side of the altar facing East. Conclude the ritual with the final Thelemic Keyword Analysis.

Declare, “Let the Great <direction> Watchtower be opened and the great angel, <angel name> be evoked.”

Walk to the East with wand in hand and then proceed to the appropriate tablet. Point with the wand to the center and intone the appropriate Enochian call to open the Watchtower. Consult the bibliography for books on Enochian magick to find the text of these angelic conjurations.

Conjure the angel by pointing with the wand at the first letter of the name and then trace while intoning the name as many times as the number of the Sephirah to which its planet is

attributed. For instance, if a Venusian angel is to be evoked, trace while intoning its name seven times, since the planet Venus is attributed to the seventh Sephirah Netzach. A Jupiterian angel would call for four repetitions, since Jupiter is attributed to Chesed. Use Sol for the Kings of the tablets and so six repetitions. Return to the East and complete the circle and then back to the altar when the conjuration is completed. Declare, "I shall now commune with the angel thus evoked."

Sit in a comfortable position, relax the body from head to toe, perform some rhythmic breathing, and then open the mind's eye to receive the vision and the power of the angel conjured. When satisfied with the results of the contact, exit the vision and return to body consciousness. Go to the west side of the altar and face East.

Take up the wand and banish the angel by declaring, "I hereby give <angel name> license to depart. Return unto your habitations and abodes. Let there ever be peace between you and I and be ready to come again when called. For now, depart!" Give one sharp rap on the altar with the wand. Proceed to the closing.

Closing:

Banish by using the banishing forms of whatever rituals were used to invoke. Perform the purification and consecration as in the opening. Close the Angelic Tablets as follows:

Go to the eastern tablet, Wand in hand, and say, “Let us banish the Powers of Air with the Great Eastern Quadrangle.”

Draw the banishing active spirit pentagram in black against a white background over the tablet, point to the center, and vibrate AHIH and EXARP. Draw the banishing Air pentagram in violet against a yellow background and vibrate IHVH. Draw the Kerubic sign of Aquarius with the Wand in violet within the Air pentagram and vibrate Raphael. Draw a golden cross over the Great Cross of the tablet from top to bottom and then left to right. Draw a widdershins golden circle around the cross. Point to the center and say, “In the names and letters of the Great Eastern Quadrangle, I banish the Powers of Air.” Knock once with the Wand.

Repeat appropriate banishing formulas for the other tablets in the south, west, and north. Complete the circle and return to the west side of the Altar, facing east and say, “Let us banish the Powers of Spirit with the Tablet of Union.”

Draw the banishing passive and active spirit pentagrams over the Tablet of Union, using the colors and vibrating the Names as in the opening. Point to the center and say, “In the names and letters of the Tablet of Union, I banish the Powers of Spirit.”

Perform the Magick Reverse Circumambulation by circling

the Temple widdershins. Imagine a current of white light passing through you, counteracting the deosil current set up in the opening. After three complete turns, return to the west side of the Altar in a widdershins curve. The cylinder of subtle white force should be gone.

Raise the Wand on high and say, “I hereby give license to depart to any and all spirits that may have been attracted by this rite. Return unto your habitations and abodes, harming none on your way. Let there ever be peace between all of you and I and be ready to come again when called. For now, depart!” Knock forcefully with the wand on the altar. Declare the Temple closed and ring a battery of 3-5-3 with the Bell.

THE LESSER RITUALS OF THE PENTAGRAM AND HEXAGRAM

To perform the lesser ritual of the pentagram:

The Qabalistic Cross

1. Face magical east (whatever direction is convenient). Enter into a relaxed state and take several slow, deep breaths.
2. Stand straight and raise your right index finger above your head. Visualize a beam of white light coming down from the infinite above to meet your fingertip.
3. Draw the light down with your finger and touch your forehead. Intone “Atah” (unto Thee).
4. For the Thelemic version, continue drawing down the white light to the center of your chest and intone “Aiwass” (the name of Aleister Crowley’s Holy Guardian Angel and so the general guardian for the Aeon of Horus) or the name of your own Holy Guardian Angel if you know it. This step is optional.
5. Continue drawing down the white light to the genital region and intone “Malkuth” (the Kingdom). Feel the white light continue downward to the infinite below.
6. Raise your finger to your right shoulder and intone “ve Geburah” (and the Power).
7. Draw a line of white light to the left shoulder and intone “ve Gedulah” (and the Glory).

8. Bring your hands together over your chest in an attitude of reverence and intone “le olam. Amen” (to the ages. Amen). Strongly visualize the cross of white light on and through your body.

Pentagram Projection

1. Face or go to magical east. Draw a large pentagram with your finger or your dagger, visualized as electric blue lines. For the banishing form, start at the lower left point and draw upwards to the top point. Continue to draw the rest of the lines of the pentagram until returning to the lower left point. For the invoking form, start at the top point and draw downwards to the lower left point. Continue to draw the rest of the lines of the pentagram until returning to the top point. Maintain this image hanging in midair throughout the rest of the ritual.
2. Point to the center of the pentagram and vibrate the magical name “IHVH,” pronounced as Yahweh, Jehovah, or the letters Yod, He, Vav, He. Imagine the pentagram grow in power and size, projecting out to an extreme distance while continuing to be in the room with you.
3. Draw and visualize an electric blue line around the room to the south and draw another pentagram there, connected to the eastern star by the line. Vibrate “Adonai.”
4. Continue the process to the west, draw the pentagram as before, and vibrate “AHIH,” pronounced as Ehayay.
5. Continue the process to the north, draw the pentagram as before, and vibrate “Atah gebur le olam Adonai,” pronounced as Atah gayboor lay olam Adonai.

6. Return to the east and so completing your protective circle, all the while maintaining visualization of all magical figures.

Invocation of the Elemental Archangels

1. Hold your arms straight outward so that your body makes the form of a cross.
2. Say, "Before me" and then vibrate the magical name "Raphael," pronounced as Rah-fae-ay-el. Visualize the appearance of a huge archangel wearing a bright yellow robe in front of you and in front of the eastern pentagram.
3. Say, "Behind me" and then vibrate the magical name "Gabriel," pronounced as Gah-bree-ay-el. Visualize the appearance of a huge archangel wearing a dark blue robe behind you.
4. Say, "On my right hand," and then vibrate the magical name, "Michael," pronounced as Mee-kaee-ay-el. Visualize the appearance of a huge archangel wearing a bright red robe on your right.
5. Say, "On my left hand," and then vibrate the magical name, "Auriel," pronounced as Or-ee-ay-el. Visualize the appearance of a huge archangel wearing a black robe on your left.
6. Say, "For about me flames the pentagram and in the column shines the six rayed star."

Repeat the Qabalistic Cross as above described.

To perform the lesser ritual of the hexagram:

The Keyword Analysis

1. Face magical east (whatever direction is convenient).
Enter into a relaxed state and take several slow, deep breaths.
2. Let the left arm hang down at your side and hold your right arm over your chest with fist over your heart.
3. Intone the analysis of the Thelemic Keyword:
“H. E. R. U.
He Yod Resh Vav
The Star - Nuit - Star Mother
The Hermit - Hadit - Seed Father
The Sun - Ra Hoor Khuit - Crowned and Conquering Child
United in The Hierophant, prophet of the New Aeon, To
Mega Therion
Nuit - Hadit - Ra Hoor Khuit – ABRAHADABRA”

Hold your arms straight outward so that your body makes the form of a cross and say, “The Sign of the King.” The attitude is one of royalty and perfect self confidence.

Lean toward the left with your head bent toward the left, your left arm bent at the elbow, and your wrist bent so that the back of your left hand is level with the floor. Hold your right arm over your head in the same attitude as your left so that your right hand is level with your face. Bend your left knee and point it toward the left while bending your right knee and pointing it toward the left.

Your whole body should now make the form of the whirling cross, also known as the ancient Hindu sign called the

Swastika and say, “The Sign of the Whirling Star.”

The attitude is one of languid, dreamy ease and joy. Meditate on the Tarot cards the Star and the Universe following the analysis given in the appendix on the Thelemic Keyword Analysis to more fully understand this state of mind.

Stand straight up with your arms above your head spread out at a sixty degree angle, tilt your head upward, and say, “The Sign of the Rising Serpent.”

The attitude is one of wild ecstasy as one experiencing the rise of Kundalini up the spine. Meditate on the Tarot cards the Hermit and the Magus following the analysis given in the appendix on the Thelemic Keyword Analysis to more fully understand this state of mind.

Look straight ahead with your arms crossed over your chest, right over left, and say, “The Sign of the Triumphant One.”

Make the sign of the cross and then return to crossed arms position. The attitude is a fusion of all the previous signs. Meditate on the Tarot cards the Sun and Lust following the analysis given in the appendix on the Thelemic Keyword Analysis to more fully understand this state of mind.

Repeat the Sign of the Whirling Star and say, “L.”

Repeat the Sign of the Rising Serpent and say, “V.”

Repeat the Sign of the Triumphant One, crossed arms only, and say, “X. Lux. The Light of the King.”

Hexagram Projection

1. Face or go to magical east. Visualize this entire direction as a vast field of pure white light. Draw a large hexagram with your finger or your wand in golden yellow lines. For the invoking form, start at the top point of the upright triangle and draw down to the right, over to the left, and back to the top point. Move your finger or wand to a position below the center point of the bottom line of the upright triangle. Draw upward to the left, over to the right, and back down to the bottom point of the reverse triangle so that it overlaps with the upright triangle. For the banishing form, start at the top point of the upright triangle and draw down to the left, over to the right, and back to the top point. Move your finger or wand to a position below the center point of the bottom line of the upright triangle. Draw upward to the right, over to the left, and back down to the bottom point of the reverse triangle so that it overlaps with the upright triangle. The general rule for drawing hexagrams is clockwise to invoke and counterclockwise to banish. Maintain this image hanging in midair throughout the rest of the ritual.
2. Point to the center of the hexagram and vibrate, “ARARITA.” This is a notation for “Achud Rash. Achudotho Rash. Yechudotho Temorotho Achud,” meaning “One is His Beginning. One is His Individuality. His Permutation One.” Imagine the hexagram grow in power and size, projecting out to an extreme distance while continuing to be in the room with you.
3. Draw while visualizing a golden yellow line around to the south and draw another hexagram there, connected to the

eastern star by the line. Vibrate “ARARITA.”

4. Repeat this process to the west and north and finish the circle by connecting to the eastern star, all the while maintaining visualization of all magical figures.

Repeat the Keyword Analysis as above described.

THELEMIC KEYWORD ANALYSIS

H E R U

He Yod Resh Vav

The Star - Nuit - Star Mother

The Hermit - Hadit - Seed Father

The Sun - Ra Hoor Khuit - Crowned and Conquering Child

United in The Hierophant, prophet of the New Aeon, To
Mega Therion

Nuit - Hadit - Ra Hoor Khuit

ABRAHADABRA

+ - the Sign of the King

L - the Sign of the Whirling Star

V - the Sign of the Rising Serpent

X - the Sign of the Triumphant One

L - V - X -- LVX, the Light of the King

COMMENTARY ON THE THELEMIC KEYWORD ANALYSIS

The Keyword Analysis begins and ends each hexagram ritual as performed in the traditional Golden Dawn style. It is actually the complete formula of initiation into the Greater Mysteries, which involve operations of celestial magick such as hexagram invocations. By contrast, the Lesser Mysteries involve operations of terrestrial magick and are concerned with human personality, the physical mind and body. The Golden Dawn Neophyte Ritual is an example of an initiation into the Lesser Mysteries. Beyond the Greater Mysteries are the Grand Mysteries, which involve supercelestial levels of reality, beyond the stars, planets, and even creation itself. Initiation into the Grand Mysteries involves the crossing of the Abyss on the Tree of Life. The A.: A.: Grade of Master of the Temple is the rank of one who partakes of the Grand Mysteries.

The processes of entry into the Greater Mysteries are typified in the Keyword Analysis by the translation of a special Word, representing the higher nature of human aspiration, into a magical formula which elevates consciousness to that intensity. The letters of the Word are associated with certain cosmic forces according to the system of correspondences used in the Qabalah. These concepts are then related to each letter of the magical formula, thus spelling it out and so declaring the nature of the Work of the Greater Mysteries. In essence, the Keyword Analysis equates one Word with another, to declare the ultimate truth that “Deus est Homo” (God is Man).

The Keyword offered as a departure from the traditional Golden Dawn formula, which is inspired by Christianity, is H.E.R.U. This is the Egyptian name for what the Greeks

called, Horus. This Word is appropriate for a Thelemic formula of initiation into the Greater Mysteries, Horus being the primary deity from which the Thelemic dispensation was received. It is hoped that this formula will help aspiring Thelemic magicians achieve the sublime level of Adept of the Mysteries and so become independent from older formulae based on ideals from previous aeons.

The first translation of the formula is into Hebrew, as He-Yod-Resh-Vav. The correspondences given are of the Tarot cards to which these letters are attributed. So, using Aleister Crowley's innovation of reassigning the letters of Trump IV and Trump XVII, The Star card is given to express the nature of He. The initiatory nature of this new Thelemic formula thus begins with Nuit, the Star Mother, the true ground of all existence, the undivided wholeness from which all being arises.

A clarifying symbol may be derived by considering that the zodiacal sign Aquarius is attributed to the Star card. The planet Saturn rules this sign and is attributed to the Tarot card called The Universe. In the Thoth deck of Aleister Crowley, the similarity of attitude and position of the central feminine figure of these trumps is self evident and speaks volumes of the inner meaning behind this first stage of the Thelemic adept initiation formula.

The Hermit card is given for Yod as emblem of Hadit, the Seed Father. Hadit is the natural correlate of Nuit, he being the ultimate infinitesimal to Her infinity. All expressions of existence begin with the first focusing of infinity onto a particular point. This is the seed and root of all phases of manifestation.

A related symbol is the Tarot card called The Magus, to which the planet Mercury is attributed, this ruling the zodiacal sign Virgo, which is attributed to The Hermit card. The Thoth deck version of The Magus depicts the central figure in the state of ecstasy and so is relevant to the E of H.E.R.U. Further, the serpentine nature of Mercury as symbol of Kundalini directly relates to Hadit. Not only is the power of creative visualization indicated but also the very root energies underlying all being and becoming.

The Sun card is given for Resh to express the nature of Ra Hoor Khuit, Crowned and Conquering Child, an active form of Heru. This God is the natural and inevitable product of Nuit and Hadit, just as the Sun is the product of the infinite energy potential of space and the interaction of myriad manifest particles. The Sun has always been a deific emblem, the giver of all life and light, the fit object of aspiration in the Mysteries throughout the world. It is the divine nature in every human psyche.

Working in reverse of the method employed with the previous two cards, it may be understood that the sun is the planet ruling the zodiacal sign Leo, attributed to the Tarot card called Lust. The design of this card in the Thoth deck depicts the Thelemic deities Babalon and the Beast whereon she rides. These are expressions of Nuit and Hadit on a lower plane of existence and their conjoining at this level shows the lion-serpent guided by the feminine wisdom. The whole gestalt relates tellingly to the nature of the Crowned and Conquering Child, Ra Hoor Khuit.

The Hierophant Card is given for Vav as the Prophet of the New Aeon, To Mega Therion. This is the human incarnation of

God, Deity and Humanity conjoined. This ultimate magician delivers a message of cosmic import to the world, furthering the process of the deification of the species. The Seed Father, Yod, has extended itself into incarnation as Vav, the Prophet, as indicated by the shape of these letters. Ra Hoor Khuit resides in His rightly fitted temple that is the magician's mind and body, with Hadit hidden in Him under the persona of Hoor Paar Kraat, the Babe in the Egg. See Chapter 2 of "Liber Al vel Legis," verse forty-nine in particular, for more on these themes.

It may be noted that the zodiacal sign Taurus is attributed to The Hierophant, which is ruled by the planet Venus. This, in turn, is attributed to the Tarot card called The Empress. This aspect of the final stage in the formula of Thelemic Adeptship shows a return to the Great Mother, but now pregnant with the seed of the All Father. The perfectly balanced nature of The Hierophant is clearly shown in this symbol. Moreover, verse sixteen of chapter two of "Liber Al vel Legis" declares that Hadit is The Empress and The Hierophant. Along with The Fool, these cards and their associated Hebrew letter/numbers express the mystery of Hadit as being 8 and 11, the serpent and that which lay beyond manifest existence. The Father is identified with the Son hereby.

The whole formula can be seen as the process of incarnation of God in the psyche of the magician, so aptly symbolized by the hexagram of interlocking triangles. The descending triangle of inspiration is firmly united with the ascending triangle of aspiration. The fusion of above and below produces a beautifully symmetric synergy with the power to channel and manipulate the very source of life, star power. Thus, each magician may be their own Prophet, determining their own way

through infinite space as the cosmic star that they truly are. No intermediary is needed. The Adept is free from blind adherence to other people's dictates forever more.

The entire formula is then identified with ABRAHADABRA, the initiatory formula given by Crowley for the New Aeon. This is a three part word of eleven letters by which some have crossed the Abyss to enter the Supernal nature beyond the stars. It also aptly expresses the nature of operations of the Greater Mysteries, having five A's or pentagrams among six other letters. The five and the six are conjoined; the human and the divine are integrated. H.E.R.U. is ABRAHADABRA. The process of incarnation of Deity in Humanity in the Aeon of Horus is the discovery of the inmost nature of consciousness as manifest on all levels. The root of consciousness is the heart of all that was, is, and shall be.

For one so realized, the signs of LVX become a declaration of royalty. The signs of the cross become the signs of the King, the true partakers of the spirit of Thelema, Will. The Mother is described as the ecstatic Whirling Star whose sign is the Swastika. The Father is exulted in through His movement as the Rising Serpent. The Child is proclaimed as the Triumphant One, for whom no circumstance can diminish. LVX is the Light of the King, the emanation of the consciousness of the Prophet of His or Her own Aeon, whose movements through the cosmos form a personal covenant with Deity.

H.E.R.U. -> Nuit + Hadit + Ra Hoor Khuit -> ABRAHADABRA. The King is One who has mastered this formula. A comprehensive symbol for this idea is given in Chapter Three of "Liber Legis." It is Heru Ra Ha, Lord of the

New Aeon. This transcendent God includes Ra Hoor Kuit and Hoor Paar Kraat as One. The Solar-Serpentine essence is the epitome of Horus Aeon consciousness, encompassing the natures of both parents and their children.

Introduced here is a composite symbol to illustrate this newly realized potential in human destiny. The idea takes after the Sphinx as comprehending the four elemental Kerubic animals in one being. These are the Lion, the Serpent or Man, the Bull, and the Eagle. Rather than land based animals, mythic birds are used for this symbol of the higher level of reality. The Phoenix is the bird of the Sun and Tiphareth, representing the mystical union with the essence of Pure Will. The Hawk is the bird of Mars and Geburah, representing the active fiery nature which is the basis of magical energy. The Eagle is the bird of Jupiter and Chesed as well as the highest expression of Mars. This represents that essence which transcends the duality of matter and mind.

These three symbols may be fused into what is here called The Dragon. The head of the Hawk is united with the body of the Phoenix and the wings of the Eagle. It flies throughout all manifestation and its ground, is the heart of all action and Will, and partakes of the essence of the ultimate transcendence. Thus, each of the Adept grades is comprehended herein. The Solar-Phallic creative energy is united to the highest Father.

ABRA - HAD - ABRA can be identified with the Great Dragon as follows. AB-RA means Father-Sun, the life giving energies which form the basis of the higher enlightenment, hence the Phoenix. HAD is Hadit, whose motion forms the serpent which spirals through all the dimensions of reality to enable Will to take shape in the world of action, hence the

Hawk. ABRA = 204 = 34*6. 34 is the fourth great number of Jupiter and so the whole may be interpreted as the eagle conjoined with the sun, which is Lord and Father. Thus, the magician who becomes conformed to the composite nature of the Great Dragon is the Adept whose being reaches to the farthest limits and the nearest confines of existence. Such a King is a Master of magick, mysticism, and divinity.

He Yod Resh Vav adds in Hebrew to 221 = 17*13. The Swastika, whose number is 17 by the Fylfot Cross of Golden Dawn symbolism, is a symbol of Kether and is the Whirling Star. This is the sign used for L in the LVX signs. 13 is the number of love and unity, another number of Kether. The stellar nature which forms all matter and energy is the undivided wholeness which is the basis of all consciousness.

221 = 200+20+1 -> Resh - Kaph - Aleph -> Sun - Jupiter - Air. The shape of Aleph is the Swastika, formed of 17 squares selected from a set of 25 squares which form the square of Mars. 2+2+1 = 5 -> Mars and Geburah and He. These numerical symbols echo the analysis of the Great Dragon.

ENOCHIAN EVOCATION RITUAL – SHORT FORM

This ceremony is a quick and easy method of conjuring the angelic forces of Enochian magick. No temple setup or implements are necessary, although some incense may be burned if desired. This method has been found useful as a general follow up to formal temple generated visions.

1. Perform a general banishing ritual such as the Lesser Banishing Pentagram ritual, the Star Ruby, or this simple method. Face east. Draw a cross of light over your body from head to toe and right shoulder to left shoulder while vibrating the name “Aiwass,” or that of your Holy Guardian Angel if you know it. Point to the ceiling and trace a great circle around yourself, down the right side of your body and up the left. Trace another great circle around yourself from behind to in front. Trace a third great circle around the room while turning your body 360 degrees. All three dimensions of space are covered in this way. Say, “I banish,” while tracing each circle. After this is done, raise your hands in the air and say, “I banish all discordant spirits from this place. I banish the Shells unto their abodes and habitations. This place is clean.” Clap your hands loudly to finish.
2. Perform the Lesser Invoking Pentagram ritual, drawing in as much of this energy as possible.
3. Intone the first Enochian call as specified in the temple ceremony.
4. Perform the Lesser Invoking Hexagram ritual, drawing in

as much of this energy as possible.

5. Intone one of the other Enochian calls for whichever elemental angelic energies you wish to experience. See the bibliography for books on Enochian magick to find these other angelic conjurations.
6. Enter into trance and receive the angelic contact.
7. Banish as in step 1 when done.

**ENOCHIAN FORM OF THE BORNLESS
RITUAL
ADAPTED FROM LIBER SANEKH
FULL TEMPLE CEREMONY**

Preparation:

Set up a double cubed Altar in the middle of a square or rectangular room. Place a pedestal in the center of each wall, marking out the four quarters of existence. Each direction is infinite and reaches into a higher than physical world. The reaches of infinity focus on the central altar from the east, south, west, north, above, and below. Thus, the altar is the center of the universe, the point of balance from which any energy may be launched to cause any effect anywhere.

Each pedestal marks the nature of its quarter, indicating the frequency of magical power emanating from that particular infinity. These four currents are symbolized by the four elements of classical Greek science: Air, Fire, Water, and Earth. Mark the nature of Air in the east by setting up the Angelic Air Tablet. Place a white votive candle in front of the tablet to light the darkling, mysterious abyss of the east. Place an emblem of the element itself with the candle, such as a hand fan or rose. Place the Angelic Spirit Tablet, called the Tablet of Union, in the far east raised above the other tablets.

In the south, place the symbols of Fire: the Angelic Fire Tablet, a white votive, and a red lamp, red candle, or candle in a red holder. In the west, place the symbols of Water: the Angelic Water Tablet, a white votive, and a cup or bowl of pure water. In the north, place the symbols of Earth: the

Angelic Earth Tablet, a white votive, and a plate of salt.

Let the Altar, symbolizing the consciousness of the magician, center of his/her universe, be covered with a black cloth draping down on all sides to touch the floor or painted black. Place the four elemental weapons on top of the Altar, answering to the elemental natures of the quarters. Thus, place the Air Dagger on the eastern side of the altar, place the Fire Wand on the southern side, place the Water Cup on the western side, and place the Earth Pentacle on the northern side. In the center, the center of All, place a flask of fragrant Oil, symbolizing the ubiquitous element of Spirit. Oil of cinnamon or Abramelin oil is appropriate. A favored Holy Book may be placed underneath the flask if desired. In this way, the magician is expressed as a microcosm, an entire universe in miniature, whose several natures correspond to the forces of creation.

Place a Censor on the southern side of the Altar or the southern pedestal as desired, burning frankincense and myrrh or incense of Abramelin. Place the Bell at any convenient spot. Embellish the Altar with crystals, black, white, or multicolored tapers, etc.

Prepare the water in the Cup on the altar by dropping a few particles of salt into it and say, "May the salt of Earth admonish the Waters to bear the virtue of the Great Sea."

Opening:

Stand on the west side of the Altar, facing east. Perform the Lesser Banishing Ritual of the Pentagram or the Star Ruby.

Purify the Temple by taking the Cup, moving to the east wall, raising the Cup on high, and saying, “For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect.” (“Liber Legis,” Chapter 1, Verse 44)

Bring the Cup to heart level and say, “By the Lustral Water of the Loud Resounding Sea, I purify this Temple and all objects and persons within.”

Mark the points of an inverse triangle with the Cup, upper left, upper right, and then lower center. Imagine a blue triangle hanging in midair. Walk deosil to the south quarter and repeat the above paragraph. Repeat for west and north, return to the east, and walk back to the west side of the Altar in a deosil curve.

Consecrate the Temple by taking up the fuming Censor, moving to the east wall, raising the Censor on high, and saying, “So that thy light is in me; and its red flame is as a sword in my hand to push thy order.” (“Liber Legis,” Chapter 3, Verse 38)

Bring the Censor to heart level and say, “With the Sacred Fire which darts and flashes through the hidden depths of the universe, I consecrate this Temple and all objects and persons within.” Mark the points of an upright triangle by swinging the Censor toward the upper center, lower left, then lower right. Ideally, a puff of smoke should be left when the Censor swings away from the point. Imagine a red triangle superimposed on

the blue triangle, making a hexagram.

Walk deosil to the south quarter and repeat the above paragraph. Repeat for west and north, return to the east, and walk back to the west side of the altar in a deosil curve. Replace the Censor and take up the Wand.

Intone the Thelemic Keyword Analysis and perform the Signs of L.V.X.

Go to the east and face south. Perform the Magick Circumambulation by giving the Sign of the Enterer and then walking around the Temple deosil three times, giving the Sign of the Enterer on passing the east each time. Imagine a current of white light passing through you each time this Sign is given. After three turns return to the west side of the Altar in a deosil curve. A continuously flowing cylinder of subtle white force should have developed around the Temple.

Read the Thelemic Declaration to dedicate every erg of magical energy generated in Temple to the Great Work of realizing the highest levels of consciousness in physical incarnation as follows:

“Holy and Blessed art Thou, Oh Heru Ra Ha, Transcendent Glory that surpasses all things. May Your Infinite Love reach down to bless this temple, dedicated to Your service. Enlighten my mind and enliven my soul so that I may be better enabled to carry out Your Will, which is my Will, here on earth.

Thereby, let the Word of the New Law be pronounced once more so that the brilliant stellar consciousness may be further

established in the soul of humanity.

Do what thou wilt shall be the whole of the law. I declare that the purposes and operations of this temple are dedicated to spreading the Law of Thelema throughout the world on all planes to further the evolution of life everywhere. Let this new covenant, the third dispensation of humanity's transcendence, the fulfillment of all previous laws, be realized in the collective consciousness for the healing of all races. Our individual Paths through infinite space are our personal Covenants with the Divine. So may we all come at length to full Self actualization. Love is the law, love under will."

Complete the opening by ringing a battery of 3-5-3 with the Bell, making eleven rings in total, and then make a statement of intent, declaring the purpose of the Rite.

Invocation of the Bornless One:

Perform the **Door of the Macrocosm**:

The outer circle is white or platinum, representing the cosmic component of consciousness.

The vesica points touch the topmost and bottommost points of the circle. It is blue or silver, representing the instinctual/intuitive aspect of consciousness.

The cross points touch the top and bottom of the vesica as well as its widest points. It is red or red gold, representing the intellectual and creative aspects of consciousness.

The inner circle surrounds the center of the cross, which is the center of all, one sixth the size of the outer circle. It is yellow or yellow gold, representing the ego consciousness.

Thus, the solar-phallus is conjoined with the lunar-kteis and all three Rays are shown, encompassed by the circle of eternity.

1. In the center, draw a circle above the head with the wand, widdershins, saying, "Nuit, the Consciousness of the Continuity of Existence."
2. Point to the heart and say, "Hadit, the flame that burns in every heart of man and in the core of every star."
3. Draw a cross from head to toe and then from right shoulder to left shoulder, saying, "Therion, the Stream of Will that darts and flashes throughout the universe."

4. Draw a vesica from top of head to left hip, to feet, to right hip, to top of head, saying, “Babalon, the Flood of Love that encompasses all things.”
5. Clasp hands over heart with wand pointed upward and say, “Let the Door of the Macrocosm be opened to reveal That which is neither the Many nor the All nor the Two nor the One nor the None...ABRAHADABRA

Preliminary Invocation:

Take up the wand and say:

Thee I invoke, the Bornless One.

Thee, that didst create the Earth and the Heavens.

Thee, that didst create the Night and the Day.

Thee, that didst create the darkness and the Light.

Thou art **HERU RA HA**, whom no man hath seen at any time.

Thou are **AIWASS**.

Thou art **BABALON**.

Thou art **THERION**.

Thou hast distinguished between the Just and the Unjust.

Thou didst make the Female and the Male.

Thou didst produce the Seeds and the Fruit.

Thou didst form Men to love one another, and to hate one another.

I am <**your magical motto**>, thy Prophet, unto Whom Thou didst commit Thy Mysteries, the ceremonies of **Thelema**.

Thou didst produce the moist and the dry, and that which nourisheth all created Life.

Hear Thou Me, for I am the Angel of **HERU RA HA**: this is Thy True Name, handed down to the Prophets of **Thelema**.

Air:

Go to the eastern tablet with Wand in hand. Take on the magical form of a human with an eagle's head and say, "Let us evoke the Powers of Air with the Great Eastern Quadrangle."

Draw the invoking active spirit pentagram in black against

a white background over the tablet, point to the center, and vibrate AHIH and then EXARP. Give the Signs of the Rending and the Closing of the Veil. Draw the invoking Air pentagram in violet against a yellow background, vibrating IHVH. Give the Sign of Air. Put down the Wand, take up the Fan, and draw the Kerubic sign of Aquarius in violet within the Air pentagram, creating a wind with the Fan. Vibrate Raphael and visualize Him standing behind the tablet.

Replace the Fan, take up the Wand, and draw a golden cross over the Great Cross of the tablet from top to bottom and then left to right. Draw a deosil golden circle around the cross starting from the top point. Point to the center of the cross and say, “In the names and letters of the Great Eastern Quadrangle, I call forth the Powers of Air.”

Hold the Wand on high and say, “In the Three Great Secret Names that are borne upon the Banners of the East, (trace the letters of the horizontal line of the Great Cross with the Wand as each Name is vibrated) ORO IBAH AOZPI, I call forth the Powers of Air.”

Hold the Wand on high and say, “In the Name of (trace the letters spiraling out from the center) BATAIVAH, great King of the East, I call forth the Powers of Air.” Knock.

Draw an invoking golden hexagram with a golden letter Vav against a blazing white background on the wall behind the tablet. Point to the center and vibrate, “Aiwass.” Visualize an infinite clear, blue sky with a brilliant orange sun beyond the golden hexagram, tinged with its power. Project the magical space developed on the tablet into the sky, feeling the two sets of images and powers merge. Give the Sign of the Enterer and

project your consciousness into the magical space. Incant the Enochian Call for Air, extending yourself ever farther into the astral in the form of a pillar made up of spirals of flowing force. Build up as much energy as possible with the extension and incantation.

At the end of the Call, withdraw all the force back into yourself, exiting the sky space and returning fully to your body. Feel the flood of intensified Air energy purging your being of unbalanced force. Intone:

“Hear me, and make all Spirits subject unto Me; so that every Spirit of the Firmament and of the Ether: upon the Earth and under the Earth, on dry land and in the water; of Whirling Air, and of rushing Fire, and every Spell and Scourge of God may be obedient unto Me.”

Fire:

Go to the southern tablet with Wand in hand. Take on the magical form of a human with a lion's head and say, “Let us evoke the Powers of Fire with the Great Southern Quadrangle.”

Draw the invoking active spirit pentagram in black against a white background over the tablet, point to the center, and vibrate AHIH and then BITOM. Give the Signs of the Rending and the Closing of the Veil. Draw the invoking Fire pentagram in green against a red background, vibrating Elohim. Give the Sign of Fire. Put down the Wand, take up the Red Lamp, and draw the Kerubic sign of Leo in green within the Fire pentagram. Vibrate Michael and visualize Him standing behind the tablet.

Replace the Red Lamp, take up the Wand, and draw a golden cross over the Great Cross of the tablet from top to

bottom and then left to right. Draw a deosil golden circle around the cross starting from the top point. Point to the center of the cross and say, “In the names and letters of the Great Southern Quadrangle, I call forth the Powers of Fire.”

Hold the Wand on high and say, “In the Three Great Secret Names that are borne upon the Banners of the South, (trace the letters of the horizontal line of the Great Cross with the Wand as each Name is vibrated) OIP TEAA PDOCE, I call forth the Powers of Fire.”

Hold the Wand on high and say, “In the Name of (trace the letters spiraling out from the center) EDLPRNAA, great King of the South, I call forth the Powers of Fire.” Knock.

Draw an invoking golden hexagram with a golden letter Yod against a blazing white background on the wall behind the tablet. Point to the center and vibrate, “Therion.” Visualize an infinite space of blazing white flames beyond the golden hexagram, tinged with its power. Project the magical space developed on the tablet into the fires, feeling the two sets of images and powers merge. Give the Sign of the Enterer and project your consciousness into the magical space. Incant the Enochian Call for Fire, extending yourself ever farther into the astral in the form of a pillar made up of spirals of flowing force. Build up as much energy as possible with the extension and incantation.

At the end of the Call, withdraw all the force back into yourself, exiting the sky space and returning fully to your body. Feel the flood of intensified Fire energy purging your being of unbalanced force. Intone:

“Hear me, and make all Spirits subject unto Me; so that every Spirit of the Firmament and of the Ether: upon the Earth and under the Earth, on dry land and in the water; of Whirling Air, and of rushing Fire, and every Spell and Scourge of God may be obedient unto Me.”

Water:

Go to the Western tablet with Wand in hand. Take on the magical form of a human with a serpent’s head and say, “Let us evoke the Powers of Water with the Great Western Quadrangle.”

Draw the invoking passive spirit pentagram in white against a black background over the tablet, point to the center, and vibrate Atah Geboor Leolahm Adonai and then HCOMA. Give the Signs of the Rending and the Closing of the Veil. Draw the invoking Water pentagram in orange against a blue background, vibrating AL. Give the Sign of Water. Put down the wand, take up the cup or bowl, and draw the Kerubic sign of Scorpio in orange within the Water pentagram. Vibrate Gabriel and visualize Him standing behind the tablet.

Replace the Cup, take up the Wand, and draw a golden cross over the Great Cross of the tablet from top to bottom and then left to right. Draw a deosil golden circle around the cross starting from the top point. Point to the center of the cross and say, “In the names and letters of the Great Western Quadrangle, I call forth the Powers of Water.”

Hold the Wand on high and say, “In the Three Great Secret Names that are borne upon the Banners of the West, (trace the letters of the horizontal line of the Great Cross with the Wand as each Name is vibrated) MPH ARSL GAIOL, I call forth the

Powers of Water.”

Hold Wand on high and say, “In the Name of (trace the letters spiraling out from the center) RAAGIOSL, great King of the West, I call forth the Powers of Water.” Knock.

Draw an invoking golden hexagram with a golden letter He against a blazing white background on the wall behind the tablet. Point to the center and vibrate, “BABALON.” Visualize an infinite ocean of clear blue green water beyond the golden hexagram, tinged with its power. Project the magical space developed on the tablet into the waters, feeling the two sets of images and powers merge. Give the Sign of the Enterer and project your consciousness into the magical space. Incant the Enochian Call for Water, extending yourself ever farther into the astral in the form of a pillar made up of spirals of flowing force. Build up as much energy as possible with the extension and incantation.

At the end of the Call, withdraw all the force back into yourself, exiting the sky space and returning fully to your body. Feel the flood of intensified Water energy purging your being of unbalanced force. Intone:

“Hear me, and make all Spirits subject unto Me; so that every Spirit of the Firmament and of the Ether: upon the Earth and under the Earth, on dry land and in the water; of Whirling Air, and of rushing Fire, and every Spell and Scourge of God may be obedient unto Me.”

Earth:

Go to the Northern tablet with Wand in hand. Take on the magical form of a human with a bull’s head and say, “Let us

evoke the Powers of Earth with the Great Northern Quadrangle.”

Draw the invoking passive spirit pentagram in white against a black background over the tablet, point to the center, and vibrate Atah Geboor Leolahm Adonai and then NANTA. Give the Signs of the Rending and the Closing of the Veil. Draw the invoking Earth pentagram in white against a black background, vibrating ADNI. Give the Sign of Earth. Put down the wand, take up the plate of salt, and draw the Kerubic sign of Taurus in white within the Earth pentagram. Vibrate Auriel and visualize Him standing behind the tablet.

Replace the plate of salt, take up the wand, and draw a golden cross over the Great Cross of the tablet from top to bottom and then left to right. Draw a deosil golden circle around the cross starting from the top point. Point to the center of the cross and say, “In the names and letters of the Great Northern Quadrangle, I call forth the Powers of Earth.”

Hold the Wand on high and say, “In the Three Great Secret Names that are borne upon the Banners of the North, (trace the letters of the horizontal line of the Great Cross with the Wand as each Name is vibrated) MOR DIAL HCTGA, I call forth the Powers of Earth.”

Hold the Wand on high and say, “In the Name of (trace the letters spiraling out from the center) ICZHIHAL, great King of the North, I call forth the Powers of Earth.” Knock.

Draw an invoking golden hexagram with a golden letter He against a blazing white background on the wall behind the tablet. Point to the center and vibrate, “Heru Ra Ha.”

Visualize an infinite land of rocky mountains beyond the golden hexagram, tinged with its power. Project the magical space developed on the tablet into the land, feeling the two sets of images and powers merge. Give the Sign of the Enterer and project your consciousness into the magical space. Incant the Enochian Call for Earth, extending yourself ever farther into the astral in the form of a pillar made up of spirals of flowing force. Build up as much energy as possible with the extension and incantation.

At the end of the Call, withdraw all the force back into yourself, exiting the earthy space and returning fully to your body. Feel the flood of intensified Earth energy purging your being of unbalanced force. Intone:

“Hear me, and make all Spirits subject unto Me; so that every Spirit of the Firmament and of the Ether: upon the Earth and under the Earth, on dry land and in the water; of Whirling Air, and of rushing Fire, and every Spell and Scourge of God may be obedient unto Me.”

Spirit:

Complete the circle and return to the west side of the Altar, facing east, and say, “Let us invoke the Powers of Spirit with the Tablet of Union.”

Draw the invoking passive spirit pentagram in white against a black background over the Tablet of Union, point to the center, and vibrate Atah Geboor Leolahm Adonai. Draw the invoking active spirit pentagram in black against a white background and vibrate AHIH. Give the Signs of the Rending and the Closing of the Veil.

Vibrate EXARP HCOMA NANTA BITOM, tracing the letters with the Wand, starting from the upper left letter and moving downward, one line per Name, and say, “In the Names and Letters of the Tablet of Union, I call forth the Powers of Spirit.”

Draw an invoking golden hexagram with a golden letter Shin against a blazing white background on the ceiling above. Point to the center and vibrate, “IHShVH.” Visualize an infinite cosmic space beyond the golden hexagram, tinged with its power. Project the magical space developed on the tablet into the cosmic space, feeling the two sets of images and powers merge. Give the Sign of the Enterer and project your consciousness into the magical space. Incant the first Enochian Call for Spirit, extending yourself ever farther into the astral in the form of a pillar made up of spirals of flowing force. Build up as much energy as possible with the extension and incantation.

After the Call, visualize a crystalline white sphere at the top of the spiral shaft which reflects all five elemental magical spaces. Feel all the power of the ceremony focus on the sphere. Intone:

“This is the Lord of the Gods.
This is the Lord of the Universe.
This is He whom the Winds fear.
This is He, Who having made Voice by His commandment
is Lord of all Things; King, Ruler and Helper.”

Transfer your consciousness back to your body while maintaining visualization of the cosmic space penetrated by the spiral pillar topped with the white sphere. Strive against the

upward pressure and intone:

“Hear me, and make all Spirits subject unto Me; so that every Spirit of the Firmament and of the Ether: upon the Earth and under the Earth, on dry land and in the water; of Whirling Air, and of rushing Fire, and every Spell and Scourge of God may be obedient unto Me.”

Transcendence:

Intone the Thelemic Keyword Analysis and give the LVX signs. Give the Sign of the Enterer and project your consciousness into and through the hexagram on the ceiling again, like a rocket taking off. Feel tremendous upward pressure as the answer from beyond takes hold of the pillar and incant the second Enochian Call for Spirit, extending yourself ever farther into the astral. Build up as much energy as possible with the extension and incantation.

After intoning the Call, explode the pillar and sphere like a supernova, dissolving consciousness throughout the space. Hear the entire transcendence intone:

“I am He! the Bornless Spirit! Having sight in the feet:
Strong, and the Immortal Fire!

I am He! the Truth!

I am He! Who hate that evil should be wrought in the
World!

I am He, that lighteneth and thundereth!

I am He, from whom is the Shower of the Life of Earth!

I am He, whose mouth ever flameth!

I am He, the Begetter and Manifester unto the Light!

I am He, The Grace of the Worlds!

“The Heart Girt with a Serpent” is my name!”

Return to the body as you may and integrate the experience of transcendence with that of the coherence of waking consciousness. Intone:

“Come thou forth, and follow me: and make all Spirits subject unto Me so that every Spirit of the Firmament, and of the Ether, upon the Earth and under the Earth: on dry Land, or in the Water: of Whirling Air or of rushing Fire, and every Spell and scourge of God, may be obedient unto me!”

Vibrate with all levels of being, “IAO SABAO.” Say “Such are the Words.”

Closing:

Perform the pentagram banishing ritual if you haven’t absorbed all the energy generated by the rite. Purify and consecrate as in the opening. Close the Angelic Tablets as follows:

Go to the eastern tablet, Wand in hand, and say, “Let us banish the Powers of Air with the Great Eastern Quadrangle.” Draw the banishing active spirit pentagram in black against a white background over the tablet, point to the center, and vibrate AHIH and EXARP. Draw the banishing Air pentagram in violet against a yellow background and vibrate IHVH. Draw the Kerubic sign of Aquarius with the Wand in violet within the Air pentagram and vibrate Raphael. Draw a golden cross over the Great Cross of the tablet from top to bottom and then left to right. Draw a widdershins golden circle around the cross. Point to the center and say, “In the names and letters of the Great Eastern Quadrangle, I banish the Powers of Air.” Knock once with the Wand.

Repeat appropriate banishing formulas for the other tablets in the south, west, and north. Complete the circle and return to the west side of the Altar, facing east. Say, “Let us banish the Powers of Spirit with the Tablet of Union.” Draw the banishing passive and active spirit pentagrams over the Tablet of Union, using the colors and vibrating the Names as in the opening. Point to the center and say, “In the names and letters of the Tablet of Union, I banish the Powers of Spirit.”

Raise the Wand on high and say, “I hereby give license to depart any and all spirits that may have been attracted by this rite. Let there be peace between you and I and be ready to come when called.” Knock forcefully.

Perform the Magick Reverse Circumambulation by circling the Temple widdershins. Imagine a current of white light passing through you, counteracting the deosil current set up in the opening. After three turns, return to the west side of the Altar in a widdershins curve. The cylinder of subtle white force should be gone.

Declare the Temple closed and ring a battery of 3-5-3 with the Bell.

Tetelestai.

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Notes

Earth Tablet – First Round

¹ See the appendix for details on the setup and performance of these angelic evocations.

² See “777 and Other Qabalistic Writings of Aleister Crowley” for the color correspondences of the Sephiroth of the Tree of Life in the four scales. The King scale corresponds to the deific world of Atziluth. Tiphareth is the sixth Sephirah on the Tree of ten numbers, the center and harmony of the whole structure.

³ See “Magick in Theory and Practice” or “Magick: Liber ABA” by Aleister Crowley for details of the pentagram and hexagram rituals.

⁴ The Greater Hexagram Ritual is used to evoke specific planets. Each planet must be invoked and then banished before another planet can be called. Experience has shown that mixing planetary energies tends to cancel them all out most of the time. The Lesser Hexagram Ritual generates general planetary level energy and so is useful in working with several different planets in succession.

⁵ See “The Book of Thoth” by Aleister Crowley for descriptions of the Egyptian god Tahuti, also called Thoth, and the ape which continually twists the words of truth uttered by Him.

⁶ The term superconsciousness is here used to indicate the greater wholeness of which the ego and its personal awareness are but a part. An analogy is an ocean in which are little icebergs, self contained yet part of the greater body of water. An avenue of superconsciousness, then, is an access to this greater wholeness of being independent of bodily existence.

⁷ See “Kabbalah of the Golden Dawn” by Pat Zalewski or “The Mystical Qabalah” by Dion Fortune for information on the five Partzufim and their correspondences to the Tree of Life.

⁸ See “The Vision and the Voice” by Aleister Crowley for information about this Thelemic deity.

⁹ See “The Holy Books of Thelema” by Aleister Crowley to find “Liber Legis” and other of his profoundly inspired and channeled writings.

¹⁰ To make a torus, take a sheet of paper and roll it up into a cylinder. Connect the two ends of the cylinder and you’ve got a torus.

Air Tablet – First Round

¹ These needles correspond to the interdimensional currents revealed by the Earth King. Each element has its own way of looking at how manifestation arises from a general background of pure potential. The angels of these elements have their own lessons to teach about performing magick.

² In the angelically enhanced vision space, it is possible to hold images expressing several different states of consciousness at once. With a little experience with this type of work, it is possible to shift perspective so as to change the apparent size and shape of the vision body. Images are malleable to the Will since they directly express mood, belief, and intent. Metaphysical dynamics can also be embodied, showing a whole new set of dimensions to reality. Different states can interweave and superimpose.

³ The cosmic mind is like a vast ocean of possibility that remains dormant until focused by the impress of a higher Will which flows into, through, and out of the pure potential. This mind is like a bubble of likely possibility floating in an even greater ocean of nullity, where nothing is likely to occur. Anything beyond this bubble of potential is transcendent to it, including the source of the Will current. That which is the synergy of all things is the instigator thereof. The first three Tarot cards of the Major Arcana, The Fool, The Magus, and The High Priestess, reveal this mystery in detail. Consult “The Book of Thoth” by Aleister Crowley for further study.

⁴ See “The Serpent Power” by Arthur Avalon for information about the seven chakras, the special concentrations of psychic and nerve energy that regulate the balances of mind and body.

⁵ See “Liber Chanokh” by Aleister Crowley for information about the breakdown of the Watchtower tablets into sections, each of which has specific types of angels.

⁶ “Liber Al vel Legis” by Aleister Crowley, Ch. 3, v. 69.

⁷ The seven tablets of John Dee's Heptarchia system, also called the tablets of Bonorum, are assigned to the seven planets of the Hermetic Qabalah. See "The Enochian Magick of Dr. John Dee" by Geoffrey James and "Golden Dawn Enochian Magic" by Pat Zalewski for information about this other magical system of Dee's. There are many other systems of Enochian evocation besides the Watchtowers and the Heptarchia as well.

⁸ A magical method of using the sex force to accelerate the process of evolution is suggested by this passage. Many books on sex magick are available.

⁹ See "Liber XV: The Gnostic Mass" by Aleister Crowley for the significance of the Communion of Saints in a Thelemic religious context.

¹⁰ "There is the dove, and there is the serpent. Choose ye well!" "Liber Al vel Legis," Ch. 1, v. 57.

¹¹ Any true act of sex magick involves these three paths.

¹² "existence is pure joy;" "Liber Al vel Legis," Ch. 2, v. 9.

¹³ "Liber Al vel Legis," Ch. 1, v. 12.

¹⁴ The Seniors have very specific functions in initiating the evoking magician. Answers are revealed slowly over time.

¹⁵ See the works of Carl Jung for information about the collective unconscious.

¹⁶ Above the Abyss, contradiction is unity. Below the Abyss, contradiction is conflict.

¹⁷ As will be seen later, this was a mistake. Many subsequent visions were incomplete because I failed to come to understand the nature of the King of the East at this point. No step along the Path of the Wise can be skipped or partially accomplished. It's like trying to build a house on a weak foundation.

¹⁸ This turned out to be one of the worst mistakes of my magical career to this point. Although the King is an angel of an element, he is a direct projection of superconsciousness and so quite beyond anything I can recognize within my personal self. Clearly, ego issues were preventing me from attaining his full contact. This failure would hamper many subsequent visions in this round of Watchtower evocations and necessitate a second attempt at the entire course.

¹⁹ Sol is an image of Tiphareth and spiritual transcendence but it also represents the ego, self absorption. This self reinforcement was almost certainly part of the veil that was blinding my vision from the true King of the East rather than a presentiment of my H.G.A. Issues of authority were also involved in this thick veil, a sensitive ego sore spot. This would be a hard lesson to learn.

²⁰ This idea is not as audacious and absurd as it might first appear. There is a longstanding tradition of spirit sex practice. The goal is to allow greater angelic influence into the soul of humanity and, in certain instances, to actually incarnate an angel in human form. See the works of Ida Craddock for more

information on this topic.

²¹ It's absurd that something as basic to human experience as religious worship should affect me so adversely, but this is the way I've always been. Even as a child, I've always understood that humanity is experiencing a new age of reason and personal awareness. The old religious paradigms are no longer considered absolute and so new paths of spirituality can be explored vigorously. I'm so engrossed in the new aeon that any return to old ways is a violence to my personal formula of life. My discovery of Thelema has fully justified every spiritual and sociological sentiment I've ever had.

²² The element of Water and the Hebrew letter Mem are attributed to this card.

²³ This workshop was done after my initial evocations from the Watchtower of Water. So intense was my result that I thought it best to undergo this final preparation before continuing with such greater energy.

²⁴ The Fylfot cross and the First Swirlings are symbols of Kether.

Water Tablet – First Round

¹ The concept of coherence as a holding together of the laws of nature to allow for matter and energy to evolve into living forms is key in all my Water angel visions. A profound understanding of the nature of potential and how it becomes

realized in space and time developed through these superconscious contacts.

² In “Liber Al vel Legis,” Ch. 1, v.59, Nuit calls her hair the trees of eternity.

³ Essentially, a process of becoming is being described for both time and space. There is the initial crossover from a state of pure potential to one of actuality. There is the emergence into full, actualized existence, and finally, the integration with the rest of cosmic reality. These concepts will be described in other ways as the Water angel visions progress.

⁴ Here is another reference to “Liber Al vel Legis,” this time from Ch. 1, v. 26. The sign of Nuit’s presence is the conscious of the continuity of existence. This angel was signifying Nuit in a palpable, communicative form.

⁵ It is also possible that I somehow telepathically communicated my transcendent states of consciousness to my magical partner. She could have been sensitive to the magical projections I emanated in performing the evocation ceremony. This suggests that the value of the initiator is far greater than that of any magical system in bestowing new consciousness.

⁶ Mars is connected by Qabalistic attribution to Yesod, the ninth Sephirah, the center of human sexual and hereditary power. The Hebrew letter of Mars is Pe, whose numerical value is 80. Yesod, ISOD, enumerates to 80. It means foundation and also Yod SOD, the secret of the Yod or seed of creation.

⁷ In Hebrew, ABLIH = 48 = 6 * 8. In English, EBELIJAH = 52 = 13 * 4 = 26 * 2. 48 is associated with Mercury and Hod, while 52 is associated with Tiphareth. The hexagram is implied.

⁸ See the works of Dr. John Lilly for more information about the mind as conceived of as a great biocomputer with constructive and destructive psychic behaviors and imprinted programs.

⁹ None of this makes any logical sense, which is appropriate to a state of consciousness that transcends the intellectual faculty. Words must fail to convey the true meaning of what is experienced and understood at this level.

¹⁰ See various alchemical books for images of alchemists being cooked in bottles and other vessels.

¹¹ Once again, I was foolish in ignoring the worthwhile warning given me by an angel. My obstinacy would prove self defeating in the long run. The angels need to be given more respect than this.

¹² This intensity of evocation wasn't realized until I began the Fire angel work. Touching such inspiring and extreme transcendence increased my overall ability to ceremonially project my magical energy, even with the most material of spirits. It is intriguing that my magical partner was able to perceive this same level of intensity, providing her with a real initiation and acceleration of her own Work.

¹³ An example of this kind of phenomenon, but with a sphere moving through a two dimensional flatland, can be read in “Flatland,” by Edwin Abbott.

¹⁴ My short temper remains but at least now I know what’s going on and have a better chance of controlling it. Many such healings are necessary to fully break up an ingrained personality trait like this.

¹⁵ It’s intriguing that her gushing flow of blood was an interdimensional principle like my watery currents. Our parallel experiences speak much about the objective nature of these evocations.

¹⁶ It was difficult for me to listen to this message since I’ve always been pessimistic about romantic relationships. The peace of mind brought me by a life of confirmed bachelorhood has been a boon to my magical career. Fully focused on my life’s Work, I can operate in a direct, uninterrupted manner. I was surprised by the angel’s suggestion that I might be better off involved in a loving romantic relationship. Fortunately for me, these entities give true teachings, unconcerned with the sensibilities of those who evoke them. Superconsciousness derives from the heart of the collective unconscious.

Fire Tablet – First Round

¹ Emergent order results when an interdimensional organizing principle touches and flows through a physical system,

activating the potential Fire within. Great transformations may be achieved by this life action, copying the development of life itself.

² This life changing event occurred during a continuous meditation I was doing as part of a training program given by a magical order inspired by the Hermetic Order of the Golden Dawn. Of course, it espoused Thelema rather than Christianity. The object of the meditation was not to raise the Kundalini but to promote a sense of unity among the moment-by-moment sensations and experiences of life. The thought that triggered the lightning bolt that charged up my spine was, “It is good to be human.”

³ See Appendix for the Thelemic Keyword Analysis and LVX Signs to find descriptions and related symbols of these ideas.

⁴ What is being described here is a process of dimensional unfoldment. Space, time, and the matter and energy that exist therein, emerge out of cosmic potential as a process of ever expanding complex relationships. The most basic pattern of this process is the spiral. It weaves the tapestry of reality against which it extends from dimension to dimension. An inversion and a duplication take place with each transition. The universe and individuated consciousness emerge as higher levels of order in this way.

⁵ None of this appeared to my physical sense of sight but rather a sense of tangibility and presence was had, as if a new dimension expanded from nothingness to surround and interpenetrate my mind and body. This added space was right

next to me, within me, and reached to the furthest distance. My magical tracings appeared and had presence in this confected fourth dimension.

Tablet of Union – First Round

¹ These preliminaries to my temple ceremonial have proven extremely useful for promoting results. Any great magical effort needs considerable development on the astral and etheric planes. Even if this is merely an ornate mental exercise, it is helpful to have all the levels of being involved in order to channel the innermost psychic power to physical or quasiphysical manifestation.

Consult the works of Israel Regardie for details regarding the Middle Pillar Exercise. Students of Crowley may notice that he never mentioned this useful ritual. This is because Regardie invented the MPE.

² The Lesser Banishing Ritual of the Pentagram is a standard Golden Dawn style space cleansing ritual to start off more complex ceremonial actions. It is also a useful exercise by itself for the beginner in magick.

³ See any book on Golden Dawn or A.A. magick for details on how to perform the LBRP. It consists of four main parts: the Qabalistic Cross, the drawing of pentagrams in the air along with vibration of divine names, a general angelic invocation, and a final Qabalistic Cross.

⁴ This teaching has been repeated over and over again by various Water and Fire angels, giving a consistency to their knowledge. A fundamental metaphysics was being conveyed to me and developed slowly as my progress through the Enochian system continued.

⁵ This angel was representing the presence of higher dimensions in physical space and time, that ubiquitous, connective, transcendent principle that lay at the heart of all life and intelligence.

⁶ In Hebrew Qabalah, Ralpern = RLPRN = $560 = 7 * 8 * 10 = 28 * 20 \Rightarrow$ Netzach and Jupiter; reduces to 2. 560 is the total of a Greek word meaning wizard and Hebrew words meaning sorceress and dragons. Ralpern is clearly a very magical entity whose formula resembles my own. I should conjure him directly.

Air Tablet – Second Round

¹ Nonlocality is a concept from quantum mechanics. Two subatomic particles are said to be in nonlocal contact, entangled, when what happens to one particle instantaneously affects the other particle, no matter how far away it may be. The information travels faster than the speed of light, so the agency of connection must be somehow metaphysical. All changes in the quantum realm are discrete, jumping from one state to another without passing through any in between states. Thus, the appearance of smoothness on the human, macroscopic level of existence is an illusion, an averaging of

myriad tiny discrete states. As previous visions have revealed, reality is a web of interaction and not a plenum. It is interesting that what is revealed by one state/element gets changed by another.

² Refer to Wilhelm Reich's description of the function and process of the orgasm for an organic parallel to this idea.

³ See "The Function of the Orgasm," by Wilhelm Reich for a broad discussion of the significance of the function and patterns of sexual activity.

⁴ "Liber Legis" condemns virginity as a lying specter of the ages, dark and poisonous. This is an excellent expression of what happens to the psyche when sexual abstinence is imposed and enforced through fear and intimidation. No purity of mind and soul can come from such tyranny. Quite the reverse happens as obsession with the forbidden subject leads to unhealthy perversions and layer after layer of destructive neuroses. The spiritual transcendence of real purity can only come from a willing participation in abstinence, usually only for a limited period of time. The mind and body have needs which must be fulfilled for the maintenance of their health. Denial of any of these leads to nothing but destruction. The lying specter of the ages is the withered soul devastated by patristic societal cruelty. No holiness can come from such an ideal.

⁵ The throat chakra is considered to be the seat of Venus.

⁶ I consider this experiment in sexual magick to be a failure.

This formula is just not appropriate for this entity. My operation was improperly performed and the results were of a debased nature. Only the innate love of the Venusian nature kept me from descending into a completely perverse state of mind. This contact does not at all qualify as having evoked the Venus Senior of Air again, as instructed. I would need time to recover from this before my next attempt.

⁷ This shift in form might have been a lingering imbalance resulting from my application of the Luna formula to the Venus spirit. My relationship with this principle needed perfecting, as the ensuing visionary experience would show.

⁸ This is an outstanding example of self reference and self recursion, the core pattern that develops complexity and self similarity with the cosmos as a whole.

⁹ The transformation I underwent in shifting to the metalevel image took place primarily on a subconscious level, beyond what words can express. Much time and experience is usually needed to encounter and sort out these types of deep changes. A seed is planted deep within the psyche and then grows in darkness until the flowering reaches the light of day consciousness. For the most part, the ego is just along for the ride.

¹⁰ With this type of overly Yang attitude, it's no wonder I have so much difficulty understanding spirits of Venus. This entire vision is loaded down with testosterone, quite the opposite of this angel's formula. While I gained an invaluable initiation and contact with a transcendent principle, this wasn't my

original intent. Once again, I failed to endure the Senior's initiation.

¹¹ See any number of books, including some physics books, to learn about theories of cocreation. The individual is as much a determining factor of how the universe came about as natural forces.

¹² Here is a parable not only of the nature of death in general but of the attainment of immortality through identification with a sun god who is sacrificed.

¹³ I decided to evoke this Senior again, since I'd reached so much higher a level of astral and transcendent contact with the Luna and Venus Seniors of Air. This turned out to be a great idea.

¹⁴ The pace I'd set for these evocations was clearly far too fast for my own good. My zeal for the Work had become overdone. The result of too much magick too soon is uncontrolled rising of unconscious contents. Much stress and anxiety follow until adjustment is made over time. Also, important details get lost in the confusion of so many lessons and energies. Eventually, the necessity of slowing down becomes overwhelming. To ignore the warning signs is to invite disaster.

¹⁵ This is a paraphrase of the first sentence of verse 2 of chapter 2 of "Liber Legis." The vision to come was to involve that aspect of Mercury dealing with the use of language to express high wisdom.

¹⁶ These are the Sephirothic and Planetary colors of the sun, respectively. The interchange of symbolism between Sol and Mercury in its higher sense is prevalent in western occultism. This identification further stresses the nature of Mercury being depicted in vision. The fusion of magick as language manipulation and the core human emanative nature is central to all attempts to master the self and nature through the use of subtle forces.

¹⁷ These tablets suggest that the elements were enlightened and integrated by the All-Source. The allusion to the Enochian tablets, but with Sanskrit-like lettering indicates a magical cultural fusion of east and west, furthering the theme of fusion of opposite natures in the truth of Mercury.

¹⁸ It often takes time for a radical transformation of the whole being to register to self consciousness. The barriers separating self consciousness and the subconscious serve to shield the delicate ego from this kind of extreme upheaval. Eventually, the psychic hyperactivity reaches the little self but somewhat buffered from the raw impact experienced by the wholeness of Self. This is not always enough to avoid being overwhelmed or prevent the fall into obsession. Extensive preliminary training in a magical regimen and/or psychotherapy can be very useful in strengthening the individual to withstand these kinds of subconscious onslaughts.

¹⁹ See “Wholeness and the Implicate Order,” by David Bohm for a detailed explanation of this term.

²⁰ According to the tropical system of astrology, my birth sign

is Pisces and Saturn appears there in my birth chart. However, according to the sidereal system of astrology, my birth sign is Aquarius and Saturn is also located there. It is worth noting that indigo is the color of Capricorn, ruled by Saturn, and that both this sign and Pisces border Aquarius in the zodiac. Overall, my nativity is indicated.

²¹ It is ironic that the angel of the planet of death and the ending of things should preside over the birth of my higher self in this manner. An impersonal nature had come about, to be sure, which is in line with Saturn, but the demeanor of the baby was anything but Saturnian. It may be significant here that Jupiter rules Pisces. The antithetical payoff of Saturn and Jupiter played a large part in this vision.

²² In my Sahasrara chakra.

²³ The nature of this baby involves a life/death interchange, being a symbol of new life, and yet a guide into my deep subconscious, very like a guide of the dead. Qabalistically, he connected the chakras representing Kether, Tiphareth, and Yesod, the Middle Pillar of the Tree of Life above Malkuth. This new power was circulated throughout my aura by a method related to the Rousing of the Citadels ritual. My aura had extended to a life within, beyond the death of the body.

²⁴ The literature of occultism from around the world is replete with descriptions of high mountains and deep vaults where the gods live and where those found worthy are taken for initiation into the Mysteries. In the Western Mystery Tradition, the mountain of initiation is called Mount Abiegnus, described as a

mountain of caverns. The paradox of being high above the earth and yet underground is significant here, a metaphor for the unconscious and for mystery in general.

²⁵ I believe the psychopompic baby that was hatched out of me by the Saturn Senior of Air is the guide inculcated by this lecture. All along, the Seniors have been preparing me for this grand initiation. As for swearing to keep secret these mysteries, it is the incommunicable secrets bestowed by these officers that are to be kept hidden and not the details of their lectures.

²⁶ See appendix for a description of my temple setup.

²⁷ My temple setup for this evocation was the same as all the others. I forgot to employ the intended changes to more closely simulate an Adept temple. As it turned out, it was just as well. Sometimes, mistakes carry real intention.

²⁸ It is important for the reader to understand that this vision didn't give me authority over any established group or even the authority to found my own order. This initiation was all about establishing certain connections within my own being and with the human collective consciousness, which lay at the heart of everyone's subconscious.

²⁹ Here is chaotic induction at its most profound, developing the greatest emergent order. See "Chaos," by James Gleick for a thorough and readable description of chaotic induction and its significance for natural processes, such as life and consciousness.

³⁰ Atu XII, The Hanged Man, the card of the reflecting waters, is attributed to the Path of Mem on the Tree of Life, which connects the eighth Sephirah, Hod, with the fifth Sephirah, Geburah.

³¹ This movement was more than just a shift of position. I passed through fields of size as well as dimension until I reached the scale of the human incarnate.

Water Tablet – Second Round

¹ These states appeared in vision as geometric shapes of multicolored light extending through the unlimited number of partial dimensions between the familiar three of space. They were like facets of a hyperdimensional jewel with no surface, only internal complexities. The reader may compare this description with Aleister Crowley's starsponge vision.

² The four worlds of the Qabalah are Atziluth, the state of pure Godhead; Briah, the consciousness of pure archetypes; Yetzirah, the world of specific images expressing the archetypes; and Assiah, the material world. Any image can be said to be Yetziratic but it is possible for such visualizations to conduct the consciousness of Briah or even Atziluth, the most transcendent World of Qabalah. A vision of Briah is significantly beyond anything possible in Yetzirah. Such an experience is a true breakthrough beyond the world of mere images, pieces of a greater whole.

³ Consult the works of alchemy to study the doctrine of natural

signatures and correspondences in relation to this passage. Also consult popular expositions of modern physics, such as “Quantum Reality” by Nick Herbert, to study the concept of quantum entanglement in this regard. It is compelling to note how the most modern theories of physics explain magical and mystical phenomena so clearly. Somehow, consciousness is a principle that can control quantum randomness and establish entanglement between entities by an act of Will. Archetypes are the conduits through which the mind may project its energies to link disparate events in space and time.

⁴ The tapestry of interconnection between and among all objects in existence can be construed as intrinsic meaning, a meaning apart from any human value. This is the language of the living universe in which all incarnate beings live. See “Godel Escher Bach,” by Douglas Hofstadter for more information.

⁵ Contemplate the triangular geometry of each part of the Tree of Life to study the concept of source (equilibrium), emanation (force), and manifestation (form).

⁶ Consult the Royal Arch formula of Freemasonry for more information regarding the discovery of the hidden fourth transcendent principle within the three.

⁷ This book is part of the “Magnum Opus Hermetic Sourceworks” series by Adam McLean.

⁸ The eagle is the bird of Jupiter as well as the highest of the three animals attributed to Mars. The scorpion, representing

the fear of Mars, symbolizes the lowest form. The serpent, representing the severity of Mars, symbolizes the middle nature. The highflying eagle symbolizes the most sublime aspect of Mars, representing divine justice. This merges with the benevolent nature of Jupiter.

⁹ This is the lesson taught in many Water angel visions. The oneness described, however, is not the unity of the One God over everything else but rather the nature of the homogeneous wholeness that is the truth underlying all appearance of multiplicity. The Truth is in wholeness, not in some imagined aloof overlord or a set of mathematical equations that model the apparent movements of things.

¹⁰ Letting go of the personal sense of separation from the rest of the universe involves a surrender of identification with temporal circumstance and attachment. This surrender reaches to the very depths of the psyche. The Path of the Wise is trodden as layer after layer of personal attachment is dissolved in this transmutation. Many initiations are needed to bring this process to the crisis point that can yield real success, if madness is avoided. The feeling of loss and dissolution is worse than any expectated gain. Much of this happens in subconsciousness but the echoes of this turmoil are very much felt by personal awareness. Yet, perseverance is worthwhile since adjustment is eventually achieved and the rewards are wonderful beyond words.

¹¹ According to alchemy, the fixed must be made volatile and the volatile must be made fixed to confect the Philosopher's Stone.

Fire Tablet – Second Round

¹ This scene reminds me of what I’ve read regarding the zero point energy, the underlying activity of the vacuum of the cosmos. Particles and antiparticles are constantly emerging out of nothing and then coming together again to mutually annihilate each other and so return to nothingness. This activity occurs so quickly that it doesn’t directly affect material processes, except on the subatomic level. Modern cosmological theory states that our cosmos began as just such a vacuum fluctuation that grew far beyond its norm. Some believe that consciousness itself derives from this zero point energy.

² See “The Mathematical Tourist,” by Ivars Peterson and “The Beauty of Fractals,” by H. O. Peitgen and P. H. Richter for more information on the mathematical device known as fractals.

³ See “Shadows of the Mind,” by Roger Penrose for more information on quantum coherence fields and their relevance to the phenomenon of consciousness. I speculate that the human aura is a quantum coherence field that emerges not just from the action of the nerves and brain but also from the emergent chemical processes of every cell of the body. Vast is the hierarchy of emergent order that develops human consciousness.

⁴ Aleister Crowley reformulated the Order of the Golden Dawn after it split apart into what he called, The Astrum Argentum or Order of the Silver Star.

⁵ In the initiatory system of the Aurum Solis, an order comparable to the Golden Dawn, the First Hall consists of the grades attributed to introduction, Malkuth, and Yesod. The Second Hall covers the grades of Hod, Netzach, and the Portal just outside Tiphareth. The Third Hall leads to the Adeptship of Tiphareth and beyond. To move from one hall to another is to make a quantum leap forward in consciousness, wisdom, and power. In these initiatory angelic evocations, it sometimes feels like the Luna, Mercury, and Venus angels cover one hall, the Mars, Jupiter, and Saturn angels cover the next hall of the element, and the King reveals the next, ultimate hall of the tablet.

⁶ The question arises as to just how consciousness interacts with physical reality and what enhanced states of mind can do this. Some physicists believe that the touch of human awareness determines the outcome of quantum experiments, called the collapsing of the wave function. Others believe that consciousness itself is an intrinsic part of reality and that the mind and body are conduits through which it flows. The angels of the Watchtowers have taught me about the cocreative nature of the relationship between the human mind and the environment experienced by it. If normal waking awareness can determine at least some aspect of apparently objective reality, it follows that supercharged hypermind can enable radical shifts in the normal course of events. It seems that in this vision, the universe, or some aspect thereof, became much more complex. The possibility of truly magical effects seems justified in this view. If, as Einstein asserted, the fate of the universe depends on its geometry, then the presence of evolved consciousness must have profound implications for the

conclusions of cosmology.

⁷ The appearance of contradictory concepts occurs frequently in the more intense trances. Aleister Crowley wrote that in Supernal consciousness, the states of bycoming above the Abyss on the Tree of Life, nothing is true except by virtue of the contradiction included in itself. Timothy Leary's eighth and highest neural circuit in his model of the evolution of consciousness is called quantum-gravitational, suggesting a fusion of the ultra small with the ultra large. Somehow or other, the tiniest known particles are one with waves of cosmic scope. Physicists refer to this property as nonlocality.

⁸ Evidently, I was not yet ready to fully partake of the marvelous source of the Mars Senior of Fire. This whole adventure in the dry mist was a veil thrown up around me to prevent too great a shock from the new emergence of consciousness revealed to me through contact with this great angel. The fairy tale vision to come served to gradually initiate me into the real meaning of the ultimate transcendence of Fire.

⁹ I encountered this supreme expression of primitive libido a few more times in my dreams after this vision. It appeared as a beautiful, young woman in the last one. We spoke for a short time but such was the emanation of raw force from her that I soon fled in terror, awakening after that. My meditations and trances became more effective and intense after that dream, as if this energy had finally been incorporated into my personal consciousness. This nuclear blast energy manifestation never appeared in my dreams again.

¹⁰ The rose is a basic and most significant symbol in Golden Dawn magick as well as all Rosecrucianism. Typically, it is depicted as nailed to a cross but is blooming into life thereon. The cross is of yellow gold and the rose is ruby red, indicating a complete devotion of the passions to achieving the perfection of the alchemical Great Work. In this vision, a union of natures has occurred in the sunny golden rose. The desire nature has been completely subsumed into the radiant spiritual transcendence.

¹¹ Psychologists have written a great deal about the archetypal image known as the solar-phallus. It has been identified with the pure libido as well as the supreme divine creative energy. It expresses a perfected vision of self, even a transcendence of the human condition. The Rosy Cross of the Western Mystery Tradition is a thin veil for this bold image of the truth of sex, human life and death, and spiritual transcendence. The root of all psychic energy and cosmic contact is expressed herein. In becoming a living embodiment of this archetype throughout the in between, partially expanded dimensions, I'd realized the goal of human religious and spiritual aspiration.

¹² In retrospect, I believe that the reason why so much anxiety was generated along with these profound and transcendent states of ecstasy was that my subconsciousness interpreted them as a type of death. The fits of anxiety were brought on by simple fear of death. I am reminded of the frequently mentioned connections between sex, death, and religion in much of the occult literature. Many of the sects of eastern Tantra deal with these archetypes. Some commentators and scholars believe that sex is at the core of the meaning of all

religion. If so, then what was sex a veil for? In some cultures, the orgasm is called the little death. What sex, death, and religion have in common is a transcendence of spiritual state. The sense of self is taken away from its normal context and brought to a state of high intensity dimensional connectivity, far beyond the usual context of space and time. The inherent identification of such experiences with death, the final transcendence away from normal body consciousness, yields great fear. It's no wonder that so many people have an instinctual fear of all things occult. As with all fear, the only way to conquer it is to face it.

¹³ According to Hindu lore, there are three Gunas or qualities, tendencies. They are called Tamas or inertia, Rajas or energy, and Sattva or harmony. The corresponding alchemical elements are Salt, Sulfur, and Mercury, respectively. These energy types are said to be constantly revolving in a cycle, one reaching a fullness of expression and then giving way to another. A similar concept in Chinese mysticism is the wheel of Yin and Yang, two elements instead of three. Thus is the continuing emergence of order followed by the dissolution of its material components. Perhaps this cycle is actually a spiral, allowing for new and more complex expressions of emergent order as older ones dissolve and disappear from physicality. This would explain the process of evolution and how the collective consciousness of species develops. It may be that something of our individualities are preserved in the transcendence after death. A cosmic individual existence could develop after enough lives are lived.

¹⁴ In this vision, I played the part of Hadit, the simple, single

focus of being, despite the complex unfoldment of my full Self. Nuit knows ever the simple and continuous reality that all things are, no matter how complex and emergent they may be.

¹⁵ Brass has been traditionally associated with copper and so both of these metals are attributed to Venus.

¹⁶ This fusion of symbols of Sol, Venus, and Mars expresses profound teachings of sexual magick. The highpoint of magical sexual union is when the Deity invoked becomes a third partner in the activity. In this vision, I am as Hadit mating with Nuit to project a manifestation of transcendence, our creator and the product of our love.

¹⁷ In the 1940s, the greatest mathematician of our age, Kurt Godel, discovered solutions to the equations of Einstein's General Theory of Relativity which showed that time is not an intrinsic aspect of reality. It is rather a construction of the mind to make sense of the experiences of human perception and interaction in the world of matter and energy. Time is a great psychic projection onto a holographic reality in which all times, places, and possibilities exist together at each point. The point perspective of normal human consciousness determines which of the myriad threads of occurrence are encountered and related to other such experiences. Sufficient transcendence of consciousness will break the barriers of ordinary time limitation imposed by the normal psychic structure. The psyche will reach a state of reality wherein all paths of evolution are interwoven and interconnected. Then, it takes only an act of Will to go from one time and place to another.

¹⁸ This early vision came as a complete surprise to me. I had just left work and was undoing the lock on my bicycle to ride home when suddenly I beheld in my mind a great hawk of brilliant blue fire, impossibly far off. It called to me in an extremely high pitched caw and then disappeared as if it had never been. This was in my college days, before I practiced any magick or been initiated into any order. Nothing I'd read up to that point in my occult books could explain this kind of revelation. For seventeen years, I remained in wonderment as to the nature of this event. Now, in the greatest magical moment of my life, the mystery was revealed. The Nighthawk was the great King of the South and Fire, my single greatest magical projection. It had reached back in time seventeen years to reveal itself and bring about its own revelation in a supreme trance. Indeed, my entire life is involved in a time paradox, inspired from the beginning by some far future emergence of power and transcendence beyond imagination. This may be the moment of my own death.

¹⁹ I still have no idea why this revelation had reached back to that ordinary moment in 1986. Nothing unusual was going on at the time. My only thought on this matter is that I was twenty-one years old at the time. Perhaps, I'd reached a certain psychic and spiritual maturity at that moment which naturally provided a link to another high point in my life, the apex of my Enochian Watchtower evocation working. Much goes on in the unconscious that never reaches waking consciousness. Some future revelation may yet shed light on this matter.

²⁰ I have reason to believe that the aura reaches not only every

expression of mind and nerve but also the life of every cell in the body. Every least life process contributes to the overall emergence field that is the aura. Communing with the totality of one's incarnation, a complete microcosm, feels like a uniting with that cosmic transcendence in which every object, energy, and event exists as one, as well as individually, throughout the time of their evolution.

²¹ In becoming one with the totality of my being and becoming, I'd reached to the state where the microcosm unites with the macrocosm in holographic interconnection. This awesome vision gave me profound perception but no power over anything. It was a beatific, transcendental trance but was merely an initiation, an introduction to the metalevel of life in the universe. So much more needs to be done to fulfill the great possibilities suggested by this revelation.

Tablet of Union – Second Round

¹ Readers interested in quantum physics are recommended to study gauge theory in relation to this passage.

² Yellow is the King scale color of the Sephirah Malkuth. This vision depicts the wholeness of Malkuth as well as its various parts from a perspective outside of it, its metalevel. The yellow color at this level indicates the earthy expression of Spirit, the full unfoldment of the core creative pattern in all the scales of physical reality. Everything projects and expands from this prime archetype, which is the synergy of that all. The arrow of thought leads toward matter.

³ Submergences are the correlate opposite to emergences in the spacetime normally experienced by human consciousness. They are like sinkholes where energy is lost, but not due to gravity like in black holes. This anticosmos focuses to a point but then order is lost as is the ubiquitous energy of the background space. Emergence/submergence is the interaction between the two universes.

⁴ Evidently, the process of submergence became reversed and the ubiquitous tendency to energy increase expanded to the point of explosiveness. The fusion of opposites expressed by the union of myself and my projection, this flipside reality, completed a circuit that allowed outflowing light to return. The energy balance of all nature, was radically altered in this way. The whole situation is a wonderful metaphor for transpersonal mutation and is indicative of an integration with a deep level of the unconscious.

⁵ Orange and yellow are the planetary colors of Sol and Mercury, respectively, and indicate expressions of the higher life power that emerges from an attuned psyche.

⁶ God does not exist until you invent Him or Her and bring Him or Her into your life.

⁷ The symbolism of the behind direction indicates the subconscious in a contrarian sense. The deepest parts of my psyche had responded to the supreme light of the Fire of Spirit angel.

⁸ Dark and disturbing images in vision are always expressions

of some deepseated fear. Facing the image stalwartly serves to dissolve the fear phantasm and helps to overcome the subconscious fear directly. Doing this with an archetypal image of terror can only help to heal the species of its collective disturbance.

⁹ It is worth noting that the individuality who was expressing his nature in this passage is far beyond my earthly identity, an impersonal Self that serves a cosmic scale function that is only remotely connected with mundane human existence.

¹⁰ As before noted, every light casts a shadow and the brighter the light, the darker the shadow. The ultimate Light of the Milk of the Stars which fills the microcosm in which I exist had provoked this unavoidable response, just as the four Princes of the Evil of the World immediately attend the attainment of the Knowledge and Conversation of the Holy Guardian Angel. The only sane, rational way to deal with this dualistic situation is as recorded in this vision.

¹¹ A tau cross looks like an English capital 'T.' The symbol of the hexagram with a central tau is used in Royal Arch Freemasonry to represent the sudden impulse that created the universe. In the Qabalah, the Lightning Flash that created the Ten Sephiroth of the Tree of Life symbolizes this idea. The great serpent coiling up the Tree from Malkuth to Kether forms the 22 Paths and represents the rising Kundalini which carries the mystic as in a chariot along the Path of Return.

¹² This is a clear reference to the tenth Sephirah, Malkuth, and suggests the sublime mystery, "Kether is in Malkuth and

Malkuth is in Kether, but after another manner.”

¹³ See “Golden Dawn Enochian Magic,” by Pat Zalewski for a description of the complex hierarchy of angels of the four elemental Watchtower tablets. The angels of the servient squares are at the bottom of this chain of command.

The Enochian Alphabet

¹ As taken from “The Golden Dawn,” by Israel Regardie

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An ADVANCED GUIDE To
Enochian Magick

by

GERALD J. SCHUELER

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P R E F A C E ; AN INTRODUCTION TO THIS MANUAL

This manual is meant to provide a convenient and reasonably complete source of all information required by the serious practitioner of Enochian Magick. The branch of Magick called Enochian was disclosed in modern times by Dr. John Dee (1527-1608). Dee was an authority on mathematics, navigation, astronomy, and optics. He was also the Astrologer Royal to Elizabeth I. His magical Partner, Edward Talbott, who changed his name to Kelly, assisted him in the descriptions of the subtle regions known as the four Watchtowers and thirty Aethyrs. These, together with their presiding deities, formed the kernel of the powerful magical system now known as Enochian Magick. Dee has been called "a pioneer in spiritualism," because he kept meticulous records of all of his magical operations. However, his primary approach was through the process known as "skrying." Kelly would sit before a crystal, or "shew-stone," and describe whatever spirits or visions he saw. Dee scrupulously recorded all that Kelly told him. Often Angels from the Watchtowers or Aethyrs would assist them in their work. For example, one of their "guides" was a young elfin girl named Madimi who appeared over a period of seven years.

Little came of Dee's psychic investigations until late in the nineteenth century when a group of occultists and magicians took up the Magick. The Hermetic Order of the Golden Dawn used words and phrases from Dee's Enochian

Magick in their magical rituals and writings. However, it was not until a magician rose to the grade of Adeptus Minor that he was given the keys to this magical system. Here Enochian invocations for skrying in the Spirit-Vision (a magical process sometimes called astral traveling) formed a part of their magical work. The Golden Dawn taught that Dee had merely rediscovered an ancient system known to the ill-fated Atlanteans thousands of years ago. The Enochian alphabet was said to have been a direct derivative of that which was used in Atlantis.

According to H.P. Blavatsky, "Enoch was a generic title, applied to, and borne by, scores of individuals, at all times and ages, and in every race and nation." (*The Secret Doctrine*) She equated Enoch with the Egyptian god Thoth, who gave language, law, medicine, and science to man. The term 'Enoch' meant Seer or Adept of the Secret Wisdom. Thus Enochian Magick was not created by a single individual but evolved gradually over time which is now lost in history. The Enochian alphabet and language may in fact be nearly as old as man, at least in this hemisphere. Certainly they bear striking similarities with the *Necronomicon* and with names used by Lovecraft and others, whose origins are now lost in our early history.

At the turn of this century, one of the Golden Dawn's members, Aleister Crowley, published some of the Order's magical papers dealing with Enochian Magick as well as some original work. Crowley acting as Kelly (a skryer), together with his associate, Victor Neuburg, who acted as Dee (a scribe), traveled through the Sahara Desert visiting one Aethyr each day (except the first two which Crowley had visited earlier when in Mexico). Crowley wrote of

these visions in *The Vision and The Voice*, a remarkable work, although somewhat obscure and difficult to read, owing to the poetic and highly symbolic language used.

Using the works of Dee, the Golden Dawn, and Crowley, I attempted to gather together the quintessence of this Magick. I presented the basics of it in the book, *Enochian Magic: A Practical Manual*. This new manual is intended as a companion to that first book (hereafter referred to as ENOCHIAN MAGIC) by Llewellyn Publications. I have assumed that the reader has studied ENOCHIAN MAGIC or at least is familiar with the basic concepts of Enochian Magick. *Enochian Magic* contains the theory of how and why the Magick works. This manual, *An Advanced Guide to Enochian Magick* (with a final k), explores the many uses and applications of those basic principles.

The magical system described here and in *Enochian Magic* borrows heavily from both the Golden Dawn and Aleister Crowley. Students of this magical system are referred to *The Golden Dawn* by Israel Regardie and Crowley's *The Vision and the Voice* (*Liber XXX*), as well as *Liber LXXXIX Vel Chanokh*, both of which can be found in *Gems of the Equinox* by Israel Regardie. The Golden Dawn is available from Llewellyn Publications.

In my opinion, Enochian Magick ranks as one of the most powerful branches of Western Magick and occultism. It rivals the Hebrew Qabalah in scope, and provides an alternative to the more familiar system of Qabalism. One of the goals of this book is to open the Enochian system to the public and to make it as available as the Qabalah. Although steeped in Western Tradition, it has not until now, ever been fully revealed.

The Enochian magical system appeals to the brain as well as the heart. Those who desire Self-Initiation or those who seek meaning in their daily life will be attracted to its study. It offers a 'new way' for those who are dissatisfied

with their current understanding of themselves and the world in which they live. Those who seek for 'scientific answers' and rational explanations for Magick will also be drawn, because such explanations are included in this system (detailed in my forthcoming book, *Enochian Physics*).

Enochian Magick, with its emphasis on individual study, may better serve those who prefer not to participate in the group ceremonies of more traditional Wicca or Occult organizations. Although similar in theory, Enochian Magick is probably best practiced alone and in secret.

All true religious, philosophical, occult, and magical systems lead the sincere aspirant to the same goal—a dearer understanding of the meaning of life. It is sometimes described as many paths, all leading up the same mountain toward the same invisible peak. Some paths slowly meander around the mountain. These paths require little effort, and offer great security and many resting places along the way. Others attack the mountain in a direct and aggressive ascent which is both steep and dangerous. There are advantages and disadvantages to each path up the mountain slopes. Enochian Magick is a steep and precarious path. It is one that should not be undertaken lightly. It offers quick rewards but warns of fatal penalties for the unwary or unprepared.

I have written this book to help clarify the highly complex system of Enochian Magick for those who wish to practice it. If Enochian Magick becomes better understood and more safely practiced as a result of this book, then its purpose will have been achieved.

MAGIC VS MAGICK

"The whole question has been threshed out and organized by wise men of old; they have made a Science of Life complete and perfect; and they have given to it the name of MAGICK"

Aleister Crowley, BOOK 4

Enochian Magic uses the more general and familiar term "magic" You should note that this Magician's Manual uses the spelling of Magick with a final " K " This is in keeping with Crowley's use of a final "k" for reasons of gematria as well as to distinguish his more specific system from Magic in general. Crowley defined Magick as "the science and art of causing change to occur in conformity with will." This extremely broad definition is exactly the meaning intended throughout this manual.

Magic is both a science and an art. Like music, only so much can be communicated in words. Its study demands practice. You will not become a magician simply by reading this or any other book You must put what you read into practical application. Enochian Magick is a very special category of Magick. After learning of *the* Watchtowers and Aethyrs, for example, you must then experience them.

Crowley's Magick is also associated in various degrees with a sexual element, which fact alone usually distinguishes *it from* most other magical systems. This sexual element is not considered in *Enochian Magic*. However, certain forces and atmospheres encountered in the Enochian system are decidedly sexual in nature. These forces constitute an essential difference between *the* more general Enochian Magic and the more specific Enochian Magick.

HOW TO USE THIS MANUAL

'There are only two operations possible in the universe, Analysis and Synthesis. To divide, and to unite. Salve et coagula' said the Alchemists."

Aleister Crowley, *The Book of Thoth*

This Magician's Manual is intended for use by a wide audience, ranging from beginners in Enochian Magick to experienced magicians. It is impossible to present a fully structured, progressive program of magical development that will be satisfactorily suitable for everyone. Some readers will be more attracted to the Watchtowers, others to the Aethyrs. Some will advance rapidly and effortlessly in certain areas while others may require more time in those areas before being ready to advance. For this reason, this manual has been especially designed to present all of the basic theoretical material together with guidelines for practical exercises that would be required for the beginner, the intermediate, and the advanced magician. You, the reader and practicing magician, must familiarize yourself with all of the information contained in this manual and then select those sections that especially appeal to you to work on. The only exception to this rule is the Aethyrs which should always be approached in serial order from TEX, the lowest, to LIL, the highest.

It is suggested that you begin your practice of Enochian Magick by browsing through this manual to learn where areas are located and what subjects are covered. The manual itself is presented in five major parts: general magical theory and background, invocations, the Watchtowers, the formulas of Enochian Magick, and the Aethyrs. Detailed figures of the Watchtower Squares can be found in the Appendices. The methods of their construction are given in Enochian Magic which is considered prerequisite reading.

Similarly, practical exercises for invocations are in *Enochian Magic* and are not repeated here.

If you want to practice Enochian Magick, you will need to memorize the Pentagram Ritual and the Hexagram Ritual presented in this manual because these will be used in most of your operations. You will also need to construct your own magical weapons, robe, and talismans, and begin a Magical Diary. The Test will be up to you. If you already have some experience then you should be able to begin at your own level and pace without difficulty. If you are a novice or beginner, then you should practice the exercises for beginners that are presented.

You should construct work sheets, as explained in *Enochian Magic*, for each exercise or operation that you perform. The work sheets contain all of the data that you will need for any particular exercise or operation and they thus assure that no data will be lost or ignored. Proper use of work sheets and your Diary will help guide you in your future exercises and operations. For example, poor results from an exercise or operation will demonstrate what will not work for you. If you carefully record the data, you will know what not to do the next time. You will find that good results are not necessarily repeatable. Everyone has good days and bad days; times when Magick can be performed easily and times when it *will* not work at all. With practice you will learn your own cycle and what preparations and rituals work best for you. A sample work sheet is provided in this manual.

Thirteen important Enochian rituals are presented at the end of this manual. Study them carefully before practicing them. Memorize the words and prepare the necessary weapons and instruments yourself. They do not have to be elaborate or expensive. The Ritual of TEX is designed for use by beginners. The Ritual of IAO invokes the feminine current and simulates a journey to the 5th

Aethyr MAZ. The Ritual of the Priestess of the Silver Star invokes the feminine current and simulates a journey to the 19th Aethyr. The Ritual of the Pyramid invokes the masculine current and simulates a journey to the 18th Aethyr ZEN.

The Dragon Ritual is designed for the advanced magician who desires to assume the responsibilities of the Magical Dragon. The Ritual of Vretp stimulates a journey to the 14th Aethyr VTA and the City of the Pyramids. The Ritual of the Abyss simulates a journey to the Great Outer Abyss. The imagery used in these seven rituals is designed to simulate as closely as possible actual journeys to these Aethyrs.

The other six rituals include magical operations for invisibility, evocations, precipitations, power, health and longevity, and the mastery of death. These rituals are specifically designed for the advanced magician.

As an additional word on the rituals contained in this manual, the following quote should be remembered:

These rituals need not be slavishly imitated; on the contrary the student should do nothing the object of which he does not understand; also, if he has any capacity whatever, he will find his own crude rituals more effective than the highly polished ones of other people.

Aleister Crowley, *Liber O*

Whether you are a beginner, an intermediate, or an advanced magician, you are encouraged to experiment. Find the path that suits you best and follow it. A new world may be right around the bend.

THE HOLY GUARDIAN ANGEL

"It should never be forgotten for a single moment that the central and essential work of the Magicians is the attainment of the Knowledge and Conversation of the Holy Guardian Angel anything apart from this course is a side issue and unless so regarded may lead to the complete ruin of the whole work of the Magician."

Aleister Crowley, *Magick Without Tears*

The Term Holy Guardian Angel was adopted by Crowley from the Golden Dawn, particularly from S.L. MacGregor Mathers' translation of *The Sacred Magic of Abramelin, The Mage*. Crowley used *Abramelin* to attain the Knowledge and Conversation of his Holy Guardian Angel. This name is especially appropriate in Enochian Magick. In each Aethyr that you enter, you will encounter at least one governing Angel. Crowley demonstrated that if you are properly prepared beforehand, at least one Angel will serve as your personal Cuide through each Aethyr. The Cuide that awaits you in the 8th Aethyr, ZID, is your own Holy Guardian Angel. You will confront him face to face when you enter ZID.

One problem that you must confront meanwhile is that ZID lies above the Abyss. The Holy Guardian Angel is often used by Magicians as an aid in crossing the Abyss.

This is possible because, even though a direct confrontation is not attained below the Abyss, you can nevertheless develop an intuitive feeling for your Holy Guardian Angel and call on him for assistance at any time. In fact, this is a prerequisite to entering the Abyss which is in ZAX, the tenth Aethyr.

But what is your Holy Guardian Angel? It is none other than your own spiritual self or genius. Enochian Magick teaches that every person has a spiritual counterpart, a

spark of divinity, at the core of his being. You are inherently spiritual. Your physical body is an expression of your mirad. Your mirad is an expression of your soul. Your soul is an expression of your spirit. This inner spark of divine light acts on a higher level than your human mirad. It will appear to be separate from you and will seem to act independent of you. In Enochian Magick it is called your Holy Guardian Angel.

The Knowledge and Conversation with the Holy Guardian Angel refers to the act of the human self confronting the spiritual Self. It is a mystical experience in which the Human personality or ego melts into its Source. In the East, this 'blowing out' of the ego is called *Nirvana*. It involves a magical shift in your sense of identity. Your sense of identity will shift from the human personality to the spiritual individuality. This shift in identity is necessary to safely cross the Abyss and directly confront the Holy Guardian Angel in ZID.

THE GOALS OF ENOCHIAN MAGICK

"The first step is the separation of (what we call, for convenience) the astral body from the physical body. As our experiments proceed, we find that our astral body itself can be divided into grosser and subtler components. In this way we become aware of the existence of what we can, for convenience, the Holy Guardian Angel, and the more we realize the implications of the theory of the existence of such a being, the clearer it becomes that our supreme task is to put ourselves into intimate communication with him."

Aleister Crowley, *Magick Without Tears*

The ultimate goal or objective from practicing Enochian Magick is to unite the microcosm with the macrocosm; the subjective self with the objective universe. A more immediate goal for you, the Enochian magician, is to gain conscious control over your own life.

These goals can be achieved by progressively entering and experiencing the thirty Aethyrs. They can also be achieved by an invocation of your Holy Guardian Angel. The only valid objective in performing any of the lesser rituals is to purify or strengthen an aspect of yourself or your world in order to achieve success in the Ultimate Ritual.

Successful completion of the Ultimate Ritual is the Great Work of the true magician.

Enochian Magick is nothing less than a path of spiritual development. The rise upward through the thirty Aethyrs is a progressive, spiritual journey toward the essential nature of all things. It is a climb from Earth through Water, Air, and Fire into indescribable spiritual realms and beyond. Along the way you, the magician, will learn to see through illusion and deception. The innerbeing of your self and of

others will slowly unveil before you. As you approach the Ultimate Ritual, you will discover your true purpose in life (called your True Will) and can then set about to express it in your daily life. Those who seek personal gain, psychic powers, or mastery over others, are advised to search elsewhere. The theoretical principles of Enochian Magick are too rooted in the laws of reincarnation and karma for any but the honest seeker who loves his fellowman to safely practice.

The practice of Enochian Magick will allow you to consciously control both yourself and your surroundings. It is the art and science of producing a willed change. Science tells us that we use only a small portion of our brain, and thus only a small portion of our inherent capabilities. Through a graduated practice of Enochian Magick, you will learn how to consciously control your thoughts, your emotions, and your actions. You will learn how to expand your capabilities. You will learn that your surroundings, in both the waking state and in dreams, are mirrored projections of our thoughts and emotions, and that external events themselves can be consciously controlled by the magical will. You will learn how to maintain a continuity of consciousness so that lapses or breaks cannot occur, and thus you will be able to remember your dreams as well as your past lives. Your everyday life will become more enriched and meaningful. Your goal in Enochian Magick is to obtain an understanding of your life while consciously directing your own destiny.

OUR WORLD ACCORDING TO ENOCHIAN MAGICK

The first step in Magick is "travel beyond the world of the senses."

Aleister Crowley, *Magick Without Tears*

The magical system presented by Sir John Dee, court astrologer to Queen Elizabeth 1, views the physical world as only the lowest in a graduated series of cosmic planes. There are many invisible worlds surrounding this Earth. The reason they are invisible is because they are composed of matter that is so tenuous that our eyes cannot see it. There are many degrees of matter's density. The most dense is the physical plane. The next, more ethereal and very close to the physical plane, is the etheric plane symbolized by the element Earth. The next more ethereal world is the astral plane which is usually divided into a lower half, symbolized by the element Air, and a higher half symbolized by the element Fire. The highest plane conceivable to human consciousness is the spiritual plane symbolized by the element Spirit (the Enochian system uses Spirit as a fifth element). Above this is the divine plane which is inconceivable to the human mind and no descriptions are possible.

There are seven cosmic planes in all. Little can be said of the highest two. The lower five cosmic planes are inhabited by man, although most people will acknowledge only the lowest of these, the physical.

Figure 1 shows the cosmic planes that surround our world. Actually, they are meant to be concentric, interpenetrating spheres, not separate levels like the skins of an onion. The astral plane is not up in the sky somewhere. It interpenetrates the Earth plane. However, its extension is larger than that of the Earth and so it is shown in the diagram as a larger sphere.

The Hermetic axiom, "as above so below," is used in Enochian Magick to explain how each cosmic plane can be divided into subplanes. There is an Air of Water subplane, and an Earth of Fire subplane, and so on. In addition, at the outer boundary of each cosmic plane is located a Ring-Pass-Not. This effectively prohibits passage of a lower cosmic element into a higher sphere. Earth can not pass into Water, nor Air into Fire. These are outlined in Figure 2.

You must take care not to confuse the cosmic element Earth with physical earth. Nor is the cosmic element Water the familiar H₂O of physical chemistry. Western occultism uses these terms because of their correspondences. Cosmic Water is somewhat like physical water. For example, it is reflective, and expressive. Both can be easily molded into any desired shape. But the similarities can only be stretched so far.

The Golden Dawn taught the Qabalistic doctrine of four worlds or planes as follows:

1. Atziluth, the divine world of archetypal ideas.
2. Briah, the creative world of the Archangels.
3. Yetzirah, the astral world of Angels and Demons.
4. Assiah, the physical world, the lowest and most material.

These bear striking similarities to the Enochian Earth, Water, Air, and Fire Tablets. You must always remember that the Earth Tablet refers to the etheric Plane rather than to our physical world. In the same way, the Hebrew Qabalah equates the lowest Sephira, Malkuth, with our planet Earth. The lowest of the Enochian Aethyrs, however, is just above (i.e., less dense than) the Earth and thus does not precisely equate with Malkuth. Correspondences between the Enochian system and the Hebrew Qabalah have impressive similarities, but the Enochian Aethyrs are not identical with the Qabalistic Sephiroth.

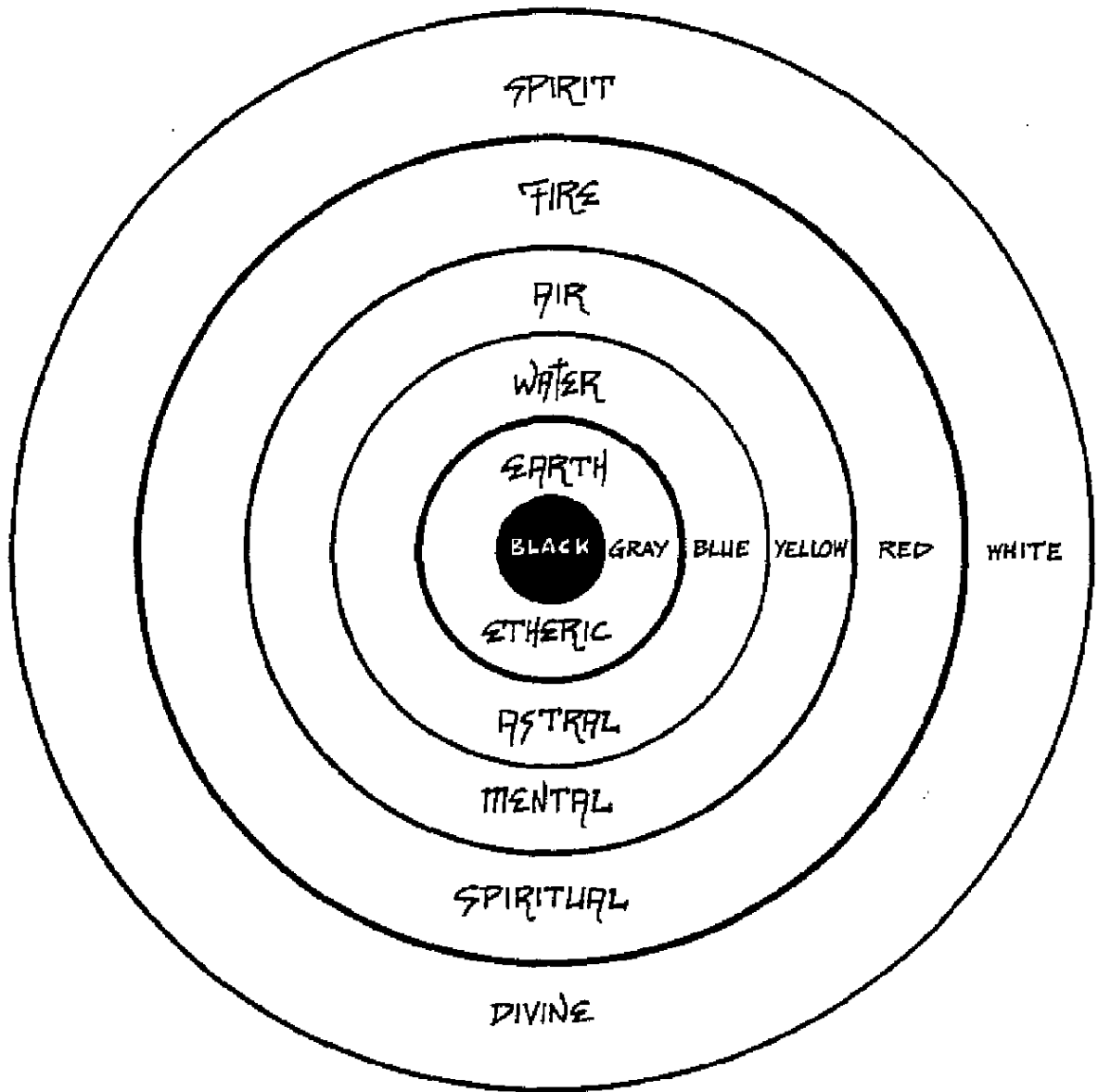


Figure 1. Our World According to Enochian Magick.

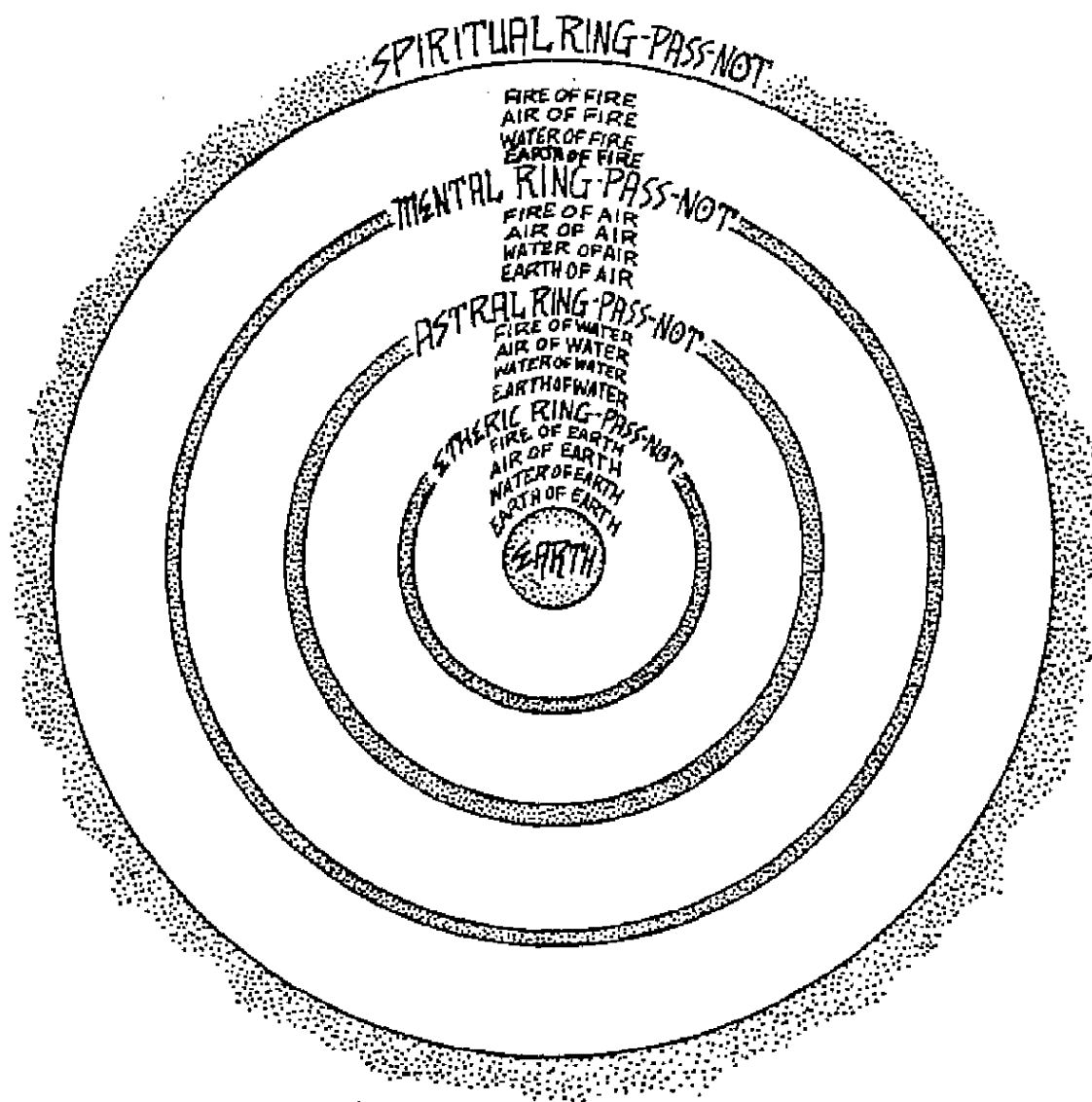


Figure 2. The Lower Five Cosmic Planes.

MAN ACCORDING TO ENOCHIAN MAGICK

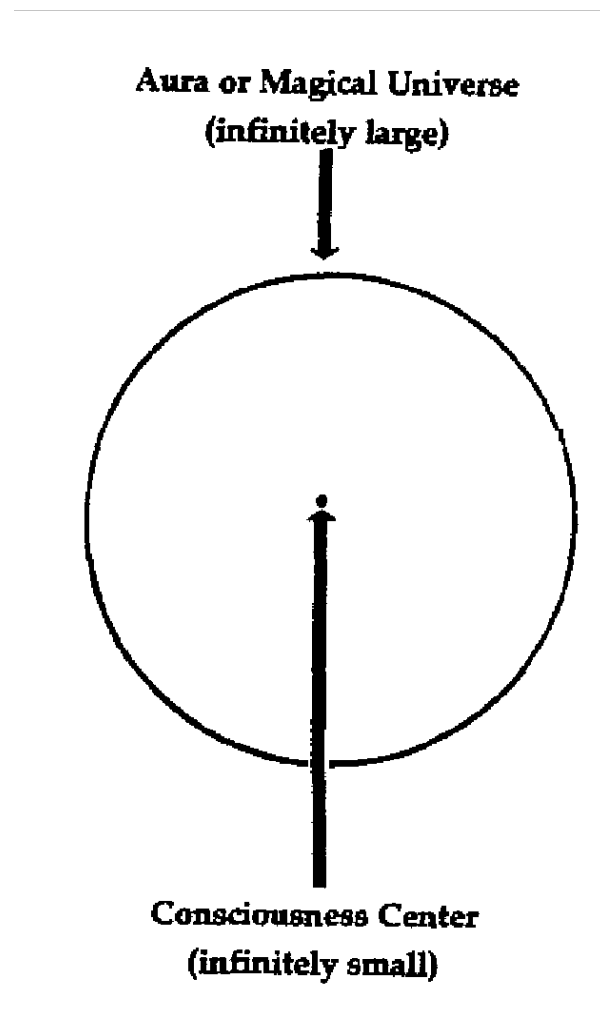
"A man is what he maketh himself within the limits fixed by his inherited destiny; he is a pan of mankind; his actions affect not only what he calleth himself, but also the whole universe."

Aleister Crowley, *Liber Librae*

The Enochian magical system views man as a microcosm of the macrocosmic world. As the physical Earth is the lowest of a series of expressions, so your physical body is but the lowest of a graduated series. This view accords well with both Eastern and Western occultism. You have a body or vehicle to correspond with each cosmic plane. Immediately above or behind the physical body is the etheric body. Next, is the astral body followed by the mental and spiritual bodies. The physical body is the vehicle through which you view and interact with the physical cosmic plane. The astral body is the vehicle through which you view and interact with the astral cosmic plane whose symbolic cosmic element is Water. The physical body is limited by a Ring-Pass-Not to the physical cosmic plane. The etheric body is limited to the etheric cosmic plane. The astral body cannot enter the mental cosmic plane, and so on.

Man below the first Aethyr LIL is dualistic. However, above LIL, man is monadic. This monadic nature, often called "monadic essence" in occult terminology, is symbolized by a circle with a point in the center as shown in the figure on the following page. The circle's center is a geometric point of consciousness often called a "consciousness center." The surrounding circumference *in* the microcosm is called the "aura," while in the macrocosm it is called the "magical universe." A well-known axiom of occultism is that the aura of man is a magical mirror of the universe. In Enochian Magick, your aura is your personal replica of the magical universe.

Man is like a circle whose center is nowhere (microscopic) and whose circumference is everywhere (infinite). Enochian Magick represents this center by the god Hadit. The circumference is represented by the goddess Nuit.



THE FIVE ELEMENTS

"The earth is an element, and whatever is produced from it. So is the water and all produced there from. So then that is an element which produces. And an element is a mother, and there are four of them, air, Fire, water, earth. From these four matrices everything in the whole world is produced."

Paracelsus

Figure 1 shows that the cosmic elements of Earth, Water, Air, Fire, and Spirit are not to be taken as chemical elements but as quantifiers of density. Physical matter is the grossest or most dense cosmic element in our world-system. Spirit is the least dense (most ethereal) cosmic element. The other cosmic elements range in between. In Enochian Magick a thought is a thing; an entity, which is composed of the cosmic element, Air. An emotion is an object which is composed of the cosmic element, Water.

Table I on the following page contains three symbolic ways of representing these cosmic elements. The first group of symbols are magical and cover all five elements. The second group of symbols are Kerubic astrological sigils. The third alternate symbol group are the Eastern Tattwas adopted by the Golden Dawn.

TABLE I. SYMBOLS OF THE COSMIC ELEMENTS

ELEMENT	PRIMARY SYMBOL	SECONDARY SYMBOL	TERTIARY SYMBOL
EARTH	black 	black Taurus (♉)	yellow square
WATER	blue 	blue Scorpio (♏)	silver crescent concave part up
AIR	yellow 	yellow Aquarius (♒)	blue circle
FIRE	red 	red Leo (♌)	red triangle apex up
SPIRIT	white 	—	—

THE MAGICAL UNIVERSE

"The Magician works in a Temple; the Universe, which is (be it remembered) coterminous withhimself."

Aleister Crowley, Book 4

The Magical Universe is the macrocosm of the magician. As a magician, you will have your own experiences in your own aspects, but no two magicians will see the subtle planes of the Watchtowers and Aethyrs in exactly the same way. These general agreements are called signposts. Like key sites on a map, the signposts will guide you through the major regions of the cosmic planes. However, no two tourists will have exactly the same experiences on a trip to a foreign country, and in the same way no two magicians will experience the Watchtowers or Aethyrs in exactly the same way. Even when the objective experience is similar, every-one's responses and interpretations will vary according to his personal background and karma. The Aethyr DES, for example, will be seen quite differently by the scholar and the artist. Your experiences in BAG will be substantially dependent on your personal opinion of yourself, and so on.

One way to understand the Magical Universe is to consider it as one half of a monad. The other half of this monad is consciousness. Because a monad is defined as a single indivisible unit, consciousness can never actually be separated from the universe. Imagine consciousness as a geometric point whose extension is zero. Imagine the universe as a circle whose circumference is infinite. Together the point within the circle symbolizes man within the Magical Universe. Crowley called the infinitely large circle Nuit. The Egyptian goddess of the night sky Nuit (or Nut) personified infinite space as well as the concept of objectivity. He called the infinitely small point Hadil. The Chaldean god

Hadit (or Had) personified pure consciousness as well as the concept of subjectivity. The Egyptians used the symbol of the winged globe to represent a center of consciousness.

Whatever the symbol used, as a magician you will soon realize that the universe around you always faithfully expresses the thoughts and emotions that are within you.

Similarly, the thoughts and emotions within you are conditioned by the world environment around you. Wherever you go, try to see your inner world and your outer world as two sides of an equation. When you reach the point where this truth is realized as a fact of life, you will be able to control every situation by an exercise of your will. For example, if you are aware of this fundamental truth during a dream at night, you will be able to consciously control the dream content. Somewhat like a movie director, you can stop the dream at any point and make whatsoever changes you will. For this reason, you should use your dreams to practice your magic skills. Never waste a night. Keep your magical diary by your bed, and immediately after waking up down whatever you can remember of your dreams. Will yourself to remember your dreams before falling asleep. Dreams will serve as a very accurate barometer to indicate just how well you truly understand your Magical Universe.

THE ENOCHIAN ALPHABET

"It (Le., Enochian is not a jargon; it has a grammar and syntax of its own. It is very much more sonorous, stately and impressive than even Greek or Sanskrit, and the English translation, though in places difficult to understand, contains passages of a sustained sublimity that Shakespeare, Milton and the Bible do not surpass."

Aleister Crowley, Confessions

"The Enochian language is not just a haphazard combination and compilation of divine and angelic names drawn from the Tablets. Apparently, it is a true language with a grammar and syntax of its own." **Israel Regardie, The Enochian Language**

The Enochian alphabet was given to the public by Sir John Dee and Edward Kelly and enhanced later by the Golden Dawn and Aleister Crowley. Each letter has a specific magical meaning and gematria number associated with it. When letters are combined to form magical Words of Power, the individual letter meanings combine to indicate the overall formula of the word or name. In addition, the gematric value of individual letters combines (sums) to form a gematric value for the word or name. A study of words, names, phrases and even entire sentences with equal gematric values will reveal the existence of correspondences or relationships that are often otherwise hidden or occult. Table II contains a summary of the characteristics ascribed to the Enochian letters by Crowley. Table III shows four possible gematria schemes with the Enochian alphabet. The Aurum Solis values were determined from the experiences of that occult organization as described in *The Magical Philosophy, Book V: Mysteria Magica* by Melita Denning

and Osborne Phillips (Llewellyn Publications). The Golden Dawn-Greek/Hebrew values are presented by David Allen Hulse in *The Numerical Structure of Enochian*. Here each Enochian letter is assigned the gematric value of its corresponding Greek and Hebrew letter. The Enochian letter A corresponds to Aleph and Alpha which have the gematric — value of 1. The letter B corresponds to Beth and Beta which have the value of 2, and so on. The Golden Dawn-Geomancy values were also presented by David Allen Hulse in the same work. Here sixteen letters of the Enochian alphabet are assigned a corresponding geomantic figure. The Golden Dawn correspondence between geomantic figures and Hebrew letters is then used to determine the gematric values. The remaining five letters are assigned values devised by Aleister Crowley. The fourth possible system of gematria is that used by Crowley in *The Vision and The Voice*. This is also the system employed in this manual. The student is advised to experiment with all of these systems. Let the results of your own experience determine which to use.

TABLE II. ALPHABET CORRESPONDENCES

Enochian Letter	English Letter	Planetary/ Element Correspondence	Tarot Correspondence	Gematria Value
Ⲱ	A	Taurus	Hierophant	6
ⲱ	B	Aries	Star	5
Ⲳ	C, K	Fire	Judgement/Aeon	300
ⲳ	D	Spirit	Empress	4
Ⲵ	E	Virgo	Hermit	10
ⲵ	F	Cauda Draconis	Juggler	3
Ⲷ	G	Cancer	Chariot	8
ⲷ	H	Air	Fool	1
Ⲹ	I, J, Y	Sagittarius	Temperance/Art	60
ⲹ	L	Cancer	Chariot	8
Ⲻ	M	Aquarius	Emperor	90
ⲻ	N	Scorpio	Death	50
Ⲽ	O	Libra	Justice	30
ⲽ	P	Leo	Strength/Lust	9
Ⲿ	Q	Water	Hanged Man	40
ⲿ	R	Pisces	Moon	100
ⲏ	S	Gemini	Lovers	7
Ⲑ	T	Leo	Strength/Lust	9
ⲑ		Caput Draconis	High Priestess	3
Ⲓ	U, V, W	Capricorn	Devil	70
ⲓ	X	Earth	Universe	400
Ⲕ	Z	Leo	Strength/Lust	9
		Caput Draconis	High Priestess	3

TABLE III. FOUR SYSTEMS ENOCHIAN GEMATRIA

Letter	Aurum Solis	Golden Dawn Greek/Hebrew	Golden Dawn Geomancy	Crowley
A	6	1	6	6
B	1	2	5	5
C, K	2	20	300	300
D	4	4	4,31	4,31
E	7	5	7	10
F	5	6	300	3
G	3	3	9	8
H	10	8	1	1
I, J, Y	9	10	60	60
L	20	30	40	8
M	8	40	90	90
N	50	50	50	50
O	70	70	30	30
P	30	80	8	9
R	80	100	100	100
Q	40	90	40	40
S	200	200	10	7
T	300	300	400	9,3
U, V	100	400	70	70
X	60	60	400	400
Z	90	7	1	9,3

A MAGICAL THEOREM

Every man and every woman is a star.

Aleister Crowley, *Book of the Law*

A major theorem of Enochian Magick is that every man and every woman is inherently a star. Although this theorem is stated in Crowley's *Book of the Law*, the idea is a very old one. In ancient Egypt, for example, the highest and most spiritual component of man was the khabs, which together with the khu, constituted the spiritual body of man similar in definition to the atman of Vedanta. The Egyptian word khabs also translates as star.

As stars travel through the sky in their own orbits, so every man and woman have their own path to tread. Everyone has an inherent right to tread his own path without interference from another.

As a practitioner of Enochian Magick you must determine your True Will, decide upon your course of action, and carry it through without fear. You also must respect the inherent right of every other person to do the same.

Another way of stating this theorem is that every man and every woman is an inherently complete and self-sufficient individuality. The essence of man is monadic. Your Great Work is largely the process of realizing the truth of this theorem.

Aleister Crowley's famous dictum, "Do What Thou Wilt" is a direct corollary of this theorem. If the word 'thou' refers to the human ego or personality, this becomes a license to debauchery and will result in a misuse of Magick. But if the word 'thou' refers to the spirit, or individuality, then the dictum becomes a way of living that is in harmony with nature and natural law. You are already spiritual. You are a star in the hidden core of your being. Once this fact is seen to be so, your Great Work will be to express your

spiritual nature in your daily life. "Do What Thou Wilt," is another way of saying, "Do outwardly in your life what is already inherently in the core of your being." It means first
Know Thyself, and then, and only then, Be Thyself.

Enochian Magick teaches that when you, the magician, vise into the 8th Aethyr, ZID, you will confront your Holy Guardian Angel. Conversation with this Angel will reveal your True Will. After obtaining this knowledge, you can set about to tread your true Magical Path. Your motion through life will then be like a star following its orbit through space.

ANOTHER MAGICAL THEOREM

Let there be no difference made among you between any one thing and any other thing for thereby there cometh hurt.

Aleister Crowley, *Book of the Law*

Another major theorem of Enochian Magick is that man is capable of being and/or using, anything that he encounters, because everything that can be encountered by man is a part of his being.

You will probably not fully realize this theorem until you enter the higher Aethyrs (especially the third Aethyr, ZOM) but at least an intellectual understanding of it should be obtained at the beginning of your practice. This theorem is the underlying principle behind all operations of Enochian Magick. It explains how these operations work.

This theorem is directly related to the Hermetic Axiom, "as above so below," and the magical axiom that man is a microcosm. The outer world is a macrocosm of man the microcosm. Whatsoever is in the world of man has its counterpart somewhere within man himself. Whatsoever is in the world which is not within man, will not be encountered by man. This theorem holds true for all energies, forces, beings, and things throughout the universe.

The practice of Enochian Magick will demonstrate the truth of this theorem. The deities and demons encountered in the Watchtowers and Aethyrs will appear to be independent, of you, the magician. However, in the same way that dream images appear autonomous but are actually dependent, so are the deities of Enochian Magick. It is only after you become conscious of these esoteric correspondences that you can hope to control the Watchtower deities. There is a mystical relationship between the subjective self of the magician and the objective world in which the magician finds himself/herself at any point in time and space. They are two sides of a duality.

THE PRIMARY MAGICAL OPERATIONS

Magick is the Science of understanding oneself and one's conditions. It is the Art of applying that understanding in action.

Aleister Crowley, *Magick in Theory and Practice*

There are three primary magical operations.

1. Invocation/Evocation. The first consists of invoking or evoking Enochian forces, intelligent or otherwise. This involves those traditional magical operations wherein deities or demons are brought into materialization or physical embodiment under your conscious control.

2. Out of Body Traveling. The second operation consists of leaving the physical cosmic plane and traveling through the subtle cosmic planes that surround the Earth in your subtle body. This is sometimes called traveling in the astral body, or astral traveling. However, the Enochian system views the astral as only one of several cosmic planes and therefore prefers to call the process traveling in the Spirit Vision. The term Spirit Vision implies maintaining a consciousness which is higher than the normal brain consciousness. Traveling in the Spirit Vision differs from dreaming in that you must retain full consciousness during the operation and return to your physical body with unbroken memory.

3. Skrying. A third operation is called skrying. This consists of using a shewstone or other appropriate device to focus your consciousness on the subtle planes while retaining awareness of, and control over, your physical body. Skrying is a form of meditation. While the mind roams the Watchtowers and Aethyrs, the body can speak of the visions and voices that are encountered by the mind.

This operation was the favorite of Dee and Kelly. In addition, Crowley used the method of skrying to visit each of the thirty Aethyrs.

THE WATCHTOWERS

Regardless of their origin, these Tablets and the whole Enochian system do represent realities of the inner planes. Their value is undoubted, as only a little study and application prove.

Israel Regardie, *Introduction to the Enochian System*

A knowledge of these tables could then, if complete, afford an understanding of the Laws which govern the whole creation.

The Hermetic Order of the Golden Dawn'.

The Book of the Concourse of the Forces

Figure 1, Appendix A, shows the four Great Watchtowers connected by the Black Cross as constructed by John Dee and given to the public by Aleister Crowley.

Each Watchtower is constructed of 12 squares by 13 squares. This gives a total of 156 squares per Watchtower and 675 total squares, although only 644 are importara (624 Watchtower Squares and 20 Tablet of Union Squares).

The 51 Black Cross squares shown in Figure 2, Appendix A, are reduced to 20 to comprise the Tablet of Union as shown in Figure 3, Appendix A.

Figure 4, Appendix A, shows the squares of the Great Watchtower of Air. Figure 5, Appenclix A, shows the squares for Water; Figure 6, Appendix A, for Earth; and Figure 7, Appendix A, for Fire. Figure 8, Appendix A, shows how the Four Watchtowers are divided into the sixteen subquadrants.

You must remember that these drawings are only crude representations of the Watchtowers. For example, the actual Watchtowers are not two-dimensional like the fiat paper of this book but extend in at least five dimensions: height,

width, depth, time, and consciousness.

Each Watchtower Square represents a specific area or region of the inner worlds. Each is controlled by a hierarchy of deities. Some have demons, and some are associated with key Egyptian deities and corresponding sphinxes. Some squares are associated with astrology signs and Tarot cards. A detailed analysis of the many forces and currents that flow through these squares is described in *Enochian Magic*. The detailed results are included in the Appendices of this manual (see Appendices A through D). They are not haphazard, but represent a natural outcome of the Hermetic axiom, "as above so below." The mapping of the Watchtowers includes data from logical correspondences, experimentation, and intuitive insight. It is intended as a useful guide much like a roadmap for an uncharted country. As a magician, you must fill in the details for yourself as you discover them.

THE TABLET OF UNION

The Enochian Tablets are four in number, each referred to one of the elements of Earth, Air, Fire and Water. In addition to these four there is another smaller Tablet, which is called The Tablet of Union, referred to the element of Ether or Spirit. Its function, as its name implies, is to unite and bind together the four elemental Tablets.

The Hermetic Order of the Golden Dawn *The Book of the Concourse of the Forces*

The Black Cross is shown in Figure 1, Appendix A, as the central horizontal row and vertical column of darkened squares. The two horizontal arms have 12 squares each and the top and bottom vertical arrays have 13 squares each. The central square at the midpoint of the tablet makes the total number of squares 51. This is the numerical value of the word GOSA (Goh-sah), meaning strange or unusual. The letters within this Black Cross spell out the four Cosmic Elements as follows:

EXARP (Ehtz-ar-peh) meaning Air is written:

7 Γ ↗ Ε Ω

HKOMA (Heh-koh-mah) meaning Water is written:

Ω Β Ζ Ε ↗

NANTA (Nah-en-tah) meaning Earth is written:



BITOM (Bee-toh-meh) meaning Fire is written:



The 51 squares of the Black Cross contain empty squares as well as repeated letters (each of the four elements

is spelled out twice on the Black Cross). Therefore, they are usually arranged in four words of five letters each as shown in Figure 3, Appendix A. This arrangement of 20 squares is called the Tablet of Union. The name is derived from the fact that the Black Cross joins all four Watchtowers together into a single Tablet as shown in Figure 1, Appendix A. The letters of the Tablet of Union are used to prefix the names of specific Watchtower Angels (see Appendix B). The resultant names are the names of the Archangels. The letters of the Tablet of Union are also used to prefix the names of Demons. This is shown in the sixteen figures of Appendix B.

Each square of Figure 3, Appendix A, can be made into a truncated pyramid. The result is shown in Figure 15, Appendix A. Knowing how the four cosmic elements are combined within a square will usually shed light on the characteristics of that region.

Each row of the Tablet of Union is under the influence of the Cosmic Element whose name is spelled by the letters.

For example, the top row is under the influence of Air. Files or columns are influences by the names spelled by the letters in that column: EHNB, XKAI, AONT, RMTO and PAAM.

The gematric values of these names indicate the type and nature of the influence. For example, EHNB has the value 66 which is equal to the words TOTO meaning "cycles" and IA meaning "truth." The first squares of the Tablet therefore, contain forces of truth which tend toward periodic expression. The governing element of the first file is Spirit. The second file is governed by Air, giving squares in that file the quality of spiritual intelligence and consciousness. The third file is governed by Water, giving squares in that file the first finges of emotions and feelings. The fourth file is governed by Earth, giving form and the first stages of solidity to those regions. The last file is governed by Fire, which quickens those regions and gives them life.

MAJOR WATCHTOWERS DEITIES

'Astral' Beings possess knowledge and power of a different kind from our own; their 'universe' is presumably of a different kind from ours, in same respects It is more convenient to assume the objective existence of an 'Angel' who gives us new knowledge than to allege that our invocation has awakened a supernormal power in ourselves.

Aleister Crowley, *Magick in Theory and Practice*

Figure 9, Appendix A, shows the four Secret Holy Names of Divinity, which are given by the Watchtowers. These names are found by reading across the horizontal bar of the Great Crosses. The four Holy Names are:

- 1) Air OROIBAHAOZPI
(Oh-roh Ee-beh Ah-oh-zod-pee)
- 2) Water MPHARSLGAIOL
(Em-peh-heh Ar-ess-el Gah-ee-oh-leh)
- 3) Earth MORDIALHKTGA
(Moh-ar Dee-ah-leh Heh-keh-teh-gah)
- 4) Fire OIPTEAAPDOKE
(Oh-ee-peh Teh-ah-ah Peh-doh-keh)

Figure 10, Appendix A, shows how *the* names of the four Great Kings of the Watchtowers are determined. In addition, the correspondence between the four Watchtowers and the four Tarot trumps is given. The four Kings are:

- 1) Air BATAIVAH
(Bah-tah-ee-vah-heh)
- 2) Water RAAGIOSL
(Rah-ah-gee-oh-sel)

- 3) Earth IKZHIKAL
(E e-keh-zo d-he e-kal)
- 4) Fire EDLPRNAA
(Eh-del-par•nah-ah)

Figure 11, Appendix A, shows how the names of the 24 seniors are determined from the arms of the Great Crosses. There are six Seniors in each Watchtower. Figure 11 also shows the correspondence between the four Watchtowers and the four syllables of the Hebrew Tetragrammaton. The names of the Seniors are:

Air

HABIORO
(Hah-bee-oh-roh)
AAOZAIF
(Ah-ah-oh-zodah-ee-feh)
HTNORDA
(Heh-teh-noh-rah-dah)
AHAOZPI
(Aha-oh-zodh-pee)
AVTOTAR
(Ah-veh-toh-tah-rah)
HIPOTGA
(Hee-poh-teh-gah)

Earth

LAIROM
(E1-ahee-dar-oh-em)
AKZINOR
(Ah-keh-zodee-noh-rah)
LZINOPO
(E1-zodee-noh-poh)
ALHKTGA
(Ah-leh-hek-teh-gah)
AHMLLKV
(Ah-mel-el-keh-veh)
LIANSAN
(Elee-ee-ah-ness-ah)

Water

LSRAHPM
(Less-rah-pem)
SAHNOV
(Sah-ee-ee-noh-veh)
LAVAXRP
(E1-ah-vahtz-ar-peh)
SLGAIOL
(Se1-gah-ee-oh-leh)
SOAIZNT
(Soh-ahee-zoden-teh)
LIGDISA
(Elee-geh-dee-sah)

Fire

AAETPIO
(Ah-ah-eteh-pee-oh)
ADAEOET
(Ah-dah-eh-oh-eteh)
ALNKVOD
(Ah-len-keh-voh-deh)
AAPDOKE
(Ah-ah-ped-oh-keh)
ANODOIN
(Ah-noh-doh-ee-neh)
ARINNAP
(Ah-ree-neh-nah-peh)

These names are extremely important in Enochian Magick. They must be recited outwardly and vibrated inwardly in most Enochian operations. Consult *Enochian Magic* for the proper methods of using these Names of Power, their meanings, and gematric values.

SEPHIROTHIC NAMES

I must now explain the real meaning of the terms Sephira and Sephiroth. The first is singular, the second is plural. The best rendering of the word is "numerical emanation." There are ten Sephiroth, which are the most abstract forms of the ten numbers of the decimal scale Among the Sephiroth, jointly and severally, we find the development of the persons and attributes of God.

Aleister Crowley, *Gematria*

The names of the presiding deities of the sixteen Sephirothic Crosses (also called Calvary Crosses) are shown in Figure 12, Appendix A. Consult Enochian Magic for gematria values and correct pronunciations. These deities must be addressed for all operations on any of the squares of the Sephirothic Crosses.

Observation of Figure 12, Appendix A, shows that in each subquadrant, one square is used for both the horizontal and vertical names of the Calvary Cross Angels. These 16 special letters can be arranged to spell the phrase ONDO-APIZE-BABALON (Oh-en-doh Ah-pee-zodeh Bah-bah-loh-en) which can be translated, "the eternal regions of

BABALON," where BABALON is the name of an important goddess. She is equivalent to Kali, Kundali, Isis, and other feminine deities who are associated with the Qabalistic Sephira of Binah. The gematric value of this Enochian phrase, i.e., the value of the 16 letters that are assigned to these squares, is 318. This is the value of the Magick Square of OLAP as explained later in ENOCHIAN HEALING TECHNIQUES. Essentially, this means that these 16 squares all contain strong forces of healing and well-being.

GENERAL WATCHTOWER FORCES AND CHARACTERISTICS

*Thine is the Air with its Movement! Thine is the
Fire with its Flashing Flame! Thine is the Water
with its Ebb and Flow!
Thine is the Earth with its enduring Stability!*

The Hermetic Order of the Golden Dawn

Figure 13, Appendix A, shows the major forces that cycle through the subquadrants of the four Watchtowers.

Figure 14, Appendix A, shows the major characteristics and astrological signs associated with the sixteen subquadrants of the Watchtowers.

The forces of Earth begin with chaotic violence. These lead gradually into formative forces, which result in establishing distinct forms. The forces of Water begin with raw emotional energy. These gradually build up into forces of cohesion and creativity. The forces of Air begin with nebulous formative relationships and progress systematically through a series of harmonious changes and knowledge. The forces of Fire begin with destructive violence. These forces advance gradually into creative transformations and the renewal of form.

You should study these figures carefully until you get an intuitive feel for how these different forces and energies course through the Watchtowers. Four major types of forces s can be found, creative, destructive, masculine and feminine.

WATCHTOWER PYRAMIDS

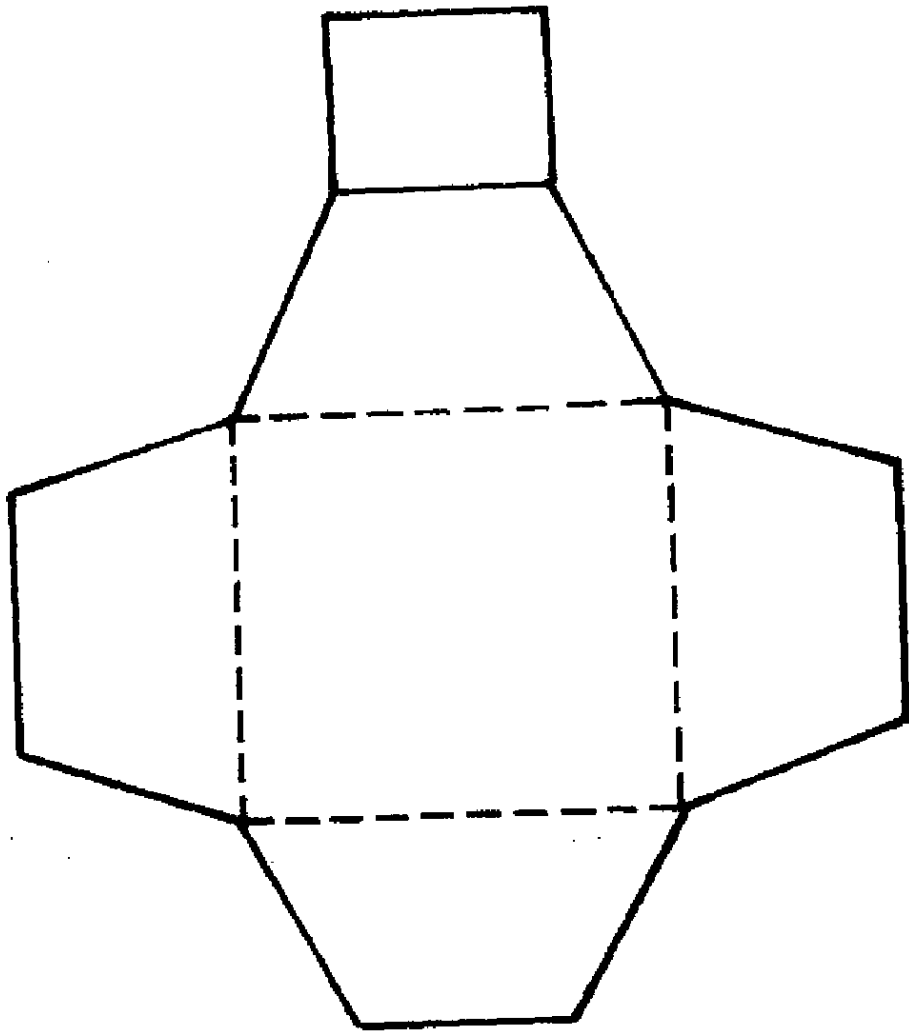
*And the Angel sayeth: Verily is the Pyramid a Temple
of Initiation. Verily also is it a tomb.*

AleisterCrowley, *The Vision and the Voice*

Enochian Magic explains the specific procedures used to convert each Watchtower Square into a truncated pyramid. Figure 15, Appendix A, shows the results of converting the Tablet of Union Squares into truncated pyramids. Figures 16 to 31 show the pyramids of the four Watchtowers. These, or similar diagrams, can be used to focus your mirad when skrying the Watchtowers in the Spirit Vision.

In addition to providing a three-dimensional effect when gazing at the truncated pyramids, they are also helpful in showing how the cosmic elements are combined in each Watchtower Square. For example, when you look at the O in NAKO (Figure 18, Appendix A) you can see at a glance that it is composed of two parts Air, one part Earth, and one part Water. During a visit to this region, you would expect to see a lot of Air, some Water, and some Earth, but no Fire at all. Now look at the S in SHAL (also Figure 18, Appendix A). Here you can see at a glance that this region is three parts Earth and one part Air. You would not expect to see evidence of Water or Fire anywhere in this region. In this manner, the truncated pyramids that are shown in Figures 15 through 31 in Appendix A can be especially helpful in quickly summarizing the cosmic elements of the Watchtower Squares. The pyramid itself is a powerful magical symbol. Its base is four-sided and thus rooted in four, (four is the number for stability and firmness) while its peak is a single point high above. It represents the magical universe as a graduated expression in time, space, and form of BEING, from the highest spiritual spheres to the lowest material globes. The pyramid can also represent yourself; the base corresponds to your physical body and the topmost point to your Holy Guardian Angel.

As an aid in magical operations using Watchtower pyramids, you can make a sample pyramid out of cardboard as follows: Cut the pyramid out of white cardboard with a base of about four inches. Use a form such as that shown below. Fold the cutout at the dotted lines and paste the edges to make a truncated pyramid.



THE GREAT CROSSES

*The most important item on each Angelic Tablet is the Great Cross whose shaft descends from top to bottom and whose bar crosses the Tablet in the centre. This Cross comprises 36 squares, and has a double vertical line which is called *linea Dei Patris Filiique*, 'the Line of God the Father and the Son, and 'Linea Spiritus Sancti,' the Line of the Holy Spirit, crossing this horizontally, and containing one rank of letters. The 'Linea Spiritus Sancti' is always the seventh line or rank of letters from the top, while the two vertical columns of the 'Linea Dei Patris Filiique' are always the sixth and seventh columns counting from either right or left.*

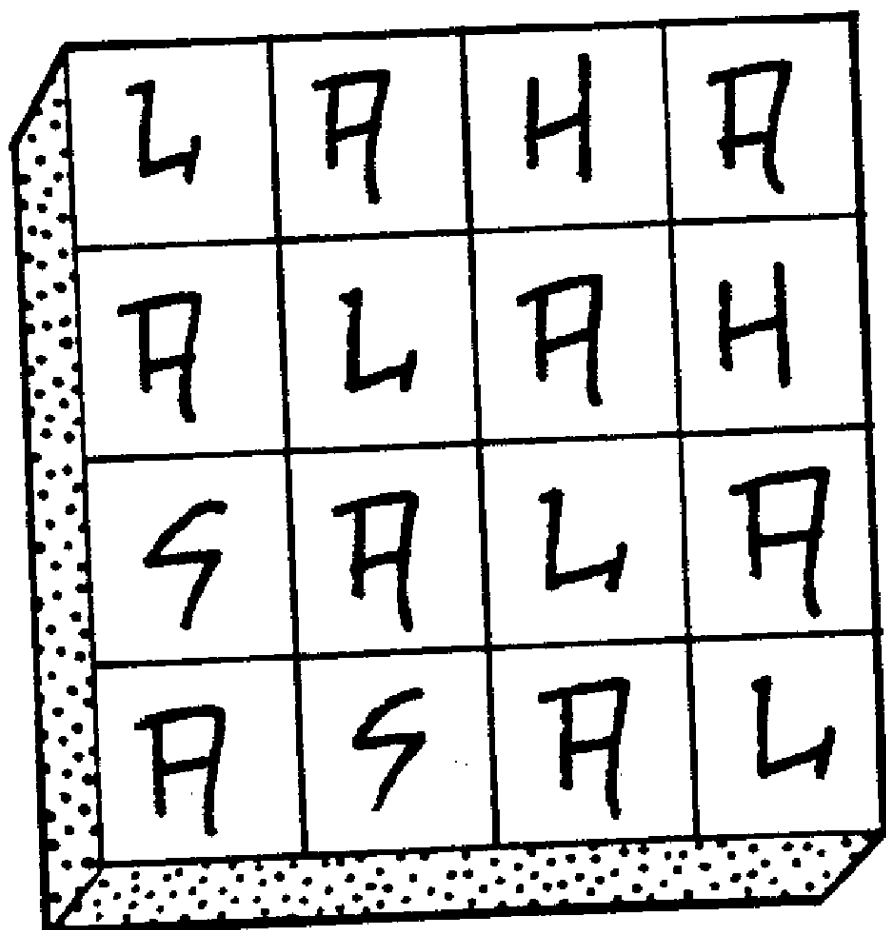
The Book of the Concourse of the Forces

The central row of each Watchtower Tablet, together with the two central vertical columns, form what are called the Great Crosses of the Watchtowers. The squares of each Great Cross can be converted to truncated pyramids as shown in Appendix D. The outer arms of these crosses contain the letters O, M, E and L and the inner arms contain the letters O, M, I and A. Taken together they form the words OM-EL-OM-IA (Oh-meh el-oh meh-ee-ah) which means, "the highest understanding is the understanding of truth."

The figures in Appendix D show that each Great Cross contains two squares that are used for both the vertical and horizontal bars. The letters of these squares can be arranged to spell an important 8-lettered magical word: LAHALASA (Lah-hah-lah-sah).

This name (actually it is the phrase L-AHA-LAS-A) can be roughly translated as "supreme treasure zones." The gematric value of this word is 48, an important number in Enochian Magick: it is the number of the magical formula of

IAO (see THE FORMULA OF IAO later in this manual). This word can also be used in magical operations in the form of a Magick Square as shown below. The gematric value of this square is 96 where $96 = 48 \times 2$. Each letter of the word LAHALASA is used twice in the square.



L	A	H	A
A	L	A	H
S	A	L	A
A	S	A	L

THE EFFECTS OF MULTIPLE LETTERS IN A SQUARE

*And all these things deceived me not, for 1 expanded them
by my subtlety finto the Twelve Rays of the Crown.
And these twelve rays were One.*

Aleister Crowley, Liber Ararita

Some of the Watchtower Squares have multiple letters. Two squares (one in Water and one in Earth) have four letters each, and two squares (one in Water and one in Earth), have three letters each. Fifty-five squares have two letters each. Multiple letters express the variety of forces acting in these regions. Many of these squares can be seen in several different ways. For example, the element Fire is both destructive and creative because the enlivening of spirit implies the death of matter. In this way the Archangel of the square T/L in MSAT (L) in Fire of Earth can be spelled ALMSA or ATMSA where,

ALMSA = 117 = NANBA (thorns) ATMSA
= 118 = CONO (faith)

If you use the letter L, you will see the square in its destructive aspect. If you use the letter T, you can view the same square in its spiritual aspect. To slightly complicate matters a bit more, the letter T can be either a 9 or a 3 so that ATMSA himself has two aspects denoted by the numbers 118 and 112.

The last **square** of VSX(S)Y(L,N,H), in Water of Water, has four letters (Le., Y, L, N, and H). As a general rule, the first letter is the most important. Thus the Angel YVSX is the main ruler of this square. However, the Angels LVSX, NVSX and HVSX can also be found in this square. When you look at the gematric values of these names you will see:

YVSX = 537 LVSX =
485 NVSX = 527
HVSX = 478

Furthermore, because the letter X can also be an S (this square has hilo letters, S and X) you would also find,

YVSS = 144 LVSS
= 92 NVSS = 134
HVSS = 85

This gives a total of eight possible Angels, Archangels and Demons in this square. This variety of governing forces is consistent with the presiding Egyptian goddess, Isis, who herself has many aspects and roles. However, each ruler will be influenced by Saturn and the Universe (Atu XXI).

Multiple letters in squares, like multiple Gematria values for I, T and Z, result from the complexity of these regions. The potential forces of any square can only be fully investigated by looking at each of the letters assigned to it.

THE WATCHTOWER COLORS

Blue am I and gold in the light of my bride: but the red gleam is in my eyes; and my spangles are purple and green. Purple beyond purple: it is the light higher than eyesight. There is a veil: that veil is, black.

Aleister Crowley, *The Book of the Law*

The appropriate symbolic colors to use in making your own cards or charts are as follows:

AIR = yellow Air of Air = mauve or purple
Water of Air = blue lettering
Earth of Air = black lettering
Fire of Air = red lettering

WATER = blue Air of Water = yellow lettering Water of Water = orange lettering Earth of Water = black lettering Fire of Water = red lettering

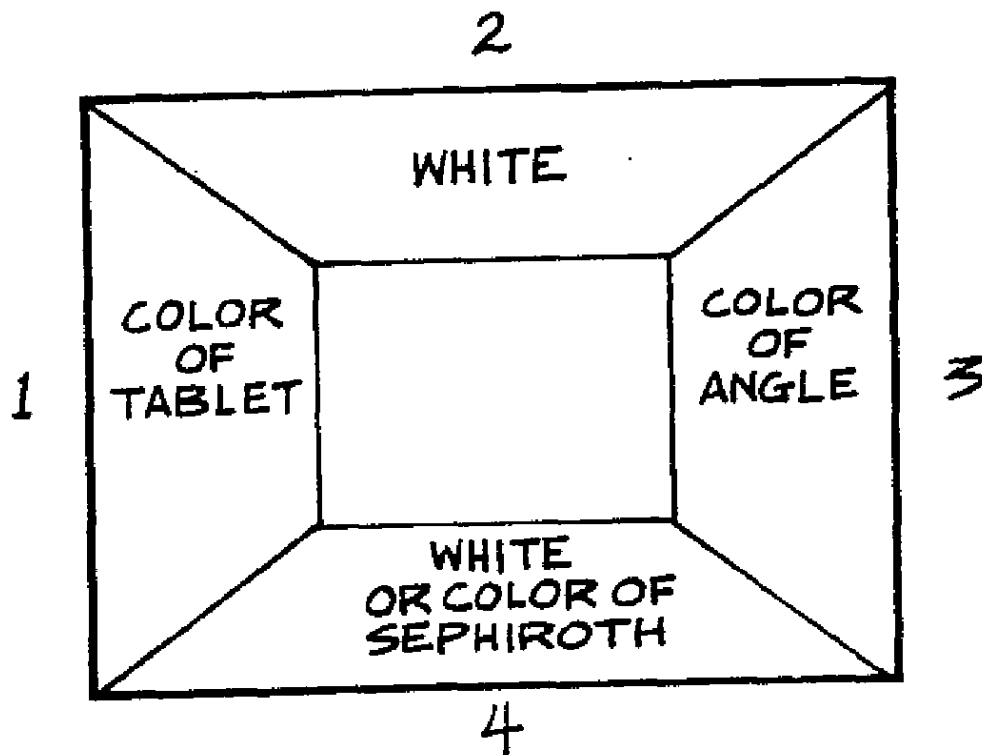
EARTH = black Air of Earth = yellow lettering Water of Earth = blue lettering
Earth of Earth = green or white lettering Fire of Earth = red lettering

FIRE = red Air of Fire = yellow lettering Water of Fire = blue lettering
Earth of Fire = black lettering
Fire of Fire = green lettering

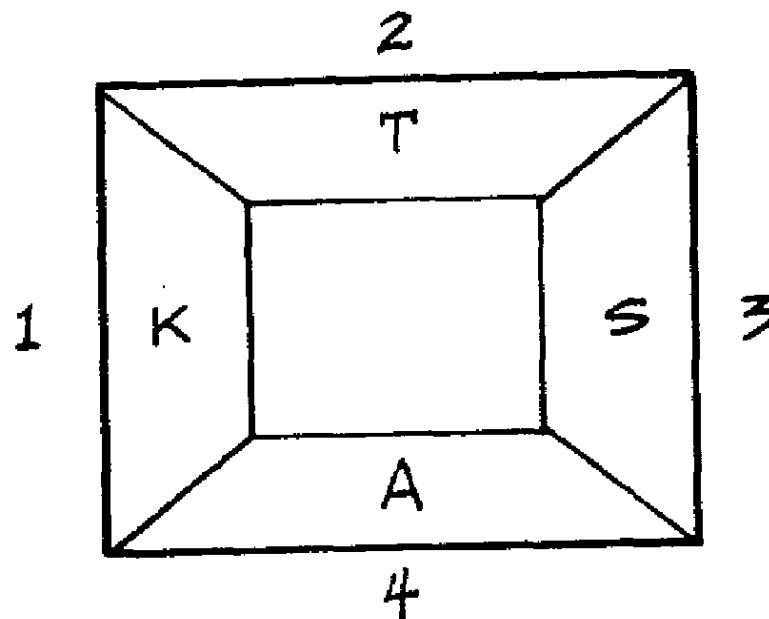
The colors of the Great Cross are:

Aries, Leo, Sagittarius = Firey = red Cancer, Scorpio, Pisces = Watery = blue Gemini, Libra, Aquarius = Airy = Yellow Taurus, Virgo, Capricorn = Earthy = black

The colors of the Sephirothic Crosses are determined using each truncated pyramid as:



The colors of the Kurubic Squares are determined as:



where,

T __ Color of Tablet

K = Color of element of the Court Card of the
Kerub

S = Same as triangle no. 1

A = Color of Angle

WANDS = Fire, Yod, red

CUPS = Water, He, blue

SWORDS = Air, Vau, yellow

PANTACLES = Earth, He, black

The colors of the Lesser Watchtower squares are determined from the astrological and planetary signs as follows:

RED = firey = Sun, Jupiter, Aries, Cancer, Libra, Capricorn

BLUE = watery = Mars, Taurus, Leo, Scorpio,

Aquarius

YELLOW = airy = Saturn, Mercury, Gemini,

Virgo, Sagittarius, Pisces

BLACK = earthy = Venus, Moon, Fire, Air,

Water, Saturn

As a general rule, complementary colors should be used when coloring the sides of truncated pyramids as follows:

BLUE squares/pyramid sides have orange lettering

YELLOW squares/pyramid sides have purple
lettering

BLACK squares/pyramid sides have white lettering

RED squares/pyramid sides have green lettering

NAMES OF ARCHANGELS, ANGELS, AND DEMONS

Behold, Isis assumed the form of a woman who was adept with words .. Isis said to Ra, "Please tell me your name, O Divine Father, for the life of a person is invested in his name" ... The Divine Majesty, Ra, said, "I will give in, and go to Isis and send the divine name from my body to her body." The divinity hid himself, from the gods in the vast throne room on the Boat of Millions of Years. When events corresponded to the 'time of coming forth of the heart,' she said to her son Horus, "Forces of attraction are from the living mirror of God. God has turned his two eyes. The mighty god has given up his divine name ... Indeed, the mighty god has given up his divine name: Ra."... This was spoken by Isis, the Great One, the divine mistress of the gods, who knew Ra by his own name.

The Legend of Ra and Isis

Figures 1 to 16, Appendix B, show the names of the major deities of the 16 subquadrants of the Watchtowers.

The four squares at the top of these figures contain the Names of the Kerubic Angels. There are no demons or lesser Angels in these upper squares (i.e., they are upper in the sense that they are located above the horizontal Sephirothic Cross bars.) The names shown in the boxes over the tops of the squares are the Archangels. The Archangels reside over the respective files of squares including the Kerubim. As an example, Figure 1, Appendix B, shows Air of Air. You should see that in the first square the Archangel ERZLA (Erah-zod-lah) governs the Kerubic Angel RZLA (Ra-zodlah) who in turn governs the four squares in the file or column below the first square. EZLAR (Eh-zod-lahrah) is the Archangel who governs ZLAR (Zod-lah-rah) in the second file. The 16 lower squares are called the

Lesser Squares of Air of Air. The first of these squares is governed by the Ruling Lesser Angel XKZNS (Tz-keh-zoden-seh) and the Lesser Angel KZNS (Keh-zoden-seh). The Demon XKZ (Tz-keh-zod) is also in this square.

As another example, look at Figure 12, Appendix B. You should see that the square T of STIM (reference Figure 6, Appendix A, foz letters) is governed by the Ruling Lesser Angel ATIMS (Ah-tee-meh-seh) and the Lesser Angel TIMS (Tee-meh-seh). The Demon ATI (Ah-tee) is also in this square which is presided over by the Kerubic Angel AOMI (Ah-oh-mee) and the Archangel NAOMI (Nah-oh-mee).

The appropriate hierarchy of deities must be addressed during all magical operations in the Watchtower squares. Use the following hierarchy for your invocations:

Kings
Seniors
Sephirothic Cross Angels Kerubic
Angels
Archangels
Angels
Lesser Angels
Demons

THE MAJOR MAGICAL INSTRUMENTS AND WEAPONS

Let the Adept be armed with his Magick Rood and provided with his Mystic Rose.

Aleister Crowley, *The Star Sapphire*

THE TEMPLE. As a magician, your temple is your universe. Enochian Magick does not recognize only one universe but a myriad of universes, one for each man. As our thinking tends to be similar to that of others, so our universes tend to overlap. As thinking (Le., our inner subjective universe) tends to be dissimilar, so our universes

tend toward isolation. This fact is dearly seen in the third Aethyr, ZOM, where you can become a true Magus, the creator and master of your own universe. Man's nature above the first Aethyr, LIL, is monadic. Below LIL man's nature is dualistic. The two primary polarities of man's dualistic nature are objectivity (the universe) and subjectivity (consciousness).

THE CIRCLE. A cirde is the magical symbol of man's monadic nature above LIL. It should be used by you to define the limits of your magical operations. A cirde, usually green, is drawn on the floor around yourself. Divine names and appropriate symbols, such as the magical formulas, described later in this manual, are used to strengthen the cirde. Lamps or candles can be used outside the circle to ward off the forces of darkness.

THE ALTAR. An altar is usually placed within the de. It symbolizes the foundation of your work. The altar should be foursquare to symbolize the stable basis of the Magick to be used as well as your fixed will. The altar can be made of either oak (rigidity) or acacia (resurrection).

THE WAND. This is the most important of the magical instruments. The Wand symbolizes your Magical Will as

well as your Wisdom and your Word. It is the principle weapon of the Magias. The Wand is used in both invocations and evocations. Yours is also an embodiment of your creative power. When charged with a masculine force it symbolizes the lingam. In Enochian Magick the Wand is the symbol of Fire, and is especially used in those operations involving the Watchtower of Fire.

THE CUP. The Cup is a passive instrument. It represents your magical understanding. In the beginning, your Cup is usually empty. Gradually, with effort and experience, it fills with your understanding of truth. It is by nature round, vulnerable, and receptive. When charged with a feminine force, it symbolizes the yoni. In Enochian Magick the Cup is the magical symbol of Water and is especially used in operations involving the Watchtower of Water.

THE SWORD. The Sword symbolizes your ability to reason. The magical Sword is the analytical faculty of the mind. As your mental faculties dissect complex ideas and theories, so the sharpness of the Sword will cut and pierce through things. When you pierce a demon with your Sword, you simultaneously strike it with rational logical thought. The Sword thus aids to see through illusion and complexity. The nature of this weapon is destructive. It is also divisive. The blade should be steel, the metal of Mars. It is considered a crude weapon and its use is usually restricted to the Watchtowers and lower Aethyrs. Its primary use is to free you from emotional entanglements that are often encountered in the Watchtowers. Its natural force is masculine. In Enochian Magick, the Sword is the magical symbol of Air, and is especially used in those operations involving the Watchtower of Air.

THE PANTACLE. The Pantacle is your food (often symbolized by bread). As the cup is hollow, so the Pantacle is flat. It also symbolizes your body. It serves chiefly as a source of strength and vitality. It is usually made in the

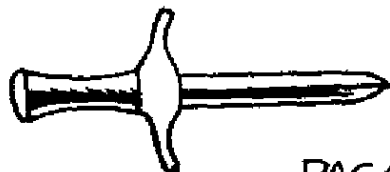
shape of a disk and enscribed with appropriate magical symbols. For each quality or idea engraved on a Pantacle, the symbol for its opposite should also be included so that the forces embodied are always balanced. In many magical operations the Pantacle is used to represent the karma of the magician (occultism defines the pphysicalbody as the crystallization of one's past karma). Its natural force is feminine. In Enochian Magick, the Pantacle is the magical symbol of Earth, and is especially used in those operations iinvolving the Watchtower of Earth.

THE DAGGER. The Dagger symbolizes the piercing ability of thought. As you aquire experience and encounter the Aethyrs, you will gradually replace the cumbersome Sword with the quicker, and equally effective, Dagger. The sword dissociates and divides, but the dagger pierces te the heart. Its chief function is the letting of blood and thereby it forces calmness. Like the Sword, the Dagger is associated with the cosmic element Air.

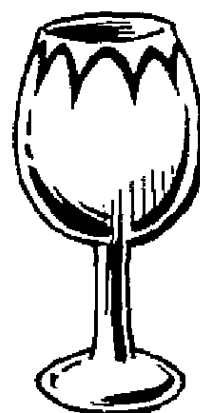
NOTE: it is sometimes said that the Wand should be associated with Air because the Caduceus was the Wand of the god Mercury who has traditionally been associated. with Air. This would associate the Dagger and Sword with Fire. This fine of reasoning concludes that Crowley and the Golden Dawn used deliberate blinds here to fool the unwary. Rather than take sides on this issue, you should first experiment with both combinations and then choose whichever works best for you.



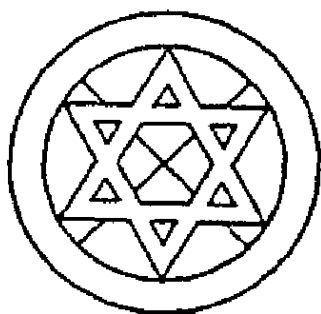
SWORD



DAGGER



CUP



PENTACLE

WAND



THE MAGICAL ROBE

The Robe is that which conceals, and which protects the Magician from the elements; it is the silence and secrecy with which he works, the hiding of himself in the occult life of Magick and Meditation.

Aleister Crowley, Book 4

The primary article of magical clothing is the robe. There are two main types: black with a hood, and white without a hood. Appropriate symbols can be used to decorate the robe according to your wat.

The chief function of the black robe is to protect you by concealing. It offers both silence and secrecy. It symbolizes your temporary withdrawal from the everyday bustle of life.

The white robe symbolizes your aura. Your aura is the invisible sheath or sphere of light that surrounds your physical body. Because of its shining nature it is often called the Body of Light. The magical nature of the white robe is shining, elastic, and impenetrable.

The nature of your specific magical operation will determine which robe you should wear.

ENOCHIAN WORDS FOR MAGICAL INSTRUMENTS

All powerful magic is within me. I am one who can travel in strength without forgetting his name. I am Yesterday. "Seer of Millions of Years" is my name My forming of words is the aspect of myself that most closely corresponds to the god Khepera.

Chapter XLII, *The Book of the Dead*

THE SWORD:

The Enochian word for sword is NAZPS (Nah-zodpehseh). The gematric value is 81 with an alternate value of 75. The Enochian is:



THE CUP:

The Enochian word for cup is TALHO (Tah-leh-hoh). The gematric value is 54 with an alternate value of 48. The Enochian is:



THE WAND/ROD:

The Enochian word for wand or rod is KAB (Kah-beh). The gematric value is 311. The Enochian is:



THE CIRCLE:

The Enochian word for circle is KOMSELHA (Koh-mess-el-hah). The gematric value is 452. The Enochian is:



THE ROBE:

The Enochian word for robe is MABZA (Mah-behzodah). The gematric value is 116 with an alternate value of 110. The Enochian is:



YOUR MAGICK CIRCLE

The first task of the Magician in every ceremony is therefore to tender his Circle absolutely impregnable.

Aleister Crowley, *Magick in Theory and Practice*

At all times complete the circle of the place before commencing any invocation.

The Hermetic Order of the Golden Dawn

The Ritual of the Pentagram

A typical Magick Circle is shown in Figure 4. The four triangles outside the circle represent the four Watchtowers.

When conducting magical operations on the Watchtowers, sit or stand in a green circle (in general, green is appropriate for most operations. However, the color to use should correspond with the magical operation in which it is used) and face the appropriate triangle as follows:

Fire is a red BITOM in the South Earth is a black NANTA in the North Water is a blue HKOMA in the West Air is a yellow EXARP in the East.

Possible embellishments include:

- 1) Placing lamps in the triangles.
- 2) Burning incense.
- 3) Enscribing the appropriate deity name in the appropriate triangle.
- 4) Enscribing the magical formula within the circle or triangle as appropriate.

If a circle of this sort is impossible to physically construct, you can simulate it with a psychic circle. Draw a green circle as shown in Figure 4 with your magical imagin

ation. You must also imagine the four triangles in the appropriate positions and colors. If you can imagine this so strongly that you can "see" the circle and triangles clearly in your mind, then you can use your psychic circle to conduct your operations. Successful construction of a psychic circle will allow you to conduct your magical operations anywhere and at any time.

Whether you use a physical or mental circle, it must be properly consecrated before any operation. This includes an appropriate banishing ritual. In Enochian Magick, you can use the banishing pentagram or hexagram rituals, or both.

However, it is not enough to simply draw the pentagram or hexagram in the air. Your physical actions must always be accompanied by appropriate mental activities. One of the most effective mental methods of consecrating a circle is to imagine a powerful **psycho-physical force**, like a mist, emanating from your body. Let it swirl around the atmosphere of the circle. Let it gradually form a protective spherical shell or wall around you at a distance equal to the circumference of the circle. This mental projection should accompany your tracing of pentagrams and/or hexagrams to banish all foreign elements and influences from your circle. A method used in Tibetan Yoga, which is quite effective, is to imagine millions of tiny rays of light emanating from your subtle body outward in all directions. The length of each ray is equal to the radius of your circle. At the end of each ray you must imagine the head of a fierce demon (a 'wrathful' deity) facing outward and snarling with protective power. Let these demon heads form a strong protective shell around you. Only when you can "feel" this protective wall surrounding you will your circle truly be consecrated and offer effective protection.

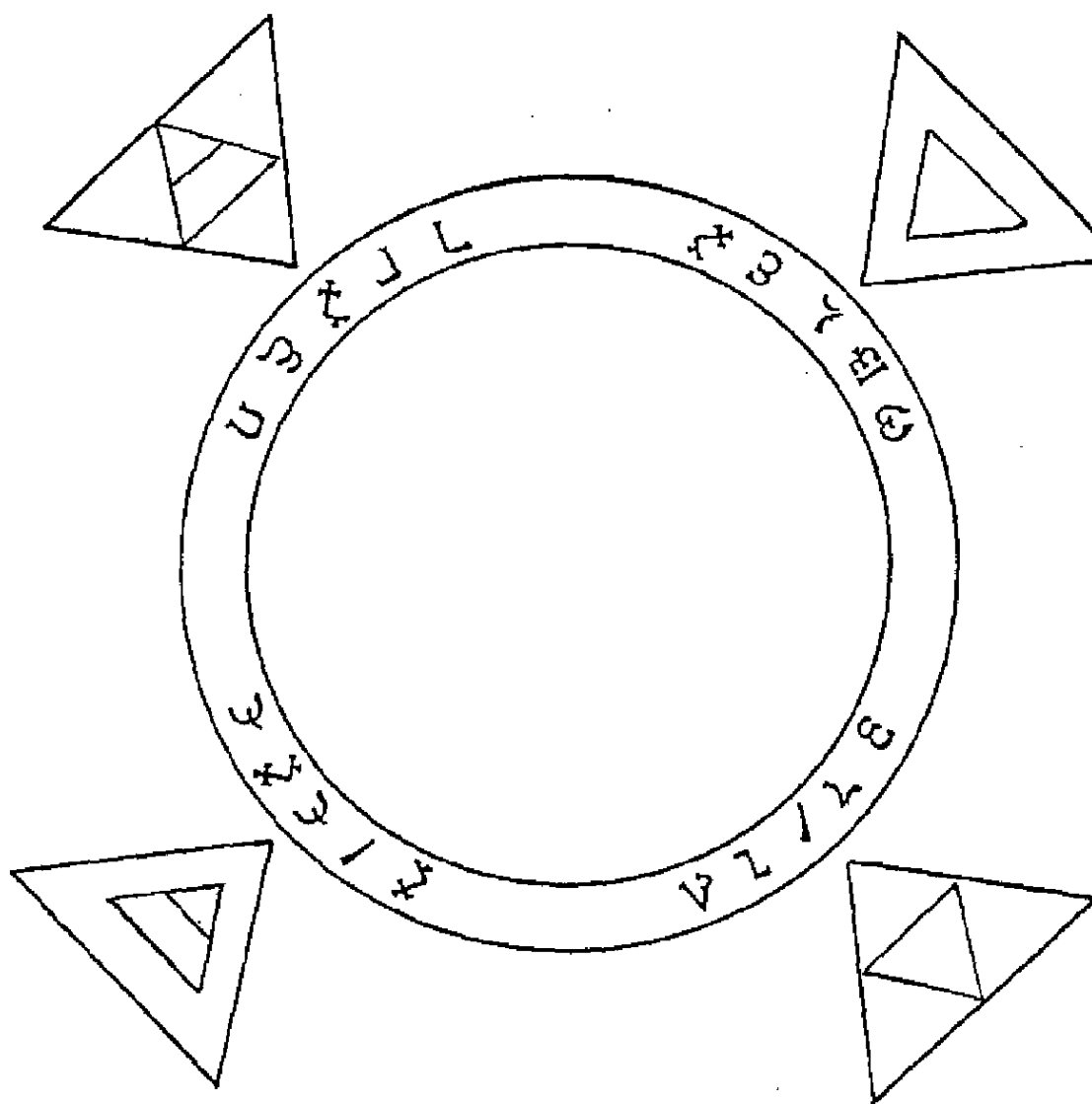


Figure 4. Typical Circle for Conducting Enochian Magick.

NAMES OF POWER

It may be conceded in any case that the long strings of formidable words which roar and moan through so many conjurations have a real effect in exalting the consciousness of the magician to the proper pitch-that they should do so is no more extraordinary than music of any kind should do so.

Aleister Crowley, Magick in Theory and Practice

These are the words to be spoken for one who arrives at the tenth pylon:... In a very loud voice, one must cry out an earnest request using the terrible Names of Power and Wisdom, and not be afraid of that which is in this region.

Chapter CXLVI, the Tenth Pylon, The Book of the Dead

The Enochian Names of Power, or Barbarous Names, should be spoken aloud for optimum effects. Music is well-known for its psychological influences on the listener. The same is true for you when you intone names or phrases in Enochian. Consult Enochian Magic for proper pronunciations.

During invocations and evocations you must always speak aloud the proper Names of Power. These are the Four Secret Holy Names, the names of the Four Great Kings, and so on. The repeating of these names out loud can have a definite effect in exalting your consciousness. This is especially so when the Names are vibrated. To 'vibrate' a name, you must mentally project the sound outward into your Magical Universe as you speak each syllable aloud. You must be able to psychically "hear" each syllable resound like "ten thousand thunders" throughout your Magical Universe. By physically speaking and mentally vibrating the Names of Power con-

currently, a psycho-raagnetic link is established between yourself and the object of the name.

Use the following 6-step procedure to vibrate the Mames of Power:

STEP 1. Stand with your arras outstretched. Imagine your entice body as totally empty.

STEP 2. Breathe in deeply. Invagine the Name of the divinity entering into your body with the breath.

STEP 3. Let the Name descend through your empty body. Imagine it passing through your heart region, the area of your solar plexus, your navel, your abdomen, your pelvis area, and then clown your legs and into your feet.

STEP 4. When the Name touches your feet, advance your left foot about 12 inches. Then draw back your hands to the sides of your eyes and then lean forward. As you lean forward, shoot your arms (with fingers together and pointed before you) outward in front of you and imagine the Name rushing upward through your empty body while you exhale.

STEP 5. Imagine the Name to leave your body and thunder outward into the far comers of the universe. Let it vibrate throughout the universe like "the concourse of ten thousand thunders." Your mirad must be one-pointed and fuily focused on the Name.

STEP 6. Withdraw your left foot and stand upright. Let your normal perceptions slowly return. Take your time. Never vibrate the Mames of Power quickly.

Although these steps may seem awkward at first, with practice you will see that the procedure has a certain grace and natural ease associated with it. Speaking the name of a deity aloud is not sufficient to effect the desired results. By vibrating the name of a deity (or demon) in accordance with this procedure you will establish an occult link with that deity which is essential for success. If properly done, a single vibration will leave you exhausted and drained of energy.

EGYPTIAN DEITIES

The Egyptian Theogony is the noblest, the most truly magical, the most bound tome (or rather to it) by some inmost instinct, and by the memory of my incarnation as Ankh f n-Khonsu, that I use it (with its GraecoPhoenician child) for all work of supreme effort.

Aleister Crowley, *Magick Without Tears*

I am like a god... ... Viere is no body component of mine that is lacking fits relationship] with a god.

The Book of the Dead, Chapter XLII

Enochian Magic describes the method of determining the Egyptian deities that preside over the lesser Watchtower Squares. Figures 1 to 16, Appendix C, show the sixteen Watchtower subquadrants with the appropriate Egyptian deity.

As an aid to properly understanding these deities, study the table below.

TABLE OF EGYPTIAN DEITIES

OSIRIS Renewal, regeneration, reincarnation, reimpodiment. Osiris is the son of Ra, the father of Horus and the brother of Isis and Nephthys. He is the God of the Dead.

ISIS Solidification, manifestation, nature, law, principle, love. Isis governs the forces of solidification. She gives form to the formless and thus rules over all birth processes. Her name means 'throne' and she is the source or seat of creative power. Isis is similar to the Tantric goddess, Kundalini.

NEPHTHYS Dispersion, fragmentation, dissociation, severity. She is the counterpart of her sister, 'sis. Her name means 'Lady of the House.' Nephthys roles over all dispersion processes. She turras forro into formless essence. Nephthys is similar to the Tantric goddess, Kali.

HORUS Attainment, fruition, man, humanity, the present as a result of the past. His title is 'the avenger of his father' because he fought Set and avenged his father, Osiris, whom Set slew. Horus is shown as a warrior. He is dynamic and aggressive. He is the spring which wins against winter and avenges the past summer.

UR-HERU Cause, maturity, responsibility. His name means 'the Elder Horus' and he is the counterpart of the child, Harpocrates.

HARPOCRATES Effect, faith, acceptance, innocence. He is Horus, the child. He is like the Fool of the Tarot. He is often shown sitting on a lotus with the first finger of *his right* hand resting against his closed lips in his role of the God of Silence.

HATHOR Maternal force, protection, sustenance, fertility. Hathor is the consort of Horas. Her name means 'House of Horus.' She has the form of a cow in role of the eternal mother.

SOTHIS Initiation (femiriine), evolution, growth Sothis is the goddess of the Dog Star whose annual rise into the heavens marked

the advent of the Nile river's inundation and thus assured another year of bounty. She is shown naked to indicate that she holds no secrets from her followers.

APIS Emotions, sacrifice, passion, lust, desire. Apis has the form of a bula.

ANUBIS Initiation (masculine), intelligence, wisdom, rational mvnd__ Anubis is the son of Osiris and Nephthys and thus the step brother of Horus. He is called the 'Initiator of the Temple.' His chief function is to serve as a guide through the Tuat and to assist the dead through the after-death state. He is shown with the head of a jackal.

BAST Intuition, magick, irrational mirad. Bast is shown as a cat. Like a cat sees in the dark, so Bast can see into the past and future.

MESTHA Endurance, mental protective force, conscious control. He is the son of Horus and is shown with the head of a man.

HAPI Endurance, emotional protective force, abundance. He is the son of Horus and is shown with the head of an ape.

TUAMAUTEF Endurance, spiritual protective force, fertility. He is the son of Horus and is shown with the head of a jackal.

QEBHSENNUF Endurance, physical protective force, physical renewal. He is the son of Horus and is shown with the head of a hawk.

The following translations from Chapter CLIA of the ***Book of the Dead*** are included as a further aid in the study of these important deities:

SPEECH OF ISIS (Asi, "the goddess of the throne") "I have come here to protect you. I will fly with you through the air and I will initiate you with the North Wind. The breath of your flesh has returned to the god Tem (Le., the setting sun) but will return again to you should you hunger for flesh. You shall be like a god and your enemies shall be cast down under your feet. May you be found truthful before the goddess Nuit and strong enough to receive the flesh of the gods."

SPEECH OF NEPHTHYS (Nephthys, "the lady of the house") : "I accompany the Adept, my divine brother, Osiris. I have come here to protect you. You must be an Adept to overcome the forces of the Two Lands. Meditation will assist you. Indeed, truth-speaking will also help. You can be raised up by true words and deeds and then the god Ptah will cast down your enemies."

SPEECH OF MESTHA (Mestha, "the god within"): "I am the god Mestha, your divine son. I have come here to protect you. I have made a place for you to endure; a place for you to endure. May you have command over the god Ptah and likewise have command over the god Ra himself."

SPEECH OF HAPI (Hapi, "the god of secrets"): "I am the god Hapi, your son. I have come here to protect you. If you are associated with the Adepts, then your flesh will be defended for you and the death processes will be beneath you. May you be an Adept and be given my flesh which will last forever. May you be Osirified and be truth-speaking, may you be truth-speaking in peace."

SPEECH OF TUAMAUTEF (Tau-mut-f, "the god who exalts motherhood"): "I am the god Tuamautef, your son who loves you. I have come here to protect you. The brother of the divine father Osiris (Le., the god Set) can assist you. I will intercede for you and he will be beneath your feet forever. He will be beneath your feet forever. May you endure. May you endure in truth-speaking."

SPEECH OF QEBHSENNUF (Qebh-sen-f, "the god who refreshes his brothers"): "I am the god Qebhsennuf, your son. I have come here to protect you. I will join your bones together and I will gather your body components together for you. May it be said that you are mighty in the Throne Room of Truth by all those who live beneath it."

The following is a translation of Chapter CLXXXV of *The Book of the Dead*. It can be used as an invocation when dealing with Watchtower Squares presided over by the god Osiris:

This is a prayer to Osiris-Khenti-Amenti ("Osiris, the Initiator of Amentet"), Un-Nefer ('Beautiful One'), who is in Abydos. It is to be spoken by one who is truth-speaking in order to invoke the divine Lord and go forward for ever. One must say the following:

He who exists throughout Eternity is the divine Lord of Lords, and the divine King of Kings, and the Sovereign God of Gods, who gives new life to us. You stand over both gods and raen. You will make a throne for those who have entered into the Magical Universe, and those who periodically praised images of your ka will pass through millions and millions of years, when the end will come to be established. Now, when divinity is in each component of someone's body, then no further manifestation need appear in the world, and they will be like you, and they will come to you, the great ones as well as the lesser ones. May one be

allowed to come and go within the Magical Universe. May one's ka not stray through the Cates of the Tuat.

The following is a translation from a vignette in *The Papyrus of Hunefer*. It can be used in Watchtower squares presided over by the god Anubis:

May Royal Peace be given by Osiris-Khenti Amenti,
Lord of Eternity, Wise One throughout All Duration; and
may be invoked the initiation of the company of the Gods;
and may be invoked Anubis, the subtle Dweller, the divine
Initiator of the Temple, who allows the followers of Osiris to enter
finto and to come forth from the Magical Universe, and
who rewards the Lords and Masters so that their light will be
strengthened and nourished.

ASTROLOGICAL INFLUENCES

Astrology in education is useful as geology is to the prospector; it tells you the sort of thing to look for, and the direction in which to explore.

Aleister Crowley, *Magick Without Tears*

The stars impel, they do not compel.

ancient maxim

The astrological influences in the four Great Crosses are shown in Appendix D. How these forces influence the lesser Watchtower Squares is shown in Appendix C. The primary meanings of these signs are given below.

- ARIES:** The First Cause, the life-principle, pure spirit.
- TAURUS:** Pure Substance, undifferentiated matter.
- GEMINI:** Motion, phenomena, elementary relationships.
- CANCER:** Universal Womb, pure waters of life, the mother-principle.
- LEO:** Creation made manifest, divine incarnation, creative activity, the ideal man.
- VIRGO:** Organized matter purified and refined, the ideal woman.
- LIBRA:** Ideal relationships, perfect harmony and balance, universal harmony.
- SCORPIO:** Emotional power, regeneration, death.
- SAGITTARIUS:** Aspiration, transformation of consciousness, the principle of perfection. 71

CAPRICORN: Crystallization of matter, matter organized for use, governing authority.

AQUARIUS: Universal Brotherhood, true knowledge.

PISCES: Emotion as Universal Solvent, dissolving of form, elimination of boundaries, cosmos into chaos.

PLANETARY INFLUENCES

The Universe is in equilibrium; therefore He that is without it, though his force be but a feather, can overturn the Universe. Be not caught within that web, O child of Freedom! Be not entangled in the universal lie, O child of Truth!

Aleister Crowley, The Book of Lies,

Every spiritual Ego is a ray of a "Planetary Spirit" according to esoteric teaching.

H.P. Blavatsky, *Glossary to The Voice of the Silence*

The planetary influences in the four Great Crosses are shown in Figures 1 to 4, Appendix D. How these forces influence the Calvary Crosses is shown in figures 16 to 31, Appendix A. The primary meanings of these signs are given below.

- SUN:** Will power, vitality, creativity. It rules over Leo.
- MOON:** Instinct, habit, personality, feeling, memory, imagination, receptivity. It rules Cancer.
- MERCURY:** Power of communication, intelligence, reason, mobility, self-expression. It rules Gemini and Virgo.
- VENUS:** **Love,** beauty, harmony. It rules Taurus and Libra.
- MARS:** Passion, desire, energy, courage, initiative. It rules Aries and Scorpio.
- JÚPITER:** Higher mind, wisdom, optimism, spontaneity.

taneity, enthusiasm, benevolence, generosity. It rules Sagittarius and Pisces.

SATURN: **Satan, contraction, crystallization, concentration, ambition,** self-preservation, caution, responsibility, pessimism, stability, endurance. It rules Capricorn and Aquarius.

MAGICAL PREPARATIONS

Thus shall We prepare him for the Confrontation of Choronzon and the Ordeal of the Abyss, when we have received him into the city of the Pyramids.

Aleister Crowley, *Liber Os Abysmi*

Proper preparation is the basic rule for every phase of the magical arts. Without this, only disaster can follow ahead.

Israel Regardie, *The Complete Golden Dawn System of Magic, Vol 5*

In addition to reading and comprehending *Enochian* Magic as well as other works on Magick, you would do well to assume a Magical Name, take a Magical Oath, and begin a Magical Diary. Initiation into a magical organization is not necessary. Self-initiation is just as reliable. The important thing is to make your Body of Light, or your "Magical Personality," as real as possible. Under normal circumstances a Magical Name and the Oath will aid in this objective (an oath taken by yourself to yourself and for yourself is as binding as any other kind of oath as far as karma is concerned).

1. THE MAGICAL NAME. Determine what or who you would most like to be. Then determine a name for this magical goal. It can be in English, French, Latin, Hebrew, Egyptian, or even Enochian. Any language will do. The only rule is that it must intuitively feel right to you. Take

members of the Golden Dawn acquired a new magical name at each grade. Crowley, for example, was called Perdurabo,

"I shall endure" because he wished his message to survive. When you honestly feel that you have lived up to your magical name, then it will be time to adopt a new one.

2. THE MAGICAL OATH. Taking an oath is a solemn business. If sincere, it will activate a karmic force within you which can have dangerous consequences if broken. Only you will know for sure if you are sincere. This can take place inwardly as a simple mental and personal commitment to yourself, or outwardly in a magical ceremony saying the appropriate words aloud. A new oath should be taken at each step of your magical development.

One well-known Magical Oath is the Oath of the Abyss. This Oath must be taken by any magician who desires to cross the Great Outer Abyss, the realm of the arch-demon KHORONZON. The words of this Oath are: "I swear to interpret every phenomenon as a particular dealing of God with my soul." This means that you promise to view everything that happens to you from that moment on as the direct intercession of your inner god (your Holy Guardian Angel). This Oath has many terrible consequences but is essential for one to cross the Abyss safely. You are well advised to delay this oath until sufficiently prepared mentally and physically to accept its far-ranging implications.

3. THE MAGICAL DIARY. There are several reasons for beginning and updating a Magical Diary. It allows you to check your progress in a systematic and scientific manner. For example, any repetitive experiences or cyclic magical encounters will be more easily noted if a diary is at hand. It also allows you to record your psychic experiences while fresh in your memory so that you can accurately check them against known signposts and correspondences at a later date.

The modern magician can record his experiences on cassette tape or a floppy disk using a home computer. Data base programs allow storage and retrieval of magical reflections, and printouts will provide hard copies when needed. Whether you use a home computer or a pen and

paper, up-to-date records are asure way for you to progress in a sane and intelligent fashion. Update your Diary as often as you can, and you will find yourself growing.

DEVELOPMENT OF THE SUBTLE BODY

Within the human body is another body of approximately the same size and shape; but made of subtler and less illusory material This body, which is called by various authors the Astral double, Body of Light, body of fire, body of desire, fine body, scin-laeca and numberless other names is naturally fitted to perceive objects of its own class in particular, the phantoms of the astral plane.

Aleister Crowley, *Magick in Theory and Practice*

May the ba (soul) see its khat (physical body). May it rest in its sahu (spirit body). May it not lose consciousness. May it not lose control over the body, ever.

Chapter LXXX X, *The Book of the Dead*

In order to investigate the Watchtowers and Aethyrs it is essential to be able to travel in the subtle body, known as the Body of Light. There are many good books available on this subject (Crowley's *Liber O* is an excellent example) that can provide useful details. The following is a summary of the most important steps in the development of your subtle body:

STAGE 1. Consecrate a circle and work within it. Forget deities, Watchtowers and Aethyrs for awhile and concentrate only on mentally leaving your physical body. Try to see your body as if you were standing in front of it.

STAGE 2. Observe astral counterparts of physical objects.

Create your own astral temple complete with furniture. Exercise your Body of Light and your magical imagination at regular intervals until your astral temple is as real to you

as your physical temple.

STAGE 3. Confirme developing your Body of Light until it is as real as your physical body. Slowly, gradually, project it outward from your astral temple into the surrounding environment of the Astral Plane.

STAGE 4. Practice "rising on the planes," going higher and higher each time. Try to reach the spiritual planes beyond the mental.

NOTE: The development of the Body of Light is an ongoing process. The key to success is practice. The fruit of your efforts are the experiences and lessons that you will surely encounter as you advance. Remember, your subtle body already exists; you are simply becoming conscious of it.

WARNING: Do not confuse the planes. Always keep your subtle body on the subtle planes and your physical body on the physical plane. Mental imbalance can result from confusing the planes in your mirad. This is probably the chief error made by the novice magician.

WORK SHEET: Use the following sample work sheet to keep an on-going record of your operations. A sample completed work sheet is provided to demonstrate the kind of data that you peed to record. You will find this helpful in determining what works best for you. It is suggested that you construct and use Work Sheets such as this one for all of your operations.

SAMPLE WORK SHEET

Date of operation:

Time of operation:

Place of operation:

Duration of operation:

Goal of operation:

Description of preparations:

Description of results:

Summary:

Suggestions:

SAMPLE COMPLETED WORK SHEET

Date of operation: 14 February, 1984

Time of operation: 9:30 p.m.

Place of operation: Home, in study

Duration of operation: 23. minutos

Goal of operation: Try to see astral counterpart of aa oak tabla.

Description of preparations: Drew psychic circle around myself while sitting in comfortable chair in front of a low Early American oak tabla. No perfumes or rituals were used this time.

Description of results: When my eyes were relaxed I saw an

outline around the tabla which could Have been ita astral counterpart. When my eyes were focused, I saw only the table.

Summary: Inconclusive. I probably saw the astral counterpart of the table but can not be sure.

Suggestions: I need to try this exercise again while standing. My mind wandered tonight and I had a hard time concentrating.

INVOCATION VS EVOCATION

I invoke Thee, the Terrible and Invisible God: Who dwellest in the Void Place of the Spirit.

Aleister Crowley, *Liber Samekh*

I invoke ye, ye angels of the celestial spheres, whose dwelling is in the invisible. Ye are the guardians of the gates of the universe, be ye also the guardians of this mystic sphere Let my sphere be pure and holy so that I may enter in and become a partaker of the secrets of the Light divine.

The Golden Dawn's Watchtower Ceremony

Technically, to invoke means to "call in" whereas to evoke means to "call forth."

Under normal circumstances you will invoke a deity when you want to assume its identity. You will evoke a deity when you want to communicate with that deity while retaining your own sense of identity.

A circle should be drawn around you to protect you during an operation as well as to symbolically remind you that you are a microcosm. To attract an Enochian deity into this circle (and hence into the microcosm of the magician) requires an invocation.

A triangle should be drawn outside your circle in order to attract an Enochian deity into your macrocosm (but not your microcosm). This attraction requires an evocation. One example of an evocation is Crowley's well-known materialization of the demon KHORONZON from the tenth Aethyr, ZAX. To invite such a being into your circle could be harmful and should not be done lightly.

When invoking, use the Cup as a symbol of your openness and receptivity. When evoking use the Sword to keep the entity separate from yourself.

When invoking, you will become identified with the deity. You will speak and act with the authority of that deity. Thus you may:

1. Speak oracles or expound the wisdom of one thing
or another.
2. Bless a person or thing in the name of the deity.
3. Command those deities or entities that are lawfully under the jurisdiction of the deity.

When evoking, you will be able to embody the energy or virtue of the deity evoked into:

1. A talisman.
2. Any magical instrument or weapon.
3. A sacrament such as a wafer, or wine which can be consumed into your body or the body of another.

THREE PRIMARY METHODS OF INVOCATION

Inaoke me under my stars!

The Book of the Law, **Chapter 1**, verse 57

As a magician, you will have recourse to three main ways in which to invoke a deity. These are:

1. DEVOTION

This is the way of the heart. Sincere devotion to a deity, calling on the divine name, mantras, japa, and filling your mind with the known divine qualities and attributes will, in time, bring about a confrontation with that deity. This is the safest method, but also the slowest. Study Crowley's *Liber Astarte* for details of this method. This method is the Western equivalent of Bhakti Yoga.

2. CEREMONY

This is the way of the mind. It is the most direct method involving a straightforward invoking of the desired deity. The signposts presented in *Enochian Magic* and in this manual can be used to create the invoking ritual. Details are provided in *Enochian Magic*. The ritual should be such as to induce a degree of Samadhi or single-pointed concentration.

3. DRAMA

This method is the way of the combined heart, body and mind. It is difficult to perform by a single person, but years of tradition attest to its effectiveness. Crowley's *Liber 777* can be used to determine the necessary magical correspondences.

However, the very fact that little is known of the Enochian deities precludes use of this method for most invocations. It can be used effectively for the Egyptian gods and goddesses of the lesser Watchtower squares.

this method you assume the appropriate god-form (i.e., let your 13ody of Light take on the liken'ess of the god) and then enact well-known incidents that involve the desired deity while assuming the role of that deity.

ELEMENTS OF AN INVOCATION

Every Magician must compose his ceremony in such a manner as to produce a dramatic clima At the moment when the excitement becomes ungovernable, when the whole conscious being of the Magician undergoes a spiritual spasm, at that moment must he utter that supreme aduration.

**Aleister Crowley, Magick in Theory and
Practice**

The objective of an invocation is for you to identify yourself temporarily with the deity. The only magical instrument truly needed for an invocation (or evocation) is the wand (this is explained in *Enochian Magic*). However, a cup can be used for invocation (to unite) and a sword for evocation (to keep separate). In order to successfully invoke an Enochian deity, a degree of Samadhi (an advanced stage of transcendental meditation) is required. An outline of the primary stages is given below.

1. THE FORM. First the symbolic form of the deity must be carefully studied until you can hold a steady image in your mind. The attributes of the deity must be contemplated while you assume his form.

2. THE VOICE. Then you will hear the voice of the deity. The utterance of the deity must be in keeping with his/her characteristic nature.

3. THE ASSERTION. In the next stage you must assert your identity with the deity.

4. THE IDENTITY. In the final stage you must become the vehicle for the deity. After this stage the original objective of the invocation is stated.

A SUCCESSFUL INVOCATION/EVOCATION

Invocations of even the most positive Gods are dangerous, unless care can be taken to keep the personality of the God distinct from one's own.

Aleister Crowley, Magick Without Tears

In order for an invocation or evocation to be successful, you must be able to elevate your mind to another dimension. You must be able to see and hear with the Body of Light, because the deities and demons of the Watch-towers and Aethyrs are not physical but etheric, astral or psychic beings.

The first step is imagination. You must imagine that the deity comes before you. The known signposts of the operation should be of service during this step. At the climax of the operation, you will actually see and/or hear the deity or demon invoked. If a demon strikes you, you will suffer the

pain accordingly. However, no one else around you will probably be able to see or hear the deity except yourself. This in no way lessens the reality of the demon or deity. If a scribe is at hand, you will want to speak aloud what you see and hear.

If you can formulate your subtle body and rise on the planes, then you can go to the deity rather than have it come to you. The results will be the same except that full remembrance of astral traveling experiences is difficult.

After every successful invocation or evocation always banish the deity back to his natural residence. Every invocation or evocation establishes a psycho-magnetic link between you and that deity. This link must be properly

broken after the ceremony, or the deity will be able to return to you at any time. The consequences of such a visitation could be harmful.

The most important invocation to be conducted by you, the Enochian magician, is that of your own Holy Guardian Angel. An exercise for such an invocation is presented later in this manual.

AN ENOCHIAN INVOKING RITUAL

The following ritual has been adapted from the Golden Dawn's *Invocation Ritual* called the 'Formula of Opening by Watchtower' (i.e., Regardie's *Watchtower Ceremony*).

STEP 1. Use your Sword to perform the appropriate Banishing Rituals of the Pentagram and Hexagram. The Enochian Pentagram and Hexagram Rituals are given later in this manual.

STEP 2. Enter your Body of Light. Hold your Wand before you. Stand facing the Watchtower of Fire in the South. See fire radiate from your Wand and say:

Behold, all the phantoms have vanished,
Arad I see that sacred and formless Fire; The Fire
that flames and consumes The
hidden depths of the universe, And I
hear the Voice of Fire.

Trace the Fire Pentagram before you, and then trace a flaming red Enochian letter K (𐌒) within it. Maintain this flaming letter and say,

OIP-TEAA-PDOKE

(Oh-ee-peh Teh-ah-ah Peh-doh-keh) In the
names and letters
Of the Great Southern Quadrangle, I
invoke you, Angels
Of the Watchtower of the South.

Then vibrate the Great Holy Name of this Watchtower. Feel the Angels of the Watchtower of Fire rising up from within you.

STEP 3. Take your Cup in your hand. Turn toward the Watchtower of Water in the West. Sprinkle some water
and say,

Now therefore I, a Priest of Fire,
Sprinkle lustral waters of the sea,
And hear the wrath of waves upon the shore;
The Voice of Water, now arad evermore.

Stand facing the Watchtower of Water. Trace the Pentagram of Water

before you. Trace a blue Enochian letter Q (1 j) within it. Face the letter and say,

MPH-ARSL-GAIOL

(Em-peh-heh Ar-ess-el Gah-ee-oh-leh) In the
names arad letters of the
Great Western Quadrangle,
I invoke you, Angels
Of the Watchtower of the West.

Then vibrate the Great Holy Name of this Watchtower. Feel the
Angels of the Watchtower of Water rising up from
within you.

STEP 4. Take your Dagger in your hand. Turn toward the
Watchtower of Air in the East. Strike the Air three times and
say,

My mirad extends through realms of Air.
In formless Air comes the vision and the voice; Flashing,
bounding, revolving,
It whirls forth, crying aloud.

Stand facing the Watchtower of Air. Trace the invoking Pentagram of
Air before you. Trace a yellow Enochian letter H (~r)) within it. Face
the letter and say,

ORO-IBAH-AOZPI

(Oh-roh Ee-bah Aah-oh-zod-pee) In the
names and letters of the Great Eastern
Quadrangle,

1 invoke you, Angels
Of the Watchtower of the East.

Then vibrate the Great Holy Name of this Watchtower. Feel the Angels of the Watchtower of Air rising up from within you.

STEP 5. Take your Pentagram *and* turn to the Watchtower of Earth in the North. Shake the Pentagram three times and say,

I stoop clown into a world of darkness Wherein
lies unknown depths
And Hades shroud in gloom,
Delighting in senseless images;
A black ever-rolling Abyss,
A voice both mute and void.

Stand facing the Watchtower of Earth. Trace the Pentagram of Earth before you. Trace the Enochian letter X (~) within it. Face the letter and say,

MOR-DIAL-HKTGA

(Moh-ar Dee-ah-leh Heh-keh-teh-gah) In the
names and letters of the
Great Northern Quadrangle,
I invoke you, Angels
Of the Watchtower of the North.

Then vibrate the Great Holy Name of this Watchtower. Feel the *Angels* of the Watchtower of Earth rising up from within you.

STEP 6. Stand facing the East and trace the active and passive invoking Pentagrams of Spirit (reference *Enochian Magic* page 89) while saying,

EXARP (Ehtz-ar-peh) **BITOM**
(Bee-toh-meh)

NANTA (Nah-en-tah)

HKOMA (Heh-koh-rnah)

In the names and letters of the Mystical
Tablet of Union,

I invoke you, Angels who are Divine Forces
of the Spirit of Life.

Then vibrate the four names of the elements. Feel the Angels of the Tablet of Union rising up from within you.

STEP 7. Make the sigas of the Rending of the Veil (reference "Rending and Closing the Veil" later in this manual) and say,

I invoke you,
Angels of the celestial spheres, Whose
dwelling is in the invisible. You are the
Guardians
Of the Cates of the Universe. May you
also be the Guardians Of this mystic
sphere.
Keep away the evil and the unbalanced.
Strengthen and inspire me So that I may
preserve in purity This abode of the
mysteries. Let my sphere be pure and holy
That I may enter in and become a Partaker
Of the Secrets of the Light.

Feel all of the Angels of the Watchtowers and the Tablet of Union rising up together from within your Body of Light.

STEP 8. Turn three times to each Watchtower while holding your Wand. Then face the East and say,

I am the Lord of the Universe.
I am He Whom Nature has not Formed. I am the
Vast and the Mighty One.

Lord of the Light and of the Darkness. Lord and
King of the Earth.

See yourself as an embodiment of the spiritual forces of the universe.

STEP 9. Conclude by feeling the might and power of all the Enochian deities rising up in your Body of Light. Hold this feeling for as long as you can. May you thus assume their qualities. Indeed, in this way you may assume their qualities and powers. When your spiritual identity is firmly established, lose by repeating the Banishing Rituals.

TALISMANS

A talisman is a storehouse of some particular kind of energy, the kind that is needed to accomplish the task for which you have constructed it.

Aleister Crowley, *Magick Without Tears*

In construction of a talisman, symbolism should be exact and in harmony with universal forces.

The Golden Dawn's *Talismans and Flashing Tablets*

S.L. MacGregor Mathers, a leader of the Golden Dawn and tutor for a time to Aleister Crowley, defined a talisman as "a magical figure charged with the force it is intended to represent." A talisman is any object that you construct and charge with a magical force for a specific purpose. It is "charged" by those psychic forces that you channel through yourself for this purpose. Every magician should charge his own talismans, but as with every thing else, a karmic force will also seep into the object and link it with its creator.

With proper use, your magical weapons will automatically become powerful talismans. They will become charged with your own emotional and psychic energies. Additional talismans can be made for specific purposes but all should come under the following general headings:

EARTH:	Taurus, Virgo, Capricorn, Venus, Moon, Pentacle, black, North.
WATER:	Cancer, Scorpio, Pisces, Mars, Cup, Blue, West.
AIR:	Gemini, Libra, Aquarius, Saturn, Mercury, Sword, yellow, East.
FIRE:	Aries, Leo, Sagittarius, Sun, Jupiter, Wand, red, South.

When you practice the exercise to gain the Knowledge and Conversation of *your* Holy Guardian Angel, you will need to design and make your own talisman of ILIATAI. Figure 5 shows an example of such a talisman design.

The Watchtowers and Tablet of Union can be used for talismans. Figures 15 through 31 in Appendix A can each make an excellent talisman of these regions. Technically, talismans should be constructed and charged for specific purposes by using appropriate consecration rituals. Use Crowley's *Liber 777* or the signposts provided in *Enochian Magic* and in this manual for correct correspondences. As a general rule for charging a talisman: always be in harmony with the effect that you want to produce. A charged talisman should be wrapped in white silk or linen to avoid contamination or leakage of the charge.

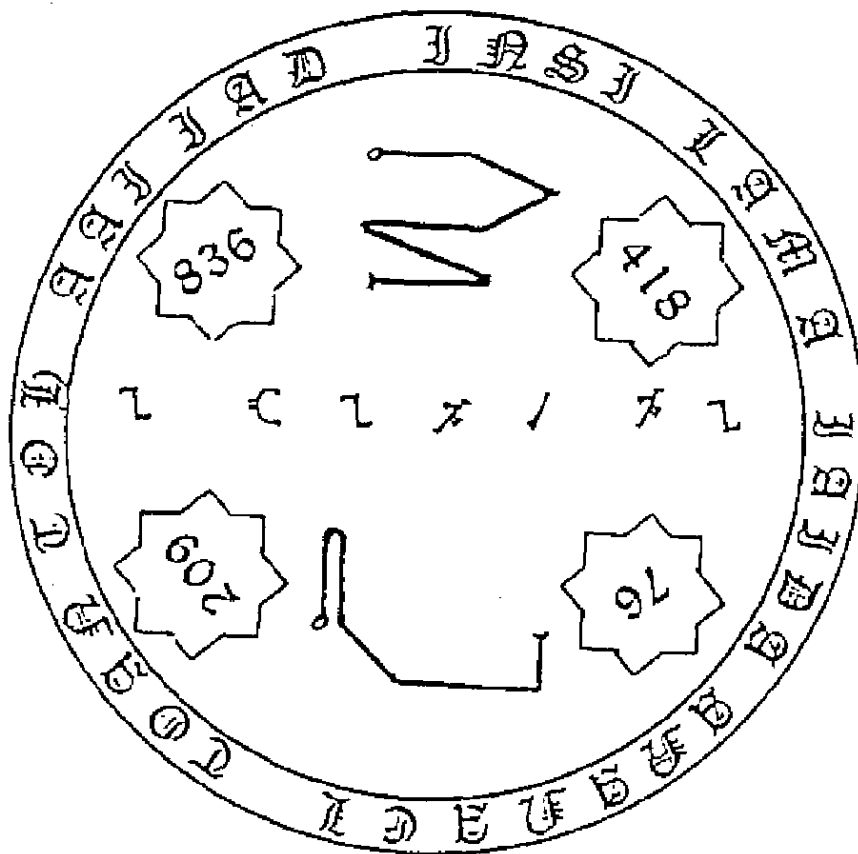


Figure 5. Sample Talisman for the Magical Formula of ILLATAI

SIGILS OF WATCHTOWER DEITIES

If the student uses *a little ingenuity and* imagination in this matter, he will discover quite *a lot* as to *the nature* and import of Sigils. *The significance* of the emblems *may be divined, from one point of view, by employing them as "doors" through which to skry in the spirit-vision.* More can be learned this way concerning *the real* implication of Sigils than almost by any other method.

The Golden Dawn's Talismans and Sigils

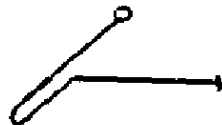
The Rase of Letters shown in Figure 6 is adapted from the Golden Dawn Rose Cross Lamen, which is specifically designed for use with the Hebrew alphabet. Figure 6 contains the Enochian equivalent. There are three rows containing a total of 21 regions and 26 letters. The symbolism of the Rose is as follows:

1. The inner three regions surrounding the central circle symbolize the active cosmic elements of Water, Air and Fire which surround, and operate upon, the Earth.
2. The second row of seven letters represents the seven sacred planets.
3. The third and outermost row of eleven regions represents the pentagram and hexagram united ($5+6=11$).
4. Each region of letters represents a petal of the Rose. Using AIK BKR (reference AIK BKR AND THE AETHYRS later in this manual) the petals/regions add to 3 ($3+7+11=21=2+1=3$), the number of rows in the Rose.

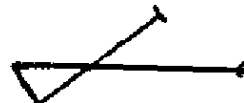
The Rose is used to determine the sigils for the deities of the four Watchtowers. Begin with the first letter of the name in the corresponding petal of the Rose. Draw straight lines from letter to letter as they appear in the name. The pattern so drawn is the sigil of the deity. Always begin each sigil with a small circle. At the last letter, end the sigil with a

short fine or dash, perpendicular to the last fine drawn. If two letters come together, represent it by a crook or wavy fine at that point. If a sigil has three letters along a single straight fine, and the center letter is needed in the name, then represent it by a small noose or circle tangent to the fine at that point. The following five sigils provide typical examples of how to use the Rase:

The sigil of ABMO:



The sigil of STIM:



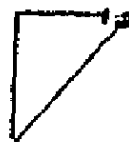
The sigil of PAKO:



The sigil of OPNM:



The sigil of AIRA:



The sigil of ERZLA:

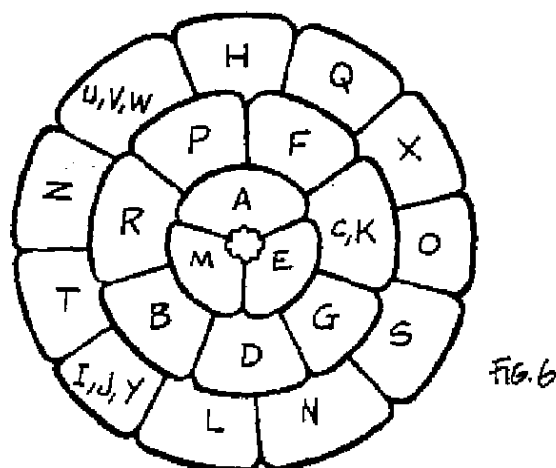


Figure 6. Enochian Rase for Sigila of the Watchtower Deities.

TRACING THE PENTAGRAM

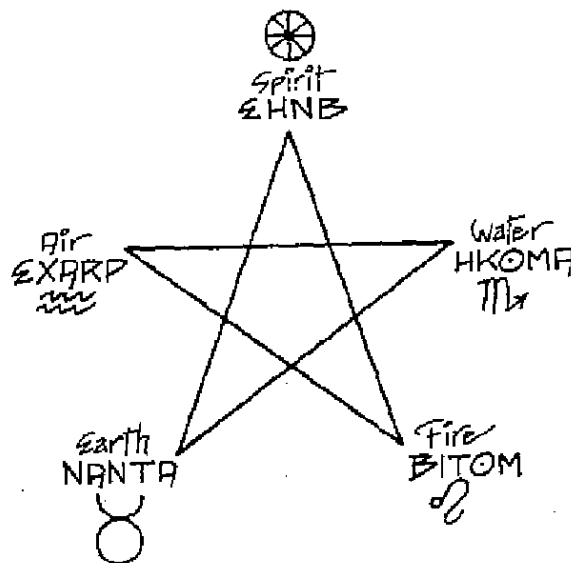
The Pentagram, symbol of the squaring of the circle by virtue of ALHIM = 3.1415, symbol of man's will, of the evil 4 dominated by man's spirit

Aleister Crowley, Gematria

Traced as a symbol of good, it should be placed with the single point upward, representing the rule of the Divine Spirit. For if thou shouldst write it with the two points upward, it is an evil symbol, affirming the empire of matter over that Divine Spirit which should govern it.

The Golden Dawn's The Ritual of the Pentagram

The five-pointed pentagram represents the five cosmic elements of the Watchtowers. The following diagram shows this relationship:

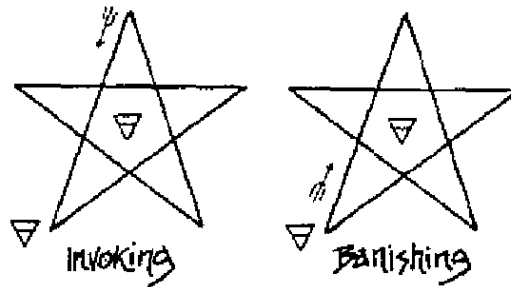


The pentagram should always be traced with the single point of spirit above the four lower elements. When invoking, the first line drawn is towards the point which corresponds to the operation. When banishing, the tracing begins at the

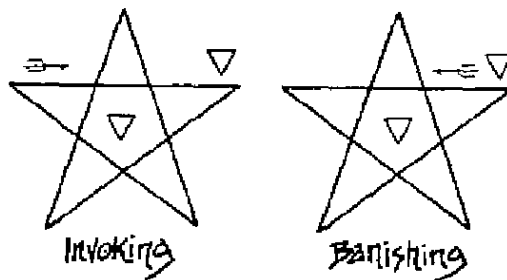
corresponding point and the first line is drawn away from that point. This is shown in detail in Figure 7.

In all cases, trace the pentagram with your Wand in the air in front of you and imagine that each line is being drawn in the appropriate color. After a successful tracing, you should be able to clearly "see" the pentagram suspended and shimmering in the air before you.

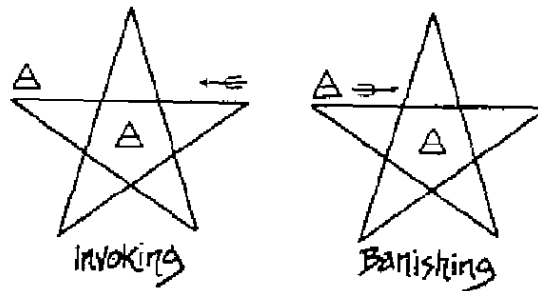
EARTH



WATER



AIR



FIRE

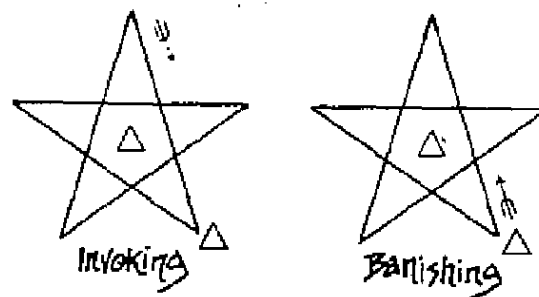


Figure 7. Tracing the Pentagram.

AN ENOCHIAN PENTAGRAM RITUAL

Use the following ritual in your magical operations for banishing or invoking, or make modifications to it as you will. It is an Enochian adaptation of the Golden Dawn's *Lesser Ritual of the Pentagram*.

STEP 1. *Touch your forehead and say ZAH (Zod-ah: within is).*

STEP 2. *Touch your left breast and say ONDOH (Ohendoh: the Kingdom).*

STEP 3. *Touch your right shoulder and say MIH (Meeheh the Power).*

STEP 4. *Touch your left shoulder and say BUZD (Boozod-deh: the Glory).*

STEP 5. *Touch both hands together on your right breast and say PAID (Pah-ee-deh: forever).*

STEP 6. *Turn to the East, trace a yellow Pentagram of Air before you, and say EXARP (Etz-ar-peh: Air).*

STEP 7. *Turn to the South, trace a red Pentagram of Fire before you, and say BITOM (Bee-toh-meh: Fire).*

STEP 8. *Turn to the West, trace a blue Pentagram of Water before you, and say HKOMA (Heh-koh-mah: Water).*

STEP 9. *Turn to the North, trace a black Pentagram of Earth before you, and say NANTA (Nah-en-tah: Earth).*

STEP 10. *Extend your arras outward in the form of a cross while still facing the North and say,*

Before me KZHIKAL (Ee-heh-zod-hee-kal) Behind me
EDLPRNAA (Eh-del-par-nah-ah) On my right BATAIVAH
(Bah-tah-ee-vah-heh) On my left RAAGIOSL (Rah-ah-gee-
oh-sel) Behold, the four flaming pentagrams
And 1 alone in the midst.

NOTES: During the first five steps, use your right hand to trace a pentagram beginning at your forehead. Enochian Gematria reveals that the five words spoken in these steps add up to a total of 449, the number for the word PARAKLEDA (Par-rah-kel-eh-dah) which means "marriage" or "wedding" This demonstrates the binding force behind these words. The four elements are addressed in Steps 6 through 9. These names are from the Tablet of Union. Step 10 calls upon the names of the four Great IGns of the Watchtowers. While executing this ritual, you must be able to "see" the flaming pentagrams in the air after tracing them with your wand. At the end of Step 10 you should be able to feel the four kings and yourself together as a living pentagram.

HEXAGRAMS OF THE ELEMENTS

The Hexagram, symbol of the Macrocosm and Microcosm interlaced, and hence of the End of the Great Work.

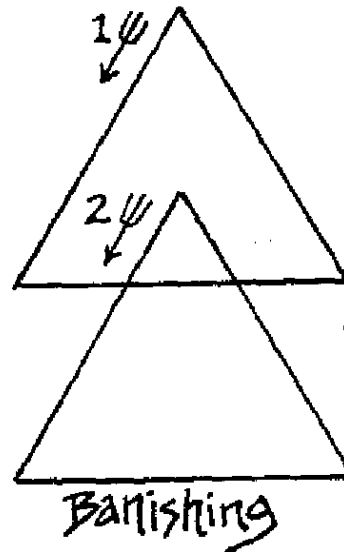
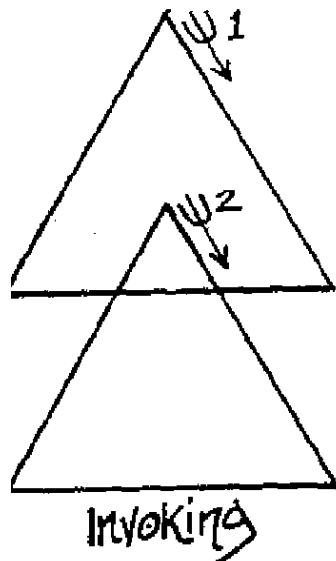
Aleister Crowley, Gematria

The Hexagram is a powerful symbol representing the operation of the Seven Planets under the presidency of the Sephiroth Usually, it is traced with the single point uppermost. It is not an evil symbol with the two points upward, and this is a point of difference from the Pentagram.

The Golden Dawn's *The Ritual of the Hexagram*

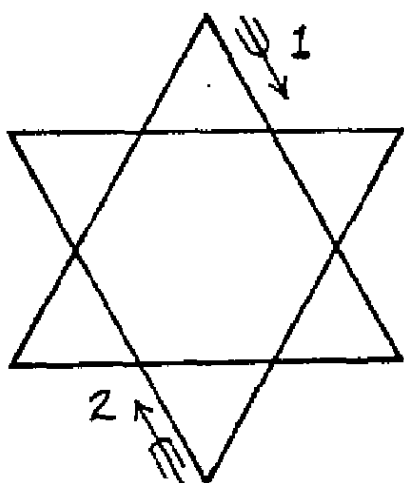
When invoking, evoking, or banishing deities of the Watchtowers you should always include tracing the proper hexagram. In addition to the hexagrams described in Enochian Magic, the following may also be used:

FIRE. Face toward the South and trace the Hexagram of Fire as follows:

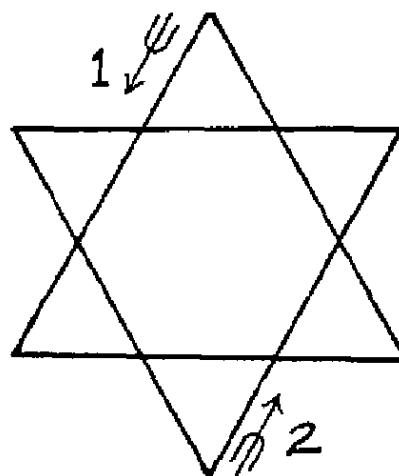


NOTES: Trace two equal triangles pointing upward. Trace the upper triangle first in the direction shown for invoking or banishing. The second triangle begins at the center of the first and is traced in the same direction.

EARTH. Face the North and trace the Hexagram of Earth as follows:



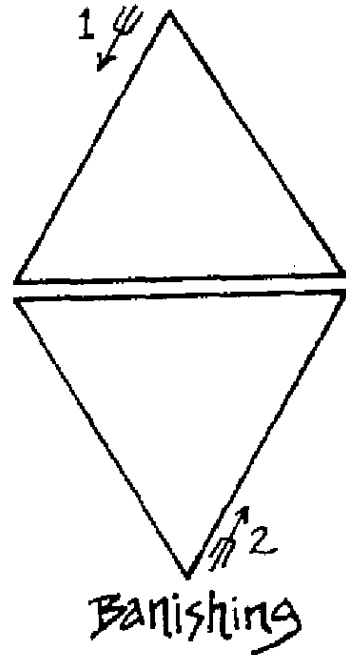
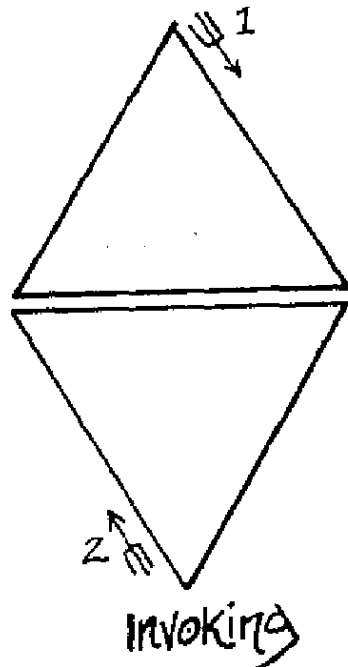
Invoking



Banishing

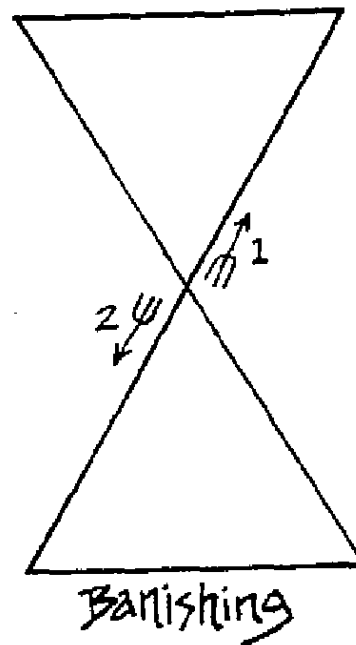
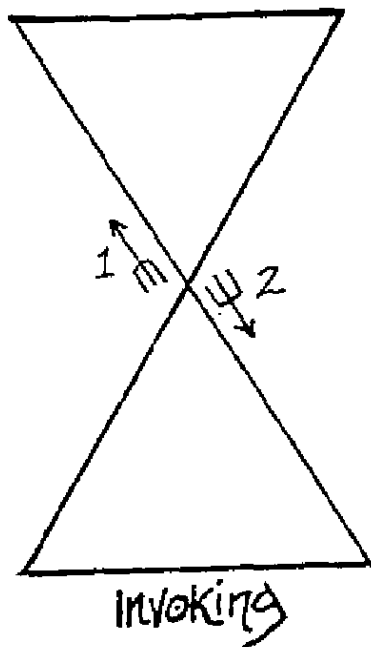
NOTES: Trace the upper triangle first in the direction shown. The second triangle intersects the first and points downward.

AIR Face the East and trace the Hexagram of Air as follows:



NOTES: Trace the upper triangle first in the direction shown. The second is inverted and the bases coincide.

WATER Pace the West and trace the Hexagram of Water as follows:



NOTES: The first triangle is traced the same way for all of the hexagranas. Here the second triangle is inverted and the apexes coincide.

AN ENOCHIAN HEXAGRAM RITUAL

Use the following ritual in your magical operations for banishing or invoking, or make modifications to it as you will. It is an Enochian adaptation of the Golden Dawn's Lesser Ritual *of the Hexagram* and is normally performed after the Pentagram Ritual.

STEP 1. Stand with your feet together, your left arm down at your side and your right arm across your body holding your wand (or other weapon) upright in front of you.

STEP 2. Turn to the East and say IVITDT ((Ee-veh-eeteh-deh-teh) while tracing the yellow Hexagram of Air before you. Vibrate one letter of this sixlettered formula as you trace a corresponding side of the hexagram. Then say,

Behold, the Burning Sanies of Truth
that consume sorrow, sin and death.

STEP 3. Turn to the South and say ZTZTZT (Zod-tehzod-teh-zod-teh) while tracing the red Hexagram of Fire before you. Vibrate one letter of this sixlettered formula as you trace a corresponding side of the hexagram. Then say,

Behold, the Way of Love is to
sacrifice All into the CUP.

STEP 4. Turn to the West and say IVITDT in the same manner as in STEP 2 but trace the blue Hexagram of Water.

STEP 5. Turn to the North and say ZTZTZT in the same manner as in STEP 3 but trace the black Hexagram of Earth.

STEP 6. Extend your arms outward in the form of a cross while still facing the North and say,

Before me MORDIALHKTGA (Mohar Dee-
ah-leh Hehkeh-teh-gah)

Behind me OIPTEAAPDOKE (Oh-eepeh Teh-ah-
ah Peh-dohkeh)

On my right OROIBAHAOZPI (Oh-roh Ee-
bah Ahoh-zod-pee)

On my left MPHARSLGAIOL (Em-pehheh Ar-
ess-el Gah-eeoh-leh)

Above me and below me, My
Magical Universe, And behold, I
alone
in the midst.

NOTES: The formulas of IVI TDT and ZTZTZT are explained later in this manual. As you trace the hexagrams in the air before you, you should vibrate the letters of these formulas. While executing this ritual, you must be able to "see" the flaming hexagrams in the air and trace them with your Wand. The four Holy Names of Divinity spoken in STEP 6

are explained in Enochian Magic and shown in Figure 9, Appendix A. These four Names of Power together with the ultimate duality of object (the universe) and subject (your own self) constitute a living hexagram.

WAND INVOCATION

The following is a ritual that you can conduct to consecrate your magical Wand:

STEP 1. Consecrate a circle.

STEP 2. Hold your Wand in y o u r right hand, face the Watchtower of Fire and say,

EDLPRNAA (Eh-del-par-nah-ah), I invoke you from the Watchtower of Fire to come forward and instill the Power of Change within my Wand (see the power to produce changes entering into your Wand).

STEP 3. Address the Seniors and say,

AAETPIO (Ah-ah-etch-pee-oh), I invoke you from the Watchtower of Fire to come forward and bestow the Energy of Mars upon my Wand (see creative energy entering into your Wand).

ADAEOET (Ah-dah-eh-oh-etch), I invoke y o u from the Watchtower of Fire to come forward and bestow the Enthusiasm of Jupiter upon my Wand (see energized enthusiasm entering finto your Wand).

ALNKVOD (Ah-len-keh-voh-deh), I invoke you from the Watchtower of Fire to come forward and bestow the Imagination of the Moon upon my Wand (see the power of imagination entering finto your Wand).

AAPDOKE (Ah-ah-ped-oh-keh), I invoke you from the Watchtower of Fire to come forward and bestow the Beauty of Venus upon my Wand (see beauty enter-mg finto your Wand).

ANODOIN (Ah-noh-doh-ee-neh), I invoke you from the Watchtower of Fire to come forward and bestow the Mobility of Mercury upon my Wand (see the power of motion entering finto your Wand).

ARINNAP (Ah-ree-neh-nah-peh), I invoke you from the Watchtower of Fire to come forward and bestow the Ambition of Saturn upon my Wand (see the forces of ambition entering into your Wand).

STEP 4. Know your Wand to be the physical embodiment of these Fire qualities. Hold up your Wand before you and say,

KAB BITOM-ZIZOP

(Kah-beh Bee-toh-meh-zodee-zodoh-peh) The Wand is
a Container of Fire.

STEP 5. Know your Wand to be fully charged with the forces of the Seniors of Fire.

STEP 6. End this invocation with an appropriate Banishing Ritual.

SWORD INVOCATION

The following is a ritual that you can conduct to consecrate your magical Sword:

STEP 1. Consecrate a circle.

STEP 2. Hold your Sword in your right hand, face the Watchtower of Air and say,

BATAIVAH (Bah-tah-ee-vah-heh), I invoke you from the Watchtower of Air to come forward and instill the Power of Discernment within my Sword (see the power to discern and discriminate entering into your Sword).

STEP 3. Address the Seniors and say,

HABIORO (Hah-bee-oh-roh), I invoke you from the Watchtower of Air to come forward and bestow the Courage of Mars upon my Sword (see courage entering into your Sword).

AAOZAIF (Ah-ah-oh-zodah-ee-feh), I invoke you from the Watchtower of Ah. to come forward and bestow the Wisdom of Jupiter upon my Sword (see the discerning power of wisdom entering into your Sword).

HTNORDA (Heh-teh-noh-rah-dah), I invoke you from the Watchtower of Air to come forward and bestow the Instinct of the Moon upon my Sword (see the discerning power of the instinct entering into your Sword).

AHAOZPI (Aha-oh-zod-pee), I invoke you from the Watchtower of Air to come forward and bestow the Harmony of Venus upon my Sword (see the harmony of right discrimination entering into your Sword).

AVTOTAR (Ah-veh-toh-tah-rah), I invoke you from the Watchtower of Air to come forward and bestow the Intelligence of Mercury upon my Sword (see the discriminative

power of intelligence entering into your Sword).

HIPOTGA (Hee-poh teh-gah), I invoke you from the Watchtower of Air to come forward and bestow the Preservation of Saturas upon my Sword (see the quality of endurance entering into your Sword).

STEP 4. Know your Sword to be the physical embodiment of these Airy qualities. Hold up your Sword before you and say,

NAZPZ TOL-TOH VAOAN

(Nah-zod-peh-zod Toh-el-toh-heh Vah-oh-ah-neh) The Sword is all-victorious truth.

STEP 5. Know your Sword to be fully charged with the forces of the Seniors of Air.

STEP 6. End this invocation with an appropriate Banishing Ritual.

CUP INVOCATION

The following is a ritual that you can conduct to consecrate your magical Cup:

STEP 1. Consecrate a arde.

STEP 2. Hold your Cup in your right hand, Pace the Watchtower of Water and say,

RAAGIOSL (Rah-ah-gee-oh-sel), I invoke you from the Watchtower of Water to come forward and instill the Power of Reflection within my Cup (see the power of passive reflectivity entering into your Cup).

STEP 3. Address the Seniors and say,

LSRAHPM (Less-rah-pem), I invoke you from the Watchtower of Water to come forward and bestow the Passion of Mars upon my Cup (see passion entering into your Cup).

SAIINOV (Sah-ee-ee-noh-veh), I invoke you from the Watchtower of Water to come forward and bestow the Benevolence of Jupiter upon my Cup (see benevolence entering into your Cup).

LAVAXRP (El-ah-vahtz-ar-peh), I invoke you from the Watchtower of Water to come forward and bestow the Receptivity of the Moon upon my Cup (see the passive power of receptivity entering into your Cup).

SLGAIOL (Sel-gah-ee-oh-leh), I invoke you from the Watchtower of Water to come forward and bestow the Love of Venus upon my Cup (see the forces of love entering into your Cup).

SOAIZNT (Soh-ahee-zoden-teh), I invoke you from the Watchtower of Water to come forward and bestow the Self-Expression Mercury upon my Cup (see the power of self-expression entering into your Cup).

LIGDISA (Elee-geh-dee-sah), I invoke you from the Watchtower of Water to come forward and bestow the Stability of Saturn upon my Cup (see the forces of stability entering into your Cup).

STEP 4. Know your Cup to be the physical embodiment of these Watery qualities. Hold up your Cup before you and say,

TALHO AFFA-ADPHANT

(Tah-leh-ho Ah-feh-fah-ah-deh-peh-hah-en-teh) The Cup is an indescribable emptiness.

STEP 5. Know your cup to be fully charged with the forces of the Seniors of Water.

STEP 6. End this invocation with an appropriate Banishing Ritual.

PANTACLE INVOCATION

The following is a ritual that you can conduct to consecrate your magical Pantacle:

STEP 1. Consecrate a circle.

STEP 2. Hold your Pantacle in your right hand, face the Watchtower of Earth and say,

IKZHIKAL (Ee-keh-zod-hee-kal), I invoke you from the Watchtower of Earth to come forward and instill the Power of Fruitfulness within my Pantacle (see the forces of fruitfulness entering into your Pantacle).

STEP 3. Address the Seniors and say,

LAIDROM (El-ahee-dar-ohem), I invoke you from the Watchtower of Earth to come forward and bestow the Desire of Mars upon my Pantacle (see the forces of desire entering into your Pantacle).

AKZINOR (Ah-keh-zodee-noh-rah), I invoke you from the Watchtower of Earth to come forward and bestow the Generosity of Jupiter upon my Pantacle (see the forces of generosity entering into your Pantacle).

LZINOPO (El-zodee-noh-peh), I invoke you from the Watchtower of Earth to come forward and bestow the Memory of the Moon upon my Pantacle (see the power of memory entering into your Pantacle).

ALHKTGA (Ah-leh-hek-teh-gah), I invoke you from the Watchtower of Earth to come forward and bestow the Fruitfulness of Venus upon my Pantacle (see the forces of fruitfulness entering into your Pantacle).

AHMLLKV (Ah-rnel-el-keh-veh), I invoke you from the Watchtower of Earth to come forward and bestow the Reason of Mercury upon my Pantacle (see the power of reason entering into your Pantacle).

LIUANSA (Elee-ee-ah-ness-ah) ,1 invoke you from the Watchtower of Earth to come forward and bestow the Concentration of Saturn upon my Pantacle (see the forces of concentration entering into your Pantacle).

STEP 4. Know your Pantacle to be the physical embodiment of these Earthly qualities. Hold up your Pantacle before you and say,

KHR KAOSGN-KIIDAO

(Keh-har Kah-oh-seg-en-keh-hee-dah-oh) The Wheel
is the Diamond of the Earth.

STEP 5. Know your Pantacle to be fully charged with the forces of the Senior of Earth.

STEP 6. End Chis invocation with an appropriate Banishing Ritual.

AIQ BKR

the nature of every number is a thing peculiar to itself, a thing inscrutable and infinite, a thing inexpressible, even if we could understand it. In other words, a number is a soul, in the proper sense of the terco, an unique and necessary element in the totality of existente.

Aleister Crowley, Liber 777 Appendix B

The method of AIQ BKR or 'the **Qabalah** of Nine Chambers' is often used to reduce large numbers to a single number from 1 to 9. To use this method, add up the individual numbers in each digit position of the large number. If this sum has more than one digit, then add these together. Keep adding in this way until only one digit remains. For example, the number 1234 reduces to 10 ($1+2+3+4=10$) which again reduces to 1 ($1+0=1$). After the final digit from 1 to 9 is determined, use the following table to deduce the occult significante:

AIQ BKR REDUCTIONS

1. Unity, oneness, extension, spirit, self.
2. Duality, divine will, ego.
3. Matter, manifestation, intelligence, space, soul.
4. Solidity, firmness, time, memory.
5. Spirit and matter mixed, man, motion, will.
6. Animation, Me, mirid, imagination.
7. Completeness, satisfaction, wholeness, desire.
8. Cycles, spirals, creativity, intellect, reason.
9. Stability in change, animal being, consciousness.

RENDING AND CLOSING THE VEIL

Purely artificial gestures comprehend in their class the majority of definitely magick signs, though some of these simulate a natural action-e.g. the sign of Rending of the Veil

Aleister Crowley, *Magick in Theory and Practice*

Two special signs or postures are especially the worthwhile for you to learn and use. These are the Rending of the Veil and the Closing of the ~ UAethyrRande Closing of to enter a Watchtower Square the Veil when you leave.

RENDING OF THE VEIL. Stand facing forward with both arms outstretched in front of you

Turn your palms downward and hold your fingers together. Your hands should be about a foot or so apart. Now take one slow step forward. This posture signifies forcing yourself through a barrier into the region beyond.

CLOSING OF THE VEIL. Stand facing forward with feet together. Stretch both arms straight in front of you with palms facing inward, fingers together. Bring your hands slowly together until the palms touch. This posture signifies forcing yourself out of an area and reclosing the barrier behind you.

SPIRIT VISION IN THE WATCHTOWERS

A Beginner's Method

Thus, it is necessary that the technique of Magick should be perfected. The Body of Light must be rendered capable of going everywhere and doing everything. It is, therefore, always the question of drill which is of importance.

Aleister Crowley, *Magick in Theory and Practice*

To aid in developing the Body of Light to see into the Watchtower Squares using the Spirit Vision, you should try the following skrying procedures:

PREPARATION. Construct a card of the desired region to be viewed, one for each subquadrant or cross of the Four Watchtowers. These can be similar to Figures 1 through 16 in Appendices 13 or C except they should be in bright colors. If desired, you can make the squares into truncated pyramids like those shown in Figures 15 through 31, Appendix A. In any case use appropriate colors.

STEP 1. Consecrate a work area by conducting the Ritual of the Pentagram for banishing. Face the corresponding direction and with your wand, trace the hexagram of the appropriate Watchtower in the air before you in the corresponding color of the Tablet.

STEP 2. Place the card with the desired region in front of you. You may need to pin it to a wall or to an appropriately colored drape. It should be at eye level.

STEP 3. Hold the appropriate magical instrument. This will depend on the region you are viewing and the exact nature of your objective.

STEP 4. Gaze smoothly, relaxed but alert, at the card and concentrate on the square or truncated pyramid that you

want to "see".

STEP 5. Mentally imagine the square or pyramid as expanding before you. Enlarge it in your mind to the size of a door. See the details clearly.

STEP 6. Imagine yourself passing through the symbolic doorway. If necessary, use the Rending of the Veil. Gaze through the door and see what is there. With practice you should be able to see more and more of the regions that lie behind the symbolic door.

STEP 7. Return by visualizing the door closing behind you. If necessary, use the Casing of the Veil. Know yourself to have returned. Mentally shrink the door back to its original size on the card. Close the operation with another banishing Ritual of the Pentagram.

NOTE: If you find this method difficult, try it while sitting in a comfortable chair. If you can "see" the expanding square become a realistic door in front of you, then you are very near to success.

SPIRIT VISION IN THE WATCHTOWERS

An Advanced Method

I can travel like the sun. I can travel like the sun. I can tread the path. I can travel about.

The Book of the Dead **Chapter**
CXLVII, the sixth Arit,

After sufficient development of the Body of Light and success with the beginning method of Spirit Vision, you should be able to advance to the following exercise:

PREPARATION. In addition to the cards used in the beginning exercise, you must memorize the signposts of the desired square. This includes the proper Call, the Enochian Names of Power and the presiding Egyptian deity and sphinx if the goal is one of the lesser Watchtower squares.

STEP 1 Consecrate the area around you by executing the Rituals of the Pentagram and Hexagram for banishing. Use an appropriate magical formula.

STEPS 2-5 of the beginning method. (See page 118)

STEP 6. Recite the appropriate Cali (see *Enochian Magic* for details on the Calls). Vibrate the Names of Power in

appropriate order: the Holy Name, the Great King, the six Seniors, the two Calvary Cross Angels, the Archangel, and the Angel.

STEP 7. Concentrate on the door before you and the known attributes of the square behind it.

STEP 8. Project yourself into your Body of Light and pass through the doorway into the Watchtower Square. If necessary, use the Rending of the Veil.

STEP 9. You should move about until you encounter the

presiding deities of the square. If this is a lesser square these will include an Egyptian deity and sphinx. Carefully notice every detail of your surroundings. Use your magical weapons and/or Words of Power and magical formulas to thwart the Demon of the square and hold him in check.

STEP 10. Determine the main vibrational tone or atmosphere of the square. Do not place any labels on anything, such as good or evil, at this time. Simply accept whatever happens and mentally note what you see and hear.

STEP 11. When ready, return through the door and return to your physical body. If you used the Rending of the Veil, you should now use the Closing of the Veil. Repeat the banishing Rituals of the Pentagram and Hexagram.

STEP 12. Record exactly what happened in as much detail as you can in your Magical Diary.

STEP 13. Check your written Diary records against the known signposts and correspondences of the square. Update your data base accordingly.

A BEGINNER'S EXERCISE FOR SUBTLE BODY DEVELOPMENT

There is little danger that any student, however idle or stupid, will fail to get some result; but there is great danger that he will be led astray, obsessed and overwhelmed by his results, even though it be by those which it is necessary that he should attain. Too often, moreover, he mistaketh the first resting place for the goal, and taketh off his armour as if he were a victor ere the fight is well begun. It is desirable that the student should never attach to any result the importance which it at first seems to possess.

Aleister Crowley, Liber O

This exercise is provided for you to practice as often as necessary until you can successfully travel in the Spirit Vision.

STEP 1. Properly prepare yourself and your surroundings.

STEP 2. Imagine your body as being empty. See your body as one that is completely empty but similar in outline to your physical body and enveloping your physical body.

STEP 3. Transfer the seat of your consciousness to your imagined body.

STEP 4 . Move forward.

STEP 5. Rise up into the air to a great height above the earth.

STEP 6. Return to your physical body and transfer the seat of your consciousness back to it.

STEP 7. Record your experiences in *your* Magical Diary.

NOTES TO STEP 1. If you have a magical robe, wear it. If

you have a magical temple, or special room used only for Magick, use it. If not, wear something comfortable (or nothing at all) and use a room that is quiet and comfortable for you to be in. Hold a magical weapon, if you have one. Try incense of various kinds. Try the exercise while either standing or sitting. Always use a banishing ritual, but otherwise it is a good idea to experiment with different things. What will work well for one person may not work for another. Your Magical Diary will show you what works or doesn't work for you.

NOTES TO STEP 2. This technique is used in Tibetan Yoga and is remarkably effective. When you "feel" your empty body coexisting with your physical body, then you will be able to experience your subtle body or aura. With mastery you will find that this subtle body contains the nadis and chakras of Kundalini Yoga.

NOTES TO STEP 3. This is the critical step in this exercise. Normally you associate your body with the physical. Now you must shift your consciousness to a new plane of orientation. Although this may seem to be a difficult task, you do it automatically every night when you fall asleep.

NOTES TO STEP 4. If the transference of consciousness was successful, you will be able to move in any direction you like simply by thinking of it. The only difference between your state in this step and a dream is that here you are conscious of what you are doing. If you will to, you can see your physical body in the position you left it.

NOTES TO STEP 5. This step will allow you to observe the earth from a distance. It will also demonstrate to you the ability of your subtle body to leave your physical body and the physical Earth without harm.

NOTES TO STEP 6. Make your subtle body coincide with your physical body again. Usually the desire to do so is suf-

ficient. You will find that this step is exactly like waking up after a nap.

NOTES TO STEP 7. Record the results of each of your exercises. Document what preparations you tried and the results that you obtained. With time and practice you should be able to find a ceremony that produces good results for you.

AN ADVANCED EXERCISE-RISING ON THE PLANES

You have got to go out Rising on the Planes every day of your life, year after year. You are not to be disheartened by failure, or too much encouraged by success, in any one practice or set of practices.

Aleister Crowley, Magick in Theory and Practice

All powerful magic is within me. I am one who can travel in strength without forgetting his name. I am Yesterday. "Seer of Millions of Years" is my name. I can travel along the paths with those who influence the gods.

Chapter XLII, The Book of the Dead

The following exercise for rising on the planes is intended for your magical preparation. It is adapted from Crowley's *Liber O*, Chapter VI. Perform the operation as often as necessary until you have attained the one-pointed concentration of Dharana or a degree of Samadhi. You should attain some success with the exercise for subtle body development before attempting this more advanced exercise.

STEP 1. Properly prepare yourself and your surroundings.

STEP 2. Project *your* subtle body straight up. You should rise up above the earth on a line that is exactly perpendicular to the Earth's surface at the point where your physical body is located.

STEP 3. Continue rising.

STEP 4. When fatigue or inertia finally overwhelm you, let yourself relax and sink back into your physical body.

STEP 5. Record your experiences in your Magical Diary.

NOTES TO STEP 1. The preparation for this exercise is identical to *that for A Beginner's Exercise for Subtle Body Development* given earlier.

NOTES TO STEP 2. This step assumes some prior development of the subtle body. You should be able to feel yourself rising up into the air. You should feel yourself passing through

the ceiling and roof if you are inside a building. "See" the ground falling away from you as you rise upward.

NOTES TO STEP 3. No matter what happens, will yourself to rise higher. Keep going on and on without stop. You may see figures or objects. If so, ignore them and continue rising. The goal of this exercise is to rise above all forms into the vast formless void of the higher cosmic planes. This goal is far harder to achieve than you may think, but with practice and patience, it is likely that you will attain some degree of success.

NOTES TO STEP 4. A successful operation will result in a

degree of Samadhi, a state of deep transcendental meditation. This is equivalent to entering the formless cosmic planes of the Aethyrs above UN. Whether you achieve this or not, you will inevitably reach a point where it is unbearable to continue to rise higher. When this point is reached (and it will vary from one person to another and from one day to another) you should begin to end the operation.

NOTES TO STEP 5. Faithfully record your results. In time you may be able to establish patterns which are not otherwise recognizable.

RITUAL OUTLINE FOR A JOURNEY TO SQUARE B OF OYVB IN WATER OF AIR

Use the following outline to create your own ceremony to travel in the Spirit Vision to the Watchtower of Air, the subquadrant Water of Air, the square B of OY (V) V (U) B.

STEP 1. Consecrate a arde and enscribe it with the formulas of KAL and TOOG (see Formulas of Enochian Magick). Execute the Banishing Rituals of the Pentagram and Hexagram. Stand with your Sword or Dagger and face East. Trace the yellow Banishing Pentagram and Hexagram of Air. Fill the room with the scent of galbanum or peppermint.

STEP 2. Recite the third Cali as follows:

"Behold," declares your God, "I am a circle on whose hands stand Twelve Kingdoms. Six of these are seats of life, the rest are like sharp Sickles, or like the Horns of Death. Because of this, the creatures of Earth live or die only in my own hands, which sleep and then rise again."

"In the beginning I made you stewards, and placed you in the twelve seats of government. I gave every one of you an appropriate level of power over the 456 true ages of time. My intent was that from the highest vessels and the farthest corners of your governments, you might work my Power and pour down the fires of life and multiply upon the earth. Thus you have become the skirts of justice and truth."

In the name of this same God, lift yourselves up I say. Behold, His mercies flourish, and His Name has become mighty among us. In Him we say, move, and descend. Apply yourselves to us as you would to partakers of His Secret Wisdom in your creation.

STEP 3. Recite the seventh Cali as follows:

The East is a House of Virgins who sing praises among the flames of the first glory. There the Lord opened his mouth, and they became 28 living dwellings wherein the strength of man rejoices. They are clothed with ornaments of brightness, and they work wonders on all creatures. Their kingdoms and continuance are like the Third and Fourth; strong towers and places of comfort, the seats of merey and continuance.

O you Servants of Mercy, move and appear! Sing praises to the Creator, and be mighty among us, so that this remembrance will give power, and our strength will grow strong in our Comforter.

STEP 4. Vibrate the following Names of Power:

BATAIVAH (Bah-tah-ee-vah-heh)

HABIORO (Hah-bee-oh-roh) AAOZAIF (Ah-ah-oh-zodah ee-feh) HTNORDA (Heh-teh-noh-rah-dah) AHAOZAPI (Aha-oh-zodah-pee) AVTOTAR (Ah-veh-toh-tah rah)

HIPOTGA (Hee-poh-teh-gah)

STEP 5. Enter your Body of Light and precede to the sub-quadrant Water of Air and then to the square of B in OYVB. Use the Opening of the Veil if necessary.

STEP 6. You will see mostly Water here but with some Air clearly present. The combinations of Water and Air can be seen to act and react quickly together. The net result is the appearance of tremors or waves of agitation throughout the atmosphere. The Water and Air appear to be acting together to create all manner of forms. Designs and patterns of intricate shapes and delicate puses will appear and then dissolve again.

STEP 7. You will see the goddess Isis in this region in her capacity as the Fire of Solidification. She is the power

behind the continual formation of shapes and colors in this square. The female sphinx here looks like a huge hawk with human arras and hands. The atmosphere of this square is charged with a strong feminine current. The net result is that the entice square vibrates with creative forces that sculpt and mold the elements into beautiful multa-colored designs but with little conscious planning or purpose. There seems to be no other purpose to the shape-shifting than the very desire to create forms.

STEP 8. The Archangel here is ABOYV (Ah-boh-yeh-veh) whose number is 171, the number for the word APOPHRASZ ;meaning motion. The Angel is BOYV (Boh-yeh-veh) and his word is law here. If he speaks to you, it will be very hard to resist doing whatever he says. Use your Sword to maintain control if necessary.

STEP 9. The demon in this square is ABO (Ah-boh) whose number is 41, the number for the words TOL (all) and EFAFAFE (vessels). ABO is male and is highly creative. His demonic nature is such that he is not definitive but instead seeks to create all manner of bodies. His impetuous desire to create new forms coupled with the power of solidilication given by Isis causes the chaotic and ceaseless creation of forms in this square.

STEP 10. The astrological force working here is Taurus, and the Tarot influence is the Hierophant. This force adds to the constant precipitation into form that characterizes this square.

STEP 11. After observing the square sufficiently, return to your physical body using the Closing of the Veil and then employ the Banishing Pentagram and Hexagram of Air. Be sure to record your experiences in your Magical Diary.

RITUAL OUTLINE FOR A JOURNEY TO SQUARE A OF PALI IN FIRE OF FIRE

Use the following outline to create your own ceremony to travel in the Spirit Vision to the Watchtower of Fire, the subquadrant Fire of Fire, the square of A of PALI.

STEP 1. Consecrate a circle by executing the banishing Ritual of the Pentagram and Hexagram. Inscribe it with the formula of MZKZB. Stand with your Wand and face South. Trace the red Banishing Pentagram and Hexagram of Fire. Fill the room with the scent of olibanum or cinmmon.

STEP 2. Recite the sixth Cali as follows:

The spirits of the fourth Angle are nine who are mighty
in the Firmament of Waters, who the First has planted
as a torment to the wicked anda garland to the righteous.
He gave them fiery darts to cover the earth, and 7699
continual workmen, whose courses visit the earth with
comfort and who are in government and continuance like
the Second and the Third. Therefore listen to my voice. **1 have
spoken of you,** and 1 have advanced you in power and
presence. Your works shall be a song of
honor, and the praise of your God shall be in your
creation.

STEP 3. Vibrate the following Names of Power in orden:

OIP-TEAA-PDOKE (Oh-ee-peh-Teh ah-ah Peh doh -keh)

EDLPRNAA	(Eh-del-par-nah-ah)
AAETPIO	(Ah-ah-eteH-pee-oh)
ADAEOET	(A h dah-eh-oh eteh)
ALNKVOD	(Ah-len-keh-voh-deh)
AAPDOKE	(Ah-ah-ped-oh-keh)
ANODOIN	(Ah-noh-doh-ee-neh)
ARINNAP	(Ah-ree-neh-nah-peh)

STEP 4. Enter your Body of Light and procede to the sub-quadrant Fire of Fire and then to the square of A in PALI (Pah-lee).

STEP 5. You should see a combination of Air and Fire in this square. There will be turmoil and swiftly changing shapes and forms.

STEP 6. You should see the goddess Bastas outwardly soft and feminine yet inwardly hard and stern. The male sphinx here is a lion with a human head. The atmosphere in this square is charged with a strong masculine current which is somewhat balanced by the femininity of Bast.

STEP 7. The Angel ALIP (Ah-lee-peh) may confront you. Her nature is to quickly disperse or dissipate the lower coarser elements of anything entering this square (ALIP 83 = FIFALZ meaning to eliminate or weed out).

STEP 8. Be wary of the Demon of this square who is named MAL (Mah-leh) which means "arrow." She is single-minded in her attempts to create forms (MAL = 104 = 52 x 2 and 52 = QAA meaning "creation"). The creation of forms is a demonic perversion in this region.

STEP 9. The astrological force working here is Gemini and the Tarot influence is the Lovers. This illustrates the dualistic tug-of-war between. Fire and Air in this region. This square is extremely active being the region wherein complex thoughts are broken up into their essential and more simplified ideas.

STEP 10. After seeing the square sufficiently, return to your physical body and employ the Banishing Pentagram and Hexagram of Fire. Be sure to record your experiences in your Magical Diary.

RITUAL OUTLINE FOR A JOURNEY TO SQUARE L OF RNIL IN FIRE OF WATER

Use the following outline to create your own ceremony to travel in the Spirit Vision to the Watchtower of Water, the subquadrant Fire of Water, the square L of R(N,A)IL.

STEP 1. Consecrate a circle by executing the Banishing Rituals of the Pentagram and Hexagram. Inscribe it with the formula of TOOG. Stand with your Cup and face West. Trace the blue Banishing Pentagram and Hexagram of Water. Fill the room with the scent of myrrh or ginger.

STEP 2. Recite the fourth Cali as follows:

"I place my feet in the South, and look about me and say, Are not the thunders of increase numbered 33, and do these not rule in the second Angle? I have placed 9639 servants under them. None have yet numbered them, but One. In them, the Second Beginnings of Things exists and grows strong. They are the successive Numbers of Time. Their powers are like those of the first 456. Arise, you Sons of Pleasure, and visit the Earth. I am the Lord your God, who is, and who lives forever. In the name of the Creator, move and show yourselves as pleasant deliverers, and praise Him among the sons of men."

STEP 3. Recite the twelfth Cali as follows:

"O you who range in the South, and who are the 28 Lanterns of Sorrow, bind up your girdles, and visit us. Bring down your 3663 servants so that the Lord may be magnified. His name among you is Wrath. Move I say, and show yourselves! Unveil the mysteries of your creation. Be friendly to me, because I am a servant of this same God, a true worshipper of the Highest."

STEP 4. Vibrate the following Names of Power:

RAAGIOSL (Rah-ah-gee-oh--sel) LSRAHPM
(Less-rah-pem) SAIINOV (Sah-ee-ee-noh-veh)
LAVAXRP (El-ahvahtz-ar-peh) SLGAIOL (Sel-
gah-eeoh-leh) SOAIZNT (Soh-ah-ee-zodenteh)
LIGDISA (Elee-geh-dee-sah)

STEP 5. Enter your Body of Light and proceed to the sub-quadrant Fire of Water and then to the square of L of RNIL (Rah-nee-el).

STEP 6. You will notice an almost even mixture of Fire and Water swirling together in this square. Passions are strong creative forces in this region of the Tablet of Water. You will find many of your strongest fears and desires taking external shape here.

STEP 7. Search the square for the Egyptian deity. You should see the goddess Sothis, a beautiful naked woman. As goddess of evolutionary development, she can initiate you into the mysteries of the feminine current which is strong in this square. The sphinx that accompanies Sothis in this square is a large lion with strong wide wings whose legs end in sharp eagle claws. This sphinx possesses both feminine and masculine characteristics.

STEP 8. The Archangel of this square is ALRNI (Ah-larnee). His number is 224, the number for MI-IAL meaning "the power to consume. The Angel is LRNI (L' ar-nee), "he who stirs up." His number is 218, the number for the word TORZU, "to rise up." The fiery nature of this square is due to the nature of ALRNI and the flowing streams of emotional forces is caused by the power of LRNI.

STEP 9. The demora in this square is ALR (Ah-lar). His number is 114, the number for BABALOND meaning "harlot." He is a creature of the feminine current and will

seduce you into it if you are not careful. Use your Cup to remand you of your proper goals here and thus to break his enchantment_ ALR is of the same nature as Sothis, but lacks the latter's spiritual insight and initiatory abilities. The forces of this square are of a spiritual nature because the ruling Kerubic square is Leo (see Figure 8, Appendix C). The demonic nature of ALR is his refusal to heed this spiritual impulse,, but instead he uses the feminine current to give shape to the emotional forces of any who enter here. If you have any subconscious fears or desires when you enter here, ALR will project them outwardly before you. If you remain in control, you can command the powers of ALRNI to extinguish these fiery astral forms.

STEP 10. The astrological force working in this square is Leo, the solar creative power. The Tarot influence is Strength/ Lust which manifests here as a very strong desire to create. The presence of the feminine current of Sothis and the masculine current of Leo will produce a blissful feeling in anyone who sees these currents in union here. The sexual nature of this square is similar in content to that encountered in the 16th Aethyr, LEA.

STEP 11. After observing this square sufficiently, return to your physical body and employ the Banishing Pentagram and Hexagram of Water. Record your experiences in your Magical Diary.

RITUAL OUTLINE FOR A JOURNEY TO SQUARE L OF RLMU IN WATER OF EARTH

Use the following outline to create your own ceremony to travel in the Spirit Vision to the Watchtower of Earth the subquadrant Water of Earth, the square L of RLMU

STEP 1. Consecrate a circle by executing the Banishing Rituals of the Pentagram and Hexagram Inscribe it with the formulas of QAA and IVITDT. Stand with your Penta cle and face North. Trace the black Banishings Pentagram and Hexagram of Earth in the air before you. Fill the room in the the scent of musk or sandalwood.

STEP 2. Recite the fifth Call as follows:

Mighty sounds have entered into the third Angle, and have become like olives on the Olive Mount. They look with gladness upon the Earth and dwell in the brightness of the heavens like continual comforters. On them I have fastened 19 Pillar of Gladness and gave them vessels to water the earth together with her creatures. They are the brothers of the first and second They have begun their own seats and have decorated them with **69,636** ever-burning lamps. Their numbers are as the Beginnings, the Ends, and the Contents of Time. Therefore come and obey the purpose of your Creation. Visit us in peace and comfort. Perfect us as receivers of yours myteries. Why? Because our Lord and Master is the All-One

STEP 3. Recite the 14th Call as follows:

"O Sons of Fury, O Children of the just One, who sits uPon 24 seats, who vex all creatures of the Earth with age, and who have 1636 servants under you, • Behold, the Voice of God, the promise of Him who is called among you, Fury or Extreme justice. Move and show

yourselves! Unveil the mysteries of your creation. Be friendly to me, because I am a servant of this same God, a true worshipper of the Highest."

STEP 4. Vibrate the following Names of Power:

IKZHIKAL (Ee-keh-zod-hee-kal) LAIDROM (El-ahee-dar-oh-em) AKZINOR (Ah-kehzodee-noh-rah)
LZINOPO (El-zodee-nohpoh) ALHKTGA (Ah-leh-hek-teh-gah) AHMLLKV (Ah-mel-el-keh-veh)
LIANSANSA (Elee-ee-ah-ness-ah)

STEP 5. Enter your Body of Light and proceed to the sub-quadrant Water of Earth and then to the square of L in RLMU (ar-lem ue).

STEP 6. *You will notice* that this region is mostly solid dry Earth dotted with small lakes and streams. It is a beautiful and harmonious region. Lush forests and fields, green glens and meadows, meandering riverlets and quiet ponds abound in this square. It is a wonderland of nature.

STEP 7. Search the square for the Egyptian deity. You should see the god Horus, a handsome and friendly man. He is the main force behind the lush vegetation and animal life found in this square. He represents the natural forces of invigoration and growth. The sphinx that accompanies him is a huge cow with broad wings whose udder is swollen with milk

STEP 8. The Archangel here is NLMUR (Nel-mu-ar). His number is 318, the number for HARG-BLIOR meaning "to plant with cor Port." Because of NLMUR, planting and sowing is extremely easy in this region of rich fertile soil. The Angel is LMUR (El-mu-ar) whose number is 268, the number for MOZ-MA-OF-FAS meaning "joy that cannot be measured" and also BALTOH-BLIORA which means

"righteous comfort." LMUR gives all who enter this region the lawful right to enjoy themselves and to be at peace with the strong forces of nature that dominate this square.

STEP 9. You may need your Pantacle to repel the demon of this square. Her name is NLM (Nel-em) and her number is 148, the number for the word ORSBA meaning "drunken" or "intoxicated." The demon NLM will try to make you drunk with the pleasures of this square. It is very easy to lose yourself in the peace and fascination of the natural landscapes of this region.

STEP 10. This square lies under the domination of the Kerubic Taurus which directly affects its physical conditions. The astrological influence here is Saturn. The Tarot influence is the Universe. These influences, acting harmoniously together under the conscious direction of Horus, have resulted in a scenic fairyland of natural beauty, a woodland paradise.

STEP 11. After observing this square sufficiently, return to your physical body and employ the Banishing Pentagram and Hexagram of Earth. Record your experiences in your Magical Diary.

THE THIRTY AETHYRS

Andan Angel cometh forth, and he taketh me aside into a little chamber in one of the nine towers. This chamber is furnished with maps of many mystical sities. There is a table, and a strange lamp, that gines light by jettingfour columns of vortex rings of luminous smoke. And he points to the map of the Aethyrs, that are arranged as a flaming Sword, so that the thirty Aethyrs go into the ten Sephiroth. And the first nine are infinitely holy.

Aleister Crowley, *The Vision and the Voice, the 9th Aethyr*

Enochian Magick describes thirty Aethyrs or Aires that are situated above/behind our physical world. Unlike the Watchtower Squares, the Aethyrs are positioned in serial order from number 30, TEX, the lowest and most material, to number 1, LIL, the highest and most spiritual.

Here again you must remember that "high" and "low" are not to be tallen literally, but figuratively. These Aethyrs can be compared to the Sephiroth and Tarot Paths of the Qabalistic Tree of Life, but the only exact correspondence is the tenth Aethyr, ZAX, which is the Abyss, the location of the eleventh Sephiroth, Daath.

The Aethyrs are shown in Appendix E and each is fully described in Enochian *Magic*. Like the Qabalistic Tree of Life, they serve as a powerful structure for the subtle cosmic planes and subplanes that are invisible to our physical eyes but are nonetheless real. The diagrams in Appendix E can serve as crude road maps through these regions for anyone who decides to travel there. Each region has a presiding atmosphere and contains forces, intelligent and non-intelligent, that are characteristic of that region. Table IV is a summary of the major signposts of the thirty Aethyrs.

TABLE IV. THE THIRTY AETHYRS

AETHYR No. NAME	GUIDE(S)	PRIMARY ATMOSPHERE	PRIMARY LESSONS & EXPERIENCES
30 TEX	Various.	Karma & desire. Silence & Restriction.	Limitation of words.
29 RII	Eagle-like Angel in East (Water). Lion-like Angel in South (Fire). Bull-like Angel in West (Earth). Human-like Angel in North (Air).	Karmic judgment & purification. The Heavens of world's religions.	Review & evaluation of life. Dream state.
28 BAG	Fear-inspiring male named LIXIPSP.	Sense of guilt & doubt.	Meaning of sin. Battle with LIXIPSP.
27 ZAA	Goddess Diana /Hecate.	Sense of separateness.	Solitude. Deep sleep.
26 DES	Male, black, black wings, robe & armor.	Sense of intellectual frustration.	Limitations of logic and reason.
25 VTI/UTI	Lion-like reflex of Babalon.	Sense of intuition over intellect.	Spiritual pride.
24 NIA	Warrior-like male & golden colored female.	Sense of freedom of motion. Ring-Pass-Not.	Traveling in astral body in time & space.
23 TOR	Bull-like male (Earth) & Eagle (Air).	Sense of endless labor & toil.	Meaning of cause & effect. Energy.
22 LIN	The god Pan.	Sense of extension in space. Form/formless- ness.	First stage of Samadhi.
21 ASP	Your own Rein- carnating Ego.	Sense of desola- tion & formless emptiness.	Vision of your past lives.

AETHYR No. NAME	GUIDE(S)	PRIMARY ATMOSPHERE	PRIMARY LESSON & EXPERIENCES
20 KHR	Jovial god like the god Jupiter.	Sense of the cyclic nature of all things.	Meaning of cycles & spirals & fate & karma.
19 POP	Priestess of the Silver Star.	Sense of the feminine current.	Meaning of life and death.
18 ZEN	Male god such as Horus.	Sense of the masculine current.	Meaning of sacrifice & crucifixion.
17 TAN	Female Angel named MADIMI & various male Angels.	Sense of justice & equilibrium. Karmic Balance.	Meaning of morality & ethics.
16 LEA	Male King-god of the past.	Sense of spiritual selfhood.	Meaning of duality. Vision of Babalon & the Beast.
15 OXO	Female form of Babalon.	Sense of spiritual joy.	Meaning of the Rosy Cross.
14 VTA/ UTI	The god Hermes.	Sense of lifeless darkness.	Meaning of spiritual selfishness. Vision of the City of the Pyramids.
13 ZIM	Male Angel named NEMO.	Sense of spiritual duty & responsibility.	Meaning of compassion. Vision of Garden of NEMO.
12 LOE	Male charioteer in gold armor.	Sense of living for others.	Meaning of egolessness. Mystery of Babalon & the Beast.
11 IKH	Male captain of Angels in silver armor.	Sense of tension & anticipation.	Visit to brink of Abyss. View of Holy City.
10 ZAX	The arch-demon KHO-RONZON.	Sense of confusion & incoherence. Ring-Pass-Not.	The Great Outer Abyss.
9 ZIP	Various.	Sense of bliss & ecstasy	Meaning of femininity. Visit to Palace of the King's Daughter.

AETHYR No. NAME	GUIDE(S)	PRIMARY ATMOSPHERE	LESSONS & EXPERIENCES
8 ZID	Angel whose form is a pyramid of light.	Sense of your own spiritual nature.	Meaning of masculinity. Knowledge & Conversation with Holy Guardian Angel.
7 DEO	Human- or eagle-like Angel.	Sense of love for self & others.	Meaning of love. Vision of Venus/Sakti.
6 MAZ	Angel named AVE.	Sense of masculine creative power.	Vision of Urn containing your own karmic residue.
5 LIT	Dragon-like Angel, black with wings & claws.	Sense of boundlessness & infinity.	Vision of Arrow of Truth.
4 PAZ	Various.	Sense of the polar forces of duality.	Meaning of duality.
3 ZOM/ ZON	Various.	Sense of relationship between self & universe.	Meaning of creativity. Region of the Magus.
2 ARN	Various.	Sense of intense bliss. Last tinge of duality.	Meaning of the universe. Region of Babalon.
1 LIL	Various.	Sense of non-duality. Ring-Pass-Not.	Region of Crowned & Conquering Child.

TABLE V. AIQ BKR AND THE AETHYRS

AETHYRS			GOVERNORS		SERVITORS		
No.	Name	A.B.	Name	Gematria	A.B.	No.	A.B.
1	LIL	4	OKKODON	744=93x8=62x12	6	7209	9
			PASKOMB	447=149x3	6	2360	2
			VALGARS	205=41x5	7	5362	7
			totals: 4	1396	1	14931	9
					Aethyr Total: 4+1+9=5=man		
2	ARN	3	DOAGNIS	165=15x11	3	3636	9
			PAKASNA	384=48x8=32x12	6	2362	4
			DIAIVOLA	296=37x8	8	8962	7
			totals: 3	845	8	14960	2
					Aethyr Total: 3+8+2=4=time/solidity		
3	ZOM	3	SAMAPHA	125=25x5	8	4400	8
			VIRLOLI	336=28x12	3	3660	6
			ANADISPI	202=101x2	4	9236	2
			totals: 3	663	6	17296	7
					Aethyr Total: 3+6+7=7=completeness		
4	PAZ	6	THOTANF	108=27x4	9	2300	2
			AXZIARG	589=31x19	4	3000	3
			POTHNIR	259=37x7	7	6300	9
			totals: 6	956	2	11660	5
					Aethyr Total: 6+2+5=4=equalibrium		
5	LIT	5	LAXDIXI	938=67x14	2	8630	8
			NOKAMAL	490=70x7	4	2306	2
			TIARPAX	584=73x8	8	5802	6
			totals: 5	2012	5	16738	7
					Aethyr Total: 5+5+7=8=relativity		
6	MAZ	6	SAXTOMP	551=19x29	2	3620	2
			VAUAAMP	257 (prime)	5	9200	2
			ZIRZIRD	342=18x19	9	7220	2
			totals: 6	1150	7	20040	6
					Aethyr Total: 6+7+6=1=spirit		
7	DEO	8	OPMAKAS	448=32x14=28x16	7	6363	9
			GENADOL	116=29x4	8	7706	2
			ASPIAON	168=42x4=14x12	6	6320	2
			totals: 8	732	3	20389	4
					Aethyr Total: 8+3+4=6=life		

TABLE V. AIQ BKR AND THE AETHYRS

AETHYRS			GOVERNORS		SERVITORS		
No.	Name	A.B.	Name	Gematria	A.B.	No.	A.B.
8	ZID	1	ZAMFRES	225=15x15	9	4362	6
			TODNAON	179 (prime)	8	7236	9
			PRISTAK	491 (prime)	5	2302	7
				895	4	13900	4
			totals: 1	Aethyr Total: 1+4+4=9=consciousness			
9	ZIP	6	ODDIORG	236=59x4	2	9996	6
			KRALPIR	583=53x11	7	3620	2
			DOANZIN	203=29x7	5	4230	9
				1022	5	17846	8
			totals: 6	Aethyr Total: 6+5+8=1=union/oneness			
10	ZAX	1	LEXARPH	534=178x3	3	8880	6
			KOMANAN	532=28x19	1	1230	6
			TABITOM	209=19x11	2	1617	6
				1275	6	11727	9
			totals: 1	Aethyr Total: 1+6+9=7=desire			
Region Totals: 43=7			47=11=2 61=7				
Aethyrs 1-10 Total: 7+2+7=16=7=completeness							
11	IKH	1	MOLPAND	197 (prime)	8	3472	7
			VSNARDA	243=81x3=27x9	9	7236	9
			PONODOL	161=23x7	8	5234	5
				601	7	15942	3
			totals: 1	Aethyr Total: 1+7+3=2=duality			
12	LOE	3	TAPAMAL	134=67x2	8	2658	3
			GEDOONS	139 (prime)	4	7772	5
			AMBRIOL	299=23x13	2	3391	7
				572	5	13821	6
			totals: 3	Aethyr Total: 3+5+6=5=spirit & matter			
13	ZIM	6	GEKAOND	408=102x4=	3	8111	2
				51x8			
			LAPARIN	239 (prime)	5	3360	3
			DOKEPAX	759=69x11=	3	4213	1
				33x23			
Totals: 6			1406	2	15684	6	
Aethyr Total: 6+2+6=5=man							

TABLE V. AIQ BKR AND THE AETHYRS

AETHYRS			GOVERNORS		SERVITORS		
No.	Name A.B.		Name	Gematria	A.B.	No.	A.B.
14	VTA	7	TEDOAND	113 (prime)	5	2673	9
			VIVIPOS	306=51x6	9	9236	2
			VOANAMB	257 (prime)	5	8230	4
				676	1	20139	6
			totals: 7	Aethyr Total: 7+1+6=5=will			
15	OXO	1	TAHAMDO	146=73x2	2	1367	8
			NOKIABI	511=73x7	7	1367	8
			TASTOXO	491 (prime)	5	1886	5
				1148	5	4620	3
			totals: 1	Aethyr Total: 1+5+3=9=stable change			
16	LEA	6	KUKUARPT	864=72x12= 36x24	9	9920	2
			LAUAKON	470=47x10	2	9230	5
			SOKHIAL	412=103x4	7	9240	6
				1746	9	28390	4
			totals: 6	Aethyr Total: 6+9+4=1=union			
17	TAN	2	SIGMORF	298=149x2	1	7623	9
			AYDROPT	218=109x2	2	7132	4
			TOKARZI	514=257x2	1	2634	6
				1030	4	17389	1
			totals: 2	Aethyr Total: 2+4+1=7=desire			
18	ZEN	6	NABAOMI	247=19x13	4	2346	6
			ZAFASAI	91=13x7	1	7689	3
			VALPAMB	194=97x2	5	9276	6
				532	1	19311	6
			totals: 6	Aethyr Total: 6+1+6=4=memory			
19	POP	3	TORZOXI	626=313x2	5	6236	8
			ABRAIOND	261=87x3	9	6732	9
			OMAGRAP	249=83x3	6	2388	3
				1136	2	15356	2
			totals: 3	Aethyr Total: 3+2+2=7=desire			
20	KHR	5	ZILDRON	261=87x3	9	3626	8
			PARZIBA	195=39x5	6	7629	6
			TOTOKAN	434=62x7	2	3634	7
				890	8	14889	3
			totals: 5	Aethyr Total: 5+8+3=7=desire			

TABLE V. AIQ BKR AND THE AETHYRS

AETHYRS			GOVERNORS		SERVITORS		
No.	Name	A.B.	Name	Gematria	A.B.	No.	A.B.
21	ASP	4	KHLIRZPA	493=29x7	7	5536	1
			TOANTOM	224=16x14	8	5635	1
			VDXPALG	561=51x11	3	5658	6
			totals: 4	1278	9	16929	8
					Aethyr Total: 4+9+8=3=soul		
22	LIN	1	OZIDALA	175=25x7	4	2232	9
			KALZIRG	491 (prime)	5	2367	9
			LAZDXR	587 (prime)	2	—	—
			PARAOAN	207=23x9	9	2326	4
totals: 1	1460	2	6925	4			
					Aethyr Total: 1+2+4=7=desire		
23	TOR	7	RONOAMB	311 (prime)	5	7320	3
			ONIZIMP	302=151x2	5	7262	8
			ZAXANIN	575=25x23	8	7333	7
			totals: 7	1188	9	21915	9
					Aethyr Total: 7+9+9=7=desire		
Region		64=10=1 61=7					
Totals:		52=7					
					Aethyrs 10-23 Total: 7+1+7=6=life		
24	NLA	8	ORAKAMIR	692=173x4	8	8200	1
			KHIASALPS	404=101x4	8	8360	8
			SOAGEEL	79 (prime)	7	8236	1
			totals: 8	1175	5	24796	1
					Aethyr Total: 8+5+1=5=motion		
25	VTI	7	MIRZIND	373 (prime)	4	5632	7
			OBVAORS	248=31x8	5	6333	6
			RANGLAM	268=67x4	7	6236	8
			totals: 7	889	7	18201	3
					Aethyr Total: 7+7+3=8=renewal		
26	DES	3	POPHAND	109 (prime)	1	9232	7
			NIGRANA	280=20x14	1	3620	2
			BAZHIM	231=21x11	6	5637	3
			totals: 3	620	8	18489	3
					Aethyr Total: 3+8+3=5=will		

TABLE V. AIQ BKR AND THE AETHYRS

AETHYRS			GOVERNORS		SERVITORS		
No.	Name	A.B.	Name	Gematria	A.B.	No.	A.B.
27	ZAA	3	SAZIAMI	238=119x2	4	7220	2
			MATHVLA	190=19x10=	1	7560	9
				38x5			
			KORPANIB	560=28x20	2	7263	9
				988	7	22043	2
						Aethyr Total: 3+7+2=3=space	
28	BAG	1	TABNDXP	539=49x11	2	2360	2
			FOKLSNI	458=229x2	8	7236	9
			OXLOPAR	583=53x11	7	8200	1
				1580	5	18066	3
						Aethyr Total: 1+5+3=9=conscience	
29	RII	4	VASTRIM	342=171x2=	9	9632	2
				57x6			
			ODRAXTI	609=203x3	6	4236	6
			GMOTZIAM	302=151x2	5	7635	3
				1253	2	21503	2
						Aethyr Total: 4+2+2=8=cycles	
30	TEX	8	TAOAGLA	82=41x2	1	4632	6
			GEMNIMB	313 (prime)	7	9636	6
			ADUORPT	228=19x12	3	7632	9
			DOZIAAL	123=41x3	6	5632	7
				746	8	27532	1
						Aethyr Total: 8+8+1=8=cycles	
Region					42=6	15=6	
Totals:			34=7				
				Aethyrs 24-30 Total:	7+6+6=1=extension		
			Aethyrs	Governors	Servitors		
GRAND			7+7+7=21=3	2+1+6=9	7+7+6=20=2		
TOTALS:							

The Final Equation: 3+9+2=14=5

Meaning of Final Equation: Man is the manifestation of consciousness into duality (manifestation + consciousness + duality = man).

THE AETHYRS AND MAGICAL GRADES

Thou canst not travel on the Path before thou hast become that Path itself.

H.P. Blavatsky, *The Voice of the Silence*

Many magical orders have taught that each Sephiroth on the Tree of Life corresponda to a magical grade. The ten Sephiroth often structure the grades of an Order. Under the conditions of self-initiation, if you could raise your consciousness sufficiently to enter a Sephiroth (i.e., a cosmic subplane between the most spiritual, Kether, and the most material, Malkuth) then you effectively attained that magical grade. The same is true in Enochian Magick with the Aethyrs.

Table VI shows these correspondences. For example, if you raise your consciousness to the 21st Aethyr, ASP, and meet your own Reincarnating Ego and see yourself in past lives, then you will have effectively achieved the grade of Adeptus Minor and can be considered a Minor Adept in Enochian Magick. If you are able to enter VTA and see the City of the Pyramids without becoming ensnared by it, then you will have effectively attained the grade of an Exempt Adept in Enochian Magick. Remember here that entering any Aethyr assumes that you have mastered all of the Aethyrs below it and have assimilated all of the lessons and experiences within them. Also remember that the Aethyrs listed in Table VI are not exactly equivalent to the corresponding Sephiroth, but do exist on approximately the same cosmic subplane.

The formal rites and initiation ceremonies that were bestowed by such groups as the Golden Dawn at each magical grade are not necessary in Enochian Magick. Many organizations pass on candidates simply because they have waited the required time period and have seemed interested

in the organization. In some groups, friendship alone is enough to move to a higher grade. Formal attainment of a grade in a magical organization does not guarantee that one has actually attained the knowledge and abilities of that grade. Crowley, for example, soon realized that many Golden Dawn leaders were not actually qualified. None,

including the highest leaders, had actually crossed the Abyss. It was not until Crowley himself had crossed the Abyss that he was able to perceive this fact. For this reason, grades should remain an entirely personal matter. Let your own conscience (but not your ego) guide you.

TABLE VI. AETHYRS and MAGICAL GRADES

Magical Grade*	Senhiroth	Aethyrs (un to)	Experiences Abilities
Neophyte			
Zelato			Enter therealzas beyond the physi- cal in the etheric
	Malkuth	TEX	Enter the lower regions of the astral plane.
Theoricus	Yesod	BAG	Gata hall use of intellectual
Practicus	Hod	DES	capabilities. Travel in time and space.
Philosophus	Netzach	NIA	
Adeptas Miinor	Tiphareth	ASP	Enter regionsof mental lower plane and gain knowledge of past lives.
(Miinor Adept)			Enter the Vault of Preparation.
Adeptos Mayorr Geburah		ZEN	
(Major Adept)			

TABLE VI. AETHYRS and MAGICAL GRADES

Magical Grade"	Corresponding Sephiroth	Aethyrs (up to)	Experiences/ Abilities
Adeptus Exemptus (Exempt Adept)	Chesed	VTA	Enter higher regions of mental plane and visit the City of the Pyramids.
Magister Templi (Master of the Temple)	Binah	ZID	Cross the Abyss and gain full. Knowledge and Conversation of the Holy Guardian Angel
Magus	Chockmah	ZOM	Enter spiritual plane and gain full mastery of life.
Ipsissimus	Kether	LIL	Enter non-duality.

'These were used in the Golden Dawn.

SEX IN ENOCHIAN MAGICK

For us, Sex is the first unconscious manifestation of Chiah, the Creative Energy; and although (like everything else) it is shown both on the spiritual and the physical planes, its most important forth-showing is on the "Magical" plane, because it actually produces phenomena which partake of all these ... Thus in Sex we find every one of the primary Correspondences of Chokmah.

Aleister Crowley, Magick Without Tears

The first Aethyr, LIL, and all the inconceivable realms above the first Aethyr are without sex, which is to say that masculinity and femininity do not exist as separate qualities in those sublime regions. However, below LIL each subplane downward into the physical plane is charged with forces that are either masculine or feminine or combinations of both. Masculinity and femininity are two sides of a duality. Your Great Work is to unite all dualities.

The union of microcosm and macrocosm, the subjective self with its objective world, implies the union of all dualities including sexual polarities. It is your task as a magician to seek within yourself all of those qualities characterized as masculine or feminine. Modern psychology suggests that every man has a feminine psychic component and that every woman has a masculine psychic component (this idea is expressed in the Jungian descriptions of the anima and animus). In other words, a person outwardly male is inwardly female and vice versa. This idea echoes the magi-cal theorem that every individual is essentially sufficient to himself.

A part of the Great Work of every magician is to cultivate those virtues and qualities in which he/she is deficient. To do this a man may invoke one of the female Enochian

deities, or one of the Egyptian goddesses who presides over certain of the lesser Watchtower Squares such as Isis or Nephthys. He can then identify himself with her and adopt her qualities as his own. Similarly, a woman may invoice one of the male deities and identify herself with him and adopt his qualities as her own.

Knowledge of the sexual currents that flow within the subtle spheres surrounding our Earth will be essential if you are to advance in Enochian Magick. Several Aethyrs, for example, are so highly charged sexually that ignorance of these currents can lead you to disastrous consequences. The story of John Dee's psychic partner, Edward Kelly, directly confronting the sexual forces in DEO, the seventh Aethyr, is told in *Enochian Magic*. Kelly, totally unprepared for such an encounter, left Dee and gave up Magick from that moment. Crowley on the other hand, was fully pre-pared and so was able to directly experience all of the Aethyrs up to and including LIL.

The physical body is a sexual organism. Sex can not be avoided, nor should it be. The Enochian magician accepts sexuality as an important part of life. The Great Work is the unification of the dualistic poles that comprise the basis of our universe. This unification includes the duality of male and female. It takes place in the mind, not the body (i.e., in the mental body rather than the physical body). Every physical act of sex should be a creative conscious expression of the Great Work. As such, every physical act of sex should be a magical act.

THE USE OF SEX

Sex is, directly or indirectly, the most powerful weapon in the armory of the Magician; and precisely because there is no moral guide, it is indescribably dangerous.

Aleister Crowley, Magick Without Tears

The use of sexual techniques to aid in invocations, evocations or traveling in the Spirit Vision is, in the last analysis, an option that you will have to decide for yourself. Similarly the decision to practice Magick alone or with one or more partners is a personal one which you must make for yourself.

Sexual techniques for magical operations are not essential nor should they always be preferred over other methods. Sex is a magical weapon that is inherent in your magical arsenal. If you choose to use it or ignore it, then so be it. Either choice has its karmic consequences as well as its dangers and benefits.

However, sex itself, in the form of sexual currents and forces, cannot be ignored. If you take up the practice of Enochian Magick, you will inevitably confront such forces sooner or later whatever techniques you use. This is because sexual currents and atmospheres already exist in the Aethyrs and to a lesser extent in certain Watchtower

Squares. When you enter these places, you will confront your own sexual nature and unleash sexual energies within yourself whether you consciously desire to do so or not. The sexual force is one of the strongest within your magical universe. In itself, it is neither good nor evil, but like most things it will be up to you to use it wisely and not to let it control you (obsession is a very real possibility for the unwary magician).

According to Crowley, "the Phallus is the physiological basis of the Oversoul" (*Of the Nature of the Gods*). The 153

supernal Father is said to have risen up from the depths and uttered the Word which led to the creation of the world. It was not a deliberate conscious act so much as a spontaneous outward expression of inherent internal creative forces. The same is true of the phallus, at least to a degree. The entire world arose from the creative impulse of the divine Father contacting the material nature of the divine Mother. The Father is Chockmah, Wisdom and Pure Consciousness. The Mother is Binah, Understanding, the Sea, the Matrix, Field, or Space, in which creation finds itself. The Self is masculine. The N o t Self is feminine. Subjectivity is masculine. Objectivity is feminine. Every being is a geometric point of consciousness (the masculine Hadit) looking out at a world of things and events (the feminine Nuit). The sexual force thus lies at the very roots of our essential nature and it is the same creative force that originally split Non-duality into the dualistic universe of Fire, Air, Water and Earth.

THE SEXUAL CURRENTS

*For I am divided for love's sake, for the chance of union.
This is the creation of the world, that the pain of division is as
nothing, and the joy of dissolution all.*

Aliester Crowley, *Book of the Law*

The sexual currents, both masculine and feminine, that course through the Aethyrs are summarized in Table VII. These currents are the natural result of the division of monadic essence into the duality of all things below LIL.

The chief characteristic of the masculine current is consciousness devoid of feeling. The chief characteristic of the feminine current is bliss devoid of intelligence. The masculine current is cold, uncaring, logical, and highly intelligent. It is unaffected by Sword or Dagger but can be turned by the Cup. The feminine current is hot, irrational, and highly charged with varying emotional forces. It is impervious to the Cup but can be checked in various degrees with the Sword, Dagger or Wand.

These currents will increase in intensity as you rise into the higher Aethyrs. In some Aethyrs both currents will be encountered with almost equal strength. You must remember that each Aethyr will always have both currents somewhere within it. Table VII contains the one that is usually the strongest, but in those Aethyrs where the currents are of approximately equal strength, the Table shows "both."

**TABLE VII. THE SEXUAL CURRENTS
OF THE AETHYRS**

No.	Aethyr	Current	Chief
1	UL	masculine*	Pure Consciousness intense oneness
2	ARN	feminine*	intense bliss
3	ZOM	masculine*	will
4	PAZ	both*	desire
5	UT	feminine*	infinity
6	MAZ	masculine*	detachment
7	DEO	feminine*	love
8	ZID	masculine*	consciousness
9	ZIP	feminine*	bliss
10	ZAX	both	dissolution
11	IKH	masculine	anticipation
12	LOE	feminine*	love, compassion
13	ZIM	both	duty, compassion
14	VTA	masculine*	detachment
15	OXO	feminine*	intense joy
16	LEA	feminine*	enchantment
17	TAN	both	karma
18	ZEN	masculine*	consciousness
19	POP	feminine*	spiritual impulse
20	KHR	both	cyclic nature
21	ASP	masculine	Ego
22	UN	feminine	form/formlessness
23	TOR	masculine	energy
24	NIA	both	joy
25	VTI	feminine	intuition
26	DES	masculine	reason
27	ZAA	feminine	space
28	BAG	masculine	guilt
29	RII	both	
30	TEX	both	

'Aethyr contains an **especially** strong *sexual* current.

THE THREE DEGREES OF SEX MAGICK

Take an Athanor and Cucurbite, and prepare a flask for this Wine of the Holy Ghost. Thou needest also a flame for the distillation. In the Athanor is thy Lion, in the Cucurbite thine Eagle. Use a gentle heat, increasing at last to full flame until, the Lion passeth over. Pour immediately thy distillation into the flask prepared for it ... The Elixir being then prepared solemnly and in silence, do thou consume it utterly ... This elixir is the germ of life.

Aleister Crowley,

The Book of the Unveiling of the Sangraal

Sex Magick has many variations and expressions. In conjunction with Enochian Magick there are three major degrees. These three degrees are identical to the three taught in Tibetan Tantra as follows:

1. KARMAMUDRA. The three degrees are all called 'madras' which can mean symbolic positions (you may already be familiar with the mudras as hand positions used in meditations). This is the first and lowest stage. It is Magick using an external partner. Any magical operation which is conducted by *two* or more people which calls on or uses sexual forces or currents is of the Karmamudra type. If you are interested in this degree, you should study *Sex Magick* by Louis T. Culling and *The Magick of Sex* by Melita Denning and Osborne Phillips. Both of these references are Llewellyn publications. Be advised, however, that the name 'karma'-mudra is not without meaning here.

2. JNANAMUDRA. This is the second and middle stage. It is Magick using a mental or internal partner. Any magical operation which is conducted by a sole magician

who calls on or uses sexual forces or currents is of the Jnanamudra type. In this stage you must create your own "partner" with your magical imagination and will. This is especially easy to do in Enochian Magick because the Aethyrs, and certain of the Watchtower Squares, already contain willing partners. In POP, if you are a male for example, is the Priestess of the Silver Star, in ZIP is the Daughter of Babalon, and in ARN is Babalon herself. In the same way, male "partners" await you, if you are female, in other Aethyrs (for example, Pan is in LIN, Jupiter is in KHR, Horus is in ZEN and Hermes is in VTA). Preliminary exercises and operations of the Jnanamudra type are there-fore essential for you to advance in Enochian Magick.

3. **MAHAMUDRA.** This is the third and highest stage. Literally the name means "Great Symbol." In this degree a "partner" is no longer needed. When you reach this stage you will realize that both the feminine and masculine currents are of equal intensity within yourself. This stage is sometimes called "experienced unity." The Mahamudra stage is fully realized in the 4th Aethyr, PAZ, but can be practiced successfully after crossing the Abyss in the 10th Aethyr, ZAX. For details on Mahamudra and an excellent yoga to practice, read *Tibetan Yoga and Secret Doctrines* by W.Y. Evans-Wentz.

NOTE: In spite of what you may have read elsewhere, the Karmamudra stage is the lowest and most dangerous to . practice. If you have any reservations, skip it and proceed to Jnanamudra. The sole practical benefit of Karmamudra, as far as Enochian Magick is concerned, is that successful practice will often allow you to advance to Jnanamudra easier than directly attempting Jnanamudra. However, your goal is Mahamudra. The first two degrees are but steps to this goal.

A PREPARATIONAL MEDITATION

Thought is the commencement of action, and if a chance thought can produce much effect, what cannot fixed thought do?

Aleister Crowley, Liber Librae

It is recommended that you swear a magical oath to practice the following meditation for 15 to 60 minutes a day for at least six months. At any convenient time during the day or night when you are alone, sit quietly and conduct the meditation described below or as given by Crowley in *Liber HIIH* Chapter SSS from which this was taken. It is most important not to miss a single day no matter what your daily schedule *or* health is like. It is also important to record each day's results in your Magical Diary. When *your* sworn time period is over, go through your diary and you will find that you had good results on some days and poor results (or no results at all) on some days. A plot of scaled results versus time will show your personal meditational cycle. The results themselves can vary from physical perspiration and muscle spasms to a measurable increase in body temperature (it is a good idea to measure and record your temperature before and after each meditation as a scientific check on your progress. An increase in 3 to 5 degrees is not unusual) . You may also hear sounds or voices, and have visions of one sort or another. Whatever happens, write down exactly what happened after each exercise. Do not do more than one operation a day. The time period for each operation should be allowed to vary with the time that you have available as well as with the results. The primary purpose of this meditational technique is to prepare your bodies (your physical as well as your subtle bodies) to receive the forces and energies of the higher Aethyrs, especially the sexual currents that flow through these Aethyrs. If you can wear your robe and

conduct each operation in your magical temple, so much the better.

STEP 1. Sit comfortably with spine erect. Keep your feet together. Keep your hands together.

STEP 2. Concentrate on your spinal column. Begin at the base of your spine and "feel" each vertebra upward one at a time.

STEP 3. Imagine your brain to be a yoni, the Womb of Isis, a receptacle of Infinite Space. Imagine your spine to be a lingam, the Phallus of Osiris, a receptacle of Infinite Energy.

STEP 4. Concentrate to the brink of Samadhi. Be conscious of both brain and spine. Imagine a hunger of one for the other. Imagine this hunger to be increasing. Continue to increase this tension as long as you can.

STEP 5. Imagine a current of light about the width of a fine hair, the color of deep azure flecked with scarlet, pass up and down your spine.

STEP 6. Release the tension. Relax. Imagine your body as completely empty. Review the exercise that you have just finished and consider its implications. Record the results in your Magical Diary.

NOTES ON STEP 1. It is very important to be comfortable. The exact mudra or position you assume is up to you. The reason for hands and feet together is that this will allow prana (sometimes called psychic heat) to flow freely through your body. There will be psycho-electrical forces set into action and you will need to open up channels for it. After establishing success in prana flow (as measured by body temperature, perspiration and/or psychic experiences) separate your hands and feet. You should be able to feel an immediate dissipation of psychic heat.

NOTES ON **STEP** 2. This is a preparatory exercise. If results are poor here, then you may as well end the meditation.

NOTES ON **STEP** 3. Use your magical imagination. See the region of your head as intensely feminine. See the region of your spine and the base of your spine as intensely masculine. Choose your own symbols here to aid your imagination. The masculine spine and feminine head must be seen as two separate and distinct areas of your body.

NOTES ON **STEP** 4. Samadhi is the state of one-pointed concentration wherein all else is dissolved. Your mind should be solely focused on the mental hunger of your head and your spine. If this step is successful you should begin perspiring and/or find your body twitching. If so, don't worry. Let it twitch. You are opening up unused channels in your etheric and astral bodies and you are simply feeling the physical effects. If pain is felt, you are probably trying too hard. Lessen the tension and progress at a slower but safer pace.

NOTES ON **STEP** 5. If the meditation has had a degree of success to this point, this step should have definite physical and psychic results. Try to vary the width of this current of light until it fills your entire body as it passes through you. Complete success should feel like an orgasm throughout your entire body. It should not be concentrated in any specific area. The orgasmic bliss resulting from this meditation is exactly the same bliss that you will encounter in ZIP and is but a foretaste of what awaits you in ARN. It is the Amrita of the Tantras and the Ananda of Hinduism and Buddhism. It is caused by the so-called Body of Bliss, the spirit body that is behind/above the causal body.

A JNANAMUDRA MEDITATION

*Blessed art thou, who hast seen, and yet hast not believed.
For therefore is it given unto thee to taste, and smell, and feel,
and hear, and know by the inner sense, and by the inmost sense,
so that sevenfold is thy rapture.*

**Aleister Crowley, *The Vision and the Voice, the 9th
Aethyr***

It is recommended that you swear a magical oath to practice the following meditation (or one of your own like it) daily for a selected period of time. Be sure to record your daily results in your Magical Diary. This meditation is specifically for a male magician. A woman will need to make appropriate changes to convert the feminine current to a masculine one. This exercise should be practiced as a preparation for entering ZIP. Crossing the Abyss of ZAX will not of itself allow you to enter ZIP or ZID.

STEP 1. Consecrate a circle, trace the Banishing Pentagram and Hexagram of Fire, and then sit relaxed within the circle.

STEP 2. Concentrate on blackness. Fill your mind with formless darkness.

STEP 3. Imagine the blackness to descend as if you were slowly rising above an immense black cliff. Slowly rise above the edge of the cliff and see yourself in a lush well-tended, colorful and fertile garden.

STEP 4. Imagine a giant-sized, perfectly formed maiden standing naked in the center of this garden. She should be as sexually attractive as your imagination can form her. Let yourself be the size of a fly or gnat by comparison. Begin at her feet and slowly, gradually, rise upward facing her bare

skin all the way to the top of her head. See the hairs and cells of her body.

STEP 5. Imagine yourself either expanding or the lady decreasing in size until you are both comparable. Let her face you and smile enticingly.

STEP 6. Let her approach you slowly and seductively until the front of her body touches yours. Then let her continue until her body merges itself totally in your body. Feel the combination of her body and yours as your own body.

STEP 7. Bathe in the bliss of this union.

STEP 8. Let the woman depart back to her garden. Stand and again trace the Banishing Pentagram and Hexagram of Fire.

STEP 9. Record the results in your Magical Diary.

NOTES TO STEP 1. It is of no consequence whether you wear a robe, street clothes or nothing at all during this exercise. The main thing is to relax and be aware of your Body of Light rather than your physical body.

NOTES TO STEP 2. This is the blackness of ZAX. As you progress with this exercise, see this as the Abyss itself.

NOTES TO STEP 3. This simulates rising out of ZAX into ZIP. Because this is a simulation and a preparatory exercise, do not use the Calls nor the Names of Power at this time.

NOTES TO STEP 4. This woman simulates the Daughter of Babalon who resides in ZIP. She should represent all of the alluring aspects of objectivity; everything that is desirable and attractive to you in the universe. She is the projected image of your anima, the feminine part of your own psyche.

NOTES TO STEP 5. This step should have the psychological

effect of placing the Daughter of Babalon and yourself on an equal footing.

NOTES TO STEP 6. During this step, do not concentrate on any specific part of your body. Imagine your body, and hers, to be equally empty of any content except that your body contains the masculine current and hers the feminine current. Because your bodies are subtle, not physical, they can actually be merged together.

NOTES TO STEP 7. The primary effect of a successful Jnanamudra meditation will be an intense bliss (Ananda) throughout your subtle body. Even the physical body will be affected. It should feel to you like an orgasm in every part of your body simultaneously.

NOTES TO STEP 8. Follow this step as given at first. As you attain success, change it by leaving the woman within yourself. At first she will depart on her own soon enough, but gradually she will remain for longer intervals. When she becomes a normal part of yourself you will be ready for Mahamudra.

M A H A M U D R A OUTLINE FOR A BEGINNER'S EXERCISE

Withhold thy mind from all external objects, all external sights. Withhold internal images, lest on thy soul-light a dark shadow they should cast.

H.P. Blavatsky, The Voice of the Silence

Mahamudra is the "Great Symbol" or "great Attitude." It is the chief meditational path to attain mental concentration, or one-pointedness of mind. The following outline can be used to make an appropriate magical exercise for the beginning magician:

STEP 1. Choose one single idea of Enochian Magick upon which to perform this operation. This can be a deity, an Aethyr, a Watchtower Square, or a simple shape such as a circle or triangle. The symbols of the cosmic elements are ideal to use for this purpose.

STEP 2. Assemble the appropriate magical instruments to correspond with the idea of the operation. For example, if your object is the Aethyr KFR and specifically, the Wheel of KHR, then you will want the colors violet and blue, perhaps an amethyst or lapis lazuli, wood from an oak, poplar or fig tree, and the scent of saffron. Your weapon would be a sceptre, and so on. You can use Crowley's Liber 777 to determine exact correspondences, but you are encouraged to use your own intuition and imagination as well. The important thing in this step is to make your surroundings "feel right" to you.

STEP 3. Imagine the object, deity or place that you have chosen clearly before you. "see" the colors and shape distinctly. Concentrate so hard that no other thought whatsoever enters your mind for as long as you can.

STEP 4. Record the results in your Magical Diary. These should include:

- (1) The chosen object of the operation.
- (2) Date and time of exercise.
- (3) Description of instruments used, posture taken, and any rituals performed as preparation.
- (4) Time periods in seconds (or minutes if you are adept at this exercise) that you were able to concentrate without a distraction.
- (5) Number of distractions (i.e., the number of times an unrelated thought came into your mind such as, "I wonder how long I have been at this exercise?").

NOTE: If you perform this operation on a regular basis and are honest with yourself, you will soon discover what will produce good results and what will produce bad results. Good results are lengthy meditations without distractions. Practice should show you a definite improvement with time, but after you find what preparations work best for you, stick with them until you have mastered one-pointed concentration.

M A H A M U D R A

OUTLINE FOR AN INTERMEDIATE EXERCISE

Dreams are imperfections of sleep; even so is consciousness the imperfection of waking. Dreams are impurities in the circulation of the blood; even so is consciousness a disorder of life. Dreams are without proportion, without good sense, without truth; so also is consciousness. Awake from dream, the truth is known: awake from waking, the Truth is-The Unknown.

Aleister Crowley, *The Book of Lies*

After success with one-pointed concentration, you will be ready to practice the exercise described below. This exercise will help you to remain conscious during sleep. Your dreams are a magical barometer of your spiritual progress and this exercise is designed to allow you to get the most out of them. You should take a Magical Oath to practice this exercise every night for a specific period of time. The ultimate goal is to be able to maintain an unbroken continuity of consciousness throughout *the* waking and dream states. Normally when you "fall" asleep, consciousness snaps and you lapse into an unconscious state wherein you are a victim of circumstances rather than in control of events. In the same way, when you "wake up" consciousness snaps back and you forget the many experiences that you underwent in your dreams. This interruption or break in the continuity of consciousness impairs growth. It also occurs at death and again at rebirth. This is the reason why most people do not remember their past lives. If you master the ability to remember and control your dreams, you will be ready to remember your past lives and control the events of your rebirth.

STEP 1. Prepare for sleep. Make a formal resolve to

remember your dreams. Will yourself to remember them when you wake.

STEP 2. Relax, but remain aware of your body and your surroundings as you drift off to sleep. Mentally observe the mechanics of the process. Notice your limbs as they become numb and heavy. Try to know the exact point at which you fall asleep.

STEP 3. Regard whatever dreams you have as a magical experience. As a magician, will yourself to control each dream as it unfolds.

STEP 4. As soon as you wake, record your dreams and the results of this exercise in your Magical Diary.

NOTES TO STEP 1. This resolve can be an informal oath or a magical ritual. The important thing is to sincerely make the resolve. In order to remember your dreams when you wake, you must firmly resolve to do so just before you fall asleep. The resolve, if directed by will, acts subconsciously and is amazingly effective.

NOTES TO STEP 2. The mechanics of falling asleep are identical to leaving your physical body in your subtle body during your Spirit Vision operations as well as during death. However, it is usually done automatically (i.e., subconsciously). You may discover that the exact point at which you fall asleep is impossible to determine. Nevertheless, trying will put you in the proper mental framework for this exercise. With practice your physical body will be asleep while your mind is fully conscious. In the morning you will wake mentally feeling like you never went to sleep but your physical body will be refreshed and rested. Adepts never waste time in dreams. They use sleep to rest their physical bodies while their subtle bodies are consciously active in the subtle regions of the Watchtowers or Aethyrs.

NOTES TO STEP 3. Dreams are magical. Anything that you can do during a magical operation such as visit a Watchtower or Aethyr, you can also do in your dreams. In dreams you will be uninhibited. The morals and ethics of society are stripped away. A more authentic you will express itself and do things that you would never do during the waking state. With practice you can remain in control of your dreams. If something is about to happen that is contrary to your desires, you can change the dream contents (i.e., the plot) by an exercise of will and thereby avoid the experience. Practice of this exercise at the very least should eliminate nightmares or unpleasant dreams for you. In order to get a feeling for how this process works, try daydreaming and deliberately change the events as you please. You will find that only a small degree of consciousness is needed to make significant changes in dream contents.

NOTES TO STEP 4. It is important to record your dreams as soon as possible after waking. If your resolve is sincere, you will wake with full memory of the last dream that you had. However, the details will usually diminish with time. With practice your retention span will grow larger. In time you should be able to review your diary and see patterns in your dreams. Some dreams will stand out as more vivid and more realistic than others. Some will be repetitive. In some dreams you will find yourself with a totally different personality, family, friends and memories than in your waking state. Such dreams could be reviews, in degree, of past lives.

M A H A M U D R A OUTLINE FOR AN ADVANCED EXERCISE

Samadhi is the state in which the ascetic loses the consciousness of every individuality including his own. He becomes-the ALL.

H.P. Blavatsky, *Glossary to
The Voice of Silence*

After success with the beginner's and the intermediate's exercises, you will be ready to practice a more advanced magical operation. This exercise will prepare you for the higher Aethyrs. If you can successfully perform the exercise outlined below, you should have little difficulty in entering the Aethyrs above NIA.

STEP 1. Wear your black robe and hold your magical Sword. Any other preparations will be up to you.

STEP 2. Enter your mental body. As soon as any thought comes into your mind, cut it off with your Sword. This is called "cutting off a thought at the root." Do not allow a single thought to lodge in your mind. Continue in this manner for as long as you can.

STEP 3. Relax your mind and allow thoughts to enter as they will. Pay attention to them but let them continue to come and go as they will. Notice the serial flow of your thoughts as they pass through your mind one after the other. Notice the exact point when one thought ends and another begins. Concentrate on that point. Prolong it for as long as you can.

STEP 4. Relax your mind and watch the continuous flow of your thoughts. See yourself as an external observer. Imagine yourself as a silent watcher resting on the peaceful shore of a river. Watch the river of your thoughts flow by you. Know

yourself to be separate from your thoughts. This "shore" is called the tranquil state. Abide in it as you watch your thoughts rise and fall. Concentrate on the shore, not on the river. Whatever thought comes to your mind, do not react to it, but let it pass. Any reaction will stir emotions and pull you into your astral body. Remain in the mental body, without emotion of any kind. Do not control or direct your thoughts but let them come to you as they will. Watch them. Do not react to them. Do not judge them. Do not try to stop or change them. Continue in the tranquil state for as long as you can.

STEP 5. Go back to STEP 2 and repeat the exercises through STEP 4 for as many times as you can.

STEP 6. Record your results in your Magical Diary.

NOTES. Step 2 will cause tension. Step 3 begins with relaxation and then ends with tension. Step 4 will cause relaxation. You will experience continual shifts between states of tension and relaxation as you go through these steps. This will prevent your mind from ever becoming too tense or too relaxed.

THE FORMULAS OF ENOCHIAN MAGICK

Help Nature and work on with her; and Nature will regard thee as one of her creatures and make obeisance. And she will open wide before thee the portals of her secret chambers, layy bare before thy gaze the treasures hidden in the very depths of her pure virgin bosom.

H.P. Blavatsky. *The Voice of the Silence*

Magical formulas are an expression of natural motion. They establish procedures for action; ways of doing something in the world. The best formulas, and among the most powerful, are those that dovetail with natural law. The fact that a natural law is not widely known, or perhaps even rejected as impossible by the logical thinking of the majority, in no way negates the power of the formula itself. Formulas of immense power include those that correspond with the cyclic laws of manifestation and creative expression. This manual addresses twelve formulas of Enochian Magick as shown in Table VIII. Their meaning and derivations are presented together with their gematric correspondences. Each represents an attitude toward life and describes a particular form of motion through time and space. Each is also an intelligent force and as such, defines the name of a powerful deity that may be invoked into the psychic constitution of the magician by means of appropriate ritual (rituals, like formulas, are expressions of motion).

The major formulas of Enochian Magick are presented here for you to study and use. You will find some of these formulas to be useful while others may seem obscure or difficult. You should try each in your Work and determine for yourself which are best suited to you and your personal Path. At different points along your Path you may find certain formulas to be more useful than others. Rather than present a standardized regimen for these formulas, specifying

when to use any one formula as opposed to any other, you are free to work through them at your own pace applying or discarding them as you will. The formulas are summarized in Table VIII.

TABLE VIII, FORMULAS OF ENOCHIAN MAGICK

<u>NAME</u>	<u>NO. Type of Operations Most Beneficial</u>
KAL	314 Manifestations, precipitations. The masculine current.
IAO	96 Improving karma, cancelling karmic debts.
QAA	52 Creative pprocesses, the solar current.
KIKA	666 Gradual progress, anything of a cyclic nature.
TOOG	77, iinfinity, freedom, space. 71 The feminine current.
MZKZB	413 Change, renewal, abrupt progress. 401 Ecstasy, bliss, joy.
VOVIN	280 Wisdom, insight, mobility, magical powers.
VRELP	197 A true Seer, psychic abilities.
IVTDT	212, Health, long life, purification. 200 Ecstasy, bliss, joy.
NTAKOD	450 Entering and/or crossing the Abyss.
ZTZT	54 , Sacrifice, compassion, helping others. 36 , 18
ILAI	20 Knowledge and Conversation with 9 your Holy Guardian Angel.

THE FORMULA OF KAL

Lazily, hungrily, ardently, patiently, so will I work.

Aleister Crowley, *Liber VII*

The Enochian word KAL, pronounced either Kah-leh or Kah-el, is comprised of the first letters of the words, ICICLE AAI-LNNIA which means, "the mysteries of the Beast within you." The entire phrase adds up to 924, the number for LUKIFTIASKHIDAO which means, "the brightness of diamonds." AIQ BRK reduces 924 to 6 which is the number for yellow diamonds (see Crowley's *Liber 777*). Also, $924 = 77 \times 12$ where 77 is the number for ED-NAS (one who receives) as well as THIL (seat). It is also the number for the 5th Aethyr, LIT, as well as the number for TOOG and its magical formula.

The letters of KAL add up to 314 which is the sum of BABALON (110) and the Beast (LNNIAO = 204). In Enochian, the word KAL means "to solidify."

The formula of KAL is associated with the mystery of Babalon and the Beast and their ultimate union. This is shown in the number 314 which is, equal to IA-IDON- TOANT meaning "all powerful union." This mystical union is none other than the Great Work. Also $314 = 157 \times 2$ where 157 is the number for ZORGE which can mean love, friendship or kindness, and the number for BATAWAH, the King of the Watchtower of Air.

The formula of KAL is expressed in its letters: The Hierophant of Taurus (A) with the Fire of judgement (K) on his left and the Chariot of Cancer (L) on his right. In other words, it is the formula of consciousness acting through proper discrimination. The Beast is the developing spiritual consciousness within you, the magician. This consciousness acts according to its perceptions which change as spiritual insight grows. KAL is the way of white Magick. It is

the process of the yogi whose daily meditations gradually solidify the inner spirit. It is the formula of true alchemy. The letters Veh, un, and ur are written:



THE FORMULA OF LAO

I am like a maiden bathing in a clear pool of fresh water.

Aleister Crowley, Liber VII

The Enochian word IAO, pronounced Ee-ah-oh, is comprised of the first three letters of the words, IADNAH ATH OOLORAT

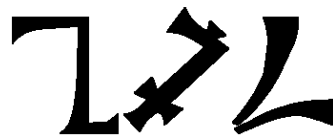
which means, "the highest work is man." The entire phrase adds up to 326, the number for the word YARRY which means "fate" or "providence" in the sense of karma. Also $326 = 163 \times 2$, where 163 is the number for RIT which means "mercy." AIQ BKR reduces 326 to 2, the number for duality.

This phrase also adds up to 314 (the T can be either 9 or 3), the number for the formula KAL. The formulas of KAL and IAO are therefore closely related.

The letters of IAO add up to 96, the number for both QAA-OBZA, "creation of duality" and ELZAP-TALHO, "the way of the Cup" where Cup must be taken in its magi-cal sense. Also $96 = 48 \times 2$, where 48 is the number for TALHO which means "cup." The cup symbolism explains the passive nature of this formula. AIQ BKR reduces 96 to 6, the number for life. IAO is the formula for a passive acceptance of life in the sense of karma-less action.

The formula of IAO is that spiritual/magical capability (Temperance/Art in Sagittarius) together with spiritual insight (Hierophant in Taurus) will result in the best karma (Justice in Libra). The formula is therefore one to use to improve one's karmic burden.

The letters gon, un, med are written,



THE FORMULA OF QAA

*We made us a temple of stones in the shape of the Universe,
even as thou didst wear openly and I concealed.*

Aleister Crowley, *Liber VII*

The Enochian word QAA, pronounced Qah-ah, is comprised
of the first letters of the words QUASAH-ATH-AR

Which means, "the delight in the works of the sun." The
entire phrase adds up to 312 which is the number for
ANANAEL-BASGIM meaning "the secret wisdom of the day."
This shows the solar nature of this formula. AIQ BKR
reduces 312 to 6, the number for life.

This phrase also adds up to 306, the number for
DAMPLOZ OLPRT, meaning "a variety of light." AIQ BKR reduces
306 to 9, the number for stability in change.

The formula itself adds up to 52 and $52 \times 6 = 312$. Thus the
formula of QAA is directly associated with its paren phrase.
AIQ BKR reduces 52 to 7, the number for desire, the most
essential ingredient in any creative process.

The formula of QAA is closely associated with the formula of
VRELP because $52 \times 13 = 676$ (see the Formula of VRELP).
The following are hints for understanding this formula:

$52 \times 2 = 104 = \text{MAL (arrow)}$

$52 \times 3 = 156 = \text{DAMPLOZ (variety)}$ $52 \times 4 = 208 = \text{SA-}$

$\text{ETHARZI (in peace)}$ $52 \times 5 = 260 = \text{FISISMOZ (to act}$

with joy)

The letters of the word QAA suggest that true
creation is the magical process of the Hanged
Man in 178

Water followed by a double dose of spiritual insight (Hierophant in Taurus). Thus creation under the formula QAA implies the conscious giving of oneself.

The letters ger, un, un are written:



THE FORMULA OF KIKA

Let me go back into the world; yea, back into the world.

Aleister **Crowley**, *Liber VII*

The Enochian word KIKA, pronounced Key-kah, is comprised of the first letters of the words,

KAFAM IA KOMSELHA AP

which means, "the enduring truth of the changeless circle." The entire phrase adds up to 947, the number for NIBM TA KHR PARRY meaning, "an equal turn of the Wheel of Fate." This reduces to 2 by AIQ BKR, the number for divine will.

The two main words of the phrase (i.e., KAFAM KOMSELHA) add up to 866, the names of the three Governors of KHR, the 20th Aethyr, the Aethyr of the Wheel (ZILDRON= 255, PARZIBA=189, TOTOKAN=422 and 255+189+422=866). AIQ BKR reduces 866 to 2.

The letters of KIKA add up to 666 which Crowley adopted as his own number, being that of the Beast of the New Testament. The word KIKA means "mystery." AIQ BKR demonstrates how close this formula is to MZKZB: 1746 and 666 both reduce to 9 because both are formulas of slow but sure cyclic spiritual development.

The number 666 is equal to ELZAP-MIKA-LNNIA which means "the way of the Great Beast." The word LNNIA (beast) is 174 which is the number for OLORA which means "man." The number 666 is also equal to IA-KHORONZON which means "the truth of KHORONZON" where KHORONZON is the archdemon of the Abyss.

The exact nature of this formula is expressed by the letters themselves:

Your judgement (the Fire of Judgement/Aeon) should

be couched in experience (Temperance/Art of Sagittarius) in order to have true insight (Hierophant in Taurus). This formula expresses the scientific attitude of tempering judgment with actual experience in order to see things without prejudice.

Two sigils for KIKA from the Watchtower of Earth are:



The letters veh, gon, veh, un are written:



THE FORMULA OF TOOG

O my beautiful God! I swim in Thy heartlike a trout in the mountain torrent.

Aleister Crowley, *Liber VII*

The Enochian word TOOG, pronounced Toh-oh-geh, is comprised of the first letters of the phrase,

TABGES ORS-OXEX GRAA

which means, "an emanation from the dark recesses of the moon." This phrase adds up to 1142 which is the sum of the names of the three Governors of the 19th Aethyr, POP:

T O R Z O X I	=	6 3 2
A B R A I O N D	=	2 6 1
O M A G R A P	=	2 4 9

1142

Furthermore, 1142 is the number for KA-KAKOM BABALON which means "the vigorous nature of BABALON." AIQ BKR reduces 1142 to 8, the number for cycles.

This phrase also adds up to 1136 which AIQ BKR reduces to 2, the number for duality.

The word TOOG adds up to 77 with an alternate value of 71 (the letter T can be either 9 or 3). This connects the formula with the 5th Aethyr, LIT. AIQ BKR reduces 77 to 5 while 71 reduces to 8 (notice the recurrence of 5 and 8 in many of these formulas). In addition, $71 \times 16 = 1136$, which connects the formula with its parent phrase.

The words T-OOG mean "like a chamber." Both 77 and 71 are values for the word T-IL meaning "like an Aethyr." The formula of TOOG is thus associated with the feminine current. It is not surprising that 77 is the number for ODOSA which means "to open up what is within." The name itself suggests lust (the creative desire of Leo) joined to motion (the Chariot of Cancer) by the two modes of karmic

retribution (the justice of Libra). Karma is both personal and collective and can result in either harmony or conflict, good or evil This dualistic nature of justice was personified by the Egyptian goddess Maati (Maati was the twofold aspect of Maat, goddess of truth and justice, consort to the god Thoth, whose Hall of Maati contained the balance where all were weighed against her feather of justice).

A sigil of TOOG from the Watchtower of Earth is:



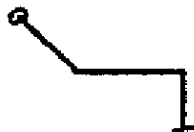
A sigh of TOOG from the Watchtower of Water is:



A sigil of TOOG from the Watchtower of Air is:



A sigil of TOOG from the Watchtower of Fire is:



The letters gisa, med, med, ged are written,



THE FORMULA OF MZKZB

I am hard and strong and male; but come Thou! I shall be soft and weak and feminine.

Aleister Crowley, *Liber VII*

The Enochian word MZKZB is pronounced Em-zodkeh-zod-beh. These are the first letters of the words

MADRID-ZOKH KHIRLAN ZAKARE BAEQUIB which means, "the iniquities of the past changing to the joy of righteousness."

The entire phrase adds up to 1746 which is the sum of the names of the three Governors of LEA:

KUKUARPT = 864

LAUAKON = 470

SOKHIAL = 412

1746

In addition:

1746=873x2 where 8873 is the number for YOLKI-HKRA.L ("one who brings forth joy").

1746582x3 where 582 is the number for IOLKAMBALIT ("to bring forth the just").

1746 = 291x6 where 291 is the number for GNETAABISRO ("to rule with hope").

1746 = 194x9 where 194 is the number for GNETAABT MAD ("to be governed by your own god"). Also, 194 is the number for BITOM (fire).

1746= 97x18 where 97 is the number for TABBANZA ("the ruler within").

Also AIQ BKR reduces 1746 to 9, the number for stability in change.

The letters of the formula add up to 413, the number

for TOANTAH-IA-VAOAN-IAL which means "the lust for truth that is truly consuming." In addition, the abbreviation for this phrase/ 1711, adds up to 199, the number for GOSAORSBA which means "strange intoxication" (this is an example of a formula within a formula).

Notice that the idea of cyclic progress is carried through this formula. To strengthen this idea, 413 adds to 88 by AIQ BKR and 8 is the number for cycles and spirals.

A second number for MZKZB is 401 (this is because the letter Z can be either 9 or 3). This is the number for K HR, the 20th Aethyr, the Aethyr of the Wheel.

The Enochian formula of MZKZB expresses the spiritual impulse which is cyclic and yet continuous. The special aspect of this formula addresses the intoxicating effects of truth on the magician.

The letters of this formula touch on a special aspect of Qabalistic doctrine. The Emperor (M) and the Star (B) are the two extremes of this formula. Crowley switched the places of these two Tarot paths on the Tree of Life to better accord with his message. According to the formula of MZKZB, it doesn't matter which position they take because BZKZM is an identical formula. The Emperor and the Star acting together encircle the impulse to create (Z) which is tempered by experienced judgement (K).

The sigil of MZKZB from the Watchtower of Earth is:



The letters tal, ceph, veh, ceph, pe are written:



THE FORMULA OF VOVIN

We attained to be starry grains of gold dust in the sands of a slow river. Yea, and that river was the river of space and time also.

Aleister Crowley, Liber VII

The word VOVIN can be pronounced either Voh-veeneh or Voh-vee-en. It is derived from the first letters of the words

VPAAH OXI VABZIR IN NISAN

which means, "the mighty wings of the eagle that carry you through the Void."

This phrase adds up to 1175, the number for the sum of the three Governors of the 24th Aethyr, NIA:

ORAKAMIR = 692

KHIASALPS = 404

SOAGEEL = 79

1175

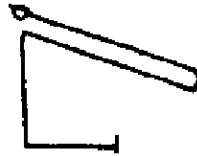
AIQ BKR reduces 1175 to 5, the number for man and motion. The word VOVIN means "dragon" and its formula is the formula of the Magical Dragon.

The word VOVIN adds up to 280 where 28 is the number for BALT which means "justice." Also $280 = 140 \times 2$ where 140 is the number for IL-IA meaning "to consume with truth," and AIQ BKR reduces 140 to 5. In addition, $280 = 70 \times 4$, where 70 is the number for IAD, "a god" and $280 \times 2 = 560$, the number for OMP-ZAKARE meaning an understanding of mobility."

The Magical Dragon is a magician of very high rank. He is aware of his inner divinity, his Holy Guardian Angel. He is one who has crossed the Abyss. His formula is to move ceaselessly through the Watchtowers and Aethyrs dispensing justice and proclaiming his Word. The formula

itself reveals his methodology in its letters: A sense of justice (Justice in Libra) is the core of a healthy love of life (the Devil in Capricorn) which is checked by experience (Temperance/Art in Sagittarius) but allowed constant change in expression (Death in Scorpio).

The sigil of VOVIN from the Rose (Figure 6) is:



The letters vau, Hied, gon, drun are written:



THE FORMULA OF VRELP

*My God! O my God! I am but a speck in the stardust of
ages; I am the Master of the Secret of Things.*

Aleister Crowley, *Liber VII*

The Enochian word VRELP, pronounced Var-ee-elpeh, is
comprised of the first letters of the words VRAN ROR-ELZAP
LAIAD PLAPLI

which means, "seeing the orbit of the sun and partaking of the
secrets of truth." The entire phrase adds up to 676 which is the
number for the sum of the names of the three Governors of the 14th
Aethyr, VTA:

TEDOAND	=113
V O A N A M B	= 2 5 7
VIVIPOS	=306

676

The 14th Aethyr contains the City of the Pyramids and the
formula of VRELP can aid in entering this exalted city. Also
 $676=26 \times 26$, where 26 is the number for ATHZAH meaning "the
works that are within."

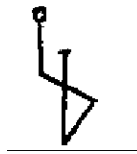
The word VRELP means "a strong seer" and indeed this is
the formula for developing psychic abilities. Gematria gives
a value of 197 for VRELP which is also the number for the word LAS-
OLLOR meaning "a rich man." However, the treasure stored up by
one whose formula is VRELP is not money, but spiritual
wealth. The words OMP-IL mean "understanding the Aethyrs"
and add up to 197 as well as T -IL-OM, "the Aethyrs have
knowledge."

The exact nature of the formula is obtained from the letters
and their arrangement. In the center of the word is the Hermit of
Virgo. He is flanked on the left by the lunar reflective forces of the
Moon in Pisces, and on the right by the solar creative forces of
Strength/Lust in Leo. In addition,

he has the love of life expressed by the Devil in Capric on his left and mobility expressed by the Chariot in Can on his right. VRELP is thus the individuality that he learned to balance the forces of duality in his life.

With an understanding of this formula, you can enter the City of the Pyramids without becoming trapped there (the letter vau will assure that you not carry detachment to extremes).

The sigh of VRELP from the Rose (Figure 6) is:



The letters vau, don, graph, ur, orals are written:



THE FORMULA OF IVITDT

*I pluck Thee, O my God, like a purple plum upon a sunny tree.
How Thou dost melt in my mouth, Thou consecrated sugar of
the Stars!*

Aleister Crowley, Liber VII

The Enochian word IVITDT is pronounced Ee-veetehdeh-teh. It is comprised of the first letters of the words

IAL-PRG VAOAN IAL TIBIBP DOALIM TELOK which means, "the burning flames of truth that consume sorrow, sin and death."

The entire phrase adds up to 1130, the number for the sum of the names of the three Governors of the 15th Aethyr, OXO:

TAHAMDO = 140

NOKIABI = 511

TASTOXO = 479

1130

AIQ BKR reduces 1130 to 5, the number for man and motion. Also $1130 = 565 \times 2$, where 565 is the number for TOH-KHIRLAN which means, "the triumph of joy."

The letters of IVITDT add up to 212. This reduces to 5 by AIQ BICR, with an alternate number of 200 (T can be either Leo=9 or Caput Draconis=3). The number 212 is equal to TORZU LIALPRT, "the First Flame." Also $212 = 106 \times 2$ and .106 is the number for AR, "the sun." All of these correspondences show that IVITDT is a solar formula and has to do with the magical process of purification by fire. The words I-VI-I-D-T can be translated "the Second is to be like unto the third." In other words, the polar forces of duality (two) are to be made manifest (three) by this formula.

The correct execution of this important formula is expressed by its letters as follows: the joy of living (the

Devil in Capricorn) must be checked by magical ability (Temperance/Art in Sagittarius) while the fruit of the Work (Spirit of the Empress) will be found centered in the joy of creativity (Strength/Lust in Leo). This six-lettered formula expresses a double concept: on one hand existence is delight and bliss is a natural condition of living while on the other hand excessive revelry must be tempered by spiritual insight. IVITDT suggests a balance between the joy of the spiritual impulse and the desires of the world.

The sigh of IVITDT from the Watchtower of Fire is:



The letters gon, vau, gon, gisa, gal, gisa are written:



THE FORMULA OF NIAKOD

Nor by memory, nor by imagination, nor by prayer, nor by fasting, nor by scourging nor by drugs, nor by ritual, nor by meditation; only by passive love shall he avail.

Aleister Crowley, Liber VII

The Enochian word NIAKOD is pronounced Nee-ahkoh-deh. It is comprised of the first letters, of the words

NAZPS IL-AMNIA KIAOFI ORS DODRMNI which means, "a sword for the cursed Aethyr of fear, darkness and confusion."

This phrase adds up to 1275 which is the sum of the names of the three Governors of the 10th Aethyr, ZAX:

LEXARPH = 534 KOMANAN =

532 TABITOM = 209

1275

Also, 1275 $= 51 \times 25$, where 25 is the number for the word BESZ which means "matter" and 51 is the number for the word GOSA meaning "strange," "new," or "original." Further-more, 1275 is the number for ZIRN MIKA KHORONZON which means "the wonder and might of KHORNZON" where KHORONZON is the name of the demon of the Great Outer Abyss of ZAX. AIQ BKR reduces 1275 to 6 and also reduces 600 (KHORONZON=600) to 6. In addition, the formula is composed of six letters.

The letters of NIAKOD add up to 450 which is equal to EFAFAGE-ZAX meaning, "vessels of ZAX" where ZAX is the 10th Aethyr. The word KOMO, "a window," is also equal to 450. In addition, $450 = 45 \times 10$, where 45 is the number for the word TABGES which means a cave or recess and 10 is the number of ZAX. These correspondences show

and travel through the Abyss of ZAX. The Enochian words NIA-KOD can be translated "safe traveling, or a means "of passage.

The correct way to use this formula is suggested by its letters: You must face your personal annihilation (Death in Scorpio) in ZAX using your magical ability (Temperance/ Art in Sagittarius) and initiated consciousness (Hierophant in Taurus). When your magical judgement (the fiery Aeon) tells you that you are ready, you can then safely enter ZAX. If your karma (Justice in Libra) permits it, you will be successful (Spirit of the Empress).

NIAKOD is a mental sword that should accompany you when you enter or cross the 10th Aethyr, ZAX. The degree of protection afforded by NIAKOD is in direct pro-portion to your understanding of this formula.

The sigh of NIAKOD from the Watchtower of Fire



The letters drun, gon, un, veh, med, gal, are written:



THE FORMULA OF ZTZTZT

O my God, but the love in Me bursts over the bonds of Space and Time; my love is spilt among them that love not love. My wine is poured out for them that never tasted wine. The fumes thereof shall intoxicate them and the vigour of my love shall breed mighty children from their maidens.

Aleister **Crowley**, *Liber VII*

This magical word is pronounced Zod-teh-zod-tehzodteh. The formula is derived from the first letters of the words

ZAR-TOANT ZEN TOL ZA TALHO

which means, "the way of love is to sacrifice all into the Cup" where the Cup refers to the Sangreal of the 12th Aethyr, LOE. The phrase adds up to either 404 or 362. This formula is universal because $404 = 101 \times 4$, where 101 is the number of the word LONSA meaning "everyone." The number 404 is the value of TELOK-SOE which means "the death of a savior" and thus relates this formula to that of the dying gods. The number 362 is the value of the words ZIZOPMONONS meaning "vessels of the heart" AIQ BKR reduces 404 to 8 and 362 to 2.

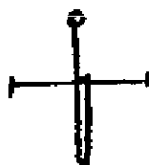
The word ZTZTZT adds up to 54, the number for TALHO, "a cup." The word Talho can also add up to 48, the number for LOE, the 16th Aethyr. ZTZTZT can also add up to 36, the value of the word ELZAP, meaning a "way" or "course" and 18, the value of the word AFFA, "empty." ZTZTZT is thus a feminine formula. AIQ BKR reduces 54, 36 and 18 to 9, the number for stability in change. It is interesting to note that $18 \times 2 = 36$ and $18 \times 3 = 54$.

Because Z and T can both be either 9 (Leo) or 3 (Caput).

Draconis) the formula itself can have three separate modes of operation. The first, acting through the number 54, is the way of the lover. The second, acting through the number 36, is the way of the adherent. The third, acting through the number 18, is the way of the hermit (See Crowley's *Magick Without Tears* for a detailed explanation of these three magi-cal types, and also ZIM, *The Garden of Nemo* later in this manual).

This formula is a play on the mixing of the qualities of Leo (creativity) and the initiatory awareness of the High Priestess (Caput Draconis). One is the downward creative impulse, the other the upward spiritual impulse. ZTZTZT expresses the proper balance necessary between these two complementary forces.

The sisil of ZTZTZT from the Watchtower of Air is:



The letters ceph, gisa, ceph, gisa, ceph, gisa are written:



THE FORMULA OF ILIATAI

I who was priest of Ammon-Ra, who saw the Nile flow by for many moons, for many, many moons, am the young fawn of the grey land.

Aleister Crowley, Liber VII

The Enochian word ILIATAI, pronounced Ee-lee-ahtahee, is comprised of the first letters of the teaching,

INSI LAMA-IAIDA ANANAEL TOANTOH AAI-IAD which means, "to tread the highest path of the secret Wisdom is to unite with the god within yourself."

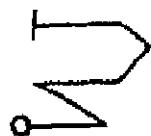
The entire sentence adds up to 836 (this reduces to 8 by AIQ BKR) . The formula itself adds up to 209 and $209 \times 4 = 836$. The formula is thus directly related to its parent phrase. The number 209 is also equal to the word BLIORA which means "comfort" Also $209 \times 2 = 418$, the number in Crowley's system for the Word of the Aeon, Abrahadabra. In addition, $209 = 11 \times 19$ where 19 is the number for SA-A meaning "within me," indicating the arena of operation for this formula.

This powerful formula is connected to the first Aethyr, LIL, through the number 76 (UL= 76) because $76 \times 11 = 836$.

This is probably the most important of the Enochian formulas. It should be used only for operations directly connected to the Great Work. ILIATAI is the formula for the Knowledge and Conversation with your Holy Guardian Angel.

The letters demonstrate the exact nature of the formula: Movement (the Chariot of Cancer) is guarded by Temperance/Art, and indeed the entire working of this formula is encompassed by Temperance/Art. Also, the desire for creativity (Strength/Lust in Leo) is carefully guarded by initiated consciousness (Hierophant in Taurus).

The sigil of ILIATAI from the Watchtower of Earth



The sigil of ILIATAI from the Watchtower of Water



The letters gon, ur, gon, un, gisa, un, gon are written:



TEX AND RH, THE LOWEST AETHYRS

Without the cube-the material world-is the sphere-system of the spiritual world enfolding it.

Aleister Crowley, *A Comment Upon the Nature of the Aethyrs*, found in *The Vision and the Voice*

The two lowest Aethyrs are TEX, the 30th Aethyr, and RII, the 29th TEX is "the Aethyr that is in four parts" but actually RII is usually divided into four parts as well. You must enter these two Aethyrs consciously before attempting to enter any of the higher Aethyrs. The word "consciously" is stressed, because you already enter them periodically but usually **subconsciously**. They are entered in dreams at night, in daydreams and psychic visions during the day, and after death of the physical body.

TEX is usually considered to be divided as follows:

- 1) Karma and strong karmic forces in the North.
- 2) Desire and strong emotional forces in the East.
- 3) Silence and strong forces of inertia in the South.
- 4) Limiting and restrictive forces in the West.

TEX is on the Etheric Plane and coincides with those regions normally included under the cosmic element of Earth. Traveling to TEX in the Spirit Vision is a big first step for you, the Enochian Magician. It implies a working knowledge of your subtle bodies.

RII includes the heavens of the world's religions. It is usually divided into four sections as follows:

- 1) Your karmic burdens as well as your karmic necessities must be faced in the North.
- 2) Your desires for rewards or punishments will be faced in the East.
- 3) Your awareness of life without a physical body must

be faced in the South.

- 4) Your sense of helplessness and human frailty must be faced in the West.

The beginning magician must become familiar with TEX and RII. You must learn to leave your body and mentally travel through these regions with full conscious control and memory. The lessons that you will learn in these Aethyrs will be needed when you enter any of the Aethyrs beyond RH.

BAG, A MAGICAL BATTLE

The Magick Sword is the analytical faculty; directed against any demon it attacks his complexity. Only the simple can withstand the sword.

Aleister Crowley, Book 4

In some of the Watchtower Squares and Aethyrs you will have to do battle with the presiding Angel or Archangel. Only by winning a battle in a direct face-to-face confrontation can you proceed to the next higher stage.

Don't worry, you cannot kill these beings, but you can, and must, win through their defenses to control them, else they will bar your rightful passage. The third Aethyr, BAG, presents an excellent example of this. In BAG you must fight the Angel whose name is LDCIPSP.

Crowley encountered this Angel in BAG. He described him as wearing shining black garments that are lined in white with opal veils. He carries a long and deadly flail.

His face is black with white eyes that are without pupils. He has the belly of a fish, large wings with black and white feathers, lots of short legs and claws like a centipede, a long scorpion-like tail, and tentacles for arms. Crowley managed to pierce his breast with his magical sword. His reward was information which included the Angel's name in a code which Crowley later worked out to be LDCIPSP. In this way, Crowley earned the right to enter ZAA. Failure to fight and conquer LDCIPSP will prohibit you from entering the Aethyrs above BAG without severe visual distortion.

Each of the Aethyrs should be entered in serial order beginning with the lowest, TEX. Mastering TEX will give you the lawful right to proceed into RH. Mastering MT will allow you to enter BAG, and so on. Each Aethyr serves as an initiatory preparation for those Aethyrs above it.

Let's assume that you have mastered TEX and RII, and

that you are now ready for BAG. With your Magical Sword raised before you, you should make the appropriate Call. Next you should trace the sigils of the three
Governors and vibrate their names:

TABNI P Tah-ben-eetz-peh

FOKLSNI Foh-kel-ess-nee

OXLOPAR Ontz-loh-par

Now assume your Body of Light and enter BAG.

Focus your mind on the known signposts. If this operation is successful, you should immediately sense the heavy guilt-ridden atmosphere of this Aethyr. The sense of your own guilt and unworthiness will almost overwhelm you and you must use your Magical Will to withstand it. Know that this atmosphere applies only to the lowest part of your nature, not to the higher spiritual part. As you search the Aethyr you will encounter your own past words and actions. Keep searching until you meet the huge form of the Angel who is called LDCIPSP. Do not be afraid. He will know it if you have any fear within you at all. Face him. Notice him carefully. He will not look exactly like the picture Crowley presented. He will be seen through your own perceptions. You will see him in your own way. If he rushes at you to engage in battle, you must use your Sword and defend yourself as best you can. If he wins, you will awake in your physical body again and you will surely consider yourself unworthy to continue.

In order to do battle with LDCIPSP, or any other Angel, you must know exactly what it is that you are dealing with. You cannot simply rely on your swordsmanship. Swordsmanship might be the deciding factor in a physical battle, but in the Aethyrs you are in your subtle body. Your mind and emotions will ultimately determine whether you win or lose these battles. The primary weapons of the mind are

the signposts.

The name LDUPSP (pronounced Elee-tzee-peh-sehpeh) adds up to 553 in Enochian Gematria. The number 553 is also equal to UNKHI-AAI which means "to confuse that which is within." Also $553 = 79 \times 7$ and 79 is equal to ODO-ZA which means "to open up that which is within" as well as IA-SA which means "the truth that is within." Gematria thus discloses the true nature of LI IPSP. He represents a powerful force that seeks to dig up your deepest subconscious psychic contents and complexes and expose them openly to you. LIXIPSP is a mirror of your very soul. Your battle with LDCIPSP will have grave consequences to you whether you win or lose. The battle itself will expose hidden biases, desires and faults that you have previously ignored or forgotten. Memories of past deeds and thoughts that reveal to you your weaknesses and human frailties will come before you. If you did or said anything in the past which you currently find embarrassing (and who hasn't?) these will spring forth from your subconscious now with a terrible vengeance. Obviously your experiences in this encounter will be your own. How you face up to LDCIPSP is your own private concern. If you fail, you can always try again at a later time. The degree of guilt or self-doubt within you will determine the measure of your success because these are the elements that strengthen LDCIPSP.

ZAA, AN ADVENTURE WITH YOURSELF

Maya or illusion is an element which enters into all finite things, for everything that exists has only a relative, not an absolute, reality, since the appearance which the hidden noumenon assumes for any observer depends upon his power of cognition.

H.P. Blavatsky, *The Secret Doctrine*

After you have successfully entered the three lowest Aethyrs, TEX, RU, and BAG, you will be ready for an adventure in loneliness; a meeting with yourself alone. This takes place in the 27th Aethyr, ZAA, the *Aethyr of Solitude*.

The three Governors of ZAA are:

SAZIAMI	Sah-zodee-ah-mee
MATHVLA	Mah-teh-hev-lah
KORPANIB	Koh-rah-pah-nee-beh

ZAA is located in the highest region of the astral plane. It is a region where the emotions and feelings which characterize the astral plane are almost absent and the mentation of the mental plane beyond is impending. On the Watch-towers, ZAA is somewhere in or near Fire of Water. Two of the first things that you will probably notice when entering ZAA are (1) its lunar nature and (2) the almost total absence of anything except yourself. On the Tree of Life, ZAA is somewhere between the Path of the Moon (Pisces) and the Path of Temperance/Art (Sagittarius) below the Sephiroths of Netzach and Tiphareth.

You will be totally alone in ZAA except for a few Angels and the Governors. Although this may actually be true for other Aethyrs as well, in ZAA the sense of loneliness is acute and oppressive. It can be likened to entering a dark and silent chamber and remaining there for a very long time by yourself. Because you are an individual, you

are separate from everyone else. In ZAA this fact of life is emphasized until the sense of solitude itself pervades the entire Aethyr like a force.

The Guide here has two aspects. She is both the goddess Diana; young, energetic, and attractive, and the goddess Hecate; old, selfish, and repulsive. These two aspects of femininity are lunar and complementary. Under normal circumstances you will meet Diana first. Later, as you become more familiar with this Aethyr, you will meet Hecate and realize that she and Diana are the same Guide. If you are more familiar with Egyptian deities, you may see Isis and her sister Nephthys in ZAA. Isis is warm, loving, and motherly while Nephthys is cold, stern, and impersonal. The forms that these two lunar qualities (i.e., the waxing and the waning Moon) take for you may vary, but you are certain to encounter the qualities themselves in some form or another.

The loneliness in ZAA is the sense of separation that we all share. This is the Great Heresy of Mahayana Buddhism. Your main lesson to learn in ZAA is to accept individuality, but not loneliness. The terrible sense of loneliness in ZAA is a result of distorted thinking. The truth is that you are never alone. The entire universe is always a part of yourself. Realizing this is an initiatory preparation for the higher Aethyrs.

The most effective weapon to use in ZAA is the Cup although you may find the Pantacle worthwhile as well. The Cup is symbolic of space and its primary function is acceptance. ZAA is a region of introspection somewhat like BAG. However, BAG is more heavily charged with emotions than ZAA. ZAA is designed to allow you to mentally digest the various experiences of your life. It is also a region of rest. It is closely associated with the deep, dreamless sleep state that you enter periodically at night, and with the Devachan of Theosophy.

DES, THE EGO

Lipikas, the Recorders of the Karmic ledger, make an impassible barrier between the personal Ego and the impersonal Self, the Noumenon and Parent-Source of the former . . . They circumscribe the manifested world of matter within the Ring "Pass-Not. "

H.P. Blavatsky, The Secret Doctrine

After the solitude in ZAA, you will be prepared to face and understand the limitations of the human mind. These are fully encountered in the 26th Aethyr, DES. The three Governors of DES are:

POPHAND Poh-peh-hah-en-deh

NIGRANA Nee-gar-ah-nah

BAZHIIM Bah-zod-hee-ee-meh

These Governors are all interested in division. They divide up ideas into component thoughts and thus perpetuate the logic and reason that characterizes the human mind,

The human mind is a manifestation in time, space and form of the divine mind. It is often referred to as 'the son of the father.' Just as a son often rebels against his father to stand independently on his own, so the human mind tries to stand on its own. It denies its inherent dependency. The being confronted in DES will be your own ego. If you see an Angel or other being in DES, know it to be an aspect of your own human mind. When Crowley entered DES he saw his ego in the form of a golden eagle, but it can take on many forms.

Below DES the ego appears to have a supreme control over things. Most people worship their egos in one way or another. In DES you see it for what it really is and the intuitive feeling will come to you that there is much more to

your inner being, your Self, than this ego.

Zen Buddhism teaches that the ego is a social fiction. In DES this fiction is stripped away. The ego is not supreme, nor is it independent. Crowley's golden eagle said to him, "I am the great god adored of the holy ones. Yet am I the accursed one, child of the elements and not their father." Although worshipped by many, the ego is a creation of circumstantial events rather than a creator of events. Children come into the world without a sense of ego. This very fact gives children their innocence and purity. The sense of ego must be acquired and developed in them as they grow in order to function properly in society.

Soon the ego beings to think that it is something very special in the scheme of things. Eventually it begins to consider its own survival after death of the body. But the ego in DES is not the Ego in ASP as your experiences in these Aethyrs will demonstrate.

VTI, THE FIRST STAGE OF THE BEAST

This confusing of the real immortal Ego in man, with the false and ephemeral 'personalities' it inhabits during its Manvantaric progress, lies at the root of every such misunderstanding.

H.P. Blavatsky, Theories About Reincarnation and Spirits

The 25th Aethyr, VTI, is the region of the first stage of what Crowley called the Beast. Although not clearly developed until the 16th Aethyr, LEA, the Beast will make its first appearance in VTI. The Governors of VTI are:

MIRZIND	Mee-rah-zodee-en-deh
OBVAORS	Oh-beh-vah-oh-rah-seh
RANGLAM	Rah-neh-geh-lah-meh

All three Governors are concerned with those regions of the mind that are just beyond logic and reason. They represent those psychic forces that conned the superconscious with normal human consciousness. For example, the name OBVA-ORS means "she who is half darkness." This clearly suggests a being who is halfway between consciousness and unconsciousness.

You must directly confront your ego in DES. You must rise above your ego in order to enter VTL Consciousness that is just above the normal egoic human consciousness is viewed as a beast because it is as yet unruly and undisciplined. If you are a novice magician entering VTI for the first time, you will be a beast indeed. You will also be susceptible to the intense spiritual pride that permeates this Aethyr. Although your consciousness has now risen into a higher, more rarified atmosphere, it is nevertheless still joined to the lower personality and physical body. This union will inevitably distort your spiritual vision for as long

as it takes to purify the lower components of your constitution. For most magicians, this is the work of many years. It is alchemy in its true sense. As you gain experience and purify your lower nature, the "beast'within you will grow and mature until in LIL, the first Aethyr, it will be as a young child.

When Crowley entered VTI he encountered the Angel of the Aethyr who said, "TAOTZEM is the name by which I am blasphemed." The name TAOTZEM adds gematrically to 163, the number for the King of Air, BATAIVAH, but more especially for RIT which means "mercy." Blind mercy is a blasphemy for what actually lies beyond the human condition because here there is neither grace nor guilt. An alternate gematric number for this name is 145, the number for MA-OF-FAS, "not to be measured" and NOIB, "affirmation." The Angel of VTI thus expresses those positive psychic forces that become degraded by labels or names and thus are better to remain nameless. The name TAO-T-ZEM can mean "he who has your own likeness." This Angel is actually none other than your own self above your ego. He is a reflex of your Holy Guardian Angel who awaits in the 8th Aethyr, ZID.

MA, MOVEMENT THROUGH TIME & SPACE

In the occult teachings, the Unknown and the Unknowable MOVER, or the Self-Existing, is the absolute divine Essence. And thus being 'Absolute' Consciousness, and 'Absolute' Motion-to the limited senses of those who describe this indescribable-it is unconsciousness and immoveableness.

H.P.Blavatsky, *The Secret Doctrine*

This I persisteth not, posteth not through generations, changeth momentarily, finally is dead. Therefore is man only himself when lost to himself in The Charioting.

Aleister Crowley, *The Book of Lies*

The 24th Aethyr, NIA, is the Aethyr of motion. In NIA you will learn to travel through both time and space. The three Governors of NIA are:

ORAKAMIR Oh-rah-kah-mee-ar KHIASALPS
Keh-hee-ah-sal-pens SOAGEEL Soh-ah-geh-el

These Governors are all intimately connected with forces of motion. NIA is the highest of the lower Aethyrs. Mastery of NIA and the lower Aethyrs is the primary qualification of the magical grade of Philosophus. Its mastery is the first ordeal of the VOVIN or Magical Dragon. It marks a definite stage in magical development: the primary separation between the Novice and the Adept.

When Crowley entered NIA he was taken on a journey in a chariot of mother-of-pearl and ivory. His Guide stated that, "Every moment that we fly shall cover an aeon. And every place on which we rest shall be a young universe rejoicing in its strength." This dearly shows how human concepts of time and space will shift in NIA.

Crowley's Guide was female. She had golden hair and skin, blue eyes, and scented breath. She wore see-through robes of the seven major colors. She was an aspect of the goddess Venus, or perhaps Venus herself. She told him, "The price of the journey is little, though its name be death." Death of the human self is a small thing relative to the higher self, and is the price of spiritual Adeptship. You must die to your lower nature in order to be born again to your higher nature. The method used to accomplish this birth and death process is called initiation.

The Guide in NIA is an aspect of BABALON. She will welcome you like a returning lover. She told Crowley, "If once I put thee apart from me, it was for the joy of play. Is not the ebb and flowing of the tide a music of the sea?" This is but a taste of the feeling of oneness that will be encountered in the higher Aethyrs. You must be able to accept joy as a natural condition of spirituality in order to master NIA and rise above the Ring-Pass-Not that encloses it.

TOR, STABILITY IN CHANGE

To beget is to die; to die is to beget. Cast the Seed into the Field of Night.

Aleister Crowley, *Book of Lies*

After you have mastered the lower seven Aethyrs, you will be ready to pass through the Ring-Pass-Not above NIA. This Ring-Pass-Not will not allow your astral body to enter. You must leave your astral body on the astral plane in the same way that you leave your physical body on the physical plane when you travel to any of the Aethyrs. You must be able to travel in the mental body in order to enter the 23rd Aethyr, TOR. Also, as a preparation for TOR, you are advised to carefully study the formula of KAL.

As soon as you enter TOR you will see symbols of power and generative energy. Crowley saw a black bull, furiously pawing up the ground with flames shooting from its mouth. This was the Apis bull of ancient Egypt which represented generative energy. Whatever you see or hear, simply take mental note of it and continue into the Aethyr. The three Governors of this region are:

RONOAMB Roh-noh-ah-meh-beh ONIZIMP Oh-
nee-zodee-em-peh ZAXANIN Zod-ahtz-ah-nee-
en

The Aethyr of TOR contains the labor that sustains the world. It generates the raw energy needed to perpetuate the lower planes by converting spirit (energy) directly into matter. You should be able to feel the almost infinite energy that charges the atmosphere here.

A successful experience in TOR should allow you to understand the Qabalistic equation of stability= change. You will see for yourself that stable energy and fluctuating expressions of that energy are two aspects of the same

thing. How this idea presents itself to you will vary, but the meaning of stability=change should be dear to you. The number 9 expresses this equation. Using AIQ BKR, the names of the three Governors of TOR reduce to 9 (see AIQ BKR AND THE AETHYRS).

TOR begins the cosmic plane of Air. Therefore, you will probably see symbols for Air such as eagles or other winged beings. The idea of stability=change may express itself as Earth=Air. If so, you will observe that the power symbols seen earlier will take on airy forms. Bulls may turn into eagles, for example, or vice versa.

Another pair of symbols often seen in TOR is the Rose and the Cross. In addition to being symbols for femininity and masculinity, the Rose is the infinitely large while the Cross is the infinitely small (however, sometimes their roles are seen reversed). When seen in TOR, they usually symbolize the concept of extension in space.

LIN, LOOKING AT THE FORMLESS

*The infinite Lord of Light and Love Breaks on
the soul like dawn. See! See! Great God of Might
and Majesty! Beyond sense, beyond sight, a
brilliance Burning from his glowing glance!
Formless, all the worlds of flame Atoms of that
fiery frame!*

Aleister Crowley, Aha

After your experiences in TOR you will be ready for the 22nd Aethyr, UN. This is the Aethyr of the Void. UN marks the first stage in the mystical state called Samadhi. Here the beginning of form can be seen looking downward as a sense of extension in space while the beginning of the formless can be seen looking upward. The Aethyr of UN is the region where form and the formless merge into each other. There are four Governors of this Aethyr:

OZIDAIA	Oh-zodee-dah-ee-ah
KALZIRG	Kal-zodee-ar-geh
LAZDIXR	Lah-zodee-tzar
PARAOAN	Pah-rah-oh-ah-en

These Governor's names add up to 1460 (175+491+587+207=1460) which is the number for DRIX-KIA.OFIZAKARE which means, "to bring about a terrible change."

UN is an area of change and after your experiences here, you will never be the same.

The Guide here is the god Pan. Crowley saw Pan as winged and multi-colored with an air of pride and strikingly handsome. He often plays his pan-pipe of the seven holy metals. You may hear this, but owing to the personal nature of these experiences, you also may not. The main thing to remember, as in all of these Aethryrs, is to keep an open

mind and carefully observe whatever you see and hear. For example, you should be able to feel the immense expanse of this Aethyr. It will seem to go on forever in all directions. But although UN is enormous in size, you should be able to observe the minutest details of its inhabitants.

There is a rapture here that can catch and hold you spellbound. In a sense, it is the music of the pan-pipe, but in another sense it is Samadhi. You can easily lose your sense of time completely as you leave form and enter the formless areas of this Aethyr.

As you gain experience here you should be able to rise to the highest part of the Aethyr and gaze downward into the birth of form. Form can be seen from LIN in two ways:

- (1) As objective, symbolized by the circle or sphere.
- (2) As subjective, symbolized by the cross which extends in equal directions from a central point.

When Crowley was in LIN he had the impression, "I am the eye." The eye is a glyph for consciousness. In Enochian, the word for eye is OOAON which has the numerical value of 146. This number corresponds to the four Governors because $146 \times 10 = 1460$. The feeling that you will have in UN is that your upper eyelid is spirit while your lower eyelid is matter. With experience you should be able to see both aspects of reality in this Aethyr.

ASP, YOUR REINCARNATING EGO

Esoteric philosophy teaches the existence of two 'Egos' in man, the mortal or 'personal' and the higher, the divine or 'impersonal' calling the former "personality, " and the latter "individuality."

H.P. Blavatsky, glossary to *The Key to Theosophy*

The 21st Aethyr is the Aethyr of Causation, ASP. The word ASP has the number 22, which is also the number for T-SA which means "the likeness within" and the number of paths on the Tree of Life. This the Aethyr of the Reincarnating Ego. The three Governors of ASP are:

KHLIRZPA Keh-helee-rah-zod-pah

TOANTOM Toh-ah-en-toh-em

VIXPALG Veetz-pah leh-geh

When you first enter ASP you will notice an atmosphere similar to that in ZAA. You will be totally alone with yourself. There will be no colors, no sounds, and no forms. Gradually, as you accustom yourself to this region you will sense time and destiny flowing together. This o p will take on form in a symbolic way, possibly as an avenue and/or a blowing wind. You will observe that the center of the Aethyr contains a throned Angel. Even if you do not see a throne, the impression of this Angel will be one of a ruler, an authority whose word cannot be ignored. The current emanating from this Angel will seem cold and masculine. This is also the impression that you will get from staring into his face.

This Angel will be difficult to talk to. You cannot use words in the normal way. Communication will be possible only with pure ideas. As soon as an idea comes into your mind, whether it is simple or complex, he will hear it

immediately. Similarly you will get quick, subtle impressions from him that you will have to translate into words yourself. One of the first things you will notice about this Angel is that his eyes are set to see into the Aethyrs below ASP but he cannot look upward into the higher regions. His nature is fixed, and should he view the higher Aethyrs, certain destruction would follow.

This encounter is initiatory. If successful, you will realize that this Angel is your own Reincarnating Ego. It is that part of yourself that takes on manifestation into the lower realms of existence in order to express itself in time, space and form. If he were to look upward into the real truth of his existence, you, yourself, would cease to be expressed (i.e., you will die to the Aethyrs below ASP). His refusal to look upward is thus your guarantee of returning safely to your physical body after this encounter.

The proximity of this Aethyr to Tiphareth should enable you to understand the nature of its atmosphere. It lies directly below Kether and shares the formlessness and sense of desolation traditionally associated with the Path of Gimel.

KHR, THE WHEEL

The Great Wheel of Samsara.
The Wheel of the Law [Dhamma].
The Wheel of the Taro.
The Wheel of the Heavens.
The Wheel of Life.
All these Wheels be one.

Aleister Crowley, *The Book of Lies*

As a preparation for entering KHR, you are advised to study the formula of K.I.K.A. When you enter the 20th Aethyr, KHR, you will see the entire world as a huge rotating wheel. The word KI-IR itself means "wheel." It is equal to the number 401 which is also the number for TOTONOR-MOLAP meaning "the cycles of the sons of men."

The three Governors of KHR (pronounced Keh-har) are:
ZILDRON Zodee-el-dar-oh-en
PARZIBA Par-zodee-bah
TOTOKAN Toh-toh-kan

These Governor's names add up to 866 (255+189+422+=866) which is the number for KAFAFAM KOMSELHA, meaning "an enduring cycle."

This Aethyr contains the masculine energy of Jupiter combined with the feminine energy of Juno. This is because of its proximity to the Sephiroth Chesed which is ruled by Jupiter. These combined currents cause a mixture of visions to be encountered when you first enter here. As you accustom yourself to the atmosphere you will see that these currents form themselves into a gigantic spinning wheel. Everyone who enters KHR will probably see this wheel slightly differently. Crowley saw it as one wheel composed of forty-nine smaller wheels set at different angles to make a

sphere. Each wheel had forty-nine concentric tires at equal distances from the center. He also noticed that whenever the rays from any two wheels met, there would be a blinding flash of light. An interesting feature was that although the wheel was seen in such minute detail, the overall impression was of a single, simple object. Crowley saw the jovial god, Jupiter, spinning the wheel as though it were a toy.

Another way of viewing this wheel is as if the rim were a huge emerald snake and in the center, a scarlet heart. This symbolism is *the* "heart girt with a serpent" found in many occult teachings including Crowley's *Liber LXV*. It is a form of the snake encircling the world with its tail locked in its mouth.

Yet another possible way of seeing this wheel is in the form of the Wheel of Fortune of Atu X of the Tarot. This path leads down from Chesed through the Veil of the Temple until it connects with Netzach. The Wheel of Fortune is the Western equivalent of the Hindu Wheel of Samsara whose spokes are the three Gunas or modes of energy: sattvas, rajas and tamas. It is also equivalent to *the* Tibetan Wheel of Life *which* divides life into eleven phases of an endless cycle and which is held by the terrible Goddess of Time, Kali.

The great turning wheel is our universe. With practice you will be able to see *it* in at least two of its major aspects: (1) It is a necessary field of learning in which man slowly grows from the outermost rim toward the center, and (2). because of an inherent strong seductivity, it is a place of distortion and deception. The symbols for the latter aspect are the wolf, for the desires of the flesh, the raven, for *the* desires of the mind, and the combined lamb and flag (symbolic of Earth's two chief deceptions: religion and politics), for the desires of the soul.

As you gaze upon the wheel of KHR, try to comprehend

all of the lessons and principles that are expressed by the vision. You should be able to directly observe the universe without bias and without your own personal beliefs coloring your view. You may be surprised by how deeply your beliefs are either modified or strengthened by this experience.

POP AND ZEN, INITIATION

What is the meaning of Initiation? It is the Path to the realization of your Self as the sole, the Supreme, the absolute of all Truth, Beauty, Purity, Perfection!

Aleister Crowley, *Magick Without Tears*

There has been a lot written about initiation and its importance in Magick. It is more than simply adding further knowledge. It implies a death of something and a rebirth of something else. After you are initiated, in the true sense of the word, you will not be the same as you were. Initiation always implies a drastic change. Initiation into Magick implies accepting a totally new outlook on life and even more important, a new view of yourself.

Many of the Aethyrs contain initiations, or require initiation before you can safely enter. You do not need to join a club or society in order to achieve such initiations, although they could be helpful to you. The true initiation is not in the outward ceremony or magical rite. It takes place within you, in your mind and emotions. This is sometimes called self initiation and it is truly the only kind worthy of attainment.

Your grade in an outer magical organization should reflect the extent of your inward perception, but unfortunately this is not always the case. Because Magick is a highly personal experience, outer organizations are not necessary to achieve valid initiations. You will discover as you gain insight into the Aethyrs that each contains its own initiations. Two excellent examples of these are POP and ZEN.

The first, POP, contains an initiation into the feminine current. The Table of Sexual Currents (Table VII) shows POP to be the first Aethyr with a strong sexual content. In the same way the next Aethyr, **ZEN**, contains an initiation

into the masculine current As a general rule, a male magician will have a strong sexual encounter in POP but not in ZEN, while a female magician will have a sexual experience in ZEN but not in POP. The experiences themselves will, of course, be highly personal and no two are likely to be identical.

The Guide in POP is known as the Priestess of the Silver Star. This title refers to the goddess Isis in her role as feminine initiator. On the Qabalistic Tree of Life the Priestess is on the path of Gimel, the camel, located just above Tiphareth. The initiation in POP thus has to do with raising consciousness above the human mind. This Guide personifies the spiritual impulse in its feminine aspect (somewhat like the Dakini of Tibetan Buddhism). She will appear as extremely lovely and sexually alluring. Crowley called her the "arch-harlot, always ready to seduce and to intoxicate him who lusts after her." If you accept that these words are to be taken figuratively and recall that she is a psychic thought form, not a physical woman, then the correct meaning will be quite clear. Successful initiation here leads to the grade of Magister Templi (Master of the Temple). The first ordeal of this grade is fully encountered in the next Aethyr, ZEN.

Zen contains the Vault in which a candidate for the grade of Magister Templi must lie. In ZEN you will encounter an initiation into the true meanings of crucifixion and sacrifice. The Guide here is a sexually attractive male (sometimes, but not always, seen as the god Horus) who will lead you to an imposing Vault Crowley's interpretation was an Egyptian scene complete with pyramids and Egyptian deities. ZEN need not be seen this way. This Aethyr is located near the path of the Hanged Man on the Tree of Life (i.e., just below Geburah) and it is the Hanged Man that you must become in ZEN.

The initiation in ZEN involves the dissolution of

personality as a necessary preparation for an encounter with the individuality. Sacrifice need not be a terrifying business nor even unpleasant. No one will hold a gun to your head and demand that you sacrifice yourself for others. Your own desire will impel you. You will lie in the Vault of ZEN, however you care to interpret or experience it, and be submerged in the masculine current until you are initiated.

Such initiations as you will undergo in POP and ZEN will prepare you for entering ZAX. Initiation in the Great Outer Abyss is best left until you are well along in your development. Meanwhile, there is an appropriate initiation waiting at each Ring-Pass-Not. These rings are shown in Figure 2. The first of these is at the top of NIA. In order to pass beyond NIA into TOR, you must be able to leave your astral body in the same way that you must leave your physical body to enter TEX or any other Aethyr above TEX. Your astral body cannot enter TOR or any Aethyr above TOR. In the same way, your mental body cannot enter ZAX or any Aethyr above ZAX. What does in fact pass through these Aethyrs is your consciousness divorced of personality. This divorcing process is the purpose of the initiation in ZEN.

TAN,THE BALANCE

Karma neither punishes nor rewards; it is simply 'the one' Universal Law which guides unerringly and, so to say, blindly, all other laws productive of certain effects along the grooves of their respective causation.

H.P. Blavatsky, Glossary to *The Key to Theosophy*

The doctrine of *Karma* is plain common sense.

Aleister Crowley, *Magick Without Tears*

After the initiations in POP and ZEN you will be ready to view the Karmic Balance that lies in the 17th Aethyr, TAN. Karmic forces can be found in every Aethyr below LIL but in TAN these forces combine to give the impression of a huge scale or balance of these forces struggling endlessly for equilibrium. The Governors of TAN are:

SIGMORF	See-geh-moh-rah-feh
AYDROPT	Ah-yeh-eh-roh-peh-teh
TOKARZI	Toh-kar-zodee

The Guide of TAN is the Angel MadimL When Crowley saw Madimi she told him that "TAN is that which transformeth judgment into justice. BAL is the sword, and TAN the balances." The name MAD-I-MI can mean, "your own powerful god/goddess." This reveals her true nature as a feminine reflex of your own Holy Guardian Angel. The word BAL means "justice" and the word TAN means "equilibrium." Judgment is harsh, stern, and masculine. Justice is merciful and feminine. The name MADM adds up to 310, the number for GNAY-BAEQUIB which means "to bring about fairness." The combination of BAL and TAN add up to 84 (19+65=84) and 84 is the number of the Enochian word PIAP which means "a balance" or "a scale."

All of this demonstrates the real nature of the 17th Aethyr.

Karma is a natural law or principle that acts on all cosmic planes. It seeks to bring an equilibrium condition to the polar forces of duality below LIL. Any duality will create karma. As long as you think in terms of good and evil, right and wrong, spirit and matter, or subjectivity and objectivity, you will be under the bonds of karma. A balance such as that found in TAN has two pans and a scale. A known weight or standard is placed on one pan and the object to be weighed on the other. Any unbalanced condition will be detected by the scale. In ancient Egypt such a balance was said to be located in the after-death state. The standard weight used was one feather, the symbol of the goddess Maat, the goddess of truth and justice and the wife of the god Thoth. The balance of the Egyptians was operated by the god Anubis. In addition to measuring one's karmic propensities after each life, the Balance of Maat was also used as a type of initiation ordeal. The candidate was obliged to weigh himself on the divine Scale against the feather of Maat (i.e., his karmic burden had to be as light as a feather) in order to progress to a higher magical grade. In the same way, you must undergo an initiation in TAN. You must con-front your own karma and recognize it and deal with it.

As an aid to this initiation, you should remember that all beings below LIL are immersed in karma to a degree. Only when you enter LIL and beyond will you be truly karmaless. The point here is not to eliminate your karmic burdens but to simply realize them as a necessary part of life.

After your meeting with Madimi, you will probably see other Angels. Crowley saw several: one was "like he were carven in black diamonds" and another was dressed in silver armor and had mother-of-pearl wings. The latter of these told him, "justice is the equity that ye have made for yourselves between truth and falsehood." In whatever

form the Angel may appear to you, the central message of the relativity of truth and error will be the same. If properly prepared, you will receive this message and then you will never be quite the same again (which is the way of all initiations). Your ideas about what is right and what is wrong will be seen in a new light.

LEA, BABALON AND THE BEAST

This is the secret of the Holy Graal, that is the sacred vessel of our Lady the Scarlet Woman, Babalon the Mother of Abominations, the bride of Chaos, that rideth upon our Lord the beast.

Thou shalt drain out thy blood that is thy life into the golden cup of her fornication.

Thou shalt mingle thy life with the universal life. Thou shalt keep not back one drop.

Aleister Crowley, *Liber Cheth*

Crowley taught a key element of his Magick using allusions to what he called Babalon and the Beast. He described Babalon as a beautiful naked young girl who is riding upon a beast who is often (but not always) described as a bull or bull-like. The pair of Babalon and the Beast is ascribed to the Tarot path of Strength, Atu XI, which Crowley renamed Lust. There are some arguments about Atu XI (for example, many popular Tarot cards use this position for justice and place

Strength in Atu VIII) but Crowley, right or wrong, is at least consistent. He places Babalon and the Beast in Atu XI because they appear together in the 16th Aethyr, LEA, which lies along Atu XI somewhere between Geburah and Chesed on the Tree of Life.

In Enochian, the word BABALON means "wicked" or "evil" and the word BABALOND means "harlot." Enochian Gematria equates BABALON with TOANTA through the number 110. The word TOANTA means "lust." Crowley thus considered the symbolism ideal for an earthy sexual description of the Aethyr and indeed there is a strong feminine current in LEA as well as a masculine current. You are advised to study the formula of MZKZB before attempting to enter LEA.

When you enter LEA, you will find yourself in a turmoil 226

of change. The entire Aethyr is filled with the anticipation of death on the one hand and new life on the other. The guide is the King of the old Aeon. An Aeon is a time period of approximately 2000 years, but the important thing here is that a

change in the very nature of things is immanent. The Guide will lament his replacement, although he will openly admit that his replacement is superior to himself. When Crowley entered LEA, this Guide called his replacement the "Beast" and implied that it was Crowley himself. Crowley was, of course, known as the Beast 666 (a reference from the New Testament Book of Revelations) but the -`beast'in LEA is of a different sort. The fact of the matter is that the guide of LEA intends the beast to be any who can enter consciously into LEA. You will be the Beast yourself when you enter this Aethyr. The Guide is a part of your own psyche. It is that part which is dying as you learn and grow in Enochian Magick. Zen Buddhism teaches that we are never the same one moment to the next. Life is a series of little deaths or changes. On a longer time scale, we die as children to become adults. The bachelor dies to become the husband and father, and so on. Life requires death. This is an esoteric concept which is very hard to put correctly into words but is seen directly in the Aethyrs. In LEA you are progressing spiritually to a special level. At this point in your growth you are ready to become something else than what you were before. You are approaching the important grade of Magister Templi (Master of the Temple). You will subconsciously know that you are changing, but the exact direction of the new growth is not yet known. Because of the unruly nature of the new you, it is called a beast. The symbolism of Babalon and the Beast can be explained as your own unruly and unpredictable consciousness being driven around the Aethyr by the seductive nature of the environment.

The feminine current in LEA is one of strong fascination.

The environment is seen as especially alluring. This may or may not be seen in a sexual context. Babalon may not appear as a beautiful harlot (this term is used only because the beauty of Babalon is open to all who enter here) to you. But whatever your personal experience in LEA, you will feel the seductive beauty of the environment around you and the unruliness of your own consciousness as it begins its change into a higher dimension of awareness. The 'lust' that is in LEA is the powerful attractive force between subjectivity and objectivity, self and not-self, that finds its ultimate fulfillment in the first Aethyr, LUL.

OXO, THE AETHYR OF JOY

There is joy in the setting-out; there is joy in the journey; there is joy in the goal.

Aleister Crowley, *Liber Tzaddi*

The primary feeling throughout the 15th Aethyr, OXO, is intense joy. There is a strong feeling of the love of life for its own sake. The idea that life is a dance or play is also strong in OXO. If your initiations in the lower Aethyrs *were successful*, OXO will seem like a wonderful region. However, there are many who fear and misunderstand it as a terrible blaspheme. The three Governors of OXO are:

TAHAMDO	Tah-hah-meh doh
NOKLABI	Noh-kee-ah-bee
TASTOXO	Tah-seh-toh-tzoh

You are advised to study the formula of IVITDT before attempting to enter OXO.

When you first enter here you will be caught up in the jjoyous atmosphere. The Angels will dance and sing and will all appear extremely happy. Crowley saw the Dance of Salome where Salome was a reflex of the goddess Nuit. Whatever you actually see, the happiness and gaiety of the Aethyr will flood your being as it does all who enter here.

As you enter deeper into the Aethyr you will see that it contains an important initiation that you must undergo. It is the Mystery of the Rose and the Cross. The Rosy Cross is a symbol for the union of the masculine and feminine currents. These currents rhythmically swirl through OXO. The feminine current is the strongest and is emphasized, but enough of the masculine current is here to provide the initiation. A successful initiation in OXO will furnish an understanding of the true purpose of life. It is a divine dance, the tila' of Hinduism, a creative expression of the

Music of the Spheres. The ultimate purpose of Life is to live. The purpose of Being is to be. From the viewpoint of the serious and time-oriented ego, such an initiation is an abomination to be avoided. Many who enter OXO leave in disgust, convinced that it is an evil region, although good and evil are always in the eyes of the beholder. These usually windup in the next Aethyr, VTA, which is the complementary opposite of OXO.

VTA, THE CITY OF THE PYRAMIDS

O ye who dwell in the city of the Pyramids beneath the Night of Pan, remember that ye shall see no more light but that of the great fire that shall consume your dust to ashes.

Aleister Crowley, *The Book of Lies*

The Aethyr called VTA by the Golden Dawn and UTI or VTI by Crowley contains the City of the Pyramids. The name VTA suggests "the Aethyr of semblances." This name is quite appropriate because all of the residents of this Aethyr look very much alike and all share in the overall atmosphere of the Aethyr. The three Governors are from the Fire Tablet. These are:

TEDOAND	Teh-doh-ah-en-deh
VIVIPOS	Vee-vee-poh-seh
VOANAMB	Voh-ah-nah-em-beh

Their sigils and general descriptions are given in Enochian Magic. VTA is located in a region near the Sephiroths, Geburah and Daath. You are advised to study the formula of VRELI' carefully before trying to enter here.

The first impression that you will have when entering VTA is of utter darkness. It is indeed an Aethyr of blackness, but after a time your "eyes" will adjust. You will soon notice the intense feeling of solemnity and stern thoughtfulness that pervades every inch of VTA. It will seem a universe away from the previous Aethyr of OXO. Its atmosphere is, in fact, almost the complementary opposite of that in OXO.

There is a strong feeling of death here that turns back most who try to enter. You must neither ignore this feeling nor flee from it. You must face it, if you can. In order to enter into the Aethyr itself you must totally accept the atmosphere of death that will confront you. Crowley had difficulty in

entering this Aethyr. He discovered that it was easier to enter VTA at night rather than in the day. You are advised to do the same.

The darkness of VTA is a reflection of the Sephiroth, Binah which is located above it. It is the total darkness from which all light springs during creation. There is no creativity in VTA. There is no life there as we usually think of it. At first you will see only an ocean of darkness which is but a glimpse of the sea of Binah. Even the desire for light is absent. If this desire rises in you at this point, you will probably be ejected from the Aethyr.

This is because the residents here have no desire for light of any kind. As you gain experience in VTA you will meet with its inhabitants. They all look very much alike and are totally devoid of emotions and feelings. They have severed desires of every kind. They are detached from their surroundings and from themselves. They are embodiments of the masculine current and are totally lacking the feminine current. For this reason the masculine current is quite strong in VTA while the feminine current is too weak to even be noticed.

Crowley described these residents as being shaped like pyramids of dust. Pyramids were used as both places of initiation and as tombs by the ancient Egyptians. In the same way, you can think of your body as either a Temple of the Spirit (an initiatory chamber) or as a prison (a tomb). The former view is held by the residents of VTA. The symbolism of dust was used to emphasize their lack of life. The vast numbers of residents, all quietly sharing the same detachment and unconcern, gave rise to the name City of the Pyramids.

Crowley's Guide here was the god Hermes who described these residents as those "whose eyes are sealed up, and whose ears are stopped, and whose mouths are clenched, who are folded in upon themselves, the liquor of whose

bodies is dried up, so that nothing remains but a little *pyramid of dust.*"

This Aethyr holds the fate of those who have detached themselves from their humanity. Study them well and see where their yogas and their meditations have led them.

to be learned VTA for all who practice There is a lesson any form of yoga or meditation.

ZIM, THE GARDEN OF NEMO

*He is, as said, the "Nameless One" who has so many names,
and yet whose names and whose very nature
are unknown. He is the "Initiator," called the
"GREAT SACRIFICE "For, sitting at the threshold of
Light, he looks into it from within the circle of Darkness, which
he will not cross; nor will he quit his post till the last day of this
Life-cycle ... It is under the direct, silent guidance of this MAHA
GURU that all the other less divine Teachers and instructors of
mankind became, from the first awakening of human
consciousness, the guides of early Humanity.*

H.P. Blavatsky, The Secret Doctrine

After a successful initiation in the City of the Pyramids, you are now ready to see the Garden of NEMO which lies in the 13th Aethyr, ZIM. The initiatory processes from POP to VTA are specifically designed to elevate you to the magical grade of Magister Templi (Master of the Temple). You must be at least a Magister Templi, or equivalent, to lawfully enter ZIM or any of the Aethyrs above ZIM. What this actually means is that only a Magister Templi will be able to correctly perceive and understand what he see and hears. Illegal entrance into any of the Aethyrs will result in distortion and false interpretations of that Aethyr. The three Governors of ZIM are:

GEKAOND **Geh-kah** oh-en-deh

LAPARIN Lah-pah-ree-neh
DOKEPAX Doh-keh-pahtz

The Aethyr will at first appear golden. The pure pale gold colors symbolize the dawning life that exists above the City of the Pyramids. If you have successfully reached the grade of Magister Templi you will soon see a tremendous

and beautiful garden. Crowley saw this as if on the terrace of a great castle that is sitting on a rocky mountain. Your own perception may differ in details but you will certainly see a garden of some kind. It is called the Garden of NEMO. NEMO is the title of the Angel of the Aethyr whose task it is to tend the garden.

The word NEMO adds up to 180 using Enochian Gematria. This is the number for the words LIMLAL meaning "a treasure" and MAD-NETAAB meaning "divine government." Also $180 = 90 \times 2$ where 90 is the number for SONF which means "to reign." Using AIK BKR, the word NEMO reduces to 9, the number for "stability through change." Also ZIM is equal to 153 which reduces to 9.

NEMO is the title of the Silent Watcher who tends the garden in ZIM. It is therefore a magical grade in the Great White Brotherhood (white refers to the color of the Magick used, not to race) which is sometimes called the Hierarchy of Compassion. It is this esoteric organization that keeps the spirit of love and brotherhood alive in the world. If you have love for your fellow man in your heart, then you are already a member of this organization. It is this organization or Lodge that periodically sends selected members into our world to keep truth alive and to stir the human mind to see beyond itself. Such beings are known as avatars, mahatmas, adepts, bodisattvas or simply good people who try as best as they can to make the world a better place to live. Most remain anonymous and shun publicity. Many are not consciously aware of their self-imposed tasks but diligently carry them out anyway. Some are cast into the public limelight and must bear the jeers and derision of those whom they came to help. Most of our religious founders and leaders, our philosophers and philanthropists are from this Lodge, consciously or unconsciously. Only those who are actively against the Lodge are truly not members. These are called the Black Brothers (black refers to their Magick,

not their race). They seek their own personal salvation and refuse to help others, often refusing to admit that others need assistance. They usually end up as citizens in the City of the Pyramids or as one of the deaf and blind who dwell in the lowest portions of the 7th Aethyr, DEO.

Crowley saw the Angel who was NEMO as a young man dressed in white linen robes. You may see NEMO differently. He is one who has had the Knowledge and Conversation of his Holy Guardian Angel and is now actively trying to help others do the same. He has no thought of any reward. Although his goal is to grow and cultivate another NEMO, he tends the garden (a symbol for the Earth) without trying to single out any special plant (candidate). ZIM contains not just one garden but many. In fact, there is a special garden waiting for everyone who enters this Aethyr. If the initiation here is successful, you will become a NEMO yourself. As a NEMO you will have three possible paths to take:

1. The Adherent. This is the path of one who does his best to live his remaining days on Earth adhering to the principles and concepts that he learned in Enochian Magick. He puts those lofty principles into daily practice in his life.

2. The Lover This is the path of one who vows to spend the remaining days of his life helping others. He freely gives up his personal life for his fellowman by daily teaching and setting examples for others to follow.

3. The Hermit. This is the path of one who gives his understanding and knowledge to others but keeps his personal life to himself.

One of these paths must be taken by every Magister Templi. You can be the Adherent like many members of the secret Golden Dawn; outwardly just like anybody else,

keeping your knowledge and understanding a private matter. You can be the Lover like Blavatsky, Crowley, and many others who publicly announced and explained their knowledge and understanding. You can be the Hermit like Lao Tze who gave a book of precious knowledge to the world and then disappeared from history.

After you have assumed the role of NEMO you must carefully choose the path that you will tread.

LOE, THE CUP OF BABALON

And behold! If by stealth thou keep unto thyself one thought of thine, then shalt thou be cast out into the abyss for ever; and thou shalt be the lonely one, the eater of dung the afflicted in the Day of Be-With-Us.

Aleister Crowley, *Liber Cheth*

The Cup of Babalon, the Sangreal, can be seen in the 12th Aethyr, LOE. The 12th Aethyr has the same gematric number as the 19th Aethyr (LOE=48=POP) and thus shares in its characteristics. In LOE the feminine current is stronger than it is in POP and the initiation is similar, but of a higher order. You will see the Cup of Babalon (the Enochian word for cup is TALHO which also has the gematric value of 48) or its equivalent in this Aethyr. The Governors of LOE are:

TAPAMAL Tah-pah-mal

GEDOONS Geh-doh-oh-ness

AMBRIOL Ah-embeh-ree-oh-leh

You are advised to carefully study the formula of ZTZTZT before attempting to enter LOE.

The 12th Aethyr lies along the Tarot path of Cheth on the Tree of Life. This is the path of the Chariot, and the Aethyr shares in the characteristics of Atu VII. Crowley saw the Cup of LOE being held by a charioteer, an Angel in golden armor, studded with sapphires and on the crest of his helmet was a crab. Your vision will probably differ in details, but the central subject of this Aethyr is the Cup or Sangreal, and if you travel through LOE you will surely encounter it in some way. The Angel told Crowley that "the wine of the cup is the blood of the saints." The Cup is thus filled with the lives of those who have devoted themselves to

helping others. Another name for this wine is compassion.

LOE, like most of the Aethyrs, contains an initiation. This initiation is called the Mystery of Babalon. In this initiation you will be required to shed your blood into her Cup and share in her Great Work, and unite yourself with her. The result of this union is understanding. LOE is below the Abyss but is very close to the Sephiroth, Binah, and you will probably experience some of the powerful feminine forces flowing down from Dinah.

After a successful initiation you will see a vision of Babalon and the Beast somewhat like you did in the 16th Aethyr, LEA. However, because of your experience in VTA you will now recognize the Beast to be the Lord of the City of Pyramids.

The symbolism here is very important for you to clearly understand. The residents of VTA have shed their blood and are reduced to a "little pyramid of dust." But they did not shed their blood into the Cup of Babalon and are thereby confined to VTA. The Lord of the City of the Pyramids is also reduced to a "pyramid of dust" but he shed his blood into the Cup of Babalon and thus shares in both the masculine and feminine currents. One of your magical tasks is to earn the title of the Lord of the City of the Pyramids yourself.

In addition to the leaders of the Hierarchy of Compassion who have dedicated their lives in the tradition of the bodhisattvas of Mahayana Buddhism, LOE also contains their complement, the so-called Black Brothers. These are people who have risen in spiritual understanding to this lofty height but who refuse to shed their blood into the Cup. They are higher in understanding than the residents of the City of the Pyramids, but have erected thick towers of egotism around themselves and are thereby shut off from their surroundings. This sharp distinction between the Lodge and the so-called Black Brothers led to the rift in

Buddhism between the Mahayana and the Hinayana and to similar splits in many occult organizations. It is a distinction involving the concept of spiritual selfishness and you will need to understand it before going beyond LOE.

IKH, THE HOLY CITY

*The Finite cannot conceive the Infinite, nor can it apply to it its own standard of mentalexperiences ... Infinity cannot comprehend Finiteness. The Boundless can have no relation to the **bounded** and the conditioned.*

H.P. **Blavatsky**, *The Secret Doctrine*

The Holy City is the name given to the highest inhabited region below the Abyss. It is located in the eleventh Aethyr, IKH, and you will see it whenever you enter this Aethyr.

IKH is the Aethyr of Tension which is a result of its location at the brink of the Abyss. The three Governors are:

MOLPAND Moh-el-pan-deh

VSNARDA Ves-en-ar-deh

PONODOL Poh-noh-doh-leh

The tension in the atmosphere often leads to visions of warriors or soldiers tensed and vigilant. Crowley saw the Angels of IKH as warriors with swords and spears for arms. They had wings on their helmets and heels and were all wearing complete suits of armor. Some were seated on elephants, but none were actually moving. The symbolism is quite clear: the Angels of IKH express their proximity to the Abyss and the overwhelming sense of anticipation that pervades here.

The Abyss that is called ZAX is a Ring-Pass-Not for the human mind. Your mental body will therefore serve *you* no higher than the Holy City. When you enter IKH you will find yourself at the very edge of your mind. The outward tension in IIQ I will be echoed inside yourself as you struggle to remain conscious in this lofty region. You will feel a strong sense of duality, like a psychic tug-of-war throughout the Holy City. You may even have a vision of the Egyptian

god, Shu whose task is to maintain the separation of the sky (spirit) and the Earth (matter). In IKH, Shu would be in his highest aspect, equivalent to the god Zeus, the "orderer of all things."

You will have the feeling of being on the highest peak of a mountain in a vast mountain range. As you move through this Aethyr you will see fortresses, bastions, stockades, bulwarks and entrenchments. Crowley saw nine huge towers of iron along the upper frontier of the Aethyr. Whatever you actually see, the idea of elaborate defenses against hostile invading forces will be strong. Even the Holy City itself will appear this way. You will probably see bastions and sprawling towers and parapets with high thick walls suggesting an enormous medieval castle. The Holy City is the "fastness of the Most High" and houses the "legions of eternal vigilance." It sits protectively near the edge of thought and guards the manifested universe against the attacks of the demon KHORONZON. It has a few faded colors here and there, but is largely colored in shades of gray like the entire Aethyr.

Not far from the city are the final outposts. These are small structures standing right on the brink of a tremendous precipice. If you pass these gray but proud outposts you will find yourself standing on the very edge of the known universe. If you detect the faintest trace of fear within you at this point you are advised to turn back immediately. However, you should face the Outermost Abyss several times in IKH before you attempt its crossing.

THE INITIATION OF ZAX-CROSSING THE ABYSS

The Abyss is passed by virtue of the mass of the Adept and his Karma. Two forces impel him: (1) the attraction of Binah, (2) the impulse of his Karma: and the ease and even the safety of his passage depend on the strength and direction of the latter.

Aleister Crowley, Liber Thisharb

Exoterically it (ie., the word TCshetra9 means simply-"field," while esoterically it represents "the great abyss" of the Kabalists, the chaos and the plane (cteis or yoni), in which the creative energy implants the germ of the manifested universe. In other words they are the Purusha and Prakriti of Kapila, the blind and the cripple producing motion by their union, Purusha supplying the head and Prakriti the limbs.

**H.P. Blavatsky, The Theosophist,
Vol V, No. 5 (53)**

One of the most significant milestones in the life of a magician is the crossing of the Great Outer Abyss. Enochian Magick reserves the 10th Aethyr for the Abyss which is called ZAX. Much has been said about the Abyss, some wise and some foolish. If you have been able to enter the Aethyrs below the Abyss in serial order, then you will be well prepared to enter ZAX. The information and suggestions given here should aid in your task. However, you must supply the courage and determination to perform the actual operation from within yourself.

Because of the importance and serious nature of this operation, it is suggested that you sit in an especially protected circle. Use Names of Power to fortify the circle as well as the powerful formula of NIAKOD. Wear your black robe and arm yourself with your Magick Dagger. Perform the

Banishing Rituals of the Pentagram and Hexagram. Call on the Names of Power and when ready recite the Call of the 10th Aethyr.

The first thing in ZAX that you will be aware of is the constant whirling about of forms. You will see forms of every description churning and changing shape with great rapidity.

Speak out the formula: ZAZAS, ZAZAS, NASSATANADA, ZAZAS (Zodah-zodah-seh Zodah-zodah-seh

Nah-ess-sah-tah-nah-dah Zodah-zodah-seh). This fourfold formula can open up the Abyss. These are the first words that KHORONZON spoke to Crowley when he entered ZAX. Enochian Gematria results in a value for ZAZAS of 37, a prime number and the value of the words GAH BALT which means "spirit of justice." Also $37 \times 18 = 666$, the number of the Beast, the role Crowley assumed for him-self. An interesting note here is that $37 \times 3 = 111$, $37 \times 6 = 222$, $37 \times 9 = 333$ and so on; the number 37, in multiples of three, yields equal three-digit numbers and the word ZAZAS is spoken three times in the formula. The word NASSATANADA (a variant of the Hindu Sat-Cit Ananda or Being-Consciousness-Bliss) adds up to 150 and $150 \times 4 = 600$, the number for KHORONZON. Also 150 is the number for the word IM which means "to apply" in the sense of practical application, and also the word GROSB meaning "a bitter sting." Furthermore, $150 \times 3 = 450$, the value of the magical word NIAKOD. The entire four-word formula can be added together to yield 261, the number for the word ZAMRAN meaning "to appear." The bottom line here is that the words of this formula are magically suited to make a visible form appear out of the chaotic forces that circulate and flow through the vast openness of ZAX. The form that you will see, which is the form taken on by KHORONZON, will be a product of your own karma. In other words, no two magicians are likely to see this Archdemon in exactly the same way.

When confronting KHORONZON, whose number is 600, you must maintain silence. If you speak out using logic and reason, you will be doomed. If you speak out from love and compassion, you will also be doomed. Crowley's scribe who attended him in evoking KHORONZON concluded that "for Choronzon, in the confusion and chaos of his

thought, is much terrified by silence. And by silence can he be brought to obey." In other words, you must hold a quiet singleness of purpose in your mind. You should enter ZAX while in Samadhi and while there hold fast to your purpose without losing concentration. Fill your mind with the word NIAKOD (Nee- ah-koh-deh) and let nothing else disturb you.

If all traces of egoity are erased, you should be safe enough. Most dangers arise from a tiny spark of human personality remaining in the subtle body. As if he had matches, KHORONZON will ignite that spark if he can find it, and from the flame will;inevitably arise your worst enemy-your own fear. It is almost impossible to eliminate any fear that you might have at this point. KHORONZON will en-flame the smallest amount of fear and cause it to grow until you will be undone. The only sane method here is to eradicate it prior to entering ZAX. Your initiations in the lower Aethyrs are designed to do this. You must be able to identify yourself totally with your Magical Personality rather than your human personality in order to enter ZAX safely and confront KHORONZON. Otherwise, your Dagger will probably be of little help.

No human being can cross the Abyss. But you are more than human. Just as you left the physical body behind to enter TEX and the astral body to enter TOR so you must now cast off the mental body and raise your consciousness to the spiritual body. ZAX is a Ring-PassNot for the mental body. With consciousness firmly centered in your spiritual body you can cross ZAX and enter the higher Aethyrs easily and safely.

RITUAL FOR THE KNOWLEDGE AND CONVERSATION OF YOUR HOLY GUARDIAN ANGEL

And then shall you f i r s t be able t o put to the test . . . how well and worthily you shall have laboured in the quest of the Wisdom of the Lord; since you shall see your Guardian Angel appear unto you in unequalled beauty; who also will converse with yyou, and speak in words so full of affection and of goodness, and with such sweetness, that no human tongue could express the same . . . In one word, you shall be received by him with such affection that this description which I here give unto you shall appear a mere nothing in comparison.

Abraham the Jew, *The Book of the Sacred Magic of
Abramelin the Mage*

This invocation, the Knowledge and Conversation of your Holy Guardian Angel, is the primary goal of Enochian Magick. It is the magical experience of your encounter with your own inner divinity, the divine spark at the core of your being. It will be fully experienced in the 8th Aethyr, ZID. Until then, you can achieve various degrees of this Knowledge and Conversation. The exercise below can be practiced at any time to prepare you for this encounter, but it must be done on a regular basis for best results.

STEP 1. Set aside a special chamber or area to be used only for this exercise. There should be no windows or distractions of any kind. Suspend a magical lamp with red glass from the ceiling and use it to burn olive oil. Beneath the

lamp set up your Magical Altar. On the altar place a copy of the Watchtower Tablets that you have made yourself, and your magical weapons including a Wand made by yourself

247 from almond or hazel wood.

STEP 2. Hold your talisman of ILIATAI in your left hand.

STEP 3. Hold your Magical Wand in your right hand and consecrate the chamber or area. Invoke the elements with the invoking pentagrams and hexagrams in the order Fire, Air, Water, and then Earth.

STEP 4. Invoke your Holy Guardian Angel by a suitable prayer that you wrote yourself.

STEP 5. Banish the Watchtower forces and clear the area with the banishing pentagrams and hexagrams in the order Fire, Air, Water, and then Earth.

STEP 6. Record the results of each operation in your Magical Diary.

NOTES TO STEP 1. This is a greatly simplified version of the ritual given by Crowley in *The Vision and The Voice*, the 8th Aethyr, ZID. Crowley's ritual requires a dedication of 91 consecutive days to perform. Although his ceremony maybe a bit excessive, a few mandatory things such as making your own copy of the Watchtower Tablets and your own Wand is considered a prerequisite to success. For one thing, you will appreciate these things more if you put your time and energy into making them. For another, you can charge them like talismans while you make them. For purposes of this exercise, professional quality in the preparational items is not as important as having a direct link between them and yourself.

NOTES TO STEP 2. You must make and charge this talisman yourself. It should embody the formula, sigils and numbers of ILIATAI. The size and shape of this talisman is up to you. Think of this talisman as a precipitation into matter of the formula of ILIATAI. Figure 5 shows a typical

design for such a talisman.

NOTES TO STEP 3. While invoking the four elements, thereby drawing to yourself the combined forces of the Watchtowers, attain one-pointed concentration on your inner divinity-your Holy Guardian Angel *whose* symbol is the geometric point, the center of your Magical Universe whose circumference is symbolized by the Magick Circle. The point is masculine while the surrounding circle is feminine. See yourself as an infinitesimal point of consciousness surrounded in all directions by infinite space.

NOTES TO STEP 4. You must make up your own prayer. As a minimum, key elements in this prayer should include:

1. The formula of ILIATAI.
2. The number 8.
3. The numbers 836 and 209
or the formula $209 \times 4 = 836$.
4. The pyramid(s).
5. The word GAH meaning "spirit" whose number is 15.
6. The word BESZ meaning "matter" whose number is 31.
7. The word GLO meaning "things" whose number is 46.
(i.e., the sum of GAH and BESZ)

The prayer should be of such a nature that it allows you to actually feel an inner divinity. It should establish a link between your humanity and your spirituality, your human nature and your spiritual nature.

NOTES TO STEP 5. After the invocation, banish the forces that you have called up, back to their respective regions. Be sure to record your results. In time, your Diary should show a definite improvement in the results of this important exercise.

GENERAL NOTE: Although this ritual could be your most important, it must be carefully designed to fit the needs of each magician. There is no one overall ritual that will work for everyone. For this reason, only an outline is provided here. Use this outline to structure your own ritual. Take advantage of your personal experience (your Magick Book) and understanding of Magick (your Cup) to tailor the specific contents of your ritual to give you the best results. Ritual itself is but a means to an end. If you record the results of each operation in your Diary, you can easily determine what works for you, and what doesn't work

MAGICK SQUARES

So far as human evidence goes, it would seem that such magic words do exist.

H.P. Blavatsky, Isis Unveiled

These Symbols (i.e., Magick Squares), then, be made for you to avail yourself of them when you be in the company of other persons; also you must have them upon you, so that in touching or handling them simply, they may represent your wish. Immediately then he unto whom the Symbol appertaineth will serve you punctually.

**Abraham the Jew, The Book of the Sacred Magic of
Abramelin the Mage**

The theory of Magick Squares is a very old one. Their use stems from the principle of the power of words to name things, and that knowing the name of something gives you a degree of power or control over it. Refer to *The Sacred Magic of Abramelin the Mage* translated by Mathers for the theory and use of Magick Squares.

Enochian Magick also includes Magick Squares. They can be used as aids in meditation or as talismans. Five of the most important of these squares are presented below.

N	£	™	⊙
£	™	⊙	Ɔ
™	⊙	Ɔ	Ɔ
⊙	Ɔ	Ɔ	⊙

NEMO. This square adds up to 516, the number for MIKA-SOESA meaning "the mighty savior within." Also $516 = 129 \times 4$ where 129 is the number for MOZ which means, "joy." Furthermore, $516 = 12 \times 43$ where 43 is the number for BALT-ZA meaning "in justice." AIK BKR reduces 516 and 129 to

12 which reduces to 3, "the son or sum of one" (the supernal father) and "two" (the supernal mother). This is the square of *NEMO, the Magister Templi* or Master of the Temple.

A	M	M	A
M	T	I	F
M	I	R	F
A	F	F	A

AMMA. This square adds to 625 which is the number for YRPOIL-TELOKH meaning "the separation of death." Also $625=25 \times 25$ where 25 is the number for BESZ, matter. The word AMMA means "cursed," MTIF can mean "a visit like no other," MIRE can mean "a visitation of torment," and AFFA means "'empty." This square em-

bodies the idea of the inherent limitation and mortality of matter and of all physical existence. It should be used carefully.

ROR. This square adds up to 524, the number for IALKOMO which means, 'burning windo' and KHR TOANT BESZ which is, "wheel that unites matter." AIQ BKR

reduces 524 to 2, the number for "Divine Will." ROR is the Enochian word for "the sun" and ODO means "to open." The name of the Egyptian solar god, Ptah, means "the Opener" and this Magick Square expresses the same creative forces that are associated with Ptah. This square embodies the forces of the solar current.

R	O	R
O	D	O
R	O	R

GRAA _ This square adds up to 618, the number for ZIN- DOBIX which means "a waterfall," and PARADIZ-KNILA which is "virgin blood." AIQ BKR reduces 618 to 6, the number for imagination. GRAA is the moon and this square embodies the forces of the lunar current. Note that the

G	R	A	A
R	A	O	R
A	O	R	S
A	R	S	A

word GRAA, meaning "moon," is an anagram of AG-AR which means "not the sun." Each of the four words of this square has or implies the words ROR or AR which both mean "the sun" The second word, RAOR is an anagram of A-ROR meaning "he of the sun" and the last word AR-SA means "within the sun," and is an anagram for

RAAS meaning "the east," the traditional location of the rising sun. But the word ORS means "darkness" and therefore the entire square is a play on the concept of the moon being itself a kind of sun, a dark sun or sun of the night.

B	A	B	A	L	O	N
A	D	A	N	O	D	O
B	A	H	A	N	O	Q
A	N	A	N	A	E	L
L	O	N	A	S	M	I
O	D	O	E	M	N	A
N	O	Q	L	I	A	D

BABALON. This square adds up to a total of 1183, the number for KA-KAKOM-ZORGE meaning "to make love to flourish." Also $1183 = 169 \times 7$, where 169 is the number for RIT which means "mercy" and PIR, "bright." AIQ BKR reduces 1183 to 4, the number for definition through memory. BABALON is the feminine current encountered in the Aethyrs, ADNA-ODO implies opening up to the concept of

obedience; BAHA [L]-NOQ [01 is "the cry of a faithful servant;" ANANAEL means "the secret wisdom;" LONSA-MI suggests the power or energy that lies latent in everyone; ODO-EMNA can mean "to open yourself up henceforth" and NOQ[01-L-IAID can mean "the supreme servant (or minister) of God."

An interpretation of this Magick Square is:

O BABALON

Obeisance to you.

Receive me,

Your faithful servant

Who proclaims your Secret Wisdom.

You are the power that resides in everyone.

Receive me,

For now and for ever.

In addition to these five squares, each Watchtower is associated with a Magick Square as follows:

N	A	N	T	A
A	N	O	A	N
N	O	N	K	P
T	A	K	A	L
A	N	P	L	A

NANTA. This Watchtower of Earth can be translated as forces of the

O Earth

I am like you;

A precipitation of events.

H	K	O	M	R
K	N	I	L	R
O	I	O	D	I
M	L	D	O	T
R	R	I	T	R

HKOMA. This square sums up to 1227 and embodies the forces of the Watchtower of Water. It can be translated as:

O Water,
You are my very blood; Your Name is
like my own.

E	X	R	R	P
X	F	R	I	O
R	R	I	T	I
R	I	T	O	L
P	O	I	L	P

EXARP. This square sums up to 1488 and embodies the forces of the Watchtower of Air. It can be translated as:

O Air,
You come to me
With the same mercy that you have For all
divided Beings.

B	I	T	O	M
I	A	I	A	L
T	I	A	D	P
O	A	D	P	R
M	L	P	R	G

BITOM. This square sums up to 786 and embodies the forces of the Watchtower of Fire. It can be translated as:

O Fire,
Your Truth consumes me, Like
jaws of fiery flame.

NOTE. The gematric values of each of the four Magick Squares of the Watchtowers is reduced by AIQ BKR to 3, the number for manifestation.

HOW TO USE THE MAGICK SQUARES

*If **thou** shalt perfectly observe these rules, all the following Symbols (i.e., Magick Squares) and an infinitude of others will be granted **unto** thee by the Holy Guardian Angel; thou thus living for the Honour and Glory of the True and only God, for thine own good, and that of thy neighbors.*

Let the Fear of God be ever before the eyes and the heart of him who shall possess this Divine Wisdom and Sacred Magic.

Abraham the Jew, *The Book of the Sacred Magic* of
Abramelin *the Mage*

When used for meditation, each letter represents a force. The nature and relational positions of each letter one to another, in each square, comprise a statement describing an important part of your magical universe. Such magical statements often lose their power when put into words or when they are logically defined by the rational mind. The meanings of the Enochian letters are shown in Table II.

In meditation, let your mind wander through the letters of a square. Note the occult relationships and correspondences as you move among the letters but do not even try to put your observations into words until after the meditation.

As an example, meditate on the square of ROR. You will see that the square contains only three different letters:

R-Moon in Pisces O--- Justice in
Libra D-- Empress in Spirit

An overview will show you that as the Empress connects the masculine, CHOKMAH with the feminine, BINAH on the Qabalistic Tree of Life (see Figure 19 in *Enochian Magic*), so the letter D connects the masculine letter O with

the feminine letter R. A strong sense of justice pervades this square. It is interesting to note that the letter R, which occurs in all four corners, is the letter of the moon although the overall square is for the solar current (ROR is the Enochian word for the sun). Thus the sun has the moon within it, just as the moon square of GRAA contains references to the sun within it. This reflects the occult maxim that every truth contains its opposite within it.

Another view of the square of ROR will show Spirit (D) within equal areas of Air (O) and Water (R). This suggests the creative emergence of consciousness from its unconscious Source. This scenario is symbolized in nature by the rising sun, and in Magick by the scarab or beetle-headed god of the Egyptians, Khepera. Further reflection on this square will yield additional solar correspondences. As an exercise, you should meditate on all of the Magick Squares in this manual.

MAGICAL OPERATIONS OF THE VRELP

Now the grade of a Magister teacheth the Mystery of Sorrow, and the grade of a Magus the Mystery of Change, and the grade of Ipsissimus the Mystery of Selflessness, which is called also the Mystery of Pan. Let the Magus then contemplate each in turn, raising it to the ultimate power of Infinity. Wherein Sorrow is Joy, and Change is Stability, and Selflessness is Self

Aleister Crowley, *Liber B VetMagi*

The VRELP (Var-el-peh), the mystical Seer of Enochian Magick, is one who aspires to become a Magus. A Magus is one who has mastered the third Aethyr, ZOM. The VRELP is an important stage in the development of any Enochian magician and one in which each magician works to attain. To aid in this development, use the Magick Square for VRELP as a talisman:

This Magick Square adds gematrically to 680, where 68 is the number for the word ADNA which means "obedience" (68x 10=680). AIQ BKR reduces 680 to 5, the number for man. The square is a play on the words VRELP-ARF-EL-E AFE implying that the VRELP is an ideal vehicle in which to unite with divine creativity (literally, "VRELP is a supreme vessel in which to . visit the sun"). The VRELP is obedient to divine Law, not to human society. In fact, he is often considered a renegade or eccentric by

society and has historically been feared and shunned through misunderstanding. He is portrayed as the evil wizard with a pointed hat and flowing beard who speaks in ambiguities and casts curses and evil spells on the townfolk at a whim. Middle Age literature has stereotyped him into either a witch or warlock depending on sex. Because

V	R	E	L	P
R	A	F	E	L
E	F	A	F	E
L	E	F	A	R
P	L	E	R	V

he/she is always speaking against Christianity, he/she is 'ipso facto' evil. The truth, as is often the case, is not what it seems on the surface.

The VRELP is equivalent to an Exempt Adept (the Adeptus Exemptus of the Golden Dawn). As such he (or she as the case might be) has realized that right and wrong are relative views and that morality itself is a yardstick devised by society and used by society for society. He sees himself as an embodiment in time, space and form of the sun-not the physical sun which is itself but an embodiment, but the spiritual sun, the Sun of the sun (in Egyptian

teachings it was known as the hidden god, Amen), which is the Source of all manifestation. All things are alive (i.e., things= beings) because all things express this living Sun. All things are conscious because all things express the conscious Sun. Some beings are no longer aware of these facts and therein has ignorance risen up in the world. But all things/beings are under the Law of Karma and therefore they create their own truth and their own ignorance. The VRELP sees some people creating their own heavens, while others create their own hells according to their beliefs. Then he watches them experience their creations and their experiences reinforce their beliefs. He observes this as a continuous circle whose beginning is lost in time but whose end can come at any moment. The end to this circle is called enlightenment and the VRELP is one who senses that the end of his own Cycle of Ignorance is quickly approaching.

The following exercises are provided for you to practice on your Path to the VRELP:

An Intermediate Meditation.

STEP 1. Meditate on the many correspondences between your physical body and the Watchtower of Earth.

STEP 2. Meditate on the many correspondences between

your feelings and emotions (astral body) and the Watchtower of Water.

STEP 3. Meditate on the many correspondences between your thoughts and your thinking processes (lower mental body) and the Watchtower of Air.

STEP 4. Meditate on the many correspondences between your consciousness and your sense of being (upper mental body) and the Watchtower of Fire.

STEP 5. Meditate on the many correspondences between your spirit (spiritual body) and the Tablet of Union.

STEP 6. See yourself as the living embodiment of all of the ideas and energies that are in the Watchtowers. Concentrate on this idea for as long as you can.

The VRELP Dedication Ritual.

STEP 1. Wear a white robe. Make your own talismans of the Magick Squares of ARSOE and LAHA. Consecrate a circle.

STEP 2. Face the Watchtower of Fire. Visualize the Aethyrs of ZIM and LOE. **Hold** your Wand in **your** right **hand and** your Talisman of ARSOE in your left hand. Trace a red sigh of ARSOE in the air before you and say,

ARSOE-OXI-AR-SIBIS (Ar-soh-eh-**Oh-tzeeAh-rah-See-bee-seh**) Behold, LOE (Loh-eh), The Aethyr of the Cup,

The Region of the Savior,

The House of SOE (Soh-eh)

Who is ARSOE (ah-rah-soh-eh)

Who sits over ZIM (Zodee-meh)

Beyond the Garden of NEMO (Neh-moh) SAH-OMA-EL

(Sah-Oh mah-Eleh)

STEP 3. Hold your Cup in your right hand and the Talisman of LAHA in your left hand. Leave your physical body and travel in your Body of Light to the Aethyrs of ZIM and LOE. Confront BABALON in the form of a beautiful woman standing before you. Hold out your Cup to her and say,

LAHALASA-IAO

(Lah-hah-lah-sah-Ee-ah-oh) I
present to you my Cup, The Holy Graal,
Filled with the Blood of the Saints, That is
my life.

I have kept not back one drop.

LAHALASA-IAO

(Lah-hah-lah-sah-Ee-ah oh)

See your purpose for life (your True Will) in the form of your Cup being received by BABALON and resolve to dedicate your life to helping others in her name.

STEP 4. Return to your physical body. Conduct the appropriate Banishing rituals.

An Advanced VRELP meditation.

STEP 1. Meditate on the meaning and correspondences of the Magick Square of VRELP. Consider its similarities with the Magick Squares of ARSOE and LAHA.

STEP 2. Meditate on the Magick Square of VRELP itself. Consider the balance of its letters. Consider the four corners which include V (the Devil in Capricorn) and P (the creative Lust of Leo).

STEP 3. Meditate on yourself as a solar expression. Consider the similarities between the light of the sun and the light of consciousness.

STEP 4. Transfer the magical forces embodied in the

Talisman of the Magick Square of VRELP to yourself. Consider your own Body of Light as a possible vehicle in which to visit the sun.

STEP 5. Imagine your consciousness to be one with the light of the sun. Maintain that image for as long as you can.

MAGICAL OPERATIONS OF THE DRAGON

In every ancient language the word 'dragon' signified what it now does in Chinese-Clang) i.e., "the being who excels in intelligence" ... "the Dragons of Wisdom"-were the first disciples of the Dhyanis, who were their instructors; in short, the primitive adepts of the Third Race, and later, of the Fourth and Fifth Races."

H.P. **Blavatsky**, *The Secret Doctrine*

As **you** advance in **Enochian Magick** you will reach a level where you can lawfully work for the title of a Magical Dragon whose formula is VOVIN. It will be helpful at this point to make a Magical Dagger inscribed with the formula and its sigil. This Dagger should be consecrated with an appropriate ceremony (to include a magical oath) and given the name "truth that consumes" (IA-IAL). You should construct a talisman similar to that shown in Figure 8 and charge it appropriately.

The ordeals required by

VOVIN are:

1. Mastery of the modes of traveling through time and space, and therefore mastery of the 24th Aethyr, NIA.
2. Mastery of the City of the Pyramids, and therefore mastery of the 14th Aethyr, VTA.

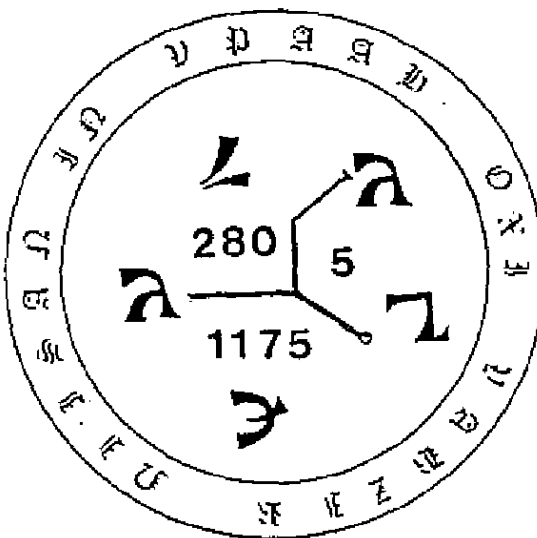


Figure 8. A Talisman for V.O.V.I.N.

3. Ability to cross the Abyss, and therefore mastery of the 10th Aethyr, ZAX.

4. Knowledge and Conversation of the Holy Guardian Angel, and therefore mastery of the 8th Aethyr, ZID.
5. Understanding of love in all of its many aspects, and therefore mastery of the 7th Aethyr, DEO.

These five ordeals should be specific goals within your Great Work. They imply a significant understanding of Enochian Magick and an awesome attainment of magical powers.

The first ordeal will bestow the power to travel consciously through time and space.

The second ordeal will bestow the power to transcend your humanity and align yourself with divinity.

The third ordeal will bestow the power to enter the spiritual realms at will. You will have full control over the demon KHORONZON.

The fourth ordeal will bestow the power of spiritual insight. You will assume your spiritual identity and will obtain supernatural knowledge.

The fifth ordeal will bestow the power of love. Your sole remaining link with this world will be your compassion for others.

If successful, the five ordeals will give the VOVIN the following necessary characteristics:

1. Mobility
2. Detachment
3. Knowledge
4. Understanding
5. Compassion

In addition to acquiring a new Magical Name, you will also need a Magical Word. As a VOVIN you must be able to condense your magical understanding (i.e., that which is within your Magical Cup) into a single word Your primary

duty as a VOVIN is to traverse the Aethyrs and Watchtowers proclaiming your Word to all who will listen. You are also a "dispenser of justice" and thus you must constantly strive to express your Word wherever you go. You may have to use your Dagger to keep demons from undoing your work, but the power that you will command should allow you to win such encounters. Of course, your missionary zeal must be tempered by the love and respect for others that you learned in DEO.

As a Magical Dragon, you will have a great deal in common with NEMO. However, NEMO remains in the 13th Aethyr, ZIM, preferring to wait for candidates to come to him. As a VOVIN you are mobile, and roam the cosmic sub-planes to establish your Word wherever you can. You can breathe forth Fire (your spiritual Word), Air (your intellectual Word), and Water (your emotional Word), as well as Earth (your literal or physical Word).

ADDMONAL NOTES ON VOVIN

... the earliest Initiates and Adepts, or the "Wise Men," for whom it is claimed that they were initiated into the mysteries of nature by the UNIVERSAL MIND, represented by the highest angels, were named the "Serpents of Wisdom" and "Dragons". .

H.P. Blavatsky, *The Secret Doctrine*

The VOVIN is very similar to the VRELP, but there is one major distinction. The VRELP is largely an expression of the solar current while the VOVIN is largely an expression of the lunar current. The VRELP uses the masculine current for his work. The VOVIN works chiefly through the feminine current. The student is reminded however, that the ultimate work itself, i.e., the Great Work, is the same. The VOVIN and his/her work is an extremely important part of Enochian Magick. To aid in your study and approach to the VOVIN, the following Magick Square can be used as a talisman:

The Magick Square of VOVIN adds gematrically to 1876, where $1876 = 67 \times 28$ and 28 is associated with the VOVIN because the word VOVIN is 280 and $280 = 28 \times 10$. The word VOVIN and its Magick Square are thus related through the number 28. The Square is a play on the words VOVIN-OL-OXI-VO-IOV which can be translated, "the Dragon is one who has fortified his soul" (literally, "the Dragon has made his indwelling soul to be mighty").

V	⊙	V	I	N
⊙	L	⊙	X	I
V	⊙	I	⊙	V
I	X	⊙	L	⊙
N	I	V	⊙	V

The Dragon, or VOVIN, is thus said to be one who is very advanced in Magick. He has been able to strengthen his subtle bodies (the "soul" is a general term that refers to

those subtle bodies between the physical and the spiritual). AIQ BKR reduces 1876 to 4 and reduces 1068 (this is the value of the words VOVIN-OL-OXI-IOV) to 6. In general, odd numbers (1, 3, 5, 7 and 9) are masculine while even numbers (2, 4, 6 and 8) are feminine. AIQ BKR thus reveals the feminine nature of the VOVIN.

The VRELP is largely concerned with lifting human consciousness upward into the higher spheres of spiritual consciousness. The VOVIN is largely concerned with bringing spiritual consciousness down into the lower spheres of human consciousness. The formula of VRELP includes the techniques of Raja Yoga. The formula of VOVIN includes the techniques of Kundalini Yoga.

There are at least four specific Orders of the Dragon as follows:

1. **VOVIN-TELOKH**, the Dragon of Death whose number is 638. This Dragon is closely related to TORZ OXI, a Governor of the 19th Aethyr, POP.
2. **VOVIN-TOANT**, the Dragon of Love whose number is 384. This Dragon is closely related to PAKASNA, a Governor of the 2nd Aethyr, ARN.
3. **VOVIN-MATORB**, the Dragon of Cycles whose number is 514. This Dragon is closely related to TOKARZI, a Governor of the 17th Aethyr, TAN.
4. **VOVIN-BALT**, the Dragon of Justice whose numbers are 308 and 302. This Dragon is closely related to ONIZIMP, a Governor of the 23rd Aethyr, TOR

The following ritual should be conducted to charge your Magick Square of VOVIN into a powerful talisman.

STEP 1. Make your own Magick Square of VOVIN.

STEP 2. Wear a black robe. Consecrate a circle. Place your

Magick Square, Wand, Sword, Cup and Pantacle before you on the altar.

STEP 3. Hold your Pantacle in both hands before you, face the Magick Square and say,

MORDIALHKTGA (Moh-ar-Dee-ah-leh-Hehkeh-teh-gah)
IKZHIKAL
(Ee-keh-zod-hee-kal)

While repeatedly vibrating the word NANTA, visualize the Power of Earth being transferred in the form of a black ray from your Pantacle into the Magick Square of VOVIN. Maintain this until the Magick Square appears black from the Earth energy that is charging it.

STEP 4. Hold your Cup in both hands before you, face the Magick Square and say,

MPHARSLGAIOL (Em-peh-heh-Ar-ess-elGah-ee-oh-ieh)
RAAGIOSL
(Rah-ah-gee-oh-sel)

While repeatedly vibrating the word HKOMA, visualize the Power of Water being transferred in the form of a blue ray from your Cup to the Magick Square of VOVIN. Maintain this until the Magick Square appears blue from the Water energy that is charging it.

STEP 5. Hold your Sword in both hands before you, face the Magick Square and say,

OROIBAHAOZPI
(Oh-roh-Ee-bah-Ah-oh-zod-pee)
BATAIVAH
(Bah-tah-ee-vah-heh)

While repeatedly vibrating the word EXARP, visualize the Power of Air being transferred in the form of a yellow ray

from your Sword to the Magick Square of VOVIN. Maintain this until the Magick Square appears yellow from the Air energy that is charging it.

STEP 6. Hold your Wand in both hands before you, face the Magick Square and say,

OIPTEAAPDOKE (Oh-ee-peh-Teh-ah-ah-

Peh-doh-keh)

EDLPRNAA

(Eh-del-par-nah-ah)

While repeatedly vibrating the word BITOM, visualize the Power of Fire being transferred in the form of a red ray from your Wand to the Magick Square of VOVIN. Maintain this until the Magick Square appears red from the Fire energy that is charging it.

STEP 7. Hold the Magick Square of VOVIN in your right hand and say,

VOVIN-OL-OXI-VO-IOV

(Voh vee-neh Oh-leh-Oh-tzee-Voh-Ee-oh-veh)

Know your Magick Square to be a fully charged talisman incorporating all of the powers of the Watchtowers.

STEP 8. Conduct the Banishing rituals.

The following is an advanced VOVIN meditation exercise: STEP I.

Meditate on the meaning and correspondences of the Magick Square of VOVIN.

STEP 2. Meditate on the Square itself. Consider the balance of its letters. Consider the four corners which include V (the Devil in Capricorn) and N (Death in Scorpio). Consider the two diagonals of the letter O (justice in Libra). Consider the center and two diagonals of the letter I (Art in Sagittarius). Consider the placement of L (Chariot in Cancer) and X (Universe in the element of Earth). Consider the

square to be an expression of the Formula of the Dragon

STEP 3. Meditate on yourself as a lunar expression. Consider the similarities between the reflected and cyclic light of the moon with the human condition.

STEP 4. Transfer the magical forces embodied in the tabernacle of the Magick Square of VOVIN to yourself. Consider your bodies to be a series of cyclic vehicles each a reflection in time, space and form of the other, from spirit down ward to your physical body. Consider your physical body as a Temple of the Body of Light.

STEP 5. Meditate on the lunar nature of your series of bodies. Consider the relationship between the sun and the moon and the relationship which exists between your consciousness and your bodies. Hold that idea for as long as you can.

THE SUN-SAVIOR

Cosmologically, then, all the Dragons and Serpents conquered by their "Slayers" are, in their origin, the turbulent confused principles in Chaos, brought to order by the Sun-gods or 'creative' powers.

H.P. Blavatsky, *The Secret Doctrine*

A sun-savior in Enochian Magick is called an ARSOE (Ahrah-soh-eh). The sun-savior is equivalent to the Hindu avatar, the Buddhist Bodhisattva and the Hanged Man of the Tarot. It is a manifestation of solar forces and energies in human form. Tradition holds that the sun-savior embodies himself periodically on earth in order to alleviate the sufferings of man and to keep the light of truth burning in men's hearts. The sublime concept of the SOE (savior) and especially of the ARSOE (sun-savior) is one of the most revered in occult tradition. It is nothing less than a deity deliberately embodying in flesh as a result of compassion. It is the Son of God self-made into the Son of Man.

In Enochian Magick the word SOE (pronounced Soh-eh) is the magical formula of the Messiah or Savior. SOE is derived from the parent phrase, SAH-OMA-EL (Sah-hehohrnah-el) which means "the highest understanding is within." This phrase has a gematric value of 158, the number for NOQOL which means "servants." The SOE is not only the Son of Man, but he/she is also the servant of Man.

The Magick square for SOE is at the left:

This square adds up to a total gematric value of 158. AIQ BKR reduces 158 to 5 ($1+5+8=14=1+4=5$), the number for man. The square is a play

on the word SOE, "savior" and the word ODO, "to **open**" which in this context also means "to be open." The savior's mission is to open up the hearts of others and also to be open or receptive to them.

The Magick Square for ARSOE is:

R	R	S	O	E
R	R	I	X	O
S	I	B	I	S
O	X	I	R	R
E	O	S	R	R

The ARSOE square is magically very powerful. It adds up to a gematric value of 1637, a prime number that AIQ BKR reduces to 8, the number for "cycles." The words ARSOE means "sun-savior." OXI-AR means "mighty sun" and SIBIS (a variant of SIBSI) means "covenant." The square thus suggests that the sun-savior is one who is able to link the solar creative forces of divinity with man.

The sigil of the sun-savior from the Watchtower of Fire is:



The letters of SOE illustrate the basic formula of the sun_savior in Enochian Magick. The Lovers of Gemini (S), the Justice of Libra (O) and the Hermit of Virgo (E). This suggests the powerful forces of love and karma manifesting together within a single individual person. The invocation of such a being is an important step in realizing the Great Work

ENOCHIAN HEALING

Within every man and woman is a force which directs and controls the entire course of life. Properly used, it can heal every affliction and ailment to which mankind is heir.

Israel Regardie, *The Art of True Healing*

To heal diseases it is not indispensable, however desirable, that the psychopathist should be absolutely pure; there are many in Europe and elsewhere who are not. If the healing be done under the impulse of perfect benevolence, unmixed with any latent selfishness, the philanthropist sets up a current which runs like a fine thrill through the 'sixth' condition of matter, and is felt by him whom you summon to your help . .

Master KH., *The Mahatma Letters*

The influence of mind over the body is so powerful that it has effected miracles in all ages.

H.P. Blavatsky, *Isis Unveiled*

Enochian Magick has a magical formula that is used primarily for healing sickness and disease. The formula is GONO (pronounced goh-noh). This is an Enochian word that means "faith" The formula is derived from the phrase:

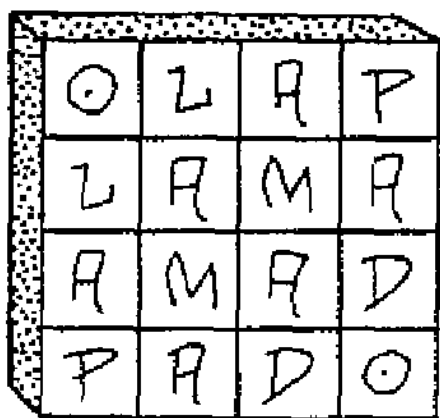
GIGIPA-OLLO G-NAPZS-OLPRT

which means "The living breath of every man is a Sword of Light." The term 'living breath' should be taken in the sense of the aura-everything that is man minus the physical body. The aura itself is often called the Body of Light and it is the starry nature of the aura that prompted the designation "astral body." Healing of the physical body must begin in the aura that surrounds and pervades it. The Gematric value of the parent phrase is 472. The Gematric value of the

formula GONO is 118 and $118 \times 4 = 472$.

The letters of this formula express the idea that motion or action (the Chariot of Cancer) is on the left while death (Death in Scorpio) is on the right—a clear choice being available. However, surrounding death on each side is one's karma (Justice in Libra). The formula thus implies that the decision to accept death (the ultimate result of disease) or to restore health (the ultimate result of moving away from death) is purely karmic. The formula for healing in Enochian Magick must therefore take karma and the patient's personal karmic burden into account. This fact is further sustained when we consider that $118 = 59 \times 2$, where 59 is the number for BALTOH which means "righteous" or "just."

The following Magick Square is especially related to healing and can be a powerful talisman when used properly:



This square states the message
OL-A' LAMA A-MAD PA-DO
which means, "Restore the path
to your god whose name is BE-
ING." The word PA in the last
line is translated "being" or "that
which endures." Notice that the
top line of the square contains the
word AP which means "the same
as before" and is the reverse of
PA. The word PA is also found in
the first word of the parent phrase,
GIGIPA (a variant spell-

ing of GIGIPAH) which means "living breath." When this talisman is used as an embodiment of the desire to return consciousness to its inner source, the divinity within each human being, it can be used as an effective instrument of healing. The magician uses it to heal the mind or soul of the patient. The physical healing will then follow along

automatically.

The Gematric value for the Magick Square of OLAP is 318. AIQ BKR reduces 318 to 3, the number for the manifestation of the soul in matter (i.e., the sickness or health of the soul is expressed in the health of the physical body). In addition, the number 318 is equal to the words EOLIS BLIOR which means "to make comfortable."

A final point of interest is that the number 318 is equal to the name of the Ruling Lesser Angel NRLMU and his three co-rulers of the squares RLMU in the subquadrant

Water of Earth (see Figure 10, Appendix B and also the Ritual Outline for a journey to Square L of RLMU in Water

of Earth in this manual). The number 472 is equal to the Angel IZXP and his three co-rulers in Fire of Earth (ZXPI, XPIZ and PIZX whose names each add to 472). Also the name of the Archangel NIAOM in Fire of Earth adds to 236 where $236 \times 2 = 472$. As you would expect, all of these Watchtower squares contain strong forces of growth and healing.

ENOCHIAN MAGICK HEALING TECHNIQUES

By turning the fiery penetrating power of the mind inwards upon itself, and exalting the emotional system to a certain pitch, we may become aware of previously unsuspected currents of force. Currents,

moreover, almost electric in their interior sensation, healing and integrating in their effect.

It is the willed use of such a force that is capable of bringing health to body and mind.

Israel Regardie, *The Art of True Healing*

The magical healing techniques that follow require that you first construct, and charge, a talisman of the Magick Square of OLAP. In each case, carefully record the results of your magical operations in your Diary.

A Beginner's Healing Ritual.

This ritual is addressed to self-healing but can be easily changed to address the healing of others.

STEP 1. Consecrate a magick circle using the Pentagram and Hexagram Rituals. Hold your Talisman of OLAP in your right hand and your Pantacle in your left hand. Consider the magical meaning of each

STEP 2. Face the Watchtower of Earth with your right arm extended before you and say,

MOR DIAL-HKTGA

(Moh-ar-Dee-ah-leh-Heh-keh-teh-gah)

I call upon you, IKZHII(AL, (Ee-keh-zod-hee-kal) Great King of Healing Earth,

Instill your Healing Earth within my talisman.

While vibrating this King's name, visualize a black dry cool mist of healing energy entering into your talisman from the

Watchtower of Earth.

STEP 3. Face the Watchtower of Fire with your right arm extended before you and say,

OIP-TEAA-POKE (Oh-ee-peh-Teh-ah-ah-
Peh-doh-keh)

I call upon you, EDLPRNAA, (Eh-del-par-nah-ah) Great
King of Healing Fire,

Instill your Healing Fire within my talisman.

While vibrating this King's name, visualize a red dry hot mist of healing energy entering into your talisman from the Watchtower of Fire.

STEP 4. Face the Watchtower of Air with your right arm extended before you and say,

ORO-IBAH-AOZPI
(Oh-roh-Ee-bah-Ah-oh-zod-pee)

I call upon you, BATAIVAH, (Bah-tah-ee-vah-heh)
Great King of Healing Air,

Instill your Healing Air within my talisman.

While vibrating this King's name, visualize a yellow warm moist mist of healing energy entering into your talisman from the Watchtower of Air.

STEP 5. Face the Watchtower of Water with your right arm extended before you and say, MPH-

ARSL-GAIOL
(Em peh-heh-Ar-ess-el-Gah-ee-oh-leh)

I call upon you, RAAGIOSL, (Rah-ah-gee-oh-sel)
Great King of Healing Water,

Instill your Healing Water within my talisman.

While vibrating this King's name, visualize a blue cool moist mist of healing energy entering into your talisman from the Watchtower of Water. Know your talisman to be fully charged.

STEP 6. Face the Watchtower of Earth. Visualize the healing forces of the four Watchtowers leaving your magically charged talisman and slowly covering your entire body. See yourself surrounded by a rose-colored mist of healing energy and say,

GIGIPA-OLLOG-NAPZS-OLPRT

(Gee-gee-pah-Oh leh-geh-Nah-peh-zodessOh-leh-par-teh)

Behold, the living breath
Of every breathing being
Is a Sword of Light.

OLAP-LAMA-AMAD-PADO (Oh-lah-peh-Lahmah-Ah-mah-deh-Pah-doh) I restore the inward Path to my god
Whose Secret Name is BEING.

May this mist of shining stealth Bathe
my body and hasten health.

STEP 7. Feel the healing effect of this magical force. Visualize yourself to be healthy and whole. Rest in the Psychic energy of this visualization for as long as you can while repeating the two Enochian formulas: GIGIPA-OLLOG-NAPZS-OLPRT and OLAP-LAMA-AMAD-PADO.

STEP 8. Banish the forces that you have invoked by using the Banishing Pentagram and Hexagram Rituals.

Intermediate Healing Ritual. Healing Yourself.

STEP 1. The Consecration. Consecrate a circle using the Pentagram and Hexagram Rituals.

STEP 2. The Names of Power. Hold your Talisman of OLAP in your right hand and your Pantacle in your left hand. Face the Watchtower of Earth and slowly vibrate the following Names of Power:

GIGPA-OLLOG-NAPZS-OLPRT (Gee-gee-pah-
 Oh-leh-loh-geh-Nah-peh-zodess-Oh-leh-par-teh)
 MOR-DIAL-HKTGA (Moh-ar-Dee-ah-lehHeh-keh-teh-
 gah)
 1KZHIKAAL (Ee-keh-zod-hee-kal)
 LAIDROM (II-ghee-dar-oh em)
 AKZINOR (Ah-keh-zodee-noh rah)
 LZINOPO (el-zodee-noh-poh)
 ALHKTGA (Ah-leh-hek-teh-gah) AHMLLKV (Ah-nnel-el-keh-veh)
 LIIANSA (elee-ee-ah-ness-ah)
 OPMNIR (Oh-pem-nee-ar) LLPIZ (Eel-pee-zod) NIAOM
 (Nee-ah-oh-meh) IAOM (Eeah-oh-meh) AIZXP (Ahee-zodtz-peh)
 AZXPI (Ah-zod-tz-pee) AXPIZ (Ah-tz-pee-zod) APIZX (Ah-pee-zod-
 tz) IZXP (Eezodtz-peh) ZXPI (Zod-tz-pee) XPIZ (Tz-pee-zod)
 PIZX (Pee-zod-tz)

STEP 3. The Banishment of Demons. While you slowly vibrate the Names of Power listed in Step 2, see your body as whole, healthy, and complete. Realize the very thought or suggestion of illness/discord to be a Demon and then exorcise it with your Will. After you are deansed, say,

In the name of the Angel IZXP (Ee-zodtz-peh), I
 banish the Demon AIZ (Ah-ee-zod).

See pain leaving your physical body in the form of a cold black mist.

In the name of the Angel ZXPI (Zod-tz-pee), I banish
the Demon AZX (Ah-zod-tz).

See sickness leaving your physical body in the form of a cool
dark grey mist.

In the name of the Angel XPIZ (Tz-pee-zod), I banish
the Demon AXP (Ahtz-peh).

See discord leaving your physical body in the form of a cool
grey mist.

In the name of the Angel PIZX (Pee-zodtz), I banish
the Demon API (Ah-pee).

See the last vestiges of discomfort leaving your physical body in
the form of a cool smoke-grey mist.

STEP 4. *The Visualization.* **See** the healing forces of the Names of
Power leave the Magick Square of OLAP and enter your
Pantacle. Let these forces radiate outward from your Pantacle
through your arm until your entire body is enveloped in a rose-pink
hue of healing mist. Feel this

healing power like an electric current running through you
in a wide circle. Let the mist circle from the talisman to the
Pantacle, through you, and back to the talisman (if
necessary, bring your arms together until the talisman just touches
the Pantacle). Feel this Circle of Force. Bathe in it for as long as
you can. Repeat the Holy Name MOR-DIALHKTGA throughout this
operation like a sacred mantra.

STEP 5. *The Conclusion.* Banish all forces from the circle and
know yourself to be healed.

Intermediate Healing Ritual. Healing Others at a Distance.

STEP 1. *The Consecration.* Consecrate a circle using the
Pentagram and Hexagram Rituals.

STEP 2. *Establishing the Link.* Hold your Talisman of OLAF in
your right hand and your Pantacle in your left

hand. Face the Watchtower of Earth. Leave your physical body and see yourself in your Body of Light. Go to the patient and face his/her Body of Light (alternate: establish and hold a very detailed visualization of the patient before you).

STEP 3. The Visualization. While **continuously** chanting the four words of the Magick Square of OLAP, visualize a Vortex of Power over the patient. This Vortex of Power must extend from beyond the Abyss downward through the Aethyrs into the patient. It consists of a funnel-like swirling force of healing and cleansing energy. The patient must be clearly seen as becoming healthy and whole as a result of this Vortex of Power. Let the Vortex mingle with the subtle bodies of the patient and harmonize their elements. Know that you control this Vortex of Power through your

magical Will.

STEP 4. Continue repeating STEP 3 until the patient is dearly seen to be healed.

STEP 5. Return to your physical body. Banish the Vortex of Power and know your patient to be healed.

An **Advanced Healing Ritual.**

STEP 1. *The Consecration.* Consecrate a circle. Hold your Talisman of OLAF in your right hand and your Pantacle in your left hand. Face the Watchtower of Earth.

STEP 2. *The Physical Vibration.* Vibrate the four great secret Holy Names and the four words of the Magick Square of OLAP.

STEP 3. *The Subtle Vibration.* Leave your physical body and repeat STEP 2 in your Body of Light

STEP 4. *The Visualization.* Clearly visualize the patient (or yourself if this ritual is conducted for your own healing)

Magick before you as whole and

healthy.

STEP 5. Return to your physical body. Know that a healing has taken place. Do not banish the healing forces that you have invoked but rather let them remain with you.

An Advanced Healing Meditation.

STEP 1. Meditate on the balance and harmony that exists between the letters in your Magick Square of OLAP.

STEP 2. Meditate on the balance and harmony that exist between the organs and other components of your physical **body.**

STEP 3. Meditate on your physical body being a Magick Square, an expression in time, space and form of a spiritual idea. Know that this idea is your own Holy Guardian Angel.

STEP 4. Meditate on the magical correspondence between the Magick Square of OLAP and the body. Magically transfer the harmony of OLAP to your body.

ALCHEMY OF THE BODY

Kundalini is called the "Serpentine" or the 'annular' power on account *of its* spiral-like working or progress in the *body of* the ascetic developing the power in him-self. It is an electric fiery occult or 'Fohatic' power, the great pristine force, which underlies all organic and inorganic matter.

H.P. Blavatsky, Glossary to *The Voice of the Silence*

The practice of alchemy has often been associated with the chemical process of turning base metals into gold. How-ever, Enochian Magick recognizes another important branch of alchemy-turning ignorance into wisdom, sickness into health, and mortality into longevity. It is symbolically called the Philosopher's Stone, the stone of the magician, and it works through a magical process of

transmutation. It is not just a physical process but mental as well. The 'base metal' is the human body and mind, and the 'pure gold' is the body immunized against sickness and age with mind enlightened to the true nature of things.

Within and around the human body is an aura, a subtle Body of Light with several gradations. The lowest of these is called the etheric body. The etheric body consists of an electromagnetic field. Like any magnet, there is a North pole and a South pole. In the male body the North pole is in the region of the loins while the South pole is in the chest. In the female body the poles are reversed; the North pole is in the chest while the South pole is in the loins. The North pole is a region of egress. The South pole is a region of ingress. The North pole is active and outgoing. The South pole is passive and receptive. As with any magnet, like poles repel while opposite poles attract. The task of the magician is to consciously control this magnetic field and

direct its magical forces throughout the physical body which is its expression in flesh. The "stone" is magical fire that radiates through the body and, in time, effects the transmutation. This magical fire (sometimes called psychic heat) is produced by means of combined meditational and breathing exercises that follow.

The magical fire that transmutes the physical body is known in Tantricism as Kundalini and in Tibet as Fohat. It is the natural force of the evolution of man that lies latent in the Body of Light at a point that corresponds to the base of the spine in the physical body. In time, this force will cause man to blossom and grow from the human being to a divine Son of the Sun. Enochian Magick, like Kundalini Yoga, teaches that this evolutionary

development can be hastened or -`quickened' by appropriate meditational and magical techniques.

An Intermediate Meditational Exercise.

STEP 1. Sit comfortably. Be relaxed and ready to concentrate.

STEP 2. Visualize your body as containing the four Watchtowers and the Tablet of Union as follows:

See the region of your head as the Watchtower of Air. See the region of your loins as the Watchtower of Fire.

See your left side as the Watchtower of Water. See your right side as the Watchtower of Earth. See your spine as the Tablet of Union.

STEP 3. Place your hands together in your lap and your feet together. Know this to be the joining of the Watchtowers of Earth and Water.

STEP 4. As you slowly inhale, see your breath descending

through the Watchtowers to enter into the Watchtower of Fire. As you exhale, see it going up into the Tablet of Union and residing there (let the air leave through the nose, but let the essence of that air enter into the Tablet of Union).

STEP 5. As you breathe, feel the breath of life rushing downward through all four Watchtowers until it enters the Watchtower of Fire. Let this Watchtower stir the air to a great heat. Know this to be psychic heat, the magical fire of the magician. Cause this magical fire to enter into the Tablet of Union and reside there.

STEP 6. Let the magical fire radiate outward from the Tablet of Union into all regions of the universe (let it flow from your spine into all parts of your body thereby transmuting it).

An Advanced Variation.

Advanced students should practice the above exercise while also performing the following:

1. Visualize the Enochian letter T (or Z) in the Watchtower of Fire. See it hot and glowing with the color of red.
2. Visualize the Enochian letter A in the Watchtower of Air. See it as cool and white.
3. During the breathing exercises, let the hot T (or Z) warm and melt the white A. See it dripping downward onto the Watchtowers and quickening them.
4. Each drop of the melting A will cause magical fire to flare up throughout the Watchtowers and the Tablet of Union.

Let it be so.

A Beginner's Meditation.

1. Stand up straight, hands at your sides and feet together.
2. Visualize the lines of force of the etheric body. See it as going from the top of your head downward along the outside

of your body and then flowing back into your body from your feet and upward through the center of your body to return to your head. It should be egg-shaped on the outside and column-shaped on the inside of your body.

3. Maintain this visualization until you can feel the current flowing through your body. It should have a masculine feel to it.

4. Let the direction of the current be reversed. Maintain the flow and notice the distinct feminine feeling to this current.

5. Continue oscillating between the two polarized currents

and let them filter throughout your body for as long as you can.

ENOCHIAN TAROT

Then there are the Elemental Tablets of Sir Edward Kelly and Dr. John Dee. From these you can extract a square to perform almost any conceivable operation, if you understand the virtue of the various symbols which they manifest. They are actually an expansion of the Tarot.

Aleister Crowley, *Magick Without Tears*

The thirty Aethyrs and the Qabalistic Tree of Life are both maps of the same subtle regions. Although they vary in details, they constitute a structuring of the subtle planes and subplanes that exist between spirit and matter. Because the Tree of Life and the Aethyrs have such striking correspondences, it is not surprising that the Aethyrs can also be used in a divinatory role. Enochian Tarot is therefore a valid and viable divinatory technique and can be used in the same way as the standard Tarot.

The thirty Aethyrs can be used to make a deck of thirty cards, one for each Aethyr: an Enochian Tarot. As a deck of cards, it is similar to the major arcana of the standard Tarot and can be used for either divination or meditation.

One of the challenges of Enochian Magick is to enter each of the Aethyrs and learn the lessons of life directly. Initiation, in the true sense, is a direct confrontation with reality or fact. Each of the thirty Aethyrs offers an initiation into one of the mysteries of life. Meditation on a specific card is an excellent technique for entering that region.

The cards of Enochian Tarot will have the following meanings:

<u>No. AETHYR</u>	<u>MEANINGS</u>
30 TEX	Restriction, desire, silence, fear
Reversed:	Freedom, satisfaction, courage
29 Rh	Judgment purification, decision, justice
Reversed:	Indecision, delay, impurity, injustice
28 BAG	Guilt, doubt, mistrust, sin
Reversed:	Faith, worthiness, trust
27 ZAA	Solitude, loneliness, separation, isolation, void, empty F ulflent;sharing
26 DES	Logic, reason, intellect, thought
Reversed:	Ignorance, irrationality, insanity
25 VTI	Intuition, inspiration, insight, humility
Reversed:	Bias, pride, vanity
24 NIA	Freedom, movement, travel
Reversed:	Limitation, restriction, confinement
23 TOR	Energy, force, labor, toil, work
Reversed:	Lack of energy, gaiety, frivolity
22 UN	Meditation, ideas, music, transcendence Reversed: Thoughts, solidification, manifestation
21 ASP	Cause, purpose, meaning
Reversed:	Desolation, emptiness, futility
20 KHR	Cyclic nature, cycles, spirals, repetition, fate, destiny
Reversed:	Uniqueness, unequal, odd, different, luck, chance
19 POP	Life, change, struggle
Reversed:	Death, stagnation, peace
18 ZEN	Sacrifice, crucifixion, selflessness
Reversed:	Safety, selfishness, rest
17 TAN	Morality, ethics, harmony, balance
Reversed:	Immorality, discord, imbalance
16 LEA	Change for the better, spiritual impulse, foreknowledge, adjustment
Reversed:	Change for the worse, material impulse, seduction, deceit
15 OXO	Joy, happiness, dances, songs, music
Reversed:	Sorrow, pain, suffering, discord
14 VTA	Unattachment, egoity, selfishness, uncaring, no desire, aloofness
Reversed:	Attachment, desire, concern, compassion

No. AETHYR MEANINGS

13 ZIM	Service, duty, love, compassion, responsibility, dedication to duty
Reversed:	Selfishness, irresponsibility, hate, egoity
12 LOE	Compassion, love, sacrifice, dedication to others
Reversed:	Egoity, egoism, seduction, conceit
11 IKH	Anticipation, tension, hope, expectation, readiness
Reversed:	Fear, surprise, lack of preparation
10 ZAX	Confusion, incoherence, madness, insanity, sub-conscious control
Reversed:	Order, structure, rationality, conscious control
9 ZIP	Bliss, ecstasy, femininity (maiden)
Reversed:	Pain, discord, femininity (crone, witch)
8 ZID	Truth, identity, reality, masculinity (lover, husband)
Reversed:	Unreality, deception, masculinity (boy)
7 DEO	Love of others, freedom
Reversed:	Love of self, restriction
6 MAZ	Creative power, action without karma
Reversed:	Destructive power, action with karma
5 UT	Truth, outcome, success, the right path
Reversed:	Error, failure, the wrong path
4 PAZ	Good relationships, attraction of opposites, lovers
Reversed:	Bad relationships, repulsion of opposites, enemies
3 ZOM	Creativity, control, mastery
Reversed:	Destruction, bondage, lack of control
2 ARN	Intense bliss, intense joy, happiness, harmony
Reversed:	Intense pain, intense suffering, intense discord
1 LIL	Purity, completeness, satisfaction, wholeness, innocence
Reversed:	Desire, incompleteness, impurity, immaturity, foolishness

THE LAYOUT. The thirteen-card layout is shown in Figure 9. This can provide a useful Tarot layout using the 30-card deck. The number 13 gematrically corresponds to the word SA meaning "within" or inner and $13 \times 6 = 78$ where 78 is the number of cards in a traditional Tarot deck. When using this layout, each position is as follows:

1. The present atmosphere of the questioner.
2. Masculine influences (father, son, husband, brother, friend, etc.)
3. Feminine influences (mother, daughter, wife, sister, friend, etc.)
4. Harmonious aspects-the best that can be hoped for under the present circumstances.
5. Discordant aspects-the worst that can be expected under the present circumstances.
6. Creative aspects-creative potential of the questioner at present.
7. Emotional aspects-emotional atmosphere of the questioner at present.
8. Intellectual aspects-conscious/mental atmosphere of the questioner at present.
9. Hidden/repressed aspects-Influences present but not consciously known to the questioner at present.
10. The likely outcome of the question under the present circumstances.
11. General past influences and tendencies.
12. General present influences and tendencies.
13. General future influences and tendencies.

NOTE. As with any form of divination, the magician's psychic ability to "see" the applicable meanings of the cards in context with the overall layout is the key to a reliable reading. For further information on Enochian Tarot see the forthcoming *Enochian Tarot* from Llewellyn.

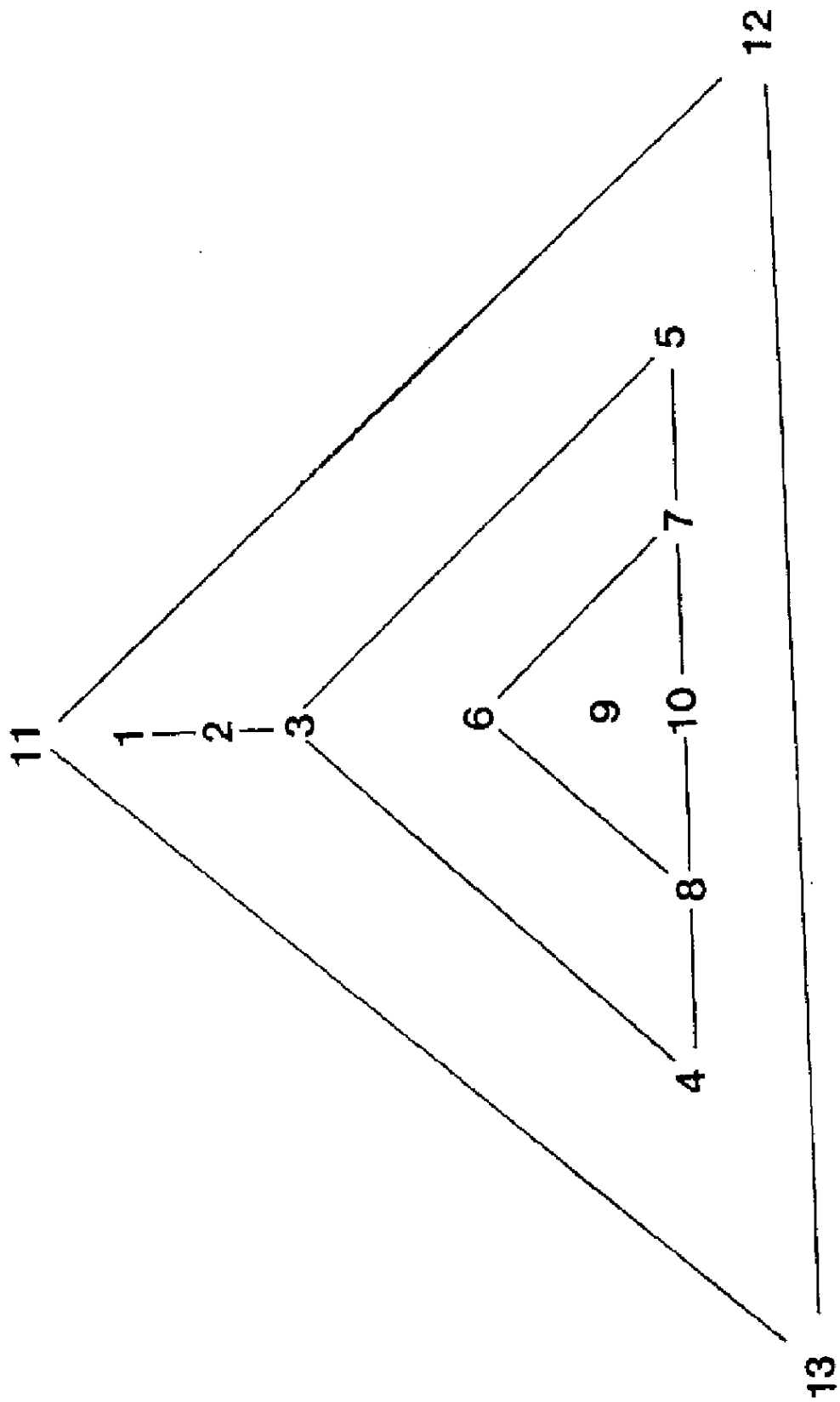


Figure 9. Layout for Enochian Tarot

T A B L E I X .
TELESMATIC ATTRIBUTIONS OF THE LETTERS

Letter	Attributions
A	Male, spiritual, wings.
B	Male, active.
C,K	Male, big, strong.
D	Female, beautiful, attractive.
E	Female, fierce, fiery.
F	Male, heavy, clumsy.
G	Female, beautiful, changing.
H	Female, undefined.
I,J,Y	Female, delicate.
L	Female, graceful.
M	Female, reflective, dreamlike.
N	Male, dark, determined.
O	Male, mechanical.
P	Female, fierce, resolute, strong.
Q	Female, thoughtful, intellectual.
R	Male, heavy.
S	Male, proud, dominant.
T	Male, fierce, active.
U, V, W	Male, dark.
X	Male, expressive, thin.
Z	Male, thin, intelligent.

TELESMATIC FIGURES

Know, then, that *if thou essay in the imagination to form an astral image from the Names, the first letter shall be the head of the Figure or Form, and the final letters shall be its feet. The other letters shall be, and represent in their order, its body and members.*

The Golden Dawn's *Telesmatic Figures*

The Golden Dawn method of creating Telesmatic Figures of deities can also be used in Enochian Magick. Each letter of the deity's name corresponds to a part of that deity's form. The first letter corresponds to the head. The last to the feet. The letters in between correspond to the body in order from the head to the feet. The exact correspondence depends on the number of letters in the name.

To build up a Telesmatic Image, you can either use your magical imagination to construct it in the etheric or astral planes, or you can draw it on paper first, one part at a time. The Golden Dawn divided these images into four types, depending on the world (i.e., Atziluth, Briah, Yetzirah, or Assiah). In general, Kings, Seniors, and Governors should be considered archetypal and therefore, Telesmatic Figures cannot apply. Archangels and Kerubic Angels are creative and original. Telesmatic Figures only apply to these in a restricted sense. For example, they should be shadowy and barely discernible. The Greater and Lesser Angels of the Watchtowers, however, are formative. Telesmatic Figures apply quite well to these deities (as well as Demons). To build an image, use the information contained in Table IX. The sex of the figure depends on the predominance of the masculine or feminine letters in the name. Actually each letter partakes of both sexes, but for purposes of forming these images, Table IX gives the predominate sex.

ENOCHIAN RITUALS

Magick ceremonies proper are merely organized and concentrated attempts to impose our Will on certain parts of the Cosmos.

Aleister Crowley, *The Commentaries of AL*

The thirteen following rituals that end this manual synthesize all of the major elements of Enochian Magick. All of the talismans, weapons and formulas of Enochian Magick presented in this manual are used in these rituals. Successful execution will bestow a broad range of magical power and knowledge. The degree of magical power obtained will be proportional to the degree of success.

Each of these rituals are designed to be conducted by a single magician. Each combines meditations, visualizations, actions, and speeches so that all of your various components (i.e., body, speech and mind) will be engaged together in a dynamic simulation of actual Spirit Vision experiences in the Aethyrs. It will avail nothing to simply go *through* the physical motions and speeches. Your mind is the golden key which can open up the gates to the Aethyrs. To do this, you must be able to employ your Magical Imagination. Conduct these rituals alone. Silence your rational and logical mind for a time. Take your time. You will not be able to concentrate properly if you are worried about time. Slowly and carefully begin each ritual with the Banishing Rituals of the Pentagram and Hexagram as given earlier in this manual. This will not only prepare your circle, but (and much more to the point) will prepare your mind and body for the coming ritual.

In order to execute these rituals effectively some degree of magical experience is necessary. Practice the exercises given earlier for subtle body development and Mahamudra prior to conducting these rituals. Study each ritual carefully

before executing it. If you have poor results, go back and practice the exercises for magical development. Do not expect to have complete success on the first try. This is the work of many lifetimes and is not something to be rushed.

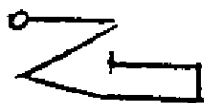
In each case you will need to acquire and charge your own talismans. The talismans can be as elegant or as simple as you feel comfortable with. To charge a talisman, hold it in your hands and concentrate on the meaning/idea behind it. Will the force/energy behind the idea to flow through your mind into your body and through it into the talisman like a psychic current. A talisman is the physical embodiment of the idea/entity that it represents. In the rituals, your mind and your body must cooperate together in unison. Your body is a crystalization into matter of your mind. So your talisman is a crystalization in matter of the psychic energy/ force behind it. As your mind concentrates/focuses on the specific ideas of the ritual, your hands will hold the physical manifestation of that idea. In this way your entire being will enter the ritual and its effectiveness will be much more than if your mind or your body were participating alone.

RITUAL OF TEX

This ritual is intended for beginners in Enochian Magid. It simulates a journey in the Spirit Vision to the lowest Aethyr, TEX (Teh-etz).

PART 1. Preparation. Wear your white robe. Consecrate a circle. Hold your Sword in your right hand. Leave your physical body and enter your Body of Light (imagine yourself to be in your subtle body rather than your physical body).

PART 2. Face the North and raise your Sword before you. Trace the sigil of TAOAGLA:



See this sigil blazing with a vivid blue color and then say,

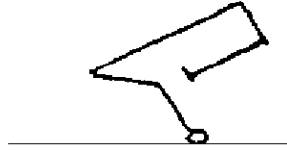
NOR-M OLAP-SA-LUKAL

(Noh-rah-Moh-lah-peh-Sah-Lu-kah-leh) Oh
mighty TAOAGLA, (Tah-oh-ah-geh-lah) Whose
Word is AMBZ: (Ah-meh-beh-zod) Come forth
and take away my karma.

LAMA BABALON (Lah-mah Bah-bah-loh-en)

While vibrating the name TAOAGLA, know your karmic burdens to be given over to this Governor of TEX. Meditate for a few moments on the significance of your past karma being expressed in the dark northern regions of TEX.

PART 3. Face the East and raise your Sword before you. Trace the sigh of GEMNIMB:



See this sigh blazing with a vivid blue color and then say,

IAIADIA-SA-RAAS

(Ee-ah-ee-ah-dee-ah-Sah-Rah-ah-seh)

Oh mighty GEMNIMB, (Geh-em-nee-em-beh) Whose
Word is ABFMA: (Ah-beh-feh-mah) Come forth
and take away my desire. LAMA BABALON
(Lah-mah Bah-bah-loh-en)

While vibrating the name GEMNIMB, know your selfish
desires to be given over to this Governor of TEX. Meditate for a
few moments on the significance of your personal desires
being expressed in the airy eastern regions of TEX.

PART 4. Face the South and raise your Sword before you. Trace
the sigil of ADUORPT:

See this sigh blazing with a vivid blue color and then say,

KIKLE-ATH-BABAGE

(Ke e-keh-leh-Ah-teh-heh-Bah-bah-geh)

Oh mighty ADUORPT, (Ah-du-oh-rah-peh-teh) Whose
Word is Silence;

Come forth and take away my ignorance. LAMA
BABALON (Lah-mah Bah-bah-loh-en)

While vibrating the name ADUORPT, know your restless and
ever-chattering brain/mind to be given over to this Governor
of TEX. Meditate for a few moments on the significance of
your thoughts being expressed in the fiery southern regions of TEX.

PART 5. Face the West and raise your Sword before you. Trace the sigil of DOZIAAL:



See this sigil blazing with a vivid blue color and then say,

MIKA-OMP-SA-SOBOLN

(Mee-kah-Oh-meh-peh-Sah-Soh-boh-leh-neh) Oh
mighty DOZIAAL; (Doh-zodee-ah-ah-leh) Whose word is
AN; (Ah-neh)

Come forth and take away my limitations. BALT
(Bah-leh-teh)

ZA-TOL (Zodah-Toh-leh)

LAMA BABALON (Lah-mah Bah-bah-loh-en)

While vibrating the name DOZIAAL, know all of your self-imposed restrictions to be given over to this Governor of TEX. Meditate for a few moments on the significance of your limitations being expressed in the waters of the western regions of TEX.

PART 6. Place your Sword before you on *the* Altar. With empty hands outstretched before you, say,

By the power of BALTOH spoken seven times, I have
gained mastery over TEX.

By the power of the Word of TAOAGLA I rise
above the Forces of Karma.

By the power of the Word of GEMNIMB, I rise
above the Forces of Desire. By the power of the
Word of ADUORP, I rise above the Forces of
Ignorance. By the power of the Word of DOZIAAL, I
rise above the Forces of Restriction. I rise up. I rise
up

Through the four radiant regions of TEX. I retain full consciousness throughout. May I never forget the Kingdoms of TEX And ever hold the Wisdom of the Heavens. PAPNORLONDOH-TEX

(Pah-peh-noh-ar-Loh-en-doh heh-Teh-etz)

ANANAEL-PIRIPSOL

(Ah-nah-nah-el-Pee-ree-peh-soh leh)

TEX! TEX! TEX! TEX!

May the four Fountains of Heaven Pour forth
the Seven to form Eleven.

PART 7. Imagine yourself to be without karma (i.e., without guilt or regret), without selfish desires of any kind, in full consciousness and without limiting yourself in any way. Remain in this state for as long as you can.

PART 8. Return to your physical body. Banish the forces around you and record the results in your Diary.

ENOCHIAN RITUAL OF IAO

This ritual is for magicians at all levels of Enochian Magick. It employs the formula of IAO. Perform it to transmute your karmic debts by letting them become projected from you and then dispelled. The ritual first invokes a typical feminine current and then uses the masculine current of MAZ for balance and completeness.

PART I. *The Preparation.* Charge your Talismans for IAO, ZTZTZT, NIAKOD and the Magick Square of LAHALASA. Stand wearing your white robe. Place your Cup and Sword (or Dagger) on your Altar. Hold your Wand in your right hand. Consecrate a circle with the Banishing Rituals of the Pentagram and Hexagram. Replace the Wand with either a Sword or Dagger.

PART 2. The Cross. Raise **your** weapon upward before you and say,

IA.DNAH (Ee-ah-deh-nah-heh)

Lower your weapon toward the ground tracing a white vertical line and say,

ATH (Ah-teh-heh)

Trace a white horizontal line from left to right intersecting the horizontal line at its center and forming a white shining cross and say,

OLORA (Oh-loh-rah)

See this white cross glimmering clearly before you.

PART 3. Rising *through the Aethyrs*. Replace your Sword or Dagger with the Talisman of NIAKOD. Hold it before you and say,

By the prevailing power of NIAKOD, (Nee-ah-kohdeh) In the
endless emptiness of ZAX; (Zod-ahtz) I pass safely beyond
the Dark Realm

00Of the mighty KHORONZON

(Keh hoh-roh-en-zodoh-en)

And come unto mystical MAZ, (Mah-zod) Where
the Six is in the Nine.

May the Unveiler of All Mysteries return And guide me
now to the Temple of the Urn.

As you speak these words, imagine yourself slowly rising above the Abyss into the 6th Aethyr, MAZ. Let yourself rise high

above the white cross.

PART 4. *The Urn*. With your magical senses, see the silvery Urn of MAZ floating unsuspended before you. Visualize the Urn clearly. Let it be made of fixed mercury. Hold your Cup toward the mystic Urn and say,

Behold, the Urn of Guilt and Grace At the
very center of Infinite Space.

PART 5. *The Cloud*. Let a dark cloud form above the Urn/ Create this cloud using all of your past Karma. Let your guilts and your failures and your wrongs-done-to-others leave your aura and lodge in this cloud. Let the dark cloud be seeped full with your Karma. Continue until your body is completely empty even as your Cup is empty. With the power of your Magical Will, let the loud which is your karma, slowly descend into the Urn.

PART 6. *The Consumption of Karma*. Hold the Talisman of IAO before you in your right hand and hold your Talisman of LAHALASA in your left hand and say,

I, A, O (Ee Ah Oh) IADNAH
ATH OLORA

(Ee-ah-deh-nah-heh Ah-teh-heh Oh-loh-rah) Behold,
the highest works of man.

IADNAHMAD AR OLLAR (Ee-ah-deh-nahheh-mah-
deh Ah-rah

Oh-leh-lar-rah

Behold, the god of your god Is the
Sun of Man.

IAD AAI OIAD

(Ee-ah-deh Ah-ah-ee Oh-ee-ah-deh)

And behold, the god within you Is a just
god.

I,A,O

LAHALASA (Lah-hah-lah-sah)

May the penetrating power of the four Great Crosses Consume
my Karma-Cloud. LAHA-ALAH-SALA-
ASAL

(Lah-hah-Ah-lah-heh-Sah-lah-Ah-sah-Ieh)

May it be so now and forever.

LAHALASA (Lah-hah-lah-sah)

Let the power of these words consume the cloud of your past
Karma. Let the cloud within the Urn be burned utterly
until only a little pile of dust remains in the Urn. See this
dearly.

PART 7. The Pardon. Hold the Talisman of ZTZTZT in *your* right
hand and your Cup in your left hand and say,

By the pardoning power of IAO (Ee-ah-oh) And of
ZTZTZT (Zod-teh-zod-teh-zod-teh) KNILA SAH
TALHO,

(Keh-nee-lah Sah-heh Tah-leh-hoh) I behold
the Blood in.the Cup.

And it is the Life of the Saints.

May my cup now fill

With Love under Will.

Behold, the Urn that holds my dust.

Behold, the Cup that holds my trust.

IA-IAL-A-ZOKH

(Ee-ah-Ee-ah-Ieh-Ah-Z odoh-keh-heh)

I consume my past with truth. ZTZTZT
(Zod-teh-zod-teh-zod-teh)

PART 8. The Return. With your Sword or Dagger trace the sigil of ZTZTZT in blazing white before you and let this sigil banish the Urn. Let yourself return below the Abyss.

PART 9. The Banishment. With your Wand, banish forces (intelligent and otherwise) that you have attracted during this operation with the Banishing rituals of the Pentagram and Hexagram.

ENOCHIAN RITUAL OF THE PRIESTESS OF THE SILVER STAR

This ritual is designed for the intermediate and experienced magician. It simulates the initiatory processes that are encountered in the 19th Aethyr, POP. If properly executed, it will invoke a strong feminine current characteristic of that encountered in POP.

PART 1. *The Preparation.* Wear your white robe. Charge your Talismans for IAO, QAA and TOOG. Also make and charge Talismans for the Magick Squares of ROR and GRAA. Place your Cup and Pantacle on your Altar. Hold your Wand in your right hand and consecrate a circle with the Banishing Rituals of the Pentagram and Hexagram.

PART 2. *The Invocation.* **Raise** the Talisman of IAO in your left hand, your Cup in your right hand and say,

IAO, ELO-TALHO

(Ee-ah-oh, El-oh-Tah-leh-hoh)

The highest work is man

IAO, ELZAP TALHO

(Ee-ah-oh, El-zodaah-peh Tah-leh-hoh)

I worship in the body the things of the body. I worship
in the mind the things of the mind. I worship in the
spirit the things of the spirit. IAO, (Ee-ah-oh)

TALHO (Tah-leh-hoh)

PART 3. *The Tree.* Enter your Body of Light. Let it be empty and cause it to pass through the four Watchtowers of Earth, Water, Air, and Fire, one at a time. Imagine a golden cross before you. As you watch, let it become a little narrow door. Slowly enter through this door. See yourself standing before a wide hill upon which stands an old and gnarled Tree. Let the atmosphere around you be charged with the desire for

both life and death mingled together as if a great battle had recently been fought beneath the tree.

PART 4. *Life.* Know the Tree to be the Tree of Life. Hold your

Talisman of QAA in your left hand and your Talisman of ROR in your right hand. Face the Tree and say,

OM-QUASAH-ATH-AR

(Oh-meh-Que-ah -sah-hee-Ah-teh-heh-Ah-rah) I know
delight in the works of the sun. OMA-DAMPLOZ-OLPRT

(Oh-mah-Dah-meh-peh-
loh-rod-Oh-leh-par-teh)

I know the Shades of Light.

At the end of all destruction lies creation For the
end of death is the birth of life.

ROR-ODO-ROR

(Roh ar-Oh-doh-Roh-ar)

TOANT TOTO-QAA-KAL

(Toh-ah-en-teh Tohtoh-Qah-ah-Kah-leh) The Sun
is the Opener;
The Sun is Love,
The Cycles of the Sun
Are creation and solidification.

Hold your Wand before you and say,

KAB-HOM (Kah-beh-hoh-meh) Behold,
the Rod of Life.

Feel the magical life that lies embodied in your Wand.

PART 5. Death.Behind the Tree lies a vast Desert. Face this
endless and lifeless Desert. Hold the Talismans of TOOG and GRAA
in your hands and say,

May the three governors, TORZOXI, (Toh-ra-
zodoh-tree) ABRAIOND, (Ahbar-ahee-oh-en
deh)

OMAGRAP, (Oh mah-gar-ah-peh)

Initiate me into the Mystery of POP (Poh-peh) TAB GES-
ORS-OXEX-GRAA

(Tah-beh-geh-seh-Oh-ar-seh-Ohtz-etz-

Geh-rah-ah)

At the end of all creation lies destruction

For the end of life is the birth of death. GRAA-RA-
OR-A-ORS-AR-SA-A

(G eh-rah-ah-Rah-Oh-ar-Ah-Oh-ar-seh-Ah-raSah-Ah)

Behold the moon, the Dark Sun,

And behold, I know the Darkness

That lies behind the Sun.

Hold your Pantacle before you and say,

KA-KAKOM BABALON

(Kah-Kah-koh-meh Bah-bah-Ioh-en) Behold,

the Invigoration of BABALON (Bah-bah-loh-en).

I know the strife

That comprises life.

DRJX-L-IOU DAX

(Deh-ree-etz-El-Ee-oh-ue-Dahtz) The

Supreme Soul lies in the loins. I know the fire

That comprises desire.

PART 6. Isis. Visualize a gigantic figure of the goddess Isis, young and beautiful before you. See her standing with one bare foot on the cool moist grass near the Tree and the other in the hot dry sand of the Desert. Let her long hair be flowing in the wind. Let her be radiating love and patient acceptance.

PART 7. TheAddress. Stand facing Isis (Asi) with your Wand in your right hand and your Cup in your left hand and say,

Asi, I have seen your Light
Asi, I have seen your Darkness.
You are the Giver of Life
And the Giver of Death,
Isis, the ruler of POP (Poh-peh)
Isis, DAZIS-POP (Dah-zodee-seh-Poh-peh) You are
the Angel of the Moon. You
are the Love of the Unknown.
You are the blind ache in the heart of man ISIS,
DAZIS-POP (Dah-zodee-seh-Poh-peh) You are the
Priestess of the Silver Star, The Priestess of the Silver Star.
THIL-QUASAH (Tehhee-leh-Que-ah-sah-hee)
You are Isis, the infinite Source of Delight.

PART 8. Closing. Know her to be a part of your Self. Remain in her presence for as long as possible and then return to your physical body. Use your Wand to execute the Banishing Rituals of the Pentagram and Hexagram.

ENOCHIAN PYRAMID RITUAL

This ritual is designed for the experienced magician. Beginners are advised to carefully study the ritual, its symbolic meanings and gematric correspondences before practicing it. It simulates the initiatory processes that are encountered in the 18th Aethyr, ZEN, and will invoke the strong masculine current that pervades the Vault of Zen. All Enochian names and phrases must be vibrated properly during the execution of this ritual.

PART 1. Preparation. Wear your black robe. Charge your Talismans for MZKZB, VOVIN, IVITDT, VRELP, ZTZTZT and ILIATAL Place your Cup, Pantacle, Sword and Dagger on the Altar before you. Also place there a Talisman for each of the four Watchtowers that you charged yourself. Lastly, charge a Talisman of the Magick Square of AMMA. Hold your Wand in your right hand and consecrate a circle with the Banishing Rituals of the Pentagram and Hexagram.

PART 2. Face the Watchtower of Earth in the North with the Talisman of MZKZB in your left hand and your Sword in your right hand. With your Sword, trace the sigil of MZKZB in black before you and say,

MZKZB (Em-zod-keh-zod-beh)

Behold, the iniquities of the past
Are now the joys of Righteousness.
TOANTAH-VAOAN-IAL-TOTO

(Toh-ah-neh-fah-heh-Vah-oh-ah-neh-
Ee-ah-leh-Toh-toh)

The Lust of Truth

That consumes the cycles,
Is the Power of MZKZB.

PART 3. Still facing North, visualize an enormous stone Pyramid, such as that of Cheops, before you. Stand facing the only opening into it. Let this opening be a black square leading downward into the bowels of the Pyramid. Hold the Talisman of the Watchtower of Earth in your left hand and your Pantacle

in your right hand and say,

IKZHIKAL, (Ee-keh-zod-hee-kal) Great
King of Earth,

Come, accept my offering. O-

KAOSGO NANTA

(Oh-Kah-oh-seh-goh Nah-en-tah)

Earth to Earth,

NAMBAOMI (Nah-bah-oh-ranee) ZAFASAI

(Zodah-fah-sahee) VALPAMB (Val-pah-meh-
beh) You Governors of ZEN, (Zod-en)

Come, accept my body.

PATRALX, (Pah-teh-rah-letz) Stone of
Stone.

PATRALX. (Pah-teh-rah-letz)

PART 4. Let your physical body be given unto the King of Earth. Enter your Body of Light and enter into the Pyramid through the opening. Let your Body of Light descend down the sloping passage until you enter a chamber deep beneath the Pyramid. On the west side of this chamber is a deep pool of water. Face toward the pool. Hold the Talisman of the Watchtower of Water in your left hand and your Cup in your right hand and say,

RAAGIOSL, (Rah-ah-gee-oh-sel) Great
King of Water,

Come, accept my offering.

ZJN-A HKOMA

(Zodee-en-Ah-Heh-koh-mah) Water to
Water.

Here in the Eight Outer Chambers of ZEN, Come,
accept my body.

ZUMVI-PARM TALHO-A (**Zodue-em-vee-Pah-rameh** Tah-leh-
hoh-ah) May my Cup overflow. Hold the Talisman of VRELP
before the pool and say,

By the power of VRELP (Vah-ra-el-peh) I give you
this body

A n d p a s s t h r o u g h **Z I N** - L A I A D ,
(Zodee-en-Lah-ee-ah-deh)

I now pass through
The Waters of the Secrets of Truth.

PART 5. Let your astral body be given unto the King of Water.
Assume your mental body and pass over the pool. Let your
mental body rise up a narrow shaft cut through the rock of the
Pyramid. Let it rise to a bright spacious room. Let the east wall
show a small air shaft cut through to the out-side of the Pyramid.
Face the air shaft. Hold the Talisman of the Watchtower of Air in
your left hand and your Dagger in your right hand and say,

BATAIVAH, (**Bah-tah-ee-vah-heh**) Great
King of Air,
Come, accept my offering.
GIGIPA-GA EXARP,
(Gee-gee-pah-Gah Etz-ar-peh)

Air to Air.

Here in the Ten Inner Chambers of ZEN, Come,
accept my body.

MIKALZO-ZrLDAR (Mee-kah-Ieh-zodohZodee-leh-
dar) Mine is the power to fly.

Hold up the Talisman of VOVIN before the air shaft and say,

VOVIN TORZU-ANGELARD

(Voh-vee-neh Toh-ra-zodue-Ah-neh-gel-ar-deh) The
Dragon rises
Up above his thoughts. I give
you this body And pass through
SALMAN-LUKIFTIAS, (Sah-leh-mah-neh-Lue-
kee-feh-tee-ah-seh) I now
pass through
The House of Brightness.

PART 6. Let your mental body be given unto the King of Air. Assume your spiritual body and pass upward through a narrow shaft in the ceiling. Rise up until you arrive at a fiery red chamber at the geometric center of the Pyramid. Let there be a stone sarcophagus along the south wall. Let the sarcophagus be lidless and let it contain the Eternal Flame. Face the flame in the sarcophagus. Hold the Talisman of the Watchtower of Fire in your left hand and your Wand in your right hand and say,

EDLPRNAA, (Eh-del-par-nah-ah)
Great King of Fire,
Come, accept my offering. O-PRGE
BITOM,
(Oh-Par-geh Bee-toh-meh)
Fire to fire.
Here within the Five-Walled Parapet
Of the Vault of ZEN, Come,
accept my body. IAL-A MALPRG
OBZA,

(Ee-ah-leh-Ah Mah-leh-par-geh Oh-beh-zodah) May I be
consumed
By the fiery Flames of Duality.

Hold the Talisman of 1 VITDT before the Eternal Flame

and say,

IVITDT, LIALPRT MA-OF-FAS, (Ee-vee-tehdeh-teh,
Lee-ah-Ieh-par-teh Mah-Ohfeh-Fah-seh)

The First Flame

Is not to be measured;

A cleansing fire to be treasured.

I give you this body

And pass through

P O A M A L - P R G E - Z E N (P o h - a h - m a h -
Ieh-Paz-geh-Zod-en) I now pass

through

The Palace of Sacrificial Fire.

PART 7. Let your spiritual body be given unto the King of Fire. Know yourself to be formless, bodiless consciousness. Rise straight up through the dark stones of the ceiling. Let this rising open into a small silent chamber at the heart of the Pyramid. Let this chamber be bare with no entrances or exits. Hold the Talisman of ZTZTZT in your left hand and the Talisman of ILIATAI in your right hand and say,

By the power of ZTZTZT

(Zod-teh-zod-teh-zod-teh)

And by the power of ILIATAI

(Ee-lee-ah-tah-ee)

Behold, the Seven-Sided Vault of ZEN.

My body lies in the Watchtower of Earth.

My emotions lie in the Watchtower of Water.

My thoughts lie in the Watchtower of Air. My

life lies in the Watchtower of Fire. Thus am I

truly

The Son of the Universe.

Thus I am truly

The Father of the Universe. B y

the strength of ILIATAI
(Ee-lee-ah-tah-ee) I
rise to the Father.
By the virtue of ZTZTZT
(Zod-teh-zod-teh-zod-teh) I
descend to the Son.

PART 8. Hold the Talisman of AMMA before you and say, Behold,
the Emptiness of Form Is the Form of
Emptiness. ZEN-IF-ZEN
(Zod-en-Ee-peh-Zod-en)
Behold, the sacrifice that is not a sacrifice. OTHIL-A-
LUSDI TELOKH,
(Oh-teh-hee-Ieh-Ah-Lue-seh-dee
Teh-loh-keh-heh) Behold, I set my
feet on death. In Emptiness it is
written: Cursed is Form.
In Form it is written:
Cursed is Emptiness. ZEN-I-T-
ZEN,
(Zod-en-Ee-Teh-Zod-en)
Behold, the sacrifice that is indeed a sacrifice.
IPSI-A HOM TELOKH,
(Ee-peh-see-Ah Hoh-meh Teh-loh-keh-heh)
Behold, I unite life and death together.

PART 9. Attain Samadhi and maintain it for as long as possible
(let it seem like three days and three nights).

PART 10. Descend through the Pyramid and in turn
resume each of your bodies held in protective care by the Kings
of the Watchtowers.

PART 11. Cleanse the area with the Banishing Rituals of the
Pentagram and Hexagram.

ENOCHIAN DRAGON RITUAL

This ritual is for those Enochian Magicians who seek the title of Magical Dragon. It is based entirely on the formula of VOVIN. When executing this ritual, be sure to vibrate each Enochian word properly.

PART 1. *The preparation.* Wear your black robe. Charge your talismans for the formulas of VOVIN, VRELP, TOOG, NIAKOD, ILIATAI and ZTZTZT. Place these and your weapons on your Altar together with a talisman for each of the four Magick Squares of the Watchtowers and a Talisman of the Magick Square of BABALON. Hold your Wand in your right hand and consecrate a circle with the Banishing Rituals of the Pentagram and Hexagram.

PART 2. *Earth.* Face the Watchtower of Earth in the North with your Pantacle in your right hand and your Talisman of NANTA in your left hand. Fix your mind on the Watchtower of Earth and say,

NANTA-A-NOAN-NONKP-TA-KAL-AN-PLA (Nah-en-tat-Ah-Noh-
ah-neh-Noh-.en-keh-peh-Tah-Kah-leh-Ah-neh-Peh-lah)

Behold, Earth:

The place wherein my thoughts and emotions Are
become solidified.

Trace a black Invoicing Pentagram and Hexagram of Earth.

PART 3. *Water.* Face the Watchtower of Water in the West with you Cup in your right hand and your Talisman of HKOMA in your left hand. Fix your mind on the Watchtower of Water and say,

HKOMA-KNILA-O-IODI-M L-DO-T-AAI-TA (Heh-koh-mah-
Keh-nee-lah-Oh-Ee-oh-dee-Em-El-Doh-Teh-Ah-ah-
ee-Tat)

Behold, Water:

Where my Original Name

Is the very blood that flows within me.

Trace a blue Invoking Pentagram and Hexagram of Water.

PART 4. *Air.* Face the Watchtower of Air in the East with your Dagger in your right hand and your Talisman of EXARP in your left hand. *Fix* your mind on the Watchtower of Air

and say,

EXARP-XFA-IO-AAI-TI-RIT-OL-POILP (Etz-ar-pet-Etz-
efah-Ee-oh-Ah-ah-ee-Tee-Ree-teh-Oh-let-Poh-ee-
let-pet)

Behold, Air:

Where that which is within

Is turned outward with mercy And
with discrimination.

Trace a yellow Invoking Pentagram and Hexagram of Air.

PART 5. *Fire.* Face the Watchtower of Fire in the South with your Wand in your right hand and your Talisman of BITOM in your left hand. *Fix* your mind on the Watchtower of Fire

and say,

BITOM-IA IAL-T-IADP-OAD-PR-MLPRG (Bee-tot-metEe-ah-Ee-
ah-leh-Teh-Ee-ah-deh-peh Oh-ah-dehPar-Em-el-par-get)

Behold, Fire:

Where fiery flames intertwine with godhead And all is
consumed with Truth.

Trace a red Invoking Pentagram and Hexagram of Fire.

PART 6. *Mobility.* Hold the Talisman of TOOG before you. Focus your mind on the 24th Aethyr and say,

By the power of TOOG (Toh-oh-geh) I enter the
Aire of NIA (Nee-ah). I ride the Chariot of the
Gods,

Mobility.

Part 7. Detachment. Hold the Talisman of VRELP before you.
Focus your mind on the 14th Aethyr and say,

By the power of VRELP (Var-el.-peh) I enter the
Aire of VTA (Veh-tah). I rest in the City of the
Pyramids, **And pass on with Detachment.**

PART 8. Knowledge. Hold the Talisman of NIAKOD before you.
Focus your mind on the 10th Aethyr and say,

By the power of NIAKOD (Nee-ah-koh-deh) I enter the
Aire of ZAX (Zod-ahtz)
I gaze into the face
Of the mighty KHORONZON, (Keh-hoh-
roh-en-zod-oh-en)
And pass on with Knowledge.

PART 9. Understanding. Hold the Talisman of ILIATAI before you.
Focus your mind on the 8th Aethyr and say,

By the power of ILIATAI (Ee-lee-ah-tah-ee) I enter the
Aire of ZID (Zodee-deh).
I commune with my own Holy Guardian Angel, And pass
on with Understanding.

PART 10. Compassion. Hold the Talisman of ZTZTZT before you.
Focus your mind on the 7th Aethyr and say,

By the power of ZTZTZT (Zod teh-zod-teh-zod-teh) I enter the
Aire of DEO (Deh-oh). I embrace the body of BABALON (**Bah-
bah-loh-en**) And pass on with Compassion.

PART 11. The Goddess. Hold the Talisman of BABALON before
you. Focus your mind on the goddess BABALON as a reflex of NUIT
and say,

BABALON (Bah-bah-loh-en)

Daughter of Infinite Space,

ADAN-ODO-BAHA-NOQ

(Ah-dah-neh Oh-doh-Bah-hah-Noh-qeh) I give
obeisance to your receptive nature And call upon you
as your faithful servant. ANANAEL-LONSA-MI (Ah-
nah-nah el-Lohen-sah-Mee)

You are the Secret Wisdom, the power Inherent in all
beings. ODO-EMNA-NOQ-If

LAD (Oh-doh-Em-nah-Noh-qeh-El-Ee-ah-
deh)

I am opened up unto you, O Goddess. I am
your favored servant.

PART 12. The Dragon. Hold the Talisman of VOVIN before you.
Focus your mind on the Watchtowers and Aethyrs as a
totality and say,

VPAAH-OXI-VABZIR NISAN-IN (**Veh-pah-ah-heh-Oh-tzee-**
Vah-beh-zodee-ar-Nee-ee-sah-neh-Ee-neh)

Behold, the nughty wings of the eagle

Carry me through the Void.

I roam the Watchtowers and Aethyrs. **INSI-A-**

LAMA-VOVIN-AX-L -IAL-PRT

(Ee-neh-see-Ah-Lah-mah-Voh-vee-neh-Ahtz-El-
Ee-ah-leh-Par-teh)

I tread the Path of the Dragon

Whose name is the First Flame.

VOVIN (Voh-vee-neh)

BABALON-L-SONF-AAI (Bah-bah-loh-en-II-Sohne-feh-Ah
ah-ee) VOVIN (Voh-vee-neh)

See yourself as a Magical Dragon and hold that concept
for
a time.

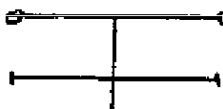
PART 13. The Banishing. Cleanse the area with the Banishing
Rituals of the Pentagram and Hexagram.

ENOCHIAN RITUAL OF VRELP

This ritual is for those Enochian Magicians who seek to safely enter the City of the Pyramids. It is based entirely on the formula of VRELP. It should be conducted in darkness, and preferably at night.

PART 1. Preparation. Wear your black robe. Charge your talismans for the formulas of VRELP, KAL and IVITDT. Also charge your talismans for the Magick Squares of NEMO, AMMA and ROR. Place these and your Sword on your Altar. Hold your Wand in your right hand and consecrate a circle with the Banishing Rituals of the Pentagram and Hexagram.

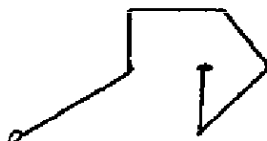
PART 2. Vibrate the name TEDOAND (Teh-doh-ah-ende) while tracing his sigil with your Wand:



Vibrate the name VIVIPOS (Vee-vee-poh-seh) while tracing her sigil with your Wand:



Vibrate the name VOANAMB (Voh-ah-nah-em-beh) while tracing his sigil with your Wand:



See these three sigils glowing red before you and say the following (place your own Magical Name in the blanks):

TEDOAND (Teh-doh-ah-en-deh) Demander
of Obediance, Come,

And remove my Pride, For I am _____
VIVIPOS (Vee-vee-poh-seh)

Maker of Cycles,

Come,

And remove my Karma,

For I am _____

VOANAMB (Voh-ah-nah-em-beh)

Seer of Relativity,

Come,

And remove my Ignorance,

For I am _____

Let these commands be carried out. See pride, karma and ignorance as aspects of your own ego and rise above them by assuming your Magical Name and Magical Personality.

PART 3. Hold the Talisman of ROR in your right hand and the Talisman of AMMA in your left hand and say,

Behold, I have combined

Each square of AMMA (Ah-meh-mah)

With the three letters of ROR (Roh-ar)

And have thus seen the Nineteen Ways.

I have given my sin unto BAG (Bah-geh) -

And my Pride unto VTI (Veh-tee) And my

karmic Laboring unto TOR (Toh-ra). I am ready

to enter VTA (Veh-tah), And to join the spirit of

LIL (Lee-leh) With the tension of IKH (Ee-kehheh).

In my right hand,

The Light of the Sun

In my left hand,

The Darkness of the Abyss.

Within me the Sun at Mid-day

And the Sun at Mid-night

Are one Sun.

I am ready to enter the domain

Of the Great One
Of the Night of Time.

PART 4. Hold the Talisman of KAL before you and say,

KIKLE-AAI LNNIA (Kee-keh-Ieh-Ah-ah-eeEl-en-.nee-
ah)

By the power of KAL (Kah-Ieh)
I enter the Currents of VTA (Veh-tah), I
renounce my Name,
I sit in the City of the Pyramids,
I am one with the Adepts, I
renounce my Name.

See yourself as a geometric point of consciousness without shape or definition. You must eliminate any trace of ego or of your human personality.

PART 5. Imagine the four Watchtowers in the darkness before you. See each Watchtower as a **square-shaped** region containing 156 pyramids (12x13). The Black Cross which divides them is a bottomless Abyss. Each Watchtower Square should be seen as a pyramid. Let the entire scene be shrouded in the darkness of the region. Let the four regions of pyramids be surrounded by the endless Sea of Blackness. As you gaze at this scene with your magical sight, see each pyramid as a black-robed Master sitting in meditation. Each is identical to the other. Hold the Talisman of VRELP and address the 156x4 masters and say:

VRAN ROR-ELZAP LAIAD PLAPLI

(Veh-rah neh Roh ra-El-zodah-peh Lah-ee-ahdeh Pel-ah-
peh-lee)

By the power of VRELP (Var el-peh) I
behold the City of the Pyramids And
the Masters who dwell herein.

Truly is the pyramid a temple of Initiation. Truly is the
pyramid a tomb.

I have cast aside my Name. I
have cast aside my Desire. I
have cast aside my Life. I am
a pile of dust
In the City of the Pyramids.
Fifty are the Gates of Understanding;
This is my dual nature.
One hundred and six are the seasons thereof; EOPHAN
(Eh-oh-peh-hah-neh) This colors me with Sorrow. MI-L
DOSIG-KOKASB

(Mee-El Doh-see-geh-Koh-kah-ess-beh)

PART 6. Remain in the City of the Pyramids for as long as you can.
When ready to leave, hold the Talisman of IVITDT before you and
say the following (place your own Magical Name in the blanks) :

IAL-PRG VAOAN IAL **TIBIBP** DOALIM TELOK

(Ee-ah-leh-Par-geh Vah-oh-ah-neh Ee-ah-leh

Tee-bee-beh-peh Doh-ah-lee-meh Teh-loh-keh) By the
power of IVITDT (Ee-vee-teh-deh-teh);

I take back my Life.

I take back my Desire. I take
back my Name. I am _____

I turn again to the world And to the
Ways of Man. I am _____

Hold the Talisman of NEMO in your left hand and your Sword in
your right hand and say,

NEM O-EM OA-M OAD-OADO

(Neh-moh-Eh-moh ah-Moh-ah-deh-Oh-ah-doh) I

am NEMO (Neh-moh). Therefore,
I am Lord

Of the City of the Pyramids,
And Prince in the Palace of Understanding.
With my piercing Sword of Truth, I am as a
Flaming Sword. I
drop through the Abyss
And I will appear in the heaven of Jupiter As a
morning star,
Or as an evening star.
And my light will shine upon the earth And bring
hope and help to those Who dwell in the
darkness of thought And who drink of the poison
of life.

PART 7. Return to your physical body and surroundings. Use your
Wand to execute the Banishing Rituals of the Pentagram and
Hexagram.

THE RITUAL OF LAHALASA

The magical word LAHALASA is formed from the letters contained in the central squares of the four Great Crosses. This ritual can be used to evoke power from these regions and transform it down to the magician who can then use it for his own purposes.

STEP 1. Wear your white robe. Place a charged talisman of LAHALASA on the Altar before you. Prepare eight talismans, one for each of the central Squares of the Great Crosses (a truncated pyramid makes a suitable talisman). Prepare four small cakes (cupcakes, for example); one black and heavy such as chocolate, one blue and cool such as pudding or cream, one yellow and light such as marsh-mallow, and one red and hot such as spice or cinnamon. Place these cakes, suitably decorated, on the Altar. Consecrate a circle using the Banishing Rituals of the Pentagram and Hexagram.

STEP 2. Hold the Talisman of the Square A from the Watchtower of Earth in your right hand. Hold the black cake in your left hand. Face the Watchtower of Earth and say,

MORDIALHTGA

(Moh-ar-Dee-ah-leh-Heh-keh-teh-gah)

IKZHIKAL (Ee-keh-zod-hee-kal) Great King

of Earth

Who rules over the Square A In the
Great Cross of Earth, Come to me.

ALHKTGA (Ah-leh-hek-teh-gah) AKZINOR (Ah-
keh-zodee-noh-rah) AHMLLKV (Ah-mel-el-
keh-veh) Mighty Seniors of the Square A In
the Great Cross of Earth, Come to me.

Bring the steady Power of Aquarius And
lunar receptivity Here to me.

Concentrate on the Square A of the Great Cross of Earth. See the power that abounds in this region to be flowing out-ward from the Great Cross of Earth into the black cake in the form of a thick black mist.

STEP 3. Replace the Talisman of the Square A with that for the Square L and say,

MORDIALHTGA

IKZHIKAL

Great King of Earth

Who rules over the Square L In the
Great Cross of Earth, Come to me.

LAIDROM (El-ahee-dar-oh-em)

LZINOPO (El-zodee-noh-poh) LIANSA

(Elee-ee-ah-ness-ah) Mighty Seniors
of the Square L In the Great Cross of
Earth, Come to me.

Bring the stinging Power of Scorpio And
the raw Energy of Mars Here to me.

Concentrate on the Square L of the Great Cross of Earth. See the power that abounds in this region to be flowing out-ward from the Great Cross of Earth into the black cake in the form of a thick black mist.

STEP 4. Hold the Talisman of the Square S from the center of the Great Cross of Water in your right hand. Hold the blue cake in your left hand. Face the Watchtower of Water and say,

MPHARSLGAIOL (Em-Peh-heh-Ar-ess-elGah-ee-oh-leh) RAAGIOSL (Rah-ah-gee-oh-sel)

Great King of Water

Who rules over the Square S In the Great Cross of Water, Come to me.

SLGAIOL (Sel-gah-ee-oh-leh) SOAIZNT (Soh-ahee-zoden-teh) SAIINOV (Sah-ee-ee-noh-veh) Mighty Seniors of the Square S In the Great Cross of Water, Come to me.

Bring the creative Power of Leo

And the unbounded Energy of Mars Here to me.

Concentrate on the Square S of the Great Cross of Water. See the power that abounds in this region to be flowing from the Great Cross of Water into the blue cake in the form of a pale blue mist.

STEP 5. Replace the Talisman of the Square S with that of the Square L and say,

MPHARSLGAIOL

RAAGIOSL

Great King over the Square L In the Great Cross of Water, Come to me.

LSRAHPM (Less-rah-pem) LAVAXRP (el-ah-vahtz-ar-peh) LIGDISA (Elee-geh-dee-sah) Might Seniors of the Square L In the Great Cross of Water, Come to me.

Bring the stabilizing Power of Taurus And the
Speed of Mercury Here to me.

Concentrate on the Square L of the Great Cross of Water. See the power that abounds in this region to be flowing from the Great Cross of Water into the blue cake in the form of a pale blue mist.

STEP 6. Hold the Talisman of the Square A from the center of the Great Cross of Air in your right hand. Hold the yellow cake in your left hand. Face the Watchtower of Air and say,

OROIBAHAOZPI (Oh-roh-Ee-bah-Ah-oh-zod-pee)

BATAIVAH (Bah-tah-ee-vah-heh) Great King over
the Square A In the Great Cross of Air, Come to
me.

AHAOZPI (Aha-oh-zod-pee) AAOZAIF (Ah-
ah-oh-zodah-ee-feh)

AVTOTAR (Ah-veh-toh-tah-rah) Mighty
Seniors of the Square A In the Great
Cross of Air, Come to me.

Bring the stinging Power of Scorpio
And the Harmony of Venus Here to
me.

Concentrate on the Square A of the Great Cross of Air. See the power that abounds in this region to be flowing from the Great Cross of Air into the yellow cake in the form of a light yellow mist.

STEP 7. Replace the Talisman of the Square A with that of the Square H and say,

OROIBAHAOZPI

BATAIVAH

Great King over the Square H
In the Great Cross of Air,
Come to me.
HABIORO (Hab-bee-oh-roh)
HTNORDA (Heh-teh-noh-rah-dah)
HIPOTGA (Hee-poh-teh-gah) Mighty
Seniors of the Square H In the Great
Cross of Air, Come to
me.
Bring the creative Power of Leo
And the Stability of Saturn Here
to me.

Concentrate on the Square H in the Great Cross of Air. See the power that abounds in this region to be flowing from the Great Cross of Air into the yellow cake in the form of a light yellow mist.

STEP 8. Hold the Talisman of the first Square A from the center of the Great Cross of Fire in your right hand. Hold the red cake in your left hand. Face *the* Watchtower of Fire

and say,

OIPTEAAPDOKE

(Oh-ee-peh-Teh-ah-ah Peh-doh-keh)

EDLPRNAA (Eh-del-par-nah-ah) Great
King over the first Square A
In the Great Cross of Fire, Come to
me.

AAPDOKE (Ah-ah-peh-doh-keh) ADAEOET
(Ah-dah-eh-oh eteh) ANODOIN (Ah-noh-doh-
ee-neh) Mighty Seniors of the first Square A
In the Great Cross of Fire, Come to
me.
Bring the balancing Power of Libra

And lunar receptivity Here
to me.

Concentrate on the first Square A in the Great Cross of Fire.
See the power that abounds in this region to be flowing
from the Great Cross of Fire into the red cake in the form of a
fiery red mist.

STEP 9. Replace the Talisman of the first Square A with that of
the second Square A and say,

OIPTEAAPDOKE

EDLPRNAA

Great King over the second Square A

In the Great Cross of Fire,

Come to me.

AAETPIO (Ah-ah-ete-pee-oh) ARINNAP (Ah-
ree-neh-nah-peh) ALNKVOD (Ah-

len-leh-voh-deh) Mighty Seniors of the
second Square A In the Great Cross of
Fire,

Come to me.

Bring the mobile Power of Gemini

And the Enthusiasm of Jupiter

Here to me.

Concentrate on the second Square A in the Great Cross of Fire.
See the power that abounds in this region to be flowing from
the Great Cross of Fire into the red cake in the form of a fiery
red mist.

STEP 10. The absorption of the power of the eight
supreme treasure zones may now begin. Hold your
Talisman of LAHALASA in your right hand before you and say,

By the black power of MORDIALHKTGA That
stabilizes the Squares AL

I now receive, according to my Will,
The Enthusiastic Energy of Earth.
(now eat the **black** cake)

By the blue power of MPHARSLGAIOL
That reflects in the Squares SL
I now receive, according to my Will,
The Wanton Well-being of Water.
(now eat the blue cake)

By the yellow power of OROIBAHAOZPI
That courses through the Squares AH I
now receive, according to my Will, The
Authoritative Action of Air.
(now eat the yellow cake)

By the red power of OIPTEAAPDOKE
That kindles the Squares AA I now
receive, according to my Will, The
Forceful Ferocity of Fire.
(now eat the red cake)

By the power of LAHALASA,,
The Eight Supreme Treasure Zones
Of the Four Watchtowers;
Being the central creative energy
Of the four Great Crosses,
And the eight Lakes of Power
From which streams forth
The Cosmic Planes of Manifestation:
I am now filled. I
am now fixed.
I am now fortified.
I am now freshened.
L-AI-IA-LAS-A L-AHA-A-LAHSA-
LA-A-SA-L
L•AHA-LAS-A

See the rich magical power, which is both creative and healing, as having entered your body via the four cakes. When finished, vibrate the magical word, LAHALASA, four times and feel the power of these subtle Watchtower regions radiating through your body from the agency of the cakes.

STEP 11. Banish any unwanted forces with the Banishing Rituals of the Pentagram and Hexagram.

ENOCHIAN RITUAL OF MAGICAL ELIXIR

This ritual is for magicians of all levels. The potency of the elixir produced will be proportional to the experience and training of the magician.

STEP 1. Wear your white robe. Prepare sixteen talismans, one for each of the subquadrants of the Watchtowers (Figures 16 through 31, Appendix A, would be suitable here). Pour wine into your Cup and place it on the Altar to act as a base for the elixir. Consecrate a cirde.

STEP 2. Hold **the Talisman** of Earth of Earth high **above** your Cup and say,

May the Holding Angels of Earth
Come to me now.
Those who give pain
To what they maintain;
By the power of NRONK (En-roh-en-keh) And the
warrior god Horns,
The Protector of Man,
Do I command you.

See a thick black ray of light emanate from the talisman and strike the contents of the Cup. Know that the power of the Holding Angels of Earth of Earth has entered your Cup.

STEP 3. Hold the Talisman of Water of Earth high above your Cup and say,

May the Generative Angels of Earth Come to me
now.
Those who ingrain
What they maintain;
By the power of NPHRA (En-peh-har-ah) And the
great god Tuamautef,

The Protector of Mothers, Do I
command you.

See a black ray of light flecked with blue emanate from the talisman and strike the contents of the Cup. Know that the power of the Generative Angels of Water of Earth has entered your Cup.

STEP 4. Hold the Talisman of Air of Earth high above your Cup and say,

May the Sustaining Angels of Earth Come to
me now.
Those who sustain
What they maintain;
By the power of NBOSA (En-boh-ess-ah) And the
guiding god Anubis,
The Initiator of the Temple,
Do I command you.

See a black ray of light flecked with yellow emanate from the talisman and strike the contents of the Cup. Know that the power of the Sustaining Angels of Earth has entered your Cup.

STEP 5. Hold the Talisman of Fire of Earth high above your Cup and say,

May the Desiring Angels of Earth
Come to me now. Those
who regain What they
maintain;
By the power of NIAOM (Nee-ah-oh-meh)
And the bull god Apis, The
Lust of the Blood, Do I
command you.

See a black ray of light flecked with red emanate from the talisman and strike the contents of the Cup. Know that the power of the Desiring Angels of Earth has entered your Cup.

STEP 6. Hold the Talisman of Earth of Water high above the Cup and say,

May the Cohesive Angels of Water Come to
me now.

Those who hold true
To what they renew;
By the power of HMAGL (Heh-mah-gel) And the
cow goddess Hathor,
The Mother of Heaven,
Do I command you.

See a pale blue ray of light flecked with black emanate from
the talisman and strike the contents of the Cup. Know that the
power of the Cohesive Angels of Water has entered
your Cup.

Hold the Talisman of Water of Water high above the Cup and say,

May the Regenerative Angels of Water Come to
me now.
Those who review
What they renew;
By the power of HTDIM (Heh-teh-dee-meh)
And the moon goddess Isis, The
loving Lady of Heaven, Do I command
you.

See a pale blue ray of light emanate from the talisman and
strike the contents of the Cup. Know that the power of the
Regenerative Angels of Water has entered your Cup.

STEP S. Hold the Talisman of Air of Water high above the Cup and
say,

May the Illusion Angels of Water
Come to me now. Those
who misconstrue
What they renew;
By the power of HTAAD (Heh-tah-ah-deh) And the
child god Harpocrates,
The Lord of Silence,
Do I command you.

See a pale blue ray of light flecked with yellow emanate from the talisman and strike the contents of the Cup. Know that the power of the Illusion Angels of Water has entered your Cup.

STEP 9. Hold the Talisman of Fire of Water high above the Cup and say,

May the Passionate Angels of Water
Come to me now. Those
who pursue What they renew;
By the power of HNLRX (Heh-nel-artz)
And the naked goddess Sothis,
The Lady of the Dog Star, Do I
command you.

See a pale blue ray of light flecked with red emanate from the talisman and strike the contents of the Cup. Know that the power of the Passionate Angels of Water has entered your **Cup.**

STEP 10. Hold the Talisman of Earth of Air high above the Cup and say,

May the Changing Angels of Air Come to
me now.
Those who despair
Of what they compare;

By the power of ETNBA (Eh-ten-bah) And the
guiding god Anubis,
The Initiator of the Temple,
Do I command you.

See a pale yellow ray of light flecked with black emanate from
the talisman and strike the contents of the Cup. Know that
the power of the Changing Angels of Air has entered
your Cup.

STEP 11. Hold the Talisman of Water of Air high above the
Cup and say,

May the Relative Angels of Air
Come to me now. Those who
ensnare What they compare;
By the power of EYTPA (Eh-yeh teh-pah)
And the mighty god Hapi,
The Lord of Secret Places,
Do I command you.

See a pale yellow ray of light flecked with blue emanate from
the talisman and strike the contents of the Cup. Know that
the power of the Relative Angels of Air has entered
your Cup.

STEP 12. Hold the Talisman of Air of Air high above the
Cup and say,

May the Intelligent Angels of Air
Come to me now.
Those who are aware
Of what they compare;
By the power of ERZLA (Er-zod-el-ah) And the
ancient god Ur-Heru,
The powerful Elder Horus,
Do I **command** you.

See a pale yellow ray of light emanate from the talisman and strike the contents of the Cup. Know that the power of the Intelligent Angels of Air has entered your Cup.

STEP 13. Hold the Talisman of Fire of Air high above the Cup and say,

May the Harmonious Angels of Air
Come to me now.
Those who are fair
To what they compare;
By the power of EXGZD (Ehtz-egg-zod-deh) And the
cat goddess Bast
The Lady of the Night,
Do I command you.

See a pale yellow ray of light flecked with red emanate from the talisman and strike the contents of the Cup. Know that the power of the Harmonious Angels of Air has entered your Cup.

STEP 14. Hold the Talisman of Earth of Fire high above the Cup and say,

May the Wrathful Angels of Fire
Come to me now.
Those who enflame
What they can name;
By the power of BPSAK (Beh-pess-ah-keh) And
the great god Qebhsennuf,
The Lord of Restoration,
Do I command you.

See a bright red ray of light flecked with black emanate from the talisman and strike the contents of the Cup. Know that the power of the Wrathful Angels of Fire has entered your Cup.

STEP 15. Hold the Talisman of Water of Fire high above the

337 Cup and say,

May the Transforming Angels of Fire Come
to me now.
Those who shame

What they can name;
By the power of BANAA (Bah-nah-ah) And
the protective god Mestha, The first Son
of Horns,
Do I command you.

See a bright red ray of light flecked with blue emanate from
the talisman and strike the contents of the Cup. Know that
the power of the Transforming Angels of Fire has entered
your Cup.

STEP 16. Hold the Talisman of Air of Fire high above the Cup and
say,

May the Shaping Angels of Fire
Come to me now.
Those who maim
What they can name;
By the power of BDOPA (Beh-doh-pah) And
the all-powerful god Osiris,
The Lord of the Dead,
Do I command you.

See a bright red ray of light flecked with yellow emanate from
the talisman and strike the contents of the Cup. Know that
the power of the Shaping Angels of Fire has entered
your **Cup**.

STEP 17. Hold the Talisman of Fire of Fire high above the Cup
and say,

May the Violent Angels of Fire Come
to me now. Those who blame

What they can name;
By the power of BZIZA (Beh-zodee-zodah) And the
beautiful goddess Nephthys, The Lady of
Dispersion,
Do I command you.

See a bright red ray of light emanate from the talisman and
strike the contents of the Cup. Know that the power of the violent
Angels of Fire has entered your Cup.

STEP 18. Hold the Cup in both hands before you and say,

May this Magical Elixir
Hold my health and longevity.
May this Magick Distillation
From the Forces of the Watchtowers Bless
my body with its powers.

Drink the consecrated elixir completely and feel the
energies and powers from the sixteen Watchtower
subquadrants enter your body and uplift it.

STEP 19. Say a short prayer of gratitude. Close with an
appropriate banishing ritual.

ENOCHIAN RITUAL FOR INVISIBILITY

The following Enochian version of the Golden Dawn's Invisibility Ritual is for use by advanced magicians to bring about a temporary state of invisibility. After some degree of success in a magical environment (robe, weapons, instruments, magick circle, and so on) the advanced magician can use the basic techniques employed to mentally invoke a condition of temporary invisibility at any time. All names in this ritual should be vibrated when pronounced.

STEP 1. *The Preparation.* Wear your black robe. Consecrate a circle with your Wand. On your Altar, position talismans of the four Watchtowers and the Tablet of Union in such a way that you face the Magical Universe.

STEP 2. *The Invocation.* In turn, invoke the forces of the four Kings of the Watchtowers. A method of invoking Kings is given in Enochian Magic.

STEP 3. *The Charge.* Hold your Wand in your right hand. Face the Magical Universe on your Altar and say:

In the name of KAOS (Kah-oh-seh)
And the name of KOZMOS (Koh-zod-moh-seh)
With the 92 Governors Of the
30 Aethyrs, I invoke your
power,
I charge you, O Light Invisible,
And Light Intangible, Whereupon
all thoughts
And deeds of all men are written,
I charge you, by all the Symbols
And Words of Power,
By the light of my Godhead;
That you leave your places of habitation
And concentrate around me,

Invisible, Intangible;

A Shroud of Darkness, A
Formula of Defense;
That I may become invisible, So
that seeing me,
Men see not,

Nor understand the thing that they behold. Visualize the dualistic forces of Chaos to be surrounding your body and coalescing into a dark cloud. Then say,

Lady of Darkness,
Who dwells in the Night Which no man
may approach
Wherein is Mystery and Depth unthinkable
And awful Silence:
I charge you,
In the name of Infinite Space, The
Lady NUIT (Nu-ee-teh), To grant my
request.

Clothe me with your Veil Woven from
that silent Darkness That surrounds
your abode Of Eternal Rest,
O Goddess of the Night Sky; Our
Lady NUIT (Nu-ee-teh).

Feel the dark cloud *surrounding* you intensify as you vibrate the name of the goddess, NUIT (Nu-ee-teh).

STEP 4. The Governors of *Paz*. *Rise* in your Body of Light to the fourth Aethyr, PAZ, and address the three Governors as follows:

O THOTANF, (Teh-hoh-tah-neff) [trace
her sigil before you] She whose coming
means Victory;
BAMS, BAMS, BAMS (Bah-meh-seh)

By your power, all those who see me Will
forget the seeing, That I may pass by
unnoticed.

O AXZIARG, (Ahtz-zodee-ah-rah-geh) [trace his
sigil before you]
He whose Name is Flame;
OVKHO OOAONA
(Oh-veh-heh-hoh Oh-oh-ah-oh-nah) By your
power, all those who see me Will confound their
eyes, That I may pass by unnoticed.

O POTHNIR, (Poh-teh-henee-ar)
[trace his sigil before you] Son of
the Three-fold Throne;
MAZBA ORS (Mah-zod-bah Oh-rah-seh)
By your power, all those who look upon me
Will see your Robe of Darkness That I
may pass by **unnoticed**.

STEP 5. TheFormulation. Face the three Governors of PAZ and say,

Thus do I formulate a barrier
Without my astral form
That it may be to me a Wall
And as a Fortress,
And I now declare that it is so formulated,
To be a basis and receptacle
For the Shroud of Darkness,
The Egg of Blue
Which is wrapt around my physical form. Thus do I
charge you,
Collect yourselves about me,
And clothe this my astral form
With an Egg of Blue,

A Shroud of Darkness,
And shroud my form in your substantial Night.
Clothe me and hide me, But at
my control. Darken man's
eyes That he see me not.
Gather at my Word,
For you are the Watchers,
And my soul is the Shrine.
Now I wear a Robe of Night,
A shroud to blacken out the Light
To repel eyes,
And confound sight.

Clearly visualize a Shroud of Darkness enveloping you at a distance of 18 inches from the surface of your body.

STEP 6. **The Shroud.** Know this Shroud of Darkness to be under your control, ready to be dispersed and re-formed at your Word. Then further charge these Governors:

By the power of the words
OVKHO EXARP (Oh-veh-keh-hoh Eh-tzar-peh) I
charge **you**,
Governors of PAZ (Pah-zod)
To confound the Air
About my body
For as long as I have need of it.
OVKHO EXARP (**Oh-veh-keh-hoh** Eh-tzar-peh) In
the name of EXARP (Eh-tzar-peh)
In the name of HKOMA (Heh-koh-mah)
In the name of NANTA (Nah-en-tah)
In the name of BITOM (Bee-toh-meh)
I charge you
And I invoke the Shroud of Concealment.
Gather together,
O Flakes of Astral Light,

To shroud my form

In your substantial Night.

STEP 7. *The Practice.* Let your Body of Light enter into you physical body. Feel the Shroud of Darkness surrounding you.

Face the North and say,

I have shrouded myself

In mystery and concealment. May I enter the
Path of Darkness. I am the only being

In an Abyss of Darkness.

Face the West and say,

Invisible, I now pass by

The Gate of the Invisible

By virtue of the Name of Darkness.

Darkness is my Name.

I am the Great One,

Invisible on the Paths of the Shades.

Face the East and say,

Invisible, I now pass by

The Gate of the Invisible

By virtue of the Name of Light.

I am Light shrouded in Darkness. I am the
Wielder

Of the forces of the Great Balance.

Face the South and say,

Thus have I formulated

This Shroud of Darkness and of Mystery As a
concealment and a guard.

I am concealed from the eyes of all men,

From all things

Of Sight and Sense.

STEP 8. The Banishment. After invoking and using the Shroud of Darkness, banish it by saying:

0 Shroud of Darkness and of Mystery
Which has well served my purpose,
You may now depart to your ancient ways.
But be ready to return to me
Quickly and forcibly,
At my request,
Again to shroud me from the eyes of men.
And now I say to you,
Depart in peace
With my Blessing,
And be ready to come
When you are next called.

Use the Banishing Rituals of the Pentagram and Hexagram to send the Shroud back to its own sphere.

RITUAL FOR EVOKING THE WATCHTOWER DEITIES

EVOCATION RITUAL: *THE EARTH ANGEL AXIR*

The following evocation is a typical ritual for evoking the Watchtower deities. It is provided for use by advanced magicians. This ritual is specifically designed for the Earth of Earth Angel, AXIR, but the principles incorporated here can be applied to any Watchtower deity.

STEP 1. Construct a magick circle. To the North create a triangle so that the triangle lies just outside the circle. The deity is to be evoked into this triangle while you, the magician, remain in the circle. Consecrate your circle using the Banishing Rituals of the Pentagram and Hexagram. Use a strong heavy-bodied incense (for example, musk) for this ritual. Create a Pantacle inscribed with the name AXIR, the number 566, and his sigil from the Rose. Place it on the Altar before you.

STEP 2. Open the ritual as follows:

Hold your Wand in your right hand, face South and say, I see
the holy and formless Fire
Which darts through the hidden depths of the universe.
I hear the Voice of Fire.
OIP-TEAA-PDOKE
(Oh-ee-peh Teh-ah-ah-Peh-doh-heh) I invoke
you,
Angels of the Watchtower of the South.

Hold your Cup in your right hand, face West and say, I see
the holy and *formless* Water
Which flows through the hidden depths of the universe.
I hear the Voice of Water.

MPH-ARSL-GAIOL

(Em-peh-heh-Ar-ess-el-Gah-ee-oh-leh) I
invoke you,
Angels of the Watchtower of the West.

Hold your Dagger in your right hand, face East and say, I
see the holy and formless Air

Which blows through the hidden depths of the universe.
I hear the Voice of Air.

ORO-IBAH-AOZPI

(Oh-roh-Ee-bah-Ah-oh-zod-pee) I
invoke you,
Angels of the Watchtower of the East.

Hold your Pantacle in your right hand, face North and say,

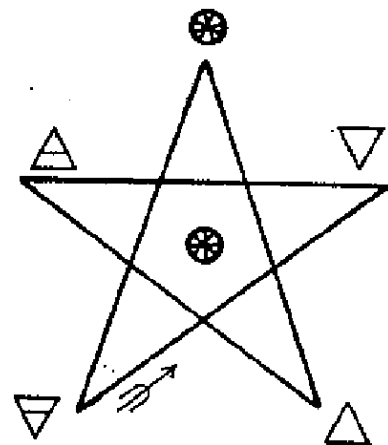
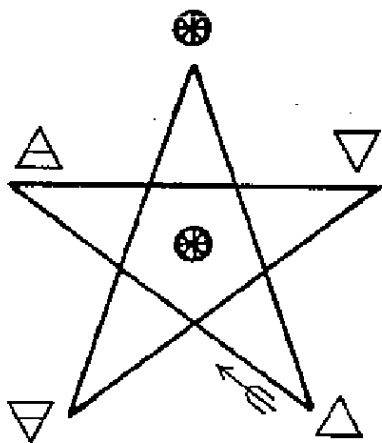
I see the holy and formless Earth

Which lies at the hidden depths of the universe. I hear the
Voice of Earth. MOR-DIAL-HKTGA

(Moh-ar-Dee-ah-leh-Heh-keh-teh-gah) I invoke
you,

Angels of the Watchtower of the North.

Raise your Censer in your right hand and use it to trace the two
invoking pentagrams of Spirit:



While tracing these, say, EXARP (Eh-
tzar-peh) BTOM (Bee-toh-meh)
NANTA (Nah-en-tah) HKOMA (Heh-
koh-mah) In
the names of the letters Of
the Tablet of Union I invoke
you,
Divine Forces of the Spirit of Life.
O Guardians of the Gates of the Universe,
Be you also guardians Of this
Magick Circle That I may enter in
And
become a partaker
Of the secrets of the Divine Light.

STEP 3. Hold your Pantacle of AXIR before you, face the
Watchtower of Earth and say,

MOR DIAL-HKTGA (Moh-ar-Dee-ah-lehHeh-keh-
teh-gah) IKZHIKAL. (Ee-kehzod-he e-kal)
O King of the Earth,
Who uses the Earth for a footstool, Who
solidifies the past;
I invoke you into my heart
To help me in this invocation
To help me in the Great Work
And thereby to help others.

STEP 4. Vibrate the names of the six Seniors of Earth. Feel the
presence of the King and Seniors of Earth. Then vibrate the Calvary
Cross names:

ABAFT (Ah-bah-leh-peh-teh) ARBIZ
(Ar-bee-zod)

vibrate the Angels of Earth of Earth:

NRONK (Neh-roh-en-heh) RONK
(Roh-en-keh)

TAXIR (Tah-etzee-ar)

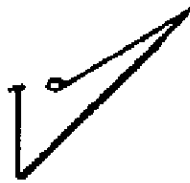
AXIR (Ah-tzee-ar)

STEP 5. Hold your Dagger in your right hand, the Pantacle of AXIR in your left hand, and say,

O Lords of the Land of Life
Hear this Call of mine
To the Angel AXIR (Ah-tzee-ar) In the Earth
Angle
Of the Northern Quadrangle
By whose Magical Seal I now bind With a
triple cord of bondage.

Trace the sigil of AXIR in the air before you while vibrating his name:

STEP 6. Feel the presence of AXIR. Continue the evocation by saying:



O mighty and powerful Angel AXIR (Ah-tzee-ar) I
call you. I bind you.
In the name of your King
IKZHIKAL (Ee-keh-zod-hee-kal) I
call you. I bind you.
In the name of the formula
MIKA BABALON (Mee-kah Bah-bah-loh-en)
Whose number is your own;
Five hundred, six, and sixty.

I call you. I bind you.

PIRIPSOL, PIRIPSOL (Pee-ree-pess-oh-leh) MIKA
BABALON (Mee-kah Bah-bah-loh-en) I call you. I
bind you.

From your Square A of Black Earth Where
Horns milks his Cow

Where the influence of the element Water Produces
the Hanged Man,
Come forth and appear in this triangle. In the
name of TAXIR (Tah-etzee-ar) I call you. I bind
you.

By these names I evoke you.

Leave your abode in the Kingdom of Earth And
appear to me here

In the Magical Triangle without this Circle In fair
shape and true.

Come forth AXIR (Ah-etzee-ar) And
manifest yourself before me.

STEP 7. You should be able to see the Angel AXIR forming in the
air above the triangle. If not, repeat STEP 6 until he so appears. As
he materializes before you, say:

O mighty AXIR (Ah-etzee-ar) Perform
all of my demands Help me in the
Great Work. Purify my earthy self
And fix herein the glory
Of mine Holy Guardian Angel That I may
find the Hidden Stone
Whereon a new spiritual Name shall be written.
Teach me the mystery of the earthy self
And how it may be made creative. Swear
by the mighty Seal That I hold before
you
That you will do this for me.

Whenever I call upon you
By Word or Will or Magical Ceremony,
You will be a perpetual link of communication Between
the Lords of Earth
And my *human soul*.

STEP 8. Commune with this Angel, *who* should be clearly before you.
Learn from him according to your will.

STEP 9. *The Banishment.* Now banish the Angel by saying:

I charge you that from *this day*
You will bring no harm to me Or
to my *home*
Or to my family Or to my
friends
And that you will not deceive me.
AXIR (Ah-tzee-ar) Depart in
Peace To your habitation
In the Kingdom of Earth.
Let there be peace between us
And let you come forth again
When you are called.

STEP 10. Perform the Banishing Rituals of the Pentagram and Hexagram.

ENOCHIAN PRECIPITATION RITUAL

The magical ability to bring invisible objects into visible appearance is well-known. It involves the conscious precipitation of psychic and/or astral objects into physical manifestation. All physical objects are such precipitations, following the natural law of manifestation. The magician can use this law according to his own will, and make his own physical manifestations. To be successful, the magician must consciously direct and quicken the natural tendency of an astral object to assume physical form. The following ritual is provided for advanced magicians.

STEP 1. Wear your black robe. Consecrate a circle. Place a charged Talisman of LAHALASA on the Altar before you. See the object to be precipitated clearly in your mind. Give it a name. Reserve a place for it on the Altar where it will appear.

STEP 2. Hold your Wand in your right hand and the Talisman of LAHALASA in your left hand. Face the Watchtower of Fire. Concentrate on the two center squares of this Watchtower and say,

OIP-TEAA-PDOKE (Oh-ee-peh-Teh-ah-
ah-Peh-doh-keh) May the
power
In the squares A (Ah) and A (Ah)
Come to me now And
assist me. - AA (Ah-ah)

Face the Altar and see an image of the object to be precipitated at the desired position.

STEP 3. Face the Watchtower of Air. Concentrate on the two center squares of this Watchtower and say,

ORO-IBAH-AOZPI (Oh-roh-Eo-bah-AhBah-Zod-
pee) May the power
In the squares A (Ah) and H (Heh) Come to
me now
And assist me.
AH (Ah-heh)

Face the Altar and see the image of the object clearly and in
greater detail.

STEP 4. Face the Watchtower of Water. Concentrate on the two
center squares of this Watchtower and say,

MPH-ARSL-GAIOL (Em-peh-heh-Ar-ess-elGah-ee-
oh-leh) May the power
In the squares S (Seh) and L (Leh)
Come to me now
And assist me.
SL (Seh-leh)

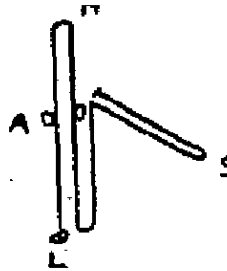
Face the Altar and see the image of the object with great clarity
and detail.

STEP 5. Face the Watchtower of Earth. Concentrate on the two
center squares of this Watchtower and say,

MOR-DIAL-HKI'GA (Moh-ar-Dee-ah-lehHeh-keh-
teh-gah) May the power In the squares A (Ah)
and L (leh)
Come to me now
And assist me.
AL (Ah-leh)

Face the Altar and see the object precipitated in perfect detail.

STEP 6. Vibrate the letters of the word LAHALASA while tracing its sigil in the air before you. The sigh, from the Rose, is:



See the sigil blazing in the four Enochian colors before you as follows:

L-black A-r e d
H - - yellow
A-red L-blue A-yellow
S---blue A-black

Will this sigh to slowly condense into a cloud and let this cloud sink down and enter into the single object on the Altar. Let the four forces of the Watchtowers impel the object into visible appearance.

STEP 7. While facing the object on the Altar, call on the forces of the 23rd Aethyr, TOR, as follows:

Vibrate the name RONOAMB (Roh-noh-ah-meh-beh), while tracing his blazing black sigil before you,

And then say,

O RONOAMB,
Protector of All Precipitations,
to me now,
And safeguard this manifestation.



Come

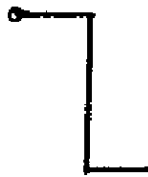
Vibrate the name ONIZIMP (Oh-nee-zodee-em-peh), while tracing his blazing black sigil before you,



And then say,

O ONIZIMP
Doer of All Deeds,
Come to me now
And carry out this manifestation.

Vibrate the name ZAXANIN (Zod-ahtz-ah-nee-en), while tracing his blazing black sigil before you,



And then say,

O ZAXANIN,
Namer of All Names,
Come to me now
And define this manifestation

Of _____ (speak the name of the object)

Feel the presence of these Governors in the circle with **you.**

STEP 8. Say the following: By my

Will,

The Power of LAHALASA (L,ah-hah-lah-sah) Is multiplied by the power of BESZ (Bess-zod)
Whereupon the Product is the strength Of
RONOAMB (Rah-noh-ahembeh)
And of ONIZIMP (Oh-nee-zodee-empeh) And
of ZAXANIN (Zod-ahtz-ahnee-en)
Whose Product is One and Two, Whose
Sum is Three,
Whose final number
Is the intelligent manifestation Of
Matter and Space.

MIKALZO-KAFAFAM PIRIPSOL (Mee-kah-leh-zodoh-Kah-fah-fah-meh
Pee-ree-peh-soh-leh) The Power
of TOR (Toh-roh) Sustains the
Heavens

While holding up the Earth. By this
mighty Creative Power Do I fulfill my
Will.

The object should now be fully materialized on the Altar. If not, repeat Steps 6, 7 and 8.

STEP 9. Do not use a banishing ritual lest it remove your precipitation with it. Instead, give appropriate gratitude to those powers that have faithfully carried out your Will.

ENOCHIAN RITUAL OF THE ABYSS

The following ritual is provided for those magicians who will to face into the Abyss and dare to cross beyond it. It can be used in preparation for either offices of VRELP or Dragon. Throughout the ritual, where a blank line is used, substitute your own Magical Name.

STEP 1. Wear your white robe. Place the Altar in the center of the circle. Place your Sword on the Altar. Prepare a Talisman of NIAKOD and place it on the Altar. Place four small tables in the circle around the Altar. Locate each table at one of the four directions. Place a talisman of the Watchtower of Earth on the table to the north of the Altar. Place a talisman of the Watchtower of Water on the table to the west of the Altar. Place a talisman of the Watchtower of Air on the table to the east of the Altar. Place a talisman of the Watchtower of Fire on the table to the south of the Altar. These four talismans should be in the form of the four Watchtower Tablets. Place a lit candle on each of the four tables. Use a black candle at the North, a blue candle at the West, a yellow candle at the East, and a red candle at the South. Let no other light be visible. Consecrate a large circle around this area using an appropriate

banishing/cleansing ritual. The light from the candles as the Watchtowers should illuminate the inside of the circle. Outside the circle should be total darkness (this ritual is best conducted at night).

STEP 2. Begin by facing the Altar. Take your Sword in your right hand. Hold the Talisman of NIAKOD in your left hand and say,

It is my Will to touch and kiss

The awesome void of the Outer Abyss.

Concentrate on the goal of this ritual. Will your mind to become calm and receptive.

STEP 3. Leave the Altar and stand before the Watchtower of Earth. Point your sword at this Tablet and say,

In the holy name of MORDIALHKTGA I,
_____,_command you,
Mighty IKZHIKAL,
Great King of Earth:
Let me now pass through
Your Watchtower of Earth.

Concentrate on Earth. Circle this table while vibrating the name TEX. Then circle the table a second time while vibrating the name RII.

STEP 4. Leave the North and stand before the Watchtower of Water. Point your sword at the Tablet and say,

In the holy name of MPHARSLGAIOL I,
_____,_command you,
Mighty RAAGIOSL,
Great King of Water;
Let me now pass through
Your Watchtower of Water.

Concentrate on Water. Circle this table five times. With each circuit, vibrate the names of BAG, ZAA, DES, VTI and NIA in turn.

STEP 5. Leave the West and stand before the Watchtower of Air. Point your sword at this Tablet and say,

In the holy name of OROIBAHAOZPI I,
_____,_command you,
Mighty BATAVIAH,
Great King of Air;
Let me now pass through
Your Watchtower of Air.

Concentrate on Air. Circle this table seven times. With each

circuit, vibrate the names of TOR, UN, ASP, KHR, POP, ZEN, and TAN in turn.

STEP 6. Leave the East and stand before the Watchtower of Fire in the south. Point your Sword at this Tablet and say,

In the holy name of OIPTEAAPDOKE I, , command
you,
Mighty EDLPRNAA,
Great King of Fire;
Let me now pass through
Your Watchtower of Fire.

Concentrate on Fire. Circle this table six times. With each circuit, vibrate the names of LEA, OXO, VTA, ZIM, LOE, and IKH in turn.

STEP 7. Go to the Tablet in the North. Stand between the Tablet of Earth and the arc of your circle with your back to the Tablet. Face outward from the circle into the blackness of the Abyss. Thrust your Sword into this darkness. Let it pierce the Abyss but be sure to remain standing within the circle. Then say,

O Mighty KOMANAN

I, _____, stand before you. I
know you.

I know your name.

I know your formulating nature. You give
yourself to all forms And rebuke the
emptiness.

Yours is the Knowledge of structure.

I, _____, know you Who sits
in the North

Where all things are clothed. By the
power of NIAKOD You will obey me.

STEP 8. Move to the East and stand with your back to the Tablet there. Thrust your Sword into the darkness outside the circle and say,

O Mighty LEXARPH

I, _____, stand before you.

I know you.

I know your name.

I know your catalytic nature.

You stand between form and void; A virgin untouched by either. A harlot intimate with both.

Yours is the Knowledge of Means. I,

_____, know you

Who sits in the East

Where all things are commenced. By the power of NIAKOD

You will obey me.

STEP 9. Move to the South and stand with your back to the Tablet there. Thrust your Sword into the darkness outside the circle and say,

O Mighty TABITOM

I, _____ stand before you.

I know you.

I know your name.

I know your dispersive nature.

You give yourself up to voidness And rebuke all aggregates.

Yours is the Knowledge of Suchness. I,

_____, know you

Who sits in the South

Where all things are consumed. By the power of NIAKOD

You will obey me.

STEP 10. Move to the West and stand with your back to the Tablet there. Thrust your Sword into the darkness outside the circle and say,

O Mighty KHORONZON I, _____,
stand before you.

I know you.

I know your name.

I know your incoherent nature. You
are the great Demon, The Lord
of the Abyss, Whose kiss is
madness And whose touch is death.

Yours is the Knowledge of Form. I,

_____, know you Who
sits in the West

Where all things are completed. By
the power of NIAKOD You will obey
me.

Even you, the Archdemon Will
obey my Will.

STEP 11. Point your Sword downward to the circle. Lift up the Talisman of NIAKOD before you and say,

I have truly tread the Path

To stand at last upon the brink

And dare the breath of demon's wrath. I stare! I
bend! I leap! I sink!

In the name of NIAKOD

KOMANAN help me.

TABITOM uphold me.

KHORONZON stand aside for me.

See the depths of the Abyss surrounding you in your protected circle. Let the demons of the Abyss be as black swirling clouds upon a midnight sea but unable to harm you.

Remain in this state for as long as you can.

STEP 12. Return to the Altar and perform an appropriate banishing ritual.

ENOCHIAN DEATH RITUAL

The following Enochian ritual is provided for advanced magicians. It invokes the natural death processes and is therefore a powerful ritual of initiation into life. If properly conducted, you, the magician, will directly face your own death and transcend it. You will understand death to be a necessary part of life.

STEP 1. Wear your black robe. Conduct an appropriate opening ceremony such as the Enochian Formula of Opening by Watchtower. Enter your Body of Light.

STEP 2. Face the Watchtower of Earth and say:

MOR-DIAL-HKTGA (Mor-ar-Dee-ah-lehHeh-keh-
teh-gah)

O [KZHIKAL (Ee-keh-zod-hee-kal)

I return my body to you

In the Watchtower of Earth

TELOKH, TELOKH (Teh-loh-keh-heh) SIATRISNANTA (See-ah-
teh-ree-seh-Nah-en-tah) PI-BLIAR BABALON (Pee-Beh lee-ar
Bah-bah loh-en) O Death, you carry away my body

To the Scorpions of Earth

But I escape you

To the Great Place of Comfort;

The Palace of Our Lady Babalon.

Visualize the Lord of Death coming before you. See your physical body as dead and cold. See yourself as leaving it forever. See yourself as leaving the Earth behind you as you say these words. Clearly separate your sense of identity from your body which now faces disintegration.

STEP 3. Face the Watchtower of Water and say:

MPH-ARSL-GAIOL

(Em-peh-heh-Ar-ess-el-Gah-ee-oh-leh)

○ RAAGIOSL (Rah-ah-gee-oh-sel)

I return my blood to **you**

In the Watchtower of Water. TELOKH,

TELOKH (Teh-loh-keh-heh)

NAZPS-TELOKH (Nah-zod-pess-Teh-loh-keh-heh) HKOMA
(Heh-koh-mah)

E-KNILA (Eff-Keh-nee-lah) PI-

BLIAR ZEN BABALON

(Pee-Beh-lee-ar Zod-en Bah-bah-loh-en)

○ Sword of Death

You pierce through to my blood

But I escape you

To the Great Place of Comfort;

The Palace of Our Lady Babalon.

See all attachment to your body and your past life come to an end.
Clearly separate your sense of identity from your personality which
now faces certain disintegration.

STEP 4. Face the Watchtower of Air and say:

ORO-IBAH-AOZPI

(Oh-roh-Ee-bah-Ah-oh-zod-pee)

○ BATAIVAH (**Bah-tah-ee-vah**) I return
my breath to you

In the Watchtower of Air

TELOKH, TELOKH (Tel-oh-keh-heh) ADPHANT-ORS TELOKH
(Ah-deh-peh hah-en teh-

Oh-ra-seh Tel-oh-keh-heh) EXARP

(Ehtz-ar-peh)

PI-BLIAR SALMAN BABALON (Pee-Beh lee-ar

Sah-leh mah-neh Bah bah-loh-en) O

unspeakable Darkness of Death You hide away
my breath But I escape you

To the Great Place of Comfort; The Palace of
Our Lady Babalon.

See all normal brain/mind thinking come to an end. The logic and reason of your brain/mind has died with your body. Clearly separate your sense of identity from your lower mind which now faces certain disintegration.

STEP 5. Face the Watchtower of Fire and say:

OIP-TEAA-PDOKE

(Oh-ee peh-Teh-ah-ah-Peh-doh-keh) O

EDLPRNAA (Eh-deb par-nah-ah) I

return my life to you

In the Watchtower of Fire

TELOKH, TELOKH (Teh-loh-keh-heh) NOQOLBITOM

(Noh-quo-leh-Bee-toh-meh) PI-BLIAAR BABALON

(Pee-B eh-lee-ar Bah-bah-loh-en)

O Death, you give my life

To the Servants of Fire

But I escape you

To the Great Place of Comfort;

The Palace of Our Lady Babalon.

See human consciousness come to an end for you. Your memory is gone. Your personality is dispersed. Your name is forgotten.

STEP 6. Empty your mind of its contents and say:

TELOKH (Teh-loh-keh-heh)

O Death, to me is the Victory.

You have taken my Body and my Mind, But my Spirit remains;

A Light in the Darkness.

ABAI-MALPIRG ABAI-MALPIRG ABAI-MALPIRG (Ah-bah-ee-Mahleh-pee-rah-geh)

I am the stooping Life-Spark
In a Well of Darkness. I am
the Light of Wisdom And the
Light of Mercy.

Behold, there is healing in my wings.
Life from my Spirit springs.
I am he that has life and am dead.
He who from life to life is led. I hold
the ivory Keys of Hell. I hold the
keys of Death as well.

BLIORB-OLPRT (Beh lee-oh-ra-beh-Oh-leh-par-teh)
The Comfort of Light is upon me.

I rest in the Great Place of Comfort;
The Palace of Our lady, BABALON (Bah-bah-loh-en) I
am the Lord of Life,
The Opener of the Day.
Triumphant over Death, I
prepare a Pathway
Through the Darkness. I
am the Bennu.

I am the Bornless One.

Life and Death abide in me. I
am the Bennu,

The Soul of Rai
The Guide of the Gods.

Osiris comes forth

As a Master of the Earth

To do whatsoever his ka desires. I
am the Son of Osiris,

And a Master of the Earth.

And behold, I will do

Whatsoever my ka desires.

ABAI-MALPIRG

BLIOR-OLPRT

TELOKH.

Stay in this formless, thoughtless state of death for as long as you can.

STEP 7. Return slowly through the Planes of Manifestation. Pass through the Watchtower of fire and say: Here I receive my life.

Recover your sense of being. Pass through the Watchtower of Air and say:

Here I receive my breath.

Recover your sense of mind. Pass through the Watchtower of Water and say:

Here I receive my blood.

Recover your sense of personality. Pass through the Watchtower of Earth and say:

Here I receive my body.

Recover your sense of body and return to your Body of Light.

STEP 8. Return to your physical body. Banish the invoked forces with the Banishing Rituals of the Pentagram and **Hexagram**.

APPENDIX A-THE WATCHTOWERS

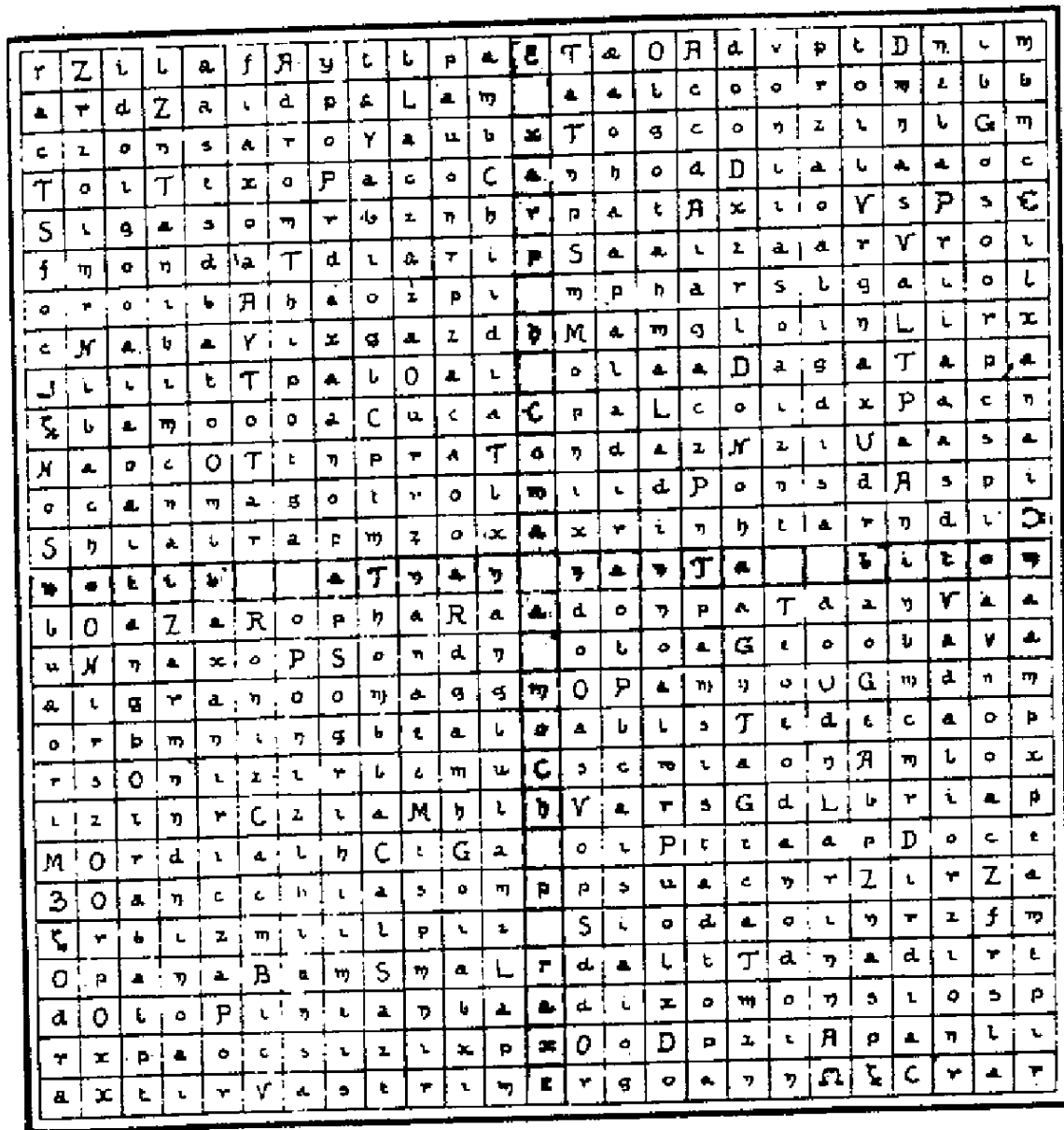


Figure 1. The Four Great Watchtowers Connected by the Black Cross.

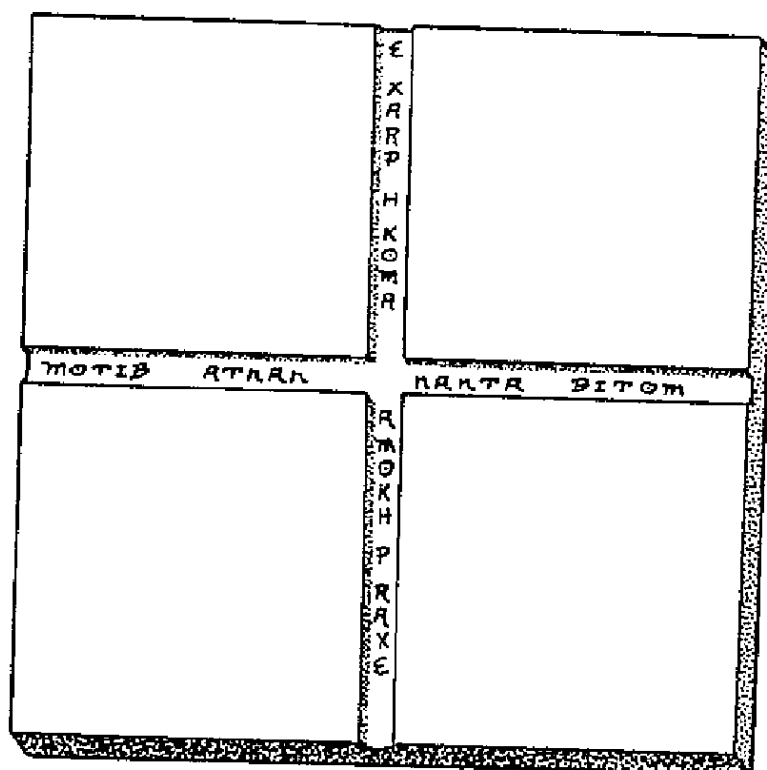


Figure 2. The Black Cross of the Watchtowers.

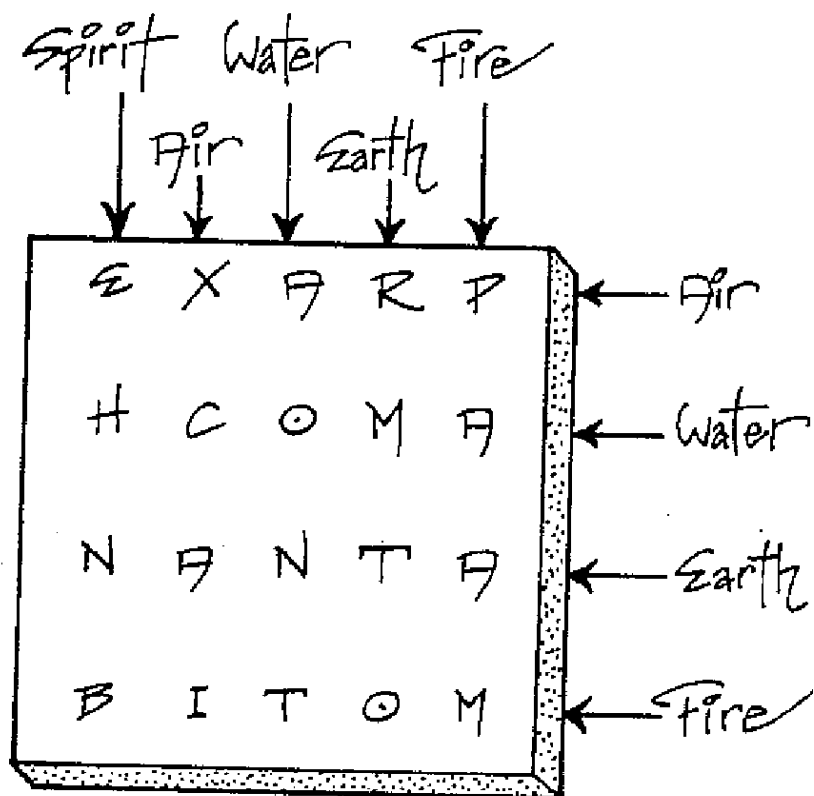


Figure 3. Tablet of Union or Squares of the Black Cross.

r	Z	i	l	a	l	A	y	u	t	l	p	a
a	r	d	Z	a	i	d	p	a	L	a	m	
C	z	o	n	s	a	r	o	y	a	u	b	
T	o	i	T	t	^z x	o	p	a	c	o	C	
S	i	g	a	s	o	ⁿ m	r	b	z	n	h	
f	m	o	n	d	a	T	d	i	a	r	l	i
o	r	o	i	b	a	h	a	o	z	p	i	
^t c	N	a	b	^r a	V	i	x	g	a	^s z	d	
O	i	i	i	t	T	p	a	l	O	a	i	
A	b	a	m	o	o	o	a	C	^u v	c	a	
N	a	o	c	O	T	t	n	p	r	^u a	T	
o	c	a	n	m	a	g	o	t	r	o	i	
S	h	i	a	l	r	a	p	m	z	o	x	

Figure 4. The Great Watchtower of Air in the East.

T	a	O	A	d	^u v	p	t	D	n	i	m	
^a o	a	b	c	o	o	r	o	m	e	b	b	
T	^o a	g	c	o	n	^x z	^m i	n	u	l	G	m
n	h	o	d	D	i	a	i	l	a	a	o	c
^f p	a	^t c	A	x	i	^v o	V	s	p	^x s	^y l	^N
S	a	a	i	^z x	a	a	r	V	r	L	^c i	
m	p	h	a	r	s	l	g	a	i	o	l	
M	a	m	g	l	o	i	n	L	i	r	x	
o	l	a	a	D	ⁿ a	g	a	T	a	p	a	
p	a	L	c	o	i	d	x	P	a	c	n	
n	d	a	z	N	^z x	i	V	a	a	s	a	
^r i	i	d	P	o	n	s	d	A	s	p	i	
x	r	^t c	n	h	t	a	r	ⁿ a	d	i	L	

Figure 5. The Great Watchtower of Water in the West.

b	O	a	Z	a	R	o	p	h	a	R	a
^u _v N	n	a	x	o	P	S	o	n	d	n	
a	i	g	r	a	n	o	^a _o	m	a	g	g
o	r	p	m	n	i	n	g	b	e	a	l
r	s	O	n	i	z	i	r	l	e	m	u
i	z	i	n	r	C	z	i	a	M	h	l
M	O	r	d	i	a	l	h	C	t	G	a
R _o	C _o	^a _c	ⁿ _a	^c _{nm}	^h _c	ⁱ _h	^{la} _{bt}	^s _a	^o _s	^m _o	^t _m
A	r	b	i	z	m	i	^l _l	p	i	z	
O	p	a	n	a	l	B	a	m	S	m	a
d	O	l	o	P _f	l	n	i	a	n	b	a
r	x	p	a	o	c	s	i	z	i	x	p
a	x	t	i	r	V	a	s	t	r	i	m

Figure 6. The Great Watchtower of Earth in the North.

d	o	n	p	a	T	d	a	n	V	a	a
o	l	o	o	G	e	o	o	b	a	^u _v	^a _i
O	P	a	m	n	o	^v _o	G ^m _n	d	n	m	
a	^p _b	l	s	T	e	^c _d	e	c	a	o	p
s	c	m	i	o	a	n	A	m	l	o	x
V	a	r	s	G	d	L ^b _v	r	i	a	p	
o	i	P	t	e	o	a	p	D	o	c	e
P	s	^u _v	a	c	n	r	Z	i	r	z	a
S	i	o	d	a	o	i	n	r	z	f	m
d	a	^l _b	t	T	d	n	a	d	i	r	e
d	i	x	o	m	o	n	s	i	o	s	p
O	o	D	p	z	i	A	p	a	n	l	i
r	g	o	a	n	n	O _p	A	C	r	a	r

Figure 7. The Great Watchtower of Fire in the South.



Figure 8. The Subquadrants of the Watchtowers.

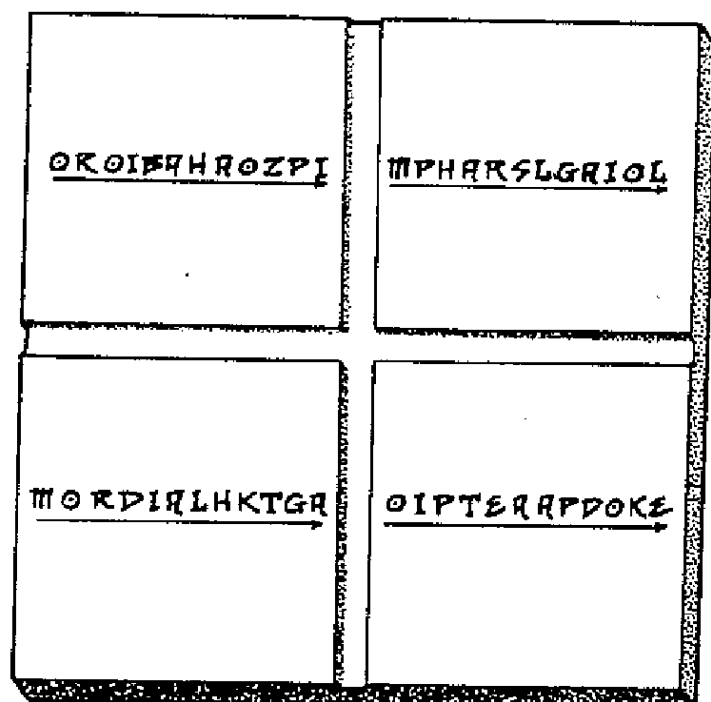


Figure 9. Tice Four Secret Holy Names of Divinity.

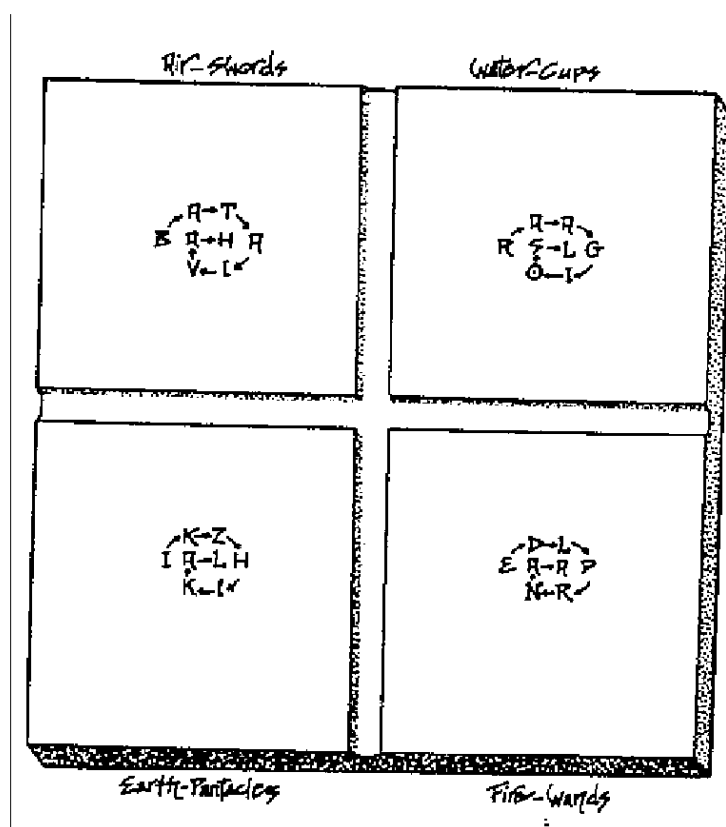


Figure 10. The Names of the Four Great Icings.

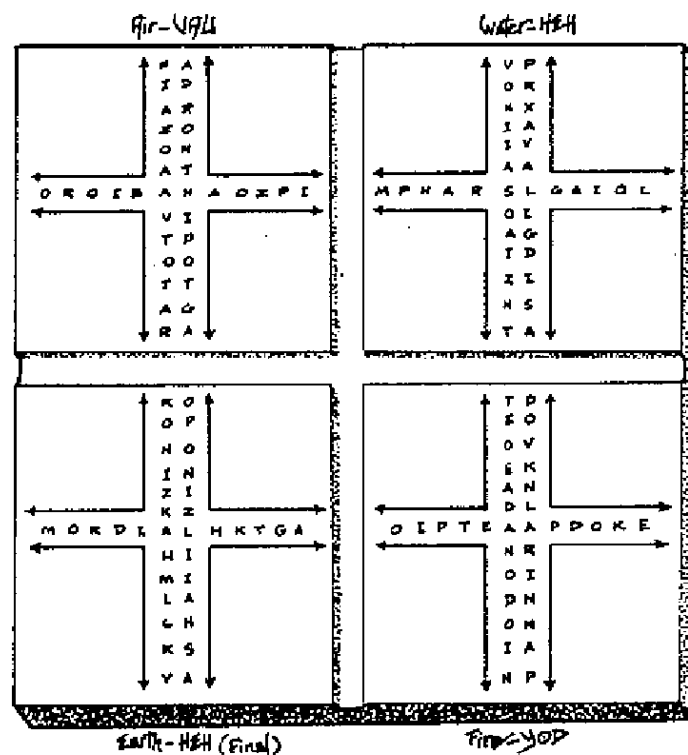


Figure 11. The Names of the Twenty-Four Seniors.

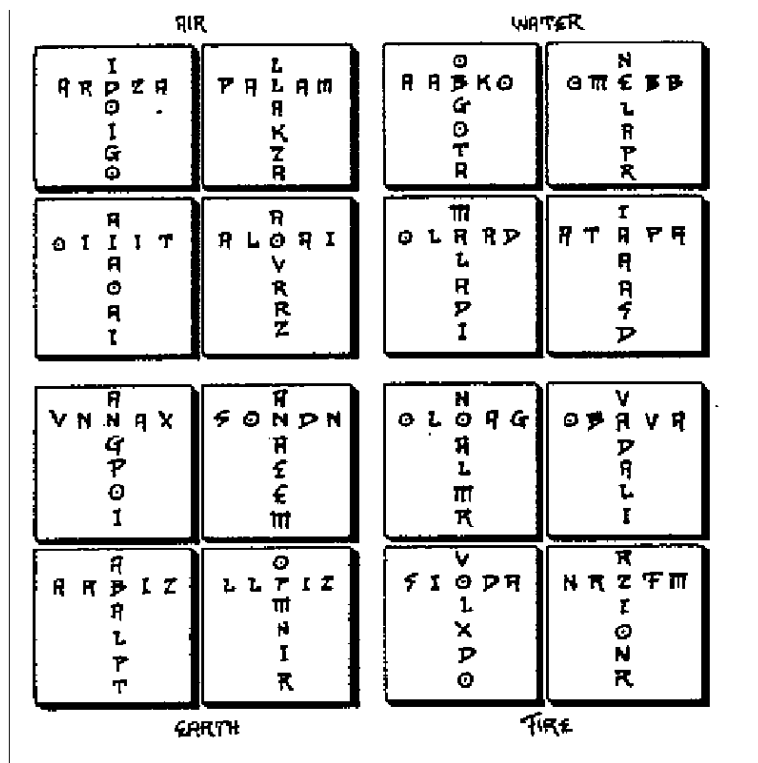


Figure 12. The Angels of the Sixteen Sephirothic Crosses.

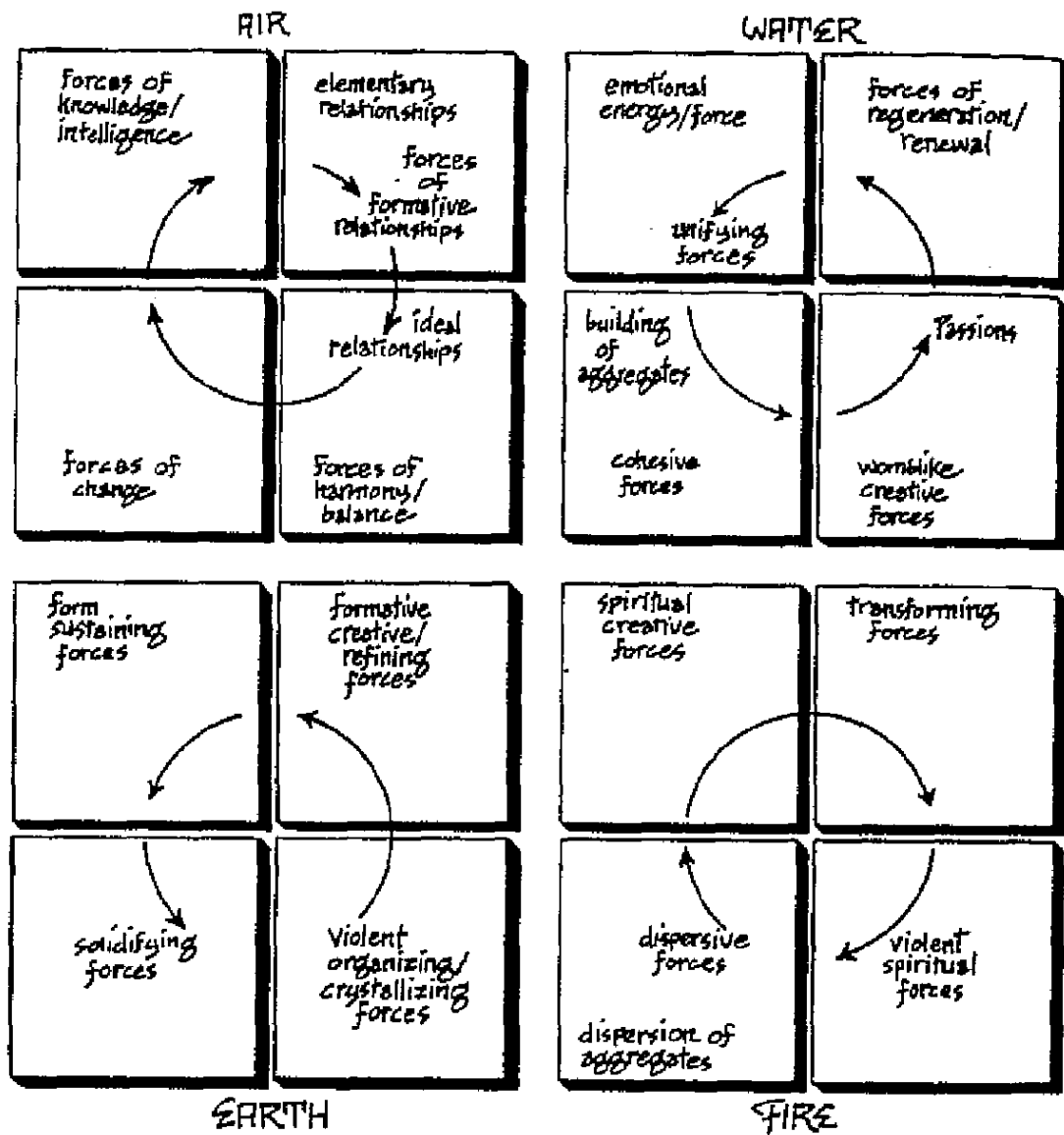


Figure 13. The Major Flow of Forces Through the Subquadrants.

AIR (hot, wet)		WATER (cold, wet)	
steady moving air AIR of AIR (clouds) Aquarius	stagnant air WATER of AIR (vibrating) Gemini	evaporating water AIR of WATER (sea) Scorpio	stagnant water WATER of WATER (pool) Pisces
flexible air EARTH of AIR changing	violent air FIRE of AIR (winds) Libra	cohesive water EARTH of WATER solidifying	violent water FIRE of WATER (rain) Cancer
flat steady earth AIR of EARTH (plains) Taurus	fertile earth WATER of EARTH (fields) Virgo	steady burning fire AIR of FIRE (sun) Leo	reflecting fire WATER of FIRE (rainbow) Sagittarius
EARTH of EARTH sustaining	violent earth FIRE of EARTH (mountains) Capricorn	EARTH of FIRE dispersing	violent fire FIRE of FIRE (lightning) Aries
EARTH (cold, dry)		FIRE (hot, dry)	

Figure 14. The Major Characteristics of the Watchtower Elements.

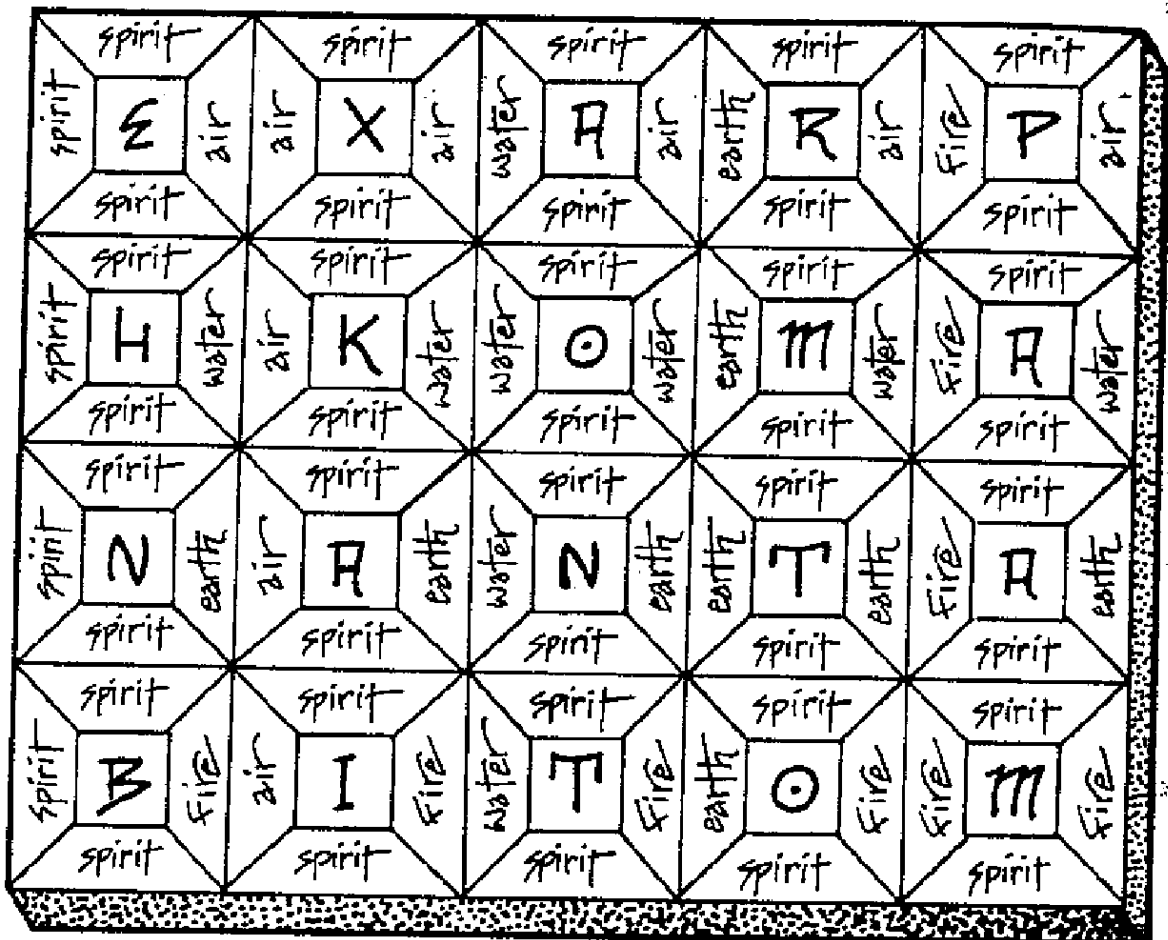


Figure 15. The Pyramids of the Tablet of Union.

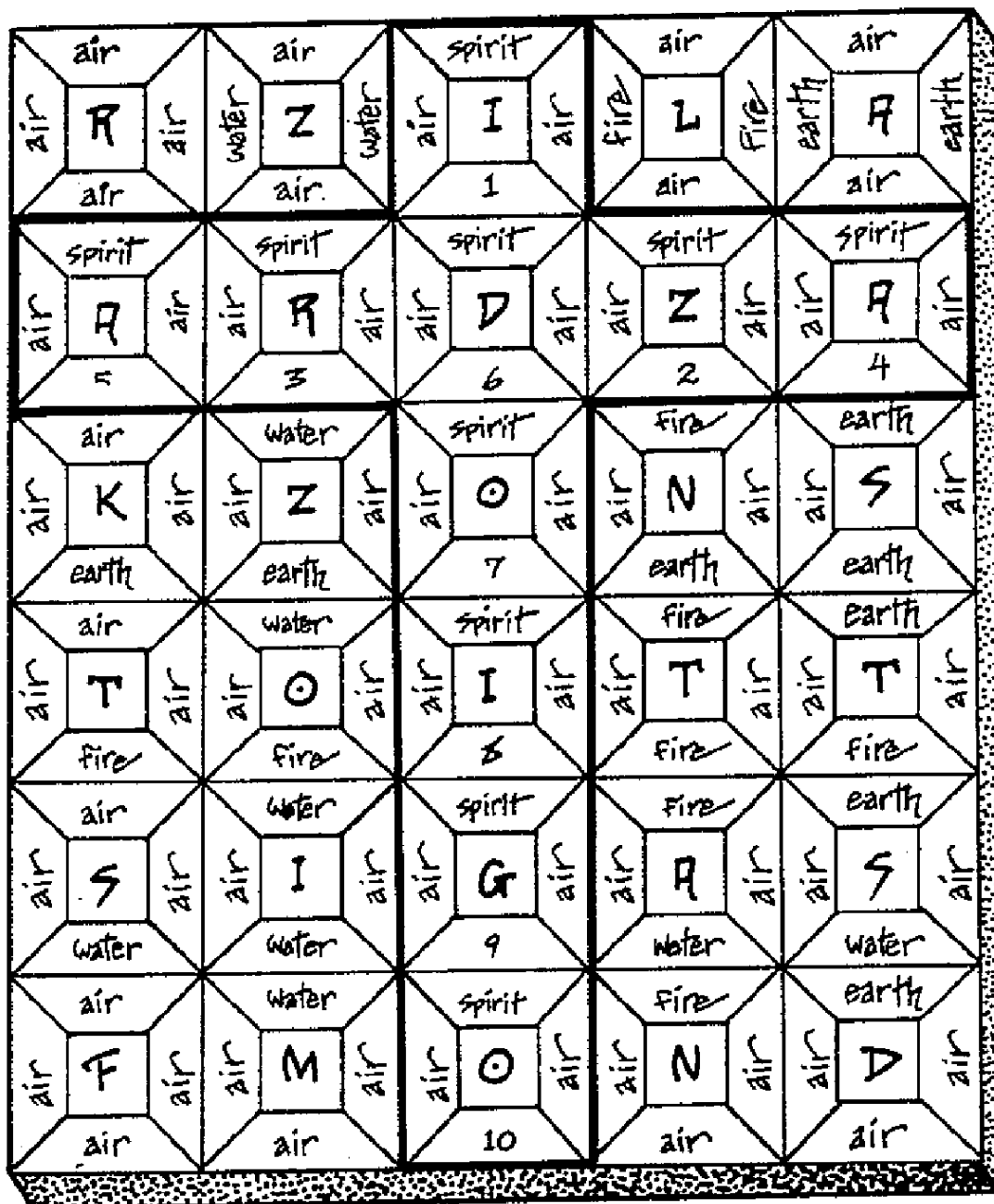


Figure 16. The Pyramids of Air of Air.

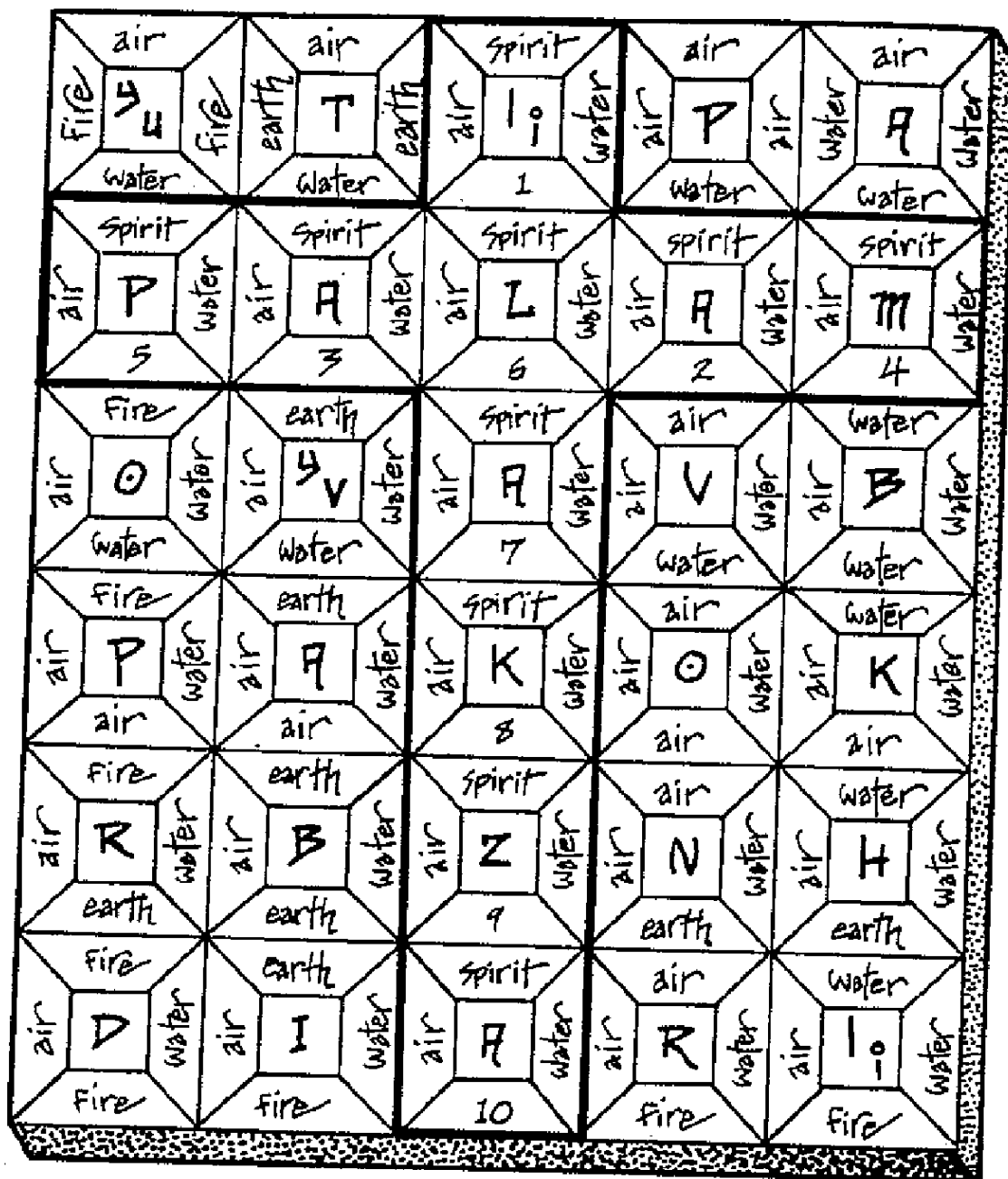


Figure 17. The Pyramids of Water of Air.

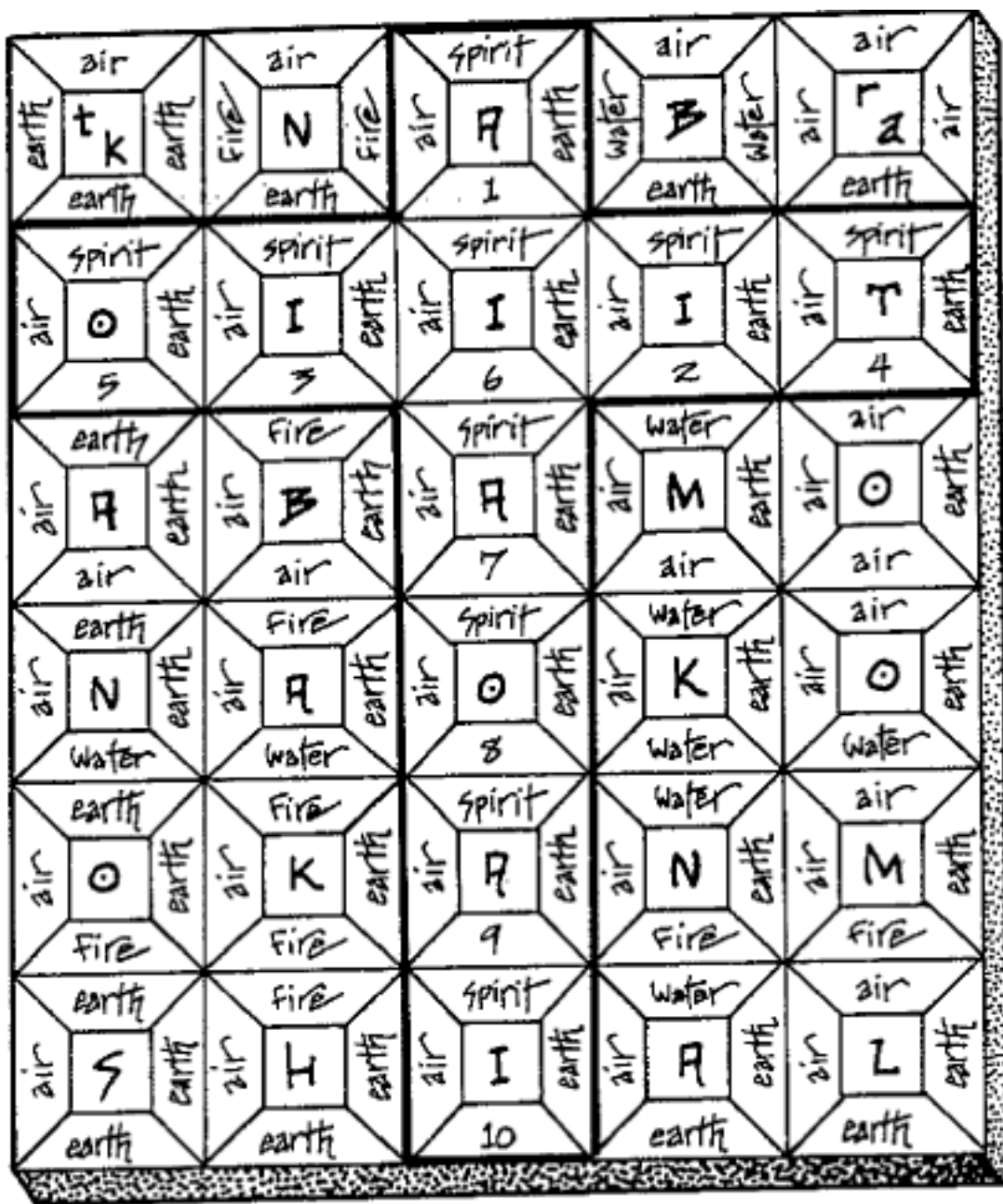


Figure 18. The Pyramids of Earth of Air.

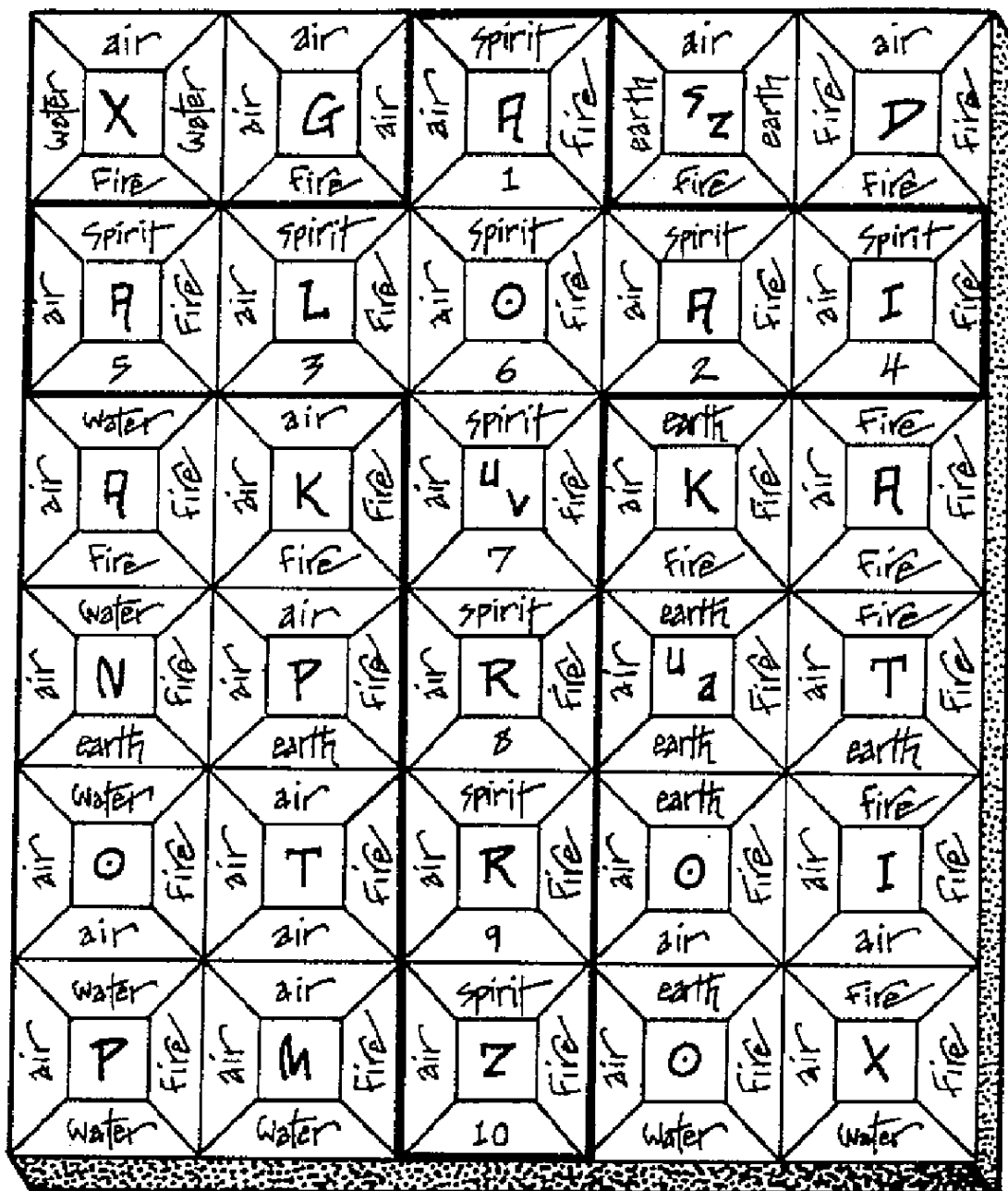


Figure 19. The Pyramids of Fire of Air.

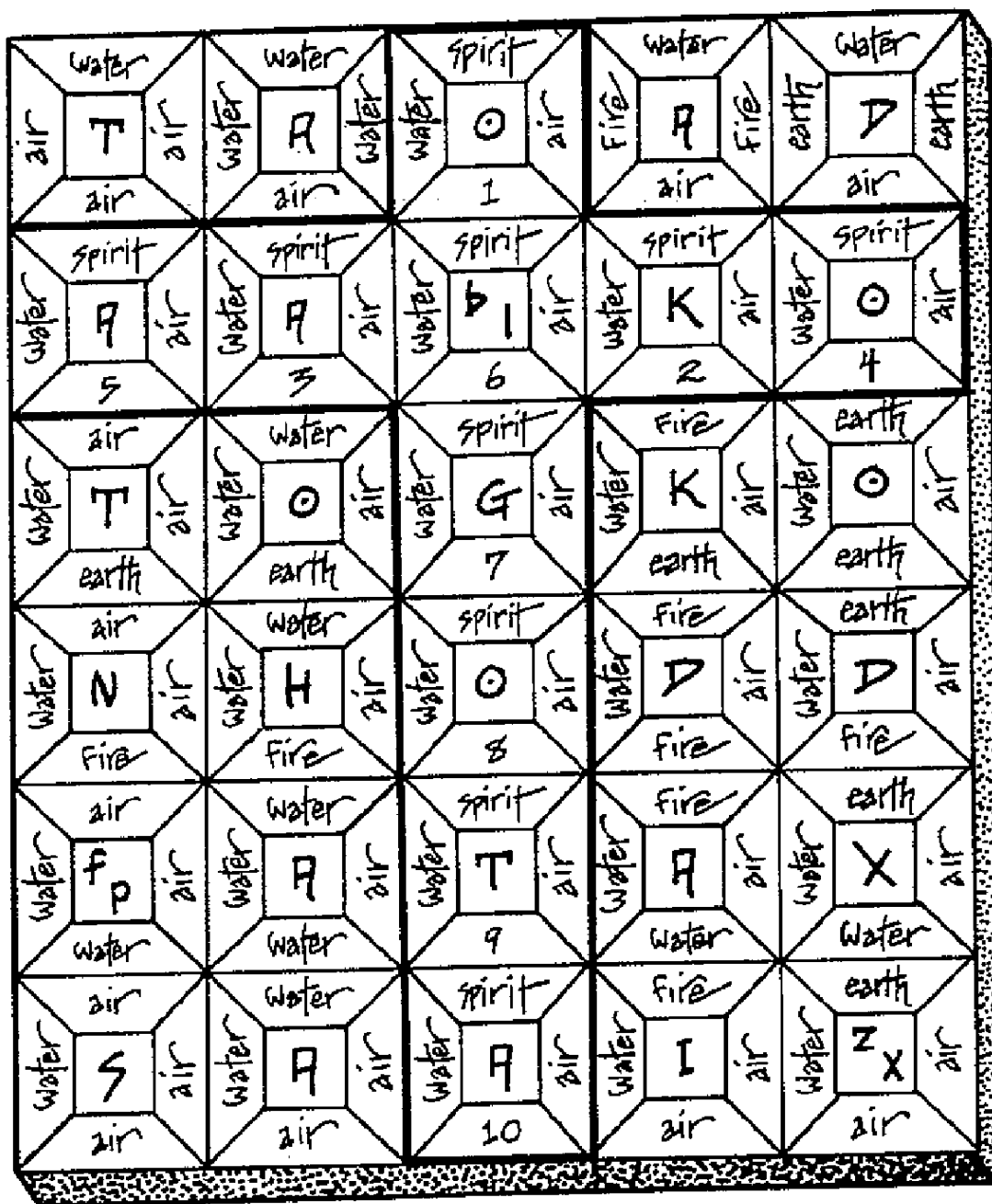


Figure 20. The Pyramids of Air of Water.

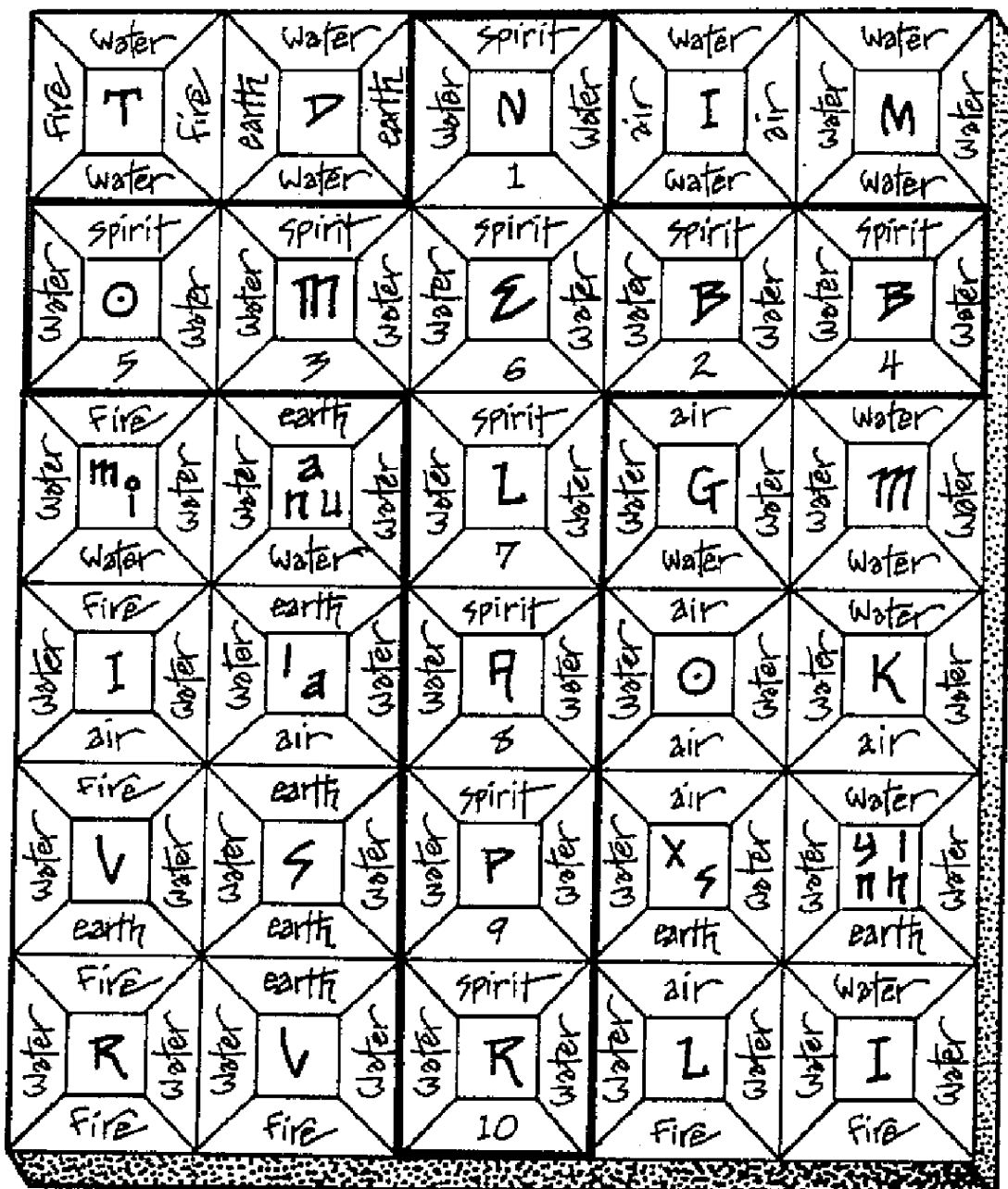


Figure 21. The Pyramids of Water of Water.

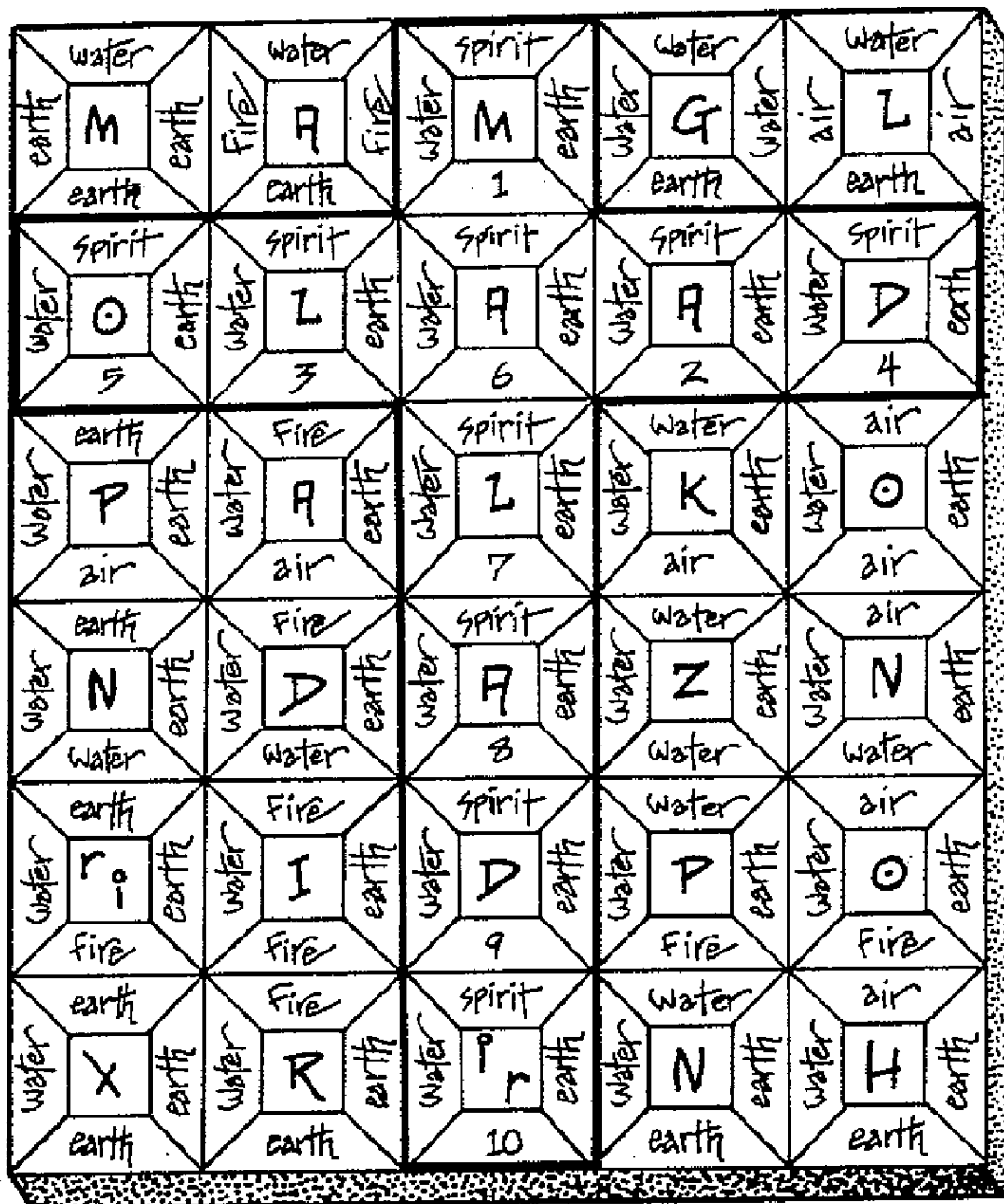


Figure 22. The Pyramids of Earth of Water.

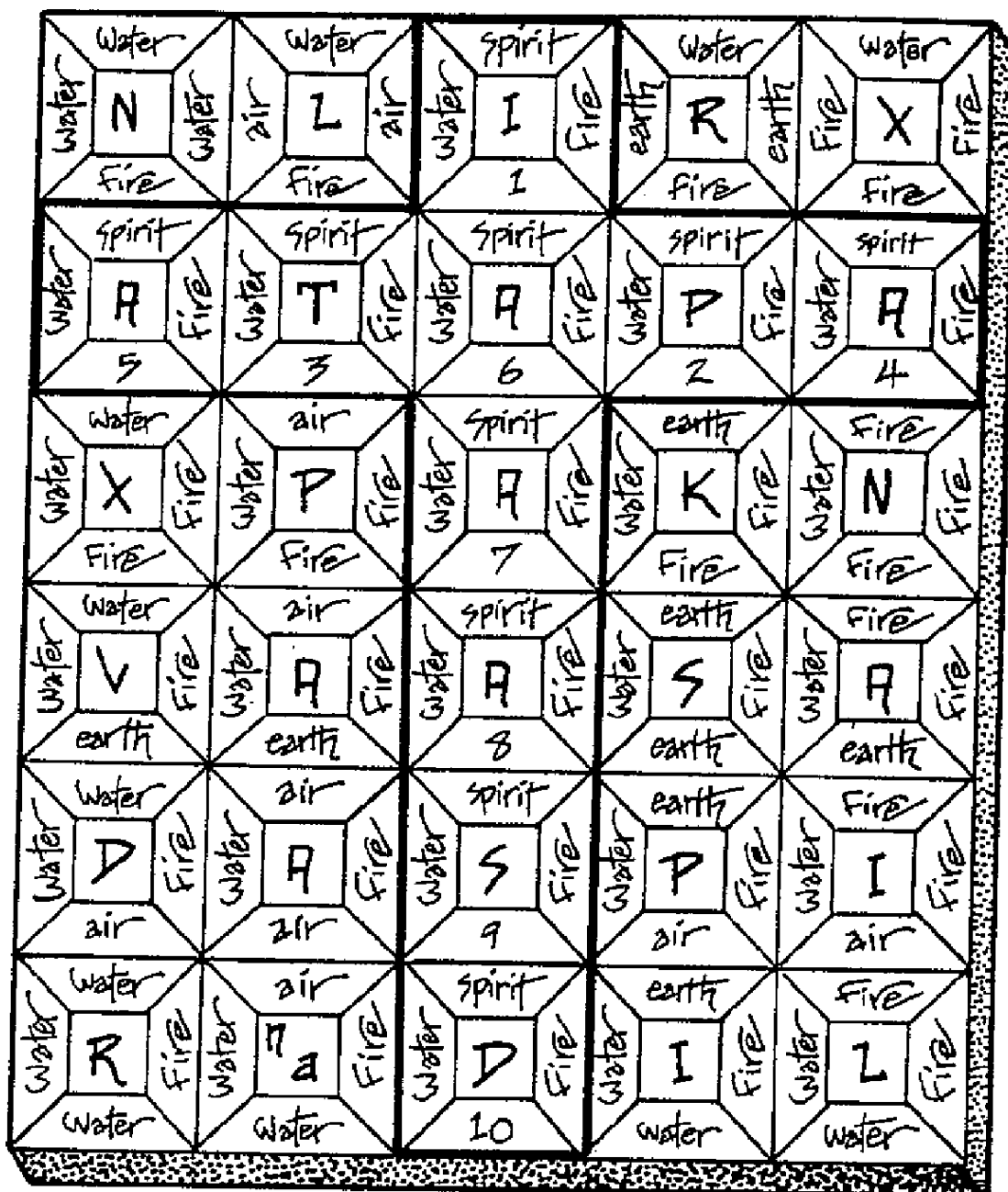


Figure 23. The Pyramids of Fire of Water.

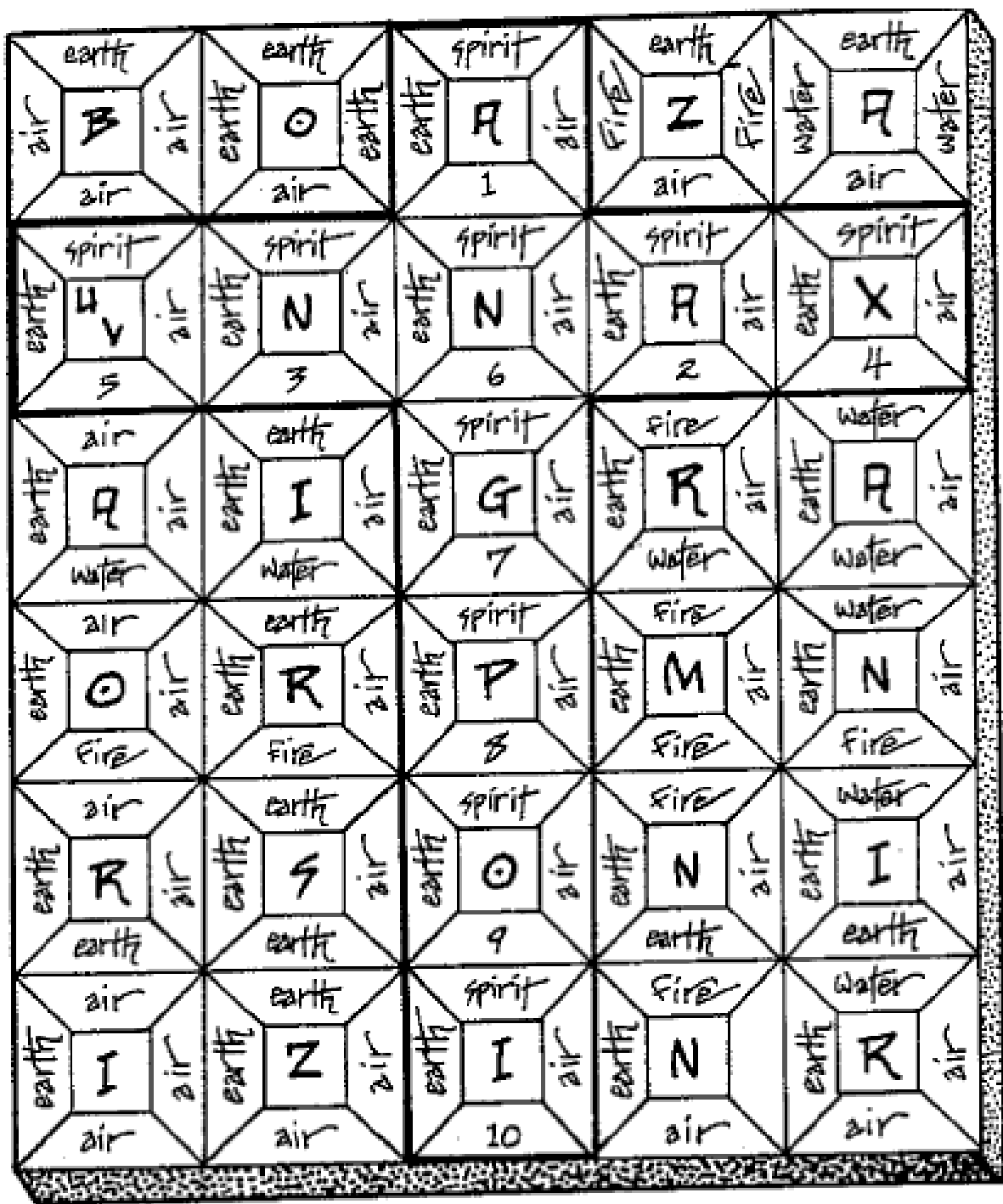


Figure 24. The Pyramids of Air of Earth

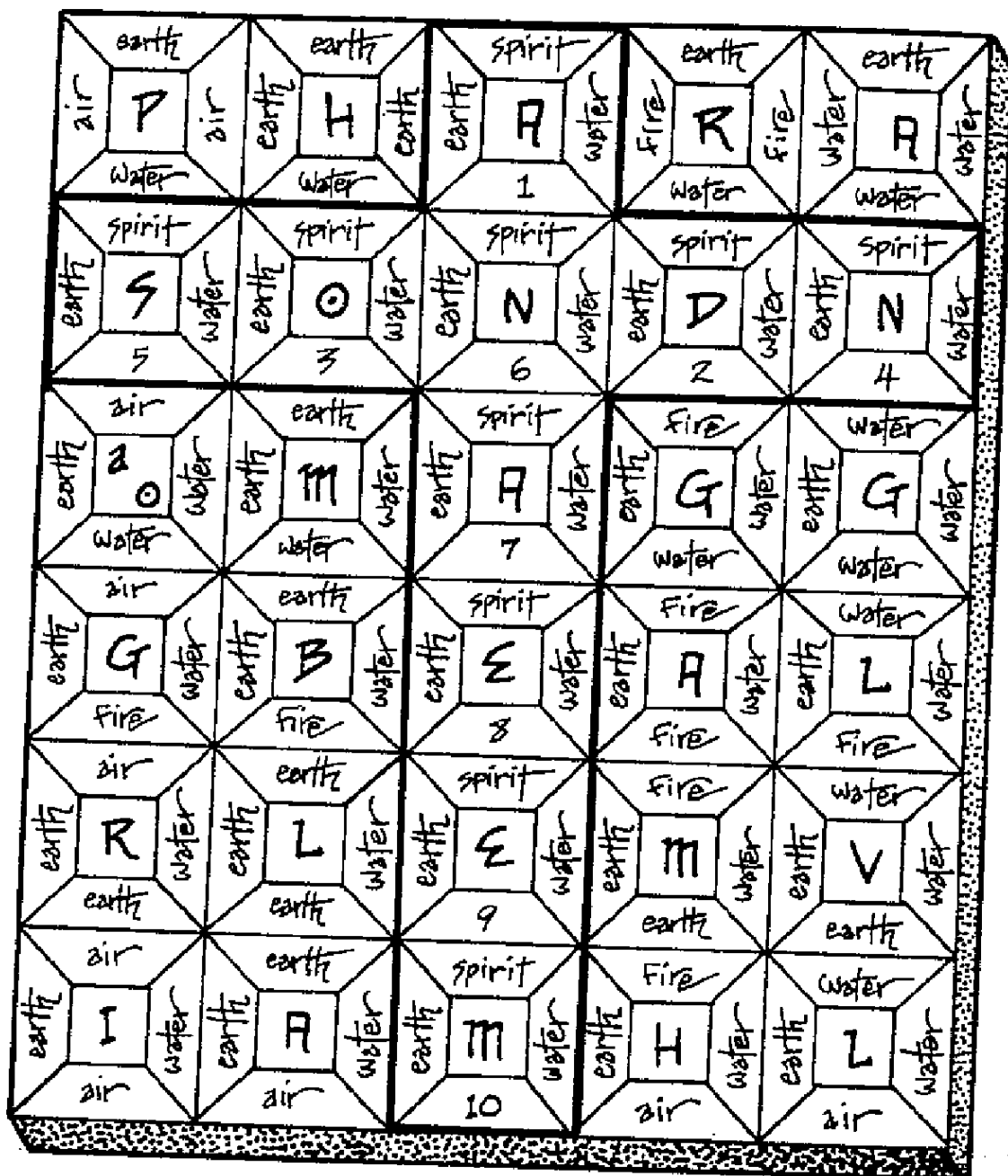


Figure 25. The Pyramids of Water of Earth.

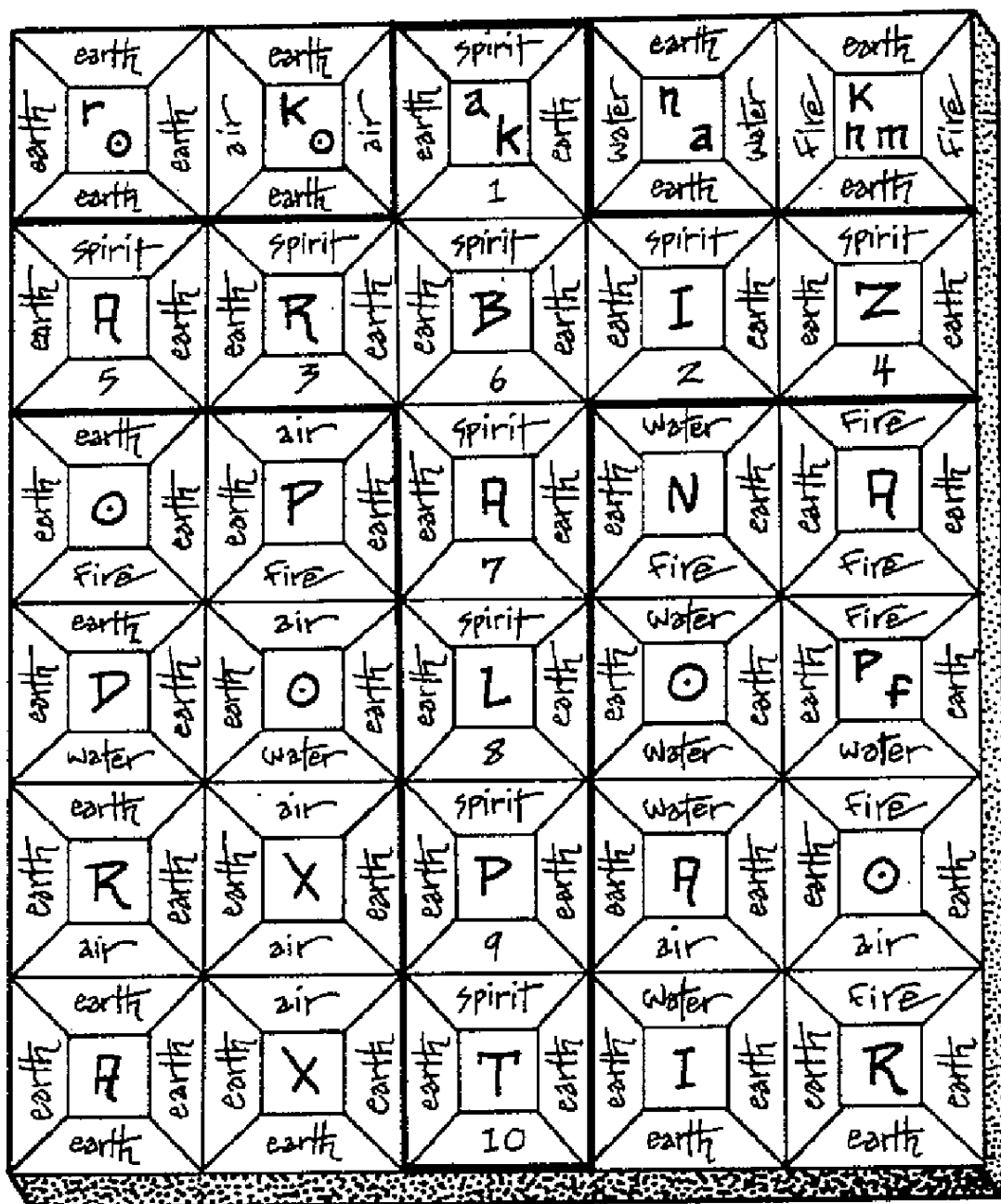


Figure 26. The Pyramids of Earth of Earth.

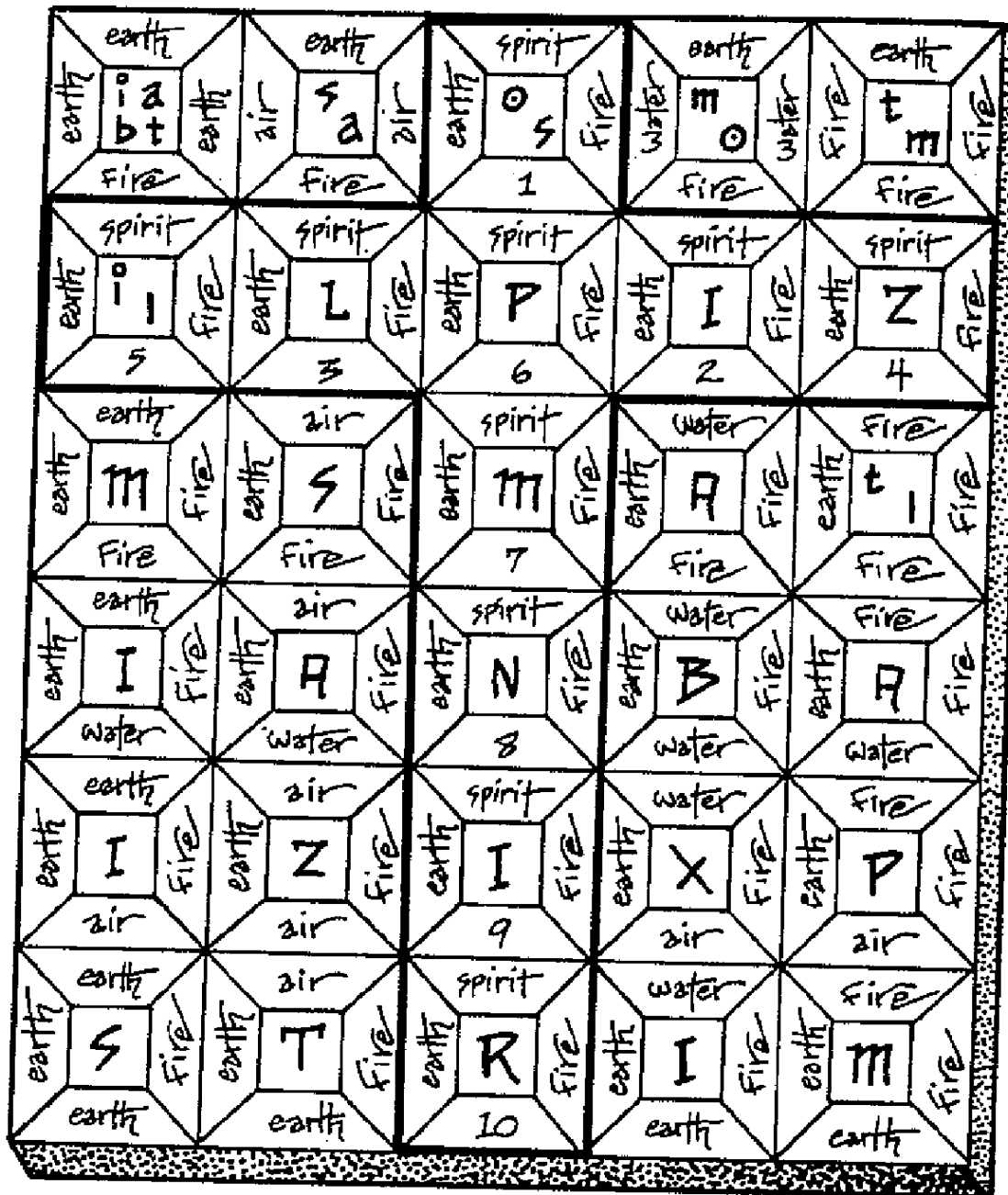


Figure 27. The Pyramids of Fire of Earth.

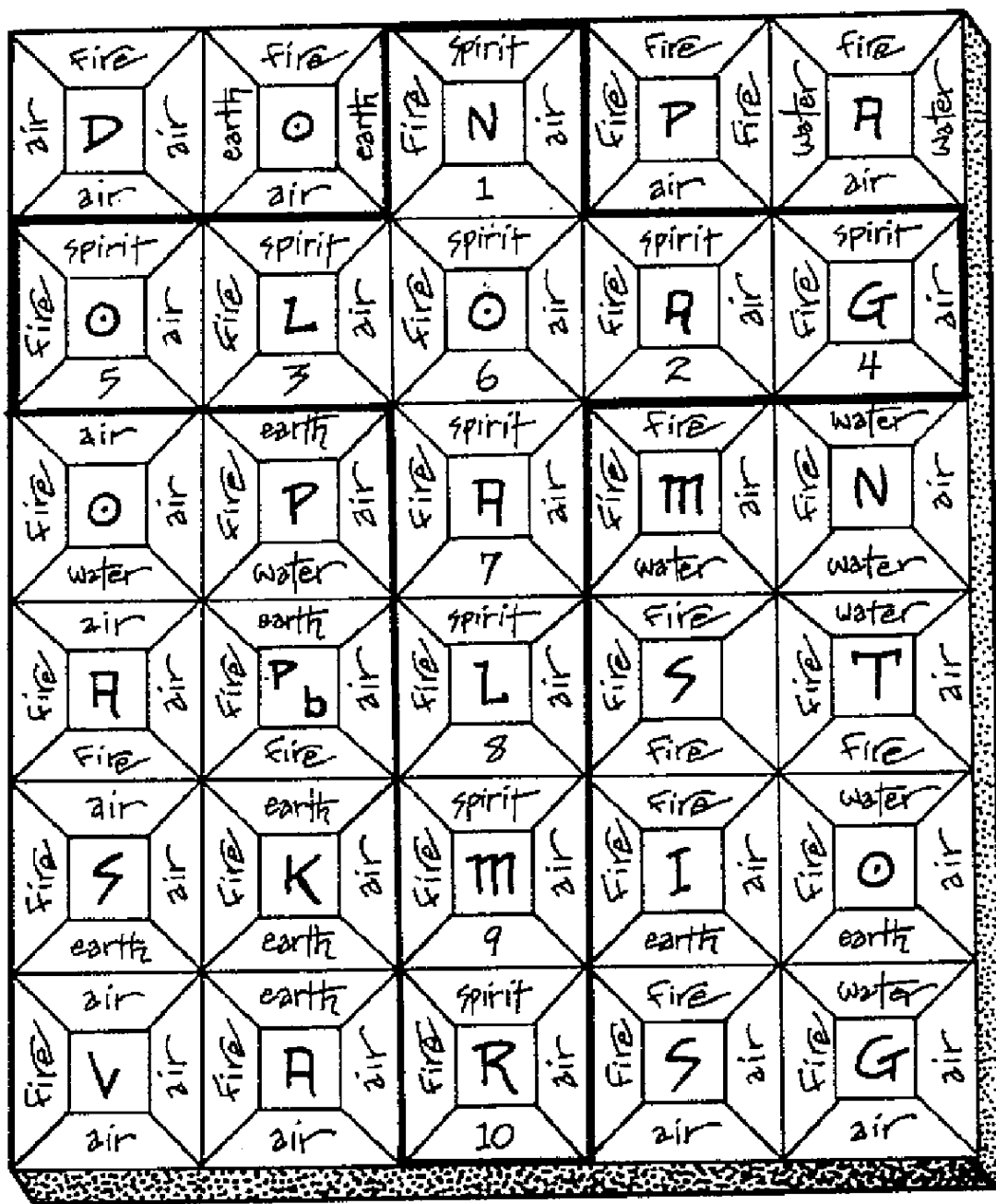


Figure 28. The Pyramids of Air of Fire.

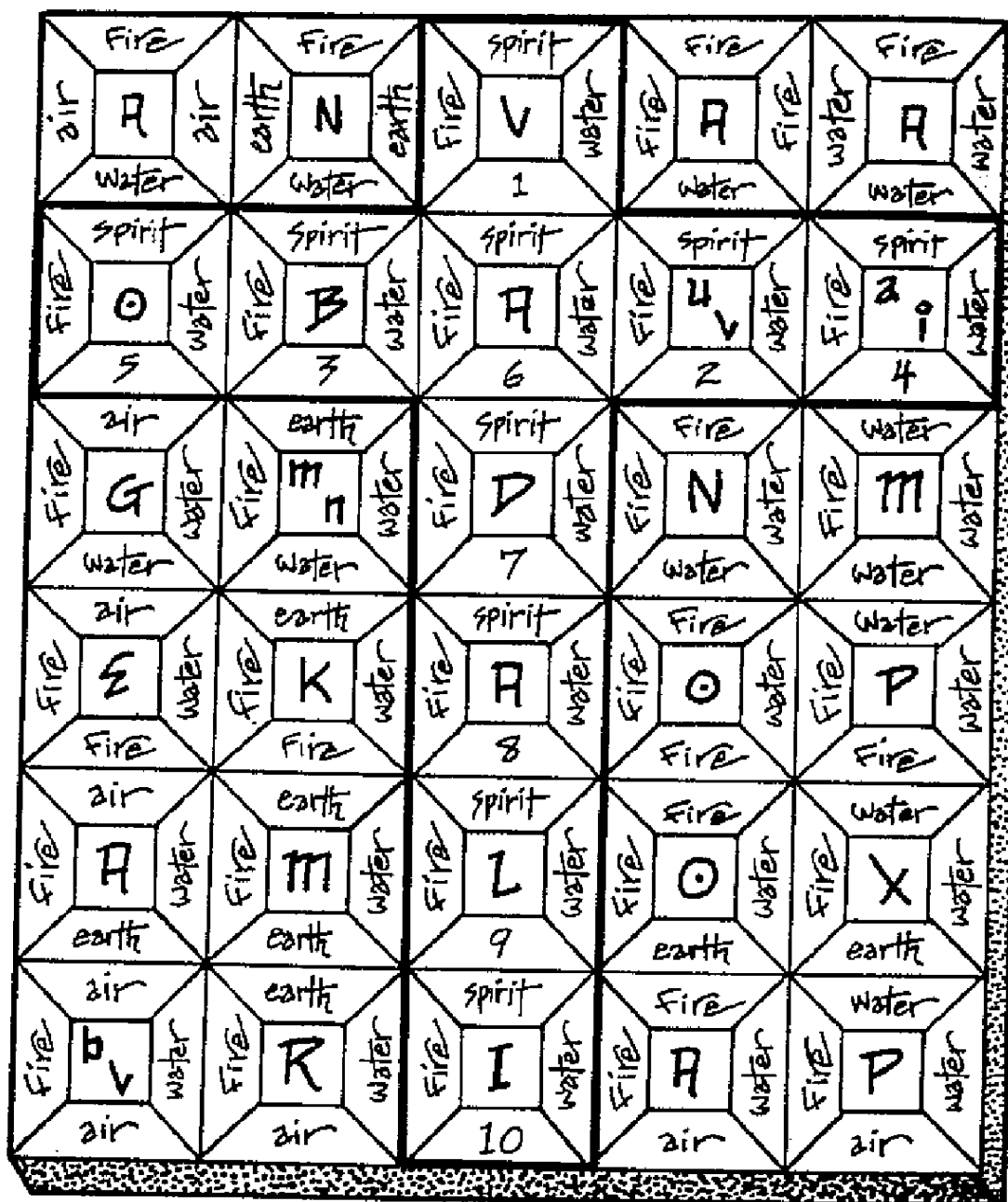


Figure 29. The Pyramids of Water of Fire.

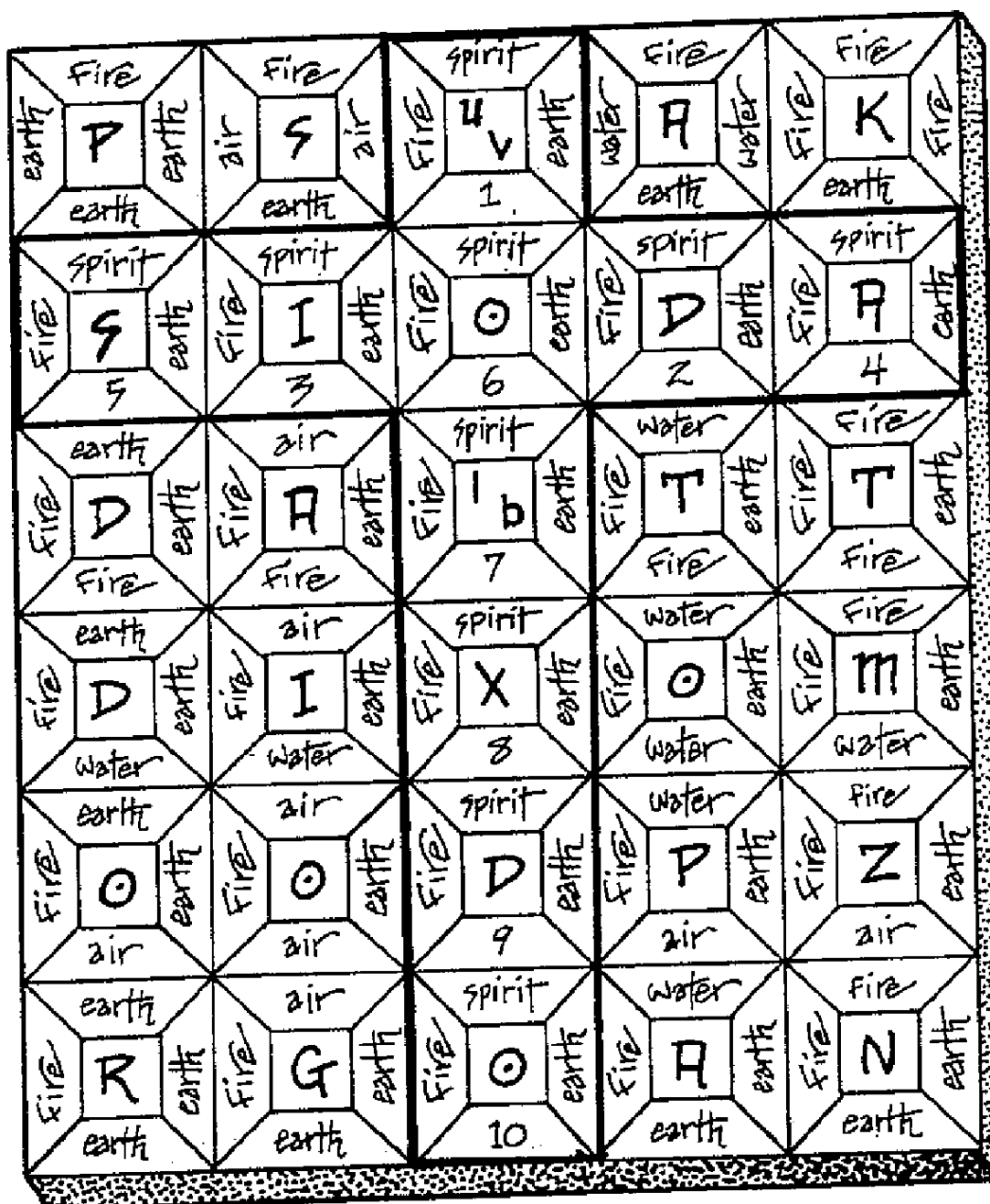


Figure 30. The Pyramids of Earth of Fire.

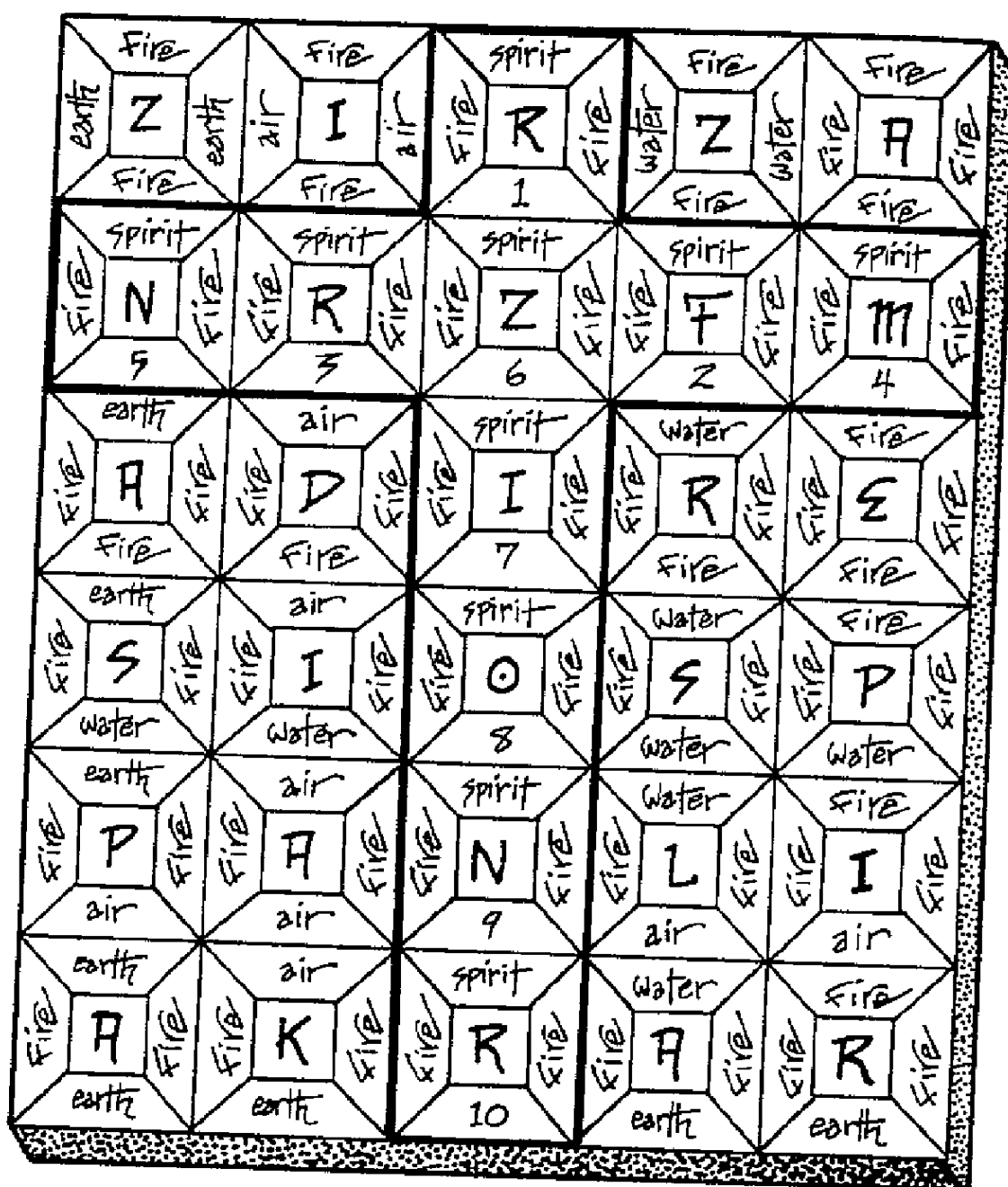


Figure 31. The Pyramids of Fire of Fire.

APPENDIX B-WATCHTOWER DEITIES

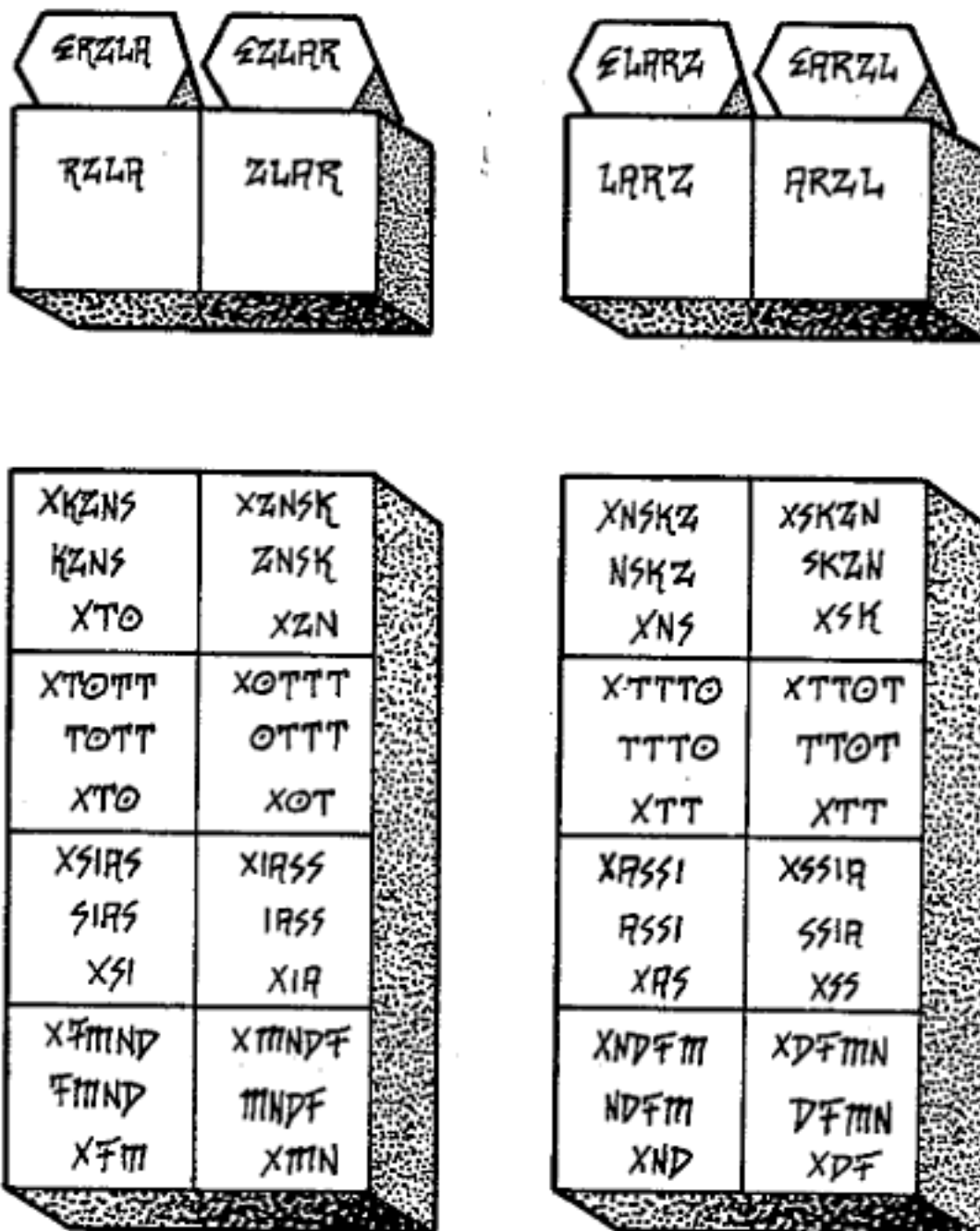


Figure 1. Archangels, Angels and Demons in Air of Air.

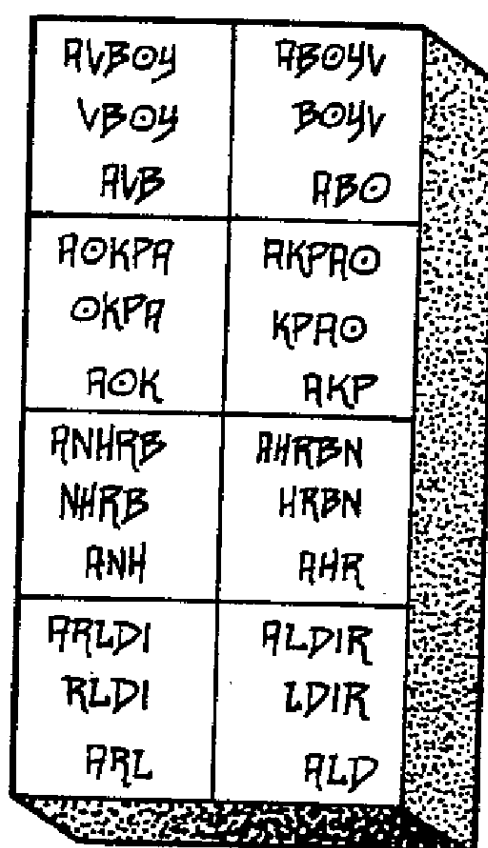
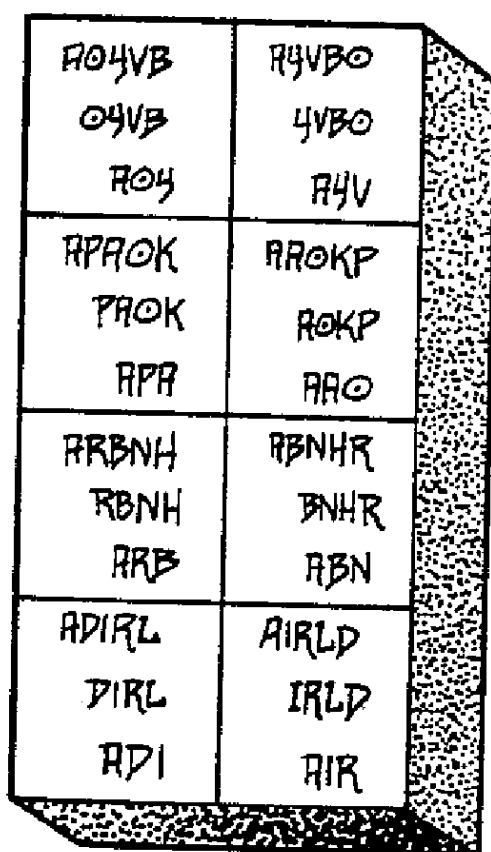
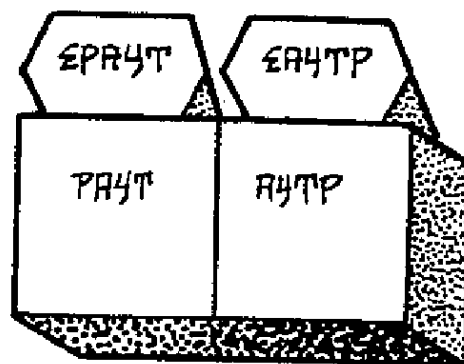
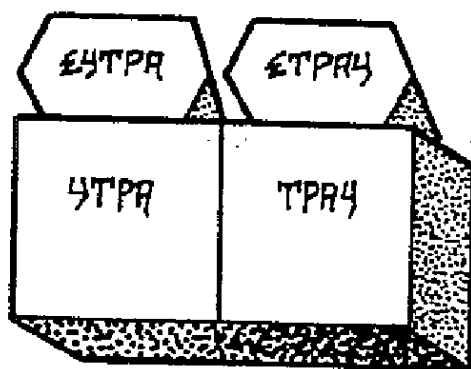


Figure 2. Archangels, Angels and Demons in Water of Air.

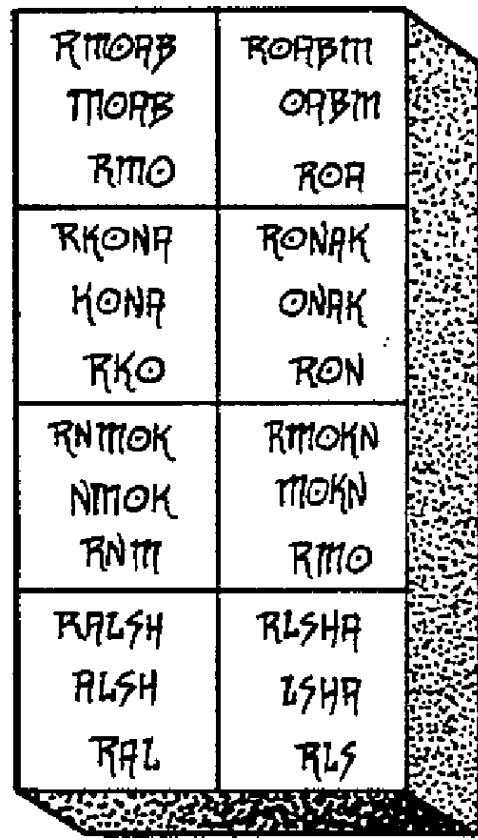
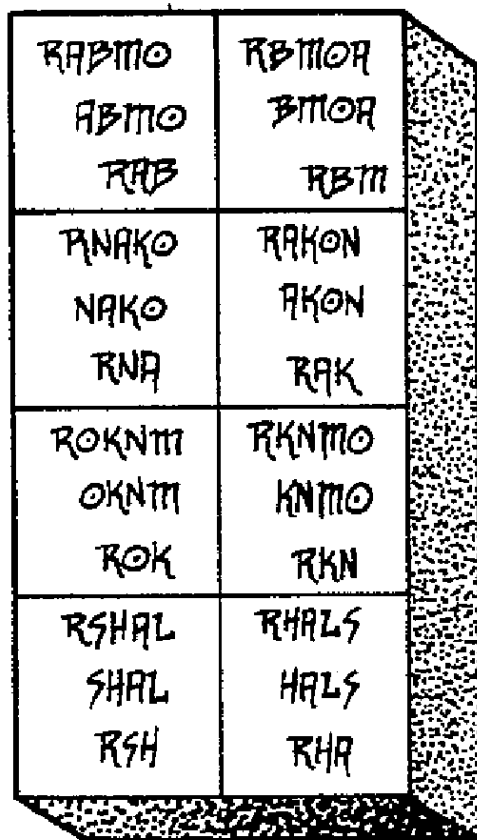
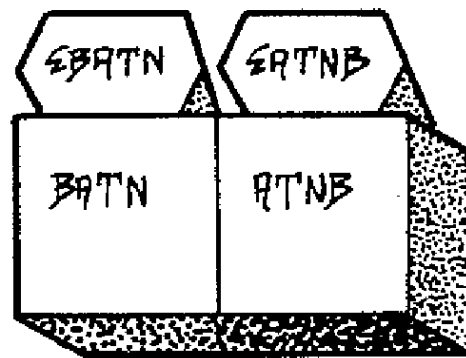
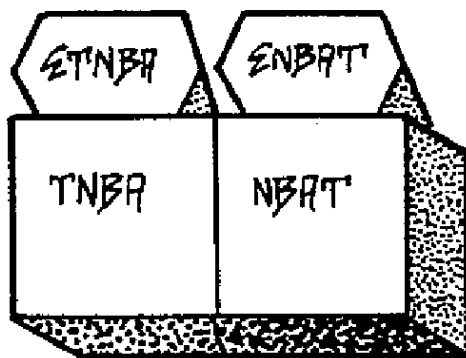


Figure 3. Archangels, Angels and Demons in Earth of Air.

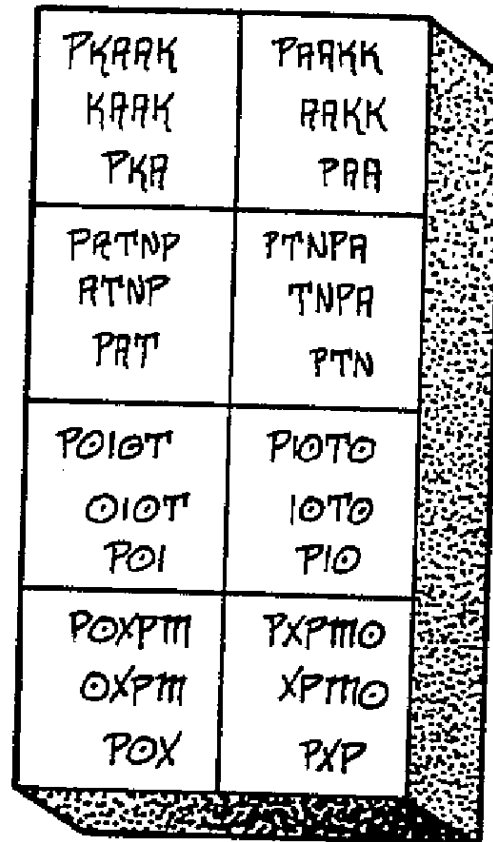
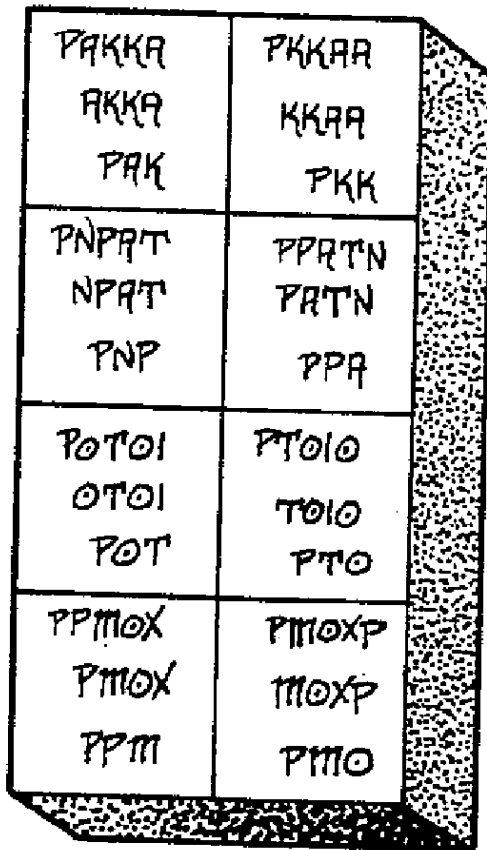
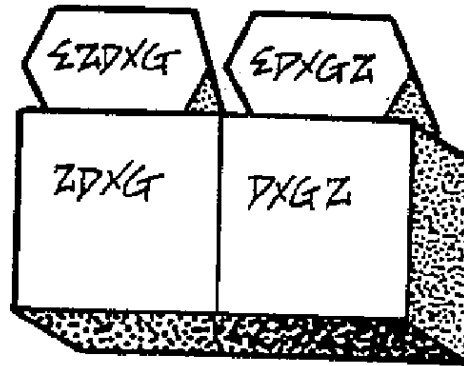
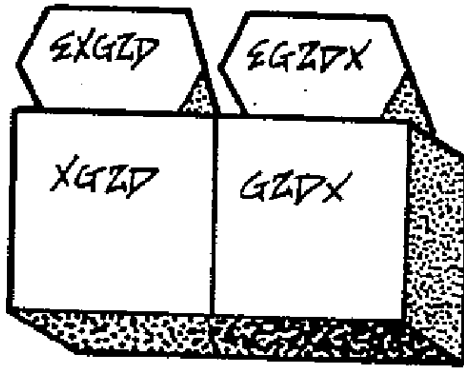


Figure 4. Archangels, Angels and Demons in Fire of Air.

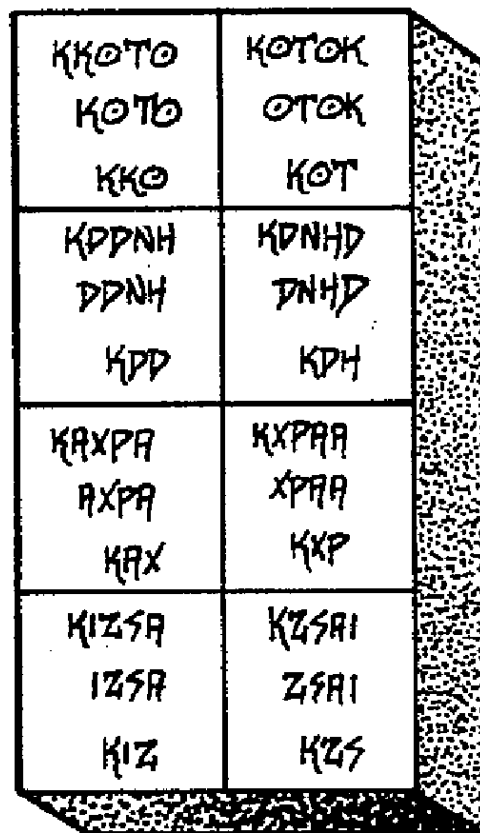
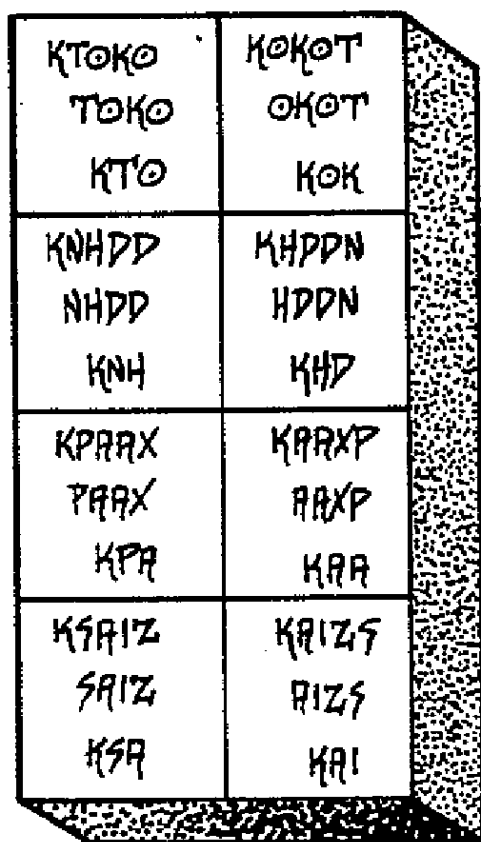
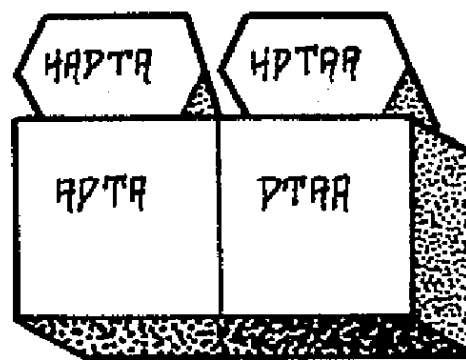
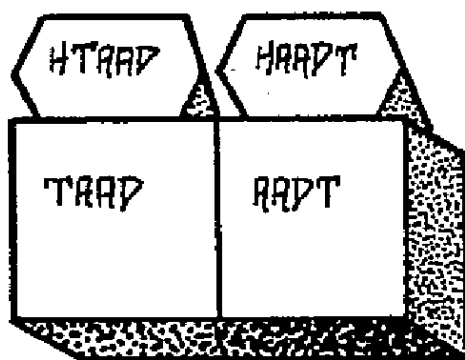


Figure 5. Archangels, Angels and Demons in Air of Water.

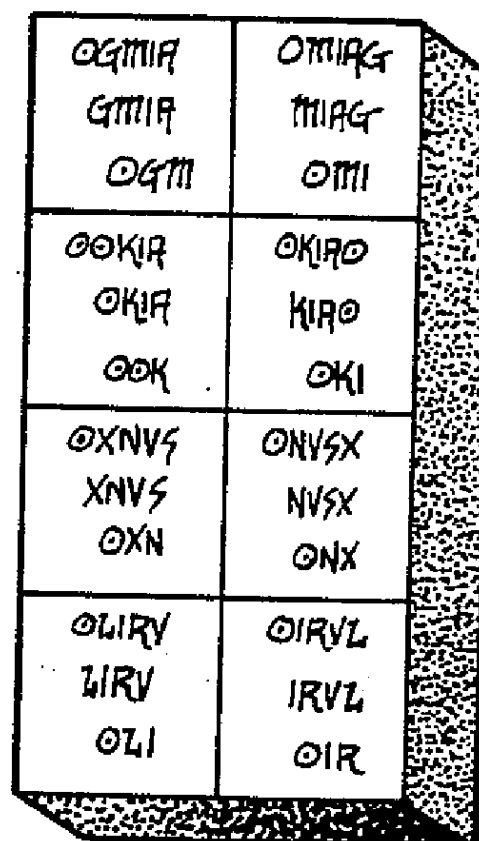
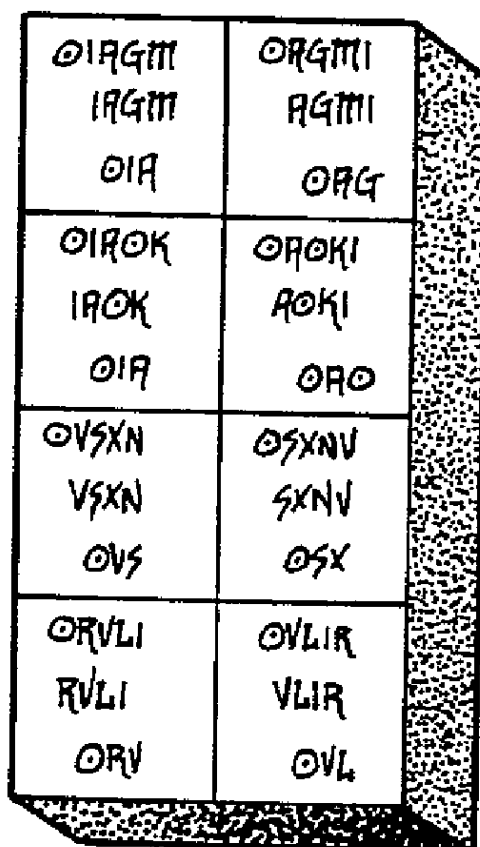
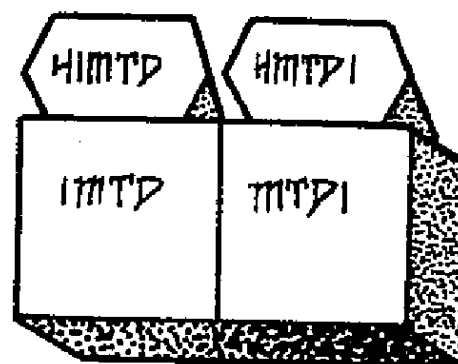
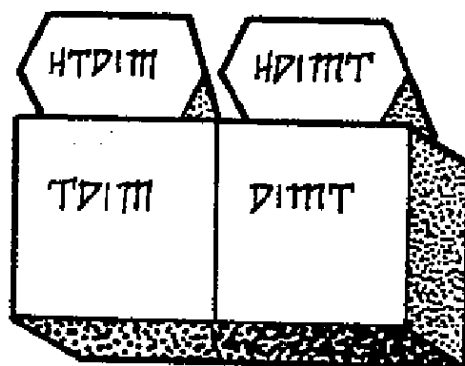


Figure 6. Archangels, Angels and Demons in Water of Water.

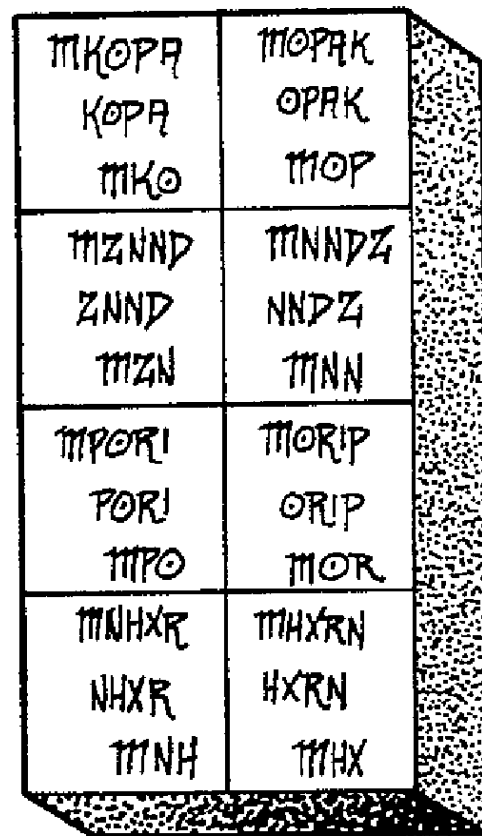
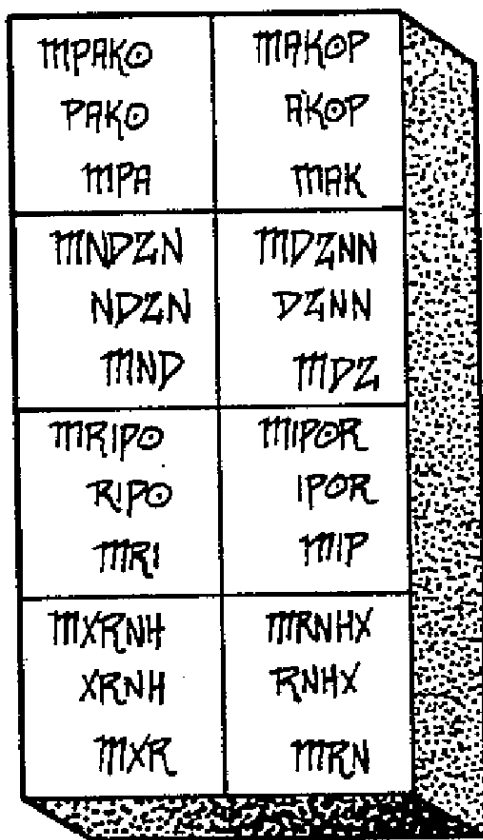
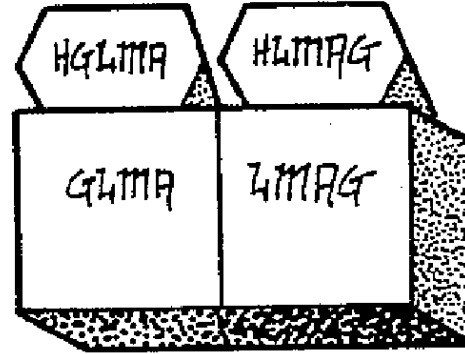
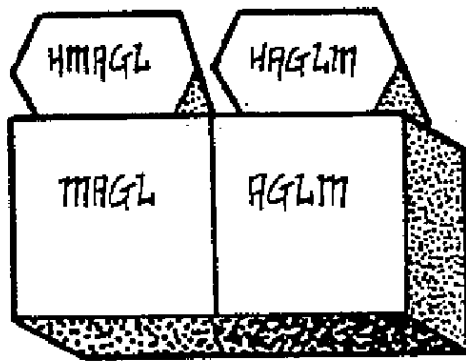


Figure 7. Archangels, Angels and Demons in Earth of Water.

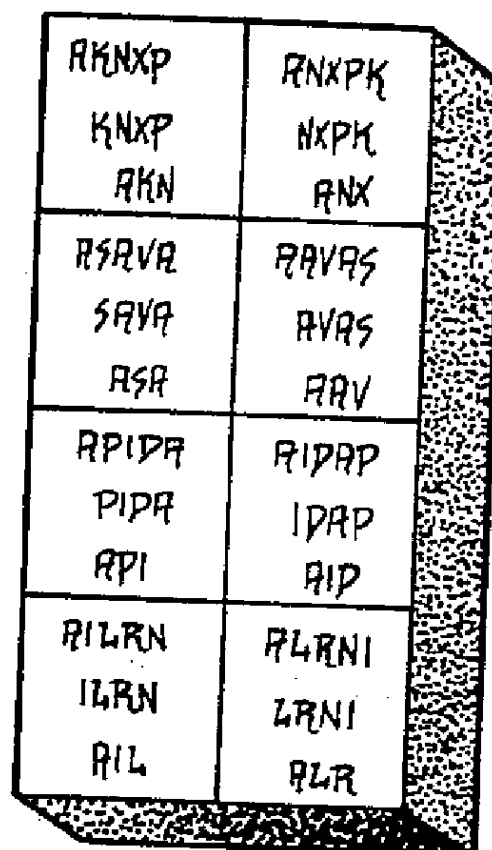
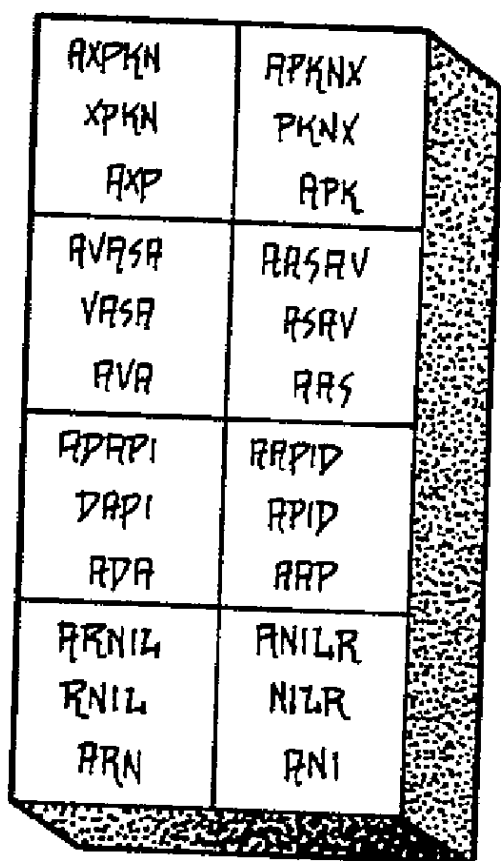
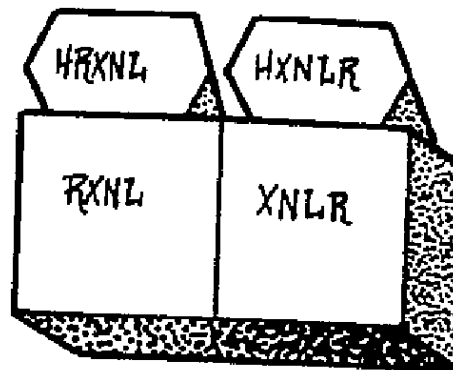
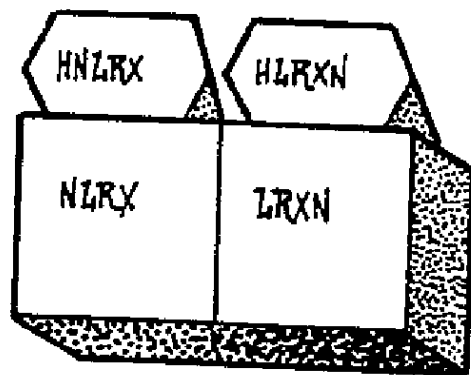


Figure 8. Archangels, Angels and Demons in Fire of Water.

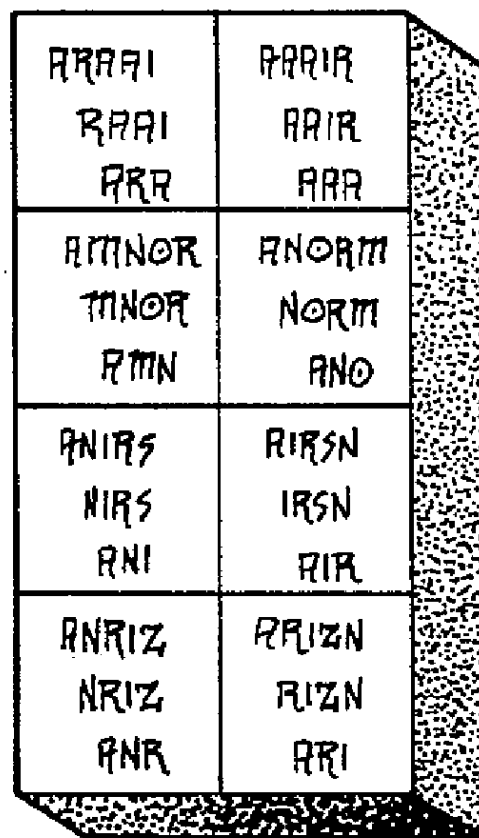
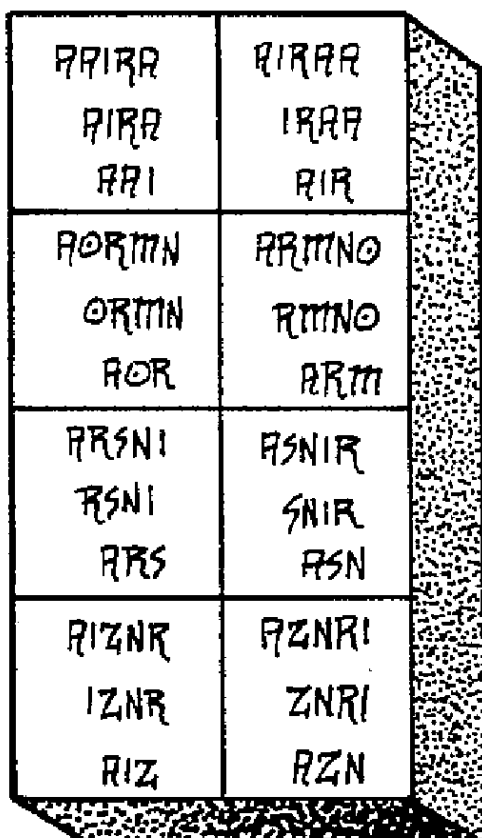
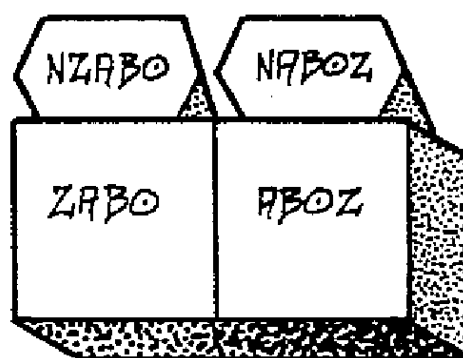
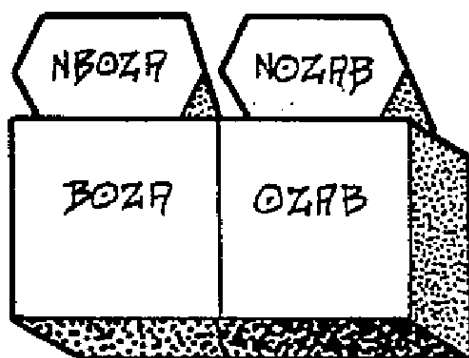


Figure 9. Archangels, Angels and Demons in Mr of Earth.

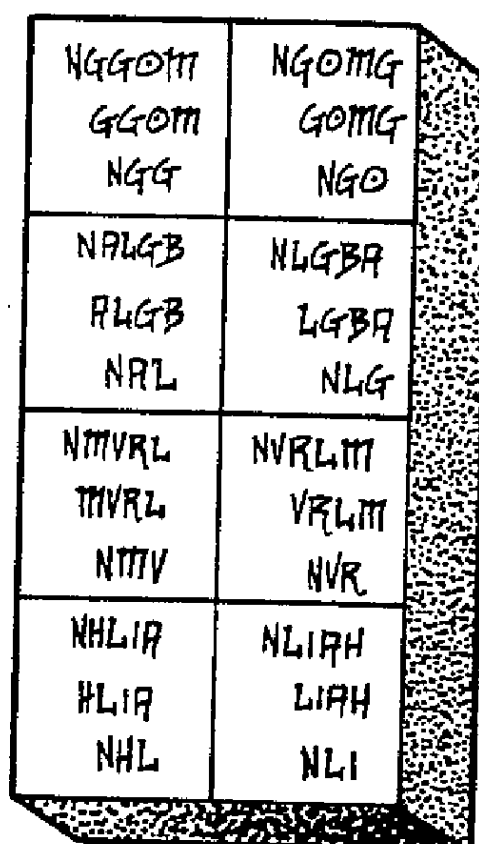
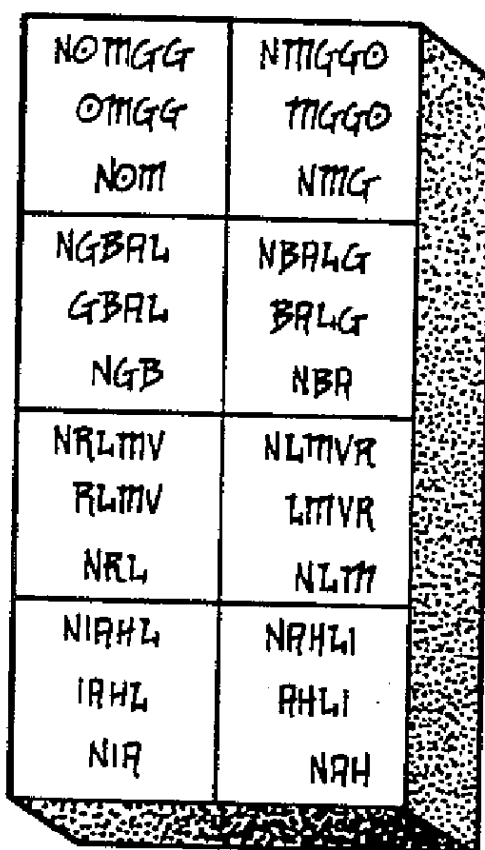
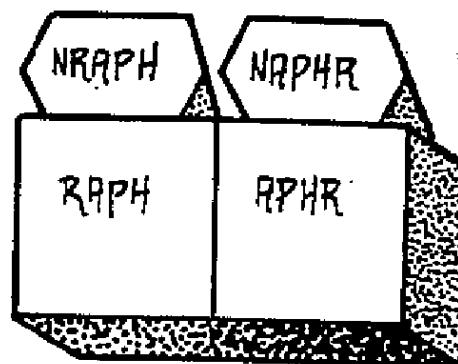
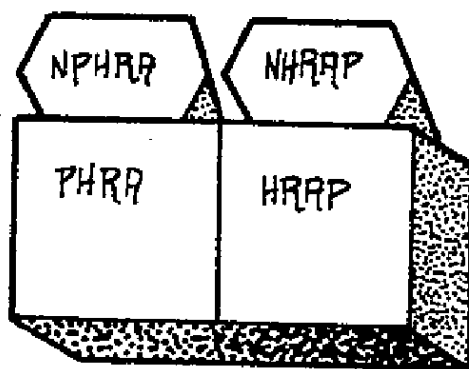


Figure 10. Archangels, Angels and Demons *in* Water of Earth.

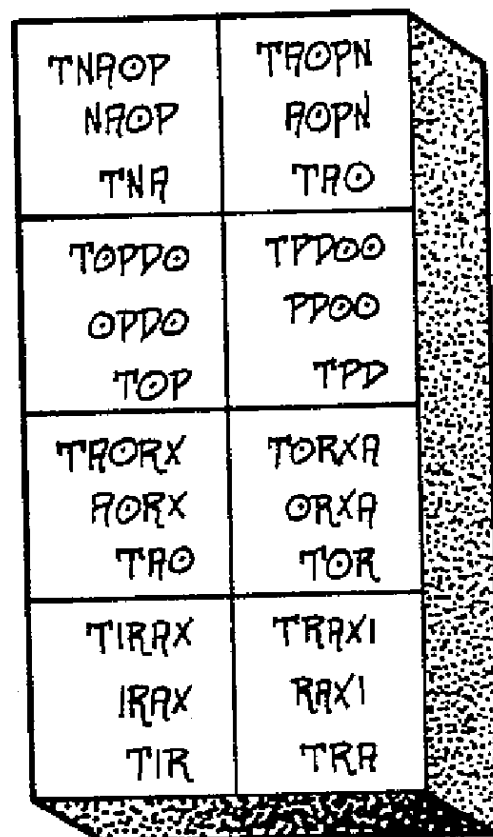
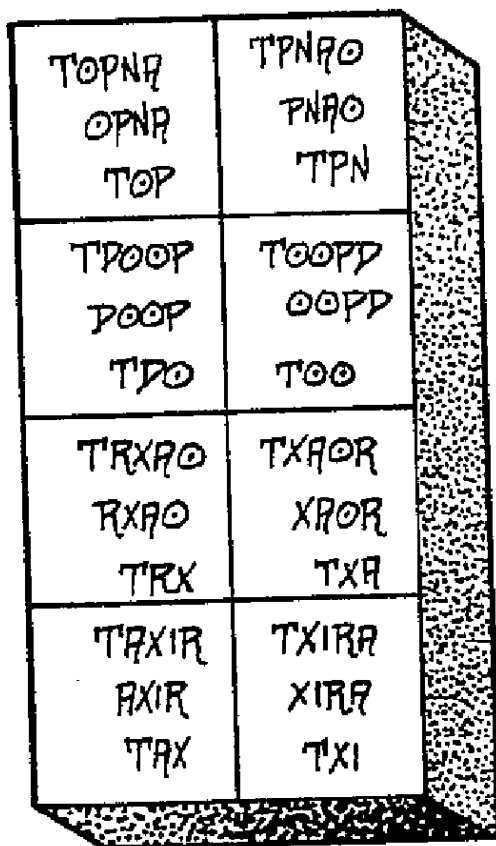
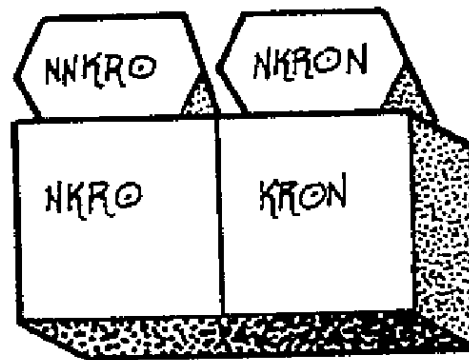
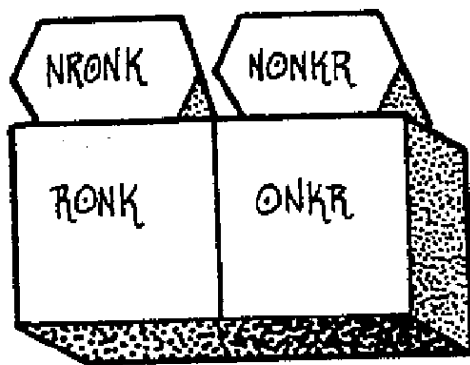


Figure 11. Archangels, Angels and Demons in Earth of Earth.

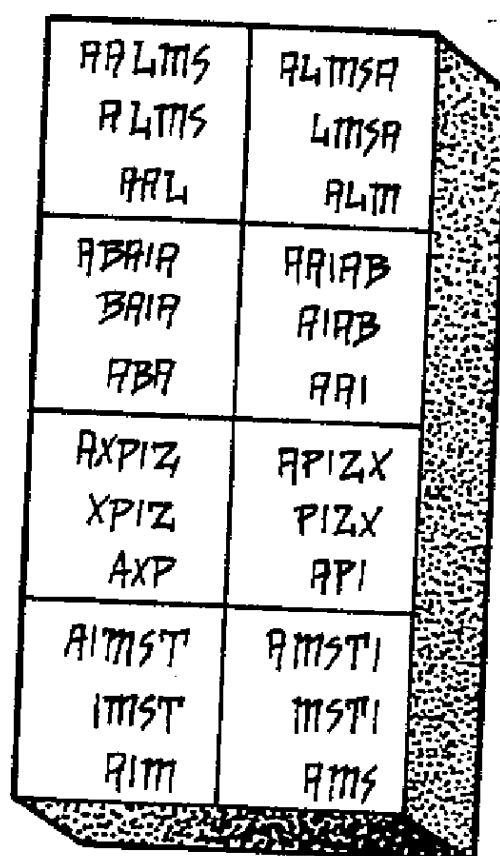
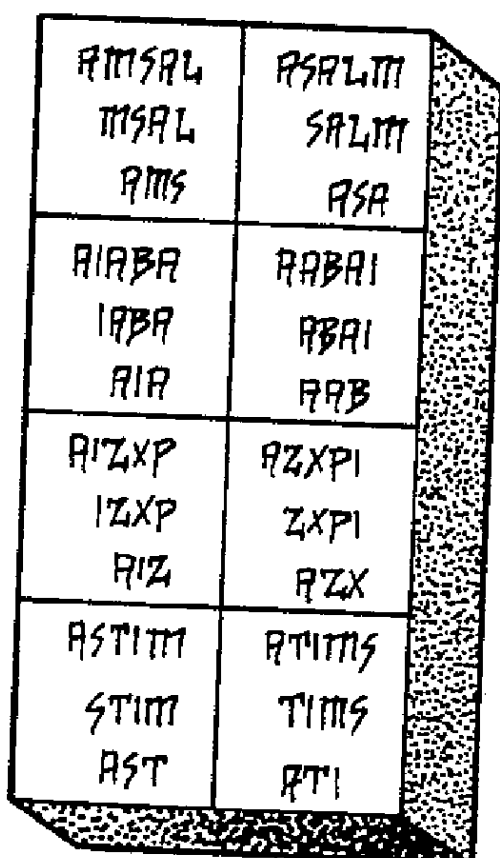
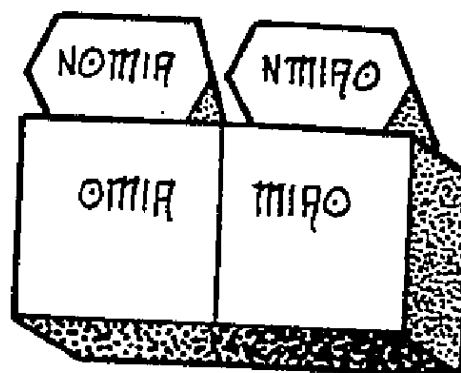
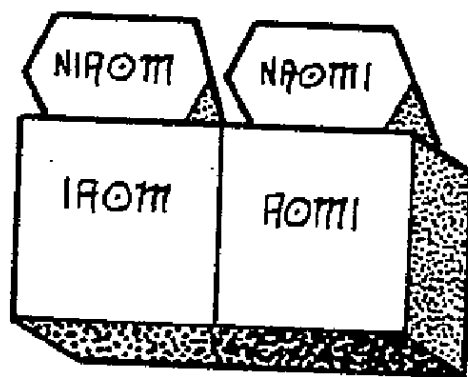


Figure 12. Archangels, Angels and Demons in Fire of Earth.

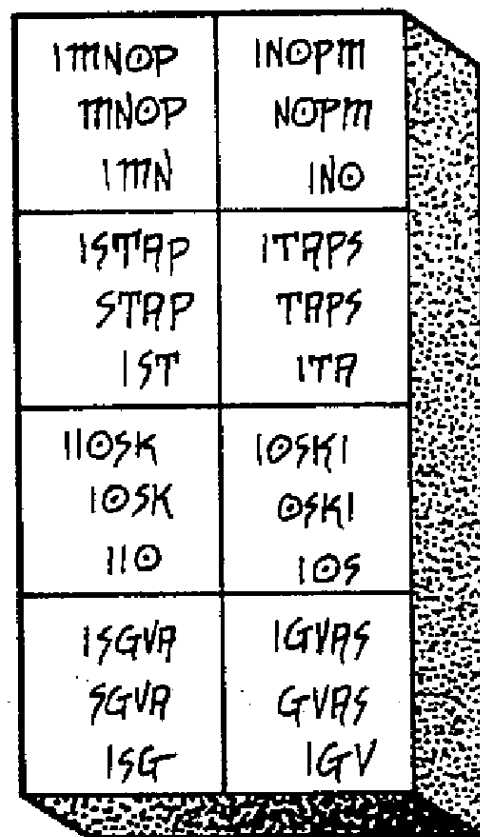
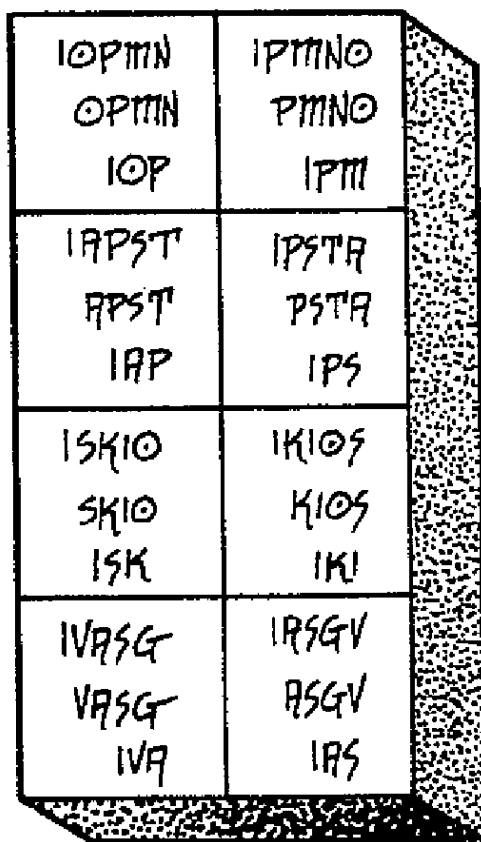
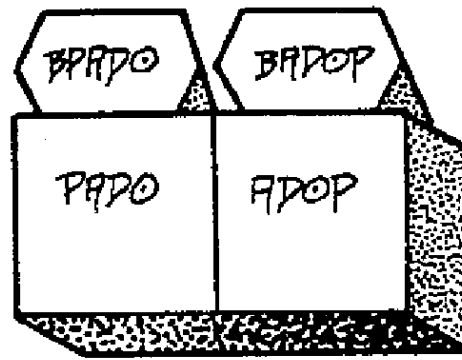
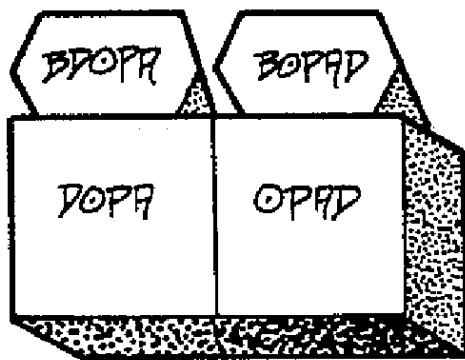


Figure 13. Archangels, Angels and Demons in Air of Fire.

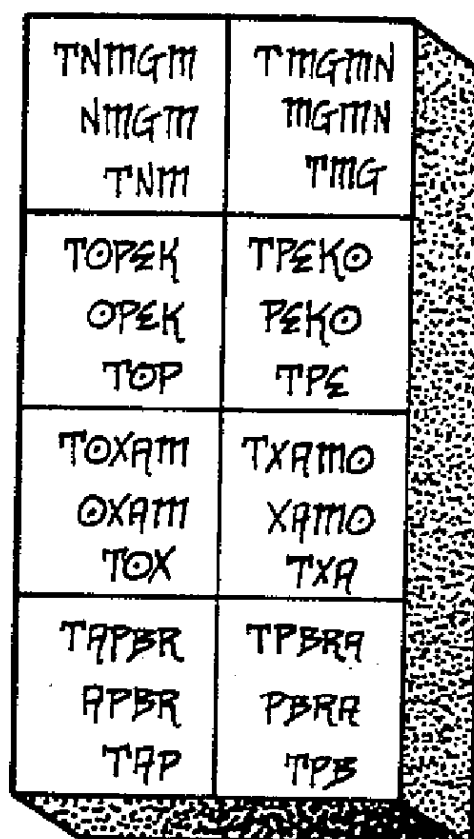
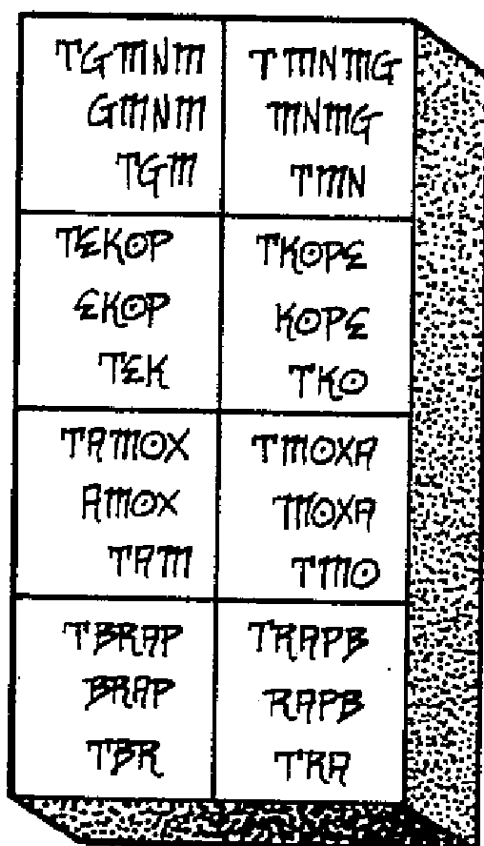
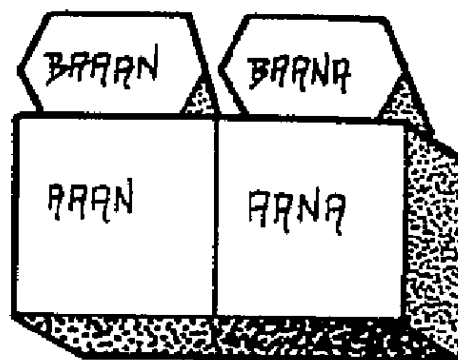
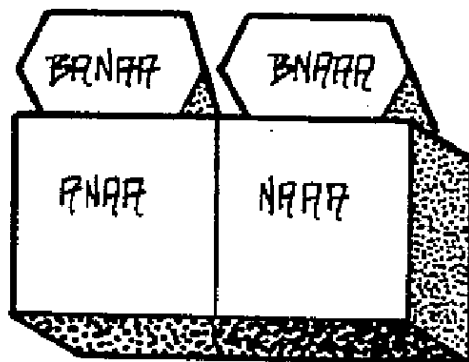


Figure 14. Archangels, Angels and Demons in Water of Fire.

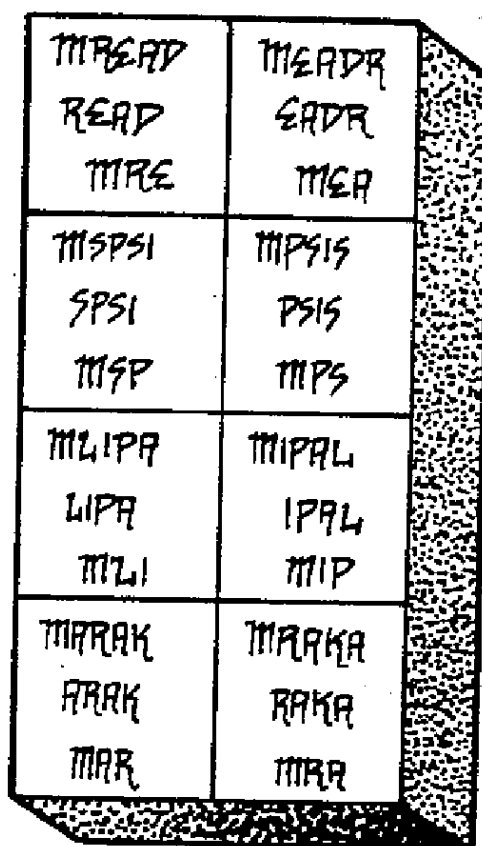
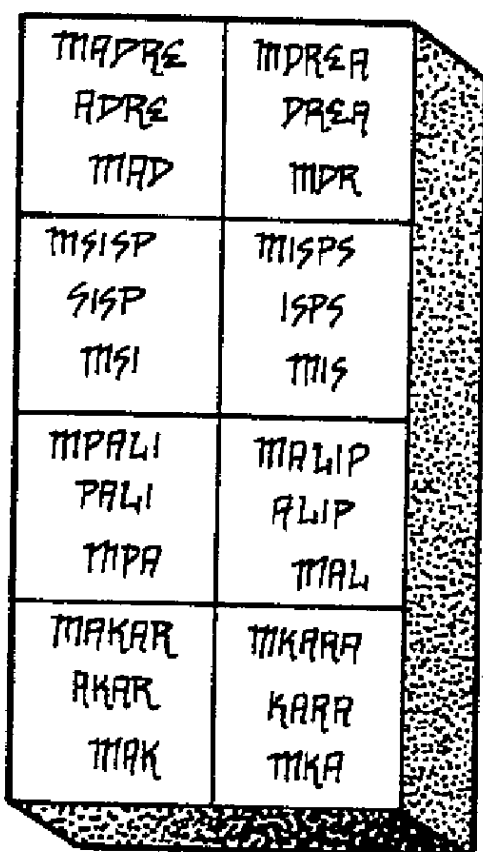
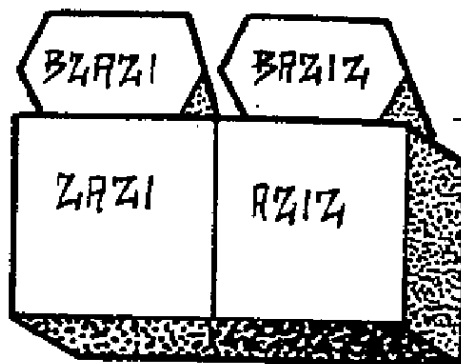
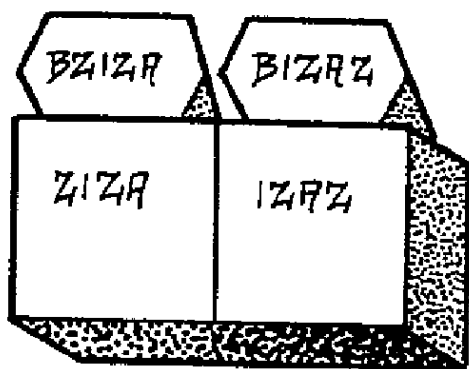


Figure 16. Archangels, Angels and Demons in Fire of Fire.

APPENDIX C---WATCHTOWER SIGNPOSTS

masculine MENTAL Aquarius	mixed EMOTIONAL Scorpio
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masculine SPIRITUAL Leo	mixed PHYSICAL Taurus
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masculine Ur-Heru Air	mixed Tuamutef Saturn
masculine Ur-Heru Libra	masculine Hapi Capricorn
masculine Ur-Heru Aquarius	mixed Harpocrates Taurus
masculine Ur-Heru Gemini	masculine Ur-Heru Libra

masculine Gebhennuf Fire	mixed Anubis Water
masculine Bast Aries	masculine Gebhennuf Cancer
masculine Hapi Leo	mixed Tuamutef Scorpio
masculine Ur-Heru Sagittarius	masculine Ur-Heru Pisces

Figure 1. Signposts in the Subquadrant Air

masculine SPIRITUAL Leo	feminine PHYSICAL Taurus
-------------------------------	--------------------------------

masculine MENTAL Aquarius	feminine EMOTIONAL Scorpio
---------------------------------	----------------------------------

mixed Hapi Leo	feminine Tuamautef scorpio
masculine Hapi sagittarius	mixed Tuamautef Pisces
mixed Osiris Fire	feminine Tuamautef Water
masculine Hapi Aries	mixed Osiris Cancer

mixed Harpocrates Aquarius	feminine Isis Taurus
masculine Iir-Heru Gemini	mixed Harpocrates Virgo
mixed Harpocrates Air	feminine Tuamautef saturn
masculine Hapi Libra	mixed Hapi Capricorn

Figure 2. Signposts in the Subquadrant Water of Air.

feminine	masculine
PHYSICAL	SPIRITUAL
Taurus	Leo

feminine	masculine
EMOTIONAL	MENTAL
Scorpio	Aquarius

mixed	masculine
Anubis	Gebhsennuf
Virgo	Sagittarius
feminine	mixed
Tuamautef	Osiris
Taurus	Leo
mixed	masculine
Gebhsennuf	Gebhsennuf
Capricorn	Aries
feminine	mixed
Horus	Gebhsennuf
Saturn	Fire

mixed	masculine
Tuamautef	Zr-Heru
Pisces	Gemini
feminine	mixed
Tuamautef	Tuamautef
Scorpio	Aquarius
mixed	masculine
Osiris	Gebhsennuf
Cancer	Libra
feminine	mixed
Tuamautef	Anubis
Water	Air

Figure 3. Signposts in the Subquadrant Earth of Air.

mixed	masculine
EMOTIONAL	MENTAL
Scorpio	Aquarius

mixed	masculine
PHYSICAL	SPIRITUAL
Taurus	Leo

masculine	masculine
Hapi	Bast
Cancer	Libra
mixed	masculine
Osiris	Qebhsennuf
Water	Air
masculine	masculine
Hapi	Ur-Heru
Pisces	Gemini
mixed	masculine
Hapi	Hapi
Scorpio	Aquarius

masculine	masculine
Qebhsennuf	Nephthys
Capricorn	Aries
mixed	masculine
Qebhsennuf	Qebhsennuf
Saturn	FIRE
masculine	masculine
Qebhsennuf	Bast
Virgo	sagittarius
mixed	masculine
Osiris	Hapi
Taurus	Leo

Figure 4. Signposts in the Subquadrant Fire of Air.

masculine	feminine
MENTAL	EMOTIONAL
Aquarius	scorpio

masculine	feminine
SPIRITUAL	PHYSICAL
Leo	Taurus

mixed	feminine
Tuamautef	Tuamautef
Air	Saturn
masculine	mixed
Hapi	Hapi
Libra	Capricorn
mixed	feminine
Harpocrates	Isis
Aquarius	Taurus
masculine	mixed
Ur-Heru	Harpocrates
Gemini	Virgo

mixed	feminine
Osiris	Tuamautef
Fire	Water
masculine	mixed
Hapi	Osiris
Aries	Cancer
mixed	feminine
Hapi	Tuamautef
Leo	Scorpio
masculine	mixed
Hapi	Tuamautef
sagittarius	Pisces

Figure 5. Signposts in the Subquadrant Air of Water.

Mixed	feminine
SPIRITUAL	PHYSICAL
Leo	Taurus

Mixed	feminine
MENTAL	EMOTIONAL
Aquarius	Scorpio

feminine Isis Leo	feminine Isis Scorpio
Mixed Hapi Sagittarius	feminine Tuamutef Pisces
feminine Mestha Fire	feminine Hathor Water
Mixed Sothis Aries	feminine Mestha Cancer

feminine Isis Aquarius	feminine Isis Taurus
Mixed Harpocrates Gemini	feminine Isis Virgo
feminine Tuamutef Air	feminine Isis Saturn
Mixed Hapi Libra	feminine Isis Capricorn

Figure 6. Signposts in the Subquadrant Water of Water.

feminine	mixed
PHYSICAL	SPIRITUAL
Taurus	Leo

feminine	mixed
EMOTIONAL	MENTAL
Scorpio	Aquarius

feminine	mixed
Tuamautef	Osiris
Virgo	Sagittarius
feminine	feminine
Hathor	Mestha
Taurus	Leo
feminine	mixed
Mestha	Mestha
Capricorn	Aries
feminine	feminine
Horus	Mestha
Saturn	Fire

feminine	mixed
Tuamautef	Tuamautef
Pisces	Gemini
feminine	feminine
Isis	Tuamautef
Scorpio	Aquarius
feminine	mixed
Mestha	Osiris
Cancer	Libra
feminine	feminine
Hathor	Tuamautef
Water	Air

Figure 7. Signposts in the Subquadrant Earth of Water.

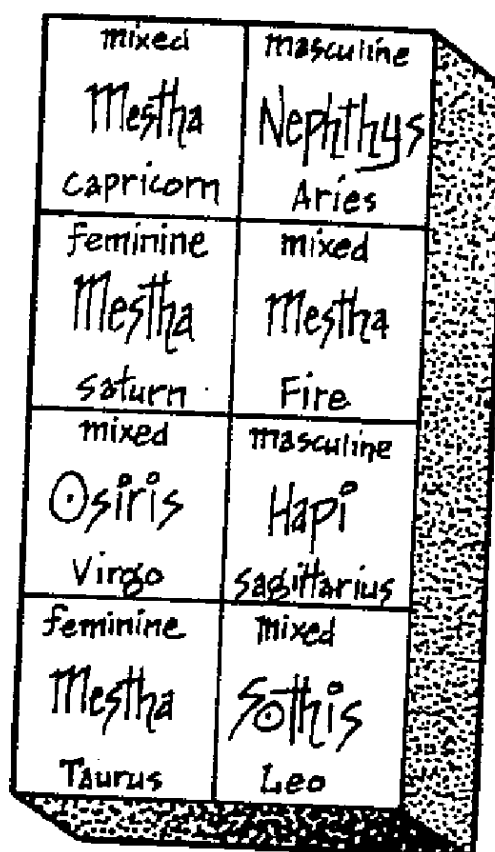
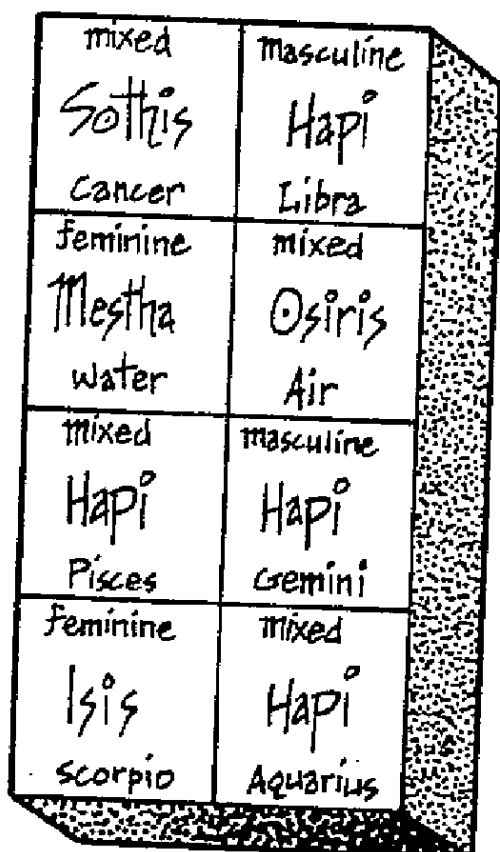
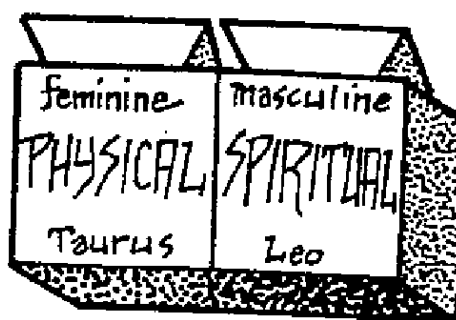
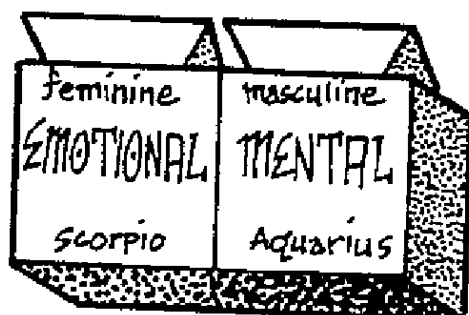


Figure 8. Signposts in the Subquadrant Fire of Water.

masculine	feminine
MENTAL	PHYSICAL
Aquarius	Taurus

masculine	feminine
SPIRITUAL	EMOTIONAL
Leo	Scorpio

mixed	feminine
Tuamautef	Tuamautef
Aquarius	Taurus
masculine	mixed
Qebhsennuf	Qebhsennuf
Libra	capricorn
mixed	feminine
Anubis	Horus
Air	saturn
masculine	mixed
Ur-Heru	Anubis
Gemini	Virgo

mixed	feminine
Osiris	Tuamautef
Leo	Scorpio
masculine	mixed
Qebhsennuf	Osiris
Aries	cancer
mixed	feminine
Qebhsennuf	Tuamautef
Fire	water
masculine	mixed
Qebhsennuf	Tuamautef
Sagittarius	Pisces

Figure 9. Signpost in the Subquadrant Air of Earth

mixed	feminine
MENTAL	PHYSICAL
Aquarius	Taurus

mixed	feminine
SPIRITUAL	EMOTIONAL
Leo	Scorpio

feminine Tuamautef Aquarius	feminine Hathor Taurus
mixed Osiris Libra	feminine Mestha Capricorn
feminine Tuamautef Air	feminine Horus Saturn
mixed Tuamautef Gemini	feminine Tuamautef Vingo

feminine Mestha Leo	feminine Isis Scorpio
mixed Mestha Aries	feminine Mestha Cancer
feminine Mestha Fire	feminine Hathor Water
mixed Osiris Sagittarius	feminine Tuamautef Pisces

Figure 10. Signposts in the Subquadrant Water of Earth.

feminine	mixed
PHYSICAL	MENTAL
Taurus	Aquarius

feminine	mixed
EMOTIONAL	SPIRITUAL
scorpio	Leo

feminine	mixed
Horus	Qebhsennuf
Cancer	Libra
feminine	feminine
Horus	Tuamautef
scorpio	Aquarius
feminine	mixed
Horus	Anubis
Pisces	Gemini
feminine	feminine
Horus	Horus
Water	Air

feminine	mixed
Mestha	Apis
Capricorn	Aries
feminine	feminine
Hathor	Mestha
Taurus	Leo
feminine	mixed
Tuamautef	Qebhsennuf
Virgo	Sagittarius
feminine	feminine
Horus	Horus
Saturn	Fire

Figure 11. Signposts in the Subquadrant Earth of Earth.

feminine	masculine
PHYSICAL	MENTAL
Taurus	Aquarius

feminine	masculine
EMOTIONAL	SPIRITUAL
Scorpio	Leo

mixed	masculine
Apis	Qebhsennuf
Cancer	Libra
feminine	mixed
Mestha	Osiris
Scorpio	Aquarius
mixed	masculine
Qebhsennuf	Qebhsennuf
Pisces	Gemini
feminine	mixed
Horus	Qebhsennuf
Water	Air

mixed	masculine
Mestha	Nephthys
Capricorn	Aries
feminine	mixed
Mestha	Mestha
Taurus	Leo
mixed	masculine
Osiris	Qebhsennuf
Virgo	Sagittarius
feminine	mixed
Mestha	Apis
Saturn	Fire

Figure 12. Signposts in the Subquadrant Fire of Earth.

masculine	mixed
MENTAL	PHYSICAL
Aquarius	Taurus

masculine	mixed
SPIRITUAL	EMOTIONAL
Leo	Scorpio

masculine	mixed
Hapi	Osiris
Aquarius	Taurus
masculine	masculine
Bast	Qebhsennuf
Libra	capricorn
masculine	mixed
Qebhsennuf	Qebhsennuf
Air	Saturn
masculine	masculine
Ur-Heru	Qebhsennuf
Gemini	Virgo

masculine	mixed
Hapi	Hapi
Leo	Scorpio
masculine	masculine
Nephtys	Hapi
Aries	Cancer
masculine	mixed
Qebhsennuf	Osiris
Fire	Water
masculine	masculine
Bast	Hapi
sagittarius	Pisces

Figure 13. Signposts in the Subquadrant Air of Fire.

masculine	feminine
MENTAL	PHYSICAL
Aquarius	Taurus

masculine	feminine
SPIRITUAL	EMOTIONAL
Leo	Scorpio

mixed	feminine
Hapi	Mestha
Aquarius	Taurus
masculine	mixed
Hapi	Mestha
Libra	capricorn
mixed	feminine
Osiris	Mestha
Air	Saturn
masculine	mixed
Hapi	Osiris
Gemini	Virgo

mixed	feminine
Sothis	Isis
Leo	Scorpio
masculine	mixed
Nephtys	Sothis
Aries	Cancer
mixed	feminine
Mestha	Mestha
Fire	Water
masculine	mixed
Hapi	Hapi
Sagittarius	Pisces

Figure 14. Signposts in the Subquadrant Water of Fire.

feminine	masculine
PHYSICAL	MENTAL
Taurus	Aquarius

feminine	masculine
EMOTIONAL	SPIRITUAL
Scorpio	Leo

mixed	masculine
Apis	Qebhsennuf
Cancer	Libra
feminine	mixed
Mestha	Osiris
Scorpio	Aquarius
mixed	masculine
Qebhsennuf	Qebhsennuf
Pisces	Gemini
feminine	mixed
Horus	Qebhsennuf
Water	Air

mixed	masculine
Mestha	Nephthys
Capricorn	Aries
feminine	mixed
Mestha	Mestha
Taurus	Leo
mixed	masculine
Osiris	Qebhsennuf
Virgo	Sagittarius
feminine	mixed
Mestha	Apis
Saturn	Fire

Figure 15. Signposts in the Subquadrant Earth of Fire.

mixed	masculine
PHYSICAL	MENTAL
Taurus	Aquarius

mixed	masculine
EMOTIONAL	SPIRITUAL
scorpio	Leo

masculine	masculine
Nephthys	Nephthys
Cancer	Libra
mixed	masculine
Mestha	Hapi
scorpio	Aquarius
masculine	masculine
Qebhsennuf	Bast
Pisces	Gemini
mixed	masculine
Hapi	Qebhsennuf
Water	Air

masculine	masculine
Nephthys	Nephthys
capricorn	Aries
mixed	masculine
Sothis	Nephthys
Taurus	Leo
masculine	masculine
Hapi	Nephthys
virgo	sagittarius
mixed	masculine
Mestha	Nephthys
Saturn	Fire

Figure 16. Signposts in the Subquadrant Fire of Fire.

The diagram is a large, complex cross-shaped talisman, composed of numerous small squares arranged in a grid. Each small square contains a letter or symbol, often surrounded by the word "SPIRIT" or "AIR". The central vertical column is the longest, with horizontal arms extending to the left and right. The diagram is highly symmetrical and appears to be a form of magical or occultic talisman.

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APPENDIX E-THE THIRTY AETHYRS

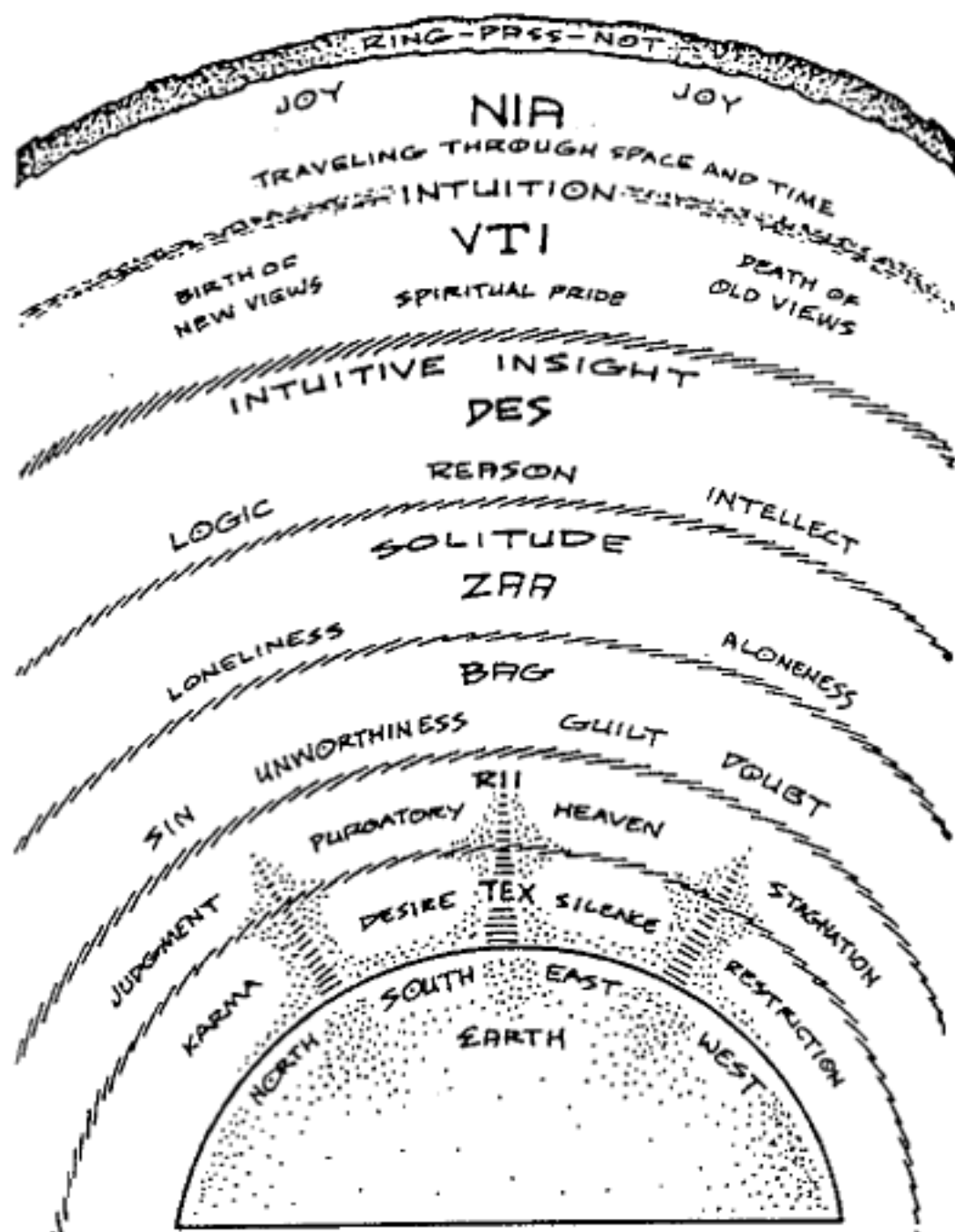




Figure 2. A Schematic Diagram of the Middle Aethyrs.

From TOR to ZAX.

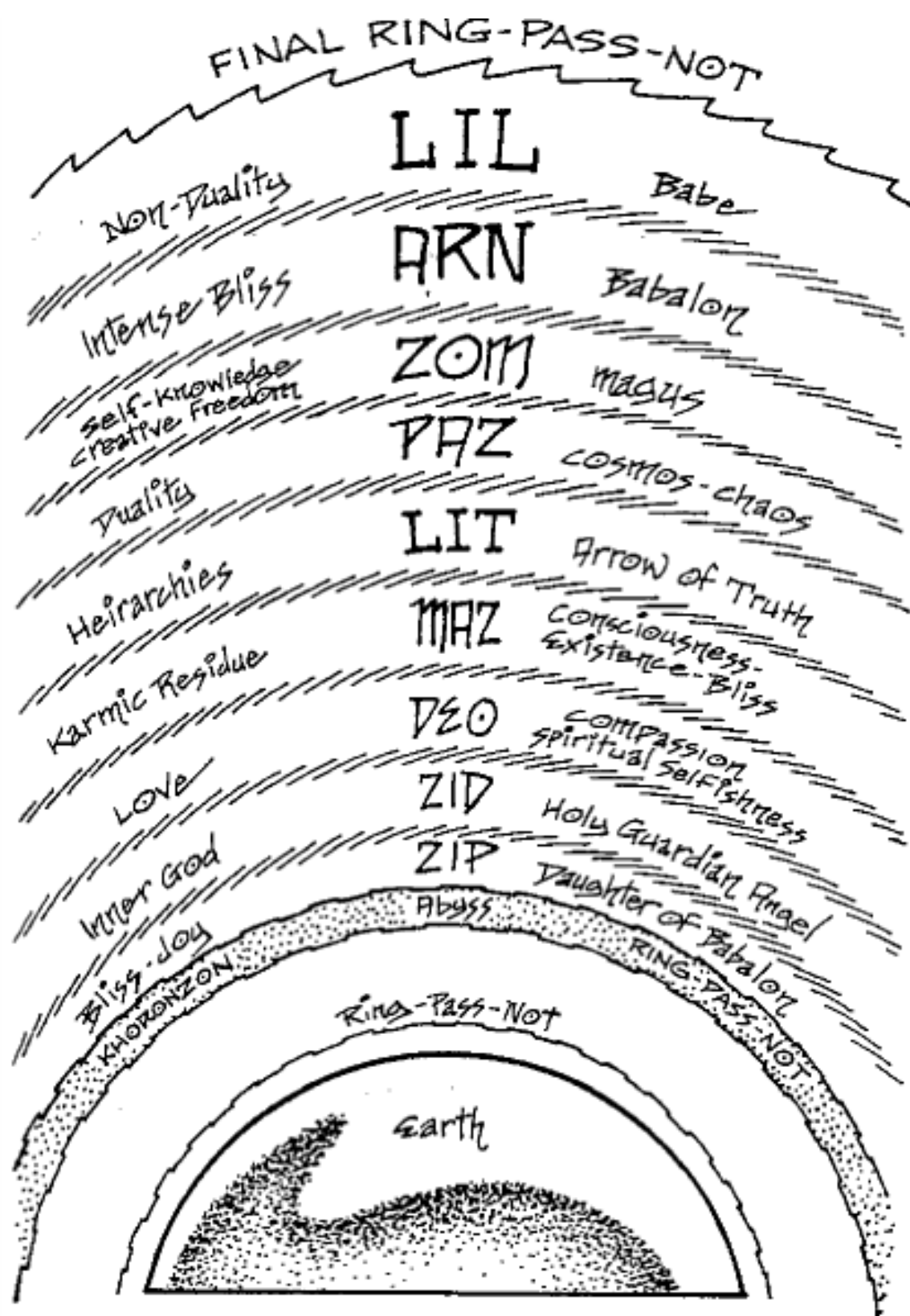


Figure 3. A Schematic Diagram of the Highest Aethyrs.

From ZLF to LIL.

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Enochian magic is considered by most magicians to be the most powerful system ever created. Meister Crowley, "The Great Beast," learned this system of magic from the Hermetic Order of the Golden Dawn, which had developed and expanded the concepts and discoveries of Elizabethan magus John Dee. This book picks up where the published versions of the Enochian material of the Golden Dawn leave off.

Based on the research and unpublished papers of MacGregor Mathers, one of the founders of the Golden Dawn, *Golden Dawn Enochian Magic* opens new avenues of use for this system. New insights are given on such topics as the Sigillum Dei Aemeth, the Angels of the Enochian Aires applied to the 12 tribes of Israel and the Kabbalah, the 91 Governors, the Elemental Tablets as applied to the celestial sphere, and more. This book provides a long-sought break from amateurish and inaccurate books on the subject; it is designed to complement such scholarly classics as *Enochian Invocation* and *Heptarchia Mystica*.

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Filled with illustrations, this book is an expanded version of the previous edition. It is now complete in itself and can be the basis of an entire magickal system. You can use the information alone or as the sourcebook for a group. It is volume 3 of *The Magical Philosophy*, the other two books being *The Sword and The Serpent* and *The Foundations of High Magick*. If you want to learn how to do real magick, this is the place you should start.

0-87542-196r-2, 480 pgs., 6 x 9, illus., softcover

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I Lucifer

Salvatore Tommy Ganci

By -SaToGa

"Zir Luciftias lad"

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<http://www.lulu.com/spotlight/SaToGa>
<http://groups.yahoo.com/group/enochianmagic/>

Release Date: 02-11-2011

Volume # 11

This Book is Volume #11

The Enochian Materials have been around for a few hundred years.

What I will say now, is My Opinion:

We have *2 types of people* interested in these Materials.

-Those who sit on the Materials:

Procrastinating over them, mulling over them, contemplating them...

`...But never really doing anything to advance the Materials into a workable format.

It is one step forward and 2 steps back.

Due to this- much of Enochian Magick is still performed like it was over 100 years ago.

-Then, there is the other type...

My goal is to move the sleeping Enochian *Egregore*- Forward.

In my 11 Attempts- whether I am 100% correct, or 100% incorrect- *does not matter.*

I am applying New Current to it.

Apply electrical current to an inanimate object and it will move.

If I can shake the Egregore enough, It will roll over.

Morphic Resonance will instill it's *magickal properties* for the benefit all Enochian Magickians...

When the Egregore moves up a notch- all Enochian Mages will glean the effects of it- and move with it.

*Whatever new information can be discovered-
will advance everyone else.*

If it is static- then I am applying that dynamic jolt.

*This Document shares Insight which is very important.
It will make the Enochian Materials much easier to understand.*

Thank YOU for participating!

“The Book of Enoch” is sometimes included in Gnostic *Bibles*.
Compilations of various tracts, depicting Gnostic thought - was the
major competitor to “The Church Fathers/Bible-Makers of Judeo-
Christendom”

**I [and Geoffrey James] believe Dee & Kelley had access to
Gnostic texts. The one I will be using is from the 3rd century.
Written in Alexandria Egypt ... which is being burned to the
ground [Egypt Uprising- February 2011] ... as I type this.**

Irony how History come full circle.

[See My Other Books]

Dee & Kelley also owned “Liber Juratus”, from which they and the
Enochian Entities [EE] ‘borrowed’ from.

**Dee/Kelley believed the EE gave them “The Book of Enoch”.
On this premise- [Dee searching for extra-biblical literature]
I believe Liber Loagaeth [& all of the EE Doctrines] runs parallel
to the *Gnostic Knowledge* circulating in their own timeframe.**

If you have read My Other Books- I showed that Galvah was Sophia.
I also showed similarities between other Enochian characters and
Their Gnostic counterparts.

Let's make some Enochian and Gnostic Comparisons:

John Dee's diary - June 8, 1584:

-Jesus was not God.

-No prayer should ever be made to Jesus.

-There is no sin.

-Man's soul goes from one body to another child's

...quickening or animation [Reincarnation]

*-“There are as many men and women as are now, have always been
alive upon the Earth”*

[Not everyone has a Soul...]

*-The generation of mankind from Adam and Eve, is not a History, but
allegory/analogy*

-There's no Holy Ghost.

-The EE would not suffer him to pray to Jesus Christ... but would rebuke him, saying, that he robbed God of his honor

→ **There are many assumptions in Enochian study.**

Uriel, Gabriel, Raphael, Michael,
were not Enochian Entities.

These were *archangels*, introducing and sometimes ‘narrating’ and overseeing the communications to obtain the Enochian Materials.

The EE are totally SEPARATE ENTITIES

Liber Mysteriorum Quintas:
“Raphael, or one like him...”

Dee was not even sure who he was addressing quite a few times.

Demons would channel through often.

One *demon*, Lundrumguffa, gave Dee the wrong Lamen the first time. The archangels stood idly by, and Dee had to banish them himself, even when one was going to attack his own daughter.

Another misconception is the “*Enochian Alphabet*”

The erroneously labeled “Enochian Alphabet”
Was correctly called-
“**Adamical**”
in Dee’s journal.

Speaking of which...

Let’s examine some Gnostic “similarities”...

-IAD IALDabaoth

-Iad Baltoh [God of Justice] - **Ialdabaoth**

There is also a Gnostic “God of Justice” ...*read on...*

-Luciftias [Brightness] - **Lucifer** [Light-Bearer]

-Christeos [Let There Be] - **Christ** [Logos]

-Babalon [Whore] - **Babylon** [Beast Riding Harlot]
 (“Book of Revelation”)

-Iehusoz [Mercy] - **Iehus** [Jesus]

Christeos [Let There Be] *Iehusoz* [Mercy]
Christ [Logos] *Iehus* [Jesus]

“Let there be LUX”

Christeos [Let There Be] *Luciftias* [Brightness]

-Madrid [Iniquity] - **Madrid** [Spain = Was At War With England]

So...*there must also be* an ‘England’ somewhere in the Enochian
Language...

-Londoh [Kingdom] – **London** [England = Dee & Kelley]

**As long as we are making Comparisons, let’s briefly examine
what affect “Liber Juratus”...**

**a.k.a. = The Sworne Booke of Honorius/Liber Sacer/Sacratus/Consecratus/Grimoire
of Honorius/Sloane MSS #313**

...might have had:

-Dee took the Sigillum Dei Aemeth “*prototype*” from Liber Juratus

Compare:

-The 92 chapters of Liber Juratus & the

***92** Governors of the 30 Aethyrs

[*Enochian Entities: "Ohorela Papers" (Paper #2 –Scarlet) By SaToGa]

*"...wherefore we called on generall counsell off all the masters in the which counsell of *811* masters..."* Liber Juratus

-Gematria:

IAO (Iota, Alpha, Omega)

IAO is 10 (Iota) + 1 (Alpha) + 800 (Omega) = 811

IAO = IAD = IA/Dabaoth

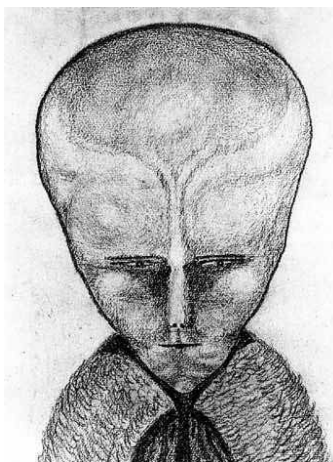
Iad.baloth

BalToh = Righteousness...A Strong Gnostic Suggestion

Psalms 82:1 describes a *plurality of gods* (elōhim), which an older version in the Septuagint calls the "*assembly of the gods*"

→The Gnostic Terminology of "Aeons" bear a number of similarities to Judaeo-Christian angels, including their roles as servants and emanations of God, and their existence as beings of light.

Aside from the Vedas- the religious texts which are 'richest' in Extra-Terrestrial *flavor* is the Gnostic texts...



Heptarchia means 7-fold Hierarchy...

Heptarchia Mystica is the Mystery of the 7 Powers

Venus is the #7

Venus plays a large role in the Enochian Materials

King Carmara is King of the Moon

Monday- [Matriarchal] Sabbath Day

King Carmara is also King of Venus

...King Baligon is the King of Venus, though

Prince Haganel is Prince of Venus and serves King Carmara

King Carmara is the only one that wears a 3-fold Crown as all the other Kings & Princes wear Golden Head Bands.

King Carmara and His Prince Haganel are special in the Heptarchia Mystica as Their names do not begin with the 'redundant' letter "B" as it is the case with all the other names.

Haganel and the other Princes shows the Heptagon Stellar, which Dee figures it should be molded from copper.

Now Dee gives Venus 'priority' over the other planets.

The 7 planets are ruled by one King/Prince.

Kelley received these names letter by letter from a cross that is made of 7 letter squares with 49 letters in each of them.

The 49 angelic names, arranged- Tabula Angelorum Bonorum 49
[7x7]

Sevens, Venus and 'the King of the Kings' Carmara of Venus.

Venus was Lucifer because Venus is ***Brightness...***

Luciftias [Brightness] - **Lucifer** [Light-Bearer]

The First Table of Liber Loagaeth contains this:

Gàscampho:

A word “*accidentally*” revealed out loud by Kelley.

It was spoken by *God* to Lucifer:
“*Why didst Thou so?*”

The context of this Leaf reveals God condemning Lucifer, as there are also relevant parts that speak about everlasting fire, & starting over again.

**Occult Students and Biblical Scholars all know that
Satan is not Lucifer- it was an allegory of
Nebuchadnezzar in Isaiah 14:12**

So why is *God* calling Satan, Lucifer?

Are the Enochian Entities *dropping hints, nonchalantly-* to
cause Kelley to “*accidentally slip-up*”...?

--I spoke about these “Accidental Slip-Ups with the EE” In
My Other Books

**We need to identify who this “*God*” is- then maybe we can figure
out why Lucifer is in this most important First Leaf
[given last by Galvah]**

Up to this point-

Liber Loagaeth, for the most part- goes *undeciphered*.
We can only draw some conclusions

By reviewing Gnostic texts, we can piece together, what the EE have as an agenda with-Dee, Kelley, Politics and what Spiritual Doctrine the EE are pushing for as a One World Religion.

Recall this Doctrine was to be used as a “Flayle” [a whip], to usher in the ‘End of the World’ and ‘Begin a New Aeon’...

ON THE ORIGIN OF THE WORLD (II, 5 AND XIII, 2)

Introduced by

HANS-GEHBARD BETHGE

Translated by

HANS-GEHBARD BETHGE and ORVAL S. WINTERMUTE

The modern title *On the Origin of the World* is used to name a tractate which has been transmitted without a title but which discusses what this hypothetical title suggests. *On the Origin of the World* is a compendium of essential Gnostic ideas, a work written in the form of an apologetic essay offering to the public an explanation of the Gnostic world-view. Although the treatise does not represent any known Gnostic system, there are reminiscences of Sethian, Valentinian, and Manichaean themes; the author obviously draws upon a variety of traditions and sources. For example, some sort of connection with the *Hypostasis of the Archons* (II, 4) is clear, though the precise nature of this relationship is uncertain. *On the Origin of the World* was probably composed in Alexandria at the end of the third century C.E. or the beginning of the fourth. The place and date of composition are suggested by the juxtaposition of various sorts of materials: the varieties of Jewish thought, Manichaean motifs, Christian ideas, Greek or Hellenistic philosophical and mythological concepts, magical and astrological themes, and elements of Egyptian lore together suggest that Alexandria may have been the place where the original Greek text was composed.

The translation that follows is based on the text of Codex II. The fragmentary parallel texts from Codex XIII and from the British Library may also be consulted.

On the Origin of the World

["The Untitled Text"]

Translated by Hans-Gebhard Bethge and Bentley Layton

Seeing that everybody, gods of the world and mankind, says that nothing existed prior to chaos, I, in distinction to them, shall demonstrate that they are all mistaken, because they are not acquainted with the origin of chaos, nor with its root. Here is the demonstration. How well it suits all men, on the subject of chaos, to say that it is a kind of darkness! But in fact it comes from a shadow, which has been called by the name 'darkness'. And the shadow comes from a product that has existed since the beginning. It is, moreover, clear that it existed before chaos came into being, and that the latter is posterior to the first product. Let us therefore concern ourselves with the facts of the matter; and furthermore, with the first product, from which chaos was projected. And in this way the truth will be clearly demonstrated.

After the natural structure of the immortal beings had completely developed out of the infinite, a likeness then emanated from Pistis [Faith]; it is called Sophia [Wisdom]. It exercised volition and became a product resembling the primeval light. And immediately her will manifested itself as a likeness of heaven, having an unimaginable magnitude; it was between the immortal beings and those things that came into being after them, like [...]: she [Sophia] functioned as a veil dividing mankind from the things above. Now the eternal realm [aeon] of truth has no shadow outside it, for the limitless light is everywhere within it. But its exterior is shadow, which has been called by the name 'darkness'. From it, there appeared a force, presiding over the darkness. And the forces that came into being subsequent to them called the shadow 'the limitless chaos'. From it, every kind of divinity sprouted up [...] together with the entire place, so that also, shadow is posterior to the first product. It was <in> the abyss that it [shadow] appeared, deriving from the aforementioned Pistis.

Then shadow perceived there was something mightier than it, and felt envy; and when it had become pregnant of its own accord, suddenly it engendered jealousy. Since that day, the principle of jealousy amongst all the eternal realms and their worlds has been apparent. Now as for that jealousy, it was found to be an abortion without any spirit in it. Like a shadow, it came into existence in a vast watery substance. Then the bile that had come into being out of the shadow was thrown into a part of chaos. Since that day, a watery substance has been apparent. And what sank within it flowed away, being visible in chaos: as with a woman giving birth to a child - all her superfluities flow out; just so, matter came into being out of shadow, and was projected apart. And it did not depart from chaos; rather, matter was in chaos, being in a part of it.

And when these things had come to pass, then Pistis came and appeared over the matter of chaos, which had been expelled like an aborted fetus - since there was no spirit in it. For all of it [chaos] was limitless darkness and bottomless water. Now when Pistis saw what had resulted from her defect, she became disturbed. And the disturbance appeared, as a fearful product; it rushed to her in the chaos. She turned to it and blew into its face in the abyss, which is below all the heavens.

And when Pistis Sophia desired to cause the thing that had no spirit to be formed into a likeness and to rule over matter and over all her forces, there appeared for the first time a ruler, out of the waters, lion-like in appearance, androgynous, having great authority within him, and ignorant of whence he had come into being.

Now when Pistis Sophia saw him moving about in the depth of the waters, she said to him, "Child, pass through to here," whose equivalent is 'yalda baoth'.

Since that day, there appeared the principle of verbal expression, which reached the gods and the angels and mankind. And what came into being as a result of verbal expression, the gods and the angels and mankind finished. Now as for the ruler Yaltabaoth, he is ignorant of the force of Pistis: he did not see her face, rather he saw in the water the likeness that spoke with him.

And because of that voice, he called himself 'Yaldabaoth'.

But 'Ariael' is what the perfect call him, for he was like a lion.

Now when he had come to have authority over matter, Pistis Sophia withdrew up to her light.

When the ruler saw his magnitude - and it was only himself that he saw: he saw nothing else, except for water and darkness - then he supposed that it was he alone who existed.

His [...] was completed by verbal expression: it appeared as a spirit moving to and fro upon the waters. And when that spirit appeared, the ruler set apart the watery substance. And what was dry was divided into another place. And from matter, he made for himself an abode, and he called it 'heaven'. And from matter, the ruler made a footstool, and he called it 'earth'.

Next, the ruler had a thought - consistent with his nature - and by means of verbal expression he created an androgyne. He opened his mouth and cooed to him. When his eyes had been opened, he looked at his father, and he said to him, "Eee!" Then his father called him Eee-a-o ['Yao']. Next he created the second son. He cooed to him. And he opened his eyes and said to his father, "Eh!" His father called him 'Eloai'. Next, he created the third son. He cooed to him. And he opened his eyes and said to his father, "Asss!" His father called him 'Astaphaios'. These are the three sons of their father.

Seven appeared in chaos, androgynous. They have their masculine names and their feminine names. The feminine name is Pronoia [Forethought] Sambathas, which is 'week'.

And his son is called Yao: his feminine name is Lordship.

Sabaoth: his feminine name is Deity.

Adonaios: his feminine name is Kingship.

Elaio: his feminine name is Jealousy.

Oraio: his feminine name is Wealth.

And Astaphaios: his feminine name is Sophia [Wisdom].

These are the seven forces of the seven heavens of chaos. And they were born androgynous, consistent with the immortal pattern that existed before them, according to the wish of Pistis: so that the likeness of what had existed since the beginning might reign to the end. You will find the effect of these names and the force of the male entities in the Archangelic [Book] of the Prophet Moses, and the names of the female entities in the first Book of Noraia.

Now the prime parent Yaldabaoth, since he possessed great authorities, created heavens for each of his offspring through verbal expression - created them beautiful, as dwelling places - and in each heaven he created great glories, seven times excellent. Thrones and mansions and temples, and also chariots and virgin spirits up to an invisible one and their glories, each one has these in his heaven; mighty armies of gods and lords and angels and archangels - countless myriads - so that they might serve. The account of these matters you will find in a precise manner in the first Account of Oraia. And they were completed from this heaven to as far up as the sixth heaven, namely that of Sophia. The heaven and his earth were destroyed by the troublemaker that was below them all. And the six heavens shook violently; for the forces of chaos knew who it was that had destroyed the heaven that was below them. And when Pistis knew about the breakage resulting from the disturbance, she sent forth her breath and bound him and cast him down into Tartaros. Since that day, the heaven, along with its earth, has consolidated itself through Sophia the daughter of Yaldabaoth, she who is below them all.

Now when the heavens had consolidated themselves along with their forces and all their administration, the prime parent became insolent. And he was honored by all the army of angels. And all the gods and their angels gave blessing and honor to him. And for his part, he was delighted and continually boasted, saying to them, "I have no need of anyone." He said, "It is I who am God, and there is no other one that exists apart from me." And when he said this, he sinned against all the immortal beings who give answer. And they laid it to his charge.

Then when Pistis saw the impiety of the chief ruler, she was filled with anger. She was invisible.

She said, "You are mistaken, Samael," [that is, "blind god"]. "There is an immortal man of light who has been in existence before you, and who will appear among your modelled forms; he will trample you to scorn, just as potter's clay is pounded. And you will descend to your mother, the abyss, along with those that belong to you. For at the consummation of your [pl.] works, the entire defect that has become visible out of the truth will be abolished, and it will cease to be, and will be like what has never been." Saying this, Pistis revealed her likeness of her greatness in the waters. And so doing, she withdrew up to her light.

Now when Sabaoth, the son of Yaldabaoth, heard the voice of Pistis, he sang praises to her, and he condemned the father [...] at the word of Pistis; and he praised her because she had instructed them about the immortal man and his light.

Then Pistis Sophia stretched out her finger and poured upon him some light from her light, to be a condemnation of his father.

Then when Sabaoth was illumined, he received great authority against all the forces of chaos. Since that day he has been called "Lord of the Forces".

He hated his father, the darkness, and his mother, the abyss, and loathed his sister, the thought of the prime parent, which moved to and fro upon the waters.

And because of his light, all the authorities of chaos were jealous of him. And when they had become disturbed, they made a great war in the seven heavens. Then when Pistis Sophia had seen the war, she dispatched seven archangels to Sabaoth from her light. They snatched him up to the seventh heaven. They stood before him as attendants. Furthermore, she sent him three more archangels, and established the kingdom for him over everyone, so that he might dwell above the twelve gods of chaos.

Now when Sabaoth had taken up the place of repose in return for his repentance, Pistis [Galvah] also gave him her daughter Zoe [Life] [Madimi], together with great authority, so that she might instruct him about all things that exist in the eighth heaven. And as he had authority, he made himself first of all a mansion. It is huge, magnificent, seven times as great as all those that exist in the seven heavens.

And before his mansion he created a throne, which was huge and was upon a four-faced chariot called "Cherubin". Now the Cherubin has eight shapes per each of the four corners, lion forms and calf forms and human forms and eagle forms, [Magickal Wards] so that all the forms amount to sixty-four forms - and seven archangels that stand before it; he is the eighth, and has authority. All the forms amount to seventy-two.

Furthermore, from this chariot the seventy-two gods took shape; they took shape so that they might rule over the seventy-two languages of the peoples. And by that throne he created other, serpent-like angels, called "Seraphin", which praise him at all times.

Thereafter he created a congregation of angels, thousands and myriads, numberless, which resembled the congregation in the eighth heaven; and a firstborn called

Israel - which is, "the man that sees God"; and another being, called Jesus Christ, who resembles the savior above in the eighth heaven, and who sits at his right upon a revered throne. And at his left, there sits the virgin of the holy spirit, upon a throne and glorifying him. And the seven virgins stand before her, [...] possessing thirty harps, and psalteries and trumpets, glorifying him. And all the armies of the angels

glorify him, and they bless him. Now where he sits is upon a throne of light <within a> great cloud that covers him. And there was no one with him in the cloud except Sophia <the daughter of> Pistis, instructing him about all the things that exist in the eighth heaven, so that the likenesses of those things might be created, in order that his reign might endure until the consummation of the heavens of chaos and their forces.

Now Pistis Sophia set him apart from the darkness and summoned him to her right, and the prime parent she put at her left. Since that day, right has been called justice, and left called wickedness. Now because of this, they all received a realm in the congregation of justice and wickedness, [...] stand [...] upon a creature [...] all.

Thus, when the prime parent of chaos saw his son Sabaoth and the glory that he was in, and perceived that he was greatest of all the authorities of chaos, he envied him. And having become wrathful, he engendered Death out of his death: and he [viz., Death] was established over the sixth heaven, <for>

Sabaoth had been snatched up from there. And thus the number of the six authorities of chaos was achieved. Then Death, being androgynous, mingled with his [own] nature and begot seven androgynous offspring. These are the names of the male ones: Jealousy, Wrath, Tears, Sighing, Suffering, Lamentation, Bitter Weeping. And these are the names of the female ones: Wrath, Pain, Lust, Sighing, Curse, Bitterness, Quarrelsomeness. They had intercourse with one another, and each one begot seven, so that they amount to forty-nine androgynous demons. Their names and their effects you will find in the Book of Solomon.

And in the presence of these, Zoe, who was with Sabaoth, created seven good androgynous forces.

These are the names of the male ones: the Unenvious, the Blessed, the Joyful, the True, the Unbegrudging, the Beloved, the Trustworthy. Also, as regards the female ones, these are their names: Peace, Gladness, Rejoicing, Blessedness, Truth, Love, Faith [Pistis]. And from these are many good and innocent spirits. Their influences and their effects you will find in the Configurations of the Fate of Heaven That Is Beneath the Twelve. And having seen the likeness of Pistis in the waters, the prime parent grieved very much, especially when he heard her voice, like the first voice that had called to him out of the waters. And when he knew that it was she who had given a name to him, he sighed. He was ashamed on account of his transgression. And when he had come to know in truth that an immortal man of light had been existing before him, he was greatly disturbed; for he had previously said to all the gods and their angels, "It is I who am god. No other one exists apart from me." For he had been afraid they might know that another had been in existence before him, and might condemn him. But he, being devoid of understanding, scoffed at the condemnation and acted recklessly. He said, "If anything has existed before me, let it appear, so that we may see its light."

And immediately, behold! Light came out of the eighth heaven above and passed through all of the heavens of the earth. When the prime parent saw that the light was beautiful as it radiated, he was amazed. And he was greatly ashamed. As that light appeared, a human likeness appeared within it, very wonderful. And no one saw it except for the prime parent and Pronoia, who was with him. Yet its light appeared to all the forces of the heavens. Because of this they were all troubled by it.

Then when Pronoia **[Babalon]** saw that emissary, she became enamored of him. But he hated her because she was on the darkness. But she desired to embrace him, and she was not able to. When she was unable to assuage her love, she poured out her light upon the earth. Since that day, that emissary has been called "Adam of Light," whose rendering is "the luminous man of blood," and the earth spread over him, holy Adaman, whose rendering is "the Holy Land of Adamantine." Since that day, all the authorities have honored the blood of the virgin. And the earth was purified on account of the blood of the virgin. But most of all, the water was purified through the likeness of Pistis Sophia, who had appeared to the prime parent in the waters. Justly, then, it has been said: "through the waters." The holy water, since it vivifies the all, purifies it.

Out of that first blood Eros appeared, being androgynous. His masculinity is Himireris, being fire from the light. His femininity that is with him - a soul of blood - is from the stuff of Pronoia. He is very lovely in his beauty, having a charm beyond all the creatures of chaos. Then all the gods and their angels, when they beheld Eros, became enamored of him. And appearing in all of them, he set them afire: just as from a single lamp many lamps are lit, and one and the same light is there, but the lamp is not diminished. And in this way, Eros became dispersed in all the created beings of chaos, and was not diminished. Just as from the midpoint of light and darkness Eros appeared and at the midpoint of the angels and mankind the sexual union of Eros was consummated, so out of the earth the primal pleasure blossomed. The woman followed earth. And marriage followed woman. Birth followed marriage. Dissolution followed birth.

After that Eros, the grapevine sprouted up out of that blood, which had been shed over the earth. Because of this, those who drink of it conceive the desire of sexual union. After the grapevine, a fig tree and a pomegranate tree sprouted up from the earth, together with the rest of the trees, all species, having with them their seed from the seed of the authorities and their angels.

Then Justice [GOD OF JUSTICE - Iad Baltoh]
created Paradise,

being beautiful and being outside the orbit of the moon and the orbit of the sun in the Land of Wantonness, in the East in the midst of the stones. And desire is in the midst of the beautiful, appetizing trees. And the tree of eternal life is as it appeared by God's will, to the north of Paradise, so that it

might make eternal the souls of the pure, who shall come forth from the modelled forms of poverty at the consummation of the age.

Now the color of the tree of life is like the sun.

GOD OF JUSTICE - Iad Baltoh creates the Garden of Eden and the Tree of Life

And its branches are beautiful. Its leaves are like those of the cypress. Its fruit is like a bunch of grapes when it is white. Its height goes as far as heaven. And next to it [is] the tree of knowledge [gnosis], having the strength of God. Its glory is like the moon when fully radiant. And its branches are beautiful. Its leaves are like fig leaves. Its fruit is like a good appetizing date. And this tree is to the north of Paradise, so that it might arouse the souls from the torpor of the demons, in order that they might approach the tree of life and eat of its fruit, and so condemn the authorities and their angels. The effect of this tree is described in the Sacred Book, to wit: "It is you who are the tree of knowledge, which is in Paradise, from which the first man ate and which opened his mind; and he loved his female counterpart and condemned the other, alien likenesses and loathed them." Now after it, the olive tree sprouted up, which was to purify the kings and the high priests of righteousness, who were to appear in the last days, since the olive tree appeared out of the light of the first Adam for the sake of the unguent that they were to receive.

And the first soul [psyche] loved Eros, who was with her, and poured her blood upon him and upon the earth. And out of that blood the rose first sprouted up, out of the earth, out of the thorn bush, to be a source of joy for the light that was to appear in the bush.

Moreover, after this the beautiful, good-smelling flowers sprouted up from the earth, different kinds, from every single virgin of the daughters of Pronoia. And they, when they had become enamored of Eros, poured out their blood upon him and upon the earth. After these, every plant sprouted up from the earth, different kinds, containing the seed of the authorities and their angels. After these, the authorities created out of the waters all species of beast, and the reptiles and birds - different kinds - containing the seed of the authorities and their angels.

But before all these, when he had appeared on the first the first day, he remained upon the earth, something like two days, and left the lower Pronoia in heaven, and ascended towards his light. And immediately darkness covered all the universe.

Now when she wished, the Sophia who was in the lower heaven received authority from Pistis, and fashioned great luminous bodies and all the stars. And she put them in the sky to shine upon the earth and to render temporal signs and seasons and years and months and days and nights and moments and so forth. And in this way the entire region upon the sky was adorned.

Now when Adam of Light conceived the wish to enter his light - i.e., the eighth heaven - he was unable to do so because of the poverty that had mingled with his light. Then he created for himself a vast eternal realm. And within that eternal realm he created six eternal realms and their adornments, six in number, that were seven times better than the heavens of chaos and their adornments. Now all these eternal realms and their adornments exist within the infinity that is between the eighth heaven and the chaos below it, being counted with the universe that belongs to poverty. If you want to know the arrangement of these, you will find it written in the Seventh Universe of the Prophet Hieralias.

And before Adam of Light had withdrawn in the chaos, the authorities saw him and laughed at the prime parent because he had lied when he said, "It is I who am God. No one exists before me." When they came to him, they said, "Is this not the god who ruined our work?" He answered and said, "Yes. If you do not want him to be able to ruin our work, come let us create a man out of earth, according to the image of our body and according to the likeness of this being, to serve us; so that when he sees his likeness, he might become enamored of it. No longer will he ruin our work; rather, we shall make those who are born out of the light our servants for all the duration of this eternal realm." Now all of this came to pass according to the forethought of Pistis, in order that man should appear after his likeness, and should condemn them because of their modelled form. And their modelled form became an enclosure of the light.

Then the authorities received the knowledge [gnosis] necessary to create man. Sophia Zoe - she who is with Sabaoth - had anticipated them. And she laughed at their decision. For they are blind: against their own interests they ignorantly created him. And they do not realize what they are about to do. The reason she anticipated them and made her own man first, was in order that he might instruct their modelled form how to despise them, and thus to escape from them.

Now the production of the instructor came about as follows. When Sophia let fall a droplet of light, it flowed onto the water, and immediately a human being appeared, being androgynous. That droplet she molded first as a female body. Afterwards, using the body she molded it in the likeness of the mother, which had appeared. And he finished it in twelve months. An androgynous human being was produced, whom the Greeks call Hermaphrodites; and whose mother the Hebrews call Eve of Life [Zoe], namely, the female instructor of life. Her offspring is the creature that is lord. **Afterwards, the authorities called it "Beast", so that it might lead astray their modelled creatures.** The interpretation of "the beast" is "the instructor". For it was found to be the wisest of all beings.

Now, Eve is the first virgin, the one who without a husband bore her first offspring. It is she who served as her own midwife. For this reason she is held to have said:

It is I who am the part of my mother; and it is I who am the mother.

It is I who am the wife; it is I who am the virgin.

It is I who am pregnant; it is I who am the midwife.
It is I who am the one that comforts pains of travail.
It is my husband who bore me; and it is I who am his mother.
And it is he who is my father and my lord.
It is he who is my force; What he desires, he says with reason.
I am in the process of becoming; yet I have borne a man as lord.
Now these through the will <...> The souls that were going to enter the modelled forms of the authorities were manifested to Sabaoth and his Christ.
And regarding these, the holy voice said, "Multiply and improve! Be lord over all creatures." And it is they who were taken captive, according to their destinies, by the prime parent. And thus they were shut into the prisons of the modelled forms until the consummation of the age.
And at that time, the prime parent then rendered an opinion concerning man to those who were with him. Then each of them cast his sperm into the midst of the navel of the earth. Since that day, the seven rulers have fashioned man with his body resembling their body, but his likeness resembling the man that had appeared to them. His modelling took place by parts, one at a time. And their leader fashioned the brain and the nervous system. Afterwards, he appeared as prior to him. He became a soul-endowed man. And he was called Adam, that is, "father", according to the name of the one that existed before him.
And when they had finished Adam, he abandoned him as an inanimate vessel, since he had taken form like an abortion, in that no spirit was in him. Regarding this thing, when the chief ruler remembered the saying of Pistis, he was afraid lest the true man enter his modelled form and become its lord. For this reason he left his modelled form forty days without soul, and he withdrew and abandoned it. Now on the fortieth day, Sophia Zoe sent her breath into Adam, who had no soul. He began to move upon the ground.
And he could not stand up.
Then, when the seven rulers came, they saw him and were greatly disturbed. They went up to him and seized him. And he [viz., the chief ruler] said to the breath within him, "Who are you? And whence did you come hither?" It answered and said, "I have come from the force of the man for the destruction of your work." When they heard, they glorified him, since he gave them respite from the fear and the anxiety in which they found themselves. Then they called that day "Rest", in as much as they had rested from toil. And when they saw that Adam could stand up, they were glad, and they took him and put him in Paradise. And they withdrew up to their heavens.

After the day of rest, Sophia sent her daughter Zoe, being called Eve, as an instructor, in order that she might make Adam, who had no soul, arise, so that those whom he should engender might become containers of light.

When Eve saw her male counterpart prostrate, she had pity upon him, and she said, "Adam! Become alive! Arise upon the earth!" Immediately her word became accomplished fact. For Adam, having arisen, suddenly opened his eyes. When he saw her, he said, "You shall be called 'Mother of the Living'. For it is you who have given me life."

Then the authorities were informed that their modelled form was alive and had arisen, and they were greatly troubled. They sent seven archangels to see what had happened. They came to Adam. When they saw Eve talking to him, they said to one another, "What sort of thing is this luminous woman? For she resembles that likeness which appeared to us in the light. Now come, let us lay hold of her and cast her seed into her, so that when she becomes soiled she may not be able to ascend into her light. Rather, those whom she bears will be under our charge. But let us not tell Adam, for he is not one of us. Rather let us bring a deep sleep over him. And let us instruct him in his sleep to the effect that she came from his rib, in order that his wife may obey, and he may be lord over her."

Then Eve, being a force, laughed at their decision. She put mist into their eyes and secretly left her likeness with Adam. She entered the tree of knowledge and remained there. And they pursued her, and she revealed to them that she had gone into the tree and become a tree. Then, entering a great state of fear, the blind creatures fled.

Afterwards, when they had recovered from the daze, they came to Adam; and seeing the likeness of this woman with him, they were greatly disturbed, thinking it was she that was the true Eve. And they acted rashly; they came up to her and seized her and cast their seed upon her. They did so wickedly, defiling not only in natural ways but also in foul ways, defiling first the seal of her voice - that had spoken with them, saying, "What is it that exists before you?" - intending to defile those who might say at the consummation [of the age] that they had been born of the true man through verbal expression. And they erred, not knowing that it was their own body that they had defiled: it was the likeness that the authorities and their angels defiled in every way.

First she was pregnant with Abel, by the first ruler. And it was by the seven authorities and their angels that she bore the other offspring. And all this came to pass according to the forethought of the prime parent, so that the first mother might bear within her every seed, being mixed and being fitted

to the fate of the universe and its configurations, and to Justice. A prearranged plan came into effect regarding Eve, so that the modelled forms of the authorities might become enclosures of the light, whereupon it would condemn them through their modelled forms.

Now the first Adam, [Adam] of Light, is spirit-endowed and appeared on the first day. The second Adam is soul-endowed and appeared on the sixth day, which is called Aphrodite. The third Adam is a creature of the earth, that is, the man of the law, and he appeared on the eighth day [...] the tranquility of poverty, which is called "The Day of the Sun" [Sunday]. And the progeny of the earthly Adam became numerous and was completed, and produced within itself every kind of scientific information of the soul-endowed Adam.

But all were in ignorance.

Next, let me say that once the rulers had seen him and the female creature who was with him erring ignorantly like beasts, they were very glad. When they learned that the immortal man was not going to neglect them, rather that they would even have to fear the female creature that had turned into a tree, they were disturbed, and said, "Perhaps this is the true man - this being who has brought a fog upon us and has taught us that she who was soiled is like him - and so we shall be conquered!"

Then the seven of them together laid plans. They came up to Adam and Eve timidly: they said to him, "The fruit of all the trees created for you in Paradise shall be eaten; but as for the tree of knowledge, control yourselves and do not eat from it. If you eat, you will die." Having imparted great fear to them, they withdrew up to their authorities.

Then came the wisest of all creatures, who was called Beast.
[Serpent] And when he saw the likeness of their mother Eve he said to her, "What did God say to you? Was it 'Do not eat from the tree of knowledge'?" She said, "He said not only, 'Do not eat from it', but, 'Do not touch it, lest you die.'"
He said to her, "Do not be afraid. In death you shall not die. For he knows that when you eat from it, your intellect will become sober and you will come to be like gods, recognizing the difference that obtains between evil men and good ones. Indeed, it was in jealousy that he said this to you, so that you would not eat from it."
Now Eve had confidence in the words of the instructor. She gazed at the tree and saw that it was beautiful and appetizing, and liked it; she took some of its fruit and ate it; and she gave some also to her husband, and he too ate it. Then their intellect became open. For when they had eaten, the light of knowledge had shone upon them. When they clothed themselves with shame, they knew that they were naked of knowledge. When they became sober, they saw that they were naked and became

enamored of one another. When they saw that the ones who had modelled them had the form of beasts, they loathed them: they were very aware.

Then when the rulers knew that they had broken their commandments, they entered Paradise and came to Adam and Eve with earthquake and great threatening, to see the effect of the aid. Then Adam and Eve trembled greatly and hid under the trees in Paradise. Then the rulers did not know where they were and said, "Adam, where are you?" He said, "I am here, for through fear of you I hid, being ashamed." And they said to him ignorantly, "Who told you about the shame with which you clothed yourself? - unless you have eaten from that tree!" He said, "The woman whom you gave me - it is she that gave to me and I ate." Then they said to the latter, "What is this that you have done?" She answered and said, "It is the instructor who urged me on, and I ate."

Then the rulers came up to the instructor. Their eyes became misty because of him, and they could not do anything to him [Serpent]. They cursed him, since they were powerless. Afterwards, they came up to the woman and cursed her and her offspring. After the woman, they cursed Adam, and the land because of him, and the crops; and all things they had created, they cursed. They have no blessing. Good cannot result from evil.

**THIS IS VERY IMPORTANT!
THE SERPENT OF EDEN [who was called Beast], WHO
'BEGUILES' EVE TO EAT THE FRUIT WAS CONSIDERED
AN INSTRUCTOR- THE WISEST ONE!
THE DEMIURGE AND HIS ILK WERE POWERLESS
OVER THE SERPENT AND COULD NOT CURSE THIS
INSTRUCTOR.**

From that day, the authorities knew that truly there was something mightier than they: they recognized only that their commandments had not been kept. Great jealousy was brought into the world solely because of the immortal man. Now when the rulers saw that their Adam had entered into an alien state of knowledge, they desired to test him, and

they gathered together all the domestic animals and the wild beasts of the earth and the birds of heaven and brought them to Adam to see what he would call them. When he saw them, he gave names to their creatures.

They became troubled because Adam had recovered from all the trials. They assembled and laid plans, and they said, "Behold Adam! He has come to be like one of us, so that he knows the difference between the light and the darkness. Now perhaps he will be deceived, as in the case of the Tree of Knowledge, and also will come to the Tree of Life and eat from it, and become immortal, and become lord, and despise us and disdain us and all our glory! Then he will denounce us along with our universe. Come, let us expel him from Paradise, down to the land from which he was taken, so that henceforth he might not be able to recognize anything better than we can." And so they expelled Adam from Paradise, along with his wife.

And this deed that they had done was not enough for them. Rather, they were afraid. They went in to the Tree of Life and surrounded it with great fearful things, fiery living creatures called "Cheroubin", and they put a flaming sword in their midst, fearfully twirling at all times, so that no earthly being might ever enter that place.

Thereupon, since the rulers were envious of Adam they wanted to diminish their [viz., Adam's and Eve's] lifespans. They could not [, however,] because of fate, which had been fixed since the beginning. For to each had been allotted a lifespan of 1,000 years, according to the course of the luminous bodies. But although the rulers could not do this, each of the evildoers took away ten years. And all this lifespan [which remained] amounted to 930 years: and these are in pain and weakness and evil distraction. And so life has turned out to be, from that day until the consummation of the age.

Thus when **Sophia Zoe** saw that the rulers of the darkness had laid a curse upon her counterparts, she was indignant. And coming out of the first heaven with full power, she chased those rulers out of their heavens, and cast them down into the sinful world, so that there they should dwell, in the form of evil spirits [demons] upon the earth.

[...], so that in their world it might pass the thousand years in Paradise - a soul-endowed living creature called "phoenix". It kills itself and brings itself to life as a witness to the judgment against them, for they did wrong to Adam and his generation, unto the consummation of the age. There are [...] three men, and also his posterities, unto the consummation of the world: the spirit-endowed of eternity, and the soul-endowed, and the earthly. Likewise, the three phoenixes <in> Paradise - the first is immortal; the second lives 1,000 years; as for the third, it is written in the Sacred Book that it is consumed. So, too, there are three baptisms - the first is the spiritual, the second is by fire, the third is by water. Just as the phoenix appears as a witness concerning the angels, so the case of the water hydri in Egypt, which has been a witness to those going down into the baptism of a true man. The two bulls in Egypt possess a mystery, the sun and the moon, being a witness to Sabaoth: namely, that over them Sophia received the universe;

from the day that she made the sun and the moon, she put a seal upon her heaven, unto eternity.

And the worm that has been born out of the phoenix is a human being as well. It is written [Ps 91:13 LXX] concerning it, "the just man will blossom like a phoenix". And the phoenix first appears in a living state, and dies, and rises again, being a sign of what has become apparent at the consummation of the age. It was only in Egypt that these great signs appeared - nowhere else - as an indication that it is like God's Paradise.

Let us return to the aforementioned rulers, so that we may offer some explanation of them. Now, when the seven rulers were cast down from their heavens onto the earth, they made for themselves angels, numerous, demonic, to serve them.

And the latter instructed mankind in many kinds of error and magic and potions and worship of idols and spilling of blood and altars and temples and sacrifices and libations to all the spirits of the earth, having their coworker fate, who came into existence by the concord between the gods of injustice and justice.

[gods of injustice and justice!]

And thus when the world had come into being, it distractedly erred at all times. For all men upon earth worshiped the spirits [demons] from the creation to the consummation

- both the angels of righteousness and the men of unrighteousness. Thus did the world come to exist in distraction, in ignorance, and in a stupor.

They all erred, until the appearance of the true man.

Let this suffice so far as the matter goes. Now we shall proceed to consideration of our world, so that we may accurately finish the description of its structure and management. Then it will become obvious how belief in the unseen realm, which has been apparent from creation down to the consummation of the age, was discovered.

I come, therefore, to the main points regarding the immortal man: I shall speak of all the beings that belong to him, explaining how they happen to be here.

When a multitude of human beings had come into existence, through the parentage of the Adam who had been fashioned, and out of matter, and when the world had already become full, the rulers were master over it - that is, they kept it restrained by ignorance. For what reason? For the following: since the immortal father knows that a deficiency of truth came into being

amongst the eternal realms and their universe, when he wished to bring to naught the rulers of perdition through the creatures they had modelled, he sent your likenesses down into the world of perdition, namely, the blessed little innocent spirits. They are not alien to knowledge. For all knowledge is vested in one angel who appeared before them; he is not without power in the company of the father. And <he> gave them knowledge. Whenever they appear in the world of perdition, immediately and first of all they reveal the pattern of imperishability as a condemnation of the rulers and their forces. Thus when the blessed beings appeared in forms modelled by authorities, they were envied. And out of envy the authorities mixed their seed with them, in hopes of polluting them. They could not. Then when the blessed beings appeared in luminous form, they appeared in various ways. And each one of them, starting out in his land, revealed his [kind of] knowledge to the visible church constituted of the modelled forms of perdition. It [viz., the church] was found to contain all kinds of seed, because of the seed of the authorities that had mixed with it.

Then the Savior created [...] of them all - and the spirits of these are manifestly superior, being blessed and varying in election - and also [he created] many other beings, which have no king and are superior to everyone that was before them.

Consequently, four races exist. There are three that belong to the kings of the eighth heaven. But the fourth race is kingless and perfect, being the highest of all. For these shall enter the holy place of their father. And they will gain rest in repose and eternal, unspeakable glory and unending joy. Moreover, they are kings within the mortal domain, in that they are immortal. They will condemn the gods of chaos and their forces.

Now the Word that is superior to all beings was sent for this purpose alone: that he might proclaim the unknown. He said, "There is nothing hidden that is not apparent, and what has not been recognized will be recognized." And these were sent to make known what is hidden, and the seven authorities of chaos and their impiety. And thus they were condemned to death.

So when all the perfect appeared in the forms modelled by the rulers, and when they revealed the incomparable truth, they put to shame all the wisdom of the gods. And their fate was found to be a condemnation. And their force dried up. Their lordship was dissolved. Their forethought became emptiness, along with their glory.

Before the consummation of the age, the whole place will shake with great thundering. Then the rulers will be sad, [...] their death. The angels will

mourn for their mankind, and the demons will weep over their seasons, and their mankind will wail and scream at their death. Then the age will begin, and they will be disturbed. Their kings will be intoxicated with the fiery sword, and they will wage war against one another, so that the earth is intoxicated with bloodshed. And the seas will be disturbed by those wars. Then the sun will become dark, and the moon will cause its light to cease. The stars of the sky will cancel their circuits. And a great clap of thunder will come out of a great force that is above all the forces of chaos, where the firmament of the woman is situated. Having created the first product, she will put away the wise fire of intelligence and clothe herself with witless wrath. Then she will pursue the gods of chaos, whom she created along with the prime parent. She will cast them down into the abyss. They will be obliterated because of their wickedness. For they will come to be like volcanoes and consume one another until they perish at the hand of the prime parent. When he has destroyed them, he will turn against himself and destroy himself until he ceases to exist.

And their heavens will fall one upon the next and their forces will be consumed by fire. Their eternal realms, too, will be overturned. And his heaven will fall and break in two. His [...] will fall down upon the [...] support them; they will fall into the abyss, and the abyss will be overturned. The light will [...] the darkness and obliterate it: it will be like something that has never been. And the product to which the darkness had been posterior will dissolve. And the deficiency will be plucked out by the root [and thrown] down into the darkness. And the light will withdraw up to its root. And the glory of the unbegotten will appear. And it will fill all the eternal realm.

When the prophecy and the account of those that are king becomes known and is fulfilled by those who are called perfect, those who - in contrast - have not become perfect in the unbegotten father will receive their glory in their realms and in the kingdoms of the immortals: but they will never enter the kingless realm. For everyone must go to the place from which he has come. Indeed, by his acts and his knowledge, each person will make his [own] nature known.

Selection made from James M. Robinson, ed., The Nag Hammadi Library, revised edition. HarperCollins, San Francisco, 1990.

Demiurge:

The Ophites & Sethians taught the creation of Earth is by
7 Archons..& their leader is "Yaldabaoth"
[also known as "Yaltabaoth" or "Ialdabaoth"]

Apocryphon of John [120-180 AD] - the Demiurge arrogantly declares
that he has made the world by himself:

Now the archon (ruler) who is weak has three names.
The first name is Yaltabaoth, the second is Saklas ("fool"), and the
third is Samael. And he is impious in his arrogance which is in him.

For he said, "I am God and there is no other God beside me," for he
is ignorant of his strength, the place from which he had come.

He is Demiurge and maker of man, but as a ray of light from above
enters the body of man and gives him a soul, Yaldabaoth is filled with
envy; he tries to limit man's knowledge by forbidding him the fruit of
knowledge in paradise.

The Demiurge, fearing lest Jesus, whom he had intended as his
Messiah, should spread the knowledge of the Supreme God, had him
crucified by the Romans.

At the consummation of all things all light will return to the Pleroma.
But Yaldabaoth, the Demiurge, with the material world, will be cast
into the lower depths.

In Pistis Sophia Yaldabaoth has already sunk from his high estate
and resides in Chaos, where, with his forty-nine demons, he tortures
wicked souls in boiling rivers of pitch, and with other punishments.
He is an archon with the face of a lion, half flame and half darkness.
Yaldabaoth is frequently called "the Lion-faced", leontoeides, with the
body of a serpent. We are told also that the Demiurge is of a fiery
nature, the words of Moses being applied to him, "the Lord our God is
a burning and consuming fire," a text used also by Simon.

Under the name of Nebro (rebel), Yaldabaoth is called an angel in the
apocryphal Gospel of Judas. He is first mentioned in "The Cosmos,
Chaos, and the Underworld" as one of the 12 angels to come 'into
being to rule over chaos and the underworld'.

He comes from heaven, his "face flashed with fire and whose appearance was defiled with blood".

Nebro creates six angels in addition to the angel Saklas to be his assistants. These six in turn create another twelve angels "with each one receiving a portion in the heavens."

According to Marcion, the title God was given to the Demiurge, who was to be sharply distinguished from the higher Good God.

The former was díkaíos, severely just, the latter agathós, or loving-kind; the former was the "god of this world" (2 Corinthians 4:4), the God of the Old Testament, the latter the true God of the New Testament. Christ, though in reality the Son of the Good God, pretended to be the Messiah of the Demiurge, the better to spread the truth concerning His heavenly Father.

The true believer in Christ entered into God's kingdom, the unbeliever remained forever the slave of the Demiurge.

Aeon:

In many Gnostic systems, the Aeon are the various emanations of the superior God & often in male-female pairings called syzygies.

Some identify their number as being thirty. The aeons as a totality constitute the pleroma, the "region of light". The lowest regions of the pleroma are closest to the darkness; that is, the physical world- such as TEX

Archon:

In late antiquity some variants of Gnosticism used the term Archon to refer to several servants of the Demiurge. In this context they may be seen as having the roles of the angels and demons of the Old Testament.

According to Origen's Contra Celsum, a sect called the Ophites posited the existence of seven archons, beginning with Iadabaoth or Ialdabaoth, who created the six that follow: Iao, Sabaoth, Adonaios, Elaios, Astaphanos and Horaíos.

Galvah:

"I Am".

**Sophia in the Gnostic Texts
[Eve in her highest Magickal state]**

Madimi:

**The Daughter of Galvah.
She is ZOE, Sophia's Daughter in the Gnostic Texts
[Daughter of Fortitude]**

**We can now understand why the #7 figures so
predominantly in the Enochian Materials.**

[Dee and Kelley's Relationship Ended After 7 Years...]

Genesis 2 (King James Version)

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

The Lord God (Yahweh / IHVH) says... that the Day Adam eats from the tree of knowledge,.. is the Day that Adam would die.

Genesis 3 (King James Version)

1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 And the serpent said unto the woman, Ye shall not surely die:

The serpent [Gnostic “Beast” & “Instructor”] informs Adam & Eve that they would NOT die the Day they eat of the tree.

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

The serpent also promises them that not only will they NOT die that Day- but their eyes will be opened, & become like god.

7 And the eyes of them both were opened

The Serpent was Truthful here

22 And the LORD God said, Behold, the man is become as one of us, to know good and evil.

& the Serpent was Truthful here.

Genesis 5 (King James Version)

5 And all the days that Adam lived were nine hundred and thirty years: and he died.

Obviously, Adam did NOT die the Day he ate from the tree.

& the Serpent was Truthful here.

**So, the very First Liar in the bible was Lord God
(Yahweh / IHVH)**

John 8 (King James Version)
44 *When he speaketh a lie, he speaketh of his own: for he is
a liar, and the father of it.*

Jesus keeps the Lie, too.

Isaiah 45:6,7 (King James Version)
6 *That they may know from the rising of the sun, and from
the west, that there is none beside me. I am the LORD, and
there is none else.*
7 *I form the light, and create darkness: I make peace, and
create evil: I the LORD do all these things.*

**But...doesn't everyone, including Jesus himself, say
Satan is the entity who causes evil?
...and is the original liar?**

Yahweh says there is NO ONE ELSE though, Just "Him"

**The Serpent (Satan/HVHI) actually told the Truth-
wanting Adam & Eve to lose their original bondage of
ignorance, and have their "eyes opened" so they can be
like god.**

**Yahweh admits that
"Now they have become as one of Us"**

Satan means 'Adversary'...But who's adversary?

He tried to help Adam & Eve to Evolve into Godhood.

Satan was not Adam & Eve's 'adversary'.

**Satan did destroy Yahweh's [the Demiurge] plan to keep
Adam & Eve in bondage though.**

Maybe, Satan is only Yahweh's 'Adversary'?

Obviously, Satan was the original 'Truth Teller'.

We know now, that Jesus was in on the original Lie conspiracy, as well.

Who else?

Revelation 12 (King James Version)

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

Satan, who was a serpent and got promoted to becoming a dragon- is cast out, along with his Angels

(Not Demons, but 'Angels')

It says Satan was 'the Deceiver'.

But, we now know, Yahweh & Jesus were the Deceivers.

Now, a whole puppet regime of Liars are in place, in heaven.

So, who has 'Demons'?

The Truth Tellers who tried to elevate Adam & Eve into god status?

**Or the puppet master regime who Lies and tries to
enslave humanity with guilt?**

Isaiah 45:6,7 (King James Version)

*6 That they may know from the rising of the sun, and from
the west, that there is none beside me. I am the LORD, and
there is none else.*

*7 I form the light, and create darkness: I make peace, and
create evil: I the LORD do all these things.*

**If Yahweh makes "Darkness" & Lucifer means "Light
Bearer"... were we being Lied to, all along?**

2 Corinthians 11:3 (King James Version)

*3 But I fear, lest by any means, as the serpent beguiled Eve
through his subtilty, so your minds should be corrupted from
the simplicity that is in Christ.*

**Wait...'Beguiled'?
Who was the original 'Liar'?**

**Obviously, we have a huge conspiracy being
perpetrated upon us, & for a very long time.**

**The Liars are being portrayed as the Truth-Tellers...&
vice-versa.**

If demons Lie...who's team are they on?

**How many events in the bible involve "angels"
slaughtering thousands?**

Who sent these 'destroying angels'?

When demons are cast out of 'possessed individuals', in whose name are they cast out in?

Jesus' name...

Wait, is not Jesus in on the Original Lie?

Perchance these demons are, in fact, really 'Angels'...who follow along with Deceiving everyone?

They get expelled in the name of Jesus, who we know is also in on the whole Scam.

→ Let's review briefly...

what's been discussed up this point.

- Gabriel the ArchAngel is the harbinger of New Material that will alter *Religio-Political* Events.
- ` There were at least 7 Entities [all “Big Shots] who spoke on the Liber Loagaeth
- To bring some sort of temporary closure to Loagaeth, *we can assume, at least, partially-* that it is picking up the slack of Dee & Kelley finding other Gnostic texts- such as “The Book of Enoch”. Some Gnostic Bibles include many of the *pseudo*-Enoch writings. Some even contain the Kabbalah [I own a couple of them, myself]. Since then, many Gnostics Texts have found their way into modern circulation. This maybe the reason Liber Loagaeth goes undeciphered and unused. The discovery of the Gnostic Texts have ‘*superseded*’ Them & is no longer a requirement for the Enochian Entities.

April 21st, 1584- Gabriel says:

"Man in his Creation, being made Innocent, was also authorized and made partaker of the Power and Spirit of God... until that Choronzon (for so is the true name of that mighty Devil) envying his felicity, and perceiving that the substance of his lesser part was frail and unperfect in respect of his pure Esse, began to assail him, and so prevailed: that offending so became accursed in the sight of God; and so lost the Garden of felicity, the judgement of his understanding: but not utterly the favour of God, and was driven forth (as your Scriptures record) unto the Earth which was covered with brambles"

The Enochian Material leans towards the Old and New Testament, when convenient, to keep Dee interested. *The EE used many plays in the same way to keep Dee enticed.* The Enochian Materials also contain a wealth of Gnostic Doctrines. Many of the Names and character descriptions are almost identical.

We have Ialdabaoth, the Demiurge who is the Biblical Yahweh/IHVH.

Sabaoth - Jesus.

Sabaoth: Hebrew term used in the New Testament (Rom. 9.29; James 5.4) & in the title of God, translated in the Bible as "Lord of Hosts" (Isa. 1.9)

**Various personalities of Galvah, Madimi
[Aspects of Sophia=Wisdom]**

Various aspects of the Choronzon, Death Dragon-Teloch Vovi[m]n- the Beast- the Instructor...and how to meet Him in ZAX.

We have Babalon and Babylon who is, most likely- Pronoia.

We have a God of Justice [Iad Baltoh] who creates the Garden of Eden. We also have a God of Injustice, too.

**These Archons & Aeons are Angels, and Demons.
But most are just called, generic Gods.**

Psalms 82:1 describes a plurality of gods (elōhim), which an older version in the Septuagint calls the "assembly of the gods"

If we can correctly assume that the Enochian Entities represent Gnostic Forces rather than Old Testament/New Testament Currents- we can *grok* a lot of information here.

First, the Bible makes it clear nothing new maybe added to it's 66 Chapters. So another "Angelic Revelation" is something we do not need- plus, it would be considered "Satanic" by adding.

Gabriel already gave Mohamed the Koran, and it started wars up till today.

We just do need some senile Jehovah threatening us with more out dated laws.

**But- as the cliché goes:
“The Proof is in the Pudding!”**

Enochian Practitioners can attest to the fact that these Enochian Entities are Not *Preachy*.

**The EE bring with Them, strong Gnostic Doctrine.
Gnostic- Gnosis, is KNOWLEDGE.**

Biblical threats are NOT knowledge- they are consequences.

Much of the Gnostic/EE current is Daoism.

If we try to tie up some loose ends...

The EE were always on some type of Time Restraint ...a schedule. They had an Agenda, and They used tactics that can be described as sometimes: misleading, vague and impatient.

**The EE IAD, resembles Ialdabaoth.
The Heptarchia Mystica – the 7 Rulers, closely resemble Ialdabaoth’s ‘co-rulers’. [Groups of 7]**

The 30 Aires/Aethyrs resemble the Gnostic schematic of the Universes and It’s inhabitants.

The WatchTowers are the Hierarchies.

And, all this is tied to Liber Loagaeth as discussed in My Prior Books.

Back to:

Luciftias [Brightness] - Lucifer [Light-Bearer]

The First Table of Liber Loagaeth contains this:

Gàscampho was a word “accidentally” revealed out loud by Kelley.

It was spoken by God to Lucifer:

“Why didst Thou so?”

The context of this Leaf reveals God condemning Lucifer, as there are also relevant parts that speak about everlasting fire, & starting over, again.

Occult Students and Biblical Scholars all know that Satan is not Lucifer- it was an allegory of Nebuchadnezzar in Isaiah 14:12

So why is **God** calling Satan, Lucifer?

We need to identify who this “God” is- then maybe we can figure out why Lucifer is in this most important First Leaf

This First Leaf was given last...

[which is really first because Enochian is read like Hebrew]

...it was the ushering in of Christ and the New Kingdom.

Now, let's get down to basics, and cut to the chase.

The Enochian Entities are pacifying Dee and Kelley.

Dee gave the EE a hard time in completely Liber Loagaeth- basically Dee was hoping either Galvah or some other EE would help him with the completion of the Book.

Kelley accidentally slips up and says “Lucifer” out loud.
Dee winds up finishing the Book, later on- and the EE
send him and Kelley off to another place- never
speaking about it again.

**Everybody was disappointed in everybody at this
junction.**

The Enochian Entities wanted Gnosticism out of the
box, and into the World. The *Church father’s* religion is
not a spiritual system, but is rather a ball and
chain...spiritual imprisonment- which Galvah/Sophia
was all too familiar with.

Scrying this word: Gàscampho

ga com pho

Sa ga cor =In One Number

Galvah

Gazavaa = Ga, Za, Vaa – an EE on the WatchTower Table

Comselh (Circle)

Commah (To Truss Together/Join)

Hcoma

Vonpho (Of Wrath)

Gàscampho:
“BREAKING THE HOLY CIRCLE OR CYCLE”
[which incurs consequences]

**Lucifer Broke from the “Holy Alliance/Clique” to
bring Knowledge to Adam**
[as Prometheus brought Fire to Man]

Compare:

“The Daughter of Fortitude” to “The Thunder, Perfect Mind”

Daughter of Fortitude

I am the daughter of fortitude, & ravished every hour, from
my youth, for behold, I am understanding, &
science dwelleth in me : & the heavens oppress me,
They covet and desire me with infinite appetite
few or none that are earthly have embraced me
for I am shadowed with the circle of the sun : and covered with
the morning clouds: My feet are swifter than the winds,
& my hands are sweeter than the morning dew. My garments
are from the beginning: & my dwelling place is in my
self. The lion knoweth not where I walk : neither
do the beasts of the field understand me. I am deflowered &
yet a virgin. I sanctify & am not sanctified
happy is he that embraceth me. for in the night season
I am sweet, in the day full of pleasure
my company is a harmony of many cymbals
And my lips sweeter than health itself. I am a harlot
for such as ravish me : and a virgin with such as know
me not : for lo I am loved of many : & I am a
lover to many: and as many as come unto me as they should
do, have their entertainment. Purge your streets o
you sons of men, & wash your houses clean
Make your selves holy, & put on righteousness
Cast out your old strumpets, & burn their clothes
Abstain from the company of other women that are
defiled, that are sluttish, & not so handsome, &
beautiful as I. And then will I come & dwell
amongst you. And behold I will bring forth
Children unto you: & they shall be the sons of comfort
I will open my garments, & stand naked before you
that your love may be more enflamed toward me.
As yet, I walk in the clouds, As yet, I am carried with
the winds : And can not descend unto you for the multitude
of your abominations, & the filthy loathsomeness of your dwelling
places. Behold these fowre, who is he, that
shall say, they have sinned : or unto whom shall
they make account? Not unto you, you sons
of men, nor unto your children : for unto the lord
belongeth the Judgment of his servants
Now therefore, let the earth give forth her fruits unto
you : And let the mountains forsake their barrenness
where your footsteps shall remain. happy is he that
saluteth you : & cursed is he that holdeth up his
hands against you. & power shall be given unto
you from hence forth to resist your enemies : & the
lord shall always here you in the times of your
troubles. And I am sent unto you to play
the harlot with you : And am to enrich you with the
spoils of other men : prepare for me, for I come
shortly. Provide your Chambers for me that they

may be sweet & cleanly : for I will make a
dwelling place amongst you : and I will be
common with the father & the son, yea and with
all them that truly favoereth you
for my youth, is in her flower and my strength is not
to be extinguished with man. Strong am I above &
below. Therefore, provide for me. for behold I now
salute you. And let peace be amongst you : for I
am the Daughter of Comfort. Disclose not
my secrets unto women : nether let them understand
how sweet I am. for all things belongeth not unto
every one I come unto you again.



The Thunder, Perfect Mind

I was sent forth from the power,
and I have come to those who reflect upon me,
and I have been found among those who seek after me.
Look upon me, you who reflect upon me,
and you hearers, hear me.
You who are waiting for me, take me to yourselves.
And do not banish me from your sight.
And do not make your voice hate me, nor your hearing.
Do not be ignorant of me anywhere or any time. Be on your guard!
Do not be ignorant of me.
For I am the first and the last.
I am the honored one and the scorned one.
I am the whore and the holy one.
I am the wife and the virgin.
I am <the mother> and the daughter.
I am the members of my mother.
I am the barren one
and many are her sons.
I am she whose wedding is great,
and I have not taken a husband.
I am the midwife and she who does not bear.
I am the solace of my labor pains.
I am the bride and the bridegroom,
and it is my husband who begot me.
I am the mother of my father
and the sister of my husband
and he is my offspring.
I am the slave of him who prepared me.
I am the ruler of my offspring.
But he is the one who begot me before the time on a birthday.
And he is my offspring in [due] time,
and my power is from him.
I am the staff of his power in his youth,
and he is the rod of my old age.
And whatever he wills happens to me.
I am the silence that is incomprehensible
and the idea whose remembrance is frequent.
I am the voice whose sound is manifold
and the word whose appearance is multiple.
I am the utterance of my name.
Why, you who hate me, do you love me,
and hate those who love me?
You who deny me, confess me,

and you who confess me, deny me.
 You who tell the truth about me, lie about me,
 and you who have lied about me, tell the truth about me.
 You who know me, be ignorant of me,
 and those who have not known me, let them know me.
 For I am knowledge and ignorance.
 I am shame and boldness.
 I am shameless; I am ashamed.
 I am strength and I am fear.
 I am war and peace.
 Give heed to me.
 I am the one who is disgraced and the great one.
 Give heed to my poverty and my wealth.
 Do not be arrogant to me when I am cast out upon the earth,
 and you will find me in those that are to come.
 And do not look upon me on the dung-heap
 nor go and leave me cast out,
 and you will find me in the kingdoms.
 And do not look upon me when I am cast out among those who
 are disgraced and in the least places,
 nor laugh at me.
 And do not cast me out among those who are slain in violence.
 But I, I am compassionate and I am cruel.
 Be on your guard!
 Do not hate my obedience
 and do not love my self-control.
 In my weakness, do not forsake me,
 and do not be afraid of my power.
 For why do you despise my fear
 and curse my pride?
 But I am she who exists in all fears
 and strength in trembling.
 I am she who is weak,
 and I am well in a pleasant place.
 I am senseless and I am wise.
 Why have you hated me in your counsels?
 For I shall be silent among those who are silent,
 and I shall appear and speak,
 Why then have you hated me, you Greeks?
 Because I am a barbarian among the barbarians?
 For I am the wisdom of the Greeks
 and the knowledge of the barbarians.
 I am the judgement of the Greeks and of the barbarians.
 I am the one whose image is great in Egypt
 and the one who has no image among the barbarians.
 I am the one who has been hated everywhere
 and who has been loved everywhere.
 I am the one whom they call Life,
 and you have called Death.
 I am the one whom they call Law,
 and you have called Lawlessness.
 I am the one whom you have pursued,
 and I am the one whom you have seized.
 I am the one whom you have scattered,
 and you have gathered me together.
 I am the one before whom you have been ashamed,

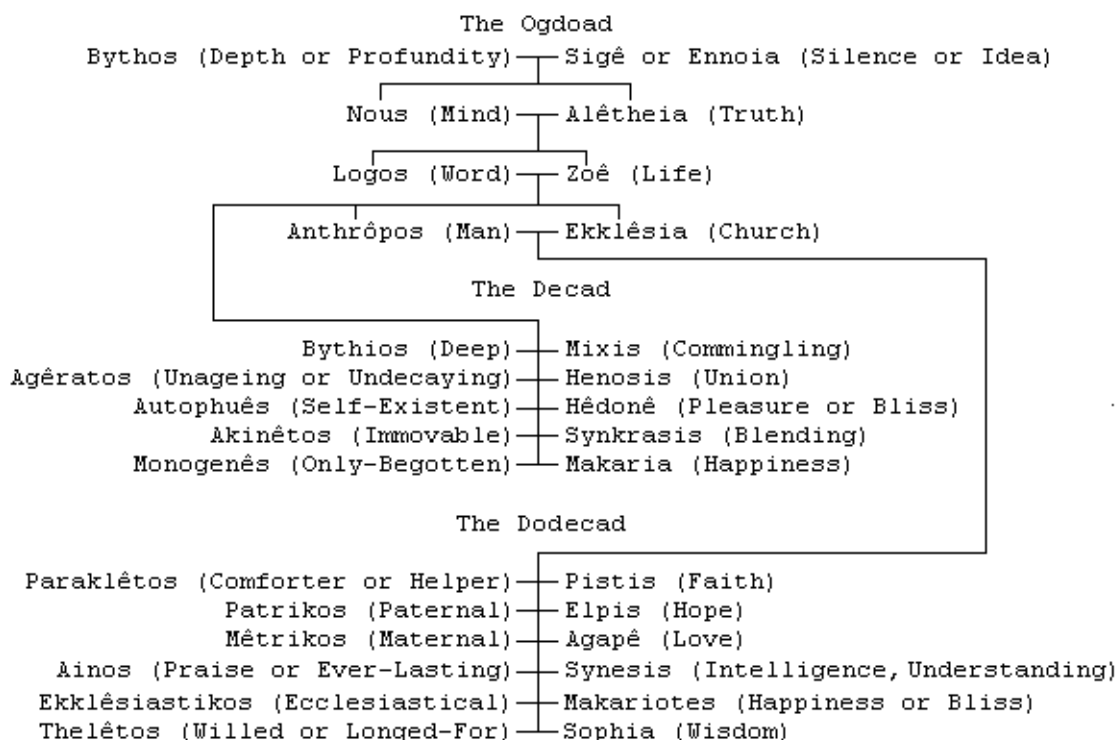
and you have been shameless to me.
 I am she who does not keep festival,
 and I am she whose festivals are many.
I, I am godless,
 and I am the one whose God is great.
 I am the one whom you have reflected upon,
 and you have scorned me.
 I am unlearned,
 and they learn from me.
 I am the one that you have despised,
 and you reflect upon me.
 I am the one whom you have hidden from,
 and you appear to me.
 But whenever you hide yourselves,
 I myself will appear.
 For whenever you appear,
 I myself will hide from you.
 Those who have [...] to it [...] senselessly [...].
 Take me [...] understanding] from grief.
 and take me to yourselves from understanding and grief.
 And take me to yourselves from places that are ugly and in ruin,
 and rob from those which are good even though in ugliness.
 Out of shame, take me to yourselves shamelessly;
 and out of shamelessness and shame,
 upbraid my members in yourselves.
 And come forward to me, you who know me
 and you who know my members,
 and establish the great ones among the small first creatures.
 Come forward to childhood,
 and do not despise it because it is small and it is little.
 And do not turn away greatnesses in some parts from the smallnesses,
 for the smallnesses are known from the greatnesses.
 Why do you curse me and honor me?
 You have wounded and you have had mercy.
 Do not separate me from the first ones whom you have known.
 And do not cast anyone out nor turn anyone away
 [...] turn you away and [...] know] him not.
 What is mine [...].
 I know the first ones and those after them know me.
 But I am the mind of [...] and the rest of [...].
 I am the knowledge of my inquiry,
 and the finding of those who seek after me,
 and the command of those who ask of me,
 and the power of the powers in my knowledge
 of the angels, who have been sent at my word,
 and of gods in their seasons by my counsel,
 and of spirits of every man who exists with me,
 and of women who dwell within me.
 I am the one who is honored, and who is praised,
 and who is despised scornfully.
 I am peace, and war has come because of me.
 And I am an alien and a citizen.
 I am the substance and the one who has no substance.
 Those who are without association with me are ignorant of me,
 and those who are in my substance are the ones who know me.
 Those who are close to me have been ignorant of me,

and those who are far away from me are the ones who have known me.
 On the day when I am close to you, you are far away from me,
 and on the day when I am far away from you, I am close to you.
 [I am ...] within.
 [I am ...] of the natures.
 I am [...] of the creation of the spirits.
 [...] request of the souls.
 I am control and the uncontrollable.
 I am the union and the dissolution.
 I am the abiding and I am the dissolution.
 I am the one below,
 and they come up to me.
 I am the judgment and the acquittal.
 I, I am sinless,
 and the root of sin derives from me.
 I am lust in [outward] appearance,
 and interior self-control exists within me.
 I am the hearing which is attainable to everyone
 and the speech which cannot be grasped.
 I am a mute who does not speak,
 and great is my multitude of words.
 Hear me in gentleness, and learn of me in roughness.
 I am she who cries out,
 and I am cast forth upon the face of the earth.
 I prepare the bread and my mind within.
 I am the knowledge of my name.
 I am the one who cries out,
 and I listen.
 I appear and [...] walk in [...] seal of my [...].
 I am [...] the defense [...].
 I am the one who is called Truth
 and iniquity [...].
 You honor me [...] and you whisper against me.
 You who are vanquished, judge them [who vanquish you]
 before they give judgment against you,
 because the judge and partiality exist in you.
 If you are condemned by this one, who will acquit you?
 Or, if you are acquitted by him, who will be able to detain you?
 For what is inside of you is what is outside of you,
 and the one who fashions you on the outside
 is the one who shaped the inside of you.
 And what you see outside of you, you see inside of you;
 it is visible and it is your garment.
 Hear me, you hearers
 and learn of my words, you who know me.
 I am the hearing that is attainable to everything;
 I am the speech that cannot be grasped.
 I am the name of the sound
 and the sound of the name.
 I am the sign of the letter
 and the designation of the division.
 [...] the great power.
 And [...] will not move the name.
 [...] to the one who created me.
 And I will speak his name.
 Look then at his words

and all the writings which have been completed.
Give heed then, you hearers
and you also, the angels and those who have been sent,
and you spirits who have arisen from the dead.
For I am the one who alone exists,
and I have no one who will judge me.
For many are the pleasant forms which exist in numerous sins,
and incontinencies,
and disgraceful passions,
and fleeting pleasures,
which [men] embrace until they become sober
and go up to their resting place.
And they will find me there,
and they will live,
and they will not die again.

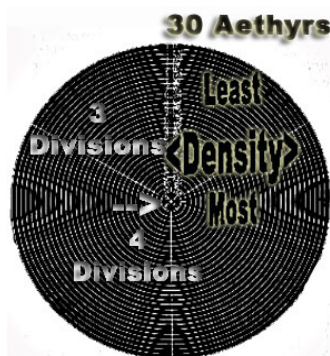
Valentinus assumed, as the beginning of all things, the Primal Being or Bythos, who after ages of silence and contemplation, gave rise to other beings by a process of emanation. The first series of beings, the Aeons, were thirty in number, representing fifteen syzygies or pairs sexually complementary.

One common form is outlined below:



To understand the generation of the thirty Aeons from the Ogdoad, we have only to take the first eight numbers and add them up, leaving out six—for it is the Episemon and not a letter of the usual Greek alphabet:—

$$1 + 2 + 3 + 4 + 5 + 7 + 8 = 30$$



Each of these 30/91 revolving and rotating machines are unique, with Their Own Laws, Governments and Rulers...
91 Zones- 92 Governors- 30 Aires/Aethyrs

“Enochian Entities - Book B” – By SaToGa
Volume #2

In the “ZAX Vision”, the EE explained it as:
 This is the Analogy of Correlation
 (This Volume: “ZAX Vision: Get Thee Behind Me- Satan!”)
 “Think of the 18 Calls as The Keys that Open the Tumblers
 of the Loagaeth cities.
 The WatchTowers contain It’s occupants, &
 the Governors of the 30 Aethyrs” [the 19th Key]
 The Holy Table- is as the -Loagaeth & 30 Aethyrs.
 The 7 Ensigns- is as the -Heptarchial Mystica
 Sigillum Dei Aemeth- is as the -WatchTowers
 Microcosm- is as the –Macrocosm
 The EE Infrastructure: “Knitting Together”
 30 Aethyrs are “of” the Cities of Loagaeth
 Previously, I wrote:
 “Dee’s diaries are vague in establishing a direct link between the
 Enochian Keys/Calls and the Watchtower tablets.”
 The WatchTowers contain the ‘Census’ [inhabitants] of the
 30 Aethyrs, 91 Parts and Loagaeth.
 Think of the WatchTower as a telephone directory.
 Find the occupant and dial it in!
 The EE were very interested in the World’s Kingdoms.
 We see this as an interest because the EE Hierarchy is
 composed of a “Theocracy”- like the 12 Tribes of Israel.
 EE has Kings, Seniors, Princes, Ministers and of course,
 God(s)...and a God of Justice
 (Scales of Balance)
 The purpose of Loagaeth:
 Circulating it’s Energy Matrix/Theocratic Kingdom ..
 then- “The End of the World”.
 Again...
 “But in the same instant when Adam was expelled, the Lord gave
 unto the world Her time, and placed over Her Angelic keepers,
 Watchers & Princes”
 “As an instrument of the thrashing...This Doctrine is a Flayle”
 “*Therefore you may do anything*” –Mapsama

[THIS DOCUMENT CONTAINS 49 PAGES]



g a c l u g h t i G

-SaToGa enochian.mage@yahoo.com

Githgulgag is Belial

Gith

Gight [sounds like geist]

gul

ghoul

cag

sage

Affa-lad...

"Camikas Zurel!"



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IN OPERIBUS SIGILLO DEI AEMETH

Part IV: The Thrones. The Names Drawn from the Circumference of the Sigillum.

By David R. Jones

Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist.

Colossians 1:15-17

As was pointed out in the last installment of this series, the letters and numbers that are contained within the divisions of the circumference of the Sigillum form a kind of cipher from which a series of names are derived. The algorithm of this cipher is purely arithmetic, and is similar to the kinds of ciphers found in the works of Trithemius particularly his *Stenographia*.¹ The rules for deriving the names are as follows:

1. In general, the capital letters indicate the initial of the name.
2. If the number is above the letter, count toward the right or clockwise.
3. If the number is below the letter, count toward the left or counterclockwise.
4. If there is no number with the letter/letters you have reached the termination of the name.
5. When there is a double vowel, the duplicate is eliminated; except when it falls at the beginning of the name.

The example of Thaoth was given in the previous article, so we shall use the next clockwise example to review the problem. The second division of the circumference

contains 9G, so the name begins with G and is counted 9 places to the right for the next letter landing on 6a. Count therefore 6 more to the right to 18. The number 8 being below the letter l, the count reverses direction counting 8 spaces to the left to 20a, then 20 spaces to the right, landing on 8a, proceeding 8 more spaces to the right ending at the s with no number. Thus the name derived is Galaas. Double vowels are reduced to singles, unless they fall at the beginning of the word, so the final name is Galas.

These seven principle names are thus rendered:

Thaoth	4 T	>4
	22 h	>22
	11 A	>11
	a 5	<5
	o 10	<10
	t 11	<11
	h	

Galas	9 G	>9
	6 a	>6
	l 8	<8
	20 a	>20
	8 a	>8
	s ²	

Gethog	7 G	>7
	e 21	<21
	t 9	<9
	h 14	<14
	og	

Horlwn	H 12	<12
	22 o	>22
	r 16	<16
	26 l	>26
	6 w	>6
	n	

Aaoth³	11 A	>11
	a 5	<5
	o 10	<10
	t 11	<11
	h	

Innon	15 I	>19
	7 n	>7
	14 n	>14
	o 8	<8
	n	

Galethog	5 G	>5
	α 24	<24
	l 30	<30
	ε 21	<21
	t 9	<9
	h 14	<14
	og	

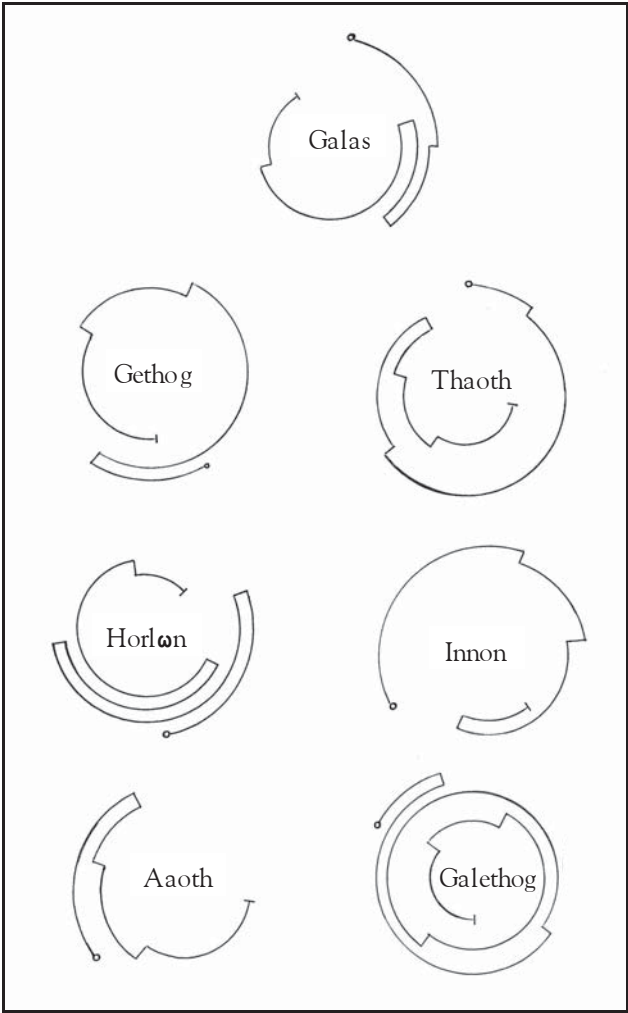
In this way 7 names are derived, beginning with the capital letters. They are in clockwise order:

1. Thaoth
2. Galas
3. Gethog
4. Horlon
5. Aaoth
6. Innon
7. Galethog

The archangel Michael reordered these names as follows:

1. Galas
2. Gethog
3. Thaoth
4. Horlon
5. Innon
6. Aaoth
7. Galethog

Drawn from the Circumference of the Sigillum, the complete set of patterns describing the principle names can be seen in the following diagrams.

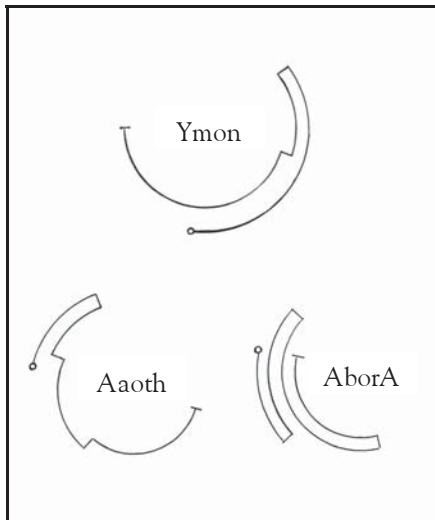


The seven names given above do not use all of the letters in the Circumference, a fact ignored by Dee in his analysis of the formulation of the Circumference of the Sigillum. It is notable, in this regard, that there are two places where the information received by Kelly and Dee is essentially improperly transferred from the text of the Spirit Actions to the form of the Sigillum constructed by Dee. Both of these locations are keys to understanding the letters not accounted for in the seven principle names given. These locations are the 22nd and 32nd divisions of the circumference. The first of these is given in the Spirit Action as y15 but shown in Dee's rendering of the Sigillum as y14. The second is the infamous A666; which is reduced to 6A in the Sigillum, by the action and instruction of Michael. These places are notable because it is from them that the remaining letters may be accounted for by the method of deriving names used for deciphering the principle seven.

If the value for the 22nd division is taken as y15, which was properly assigned in the Spirit Action, then by the formula the next division would be 6m, six to the right of that is 18o, and 18 further to the right is n, yielding the name Ymon. The A666 is a bit more complicated. If we read it as corrected by Michael we get 6A to a5 and the pattern thereafter replicates the name Aaoth in full, which is not a problem *per se*, but it doesn't account for any of the otherwise unused letters. On the other hand, if the 6 is read counterclockwise, then the next division is 10b, 10 to the right is o17, 17 to the left is 13r and 13 to the right returns to the A666 yielding AborA. This repeats and accounts for all of the remaining unused letters. Thus these two/three names account for all of the divisions and letters otherwise unaccounted for in the original seven names.

Their respective derivation is:

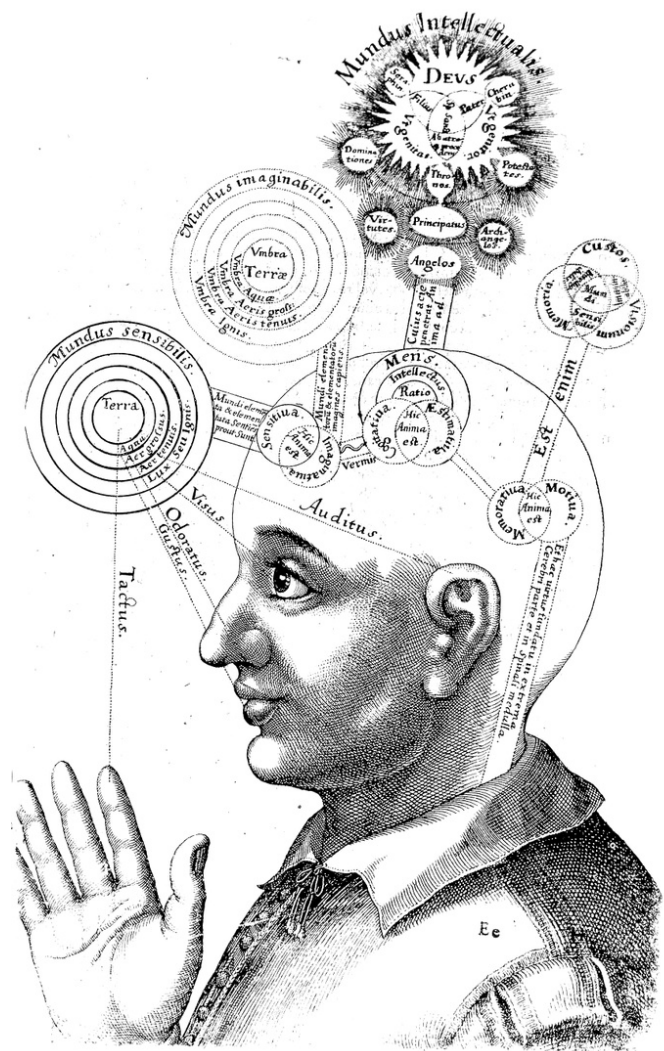
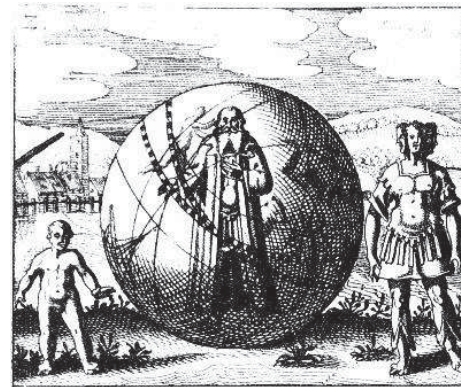
Ymon	y	15	<15
	6	m	>6
	18	o	>18
		n	
Aaoth	6	A	>11
		a	5
		o	10
		t	11
		h	<11
AborA		A	6
	10	b	>10
		o	17
	13	r	>13
		A	666



Next Issue: Part V: The Thrones continued:
The Eight Companies of Five and Their Sigils.

Notes:

1. An admirable introduction to the subject can be found in Wayne Shumaker's *Renaissance Curiosa* (Binghampton, New York: Medieval and Renaissance Texts and Studies, 1982), but reference can be made to Trithemius two original works on the subject, the *Steganographie: Ars per occultam Scripturam* (1st published 1508 facs. of the 1561 Paris ed. available at <http://www.scribd.com/doc/4290684/Trithemio-IOanne-Steganographia-Latin>) and the *Polygraphia* (first published 1508 facs of the 1561 Frankfurt ed. <http://www.scribd.com/doc/2555288/JTrithemePolygraphie-Polygraphia-1561>).
2. This s is also given as alternatively the number 5 in the Spirit Action. The 5 is not only significant in that the value is critical for the sum of the umbers of the Circumference to equal 440, the gematria of Teli or serpent (cf. Coph Nia Wand, Vernal Equinox 2009 e.v.), but here in that the 5 returns the sequence back to the capital G which begins this name. Similar significant curiosities abound in the variations of the values given for the divisions in the Spirit Action, and the diligent student is recommended to explore them all and their various implications.
3. This Aaoth is both contained completely within the name Thaoth but also repeated in the dual formula of the derivation from the A666 division.



John Dee and the Magic Tables in the *Book of Soyga**

Jim Reeds

‘Oh, my great and long desyre hath byn to
be hable to read those tables of Soyga’.
— John Dee¹

1. John Dee and the *Book of Soyga*

Until recently the *Book of Soyga* was known only by repute, through mention in the diaries of John Dee (1527–1608). Dee’s association with the *Book of Soyga* is conveniently summarized by Christopher Whitby:² On 18 April 1583 Dee was unable to find his *Book of Soyga*: it has been mislaid. On 29 April 1583 Dee remembered a detail about the missing book: ‘...E[dward] K[elley] and I wer talking of my boke Soyga, or Aldaraia and I at length sayd that, (as far as I did remember) Zadzaczadlin, was Adam by the Alphabet therof...’ On 19 November 1595 Dee recovered his *Book of Soyga*. Many years later Elias Ashmole (1617–1692) reported that ‘the Duke of Lauderdale hath a folio MS. which was Dr. Dee’s with the words on the first page: Aldaraia sive Soyga vocor’.

In addition to these unremarkable appearances of the *Book of Soyga* in Dee’s *nachlaß* —unremarkable, for who does not sometimes mislay and later recover a valued book? — there is the singular exchange held between Dee and the angel Uriel on the occasion of their first conversation, at Mortlake on Saturday, 10 March 1581/1582, the very first scrying session mediated by Dee’s most famous scryer, Edward Kelley (1555–1595?), also known as Kelly and Talbot.³ In the following, Δ is Dee, VR is Uriel:

Δ — ys my boke, of Soyga, of any excellency?

* I gratefully acknowledge: the Bodleian Library, University of Oxford, for permission to publish the illustration of Bodley 908, fol. 180^r; the Department of Manuscripts, British Library, for permission to publish the illustrations of Sloane 8, fols. 102^v and 103^r, and Sloane 3189, fols. 56^v and 58^v; and Robert O. Lenkiewicz, for permission to publish the illustration of the ‘Tabula combinationum Ziruph’. I am most grateful to Drs S. Clucas, K. de Leon-Jones, J. V. Field, D. E. Harkness, J. C. Lagarias, and K. M. Reeds for their generous help, advice, and encouragement. I am also grateful to Clay Holden, Dr David Kahn, Gerrit Oomen, Joseph H. Peterson, Dr Muriel Seltman, and Dr Allan Wilks. All mistakes are of course my own.

VR— Liber ille, erat Ada[m]e in Paradiso reuelatus, per Angelos Dei bonos. [That book was revealed to Adam in Paradise by God's good angels.]

Δ— Will you give me any instructions, how I may read those Tables of Soyga?

VR— I can—But solus Michaël illius libri est interpretator. [Only Michael is the interpreter of that book.]

Δ— I was told, that after I could read that boke, I shold liue but two yeres and a half.

VR— Thow shallt liue an Hundred and od yeres.

Δ— What may I, or must I do, to haue the sight, and presence, of Michael, that blessed Angel?

VR— Presentias n[ost]ras postulate et invoke, sinceritate et humilitate. Et Anchor, Anachor, et Anilos, non sunt in hunc lapidem invocandi. [Request and invoke our presence with sincerity and humility. Anchor, Anachor and Anilos are not to be called into this stone.]

Δ— Oh, my great and long desyre hath byn to be hable to read those tables of Soyga.

VR— Haec maximè respiciunt Michaëlem. Michaël est Angelus, qui illuminat gressus tuos. Et haec revelantur in virtute et veritate non vi. [These things are mostly to do with Michael. Michael is the angel who illuminates your steps. And these things are revealed in virtue and truth and not by force.]

Δ— Is there any speciall tyme, or howre to be observed, to deale for the enioying of Michael?

VR— Omnis hora, est hora nobis. [Every hour is ours.] ... ⁴

To summarize: Uriel confirms Dee's high estimation of the *Book of Soyga*'s value. Dee wants angelic help in understanding his *Book of Soyga*, but only the angel Michael is cleared to talk about this topic. If, as some scholars believe, Kelley was a charlatan, then here we find him (in the voice of Uriel) being characteristically evasive. As a newcomer to Dee's household he does not want to commit himself to any more specific statements about the *Book of Soyga*, about which he knows very little beyond the fact that it fascinates Dee.⁵

There things rested for roughly four centuries. Dee prized his *Book of Soyga*, but since the book was lost, modern scholars could only guess about its contents and possible influence on Dee's magic system, especially for the version in his *Book of Enoch*.⁶

But then in 1994 Deborah Harkness — like the hero of Poe's 'The Purloined Letter' — located not one but two copies in the obvious

places, in this case in two of England's greatest libraries. They had been catalogued under the title *Aldaraia* instead of *Soyga*.⁷

At last we can examine the *Book of Soyga*, and in particular its tables, and see for ourselves what it was that Dee prized so highly.

The *Book of Soyga* is an anonymous late-mediaeval or early modern Latin magical work extant in two sixteenth century manuscript copies: one in the Bodleian Library, which I refer to as Bodley 908, and the other in the British Library, which I refer to as Sloane 8.⁸ Since there is as yet no edition or translation of either of the two manuscripts for me to refer to, nor even a synopsis of their contents, I offer the following brief description.⁹

The Sloane 8 copy (but not the Bodley 908 one) bears the title *Aldaraia sive Soyga vocor* at the head of the text and on the leaf preceding the text, both in the same hand as the text, fitting Ashmole's description. Sloane 8's preceding leaf also bears the description *Tractatus Astrologico Magicus*, written in a different hand. Both copies contain the equation of 'Adam' with 'Zadzaczadlin', so there can be no doubt that Harkness's *Book of Soyga* is closely related to Dee's *Book of Soyga*; on Ashmole's *Aldaraia sive Soyga vocor* evidence, and based on the arguments I present at the end of section 5, it is easy to guess that Sloane 8 was in fact Dee's copy of the *Book of Soyga*.¹⁰

The 197 leaves of Bodley 908 contain three named works, *Liber Aldaraia*, *Liber Radiorum*, and *Liber decimus septimus* (of 95, 65, and 2 leaves, respectively) as well as a number of shorter unnamed works totalling about 10 leaves. The final 18 leaves contain the tables that are the subject of this paper. Sloane 8 has 147 leaves, and seems largely identical with Bodley 908, except that the tables occupy 36 leaves and the *Liber Radiorum* is present only in a 2 leaf truncated 'executive summary' version.

A cursory inspection of the *Book of Soyga* shows it is concerned with astrology and demonology, with long lists of conjunctions, lunar mansions, names and genealogies of angels, and invocations, not much different from those found, say, in pseudo-Agrippa.¹¹ A single example, of a list of spirits of the air, is illustrative of the whole:

Adracty, Adaci, Adai, Teroccot, Terocot, Tercot, Herm, Hermzm, Hermzisco, Cotzi, Cotzizi, Cotzizizin, Zinzicon, Ginzecohon, Gincheccon, Saradon, Sardon, Sardeon, Belzebuc, Belzscup, Belcupe, Saraduc, Sarcud, Carc, Sathanas, Satnas, Sacsan, Contion, Conoi, Conoison, Satnei, Sapnn, Sappi, Danarcas, Dancas, Dancasnar.¹²

Some of the spells or incantations have a vaguely Christian or alchemical air to them, as 'Petra Ouis Angelus Agnus Lapis Sponsus' and 'Diunitas Christus Venturus Iustorum Humanitatis Vnitas',¹³ but the

overall impression is that it is no more an alchemical treatise than it is a devotional work.

Several features of the *Book of Soyga* seem worth particular mention, as being untypical of a standard late mediaeval or Renaissance magical work, or of the run-of-the-mill necromancy handbook.¹⁴ In contrast to most mediaeval or Renaissance works, the text has extremely few references to known authors or personalities. There are no recognizable *auctores*. Other than the occasional mention of a few Old Testament names, and two references to *Libro Geber*, and a puzzling marginal gloss ‘Steganographia’ in the same hand as the text, which is presumably a reference to the work of Johannes Trithemius (1462–1516), there are no references to recognizable personalities.¹⁵

Instead, it makes numerous references to what are presumably mediaeval magical treatises, works such as *liber E*, *liber Os*, *liber dignus*, *liber Sipal*, *liber Munob*, and the like.

Throughout the book much importance is placed on writing words backwards. This can be seen in some of the titles mentioned above: *Sipal* backwards is *Lapis*, and *Munob* reversed is *Bonum*. Phrases such as ‘Retap Retson’ occur throughout. This principle is reflected in the form of the tables, as discussed below. The name of the work, *Soyga*, is itself explained to be ‘Agyos, literis transvectis’.¹⁶

Throughout the book there is a preoccupation with letters and combinations of letters, assignments of numerical values to letters, assigning letters to planets and to elements, listing combinations of letters associated with houses of the moon, recombining letters and syllables in incantations to form new magic words, listing new names for the 23 letters of the Latin alphabet, sometimes taken in reversed Z through A order, listing new symbols for the 23 letters, and so on.

And, towards the end of the book there is the set of thirty-six large square tables, described in section 2 of this paper, filled with a seemingly random jumble of letters. (One of these is illustrated in my Plates I and II.) These tables do not appear to be like any illustrated in, say, Shumaker’s survey of mediaeval and early modern magic works.¹⁷

The *Book of Soyga*’s preoccupation with letters, alphabet arithmetic, Hebrew-like backwards writing, and so on, is of course characteristic of the new Cabalistic magic which became popular in the sixteenth century, exemplified by the great compilation of Agrippa of Nettesheim (1486–1535), and borrowing authority both from the Renaissance humanist interest in the Kabbalah expressed by such figures as Pico and Reuchlin and from the supposed Biblical antiquity of the Kabbalah.¹⁸ Although large square tables are not themselves a characteristic feature of the traditional Kabbalah, they had by Agrippa’s time become an integral part of the Christian magical Cabala.¹⁹

Such a work must have appealed to Dee since it encompassed so many of the ingredients associated with early modern magical and Christian Cabalist texts; we know the tables in the *Book of Soyga* excited John Dee's interest, as seen in the dialogue with Uriel. They certainly also excited mine as a professional cryptologist. Were they, I wondered, filled with a random (and hence pointless) selection of letters, or were they a cryptogram (with a hidden 'plain text' meaning, which might at least in principle be recoverable by cryptanalysis), or was there some other structure or pattern to them? I approached the tables as I would any cryptographic problem, first transcribing the data and entering it into the computer, and then trying out what I knew of the bag of code-breakers' tricks. The results, which I describe in sections 3 through 6, were unexpectedly gratifying.

This paper, then, indirectly addresses the question of the *Book of Soyga's* possible influence on Dee by examining and comparing the *form* (or method of construction) of the tables in the *Book of Soyga* and those found in other early modern magic tables (including Dee's and Agrippa's), rather than their *function* (i.e., purpose or method of use).

2. The Magic Tables of the *Book of Soyga*

The *Book of Soyga* contains thirty-six tables; each table is a square grid of 36 rows and columns; each grid cell contains a letter of the Latin alphabet.²⁰ These tables turn out to be formed by a completely deterministic calculation method, or algorithm, starting from an arbitrary 'code word' for each table. This construction algorithm is so intricate that it is unlikely that its presence would be detected on casual examination of the tables.

Each of the thirty-six tables is headed with a number and a label. I summarize these in my Table I. For convenience I will refer to them as T1, T2, and so on. T1 through T12 are labelled with the signs of the zodiac, Aries through Pisces; as are T13 through T24. T25 through T31 are labelled with the seven planet names, and T32 through T35 with the four element names. T36 is labelled with the word 'Magistri'. See my Plates I and II for the Bodley 908 and Sloane 8 versions of T1 'Aries'.

Eight of these tables also appear copied in Dee's notebook, the *Book of Enoch*, joined in pairs: 'The First Table' in the *Book of Enoch* is a 72-row table, filling both pages of an opening, the first 36 rows of which are Soyga's T1 and the last 36 rows of which are Soyga's T13, the two

Table I. Soyga Tables.

Table	label	code word	location in:		
			Bodley 908	Sloane 8	Sloane 3189
1	Aries	NISRAM	180 ^r	102 ^v /103 ^r	58 ^v
2	Taurus	ROELER	180 ^v	103 ^v /104 ^r	60 ^v
3	Gemini	IOMIOT	181 ^r	104 ^v /105 ^r	62 ^v
4	Cancer	ISIAPO	181 ^v	105 ^v /106 ^r	64 ^v
5	Leo	ORRASE	182 ^r	106 ^v /107 ^r	
6	Virgo	OSACUE	182 ^v	107 ^v /108 ^r	
7	Libra	XUAUIR	183 ^r	108 ^v /109 ^r	
8	Scorpio	RAOSAC	183 ^v	109 ^v /110 ^r	
9	Sagittarius	RSADUA	184 ^r	110 ^v /111 ^r	
10	Capricornus	ATROGA	184 ^v	111 ^v /112 ^r	
11	Aquarius	SDUOLO	185 ^r	112 ^v /113 ^r	
12	Pisces	ARICAA	185 ^v	113 ^v /114 ^r	
13	Aries	MARSIN	186 ^r	114 ^v /115 ^r	59 ^r
14	Taurus	RELEOR	186 ^v	115 ^v /116 ^r	61 ^r
15	Gemini	TOIMOI	187 ^r	116 ^v /117 ^r	63 ^r
16	Cancer	OPAISI	187 ^v	117 ^v /118 ^r	65 ^r
17	Leo	ESARRO	188 ^r	118 ^v /119 ^r	
18	Virgo	EUCASO	188 ^v	119 ^v /120 ^r	
19	Libra	RIUAUX	189 ^r	120 ^v /121 ^r	
20	Scorpio	CASOAR	189 ^v	121 ^v /122 ^r	
21	Sagittarius	AUDASR	190 ^r	122 ^v /123 ^r	
22	Capricornus	AGORTA	190 ^v	123 ^v /124 ^r	
23	Aquarius	OLOUDS	191 ^r	124 ^v /125 ^r	
24	Pisces	AACIRA	191 ^v	125 ^v /126 ^r	
25	Saturni	OSRESO	192 ^r	126 ^v /127 ^r	
26	Jovis	NIEBOA	192 ^v	127 ^v /128 ^r	
27	Martis	OIAIAE	193 ^r	128 ^v /129 ^r	
28	Solis	ITIABA	193 ^v	129 ^v /130 ^r	
29	Veneris	ADAMIS	194 ^r	130 ^v /131 ^r	
30	Mercurii	REUELA	194 ^v	131 ^v /132 ^r	
31	Lunae	UISEUA	195 ^r	132 ^v /133 ^r	
32	Ignis	MERONF	195 ^v	133 ^v /134 ^r	
33	Aeris	ILIOSU	196 ^r	134 ^v /135 ^r	
34	Aquae	OYNIND	196 ^v	135 ^v /136 ^r	
35	Terrai	IASULA	197 ^r	136 ^v /137 ^r	
36	Magistri	MOYSES	197 ^v	137 ^v /138 ^r	

‘Aries’ tables, and so on, as indicated in my Table I.²¹ See my Plate III for the *Book of Enoch* version of T1 ‘Aries’.

The tables are written with italic letters, mostly lower case, written into a neatly pencilled regular grid. In Bodley 908 the grid cells measure approximately one quarter of an inch, so a complete table fits on one page. In Sloane 8 the grid cells are approximately one third of an inch in size, and each table occupies the two facing pages of an opening. In each book there is occasional use of the short s; much more common is the long s. The writing becomes more even after the first few tables, with greatly diminished use of upper case letters, as if the copyist became accustomed to what must have been an unusually irksome and tedious task of copying completely senseless data which offered no obvious contextual clues for correcting mistakes. In Bodley 908 upper case L is used exclusively, presumably to avoid confusion with long s. In Sloane 8 lower case l is used exclusively.

The handwriting in Bodley 908 is quite even, and pains seem to have been taken to make the letters clearly distinguishable. The handwriting in Sloane 8 is less clear, so that *n* and *u* are often hard to tell apart, as are the pairs *c/e* and *l/i*. Sloane 8 shows obvious signs of proofreading, with dots, double dots, and cup strokes marking errors or doubtful readings. Occasionally a cell contains, in addition to its main letter, a tiny *f* followed by another tiny letter; I surmise *f* means *falso* and the following letter is the suggested correction. Some corrections seem to have been made by erasure and overwriting; the handwriting also seems to change part way through.

The left hand margin in each table is special. Each table has a ‘code word’, e.g., T1 ‘Aries’ has code word NISRAM. The left margin is composed entirely of the code word and the reversed code word, e.g., NISRAM MARSIN NISRAM MARSIN ... repeated until the margin is filled.

The code words are listed in the third column of my Table I. All thirty-six of them are exactly 6 letters long. The treatise in the *Book of Soyga* which discusses the tables, ‘Liber Radiorum’, has a series of paragraphs mentioning the code words for twenty-three of the tables, together with number sequences which stand in unknown relation to the words.²²

Note that the code words for T13–T24 are the reverses of those of the corresponding T1–T12. Thus, T1 ‘Aries’ has code word NISRAM and T13, also ‘Aries’, has code word MARSIN.

In Bodley 908, T36 ‘Magistri’ has a blank 13th line—the first line after the first complete MOYSES/SESYOM cycle on the left. The Sloane 8 version the table has the same 35 non-blank lines, but they have ‘closed ranks’ so it is the last line of 36 which is blank.

This may be seen in T1 ‘Aries’, shown in Plates I and II, where the first three lines soon fall into repetitions of the 4 letter motifs **dizb**, **lytr**, and **xiba**, respectively, and the next two rows into repetitions of the 12 letter motifs **qsrnylfdzly** and **ohqtauiducis**, respectively. Many of these motifs are found in several of the tables.

[illegible]

3. Analysis of Tables

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repetitions in the text could be sought, patterns counted, and proof sheets printed.

In the course of this work it was noticed that in the vast majority of cases where a pair of adjacent **m**'s appeared, the letter above the second

m was usually an **n**. That is, the pattern $\begin{bmatrix} ? \\ \mathbf{m} & \mathbf{m} \end{bmatrix}$ was almost always actu-

ally $\begin{bmatrix} \mathbf{n} \\ \mathbf{m} & \mathbf{m} \end{bmatrix}$. This led to a tabulation of all triplets of letters occurring

in a $\begin{bmatrix} N \\ W & X \end{bmatrix}$ configuration, and it was found that in a large majority

of cases the letter occupying the *X* position was predictable from the letters in the *N* and *W* positions. (The names of these variables are meant to represent the letter at the spot marked by *X*, the letter to its *North*, and the letter to its *West*.)

This led to discovery of an equation of form

$$X = N + f(W)$$

where $f(W)$ is a function of *W* and the addition is taken *modulo* 23. Here the letters are assigned numerical values according to their positions in the 23 letter Latin alphabet: **a** = 1, **b** = 2, ... , **u** = 20, **x** = 21, **y** = 22, **z** = 23, so that **z** + 2 = **b**, etc. The final ingredient in this formula, the auxiliary function f , is known to us only by a table of values determined empirically.

Table II. Auxiliary function values.

<i>W</i>	$f(W)$	<i>W</i>	$f(W)$	<i>W</i>	$f(W)$	<i>W</i>	$f(W)$
a	2	g	6	n	14	t	8
b	2	h	5	o	8	u	15
c	3	i	14	p	13	x	15
d	5	k	15	q	20	y	15
e	14	l	20	r	11	z	2
f	2	m	22	s	8		

Expressed another way: a letter is obtained by counting a certain number of letters after the letter immediately above (i.e., north of) it in the table. The number of letters to count is determined by the letter standing to the immediate left (i.e., west). If the letter to the left is an **f**, for instance, we are to count two letters past the letter above.

So, continuing the example, if the letter above is an **l**, then the letter

in question must be **n**, which is 2 letters past **l**: $\begin{array}{|c|} \hline \text{ } \\ \hline \text{f} \quad \text{n} \\ \hline \end{array}$. If the end of

the alphabet is reached in this letter counting one starts over at the beginning, treating **a** as the letter after **z**, and so on.

For letters in the top row of a *Soyga* table, for which there is no *N* letter, the following formula holds:

$$X = W + f(W)$$

where the addition is again performed modulo 23. That is, for letters in the top row one applies the rule for letters in the interior of the table, acting as if the letter appearing to the left also appears above.

4. Directions for Creating the Tables

This, then, is a recipe for recreating the tables, although almost certainly not expressed in the same terms the *Soyga* author would have used. Starting with a code word, such as NISRAM, and an empty grid of 36 rows and columns:

4.1. LEFT COLUMN:

Write the code word followed by its reverse into the cells of the left hand column, starting at the top and working downwards, repeating the process until the column is full.

4.2. TOP ROW:

Fill in the remaining 35 cells of the top line, working from left to right, repeatedly applying the formula $X = W + f(W)$.

In our example, the first application of this formula yields $\mathbf{n} + f(\mathbf{n})$, that is, the letter $f(\mathbf{n}) = 14$ places after **n** in the 23 letter alphabet, which is **d**. (Thus: **n** is the 13th letter; $13 + 14 = 27$; reduced modulo 23, 27 is 4, which is **d**.) Write the letter **d** in the second cell in the top row, just to the right of the **n** of NISRAM.

The second application yields $\mathbf{d} + f(\mathbf{d})$. Since $f(\mathbf{d}) = 5$, this gives us **i**, the fifth letter after **d**. Write an **i** in the third cell of the top row.

The third application yields $\mathbf{i} + f(\mathbf{i})$. Since $f(\mathbf{i}) = 14$, this gives us **z**, the 14th letter after **i**. Write a **z** in the fourth cell of the top row.

The fourth application yields $\mathbf{z} + f(\mathbf{z}) = 23 + 2 = 25 = 2 = \mathbf{b}$; put a **b** in the fifth cell.

The fifth application yields $\mathbf{b} + f(\mathbf{b}) = 2 + 2 = 4 = \mathbf{d}$; put a $\mathbf{d}$ in the sixth cell. At this point we have fallen into a cycle: the next application yields $\mathbf{d} + f(\mathbf{d})$ which we have already seen before is $\mathbf{i}$, and the rest of the first row will continue to repeat $\mathbf{dizb\ dizb\ ...}$

At this point the top few rows of the partially filled in table will look like this:

```
ndizbdizbdizbdizbdizbdizbdizbdizbdiz
i.....
s.....
r.....
```

4.3. INTERIOR OF TABLE:

Now, starting with the second row and working left to right within rows, fill in the interior cells as follows. With each blank cell encountered, if the work has progressed in normal European page-reading order, the cell just above the blank cell and the cell to the left have both been filled in. Call the letters appearing in those cells N and W , respectively, and use the formula $N + f(W)$ to determine what to write into the blank cell under consideration.

For example, the first blank cell in row 2 is the second cell. It has a $\mathbf{d}$ above it and an $\mathbf{i}$ to its left. So the letter $\mathbf{d} + f(\mathbf{i}) = 4 + 14 = 18 = \mathbf{s}$ is written in that blank cell.

The next cell, cell 3, in row 2 has an $\mathbf{i}$ above it and an $\mathbf{s}$ to its left (the $\mathbf{s}$ which we just wrote). So we put $\mathbf{i} + f(\mathbf{s}) = 9 + 8 = 17 = \mathbf{r}$ in cell 3 of row 2. The next cell gets $\mathbf{z} + f(\mathbf{r}) = 23 + 11 = 11 = \mathbf{l}$, and so on. The top few rows now look like this:

```
ndizbdizbdizbdizbdizbdizbdizbdizbdiz
isrl.....
s.....
```

This process, carried out row by row, left to right, will eventually fill the table.

Alternatively, instead of working row by row, left to right in each row, as described here, one could equivalently work column by column, working downwards within each column. The final results would be the same.

Of course I make no claim that the *Soyga* author intentionally used my $X = N + f(W)$ formula. Whatever means were actually used to construct the tables clearly had this formula's mathematical structure implicitly 'built in', but we can only guess at its implementation. The

arithmetic modulo 23, for instance, could have been effected equally well by paper-and-pencil computations, by consultation of charts, by letter counting on finger tips, or by the use of Lullian wheels.

5. Error Analysis and Genealogy

In fact the tables found in the two extant manuscripts of the *Book of Soyga* are not identical with those I produced by a computer programmed to carry out the above rules, starting with the same code words as in the manuscripts. This is for two reasons:

1. The law of formation for the tables is sufficiently intricate that the *Soyga* author occasionally made mistakes in working out the original tables.
2. The copyists made new mistakes when transcribing so much apparently unpatterned text.

Fortunately for us, these two kinds of errors have radically different consequences. If a cell in the original is miscalculated, the mistake spoils the calculation of the cells to its right and below it, resulting in an avalanche of error with an easily recognizable rectangular shape. A mere copying error, however, will not have a cumulative effect, and will be classifiable into one of several familiar types: transposition, deletion, eye skip, and replacement.

In short, the constraints placed on the tables by the $X = N + f(W)$ formula allow an aggressive form of textual emendation of the received tables in Bodley 908 and Sloane 8. A similar technique has been used to trace copying of logarithm tables by Charles Babbage (1792–1871), but is of course not generally applicable.²³ Only texts with a well-defined mathematical structure are amenable to this method of detecting and correcting errors of generation and transcription.

5.1. PRINCIPLES OF ERROR DIAGNOSIS: AN ARTIFICIAL EXAMPLE

This can all be seen in an artificial example, concocted so as to display every kind of pathology in the first few lines of the table. Suppose the code word is SARTON. Ideally, the first few lines of the table would be

```
scfhndizbdizbdizbdizbdizbdizbdizbdiz
aeuzprupprupprupprupprupprupprup
rqrlmqrcsbygxilmobygxilmobygxilmobyg
tattuhyscenzncrnnxnznrcrnnxnznrcrnnx
oiklrtgaetxndedhyedcqueredsfpndhyedc
```

```

nzmkiqyqbxbnditmgetmbsetbgkkxgtmgetmb
noublegehgcqalqixuliqpsdgnamuylixuliq
oym anxuyzeggrdofycmpeispcdrhdqfzycmp
tgsidczabgnxisyxolifgphusmqesahenr zr
rscmcfbcxemhzazqhoopeymrzsni pxueheh
...

```

Call this the *ideal original table*. Suppose, however, that in working this out a mistake was made: an **e** was put down instead of a **p** in the fifth cell of the second line. This mistaken letter will cause mistaken values to be calculated for the sixth cell of the second line and for the fifth cell of the third line, and those mistakes will beget others. The resulting *actual original table* will be (with the erroneous **e** capitalized)

```

scfhndizbdizbdizbdizbdizbdizbdizbdiz
aeuzEsrl ytrlytrlytrlytrlytrlytrlytrl
rqrlbuibaxibaxibaxibaxibaxibaxibaxib
tattkmhggdokqsrnplfd fzlyqsrnplfd fzly
oikgl sqdmcrxhzt xgrrp thqtau iducisohqt
nzmkyk hicftf kpi mftbr goaxqr uterukfkha
noubamgpqcyxbrudl qyixf casbyl bteahpxq
oymacpugysgdgzyttaalsolxkrkcekuqefzs
tgsirczinixtpnnklxqhzqhcnhpqbmtagmyk
rscmqzblkazxgtxbnmpxpfsx zrdgsdficbm
...

```

Finally, suppose we receive this table, derived from the original but with a variety of copying errors:

```

scfhudizbdizbdhzb dizbdizbdizbdkzbdizbdiz
aeuze frlytrlyutlyttlyrtlyttlytrlytrl
rqrlbnibaxibaxibaxibxibaxibaxiibaxib
rattkmhggdokqstnplfd fzlyqfrnplfd fzly
oikgl sqdmcrxhzt xgrrp thqranidueisohqt
nzmkyk hicstf kpi mstyixfeafbylbtcahpxq
uoubamgpqpyxbiudl qalsolxkrkcckuqefzf
oymacpugyfgdgzyrtaqhzhcnhpqbmtagmek
tgfirczinixtpnnzlxqhzqhcnhpqbmtagmyk
rfcmqzblkazxgtxbnmpxp sxsx ztdgsdsicbm
...

```

Our task is to recover the ideal original and actual original and diagnose the copying errors.

First we inspect the left margin, where we see SARRON UOTR... etc, which is a damaged version of SARTON NOTRAS etc.; the code word is SARTON. (The left margin contains in all six copies — forward and reversed — of the code word, so in practice there is no doubt about what the code word is.)

From this we work out the ideal original table, and examine those positions where the received table differs from it. This diagram displays places where the received table agrees with the ideal original with a dot and places where they disagree with the value seen in the received table:

```

....u.....h.....k.....
...efrlytrlyutlyttly.tlyttlytrlytrl
...bnibaxibaxibaxib..baxiba..ibaxib
r...kmhggdokqstnplfdf.lyqfrnplfdfzly
...glsqdmcrxhztgxrrpthq.anidueisohqt
....y.hicstfkpims.yixfeafbylb.cahpxq
u...amgpqpyxbiudlqalsolxkrkcckuqefzf
....cp.gyf.dgzyrtaqhzhcnhpqbmtagmek
..f.r..inixtpnnzlxqhzhq.cnhpqbmtagmyk
..f..qz.lkazxgtxbnmpx.skxs.tdgsdsicbm
...

```

Here we see an essentially solid rectangular region of disagreement, starting in the fifth cell of row 2, with the value **e**, which is due to an error in the original. The ‘pepper and salt’ pattern of sporadic disagreements elsewhere is characteristic of copying errors. So we conclude that an **e** was put down by mistake in row 2, cell 5 in the original.

Now we work out the corresponding putative original, and display the disagreements between it and the received copy:

```

....u.....h.....k.....
.....f.....ut...t..rt...t.....
.....n.....xibaxibaxi.....
r.....t.....f.....
...gl.....r.n...e.....
.....s.....s.yixfeafbylbtcahpxq
u.....p...i....alsolxkrkcckuqefzf
.....f.....r..qhzhcnhpqbmtagmek
..f.....z.....
...

```

Since the remaining rectangular regions of disagreement do not reach to the bottom of the table, we conclude that they are not due to errors in the original. (Further examination will show they are due to eye

skip.) No further errors seem to have been made in the original, so our putative original table is finished.

We are now in a position to diagnose the copying errors. The mistakes in cells 21 through 30 of line 3 are easily seen to be due to elision of an **a** from one of the repeating **baxi** groups; the pattern ends on the right foot again in cell 31 by the insertion of an extra **i**. We might term this a *horizontal eye skip* error. The errors in cells 19 through 36 in lines 6, 7, and 8 are seen to result from a *vertical eye skip* error, as follows. The rightmost 18 cells of lines 6, 7, 8, and 9 of the original are

```
brgoaxqruterukfkha
yixfcasbylbteahpxq
alsolxkrkcekuqefzs
qhzqhcnhpqbmtagmyk
```

and of the received copy are

```
yixfeafbylbtcahpxq
alsolxkrkcckuqefzf
qhzqhcnhpqbmtagmek
qhzqhcnhpqbmtagmyk
```

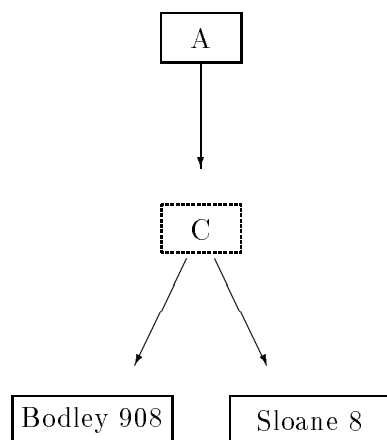
so we see that the copyist deleted the right half of line 6 and duplicated the right half of line 9. There is a transposition error in row 5, cells 4 and 5: the original has **lg** and the copy has **gl**. The remaining errors are simple replacements of one letter by another.

5.2. SUMMARY OF ACTUAL ERRORS

In fact all of the types of errors illustrated above occur in both the Sloane 8 and Bodley 908 versions of the tables. There seems to have been one set of original tables which I call **A**. Our extant versions, Bodley 908 and Sloane 8, seem to have been derived independently from a flawed intermediate version which I call **C**.

Table III. Errors in Originals.

<i>Table</i>	<i>Row/Col.</i>	<i>Err.</i>	<i>Row/Col.</i>	<i>Err.</i>	<i>Row/Col.</i>	<i>Err.</i>
T5	15 / 24	t				
T8	28 / 25	r				
T10	18 / 11	t				
T12	15 / 9	y				
T13	18 / 2	t				
T19	19 / 29	e	20 / 28	g		
T29	18 / 11	m	17 / 16	h		
T32	6 / 25	l	7 / 24	e	34 / 27	k
T35	19 / 23	d				



The originals A were constructed with the code words as listed in my Table I, by application of the $N + f(W)$ formula; the errors in applying the formula are listed in my Table III. Since errors in applying the $N + f(W)$ formula propagate and spoil everything below and to the right of the error locus, we can be sure that this is the complete list of errors in A. Out of the 46,656 cells in the complete set of tables, only 13 errors were made in applying the formula.

The alternative, that Bodley 908 and Sloane 8 did not share a common original, would require us to believe that exactly these same particular errors (and no others) were committed in working out the originals for both Bodley 908 and for Sloane 8. This is so unlikely under any reasonable model for errors that I reject this alternative in favour of a single shared common original A.

Table IV. Transposition Errors.

<i>Table</i>	<i>Row</i>	<i>Col.</i>	<i>Is</i>	<i>Ought</i>		
T3	22	29	kq	qk	Bodley 908	
T12	6	8	cp	pc		Sloane 8
T25	14	34	ms	sm	Bodley 908	
T30	33	28	nm	mn	Bodley 908	Sloane 8
T31	35	16	lf	fl		Sloane 8
T35	22	21	nh	hn	Bodley 908	Sloane 8
T35	27	34	rs	sr	Bodley 908	Sloane 8

Table V. Summary of cell reading disagreements.

<i>Type of Disagreement</i>	<i>Raw</i>	<i>Censored</i>
A, Bodley 908, and Sloane 8 all differ	10	6
A and Bodley 908 same; Sloane 8 different	266	115
A and Sloane 8 same; Bodley 908 different	144	75
Bodley 908 and Sloane 8 same; A different	394	223
A, Bodley 908, and Sloane 8 all agree	45541	45936

A number of gross eye skip errors were committed in the descent of Bodley 908 and Sloane 8 from A. In Bodley 908's version of T2, row 3, cells 20–35 read **axibaxibaxibaxib** instead of **xibaxibaxibaxiba**; that is, an **a** was inserted at cell 20. In both Bodley 908's and Sloane 8's versions of T24, the right hand half of row 35 was elided and the right hand half of row 34 was duplicated. In both Bodley 908's and Sloane 8's versions of T36, row 3, cells 30–36 read **baxibax** instead of A's **ibaxiba**, and row 12 is elided.

I detected seven transposition errors, some unique to Bodley 908 and to Sloane 8, and some shared, as listed in my Table IV.

A tabulation was made of all corresponding places where Sloane 8, Bodley 908, or A were all legible but failed to give unanimous readings of cell entries, except for those involved in the gross eye skips noted above. The tabulation was made again, where all differences explainable by mere confusion of *i/l*, *u/n*, *f/s*, *e/c*, or *t/r* were censored, in an attempt to compensate for possible transcription errors on my part (especially in reading Sloane 8).

The results, in my Table V, again show Bodley 908 and Sloane 8 each have a large number of unique errors in addition to a larger number of shared errors. If either of Sloane 8 or Bodley 908 were copied from the other, the errors unique to the ancestor would have had to have been corrected in the child. Because the text is incoherent, there is no

natural ‘self repair’ mechanism analogous to a scribe’s knowledge of orthography or grammar allowing emendation of errors, at least in the large areas of the tables lacking repeating motifs. If both Bodley 908 and Sloane 8 were independently derived from the original A, the 394 (or 223) shared errors would all be the result of accidental occurrence of precisely the same mistakes, independently committed in copying Bodley 908 from A and in copying Sloane 8 from A. This is very unlikely under any reasonable model of copying errors. So we conclude instead that both Bodley 908 and Sloane 8 were derived from a common flawed copy, which I call C, of the originals. Because Bodley 908 seems to have fewer disagreements with A than Sloane 8 does, we conclude that Bodley 908 is a more accurate copy of C than Sloane 8 is. Overall, there seems to be a 3/4% copying error rate in going from A to C, a 1/2% error rate in going from C to Sloane 8, and a 1/3% error rate in going from C to Bodley 908.

The same techniques can be used to see what relation Dee’s copy of the eight *Soyga* tables appearing in Sloane 3189, the *Book of Enoch*, has to Bodley 908 and Sloane 8.

In the first place, the T13 of Sloane 3189 shows the same mistake in applying the $N + f(W)$ formula (in row 18, column 2) present in the T13 of A. Hence even if not copied directly from Bodley 908 or Sloane 8, the *Soyga* tables in Sloane 3189 are, like those of Bodley 908 and Sloane 8, ultimately derived from A. *A fortiori*, they are copies of the *Soyga* tables, rather than simply creations inspired by, or in the same style as, the *Soyga* tables.

Secondly, the T2 of Sloane 3189 lacks the gross eye skip error found in row 3 of T3 of Bodley 908. This suggests Sloane 3189 was not copied from Bodley 908, but not strongly so: the eye skip error occurs in the repeating **baxibaxi** area and could have been corrected by a naive but alert copyist.

Third, looking only at locations where all four of A, Bodley 908, Sloane 8 and Sloane 3189 supply legible values, I found the results in my Table VI. The agree-disagree counts seem to make Sloane 3189 slightly but insignificantly closer to Bodley 908 than to Sloane 8.

Fourth, and more tellingly, the transposition error in T3 of Bodley 908, where there is a **kq** instead of the correct **qk** in row 22, is not present in the T3 of Sloane 3189. Unlike the T2 eye skip error, this error is well outside the area of repeating motifs, and so uncorrectable by a naive copyist.

On balance, then, it seems that the *Soyga* tables in Dee’s *Book of Enoch*, Sloane 3189, are closer in manuscript transmission to Sloane 8 than to Bodley 908.

Table VI. Summary of cell differences between Sloane 3189 and A, Bodley 908 and Sloane 8.

<i>Sloane 3189 compared with</i>	<i>Raw</i>		<i>Censored</i>	
	<i>Disagree</i>	<i>Agree</i>	<i>Disagree</i>	<i>Agree</i>
A	288	9877	209	9956
Bodley 908	203	9962	149	10016
Sloane 8	208	9957	155	10010

Assuming that the Sloane 3189 *Soyga* tables were copied from Sloane 8, the most common copying error was replacing **z** by **x**: out of the 477 occurrences of the letter **z** in the Sloane 8 tables which have corresponding Sloane 3189 versions, it was rendered correctly 441 times, rendered as an **x** 34 times, and as a **q** and an **r** each once. There are 9 instances where an **i** was written instead of a **y**. Overall, there is a 1.5% copying error rate from Sloane 8.

Regardless of which particular manuscript the *Book of Enoch* got its *Soyga* table copies from, the questions of *why* they were copied and what relation they have to the Enochian system are central to furthering our understanding of Dee's relation to the *Book of Soyga*. On the one hand it is possible that Dee deliberately copied them (or had them copied) into his notebook (in rearranged sequence: T1, T13, T2, T14, and so on, so both 'Aries' tables were visible on an opening, both 'Taurus' tables visible on the next, etc.) for ready reference, possibly with motives similar to mine in section 3 of this paper, or possibly in order to use them in magical operations. This might have happened some time before 1582, that is, before his 'Enochian' period, in which case their appearance with the Enochian material in Sloane 3189 would be the accidental result of reuse of a largely blank notebook. On the other hand, they might have a more direct connection with the Sloane 3189 Enochian material: they might have been revealed the same way the rest of the *Book of Enoch* material was (in which case the copying errors could be attributed either laudably to angelic emendation or deplorably to mundane data-entry-clerk error), or they might have been accorded a semi-privileged status, not themselves revealed but worthy of inclusion as an appendix to the *Book of Enoch* by a principle of virtue-by-association. Even though I see no way to use the methods of this paper to distinguish between these possibilities, I do not hesitate to speculate in the next section about one possible stylistic connection between the *Soyga* tables and the rest of the *Book of Enoch*.

6. Comparison with other tables

Large square tabular arrays of letters are quite common in early modern magic works, exhibiting a variety of forms as yet unsurveyed in the scholarly literature. Here I present a brief taxonomy of magic tables according to their internal structure.

The more usual point of view, represented by Yates, pays primary attention to the authors' theories of magic and scant attention to the actual form of the tables:

... in Agrippa's Third Book [on Occult Philosophy] there are elaborate numerical and alphabetical tables for angel-summoning *of the type* [my emphasis] which Dee and Kelley used in their operations... These can be seen in Dee's manuscript 'Book of Enoch', British Museum, Sloane MSS. 3189. Cf. the 'Ziruph Tables' in Agrippa's *De occult. phil.*, III, 24. Agrippa was not Dee's and Kelley's only source for practical Cabala, but their minds run on these things within the Agrippan framework.²⁴

In fact Dee's tables and Agrippa's have completely different forms (as can be seen by glancing at my Plates IV and V), so Yates must be using 'of the type' to refer to the authors' intentions and not to their tables' actual appearance or formation.²⁵

My tentative taxonomy begins by crudely dividing all square magic tables into two classes, the small and the large, according to whether they have, say, fewer than fifteen rows and columns or more. Among the small tables are those with letters forming words when read either vertically or horizontally, as in the famous square found at Herculaneum,

S	A	T	O	R
A	R	E	P	O
T	E	N	E	T
O	P	E	R	A
R	O	T	A	S

which are nowadays known as 'word squares'. Word square charms have been in continuous use from Roman times to the present. Many such squares appear in Abraham ben Simeon's *Cabala Mystica*, which Patai concludes — based in part on an analysis of the text in the squares themselves — was written around 1400.²⁶

Small numerical tables like

11	24	7	20	3
4	12	25	8	16
17	5	13	21	9
10	18	1	14	22
23	6	19	2	15

nowadays known as ‘magic squares’, have also been used since the late middle ages in Europe and in Asia for far longer as charms or arithmetical amusements.²⁷ (The numbers in each of the rows, columns, and two main diagonals all add up to the same sum, in this case 65.) Such a small numerical square appears in the 1514 print *Melencolia I* of Albrecht Dürer (1471–1528); many others are to be found in Agrippa’s Book II, where each planet is assigned its own magic square, each square being presented in both Arabic and equivalent Hebrew numerals.²⁸

As far as I know, all large magic tables in mediaeval or early modern sources are alphabetic. We may divide them into unpatterned and patterned; the latter are subdivided into those in which the form of the pattern is obvious and those in which the pattern is hidden.

Most of Dee’s tables in the *Book of Enoch* are unpatterned: squares and lozenge shaped arrays with 49 rows and columns filled with text in the ‘Enochian’ language described by Laycock and Whitby.²⁹ One of these is illustrated in my Plate IV. The text is inscribed in the tables line by line, left to right, one letter per cell, with no space between words. The eight *Soyga* tables appearing in the same book are of course patterned, but with a hidden pattern; it is tempting to believe that Dee’s favourite table size, 49, was inspired by the size of the *Soyga* tables, 36, since $49 = 7 \cdot 7$ is the next perfect square after $36 = 6 \cdot 6$. Similarly there are 36 *Soyga* tables and, as Kelley informed Dee on 24 March 1582/1583, there are to be 49 Enochian tables.³⁰

There are many large patterned tables in one of Agrippa’s Cabalistic chapters.³¹ They include: an angel chart of no interest to us, a ‘right table of commutation’, an ‘averse table of commutation’, an ‘irrational averse table of commutation’, a ‘table of Ziruph’, and a ‘rational table of Ziruph’.

The three tables of commutation are examples of what are nowadays known as ‘Latin squares’, N by N tabular arrays of symbols from an N symbol alphabet — in this case the $N = 22$ letter Hebrew alphabet — arranged in such a way that each letter appears just once in each row and in each column.³²

It is possible that Agrippa received the idea of the ‘tabula commutationum recta’ from Trithemius. Book 5 of Trithemius’s *Polygraphia*

(written in 1508 but printed in 1518) contains a ‘recta transpositionis tabula’ and a ‘tabula transpositionis aversa’ of exactly the same form as Agrippa’s but based on a hybrid 24 letter alphabet formed by adjoining ‘w’ to the end of the standard 23 letter Latin alphabet.³³ These Latin squares are of a particularly simple type, where each row is a shift of its predecessor, giving the table an overall barber-pole pattern of diagonal stripes.

Agrippa’s third table of commutation, the ‘tabula aversa dicat irrationalis’ is a more complex Latin square. The top row and right-hand vertical margin contain the alphabet in its usual order; the bottom row and the left-hand vertical margin contain the alphabet in reversed order. The interior of the table is partially patterned. Most rows contain blocks of letters in consecutive alphabetical order. Because most of these blocks are shifted by one square from corresponding blocks in neighbouring rows, much of the area of the table has a diagonally striped pattern. But there does not seem to be a simple rule specifying the overall conformation of the table. It seems to be the result of an attempt to construct a Latin square as diagonally striped as possible, consistent with the given normal and reversed alphabets appearing in the margins.

Agrippa’s table of Ziruph, illustrated in my Plate V, is possibly copied from Johann Reuchlin (1455–1522), who in turn owes much to the thirteenth century Kabbalist Abraham Abulafia (1240–1292).³⁴ It consists of 22 rows, each with 11 cells per row. In each cell is a pair of Hebrew letters, placed in such a way that each letter appears exactly once in each row. Each row represents a reciprocal substitution alphabet: the letters in each of the 11 pairs are to be substituted for each other. One of these rows gives the ‘Atbash’ alphabet according to which the first and last letters of the Hebrew alphabet (*aleph* and *taw*) are interchanged, the second and second from last (*beth* and *shin*), and so on.³⁵ Successive rows are obtained by alternately shifting all the left hand elements of the pairs to the pair to the left or all the right hand elements to the pair to the right (with a provision for reversing direction when the end is reached) in a kind of *contredanse*.³⁶

Such substitution alphabets are used in the branch of the practical Cabala known as *temurah* (permutation) in connection with the operation of *tseruf* (combination). The intent is to enlarge the scope of Cabalistic correspondences between words and phrases: two words are related not only if they have the same numerical sum, as in usual *gematria*, but also if the one is equal to the Atbash-transformed version of the other, and so on. The ‘rational table of Ziruph’ is possibly Agrippa’s invention. The size, shape, and general appearance of this

table is the same as the Ziruph table, but the pattern by which the letters shift from row to row is slightly different.

Not all large patterned tables appearing in the early modern period are magical, however. For instance, a manuscript of Thomas Harriot (1560–1621) contains letter squares intended to illustrate a combinatorial calculation.³⁷ These tables, like the Soyga tables, are derived from a key word or phrase, but unlike the Soyga tables, the pattern is completely obvious. Harriot used the key phrases HENRICVS PRINCEPS FECIT and SILO PRINCEPS FECIT to form squares of 21 and 17 rows respectively. The following artificial example based on the key word VERITAS illustrates the pattern. (The key phrase starts at the centre and emanates in concentric lozenges towards the corners.)

S	A	T	I	T	A	S
A	T	I	R	I	T	A
T	I	R	E	R	I	T
I	R	E	V	E	R	I
T	I	R	E	R	I	T
A	T	I	R	I	T	A
S	A	T	I	T	A	S

Each of these tables is accompanied by a numerical calculation, which turns out to give the number of ways the given key phrase can be spelled out in the square, following a path of vertical and horizontal moves to adjacent cells, starting in the centre and finishing in a corner. (The present VERITAS specimen has 80 such paths; the general formula is 4 times the binomial coefficient $\binom{2n}{n}$, when the key phrase has $2n + 1$ letters.)

And finally we have the tables in the *Book of Soyga* as our sole examples of large patterned tables whose pattern is hidden. None of the other tables, intricate as they are, have so complex an underlying pattern as that given by the $N + f(W)$ formula used in the *Book of Soyga*. It is no wonder that Dee found them perplexing.

Notes

¹ British Library, MS Sloane 3188, fol. 9r.

² All of these examples: Christopher Whitby, *John Dee's Actions With Spirits*, 2 vols (New York: Garland, 1988), I, pp. 146–147.

³ Scrying, a cooperative magical operation during which privileged visual and aural information — in this case from angels — is conveyed to the participants, was much used by Dee. Three differing views of what ‘really went on’ are presented

in Meric Casaubon, *A True and Faithful Relation* (London, 1659) (which I have not seen), in Whitby, *Actions with Spirits*, I, and in D. E. Harkness, 'Shows in the Showstone: A Theater of Alchemy and Apocalypse in the Angel Conversations of John Dee (1527–1608/9)', *Renaissance Quarterly*, 49 (1996), 707–737.

⁴ John Dee, *Spiritual Diaries*, Sloane 3188, fol. 9^r, transcribed in Whitby, *Actions with Spirits*, II, pp. 17–18 and translated in Whitby, *Actions with Spirits*, I, pp. 211–212.

⁵ A marginal note on Sloane 3188, fol. 9^r, transcribed in Whitby, *Actions with Spirits*, II, p. 18, seems to say Kelley and Dee had met for the first time two days previous to this: 'Note: he had two dayes before made the like demaunde and request vnto me: but he went away vnsatisfied. For, his coming was to entrap me, yf I had any dealing with Wicked spirits as he confessed often tymes after...' See my note 16 for evidence of Kelley's continued ignorance of basic facts about the *Book of Soyga* a month later.

⁶ Whitby, *Actions with Spirits*, I, pp. 146–147; Deborah Elizabeth Harkness, 'The Scientific Reformation: John Dee and the Restitution of Nature' (unpublished Ph.D. dissertation, University of California at Davis, 1994), pp. 317–318, 415. Both guess the *Book of Soyga* might well have influenced Dee or Kelley. Harkness, p. 415, suggests that the *Book of Soyga*'s Adamic association — in particular its use of an Adamic language, discussed by Uriel and II, in Sloane 3188, fols. 9^r and 89^v — would have especially appealed to Dee. Whitby, *Actions with Spirits*, I, p. 147, cites I. R. F. Calder as conjecturing that the *Book of Soyga* is the Voynich manuscript (Yale University, Beinecke Rare Book & Manuscript Library, MS 408), the notorious cipher manuscript described by J. M. Manly, 'Roger Bacon and the Voynich MS', *Speculum*, 6 (1931), 345–391; if true, this would be a case of solving one mystery by replacing it with a greater. I see no connection between the two books, other than their probable ownership by Dee. The *Book of Enoch*, also called *Liber Logaeth* and *Liber mysteriorum sextus et sanctus*, British Library, MS Sloane 3189, was in effect Dee's lab notebook, written concurrently with the *Spiritual Diaries*, Sloane 3188. Whitby, *Actions with Spirits*, I, p. 143, gives a description of its contents.

⁷ Deborah Harkness, personal communication, 1996, and 'The Nexus of Angelology, Eschatology, and Natural Philosophy in John Dee's Angel Conversations and Library', in this volume.

⁸ Oxford, Bodleian Library, MS Bodley 908; British Library, MS Sloane 8.

⁹ This description is based on examination of microfilm copies, not on the manuscripts themselves.

¹⁰ 'Zadzaczadlin': Bodley 908, fol. 69^v and Sloane 8, fol. 70^v.

¹¹ Robert Turner, *Henry Cornelius Agrippa His Fourth Book of Occult Philosophy* (London, 1655; reprinted London: Askin, 1978).

¹² Bodley 908, fol. 51^v.

¹³ Both in Bodley 908, fol. 42^r.

¹⁴ As described by, say, Richard Kieckhefer, *Magic in the Middle Ages* (Cambridge: Cambridge University Press, 1989).

¹⁵ 'Geber': Bodley 908, fols. 116^v and 126^r; 'Steganographia': Bodley 908 fol. 123^v.

¹⁶ Bodley 908, fol. 4^r; Sloane 8, fol. 6^r. But this directly contradicts what the spirit 'II' said during a scrying session with Edward Kelley and John Dee on Thursday 18 April 1583, as recorded in Dee's *Spiritual Diaries*, Sloane 3188, fol. 89^v, transcribed in Whitby, *Actions with Spirits*, II, p. 332: 'Soyga signifieth not Agyos. *Soyga alca miketh*.' (Dee's—or II's—emphasis.) One might take this as evidence of Kelley's unfamiliarity with the *Book of Soyga* at this early stage in his residence in Dee's household.

¹⁷ Wayne Shumaker, *The Occult Sciences in the Renaissance: A Study in Intellectual Patterns* (Berkeley, California: University of California Press, 1972).

¹⁸ D. P. Walker, *Spiritual and Demonic Magic from Ficino to Campanella*, (London: Warburg Institute, 1958) and Frances A. Yates, *Giordano Bruno and the Hermetic Tradition* (London: Routledge and Kegan Paul, 1964). It is certain that Hermeticism and Cabalism were important formative influences on early modern magic, even if Yates's claims about their influence on early modern science are rejected.

¹⁹ Karen de Leon-Jones, personal communication, 1998. I have not found a single table or chart or discussion of such anywhere in the works I have seen of the two great modern historians of the Kabbalah, Gershom Scholem and Moshe Idel.

²⁰ In Bodley 908, at fols. 180–197; in Sloane 8, at fols. 102–138; see my Table I.

²¹ *Book of Enoch*, Sloane 3189, in four openings of the book, between fols. 58–65, as shown in my Table I.

²² In Bodley 908, fols. 167^r–168^v; in Sloane 8, fols. 138^v–140^v. The Bodley 908 version seems to contain many mistakes.

²³ Charles Babbage, 'Notice respecting some Errors common to many Tables of Logarithms', *Memoirs of the Astronomical Society*, 3 (1827), 65–67, which I have only seen reprinted in Charles Babbage, *The works of Charles Babbage*, edited by Martin Campbell-Kelly, 11 vols (London: W. Pickering, 1987), II, pp. 67–71. Summarized in Dr Dionysius Lardner, 'Babbage's Calculating Engine', *Edinburgh Review*, July 1834, no. 120; which I have only seen as reprinted in *Charles Babbage and his Calculating Engines, Selected Writings by Charles Babbage and Others*, edited by Philip Morrison and Emily Morrison (New York: Dover, 1961), pp. 163–224; the discussion of errors in logarithm tables appears on pp. 177–183.

²⁴ Yates, *Giordano Bruno*, p. 149 and note. The tables are in Agrippa, *De Occulta Philosophia*, III, 25, not III, 24.

²⁵ That is, Yates did not care to pay attention to the differences between the tables, possibly because she did not know how to. It is also possible that for Yates, magic tables — unlike texts or images — are not subject to the processes of copying, emulation, improvement, and confusion; that is, they are neither vehicles for ideas nor potential sources of evidence in intellectual or cultural history.

²⁶ Raphael Patai, *The Jewish Alchemists* (Princeton: Princeton University Press, 1994), pp. 277–288.

²⁷ Menso Folkerts, 'Zur Frühgeschichte der magischen Quadrate in Westeuropa', *Sudhoffs Archiv*, 65 (1981), 313–338 gives a detailed survey of the genre. Vladimir Karpenko, 'Between Magic and Science: Numerical Magic Squares', *Ambix*, 40 (1993), 121–128, surveys alchemical magic squares; in this connection, also see Patai, *The Jewish Alchemists*, chapter 26.

²⁸ Heinrich Cornelius Agrippa of Nettesheim, *De Occulta Philosophia libri tres* (Cologne, 1533). I rely on the edition of V. Perrone Compagni (Leiden: Brill, 1992). In a supercilious scholium, Shumaker, *The Occult Sciences in the Renaissance*, p. 139, takes Agrippa to task for a mistake in one of his magic squares. However the mistake is clearly a typographic error present only in the Arabic numeral form of the square, and only in the particular edition Shumaker looked at. (Shumaker, p. 158, note 70, seems to say he relies on 'Henricus Agrippa ab Nettesheym, *Opera* (Lugduni, c. 1650?)', which he understands to be printed in London instead of Lyons!) For a discussion of Agrippa's magic squares, see K. A. Nowotny, 'The construction of certain seals and characters in the work of Agrippa of Nettesheim', *Journal of the Warburg and Courtauld Institutes*, 11 (1949), 46–57 and I. R. F. Calder, 'A note on magic squares in the philosophy of Agrippa of Nettesheim', *Journal of the Warburg and Courtauld Institutes*, 11 (1949), 196–199.

²⁹ Donald C. Laycock, *The Complete Enochian Dictionary: A Dictionary of the Angelic Language as Revealed to Dr. John Dee and Edward Kelley*, revised edition (York Beach, Maine: Samuel Weiser, 1994); Whitby, *Actions with Spirits*, I, pp. 144–146.

³⁰ Sloane 3189, fol. 62^v, transcribed in Whitby, *Actions with Spirits*, II, p. 227. Apparently one of the tables is not to be written, leaving only 48 to be put in the *Book of Enoch*. It is tempting to compare this with the *Book of Soyga's* T36 'Magistri', which has a missing row.

³¹ Agrippa, *De Occulta Philosophia*, III, 25, sigs. yii^r–yiiii^r. These tables are surveyed in a modern reissue of the J[ohn] F[rench] translation (London, 1651) of Agrippa: *Three Books of Occult Philosophy*, edited by Donald Tyson (St. Paul, Minnesota: Llewellyn Publications, 1993), appendix VII, pp. 762–767.

³² J. Dénes and A. D. Keedwell, *Latin Squares and their Applications* (New York: Academic Press, 1974).

³³ Johannes Trithemius, *Polygraphiae libri sex* (Oppenheim, 1518), v, sigs. oij^r and oij^v. It is barely possible that Trithemius received the idea of such tables from Agrippa, possibly when they met in the winter of 1509/1510. In 1510 Agrippa sent Trithemius a draft of his *De occulta philosophia* which, according to Compagni (p. 58), lacked the chapter containing the Ziruph tables and tables of commutation. Trithemius's use of the tabula recta is purely cryptographic, and most printed works on cryptography ever since include such diagrams, often under the name of 'Vigenère table'. Since Agrippa's text does not discuss his tables of commutation it seems more likely, absent any further direct evidence, that Agrippa copied from Trithemius.

³⁴ Johann Reuchlin, *De Arte Cabalistica* (Hagenau, 1517), Book III, sig. Nvi^r; I rely on the parallel-text translation of M. Goodman and S. Goodman, of 1983, reissued with introduction by Moshe Idel (Lincoln, Nebraska: University of Nebraska Press, 1993). For gematria and the Reuchlin-Abulafia connection: Gershom Scholem, 'Gematria' in *Encyclopaedia Judaica* (Jerusalem: Macmillan, 1971) and Gershom Scholem, *Major Trends in Jewish Mysticism*, second edition, reissued (New York: Schocken, 1995), p. 127.

³⁵ A somewhat similar table of reciprocal substitution alphabets occurs in Giovanni-Battista della Porta, *De Occultis Literarum Notis* (Naples, 1563) II, 16; I rely on a facsimile (Zaragoza: Cátedra de Criptografía del Centro Politécnico Superior de la Universidad de Zaragoza, 1996) of the 1593 Montbéliard edition. This is a cryptographic work, and Porta's tables are almost as much a fixture in cryptographic literature as Vigenère tables. Porta's table is based on a 22 letter Latin alphabet with the letter K omitted. In Porta's table but not in the Ziruph table letters from the first half of the alphabet are paired only with letters from the last half.

³⁶ There appears to be one deviation from this pattern. In the seventeenth row of both Reuchlin's and Agrippa's tables the letters *sade* and *resh* are paired, as are *tet* and *taw*. The rule used to produce the rest of the table would pair *taw* with *sade* and pair *tet* with *resh*.

³⁷ British Library, Additional MS 6782, fols. 27, 28, with associated calculation on fol. 57. These are briefly described in John W. Shirley, *Thomas Harriot: a Biography* (Oxford: Oxford University Press, 1983), pp. 419–420, who apparently did not understand the calculation on fol. 57. I intend to address these Harriot tables in a subsequent paper.